

正见经及表解

(增一阿含 46.5)

Sammaditthi Sutta (MN 9)

法增比丘整理

正见经经文

如是我闻。一时，世尊在舍卫城只陀林给孤独园。

尔时，尊者舍利弗言诸比丘曰：“诸比丘！”彼等诸比丘应尊者舍利弗：“尊者！”如是，尊者舍利弗曰：

“诸贤！所谓“正见，正见，”圣弟子如何持正见，其见正直，于法绝对持净信，为达此正法者耶？”（彼等答曰：）“尊者！我等为知此语之意义，虽远路亦应来尊者舍利弗之处。愿尊者舍利弗（能为我等）说明此语之意义者是幸也！诸比丘愿闻尊者舍利弗之所说而忆持之。”（舍利弗曰：）“诸贤！谛听之！善思念之！予将说之。”彼等诸比丘应尊者舍利弗曰：“愿乐欲闻！”于是尊者舍利弗如次曰：

1 “诸贤！若圣弟子知不善、不善之根；知善、知善之根者，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。诸贤！如何是不善？如何是不善之根本？如何是善？如何是善之根本？曰：诸贤！杀生是不善，不与而取是不善，邪淫是不善，妄语是不善，两舌是不善，粗恶语是不善，绮语是不善，悭贪是不善，嗔恚是不善，邪见是不善，此乃谓不善。诸贤！如何是不善之根本？曰：贪是不善之根本，嗔是不善之根本，痴是不善之根本，此谓不善之根本。

诸贤！如何是善？曰：回避杀生是善，回避不与取是善，回避邪淫是善，回避妄语是善，回避两舌是善，回避粗恶语是善，回避绮语是善，不悭贪是善，不嗔恚是善，正见是善，此乃谓善。诸贤！如何是善之根本？曰：不贪是善之根本，不嗔是善之根本，不痴是善之根本，此乃谓善之根本。

诸贤！圣弟子若知如是不善，知如是不善之根本，知如是善，知如是为善之根本者，彼普舍贪随眠¹，除嗔随眠，除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见，其见正直，对于法绝对持净信，则达此正法者也。”

2 “善哉！尊者！”彼等比丘信受尊者舍利弗之所说，随喜之，后更问曰：“尊者！圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否？”（舍利弗曰：）“然！有。诸贤！若圣弟子知食、知食之集、知食之灭、知至食灭之道。如是者，圣弟子具正见、其见正直，对于法绝对持净信，则达此正法。如何是食？如何是食之集？如何是食之灭？如何是至食灭之道？曰：

于食有四种，已生之有情令住之，将生之有情令扶助者也。其四种者：第一、或粗或细之搏食²，第二、触食，第三、意思食，第四、识食。依欲之集而有食之集。依欲之灭而有食之灭也。其八支圣道是至食灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。圣弟子如是知食、如是知食之集、如是知食之灭、如是知至食灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

3 “善哉！尊者！”彼等比丘信受尊者舍利弗之所说，随喜之，后更问曰：“尊者！圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否？”（舍利弗曰：）“然！有。诸贤！若圣弟子知苦、知苦之集、知苦之灭、知达苦灭之道，如是之圣弟子具正见、其见正直，对于法绝对持净信，则达此正法。诸贤！如何是苦？如何是苦之集？如何是苦之灭？如何是达苦灭之道？曰：生是苦、老是苦、病是苦、死是苦、愁、悲、苦、忧、恼亦苦，求不得是苦，约而言之，五种蕴是苦也，此谓苦。复次，如何是苦之集？曰：其渴爱也，彼更引导于存在，而伴喜贪，彼于此而为享乐者也。即欲爱之渴爱、有之渴爱、无有³之渴爱也，此谓苦之集。复次，如何是苦之灭？曰：彼之渴爱完全离灭、舍弃、除去、解脱、无执，此谓苦灭。如何是达苦灭之道？曰：其八支圣道是达苦灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤！圣弟子知如是苦、知如是苦之集、知如是苦之灭，知如是达苦灭之道，彼普舍贪随眠，除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

4 “善哉！尊者！”彼等比丘信受尊者舍利弗之所说，随喜之，后更发问曰：“尊者！圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否？”[舍利弗曰：]“然！有。诸贤！若圣弟子知老死、知老死之集、知老死之灭、知达老死灭之道，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法。诸贤！如何是老死？如何是老死之集？如何是老死之灭？如何是达老死灭之道？曰：于各各之有情界，各各有情之老衰、齿落、发白增、皮肤皱，即寿命日衰、诸根日坏，此谓老也。又，各各有情由各各有情界没去、坏灭、死、终，即诸蕴坏而舍弃形骸，此谓死也。如是此之老、如是此之死，此谓老死也。因生之集，而有老死集；因生之灭，而有老死灭。其八支圣道，即达老死灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤！圣弟子如是知老死、如是知老死之集、如是知老死之灭、如是知达老死灭之道。彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

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曰：于各各有情界，各各有情之生、出现，即诸蕴之现行、诸处之聚得，此谓生。因有之集，而有生之集；因有之灭，而有生之灭。其八支圣道，即可达生灭之道，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。圣弟子如是知生、如是知生之集、如是知生之灭、如是知达生灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也”

6 “善哉!尊者!”彼等比丘信受尊者舍利弗之所说，随喜之，后更发问曰：“尊者!圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否?”[舍利弗曰:]“然!有。诸贤!若圣弟子知有4、知有之集、知有之灭、知达有灭之道者，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法。如何是有?如何是有之集?如何是有之灭?如何是达有灭之道?曰：此等有3有，欲有、色有、无色有也。因取之集，而有有之集也。因取之灭，而有有之灭也。其八支圣道，是达有灭之道，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤!圣弟子如是知有、如是知有之集、如是知有之灭，如是知达有灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

7 “善哉!尊者!”彼等比丘信受尊者舍利弗之所说，随喜之，后更问曰：“尊者!圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否?”[舍利弗曰:]“然!有。诸贤!若圣弟子知取、知取之集、知取之灭、知达取灭之道，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法。如何是取?如何是取之集?如何是取之灭?如何是达取灭之道?曰：此等有4取，爱取、见取、戒禁取、我论取也。因渴爱之集，而有取之集；因渴爱之灭，而有取之灭。其八支圣道者，是达取灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤!圣弟子如是知取、如是知取之集、如是知取之灭、如是知达取灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

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9 “善哉!尊者!”彼等比丘信受尊者舍利弗之所说, 随喜之, 后更问曰:
“尊者! 圣弟子具正见、其见正直、对于法绝对持净信, 为达此正法, 更有其他法门否?” [舍利弗曰:] “然!有。诸贤!若圣弟子知受、知受之集、知受之灭、知达受灭之道者, 如是之圣弟子具正见、其见正直、对于法绝对持净信, 则达此正法。如何是受?如何是受之集?如何是受之灭?如何是达受灭之道?曰: 此等有六受聚: 眼触所生受、耳触所生受、鼻触所生受、舌触所生受、身触所生受、意触所生受。因触之集, 而有受之集。因触之灭, 而有受之灭。其八支圣道者, 可达受灭之道也, 即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤!圣弟子如是知受、如是知受之集、如是知受之灭、如是知达受灭之道, 彼普舍贪睡眠、除嗔睡眠、除去(予有)见之慢睡眠, 舍无明, 而令起明, 于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信, 则达此正法者也。”

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11 “善哉!尊者!”彼等比丘信受尊者舍利弗之所说, 随喜之, 后更问曰: “尊者! 圣弟子具正见、其见正直、对于法绝对持净信, 为达此正法, 更有其他法门否?” [舍利弗曰: “然!有。诸贤!若圣弟子知六处、知六处之集、知六处之灭、知达六处灭之道者, 如是之圣弟子具正见、其见正直、对于法绝对持净信, 则达此正法。如何是六处?如何是六处之集?如何是六处之灭?如何是达六处灭之道?曰: 此等有六处: 眼处、耳处、鼻处、舌处、身处、意处。因有名色之集, 而有六处之集; 因有名色之灭, 而有六处之灭。其八支圣道者, 是达六处灭之道也, 即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤!圣弟子如是知六处、如是知六处之集、如是知六处之灭, 如是知达六处灭之道, 彼普舍贪睡眠、除嗔睡眠、除去(予有)见之慢睡眠, 舍无明, 而令起明, 于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信, 则达此正法者也。”

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之名、此之色、谓之名色。因有识之集，而有名色之集，因有识之灭，而有名色之灭。其八支圣道者，是达名色灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤！圣弟子如是知名色、如是知名色之集、如是知名色之灭、如是知达名色灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

13 “善哉！尊者！”彼等比丘信受尊者舍利弗之所说，随喜之，后更问曰：“尊者！圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否？”[舍利弗曰：]“然！有。诸贤！若圣弟子知识、知识之集、知识之灭、知达识灭之道者，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法。如何是识？如何是识之集？如何是识之灭？如何是达识灭之道？诸贤！此等有六识聚：眼识、耳识、鼻识、舌识、身识、意识。因行之集，而有所集；因行之灭，而有所灭。其八支圣道者，是达识灭之道，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤！圣弟子如是知识、如是知识之集、如是知识之灭、如是知达识灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

14 “善哉！尊者！”彼等比丘信受舍利弗之所说，随喜之，后更问曰：“尊者！圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否？”[舍利弗曰：]“然！有。诸贤！若圣弟子知行、知行之集、知行之灭、知达行灭之道者，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法。诸贤！如何是行？如何是行之集？如何是行之灭？如何是达行灭之道？诸贤！此等有三行：身行、口行、意行也。因无明之集，而有所集；因无明之灭，而有所灭。其八支圣道者，是达行灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。圣弟子如是知行、如是知行之集、如是知行之灭、如是知达行灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

15 “善哉！尊者！”彼等比丘信受尊者舍利弗之所说，随喜之，后更问曰：“尊者！圣弟子具正见、其见正直、对于法绝对持净信，为达此正法，更有其他法门否？”[舍利弗曰：]“然！有。诸贤！若圣弟子知无明、知无明之集、知无明之灭、知达无明灭之道者，如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法。诸贤！如何是无明？如何是无明之集？如何是无明之灭？如何是达无明灭之道？诸贤！不知于苦、不知于苦之集、不知于苦之灭、不知于达苦灭之道，此谓无明。因漏之集，而有所集；因漏之灭，而有所灭。其八支圣道者，是达无明灭之道也，即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤！圣弟子如是知无明、如是知无明之集、如是知无明之灭、如是知达无明灭之道，彼普舍贪随眠、除嗔随眠、除去（予有）见之慢随眠，舍无明，而令起明，于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信，则达此正法者也。”

16 “善哉!尊者!”彼等比丘信受尊者舍利弗之所说, 随喜之, 后更问曰: “尊者! 圣弟子具正见、其见正直、对于法绝对持净信, 为达此正法, 更有其他法门否?” [舍利弗曰:] “然!有。诸贤!若圣弟子知漏、知漏之集、知漏之灭、知达漏灭之道者, 如是之圣弟子具正见、其见正直、对于法绝对持净信, 则达此正法。诸贤!如何是漏?如何是漏之集?如何是漏之灭?如何是达漏灭之道?诸贤!此等有三漏: 欲漏、有漏、无明漏也。因无明之集, 而有漏之集; 因无明之灭, 而有漏之灭。其八支圣道者, 是达漏灭之道, 即正见、正思惟、正语、正业、正命、正精进、正念、正定也。诸贤!圣弟子如是知漏、如是知漏之集、如是知漏之灭、如是知达漏灭之道, 彼普舍贪随眠、除嗔随眠、除去(予有)见之慢随眠, 舍无明, 令明起, 于现法为苦灭。如是之圣弟子具正见、其见正直、对于法绝对持净信, 则达此正法者也。”

尊者舍利弗如是说已, 彼等比丘欢喜信受尊者舍利弗之所说。

正见经表解: 法增比丘整理

次第	烦恼/苦	因	苦灭	苦灭之道
1	知不善 (akusala 十不善: 杀生、不与而取、邪淫、妄语、两舌、粗恶语、绮语、悭贪、嗔恚、邪见)	不善之根 (悭贪、嗔恚、邪见)	知善 (kusala 十善: 避杀生、避不与而取、避邪淫、避妄语、避两舌、避粗恶语、避绮语、不悭贪、不嗔恚、不邪见)	知善之根 (不悭贪、不嗔恚、正见)
2	知食 (ahara 粗细搏食、触食、意思食、识食)	知食之集 (欲集而有食集)	知食之灭 (欲灭而有食灭)	知至食灭之道 (八支圣道: 正见、正思惟、正语、正业、正命、正精进、正念、正定)
3	苦 (dukkha 生苦、老苦、病苦、死苦、愁、悲、苦、忧、恼苦, 求不得苦, 五种蕴苦)	苦之集 (欲渴爱、有渴爱、无有渴爱)	苦之灭 (渴爱完全离灭、舍弃、除去、解脱、无执)	苦灭之道 (八支圣道)
4	老死 (Jarā Marana 有情之老衰、齿落、发白增、皮肤皱, 即寿命日衰、诸根日坏, 此谓老。没去、坏灭、死、终, 即诸蕴坏而舍弃形骸, 此谓死。)	老死之集 (生集而有老死集)	老死之灭 (生灭而有老死灭)	达老死灭之道 (八支圣道)
5	生 (jati 有情之生、出现, 即诸蕴之现行、诸处之聚得, 此谓生)	生之集 (有之集而有生之集)	生之灭 (有之灭而有生之灭)	达生灭之道 (八支圣道)
6	有 (bhava 欲有、色有、无色有)	有之集 (取之集而有有之集)	有之灭 (取之灭而有有之灭)	达有灭之道 (八支圣道)
7	取 (upadana 四取: 爱取、见取、	取之集 (渴爱	取之灭 (渴爱	达取灭之道 (八

	戒禁取、我论取)	之集而有取之集)	之灭而有取之灭)	支圣道)
8	渴爱 (tanhā 六渴爱聚: 色渴爱、声渴爱、香渴爱、味渴爱、触渴爱、法渴爱)	渴爱之集 (受之集而有渴爱之集)	渴爱之灭 (受之灭而有渴爱之灭)	达渴爱灭之道 (八支圣道)
9	受 (vedanā 六受聚: 眼触生受、耳触生受、鼻触生受、舌触生受、身触生受、意触生受)	受之集 (触之集而有受之集)	受之灭 (触之灭而有受之灭)	达受灭之道 (八支圣道)
10	触 (phassa 六触聚: 眼触、耳触、鼻触、舌触、身触、意触)	触之集 (六处之集而有触之集)	触之灭 (六处之灭而有六触之灭)	达触灭之道 (八支圣道)
11	六处 (Salāyatana 有六处: 眼处、耳处、鼻处、舌处、身处、意处)	六处之集 (名色之集而有六处之集)	六处之灭 (名色之灭而有六处之灭)	达六处灭之道 (八支圣道)
12	名色 (nāmarupa 受、想、心、触、作意, 是谓名; 四大及四大所造色, 是谓色)	知名色之集 (识之集而有名色之集)	知名色之灭 (识之灭而有名色之灭)	知达名色灭之道 (八支圣道)
13	识 (viññāna 六识聚: 眼识、耳识、鼻识、舌识、身识、意识)	识之集 (行之集而有识之集)	识之灭 (行之灭而有识之灭)	达识灭之道 (八支圣道)
14	行 (sankhārā 有三行: 身行、口行、意行)	行之集 (无明之集而有行之集)	行之灭 (无明之灭而有行之灭)	达行灭之道 (八支圣道)
15	无明 (avijjā 不知于苦、不知于苦之集、不知于苦之灭、不知于达苦灭之道, 此谓无明)	无明之集 (漏之集而有无明之集)	无明之灭 (漏之灭而有无明之灭)	达无明灭之道 (八支圣道)
16	漏 (asava 有三漏: 欲漏、有漏、无明漏)	漏之集 (无明之集而有漏之集)	漏之灭 (无明之灭而有漏之灭)	达漏灭之道 (八支圣道)

1. 知不善 (akusala 十不善: 杀生、不与而取、邪淫、妄语、两舌、粗恶语、绮语、悭贪、嗔恚、邪见)、不善之根 (悭贪、嗔恚、邪见);

知善 (kusala 十善: 避杀生、避不与而取、避邪淫、避妄语、避两舌、避粗恶语、避绮语、不悭贪、不嗔恚、不邪见)、知善之根 (不悭贪、不嗔恚、正见)。

2. 知食 (ahara 粗细搏食、触食、意思食、识食)、知食之集 (欲集而有食集)、知食之灭 (欲灭而有食灭)、知至食灭之道 (八支圣道)。

3. 苦 (dukkha 生苦、老苦、病苦、死苦、愁、悲、苦、忧、恼苦, 求不得苦, 五种蕴苦)、苦之集 (欲渴爱、有渴爱、无有渴爱)、苦之灭 (渴爱完全离灭、舍弃、除去、解脱、无执)、苦灭之道 (八支圣道)。

4. 老死 (Jarā Marana 有情之老衰、齿落、发白增、皮肤皱, 即寿命日衰、诸根日坏, 此谓老。没去、坏灭、死、终, 即诸蕴坏而舍弃形骸, 此谓死。)、老死之集 (生集而有老死集)、老死之灭 (生灭而有老死灭)、达老死灭之道 (八支圣道)。

5. 生 (jati 有情之生、出现, 即诸蕴之现行、诸处之聚得, 此谓生)、生之集 (有之集而有生之集)、生之灭 (有之灭而有生之灭)、达生灭之道 (八支圣道)。

6. 有 (bhava 欲有、色有、无色有)、有之集 (取之集而有有之集)、有之灭 (取之灭而有有之灭)、达有灭之道 (八支圣道)。

7. 取 (upadana 四取: 爱取、见取、戒禁取、我论取)、取之集 (渴爱之集而有取之集)、取之灭 (渴爱之灭而有取之灭)、达取灭之道 (八支圣道)。
8. 渴爱 (tanhā 六渴爱聚: 色渴爱、声渴爱、香渴爱、味渴爱、触渴爱、法渴爱)、渴爱之集 (受之集而有渴爱之集)、渴爱之灭 (受之灭而有渴爱之灭)、达渴爱灭之道 (八支圣道)。
9. 受 (vedanā 六受聚: 眼触生受、耳触生受、鼻触生受、舌触生受、身触生受、意触生受)、受之集 (触之集而有受之集)、受之灭 (触之灭而有受之灭)、达受灭之道 (八支圣道)。
10. 触 (phassa 六触聚: 眼触、耳触、鼻触、舌触、身触、意触)、触之集 (六处之集而有触之集)、触之灭 (六处之灭而有六触之灭)、达触灭之道 (八支圣道)。
11. 六处 (Salāyatana 有六处: 眼处、耳处、鼻处、舌处、身处、意处)、六处之集 (名色之集而有六处之集)、六处之灭 (名色之灭而有六处之灭)、达六处灭之道 (八支圣道)。
12. 名色 (nāmarūpa 受、想、心、触、作意, 是谓名; 四大及四大所造色, 是谓色)、知名色之集 (识之集而有名色之集)、知名色之灭 (识之灭而有名色之灭)、知达名色灭之道 (八支圣道)。
13. 识 (viññāna 六识聚: 眼识、耳识、鼻识、舌识、身识、意识)、识之集 (行之集而有识之集)、识之灭 (行之灭而有识之灭)、达识灭之道 (八支圣道)。
14. 行 (sankhārā 有三行: 身行、口行、意行)、行之集 (无明之集而有行之集)、行之灭 (无明之灭而有行之灭)、达行灭之道 (八支圣道)。
15. 无明 (avijjā 不知于苦、不知于苦之集、不知于苦之灭、不知于达苦灭之道, 此谓无明)、无明之集 (漏之集而有无明之集)、无明之灭 (漏之灭而有无明之灭)、达无明灭之道 (八支圣道)。
16. 漏 (asava 有三漏: 欲漏、有漏、无明漏)、漏之集 (无明之集而有漏之集)、漏之灭 (无明之灭而有漏之灭)、达漏灭之道 (八支圣道)。

北传后半, 增阿四六、五(大正藏二、七九七页。)本经是关于得正见、达正法之方法, 诸比丘问, 舍利弗答, 其次以详说诸部门。一、知不善和不善之根本、善和善的根。二、知食和其集、灭、道。三、知苦和其集、灭、道。四、一一五、对老死以下、生、有、取、欲、受、触、六处、名色、识、行、无明之一一, 知自己和其集、灭、道。一六、知漏和其集、灭、道。

注释:

- 1 随眠(anusaya)烦恼随逐于众生, 眠伏状态而得名, 让语亦如字之义, 即符随于先天的烦恼。
- 2 搏食(kabalinkara-ahara)又写为揣食, 虽为普通之食物, 此食时, 因印度人以手捉食故而谓搏食。
- 3 无有之渴爱(Vibhava-tanha)虽可译为无有欲, 此立于死后无存在之断见, 故于现世尽量享受乐之欲, 即立于断见之立场, 为现世之享乐主义。此语至少有渴爱, 即根本欲以上, 如右之解释以外, 亦有不少解释, 今暂依南传之注释。

4 有 (bhava) 存在，不觉凡夫乃存在之意，此语在很多地方虽译为“存在”，为特别之片语，唯有古来译例时，译为“有”。

Sammaditthi Sutta (MN 9)

The Discourse on Right View

Translated from the Pali by Ñānamoli Thera
edited and revised by Bhikkhu Bodhi.

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the Venerable Sariputta addressed the bhikkhus thus: "Friends, bhikkhus." -- "Friend," they replied. The Venerable Sariputta said this:

2. "'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?"

"Indeed, friend, we would come from far away to learn from the Venerable Sariputta the meaning of this statement. It would be good if the Venerable Sariputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then, friends, listen and attend closely to what I shall say."

"Yes, friend," the bhikkhus replied. The Venerable Sariputta said this:

(The Wholesome and the Unwholesome)

3. "When, friends, a noble disciple understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

4. "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is 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 gossip is wholesome; non-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. "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.

8. "When a noble disciple has thus understood the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

(Nutriment)

9. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

10. "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... and has arrived at this true Dhamma.

11. "And 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 these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are physical food as nutriment, gross or subtle; contact as the second; mental volition 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.

12. "When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to

aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

(The Four Noble Truths)

13. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

15. "And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. "And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being and craving for non-being. This is called the origin of suffering.

17. "And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go and rejecting of that same craving. This is called the cessation of suffering.

18. "And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view... right concentration. This is called the way leading to the cessation of suffering.

19. "When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Aging and Death)

20. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be

another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

22. "And what is aging and death, what is the origin of aging and death, what is the cessation of aging and death, what is the way leading to the cessation of aging and death? The aging of beings in the various orders of beings, their old age, brokenness of teeth, grayness of hair, wrinkling of skin, decline of life, weakness of faculties -- this is called aging. 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 aging and this death are what is called aging and death. With the arising of birth there is the arising of aging and death. With the cessation of birth there is the cessation of aging and death. The way leading to the cessation of aging and death is just this Noble Eightfold Path; that is, right view... right concentration.

23. "When a noble disciple has thus understood aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Birth)

24. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

25. "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.

26. "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 into the various orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact -- this is called birth. With the arising of being 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.

27. "When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Being)

28. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being and immaterial being. With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view... right concentration.

31. "When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Clinging)

32. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

34. "And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rituals and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the cessation of clinging is just this Noble Eightfold Path; that is, right view... right concentration.

35. "When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging... he here and

now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Craving)

36. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

38. "And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view... right concentration.

39. "When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Feeling)

40. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

42. "And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: 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 cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view... right concentration.

43. "When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Contact)

44. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

46. "And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the sixfold base there is the arising of contact. With the cessation of the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view... right concentration.

47. "When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(The Sixfold Base)

48. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

49. "When, friends, a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, he is one of right view... and has arrived at this true Dhamma.

50. "And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base. With the arising of mentality-materiality there is the arising of the sixfold base. With the cessation of mentality-materiality there is the

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

51. "When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Mentality-Materiality)

52. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

54. "And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact and attention -- these are called mentality. The four great elements and the material form derived from the four great elements -- these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view... right concentration.

55. "When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Consciousness)

56. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question:

"But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

58. "And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: 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 cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view... right concentration.

59. "When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Formations)

60. Saying, "Good friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

62. "And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are 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 cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view... right concentration.

63. "When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Ignorance)

64. Saying, "Good friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

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

66. "And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering -- this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view... right concentration.

67. "When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Taints)

68. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma?" -- "There might be, friends.

69. "When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

70. "And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints 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.

71. "When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

That is what the Venerable Sariputta said. The bhikkhus were satisfied and delighted in the Venerable Sariputta's words.

法增比丘二零零八年六月整理，澳洲布里斯本缅甸祇园佛寺

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dhammavaro@hotmail.com

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