

Teachings

The Noble Eightfold Path

Ariy'aṭṭhaṅgika-magga

[DN 22.18]			
ayaṃ-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhī.			
ayaṃ-	pron	masc.nom.s	this
eva	ind		only, just, so, even
ariyo	adj	masc.nom.s	noble, distinguished
aṭṭhaṅgiko	adj	masc.nom.s	with eight parts; eight-limbed, eight-fold
maggo	noun	masc.nom.s	road, path, track
seyyathīdaṃ	ind		as follows, i.e.
sammādiṭṭhi	noun	fem.nom.s	correct outlook, right view
sammāsaṅkappo	noun	masc.nom.s	correct intention, right thoughts
sammāvācā	noun	fem.nom.s	correct speech
sammākammanto	noun	masc.nom.s	correct behaviour, right actions
sammāājīvo	noun	masc.nom.s	correct livelihood
sammāvāyāmo	noun	masc.nom.s	correct effort
sammāsati	noun	masc.nom.s	correct awareness, right mindfulness
sammāsamādhī	noun	masc.nom.s	correct composure, stability of mind
this is the noble eightfold path, as follows: right view, right intention, right speech, right actions, right livelihood, right effort, right mindfulness, right stability of mind.			
katamā ca bhikkhave sammā-diṭṭhi?			
And what monks is right view?			
yaṃ kho bhikkhave dukkhe ñāṇaṃ, dukkha-samudaye ñāṇaṃ, dukkha-nirodhe ñāṇaṃ, dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati bhikkhave sammā-diṭṭhi.			
katamā ca	pron	fem.nom.s	and what?
sammādiṭṭhi	noun	fem.nom.s	correct outlook, right view
yaṃ	pron	nt.nom.s	that which, what
kho	ind		indeed
dukkhe	noun	nt.loc.s	in discomfort, suffering, pain, unease something unsatisfactory, problem, trouble
ñāṇaṃ	noun	nt.nom.s	knowledge, understanding, insight
dukkhasamudaye	noun	masc.loc.s	in origin of suffering, source of unsatisfactory

ñāṇaṃ	noun	nt.nom.s	knowledge, understanding, insight
dukkhanirodhe	noun	masc.loc.s	in cessation of suffering, disappearance of suffering
ñāṇaṃ	noun	nt.nom.s	knowledge, understanding, insight
dukkhanirodha-	noun	cessation of suffering, disappearance of	suffering
gāminiyā	adj	fem.loc.s	leading to
paṭipadāya	noun	fem.loc.s	way, path of progress, path of practice
ñāṇaṃ	noun	nt.nom.s	knowledge, understanding, insight
ayaṃ	pron	fem.nom.s	this
vuccati	verb	pr.3.s	is said to be, is called
sammādiṭṭhi	noun	fem.nom.s	correct outlook, right view

Understanding of suffering, understanding of the origin of suffering, understanding of the cessation of suffering, understanding of the path leading to the cessation of suffering, this monks is called right view.

katamo ca bhikkhave sammā-saṅkappo?

And what monks is right intention?

nekkhamma-saṅkappo, abyāpāda-saṅkappo, avihiṃsā-saṅkappo, ayaṃ vuccati bhikkhave sammā-saṅkappo.

nekkhamma-	noun		renunciation, giving up (worldly things)
saṅkappo	noun	masc.nom.s	intention, volition, thought
abyāpāda-	noun	goodwill, kindness, friendliness, benevolence	lit. not ill-will
saṅkappo	noun	masc.nom.s	intention, volition, thought,
avihiṃsā-	noun		non-violence, non-cruelty, non-harm
saṅkappo	noun	masc.nom.s	intention, volition, thought

The intention of renunciation, the intention of non-ill-will, the intention of non-cruelty, this monks is called right intention.

katamā ca bhikkhave sammā-vācā?

And what monks is right speech?

musā-vādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati bhikkhave sammā-vācā

musāvādā	noun	masc.abl.s	from lying, false speech; lit. speaking falsely
veramaṇī	noun	fem.nom.s	abstinence, abstaining from
piṣuṇāya	adj	fem.abl.s	from divisive, defamatory, slandorous
vācāya	noun	fem.abl.s	from speech, words, statement

veramaṇī	noun	fem.nom.s	abstinence, abstaining from
pharusāya	adj	fem.abl.s	unkind, harsh, rough
vācāya	noun	fem.abl.s	from speech, words, statement
veramaṇī	noun	fem.nom.s	abstinence, abstaining from
samphappalāpā	noun	masc.abl.s	frivolous chatter, talking rubbish, idle chatter
veramaṇī	noun	fem.nom.s	abstinence, abstaining from

Abstaining from false speech, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter. This monks is called right speech.

katamo ca bhikkhave sammā-kammanto?

And what monks is right actions?

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu-micchācārā veramaṇī, ayaṃ vuccati bhikkhave sammā-kammanto.

pāṇātipātā	noun	masc.abl.s	from killing living beings
adinnādānā	noun	masc.abl.s	from theft, stealing, lit. taking what is not given
kāmesumicchācārā	noun	nt.abl.s	sexual misconduct, wrong behaviour in sexual matters

Abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct. This monks is called right actions.

katamo ca bhikkhave sammā-ājīvo?

And what monks is right livelihood?

idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvaṃ kappeti, ayaṃ vuccati bhikkhave sammā-ājīvo.

idha	ind		here, in this regard, in this case
ariyasāvako	noun	masc.nom.s	disciple of the noble ones
micchā-	ind		wrongly, falsely, incorrectly, improperly
ājīvaṃ	noun	masc.acc.s	livelihood, way of earning a living
pahāya	verb	ger	leaving behind, giving up, abandoning
sammāājīvena	noun	masc.ins.s	correct livelihood
jīvaṃ	noun	nt.acc.s	livelihood, lifestyle, way of life
kappeti	verb	pr.3.s	prepares, makes, forms, fashions, constructs

Here disciple of the noble ones abandoning improper way of earning a living, makes his lifestyle by correct livelihood. this monks is called right livelihood.

katamo ca bhikkhave sammā-vāyāmo?

And what monks is right effort?

idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

idha	ind		here, in this regard, in this case
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bhikkhu	noun	masc.nom.s	monk
anuppannānaṃ	pp	masc.gen.pl	of unborn; unarisen; not existing; nonexistent
pāpakānaṃ	adj	masc.gen.pl	of bad, wicked, wrong, worthless
akusalānaṃ	adj	masc.gen.pl	of unskillful, unbeneficial, unwholesome
dhammānaṃ	noun	masc.gen.pl	of states of mind
anuppādāya	noun	nt.dat.s	for non arising, non-appearance, not coming into existence
chandaṃ	noun	masc.acc.s	desire, wish, intention, impulse
janeti	verb	pr.3.s	generates, produces, lit. causes production of
vāyamati	verb	pr.3.s	tries, makes an effort, strives for exerts oneself
vīriyaṃ	noun	nt.acc.s	effort, energy, might, power
ārabhati	verb	pr.3.s	begins, starts, undertaking, arouses
cittaṃ	noun	nt.acc.s	mind
paggaṇhāti	verb	pr.3.s	applies effort, strives on, goes for it endeavours, exerts
padahati	verb	pr.3.s	exerts oneself, strives, applies oneself lit. put forward

Here monks a monk generates intention for the non-arising of unarisen worthless, unskillful states of mind, he exerts oneself, arouses energy, exerts (his) mind and strives.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

uppannānaṃ	pp	masc.gen.pl	of arisen, appeared, come into existence
pāpakānaṃ	adj	masc.gen.pl	of bad, wicked, wrong, worthless
akusalānaṃ	adj	masc.gen.pl	of unskillful, unbeneficial, useless
dhammānaṃ	noun	masc.gen.pl	of states of mind
pahānāya	noun	nt.dat.s	for giving up, letting go, removal, abandoning

He generates intention for the abandoning of arisen worthless, unskillful states of mind, he exerts oneself, arouses energy, exerts his mind and strives.

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

anuppannānaṃ	pp	masc.gen.pl	of unborn, unarisen, not yet existent
kusalānaṃ	adj	masc.gen.pl	of beneficial, useful, good, wholesome

dhammānaṃ	noun	masc.gen.pl	of states of mind
uppādāya	noun	masc.dat.s	for arising, appearing, coming into being

He generates intention for the arising of unarisen worthless, unskilful states of mind, he exerts oneself, arouses energy, exerts his mind and strives.

uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammōsāya bhiyyobhāvāya vepullāya

bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

uppannānaṃ	pp	masc.gen.pl	of arisen, appeared, come into existence
kusalānaṃ	adj	masc.gen.pl	of beneficial, useful, good, wholesome
dhammānaṃ	noun	masc.gen.pl	of states of mind
t̥hitiyā	noun	fem.dat.s	for stability, constancy, endurance, long lasting, strengthening, lit. standing
asammōsāya	noun	masc.dat.s	for not forgetting, non-confusion
bhiyyobhāvāya	noun	masc.dat.s	for growth, increase, multiplication
vepullāya	noun	nt.dat.s	for full development, maturity
bhāvanāya	noun	fem.instr.s	by development, cultivation, meditation
pāripūriyā	noun	fem.dat.s	for fulfillment, completion, culmination maturity

He generates intention for the strengthening, not forgetting, increase, maturity and fulfillment by development of arisen wholesome states of mind, he exerts oneself, arouses energy, exerts his mind and strives.

ayaṃ vuccati bhikkhave sammā-vāyāmo

this monks is called right effort

katamā ca, bhikkhave, sammāsati?

and what monks is right mindfulness?

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ

idha-	ind		here
bhikkhu	noun	masc.nom.s	monk
kāye	noun	masc.loc.s	in body
kāya-	noun		body
anupassī	noun	masc.nom.s	observer; one who contemplates
viharati	verb	pr.3.s	he stays
ātāpī	adj	masc.nom.s	ardent; strenuous , with continuous effort, lit. burning
sampajāno	adj	masc.nom.s	thoughtful, clearly aware, attentive knowing
satimā	adj	masc.nom.s	mindful, fully present, attentive

vineyya	verb	ger	removing, getting rid (of)
loke	noun	masc.loc.s	in world
abhijjhā-	noun	fem	wishing, wanting, covetousness, greed
domanassam	noun	nt.acc.s	(mental) suffering, distress dissatisfaction
Here a monk stays with the body, contemplating the body, resolute, clearly aware and fully present, removing greed and dissatisfaction towards the world			
vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassam			
vedanāsu	noun	masc.loc.pl	in feelings, sensations
vedanānupassī	noun	masc.nom.s	observer of feelings
Here a monk stay with the feelings, contemplating the feelings, resolute, clearly aware and fully present, removing greed and dissatisfaction towards the world			
citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassam			
citte	noun	masc.loc.pl	in mind
cittānupassī	noun	masc.nom.s	observer of mind
Here a monk stays with the mind, contemplating the mind, resolute, clearly aware and fully present, removing greed and dissatisfaction towards the world			
dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassam			
dhammesu	noun	masc.loc.pl	in mental phenomena, Dhammas
dhammānupassī	noun	masc.nom.s	observer of mental phenomena of Dhammas
Here a monk stays with the mental phenomena (Dhammas), contemplating the mental phenomena (Dhammas), resolute, clearly aware and fully present, removing greed and depression towards the world.			
ayaṃ vuccati bhikkhave sammā-sati			
this moks is called right mindfulness			
katamo ca bhikkhave sammā-samādhī			
katamo	pron	masc.nom.s	what? which (of the many)?
ca	ind		and
bhikkhave	noun	masc.voc.pl	o monks
sammā-	ind		perfectly, rightly, correctly
samādhī	noun	masc.nom.s	perfect peace of mind, stability of mind, stillness of mind
and what monks is right stability of mind?			
idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi,			
idha	ind		here, in this regard, in this case
bhikkhave	noun	masc.voc.pl	o monks
bhikkhu	noun	masc.nom.s	monk
vivicca-	verb	ger	separating oneself from, aloof from
eva	ind		just

kāmehi	noun	masc.abl.pl	from pleasures, sensual pleasures
vivicca	verb	ger	separating oneself from, aloof from
akusalehi	adj	masc.abl.pl	from unskillful, unbeneficial, useless
dhammehi	noun	masc.abl.pl	from mental states
Here, monks, monk separating oneself from sensual pleasures, separating oneself from unskillful mental states			
savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati			
savitakkaṃ	adj	nt.acc.s	with thinking, with reflection
savicāraṃ	adj	nt.acc.s	with investigation, with consideration
vivekaṃ	adj	nt.acc.s	born from seclusion, born from discrimination
pītisukhaṃ	adj	nt.acc.s	with joy and happiness, delight and ease
paṭhamaṃ	adj	nt.acc.s	the first
jhānaṃ	noun	nt.acc.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells
he attaining and remains in the first state of meditation, (which) with thinking, with investigation and with the delight and ease born from seclusion			
vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.			
vitakkavicārānaṃ	noun	masc.gen.pl	thinking and investigation(s)
vūpasamā	noun	masc.abl.s	from peace, because of calming, subsiding settling
ajjhattaṃ	adj	nt.nom.s	inner; subjective; within oneself; what is internal; oneself
sampasādanaṃ	adj	nt.nom.s	with calmness, tranquillity, serenity
cetaso	noun	masc.gen.s	of mind
ekodibhāvaṃ	adj	masc.acc.s	with singleness; integration; unification lit. unified state
avitakkaṃ	adj	nt.acc.s	free from thinking
avicāraṃ	adj	nt.acc.s	free from investigation
samādhijaṃ	adj	nt.acc.s	produced by stability of mind
pītisukhaṃ	adj	nt.acc.s	with joy and happiness, delight and ease
dutiyaṃ	adj	nt.acc.s	the second
jhānaṃ	noun	nt.acc.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells
Because of the settling of thinking and investigation, he attaining and remains in the second			

state of meditation, (which) with internal tranquillity, with unification of mind, free from thinking, free from investigation, with delight and ease produced by stability of mind

pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañ'ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti — upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati

pītiyā	noun	fem.gen.s	of joy, delight
ca	ind		and
virāgā	noun	masc.abl.s	from waning, fading, lit. discolouring
upekkhako	adj	masc.nom.s	mentally poised; mentally balanced; equanimous; looking on
ca	ind		and
viharati	verb	pr.3.s	stays, dwells
sato	adj	masc.nom.s	mindful, present, attentive
ca	ind		and
sampajāno	adj	masc.nom.s	clearly aware, attentive, knowing
sukhaṃ-	noun	nt.acc.s	ease; comfort
ca	ind		and
kāyena	noun	masc.ins.s	with body, by body
paṭisaṃvedeti	verb	pr.3.s	feels, experiences, undergoes
yaṃ	pron	masc.acc.s	whoever, who, which
taṃ	pron	masc.acc.s	him
ariyā	noun	masc.nom.pl	noble people, men of integrity
ācikkhanti —	verb	pr.3.pl	tell about, describe, point out, teach
upekkhako	adj	masc.nom.s	mentally poised; mentally balanced; equanimous; looking on
satimā	adj	masc.nom.s	mindful, fully present, attentive
sukhavihārī'ti	adj	masc.nom.s	who lives at ease, who lives comfortably
tatiyaṃ	adj	nt.acc.s	the third
jhānaṃ	noun	nt.acc.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells

Because of fading away of delight, he stays mentally balanced, mindful and clearly aware, experiencing ease by body, he attaining and remains in the third state of meditation, about him noble people say: mentally balanced and mindful he is one who lives at ease”

sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassa-domanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati

sukhassa	noun	nt.gen.s	of happiness; ease
ca	ind		and

pahānā	noun	nt.abl.s	from giving up, letting go, removal abandoning
dukkhassa	noun	nt.gen.s	of suffering; pain; misery
ca	ind		and
pahānā	noun	nt.abl.s	from giving up, letting go, removal abandoning
pubb'eva	ind	just in front of, just before, previous	as before, as earlier
somanassadomanassānaṃ	noun	nt.gen.pl	of (mental) pleasure and displeasure satisfaction and dissatisfaction
atthaṅgamā	noun	masc.abl.s	from disappearance, vanishing, settling down, subsiding, lit. going home
adukkhamasukhaṃ	adj	masc.acc.s	neutral, neither unpleasant nor pleasant neither comfortable nor uncomfortable
upekkhā-	noun	mental poise, mental balance, equanimity	composure
sati-	noun	mindfulness, presence, recollection	awareness
pārisuddhiṃ	noun	fem.acc.s	purity, purification
catutthaṃ	adj	nt.acc.s	the fourth
jhānaṃ	noun	nt.acc.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells
Because of letting go of ease, from letting go of suffering, as from earlier disappearance satisfaction and dissatisfaction, he attaining and remains in the fourth state of meditation, (which) neither unpleasant nor pleasant, with purification of awareness by equanimity			
ayaṃ vuccati bhikkhave sammā-samādhī			
this monks is called right stability of mind			
ayaṃ-eva ariyo aṭṭh'aṅgiko maggo			
this is the noble eightfold path			

next chant > [Mindfulness of Breathing](#)