

Noble Eightfold Path

In

Early Buddhism

What does right  
view/wrong view  
mean to you?

## Alternative definition of right view

“They have no perplexity or doubt that what arises is only suffering arising, what ends is only suffering ending.

Their knowledge about this is independent of others.

It is in this way that there is right view.” (SN12.15)

**WELCOME TO  
THE WRONG  
VIEW**

## Example of wrong view

'When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture ... when one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another's spouse, utters falsehood—no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating ... torturing ... because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by self-control, by speaking truth, there is no merit and no outcome of merit.' (DN 2)

## Example of wrong view

There is no cause or condition for the corruption of sentient beings. ... There's no cause or condition for the purification of sentient beings. ... One does not act of one's own will, one does not act of another's will ... All sentient beings, all living creatures lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth. (DN 2)

## Example of wrong view

“There are ascetics and brahmins who hold such doctrines and views as these:

(1) ‘Whatever this person experiences—pleasure, pain, or neither—all that is caused by what was done in the past.’

(2) ‘Whatever this person experiences—whether pleasure, pain, or neither—all that is caused by God’s creative activity.’

(3) ‘Whatever this person experiences—whether pleasure, pain, or neither—all that occurs without a cause or condition.’ (AN 3.61)

## Example of wrong view

There are some ascetics and brahmins who speculate about the past:

The self and the world are eternal. (MN 102)

# How much right view do you have?

Gradual arising of right view

Correlation with meditation  
and other qualities

Ordinary and noble right view

Do you have noble right view?

The noble person understands,  
'When I develop, cultivate, and  
make much of this view, I  
personally gain serenity and  
quenching.' (MN 48)

Do you have noble right view?

The noble person understands,  
'There are no ascetics or  
brahmins outside who have the  
same kind of view that I have.'  
(MN 48)

Do you have noble right view?

This is the nature of a person accomplished in view.

Though they may fall into a kind of offence for which there is rehabilitation, they quickly reveal it to a sensible spiritual companion. (MN 48)

Do you have noble right view?

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Buddha are being taught, they pay heed, pay attention, engage wholeheartedly, and lend an ear. (MN 48)

Do you have noble right view?

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Buddha are being taught, they find joy in the meaning and the teaching, and find joy connected with the teaching. (MN 48)

## Attitude to views

- (1) One holds right view oneself,
- (2) Encourages others in right view,  
and
- (3) Approves of right view. (AN 3.182)

## Attitude to views

Others may adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; but we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily'. (MN 8)