0.0.1 The Great Forty

mahācattārīsakasuttaṃ

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:

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. "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."

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

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

evaṃ bhanteti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

4. And what, O bhikkhus,

katamo ca bhikkhave,

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 loftiness of mind equipped with these seven factors. This is called, O bhikkhus, noble right samadhi with its supports proper, with its requisites proper.

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. 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. kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchādiṭṭhiṃ micchādiṭṭhīti pajānāti. sammādiṭṭhiṃ sammādiṭṭhīti pajānāti. sāssa hoti sam-

[1] sattaṅgehi - pts

mādiṭṭhi.

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. 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

katamā ca bhikkhave, sammādiṭṭhi: sammādiṭṭhimpahaṃ [2] bhikkhave, dva-

[2] sammādiṭṭhimpāhaṃ-sīmu.

asavas, partaking in merits, ripening in belongings. There is, O bhikkhus, right view that is noble, asava-free, supramundane, a factor of the path.

yaṃ[3] vadāmi: atthi bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā atthi bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

8. And what, O bhikkhus, is right view connected with asavas, partaking in merits, ripening in belongings? "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 realized by themselves this world and the other

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 sac-

[3] dvāyaṃ-majasaṃ.

world with supreme knowledge, they cause to make it known." This, O bhikkhus, is right view connected with asavas, partaking in merits, ripening in belongings.

chikatvā pavedentīti. ayaṃ bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā 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 for the abandoning of wrong view, for the entering upon right view. This is one's right effort. Mindfully one

katamā ca bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ[4] ayaṃ vuccati bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. so[5] micchādiṭṭhiyā pahānāya vāyamati sam-

[4] maggaṅgā - sīmu, pts.
[5] yo - pts dvāyaṃ-majasaṃ.

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.

mādiṭṭhiyā 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. 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.

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

[6] sāssa-sīmu.
[7] itiyime-majasaṃ. itime-sīmu.

ṭhi.

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.

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

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 belongings. There is, O bhikkhus, right thought that is noble, asava-free, supramundane, a factor of the path.

katamo ca bhikkhave, sammāsaṅkappo: sammāsaṅkappampa'haṃ [8] bhikkhave, dvayaṃ [9] vadāmi. atthi bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko, atthi bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.

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

katamo ca bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko: nek-

[8] sammāsaṅkappampāhaṃ - sīmu
[9] dvāyaṃ - machasaṃ

ill-will, thoughts of non-harming. This, O bhikkhus, is right thought connected with asavas, partaking in merits, ripening in belongings.

khammasaṅkappo avyāpādasaṅkappo avihiṃsā saṅkappo ayaṃ bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko.

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 right thought. This is

katamo ca bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo: yo kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato takko vitakko saṅkappo appaṇā vyappaṇā cetaso abhiniropanā vacīsaṅkhāro. ayaṃ bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. so micchāsaṅkappassa pahānāya vāyamati sammāsaṅkappassa upasampa-

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

dāya. svāssa[10] hoti sammāvāyāmo. so sato micchāsaṅkappaṃ pajahati. sato sammāsaṅkappaṃ upasampajja viharati. sā'ssa hoti sammāsati. itissi'me[11] tayo dhammā sammāsaṅkappaṃ anuparidhāvanti. anuparivattanti. seyyathīdaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

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.

tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchāvācaṃ micchāvācāti pajānāti. sammāvācaṃ sammāvācāti pajānāti. sā'ssa hoti sammādiṭṭhi.

---

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

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

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

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 belongings. There is, O bhikkhus, right speech that is noble, asava-free, supramundane, a factor of the path.

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

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

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

right thought connected with asavas, partaking in merits, ripening in belongings. 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 belongings.

ramaṇī. ayaṃ bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā.

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 the four verbal misconduct 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

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 upa-

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

sampadāya. 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.

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.

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

[12] sāssa-sīmu.
[13] itiyime-majasaṃ.

mādiṭṭhi.

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.

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

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

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

23. And what, O bhikkhus, is right action connected with asavas, partaking in merits, ripening in belongings? Abstinence from killing living be-

katamo ca bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko: pāṇātipātā veramaṇī, adinnādānā vera-

ings, 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 belongings.

maṇī, kāmesu micchācārā veramaṇī. ayaṃ bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko.

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 the four bodily misconduct 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 right action. This is one's right effort. Mindfully one abandons

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 upasampadāya. svā'ssa hoti sammāvāyāmo. so

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

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

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.

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

26. And what, O bhikkhus, is wrong livelihood? False impression, flattery, hinting,

katamo ca bhikkhave, micchāājīvo: kuhanā lapanā nemittikatā nippesikatā lābhena

belittling, pursuing gain with gain. This, O bhikkhus, is wrong livelihood.

lābhaṃ nijigiṃsanātā[14] ayaṃ bhikkhave, micchāājīvo.

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 belongings. There is, O bhikkhus, right livelihood that is noble, asava-free, supramundane, a factor of the path.

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

28. And what, O bhikkhus, is right livelihood connected with asavas, partaking in merits, ripening in belongings? 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 belongings.

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.

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 the four bodily misconduct 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 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 right livelihood. This 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 runs about right livelihood in circle, that is: right view, right effort and right mindfulness.

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 anuparidhā-

[15]sossa - sīmu, pts

vanti anuparivattanti. seyyathīdaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

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

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

sekha is endowed with eight factors and the arahants is endowed with ten factors.

kho bhikkhave, aṭṭhaṅgasamannāgato sekho[16] dasaṅgasamannāgato arahā hoti.

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. 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 goes to full maturation by development.

tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. sammādiṭṭhissa bhikkhave,micchādiṭṭhi nijjiṇṇā hoti. ye ca micchādiṭṭhipaccayā aneka pāpakā akusalā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanā pārīpūriṃ gacchanti.

32. For one of right thought, O bhikkhus, wrong thought is worn away. And those numerous evil unwholesome dhammas that arise in depen-

sammāsaṅkappassa bhikkhave, micchāsaṅkappo nijjiṇṇo

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

dence on wrong thought are also worn away, and those numerous wholesome dhammas that arise in dependence on right thought goes to full maturation by development.

hoti, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti. te cassa niḭjiṇṇā honti. sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

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 goes to full maturation by development.

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

34. For one of right action, O bhikkhus, wrong action is worn away. And those numerous evil unwholesome dhammas that arise in depen-

sammākammantassa bhikkhave, micchākammanto niḭjiṇṇo hoti. ye ca micchākammantapaccayā aneke pāpakā aku-

dence on wrong action are also worn away, and those numerous wholesome dhammas that arise in dependence on right action goes to full maturation by development.

salā dhammā sambhavanti. te cassa nijjiṇṇā honti. sammākammantapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

35. For one of right livelihood, O bhikkhus, wrong livelihood is worn away. And those numerous evil unwholesome dhammas that arise in dependence on wrong livelihood are also worn away, and those numerous wholesome dhammas that arise in dependence on right livelihood goes to full maturation by development.

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.

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

sammāvāyāmassa bhikkhave, micchāvāyāmo nijjiṇṇo hoti. ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti. te cassa

numerous wholesome dhammas that arise in dependence on right effort goes to full maturation by development.

nijjiṇṇā honti. sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanā pārīpūriṃ gacchanti.

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 goes to full maturation by development.

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. 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 goes to full

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

maturation by development.

bhāvanā pāripūriṃ gacchanti.

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

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. 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 goes to full maturation by development."

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.

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.”

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. 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,

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

then those venerable samanas and brahmanas commend and praise wrong speech. If the venerables censure right 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.

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 mic-

If the venerables censure right liberation, then those venerable samanas and brahmanas commend and praise wrong liberation.

chāsatī 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 pāsaṃsā.

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.

yo hi koci bhikkhave samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya. tassa diṭṭheva dhamme ime dasa sahadham-

mikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

44. “Even Ukkala and Vassabhanna, 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.”

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. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

---

[17] okkalā(vayabhiññā - machasaṃ.

[18] nappaṭikkositabbaṃ = ma.

[19] maññeyyuṃ machasaṃ, siya, pts