0.0.1 Analysis

vibhaṅgasuttaṃ

0. At Savatthi:

sāvatthiyaṃ:

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.

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

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.

katamā ca bhikkhave, sammādiṭṭhi? yaṃ kho bhikkhave, dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati bhikkhave, sammādiṭṭhi.

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.

katamo ca bhikkhave, sammāsaṅkappo: yo kho bhikkhave, nekkhammasaṅkappo avyāpādasaṃkappo, avihiṃsāsaṅkappo, ayaṃ vuccati bhikkhave, sammāsaṅkappo.

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.

katamā ca bhikkhave, sammāvācā: yā kho bhikkhave, musāvādā veramaṇī pisuṇāya vācāya ve-

ramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī ayaṃ vuccati bhikkhave, sammāvācā.

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.

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

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.

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

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 enculturation, 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.

katamo ca bhikkhave, sammāvāyāmo: idha bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccati bhikkhave, sammāvāyāmo.

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 ac-

cordance 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.

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 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."

katamo ca bhikkhave, sammāsamādhi: idha bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. vitakkavicārānaṃ 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 dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ ca-

tutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave, sammāsamādhīti.