

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.2.6

#### Mahācattārīsakasuttam

#### Discerning Wrong View and Developing Right View



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Mahācattārīsakasuttam	Discerning Wrong View and Developing Right View
“Kathaṇca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?	“And how, O’ Bhikkhus does right view come first?
Micchādiṭṭhiṃ ‘micchādiṭṭhī’ ti pajānāti, sammādiṭṭhiṃ ‘sammādiṭṭhī’ ti pajānāti – sāssa hoti sammādiṭṭhi.	Here he understands wrong view properly as wrong view and he understands right view properly as right view; this is his right view.
Katamā ca, bhikkhave, micchādiṭṭhi?	And what, O’ Bhikkhus is wrong view?
‘Natthi dinnaṃ, natthi yiṭṭhaṃ, natthi huttaṃ, natthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko,	There is nothing given, nothing offered, nothing sacrificed, there is no fruit or result derived from good or bad actions,
natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā,	there is not this world nor the other world, neither mother nor father, no spontaneously born beings,
natthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayamaṃ abhiññā sacchikatvā pavedenti’ ti – ayaṃ, bhikkhave, micchādiṭṭhi.	neither are there in this world any samaṇas or brāhmiṇs who after correctly gone to perfection and realized for themselves through direct knowledge are able to declare that there is this world and the other world – this, Bhikkhus is wrong view.
Katamā ca, bhikkhave, sammādiṭṭhi?	And what, O’ Bhikkhus is right view?
Sammādiṭṭhimpahaṃ, bhikkhave, dvāyaṃ vadāmi :	Right view is, Bhikkhus, I say, of twofold character:
atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā;	There is right view that is influenced by dormant impurities and partaking of merit with attachment ripening and

atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.	there is right view that is noble, free from impurities, supramundane and a factor of the path.
Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā?	And what, Bhikkhus is right view that is influenced by dormant impurities and partaking of merit with attachment ripening?
‘Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko,	There is something given, something offered, something sacrificed, there is fruit or result derived from good or bad actions,
atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā,	there is this world and the other world, there are mother and father, spontaneously born beings exist,
atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti	there are in this world samaṇas or brāhmaṇas who after correctly gone to perfection and realized for themselves through direct knowledge are able to declare that there is this world and the other world
– ayaṃ, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.	– this, Bhikkhus is right view that is influenced by dormant impurities and partaking of merit with attachment ripening.
Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā?	And what, O’ Bhikkhus is right view that is noble, free from impurities, supramundane and a factor of the path.
Yā kho, bhikkhave, ariyacittassa anāsavacittassa,	There is someone, Bhikkhus, of noble mind without any dormant mental impurities,
ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ,	endowed in the Noble Path and developing it, full of wisdom, the faculty and the power of wisdom,
dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ.	with the enlightenment factor of investigating the Dhamma and the path factor of right view.
Ayaṃ vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.	This is, Bhikkhus, right view that is noble, free from impurities, supramundane and a factor of the path.
So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā upasampadāya, svāssa hoti sammāvāyāmo.	He stirs up effort to abandon wrong view and to acquire right view: that is that one’s right effort.
So sato micchādiṭṭhiṃ pajahati, sato	Thus fully aware he abandons wrong view and

sammādiṭṭhiṃ upasampajja viharati, sāssa hoti sammāsati.	acquires right view and dwells therein: that is that one's right awareness.
Itiyime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.” .....	These three states follow and circle around right view, these are: right view, right effort and right awareness.....
..... “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?	..... Right view, O' Bhikkhus, comes first?
Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?	And how, Bhikkhus, does right view come first?
Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammājīvo pahoti, sammājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatisa sammāsamādhi pahoti.	For one of right view, Bhikkhus, right thought originates. For one of right thought, right speech originates. For one of right speech, right action originates. For one of right action, right livelihood originates. For one of right livelihood, right effort originates. For one of right effort, right awareness originates. For one of right mindfulness, right concentration originates.
Sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇassa sammāvimutti pahoti.	For one of right concentration, right knowledge originates. For one of right knowledge, right liberation originates.
Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho, dasaṅgasamannāgato arahā hoti.	In this way, Bhikkhus, the sekkho, the one in training, is endowed with eight links, the arahant, is endowed with ten links.
Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?	Right view, Bhikkhus, comes first? And how, Bhikkhus, does right view come first?
Sammādiṭṭhissa, bhikkhave, micchādiṭṭhi nijjinṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti.	For one of right view, Bhikkhus, wrong view is destroyed and at the same time the manifold unwholesome states that have their base in wrong view get destroyed.
Sammādiṭṭhipaccayā aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.	The many wholesome states that have their base in right view come to fulfilment by developing them.
Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjinṇo hoti...pe...	For one of right thought, Bhikkhus, wrong thought is destroyed and at the same time the manifold unwholesome states that have their base in wrong thought get destroyed. The many

	wholesome states that have their base in right thought come to fulfilment by developing them.
sammāvācassa, bhikkhave, micchāvācā nijjinṇā hoti...pe...	For one of right speech, Bhikkhus, wrong speech is destroyed and at the same time the manifold unwholesome states that have their base in wrong speech get destroyed. The many wholesome states that have their base in right speech come to fulfilment by developing them.
sammākammantassa, bhikkhave, micchākammanto nijjinṇo hoti...pe...	For one of right action, Bhikkhus, wrong action is destroyed and at the same time the manifold unwholesome states that have their base in wrong action get destroyed. The many wholesome states that have their base in right action come to fulfilment by developing them.
sammājīvassa, bhikkhave, micchājīvo nijjinṇo hoti...pe...	For one of right livelihood, Bhikkhus, wrong livelihood is destroyed and at the same time the manifold unwholesome states that have their base in wrong livelihood get destroyed. The many wholesome states that have their base in right livelihood come to fulfilment by developing them.
sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjinṇo hoti...	For one of right effort, Bhikkhus, wrong effort is destroyed and at the same time the manifold unwholesome states that have their base in wrong effort get destroyed. The many wholesome states that have their base in right effort come to fulfilment by developing them.
sammāsatisa, bhikkhave, micchāsati nijjinṇā hoti...pe...	For one of right awareness, Bhikkhus, wrong awareness is destroyed and at the same time the manifold unwholesome states that have their base in wrong awareness get destroyed. The many wholesome states that have their base in right awareness come to fulfilment by developing them.
sammāsamādhissa, bhikkhave, micchāsamādhi nijjinṇo hoti...pe...	For one of right concentration, Bhikkhus, wrong concentration is destroyed and at the same time the manifold unwholesome states that have their base in wrong concentration get destroyed. The many wholesome states that have their base in right concentration come to fulfilment by developing them.

<p>sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti...</p>	<p>For one of right knowledge, Bhikkhus, wrong knowledge is destroyed and at the same time the manifold unwholesome states that have their base in wrong knowledge get destroyed. The many wholesome states that have their base in right knowledge come to fulfilment by developing them.</p>
<p>sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.</p>	<p>For one of right liberation, Bhikkhus, wrong liberation is destroyed and at the same time the manifold unwholesome states that have their base in wrong liberation get destroyed. The many wholesome states that have their base in right liberation come to fulfilment by developing them.</p>