

0.0.1 Confusion of the true Dhamma II

0. Source: Savatthi

1. “These five dhammas, O bhikkhus, lead to the confusion and disappearance of the true Dhamma. Which five?

2. Here, O bhikkhus, the bhikkhus do not thoroughly learn the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. This, O bhikkhus, is the first dhamma that leads to the confusion and disappearance of the true Dhamma.

3. Furthermore, O bhikkhus, the bhikkhus do not teach the Dhamma to others in detail as they have heard it, as they have learned it. This,

0.0.1 dutiyasaddham-masammosa-suttaṃ

sāvattthinidānaṃ

pañcime bhikkhave dhammā saddham-massa sammosāya antaradhānāya saṃvattanti. katame pañca:

idha bhikkhave bhikkhu dhammaṃ na pariyāpuṇanti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakam abbhutadhammaṃ vedallaṃ. āyaṃ bhikkhave, paṭthamo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

puna ca paraṃ bhikkhave, bhikkhu yathāsutaṃ yathāpariyat-taṃ dhammaṃ na vit-

O bhikkhus, is the second dhamma that leads to the confusion and disappearance of the true Dhamma.

4. Furthermore, O bhikkhus, the bhikkhus do not cause others to recite the Dhamma in detail as they have heard it, as they have learned it. This, O bhikkhus, is the third dhamma that leads to the confusion and disappearance of the true Dhamma.

5. Furthermore, O bhikkhus, the bhikkhus do not recite the Dhamma in detail as they have heard it, as they have learned it. This, O bhikkhus, is the fourth dhamma that leads to the confusion and disappearance of the true Dhamma.

6. Furthermore, O bhikkhus,

thārena paresaṃ¹ de-senti. ayaṃ bhikkhave, dutiyo dhammo sad-dhammassa sammo-sāya antaradhānāya saṃvattati.

puna ca paraṃ bhikkhave, bhikkhu yathā-sutaṃ yathāpariyat-taṃ dhammaṃ na vit-thārena paresaṃ vā-centi. ayaṃ bhikkhave, tatiyo dhammo sad-dhammassa sammo-sāya antaradhānāya saṃvattati.

puna ca paraṃ bhikkhave, bhikkhu yathā-sutaṃ yathāpariyat-taṃ dhammaṃ na vit-thārena sajjhāyaṃ karonti. ayaṃ bhikkhave, catuttho dhammo sad-dhammassa sammo-sāya antaradhānāya saṃvattati.

puna ca paraṃ bhik-

¹paraṃ - machasaṃ. ■

the bhikkhus do not deliberately think, ponder and mentally examine the Dhamma in detail as they have heard it, as they have learned it. This, O bhikkhus, is the fifth dhamma that leads to the confusion and disappearance of the true Dhamma.

7. These, O bhikkhus, are the five dhammas that lead to the confusion and disappearance of the true Dhamma.”

8. “These five dhammas, O bhikkhus, lead to the persistence, non-confusion and non-disappearance of the true Dhamma. Which five?

9. Here, O bhikkhus, the bhikkhus thoroughly learn the discourses, mixed prose and verse, expositions, verses, inspired utterances, quota-

khave, bhikkhu ya-thāsutaṃ yathāpariyattaṃ dhammaṃ na cetasā anuvitakkenti, anuvicārenti, mana-sānupekkhanti. ayaṃ bhikkhave, pañcamo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

ime kho bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

pañcime bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. katame pañca:

idha bhikkhave bhikkhu dhammaṃ pariyāpuṇanti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivut-

tions, birth stories, amazing accounts, and questions-and-answers. This, O bhikkhus, is the first dhamma that leads to the persistence, non-confusion and non-disappearance of the true Dhamma.

10. Furthermore, O bhikkhus, the bhikkhus teach the Dhamma to others in detail as they have heard it, as they have learned it. This, O bhikkhus, is the second dhamma that leads to the persistence, non-confusion and non-disappearance of the true Dhamma.

11. Furthermore, O bhikkhus, the bhikkhus cause others to recite the Dhamma in detail as they have heard it, as they have learned it. This, O bhikkhus, is the third dhamma that leads to the persistence, non-confusion and non-disappearance of the true Dhamma.

takaṃ jātakaṃ abbhutatadhammaṃ vedallaṃ. ayaṃ bhikkhave, paṭthamo dhammo saddhammassa ṭṭhitiyā asammosāya anantaradhānāya saṃvattati.

puna ca paraṃ bhikkhave, bhikkhu yathāsutaṃ yathāpariyat-taṃ dhammaṃ vitthārena paresaṃ desenti, ayaṃ bhikkhave, duttiyo dhammo saddhammassa ṭṭhitiyā asammosāya anantaradhānāya saṃvattati.

puna ca paraṃ bhikkhave, bhikkhu yathāsutaṃ yathāpariyat-taṃ dhammaṃ vitthārena paresaṃ vācenti, ayaṃ bhikkhave, tattiyo dhammo saddhammassa ṭṭhitiyā asammo-

pts page 178
bjt page 290

12. Furthermore, O bhikkhus, the bhikkhus recite the Dhamma in detail as they have heard it, as they have learned it. This, O bhikkhus, is the fourth dhamma that leads to the persistence, non-confusion and non-disappearance of the true Dhamma.

13. Furthermore, O bhikkhus, the bhikkhus deliberately think, ponder and mentally examine the Dhamma in detail as they have heard it, as they have learned it. This, O bhikkhus, is the fifth dhamma that leads to the persistence, non-confusion and non-disappearance of the true Dhamma.

14. These, O bhikkhus, are the five dhammas that

sāya anantaradhānāya saṃvattati.

puna ca param bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karonti. ayaṃ bhikkhave, catuttho dhammo sad-dhammassa ṭhitiyā asamosāya anantaradhānāya saṃvattati.

puna ca param bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkenti anuvicārenti manasā-nupekkhanti. ayaṃ bhikkhave, pañcamo dhammo saddhammassa ṭhitiyā asamosāya anantaradhānāya saṃvattati.

ime kho bhikkhave, pañca dhammā sad-dhammassa ṭhitiyā

lead to the persistence, non-
 confusion and non-disappearance
 of the true Dhamma.”

asammosāya anantara-
 chānāya saṁvattantīti.

