

### 0.0.1 The Great Forty

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:

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."

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

4. And what, O bhikkhus, is noble right samadhi with its

### 0.0.1 mahācattārīsa-kasuttaṃ

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āman-tesi bhikkhavoti. bhā-danteti te bhikkhu bhā-gavato paccassosum, bhagavā etadavoca:

ariyaṃ vo bhikkhave, sammāsamādhīṃ de-sissāmi saupaniṣaṃ sapaṛikkhāraṃ. taṃ suṇātha, sādhu-kāṃ manasi karotha, bhā-sissāmīti.

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhā-gavā etadavoca:

katamo ca bhikkhave, ariyo sammāsamādhī

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.

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.

6. And what, O bhikkhus, is wrong view? “There is not what is offered, there is not what is given, there is

saupaniso saparikkhāro, seyyathīdam: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati. yā kho bhikkhave, imehi sattaha’ṅgehi<sup>1</sup> cittassa ekaggaṭā parikkhatā ayaṃ vuccati bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi.

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

katamā ca bhikkhave, micchādiṭṭhi: natthi dinnaṃ, natthi yiṭ-

<sup>1</sup>sattaṅgehi-pts. ■

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.

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, supramun-

ṭhaṃ, natthi hutam, natthi sukaṭadukka-  
ṭānaṃ kammānaṃ  
phalaṃ vipāko, natthi  
ayaṃ loko, natthi paro  
loko, natthi mātā, nat-  
thi pitā, natthi sattā  
opapātikā, natthi loke  
samaṇabrāhmaṇā sam-  
maggatā sammāpa-  
ṭipannā, ye imaṃ ca  
lokaṃ paraṃ ca lokaṃ  
sayam abhiññā sac-  
chikatvā pavedentīti.  
ayaṃ bhikkhave, mic-  
chādiṭṭhi.

katamā ca bhikkhave,  
sammādiṭṭhi: sammā-  
diṭṭhimpahaṃ<sup>2</sup> bhik-  
khave, dvayaṃ<sup>3</sup> va-  
dāmi: atthi bhikkhave,  
sammādiṭṭhi sāsavā  
puññabhāgiyā upadhi-

pts page 072

<sup>2</sup>sammādiṭṭhimpāhaṃ-sīmu.

<sup>3</sup>dvayaṃ-majasaṃ.

dane, a factor of the path.

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,

vepakkā atthi bhikkhave, sammādiṭṭhi ariyā anāsavā lokutara maggaṅgā.

katamā ca bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhi-vepakkā: atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti. ayam bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhi-vepakkā.

partaking in merits, ripening in appropriations.

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 of these

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 vāyamati sammādiṭṭhiyā upasampadāya. svāssa<sup>6</sup> hoti sammāvāyāmo.

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

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

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

three dhammas runs about  
right view in circle. that is:  
right view, right effort and  
right mindfulness.

so sato micchādiṭṭhiṃ  
pajahati. sato sammā-  
diṭṭhiṃ upasampajja  
viharati. sāssa hoti  
sammāsati. itissime<sup>7</sup>  
tayo dhammā sammā-  
diṭṭhiṃ anuparidhā-  
vanti anuparivattanti.  
seyyathīdaṃ: sammā-  
diṭṭhi sammāvāyāmo  
sammāsati.

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

