

Sammā,diṭṭhi Sutta

The Discourse on Right View

[Sāriputta on the nature of direct spiritual experience]

(Majjhima Nikāya 9/1:46-55)

Translated by Piya Tan ©2005

1 Introduction

The kinds of questions we ask reflect our need for knowledge and wisdom. Often however the questions we ask are not to find answers but to try to change truths, views or situations that we do not find agreeable. Often we try to force what we find disagreeable into the moulds of our mindset without ever examining why we are doing so. For example, when we find the Buddha's teachings regarding karma and rebirth do not fit our views, we try to edit or censor such teachings to fit our specifications. We might even decide that such teachings are really false.

The truth does not need to be edited; it is our views that need to be examined. We should ask such vital questions as “why do I think like this?” or “why do I react in this manner?” or “why do I reject this teaching?” These constant and careful reflections will in due course reveal our true nature mired in greed, hate and delusion. And such a realization will liberate us from these three unwholesome roots.

In other words, we should continue to question whatever we are learning, and we should examine how we are responding to teachings. This constant reflecting and reviewing are vital for spiritual growth. Everything we hear from others are “opinions,” whether we accept them or reject them. Even when one hears the highest truth, it is merely an opinion when it falls on ears that are unable to truly understand it. However, when one reflects and reviews on what one has heard or experienced, the door to true reality will open.

2 Sāriputta and Mahā Koṭṭhita

While the Pali version of Sammā,diṭṭhi Sutta opens with Sāriputta addressing the monks unprompted, the **Saṃyukta Āgama**¹ and Sanskrit versions² report that it is Mahā Koṭṭhita who visits Sāriputta and asks about the implications of right view. According to **Madhyama Āgama** version,³ it is Sāriputta who visits Mahā Koṭṭhita to ask the same question. On the other hand, in **the Mahā Vedalla Sutta** (M 43),⁴ while the Pali version says that Mahā Koṭṭhita visits Sāriputta and poses a series of questions, **the Madhyama Āgama** version reverses these roles. **Analayo**, in his *A Comparative Study of the Majjhima Nikāya*, remarks

When evaluating this difference, it could be noted that Sāriputta is known in all Buddhist traditions for his exceptional wisdom. Yet, the same can also be said of Mahākoṭṭhita, who according to the list of eminent disciples found in the Aṅguttara Nikāya and its equivalent in the Ekottara Āgama was outstanding for his analytical discrimination, indicating that he must have been endowed with great wisdom as well.⁵ Hence, a consideration of the personality of these two monks does not help to come to an unequivocal decision about who of the would better fit which role in the present discourse [the Mahā Vedalla Sutta]....

The net result of this little survey of those encounters between Sāriputta and Mahākoṭṭhita that are recorded in both Pāli and Chinese discourses, is not uniform. At time the Pāli versions present Sāriputta in the role of posing questions while the Chinese parallels attribute this role to

¹ SĀ 344 = T 2.94b-95c.

² Skt fragments ed Tripathi 1962:187-197.

³ MĀ 29 = T 1.461b-464b, entitled “To Mahā Koṭṭhita,” 大拘絺羅.

⁴ M 43/1:291-297.

⁵ A 1.14/1:24: *paṭisambhidā,patta*; EĀ 4.3 = T 2.557b24: 得四辯才 *désibiàncái* (lit “attained to the 4 skills of argumentation”).

Mahākotṭhita, but then at other times the Pāli versions have Mahākotṭhita pose the questions and the Chinese parallels have the reverse.

In view of this it seems that the differences between attributing the inferior role of questioner to one of these two monks may not necessarily be due to the affiliation of the textual tradition to which a collection of discourses belongs, being an expression of the desire of this textual tradition to enhance the particular monk it has chosen as its ideal and consequently debase the other. Such differences could sometimes simply be an unintentional mistake that occurred during the process of oral transmission. (Analayo 2005 under M 1:292)

According to **the Saṃyukta Āgama** (SĀ 344) version of the Sammā,diṭṭhi Sutta, the Buddha is in Rājagaha itself while Sāriputta is staying at Mt Vulture Peak outside Rājagaha (mentioned also in the Sanskrit fragment). This would explain why the Buddha does not take part in this discourse.

3 Psychological ethics and the four noble truths

3.1 Sixteenfold exposition of the four noble truths. The Sammā,diṭṭhi Sutta is a key discourse on Buddhist ethics and morality, or better, to borrow Mrs CAF Rhys Davids' term, "psychological ethics."⁶ Although Rhys Davids' term applies to an Abhidhamma context, I use the term for Buddhist ethics and morality as a whole. **Buddhist psychological ethics** is so called because, according to Buddhism, only intentional action of beings, expressed through bodily acts and through speech in humans, count as karma, that is, they are morally efficacious, bringing on due wholesome or unwholesome results when the conditions are right. There are ten fundamental types of immoral or unwholesome "courses of action" or "courses of karma" (*kamma, patha*) as listed in the Sammā,diṭṭhi Sutta [5].⁷

Interestingly, the Sammā,diṭṭhi Sutta's central doctrine, although not prominently portrayed, is the four noble truths. Not without coincidence, it is Sāriputta who is the teacher in this sutta, since he has been declared by the Buddha to be proficient regarding the truths, as stated in **the Sacca Vibhaṅga Sutta**:

Sāriputta, monks, is able to speak on, teach, explain, establish, reveal, analyze, clarify the four noble truths in detail. (M 141.5/3:248)

This fact is also echoed in the sutta commentary, which quotes the Sacca Vibhaṅga Sutta (MA 1:206).

The four noble truths are the key teachings in early Buddhism. Of these four truths, the fourth—the noble eightfold path—is a summary of the Buddhist life, and its importance is attested by the fact that it is explicitly explained some seven times in the Nikāyas.⁸ In many cases, the four noble truths are not directly mentioned or explained but they form the theme or framework of the teaching, as Gethin observes:

While this is not in itself excessive, the extent to which the theme is played upon is certainly striking. I refer here to passages that, while not explicitly referring to the *ariya-saccas* by name nor necessarily to *dukkha*, *samudaya*, *nirodha* and *maggā*, nevertheless exploit the "pattern" of the truths by taking some item and considering its arising, its cessation and the way leading to its cessation.

A good example of this is **the Sammādiṭṭhi-sutta**. In construction this is basically a sixteenfold exposition of the four truths, beginning with the unskillful [unwholesome] (cf first truth), the root of the unskillful (cf second truth), the skillful (cf the third truth) and the root of the skillful (cf fourth truth)—which is said to be the *ariyo aṭṭhaṅgiko maggo*. Fifteen items follows (mostly taken from **the paṭicca-samuppāda** formula); in each case the arising, cessation and the way lead-

⁶ CAF Rhys Davids titled her tr of **Dhamma,saṅgaṇī** as "A Buddhist manual of psychological ethics," or popularly called "Buddhist psychological ethics" (1900).

⁷ These 10 unwholesome courses of action and their 10 wholesome opposite constitute what is known as "natural morality" (*pakaṭi sīla*). Man-made or conventional morality (*paññatti sīla*) comprises rules and conventions commonly agreed upon by the force of tradition or law, and as such are not morally efficacious.

⁸ V 1:10; D 2:311; M 3:251; S 5:421 f, 424, 425; A 1:177; cf Vbh 104.

ing to the cessation of the item is considered, and in each case the leading to the cessation is given as the *ariyo aṭṭhaṅgiko maggo*. Similar variations are scattered throughout the Nikāyas.⁹

(Gethin 2001:201 f; emphases added)

The Majjhima Commentary explains the disciple's understanding of these four teachings by way of **the four noble truths** thus:

all the courses of karma	= the truth that is suffering;
the wholesome and unwholesome roots	= the truth that is the arising of suffering;
the non-arising of both karma and their roots	= the truth that is ending; and
the noble path that realizes their ending	= the truth that is the path. (MA 1:205 f)

The Sammā,diṭṭhi Sutta expounds the ways of liberation through the application of right view, using the four noble truths as framework, in sixteen ways [I-XVI], as follows:

- I. Karma (*kamma*): the unwholesome [§4]; the roots of the unwholesome [§5]; the wholesome [6]; the roots of the wholesome [§7].
- II. Food (*āhāra*) [§10], arises and ends with craving (*taṇhā*) [§11].
- III. Suffering (*dukkha*) [§§14-19].
- IV. Decay and death (*jarā, maraṇā*) [§§21-23].
- V. Birth (*jāti*) [§§25-26].
- VI. Existence (*bhava*) [§§29-31].
- VII. Clinging (*upādāna*) [§§33-35].
- VIII. Craving (*taṇhā*) [§§37-39].
- IX. Feelings (*vedanā*) [§§41-43].
- X. Contact (*phassa*) [§§45-47].
- XI. The six sense-bases (*saḷāyatana*) [§§49-51].
- XII. Name and form (*nāma, rūpa*) [§§53-55].
- XIII. Consciousness (*viññāna*) [§§57-59].
- XIV. Formations (*saṅkhāra*) [§§61-63].
- XV. Ignorance (*avijjā*) [§§65-67].
- XVI. Mental influxes (*āsavā*) [§§69-71].

All except 1, 2 and 16 form the links of dependent arising.¹⁰

The Majjhima Commentary, in its conclusion, proudly states that only this sutta in “the whole of the classification of the great fivefold collection of the Buddha Word” (*sakale pi pañca, mahā, nikāya, saṅga-hīte Buddha, vacane*), are the four noble truths proclaimed 32 times, and arhathood 32 times (MA 1:224).

3.2 The Samaṇa,maṇḍika Sutta. Just as the Sammā,diṭṭhi Sutta discusses right view on the framework of the four noble truths, **the Samaṇa,maṇḍika Sutta** (M 78)¹¹ similarly discusses the ten unwholesome courses of karma (*dasa akusala kamma, patha*) on the framework of the four right strivings (*samma-p, padhāna*)¹² formula at four successive spiritual levels, namely, that of the four noble truths.¹³

- (1) One needs to know **unskillful moral habits** (*akusala sīla*), and so understand them;
- (2) One needs to know from what they arise (*ito samuṭṭhāna*), and so abandon their arising;
- (3) One needs to know where they completely cease (*aparisesā nirujjhanti*), and realize their ending;

⁹ Cf S 2:42 f (based on *paṭicca, samuppāda* terms again); M 1:299 = S 3:159 (*sakkāya, nirodha, gāminī paṭipadā*; cf S 3:86); S 3:59-61 (*rūpa-, vedanā-, saññā-, saṅkhāra-, viññāna-, saññā-, āsava-, kamma-, dukkha, nirodha, gāminī paṭipadā*). (Gethin's fn)

¹⁰ On dependent arising (*paṭicca samuppāda*), see SD 5.16.

¹¹ M 78/2:22-29. See Gethin 2001:76-78.

¹² This is the terms for the 4 right efforts (*sammā vāyāma*) when used independently of the noble eightfold path formula.

¹³ See the 3 phases and 12 aspects of the four noble truths, as shown in **Dhamma, cakka-p, pavattana S** (S 56.11.9-12/5:422) = SD 1.1.

- (4) One needs to know how one practises for their ending (*nirodhāya paṭipanno*), and cultivate the path towards that ending.

In the same way, one understands **skillful moral habits** (*kusala sīla*), **unskillful thoughts** (*akusala saṅkappa*), and **skillful thoughts** (*kusala saṅkappa*). The last of the four spiritual levels is expressed in terms of the fourth noble truth, thus:

- One practising this is practising the ending of unwholesome moral habits (*evam paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno*);
- One practising this is practising the ending of wholesome moral habits (*evam paṭipanno kusalānaṃ sīlānaṃ nirodhāya paṭipanno*);
- One practising this is practising the ending of unwholesome thoughts [intentions] (*evam paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno*);
- One practising this is practising the ending of wholesome thoughts [intentions] (*evam paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno*).

On the first level, the practitioner succeeds in abandoning evil conduct and developing good conduct; on the second, he attains good moral habits (*sīlavā*), and know the subsequent liberation of mind (*ceto, vimutti*); on the third, when unwholesome thoughts cease, he attains the first dhyana; finally, in the fourth, when even wholesome thoughts cease, he attains the second dhyana.

4 Right view

4.1 Types of right view. According to the Majjhima Commentary, right view is twofold: mundane (*lokiya*) and supramundane (*lok'uttara*). “**Mundane right view**” here refers to the knowledge of karma as one’s own and the knowledge that is in conformity with the four noble truths; or, in brief, mundane right view is all understanding that is accompanied by the influxes (*sabbā pi sāsavā paññā*). “**Supramundane right view**” refers to understanding connected with the noble paths and fruits (*ariya, magga, phala, sampayuttā paññā*).

The persons possessing right view is of three kinds: the worldling (*puthujjana*), the learner (*sekha*) in the higher training, and the adept (*asekha*) who has no more training to undergo. Here, the worldling is of two kinds: one outside the Teaching (the non-practitioner) and one within the Teaching (the practitioner). The one outside the Teaching who believes in karma is one of right view on account of the view of karma as one’s own, but not on account of that which is in conformity with the truths, because he holds to the view of self. One within the Teaching is of right view on account of both. The learner is one of right view on account of fixed (unshakable) right view (*niyata sammā, diṭṭhi*), that is, the right view of a saint on the path. The adept, however, on account of his right view, needs no further training since he is awakened. (MA 1:196)

4.2 The right view refrain. Each of the 16 ways of applying right view [3] are followed the “right view refrain” [8 etc]. The refrain passage from “**he utterly abandons the latent tendency of lust**” up to “**he makes an end of suffering here and now**” shows the task accomplished by the paths of non-return and of arhathood, that is, the destruction of the most subtle and strongest defilements and the gaining of final knowledge. Here, the latent tendency¹⁴ to lust (*rāgānusaya*) and to aversion (*paṭighānusaya*) are

¹⁴ Latent tendencies (*anusayā*). There are 7 of them: (1) lust for sensual pleasures (*kāma-c, chanda*); (2) repulsion (*paṭigha*); (3) wrong view (*diṭṭhi*); (4) perpetual doubt (*vicikicchā*); (5) conceit (*māna*); (6) lust for existence (*bhava, rāga*); (7) ignorance (*avijjā*). They are listed in **Saṅgīti S** (D 33.2.3(12)/3:254), **Anusaya S** (A 7.11 & 12/4:9) and **Vibhaṅga** (Vbh 383). They are deeply embedded in one’s mind through past habitual acts and can only be uprooted on attaining the Path. (3)-(4) are eliminated upon streamwinning; (1)-(2) upon non-return; (5)-(7) upon arhathood. See Abhs 7.9: “The latent dispositions (*anusaya*) are defilements which ‘lie along with’ (*anuseti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions. The term ‘latent dispositions’ highlights the fact that the defilements are liable to arise so long as they have not been eradicated by the supramundane paths. Though all defilements are, in a sense, *anusayas*, the 7 mentioned here are the most prominent.” (Abhs:B 268). See also Abhs:SR 172; and also **Madhu, piṇḍika S** (M 18) = SD 6.14-5) & **Sall’atthēna S** (S 36.3) = SD 5.5 Intro.

abandoned by the path of non-return, the latent tendency of the view and conceit “I am” and to ignorance (*asmī ti diṭṭhi, mānānusaṃsāra*) by the path of arhathood [8].

The last paragraph of the refrain begins with *ettāvata pi kho* (“to that extent, too”) (first found in §3). *Ettāvata*, however, has a range of senses depending on the context: “even by this much, as much (as previously specified), exactly so much” (CPD). I have followed Bodhi in using “in that way, too” (M:ÑB). The CPD quoting **M 1:46,31-47,1**, renders *ettāvata* as “even to that extent” (CPD 2:695). The last paragraph reads:

In that way, too, avuso a noble disciple is (1) one of right view, (2) whose view is straight, (3) attained to wise faith in the Dharma, (4) one who has arrived at this True Teaching.

Ettāvata pi kho avuso ariya, sāvako sammā, diṭṭhi hoti, uju, gatā'ssa diṭṭhi; dhamme avecca-p, pasādena samannāgato, āgato imam saddhammam. [8 etc]

According to **Analayo**, this passage seems to refer to a stream-winner:¹⁵

Yet such right view and perfect confidence are the hallmarks of stream-entry, at which stage the underlying tendencies mentioned above are far from being abandoned, ignorance has not yet been fully overcome and the making an end of *dukkha* has still to be accomplished. Hence, the expression “to that extent” does not appear to tally with the content of the passage, which in the Pāli discourse recurs after each of the different ways of having right view, the Chinese and Sanskrit versions have preserved the more convincing presentation. (Analayo [2005] at M 1:47)¹⁶

What the “right view refrain” is saying is that when a noble disciple has “thus understood” (*evam pajānāti*), that is, truly understood, the four noble truths in one of the 16 ways, he would gain non-return (“he utterly abandons the latent tendency of lust; he removes the latent tendency of aversion”) or gain arhathood (“he abolishes the latent tendency of the view and conceit ‘I am,’ and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now”). As regards the closing paragraph of the refrain—which Analayo thinks refers to the stream-winner—taken as a whole could well refer either to the non-returner or to the arhat as “one who has arrived at this True Teaching.”

5 The courses of karma

In **the Sammā,diṭṭhi Sutta** [3-8], Sāriputta succinctly defines the key aspects of karma, that is, the ten unwholesome courses of karma¹⁷ (*akusala kamma, patha*) [4], the “roots of unwholesome karma” (*akusala, mūla*) [5], the ten wholesome courses of karma (*kusala kamma, patha*) [6], and the “roots of wholesome karma” (*kusala, mūla*) [7]. The sutta Commentary discusses these four aspects in some detail.¹⁸ The locus classicus for the “courses of karma” (*kamma, patha*), however, is **the Sāleyyaka Sutta** (M 41).¹⁹

That which is wholesome (*kusala*) is praiseworthy and brings pleasant results [6]. Wholesome actions have wholesome roots of non-hate, non-greed and/or non-delusion [7]. That which is unwholesome (*akusala*) is blameworthy and brings painful result, or it is defiled (with the influxes). They are rooted in greed, hate and delusion [5], and they build up the latent tendencies of sensual lust, aversion and ignor-

¹⁵ The “limbs of streamwinning” (*sotāpanassa aṅgāni*) are fourfold: (1-3) wise faith in the three jewels, and (4) noble virtue (D 33.1.11(14)/3:227; S 55.2/5:343 f). On the streamwinner’s faith, see Gethin 2001:116.

¹⁶ See also Analayo, *Buddhist Studies Review* 22,1 2005:5 f.

¹⁷ Also tr as “the courses of action.”

¹⁸ MA 1:196-206. This is tr in Ñāṇamoli 1991:24-39. Where the commentary is cultural-specific (reflecting on mediaeval India or Sri Lanka), they have been revised to reflect the conditions of our own times.

¹⁹ M 41.7-14/1:286-288 = SD 5.7 Intro (2), for detailed discussion on the courses of karma (*kamma, patha*).

ance. In practical terms, we shall look at the ten unwholesome courses of action (*akusala kamma, patha*) [4].²⁰

6 The three roots of the unwholesome

As mentioned earlier [3b], according **Buddhist psychological ethics**, only intentional action of beings, expressed through bodily acts and through speech in humans, count as karma, that is, they are morally efficacious, bringing on due wholesome or unwholesome results when the conditions are right. The motivational force or the moral roots underlying such actions are “latent tendencies” (*anusaya*), which are here called “roots” (*mūla*), that is, the wholesome roots (*kusala mūla*) and the unwholesome roots (*akusala mūla*).

Under “normal” circumstances, we are creatures of habits: our reactions, internally (psychologically) and externally (socially) are controlled largely more so by the unwholesome roots than by the wholesome roots. The unwholesome roots [5] are greed, hate and delusion, and one easily and quickly build up negative tendencies as one unwholesome experience attract another, automatically as it were: they become latent tendencies (*anusaya*). In order to reverse the process, one must first know what these negative tendencies really are: this has to be a conscious, that is, mindful, process. Through mindfulness, one builds up the wholesome habits—the wholesome roots of non-greed, non-hate, and non-delusion [7]—until they are strong enough to bring such mental focus so as to uproot the negative latent tendencies.

The passage from “**he utterly abandons the latent tendency of lust**” up to “**he makes an end of suffering here and now**” shows the task accomplished by the paths of non-return and of arhathood, ie, the destruction of the most subtle and strongest defilements and the gaining of final knowledge. Here, the latent tendency of lust (*rāgānusaya*) and to aversion (*paṭighānusaya*) are abandoned by the path of non-return, the latent tendency of the view and conceit “I am” and to ignorance (*asmī ti diṭṭhi, mānānusaya*) by the path of arhathood [8]. The Commentary explains *asmī ti diṭṭhi, mānānusaya* as the latent tendency of conceit that is *similar* to a view because, like the self-view, it occurs by holding the notion “I am” (MA 1:206). The Majjhima Commentary further recommends one to refer to **the Khemaka Sutta** (S 22.89) for details on the “I am” conceit.²¹

7 Decay and death

The Sammā, diṭṭhi Sutta mentions the dvandva, decay and death (*jarā, maraṇa*), and defines the first component, **decay** (*jarā*) [21], thus:

The ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one’s years, the weakness of the sense-faculties in various beings, in various groups of beings, here and there—this, avuso, is called decay.

Yā tesam tesam sattānam tamhi tamhi satta, nikāye jarā jīraṇatā khaṇḍiccam pāliccam valittacatā āyunno saṃhāni indriyānam paripāko, ayaṃ vuccat’āvuso jarā.

The Commentary speaks of decay in various ways—2 kinds of decay in terms of **perceptibility**:

(1) visible decay (*pākaṭa, jarā*), ie the decay of physical phenomena shown by brokenness, etc;

(2) hidden decay (*paṭicchanna, jarā*), ie non-physical phenomena, because their change is not visible;

and 2 kinds of decay, in terms of **temporality**:

(1) continuous decay (*avīci, jarā*), the decay of such things as gems, gold, silver, coral, the sun, the moon, etc, whose decay is not perceptible—as in the changes in colour, etc, at regular intervals, as we can in a human being as he passes through the decades of life and in plants, such as flowering, fruiting, budding, etc; that is to say, the change is without interval;

²⁰ For a detailed discussion on *kusala* and *akusala*, see Nyanaponika Thera, *The Roots of Good and Evil*. Wheel ser nos 251-253. Kandy: Buddhist Publication Society, 1978.

²¹ MA 1:206; S 22.89/2:126 ff.

- (2) discrete decay (*savīci,jara*), the decay of things aforementioned, ie human beings and plants,
whose change occurs in regular phases. (MA 1:215-217)

The Sammā,diṭṭhi Sutta defines **death** (*maraṇa*) [22] thus:

The falling away, passing away, breaking up, disappearance, dying [*maccu,marāṇa*, the death called dying], when one's time is up breaking up of the aggregates, discarding of the body, (uprooting of the life-faculty) in various beings, in various groups of beings, here and there—this, monks, is called death.

Yam tesam tesam sattānam tamhā tamhā satta,nikāyā cuti cavanatā bhedo antaradhānam maccu,maranam kāla,kiriya khandhānam bhedo kaḷebarassa nikkhepo [jīvit'indriyass'upacchedo, D 2:305], idam vuccat'āvuso marāṇam.

The underlined terms are defined in the sutta Commentary. It says that the term *cuti* (“falling away”) applies generally to all existence, that is, the single-aggregate, the four-aggregate and the five-aggregate (*eka,catu,pañca-k,khandhānam*).²² More specifically however it refers to the death of devas and other heavenly beings.

In the Abhidhamma and the Commentaries, these are respectively called single-constituent (*eka,vokā-a*), four-constituent (*catu,vokāra*) and five-constituent (*pañca,vokāra*).²³ The term *pañca,vokāra,bhava* (“five-constituent existence”) refers to existence in the sense sphere (*kāmāvacara*) or in the form sphere (*rūpāvacara*), since all the five groups of existence (*pañca-k,khandha*) are found there. In the formless sphere (*arūpāvacara*), however, only the four mental groups (**catu,vokāra**)—feeling, perception, formations, and consciousness—are found; and amongst the single-constituent (*eka,vokāra*), non-percipient beings (*asañña,sattā*), only the form group is found.

The abstract term, *cavanatā* (“passing away”) applies generally to all deaths. The more specific term, *bhedo* (“breaking up” or “dissolution”), refers to the breaking up of the aggregates at the time of passing away. The term *antaradhānam* (“disappearance”) indicates the absence of any manner of persistence of the aggregates at the time of passing away, as they are destroyed like a broken up.

The term *maccu,marāṇam* (“dying”), literally translates “the death that is called dying” (*maccu,-saṅkhātāṃ marāṇam*, MA 1:216). This rejects the idea of death as complete annihilation. The term *kāla,-kiriya* (“when one's time is up”), literally means “the action of time,” “having done one's time.” The Majjhima Commentary defines it as “an ender called time (*kālo nāma antiko*), whose action (*kiriya*) is the action of time” (MA 1:216).

So far,²⁴ death is explained in conventional terms (*loka,sammuti*); but with what follows, death is defined in the ultimate sense (*param'attha*), according to which it is the aggregates (*khandhā*) that are dispersed, not any being name so-and-so who dies. This is what is meant by *khandhānam bhedo* (“breaking up of the aggregates”). The Burmese version of the Māha Satipaṭṭhāna Sutta here inserts another term, *jīvit'indriyass'upacchedo* (“uprooting of the life-faculty”).²⁵

While what has been said so far refers to the four- and five-constituent existences, in the case of *kaḷebarassa nikkhepo* (“discarding of the body”), it refers to the one-constituent being's death, that is, falling from the non-percipient realm (*asaññī,bhūmi*). Alternatively, the “discarding of the body” may refer to realms where there are remains after death, as in the human world, and as such would not apply to deaths (such as of heavenly beings) where no remains are found after their dying. They simply vanish from their realm and is reborn elsewhere.

²² D 1:162; S 2:3 = 42, 3:53; M 1:49; Sn 643; Dh 419; J 1:19, 434; DhA 3:111; Vism 292, 460, 554.

²³ Kvu 261; Vbh 137; Tikap 32, 36 f; Vism 572; KhpA 245; SnA 19, 158. The term *vokāra* is used in this sense only in the Abhidhamma, and is almost syn with *vikāra* (4) (PED), and in the **Yamaka** with *khandha* (eg *pañca,-vokāra, catu,vokāra*, etc). See BDict: *vokāra* (App).

²⁴ As defined in DA 3:798 f; MA 1:216 f.

²⁵ D 22.18/2:305; also Vism 32, 230, 447.

8 Name and form

The Sammā,diṭṭhi Sutta [52-54] defines *nāma,rūpa* is the early canonical way:

Feeling, perception, volition, contact and attention²⁶—these are called name.
(*Vedanā saññā cetanā phasso manasikāro idaṃ vuccati nāmaṃ*). [54]54

This definition is also found in **the Samiddhi Sutta** (S 1.12),²⁷ and **the Madhyama Āgama**: 四非色陰為名 sì fēi sè yīn wéi míng (“the 4 formless aggregates are called *nāma*”).²⁸ The Majjhima Commentary says that amongst the aggregates (*khandhā*), these last three form the formations (*saṅkhārā*) (MA 1:221).²⁹ This original meaning of *nāma* is still preserved in **the Vibhaṅga**: *vedanā-k,khandho saññā-k,khandho saṅkhāra-k,khandho, idaṃ vuccati nāmaṃ* (Vbh 136). Even **the Visuddhi,magga** does not include consciousness under *nāma* in the context of dependent arising: *nāmaṃ ti...vedanādayo tayo khandhā* (Vism 558). The Visuddhi,magga uses *nāma* as a blanket term for all four formless aggregates only in relation to insight into the nature of mind and matter.³⁰

Windish, in his *Buddha's Geburt*, draws attention to a passage in the Muṇḍaka Upaniṣad 3.2.8, which speaks of rivers losing their *nāma,rūpa* when flowing into the ocean, a passage illustrating the sense of *nāma* as “name” (1908:40). **Analyo** further notes

The same sense also underlies the definition of *nāma* in the early discourses, which proceed by listing those mental qualities required for “naming.” Ñāṇananda [*Nibbāna: The mind stilled*, vol 1] 2003:5 provides the illustrative example of a small child still unable to understand language who, on getting a rubber ball for the first time, will smell it, feel it, perhaps try to eat it, then roll it around and finally understand that it is a toy. He explains that “the child has recognized the rubber ball...by those factors included under ‘name’ in *nāma-rūpa*, namely, feeling, perception, intention, contact and attention. This shows that the definition of *nāma*..takes us back to the most fundamental notion of ‘name,’ to something like its prototype.” (Analyo 2005:24 n123)

9 Anamatagga

Towards the end, the Sammā,diṭṭhi Sutta says:

With the arising of the influxes, there is the arising of ignorance.
With the ending of the influxes, there is the ending of ignorance. [§66]

On the first line, the Commentary says:

Here the influxes of sense-pleasures and of existence are, through consciousness (*saha,jāta*), the conditions for ignorance. On the other hand, ignorance is the condition, through consciousness, of the influxes of sense-pleasures and existence...

This explanation of the influxes is by way of the condition showing ignorance as the chief condition in dependent arising (*paṭicca,samuppāda*). Through this exposition, it is shown that the beginninglessness and endlessness of samsaric existence is inconceivable.³¹ How? From the arising of ignorance, there is the arising of the influxes; from the arising of the influxes, there is the arising of ignorance. Having made the influxes the condition for ignorance, and ignorance the

²⁶ See Analyo 2005:23 n121 (at M 1:53).

²⁷ S 1.12/2:3,33.

²⁸ MĀ 29 = T 1.463c25.

²⁹ Cf Ñāṇavīra 1987:76 & Ñāṇamoli 1994:56.

³⁰ Cf Vism 588. See Analyo 2005:23 n121 (at M 1:53).

³¹ “The beginninglessness...inconceivable,” *anamatagga*, resolved as *an + amata + agga* by CPD. The BHS cognate is *anavarāgra* (eg Mvst 1:34), “without lower or upper limit.” See also S:B 795 n254.

condition for the influxes, the first point of ignorance is not to be found; therefore, the fact that the beginninglessness and endlessness of samsaric existence is inconceivable is seen. (MA 1:224)

The impossibility of finding the first beginning of things is stated in a number of discourses,³² such as the **Tiṇa,kaṭṭha Sutta** (S 15.1),³³ the **Gaddula Sutta 1** (S 22.99/3:149 f),³⁴ and the **Gaddula Sutta 2** (S 22.100).³⁵ In the **Avijjā Sutta** (A 10.61),³⁶ however, we find this statement: “a specific conditionality (*idap,paccayatā*) of ignorance can be become known... what is the food for ignorance? It is the five hindrances” (*Paññāyati idap,paccayatā avijjā...ko c’āhāro avijjāya? Pañca nīvaraṇā*).³⁷

10 Dhyanic Buddhism to karmic Buddhism

KR Norman, in his article on “Aspects of Early Buddhism,” makes this interesting observation in a sort of paradigm shift (presumably after the Buddha’s passing) from “jhanic Buddhism” to “kammic Buddhism,” of which the *Sammā,diṭṭhi Sutta* provides a vital clue:

In the *Sammādiṭṭhisutta*... the eightfold path is said, unusually, to lead to the destruction of the *āsavas* [§71]. This might be a relic of an earlier theory, but it is said in such a way that *āsava* might almost be taken as the equivalent of *dukkha*, which perhaps further explains the parallelism between the *āsavas* and *dukkha* in the account of the Buddha’s *bodhi* [awakening].

It is possible that, whatever the original meaning of the word *āsava*, *bhava* and *avijjā*, which might have suggested the identification of the *āsavas* with the things which were destroyed at the same time. If, however, we believe that the *āsavas* are to be identified with any one link of the twelve-fold *paṭicca-samuppāda*, then the most likely candidate for identification would be the *saṅkhāras* [formations].

It is not impossible that there was some earlier meaning of *āsava* which was approximately synonymous with that of *saṅkhāra*. It is to be noted that the cause of the *āsava* is *avijjā* [§7], which is also the cause of the *saṅkhāras*. We read that the stopping of *avijjā* leads to the stopping of the *āsavas*. This does not prove that the *āsavas* and the *saṅkhāras* are the same, but it does show that the *āsavas* cannot be *avijjā*, for they can scarcely be their own cause, as is pointed out by Schmithausen.³⁸ It may be that *avijjā* and the *saṅkhāras* were originally a separate cause-and-effect, which were prefixed to the chain of causation beginning with *viññāna*.

(Norman 1990:28 f; reparagraphed)

Norman then goes on to conjecture the possibility that at some early stage of Buddhist thought, there was a view that the influxes (*āsava*) were very similar in effect to the formations (*saṅkhārā*), but that this idea of the “active” influxes as the karmic formations, and then the “passive” formations as part of the individual,

would not be inconsistent with the idea of *āsava* in Jainism as the process by which *kamma* flowed into the soul.

³² A similar statement is also found in Skt fragments of two **Ekottara Āgama** sutras (ed Tripāṭhī 1955:143, 144): *pūrvā koṭir na prañāyate duḥkasya*; and in **Divyāvadāna** (cf Cowell 1886:197) (Analayo 2005:24 n125).

³³ S 15.1/2:178.

³⁴ S 22.99/3:149 f.

³⁵ S 22.100/3:151 f.

³⁶ A 10.61/5:113-116.

³⁷ See **Gaddula,baddha S 1** (S 22.99) = SD 28.71 Intro (2).

³⁸ See L Schmithausen, “Liberating insight and enlightenment in early Buddhism,” in *Studien zum Jainismus und Buddhismus (Gedenkschrift für Ludwig Alsdorf)*, Hamburg, 1981:205.

If this was so, then it is probable that the older meaning of *āsava* was forgotten in Buddhism³⁹ when the emphasis was placed upon the idea that the world was *dukkha*. This may have been the result of the change of emphasis from what has been called the *jhānic* side of Buddhism, where the stress was on *jhāna* “meditation” as a means of gaining *nibbāna*, ie the destruction of the *āsavas*, to the *kammic* side of Buddhism, whereby the emphasis was on the entry into the stream, whereby the entrant could hope, by successfully following the teaching, to rise higher and higher in successive rebirths toward the goal of *arahat*-ship.

In these circumstances, the main need was to convince followers that the world was *dukkha*, but there was a way of release from it which did not demand special ability in meditation. The fact that *nibbāna* or *mokkha* could be attained in various ways led to a situation where the was different terminology employed to denote what was basically the same concept. So one who had gained *arahat*-ship could be described as *khīṇ’āsava*, *nibbuta*, or *dukkhasa antakara*, “one who has put an end to misery.”
(Norman 1990:29; reparagraphed)

— — —

³⁹ The way in which the Buddha retained the use of the word *āsava* with a changed meaning was quite in keeping with his practice of taking over technical terms from other religions, but giving them a new meaning, eg the term *tevijja* was explained as referring to three (special) types of Buddhist knowledge, not the brahmanical *Vedas*. Having taken over the idea of the *āsavas* from the Jains, or some other source, he kept the term, with a changed meaning, even when it was no longer a matter of great doctrinal importance. (Norman)

The Discourse on Right View

(M 9/1:46-55)

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's Park in Jeta's Forest near Sāvathī. There the venerable Sāriputta addressed the monks thus:⁴⁰

“Avuso bhikshus!”

“Avuso,” they replied in assent.

The venerable Sāriputta said this:

2 “Avuso, one says, ‘One of right view, one of right view.’⁴¹ In what way, avuso, is a noble disciple one of right view, whose view is straight, attained to wise faith in the Dharma, one who has arrived at⁴² this True Teaching?”

“Indeed, avuso, we would come from afar to learn from the venerable Sāriputta the meaning of this statement. It would be good if the venerable Sāriputta would explain the meaning of this statement. Having heard it from him, the monks will remember it.”

“Then, avuso, listen and pay close attention, I will speak.”

“Yes, avuso,” the monks replied in assent.

The venerable Sāriputta said this:

The unwholesome and the wholesome

3 (I) “When, avuso, a noble disciple understands⁴³ the unwholesome, understands the roots of the unwholesome, understands the wholesome, and understands the roots of the wholesome, [47]

in that way, too,⁴⁴ avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, one who has arrived at this True Teaching.

4 And what, avuso, is **the unwholesome** (*akusala*), what is the root of the unwholesome, what is the wholesome, what are the root of the wholesome?⁴⁵

- | | |
|-------------------------------------|-----------------|
| (1) Killing living beings | is unwholesome; |
| (2) taking the not-given | is unwholesome; |
| (3) misconduct in sensual pleasures | is unwholesome; |
| (4) false speech | is unwholesome; |
| (5) malicious speech | is unwholesome; |
| (6) harsh speech | is unwholesome; |
| (7) frivolous chatter | is unwholesome; |
| (8) covetousness | is unwholesome; |
| (9) ill will | is unwholesome; |
| (10) wrong view | is unwholesome. |

—this, avuso, is called the unwholesome.

⁴⁰ While the Pali version of Sammā,diṭṭhi S opens with Sāriputta addressing the monks unprompted, **Saṃyutka Āgama** and Skt versions, however, report that Mahā Koṭṭhita visits Sāriputta and asked about the implications of right view. See Intro (2).

⁴¹ “One of right view,” *sammā,diṭṭhi*, usu n, but here an adj (usu *sammā,diṭṭhika*, as at D 5.16/1;139). The context [2] dictates this tr.

⁴² “Arrived at,” *Āgama*, lit “has come to.”

⁴³ *Pajānāti*.

⁴⁴ “In that way, too” *ettāvātā pi kho*. On the problem of coherence of the refrains, see Intro (4).

⁴⁵ These are **the ten unwholesome courses of karma** (*akusala kamma,patha*) listed according to the three doors of action: the body (1-3), speech (4-7) and the mind (8-10). See Intro (5).

5 And, avuso, what are **the roots of the unwholesome** (*akusala, mūla*)?⁴⁶

Greed is a root of the unwholesome;
hate is a root of the unwholesome;
delusion is a root of the unwholesome.

—this, avuso, is called the root of the unwholesome.

6 And what, avuso, is **the wholesome** (*kusala*)?

Abstention from killing living beings	is wholesome;
abstention from taking the not-given	is wholesome;
abstention from misconduct in sensual pleasures	is wholesome;
abstention from false speech	is wholesome;
abstention from malicious speech	is wholesome;
abstention from harsh speech	is wholesome;
abstention from frivolous chatter	is wholesome;
non-covetousness	is wholesome;
non-ill will	is wholesome;
non-delusion	is wholesome.

—this, avuso, is called the wholesome.

7 And what, avuso, are **the roots of the wholesome** (*kusala, mūla*)?

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, avuso, is called the root of the wholesome.

The right view refrain: wholesome and unwholesome

8 Avuso, when a noble disciple
understands the unwholesome thus,
understands the root of the unwholesome thus,
understands the wholesome thus, and
understands the root of the wholesome thus,⁴⁷

he utterly abandons the latent tendency of lust,
he removes the latent tendency of aversion,
he abolishes the latent tendency of the view and conceit ‘I am,’

and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.⁴⁸

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, one who has arrived at this True Teaching.”

Food

9 Saying, “Good, avuso [Sadhu, avuso],” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

⁴⁶ These three **roots of the unwholesome** (*akusala, mūla*) are so called because they motivate all evil actions. See Intro (6).

⁴⁷ *Yato kho āvuso ariya, sāvako evaṃ akusalaṃ pajānāti evaṃ akusala, mūlaṃ pajānāti...* Comy explains the disciple’s understanding of these four teachings by way of **the four noble truths** thus: all the courses of karma = the truth of suffering; the wholesome and unwholesome roots = the truth of the arising of suffering; the non-arising of both karma and their roots = the truth of ending; and the noble path that realizes their ending = the truth of the path. (MA 1:205 f). See Intro (3).

⁴⁸ The passage from “**he utterly abandons the latent tendency of lust**” up to “**he makes an end of suffering**” shows the task accomplished by the paths of non-return and of arhathood, ie, the destruction of the most subtle and strongest defilements and the gaining of final knowledge. See Intro (4) & (6).

“But, avuso, might there be another way⁴⁹ in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, one who and has arrived at this True Teaching?”

“There might be, avuso.

10 (II) When, avuso, a noble disciple understands **food** (*āhāra*),⁵⁰ understands the arising of food, understands the ending of food, and understands the way leading to the ending of food,

in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, one who and has arrived at [48] this True Teaching.

11 And, avuso, what is food, what is the arising of food, what is the ending of food, what is the way leading to the ending of food?

There are, avuso, these four kinds of food⁵¹ for the maintenance of beings that already have come to be⁵² and for the support of those seeking a new existence [seeking birth].⁵³

What are the four?

- (1) Material food, gross or subtle,
- (2) contact [sense-impression] as the second;
- (3) mental volition as the third; and
- (3) consciousness as the fourth.

With the arising of craving, there is the arising of food.

With the ending of craving, there is the ending of food.

The way leading to the ending of food is just this **noble eightfold path**, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: food

12 Avuso, when a noble disciple understands **food** thus,

⁴⁹ “Way,” *pariyāyo*. On this term, see Gethin 2001:133-136 (see index).

⁵⁰ Cf D 3:228, 276; M 1:261; S 2:11; Dhs 71-73.

⁵¹ “Food” (*āhāra*) here refers broadly (*pariyāyena*) to a prominent condition or support (*paccaya*) for the life-continuity of a being. Material food (*kabalīṅkāra āhāra*) is an important condition for the physical body; contact, for feeling; mental volition, for consciousness; and consciousness, for name-and-form (here referring to the whole psychophysical organism). Craving (*taṇhā*) is called the origin of food in that the craving of the previous existence is the source of the present individuality with its dependence upon and continual consumption of the 4 foods in this existence. The Majjhima Comy gives a detailed analysis of *āhāra* (MA 1:207-214). **Putta,maṅsa S** (S 12.63) gives a full def of the 4 foods, and give 4 graphic similes: material food = a son’s flesh; contact as food = a flayed cow; mental volition as food = charcoal pit; consciousness as food = a man struck by 300 spears (S 12.63/2:97-100). The Putta,maṅsa S and its comy are given in Nyanaponika Thera, *The Four Nutriments of Life* (1967). See *Āhāra S* (S 46.51) = SD 7.15; also M:ÑB 1186 n120.

⁵² “Of beings that have already come to be,” *bhūtānaṃ vā sattānaṃ*. Here *bhūta* is past participle (of *bhavati*, “he becomes”) qualifying *sattā* (beings). *Bhūta* has at least 7 meanings (see PED): (1) animate nature as principle, or the vital aggregates (the 5 *khandhas*) (M 1:260); (2) non-human, ghost, spirit (*amanussa*) (Sn 222); (3) inanimate nature as principle, or the primary elements (*dhātu*) (S 3:101, *mahā,bhūtā*); (4) all that exists, physical existence in general (*vijjamānaṃ*) (V 4:25, *bhūtaṃ*); (5) what we should caa a simple *predicative* use, as in *kālaghaso bhūto*, where *bhūta* is glossed as *khīṇ’āsava* (arhat) (J 2:260); (6) all beings or specified existence, animal kingdom (*sattā*) (D 2:157); (7) the plant kingdom, vegetation (*rukkh’ādayo*) (V 4:34, *bhūta,gāma*): see PED for usages & refs.

⁵³ *Cattāro ’me pan ’avuso āharā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya*. “For those seeking a new existence,” *sambhavesīnaṃ*. Bodhi: “Here I take *sambhavesīnaṃ* to be an instance of the (rare) future active participle in *-esin*. (See Norman, *Elders’ Verses 1: Theragāthā*, n527, and Geiger, *A Pāli Grammar*, 193A.) The commentators, whom I have followed in the first ed [of M:ÑB], take *-esin* as an adjectival formation from *esati*, to seek, and thus explain the phrase as meaning ‘those who are seeking a new existence.’ See too n514 below [in M:ÑB].” (M:ÑB 1186 n120) On *sambhavesī*, see SD 2.17(7).

understands the arising of food thus,
 understands the ending of food thus, and
 understands the way leading to the ending of food thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,
 he abolishes the latent tendency of the view and conceit ‘I am,’
 and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, one who has arrived at this True Teaching.”

The four noble truths

13 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

14 (III) When, avuso, a noble disciple understands **suffering** (*dukkha*),⁵⁴ understands the arising of suffering, understands the ending of suffering, and understands the way leading to the ending of suffering,

in that way, too, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

15 And, avuso, what is **suffering**, what is the arising of suffering, what is the ending of suffering, what is the way leading to the ending of suffering?⁵⁵

Birth is suffering;
 decay is suffering;
 death is suffering;
 sorrow, lamentation, pain, grief and despair are suffering;
 to be without the pleasant is suffering;
 not to get what one desires is suffering,
 in short, the five aggregates of clinging are suffering.

—This, avuso, is called suffering.

16 And what, avuso, is **the arising of suffering**?

It is **craving**, which brings renewal of existence, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving [49] for existence, craving for non-existence⁵⁶—this, avuso, is called the arising of suffering.

17 And what, avuso, is the ending of suffering?

It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, rejecting of that same craving—this, avuso, is called the ending of suffering.

18 And what, avuso, is **the way leading to the ending of suffering**?

It is just this **noble eightfold path**; that is, right view, whose view is straight, attained to wise faith in the Dharma, right concentration—this, avuso, is called the way leading to the ending of suffering.

The right view refrain: suffering

19 Avuso, inasmuch as a noble disciple

⁵⁴ Cf V 1:10; D 2:305; M 3:249.

⁵⁵ For nn and discussion on this passage, see **Dhamma,cakka-p,pavattana S** (S 56.11.5/5:421) = SD 1.1.

⁵⁶ Dīgha Comy on **Mahā Satipaṭṭhāna S** (D 22) says that *vibhava,taṇhā* is a syn for the lust connected with the view of annihilationism (*uccheda,diṭṭhi*) (DA 3:800).

understands suffering thus,
 understands the arising of suffering thus,
 understands the ending of suffering thus, and
 understands the way leading to the ending of suffering thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,
 he gets rid of the latent tendency of the view and conceit ‘I am,’
 and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.
 In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

DEPENDENT ARISING IN REVERSE⁵⁷

Decay and death

20 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

21 (IV) When, avuso, a noble disciple
 understands **decay and death** (*jarā, maraṇa*),⁵⁸
 understands the arising of decay and death,
 understands the ending of decay and death, and
 understands the way leading to the ending of decay and death,

in that way, too, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

22 And, avuso, what is decay and death, what is the arising of decay and death, what is the ending of decay and death, what is the way leading to the ending of decay and death?

The ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one’s years, the weakness of the sense-faculties in various beings, in various groups of beings, here and there—this, avuso, is called **decay**.⁵⁹

And, what avuso is **death**?

It is the falling away, passing away, breaking up, disappearance, death, dying, one’s time being up⁶⁰ breaking up of the aggregates, discarding of the body, uprooting of the life-faculty⁶¹ in various beings, in various groups [species] of beings, here and there—this, avuso, is called death.⁶²

So *this* decay and *this* death are what is called decay and death.

With the arising of birth, there is the arising of decay and death.

With the ending of birth, there is the ending of decay and death.

⁵⁷ The next 12 headings [22-67] examine, in reverse order, dependent arising link by link, and patterned after the four noble truths. On dependent arising, see SD 5.16; for detailed analysis, see Vism ch 17; see also M:ÑB Intro pp30 f. See Intro (3) above.

⁵⁸ Cf D 2:305; M 3:249; S 2:2.

⁵⁹ *Yā tesam tesam sattānam tamhi tamhi satta, nikāye jarā jīraṇatā khaṇḍiccam paliccam valittacatā āyunno samhāni indriyānam paripāko, ayam vuccat’āvuso jarā*. See Intro (7).

⁶⁰ *Kāla, kiriya*, lit “the action of time,” “having done one’s time.” Majjhima Comy: An ender called time (*kālo nāma antiko*), whose action (*kiriya*) is the action of time (MA 1:216). Here (DA 3:798 f; MA 1:216 f), death is explained in conventional terms; but now it is explained in the ultimate sense (*param’attha*), according to which it is the aggregates (*khandhā*) that are dispersed, not any being name so-and-so who dies.

⁶¹ *Jīvit’indriyass’upacchedo*, so in Be of **Mahā Saripattihāna S** (D 22.18/2:305).

⁶² *Yam tesam tesam sattānam tamhā tamhā satta, nikāyā cuti cavanatā bhedo antaradhānam maccu, maraṇam kāla, kiriyā, khandhānam bhedo kaḷebarassa nikkhepo, [jīvit’indriyass’upacchedo, D 2:305,] idam vuccat’āvuso maraṇam*. See Intro (7).

The way leading to the ending of decay and death is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: decay and death

23 Avuso, when a noble disciple understands **decay and death** thus, understands the arising of decay and death thus, understands the ending of decay and death thus, and understands the way leading to the ending of decay and death thus, he utterly abandons the latent tendency of lust, he removes the latent tendency of aversion, he gets rid of the latent tendency of the view and conceit ‘I am,’ and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now. In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Birth

24 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sariputta’s words. Then they asked him a further question: “But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso. **[50]**

25 (V) When, avuso, a noble disciple understands **birth** (*jāti*), understands the arising of birth, understands the ending of birth, and understands the way leading to the ending of birth, in that way, too, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

26 And, avuso, what is **birth**, what is the arising of birth, what is the ending of birth, what is the way leading to the ending of birth?

The birth, becoming, descending (into a womb), (arising,)⁶³ generating, manifesting of the aggregates, obtaining the sense-bases in various beings, in various groups of beings, here and there—this, avuso, is called birth.⁶⁴

With the arising of being,⁶⁵ there is the arising of birth.

With the ending of being, there is the ending of birth.

The way leading to the ending of birth is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

⁶³ *Nibbatti*, so Ke & M 3:249.

⁶⁴ *Yā tesam tesam sattānam tamhi tamhi satta, nikāye jāti sañjāti okkanti [nibbatti]* abhinibbati, khandhānam pātubhāvo āyatanānam paṭilābho, ayam vuccati jāti.* *Ke & M 3:249. Cf D 2:305; M 3:249; S 2:3; Vbh 137. Comy says that **birth** (*jāti*) refers to when the sense-organs are not yet fully developed; **becoming** (*sañjāti*) is when the sense-organs are complete; **descending** (*okkanti*) refers to birth from eggs or from a womb: they are reinstated as if entering an egg-shell or a caul; **generating** (*abhinibbati*) refers to spontaneous birth and birth from moisture (MA 1:217). Up to here the explanation is referred to as “conventional” (*vohāra*). In the ultimate sense (*param’attha*), ie of aggregates (*khandhā*), the taking up of one, four or five of the “constituents of being” (*vokāra, bhava*) (Kvu 261; Vbh 137; SnA 19. 158; KhpA 245). Cf DA 3:797.

⁶⁵ Comy says that here the condition for birth should be known as “karmic becoming” (*kamma, bhava*) (MA 1:217). This is explained at Vbh 137.

The right view refrain: birth

27 Avuso, when a noble disciple
 understands **birth** thus,
 understands the arising of birth thus,
 understands the ending of birth thus, and
 understands the way leading to the ending of birth thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,
 he gets rid of the latent tendency of the view and conceit ‘I am,’
 and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.
 In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Existence

28 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words.
 Then they asked him a further question:
 “But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”
 “There might be, avuso.

29 (VI) When, avuso, a noble disciple
 understands existence (*bhava*),
 understands the arising of existence,
 understands the ending of existence, and
 understands the way leading to the ending of existence,
 in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

30 And, avuso, what is existence, what is the arising of existence, what is the ending of existence, what is the way leading to the ending of existence?

There are, avuso, these three kinds of existence:
 sense-sphere existence,
 form existence, and
 formless existence.

With *the arising of clinging*, there is the arising of existence.

With *the ending of clinging*, there is the ending of existence.

The way leading to the ending of existence is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: existence

31 Avuso, when a noble disciple
 understands **existence** thus,
 understands the arising of existence thus,
 understands the ending of existence thus, and
 understands the way leading to the ending of existence thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,
 he abolishes the latent tendency of the view and conceit ‘I am,’
 and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.
 In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Clinging

32 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

33 (VII) When, avuso, a noble disciple understands **clinging** (*upādāna*), understands the arising of clinging, understands the ending of clinging, and understands the way leading to the ending of clinging,

in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

34 And, avuso, what is clinging, what is the arising of clinging, what is the ending of clinging, what is the way leading to the ending of clinging?

There are, avuso, these four kinds of [51] clinging:⁶⁶

clinging to sensual pleasures,
clinging to views,
clinging to rituals and observances, and
clinging to a doctrine of self.⁶⁷

With the arising of craving, there is the arising of clinging.

With the ending of craving, there is the ending of clinging.

The way leading to the ending of clinging is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: clinging

35 Avuso, when a noble disciple understands **clinging** thus, understands the arising of clinging thus, understands the ending of clinging thus, and understands the way leading to the ending of clinging thus,

he utterly abandons the latent tendency of lust,
he removes the latent tendency of aversion,
he abolishes the latent tendency of the view and conceit ‘I am,’

and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Craving

36 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

37 (VIII) When, avuso, a noble disciple understands **craving** (*taṇhā*),

⁶⁶ Cf Dhs 212.

⁶⁷ *Atta, vād’upādāna*. Cf D 2:58, 3:230; M 1:66; S 2:3; Dhs 212. Regarding *atta, vād’upādāna* (clinging to a self-view), Comy says that they talk about, cling to the “self” (MA 1:219). On *atta, vāda*, see **Sallekha S** (M 8/1:40).

understands the arising of craving,
 understands the ending of craving, and
 understands the way leading to the ending of craving,
 in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma,
 and has arrived at this True Teaching.

38 And, avuso, what is craving, what is the arising of craving, what is the ending of craving, what is the way leading to the ending of craving?

There are, avuso, these six classes of craving.⁶⁸

craving for forms,
 craving for sounds,
 craving for smells,
 craving for tastes,
 craving for touches,
 craving for mind-objects.

With the arising of feeling, there is the arising of craving.

With the ending of feeling, there is the ending of craving.

The way leading to the ending of craving is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: craving

39 Avuso, when a noble disciple

understands **craving** thus,
 understands the arising of craving thus,
 understands the ending of craving thus, and
 understands the way leading to the ending of craving thus,

he utterly abandons the latent tendency of lust,

he removes the latent tendency of aversion,

he abolishes the latent tendency of the view and conceit ‘I am,’

and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Feeling

40 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words.

Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

41 (IX) When, avuso, a noble disciple

understands **feeling** (*vedanā*),

understand the arising of feeling,

understands the ending of feeling, and

understands the way leading to the ending of feeling,

in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma,
 and has arrived at this True Teaching.

⁶⁸ Cf S 2:3. Comy lists a total of **108 modes of craving**—there are the craving for sense-pleasures, for existence, for annihilation. These three multiplied by the 6 kinds of sense-objects give 18. These eighteen may be internal (subjective) or external (objective), giving 36. When they occur over the past, future and present, we get a total of 108 (MA 1:219).

42 And, avuso, what is feeling, what is the arising of feeling, what is the ending of feeling, what is the way leading to the ending of feeling?

There are, avuso, these six classes of feeling:⁶⁹

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.

With the arising of contact, there is the arising of feeling.

With the ending of contact, there is the ending of feeling.

The way leading to the ending of feeling is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. [52]

The right view refrain: feeling

43 Avuso, when a noble disciple understands **feeling** thus, understands the arising of feeling thus, understands the ending of feeling thus, and understands the way leading to the ending of feeling thus,

he utterly abandons the latent tendency of lust,
he removes the latent tendency of aversion,
he abolishes the latent tendency of the view and conceit ‘I am,’

and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Contact

44 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

45 (X) When, avuso, a noble disciple understands **contact** (*phassa*), understands the arising of contact, understands the ending of contact, and understands the way leading to the ending of contact,

in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

46 And, avuso, what is contact, what is the arising of contact, what is the ending of contact, what is the way leading to the ending of contact?

There are, avuso, these six classes of contact:⁷⁰

eye-contact,
ear-contact,
nose-contact,

⁶⁹ Cf S 2:3.

⁷⁰ Cf S 2:3; Vism 444-446.

tongue-contact,
body-contact,
mind-contact.

With the arising of the six sense-bases, there is the arising of contact.

With the ending of the six sense-bases, there is the ending of contact.

The way leading to the ending of contact is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: contact (sense-stimulus)

47 Avuso, when a noble disciple
understands **contact** thus,
understands the arising of contact thus,
understands the ending of contact thus, and
understands the way leading to the ending of contact thus,

he utterly abandons the latent tendency of lust,
he removes the latent tendency of aversion,
he abolishes the latent tendency of the view and conceit ‘I am,’

and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

The six sense-bases

48 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words.

Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

49 (XI) When, avuso, a noble disciple
understands **the six sense-bases** (*saḷāyatana*),
understands the arising of the six sense-bases,
understands the ending of the six sense-bases, and
understands the way leading to the ending of the six sense-bases,

in that way, too, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

50 And what, avuso, is the six sense-bases, what is the arising of the six sense-bases, what is the ending of the six sense-bases, what is the way leading to the ending of the six sense-bases?

There are, avuso, these six sense-bases:

the eye-base,
the ear-base,
the nose-base,
the tongue-base,
the body-base,
the mind-base.

With the arising of name and form,⁷¹ there is the arising of the six sense-bases.

With the ending of name and form, there is the ending of the six sense-bases.

The way leading to the ending of the six sense-bases is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

⁷¹ See Vism 562-566.

The right view refrain: the six sense-bases

51 Avuso, when a noble disciple
 understands **the six sense-bases** thus,
 understands the arising of the six sense-bases thus,
 understands the ending of the six sense-bases thus, **[53]** and
 understands the way leading to the ending of the six sense-bases thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,
 he abolishes the latent tendency of the view and conceit ‘I am,’
 and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.
 In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Name and form

52 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:
 “But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

53 (XII) When, avuso, a noble disciple
 understands **name and form** (*nāma, rūpa*),
 understands the arising of name and form,
 understands the ending of name and form, and
 understands the way leading to the ending of name and form,
 in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

54 And, avuso, what is name and form, what is the arising of name and form, what is the ending of name and form, what is the way leading to the ending of name and form?

Feeling, perception, volition, contact and attention—these are called name.⁷²

The four great elements and the material form derived from the four great elements⁷³—these are called form.

So *this* name and *this* form are what is called name and form.⁷⁴

With the arising of consciousness, there is the arising of name and form.

With the ending of consciousness, there is the ending of name and form.

The way leading to the ending of name and form is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: name and form

55 Avuso, when a noble disciple
 understands name and form thus,
 understands the arising of name and form thus,
 understands the ending of name and form thus, and
 understands the way leading to the ending of name and form thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,

⁷² *Vedanā saññā cetanā phasso manasikāro idam vuccati nāmanī*; see Intro (8).

⁷³ See M 9.54/1:53 = SD 11.14; M 28.5/1:185 = SD 6.16; Vism 443.

⁷⁴ Cf S 2:3 f.

he abolishes the latent tendency of the view and conceit ‘I am,’
and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Consciousness

56 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

57 (XIII) When, avuso, a noble disciple
understands **consciousness** (*viññāna*),
understands the arising of consciousness,
understands the ending of consciousness, and
understands the way leading to the ending of consciousness,

in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

58 And, avuso, what is consciousness, what is the arising of consciousness, what is the ending of consciousness, what is the way leading to the ending of consciousness?

There are, avuso, these six classes of consciousness.⁷⁵

eye-consciousness,
ear-consciousness,
nose-consciousness,
tongue-consciousness,
body-consciousness,
mind-consciousness.

With the arising of formations, there is the arising of consciousness.

With the ending of formations, there is the ending of consciousness.

The way leading to the ending of consciousness is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: consciousness

59 Avuso, when a noble disciple
understands **consciousness** thus,
understands the arising of consciousness thus,
understands the ending of consciousness thus, and
understands the way leading to the ending of consciousness thus, [54]

he utterly abandons the latent tendency of lust,
he removes the latent tendency of aversion,
he abolishes the latent tendency of the view and conceit ‘I am,’

and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Formations

60 Saying, “Good avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

⁷⁵ Cf S 2:4; Vism 545-548.

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

61 (XIV) When, avuso, a noble disciple understands **formations** (*sankhāra*), understands the arising of formations, understands the ending of formations, and understands the way leading to the ending of formations, in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

62 And what are formations, what is the arising of formations, what is the ending of formations, what is the way leading to the ending of formations?

There are, avuso, these three kinds of formations:

the bodily formation,
the verbal formation,
the mental formation.

With the arising of ignorance, there is the arising of formations.

With the ending of ignorance, there is the ending of formations.

The way leading to the ending of formations is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: formations

63 Avuso, when a noble disciple understands **formations** thus, understands the arising of formations thus, understands the ending of formations thus, and understands the way leading to the ending of formations thus, he utterly abandons the latent tendency of lust, he removes the latent tendency of aversion, he abolishes the latent tendency of the view and conceit ‘I am,’ and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.

In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

Ignorance

64 Saying, “Good avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:

“But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching?”

“There might be, avuso.

65 (XV) When, avuso, a noble disciple understands **ignorance** (*avijjā*), understands the arising of ignorance, understands the ending of ignorance, and understands the way leading to the ending of ignorance, in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.

66 And, avuso, what is ignorance, what is the arising of ignorance, what is the ending of ignorance, what is the way leading to the ending of ignorance?

Not understanding suffering,

not understanding the arising of suffering,
 not understanding the ending of suffering,
 not understanding the way leading to the ending of suffering—this, avuso, is called ignorance.⁷⁶
 With the arising of the influxes,⁷⁷ there is the arising of ignorance.
 With the ending of the influxes, there is the ending of ignorance.⁷⁸
 The way leading to the ending of ignorance is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The right view refrain: ignorance

67 Avuso, when a noble disciple
 understands **ignorance** thus,
 understands the arising of ignorance thus,
 understands the ending of ignorance thus, and
 understands the way leading to the ending of ignorance thus,
 he utterly abandons the latent tendency of lust,
 he removes the latent tendency of aversion,
 he abolishes the latent tendency of the view and conceit ‘I am,’
 and by abandoning ignorance and rousing true knowledge, he makes an end of suffering here and now.
 In that way, too, avuso, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, and has arrived at this True Teaching.”

LIBERATION

Mental influxes

68 Saying, “Good, avuso,” the monks delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question:
 “But, avuso, might there be another way in which a noble disciple is one of right view, whose view is straight, who has wise faith in the Dharma and has arrived at this True Teaching?”

“There might be, avuso.

69 (XVI) When, avuso, **[55]** a noble disciple
 understands **the influxes** (*āsava*),
 understands the arising of the influxes,
 understands the ending of the influxes, and
 understands the way leading to the ending of the influxes,
 in that way, avuso, he is one of right view, whose view is straight, attained to wise faith in the Dharma, one who has arrived at this True Teaching.

70 And what are **the influxes**, what is the arising of the influxes, what is the ending of the influxes, what is the way leading to the ending of the influxes?

There are the three influxes:

the influxes of sensual desire,
 the influxes of existence, and
 the influxes of ignorance.

With the arising of ignorance, there is the arising of the influxes.⁷⁹

⁷⁶ Cf S 2:4.

⁷⁷ On the beginningless and endlessness of samsara, see above Intro (9).

⁷⁸ Compare these 2 lines with the two at §70.

⁷⁹ **Ñāṇananda** thinks that these two lines on *ignorance and the influxes* contradict the two in §66. In the former, “the influxes” precedes “ignorance,” while in the latter, it is the reverse; but in the dependent arising, we see *ignorance* always appearing first (Ñāṇananda 2003: 104 f). We see here a reciprocal conditioning of the influxes (*āsava*) and of ignorance involves a kind of cycle, so that the influxes of ignorance (*avijjāsava*) is the condition for the arising of ignorance, and ignorance is the condition (*avijjā*) for the arising of influxes of ignorance. “The implication of

With the ending of ignorance, there is the ending of the influxes.

The way leading to the ending of the influxes 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.⁸⁰

The right view refrain: the influxes

71 Avuso, when a noble disciple
understands **the influxes**,
understands the arising of the influxes,
understands the ending of the influxes, and
understands the way leading to the ending of the influxes,
he utterly abandons the latent tendency of lust,
he removes the latent tendency of aversion, and
he abolishes the latent tendency of the view and conceit “I am” and to ignorance,⁷
and by abandoning ignorance and rousing true knowledge he makes an end of suffering here and now.

In that way,⁸¹ too, a noble disciple is one of right view, whose view is straight, attained to wise faith in the Dharma, one has arrived at this True Teaching.”

That is what the venerable Sāriputta said. The monks were satisfied and delighted in the venerable Sariputta’s words.

— evaṃ —

this tendency could be to highlight the tendency of ignorance to perpetuate itself, the influx of ignorance [*avijjāsa-va*] representing the worldling’s habitual tendency to ignore the true nature of reality, a habit kept alive by its own effects, ignorant thought and action” (Anlayo 2005 at M 1:54). *Ñāṇavīra* notes: “*avijjā*...can have no anterior term that does not itself involve *avijjā*.” (1987:36)

⁸⁰ Here, the ending of the influxes (*āsava*) leads to the understanding of the supramundane (*lok’uttara*) noble eightfold. See BDict: *magga* (2). See Norman’s interesting n: Intro (10).

⁸¹ “In that way,” *ettāvatā*: see §3 n on same.

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050602; rev 061018; 081103; 090321 CT; 091109