

0.0.1 Dhammas on Three

0. source: Savatthi

1. Were these three dhammas, O bhikkhus, not to be found in the world, the Tathagata, the Arahant, the rightly self-awakened one, would not arise in the world; the Dhamma and Vinaya as proclaimed by the Tathagata would not shine in the world. Which three? Birth, old age and death. Were these three dhammas, O bhikkhus, not to be found in the world, the Tathagata, the Arahant, the rightly self-awakened one, would not arise in the world; the Dhamma and Vinaya as proclaimed by the Tathagata would not shine in the world. But because, O bhikkhus, these three dhammas are to be found in the world, therefore the Tathagata, the Arahant, the rightly self-awakened one arises in the world; the Dhamma and Vinaya as proclaimed by the Tathagata shines in the world.

2. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon birth, to abandon old age, to abandon death. Which three? Not having abandoned lust, not having abandoned hate, not having abandoned delusion. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon birth, to abandon old age, to abandon death.

0.0.1 tayodhamma suttaṃ

0. source: sāvatthi

1. tayo me bhikkhave dhammā loke na saṃvijjeyyūṃ, na tathāgato loke uppajjeyya araham sammāsambuddho, na tathāgatappavedito dhammavinayo loke dippeyya. katame tayo: jāti ca jarā ca maraṇaṇca. ime kho bhikkhave tayo dhammā loke na saṃvijjeyyūṃ, na tathāgato loke uppajjeyya araham sammāsambuddho, na tathāgatappavedito dhammavinayo loke dippeyya. yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā tathāgato loke uppajjati araham sammāsambuddho. tasmā tathāgatappavedito dhammavinayo loke dippati.

2. tayome bhikkhave dhammā appahāya abhabbo jātiṃ pahātuṃ jaram pahātuṃ maraṇam pahātuṃ. katame tayo: rāgaṃ appahāya dosaṃ appahāya moḥam appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo jātiṃ pahātuṃ jaram pahātuṃ maraṇam pahātuṃ.

3. tayome bhikkhave dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ moḥam pahātuṃ. katame tayo: sakkāyadiṭṭhiṃ appahāya vicikiccham appahāya sīlabbataparāmāsaṃ appahāya. ime kho bhik-

3. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lust, to abandon hate, to abandon delusion. Which three? Not having abandoned self-affirmation view, not having abandoned doubt, not having abandoned grasping to virtue and [religious] duties. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lust, to abandon hate, to abandon delusion.

4. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon self-affirmation view, to abandon doubt, to abandon grasping to virtue and [religious] duties. Which three? Not having abandoned non-root cause consideration, not having abandoned association with the wrong path, not having abandoned mental sluggishness. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon self-affirmation view, abandon doubt, to abandon grasping to virtue and [religious] duties.

5. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon non-root cause consideration, to abandon association with the wrong path, to abandoned mental sluggishness. Which three? Not having abandoned confused-mindfulness, not having abandoned lack of contemplation, not having abandoned mental distraction. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon non-root cause consideration, to abandon association with the

khave tayo dhamme appahāya abhabbo rāgaṃ pahātum dosam pahātum moham pahātum.

4. tayome bhikkhave dhamme appahāya abhabbo sak-kāyaditthim pahātum, vicikiccham pahātum silabbataparāmāsam pahātum. katame tayo: ayonisomanasikāram appahāya kummaggasevanam appahāya cetaso līnattam appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāya ditthim pahātum vicikiccham pahātum silabbataparāmāsam pahātum.

5. tayome bhikkhave dhamme appahāya abhabbo ayoniso manasikāram pahātum kummaggasevanam pahātum cetaso līnattam pahātum. katame tayo: 'mutthasaccam appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ayoniso manasikāram pahātum kummaggasevanam pahātum cetaso līnattam pahātum.

6. tayome bhikkhave dhamme appahāya abhabbo mutthasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. katame tayo: ariyānamadassanākam yataṃ appahāya ariyadhammassa asotukamyataṃ appahāya upārambhacittam appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo mutthasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

wrong path, to abandoned mental sluggishness.

6. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon confused-mindfulness, to abandon lack of contemplation, to abandon mental distraction. Which three? Not having abandoned not wishing to see the Noble Ones, not having abandoned not wishing to hear the noble ones' Dhamma, not having abandoned a mind intent on criticism. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon confused-mindfulness, to abandon lack of contemplation, to abandon mental distraction.

7. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the noble ones' Dhamma, to abandon a mind intent on criticism. Which three? Not having abandoned restlessness, not having abandoned non-restraint, not having abandoned immorality. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon not wishing to see the Noble Ones, abandon not wishing to hear the noble ones' Dhamma, to abandon a mind intent on criticism.

8. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon restlessness, to abandon non-restraint, to abandon immorality. Which three? Not having abandoned lack of faith, not having abandoned stinginess, not having abandoned indolence. Not having

7. tayome bhikkhave dhamme appahāya abhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: uddhaccaṃ appahāya asaṃvaram appahāya dussilyaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum.

8. tayome bhikkhave dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ pahātum. katame tayo: assaddhiyaṃ appahāya avadaññutaṃ appahāya kosajjaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccaṃ pahātum. asaṃvaram pahātum dussilyaṃ pahātum.

9. tayo me bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. katame tayo: anādariyaṃ appahāya dovacassataṃ appahāya pāpamittataṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

10. tayo me bhikkhave dhamme appahāya abhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. katame tayo: ahirikaṃ appahāya anot-

abandoned these three dhammas, O bhikkhus, one is not able to abandon restlessness, to abandon non-restraint, abandon immorality.

9. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lack of faith, to abandon stinginess, to abandon indolence. Which three? Not having abandoned disrespect, not having abandoned being difficult to correct, not having abandoned evil friendship. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lack of faith, to abandon stinginess, to abandon indolence.

10. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. Which three? Not having abandoned lack of moral dignity, not having abandoned lack of moral dread, not having abandoned negligence. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship.

11. O bhikkhus, one who lacks moral dignity, one who lacks moral dread is heedless. He being heedless, is not able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. He being of evil friendship, is not able to abandon lack of faith, to abandon stinginess, to abandon indolence. He being

tappaṃ appahāya pamādaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

11. ahirikoyaṃ bhikkhave anottappī¹ pamatto hoti, so pamatto samāno abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittaṃ pahātuṃ, so pāpamitto samāno abhabbo assaddhiyaṃ pahātuṃ avadaññaṃ pahātuṃ kosajjaṃ pahātuṃ, so kusīto samāno abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīyaṃ pahātuṃ, so dussīlo samāno abhabbo ariyānamadassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ, upārambhacittataṃ pahātuṃ, so upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ so vikkhitta citto samāno abhabbo ayo-nisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ, so līnacitto samāno abhabbo sakkāyaditṭhiṃ pahātuṃ vicikicchāṃ pahātuṃ sīlabataparāmāsaṃ pahātuṃ, so vicikicchho samāno abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohāṃ pahātuṃ, so rāgaṃ appahāya dosaṃ appahāya mohāṃ appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

12. tayo me bhikkhave dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. ka-

¹ anottāpī - machasaṃ. ■
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lazy, is not able to abandon restlessness, to abandon non-restraint, to abandon immorality. He being immoral, is not able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the Noble Ones' Dhamma, to abandon a mind intent on criticism. He being one whose mind is intent on criticism, is not able to abandon confused-mindfulness, to abandon lack of contemplation, to abandon mental distraction. He being mentally distracted, is not able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness. He being mentally sluggish, is not able to abandon self-affirmation view, to abandon doubt, to abandon, grasping to virtue and [religious] duties. He being of doubt, is not able to abandon lust, to abandon hate, to abandon delusion. He being not rid of lust, is not able to abandon birth, to abandon old age, to abandon death.

12. Having abandoned these three dhammas, O bhikkhus, one is able to abandon birth, to abandon old age, to abandon death. Which three? Having abandoned lust, having abandoned hate, having abandoned delusion. Having abandoned these three dhammas, O bhikkhus, one is able to abandon birth, to abandon old age, to abandon death.

13. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion. Which three? Having abandoned

tame tayo: rāgaṃ pahāya dosaṃ pahāya mohaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo jātiṃ pahātum jaraṃ pahātum maraṇaṃ pahātum.

13. tayo me bhikkhave dhamme pahāya bhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum. katame tayo: sakkāyadiṭṭhiṃ pahāya vicikicchāṃ pahāya sīlabbataparāmāsaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum.

14. tayome bhikkhave dhamme pahāya bhabbo sakkāyadiṭṭhiṃ pahātum vicikicchāṃ pahātum sīlabbataparāmāsaṃ pahātum. katame tayo: ayonisomanasikāraṃ pahāya kummaggasevanaṃ pahāya cetaso līnattaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo sakkāya diṭṭhiṃ pahātum vicikicchāṃ pahātum sīlabbataparāmāsaṃ pahātum.

15. tayome bhikkhave dhamme pahāya bhabbo ayonisomanasikāraṃ pahātum kummaggasevanaṃ pahātum cetaso līnattaṃ pahātum. katame tayo: muṭṭhasaccaṃ pahāya asampajaññaṃ pahāya cetaso vikkhepaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo ayoniso manasikāraṃ pahātum kummaggasevanaṃ pahātum cetaso līnattaṃ pahātum.

self-affirmation view, having abandoned doubt, having abandoned grasping to virtue and [religious] duties. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion.

14. Having abandoned these three dhammas, O bhikkhus, one is able to abandon self-affirmation view, to abandon doubt, to abandon grasping to virtue and [religious] duties. Which three? Having abandoned non-root cause consideration, having abandoned association with the wrong path, having abandoned mental sluggishness. Having abandoned these three dhammas, O bhikkhus, one is able to abandon self-affirmation view, to abandon doubt, to abandon grasping to virtue and [religious] duties.

15. Having abandoned these three dhammas, O bhikkhus, one is able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness. Which three? Having abandoned confused-mindfulness, having abandoned lack of contemplation, having abandoned mental distraction. Having abandoned these three dhammas, O bhikkhus, one is able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness.

16. Having abandoned these three dhammas, O bhikkhus, one is able to abandon confused-mindfulness, to

16. tayome bhikkhave dhamme pahāya bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. katame tayo: ariyānamadassanakamyataṃ pahāya ariyadhammassa asotukamyataṃ pahāya upārambhacittataṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

17. tayome bhikkhave dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: uddhaccaṃ pahāya asaṃvaram pahāya dussīyaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum.

18. tayome bhikkhave dhamme pahāya bhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussīyaṃ pahātum. katame tayo: assaddhiyaṃ pahāya avadaññaṃ pahāya kosajjaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccaṃ pahātum. asaṃvaram pahātum dussīyaṃ pahātum.

19. tayome bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññaṃ pahātum kosajjaṃ pahātum. katame tayo: anādariyaṃ pahāya dovacasataṃ pahāya pāpamittataṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pa-

abandon lack of contemplation, to abandon mental distraction. Which three? Having abandoned not wishing to see the Noble Ones, having abandoned not wishing to hear the noble ones' Dhamma, having abandoned a mind intent on criticism. Having abandoned these three dhammas, O bhikkhus, one is able to abandon confused-mindfulness, to abandon lack of contemplation, to abandon mental distraction.

17. Having abandoned these three dhammas, O bhikkhus, one is able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the Noble Ones' Dhamma, to abandon a mind intent on criticism. Which three? Having abandoned restlessness, having abandoned non-restraint, having abandoned immorality. Having abandoned these three dhammas, O bhikkhus, one is able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the noble ones' Dhamma, to abandon a mind intent on criticism.

18. Having abandoned these three dhammas, O bhikkhus, one is able to abandon restlessness, to abandon non-restraint, to abandon immorality. Which three? Having abandoned lack of faith, having abandoned stinginess, having abandoned indolence. Having abandoned these three dhammas, O bhikkhus, one is able to abandon restlessness, to abandon non-restraint, to abandon immorality.

hātum avadaññutaṃ pahātum kosajjaṃ pahātum.

20. tayo me bhikkhave dhamme pahāya bhabbo anā-dariyaṃ pahātum dovacassataṃ pahātum pāpamitta-taṃ pahātum. katame tayo: ahirikaṃ pahāya anottap-paṃ pahāya pamādaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum.

21. hirimāyaṃ bhikkhave ottappī appamatto hoti, so appamatto samāno bhabbo anādariyaṃ pahātum do-vacassataṃ pahātum pāpamittataṃ pahātum. so ka-lyānamitto samāno bhabbo assaddhiyaṃ pahātum ava-daññutaṃ pahātum kosajjaṃ pahātum. so āraddha-viriyo samāno bhabbo uddhaccaṃ pahātum asaṃva-raṃ pahātum dussilyaṃ pahātum. so sīlavā samāno bhabbo ariyānamadassanakamyataṃ pahātum ariya-dhammassa asotukamyataṃ pahātum upārambhacit-tataṃ pahātum. so anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum ce-taso vikkhepaṃ pahātum. so avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātum kummaggase-vanaṃ pahātum cetaso līnattaṃ pahātum. so alīna-citto samāno bhabbo sakkāyadiṭṭhiṃ pahātum vicikic-chaṃ pahātum, sīlabbataparāmāsaṃ pahātum. so avi-cikiccho samāno bhabbo rāgaṃ pahātum dosaṃ pa-hātum moham pahātum. so rāgaṃ pahāya dosaṃ pa-hāya moham pahāya bhabbo jātiṃ pahātum jaraṃ pa-

19. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lack of faith, to abandon stinginess, to abandon indolence. Which three? Having abandoned disrespect, having abandoned being difficult to correct, having abandoned evil friendship. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lack of faith, to abandon stinginess, to abandon indolence.

20. Having abandoned these three dhammas, O bhikkhus, one is able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. Which three? Having abandoned lack of moral dignity, having abandoned lack of moral dread, having abandoned negligence. Having abandoned these three dhammas, O bhikkhus, one is able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship.

21. O bhikkhus, one endowed with moral dignity, one endowed with moral dread is vigilant. He being vigilant, is able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. He being of noble friendship, is able to abandon lack of faith, to abandon stinginess, to abandon indolence. He being firm in energy, is able to abandon restlessness, to abandon non-restraint, to abandon immorality. He being virtuous, is able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the Noble Ones' Dhamma, to abandon a mind intent on criticism. He being one

hātum maraṇaṃ pahātunti.

whose mind is not intent on criticism, is able to abandon confused-mindfulness, to abandon lack of contemplation, to abandon mental distraction. He being not mentally distracted, is able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness. He being not mentally sluggish, is able to abandon self-affirmation view, to abandon doubt, to abandon, grasping to virtue and [religious] duties. He being of no doubt, is able to abandon lust, to abandon hate, to abandon delusion. He being rid of lust, is able to abandon birth, to abandon old age, to abandon death.

