

### 0.0.1 The Great Forty

#### 0.0.1 mahācattārīsakasuttaṃ

1. Thus was heard by me: At one time the Auspicious One was dwelling in Savatthi at Jeta's Grove, Anathapindikā's Park. At that place the Auspicious One addressed the bhikkhus. "Bhikkhus." "Yes, Bhante" those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhu bhagavato paccassosum, bhagavā etadavoca:

2. "I will teach you, O bhikkhus, the noble right samadhi with its cause, with its requisites. Do you listen to that and mind it well. I will speak."

ariyaṃ vo bhikkhave, sammāsamādhim desissāmi saupaniṣaṃ saparikkhāraṃ. taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmīti.

3. "Yes Bhante," those bhikkhus replied to the Auspicious One. the Auspicious One said this:

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

4. And what, O bhikkhus, is noble right samadhi with its cause, with its requisites? That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness. That which, O bhikkhus, is the unique pre-eminent state of mind equipped with these seven factors. This is called, O bhikkhus, noble right samadhi with its proper cause, with its proper requisites.

katamo ca bhikkhave, ariyo sammāsamādhi saupaniso sapaṛikkhāro, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī. yā kho bhikkhave, imehi sattaha'ṅgehi<sup>1</sup> cittassa ekaggatā paṛikkhatā ayaṃ vuccati bhikkhave, ariyo sammāsamādhi saupaniso itipi, sapaṛikkhāro itipi.

5. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? “One wisely understands wrong view as wrong view.” “One wisely understands right view as right view.” That is one’s right view.

tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kaṭhaṅca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchādiṭṭhiṃ micchādiṭṭhīti pajānāti. sammādiṭṭhiṃ sammādiṭṭhīti pajānāti. sāssa hoti sammādiṭṭhi.

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<sup>1</sup>sattaṅgehi-pts. ■

6. And what, O bhikkhus, is wrong view? “There is not what is offered, there is not what is given, there is not what is sacrificed. There are no fruits and results of kamma, of what is well done and badly done. There is not this world, there is not another world, there is not mother, there is not father, there are no beings from spontaneous birth, there is not in the world ascetics and brahmins who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with higher knowledge, they cause to make it known.” This, O bhikkhus, is wrong view.

katamā ca bhikkhave, micchādiṭṭhi: natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukaṭadukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imam ca lokam param ca lokam sayam abhiññā sacchikatvā pavedentīti. ayam bhikkhave, micchādiṭṭhi.

7. And what, O bhikkhus, is right view? Right view I say, O bhikkhus, is a dyad. There is, O bhikkhus, right view [connected] with asavas, partaking in merits, ripening in appropriations. There is, O bhikkhus, right view that is noble, asava-free, supramundane, a factor of the path.

katamā ca bhikkhave, sammādiṭṭhi: sammādiṭṭhippa-  
ham<sup>2</sup> bhikkhave, dvayaṃ<sup>3</sup> vadāmi: atthi bhikkhave,  
sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā at-  
thi bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā  
maggāṅgā.

8. And what, O bhikkhus, is right view [connected] with asavas, partaking in merits, ripening in appropriations? “There is what is offered, there is what is given, there is what is sacrificed. There are fruits and results of kamma, of what is well done and badly done. There is this world, there is another world, there is mother, there is father, there are beings from spontaneous birth, there is in the world ascetics and brahmins who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with higher knowledge, they cause to make it known.” This, O bhikkhus, is right view [connected] with asavas, partaking in merits, ripening in appropriations.

katamā ca bhikkhave, sammādiṭṭhi sāsavā puññabhā-  
giyā upadhivepakkā: atthi dinnam, atthi yiṭṭham, at-  
thi hutam, atthi sukaṭadukkaṭānam kammānam pha-  
lam vipāko, atthi ayam loko, atthi paro loko, atthi mātā,  
atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrā-  
hmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lo-  
kaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pa-

<sup>2</sup>sammādiṭṭhippāham-simu. ■

<sup>3</sup>dvayaṃ-majasam. ■

vedentīti. ayaṃ bhikkhave, sammādiṭṭhi sāsavā puñ-  
ñabhāgiyā upadhivepakkā.

9. And what, O bhikkhus, is the right view that is noble, asava-free, supramundane, a factor of the path? That which, O bhikkhus, is the wisdom, the faculty of wisdom, the power of wisdom, the investigation of dhammas awakening factor, the right view path factor, of one whose mind is noble, of one whose mind is asava-free, one endowed with the noble path and is maturing the noble path. This is called, O bhikkhus, right view that is noble, asava-free, supramundane, a factor of the path. One makes effort to abandon wrong view having entered upon right view. This is one's right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view. That is one's right mindfulness. Thus these three dhammas runs about right view in circle, that is: right view, right effort and right mindfulness.

katamā ca bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhamma-vicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ<sup>4</sup> ayaṃ vuccati bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. so<sup>5</sup> micchādiṭṭhiyā pahānāya vāya-

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<sup>4</sup>maggaṅgā-simu, [pts. 5.] sammāsaṅkappampāhaṃ-simu. ■

<sup>5</sup>yo- [pts. 6.] dvāyaṃ-majasaṃ. ■

mati sammādiṭṭhiyā upasampadāya. svāssa<sup>6</sup> hoti sammāvāyāmo. so sato micchādiṭṭhiṃ pajahati. sato sammādiṭṭhiṃ upasampajja viharati. sāssa hoti sammāsati. itissime<sup>7</sup> tayo dhammā sammādiṭṭhiṃ anupari-dhāvanti anuparivattanti. seyyathidaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

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<sup>6</sup>sāssa-simu. 7.sāssa-simu,[pts.]. ■

<sup>7</sup>itiyime-majasaṃ. itime-simu. ■

