

NOBLE EIGHTFOLD PATH

PANNA		SILA			SAMADHI		
1. Right View	2. Right Thought	3. Right Speech	4. Right Action	5. Right livelihood	6. Right Effort	7. Right Mindfulness	8. Right Samadhi
<p>3 Right views</p> <p>a. Law of Karma</p> <p>b. Law of the mind – 12 link in the Law of Dependent Origination</p> <p>c. Law of Dhamma – 4 Noble Truth</p> <p>Right view is the foundation and forerunner of the entire path as it condition our thought, speech and action</p> <p>Right view inspires us to take up the cultivation of Sīla, Samadhi & Panna. When this cultivation matures, we are able to free our mind from bondage.</p> <p>2 stages in developing right views.</p> <p>a. Learning and understanding the meaning and significance of the truths in our lives.</p> <p>b. Reflecting, contemplating upon them in the light of experience via a silent mind.</p>	<p>What are right thoughts?</p> <p>a. Intention of renunciation (sakkāyadiṭṭhi) -selflessness, willingness to sacrifice, generosity (to share your wealth and knowledge)</p> <p>b. Goodwill (4 Brahma vihāra). Metta to counter ill-will, Karuna to counter aggressive and violent.</p> <p>c. Harmlessness – harmless to oneself and others (negative thoughts – covetousness, ill-will, wrong view, sorrow, lamentation, grief, pain, despair.....)</p> <p>5 ways to overcome wrong thoughts</p> <p>We need Yoniso Manasikara – wise attention at the moment of sense experience.</p>	<p>Truthful, polite, gentle & kind speeches.</p> <p>4 types of wrong speech – false speech, slanderous speech, harsh speech & idle speech.</p> <p>(According to Mahayana teachings, most of our bad Karma are created through our wrong speech.)</p> <p>(4th Precept – Musāvādā)</p>	<p>Responsible in carrying out our Mundane duties.</p> <p>Helpfulness – lending helping hands.</p> <p>Wrong action – destroying lives, taking what is not given, wrong conduct in regard to sense pleasures. (1st, 2nd, 3rd Precept)</p>	<p>Right career / right way in earning a livelihood.</p> <p>Live our lives in accordance to Noble Eightfold Path anytime, anywhere and with anyone.</p>	<p>4 Right Effort</p> <p>a. To prevent the arising of unarisen unwholesome states</p> <p>b. To abandon the arisen unwholesome states</p> <p>c. To arouse unarisen wholesome states.</p> <p>d. To maintain arisen wholesome states.</p>	<p>Sati – awareness borne of a free mind to see things as it is. Not concentration / one pointedness.</p> <p>The first factors of enlightenment.</p> <p>Satipaṭṭhāna – 4 foundations of mindfulness.</p> <p>a. Kāyānupassanā</p> <p>b. Vedanānupassanā</p> <p>c. Cittānupassanā</p> <p>d. Dhammānupassanā</p> <p>i. The 5 mental hindrances</p> <p>ii. 5 aggregates of form and mind</p> <p>iii. 6 external and 6 internal sense bases</p> <p>iv. 7 factors of enlightenment</p>	<p>Collected and unwavering mind</p> <p>Needed for awakening to the truth</p> <p>Needed to see things as they are.</p>