

386. “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti *yathābhūtaṃ pajānāti*, ‘ayaṃ dukkhasamudayo’ti *yathābhūtaṃ pajānāti*, ‘ayaṃ dukkhanirodho’ti *yathābhūtaṃ pajānāti*, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti *yathābhūtaṃ pajānāti*. Paṭhamabhāṇavāro niṭṭhito.

Dukkhasaccaniddeso

387. “Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāy āsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho yampicchaṃ na labhati tampi dukkhaṃ, **saṅkhittena pañcupādānakkhandhādukkhā.**

388. “Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

389. “Katamā ca, bhikkhave, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

390. “Katamañca, bhikkhave, maraṇaṃ? Yaṃ [aṭṭhakathā oloketabbā] tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti

"Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the *four noble truths*. And how does he remain focused on mental qualities in & of themselves with reference to the four noble truths?

There is the case where he discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.'

[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what one wants is stressful. In short, the five clinging-aggregates are stressful.

"And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death*? Whatever deceasing, passing away, breaking up, disappearance,

<p>cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.</p> <p>391. “Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhamma ena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.</p> <p>392. “Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave paridevo.</p> <p>393. “Katamañca , bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.</p> <p>394. “Katamañca , bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.</p> <p>395. “Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ, ayaṃ vuccati, bhikkhave, upāyāso.</p> <p>396. “Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā</p>	<p>dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.</p> <p>"And what is <i>sorrow</i>? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.</p> <p>"And what is <i>lamentation</i>? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.</p> <p>"And what is <i>pain</i>? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.</p> <p>"And what is <i>distress</i>? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.</p> <p>"And what is <i>despair</i>? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.</p> <p>"And what is the stress of association with the unbeloved? There is the case where undesirable, unpleasing, unattractive sights, sounds,</p>	
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<p>panassa te honti anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.</p> <p>397. “Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.</p> <p>398. “Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati..... Byādhidhammānaṃ, bhikkhave,..... Maraṇadhammānaṃ, bhikkhave, Sokaparidevadukkhadomanassupāy āsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na sokaparidevadukkhadomanass- upāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanass- upāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanass- upāyāsadhammā āgaccheyyū’nti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.</p>	<p>aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.</p> <p>"And what is the stress of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.</p> <p>"And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be</p>	
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<p>399. “Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā. Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.</p> <p>Samudayasaccaniddeso</p> <p>400. “Katamañca , bhikkhave, dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā [ponobhavikā (sī. pī.)] nandīrāgasahagatā[nandīrāgasahagatā (sī. syā. pī.)] tatratrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā. “Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. “Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. “Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. “Cakkhuvīññāṇaṃ loke... sotavīññāṇaṃ loke... ghānavīññāṇaṃ loke... jivhāvīññāṇaṃ loke...</p>	<p>achieved by wishing. This is the stress of not getting what one wants.</p> <p>"And what are the five clinging-aggregates that, in short, are stress? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are stress.</p> <p>"This is called the noble truth of stress.</p> <p>[b] "And what is the noble truth of the origination of stress? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensuality, craving for becoming, craving for non-becoming.</p> <p>"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever seems endearing and agreeable in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.</p> <p>"And what seems endearing and agreeable in terms of the world? The eye seems endearing and agreeable in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.</p> <p>"The ear... The nose... The tongue... The body... The intellect...</p> <p>"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...</p> <p>"Eye-consciousness... Ear-consciousness... Nose-</p>	
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<p>kāyaviññāṇaṃ loke... manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. “Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. “Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke “Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke “Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabba- sañcetanā loke... dhammasañcetanā “Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbataṇhā loke... dhammataṇhā loke “Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko “Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhāuppajjamānā uppajjati, ettha nivisaṃānā nivisati. Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.</p>	<p>consciousness... Tongue- consciousness... Body- consciousness... Intellect- consciousness... "Eye-contact... Ear-contact... Nose-contact... Tongue- contact... Body-contact... Intellect-contact... "Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue- contact... Feeling born of body- contact... Feeling born of intellect-contact... "Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas... "Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas... "Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas... "Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas... "Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas seems endearing and agreeable in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it</p>	
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Nirodhasaccaniddeso

401. “Katamañca , bhikkhave, dukkhanirodham ariyasaccam? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. “Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. “Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. “Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. “Cakkhuvīññāṇaṃ loke... sotavīññāṇaṃ loke... ghānavīññāṇaṃ loke... jivhāvīññāṇaṃ loke... kāyavīññāṇaṃ loke... manovīññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. “Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso “Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke ... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

dwells."This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving. "And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever seems endearing and agreeable in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases. "And what seems endearing and agreeable in terms of the world? The eye seems endearing and agreeable in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases. "The ear... The nose... The tongue... The body... The intellect... "Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas... "Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness... "Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact... "Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

<p>“Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.</p> <p>“Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.</p> <p>“Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbataṇhā loke... dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.</p> <p>“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.</p> <p>“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Idam vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.</p> <p>Maggasaccaniddeso</p> <p>402. “Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.</p> <p>“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye</p>	<p>"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...</p> <p>"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...</p> <p>"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...</p> <p>"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...</p> <p>"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas seems endearing and agreeable in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.</p> <p>"This is called the noble truth of the cessation of stress.</p> <p>[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.</p> <p>"And what is right view?</p>	
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<p>ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyaṃ paṭipadāya ñāṇaṃ, ayaṃ vuccati, bhikkhave, sammādiṭṭhi.</p> <p>“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihiṃsāsaṅkappo, ayaṃ vuccati bhikkhave, sammāsaṅkappo.</p> <p>“Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī piṣuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī, ayaṃ vuccati, bhikkhave, sammāvācā.</p> <p>“Katamo ca, bhikkhave, sammākammanto? Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī, ayaṃ vuccati, bhikkhave, sammākammanto.</p> <p>“Katamo ca, bhikkhave, sammāājīvo? Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvaṃ kappeti, ayaṃ vuccati, bhikkhave, sammāājīvo.</p> <p>“Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāyaanuppannaṃ kusalānaṃ dhammānaṃ uppādāyauppannaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.</p>	<p>Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view.</p> <p>"And what is right resolve? Aspiring to renunciation, to freedom from ill will, to harmlessness: This is called right resolve.</p> <p>"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.</p> <p>"And what is right action? Abstaining from taking life, from stealing, & from illicit sex. This is called right action.</p> <p>"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.</p> <p>"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort.</p>	<p>Right Livelihood is a way to earn a living without compromising the Precepts. It is a way of making a living that does no harm to others.</p> <p>"A lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison." — AN 5.177</p> <p>a blameless moral and spiritual life should be the aim of right livelihood. Balanced living; generosity ; blamelessness; <i>work should be performed with the aim of letting go and realizing nonattachment – A Chah</i></p> <p>The Fourfold Right Effort is nourished by joy and interest. If your practice does not bring you joy, you are not practicing correctly."</p> <p>The Buddha taught that practice should be like a well-tuned string instrument. If the strings are too loose, they won't play a sound. If they are too tight, they will break. Practice should be nourishing, not draining.</p> <p>Unskillful qualities : 5 hindrances Arise due to unwise attention to sense impressions. Wholesome states : bojjangas</p>
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<p>“Katamā ca, bhikkhave, sammāsati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; vedanāsu vedanānupassī viharati; citte cittānupassī viharati; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati, bhikkhave, sammāsati.</p> <p>“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.</p> <p>Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.</p> <p>Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.</p> <p>Ayaṃ vuccati, bhikkhave, sammāsamādhi. Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.</p> <p>403. “Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu</p>	<p>"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. This is called right mindfulness.</p> <p>"And what is right concentration? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.</p> <p>"This is called the noble truth of the path of practice leading to the cessation of stress.</p>	
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<p>dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Saccapabbaṃ niṭṭhitam.</p>	<p>"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths...</p>	
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