

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

tayodhamma suttaṃ

source: sāvatti

tayo me bhikkhave dhammā loke na saṃvijjeyyumaṃ, na tathāgato loke uppajjeyya arahamaṃ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dippeyya. katame tayo: jāti ca jarā ca maraṇaṃca. ime kho bhikkhave tayo dhammā loke na saṃvijjeyyumaṃ, na tathāgato loke uppajjeyya arahamaṃ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dippeyya. yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā tathāgato loke uppajjati arahamaṃ sammāsambuddho. tasmā tathāgatappavedito

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

dhammavinayo 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: sakkāyadiṭṭhiṃ appahāya vicikicchā

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.

appahāya sīlabbataparāmāsaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo rāgaṃ pahātum doṣaṃ pahātum moham pahātum.

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

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.

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 wish-

tayome bhikkhave dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanāṃ pahātuṃ cetaso līnattāṃ pahātuṃ. ka-tame tayo: 'mutṭhasaccāṃ appahāya asampajāññaṃ appahāya cetaso vikkhepaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanāṃ pahātuṃ cetaso līnattāṃ pahātuṃ.

tayome bhikkhave dhamme appahāya abhabbo mutṭhasaccāṃ pahātuṃ asampajāññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. katame tayo: ariyānamadasanakamyatāṃ ap-

ing 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 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 wish-

pahāya ariyadhammassa asotukamyatam appahāya upārambhacittam appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

tayome bhikkhave dhamme appahāya abhabbo ariyānamadassanakamyatam pahātum ariyadhammassa asotukamyatam pahātum upārambhacittatam pahātum. katame tayo: uddhaccaṃ appahāya asaṃvaraṃ appahāya dussīlayaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānamadassanakamyatam

ing 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 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

pahātum ariyadhammassa asotukamya-taṃ pahātum upārambhacittataṃ pahātum.

tayo me bhikkhave dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussīyaṃ pahātum. katame tayo: assaddhiyaṃ appahāya avadañña-taṃ appahāya kosajjaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccaṃ pahātum. asaṃvaraṃ pahātum dussīyaṃ pahātum.

tayo me bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātum avadañña-taṃ pahātum

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 aban-

kosajjaṃ pahātuṃ. katame tayo: anā-dariyaṃ appahāya dovacassataṃ appahāya pāpamittataṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

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

don 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 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

ahirikoyaṃ bhikkhave anottappī¹ pamatto hoti, so pamatto samāno abhabbo anā-dariyaṃ pahātum do-vacassataṃ pahātum pāpamittaṃ pahātum, so pāpamitto samāno abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum, so kusito samāno abhabbo ud-dhaccaṃ pahātum asaṃvaram pahātum dussīlyaṃ pahātum, so dussīlo samāno abhabbo ariyānamadassana-kamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum, upārambhacittataṃ pahātum, so upārambhacitto

¹anottāpī - machasaṃ. ■

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.

samāno abhabbo
muṭṭhasaccam pa-
hātum asampajañ-
ñam pahātum cetaso
vikkhepaṃ pahātum
so vikkhitta citto sa-
māno abhabbo ayo-
nisomanasikāraṃ
pahātum kummag-
gasevanam pahātum
cetaso līnattam pa-
hātum, so līnacitto
samāno abhabbo
sakkāyadiṭṭhiṃ pa-
hātum vicikiccham
pahātum sīlabbata-
parāmāsaṃ pahā-
tum, so vicikiccho
samāno abhabbo rā-
gaṃ pahātum dosaṃ
pahātum moham pa-
hātum, so rāgaṃ ap-
pahāya dosaṃ appa-
hāya moham appa-
hāya abhabbo jātiṃ
pahātum jaraṃ pa-
hātum maraṇam pa-
hātum.

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

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 pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. ka-tame tayo: sakkāya-ditṭhiṃ pahāya vicikicchāṃ pahāya sīlabbataparāmāsaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mo-

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.

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

ham pahātum.

tayome bhikkhave dhamme pahāya bhabbo sakkāyadiṭṭhiṃ pahātum vicikicchāṃ pahātum sīlabbata-parāmāsaṃ pahātum. katame tayo: ayonisomanasikāraṃ pahāya kummaggasevanāṃ pahāya cetaso līnatāṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo sakkāya diṭṭhiṃ pahātum vicikicchāṃ pahātum sīlabbata-parāmāsaṃ pahātum.

tayome bhikkhave dhamme pahāya bhabbo ayonisomanasikāraṃ pahātum kummaggasevanāṃ pahātum cetaso līnat-

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.

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 bhik-

taṃ pahātum. ka-
tame tayo: muṭṭha-
saccaṃ pahāya asaṃ-
pajaññaṃ pahāya ce-
taso vikkhepaṃ pa-
hāya. ime kho bhik-
khave tayo dhamme
pahāya bhabbo ayo-
niso manasikāraṃ
pahātum kummag-
gasevanaṃ pahātum
cetaso līnattaṃ pa-
hātum.

tayome bhikkhave
dhamme pahāya bhabbo
muṭṭhasaccaṃ pa-
hātum asaṃpajañ-
ñaṃ pahātum ce-
taso vikkhepaṃ pa-
hātum. katame tayo:
ariyānamadassana-
kamyataṃ pahāya
ariyadhammassa
asotukamyataṃ pa-
hāya upārambhacit-
tataṃ pahāya. ime
kho bhikkhave tayo

khus, 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 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

dhamme pahāya bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

tayome bhikkhave dhamme pahāya bhabbo ariyānamadassana-kamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: ud-dhaccaṃ pahāya asaṃvaram pahāya dussīlyam pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum.

tayome bhikkhave dhamme pahāya bhabbo

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.

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 aban-

uddhaccam pahātum asaṃvaram pahātum dussīlam pahātum. katame tayo: assaddhiyam pahāya avadaññutam pahāya kosajjam pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccam pahātum. asaṃvaram pahātum dussīlam pahātum.

tayome bhikkhave dhamme pahāya bhabbo assaddhiyam pahātum avadaññutam pahātum kosajjam pahātum. katame tayo: anādariyam pahāya dovacassatam pahāya pāpamittatam pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyam pahātum avadaññutam pahā-

don 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,

tum kosajjam pahātum.

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

hirimāyaṃ bhikkhave ottappī appamatto hoti, so appamatto samāno bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. so kal-

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.

yāṇamitto samāno bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. so āraddhaviriyo samāno bhabbo ud-dhaccaṃ pahātum asaṃvaram pahātum dussīlyam pahātum. so sīlavā samāno bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. so anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātum asaṃpajaññaṃ pahātum cetaso vikkhepaṃ pahātum. so avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso līnattaṃ pahātum. so

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.

alīnacitto samāno
bhabbo sakkāyadiṭ-
ṭhiṃ pahātum vicī-
kiccham pahātum,
sīlabbataparāmāsaṃ
pahātum. so avicikic-
cho samāno bhabbo
rāgaṃ pahātum do-
saṃ pahātum mo-
haṃ pahātum. so
rāgaṃ pahāya do-
saṃ pahāya moḥaṃ
pahāya bhabbo jā-
tiṃ pahātum jaraṃ
pahātum maraṇaṃ
pahātunti.

