

## NAMO BUDDHAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

### Noble Eightfold Path (middle path) – 08.Right Concentration

- # - Aggregate of Wise – (01. Right View,/ 02. Right Intention)
- # - Aggregates of Virtuous – (03. Right Speech ,/ 04. Right Action ,/ 05. Right Livelihood)
- # - Aggregates of Concentration – (06. Right Effort ,/ 07. Right Mindfulness ,/ 08. Right Concentration)

#### 8. MN-141: Saccavibhangasutta - The Exposition of the Truths

##### And what friends is right concentration?

Here, detached from sensual pleasures, detached from unwholesome states, a monk enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

With the stilling of applied and sustained thought. he enters upon and abides in the second jhana, which has self - confidence and singleness of mind, without applied and sustained thought, with rapture and pleasure born of concentration.

With the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body. he enters upon and abides in the third jhana, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.'

With the abandoning of pleasure and pain, and with the earlier disappearance of joy and grief. he enters upon and abides in the fourth jhana, which has neither - pain, nor - pleasure and purity of mindfulness and equanimity.

This friends, is called right concentration.

**"This is called the noble truth of the way leading to the cessation of suffering.**

***Idaṃ vuccatāvuso: 'dukkhanirodhagāminī paṭipadā ariyasaccaṃ.***

#### 32. Discourses of Dwellings (1) - Anupubbavīhā rā Sutta

"Bhikkhus, there are these nine progressive dwellings. What nine?"

*"Navayime, bhikkhave, anupubbavīhā rā . Katame nava?"*

- (1) Pat hamāṃjhā naṃ, - Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhā na, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination.
- (2) Dutiyaṃ jhā naṃ, - With the subsiding of thought and examination, he enters and dwells in the second jhā na, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination.
- (3) Tatiyaṃ jhā naṃ, - With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhā na of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.'
- (4) Catutthaṃ jhā naṃ, - With the abandoning of pleasure and pain, and with the previous passing

away of joy and dejection, he enters and dwells in the fourth jhā na, neither painful nor pleasant, which has purification of mindfulness by equanimity.

- (5) Ākā sā nañcā yatanaṃ - "With the complete surmounting of perceptions of forms, with the passing away of perceptions of sensual pleasures, with non-attention to perceptions of diversity, (perceiving) 'space is infinite,' a bhikkhu enters and dwells in the base of the infinity of space.
- (6) viññā n añcā yatanaṃ - By completely surmounting the base of the infinity of space, (perceiving) 'consciousness is infinite,' he enters and dwells in the base of the infinity of consciousness.
- (7) Akiñcaññā yatanaṃ - By completely surmounting the base of the infinity of consciousness, (perceiving) 'there is nothing,' he enters and dwells in the base of nothingness.
- (8) Nevasaññā nā saññā yatanaṃ - By completely surmounting the base of nothingness, he enters and dwells in the base of neither-perception-nor-non-perception.
- (9) Saññā vedayitanirodho - By completely surmounting the base of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling.

These, bhikkhus, are the nine progressive dwellings."

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**SADU !. SADU !!. SADU !!!...**