

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.4.8

Mahācattārīsakasuttaṃ cont.

Discerning Wrong Speech and Developing Right Speech



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Mahācattārīsakasuttaṃ cont.	Discerning Wrong Speech and Developing Right Speech
“Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.	“Therefore right view is a forerunner.
Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?	And how is, O'Bhikkhus, right view a forerunner?
Micchāvācaṃ ‘micchāvācā’ti pajānāti, sammāvācaṃ ‘sammāvācā’ti pajānāti; sāssa hoti sammādiṭṭhi.	He perceives properly wrong speech as wrong speech and right speech as right speech, in this way he is one with right view.
Katamā ca, bhikkhave, micchāvācā?	And what, Bhikkhus, is wrong speech?
Musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo – ayaṃ, bhikkhave, micchāvācā!’	False speech, backbiting and slander, offending and harsh words and useless chatter, this O'Bhikkhus is wrong speech!’
Katamā ca, bhikkhave, sammāvācā?	And what, Bhikkhus, is right speech?
Sammāvācāpahaṃ, bhikkhave, dvāyaṃ vadāmi:	Right speech, Bhikkhus, I say is twofold:
atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā;	there is, O'Bhikkhus, the right speech that is influenced by dormant impurities and partaking of merit with attachment ripening
atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.	and there is right speech that is noble, free from impurities, supramundane and a factor of the path.
Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā?	What, Bhikkhus, is the right speech that is influenced by dormant impurities and partaking of merit with attachment ripening?

<p>Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṃ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā.</p>	<p>Abstaining from lying, abstaining from slander and backbiting, abstaining from offending and harsh words and abstaining from frivolous talk – this, Bhikkhus, is called right speech that is influenced by dormant impurities and partaking of merit with attachment ripening.</p>
<p>Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā?</p>	<p>And what, Bhikkhus, is right speech that is noble, free from impurities, supramundane and a factor of the path?</p>
<p>Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī .</p>	<p>There is someone, O'Bhikkhus, of noble mind without any dormant mental impurities, endowed in the Noble Path and developing it, abstaining from, refraining, leaving completely behind and remaining aloof of the four kinds of unwholesome speech.</p>
<p>Ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.</p>	<p>This is, Bhikkhus, right speech that is noble, free from impurities, supramundane and a factor of the path.</p>
<p>So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo.</p>	<p>In this way he strives hard to avoid wrong speech, to get established in right speech, in this way he is one with right effort.</p>
<p>So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsati.</p>	<p>Thus fully aware he abandons wrong speech and acquires right speech and dwells therein he is one with right awareness.</p>
<p>Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.</p>	<p>These three states follow and circle around right speech, these are: right view, right effort and right awareness”</p>