0.0.1 Followers of other Standpoints

1. “If, O bhikkhus, wanderers of other standpoints were to ask you thus: There are these three things, O friends. What three? Lust, hatred and delusion. These, O friends, are the three things. Of these three things, O friends, what is the distinction, what is the disparity, what is the difference? Thus asked, by the wanderers of other standpoints, O bhikkhus, how precisely would you answer?”

2. “The Auspicious One, O Bhante, is our root for the Dhamma. The Auspicious One is our guide. The Auspicious One is our refuge. Certainly, please let the meaning of this statement be only evident to the Auspicious One. Having heard of this from the Auspicious One, the bhikkhus will bear it in mind.”

3. Well then, O bhikkhus, listen to that and do mind it well, I will speak.”.“Yes Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

4. If, O bhikkhus, wanderers of other standpoints were to ask you thus: There are these three things, O friends. What three? Lust, hatred and delusion. These, O friends, are the three things. Of these three things, O friends, what is the distinction, what is the disparity, what is the difference? Thus asked, by the wanderers of other standpoints, O bhikkhus, you should answer thus: “Lust, O friends, is little blameworthy but slow to fade away.

0.0.1 aññatitthiyāsuttaṃ

1. sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ: tayo, me āvuso dhammā: katame tayo: rāgo doso moho. ime kho āvuso tayo dhammā. imesaṃ āvuso tiṇṇaṃ dhammānaṃ ko viseso, ko adhippāyo, kiṃ nānākaraṇanti? evaṃ puṭṭhā tumhe bhikkhave tesaṃ aññatitthiyānaṃ paribbājakānaṃ kinti byākareyyāthā'ti?

2. bhagavammūlakā no bhante dhammā bhagavannettikā bhagavampaṭisaraṇā sādhu vata bhante bhagavantaṭṭeva paṭibhātu etassa bhāsitassa attho: bhagavato sutvā bhikkhū dhāressantī'ti.

3. tena hi bhikkhave suṇātha sādhukaṃ manasi karotha bhāsissāmī'ti. evambhanteti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

4. sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ, tayo me āvuso dhammā: katame tayo: rāgo doso moho. ime kho āvuso tayo dhammā. imesaṃ āvuso tiṇṇaṃ dhammānaṃ ko viseso, ko adhippāyo, kinnānākaraṇanti? evaṃ puṭṭhā tumhe bhikkhave tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha: rāgo kho āvuso appasāvajjo dandhavirāgī, doso mahāsāvajjo khippavirāgī, moho mahāsāvajjo dandhavirāgī'ti.

Hatred is very blameworthy but quick to fade away. delusion is very blameworthy but slow to fade away."

5. "But what, O friends, is the cause, what is the reason why unarisen lust arises or arisen lust leads to increase and expansion?" The sign of the beautiful, should be said. Of one without root source attention to the sign of the beautiful, unarisen lust arises and arisen lust leads to increase and expansion. This, O friends, is the cause, this is the reason why unarisen lust arises or arisen lust leads to increase and expansion."

6. "But what, O friends, is the cause, what is the reason why unarisen hatred arises or arisen hatred leads to increase and expansion?" The sign of the resistive, should be said. Of one without root source attention to the sign of the resistive, unarisen hatred arises and arisen hatred leads to increase and expansion. This, O friends, is the cause, this is the reason why unarisen hatred arises or arisen hatred leads to increase and expansion."

7. "But what, O friends, is the cause, what is the reason why unarisen delusion arises or arisen delusion leads to increase and expansion?" Attending to the non-root source, should be said. Of one attending to the non-root source, unarisen delusion arises and arisen delusion leads to increase and expansion. This, O friends, is the cause, this is the reason why unarisen delusion arises or arisen delusion leads to increase and expansion."

5. ko panāvuso hetu ko paccayo. yena anuppanno vā rāgo uppajjati, uppanno vā rāgo bhiyyobhāvāya vepullāya saṃvattatī'ti? subhanimittantissa vacanīyaṃ. tassa subhanimittaṃ ayoniso manasikaroto anuppanno ceva rāgo uppajjati. uppanno ca rāgo bhiyyobhāvāya vepullāya saṃvattati. ayaṃ kho āvuso hetu, ayaṃ paccayo, yena anuppanno vā rāgo uppajjati, uppanno vā rāgo bhiyyobhāvāya vepullāya saṃvattatī'ti.

6. ko panāvuso hetu ko paccayo, yena anuppanno vā doso uppajjati, uppanno vā doso bhiyyobhāvāya vepullāya saṃvattatī'ti? paṭighanimittantissa vacanīyaṃ. tassa paṭighanimittaṃ ayoniso manasikaroto anuppanno ceva doso uppajjati, uppanno ca doso bhiyyobhāvāya vepullāya saṃvattati. ayaṃ kho āvuso hetu, ayaṃ paccayo, yena anuppanno vā doso uppajjati, uppanno vā doso bhiyyobhāvāya vepullāya saṃvattatī'ti.

7. ko panāvuso hetu, ko paccayo, yena anuppanno vā moho uppajjati, uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī'ti? ayoniso manasikārotissa vacanīyaṃ. tassa ayoniso manasikaroto anuppanno ceva moho uppajjati, uppanno ca moho bhiyyobhāvāya vepullāya saṃvattati. ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno vā moho uppajjati, uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī'ti.

8. ko panāvuso hetu, ko paccayo, yena anuppanno vā rāgo nuppajjati, uppanno vā rāgo pahiyyatī'ti? asubhanimittantissa vacanīyaṃ. tassa asubhanimittaṃ

8. “But what, O friends, is the cause, what is the reason why unarisen lust does not arise or arisen lust gets abandoned?” The sign of the non-beautiful, should be said. Of one with root source attention to the sign of the non-beautiful, unarisen lust does not arise and arisen lust gets abandoned. This, O friends, is the cause, this is the reason why unarisen lust does not arise or arisen lust gets abandoned.”

9. “But what, O friends, is the cause, what is the reason why unarisen hatred does not arise or arisen hatred gets abandoned?” The liberation of mind by metta, should be said. Of one with root source attention to the liberation of mind by metta, unarisen hatred does not arise and arisen hatred gets abandoned. This, O friends, is the cause, this is the reason why unarisen hatred does not arise or arisen hatred gets abandoned.”

10. “But what, O friends, is the cause, what is the reason why unarisen delusion does not arise or arisen delusion gets abandoned?” Attending to the root source, should be said. Of one attending to the root source, unarisen delusion does not arise and arisen delusion gets abandoned. This, O friends, is the cause, this is the reason why unarisen delusion does not arise or arisen delusion gets abandoned.”

yoniso manasikaroto anuppanno ceva rāgo nuppajjati, uppanno ca rāgo pahiyyati. ayaṃ kho āvuso hetu ayaṃ paccayo. yena anuppanno vā[1] rāgo nuppajjati, uppanno vā rāgo pahiyyatī'ti.

9. ko panāvuso hetu, ko paccayo, yena anuppanno vā doso nuppajjati, uppanno vā doso pahiyyatī'ti? mettā cetovimuttītissa vacanīyaṃ. tassa mettaṃ cetovimuttiṃ yoniso manasikaroto anuppanno ceva doso nuppajjati, uppanno ca doso pahiyyati. ayaṃ kho āvuso hetu ayaṃ paccayo. yena anuppanno vā[2] doso nuppajjati. uppanno vā[3] doso pahiyyatī'ti.

10. ko panāvuso hetu, ko paccayo, yena anuppanno vā moho nuppajjati, uppanno vā[4] moho pahiyyatī'ti. yoniso manasikārotissa vacanīyaṃ. tassa yoniso manasikaroto anuppanno ceva moho nuppajjati, uppanno ca moho pahiyyati. ayaṃ kho āvuso hetu, ayaṃ paccayo. yena anuppanno vā moho nuppajjati, uppanno vā moho pahiyyatī'ti.

---

[1] anuppanno ceva - machasaṃ
[2] anuppanno ceva - machasaṃ
[3] uppanno ca - machasaṃ
[4] uppanno ca - machasaṃ