

Discourse on Right View

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This is what I have heard. At one time the Lord was staying near Savatthi in the Jeta Grove in Anathapindika's Park. At that time the Venerable Sariputta addressed the bhikkhus.

"Friend," the bhikkhus respectfully replied.

The Venerable Sariputta said, "How does a noble disciple practice Right View, a view that is upright? How does he or she obtain unshakable Confidence in the Dharma? How can he or she arrive at the true Dharma?"

"Friend Sariputta, we have traveled along way to be in your presence and we are happy to learn the meaning of these words. Please explain your statements, and after we have heard your teachings, we will bear them in mind."

"Please listen, friends, and give your full attention to what I say. Friends, when a noble disciple understands the unwholesome and the roots of the unwholesome as well as the wholesome and the roots of the wholesome, then that disciple has Right View, a view that is upright. He or she is endowed with unshakable confidence in the Dharma and has arrived at the true Dharma. Friends, destroying life, taking what is not given, and sexual misconduct are unwholesome. Lying, slandering, harsh words, and frivolous conversation are unwholesome. Covetousness, ill-will, and wrong views are unwholesome. The roots of the unwholesome are greed, hatred, and delusion.

"Abstaining from destroying life, from taking what is not given, and from sexual misconduct; abstaining from lying, slandering, harsh words, and frivolous conversation; not coveting, not harboring ill-will, and practicing Right View are wholesome. The roots of the wholesome are the absence of greed, hatred, and delusion.

"When a disciple understands the unwholesome and its roots and the wholesome and its roots, he or she entirely transforms the tendency to greed, removes the tendency toward hatred, and discontinues the tendency toward the 'Iam' view. He or she transforms delusion, gives rise to understanding, and right now in this very life puts an end to suffering."

"Well said, friend," the delighted bhikkhus spoke, and asked, "Is there yet another teaching on how a disciple practices Right View?..."

"Friends, when a noble disciple understands nourishment, the making of nourishment, the cessation of nourishment, and the Path that leads to the cessation of nourishment, that disciple practices Right View. Friends, there are four kinds of nourishment that support beings who have already come to be and those who are seeking a new existence. They are edible food, coarse or fine; the food of sense impressions; the food of intention; and the food of consciousness. Nourishment originates where greed originates, and nourishment ceases when greed ceases. The Path that leads to the cessation of nourishment is the Noble Eightfold Path. When a disciple understands this, he or she entirely transforms these tendencies.

"Yet another teaching on Right View is that when the noble disciple understands suffering, the making of suffering, the cessation of suffering, and the Path leading to the cessation of suffering, he or she has Right View. Birth, old age, sickness, death, grief, lamentation, pain, discontent, and agitation are suffering. Not to have what you want is suffering. In short, grasping the five skandhas is suffering. The creation of suffering is the thirst to be born again, which is

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associated with a delight in and attachment to the various pleasures found here and there. It is the thirst for the desire realm, the realm of being, and the realm of nonbeing. The stopping of suffering is disappearance of desire, the ending of ideas, the giving up of, letting go of, liberation from, and refusal to dwell in the object of desire. The Path leading to the cessation of suffering is the Noble Eightfold Path.

"Another teaching on Right View is that when a noble disciple understands old age and death, the making of old age and death, the cessation of old age and death, and the Path leading to the cessation of old age and death, he or she has Right View. Old age is the decrepitude of being in the various worlds of living beings. It includes broken teeth, gray hair, wrinkled skin, the dwindling of the life force, and the weakening of the sense organs. Death is the passing away of living beings from the various worlds of living beings, their shifting to other existences, their decomposition, disappearance, and death, the completion of their time, the disunion of the skandhas and the laying down of the body. Old age and death originate where birth originates. The cessation of birth is the cessation of old age and death. The Path leading to the cessation of old age and death is the Noble Eightfold Path.

"Another teaching on Right View is that when a noble disciple understands birth, the making of birth,. . . he or she has Right View. Birth is the arising of beings in the various worlds of beings, their appearance, rebirth, manifestation of the skandhas, and acquisition of sense organs and sense objects. Birth originates where becoming originates. The cessation of becoming is the cessation of birth. The Path leading to the cessation of birth is the Noble Eightfold Path.

"Another teaching on Right View is that when a noble disciple understands becoming,. . . he or she has Right View. There are three becomings: becoming in the world of desire, becoming in the world of fine matter, and becoming in the nonmaterial world. Becoming originates where grasping originates and ceases where grasping ceases. . .

"Another is that when a noble disciple understands grasping,. . . he or she has Right View. There are four kinds of grasping: the grasping of sensual desire, views, rules and rituals, and a belief in a separate self. Grasping originates where thirst originates. Grasping ceases where thirst ceases, and the Noble Eightfold Path. . .

"A further teaching on Right View is that when a noble disciple understands thirst,. . . he or she has Right View. There are six classes of thirst: thirst for forms, sounds, smells, tastes, touch, and objects of mind. Thirst originates where feelings originate and thirst ceases where feelings cease. . .

"A further teaching on Right View is that when a noble disciple understands feelings,. . . he or she has Right View. There are six classes of feelings: feelings that arise from eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. Feelings originate where contact originates and cease where contact ceases. . .

"A further teaching on Right View is that when a noble disciple understands contact,. . . he or she has Right View. There are six classes of contact: eye contact, ear contact,. . . Contact originates where the six sense organs and objects originate. . ."