

### 0.0.1 Dhammas on Three

#### 0.0.1 tayodhamma suttaṃ

0. source: Savatthi

source: sāvatthi

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.

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. ya-smā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā tathāgato loke uppajjati araham sam-māsambuddho. tasmā tathāgatappavedito dhammavinayo loke dippati.

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.

tayome bhikkhave dhammā appahāya abhabbo jātiṃ pahātuṃ jaram pahātuṃ maraṇaṃ pahātuṃ. katame tayo: rāgaṃ appahāya dosaṃ appahāya mohaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo jātiṃ pahātuṃ jaram pahātuṃ maraṇaṃ pahātuṃ.

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 personification view, not having abandoned doubt, not having abandoned holding 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.

tayome bhikkhave dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ moham pahātuṃ. katame tayo: sakkāyadiṭṭhiṃ appahāya vicikiccham appahāya sīlabbataparāmāsaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ moham pahātuṃ.

4. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon personification view, to abandon doubt, to abandon holding 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 personification view, abandon doubt, to abandon holding to virtue and [religious] duties.

tayome bhikkhave dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātuṃ, vicikiccham pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. katame tayo: ayonisomanasikāram appahāya kummaggasevanam appahāya cetaso līnattam appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāya diṭṭhiṃ pahātuṃ vicikiccham pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

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 clear comprehension, 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 wrong path, to abandoned mental sluggishness.

tayome bhikkhave dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. katame tayo: 'mutṭhasaccaṃ appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

6. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon confused-mindfulness, to abandon lack of clear comprehension, 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, abandon lack of clear comprehension, to abandon mental distraction.

tayome bhikkhave dhamme appahāya abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. katame tayo: ariyānamadassanakamyataṃ appahāya ariyadhammassa asotukamyataṃ appahāya upārambhacittaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

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.

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

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

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

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, abandon indolence.

tayo me bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. katame tayo: anādariyaṃ appahāya dovacas-

sataṃ appahāya pāpamittataṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

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 the lack of shame of wrongdoing, not having abandoned lack of fear of wrongdoing, 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.

tayo me bhikkhave dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. katame tayo: ahirikaṃ appahāya anottappaṃ appahāya pamādaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

11. O bhikkhus, one who lacks shame of wrongdoing, one who lacks fear of wrongdoing 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 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 clear comprehension, 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 personification view, to abandon doubt, to abandon, holding 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.

ahirikoyaṃ bhikkhave anottappī<sup>1</sup> pamatto hoti, so pamatto samāno abhabbo anādariyaṃ pahātuṃ dovacasataṃ pahātuṃ pāpamittaṃ pahātuṃ, so pāpamitto samāno abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ, so kusīto samāno abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ, so dussīlo samāno abhabbo ariyānamadasanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ, upārambhacittataṃ pahātuṃ, so upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ

<sup>1</sup> anottāpī - machasaṃ. ■



so vikkhitta citto samāno abhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso līnattam pahātum, so līnacitto samāno abhabbo sakkāyaditṭhim pahātum vicikiccham pahātum sīlabbataparāmāsam pahātum, so vicikiccho samāno abhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum, so rāgaṃ appahāya dosaṃ appahāya moham appahāya abhabbo jātim pahātum jaram pahātum maraṇam pahātum.

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.

tayo me bhikkhave dhamme pahāya bhabbo jātim pahātum jaram pahātum maraṇam pahātum. katame tayo: rāgaṃ pahāya dosaṃ pahāya moham pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo jātim pahātum jaram pahātum maraṇam pahātum.

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

abandoned holding to virtue and [religious] duties. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion.

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.** Having abandoned these three dhammas, O bhikkhus, one is able to abandon personification view, to abandon doubt, to abandon holding 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 personification view, to abandon doubt, abandon holding to virtue and [religious] duties.

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 sīlab-

bataparāmāsaṃ pahātum.

**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 abandoned mental sluggishness. Which three? Having abandoned confused-mindfulness, having abandoned lack of clear comprehension, 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 abandoned mental sluggishness.

tayome bhikkhave dhamme pahāya bhabbo ayoniso manasikāraṃ 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.

**16.** Having abandoned these three dhammas, O bhikkhus, one is able to abandon confused-mindfulness, to abandon lack of clear comprehension, 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 clear comprehension, to abandon mental distraction.

tayome bhikkhave dhamme pahāya bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. katame tayo: ariyānamadassana-kamyataṃ pahāya ariyadhammassa asotukamyataṃ pahāya upārambhacittataṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

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.

tayome bhikkhave dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: uddhaccaṃ pahāya asaṃvaram pahāya dus-sīlyaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambha-

cittataṃ pahātuṃ.

**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.

tayome bhikkhave dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaram pahātuṃ dussīyaṃ pahātuṃ. katame tayo: assaddhiyaṃ pahāya avadaññaṭaṃ pahāya kosajjaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccaṃ pahātuṃ. asaṃvaram pahātuṃ dussīyaṃ pahātuṃ.

**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.

tayome bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātuṃ avadaññaṭaṃ pahātuṃ kosajjaṃ pahā-

tum. katame tayo: anādariyaṃ pahāya dovacassataṃ pahāya pāpamittataṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pahātum ava-  
daññutaṃ pahātum kosajjaṃ pahātum.

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 the lack of shame of wrongdoing, having abandoned lack of fear of wrongdoing, 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.

tayo me bhikkhave dhamme pahāya bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. katame tayo: ahirikaṃ pahāya anottappaṃ pahāya pamādaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum.

21. O bhikkhus, one endowed with shame of wrongdoing, one endowed with fear of wrongdoing 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 whose mind is not intent on criticism, is able to abandon confused-mindfulness, to abandon lack of clear comprehension, 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 personification view, to abandon doubt, to abandon, holding 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.

hirimāyaṃ bhikkhave ottappī appamatto hoti, so appamatto samāno bhabbo anādariyaṃ pahātuṃ dovaccasataṃ pahātuṃ pāpamittataṃ pahātuṃ. so kalyāṇamitto samāno bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. so āradhaviṛiyo samāno bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. so sīlavā samāno bhabbo ariyānamadassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. so anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. so avikkhittacitto samāno

bhabbo ayonisomanasikāraṃ pahātuṃ kummaggase-  
 vanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. so alīna-  
 citto samāno bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikic-  
 chaṃ pahātuṃ, sīlabbataparāmāsaṃ pahātuṃ. so avi-  
 cikiccho samāno bhabbo rāgaṃ pahātuṃ dosaṃ pa-  
 hātuṃ mohaṃ pahātuṃ. so rāgaṃ pahāya dosaṃ pa-  
 hāya mohaṃ pahāya bhabbo jātiṃ pahātuṃ jaraṃ pa-  
 hātuṃ maraṇaṃ pahātunti.



