

Noble Eightfold Path

In

Early Buddhism

Obstacles to right view

“Mendicants, there are these four distortions of perception (*saññāvipallāso*), mind (*cittavipallāso*), and view (*diṭṭhivipallāso*):

- (1) Taking impermanence as permanence.
- (2) Taking suffering as happiness.
- (3) Taking not-self as self.
- (4) Taking ugliness as beauty. (AN 4.49)

Obstacles to right view

- There is no pure “raw” perception.
- Your thoughts obscure your world view.
- You can only have pure perception after *jhāna*.

Virtual N8P



Obstacles to right view

Nīvaraṇa

An obstacle, hindrance:
sensuality, ill-will, tiredness and
dulness, restlessness and worry,
doubt.

Upakkilesa

Anything that spoils or obstructs,
a minor stain, impurity, defilement.

Obstacles to right view

Āsava

That which flows (out or on to), outflow & influx, influence: the the root defilements, which are *kāma*, *bhava*, *avijjā*, which are the fundamental obstacles to the realization of the truth.

The arising of right view

“Friend, there are two conditions for the arising of right view:

(1) The words of another (*parato ghosa*), and

(2) Wise attention (*yoniso manasikāra*).” (MN 43)

The arising of right view

“Good friends (*kalyānamitta*), good companions, and good associates are the whole of the spiritual life.

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.” (SN 45.2)

The arising of right view

There is one person who arises in the world for the ruin, harm, and suffering of many people. It is one with wrong view, incorrect perspective. He draws many people away from the good Dhamma and establishes them in a bad Dhamma.

There is one person who arises in the world for the good, welfare, and happiness of many people. It is one who has right view, correct perspective. He draws many people away from a bad Dhamma and establishes them in the good Dhamma.

(AN 1.316+317)

The arising of right view

“I do not see even a single thing because of which unarisen right view arises and arisen right view increases so much as careful attention (*yoniso manasikāra*).”
(AN 1.311)

Arising of wrong/right view

“When does such a view as this arise:
‘That which is the self is the world;
having passed away, that I shall be—
permanent, stable, eternal, not subject
to change’?”

... by grasping form ... by grasping
feeling ... by grasping perception ...
by grasping the will ... by grasping
consciousness” (SN 22.152)