

KINH PHÂN TÍCH CON ĐƯỜNG

Vibhaṅgasutta · Saṃyutta Nikāya 45.8 · SN 45.8

Pāli gốc + bản Anh Bhikkhu Sujato (CC0)

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PĀLI GỐC - VIBHAṄGASUTTA

Saṃyutta Nikāya 45.8

1. Avijjāvagga

Vibhaṅgasutta

Sāvatthinidānaṃ.

“Ariyaṃ vo, bhikkhave, aṭṭhaṅgikaṃ maggaṃ desessāmi vibhajissāmi.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.

Bhagavā etadavoca:

“Katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

Katamā ca, bhikkhave, sammādiṭṭhi?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ—

ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

Katamo ca, bhikkhave, sammāsaṅkappo?

Yo kho, bhikkhave, nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo—

ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

Katamā ca, bhikkhave, sammāvācā?

Yā kho, bhikkhave, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—

ayaṃ vuccati, bhikkhave, sammāvācā.

Katamo ca, bhikkhave, sammākammanto?

Yā kho, bhikkhave, pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī—

ayaṃ vuccati, bhikkhave, sammākammanto.

Katamo ca, bhikkhave, sammāājīvo?

Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvitam kappeti—

ayaṃ vuccati, bhikkhave, sammāājīvo.

Katamo ca, bhikkhave, sammāvāyāmo?

Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti ...pe...

anuppannānaṃ kusalaṇaṃ dhammānaṃ uppādāya chandaṃ janeti ...pe...

uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati—
ayaṃ vuccati, bhikkhave, sammāvāyāmo.

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.

Katamo ca, bhikkhave, sammāsamādhi?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ 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, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati—

ayaṃ vuccati, bhikkhave, sammāsamādhī”ti.

Aṭṭhamaṃ.

ENGLISH - BHIKKHU SUJATO

Linked Discourses 45.8

1. Ignorance

Analysis

At Sāvattthī.

“Mendicants, I will teach and analyze for you the noble eightfold path.

Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied.

The Buddha said this:

“And what is the noble eightfold path?

It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view?

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

This is called right view.

And what is right purpose?

The purpose of renunciation, good will, and harmlessness.

This is called right purpose.

And what is right speech?

Refraining from speech that’s false, backbiting, harsh, or nonsensical.

This is called right speech.

And what is right action?

Refraining from killing living creatures, stealing, and unchastity.

This is called right action.

And what is right livelihood?

It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

This is called right livelihood.

And what is right effort?

It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

This is called right effort.

And what is right mindfulness?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

This is called right mindfulness.

And what is right immersion?

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

This is called right immersion."

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The ellipsis marker "...pe..." is preserved from the source data; this edition does not silently reconstruct omitted text.