

0.0.1 Analysis

0. At Savatthi:

1. “The noble eightfold path, O bhikkhus, I will expound and I will analyze for you. Listen to that and do mind it well, I will speak.” “Yes Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this: “And what, O bhikkhus, is the noble eightfold path? That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

2. And what, O bhikkhus, is right view? O bhikkhus, it is the knowledge in suffering, the knowledge in the arising of suffering, the knowledge in the cessation of suffering,

0.0.1 vibhaṅgasuttaṃ

sāvatthiyaṃ:

ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ desessāmi vibhajissāmi taṃ suṇātha sādhu kaṃ manasi karotha bhāsissāmīti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum, bhagavā etadavoca: katamo ca bhikkhave, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

katamā ca bhikkhave, sammādiṭṭhi? yaṃ kho bhikkhave, dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodha-gāminiyaṃ paṭipadāya

the knowledge in the means for progress leading to the cessation of suffering. This, O bhikkhus, is called right view.

3. And what, O bhikkhus, is right thought? It is, O bhikkhus, thought of renunciation, thought of non-ill-will, thought of non-harming. This, O bhikkhus, is called right thought.

4. And what, O bhikkhus, is right speech? It is, O bhikkhus, abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from senseless prattle. This, O bhikkhus, is called right speech.

5. And what, O bhikkhus, is right action? It is, O bhikkhus, abstinence from killing living beings, abstinence

ñāṇaṃ, ayaṃ vuccati bhikkhave, sammādiṭṭhi.

katamo ca bhikkhave, sammāsaṅkappo: yo kho bhikkhave, nekkhammasaṅkappo avyāpādasamkappo, avihimsāsaṅkappo, ayaṃ vuccati bhikkhave, sammāsaṅkappo.

katamā ca bhikkhave, sammāvācā: yā kho bhikkhave, musāvādā veramaṇī piṣuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī ayaṃ vuccati bhikkhave, sammāvācā.

katamo ca bhikkhave, sammākammanto: yā kho bhikkhave, paṇā-

from taking what is not given, abstinence from non-celibacy. This, O bhikkhus, is called right action.

6. And what, O bhikkhus, is right livelihood? Here, O bhikkhus, a noble disciple, having abandoned wrong means of livelihood, makes his living by right livelihood. This, O bhikkhus, is called right livelihood.

7. And what, O bhikkhus, is right effort? Here, O bhikkhus, for the non-arising of unarisen evil, unwholesome dhammas, a bhikkhu causes desire to be born, endeavors, initiates effort, asserts the mind and strives. For the abandoning of arisen evil, unwholesome dhammas, he causes desire to be born, endeavors, initiates effort, asserts the mind and strives.

tipātā veramaṇī adin-
nādānā veramaṇī abra-
hmacariyā veramaṇī,
ayaṃ vuccati bhik-
khave, sammākam-
manto.

katamo ca bhikkhave,
sammāājīvo: idha bhik-
khave, ariyasāvako
micchāājīvaṃ pahāya
sammāājīvena jīvaṃ
kappeti, ayaṃ vuccati
bhikkhave, sammā-
ājīvo.

katamo ca bhikkhave,
sammāvāyāmo: idha
bhikkhave, bhikkhu
anuppannānaṃ pāpa-
kānaṃ akusalānaṃ
dhammānaṃ anup-
pādāya chandaṃ ja-
neti vāyamati viriyaṃ
ārabhati cittaṃ pag-
gaṇhāti padahati. up-
pannānaṃ pāpakānaṃ
akusalānaṃ dhammā-
naṃ pahānāya chan-
daṃ janeti vāyamati vi-

For the arising of unarisen wholesome dhammas, he causes desire to be born, endeavors, initiates effort, asserts the mind and strives. For the persistence, non confusion, increasing, full development, maturation and completion of arisen wholesome dhammas, he causes desire to be born, endeavors, initiates effort, asserts the mind and strives. This, O bhikkhus, is called right effort.

8. And what, O bhikkhus, is right mindfulness? Here, O bhikkhus, having put away worldly covetousness and longing, a bhikkhu abides in the body perceiving in accordance with the body, as an ardent, clearly comprehending and mindful one. Having put away worldly covetous-

riyaṃ ārabhati cittaṃ paggaṇhāti padahati. anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. uppannānaṃ kusālānaṃ dhammānaṃ tītiyā asammōsāya bhīyayobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccati bhikkhave, sammāvāyāmo.

katamā ca bhikkhave, sammāsatī: idha bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedānāsu vedanānupassī viharati ātāpī sampajāno

ness and longing, he abides in feelings perceiving in accordance with feelings, as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with states of mind, as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with dhammas, as an ardent, clearly comprehending and mindful one. This, O bhikkhus, is called right mindfulness.

9. And what, O bhikkhus, is right samadhi? Here, O bhikkhus, quite secluded from sense-desires, secluded from unwholesome dhammas, a bhikkhu enters upon and abides in the rapture and pleasure born of seclusion,

satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. ayaṃ vuccati bhikkhave, sammā sati.

katamo ca bhikkhave, sammāsamādhi: idha bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

connected with thinking and pondering, the first jhana. From the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, a bhikkhu enters upon and abides in the rapture and pleasure born of samadhi, the second jhana. With detachment from rapture, a bhikkhu dwelling mindful and clearly comprehending, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure,” he enters upon and abides in the third jhana. From the abandoning of [physical] pleasure and pain, from the disappearance of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without

vitakkavicārānaṃ vūpasamā ajjhataṃ sam-
pasādanaṃ cetaso eko-
dibhāvaṃ avitakkaṃ
avicāraṃ samādhijaṃ
pītisukhaṃ dutiyaṃ
jhānaṃ upasampajja
viharati. pītiyā ca vi-
rāgā upekkhako ca vi-
harati sato ca sampa-
jāno sukhañca kāyena
paṭisaṃvedeti yantaṃ
ariyā ācikkhanti upek-
khako satimā sukhavi-
hārīti tatiyaṃ jhānaṃ
upasampajja viharati.
sukhassa ca pahānā
dukkhassa ca pahānā
pubbeva somanassa-
domanassānaṃ attha-
gamā adukkhaṃ asu-
khaṃ upekkhāsatipā-
risuddhiṃ catutthaṃ
jhānaṃ upasampajja
viharati. ayaṃ vuccati
bhikkhave, sammāsa-
mādhīti.

pain and pleasure, the fourth jhana. This, O bhikkhus, is called right samadhi.”

