

### 0.0.1 Foremost confidence

1. “There are, O bhikkhus, these four foremost confidences. What four?

2. To whatever extent, O bhikkhus, that there are beings, whether footless, two-footed, four-footed or many-footed, with form or formless, percipient, non-percipient or neither-percipient-nor-non-percipient, the Tathagata is declared to be the foremost of them all, the Arahant, the rightly self-awakened one. Those who have confidence in the Buddha, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

3. To whatever extent, O bhikkhus, that there are dhammas that are conditioned, the noble eightfold

aggappasādasuttaṃ

cattāro' me bhikkhave  
aggappasādā. ka-  
tame cattāro?

yāvatā bhikkhave  
sattā apadā vā di-  
padā vā catuppadā  
vā bahuppadā vā rū-  
pino vā arūpino vā  
saññino vā asaññino  
vā nevasaññīnāsañ-  
ñino vā, tathāgato  
tesaṃ aggamakkhā-  
yati araham sam-  
māsambuddho. ye  
bhikkhave buddhe  
pasannā, agge te  
pasannā, agge kho  
pana pasannānaṃ  
aggo vipāko hoti.

yāvatā bhikkhave  
dhammā saṅkhatā,  
ariyo aṭṭhaṅgiko maggo  
tesaṃ aggamakkhā-  
yati. ye bhikkhave

path is declared to be the foremost of them all. Those who have confidence in the noble eightfold path, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

4. To whatever extent, O bhikkhus, that there are dhammas whether conditioned or unconditioned, the dhamma of fading away is declared to be the foremost of them all. That is, the sobering from intoxication, the removal of thirst, the eradication of attachment, the cutting off of the round, the destruction of thirst, fading away, cessation, nibbana. Those who have confidence in the Dhamma, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

ariye aṭṭhaṅgike magge pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti.

yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam dhammānaṃ aggama-kkhāyati. yadidaṃ madanimmadano pipāsavinayo ālaya-samugghāto vaṭṭu-pacchedo taṇhak-khayo virāgo nirodho nibbānaṃ. ye bhikkhave dhamme pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti.

5. To whatever extent, O bhikkhus, that there are communities or groups, the community of the Tathagata's disciples is declared to be the foremost of them all. That is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. Those who have confidence in the Sangha, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

6. These, O bhikkhus, are the four foremost confidences.”

80. “Truly from the foremost confidence [springs]  
the discriminative under-

yāvatā bhikkhave saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesam aggamakkhāyati. yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esa bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇe-yyo añjalikaraṇīyo anuttaraṃ puññak-khettaṃ lokassa. ye bhikkhave saṅghe pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti.

ime kho bhikkhave cattāro aggappasā-dāti.

80. aggato ve pasan-nānaṃ  
aggam dhammaṃ vi-jānataṃ,

standing of the fore-  
most dhamma;  
Confidence in the fore-  
most is the Buddha,

the unsurpassed one wor-  
thy of offerings.

81. Confidence in the  
foremost is the Dham-  
ma,  
the pleasure of the peace  
of fading away;  
Confidence in the fore-  
most is the Sangha,  
the unsurpassed field of  
merit.

82. Bestowing gifts in the  
foremost [field],  
the foremost merit in-  
creases;  
the foremost lifespan and  
beauty,  
glory, fame, happiness  
and power.

83. The wise having  
given for the foremost,  
endowed with the fore-

agge buddhe pasan-  
nānaṃ  
dakkhiṇeyye anut-  
tare.

81. agge dhamme pa-  
sannānaṃ  
virāgūpasame sukhe,  
agge saṅghe pasannā-  
naṃ  
puññakkhette anut-  
tare.

82. aggasmim dānaṃ  
dadataṃ  
aggam puññaṃ pa-  
vaḍḍhati,  
aggam āyura ca vaṇṇo  
ca  
yaso kitti sukhaṃ ba-  
laṃ.

83. aggassa dātā me-  
dhāvī  
aggadhammasamā-

most dhamma,  
Having become a deva or  
human,  
rejoices having attained  
the foremost.”

hito,  
devabhūto manusso  
vā  
aggappatto pamoda-  
tīti.

