

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

02. The Book of Analysis (02. Vibhaṅgapāḷi)

11. Analysis of Path Factors (11. Maggaṅgavibhaṅgo)

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PaliVerse

02. The Book of Analysis

11. Analysis of Path Factors

1. The Suttanta Classification

486. The noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

487. Therein, what is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering - this is called "right view".

Therein, what is right thought? Thought of renunciation, thought of non-anger, thought of non-violence - this is called "right thought".

Therein, what is right speech? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter - this is called "right speech".

Therein, what is right action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct - this is called "right action".

Therein, what is right livelihood? Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood - this is called "right livelihood".

Therein, what is right effort? Here a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives - this is called "right effort".

Therein, what is right mindfulness? Here a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - this is called "right mindfulness".

Therein, what is right concentration? Here a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. with the subsiding of applied

and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration; With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: "One who is equanimous and mindful, one who dwells in happiness" - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity - this is called "right concentration".

488. The noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

489. Therein, what is right view? Here a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops right thought, etc. he develops right speech, etc. he develops right action, etc. he develops right livelihood, etc. he develops right effort, etc. he develops right mindfulness, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release.

The Discourse Analysis.

2. The Abhidhamma Classification

490. The eightfold path - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

491. Therein, what is the eightfold path? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path - right view, etc. right concentration.

492. Therein, what is right view? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called "right view".

Therein, what is right thought? Whatever reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought, path factor, included in the path - this is called "right thought".

Therein, what is right speech? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from the four kinds of verbal misconduct, right speech, path factor, included in the path - this is called "right speech".

Therein, what is right action? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from the three kinds of bodily misconduct, right

action, path factor, included in the path - this is called "right action".

Therein, what is right livelihood? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from wrong livelihood, right livelihood, path factor, included in the path - this is called "right livelihood".

Therein, what is right effort? Whatever mental arousal of energy, etc. right effort, enlightenment factor of energy, path factor, included in the path - this is called "right effort".

Therein, what is right mindfulness? Whatever mindfulness, recollection, etc. right mindfulness, enlightenment factor of mindfulness, path factor, included in the path - this is called "right mindfulness".

Therein, what is right concentration? Whatever is the stability of consciousness, etc. right concentration, enlightenment factor of concentration, path factor, included in the path - this is called "right concentration". This is called "the eightfold path". The remaining states are associated with the eightfold path.

493. The fivefold path - right view, right thought, right effort, right mindfulness, right concentration.

494. Therein, what is the fivefold path? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the fivefold path - right view, right thought, right effort, right mindfulness, right concentration.

495. Therein, what is right view? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called "right view".

Therein, what is right thought? Whatever reasoning, applied thought, etc. right thought, path factor, included in the path - this is called "right thought".

Therein, what is right effort? Whatever mental arousal of energy, etc. right effort, enlightenment factor of energy, path factor, included in the path - this is called "right effort".

Therein, what is right mindfulness? Whatever mindfulness, recollection, etc. right mindfulness, enlightenment factor of mindfulness, path factor, included in the path - this is called "right mindfulness".

Therein, what is right concentration? Whatever is the stability of consciousness, etc. right concentration, enlightenment factor of concentration, path factor, included in the path - this is called "right concentration". This is called "the fivefold path". The remaining states are associated with the fivefold path.

496. The fivefold path - right view, right thought, right effort, right mindfulness, right concentration.

497. Therein, what is right view? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, whatever wisdom, understanding at that time, etc. non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called "right view". The remaining states are associated with right view, etc. the remaining states are associated with right thought, etc. the remaining states are associated with right effort, etc. the remaining states are associated with right mindfulness.

Therein, what is right concentration? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, whatever stability of consciousness at that time, etc. right concentration, enlightenment factor of concentration, path factor, included in the path - this is called "right concentration". The remaining states are associated with right concentration.

498. The eightfold path - right view, etc. right concentration.

499. Therein, what is the eightfold path? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is the eightfold path - right view, etc. right concentration. This is called "the eightfold path". The remaining states are associated with the eightfold path.

500. The fivefold path - right view, right thought, right effort, right mindfulness, right concentration.

501. Therein, what is the fivefold path? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and

sluggish direct knowledge, empty, at that time there is the fivefold path - right view, right thought, right effort, right mindfulness, right concentration. This is called "the fivefold path". The remaining states are associated with the fivefold path.

502. The fivefold path - right view, right thought, right effort, right mindfulness, right concentration.

503. Therein, what is right view? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, whatever wisdom, understanding at that time, etc. non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called "right view". The remaining states are associated with right view, etc. the remaining states are associated with right thought, etc. the remaining states are associated with right effort, etc. the remaining states are associated with right mindfulness.

Therein, what is right concentration? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is called "right concentration". The remaining states are associated with right concentration.

The Higher Teaching Analysis.

3. The Question Section

504. The noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

505. Of the eight path factors, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

506. May be wholesome, may be indeterminate. Right thought is associated with pleasant feeling; seven path factors may be associated with pleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. May be resultant, may be states that have resultant quality. Neither clung-to nor subject to clinging. Undeified and not subject to defilement. Right thought is without applied but sustained thought only; seven path factors may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought. Right thought is accompanied by rapture, accompanied by pleasure, not accompanied by equanimity; seven path factors may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity. To be abandoned neither by seeing nor by meditative development. Connected with a root to be abandoned neither by seeing nor by meditative development. May be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. May be trainee, may be one beyond training. Limitless. Limitless object. Superior. May be with fixed course of the right path, may be undetermined. Not having the path as object, may be connected with the path as root, may have path predominance; may not be said to be connected with the path as root, nor to have path predominance. May be arisen, may be unarisen, may be subject to arise. May be past, may be future, may be present. Not to be said to have a past object, nor a future object, nor a present object. May be internal, may be external, may be internal-external. External object. Non-manifest and non-impinging.

2. The twos

507. Right view is a root, seven path factors are not roots. With root. Associated with root. Right view is both a root and with root, seven path factors are not to be said to be both roots and with root; with root and not roots. Right view is both a root and associated with root, seven path factors are not to be said to be both roots and associated with root; associated with root and not roots. Seven path factors are non-roots with root, right view is not to be said to be non-root with root, nor non-root and rootless.

With condition. Conditioned. Non-manifest. Non-impinging. Immaterial. Supramundane. Cognisable in some way, not cognisable in some way.

Non-mental corruptions. Without mental corruptions. Dissociated from mental corruptions. Not to be said to be both mental corruptions and with mental corruptions, nor to be with mental corruptions and not mental corruptions. Not to be said to be both mental corruptions and associated with mental corruptions, nor to be associated with mental corruptions and not mental corruptions. Dissociated from mental corruptions. Without mental corruptions.

Non-mental fetters, etc. Non-mental knots, etc. Non-mental floods, etc. non-mental bonds, etc. Non-mental hindrances, etc. Non-adherence, etc. With sense-object. Not consciousness. Mental factors. Associated with consciousness. Conjoined with consciousness. Consciousness-originated. Concomitant with consciousness. Consecutive to consciousness. Originate conjoined with consciousness. Originate conjoined with consciousness and arise together with it. Originate conjoined with consciousness and follow it. External. Non-derived. Not clung-to.

Not clinging, etc. Not mental defilements, etc. Not to be abandoned through vision.

Not to be abandoned by meditative development. Not connected with a root to be abandoned through vision. Not connected with a root to be abandoned by meditative development. Right thought is without applied thought, seven path factors may be with applied thought, may be without applied thought. Right thought is with sustained thought, seven path factors may be with sustained thought, may be without sustained thought. Right thought is with rapture, seven path factors may be with rapture, may be without rapture. Right thought is accompanied by rapture, seven path factors may be accompanied by rapture, may be not accompanied by rapture. Right thought is accompanied by pleasure, seven path factors may be accompanied by pleasure, may be not accompanied by pleasure. Right thought is not accompanied by equanimity, seven path factors may be accompanied by equanimity, may be not accompanied by equanimity. Non-sensual-sphere. Non-fine-material-sphere. Non-immaterial-sphere. Not included. May be leading to liberation, may be not leading to liberation. May be fixed in destination, may be undetermined. Unsurpassed. Without conflict.

The question section.

The analysis of the path factors is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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