

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 knowledgeabil-

vibhaṅgasuttam

sāvattiyaṃ:

ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ desessāmi vibhajissāmi taṃ suṇātha sādhukaṃ manasi karoṭṭha bhāsis-sāmīti. evaṃ bhan-teti kho te bhikkhū bhagavato paccas-sosum, bhagavā eta-davoca: katamo ca bhikkhave, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsāṅkappo sammāvācā sammā-kammanto sammā-jīvo sammāvāyāmo sammāsati sammāsa-mādhī.

katamā ca bhikkhave, sammādiṭṭhi? yaṃ kho bhikkhave, dukkhe ñāṇaṃ dukkha-samudaye ñāṇaṃ

ity 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.

dukkhanirodhe ñāṇaṃ dukkhanirodha-
gāminiyā paṭipadāya
ñāṇaṃ, ayaṃ vuc-
cati bhikkhave, sam-
mādiṭṭhi.

katamo ca bhikkhave,
sammāsaṅkappo: yo
kho bhikkhave, nek-
khammasaṅkappo
avyāpādasamkappo,
avihiṃsāsaṅkappo,
ayaṃ vuccati bhik-
khave, sammāsaṅ-
kappo.

katamā ca bhikkhave,
sammāvācā: yā kho
bhikkhave, musā-
vādā veramaṇī pi-
suṇāya vācāya ve-
ramaṇī pharusāya
vācāya veramaṇī
samphappalāpā ve-
ramaṇī ayaṃ vuccati
bhikkhave, sammā-

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

vācā.

katamo ca bhikkhave, sammākammanto: yā kho bhikkhave, pāṇātipātā veramaṇī adinnādānā veramaṇī abrahmacariyā veramaṇī, ayaṃ vuccati bhikkhave, sammākammanto.

katamo ca bhikkhave, sammāājīvo: idha bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikam kappeti, ayaṃ vuccati bhikkhave, sammāājīvo.

katamo ca bhikkhave, sammāvāyāmo: idha bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati

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.

viriyam ārabhati cit-
tam paggaṇhāti pa-
dahati. uppannānaṃ
pāpakānaṃ akusa-
lānaṃ dhammānaṃ
pahānāya chandaṃ
janeti vāyamati viri-
yam ārabhati cittaṃ
paggaṇhāti padahati.
anuppannānaṃ ku-
salānaṃ dhammā-
naṃ uppādāya chan-
daṃ janeti vāyamati
viriyam ārabhati cit-
tam paggaṇhāti pa-
dahati. uppannānaṃ
kusalānaṃ dhammā-
naṃ tṭhiyā asammo-
sāya bhiyyobhāvāya
vepullāya bhāvanāya
pāripūriyā chandaṃ
janeti vāyamati vi-
riyam ārabhati cit-
tam paggaṇhāti pa-
dahati, ayaṃ vuccati
bhikkhave, sammā-
vāyāmo.

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 covetousness 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.

katamā ca bhikkhave, sammāsati: idha bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno 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, sammāsati.

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, 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

katamo ca bhikkhave, sammāsamādhi: idha bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati. vitakkavicāraṇaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja viharati. sukhassa ca pahānā

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.”

dukkhassa ca pahānā pubbeva so-manassadomanas-sānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave, sammā-samādhīti.

