0.0.1 The Great Forty

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika'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 supports, 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 supports, 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 peak of mind equipped with these seven factors. This is called, O bhikkhus, noble right samadhi with its supports proper, with its requisites proper.

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.

0.0.1 mahācattārīsakasuttaṃ

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

2. ariyaṃ vo bhikkhave, sammāsamādhiṃ desissāmi saupanisaṃ saparikkhāraṃ. taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmīti.

3. evaṃ bhanteti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

4. katamo ca bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati. yā kho bhikkhave, imehi sattaha'ṅgehi[1] cittassa ekaggatā parikkhatā ayaṃ vuccati bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi.

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

[1] 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 samanas and brahmanas 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 supreme knowledge, they cause to make it known." This, O bhikkhus, is wrong view.

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

8. And what, O bhikkhus, is right view connected with asavas, partaking in merits, ripening in ownership? "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 samanas and brahmanas who have come to the right path, entered upon the right path, those who, having

6. katamā ca bhikkhave, micchādiṭṭhi: natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti. ayaṃ bhikkhave, micchādiṭṭhi.

7. katamā ca bhikkhave, sammādiṭṭhi: sammādiṭṭhimpahaṃ[2] bhikkhave, dvayaṃ[3] vadāmi: atthi bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā atthi bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

8. katamā ca bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā: atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti. ayaṃ bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

9. katamā ca bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā: yā kho bhikkhave, ariyacittassa

[2] sammādiṭṭhimpāhaṃ-sīmu.
[3] dvāyaṃ-majasaṃ.

realized by themselves this world and the other world with supreme knowledge, they cause to make it known." This, O bhikkhus, is right view connected with asavas, partaking in merits, ripening in ownership.

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 for the abandoning of wrong view, for the entering upon of right view. That 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 run about right view in circle, that is: right view, right effort and right mindfulness.

10. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? "One wisely understands wrong thought as wrong thought." "One wisely understands right thought as right thought." That is one's right view.

anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ[4] ayaṃ vuccati bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. so[5] micchādiṭṭhiyā pahānāya vāyamati sammādiṭṭhiyā upasampadāya. svāssa[6] hoti sammāvāyāmo. so sato micchādiṭṭhiṃ pajahati. sato sammādiṭṭhiṃ upasampajja viharati. sāssa hoti sammāsati. itissime[7] tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti. seyyathīdaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

10. tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kathañca bhikkhave sammādiṭṭhi pubbaṅgamā hoti: micchāsaṅkappaṃ micchāsaṅkappoti pajānāti sammāsaṅkappaṃ sammāsaṅkappoti pajānāti. sāssa hoti sammādiṭṭhi.

11. katamo ca bhikkhave, micchāsaṅkappo, kāmasaṅkappo, vyāpādasaṅkappo, vihiṃsāsaṅkappo. ayaṃ bhikkhave, micchāsaṅkappo.

12. katamo ca bhikkhave, sammāsaṅkappo: sammāsaṅkappampa'haṃ[8] bhikkhave, dvayaṃ[9] vadāmi. at-

[4]maggaṅgā - sīmu, pts.
[5]yo - pts dvāyaṃ-majasaṃ.
[6]sāssa-sīmu.
[7]itiyime-majasaṃ. itime-sīmu.
[8]sammāsaṅkappampāhaṃ - sīmu
[9]dvāyaṃ - machasaṃ

11. And what, O bhikkhus, is wrong thought? Thoughts of sensual desire, thoughts of ill-will, thoughts of harming. This, O bhikkhus, is wrong thought.

12. And what, O bhikkhus, is right thought? Right thought, O bhikkhus, is of two types I say. There is, O bhikkhus, right thought connected with asavas, partaking in merits, ripening in ownership. There is, O bhikkhus, right thought that is noble, asava-free, supramundane, a factor of the path.

13. And what, O bhikkhus, is right thought connected with asavas, partaking in merits, ripening in ownership? Thoughts of renunciation, thoughts of non-ill-will, thoughts of non-harming. This, O bhikkhus, is right thought connected with asavas, partaking in merits, ripening in ownership.

14. And what, O bhikkhus, is the right thought that is noble, asava-free, supramundane, a factor of the path? That which, O bhikkhus, is the reasoning, thought, motive, musing, depth of thought, application of mind, verbal sankhara, 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 thought that is noble, asava-free, supramundane, a factor of the path. One makes effort for the abandoning of wrong thought, for the entering upon of right thought. That is one's right effort. Mindfully one abandons wrong

thi bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko, atthi bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.

13. katamo ca bhikkhave, sammāsaṅkappo sāsavo puñ-ñabhāgiyo upadhivepakko: nekkhammasaṅkappo avyā-pādasaṅkappo avihiṃsā saṅkappo ayaṃ bhikkhave, sam-māsaṅkappo sāsavo puññabhāgiyo upadhivepakko.

14. katamo ca bhikkhave, sammāsaṅkappo ariyo anā-savo lokuttaro maggaṅgo: yo kho bhikkhave, ariya-cittassa anāsavacittassa ariyamaggasamaṅgino ariya-maggaṃ bhāvayato takko vitakko saṅkappo appaṇā vyappaṇā cetaso abhiniropanā vacīsaṅkhāro. ayaṃ bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. so micchāsaṅkappassa pahānāya vāyamati sammāsaṅkappassa upasampadāya. svāssa[10] hoti sam-māvāyāmo. so sato micchāsaṅkappaṃ pajahati. sato sammāsaṅkappaṃ upasampajja viharati. sā'ssa hoti sammāsati. itissi'me[11] tayo dhammā sammāsaṅkap-paṃ anuparidhāvanti. anuparivattanti. seyyathīdaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

15. tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchāvācaṃ micchāvācāti pajānāti. sammāvācaṃ sam-māvācāti pajānāti. sā'ssa hoti sammādiṭṭhi.

[10] sāssa - sīmu, pts
[11] itiyime - majasaṃ.

thought, mindfully one enters upon and abides in right thought. That is one's right mindfulness. Thus these three dhammas run about right thought in circle, that is: right view, right effort and right mindfulness.

15. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? "One wisely understands wrong speech as wrong speech." "One wisely understands right speech as right speech." That is one's right view.

16. And what, O bhikkhus, is wrong speech? False speech, divisive speech, harsh speech, senseless prattle. This, O bhikkhus, is wrong speech.

17. And what, O bhikkhus, is right speech? Right speech, O bhikkhus, is of two types I say. There is, O bhikkhus, right speech connected with asavas, partaking in merits, ripening in ownership. There is, O bhikkhus, right speech that is noble, asava-free, supramundane, a factor of the path.

18. And what, O bhikkhus, is right speech connected with asavas, partaking in merits, ripening in ownership? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from senseless prattle. This, O bhikkhus, is right speech connected with asavas, partaking in merits, ripening in ownership.

16. katamā ca bhikkhave, micchāvācā: musāvādo pisunāvācā pharusāvācā samphappalāpo. ayaṃ bhikkhave micchāvācā.

17. katamā ca bhikkhave sammāvācā: sammāvācampa'haṃ bhikkhave, dvayaṃ vadāmi. atthi bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā, atthi bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

18. katamā ca bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā: musāvādā veramaṇī, pisunāya vācāya veramaṇī. pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. ayaṃ bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā.

19. katamā ca bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgīno ariyamaggaṃ bhāvayato catuhipi vacīduccaritehi ārati virati paṭivirati veramaṇī. ayaṃ bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. so micchāvācāya pahānāya vāyamatī, sammā vācāya upasampadāya. svāssa [12]1 hoti sammāvāyāmo. so sato micchāvācaṃ pajahati. sato sammāvācaṃ upasammajja viharati. sāssa hoti sammāsati. itissime[13]2 tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti. seyyathīdaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

[12]sāssa-sīmu.
[13]itiyime-majasaṃ.

19. And what, O bhikkhus, is the right speech that is noble, asava-free, supramundane, a factor of the path? That which, O bhikkhus, is the leaving off, ending, desisting, abstinence from the four verbal misconducts, 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 speech that is noble, asava-free, supramundane, a factor of the path. One makes effort for the abandoning of wrong speech, for the entering upon of right speech. That is one's right effort. Mindfully one abandons wrong speech, mindfully one enters upon and abides in right speech. That is one's right mindfulness. Thus these three dhammas run about right speech in circle, that is: right view, right effort and right mindfulness.

20. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? "One wisely understands wrong action as wrong action." "One wisely understands right action as right action." That is one's right view.

21. And what, O bhikkhus, is wrong action? Killing living beings, taking what is not given, misconduct in sensual pleasures. This, O bhikkhus, is wrong action.

22. And what, O bhikkhus, is right action? Right action, O bhikkhus, is of two types I say. There is, O bhikkhus, right action connected with asavas, partaking in merits,

20. tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchākammantaṃ micchākammantoti pajānāti sammākammantaṃ sammākammantoti pajānāti. sāssa hoti sammādiṭṭhi.

21. katamo ca bhikkhave, micchākammanto: pāṇātipāto, adinnādānaṃ, kāmesu micchācāro. ayaṃ bhikkhave, micchākammanto.

22. katamo ca bhikkhave, sammākammanto: sammākammantampahaṃ bhikkhave, dvayaṃ vadāmi. atthi bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko. atthi bhikkhave sammākammanto ariyo anāsavo lokuttaro maggaṅgo.

23. katamo ca bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko: pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī. ayaṃ bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko.

24. katamo ca bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgīno ariyamaggaṃ bhāvayato tīhipi kāyaduccaritehi ārati virati paṭivirati veramaṇī. ayaṃ bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. so micchākammantassa pahānāya vāyamati, sammākammantassa upa-

ripening in ownership. There is, O bhikkhus, right action that is noble, asava-free, supramundane, a factor of the path.

23. And what, O bhikkhus, is right action connected with asavas, partaking in merits, ripening in ownership? Abstinence from killing living beings, abstinence from taking what is not given, abstinence from misconduct in sensual pleasures. This, O bhikkhus, is right action, connected with asavas, partaking in merits, ripening in ownership.

24. And what, O bhikkhus, is the right action that is noble, asava-free, supramundane, a factor of the path? That which, O bhikkhus, is the leaving off, ending, desisting, abstinence from the three bodily misconducts, 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 action that is noble, asava-free, supramundane, a factor of the path. One makes effort for the abandoning of wrong action, for the entering upon of right action. That is one's right effort. Mindfully one abandons wrong action, mindfully one enters upon and abides in right action. That is one's right mindfulness. Thus these three dhammas run about right action in circle, that is: right view, right effort and right mindfulness.

sampadāya. svā'ssa hoti sammāvāyāmo. so sato micchākammantaṃ pajahati. sato sammākammantaṃ upasampajja viharati. sā'ssa hoti sammāsati. iti'ssi me tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti. seyyathīdaṃ: sammādiṭṭhi, sammāvāyāmo sammāsati.

25. tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchāājīvaṃ micchāājīvoti pajānāti. sammāājīvaṃ sammāājīvoti pajānāti. sāssa hoti sammādiṭṭhi.

26. katamo ca bhikkhave, micchāājīvo: kuhanā lapanā nemittikatā nippesikatā lābhena lābhaṃ nijigiṃsanātā[14] ayaṃ bhikkhave, micchāājīvo.

27. katamo ca bhikkhave, sammāājīvo: sammāājīvampahaṃ bhikkhave, dvayaṃ vadāmi. atthi bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko, atthi bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.

28. katamo ca bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko: idha bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammā ājīvena jīvakaṃ kappeti. ayaṃ bhikkhave, sammā ājīvo sāsavo puññabhāgiyo upadhivepakko.

[14] nijigisanatā - machasaṃ.

25. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? "One wisely understands wrong livelihood as wrong livelihood." "One wisely understands right livelihood as right livelihood." That is one's right view.

26. And what, O bhikkhus, is wrong livelihood? False impression, flattery, hinting, belittling, pursuing gain with gain. This, O bhikkhus, is wrong livelihood.

27. And what, O bhikkhus, is right livelihood? Right livelihood, O bhikkhus, is of two types I say. There is, O bhikkhus, right livelihood connected with asavas, partaking in merits, ripening in ownership. There is, O bhikkhus, right livelihood that is noble, asava-free, supramundane, a factor of the path.

28. And what, O bhikkhus, is right livelihood connected with asavas, partaking in merits, ripening in ownership? Here, O bhikkhus, a noble disciple, having abandoned wrong means of livelihood, makes his living by right livelihood. This, O bhikkhus, is right livelihood connected with asavas, partaking in merits, ripening in ownership.

29. And what, O bhikkhus, is the right livelihood that is noble, asava-free, supramundane, a factor of the path? That which, O bhikkhus, is the leaving off, ending, desisting, abstinence from wrong livelihood, of one whose

29. katamo ca bhikkhave, sammā ājīvo ariyo anāsavo lokuttaro maggaṅgo: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇī. ayaṃ bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. so micchāajīvassa pahānāya vāyamati. sammā ājīvassa upasampadāya. svāssa[15] hoti sammāvāyāmo. so sato micchāājīvaṃ pajahati. sato sammāājīvaṃ upasampajja viharati . sā'ssa hoti sammāsati. tassime tayo dhammā sammāājīvaṃ anuparidhāvanti anuparivattanti. seyyathīdaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

30. tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: sammādiṭṭhissa bhikkhave, sammāsaṅkappo pahoti sammāsaṅkappassa sammāvācā pahoti. sammāvācassa sammākammanto pahoti. sammākammantassa sammāājīvo pahoti. sammāājīvassa sammāvāyāmo pahoti. sammāvāyamassa sammāsati pahoti. sammāsatissa sammāsamādhi pahoti. sammāsamādhissa sammāñāṇaṃ pahoti. sammāñāṇassa sammāvimutti pahoti. iti kho bhikkhave, aṭṭhaṅgasamannāgato sekho[16] dasaṅgasamannāgato arahā hoti.

31. tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. sammādiṭṭhissa bhikkhave,micchādiṭṭhi nijjiṇṇā hoti.

[15]sossa - sīmu, pts

[16]sekkho - machasaṃ; sekho paṭipado - pts.

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 livelihood that is noble, asava-free, supramundane, a factor of the path. One makes effort for the abandoning of wrong livelihood, for the entering upon of right livelihood. That is one's right effort. Mindfully one abandons wrong livelihood, mindfully one enters upon and abides in right livelihood. That is one's right mindfulness. Thus these three dhammas run about right livelihood in circle, that is: right view, right effort and right mindfulness.

30. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? In one of right view, right thought comes into being. In one of right thought, right speech comes into being. In one of right speech, right action comes into being. In one of right action, right livelihood comes into being. In one of right livelihood, right effort comes into being. In one of right effort, right mindfulness comes into being. In one of right mindfulness, right samadhi comes into being. In one of right samadhi, right knowledge comes into being. In one of right knowledge, right liberation comes into being. Thus, O bhikkhus, the sekha is endowed with eight factors and the arahant is endowed with ten factors.

31. Therein, O bhikkhus, right view comes first. And how, O bhikkhus, does right view come first? "For one of right view, O bhikkhus, wrong view is worn away.

ye ca micchādiṭṭhipaccayā aneka pāpakā akusalā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanā pārīpūriṃ gacchanti.

32. sammāsaṅkappassa bhikkhave, micchāsaṅkappo nijjiṇṇo hoti, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

33. sammāvācassa bhikkhave, micchāvācā nijjiṇṇā hoti. ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. sammāvācāpaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

34. sammākammantassa bhikkhave, micchākammanto nijjiṇṇo hoti. ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammākammantapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

35. sammāājīvassa bhikkhave, micchāājīvo nijjiṇṇo hoti. ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti. sammāājīvapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

And those numerous evil unwholesome dhammas that arise in dependence on wrong view are also worn away, and those numerous wholesome dhammas that arise in dependence on right view go to full maturation by enculturation.

32. For one of right thought, O bhikkhus, wrong thought is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong thought are also worn away, and those numerous wholesome dhammas that arise in dependence on right thought go to full maturation by enculturation.

33. For one of right speech, O bhikkhus, wrong speech is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong speech are also worn away, and those numerous wholesome dhammas that arise in dependence on right speech go to full maturation by enculturation.

34. For one of right action, O bhikkhus, wrong action is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong action are also worn away, and those numerous wholesome dhammas that arise in dependence on right action go to full maturation by enculturation.

35. For one of right livelihood, O bhikkhus, wrong livelihood is worn away. And those numerous evil un-

36. sammāvāyāmassa bhikkhave, micchāvāyāmo nijjiṇṇo hoti. ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanā pārīpūriṃ gacchanti.

37. sammāsatissa bhikkhave, micchāsati nijjiṇṇā hoti. ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti; te cassa nijjiṇṇā honti. sammāsatipaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

38. sammāsamādhissa bhikkhave, micchāsamādhi nijjiṇṇo hoti. ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti. sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

39. sammāñāṇassa bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti. ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā samabhavanti te cassa nijjiṇṇā honti. sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

40. sammāvimuttassa bhikkhave, micchāvimutti nijjiṇṇā hoti. ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

wholesome dhammas that arise in dependence on wrong livelihood are also worn away, and those numerous wholesome dhammas that arise in dependence on right livelihood go to full maturation by enculturation.

36. For one of right effort, O bhikkhus, wrong effort is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong effort are also worn away, and those numerous wholesome dhammas that arise in dependence on right effort go to full maturation by enculturation.

37. For one of right mindfulness, O bhikkhus, wrong mindfulness is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong mindfulness are also worn away, and those numerous wholesome dhammas that arise in dependence on right mindfulness go to full maturation by enculturation.

38. For one of right samadhi, O bhikkhus, wrong samadhi is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong samadhi are also worn away, and those numerous wholesome dhammas that arise in dependence on right samadhi go to full maturation by enculturation.

39. For one of right knowledge, O bhikkhus, wrong knowledge is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong

41. iti kho bhikkhave, vīsati kusalapakkhā vīsati akusalapakkhā, mahācattārisako dhammapariyāyo pavattito appativattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

42. yo hi koci bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya, tassa diṭṭheva dhamme dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. samamādiṭṭhiṃ ce bhavaṃ garahati. ye ca micchādiṭṭhi samaṇabrāhmaṇā, te bhoto pujjā. te bhoto pāsaṃsā. sammāsaṅkappaṃ ce bhavaṃ garahati. ye ca micchāsaṅkappā samaṇabrāhmaṇā, te bhoto pujjā, te bhoto pāsaṃsā. sammāvācaṃ ce bhavaṃ garahati, ye ca micchāvācā samaṇabrāhmaṇā, te bhoto pujjā te bhoto pāsaṃsā. sammākammantaṃ ce bhavaṃ garahati. ye ca micchākammantā samaṇabrāhmaṇā, te bhoto pujjā te bhoto pāsaṃsā. sammāajīvaṃ ce bhavaṃ garahati. ye ca micchāājīvā samaṇabrāhmaṇā. te bhoto pujjā te bhoto pāsaṃsā. sammāvāyāmaṃ ce bhavaṃ garahati. ye ca micchāvāyāmā samaṇabrāhmaṇā, te bhoto pujjā te bhoto pāsaṃsā. sammāsatiṃ ce bhavaṃ garahati. ye ca micchāsatī samaṇabrāhmaṇā, te bhoto pujjā te bhoto pāsaṃsā. sammāsamādhiñce bhavaṃ garahati. ye ca micchāsamādhī samaṇabrāhmaṇā, te bhoto pujjā te bhoto pāsaṃsā. sammāñāṇaṃ ce bhavaṃ garahati. ye ca micchāñāṇī samaṇabrāhmaṇā, te bhoto pujjā te bhoto pāsaṃsā. sammāvimuttiṃ ce bhavaṃ garahati. ye ca micchāvimuttī samaṇabrāhmaṇā, te bhoto pujjā te bhoto pā-

knowledge are also worn away, and those numerous wholesome dhammas that arise in dependence on right knowledge go to full maturation by enculturation.

40. For one of right liberation, O bhikkhus, wrong liberation is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong liberation are also worn away, and those numerous wholesome dhammas that arise in dependence on right liberation go to full maturation by enculturation."

41. "Thus, O bhikkhus, there are twenty on the side of the wholesome, there are twenty on the side of the unwholesome. The great forty dhamma exposition that has been set rolling cannot be rolled back by any samana or brahmana or deva or mara or brahma or any one in the world."

42. Whichever samanas or brahmanas, O bhikkhus, would think this great forty dhamma exposition should be reproached and censured, incur ten grounds of criticism that accords with the dhamma. If the venerables censure right view, then those venerable samanas and brahmanas commend and praise wrong view. If the venerables censure right thought, then those venerable samanas and brahmanas commend and praise wrong thought. If the venerables censure right speech, then those venerable samanas and brahmanas commend and praise wrong speech. If the venerables censure right

saṃsā.

43. yo hi koci bhikkhave samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya. tassa diṭṭheva dhamme ime dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

44. yepi te bhikkhave, ahesuṃ ukkalā vassabhaññā [17] ahetuvādā akiriyavādā natthivādā, tepi mahācattārīsakaṃ dhammapariyāyaṃ na garahitabbaṃ, na paṭikkositabbaṃ[18] maññiṃsu[19] taṃ kissa hetu: nindābyārosaupārambhabhayāti.

45. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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[17] okkalā(vayabhiññā - machasaṃ.
[18] nappaṭikkositabbaṃ = ma.
[19] maññeyyuṃ machasaṃ, siya, pts

action, then those venerable samanas and brahmanas commend and praise wrong action. If the venerables censure right livelihood, then those venerable samanas and brahmanas commend and praise wrong livelihood. If the venerables censure right effort, then those venerable samanas and brahmanas commend and praise wrong effort. If the venerables censure right mindfulness, then those venerable samanas and brahmanas commend and praise wrong mindfulness. If the venerables censure right samadhi, then those venerable samanas and brahmanas commend and praise wrong samadhi. If the venerables censure right knowledge, then those venerable samanas and brahmanas commend and praise wrong knowledge. If the venerables censure right liberation, then those venerable samanas and brahmanas commend and praise wrong liberation.

43. Whichever samanas or brahmanas, O bhikkhus, would think this great forty dhamma exposition should be reproached and censured, incur these ten grounds of criticism that accords with the dhamma.

44. "Even Vassa and Bhanna from Ukkala, O bhikkhus, who were proponents of the doctrine of non-cause, the doctrine of non-doing, the doctrine of non-existence, would not think this great forty dhamma exposition should be reproached and censured. what is the reason for that? For fear of confutation, antagonism and condemnation."

45. That is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.