AN 3.68 — Aññatitthiya (Titthiya) Sutta (Those holding other views)

English translation by Bhikkhu Candana.

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Text

68. Aññatitthiya (Titthiya) Sutta (Those holding other views) “Bhikkhus, if wandering ascetics of other sects were to ask you:

‘Friends, there are these three things to consider. What three? Greed, hatred, and delusion. Friends, what is the difference between these three things?’

“How would you reply or explain your position to those wandering ascetics of other sects?”

“Venerable Sir, The Blessed One is indeed our Leader and Guide, hence, all that we have learned are rooted in Him, for He indeed is the very Source of The Dhamma! Thus, we rely upon The Blessed One, Our Teacher in this beautiful Dhamma.

“It would be truly beneficial, therefore, if The Blessed One were to explain to us the meaning of these words, so that we may retain it by practicing and living accordingly.”

“Then, Bhikkhus, listen carefully and attend closely to what I shall say.”

“Yes, Bhante,” the Bhikkhus responded.

And The Blessed One continued instructing:

“Bhikkhus, if wandering ascetics of other sects were to ask you:

‘Friends, there are these three things to consider. What three? Greed, hatred, and delusion. Friends, what is the difference between these three things?’

“Then, you should reply in this manner:

‘Friends, greed is a fault of lesser weight but takes a long time to fade away. Hatred is a fault of greater weight and it fades away quickly. Delusion is a fault of greater weight, and it takes a long time to fade away.’

“And if they were to ask further:

‘But, friends, what is the reason for unarisen greed to arise, and the already arisen greed to develop and increase?’

“Your reply then, Bhikkhus, should be the following:

‘Friends, the presence of an attractive object is the reason for unarisen greed to arise, and for the already arisen greed to develop and increase. This because, when one unwisely pays attention to an attractive object, then unarisen greed arises, whereas the already arisen greed develops further and increases.

‘Therefore, friends, this is the reason for unarisen greed to arise and for arisen greed to develop and increase.’

“And if they were to ask further:

‘But, friends, what is the reason for the unarisen anger or hatred to arise, and for the already arisen hatred or anger to develop and increase?’

“Then, Bhikkhus, your reply should be the following:

‘Friends, the presence of a disagreeable object is the reason for unarisen anger or hatred to arise, and for the already arisen hatred or anger to develop and increase. This because, when one unwisely pays attention to a disagreeable object, then unarisen hatred or anger arises, and the already arisen hatred or anger develops further and increases.

‘Therefore, friends, this is the reason for unarisen anger or hatred to arise, and for the already arisen hatred or anger to develop and increase.’

“And if they were to ask further:

‘But, friends, what is the reason for unarisen delusion to arise, and for the already arisen delusion to develop and increase?’

“Your reply then, Bhikkhus, should be the following:

‘Friends, the presence of unwise attention is the reason for unarisen delusion to arise, and for the already arisen delusion to develop and increase. This because, when one is unwise in his attention, then unarisen delusion arises, and the already arisen delusion develops further and increases.

‘Therefore, friends, this is the reason for unarisen delusion to arise, and for the already arisen delusion to develop and increase.’

“And if they were to ask further:

‘But, friends, what is the reason for the non-arising of unarisen greed, and for the arisen greed to just dissipate and fade away?’

“Your reply then, Bhikkhus, should be the following:

‘Friends, the reason is the presence of an unattractive object. This because, when one wisely pays attention to an unattractive object, then unarisen greed does not arise and arisen greed is abandoned and thus dissipates and fades away.

‘Therefore, friends, this is the reason for the non-arising of unarisen greed and for the arisen greed to just dissipate and fade away.’

“And if they were to ask further:

‘But, friends, what is the reason for the non-arising of unarisen hatred, and for the arisen hatred to just dissipate and fade away?’

“Your reply then, Bhikkhus, should be the following:

‘Friends, it is due to the heart having experienced liberation through mettā (universal benevolent loving-kindness). This because, when the heart is liberated through loving-kindness, then unarisen hatred does not arise and arisen hatred is abandoned and thus dissipates and fades away.

‘Therefore, friends, this is the reason for the non-arising of unarisen hatred and for the arisen hatred to just dissipate and fade away.’

“And if they were to ask further:

‘But, friends, what is the reason for the non-arising of unarisen delusion, and for the arisen delusion to just dissipate and fade away?’

“Your reply then, Bhikkhus, should be the following:

‘Friends, it is due to the presence of wise radical attention (yoniso manasikāra). This because, when one wisely applies his attention, then unarisen delusion does not arise, and the arisen delusion is abandoned and thus dissipates and fades away.

‘Therefore, friends, this is the reason for the non-arising of unarisen delusion and for the arisen delusion to just dissipate and fade away.’”