

NAMO BUDDHAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

Noble Eightfold Path (middle path)

- 01. Right View.
- 02. Right Intentions.

SN:45:5 For what purpose

At Savatthī. Then a number of bhikkhus approached the Blessed One.... Sitting to one side, those bhikkhus said to the Blessed One:

"Here, venerable sir, wanderers of other sects ask us: 'For what purpose, friends, is the holy life lived under the ascetic Gotama?' When we are asked thus, venerable sir, we answer those wanderers thus: 'It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.' We hope, venerable sir, that when we answer thus we state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; *sn.v.7* that we explain in accordance with the Dhamma, and that no reasonable consequence of our assertion gives ground for criticism."

"Surely, bhikkhus, when you answer thus you state what has been said by me and do not misrepresent me with what is contrary to fact; you explain in accordance with the Dhamma, and no reasonable consequence of your assertion gives ground for criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under me.

"If, bhikkhus, wanderers of other sects ask you: 'But, friends, is there a path, is there a way for the full understanding of this suffering?'—being asked thus, you should answer them thus: 'There is a path, friends, there is a way for the full understanding of this suffering.'

"And what, bhikkhus, is that path, what is that way for the full understanding of this suffering? It is this Noble Eightfold Path; that is, right view ... right concentration. This is the path, this is the way for the full understanding of this suffering.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way."

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Mahachaththarisaka Sutta – The Grate Forty (MN-117)

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

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

"And what, bhikkhus, is right intention? Right intention, I say, is twofold: there is right intention that is affected by taints, partaking of merit, ripening in the acquisitions, and there is right intention that is noble, taintless, supramundane, a factor of the path.

"And what, bhikkhus, is right intention that is affected by taints, partaking of merit, ripening in the acquisitions? The intention of renunciation, the intention of non-ill will, and the intention of non-cruelty: this is right intention that is affected by taints...ripening in the acquisitions.

"And what, bhikkhus, is right intention that is noble, taintless, supramundane, a factor of the path? The thinking, thought, intention, mental absorption, mental fixity, directing of mind, verbal formation in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right intention that is noble...a factor of the path.

"One makes an effort to abandon wrong intention and to enter upon right intention: this is one's right effort. Mindfully one abandons wrong intention, mindfully one enters upon and abides in right intention: this is one's right mindfulness. Thus these three states run and circle around right intention, that is, right view, right effort, and right mindfulness.....

Sadu !... Sadu !!... Sadu !!!....

(Translated from the Pali by Bhikkhu Bodhi / Wisdom Publications)