

## 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) – 06.Right Effort

# - 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)**

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

"And what, friends, is right effort? Here a Monk generates desire for the non-arising of unarisen evil unwholesome states, and thus he makes effort, arouses energy, makes his mind determined, and strives hard.

He generates desire for the abandoning of arisen evil unwholesome states, and thus, he makes effort, arouses energy, make his mind determined, and strives hard.

He generates desire for the arising of unarisen wholesome states, and thus, he makes effort, arouses energy, makes his mind determined, and strives hard.

He generates desire for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and thus he makes effort, arouses energy, makes his mind determined, and strives hard. This is called right effort.

**Translated from the pali by Rev. Kiribathgoda Gnanananda Thero,  
Mahamegha Publications**

### AN-107. Dhovana Sutta – Discourses of Washing

"Bhikkhus (Monks), there is a festival in the south named Dhovana ('Washing') where there is food, drink, victuals, comestibles, refreshments, tonics, dancing, singing, and music. There is this 'Washing,' bhikkhus; that I do not deny. Yet this 'Washing' is low, common, for worldlings, ignoble, unbeneficial; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.

"But I will teach, bhikkhus, a noble washing that leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna. In dependence on this washing, beings subject to birth are freed from birth; beings subject to old age are freed from old age; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, dejection, and anguish are freed from sorrow, lamentation, pain, dejection, and anguish. Listen and attend closely. I will speak."

- (1) "For one of right view, wrong view is wash away, and the numerous bad unwholesome qualities that originate with wrong view as condition are also wash away, and with right view as condition, numerous wholesome qualities reach fulfillment by development.
- (2) "For one of right intention, wrong intention is wash away, and the numerous bad unwholesome qualities that originate with wrong intention as condition are also wash away, and with right intention as condition, numerous wholesome qualities reach fulfillment by development.
- (3) "For one of right speech, wrong speech is wash away, and the numerous bad unwholesome qualities that originate with wrong speech as condition are also wash away, and with right speech as condition, numerous wholesome qualities reach fulfillment by development.
- (4) "For one of right action, wrong action is wash away, and the numerous bad unwholesome qualities that originate with wrong action as condition are also wash away, and with right action as condition, numerous wholesome qualities reach fulfillment by development.
- (5) "For one of right livelihood, wrong livelihood is wash away, and the numerous bad unwholesome qualities that originate with wrong livelihood as condition are also wash away, and with right livelihood as condition, numerous wholesome qualities reach fulfillment by development.
- (6) "For one of right effort, wrong effort is wash away, and the numerous bad unwholesome qualities that originate with wrong effort as condition are also wash away, and with right effort as condition, numerous wholesome qualities reach fulfillment by development.
- (7) "For one of right mindfulness, wrong mindfulness is wash away, and the numerous bad unwholesome qualities that originate with wrong mindfulness as condition are also wash away, and with right mindfulness as condition, numerous wholesome qualities reach fulfillment by development.
- (8) "For one of right concentration, wrong concentration is wash away, and the numerous bad unwholesome qualities that originate with wrong concentration as condition are also wash away, and with right concentration as condition, numerous wholesome qualities reach fulfillment by development.
- (9) "For one of right knowledge, wrong knowledge is wash away, and the numerous bad unwholesome qualities that originate with wrong knowledge as condition are also wash away, and with right knowledge as condition, numerous wholesome qualities reach fulfillment by development.
- (10) "For one of right liberation, wrong liberation is wash away, and the numerous bad unwholesome qualities that originate with wrong liberation as condition are also wash away, and with right liberation as condition, numerous wholesome qualities reach fulfillment by development.

"This, bhikkhus, is that noble washing that leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna. In dependence on this washing, beings subject to birth are freed from birth; beings subject to old age are freed from old age; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, dejection, and anguish are freed from sorrow, lamentation, pain, dejection, and anguish."

**Translated from the Pali by Bhikkhu Bodhi  
Wisdom Publications**

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