

## **Majjhima Nikāya - The Middle Length Discourses**

### **The Longer discourse on the forty (Mahaacattaariisakasutta)**

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will preach the noble, right concentration together with the means and accessories, listen carefully and attentively

Bhikkhus, what is noble right concentration together with the means and accessories? It is right view, right thoughts, right speech, right actions, right livelihood, right endeavour and right mindfulness. Bhikkhus, the mind's one pointedness, endowed with these seven factors is called noble right concentration together with the means and the accessories.

Bhikkhus, here right view is foremost. How does right view become foremost? Wrong view is known as wrong view, right view is known as right view, to someone that is right view. Bhikkhus, what is wrong view? There are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and brahmins who realizing this world and the other world declare it. Bhikkhus, this is wrong view.

Bhikkhus, what is right view? I say right view is twofold. There is right view with desires to share merit, which mature as substratum (\*1). and right view, that is noble, without desires, transcends this world and is a feature of the path.

What is right view with desires to share merit, which mature as substratum? There are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another

world, mother, father, spontaneously arisen beings, There are recluses and brahmins who realizing this world and the other world declare it. This is right view with desires, to share merit, which mature as substratum.

Bhikkhus, what is right view, that is noble, without desires, transcending this world is a feature of the path? The noble mind's development of the enlightenment factor investigation of the Teaching without desires, together with the path factors of wisdom, the faculty of wisdom, the power of wisdom, is right view that is noble, transcending this world and is a feature of the path. He endeavours to dispel wrong view and gets established in right view, that becomes his right endeavour. He mindfully dispels wrong view and abides established in right view, that becomes his right mindfulness. Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong thoughts as wrong thoughts and right thoughts as right thoughts, that becomes his right view. Bhikkhus, what are wrong thoughts? Sensual thoughts, angry thoughts and hurting thoughts are wrong thoughts. Bhikkhus, what are right thoughts? Bhikkhus, I say right thoughts too are twofold. There are right thoughts with desires, to share merit, which mature as substratum and right thoughts, that are noble, without desires, transcending this world and is a feature of the path.

What are right thoughts with desires to share merit, which mature as substratum? They are non sensual thoughts, non angry thoughts and non hurting thoughts. These are right thoughts with desires, to share merit, which mature as substratum. Bhikkhus, what are right thoughts, that are noble, without desires, transcending this world is a feature of the path? The logically applied reasoning thoughts, which focus attention to fix verbal determinations in the noble path mind, without desires, are noble right thoughts transcending this world and they are a feature of the path. (\*2) He endeavours to dispel wrong thoughts and get established in right thoughts, that becomes his right endeavour. He mindfully dispels wrong thoughts and abides established in right thoughts, that

becomes right mindfulness, to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong words as wrong words and right words as right words, that becomes his right view. Bhikkhus, what are wrong words? Telling lies, speaking maliciously, talking roughly and speaking frivolously, are wrong words. Bhikkhus, what are right words? Bhikkhus, I say right words too are twofold. There are right words with desires, to share merit, which matures as substratum and right words, that are noble, without desires, transcending this world is a feature of the path.

What are right words with desires to share merit, which mature as substratum? Abstaining from telling lies, abstaining from speaking maliciously, abstaining from talking roughly and abstaining from speaking frivolously, These are right words with desires, to share merit and they mature as substratum. Bhikkhus, what are right words, that are noble, without desires, transcending this world, is a feature of the path? The noble, mind, developing the noble path and features, abstains and is far removed from the four verbal misconducts. These are right words that are noble, without desires transcending this world is a feature of the path. He endeavours to dispel wrong words and gets established in right words, that becomes his right endeavour. He mindfully dispels wrong words and abides established in right words, that becomes right mindfulness, to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong actions as wrong actions and right actions as right actions, that becomes his right view. Bhikkhus, what are wrong actions? Destroying life, taking the not given and misconducting sexually. Bhikkhus, what are right actions? Bhikkhus, I say right actions too are twofold. There are right actions with desires, to share merit, which mature as substratum and right actions, that are noble, without desires, transcending this world and is a feature of the path.

What are right actions with desires to share merit, which mature as substratum? Abstaining from destroying life, abstaining from taking the not given, and abstaining from misconducting sexually. These are right actions with desires, to share merit and they mature as substratum. Bhikkhus, what are right actions, that are noble, without desires, transcending this world, is a feature of the path? The noble, mind, developing the noble path and features, abstains and is far removed from the three bodily misconducts. These are noble right actions transcending this world and is a feature of the path. He endeavours to dispel wrong actions and gets established in right actions, that becomes his right endeavour. He mindfully dispels wrong actions and abides established in right actions, that becomes right mindfulness to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong livelihood as wrong livelihood and right livelihood as right livelihood, that becomes his right view. Bhikkhus, what is wrong livelihood? Deceit, muttering for a livelihood, soothsaying, performing jugglery and coveting for gain on gain. Bhikkhus, what is right livelihood? Bhikkhus, I say right livelihood too twofold. There is right livelihood with desires, to share merit, that mature as substratum and right livelihood that is noble, without desires, transcending this world is a feature of the path.

What is right livelihood with desires to share merit, that mature as substratum? Bhikkhus. the noble disciple gives up wrong livelihood and establishes himself in right livelihood This is right livelihood with desires, to share merit that mature as substratum. Bhikkhus, what is right livelihood, that is noble, without desires, transcending this world is a feature of the path? The noble, desireless mind, developing the noble path and the features, abstains and is far removed from wrong livelihood. This is right livelihood that are noble, desireless, transcending this world and is a feature of the path. He endeavours to dispel wrong livelihood and gets established in right livelihood, that becomes his right endeavour. He mindfully dispels wrong livelihood and abides established in right livelihood, that becomes right mindfulness, to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? To one with right view arise right thoughts. To one with right thoughts arise right words. To one with right words arise right actions. To one with right actions arise right livelihood. To one with right livelihood arise right endeavour. To one with right endeavour arise right mindfulness. To one with right mindfulness arise right concentration..To one with right concentration arise right knowledge. To one with right knowledge arise right release. Thus the trainer has eight factors and the perfect one has ten factors.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Bhikkhus, to one with right view wrong view is dispelled. All demerit that arises on account of wrong view is also dispelled in him. Various things of merit get completed through development, on account of right view. Bhikkhus, to one with right thoughts, wrong thoughts are dispelled. All demerit that arises on account of wrong thoughts are also dispelled in him. Various things of merit get completed through development, on account of right thoughts.. Bhikkhus, to one with right words wrong words are dispelled. All demerit that arises on account of wrong words is also dispelled in him. Various things of merit get completed through development, on account of right words. Bhikkhus, to one with right actions, wrong actions are dispelled. All demerit that arises on account of wrong actions are also dispelled in him. Various things of merit get completed through development, on account of right actions..

Bhikkhus, to one with right livelihood wrong livelihood is dispelled. All demerit that arises on account of wrong livelihood is also dispelled in him. Various things of merit get completed through development, on account of right livelihood. Bhikkhus, to one with right endeavour, wrong endeavour is dispelled. All demerit that arises on account of wrong endeavour are also dispelled in him. Various things of merit get completed through development, on account of right endeavour.. Bhikkhus, to one with right mindfulness wrong mindfulness is dispelled. All demerit that arises on account of wrong mindfulness is also dispelled in him. Various things of merit get completed through development, on account of right mindfulness. Bhikkhus, to one with right concentration, wrong concentration is dispelled. All demerit that arises on account of wrong

concentration is also dispelled in him. Various things of merit get completed through development, on account of right concentration...

Bhikkhus, to one with right knowledge wrong knowledge is dispelled. All demerit that arises on account of wrong knowledge is also dispelled in him. Various things of merit get completed through development, on account of right knowledge Bhikkhus, to one with right release, wrong release is dispelled. All demerit that arises on account of wrong release is also dispelled in him. Various things of merit get completed through development, on account of right release. Bhikkhus, on the side of merit, there are twenty and on the side of demerit there are twenty. The longer discourse on the forty is set arolling, not to be stopped by a recluse, a brahmin, a god, Maara, or Brahmaa or by anyone in the world. Bhikkhus, if a recluse or brahmin thinks to scorn or reject this Longer discourse on the forty, he is blameable for ten things, here and now. That good one blames right view, he reveres and praises those recluses and brahmins with wrong view. That good one blames right thoughts, he reveres and praises those recluses and brahmins with wrong thoughts. That good one blames right speech, he reveres and praises those recluses and brahmins with wrong speech. That good one blames right actions, he reveres and praises those recluses and brahmins with wrong actions. That good one blames right livelihood, he reveres and praises those recluses and brahmins with wrong livelihood. That good one blames right endeavour, he reveres and praises those recluses and brahmins with wrong endeavour. That good one blames right mindfulness, he reveres and praises those recluses and brahmins with wrong mindfulness. That good one blames right concentration, he reveres and praises those recluses and brahmins with wrong concentration. That good one blames right knowledge, he reveres and praises those recluses and brahmins with wrong knowledge. That good one blames right release, he reveres and praises those recluses and brahmins with wrong release. Even Okkalaa and Vassa-Ba~n~naa, with views there is no cause and effect, no results for actions and there is nothing, should not think to scorn or reject this Longer discourse on the forty. What is the reason? Because there would be blame, anger and reproach.' The Blessed One said thus and those bhikkhu delighted in the words of the Blessed One. .

Notes.

1 There is right view with desires to share merit, which matures as substratum 'atthi bhikkhve sammaadi.t.thi saasavaa pu~n~aabhaagiyaa upadhivepakkaa' Right view that is worldly is merit, there is a possibility that the merit accrued has to be enjoyed, before extinguishng. Therefore it is said, that merit accumulates and gets mature.

2. The logically applied reasoning thoughts which focus attention to fix verbal determinations in the noble path mind without desires, are noble right thoughts transcending this world and they are a feature of the path. 'Yo kho bhikkhave, ariyacittassa anaasavacittassa ariyamaggassa sama.ngino ariyamagga.m bhaavayato takko vitakko sa.mkappo appanaavyappanaa cetaso abhiniropanaa vaacaa sa.mkhaaro aya.m bhikkhave sammaasa.mkappo ariyo anaasavo lokuttaro magga.ngo' Here we see, that to whatever extent a person's thoughts are developed in the direction of the noble path, to that extent his words are developed in the direction of the noble path. ie he thoughtfully brings out words.

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