

MN 9

Majjhima Nikāya
The Middle Length Discourses

Sammā Ditṭhi Sutta
“Discourse on Right View”

Translated by Candana Bhikkhu

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I have personally heard this.

During the time when The Blessed One was staying at the monastery offered by Anāthapiṇḍika in Jeta’s Park, in the City of Sāvathī, the Venerable Sāriputta addressed his fellow Bhikkhus and said:

“Friends, Bhikkhus!”

“Yes, Friend,” those Bhikkhus replied.

And the Venerable Sāriputta continued:

“Friends, the term ‘*Right View... right view*,’ is often mentioned.

“But what does it mean when a Noble Disciple is said to ‘*possess right view*;’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Indeed, Friend, we would come from far and wide to learn the meaning of this statement from the Venerable Sāriputta!

“Now, it would be wonderful if the Venerable Sāriputta clarified the meaning of these questions. On hearing it from the Venerable Sāriputta, the Bhikkhus will thus learn and carry it in their hearts.”

“In that case, friends, please listen carefully, as you apply your mind’s attention properly to what I will share with you here.”

“Yes, Friend!” the Bhikkhus responded.

And the Venerable Sāriputta continued by saying:

- *Distinguishing What is Unskillful from the Skillful*

“Whenever, friends, a Noble Disciple looks at things that are unskillful, he does so carefully, as he comes to also see the very root of the unskillful, seeing their connection clearly.

“Similarly, while looking at things that are skillful, he does so carefully, as he comes to also see the very root of the skillful, seeing their connection clearly.

“In this manner, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by unskillful, and what are the very roots of the unskillful? Similarly, what is meant here by skillful, and what are the very roots of the skillful?

“Killing living beings, friends, is unskillful. Stealing and taking things that are not given to oneself, is unskillful. Engaging in sexual misconduct, is unskillful. Speaking falsehood, is unskillful. Gossiping and using malicious speech, is unskillful. Using harsh and destructive speech, is unskillful. Engaging in idle and frivolous chatter, is unskillful. Living with and having covetousness and longing in the heart, is unskillful. Having anger and ill will, is unskillful. Possessing wrong view in one’s heart, is unskillful.

“All these, friends, are called unskillful.

“And what, friends, is meant by the very root of the unskillful?

“Having greed in the heart, is the root of the unskillful. Having hatred in the heart, is the very root of the unskillful. Having delusion in the heart, is the very root of the unskillful.

“These three combined, therefore, are called the very roots of the unskillful.

“And what, friends, is meant by skillful, and what are the very roots of the skillful?

“Abstaining from killing living beings, friends, is skillful. Abstaining from stealing or taking things that are not given to oneself, is skillful. Abstaining from engaging in sexual misconduct, is skillful. Abstaining from speaking falsehood, is skillful. Abstaining from gossiping and the use of malicious speech, is skillful. Abstaining from using harsh and destructive speech, is skillful. Abstaining from engaging in idle and frivolous chatter, is skillful. Not living with nor having covetousness or longing in the heart, is skillful. Not having anger or ill will, is skillful. Possessing right view in one’s heart, is skillful.

“All these, friends, are called skillful.

“And what, friends, is meant by the very root of the skillful?

“Having non-greed in the heart, is the very root of the skillful. Having non-hatred in the heart, is the very root of the skillful. Having non-delusion in the heart, is the very root of the skillful.

“These three combined, therefore, are called the very roots of the skillful.

“And when, friends, a Noble Disciple looks at things that are unskillful, he does so carefully, as he comes to also see the very root of the unskillful, seeing their connection clearly. Similarly, while looking at things that are skillful, he does so carefully, as he comes to also see the very root of the skillful, seeing their connection clearly. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Understanding the Role of Nourishment*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at things that nourish, he does so carefully, as he comes to see and understand the very role of nourishment. That is, he understands the nourishment itself; the origin and arising of that which nourishes; the ending and cessation of the nourishment; and the Path that leads to the cessation of the nourishment.

“In this manner, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by nourishment? What is the origin and arising of that which nourishes? What is the ending and cessation of the nourishment? And what is the Path that leads to the cessation of the nourishment?

“There are, friends, these four kinds of nourishment that are necessary to sustain living beings who have already taken birth, as well as to give support to those beings who are yet to be reborn and are thus still seeking a new form of becoming in various realms.

“And what are these four nourishments, friends?

“First is the nourishment of edible food that is consumed, whether solid or liquid, coarse or refined; secondly, the nourishment of contact; thirdly, the nourishment of intentional thinking; and fourthly, the nourishment of consciousness or sense awareness.

“These are the four types of nourishment that are necessary to sustain living beings who have already taken birth, as well as to give support to those beings, who are yet to be reborn and are thus still seeking a new form of becoming in various realms.

“It is with the arising and presence of craving that there is the arising of nourishment.

“However, with the ending of craving, there is the ending and cessation of nourishment.

“Meanwhile, the Path that leads to the cessation of nourishment is none other than the application and practice of the Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at things that nourish, he does so carefully, as he comes to see and understand the very role of nourishment. That is, he understands the nourishment itself; the origin and arising of that which nourishes; the ending and cessation of the nourishment; and the Path that leads to the cessation of the nourishment. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally

verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Understanding the Four Noble Truths*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question and said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at suffering, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of suffering, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of suffering, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and very ending of suffering, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, one who is said to *‘possess right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by suffering? What is the origin and arising of suffering? What is the ending and cessation of suffering? And what is the Path that leads to the cessation and very ending of suffering?

“Rebirth is suffering; getting sick is suffering; aging and getting old is suffering; death is suffering; grief, lamentation, pain, depression, and a sense of loss are all suffering; associating with whatever is disagreeable or disliked is suffering; separating from what one likes is suffering; not getting what one likes is also suffering. In other words, all that the five grabbing aggregates try to latch on to, is suffering.

“All this is called suffering, friends.

“And what is the origin and arising of suffering?

“It is this ongoing thirst that leads to repeated rebirth, while one seeks constant excitement and enjoyment, finding delight here and there; that is to say, being constantly thirsty for sensual pleasures, constantly thirsty for rebecoming, and constantly thirsty for non-becoming.

“This then is called the origin and arising of suffering, friends.

“And what about the ending and cessation of suffering?

“It is the remainder-less fading away and dispassion, cessation, the giving up, the relinquishment, the release and abandoning of that very constant thirst for sensual pleasures, the constant thirst for rebecoming, and the constant thirst for non-becoming.

“This is called the ending and cessation of suffering, friends.

“And what is the Path that leads to the cessation and the very ending of suffering?

“It is none other than the application and practice of the Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at suffering, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of suffering, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of suffering, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of suffering, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- Ageing and Death

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at the facts of ageing and death, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of ageing and death, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of ageing and death, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of ageing and death, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, one who *‘possesses right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by ageing and death? What is the origin and arising of ageing and death? What is the ending and cessation of ageing and death? And what is the Path that leads to the cessation and very ending of ageing and death?

“That which for the numerous and diverse beings in various classes and realms of existence is considered becoming sick, aging and getting old, whether through the decaying of the body, the loss of teeth, loss of luster of the skin, having gray hair, becoming wrinkled, the loss of vitality, as well as the breakdown of mental faculties.

“All this is called ageing, friends.

“And what, friends, is death?

“That which for the numerous and diverse beings in various classes and realms of existence is considered to be deceased and no more; the breakup of the body and all faculties; the dismantling of the aggregates; the giving up and laying down of the corpse.

“This, friends, is called death.

“So, these two, friends, one termed as ageing, and the other as death, are what is meant by *‘ageing and death.’*

“Now, friends, both ageing and death originate and arise with the taking of rebirth, whereas they both come to cease when rebirth is ended. As for the path that leads to the ending and cessation of both ageing and death, it is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at the facts of ageing and death, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of ageing and death, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of ageing and death, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of ageing and death, which he does carefully, as he comes to see and understand them. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Rebirth*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at rebirth, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of rebirth, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of rebirth, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of rebirth, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by rebirth? What is the origin and arising of rebirth? What is the ending and cessation of rebirth? And what is the Path that leads to the cessation and the very ending of rebirth?

“That which for the numerous and diverse beings in various classes and realms of existence is considered to be birth, whether in the form of descent into an egg or being conceived in a womb; the arising and appearance into that world, where the respective aggregates come together forming the person, along with the appropriate senses, to experience the objects that are to be cognized in that specific realm.

“All this is called rebirth, friends.

“Now, friends, rebirth originates and arises when there is the desire for rebecoming. Furthermore, it ceases to be when the desire for rebecoming is abandoned and is no more. As for the path that leads to the ending and cessation of rebirth, it is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at rebirth, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of rebirth, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of rebirth, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of rebirth, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to ‘*possess right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Desire for Rebecoming*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who ‘*possesses right view*,’ the one whose view is unmistakably accurate; someone who has in his

heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at the desire for rebecoming, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of the desire for rebecoming, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of the desire for rebecoming, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of the desire for rebecoming, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by the desire for rebecoming? What is the origin and arising of the desire for rebecoming? What is the ending and cessation of the desire for rebecoming? And what is the Path that leads to the cessation and the very ending of the desire for rebecoming?

“To this end, friends, there are three states which beings long for and desire to rebecome into, for their next rebirth. These include the sense-sphere realm, the purely form realm, and the formless realm.

“Now, friends, the desire to rebecome originates and arises when there is the longing to grab and hold on. Thus, the desire for rebecoming ceases to be when the longing to grab and hold on is abandoned and is no more. Furthermore, the Path that leads to the ending and cessation of the desire to rebecome is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at the desire for rebecoming, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of the desire for rebecoming, which he does so carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of the desire for rebecoming, which he does so carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and very ending of the desire for rebecoming, which he does so carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally

verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Grabbing and Wanting to Hold On*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at the longing to grab and hold on, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of the longing to grab and hold on, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of the longing to grab and hold on, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of the longing to grab and hold on, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by the longing to grab and hold on? What is the origin and arising of the longing to grab and hold on? What is the ending and cessation of the longing to grab and hold on? And what is the Path that leads to the cessation and the very ending of the longing to grab and hold on?

“To this end, friends, you must understand that grabbing itself has four aspects or layers to it, whereby one longs for and wants to hold on to things. These are: grabbing onto sensual pleasures and things to do with the senses; grabbing onto views, beliefs or concepts; grabbing onto precepts, rituals or ceremonies; and grabbing onto the idea of having a substantially unchanging selfhood or personality.

“Now, friends, the longing to grab and hold on originates and arises when there is craving in the heart. Thus, the longing to grab and hold on ceases to be, when the craving in the heart is abandoned and is no more. Furthermore, the Path that leads to the ending and cessation of the longing to grab and hold on is none other than The Noble Eightfold Path, that is: Right View,

Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at the longing to grab and hold on, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of the longing to grab and hold on, and he does so carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of the longing to grab and hold on, while he does so carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of the longing to grab and hold on, and he does so carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *The Craving in the Heart*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at the craving in the heart, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of the craving in the heart, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of the craving in the heart, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of the craving in the heart, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the

unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by the craving in the heart? What is the origin and cause of the craving in the heart? What is the ending and cessation of the craving in the heart? And what is the Path that leads to the cessation and the very ending of the craving in the heart?

“To this end, friends, you must understand that craving itself is of six types. These are: craving for certain visible forms; craving for certain sounds; craving for certain odors; craving for certain flavors; craving for certain touches; and craving for various kinds of ideas and mind objects.

“Now, friends, the craving in the heart originates and arises as the result of feeling. Thus, craving in the heart ceases to be when the feeling behind it is abandoned and is no more. Furthermore, the Path that leads to the ending and cessation of craving in the heart is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at the craving in the heart, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of the craving in the heart, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of the craving in the heart, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of the craving in the heart, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Feeling*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his

heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at feeling itself, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of feeling, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of feeling, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of feeling, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by feeling? What is the origin and cause of feeling? What is the ending and cessation of feeling? And what is the Path that leads to the cessation and the very ending of feeling?

“To this end, friends, you must understand that feeling itself is of six types. These are: feeling that results from contact made by the eye; feeling that results from contact made by the ear; feeling that results from contact made by the nose; feeling that results from contact made by the tongue; feeling that results from contact made by the body; and feeling that results from contact made by the mind.

“Now, friends, whatever kind of feeling it may be, it all originates and arises as the result of contact being made. Thus, feeling ceases to be when the contact behind it is abandoned and is no more. Furthermore, the Path leading to the ending and cessation of feeling itself is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at feeling itself, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of feeling, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of feeling, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of feeling, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally

verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Contact*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at contact itself, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of contact, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of contact, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of contact, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple, who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by contact? What is the origin and cause of contact? What is the ending and cessation of contact? And what is the Path that leads to the cessation and the very ending of contact?

“To this end, friends, you must understand that contact itself is of six types as well. These are: contact that is made with the eye; contact that is made with the ear; contact that is made with the nose; contact that is made with the tongue; contact that is made with the body; and contact that is made with the mind.

“Now, friends, whatever kind of contact it may be, it all originates and arises as the result of the six-sense spheres. Thus, contact ceases to be when the six-sense spheres behind it are abandoned and are no more. Furthermore, the Path leading to the ending and cessation of contact itself is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at contact itself, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of contact, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of contact, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of contact, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Six Sense Bases*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at each of the six sense bases, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and arising of the six sense bases, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of the six sense bases, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of the six sense bases, which he does carefully, as he comes to see and understand them.

“In this manner too, friends, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by the six sense bases? What is the origin and arising of the six sense bases? What is the ending and cessation of the six sense bases? And what is the Path that leads to the cessation and the very ending of the six sense bases?

“To this end, friends, you must understand that the six sense bases are of six types as well. These are: the eye base; the ear base; the nose base; the tongue base; the body base; and the mind base.

“Now, friends, whichever sense base it may be, all six of them originate and arise in the presence of name and form. And thus, the six sense bases cease to be when name and form themselves, that keep supporting the six sense bases, are abandoned and are no more. Furthermore, the Path that leads to the ending and cessation of the six sense bases is again none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at each of the six sense bases, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of the six sense bases, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of the six sense bases, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of the six sense bases, which he does carefully, as he comes to see and understand them. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to ‘*possess right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Name and Form*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who ‘*possesses right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at name and form, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and arising of name and form, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of name and form, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of name and form, which he does carefully, as he comes to see and understand them.

“In this manner too, friends, he would be declared a Noble Disciple who is said to ‘*possess right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by name and form? What is the origin and arising of name and form? What is the ending and cessation of name and form? And what is the Path that leads to the cessation and the very ending of name and form?

“Here, friends, within the name group we find feeling, perception, intention, contact, and attention. Therefore, all these five are together called ‘name.’

“Meanwhile, the four great primaries and the necessary material form derived from those great primaries are together called ‘form.’

“So, these jointly make up name and form, that which is meant by ‘name and form,’ friends.

“Now, friends, name and form both originate and arise together when there is consciousness. And thus, name and form cease to be when consciousness itself, their supporting substrate, is abandoned and is no more. Furthermore, the Path that leads to the ending and cessation of name and form is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at name and form, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of name and form, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of name and form, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of name and form, which he does carefully, as he comes to see and understand them. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to ‘*possess right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally

verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Consciousness*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at consciousness, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of consciousness, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of consciousness, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of consciousness, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by consciousness? What is the origin and arising of consciousness? What is the ending and cessation of consciousness? And what is the Path that leads to the cessation and the very ending of consciousness?

“To this end, friends, you must understand that consciousness is of six types as well. These are: the eye consciousness; the ear consciousness; the nose consciousness; the tongue consciousness; the body consciousness, and the mind consciousness.

“Now, friends, consciousness originates and arises when there is the process of loading up and preparation taking place in the background. Thus, consciousness ceases to be when the process of loading up and preparing itself, the very reason for consciousness to be, is abandoned and is no more. Furthermore, the Path that leads to the ending and cessation of consciousness is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at consciousness, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of consciousness, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of consciousness, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of consciousness, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *The Saṅkhārā: the Process of Loading Up and Preparing*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at the *saṅkhārā*, that is, the process of loading up and preparing, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of the *saṅkhārā*, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of the *saṅkhārā*, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of the *saṅkhārā*, which he does carefully, as he comes to see and understand them.

“In this manner too, friends, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by *saṅkhārā*, the process of loading up and preparing? What is the origin and arising of the *saṅkhārā*? What is the ending and cessation of the *saṅkhārā*? And what is the Path that leads to the cessation and the very ending of the *saṅkhārā*?

“To this end, friends, you must understand that the *saṅkhārā* are of three types: bodily *saṅkhāra*; verbal *saṅkhāra*, and mental *saṅkhāra*.

“Now, friends, these *saṅkhārā* originate and arise when there is neglect; that is, maintaining oneself in the state of ignoring is actively present in the background. Thus, the *saṅkhārā* cease to be when that ignoring itself is abandoned and is no more. Furthermore, the Path that leads to the ending and cessation of the *saṅkhārā* is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at the *saṅkhārā*, the process of loading up and preparing, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of the *saṅkhārā*, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of the *saṅkhārā*, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of the *saṅkhārā*, which he does carefully, as he comes to see and understand them. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to ‘*possess right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Maintaining Oneself in the State of Ignoring*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who ‘*possesses right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at neglect, that is the maintaining oneself in a constant state of ignoring, he does so carefully, as he comes to see and understand it. Similarly, he looks at the origin and cause of this neglectful ignoring, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of this neglectful ignoring, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of that neglectful ignoring, which he does carefully, as he comes to see and understand it.

“In this manner too, friends, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by neglect, that is the maintaining oneself in a constant state of ignoring? What is the origin and arising of that neglectful ignoring? What is the ending and cessation of that neglectful ignoring? And what is the Path that leads to the cessation and the very ending of that neglectful ignoring?

“Here, friends, ‘neglect’ refers to the act of ignoring the very fact and truth that there *is* suffering; the act of ignoring to see the origin of that suffering; the act of ignoring to see the very cessation and ending of suffering, and the act of ignoring to see that there *is* indeed a Path that leads to the cessation and the very ending of suffering.

“This, therefore, friends, is what is meant by ‘neglectful ignoring.’

“Now, friends, such neglect, that is the maintaining of oneself in a constant state of ignoring of these facts, originates and arises in the presence of the heart’s contaminants that continue to corrupt it. Thus, the neglect in wanting to maintain the state of ignoring itself ceases when the corrupting contaminants of the heart are abandoned and are no more. Furthermore, the Path that leads to the ending and cessation of that neglect to maintain the state of ignoring is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at neglect, that is the maintaining of oneself in a constant state of ignoring, he does so carefully, he comes to see and understand it. Similarly, he looks at the origin and cause of neglectful ignoring, which he does carefully, as he comes to see and understand it. Similarly, he looks at the cessation and ending of neglectful ignoring, which he does carefully, as he comes to see and understand it. And he looks at the Path that leads to the cessation and the very ending of that neglectful ignoring, which he does carefully, as he comes to see and understand it. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“It is in this manner, friends, that a Noble Disciple is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

In listening to these words spoken by the Venerable Sāriputta, the fellow Bhikkhus became quite delighted, as they exclaimed: “Sadhu, Friend!”

- *Āsava: (The Intoxicating) Contaminants of the Heart*

Then, the Bhikkhus proceeded to ask the Venerable Sāriputta a further question, as they said:

“But, Friend, could there be another way of describing a Noble Disciple, other than one who *‘possesses right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma?”

“Yes, friends, there could be another way of describing a Noble Disciple.

“Whenever, friends, a Noble Disciple looks at the *āsavas*, the intoxicating contaminants of the heart, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of the *āsavas*, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of the *āsavas*, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of the *āsavas*, which he does carefully, as he comes to see and understand them.

“In this manner too, friends, he would be declared a Noble Disciple who is said to *‘possess right view;’* the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.

“Now, friends, what is meant by *āsavas*, the intoxicating contaminants of the heart that keep corrupting it? What is the origin and arising of these *āsavas*? What is the ending and cessation of these *āsavas*? And what is the Path that leads to the cessation and the very ending of these *āsavas*?

“Here, friends, the *‘āsavas’* must be understood in all their three aspects, which include the intoxicating contaminant of the heart towards sensual passions; the intoxicating contaminant of the heart towards rebecoming and existence; and the intoxicating contaminant of the heart towards maintaining ignorance.

“This, therefore, friends, is what is meant by *‘āsava.’*”

“Now, friends, the *āsavas*, the intoxicating contaminants of the heart that keep corrupting it, originate and arise in the presence of that very state of ignoring, mentioned earlier. And therefore, the intoxicating contaminants of the heart, the *āsavas*, cease, when the neglectful attitude to continue maintaining the state of ignoring itself is finally abandoned and are no more. Furthermore, the Path that leads to the ending and cessation of the *āsavas* is none other than The Noble Eightfold Path, that is: Right View, Right Intentional Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“And when, friends, a Noble Disciple looks at the *āsavas*, the intoxicating contaminants of the heart, he does so carefully, as he comes to see and understand them. Similarly, he looks at the origin and cause of the *āsavas*, which he does carefully, as he comes to see and understand them. Similarly, he looks at the cessation and ending of the *āsavas*, which he does carefully, as he comes to see and understand them. And he looks at the Path that leads to the cessation and the very ending of the *āsavas*, which he does carefully, as he comes to see and understand them. Then, he abandons and let’s go of the underlying drive for passion or lust; he removes the underlying drive for having dislike or resistance; and he completely uproots from his heart the underlying drive for bearing the conceit ‘I am.’

“Thus, by leaving behind ignorance and gaining true knowledge within himself, he puts an end to suffering, here, within this very life of his!

“Therefore, friends, it is in this manner, that a Noble Disciple is said to ‘*possess right view*,’ the one whose view is unmistakably accurate; someone who has in his heart the unshakable and personally verifiable faith and confidence in The Dhamma; the one who has finally attained to The True and Genuine Dhamma.”

These were the words spoken and the instructions given by the Venerable Sāriputta, to his fellow Bhikkhus, who became utterly delighted while listening to them so attentively, at the conclusion of which they all exclaimed: “Sadhu, Sādhu... Friend!”

Sādhu

Sādhu

Sādhu