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 (Pāṭipāttxham: Sammā diṭṭhi) 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 saṁsāra, 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,
don 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: viñāna) 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.
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.