



There are sooooo... many choices in life

What ethical difficulties
do you face in your
day-to-day life?

How do you resolve them?

Noble Eightfold Path

In

Early Buddhism

Factors of N8P

- (1) Right View, *sammādiṭṭhi*
- (2) Right Intention, *sammāsaṅkappo*
- (3) Right Speech, *sammāvācā*
- (4) Right Action, *sammākammanto***
- (5) Right Livelihood, *sammāājīvo*
- (6) Right Effort, *sammāvāyāmo*
- (7) Right Mindfulness, *sammāsati*
- (8) Right Stillness, *sammāsamādhi*

Right action (SN 45.8)

And what is right action?

Avoiding:

- Killing
- Stealing
- Sexual activity/sexual misconduct

Avoiding killing

“They give up killing living creatures, renouncing the rod and the sword.

They’re scrupulous and kind, living full of compassion for all living beings.” (MN 27)

Avoiding killing

- Degrees of killing
- Euthanasia or
Voluntary assisted dying
- Abortion

Voluntary assisted dying

They give up killing living creatures, renouncing the rod and the sword.

They're scrupulous and kind, living full of compassion for all living beings. (MN 27)

Abortion (MN 93)

‘Do you know how an embryo is conceived?’

‘We do know that, sir.

An embryo is conceived when these three things come together:

- The mother and father come together
- The mother is fertile
- And the spirit being reborn is present.’

With Cunda (AN 10.176)

They give up stealing. They don't, **with the intention to commit theft**, take the wealth or belongings of others from village or wilderness.

Degrees:

- Robbing a bank, stealing someones property
- Taking things from the workplace/office
- Avoiding taxes/customs/fees
- Using copyrighted content
- Borrowing things and not returning them
- Breaking borrowed/communal items and not telling, plus offering to fix or replace them

The Fruits of the Ascetic Life (DN 2)

They give up stealing. **They take only what's given, and desire only what's given.** They keep themselves clean by not thieving.

Degrees:

- Only taking things when invited or asking first of all to make sure they are on offer
- Taking more than what was offered
- Inflating insurance or other claims
- Exploitation and excessive profit making
- Overusing resources and the land
- Taking up too much time and space

The opposite of taking is giving
Sharing, caring, generosity, charity...

Wealth in Detail (AN 7.6)

And what is the wealth of generosity?

It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

This is called the wealth of generosity.

With Vacchagotta (AN 3.57)

Anyone who prevents another from giving makes an obstacle and a barrier for three people.

What three?

- 1) The giver is obstructed from making merit.
- 2) The receiver is obstructed from getting what is offered.
- 3) And they've already broken and damaged themselves.

Anyone who prevents another from giving makes an obstacle and a barrier for these three people.

Vaccha, this is what I say:

You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking, “May any creatures here be nourished!” How much more then for human beings!

However, I also say that a gift to an ethical person is more fruitful than one to an unethical person.

(AN 3.57)



What is the greatest gift?

The gift of the teaching beats all other gifts;
the taste of the teaching beats all other tastes;
the joy of the teaching beats all other joys;
one who has ended craving beats all suffering.

Dhammapada Verse 354

Avoiding sexual activity/misconduct

“They give up sexual activity. They are celibate, set apart, avoiding the common practice of sex.” (MN 27)

“They don’t have sexual relations with women who have their mother, father, brother, sister, or relatives as guardian. They don’t have sexual relations with a woman who is protected by religion or the law, who is married or engaged.” (MN 41)

Sexuality, its limitations and its absence

Life is a sexually transmitted terminal disease.

Sexuality has its place in this world, no doubt. We would all not be here today without it. However, it is not just "R-Rated" or "X-Rated", but very often rather over-rated.

In this day an age we are often bombarded with media and messages that sadly manipulate and drive us. Sexualisation degrades beautiful human beings into objects, who have to be pretty or strong to be of worth.

Can we drop the sexual energy (even if just temporarily)? How do we relate to others and ourselves without it? How does that feel?

No pressure, no expectations.

Innocent, open, free and at ease.

Full of respect, love, friendship and trust.

Can you remember how it was as a child before hormones, biology, peer pressure and cultural expectations kicked in?

With Bhāradvāja (MN 139)

Please, monks, think of women your mother's age as your mother. Think of women your sister's age as your sister. And think of women your daughter's age as your daughter.

Seeing the human being shining through:
the vulnerability, the feelings, the wishes and concerns, the beauty, the virtues and the struggles.

And meeting the whole being with compassionate care and loving them to bits unconditionally.

The Analysis of Non-Conflict (MN 139)

Don't indulge in worldly pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless.

Pleasure linked to the five senses is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is beset by pain, harm, stress, and fever (conflict), and it is the wrong way.

Breaking off such indulgence is free of pain, harm, stress, and fever (conflict), and it is the right way.

Indulging in self-mortification is painful, ignoble, and pointless. It is beset by pain, harm, stress, and fever (conflict), and it is the wrong way.

Breaking off such indulgence is free of pain, harm, stress, and fever (conflict), and it is the right way.

Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

That's what I said, but why did I say it?

It is simply this noble eightfold path, that is:

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right stillness.

Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

(MN 139)