0.0.1 Foremost confidence

aggappasādasuttaṃ

1. “There are, O bhikkhus, these four foremost confidences. What four?

cattāro'me bhikkhave aggappasādā. katame cattāro?

2. To whatever extent, O bhikkhus, that there are beings, whether footless, two-footed, four-footed or many-footed, with form or formless, percipient, non-percipient or neither-percepient-nor-non-percipient, the Tathagata is declared to be the foremost of them all, the Arahant, the rightly self-awakened one. Those who have confidence in the Buddha, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

yāvatā bhikkhave sattā apadā vā dipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesaṃ aggamakkhāyati arahaṃ sammāsambuddho. ye bhikkhave buddhe pasannā, agge te pasannā, agge kho pana pasannānaṃ aggo vipāko hoti.

3. To whatever extent, O bhikkhus, that there are dham-

mas that are conditioned, the noble eightfold path is declared to be the foremost of them all. Those who have confidence in the noble eightfold path, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

yāvatā bhikkhave dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyati. ye bhikkhave ariye aṭṭhaṅgike magge pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti.

4. To whatever extent, O bhikkhus, that there are dhammas whether conditioned or unconditioned, the dhamma of fading away is declared to be the foremost of them all. That is, the sobering from intoxication, the removal of thirst, the eradication of attachment, the cutting off of the round, the extinction of thirsting, fading away, cessation, nibbana. Those who have confidence in the Dhamma, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ dhammānaṃ aggamakkhāyati. yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhakkhayo virāgo nirodho nibbānaṃ. ye bhikkhave dhamme pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti.

5. To whatever extent, O bhikkhus, that there are communities or groups, the community of the Tathagata's disciples is declared to be the foremost of them all. That is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. Those who have confidence in the Sangha, O bhikkhus, have confidence in the foremost. And for those with confidence in the foremost, the results are foremost.

yāvatā bhikkhave saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesaṃ aggamakkhāyati. yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. ye bhikkhave saṅghe pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti.

6. These, O bhikkhus, are the four foremost confidences."

ime kho bhikkhave cattāro aggappasādāti.

80. "Truly from the foremost confidence [springs]

the discriminative understanding of the foremost dhamma;

Confidence in the foremost is the Buddha,
the unsurpassed one worthy of offerings.

80. aggato ve pasannānaṃ
aggaṃ dhammaṃ vijānataṃ,
agge buddhe pasannānaṃ
dakkhiṇeyye anuttare.

81. Confidence in the foremost is the Dhamma,

the pleasure of the peace of fading away;
Confidence in the foremost is the Sangha,
the unsurpassed field of merit.

81. agge dhamme pasannānaṃ
virāgūpasame sukhe,
agge saṅghe pasannānaṃ
puññakkhette anuttare.

82. Bestowing gifts in the foremost [field],
the foremost merit increases;
the foremost lifespan and beauty,
glory, fame, happiness and power.

82. aggasmiṃ dānaṃ dadataṃ
aggaṃ puññaṃ pavaḍḍhati,
aggaṃ āyuṃ ca vaṇṇo ca
yaso kitti sukhaṃ balaṃ.

83. The wise having given for the foremost,

endowed with the foremost dhamma,
Having become a deva or human,
rejoices having attained the foremost.”

83. aggassa dātā medhāvī
aggadhammasamāhito,
devabhūto manusso vā
aggappatto pamodatīti.