

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.7.7

Cundasuttaṃ -3

Purifying Oneself by properly Training One's Mind



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Cundasuttaṃ -3	Purifying Oneself by properly Training One's Mind
<p>“Kathaṅca, cunda, tividhaṃ manasā asoceyyaṃ hoti? Idha, cunda, ekacco abhiḥhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhiḥhātā hoti– ‘aho vata yaṃ parassa taṃ mamassā’ti.</p>	<p>“And how Cunda, is one made impure in three ways by mental action? There is the case where a certain person is covetous. He yearns for the belongings of others, thinking, ‘Oh, would that what belongs to others be mine!’</p>
<p>Byāpannacitto hoti paduṭṭhamanasankappo – ‘ime sattā haññantu vā bajjhantu vā ucchiḥhantu vā vinassantu vā mā vā ahen’ti.</p>	<p>He bears ill will, corrupt in his mental determination: ‘May these beings be killed or struck or crushed or destroyed, or may they not be or exist at all.</p>

<p>Micchādiṭṭhiko hoti viparītadassano –</p> <p>‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukaṭadukkaṭānaṃ kammānaṃ phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā,</p> <p>natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti.</p>	<p>He has wrong view, is distorted in his perception of the world:</p> <p>‘There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is not this world, not the next world, there are no mother, no father, no spontaneously reborn beings;</p> <p>in this world there are no samaṇas or brāhmins who, faring rightly and practicing correctly could proclaim this world and the next after having directly experienced or realized it for themselves.’</p>
<p>Evaṃ kho, cunda, manasā tividham asoceyyam hoti.</p>	<p>This is, Cunda, how one is made impure in three ways by mental action.</p>
<p>Kathaṅca, cunda, tividham manasā soceyyam hoti?</p> <p>Idha, cunda, ekacco anabhijjhālu hoti.</p>	<p>And how, Cunda, is one made pure in three ways by mental action?</p> <p>There is the case where a certain person is not covetous.</p>
<p>Yaṃ taṃ parassa paravittūpakaraṇam taṃ anabhijjhita hoti– ‘aho vata yaṃ parassa taṃ mamassā’ti.</p>	<p>He does not yearn for the belongings of others, thinking, ‘Oh, would that what belongs to others be mine!’</p>
<p>A b y ā p a n n a c i t t o h o t i appaduṭṭhamanasaṅkappo –</p> <p>‘ime sattā averā hontu abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantū’ti.</p>	<p>He bears no ill will and is not corrupted in his mental attitude:</p> <p>‘May these beings be free from animosity, free from ill will, free from hatred, and may they surround themselves with happiness!’</p>

<p>Sammādiṭṭhiko hoti aviparītadassano –</p> <p>‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samānābrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti.</p> <p>Evam kho, cunda, tividham manasā soceyyam hoti.</p>	<p>He has right view and is unequivocal in his perception of the world:</p> <p>‘There is what is given, what is offered, what is sacrificed. There are fruits and results of good as well as bad actions.</p> <p>There is this world and a next world. There are mother and father. There are spontaneously reborn beings; there are samaṇas or brāhmins who, faring rightly and practicing correctly can proclaim this world and the next after having directly experienced or realized it for themselves.’</p> <p>This is, O’Cunda, how one is made pure in three ways by mental action.</p>
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