

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*

# With Uggāhamāna Samaṇamuṇḍika (MN 78)

## Unskillful Behaviours/Habits (*Sīlā*)

- 1) These **are** unskillful behaviours/habits.
- 2) Unskillful behaviours/habits **stem from this**.
- 3) Here unskillful behaviours/habits **cease without anything left over**.
- 4) Someone practising like this is **practising for the cessation** of unskillful behaviours/habits.

1) And what **are** unskillful behaviours?

**Unskillful deeds by way of body and speech, and bad livelihood.**

2) And where do these unskillful behaviours **stem from**?

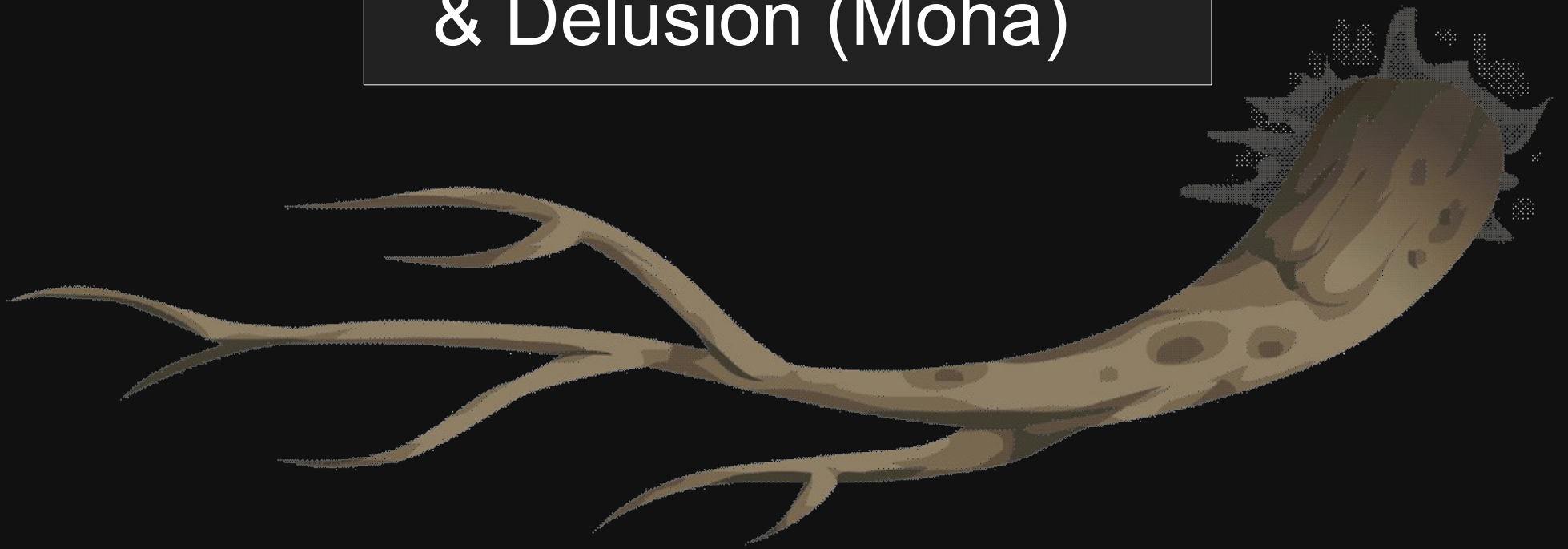
You should say that they stem **from the mind**. What mind? The mind takes many and diverse forms. But unskillful behaviours stem from a mind that has **greed, hate, and delusion**.

# The Tree Doors of Action (Kamma)



## The Three Bad Roots

Greed (Rāga/Lobha),  
Hate (Dosa)  
& Delusion (Moha)



# The Three Good Roots

Generosity (A-lobha),  
Kindness (A-dosa) &  
Wisdom (A-moha)



3) And where do these unskillful behaviours **cease without anything left over?**

It's when a mendicant **gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a living by right livelihood.**



# The 10 Unskillful/Skillful Courses of Action (Dasa Akusala/Kusala Kamma Patta)

Unwholesome Action
1. Killing & harming living beings
2. Taking what is not given
3. Sexual misconduct
4. Lying
5. Malicious speech
6. Harsh speech
7. Idle chatter / gossip
8. Desiring (what others have)
9. Ill will (wish to inflict harm)
10. Wrong view

Wholesome Action
1. Abandoning killing & harming living beings
2. Abandoning taking what is not given
3. Abandoning sexual misconduct
4. Abandoning lying
5. Abandoning malicious speech
6. Abandoning harsh speech
7. Abandoning idle chatter / gossip
8. Abandoning desiring (what others have)
9. Abandoning ill will (wish to inflict harm)
10. Right view

## Conduct by Body

- 1) Abandoning killing/harming living beings.
- 2) Abandoning taking what is not given.
- 3) Abandoning sexual misconduct.

## Conduct by Speech

- 4) Abandoning lying.
- 5) Abandoning malicious speech.
- 6) Abandoning harsh speech.
- 7) Abandoning idle chatter.

# MENTAL PURIFICATION & VIEW (*Citta & Ditthi*)

## Mental Conduct

- 8) Abandoning desiring (what other have).
- 9) Abandoning ill will (wish to inflict harm).
- 10) Wrong/Right view

4) And how is someone **practising for the cessation of unskillful behaviours?**

## The four right efforts (AN 4.14)

“There are these four efforts:

The effort to:

- (1) Restrain
- (2) Give up
- (3) Develop
- (4) Preserve

## Four right efforts: (1) restraining

It's when you:  
generate enthusiasm (*chandaṃ janeti*),  
try (*vāyamati*),  
arouse energy (*vīriyaṃ ārabhati*),  
exert the mind (*cittaṃ paggaṇhāti*),  
and strive (*padahati*)  
**so that bad, unskillful qualities don't  
arise.**

Avoid / Restrain



Let it Be

## Contentment (MN 27)

They're content with robes to look after the body and alms-food to look after the belly.

Wherever they go, they set out taking only these things.

They're like a bird: wherever it flies, wings are its only burden.



## Right effort: restraint (AN 4.14)

When you see a sight, you don't get caught up in the features and details.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming.

For this reason, you practice restraint, protecting the faculty of sight, and achieving its restraint. ...

ears ... nose ... tongue ... body ... mind ...

This is the effort to restrain.

## Right effort: restraint (MN 152)

“When you see a sight with your eyes, there is liking, disliking, or both liking and disliking. You understand: ‘There is liking, disliking, and both liking and disliking in me.

That’s conditioned, coarse, and dependently originated.

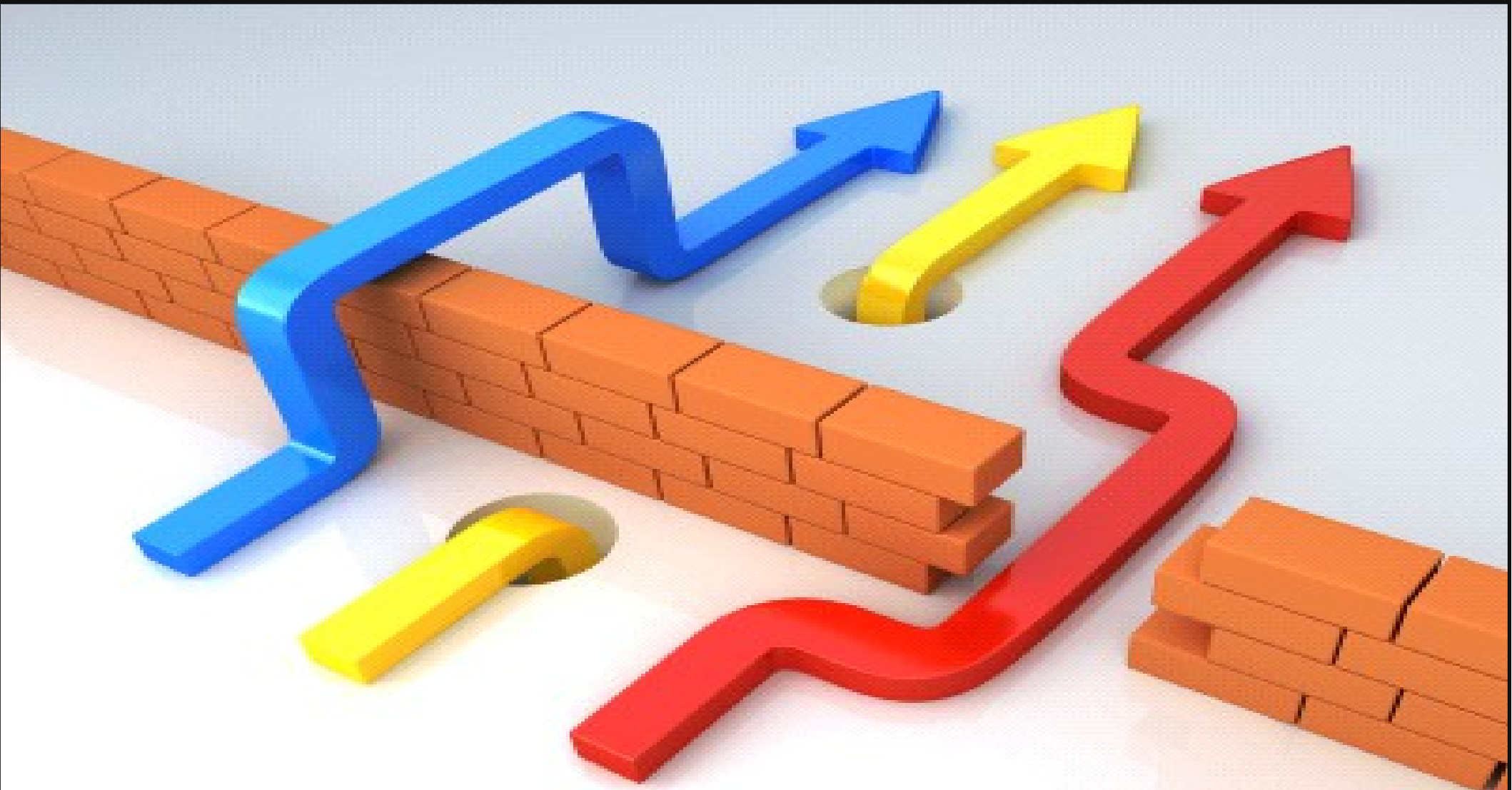
But this is peaceful and sublime, namely equanimity.’

Then the liking, disliking, and both liking and disliking cease, and equanimity becomes stabilized.

Four right efforts: (2) giving up

It's when you generate  
enthusiasm, try, arouse energy,  
exert the mind, and strive  
**so that existing bad, unskillful  
qualities are given up.**

Overcome / Give Up



Let it Go

## Right effort: giving up (AN 4.14)

“You don’t tolerate a sensual, angry, or inconsiderate thought, but give it up, get rid of it, eliminate it, and obliterate it.

You don’t tolerate any bad, unskillful qualities, but give them up, get rid of them, eliminate them, and obliterate them.

Right effort: giving up (MN 117)

This is the right effort:

You make an effort to give up  
wrong view and to embrace  
right view.

Four right efforts: (3) developing

You generate enthusiasm, try,  
arouse energy, exert the mind, and  
strive

**so that skillful qualities that have  
not arisen do arise.**

Develop / Cultivate



Let it Grow



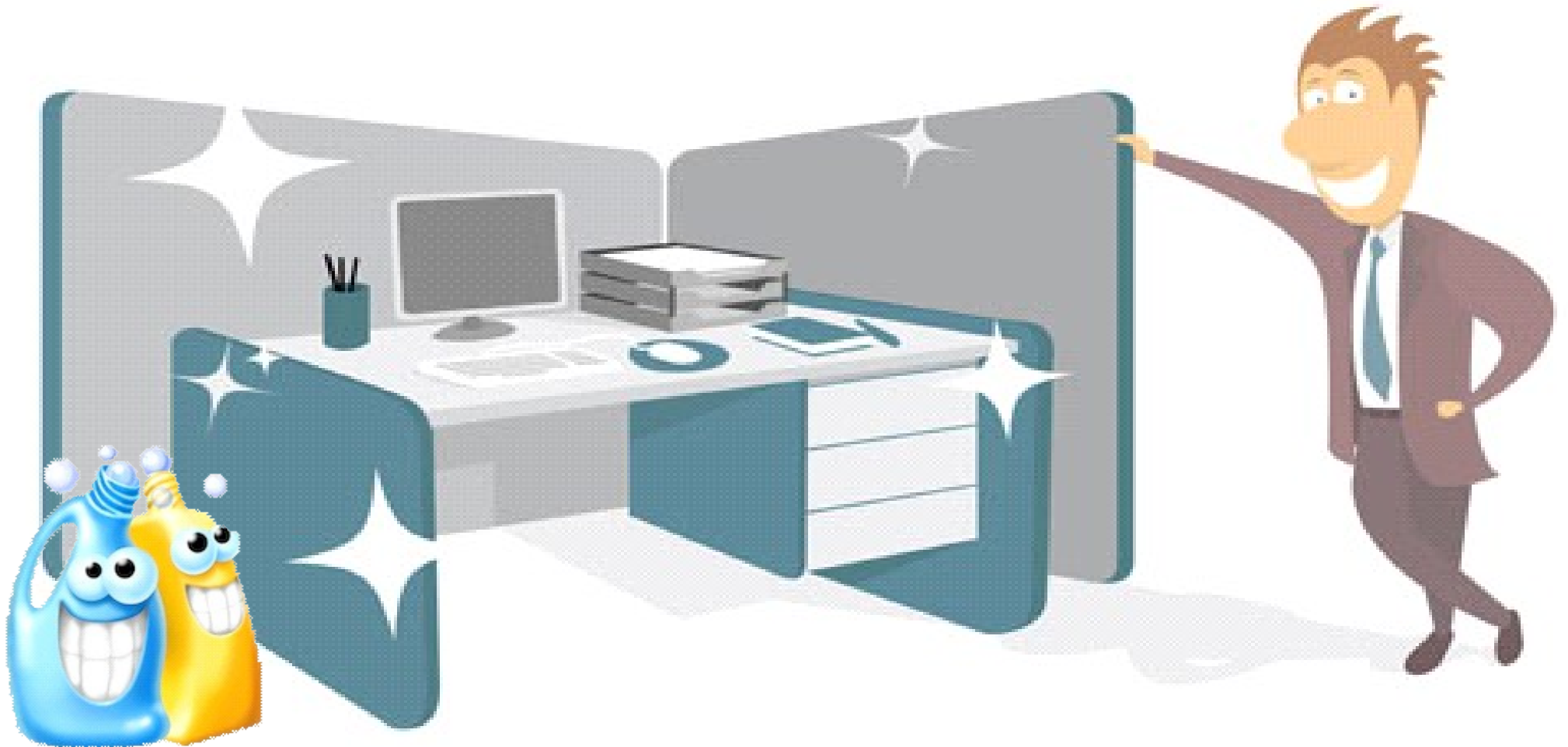
## Right effort: developing (AN 4.14)

You develop the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquillity, stillness, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

4. They generate enthusiasm, try, **make an effort**, exert the mind, and strive so that **skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.**

(MN 78)

# Maintain / Preserve



## Let it Show

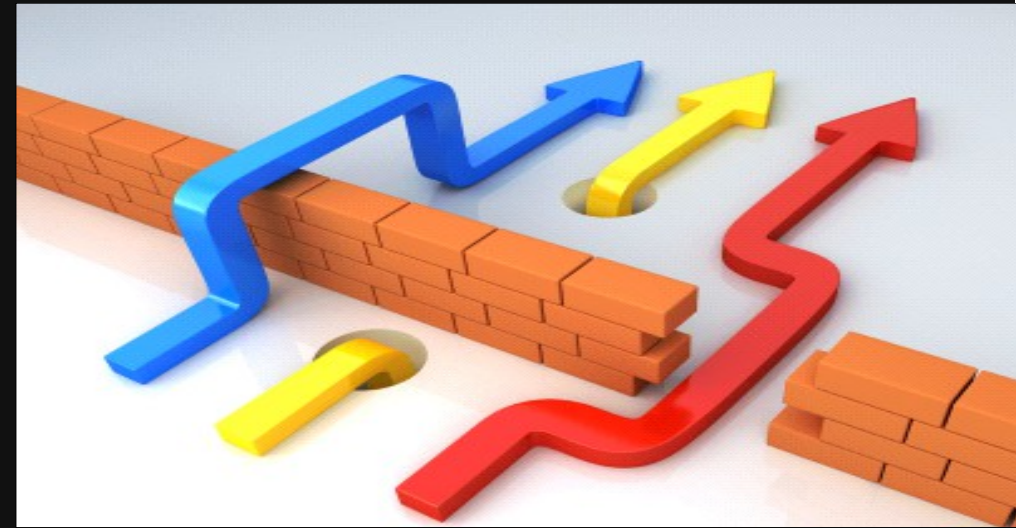
## Right effort: preserving (AN 4.14)

You preserve a meditation subject that's a fine foundation for stillness: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.

Let it Be



Let it Go



Let it Grow



Let it Show

