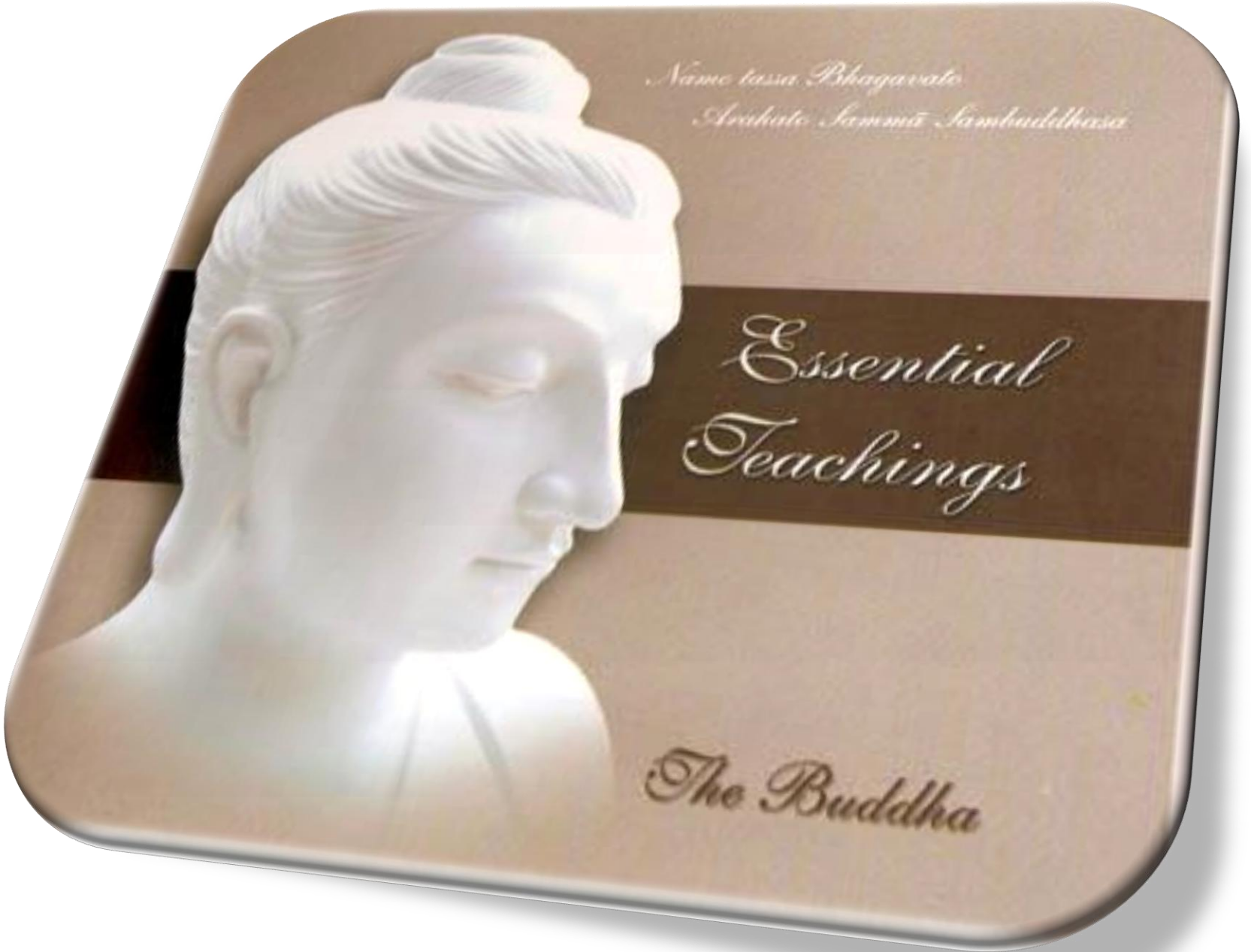


*Nāmo tassa Bhagavato*

*Arahato Sammasā Sambuddhassa*

*Essential  
Teachings*

*The Buddha*



**THE NOBLE EIGHTFOLD PATH  
~ RIGHT VIEW ~**

**UNDERSTANDING  
THE LAW OF KAMMA:**

Our actions will produce results in this life and in future lives;  
thus we have to be responsible for our deeds.

**UNDERSTANDING  
THE FOUR NOBLE TRUTHS:**

Suffering, its cause (craving), its cessation (Nibbāna),  
and the way leading to its cessation  
(the Noble Eightfold Path).

**NOTE:**

Right View (Pāli: *Sammā dīṭṭhī*) is the first factor of the NOBLE EIGHTFOLD PATH. It is important to start off with the Right View because the wrong views will only lead us round and round *saṃsāra*, undergoing rebirth and suffering, sometimes in extremely miserable states such as hell, ghost, titan, and animal realms.

The Right View, on the other hand, can take us to Nibbāna, the end of all rebirth and suffering— in other words, the highest peace and happiness.

THE NOBLE EIGHTFOLD PATH  
~ RIGHT THOUGHT\* ~

THOUGHTS of  
renunciation, non-greed, generosity, giving, sharing.

THOUGHTS of  
non-hate, non-anger, love, friendliness, goodwill, forgiveness.

THOUGHTS of  
non-cruelty, non-hurting, kindness, compassion.

\* Pāli: *Sammā Sankappa*  
Right Thought, sometimes translated as Right Intention.

NOTE:

Whatever we think, that we will become.  
If we often think unwholesome thoughts, our mind will be inclined that way.  
On the other hand, if we often think wholesome thoughts,  
our mind will be inclined towards the wholesome.  
The Buddha urges us to become the master of our thoughts,  
so that our mind will be directed only towards the wholesome and  
will shun the unwholesome.

**THE NOBLE EIGHTFOLD PATH  
~ RIGHT SPEECH\* ~**

**ABSTAINING**

from lying, slandering, malicious speech,  
rude and harsh speech, and idle chatter.

**SPEAKING THE TRUTH;**

speaking politely, gently; speaking kindly;  
promoting concord rather than discord;  
speaking what is beneficial;  
comforting, encouraging, inspiring.

\* Pāli: *Sammā Vācā*

**NOTE:**

As regards monks and nuns, the Buddha encourages them to speak on  
“such talk as deals with effacement, as favours the mind's release,  
and which leads to complete disenchantment, dispassion, cessation, peace,  
direct knowledge, enlightenment, and Nibbāna, that is, talk on wanting little,  
on contentment, seclusion, aloofness from society, arousing energy, virtue,  
concentration, wisdom, deliverance, and knowledge and vision of deliverance.”

THE NOBLE EIGHTFOLD PATH  
~ RIGHT ACTION\* ~

(1)  
**ABSTAINING** from  
killing or harming living beings.

(2)  
**ABSTAINING** from  
stealing or cheating.

(3)  
**ABSTAINING** from  
misconduct in sensual pleasures.

\* Pāli: *Sammā Kammanta*

**NOTE:**

Through (1) we practise compassion and  
through (2) we practise honesty.

Examples of (3) misconduct in sensual pleasures are adultery and  
taking alcohol and drugs which are harmful to the mind and body.

THE NOBLE EIGHTFOLD PATH  
~ RIGHT LIVELIHOOD\* ~

**EARNING**

one's living in an honest way,  
i.e., without stealing, cheating, or deception.

**ABSTAINING**

from occupations that would hurt and harm others, such as  
slaughtering of animals, fishing, manufacturing and  
selling alcohol, drugs, tobacco, armaments, and poison, and  
procuring women for prostitution.

\* Pāli: *Sammā Ajīva*

**NOTE:**

The best occupation is that spent in the service of others, that contributes  
towards the betterment of society both materially and spiritually.  
By material we would mean wholesome material things and not unwholesome ones.  
Spiritual-wise, meditating to uproot one's own mental defilements may also be  
considered one of the best occupations one can set about doing.  
This is especially so for those who have become monks and nuns  
for the purpose of such mental purification.

**THE NOBLE EIGHTFOLD PATH  
~ RIGHT EFFORT ~**

**THE EFFORT**

to prevent the arising of unwholesome states  
of mind that have not arisen.

**THE EFFORT**

to abandon unwholesome states of mind that have arisen.

**THE EFFORT**

to arouse wholesome states of mind that have not arisen.

**THE EFFORT**

to maintain wholesome states of mind that have arisen,  
not allowing them to lapse, increasing, strengthening, and  
making them come to perfection through development.

**NOTE:**

Effort (Pāli: *virīya/viryama*) is described as the root of all attainments.  
The Buddha assures that one who strives diligently is certain  
to reach the goal of Nibbāna.

THE NOBLE EIGHTFOLD PATH  
~ RIGHT MINDFULNESS\* ~

"Monks, this is the only way for the purification of beings,  
for the overcoming of sorrow and lamentation,  
for the disappearance of pain and grief, for the attainment of the true way,  
for the realization of Nibbāna — namely,  
the Four Foundations of Mindfulness.

"What are the four?"

Here, monks, a monk abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.  
He abides contemplating feelings as feelings, ...mind as mind,  
...mind-objects as mind-objects, ardent, fully aware and mindful,  
having put away covetousness and grief for the world."

\* Pāli: *Sammā Ajīva*

NOTE:

Mindfulness or awareness of what goes on in the body and mind.  
Essential for the checking of mental defilements and  
the attainment of Nibbāna, as stated by the Buddha.



## THE NOBLE EIGHTFOLD PATH ~ RIGHT CONCENTRATION ~

This is the four *jhānas* — deep states of concentration during which the mind is purified from mental defilements of sensual desire, ill-will, sloth and torpor, restlessness, worry and anxiety, and so on. With this concentration, a meditator can penetrate into the three characteristics of existence — impermanence, suffering, and non-self, and thereby attain direct knowledge and wisdom.

### NOTE:

The Pāli word 'samāhi' here translated as concentration is also linked to calm and tranquillity. This is because the undistracted mind becomes serene and steady, and in this state of calm, wisdom can arise.

As stated by the Buddha:

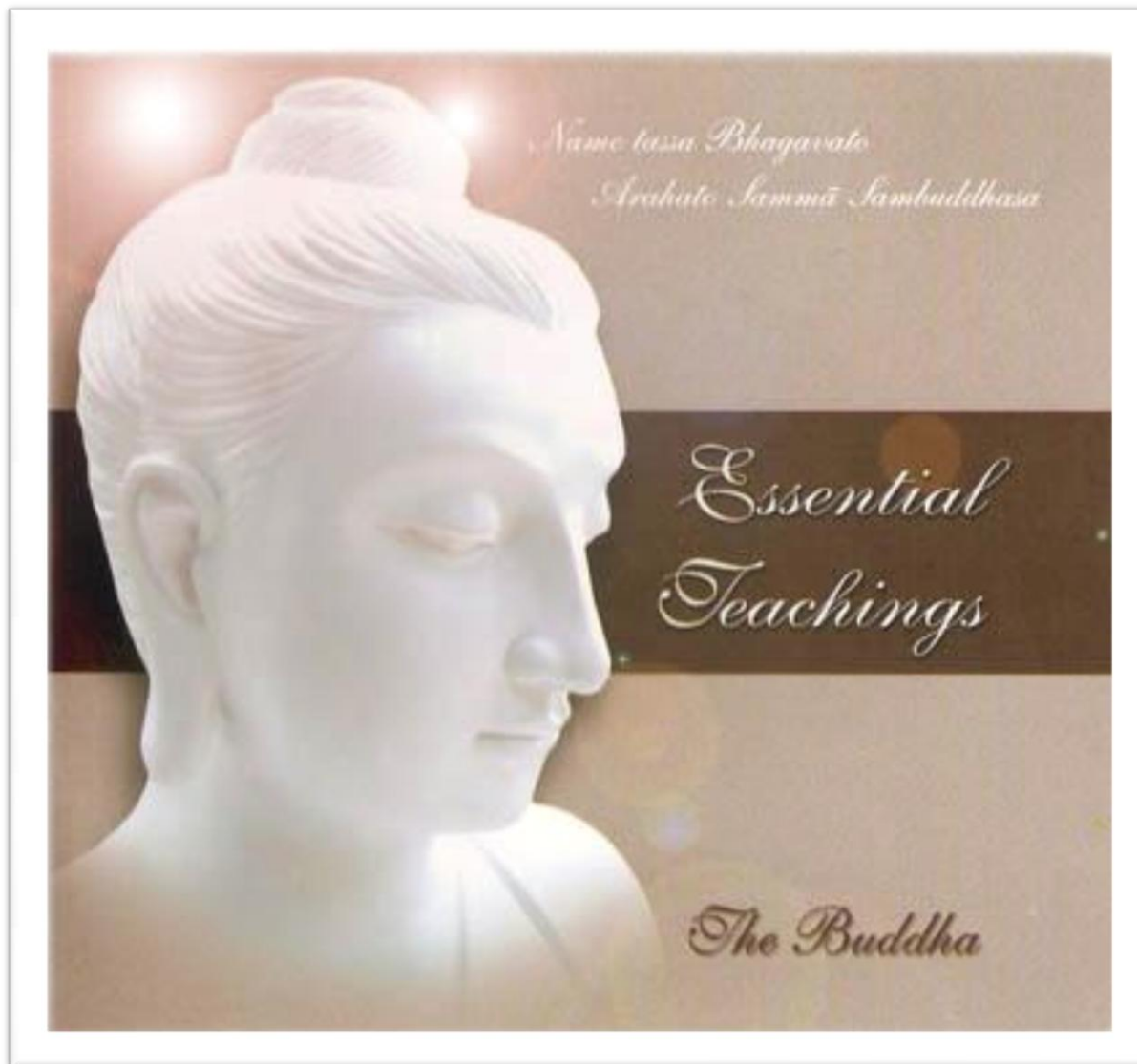
"He who is concentrated knows and sees things as they are."

—ANGUTTARA NIKĀYA 501

Besides the *jhānas*, the Pāli commentarial tradition accepts that access concentration (i.e. concentration close to *jhāna*) and moment-by-moment (*khanika*) concentration when developed in strength can also do the work of penetration into the three characteristics of existence and the attainment of *Nibbāna*.

## 8

- In the *jhana*, no contemplation can be done.
- Withdrawing from the *jhana* to access concentration, contemplations are done.
- Without the experience of the *jhanas*, one cannot be sure of the state of access concentration.
- When one is at the door of the *jhana*, open & enter. Why stay outside?
- If one does not enter, one cannot be sure if that door is the true door into the *jhana*, a state temporarily free of defilements. One will stay deluded by thoughts, of *sankhara*.



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