



"What is right view ? "

The following are the Nikaya's Pali Texts, stripped of what is not present in the Agamas (Chinese parallel texts).

For each sutta, see the notes on their parallels at the end.

Note that right view is crucial, for the reason that it delineates the future qualities of the other constituents of the Noble Eightfold path.

Right view > right intention > ... > right samādhī (establishment [of citta]).

Wrong view > wrong intention > ... > wrong samādhī (establishment [of citta]).

Right view => right knowledge & liberation.

Wrong view => wrong knowledge.

SN 12.15

SA 301, SA 262

SF 168

A significant set of complementary Texts are found in SN 12.15 and its Chinese (SA 301, SA 262) , and Sanskrit (SF 168) parallels .

[See here.](#)

Please have a thorough read of the four texts (particularly SF 168).

Note that the "world" in Buddhism, means: the six senses (internal ayatanas) - the external ayatanas (sight, sounds, smell, etc.) - the sense-consciousness born of that - the contact (transfer to oneself of these external ayatanas) - and anything that arises in dependence on these senses-contact, experienced as pleasure, pain, or neither-pleasure-nor-pain.

It is important to note that there is no self into that. It is only the existence and non-existence of the khandhas, of the senses, etc., that applies.

There is no blissful self into that.

The self is elsewhere; and definitely out of this "world".

MN 117

MA189

And what, bhikkhus, is right view?

“There is what is to be honored; there is what is to be respected (regarded as good); there is what is to be worshipped; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father;----; there are in the world good and virtuous recluses and brahmins who have realised for themselves by direct knowledge and declare this world and the other world.’ This is right view ---.

“One makes an effort to abandon wrong view and to enter upon right view: this is one’s right effort. Mindfully (viz. remembering the Teaching), one abandons wrong view, mindfully one enters upon and abides in right view: this is one’s right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.

Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong intention (aim) as wrong intention and right intention as right intention: this is one’s right view.

“And what, bhikkhus, is wrong intention? The intention of sensual desire, the intention of ill will, and the intention of cruelty: this is wrong intention.

“And what, bhikkhus, is right intention?

--- The intention of renunciation, the intention of non-ill will, and the intention of non-cruelty: this is right intention ---.

Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong speech as wrong speech and right speech as right speech: this is one’s right view.

“And what, bhikkhus, is wrong speech? False speech, malicious speech, harsh speech, and gossip: this is wrong speech.

“And what, bhikkhus, is right speech?

--- Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from gossip: this is right speech ---.

Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong action as wrong action and right action as right action: this is one’s right view.

“And what, bhikkhus, is wrong action? Killing living beings, taking what is not given, and misconduct in sensual pleasures: this is wrong action.

“And what, bhikkhus, is right action? Abstinence from killing living beings, abstinence from taking what is not given, abstinence from misconduct in sensual pleasures: this is right action - ----.

Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong livelihood as wrong livelihood and right livelihood as right livelihood: this is one’s right view.

NOTE: As far as livelihood is concerned, the Nikaya & the Agama differ significantly.

NIKAYA:

“And what, bhikkhus, is wrong livelihood? Scheming, talking, hinting, belittling, *pursuing gain through gain [lit. having as a goal, to fetch gain through gain (lābhena lābhaṃ nijigīsanatā) - (here, the latter instrumental "lābha", might reflect the second underlying meaning of लभ् labh ; viz. to gain the power of (doing anything), ChUp. MBh.- as in "various spells", as shown in the Agama below]*: this is wrong livelihood".

“And what, bhikkhus, is right livelihood?

Here, bhikkhus, a noble disciple abandons wrong livelihood and gains his living by right livelihood: this is right livelihood ---.

AGAMA:

What is wrong livelihood?

If there is seeking [requisites] with a dissatisfied mind, *having recourse to various inappropriate types of spells, making a living by wrong forms of livelihood*; if one does not seek robes and blankets in accordance with the Dharma, but by means of what is against the Dharma, does not seek beverages and food, beds and couches, medicine [or] any [other] requisites of life in accordance with the Dharma, but by means of what is against the Dharma – this is reckoned wrong livelihood.

"What is right livelihood? If there is no seeking [requisites] with a dissatisfied mind, not having recourse to various inappropriate types of spells, not making a living by wrong forms of livelihood; if one seeks robes and blankets with what is in accordance with the Dharma, by means of the Dharma, seeks beverages and food, beds and couches, medicine [or] any [other] requisites of life with what is in accordance with the Dharma, by means of the Dharma – this is reckoned right livelihood.

Then both Texts end with the following:

Therein, bhikkhus, right view comes first. And how does right view come first? In one of right view, right intention comes into being; in one of right intention, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of right effort, right obtention (sati) comes into being; in one of right sati, right establishment (of citta) comes into being; in one of right establishment, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, bhikkhus, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors.

DN 22

MA 31

Now what, monks, is right view?

That, monks, which is knowledge about suffering.

(see note at the end).

MN 141

MA 31

Idem.

MN 10

MA 31

Idem.

(Not a Buddha discourse - Sariputta? Mahakotthita ?)

MN 9

MA 29

SĀ 344 & S 474 (Skt frgm.)

Although there is no clear definition of "right view" in them, these Texts address the conditions & insights leading to right view. The commonalities are the:

- wholesome/unwholesome

- nutriments

- old age and death

- birth

- becoming (existence)

- clinging

- craving

- feeling

- contact

- six senses

- name-and-form

- consciousness

- co-actions (sankhara)

1 - understanding of the wholesome/unwholesome.

The true commonality between MN & and MA, is about the root of the wholesome/unwholesome, as follow:

"And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome" (MN 9).

As for the definition of the wholesome, it might be loosely summarized as good bodily, verbal & mental actions. (unwholesome being the contrary).

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2 - knowledge of the arising, of the cessation, and of the noble eightfold path leading to the cessation the nutriment.

Craving being the crucial factor.

"When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view---"

"What is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment?"

There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those about to come to be. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition (volition of the ceto) as the third; and consciousness as the fourth.

With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment.

The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration

(MN 9).

3 - Ageing & death

When, friends, a noble disciple understands ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death, in that way he is one of right view... and has arrived at this true Dhamma.

"And what is ageing and death, what is the origin of ageing and death, what is the cessation of ageing and death, what is the way leading to the cessation of ageing and death?"

The ageing of beings in the various orders of beings, their old age, brokenness of teeth, greyness of hair, wrinkling of skin, decline of life, weakness of faculties—this is called ageing. The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body—this is called death. So this ageing and this death are what is called ageing and death. With the arising of birth there is the arising of ageing and death. With the cessation of birth there is the cessation of ageing and death.

The way leading to the cessation of ageing and death is just this Noble Eightfold Path; that is, right view...right concentration.

4 - Birth

When friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view... and has arrived at this true Dhamma.

“And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth?

The birth of beings in the various orders of beings, their coming to birth, precipitation in a womb, generation, manifestation of the aggregates (khandhas), obtaining the bases for contact (MA: the vital faculties are developed) —this is called birth.

With the arising of being (MA: process of existence) there is the arising of birth. With the cessation of being there is the cessation of birth.

The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view... right concentration.

5 - Being (existence)

MN is identical with MA.

6. Clinging

MN is identical with MA.

7 - feeling

8 - contact

MN & MA differ.

Where MN sees six feelings (feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact) .

MA addresses only three (pleasant feelings, unpleasant feelings, and neither-unpleasant-nor-pleasant feelings).

Idem for contact.

The formulation remains the same as above (e. g. with the arising of contact there is the arising of feeling. With the cessation of contact ...), etc.

9 - six senses

MN is identical with MA.

10 - name & form (mentality-materiality)

MN differs from MA, as far as "name" is concerned (as in SN 12.2 & SA 298). However, the two definitions seem complementary. As in [this sketch](#).

In MN, "name" is: feeling, perception, volition, contact, and attention.

In MA, "name" consists of the four incorporeal aggregates [among the five aggregates] _ viz, feeling, perception, consciousness, formation.

11 - consciousness

MN is identical with MA.

12 - co-actions (formation, determination)

MN is identical with MA.

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NOTES

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- SN 45.8 does not have an accurate parallel.
 - DN 22 does not have anything about right view in MA 98.
- MA 98 does not have anything about "right view" at all.
- While in MA 31, knowledge about suffering is addressed, simply, as above (see DN 22); while more definitions are added in the MA.
- MN 141 does not have anything about the definition of "right view" in EA 27.1.
 - MN 10 does not have anything about the definition of "right view" in EA 12.1.
 - MN 9, SA 344 & SF 172.

According to the Pāli account, unwholesomeness here stands for the ten unwholesome courses of action (akusala kammaṭṭhā). The Chinese discourses and the Sanskrit fragment define the same in terms of the three unwholesome actions by way of body, speech, and mind. (Anālayo).

Concerning the four noble truths MN & MA diverge significantly as to the definition of suffering. We could therefore include the knowledge of the four noble truths, with their different definitions. Yet ?