0.0.1 Right View

sammādiṭṭhisuttaṃ

1. Thus was heard by me: At one time the Auspicious One was dwelling in Sāvatthi 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:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho āyasmā sāriputto bhikkhū āmantesi: āvuso bhikkhavoti. āvusoti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. āyasmā sāriputto etadavoca:

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?"

sammādiṭṭhi sammādiṭṭhīti āvuso vuccati, kittāvatā nu kho āvuso ariyasāvako sammādiṭṭhi[1] hoti. ujugatāssa diṭṭhi. dhamme aveccappasādena samannāgato āgato imaṃ saddhamma'nti[2]?

3. "We, O friend, would even come from afar to the

[1] sammādiṭṭhi (syā)
[2] saddhammaṃ (machasaṃ)

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:

dūrato'pi kho mayaṃ āvuso āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ, sādhu vatāyasmantaṃ yeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho, āyasmato sāriputtassa sutvā bhikkhū dhāressantīti. tenahāvuso[3] syā) suṇātha sādhukaṃ manasi karotha bhāsissāmīti. evamāvusoti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. āyasmā sāriputto etadavoca:

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

yato kho āvuso ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti. kusalañca pajānāti,

[3] tena hi āvuso (machasaṃ

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?"

kusalamūlañca pajānāti. ettāvatā'pi kho āvuso ariyasāvako sammādiṭṭhi hoti. ujugatāssa diṭṭhi. dhamme aveccappasādena samannāgato āgato imaṃ saddhamma'nti.

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?"

katamaṃ panāvuso akusalaṃ? katamaṃ akusalamūlaṃ? katamaṃ kusalaṃ[4]? katamaṃ kusalamūla'nti[5]?

6. Killing living beings, O friends, is unwholesome, taking what is not given is unwholesome, misconduct in sensual pleasures is unwholesome, false speech is unwholesome, malicious speech is unwholesome, harsh speech is unwholesome, senseless prattle is unwholesome, covetousness is unwholesome, ill-will is unwholesome, wrong

pāṇātipāto kho āvuso akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, pisuṇāvācā akusalaṃ, pharusāvācā akusalaṃ, samphappalāpo aku-

pts page 047
[4]katamaṃ panāvuso (kusalaṃ syā)
[5]kusalamūlaṃ (machasaṃ)

view is unwholesome, this, O friends, is said to be the unwholesome.

salaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ, idaṃ vuccatāvuso akusalaṃ.

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.

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

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 misconduct in sensual pleasures is wholesome, abstinence from false speech is wholesome, abstinence from malicious speech is wholesome, abstinence from harsh speech is wholesome,

katamañcāvuso kusalaṃ? pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesu micchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ, pisuṇāvācā veramaṇī kusalaṃ, pharusāvācā veramaṇī kusalaṃ, sam-

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

phappalāpā veramaṇī kusalaṃ, anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ, idaṃ vuccatāvuso kusalaṃ.

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.

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

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,

yato kho āvuso ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā asmīti diṭṭhimā-

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?”

nānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantaṅkaro [6] hoti. ettāvatā'pi kho āvuso ariyasāvako sammādiṭṭhi hoti. ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma'nti.

[6] dukkhassantakaro (machasaṃ, syā, pts)