

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.3.8

Dvedhāvitakkasuttaṃ - part one

(Reducing Wrong Thoughts and Strengthening Right Thoughts – part one)



Play Audio

Dvedhāvitakkasuttaṃ - part one	Reducing Wrong Thoughts and Strengthening Right Thoughts – part one
‘‘Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi ,	‘‘Before my enlightenment, O’ Bhikkhus, when I was not fully enlightened but was only a Bodhisatta,
‘yaṃnūnāhaṃ dvidhā katvā dvidhā katvā vitakke vihareyya’nti.	the following thought occurred to me: ‘What if I divide my thoughts in two groups?’
So kho ahaṃ, bhikkhave, yo cāyaṃ kāmavitakko yo ca byāpādavitakko yo ca vihiṃsāvitakko – imaṃ ekaṃ bhāgamakāsiṃ;	So I arranged two groups, placed thoughts of sensuality, thoughts of ill will and thoughts of cruelty in the first group;
yo cāyaṃ nekkhammavitakko yo ca abyāpādavitakko yo ca avihiṃsāvitakko – imaṃ dutiyaṃ bhāgamakāsiṃ.	and thoughts of renunciation, thoughts of non-ill will and thoughts of nonviolence in the second group.
Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko.	Thus, Bhikkhus, when I dwelled with ardent, diligent and resolute will a thought of sensuality would arise.
So evaṃ pajānāmi:	Then I understood perfectly in the following way:
‘uppanno kho me ayaṃ kāmavitakko.	‘A thought of sensuality has arisen within me,
So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati,	it is of harm to me, it is of harm to others and it is of harm to both.
paññānirodhiko vighātapakkhiko anibbānasamvattaniko’.	It is impeding wisdom, fosters trouble and is not conducive to nibbāna.’

‘Attabyābādāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘parabyābādāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘ubhayabyābādāya saṃvattatī’tipi me,	Bhikkhus, with the consideration ‘that it is of harm to me’ it abated, it abated with the consideration ‘that it is of harm to others’ and it abated with the consideration ‘that it is of harm to both’.
bhikkhave, paṭisañcikkhato abbattham gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati.	It abated with the consideration ‘that it is impeding wisdom, fosters trouble and is not conducive to nibbāna’.
So kho aham, bhikkhave, uppannuppannam kāmavitakkaṃ pajahameva vinodameva byantameva naṃ akāsiṃ.	In this way, Bhikkhus, whenever a thought of sensuality arose within me I dispelled it, I removed it and made an end of it.
Tassa mayham, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādavittakko...pe... uppajjati vihiṃsāvitakko.	Thus, Bhikkhus, when I dwelled with ardent, diligent and resolute will a thought of ill will would arise. and a thought of cruelty would arise.
So evaṃ pajānāmi:	Then I understood perfectly in the following way:
‘uppanno kho me ayaṃ vihiṃsāvitakko. So ca kho attabyābādāyapi saṃvattati, Parabyābādāyapi saṃvattati, ubhayabyābādāyapi saṃvattati,	‘A thought of ill will has arisen and a thought of cruelty has arisen within me, it is of harm to me, it is of harm to others and it is of harm to both.
paññānirodhiko vighātapakkhiko anibbānasamvattaniko’.	It is impeding wisdom, fosters trouble and is not conducive to nibbāna.’
‘Attabyābādāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘parabyābādāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘ubhayabyābādāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;	Bhikkhus, with the consideration that ‘it is of harm to me’ it abated, it abated with the consideration ‘that it is of harm to others’ and it abated with the consideration ‘that it is of harm to both’.
‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati.	It abated with the consideration that ‘it is impeding wisdom, fosters trouble and is not conducive to nibbāna’.
So kho aham, bhikkhave, uppannuppannam vihiṃsāvitakkaṃ..... pajahameva vinodameva byantameva naṃ akāsiṃ.	In this way, Bhikkhus, whenever a thought of ill will arose and a thought of cruelty arose within me I dispelled it, I removed it and made an end of it.
Yaññadeva, bhikkhave, bhikkhu bahulamānūvitakketi anuvicāreti, tathā tathā nati hoti cetaso.	Bhikkhus, whatever thoughts are thought and repeatedly mulled upon, that becomes the predisposition of the mind.

<p>Kāmavitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakkeṭi anuvicāreti, pahāsi nekkhamavitakkaṃ, kāmavitakkaṃ bahulamakāsi, tassa taṃ kāmavitakkāya cittaṃ namati.</p>	<p>Bhikkhus, when thoughts of sensuality are thought and repeatedly mulled upon, having abandoned thoughts of renunciation, that very mind becomes predisposed to sensual thoughts.</p>
<p>Byāpādavitaṅkaṃ ce, bhikkhave...pe... vihiṃsāvitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakkeṭi anuvicāreti, pahāsi avihimsāvitakkaṃ, vihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati.</p>	<p>When thoughts of ill will are thought and repeatedly mulled upon, having abandoned thoughts of non-ill will, that very mind becomes predisposed to ill will. When thoughts of cruelty are thought and repeatedly mulled upon, having abandoned thoughts of nonviolence, that very mind becomes predisposed to cruelty.</p>
<p>Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya. So tā gāvo tato tato daṇḍena ākoṭeyya paṭikoṭeyya sannirundheyya sannivāreyya.</p>	<p>It is similar to a cowherd, who, in the last months of the rainy season, in the autumn when the corn ripens, guards his cattle by pushing them with a stick, beats them, restrains them and keeps them together.</p>
<p>Taṃ kissa hetu?</p>	<p>What is the reason for this?</p>
<p>Passati hi so, bhikkhave, gopālako tatonidānaṃ vadhaṃ vā bandhanaṃ vā jāniṃ vā garaḥaṃ vā.</p>	<p>It is because the cowherd sees the punishment, the consequences, the blame and the reproach that he has to face otherwise on account of it.</p>
<p>Evameva kho ahaṃ, bhikkhave, addasaṃ akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisamsaṃ vodānapakkhaṃ.</p>	<p>Bhikkhus, in the same manner, I saw the danger of unwholesome, defiling and depraving states and the benefits of wholesome states of renunciation, the ripening of purity. ”</p>