

MN 9: Sammādiṭṭhi Sutta

Right Perspective

Translated by Suddhāso Bhikkhu

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti, in Jeta's Grove, at Anāthapiṇḍika's Park. There Venerable Sāriputta addressed the monks: "Venerable monks!" "Venerable," those monks replied to Venerable Sāriputta. Venerable Sāriputta said this:

"Venerables, it is said, 'Right perspective, right perspective.' Venerables, how does a noble disciple have right perspective, [how is] his perspective upright,¹ [how is] he possessed of certainty and confidence in the Dhamma, [how is] he one who has arrived at this true Dhamma?"

"Venerable, we might come from far away to learn the meaning of this statement in the presence of Venerable Sāriputta. It would be excellent if Venerable Sāriputta would make evident the meaning of this statement. After hearing it from Venerable Sāriputta, the monks will remember it." "Therefore, Venerables, listen and carefully pay attention. I will speak." "Yes, Venerable," those monks replied to Venerable Sāriputta. Venerable Sāriputta said this:

"Venerables, when a noble disciple understands the unwholesome, understands the root of the unwholesome, understands the wholesome, understands the root of the wholesome - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is the unwholesome? What is the root of the unwholesome? What is the wholesome? What is the root of the wholesome?"

"Venerables, killing living beings is unwholesome. Theft is unwholesome. Sexual misconduct is unwholesome. False speech is unwholesome. Malicious speech is unwholesome. Harsh speech is unwholesome. Frivolous prattle is unwholesome. Covetousness is unwholesome. Ill will is unwholesome. Wrong perspective is unwholesome. Venerables, this is called 'the unwholesome.' And, Venerables, what is the root of the unwholesome? Greed is a root of the unwholesome, hatred is a root of the unwholesome, delusion is a root of the unwholesome - Venerables, this is called 'the root of the unwholesome.'

"And, Venerables, what is the wholesome? Abstinence from killing living beings is wholesome. Abstinence from theft is wholesome. Abstinence from sexual misconduct is wholesome. Abstinence from false speech is wholesome. Abstinence from malicious speech is wholesome. Abstinence from harsh speech is wholesome. Abstinence from frivolous prattle is wholesome. Non-covetousness is wholesome. Non-ill will is wholesome. Right perspective is wholesome. Venerables, this is called 'the wholesome.' And, Venerables, what is the root of the wholesome? Non-greed is a root of the

1 *Uju-gata*. Lit. "gone straight."

wholesome, non-hatred is a root of the wholesome, non-delusion is a root of the wholesome - Venerables, this is called 'the root of the wholesome.'

“Venerables, when a noble disciple understands the unwholesome in this way, understands the root of the unwholesome in this way, understands the wholesome in this way, and understands the root of the wholesome in this way, then having completely abandoned the subconscious tendency towards passion, having removed the subconscious tendency towards aversion, having destroyed the subconscious tendency towards the conceit 'I exist,' having abandoned ignorance, having given rise to gnosis,² he has made an immediately visible end of dissatisfaction³ - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands nutriment,⁴ understands the origin of nutriment, understands the cessation of nutriment, and understands the practice which leads to the cessation of nutriment - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is nutriment? What is the origin of nutriment? What is the cessation of nutriment? What is the practice which leads to the cessation of nutriment? Venerables, there are these four nutriments for beings who have come to be, or for assisting those who seek existence. What four? Physical food, whether coarse or subtle; sense-contact is the second; mental volition is the third; and consciousness is the fourth. From the arising of craving there is the arising of nutriment; from the cessation of craving there is the cessation of nutriment. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of nutriment - namely, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands nutriment in this way, understands the origin of nutriment in this way, understands the cessation of nutriment in this way, [and] understands the practice which leads to the cessation of nutriment in this way, then having completely abandoned the subconscious tendency towards passion... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

2 *Vijjā*. The opposite of *avijjā* (ignorance).

3 *Dukkha*. This includes the entire range of negative experiences, from a slight sense of discomfort to utter torment.

4 *Āhāra*. Lit. “intake.”

“There can be, Venerables. Venerables, when a noble disciple understands dissatisfaction, understands the origin of dissatisfaction, understands the cessation of dissatisfaction, [and] understands the practice which leads to the cessation of dissatisfaction – this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is dissatisfaction? What is the origin of dissatisfaction? What is the cessation of dissatisfaction? What is the practice which leads to the cessation of dissatisfaction?”

“Birth is dissatisfaction, aging is dissatisfaction, dieing is dissatisfaction; sorrow, lamentation, pain, depression, and anguish are dissatisfaction; not getting what one wants is dissatisfaction; briefly, the five aggregates when affected by clinging are dissatisfaction. Venerables, this is called 'dissatisfaction.'

“And, Venerables, what is the origin of dissatisfaction? That craving which is productive of further existence, is accompanied by delight and passion, [and] seeks delight in various ways⁵ – that is, craving for sensuality, craving for existence, and craving for avoiding existence.⁶ Venerables, this is called 'the origin of dissatisfaction.'

“And, Venerables, what is the cessation of dissatisfaction? The remainderless fading away, cessation, giving up, relinquishment, and release of that craving, without any further attachment to it. Venerables, this is called 'the cessation of dissatisfaction.'

“And, Venerables, what is the practice which leads to the cessation of dissatisfaction? It is just this Noble Eightfold Path – that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration. Venerables, this is called 'the practice which leads to the cessation of dissatisfaction.'

“Venerables, when a noble disciple understands dissatisfaction in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands aging and dieing, understands the origin of aging and dieing, understands the cessation of aging and dieing, [and] understands the practice which leads to the cessation of aging and dieing – this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is aging and dieing? What is the origin of aging and dieing? What is the cessation of aging and dieing? What is the practice which leads to the cessation of aging and dieing?”

5 *Tatra-tatra-abhinandinī*. Lit. “here and there delighting.”

6 *Vibhava-taṇhā*. Often translated “craving for non-existence,” this may more accurately refer to the desire to avoid *particular* kinds of existence, rather than existence as a whole.

“The aging, decrepitude, broken teeth, gray hair, and wrinkled skin of those beings amidst a group of beings; the dwindling of vitality; the weakening of one's faculties - Venerables, this is called 'aging.' And, Venerables, what is dieing? The falling, shifting away, dissolution, disappearance, mortality, and dieing of those beings from a group of beings; the completion of the [life]time; the dissolution of the aggregates; the laying-down of the body; the severance of the life-faculty - Venerables, this is called 'dieing.' Thus, that is aging and that is dieing - Venerables, this is called 'aging and dieing.' From the arising of birth, there is the arising of aging and dieing; from the cessation of birth, there is the cessation of aging and dieing. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of aging and dieing; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands aging and dieing in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands birth, understands the origin of birth, understands the cessation of birth, [and] understands the practice which leads to the cessation of birth - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is birth? What is the origin of birth? What is the cessation of birth? What is the practice which leads to the cessation of birth?”

“The birth, appearance, descent, or production of those beings amidst a group of beings; the manifestation of the aggregates; the acquisition of the sense-bases - Venerables, this is called 'birth.' From the arising of existence, there is the arising of birth; from the cessation of existence, there is the cessation of birth. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of birth; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands birth in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands existence, understands the origin of existence, understands the cessation of existence, [and]

understands the practice which leads to the cessation of existence – this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is existence? What is the origin of existence? What is the cessation of existence? What is the practice which leads to the cessation of existence?

“Venerables, these are the three kinds of existence: sensual existence, material existence, and immaterial existence. From the arising of attachment, there is the arising of existence; from the cessation of attachment, there is the cessation of existence. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of existence; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands existence in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands attachment, understands the origin of attachment, understands the cessation of attachment, [and] understands the practice which leads to the cessation of attachment – this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is attachment? What is the origin of attachment? What is the cessation of attachment? What is the practice which leads to the cessation of attachment?”

“Venerables, these are the four kinds of attachment: attachment to sensuality, attachment to perspectives, attachment to habitual practices, [and] attachment to the idea of a soul. From the arising of craving, there is the arising of attachment; from the cessation of craving, there is the cessation of attachment. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of attachment; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands attachment in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands craving, understands the origin of craving, understands the cessation of craving, [and] understands the practice which leads to the cessation of craving - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is craving? What is the origin of craving? What is the cessation of craving? What is the practice which leads to the cessation of craving?”

“Venerables, these are the six categories of craving: craving for visible objects, craving for sounds, craving for fragrances, craving for flavors, craving for tangible objects, [and] craving for mental phenomena. From the arising of feeling there is the arising of craving; from the cessation of feeling, there is the cessation of craving. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of attachment; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands craving in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands feeling, understands the origin of feeling, understands the cessation of feeling, [and] understands the practice which leads to the cessation of feeling - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is feeling? What is the origin of feeling? What is the cessation of feeling? What is the practice which leads to the cessation of feeling?”

“Venerables, these are the six categories of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, [and] feeling born from mind-contact. From the arising of sense-contact, there is the arising of feeling; from the cessation of sense-contact, there is the cessation of feeling. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of feeling; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands feeling in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands sense-contact, understands the origin of sense-contact, understands the cessation of sense-contact, [and] understands the practice which leads to the cessation of sense-contact - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is sense-contact? What is the origin of sense-contact? What is the cessation of sense-contact? What is the practice which leads to the cessation of sense-contact?”

“Venerables, these are the six categories of sense-contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, [and] mind-contact. From the arising of the sixfold sense-base, there is the arising of sense-contact; from the cessation of the sixfold sense-base, there is the cessation of sense-contact. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of sense-contact; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands sense-contact in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands the sixfold sense-base, understands the origin of sense-contact, understands the cessation of the sixfold sense-base, [and] understands the practice which leads to the cessation of the sixfold sense-base - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is the sixfold sense-base? What is the origin of the sixfold sense-base? What is the cessation of the sixfold sense-base? What is the practice which leads to the cessation of the sixfold sense-base?”

“Venerables, these are the six sense-bases: the eye sense-base, the ear sense-base, the nose sense-base, the tongue sense-base, the body sense-base, [and] the mind sense-base. From the arising of mind and body, there is the arising of the sixfold sense-base; from the cessation of mind and body, there is the cessation of the sixfold sense-base. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of the sixfold sense-base; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands the sixfold sense-base in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another

way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands mind and body, understands the origin of mind and body, understands the cessation of mind and body, [and] understands the practice which leads to the cessation of mind and body - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is mind and body? What is the origin of mind and body? What is the cessation of mind and body? What is the practice which leads to the cessation of mind and body?”

“Feeling, identification, volition, sense-contact, [and] attention - Venerables, this is called 'mind.' The four great elements,⁷ and the physical form which is composed of the four great elements - Venerables, this is called 'body.' Thus, this is 'body' and this is 'mind' - Venerables, this is called 'body and mind.' From the arising of consciousness, there is the arising of mind and body; from the cessation of consciousness, there is the cessation of mind and body. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of mind and body; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands mind and body in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands consciousness, understands the origin of consciousness, understands the cessation of consciousness, [and] understands the practice which leads to the cessation of consciousness - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is consciousness? What is the origin of consciousness? What is the cessation of consciousness? What is the practice which leads to the cessation of consciousness?”

“Venerables, these are the six categories of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, [and] mind-consciousness. From the arising of formations, there is the arising of consciousness; from the cessation of formations, there is the cessation of consciousness. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of consciousness; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

7 Solidity, fluidity, heat, and motion.

“Venerables, when a noble disciple understands consciousness in this way.. he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands formations, understands the origin of formations, understands the cessation of formations, [and] understands the practice which leads to the cessation of formations – this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what are formations? What is the origin of formations? What is the cessation of formations? What is the practice which leads to the cessation of formations?”

“Venerables, these are the three kinds of formations: bodily formation, verbal formation, [and] mental formation. From the arising of ignorance, there is the arising of formations; from the cessation of ignorance, there is the cessation of formations. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of formations; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands consciousness in this way.. he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands ignorance, understands the origin of ignorance, understands the cessation of ignorance, [and] understands the practice which leads to the cessation of ignorance – this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what is ignorance? What is the origin of ignorance? What is the cessation of ignorance? What is the practice which leads to the cessation of ignorance?”

“Venerables, when there is no knowledge of dissatisfaction, no knowledge of the origin of dissatisfaction, no knowledge of the cessation of dissatisfaction, no knowledge of the practice which leads to the cessation of dissatisfaction – Venerables, this is called 'ignorance.' From the arising of the taints,⁸ there is the arising of ignorance; from the cessation of the taints, there is the cessation of ignorance. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of ignorance; that is, right

8 *Āsava*.

perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands ignorance in this way... he is one who has arrived at this true Dhamma.”

“Excellent, Venerable!” After delighting and rejoicing in Venerable Sāriputta's speech, they asked Venerable Sāriputta a further question: “But, Venerable, can there be another way that a noble disciple has right perspective, has upright perspective, is possessed of certainty and confidence in the Dhamma, and has arrived at this true Dhamma?”

“There can be, Venerables. Venerables, when a noble disciple understands the taints, understands the origin of the taints, understands the cessation of the taints, [and] understands the practice which leads to the cessation of the taints - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma. But, Venerables, what are the taints? What is the origin of the taints? What is the cessation of the taints? What is the practice which leads to the cessation of the taints?”

“Venerables, these are the three kinds of taints: the taint of sensuality, the taint of existence, and the taint of ignorance. From the arising of ignorance, there is the arising of the taints; from the cessation of ignorance, there is the cessation of the taints. And it is just this Noble Eightfold Path that is the practice which leads to the cessation of the taints; that is, right perspective, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

“Venerables, when a noble disciple understands the taints in this way, understands the origin of the taints in this way, understands the cessation of the taints in this way, [and] understands the practice which leads to the cessation of the taints in this way, then having completely abandoned the subconscious tendency towards passion, having removed the subconscious tendency towards aversion, having destroyed the subconscious tendency towards the conceit 'I exist,' having abandoned ignorance, having given rise to gnosis, he has made an immediately visible end of dissatisfaction - this, Venerables, is how a noble disciple has right perspective, [how] his perspective is upright, [how] he is possessed of certainty and confidence in the Dhamma, [how] he is one who has arrived at this true Dhamma.”

This is what Venerable Sāriputta said. Satisfied, those monks delighted in Venerable Sāriputta's speech.