

MAJJHIMA NIKĀYA

Sutta 117

The Great Fourty

Translated from the Pāli

by

Michael M. Olds



BuddhaDust Publications

Los Altos

2021



No copyright

This work is intentionally being placed in the Public Domain.

May 31, 2021

§

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

**Majjhima Nikāya
3. Upari Paṇṇāsa
2. Anupada Vagga**

Sutta 117

Mahā Cattārīsaka Suttaṃ

The Great Forty

Translated from the Pali by Michael M. Olds



**BuddhaDust Publications
Los Altos
2021**

Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

I Hear Tell:

**Once upon a time, The Lucky man, Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Park.**

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "Bhante!"

The Lucky Man said this to them:

**"I will teach you, beggars,
about the Aristocratic Consummate Serenity
with its causal associateions,
with its constituent parts.**

Give ear!

Give your mind over to studious attention!

I will speak!"

And the beggars responding:

"Even so, bhante!"

Bhagava said:

**And what, beggars,
is the Aristocratic Consummate Serenity
with its causal associateions,
with its constituent parts?**

It is just this:

- [1] Consummate view,**
- [2] consummate principles,**
- [3] consummate speech,**
- [4] consummate works,**
- [5] consummate lifestyle,**
- [6] consummate self-control,**
- [7] consummate minding.**

**Now then, beggars,
whatsoever is whole-heartedly single-mindedness
accompanied by these seven dimensions
as constitutent parts,
this is called, beggars,
'Aristocratic Consummate Serenity
with its causal associateions,
with its constituent parts'.**

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten views,
he understands as:
'Misbegotten views.'**

**Consummate views,
he understands as:
'Consummate views.'**

With this he has consummate view.

And what, beggars, is misbegotten view?

**[1] There is no giving,
[2] there is no sacrifice,
[3] there is no offering,
[4] there is no fruition or result
of intentional deeds,
whether well or badly done,
[5] there is no this world,
[6] there is no world beyond,
[7] there is no mother,
[8] there is no father,
[9] there are no spontaneously arising beings,
[10] there is no Shaman or Brahman
who has got the Highest,
who having attained the highest
can explain this world
and the world beyond
from personal experience of super-powers.'**

This, beggars, is misbegotten view.

And what, beggars, is consummate view?

Now I, beggars, say that consummate view is two-fold:

**[1] There is, beggars,
a consummate view still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;
[2] there is, beggars,**

**a consummate view without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars, is the consummate view
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

**[1] There is giving,
[2] there is sacrifice,
[3] there is offering,
[4] there is fruition or result
of intentional deeds,
whether well or badly done,
[5] there is this world,
[6] there is world beyond,
[7] there is mother,
[8] there is father,
[9] there are spontaneously arising beings,
[10] there are Shaman or Brahman
who have got the Highest,
who having attained the highest
can explain this world
and the world beyond
from personal experience of super-powers.'**

**This, beggars, is the consummate view
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
is the consummate view without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is wisdom coming from the Aristocratic Way,
the force of wisdom,
the power of wisdom,
the Dhamma-research dimension of self-awakening,
is the consummate view dimension of the way.**

**This, beggars,
is the consummate view without corrupting influences,**

a dimension of the Way beyond the worldly.

**He who makes effort to let go of misbegotten views,
allows for the self-arising of consummate views.**

This is his consummate self-control.

**He, minding,
ejects misbegotten views.**

**He, minding,
enters into and abides in consummate view.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate view.**

That is to say:

- [1] Consummate view,**
- [2] consummate self-control,**
- [3] consummate minding.**

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten principles,
he understands as:
'Misbegotten principles.'**

**Consummate principles,
he understands as:
'Consummate principles.'**

With this he has consummate view.

**And what, beggars,
are misbegotten principles?**

**Lustful principles,
deviant principles,
injurious principles.**

These, beggars, are misbegotten principles.

And what, beggars, are consummate principles?

Now I, beggars, say that consummate principles are two-fold:

**[1] There is, beggars,
the consummate principle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There is, beggars,
the consummate principle without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars,
are the consummate principles still accompanied by the corrupting
influences,
connected to pursuit of the consequences of meritorious action?**

**The principle of abandoning,
the principle of non-deviance,
the principle of non-violence.**

**These, beggars,
are the consummate principles
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
are the consummate principles
without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the principles of thinking,
re-thinking,
focusing, by way of focusing the heart,
focusing down on the principles of speech.**

**These, beggars,
are the consummate principles
without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who, beggars,
has an Aristocratic heart,
a heart without corruption,**

possessed of the Aristocratic Way,
a developer of the Aristocratic Way —
who has the principles of thinking,
re-thinking,
focusing, by way of focusing the heart,
focusing down on the principles of speech
his, beggars,
are the consummate principles
without corrupting influences,
a dimension of the Way beyond the worldly.

He who makes effort to let go of misbegotten principles,
allows for the self-arising of consummate principles.

This is his consummate self-control

He, minding,
ejects misbegotten principles.

He, minding,
enters into and abides in consummate principles.

Thus is had consummate minding.

Thus it is that these three Dhammas
run following around,
evolve following around,
consummate principles,
that is to say:

- [1] Consummate view,
- [2] consummate self-control,
- [3] consummate minding.

§

In this case, beggars,
consummate view takes precedence.

And how, beggars,
does consummate view take precedence?

Misbegotten speech,
he understands as:
'Misbegotten speech.'

Consummate speech,
he understands as:
'Consummate speech'.

With this he has consummate view.

**And what, beggars,
is misbegotten speech?**

**Lying speech,
slandorous speech,
harsh speech,
lip-flapping.**

These, beggars, are misbegotten speech.

And what, beggars, is consummate speech?

Now I, beggars, say that consummate speech is two-fold:

**[1] There is, beggars,
the consummate speech still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There is, beggars,
the consummate speech without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars, is the consummate speech
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

**Abstention from lying speech,
abstention from slanderous speech,
abstention from harsh speech,
abstention from lip-flapping.**

**This, beggars, is the consummate speech
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars
is the consummate speech without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the abstention from
displeasure with
distaste for
just those four unfortunate ways of speaking.**

**This, beggars
is the consummate speech without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who makes effort to let go of misbegotten speech,
allows for the self-arising of consummate speech.**

This is his consummate self-control

**He, minding,
ejects misbegotten speech.**

**He, minding,
enters into and abides in consummate speech.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate speech,
that is to say:**

- [1]* Consummate view,
- [2]* consummate self-control,
- [3]* consummate minding.



**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten works,
he understands as:
'Misbegotten works.'**

**Consummate works,
he understands as:
'Consummate works'.**

With this he has consummate view.

**And what, beggars,
is misbegotten works?**

**Killing breathing beings,
taking the ungiven,
misbegotten conduct in the pursuit of sense pleasures.**

These beggars, are misbegotten works.

And what, beggars, are consummate works?

Now I, beggars, say that consummate works are two-fold:

**[1] There are, beggars,
consummate works still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There are, beggars,
consummate works without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars,
are consummate works still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

**Abstaining from killing breathing beings,
abstaining from taking the ungiven,
abstaining from misbegotten conduct in the pursuit of sense pleasures.**

**These, beggars,
are consummate works still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
are consummate works without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the abstention from
displeasure with
distaste for
just those three unfortunate bodily acts.**

**These, beggars
are the consummate works without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who makes effort to let go of misbegotten works,
allows for the self-arising of consummate works.**

This is his consummate self-control

**He, minding,
ejects misbegotten works.**

**He, minding,
enters into and abides in consummate works.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate works,
that is to say:**

**[1] Consummate view,
[2] consummate self-control,
[3] consummate minding.**

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten lifestyle,
he understands as:
'Misbegotten lifestyle.'**

**Consummate lifestyle,
he understands as:
'Consummate lifestyle'.**

With this he has consummate view.

**And what, beggars,
is misbegotten lifestyle?**

**Deceit
mealy-mouthed muttering,
insinuation,
trickery
excessive desire to add gains upon gains.**

This beggars, is misbegotten lifestyle.

And what, beggars, is consummate lifestyle?

Now I, beggars, say that consummate lifestyle is two-fold:

**[1] There is, beggars,
the consummate lifestyle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

[2] There is, beggars,
the consummate lifestyle without corrupting influences,
a dimension of the Way beyond the worldly.



And what, beggars,
is consummate lifestyle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?

Here, beggars, a beggar,
lets go of misbegotten lifestyle
and takes up consummate lifestyle.

This, beggars,
is consummate lifestyle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.

And what, beggars,
is consummate lifestyle without corrupting influences,
a dimension of the Way beyond the worldly?

Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the abstention from
displeasure with
distaste for
misbegotten lifestyle.

This, beggars
are the consummate lifestyle without corrupting influences,
a dimension of the Way beyond the worldly.

He who makes effort to let go of misbegotten lifestyle,
allows for the self-arising of consummate lifestyle.

This is his consummate self-control

He, minding,
ejects misbegotten lifestyle.

He, minding,
enters into and abides in consummate lifestyle.

Thus is had consummate minding.

Thus it is that these three Dhammas
run following around,
evolve following around,

**consummate lifestyle,
that is to say:**

- [1] Consummate view,**
- [2] consummate self-control,**
- [3] consummate minding.**

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Consummate principles, beggars
proceeds from consummate view.**

**Consummate speech
proceeds from consummate principles.**

**Consummate works
proceeds from consummate speech.**

**Consummate lifestyle
proceeds from consummate works.**

**Consummate self-control
proceeds from consummate lifestyle.**

**Consummate minding
proceeds from consummate self-control.**

**Consummate serenity
proceeds from consummate minding.**

**Consummate knowledge
proceeds from consummate serenity.**

**Consummate freedom
proceeds from consummate knowledge.**

**So then, beggars,
the seeker possesses eight factors,
the arahant possesses ten factors.**

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Consummate view, beggars,
kills off misbegotten view.**

**And whatever is produced
resulting from misbegotten views —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate views —
many a skillful thing —
comes to be fully developed.**



**Consummate principles, beggars,
kills off misbegotten principles.**

**And whatever is produced
resulting from misbegotten principles —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate principles —
many a skillful thing —
comes to be fully developed.**



**Consummate speech, beggars,
kills off misbegotten speech.**

**And whatever is produced
resulting from misbegotten speech —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate speech —
many a skillful thing —
comes to be fully developed.**



**Consummate works, beggars,
kills off misbegotten works.**

**And whatever is produced
resulting from misbegotten works —**

**many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate works —
many a skillful thing —
comes to be fully developed.**



**Consummate lifestyle, beggars,
kills off misbegotten lifestyle.**

**And whatever is produced
resulting from misbegotten lifestyle —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate lifestyle —
many a skillful thing —
comes to be fully developed.**



**Consummate self-control, beggars,
kills off misbegotten self-control.**

**And whatever is produced
resulting from misbegotten self-control —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate self-control —
many a skillful thing —
comes to be fully developed.**



**Consummate minding, beggars,
kills off misbegotten minding.**

**And whatever is produced
resulting from misbegotten minding —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate minding —
many a skillful thing —
comes to be fully developed.**

■
**Consummate serenity, beggars,
kills off misbegotten serenity.**

**And whatever is produced
resulting from misbegotten serenity —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate serenity —
many a skillful thing —
comes to be fully developed.**

■
**Consummate knowledge, beggars,
kills off misbegotten knowledge.**

**And whatever is produced
resulting from misbegotten knowledge —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate knowledge —
many a skillful thing —
comes to be fully developed.**

■
**Consummate freedom, beggars,
kills off misbegotten freedom.**

**And whatever is produced
resulting from misbegotten freedom —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate freedom —
many a skillful thing —
comes to be fully developed.**

■
**So then, beggars,
twenty are on the side of the skillful,
twenty on the side of the unskillful.**

*'This rolled out Dhamma curriculum,
cannot be rolled back
by shaman or brahmin
by gods
or Māra,
or Brahma
or by anyone in this world.'*

**Any shaman or brahmin, beggars
who should find fault
with this great fourty Dhamma curriculum
who should think it blameable,
these themselves come to blame on ten grounds right here
by those whose speech
is in agreement with this Dhamma:**

**[1] If these worthies blame consummate view,
then it is those shamans and brahmans
of misbegotten views
that these worthies honor,
that these worthies praise.**

**[2] If these worthies blame consummate principles,
then it is those shamans and brahmans
of misbegotten principles
that these worthies honor,
that these worthies praise.**

**[3] If these worthies blame consummate speech,
then it is those shamans and brahmans
of misbegotten speech
that these worthies honor,
that these worthies praise.**

**[4] If these worthies blame consummate works,
then it is those shamans and brahmans
of misbegotten works
that these worthies honor,
that these worthies praise.**

**[5] If these worthies blame consummate lifestyle,
then it is those shamans and brahmans
of misbegotten lifestyle
that these worthies honor,
that these worthies praise.**

**[6] If these worthies blame consummate self-control,
then it is those shamans and brahmans
of misbegotten self-control
that these worthies honor,
that these worthies praise.**

**[7] If these worthies blame consummate minding,
then it is those shamans and brahmans
of misbegotten minding
that these worthies honor,
that these worthies praise.**

**[8] If these worthies blame consummate serenity,
then it is those shamans and brahmans
of misbegotten serenity
that these worthies honor,
that these worthies praise.**

**[9] If these worthies blame consummate knowledge,
then it is those shamans and brahmans
of misbegotten knowledge
that these worthies honor,
that these worthies praise.**

**[10] If these worthies blame consummate freedom,
then it is those shamans and brahmans
of misbegotten freedom
that these worthies honor,
that these worthies praise.**

**Any shaman or brahmin, beggars
who should find fault
with this great forty Dhamma curriculum
who should think it blameable,
these themselves come to blame on these ten grounds right here
by those whose speech
is in agreement with this Dhamma.**

§

**Why beggars, even Vassa and Bhaññā of Ukkalā,
'without driving force'-advocates,
'inaction'-advocates,
'there-is-nothing'-advocates,
even these would not find fault**

**with this great forty Dhamma curriculum
would not think it blameable.**

How come?

**For fear of blame
anger
reproof."**

So spoke the Lucky Man.

**Pleased in mind,
these bhikkhus said:**

"Wonderful!"

The Great Forty