

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.3.9

Dvedhāvitakkasuttaṃ - part two

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



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| Dvedhāvitakkasuttaṃ – part two | Reducing Wrong Thoughts and Strengthening Right Thoughts – part two |
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| Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko. | “ ... Thus, Bhikkhus, when I dwelled with ardent, diligent and resolute will a thought of renunciation would arise. |
| So evaṃ pajānāmi: | Then I understood perfectly in the following way: |
| ‘uppanno kho me ayaṃ nekkhammavitakko. So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati. | ‘A thought of renunciation has arisen within me, it is neither of harm to me nor to others and it is of no harm to both. |
| Paññāvuddhiko avighātapakkhiko nibbānasamvattaniko.’ | It is strengthening wisdom, therefrom derives no trouble and is conducive to nibbāna.’ |
| Rattiṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. | Bhikkhus, if I thought about it, ponder over it even for a whole night, I can see no fear arising on account of it. |
| Divasaṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Rattindivaṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. | Even if I thought about it, ponder over it for a whole day, I can see no fear arising on account of it and even if I thought about it, ponder over it even for a whole night and a whole day, I can see no fear arising on account of it. |
| Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya. | But after thinking and pondering over this for too long my body gets wearisome. |
| Kāye kilante cittaṃ ūhaññeyya. | With a weary body the mind gets disturbed. |
| Ūhate citte ārā cittaṃ samādhimhāti. | With a stressed mind it is far away from concentration. |

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| So kho ahaṃ, bhikkhave, ajjhataṃeva cittaṃ saṇṭhapemi sannisādemī ekodīṃ karomī samādahāmi. | Therefore, Bhikkhus, I straightened internally my mind and calmed it, made it one pointed and concentrated it. |
| Taṃ kissa hetu? | Why so? |
| ‘Mā me cittaṃ ūhaññī’ti. | ‘That my mind should not be stressed’. |
| Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitaṃko...pe... uppajjati avihiṃsāvitakko. | Thus, Bhikkhus, when I dwelled with ardent, diligent and resolute will a thought of non-ill will... and...a thought of nonviolence would arise. |
| So evaṃ pajānāmi: | Then I understood perfectly in the following way: |
| ‘uppanno kho me ayaṃ avihiṃsāvitakko. So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, | ‘A thought of non-ill will... and...a thought of nonviolence has arisen within me, it is neither of harm to me nor to others and it is of no harm to both. |
| Paññāvuddhiko avighātapakkhiko nibbānasamvattaniko’. | It is strengthening wisdom, therefrom derives no trouble and is conducive to nibbāna.’ |
| Rattīṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tattonidānaṃ bhayaṃ samanupassāmi. | Bhikkhus, if I thought about it, ponder over it even for a whole night, |
| Divasaṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tattonidānaṃ bhayaṃ samanupassāmi. Rattindivaṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tattonidānaṃbhayaṃ samanupassāmi. | I can see no fear arising on account of it . Even if I thought about it, ponder over it for a whole day, I can see no fear arising on account of it and even if I thought about it, ponder over it even a whole night and a whole day, I can see no fear arising on account of it. |
| Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya. | But after thinking and pondering over this for too long my body gets wearisome. |
| Kāye kilante cittaṃ ūhaññeyya. | With a weary body the mind gets disturbed. |
| Ūhate citte ārā cittaṃ samādhimhāti. | With a stressed mind it is far away from concentration. |
| So kho ahaṃ, bhikkhave, ajjhataṃeva cittaṃ saṇṭhapemi, sannisādemī, ekodīṃ karomī samādahāmi. | Therefore, Bhikkhus, I straightened internally my mind and calmed it, made it one pointed and concentrated it. |
| Taṃ kissa hetu? | Why so? |

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| ‘Mā me cittaṃ ūhaññī’ ti. | ‘That my mind should not be stressed’. |
| Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. | Bhikkhus, whatever thoughts are thought and repeatedly mulled upon, that becomes the predisposition of the mind. |
| Nekkhammavitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulamakāsi, tassaṃ taṃ nekkhammavitakkāya cittaṃ namati. | Bhikkhus, when thoughts of renunciation are thought and repeatedly pondered over, having abandoned thoughts of sensuality, that very mind becomes predisposed to renunciation. |
| Abyāpādavitakkañce, bhikkhave...pe...avihiṃsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi vihiṃsāvitakkaṃ, avihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ avihiṃsāvitakkāya cittaṃ namati. | When thoughts of non-ill will are thought and repeatedly pondered over, having abandoned thoughts of ill will, that very mind becomes predisposed to non-ill will. When thoughts of nonviolence are thought and repeatedly pondered over, having abandoned thoughts of violence, that very mind becomes predisposed to nonviolence. |
| Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya, tassa rukkhamūlagatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti – ‘etā gāvo’ ti. | Similar to a cowherd, Bhikkhus, who, in the last month of the summer, when all the corn is stored in the neighborhood of the village guards his cattle by being merely aware: ‘the cattle is around!’ staying himself at the root of a tree or in the open, |
| Evamevaṃ kho, bhikkhave, satikaraṇīyameva ahosi – ‘Ete dhammā’ ti. | in the same way, Bhikkhus, there was just such awareness: ‘these are the states!’ |
| Āraddhaṃ kho pana me, bhikkhave, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuttā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggaṃ” | Indeed thus unremitting, assiduous energy was aroused by me, Bhikkhus, persistent awareness established, the body calmed and tranquil, the mind made concentrated and one pointed!” |