

0.1 Right View

1. Thus was heard by me: At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anathapindika's Park. In that place the venerable Sariputta addressed the bhikkhus: "Friend bhikkhus." "Friend!" those bhikkhus replied to the venerable Sariputta. The venerable Sariputta said this:

2. "Right view, right view," friends, it is said. To what extent, O friends, is a noble disciple ever one of right view, one of straightened view, one endowed with confirmed faith in the Dhamma, having arrived at this true Dhamma?"

3. "We, O friend, would even come from afar to the presence of the venerable Sariputta to understand the meaning of this statement. Certainly, please let the meaning of this statement be only evident to the venerable Sariputta. Having heard of this [from] the venerable Sariputta, the bhikkhus will bear it in mind." "Well then, friends, listen and do mind it well. I will speak." "Yes friend." Those bhikkhus replied to the venerable Sariputta. The venerable Sariputta said this:

4. "From the time, O friends, a noble disciple ever wisely understands the unwholesome, and wisely understands the root of the unwholesome, wisely understands the wholesome and wisely understands the root of the

wholesome, it is really to that extent, O friends, that a noble disciple is one of right view, one of straightened view, one endowed with confirmed faith in the Dhamma, having arrived at this true Dhamma?”

5. “But, O friends, what is the unwholesome? What is the root of the unwholesome? What is the wholesome? What is the root of the wholesome?”

6. Infact, killing living beings, O friends, is unwholesome, taking what is not given is unwholesome, wrong conduct in sensual pleasures is unwholesome, false speech is unwholesome, malicious speech is unwholesome, harsh speech is unwholesome, senseless talk is unwholesome, covetousness is unwholesome, ill-will is unwholesome, wrong view is unwholesome, this, O friends, is said to be the unwholesome.

7. And what, O friends, is the root of the unwholesome? Greed is the root of the unwholesome, hatred is the root of the unwholesome, delusion is the root of the unwholesome. This, O friends, is said to be the root of the unwholesome.

8. And what, O friends, is the wholesome? Abstinence from killing living beings is wholesome, abstinence from taking what is not given is wholesome, abstinence from wrong conduct in sensual pleasures is wholesome, abstinence from false speech is wholesome, abstinence from

malicious speech is wholesome, abstinence from harsh speech is wholesome, abstinence from senseless talk is wholesome, non-covetousness is wholesome, non-ill-will is wholesome, right view is wholesome, this, O friends, is said to be the wholesome.

9. And what, O friends, is the root of the wholesome? Non-greed is the root of the wholesome, non-hatred is the root of the wholesome, non-delusion is the root of the wholesome. This, O friends, is said to be the root of the wholesome.

10. From the time, O friends, a noble disciple ever wisely understands the unwholesome thus, wisely understands the root of the unwholesome thus, wisely understands the wholesome thus, wisely understands the root of the wholesome thus, having abandoned all underlying tendencies to lust, having dispelled underlying tendencies to aversion, having uprooted the underlying tendencies to views and the conceit “I am,” having abandoned ignorance and having caused to arise noble knowledge, he just in this very life makes the end of suffering, it is really to that extent too, O friends, that a noble disciple is one of right view, one of straightened view, one endowed with confirmed faith in the Dhamma, having arrived at this true Dhamma?”