

### 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 knowledgeability in suffering, the knowledgeability in the arising of suffering, the knowledgeability in the cessation of suffering, the knowledgeability in the path 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 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. 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, contemplative and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with feelings as an ardent, contemplative 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, contemplative and mindful one. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with dhammas as an ardent, contemplative 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 happiness and pleasure born of seclusion, 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 happiness and pleasure born of samadhi, the second jhana. With detachment from happiness, a bhikkhu dwelling mindful and contemplative, 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 pain and pleasure, the fourth jhana. This, O bhikkhus, is called right samadhi.”