

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.3.5

Mahācattārīsakasuttaṃ cont.

Discerning Wrong Thoughts and Developing Right Thoughts



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Mahācattārīsakasuttaṃ cont.	Discerning Wrong Thoughts and Developing Right Thoughts
Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.	“Therefore right view is a forerunner.
Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?	And how is, Oh Bhikkhus, right view a forerunner?
Micchāsaṅkappaṃ ‘micchāsaṅkappo’ ti pajānāti, sammāsaṅkappaṃ ‘sammāsaṅkappo’ ti pajānāti, sāssa hoti sammādiṭṭhi.	He perceives properly wrong thoughts as wrong thoughts and right thoughts as right thoughts, in this way he is one with right view.
“Katamo ca, bhikkhave, micchāsaṅkappo?	And what, Bhikkhus, is wrong thought?
Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo – ayaṃ, bhikkhave, micchāsaṅkappo.	Thought of sensual longing, thought of ill will and thought of violence. This, Oh’ Bhikkhus, is called wrong thought.
“Katamo ca, bhikkhave, sammāsaṅkappo?	And what, Bhikkhus, is right thought?
Sammāsaṅkappapaṃṇā, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave,	Right thought, Bhikkhus, I say is twofold: there is, Bhikkhus,
sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.	the right thought that is influenced by dormant impurities and partaking of merit with attachment ripening and there is right thought that is noble, free from impurities, supramundane and a factor of the path.
Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko?	What, Bhikkhus, is the right thought that is influenced by dormant impurities and partaking of merit with attachment ripening?
Nekkhammasāṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo.	Thought of renunciation, a thought that is free from aversion and a thought that is free from

	violence.
‘ayaṃ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’”.	This, O’ Bhikkhus, is called right thought that is influenced by dormant impurities and partaking of merit with attachment ripening.
“Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo?	And what, Bhikkhus, is right thought that is noble, free from impurities, supramundane and a factor of the path.
Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro.	There is someone, Oh’ Bhikkhus, of noble mind without any dormant mental impurities, endowed in the Noble Path and developing it, thinking, investigating, directing of thought, considering it, mental fixation on one’s thoughts, mental focused application of one’s mind and the formation of speech.
Ayaṃ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.	This is, Bhikkhus, right thought that is noble, free from impurities, supramundane and a factor of the path.
So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya, svāssa hoti sammāvāyāmo.	In this way he strives hard to avoid wrong thought, to get established in right thought, in this way he is one with right effort.
So sato micchāsaṅkappaṃ pajahati, sato sammāsaṅkappaṃ upasampajja viharati:	Thus fully aware he abandons wrong thought and acquires right thought and dwells therein:
sāssa hoti sammāsati.	that is right awareness.
Itiyime tayo dhammā sammāsaṅkappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.	These three states follow and circle around right thought, these are: right view, right effort and right awareness.....”