AN 1.132-139 — AN 1.132-139

English translation by Bhikkhu Candana.

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Text

132. “Bhikkhus, those Bhikkhus who explain that which has nothing to do with the Vinaya and The Training as “Vinaya and The Training,” are not just harming themselves, but bringing much harm and pain onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”

133. “Bhikkhus, those Bhikkhus who explain what is in fact The Vinaya and The Training itself, as neither being The Vinaya nor The Training, are not just harming themselves, but bringing much harm and pain onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”

134. “Bhikkhus, those Bhikkhus who explain what has been neither declared nor taught by The Tathāgata as having been declared and taught by The Tathāgata, are not just harming themselves, but bringing much harm and pain onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of this Beautiful and Good Dhamma.”

135. “Bhikkhus, those Bhikkhus who explain what has indeed been declared and taught by The Tathāgata as not having been declared and taught by The Tathāgata, are not just harming themselves, but bringing much harm and harm onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”

136. “Bhikkhus, those Bhikkhus who explain what has not been practiced by The Tathāgata as having been practiced by The Tathāgata, are not just harming themselves, but bringing much harm and pain onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”

137. “Bhikkhus, those Bhikkhus who explain what has indeed been practiced by The Tathāgata as not having been practiced by The Tathāgata, are not just harming themselves, but bringing much harm and pain onto so many others, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”

138. “Bhikkhus, those Bhikkhus who explain what has not been prescribed by The Tathāgata as having been prescribed by The Tathāgata, are not just harming themselves, but bringing much harm and pain onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”

139. “Bhikkhus, those Bhikkhus who explain what has indeed been prescribed by The Tathāgata as not having been prescribed by The Tathāgata, are not just harming themselves, but bringing much harm and pain onto so many others as well, causing the suffering of many people. In doing so, they are ruining not just their own lives, but the lives of so many others, creating misfortune and miserable merit-making and damaging results not just to their own detriment, but to the detriment of all others, both Devas and humans.

“Therefore, these Bhikkhus are bringing harm and misery not just to themselves, but to countless others, leading to the rapid degeneration and inevitable disappearance of This Beautiful and Good Dhamma.”