

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.2.5 Sammādiṭṭhisuttaṃ Who is One holding Right View?



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Sammādiṭṭhisuttaṃ	Who is One holding Right View?
Evaṃ me sutāṃ:	This has been heard by me:
Ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.	At one time the Bhagavā was dwelling in Savatthi in the Jetavana pleasure park of Anathāpindika.
Tatra kho āyasmā sārīputto bhikkhū āmantesi— “āvuso bhikkhave”ti.	Then the Venerable Sārīputta addressed the Bhikkhus thus. “Friends, Bhikkhus!”
“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.	“Yes, friend!” those Bhikkhus replied to the Venerable Sārīputta.
Āyasmā sārīputto etadavoca:	Then the Venerable Sārīputta spoke in this way to the Bhikkhus:
“Sammādiṭṭhi sammādiṭṭhī”ti, āvuso, vuccati.	“Friends”, he said “One with right view is called: one with right view”.
Kittāvatā nu kho, āvuso, ariyasāvako sammādiṭṭhi hoti,	But in what sense friends is one with right view,
ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?	one whose view is straight, who is of perfect faith in Dhamma and who has obtained true Dhamma, a Noble Disciple?”
“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātuṃ.	“From far away indeed friend we come in the presence of the Venerable Sārīputta to learn the meaning of this statement.
Sādhu vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho.	It would be good if the Venerable Sārīputta would elucidate the meaning of this statement.
Āyasmato sārīputtassa sutvā bhikkhū dhāressantī”ti.	Having heard this from the Venerable Sārīputta the Bhikkhus will keep it in mind.”

“Tena hi, āvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.	“Then friends listen closely and attentively to what I will say.”
“Evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca: “Yato kho, āvuso, ariyasāvako akusalaṅca pajānāti, akusalamūlaṅca pajānāti,	“Thus it shall be friend”, replied the Bhikkhus to the Venerable Sārīputta and the Venerable Sārīputta spoke thus: “When friends the Noble Disciple understands perfectly what is unwholesome and understands perfectly what is the root of what is unwholesome,
kusalaṅca pajānāti, kusalamūlaṅca pajānāti,	understands perfectly what is wholesome and the root of what is wholesome,
ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti,	in that very way indeed friends the Noble Disciple is one with right view.
Ujugaṭassa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.	His view is straight; he is of perfect faith in Dhamma and has obtained true Dhamma.
Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ,	But what friend is unwholesome, what is the root of the unwholesome?
Katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ?	What is wholesome and what is the root of the wholesome?
Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ,	Killing living beings friends is unwholesome, taking what is not given is unwholesome,
kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ,	sexual misconduct is unwholesome, wrong speech is unwholesome,
pisuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo akusalaṃ,	malicious speech is unwholesome, harsh speech is unwholesome, useless speech is unwholesome,
abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ.	covetousness is unwholesome, aversion is unwholesome and wrong view is unwholesome.
idaṃ vuccatāvuso akusalaṃ.	This is called unwholesome.
Katamañcāvuso, akusalamūlaṃ?	And what is the root of the unwholesome?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.	Greed is the root of the unwholesome, ill will is the root of the unwholesome and delusion is the root of the unwholesome.

idaṃ vuccatāvuso, akusalamūlaṃ.	This is called the root of the unwholesome, friends.
Katamañcāvuso, kusalaṃ?	And what friends is the wholesome?
Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ, pharusāya vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ, anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ–	Abstaining from killing living beings is wholesome, abstaining from taking what is not given is wholesome, abstaining from sexual misconduct is wholesome, abstaining from wrong speech is wholesome, abstaining from malicious speech is wholesome, abstaining from harsh speech is wholesome, abstaining from useless speech is wholesome, being free from covetousness is wholesome, non-aversion is wholesome and right view is wholesome.
idaṃ vuccatāvuso, kusalaṃ.	This, O’ friends is called wholesome.
Katamañcāvuso, kusalamūlaṃ?	And what friends is the root of the wholesome?
Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.	Non-greed is the root of wholesome, non-ill will is the root of wholesome and non-delusion is the root of the wholesome.
idaṃ vuccatāvuso, kusalamūlaṃ.	This, O’ friends, is called the root of the wholesome.
Yato kho, āvuso, ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā,	When friends the Noble Disciple has understood these he understands what is unwholesome, what is the root of what is unwholesome, what is wholesome and what is the root of what is wholesome, he dispels all the underlying tendencies of greed, he dispels the underlying tendency of ill will and he removes the underlying tendency to the conceited view of “I am”.
avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti.	Thus abandoning ignorance he establishes knowledge even in this present life and makes an end to suffering.
Ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti. ... ..	In this way indeed friends a Noble Disciple is with right view, of straight view and is established in perfect faith and has obtained true Dhamma”.

