

0.0.1 Right View

1. Thus was heard by me:
At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anathapindikā'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

0.0.1 sammādiṭṭhi-suttaṃ

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme. tatra kho āyasmā sārīputto bhikkhū āmantesi: āvuso bhikkhavoti. āvusoti kho te bhikkhū āyasmato sārīputtassa paccassuṃ. āyasmā sārīputto etadavoca:

sammādiṭṭhi sammādiṭṭhī āvuso vuccati, kittāvatā nu kho āvuso ariyasāvako sammādiṭṭhi¹ hoti. ujugatāssa diṭṭhi. dhamme avaccappasādena samannāgato āgato imaṃ saddhamma'nti²?

dūrato'pi kho mayaṃ āvuso āgaccheyyāma

¹sammādiṭṭhi (syā)■

²saddhammaṃ (machasaṃ)■

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 en-

āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātum, sādhu vatāyasmantaṃ yeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho, āyasmato sārīputtassa sutvā bhikkhū dhāressantīti. tenahāvuso³ syā) suṇātha sādhu kaṃ manasi karoṭha bhāsissāmīti. evamāvusoti kho te bhikkhū āyasmato sārīputtassa paccassum. āyasmā sārīputto etadavoca:

yato kho āvuso ariyasāvako akusalaṇca pajānāti, akusalamūlaṇca pajānāti. kusalaṇca pajānāti, kusalamūlaṇca pajānāti. ettāvatā'pi kho āvuso ariyasāvako sammādiṭṭhi hoti. ujugatāssa diṭṭhi. dhamme avec-

³tena hi āvuso (machasam) pts page 047

dowed 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.

cappasādena saman-nāgato āgato imaṃ saddhamma'nti.

katamaṃ panāvuso akusalaṃ? katamaṃ akusalamūlaṃ? katamaṃ kusalaṃ⁴? katamaṃ kusalamūla'nti⁵?

pāṇātipāto kho āvuso akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, piṣuṇāvācā akusalaṃ, pharusāvācā akusalaṃ, samphappalāpo akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ, idaṃ vuccatāvuso akusalaṃ.

⁴katamaṃ panāvuso (kusalaṃ syā) ■

⁵kusalamūlaṃ (machasaṃ) ■

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.

katamañcāvuso akusalamūlaṃ? lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. idaṃ vuccatāvuso akusalamūlaṃ.

katamañcāvuso kusalamā? pañātipātā veramaṇī kusalamā, adinnā-dānā veramaṇī kusalamā, kāmesu micchā-cārā veramaṇī kusalamā, musāvādā veramaṇī kusalamā, piṣuṇā-vācā veramaṇī kusalamā, pharusāvācā veramaṇī kusalamā, samphappalāpā veramaṇī kusalamā, anabhijjhā kusalamā, abyāpādo kusalamā, sammādiṭṭhi kusalamā, idaṃ vuccatāvuso kusalamā.

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

katamañcāvuso kusalamūlaṃ? alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ, idaṃ vuccatāvuso kusalamūlaṃ.

yato kho āvuso ariya-sāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā asmīti diṭṭhimānānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantaṅkaro⁶ hoti. ettāvatā'pi kho āvuso ariyasāvako sammādiṭṭhi hoti. ujugatāssa

⁶dukkhassantakaro (machasaṃ, syā, pts) ■

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?”

diṭṭhi, dhamme avēcappasādena samanāgato, āgato imaṃ saddhamma'nti.

