

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

### Lesson 3.5.9

#### Mahācattārīsakasuttaṃ

#### Discerning Wrong Action and Developing Right Action <sup>1</sup>



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Mahācattārīsakasuttaṃ cont.	Discerning Wrong Action and Developing Right Action
Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.	Therefore right view is a forerunner.
Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantaṃ ‘micchākammanto’ti pajānāti, sammākammantaṃ ‘sammākammanto’ti pajānāti; sāssa hoti sammādiṭṭhi.	And how is, O Bhikkhus, right view a forerunner? He perceives properly wrong action as wrong action and right action as right action, in this way he is one with right view.
Katamo ca, bhikkhave, micchākammanto? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro – ayaṃ, bhikkhave, micchākammanto.	And what, Bhikkhus, is wrong action? Killing living beings, taking what has not been given and sexual misconduct, this O’ Bhikkhus is wrong action!’
Katamo ca, bhikkhave, sammākammanto? Sammākammantaṃ pahāṃ, bhikkhave, dvāyaṃ vadāmi :	And what, Bhikkhus, is right action? Right action, Bhikkhus, I say is twofold:
atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggāṅgo.	there is, O’ Bhikkhus, the right action that is influenced by dormant impurities and partaking of merit with attachment ripening and there is right action that is noble, free from impurities, supramundane and a factor of the path.
Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko?	What, Bhikkhus, is the right action that is influenced by dormant impurities and partaking of merit with attachment ripening?
Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī,	Abstaining from killing, abstaining from taking what has not been given and abstaining from sexual misconduct,
ayaṃ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko.	this, Bhikkhus, is called right action that is influenced by dormant impurities and partaking of merit with attachment ripening.
Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo?	And what, Bhikkhus, is right action that is noble, free from impurities, supramundane and a factor of the path.
Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi	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

<sup>1</sup> Majjhimanikāye, Uparipaññāsapāli, Anupadavaggo

āraṭi virati paṭivirati veramaṇī –	behind and remaining aloof of the three kinds of unwholesome physical action.
ayaṃ, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo.	This is, Bhikkhus, right action that is noble, free from impurities, supramundane and a factor of the path.
So micchākammantassa pahānāya vāyamati, sammākammantassa upasampadāya; svāssa hoti sammāvāyāmo.	In this way he strives hard to avoid wrong action, to get established in right action, in this way he is one with right effort.
So sato micchākammantaṃ pajahati, sato sammākammantaṃ upasampajja viharati; sāssa hoti sammāsati.	Thus fully aware he abandons wrong action and acquires right action and dwells therein. He is one with right awareness.
Itiyime tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati. ....	These three states follow and circle around right action, these are: right view, right effort and right awareness.....