

Chapter 4
The Noble Eightfold Path
(Ariya Magga)

Objectives of Study

1. To enable students understand the technical term and meaning of the Noble Eightfold Path.
2. To enable students explain the Noble Eightfold Path effectively.
3. To enable students appreciate and apply the Noble Eightfold Path effectively in daily life.

Topics

- Right View or Understanding (Sammāditthi)
- Right Thought (Sammāsaṅkappa)
- Right Speech (Sammāvācā)
- Right Action (Sammākammanta)
- Right Livelihood (Sammā-ājīva)
- Right Effort (Sammāvāyāma)
- Right Mindfulness (Sammāsati)
- Right Concentration (Sammāsamādhi)

The Buddha thought a place suffering that there is cause for this suffering which is craving and an escape from or end to suffering is Nibbāna. These are the first three Noble truths. First, there is an analysis of our present state. Second, The Buddha explains the cause of suffering state

that we are facing. Third, he promises a place beyond suffering to be realized in the near or distant future, and depending on our own efforts. The missing link, of course, is how to achieve this place of place in which all craving and suffering have come to an end? The answer to this question is provided by the fourth Noble truth, the Noble Eightfold path. It is also called 'Middle Way'.

The Noble Truth of the Path is the leading to the cessation of suffering. The meaning of the Noble Eightfold Path or the Middle Way are as follow:

1. **Right View or Understanding (Sammāditthi)** is defined in these topics; The Four Noble Truth, the Five Aggregates, the Three Characteristics, the Dependent Origination and the Action.

It means to have a correct view or understanding of oneself and the nature of the world. Although we may have our own view about the natural world. It may not always be right, if we view things as really are, we would be able to live happily and more meaningful life. For example, Students who understanding their own value and benefit could to learn more to work hard and do better, hence, to do all works would begin to the Right View or Understanding.

2. **Right Thought (Sammāsaṅkappa)** is defined in these topics; the aim towards renunciation, the aim towards benevolence, the aim towards non-violence and the aim towards universal love.

It means how to think in the right way and attention could be free from all bonds of Dukkha, such intention should be free from

revenge, hatred and harmfulness. Therefore, if we think correctly, we would end up doing the right things. For example, if the student harbors the right thoughts, they will know that being lazy may make them fail in exams. This mean spending another year doing the same things. So, they would decide to work hard rather grumpy about school work.

3. Right Speech (Sammāvācā) is defined in these topics; to abstain from lying, to abstain from slander, to abstain from abuse and abstain from idle talk, gossiping, backbiting, idle talk and harsh words. Harsh words can would more deeply than weapons, while gentle words can change the hard be of a hindered criminal. This shown the effect on other in how to speak. The Buddha said “Pleasant speech is a sweet as honey. Truthful speech is beautiful like a flower; and a wrong speech is unwholesome like filth”. Therefore, we should speak words with truth, meaningful and good will.

4. Right Action (Sammākammanta) is defined in these topics; to abstain from killing life, to abstain from taking what is not given and to abstain from sexual misconduct.

It means not to harm or destroy any living being, not to steal or taking what is not given and not to do sexual misconduct.

5. Right Livelihood (Sammā-ājīva) is defined in these topics; to abstain from immoral livelihood.

It means to reject of wrong means of livelihood and living on by right means. To live on work in any way brings harm to living

beings. Buddhists are discouraged from engaging in the live kinds of livelihood; trading people, weapons, animals, or slaughter, intoxicant drinks drugs. The Buddha said “Do not earn your living by harming others, do not seek happiness by making others unhappy”.

6. Right Effort (Sammāvāyāma) is defined in these topics; the effort to avoid evil and unwholesome, the effort to abandon evil and unwholesome, the effort to develop wholesome, and effort to maintain wholesome deed. Effort means to avoid the arising of evil; effort to overcome evil and demeritorious states that have already arisen. It means also to do our best to become a better quick temper, smoking and drugs., Example of this are to work hard at the school and a drop bad habits such as laziness, quick temper, smoking and drugs.

7. Right Mindfulness (Sammāsati) is defined in these topics; The four foundations of mindfulness, i.e. contemplation of the body, contemplation of feeling, contemplation of mind and contemplation of mind-objects.

It means to be always aware and attentive before doing and working. For instance, the Satipatthāna or Four foundations of Mindfulness which are the Body, Sensation, Mind and Dhamma. We should always be aware of what we think how we say and do. We should say and do with mindfulness on everything.

8. Right Concentration (Sammāsamādhi) is defined in these topics; The Four stages of absorption i.e. the First of Absorption, the

Second Absorption, the Third Absorption and the Fourth Absorption. It means to keep the mind steady and calm in order to see clearly the true nature of things. This type of mental practice can make us become more understanding, and calm person; we can face any problems and trouble in our daily life with heedfulness and mindfulness.

Conclusion

The Eight factors of the Noble Eight-Fold Path can be group into three strand-wisdom, morality and concentration. Wisdom consists of two factors, Right Understanding and Right Thought. The first of these is to do with developing an understanding of Buddha's principal teaching, including the four noble truths, the law of karma (good deed lead to happy bad lead to miserable ones) and the three makes of existence (suffering, impermanent, and not-self). Right Thought is thought free from ill-will, cruelty and lust.

Like all other religions, Buddhism encourages its followers to adhere to a robust moral cord. In the Noble Eightfold Path, this is represented by Right Speech, Right Action and Right Livelihood. Consequently, a Buddhist endeavors to abstain from lying, harsh or malicious speech, gossip and tale-bearing. Similarly, by Right Action, a Buddhist abstain from killing (including animals), stealing and unlawful sexual intercourse. The last of these would include rape, sheeting on your partner and visiting prostitutes. Right Livelihood would preclude any corruptions that would involve the breaking of the five precepts. Consequently, jobs which involve

killing (butcher, for example) or drinking (a publican) would be seen as unwholesome.

The final three factors, Right Effort, Right Mindfulness and Right Concentration can be classed under the umbrella term ‘Concentration’. Right Effort involves avoiding or overcoming unwholesome states and developing and maintaining wholesome states. For example, you decide to avoid losing your temper and instead develop and maintain a sense of equanimity. Right Mindfulness and Right Concentration relate to two approaches to meditation, nibbana can’t be won-morality and understanding in their own are not enough, in fact, all three strands, all eight factors are necessary.

Vocabulary

ภาษาอังกฤษ	คำแปล
Right View	สัมมาทิฏฐิ
Right Thought	สัมมาสังกัปปะ
Right Speech	สัมมาวาจา
Right Action	สัมมากัมมันตะ
Right Livelihood	สัมมาอาชีพะ
Right Effort	สัมมาวายามะ
Right Mindfulness	สัมมาสติ
Right Concentration	สัมมาสมาธิ
Intention	เจตนา, ความมุ่งหมาย
Morality	ศีล, ความมีศีลธรรม
Concentration	การฝึกจิตให้มีสมาธิ
Non-violence	อหิงสา

Attention	ความตั้งใจ, การเอาใจใส่
Slaughter	กาฆ่า (สัตว์) เป็นอาหาร
Wisdom	ความรอบรู้, ปัญญา
Temper	อารมณ์, โมโห, โทสะ
Meditation	การทำสมาธิ, การเข้าฌาน
Abstinence	การละเว้น, การไม่ฟุ่มเฟือยในการกินและดื่ม
Universal love	ความรักสากล
Intercourse	การร่วมประเวณี, เกี่ยวพัน
Equanimity	ความสงบใจ, อุเบกขา

Exercises

1. What are the factors of The Noble Eightfold Path?
2. By which way have you lead to salvation?
3. How do you analyze The Noble Eightfold Path?
4. What is the wisdom?
5. What is the Morality?
6. What is the Concentration?
7. What do you mean by the word “The Integral Eightfold Path?”
8. Explain the meaning of the following Noble Eightfold Path?
 - 8.1 Right View
 - 8.2 Right Thought
 - 8.3 Right Speech
 - 8.4 Right Action
 - 8.5 Right Livelihood

- 8.6 Right Effort
- 8.7 Right Mindfulness
- 8.8 Right Concentration

- 9. Write only one story about a person Right Mindfulness.
- 10. Give the example about a person with Right View.
- 11. Wright the relationship between a person with Right Thought and a person with Right Livelihood.
- 12. How do you crystallize the Noble Eightfold Path into Ti-sikkhā (three-fold training)?

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