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title: "The Noble Eight-Part Path-MN 141"

description: "A more detailed description occurs in one of his longer explications of the noble eight-part path."

order: 5

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Which is the noble truth of the way that leads to the dissolution of pain? It is this very noble eight-part path, that is—Right view, right resolution, right speech, right action, right livelihood, right effort, right remembrance, right concentration.

Friend, which is “right view?”

That knowledge of pain, knowledge of the coming together of pain, knowledge of the dissolution of pain, knowledge of the way leading to the dissolution of pain. That is called “right view.”

Friend, which is “right resolution?”

A resolution of renunciation, a resolution of non-malice, a resolution of non-cruelty. Friend, this is “right resolution.”

Friend, which is “right speech?”

Refraining from lying, refraining from divisive speech, refraining, from coarse speech, refraining from idle chatter. Friend, this is called “Right Speech.”

Friend, which is “right action?”

Refraining from killing living beings, refraining from taking what is not given, refraining from wrong sexual behavior. Friend, this is called “Right Action.”

Friend, which is “right livelihood?”

Here, friend, a noble disciple abandons wrong livelihood and supports his life by right livelihood. This is called “Right Livelihood.”

Friend, which is “right effort?”

Here, friend, a monk generates desire, effort, arouses energy, digs deep for will power and strives to keep unarisen unwholesome, bad qualities from arising.

generates desire, effort, arouses energy, digs deep for will power and strives to abandon arisen bad and unwholesome qualities

generates desire, effort, arouses energy, digs deep for will power and strives to make unarisen wholesome qualities arise

generates desire, effort, arouses energy, digs deep for will power and strives to sustain, not let pass away, develop, extend, and fulfill arisen wholesome qualities.

Friend, this is called, “right effort.”

Friend, which is “right remembrance?”

Here, friend, a monk who lives examining the body within the body, fervent, fully conscious, and remembering, having removed greed and suffering for the world.

One who lives examining feelings within feelings, fervent, fully conscious, and remembering, having removed greed and suffering for the world.

One who lives examining the psyche from within the psyche, fervent, fully conscious, and remembering, having removed greed and suffering for the world.

One who lives examining qualities from within qualities, fervent, fully conscious and remembering, having removed greed and suffering for the world.

Friend, this is called, “right remembrance.”

Friend, Which is “right concentration?”

Here, friend, a monk separated from sensuality, separated from unskillful qualities, one lives having entered into the first focus with thought and mental movement, with joy and pleasure born of solitude.

With the calming of thought and mental movement, internally settling down, the will having set down and unified, one enters into the second focus without thought or mental movement, with joy and pleasure born of concentration.

With the fading of joy, dwelling in observation, remembering and fully aware, experiencing pleasure throughout the body, that which the noble ones make known “This one is observing, remembering, and dwelling in pleasure.” one enters into the third focus.

With the abandoning of pleasure, and the abandoning of pain, with joy and suffering having previously come to an end, purified through observation and remembering, one enters into the fourth focus without pain or pleasure.

Friend, this is called, “right concentration.”

*Majjhima Nikāya 141*