

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

0.0.1 tayodhamma suttaṃ

source: sāvatthi

tayo me bhikkhave dhammā loke na saṃvijjeyyūṃ, na tathāgato loke uppajjeyya araham sammā sambuddho, 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 sammā sambuddho, na tathāgatappavedito dhammavinayo loke dippeyya. yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā tathāgato loke uppajjati araham sammā sambuddho. tasmā tathāgatappavedito dhammavinayo

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.

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

loke dippati.

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

tayome bhikkhave dhamme appahāya abhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum. katame tayo: sakkāya-ditṭhiṃ appahāya vicikicchāṃ appahāya sī-

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 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.

5. Not having abandoned

labbataparāmāsaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum.

tayome bhikkhave dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātum, vicikicchāṃ pahātum sīlabataparāmāsaṃ pahātum. katame tayo: ayonisomanasikāraṃ appahāya kummagasevanaṃ appahāya cetaso līnattaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāya diṭṭhiṃ pahātum vicikicchāṃ pahātum sīlabbataparāmāsaṃ pahātum.

tayome bhikkhave

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.

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,

dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanāṃ pahātuṃ cetaso līnatāṃ pahātuṃ. katame tayo: 'muṭṭhasaccaṃ appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ayoniso-manasikāraṃ pahātuṃ kummaggasevanāṃ pahātuṃ cetaso līnatāṃ pahātuṃ.

tayome bhikkhave dhamme appahāya abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. katame tayo: ariyānamadassanā-kamyatāṃ appahāya ariyadhammassa aso-

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.

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,

tukamyataṃ appahāya upārambhacittaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

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

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 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 be-

pahātuṃ upārambha-cittataṃ pahātuṃ.

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

tayo me bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. katame tayo:

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ing 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.

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.

anādariyaṃ appahāya dovaccasataṃ appahāya pāpamittataṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo asaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

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

ahirikoyaṃ bhikkhave

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-

anottappī¹ pamatto hoti, so pamatto samāno abhabbo anā-dariyaṃ pahātuṃ do-vacassataṃ pahātuṃ pāpamittaṃ pahātuṃ, so pāpamitto samāno abhabbo assaddhiyaṃ pahātuṃ avadañña-taṃ pahātuṃ kosajjaṃ pahātuṃ, so kusīto samāno abhabbo uddhaccaṃ pahātuṃ asaṃ-varaṃ pahātuṃ dussī-lyāṃ pahātuṃ, so dus-sīlo samāno abhabbo ariyānamadassanaka-myataṃ pahātuṃ ari-yadhammassa asotuka-myataṃ pahātuṃ, upā-rambhacittataṃ pahātuṃ, so upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ so vikkhitta citto samāno abhabbo ayonisomana-

¹anottāpī - machasaṃ. ■

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.

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

sikāraṃ pahātuṃ kum-maggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ, so līnacitto samāno abhabbo sak-kāyaditṭhiṃ pahātuṃ vicikicchāṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ, so vicikicchō samāno abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohāṃ pahātuṃ, so rāgaṃ appahāya dosaṃ appahāya mohāṃ appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

tayo me bhikkhave dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. katame tayo: rāgaṃ pahāya dosaṃ pahāya mohāṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo jātiṃ

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 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.

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

pahātum jaraṃ pahātum maraṇaṃ pahātum.

tayo me bhikkhave dhamme pahāya bhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum. katame tayo: sak-kāyaditṭhiṃ pahāya vicikiccham pahāya sīlabbataparāmāsaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum.

tayome bhikkhave dhamme pahāya bhabbo sakkāyaditṭhiṃ pahātum vicikiccham pahātum sīlabbataparāmāsaṃ pahātum. katame tayo: ayonisomanasikāraṃ pahāya kummaggasevanaṃ pa-

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.

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.

hāya cetaso līnattam
pahāya. ime kho bhikkhave tayo dhamme
pahāya bhabbo sak-
kāya diṭṭhim pahātum
vicikiccham pahātum
sīlabbataparāmāsam
pahātum.

tayome bhikkhave
dhamme pahāya bhabbo
ayonisomanasikāram
pahātum kummag-
gasevanam pahātum
cetaso līnattam pa-
hātum. katame tayo:
muṭṭhasaccam pahāya
asampajaññaṃ pahāya
cetaso vikkhepaṃ pa-
hāya. ime kho bhikkhave tayo dhamme
pahāya bhabbo ayo-
niso manasikāram pa-
hātum kumaggaseva-
nam pahātum cetaso
līnattam 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.

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

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

tayome bhikkhave dhamme pahāya bhabbo ariyānamadassana-kamyataṃ pahātum ariyadhammassa aso-tukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: uddhaccaṃ

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.

pahāya asaṃvaram
pahāya dussīlaṃ pa-
hāya. ime kho bhik-
khave tayo dhamme
pahāya bhabbo ariyā-
namadassanakamya-
taṃ pahātum ariya-
dhammassa asotuka-
myataṃ pahātum upā-
rambhacittataṃ pahā-
tum.

tayome bhikkhave
dhamme pahāya bhabbo
uddhaccaṃ pahātum
asaṃvaram pahātum
dussīlaṃ pahātum.
katame tayo: assaddhi-
yaṃ pahāya avadañña-
taṃ pahāya kosajjaṃ
pahāya. ime kho bhik-
khave tayo dhamme
pahāya bhabbo ud-
dhaccaṃ pahātum.
asaṃvaram pahātum
dussīlaṃ pahātum.

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 the lack of shame of wrongdoing, having abandoned lack of fear of wrongdoing, having abandoned negligence. Having abandoned these three dhammas, O bhikkhus, one

tayome bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. katame tayo: anādariyaṃ pahāya dovaccassaṃ pahāya pāpamittataṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

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

is able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship.

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

tum pāpamittataṃ pahātum.

hirimāyaṃ bhikkhave ottappī appamatto hoti, so appamatto samāno bhabbo anā-dariyaṃ pahātum do-vacassataṃ pahātum pāpamittataṃ pahātum. so kalyāṇamitto samāno bhabbo assad-dhiyaṃ pahātum avadāññutaṃ pahātum kosajjaṃ pahātum. so āraddhaviriyo samāno bhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussīlyaṃ pahātum. so sīlavā samāno bhabbo ariyānamadasanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. so anupārambhacitto samāno bhabbo muṭṭhasaccaṃ

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.

pahātuṃ asampajañ-
ñaṃ pahātuṃ cetaso
vikkhepaṃ pahātuṃ.
so avikkhittacitto sa-
māno bhabbo ayoniso-
manasikāraṃ pahātuṃ
kummaggasevanam
pahātuṃ cetaso līnat-
taṃ pahātuṃ. so alīna-
citto samāno bhabbo
sakkāyadiṭṭhiṃ pahā-
tuṃ vicikiccham pa-
hātuṃ, sīlabbataparā-
māsaṃ pahātuṃ. so
avicikiccho samāno
bhabbo rāgaṃ pahā-
tuṃ dosaṃ pahātuṃ
mohaṃ pahātuṃ. so
rāgaṃ pahāya dosaṃ
pahāya mohaṃ pahāya
bhabbo jātiṃ pahātuṃ
jaraṃ pahātuṃ mara-
ṇaṃ pahātunti.

