CHAPTER 3
THE PARTICULARITY OF BUDDHIST EDUCATION

The Noble Eightfold Path (Ariya-āṭṭhaṅgikamagga),\(^1\) which is one of the particularities of Buddhist education, is considered as the essential of Buddha’s teachings. Thus, the Buddha proclaimed the Noble Eightfold Path as the only path to liberation (Nibbāna); it was the criterion by which he judged the teachings of other schools and found them wanting. His entire teaching can be organized around the individual components of the Eightfold Path. It is the Holy path consisting of eight branches as: Right View (Sammā-diṭṭhi), Right Thought (Sammā-saṅkappa); Right Speech (Sammā-vācā); Right Action (Sammā-kammanta); Right Livelihood (Sammā-ājīva); Right Effort (Sammā-vāyāma); Right Mindfulness (Sammā-sati); Right Concentration (Sammā-samādhi).

The Eightfold Path is known as the ‘Middle Path’ (Majjhimā-paṭipadā), because it avoids two extremes: one extreme being the search for happiness through the pleasure of the senses, which is ‘low, common, unprofitable and the way of the ordinary people’; the other being the search for happiness through self-mortification in different form of asceticism, which is ‘painful, unworthy and unprofitable’. Having himself first tried these two extremes, and having found them to be useless, the Buddha discovered, through personal experience the Middle Path which gives vision and knowledge, which leads to calm, insight, enlightenment, Nibbāna.\(^2\)

In the Samyutta-nikāya, the Buddha begins his first sermon by addressing the ascetics’ concern that he had given up the rigors of the spiritual life to return to a life of self-indulgence:

These two extremes, O monks, should not to be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of world, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Buddha has gained the knowledge of the Middle Way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

And what, O monks, is that middle way awakened to by the Buddha, which gives rise to vision, which gives rise to knowledge, which leads to peace, to
direct knowledge, to enlightenment, which leads to Nibbāna? It is the Noble Eightfold Path, namely, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. This, monks, is that middle way awakened to by the Buddha, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.³

The Buddha makes it clear that his Middle Way avoids the pursuit of sensual pleasure on the one hand and the pursuit of ascetic self-torment on the other. He had experienced both the way of life-attachment and life-denial, and found them lacking. What did lead to enlightenment and Nibbāna was a middle way of moral discipline, meditation practice, and penetrating insight can be found through following the Noble Eightfold Path. This path, which is very practical, visible and achievable in the present, is beyond time, any wise person himself or herself can perceive it as well, you come and see, come and understand, come and practice, and come and enjoy its pleasures Dhamma right in your daily life.⁴

We should remember that the path is only a symbolic image, a symbol of reaching to its figurative sense. Although we say conventionally goes on the path, actually its almost sense means the practice of the right path with eight factors. It is only after proposing this path that the Buddha goes on to present the Four Noble Truths, “Suffering, the Origin of Suffering, the Cessation of Suffering, and the Path leading to the Cessation of Suffering.”⁵

The Middle path, which is the living and peaceful path, opens many going directions for the age and covers all the other paths in the world. This path, which is mainly the Noble Eightfold Path,⁶ comprises the eight steps or dimensions as follows:

1. Sammā-dīthi (Right View) as the Fundamental Factor of Educational Process

   In the process of Buddhist education, it starts with Sammā-dīthi (Right View), which means to understand things as they really are and not as they appear to be. Sammā-dīthi is the keynote of Buddhism, is the application of insight to the five aggregates of clinging, and understanding their true nature, that is understanding of oneself as one really is. This understanding is the highest wisdom, which enables on to see the ultimate truth. So, among the Buddha’s teachings, Right View plays the role like the light, which by removing the dark, makes the way visible for those who have eyes and enables them to walk even at night without difficulty and danger. He is a favourite leader who loves his subordinates, and the subordinates in turn having confidence in him obey his convincing irrebelliously, follow him smoothly.⁷ It
is the Right View having high quality to persuade the other Dhammas arising and also washes away the polluted Dhammas, which may spoil itself as well as other Dhammas, which are pure. Thus, Right View, having such a significant quality in itself, has a vast role to play because of its influencing character. It is the beginner and leader in the process of education. In the practice of the Eightfold Path or Middle Way, the Right View is the key channel to penetrate into the subsequent seven factors. On this practical path, the Right View not only supports other factors in their development, but it also seeks help from other factors. Especially, when the practice is going forward effectively, it needs a more strenuous cultivation. So it plays a significant role in leading the learner to reach the destination of the path. In the way, Right View works as both ends, i.e., at the beginning when a learner starts trekking upon the path and at the end at the time of reaching culmination of the path. For this respect, we shall discuss the significant of Sammā-diṭṭhi.

a. Significance of Right View (Sammā-diṭṭhi)

When someone goes deep into the teachings of the Buddha, he would find various denominations of excessive value in the perimeters, width and depth. Unhesitatingly it can be said that Buddha’s teachings can be analyzed with respect to any field of knowledge. The Buddha’s teachings can serve everybody who is eager to learn and practice. In another words, all of the Buddha’s teachings are useful to the learner like a garland woven together of different kinds of flowers from the beginning to the end in a discipline manner.

Moreover, the Buddha’s teaching are very vast like the ocean and it can be related to any discipline such as education, social sciences, laws, economic, linguistics, languages, ecology, philosophy, psychology, arts, political sciences, administration, management, etc. Phra Prayut Payutto, a well-known authority on Buddhism and a senior monk has categorized the Buddha’s teachings into various groups just as:

- Dhamma for everybody,
- Dhamma for social right,
- Dhamma for householders,
- Dhamma for devotees who are close to the Buddhism,
- Dhamma for monks,
- Dhamma for worldly beings,
- Dhamma for practice,
- Dhamma for Buddhism and Buddhists, and
- Dhamma concerning education.  

As we have seen above, the venerable monk by classifying the Buddha’s teachings into various categories has tried to show that Dhamma in Buddhism can work in various fields of learning. Among all Dhammas, the Sammā-diṭṭhi or Right View has the role of a hero acting in the front of line of many other hundreds of thousand or in other words, it works as a good army commander-in chief in the battlefield. It leads its army defending effectively from the attack of its opponents.

In fact, the Sammā-diṭṭhi (Right View) is most familiar to us as the first stage of the Noble Eightfold Path. The Buddhist path, aiming for the eradication of Dukkha, begins with Sammā-diṭṭhi. We may expect that it is the central Buddhist notions of the ‘three marks’ (Ti-lakkhaṇa). Sammā-diṭṭhi has knowledge of Anicca, Dukkha and Anattā. When a view accords with these notions, it is a Sammā-diṭṭhi. When we understand the nature of Sammā-diṭṭhi, we may realize that Sammā-diṭṭhi cannot be a simple correction of Micchā-diṭṭhi, but an essential factor on the path to the overcoming of Dukkha.

In the Buddhist texts, it is often suggested that the aim of the Buddhist path is ‘seeing things as they are’ (Yathābhūta-Dassana), Sammā-diṭṭhi is essentially knowledge of suffering, its arising, its cessation and the way to its cessation. This is apprehending of a process, the process of ‘rise and fall’ (Udayabhyā). It is knowing ‘how our experience operates’. Seeing things as they are as insight into the nature of knowledge. Hamilton argues that this understanding of the cognitive process is epistemological, and that the primary aim of the Buddhist path is not an ontological understanding of self and the world.

In any discussion on Sammā-diṭṭhi we are primarily concerned with the affective nature off the cognitive process. A strong emphasis is laid in the Nikāyas on the link between action and knowledge. It is clear from the earliest tradition that Sīla (Virtue) and Paññā (Wisdom) are related. A passage from the Dīgha Nikāya states that ‘wisdom is cleansed by virtue and virtue is cleansed by wisdom. Where there is virtue there is wisdom and where there is wisdom there is virtue.'
b. The Meaning of Right View (Sammā-diṭṭhi)

The word Sammā-diṭṭhi here is composed of two words, namely: Sammā and Diṭṭhi. The word Sammā is the prefix and it is used as an adjective in order to explain the following word, ‘The literal meaning of this word is properly, rightly, best, perfectly, and it is being mentioned in the right way. The Pāli word ‘Diṭṭhi’ comes from the root ‘Dis’ (to see), which encompasses the following meaning: View, belief, dogma, theory, speculative opinion, insight.’

Therefore, the Sammā-diṭṭhi here means the right view. Its meaning refers to the significance of rightness of the teachings of Buddhism and Abhidhamma. The Sammā-diṭṭhi is one of the Eightfold Path (Ariya-ăţṭhaṅgiţkamagga) which is the most important part of the Buddhist teachings that the Buddha taught to the five disciples at Vāranasi, which is called as Dhammacakkappavattana-sutta.

It is said that: “Ayameva ariyo ațṭhaṅgiţko maggo. Seyyathidaţ, Sammādiţthi sammāsaţkapppo sammāvăcă sammākammanto sammāţjivō sammāvăyămo sammāsati sammāsamadi.”

From the above, it is clear that, the right view is the first method for developing the ariyan way to attain the very peace through the mind which is called concentration on the complete path, leading mind and spiritual attitude to the real happiness. On the other hand, the word ‘Diţṭhi’, commonly, does not give exact character to indicate that it goes for positive or negative meaning, it always depends on its adjectives or full sentences to show what its direct tendency. For example:

Ujugatăssă diţţhi dhamme aveccappasădēna samannāgato āgato imaţ saddhammanti.

(One whose view is upright who is possessed of unwavering confidence in Dhamma, one who has come into this true Dhamma).

Idha bhikkhu ekaccassa evam diţţhi hoti so loko, so atta.

(In this case, monk, the view does occur to someone. This is the one; this is the self).

If it is used in single word or used alone, has meaning in the wrong sense, the wrong view or fault theory as for the example below:
Diṭṭhīhi nam pāvathatā vadānanti sāva diṭṭhi taṁ puggadāṁ pāvadi itipi ayaṁ puggalo micchā diṭṭhiko vipārītadassanoti.

(By the view, it tells a person that how speaking is, so, the view shows the person having wrong view, penalty view).¹⁶

But if this word is mentioned about the right view or way, we use the word Sammā as the prefix of the word Diṭṭhi, giving the meaning of rightness according to the literal meaning.

When Diṭṭhi, it is added together with the other word, it plays itself in different sheds of meaning depending on the word of which is added or connected with. Whenever a positive word proceeds, it also bears a positive meaning, for instance; Diṭṭhi is used in the right sense and is called as right view:

_Tattha katamā sammādiṭṭhi dukkhe nāṇam dukkhasamudaye nāṇam dukkhanirodhe nāṇam dukkhanirodhagāminiyā paṭipadāya nāṇam ayaṁ vuccati sammādiṭṭhi._

(Therein, what is right view? Knowledge of suffering, of cause of suffering, of the cessation of suffering, and the way leading to the cessation of suffering. This is called the right view).¹⁷

The knowledge is the tool for growing up the seed of wisdom and leads one to the right way. And the above mentioned fact gives the complete meaning of what the right view is, and the source of the right view. And then the rightness needs to comprehend the four noble truths; which start from the suffering till the right understanding of the Magga (the path leading to the cessation of suffering).

This is the despondence of the Sammā-diṭṭhi for comprehend and knowing the Dhamma as it really is. One the other hand the right view of the person, which is born in his mind, is the light which leads him to the best way and makes him be a wise man. And there is the teaching about the fruit of being the right one, right knowing and right understanding due to the Pāli text of which is said that:

_Sammādiṭṭhi tāva aññehipi attano paccanikakilesa saddhiṁ micchādiṭṭhīṁ pajahati, nirodhāḥ ārammaṇaṁ karoti, sampayuttadhamme ca vipassati tappati ce hadakamohavi-dhamanavaseṇa asammohato._

(Wise man, who has the right view, releases misunderstanding with his some lower defilement, atmospheres with cessation, realizes the truths a long with
composing things, he has no ignorance because he has destroyed the dilution which is covering those truths).\textsuperscript{18}

Therefore, the right view makes the one be wise one, he who has the light of the wisdom which being his guide to show the state of freedom from the defilement. The only wise man goes, attaining through the pure and peace destination inevitable.

According to the Buddha, \textit{Sammā-diṭṭhi} is the most important thing in the practice of the Dhamma. As he said: “Monks, eliminate ignorance (\textit{Avijjā}), cultivate knowledge (\textit{Vijjā}), and attain \textit{Nibbāna} through right view and right contemplation of the path. How is it possible? Because of having established right view.”\textsuperscript{19}

Thus, the Buddha always keeps praising the \textit{Sammā-diṭṭhi}. It appears frequently in the \textit{Ti-piṭaka}. We often go through it in the texts where at some places it appears as follows:

Monks, if a monk is possessed of five qualities he may ordain... a novice may, if a monk is possessed of these five qualities he may ordain... a attend him: If in regard to moral habit, he does not come to have fallen away from moral habit, if in regard to good habits, he does not come to have fallen away from good habits, if regard to right view, he does not come to have fallen away from right view, if he comes to have heard much, if he come to be intelligent. Monks, novice may attend him.\textsuperscript{20}

Monks, I know not of any other single thing so apt, when body breaks up after death, to cause the rebirth of beings in the Happy Lot, in the Heaven World as right view.

Possessed of right view, monks, beings are reborn ... in the Heaven World.\textsuperscript{21}

Monks, when knowledge leads the way, by the attainment of profitable states the sense of shame and self – restraint follow in its train. In on who is away by knowledge and has good sense, right view has scope, right view gives scope for right aim, right aim for right speech, right speech for right action, right action for right livelihood, right livelihood for right effort, right effort for right mindfulness, right mindfulness for right concentration.\textsuperscript{22}

Monks, right view comes first, right purpose proceeds form right view; right speech proceeds form right purpose; right action proceeds from right speech; right mode of livelihood proceeds from right action; right effort proceeds from right mode of livelihood; right mindfulness proceeds from right effort; right
concentration proceeds from mindfulness; right knowledge proceeds from right concentration; right freedom proceeds from right knowledge.  

Monks, just as the dawn is the forerunner, the harbinger, of the arising of the sun, even so is right view the forerunner, the harbinger, of fully comprehending the four Ariyan truths.

Of a monk who has right view it may be expected that he will understand: This is ill, so it really is... that he will understand, as is really is. This is the practice that leads to the ceasing of ill.

From the various sources of the Pāli canon, we can lay down the scope of Right View as follows:

- Understanding the Four Noble Truths
- Knowing evil and roots of evil, knowing goodness and the roots of goodness,
- Seeing the three characteristics of existence,
- Seeing the dependent origination.

As the Buddha has referred to the Sammā-diṭṭhi repeatedly, so, it makes us aware of its important as well. Now it may be investigated as to what are the factors which give rise to Sammā-diṭṭhi?

c. Factors Leading to the Evolution of Education

As we have already mentioned, the Sammā-diṭṭhi is a major factor of the ‘Eight-fold Path’. It is the primary and essential factor in the practice of the practical path; or stated in terms of the Threefold Training (Ti-sikkhā), it constitutes the first level in the system of Buddhist education. It is an aspect of the Dhamma that must be developed and made pure; it must attain freedom in a progressive manner until final enlightenment is reached.

Moreover, the development of Right view is of utmost importance. So, it must be interesting to seek the way or means for opening the opportunity to arising of the Sammā-diṭṭhi. According to the Buddhist teaching everything depends on the cause, in the Pāli texts, the Buddha shows two factors that contribute to the arising of the Right view (Sammā-diṭṭhi):

“Friends, how many factors contribute to the arising of Right View? There are two factors contributing to the arising of Right View: Having a spiritual teacher from whom you can learn (Paratoghosa) and having the capacity for and use of systematic, critical reflection (Yonisomanasikāra).”
In another two passages, the Buddha shows the importance of these factors as prerequisites of the Eightfold Path: “Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, so friendship with lovely is the forerunner, the harbinger, of the arising of the Noble Eightfold Path.”

The other passage may be mentioned as follows: “Just as the dawn, monks, is the forerunner, the harbinger, of the arising of the sun, so systematic attention and critical reflection are the forerunner, the harbinger, of the arising of the Noble Eightfold Path.”

Putting in the simplest terms, the Buddha shows that there are both external factors and internal factors, which enable the practitioners to enter into the stream of the educational system toward Nibbāna. The external factor is Paratoghosa, the internal factor is Yonisomanasikāra. These two factors are the junction between men and the teaching of the Buddha, i.e., the Eightfold Path and Threefold Training. Phradhammapiṭaka (Prayut Payutto), in his book, Buddhaddhamma, emphasized the importance of those two factors:

Once the teaching of others are put into practice and applied to a system of learning, we must consider if the guidance we have received is good enough to allow us to reach the final goal: Is the teacher well prepared? Does the teacher have the proper abilities? Is the teacher offering a method of training that will bear fruit? Therefore, in the system of Buddhist learning and training, we initially set our sights on observing the teaching of others, supported by a principle of spiritual friendship (Kalayāṇamittatā) or receiving spiritual advice from good friends, along with a second factor, critical reflection (Yonisomanasikāra), a principle based on wisdom that contemplates how teachings should be correctly applied.

From the mentioned above, there are two conditions to support the arising and development of right view (Sammā-diṭṭhi). The Buddha has confirmed both these conditions that seem to be dedicated to influence the arising of educational process in Buddhist system.
1) Listening to the Teachings of Others (Paratoghosa)

*Paratoghosa* becomes the original method and the causes of the arising of the right view in which its significance has been explained in the following point: The word *Paratoghosa* here means hearing or learning from others.²⁹

And by such action it is to be a cause to the arising of *Sammā-diṭṭhi*. In *Paratoghosa*, it includes a good hearing, virtuous hearing, a sound indicating re-causality, utility, etc., especially such sound comes from the one who is lover and well wishes. Again, the good and virtuous sound should come from a proper, virtuous and moral person who is called *Sattapurisa* (a wise man) and the *Paṇḍita* (the learned person). In fact, a person should not wait for the wise persons coming to him for the sake of giving a good suggestion but he himself should not hesitate to come to receive his recommendation to induce or at least ask for his company with a view to acquire *Sammā-diṭṭhi*. As the Buddha said:

If one see a wise man,
Who, reproaches him (for his faults),
Who shows what is to be avoided,
He should associate with such a wise man
As he would a revealer of hidden treasures.
It fares well and not ill with one who
Associate which such a man.³⁰

By getting closer to wise man, he should try to learn and follow him. His act may be called as the companion with the wise. The relation of the two, i.e., between the wise person and the learner has been called ‘*Kalyāṇamitta*’.

a) Definition of Good Friend (Kalyāṇamitta)

In the process of entering the Buddhist educational way, positive guidance is essential. When analyzing the term *Paratoghosa*, i.e., listening to the teaching of others, it is important to note the Pāli word *Kalyāṇamitta*. The *Kalyāṇamitta* here is used in the sense of the complete association of the person who is with this kind of friend. Friendship with the good is the most useful condition for the arising of the Noble Eightfold Paths. The meaning of the word here has been explained as follows; the word *Kalyāṇamitta* has been divided into two parts; *Kalyāṇa* and *Mitta*. 
The word *Kalyāṇa* here means beautiful, charming, auspicious, helpful, and morally good. And the word *Mitta* means friend. Additional speaking, a friend who acts as a sort of mentor or spiritual adviser is called *Kalyāṇamitta*. Therefore, the *Kalyāṇamitta* means the good friend or a spiritual friend. In the spiritual purpose, the good friend refers to the one who is the wise and helpful for the others in making peace and pure for friend whom associated with.\(^{31}\)

Moreover, there is the explanation about the quality of the good friend of which its detail is said that: ‘In short, *Kalyāṇamitta* is the technical term its meaning spiritual guide, spiritual adviser. It signifies a ‘Noble senior monk who is very much concerned with progress and welfare to his pupil as a manner of his pupil in meditation, in particular, the meditation teacher (*Kammaṭṭhānācariya*) is so called’.\(^{32}\) To confirm this point of view, Venerable Phradhammapiṭaka a scholar of Buddhism says that, “Kalyāṇamitta refers to a person who is well prepared with the proper qualities to teach, suggest, point out, encourage, assist, and give guidance for getting started on the path of Buddhist training.”\(^{33}\) Having association with such a spiritual friend, we will gain better insight into the Path. The Buddha, in his words, pointed out the supreme value of spiritual friendship to venerable Ānanda as:

Ānanda, having a good spiritual friend... encompasses the whole of the Holy life, because a person with a spiritual friend... can hope for the following: Developing the Eightfold Path and making the most of it. By depending on us as spiritual friends, beings who are normally subject to birth (*Jāti*) can break free of birth; people normally subject to decay (*Jarā*) can break free of decay, people who experience death (*Maraṇa*) can break free of death, people who are subject to sorrow, lamentation, suffering, grief and distress can break free... (of these).\(^{34}\)

From the above quotation, we can grasp the importance of spiritual friends in the Buddhist perspective. The Buddha confirms that merely having a good spiritual friend encompasses the whole of the Holy life. This point should not be missed or overlooked because it shows the first step needed to enter the path of education.

Thus, the Buddha himself always pays his intention to the disciples in two aspects; individual and unity. He wants to see all of disciples reaching the emancipation, and also his disciple as harmonious unity (*Saṅgha*). For this purpose, in *Dhammapada*, he instructs us to avoid bad friend and to associate with only good people. He says:
If you find no one to support you on the spiritual path, walk alone. There is no companionship with the fool.\textsuperscript{35}

One should not associate with friends who are evil-doers nor with persons who are despicable; associate with friends who are virtuous, associate with the best of man.\textsuperscript{36}

The Buddha also said:

Verily, monks, that a monk who is an evil friend, an evil comrade, an evil companion, serving, attending, honouring evil friends, emulating their ways of thought, shall fulfil the \textit{Dhamma}-fore-course – that cannot be; and that without fulfilling the course, he shall fulfil the \textit{Dhamma}-training – that cannot be; and that without fulfilling the training, he shall fulfil the virtues – that cannot be; and that without fulfilling the virtues, he shall give up lustful passion, passion for the material or for the immaterial – that cannot be.\textsuperscript{37}

According to the Buddhist texts, the Buddha always teaches monks to have and to be a spiritual friend among them as he himself is, too. The Buddha has delivered emphatically his teachings in various places concerning to spiritual friend, which may be collected here as follows:

I perceive, monk, no other single condition, by which the Ariyan Eightfold Path, if not yet arisen, can arise, or by which if arisen, the Ariyan Eightfold Path can reach perfection of culture, save (the condition of) friendship with the spiritual friend.\textsuperscript{38}

Monks, I know not of any other thing of such power to cause the arising of good states if not yet arisen, or the waning of evil states already arisen, as friendship with the lovely. In one who is a friend of what is lovely good states not arisen do arise and evil states already arisen wane.\textsuperscript{39}

Just as monks the dawn is the forerunner the harbinger, of the arising of the sun, so friendship with the lovely is the forerunner, the harbinger, of the arising of the Noble Eightfold Path.

Of a monk who is a friend of the lovely, monks, it may be expected that he will cultivate the Noble Eightfold Path. That he will make much of the Noble Eightfold Path.\textsuperscript{40}
Herein, reverend sirs, a monk has a spiritual friend, a good companion, a good comrade. This is the first thing to make become for conditions that wing to the awakening...

Monks, this may be expected of a monk, who has a spiritual friend, companion, comrade: he will be virtuous, restrained... perfect in behaviour... and will undertake the training.....

This may also be expected ... such talk as is serious... he will obtain at will....

Moreover ... he will dwell strenuous in purpose... and will not shirk the burden of righteousness.

And he will have wisdom... and noble penetration...  

Monks for the monk who is a learner not yet come to mastery of mind, but who dwells aspiring for peace from the bond, making it a matter concerning what is outside the self, I see no other single factor so helpful as friendship with the lovely. Monks, one who is a friend of the lovely abandons the unprofitable and makes the profitable to become.  

All most quoted Buddha’s teachings have been brought above delivered to the Bhikkhus. So, it seems to be delivered directly to emancipation (Vimutti). The spiritual friend (Kalyāṇamitta), in this level, means to whom being able to convince monks to cultivate further practice, he much be senior monks or some monks who have higher quality or cessation. So, these passages, which motivate to intercourse with the Kalyāṇamitta, show us the significance of the comrade who practices along with and does as guide to point out of Right view.

On the other hand the word Kalyāṇamitta does not work between the Buddha and his disciples or the senior monks and junior monks only, but it should work among monk to monk, monks to laymen and layman to laymen. As the Buddha has taught it to laymen in various places to lead their householder life perfectly such as to be a factor of Dhammikatthapayojana, the doctrine showing to obtainable benefits in the present. The Buddha gives this sermon to Kakkaraputta who asks for advantage and happiness here on earth – there are alertness (Uṭṭhāna-sampadā), wariness (Ārakkha-sampadā), spiritual friend (Kalyāṇa-mittatā) and balanced livelihood (Sama-jīvitā).

It has been taught in the six directions that friend are recognized as the north direction, it shows that how to act to friends and friends give good action in return.
For example:-

The friend who is a helpmate and friend. Of bright days and dark, he, who shows what is needed by you, throbs for you with sympathy: these four the wise should know, as friends and should devote himself to them, as mother taking care of her own bosom’s child.45

Elsewhere concerning to spiritual friend as,

See that with good men only Ye consort,
With good men do Ye practice intercourse,
Knowledge of how the good do shape their life,
From all and every ill may set us free.46

Escort a spiritual friend to the wayfarer,
Mother’s the spiritual friend dwelling in the home.
A comrade’s help where has arisen need.
Is a spiritual friend again and yet again.
And meritorious deeds wrought by one’s self,
This is a spiritual friend in the life to come.47

However, Kalyāṇamittā may get high reputation for trustworthiness by influencing the tendency of persons facing forward to the right direction of life. In the social context, too, one cannot deny that friends influence most effectively the attitude of persons in society. Especially, youngsters who are always interested to be involved in any event for getting new tastes in order to be modernized, try some new things, and like to take an advantage of it. Anyhow, they keep looking at people around them. If they find any one proposing some strange thing, without consideration of right or wrong, they follow it suddenly. The wanting to associate with new things is always a matter of great concern for such people. Whenever, they are asked to go to anywhere else, they decide to go along with such friends without any hesitation, because this time, they need trust from friend. Whenever they get greeting or praising from friends, they feel very proud. So, the period of youth seems to be reaching the two squares of a road, one right and other wrong. They need some persons who can encourage them to come in the right way. It is, therefore, clear that this period of youngsters stay at the edge of the good behaviour on the one hand and bad behaviour on the other. Though every individual is a unique creature in this world, able to master his/her fate, no one can exist alone without being a member of the human community, for human society is one in which activity
and process are interwoven. So, human cannot develop unless they learn how to act in a way appropriate to nourish the community in which they live. The factor influencing the development of human being is the environment or good external factor. As P. A. Payutto said:

Good external factor \textit{(Paratoghosa)} means having a good friends, which refers to associating with teachers, advisors, friends and (other vehicles of learning such as: books). It also includes having general social conditions that are wholesome and helpful. All of these will encourage or arouse the arising of wisdom, through the processes of listening, discussing, seeking advice, querying, reading, and researching. This also entails being selective about the use of mass media.\textsuperscript{48}

Living in suitable environment is accounted as one of the auspicious things for human development in Buddhism. People often accumulate experience and knowledge from the environment in which they live, hence their habits and inclinations are developed in accordance with the knowledge and experience they gather from their particular environment.

According to Buddhist teaching, the environment should start at the family unit; proceed to the institution of school and then performed at the social level. It is true that the right social creators, who acts as the \textit{Kalyāṇamitta}, must be ones, who are close to the youngsters, i.e., father, mother, elder relatives, teachers, religious men or clergymen in every religions. And also, rulers, who are the executive members of countries, are most attractive to young people and populations. All these persons have to be the moral guide of new generations and try to be their spiritual friend. The Buddha is the \textit{Kalyāṇamitta} of his disciples, points out the way proceeding to further development that aims to purify their mental state to attain the immortal state. He is the absolute fundamental friend incomparable in the world. No one could find any other being better than him. Even though, he has passed away for more than two thousand years ago, he still is a spiritual friend of the world at least by his teachings.\textsuperscript{49}

The acts of protecting people with giving them knowledge, good suggestion and help them in one way or the other making on popular among ordinary people. One the good help for the ordinary people, whenever people slide into negative behaviour or activities, a \textit{Kalyāṇamitta} assists them in keeping away from that dangerous step.

Apart from above instances, it may be give us general opinion that when even \textit{Kalyāṇamitta} has been taught to monks, it is aimed to arise out of Right view in \textit{Lokuttara} level. But when it has been given to common people or householders, it is aimed to the
advantage and happiness in the present life and future. It proposes for the benefit of an individual and society, both sides connect to each other like a net or chain or dominos, if one get any disturbance, the effecting others is inevitable. This is why *Kalyāṇamitta* plays very important role to campaign the members of the society to have Right view in the worldly life (*Lokiya*) to encourage them to go together to the same destination.

b) The Quality of Good Friend (*Kalyāṇamitta-Dhamma*)

In the ultimate sense, the term *Kalyāṇamitta* does not only mean ‘good friend,’ rather, it refers to the Buddhist concept of spiritual friend as we have already mentioned above. According to *Visuddhimagga*, *Kalyāṇamitta* refers to the Lord Buddha, his disciples, and learned, wise men that are able to teach the *Dhamma* even though they may be younger than those whom they teach.\(^50\) In the way of life, friendship is an important part of it, and the friends we associate with have an effect on our progress and digression within life. Therefore, screening the qualities of people before making friendships is the appropriate thing to do. The result of association with such good people will improve us day by day. One might ask how one is expected to know the difference between the good and the bad spiritual friend. The *Dīgha-Nikāya* refers to four kinds of friends who appear as friends, but who in reality are unfriendly. There are:

   a. *Aññadatthuhara*: Rapacious person is a friend who comes empty-handed or gives little, but asks for much; does his duty out of fear and pursues his own interest.

   b. *Vacīparama*: A man of words alone is a friend who limits the friendship only to sweet words and professes friendship as regards the past and future; tries to gain favour by empty saying. When the opportunity for service arises he avows his disability.

   c. *Anupiyabhāṇī*: A flatterer is a friend who talks kind words, but in his heart wishes evil to friends. This type of friend is also described as one who does wrong and dissents from doing right; praises to one’s face and speaks ill of one to other.

   d. *Apāyasahāya*: A fellow-waster is a friend who pretends friendship with the idea of destroying the friend. This is a type of friend who induces one to indulge in strong drinks and to frequent the street at untimely hours.\(^51\)

For the persons who will act as good spiritual friends, it is imperative to be endowed with the seven following qualities:
a. *Piyo* (endearing): He is endearing, friendly with others, endowed with a heart or compassion and easily approachable;

b. *Garu* (worthy of respect): He possesses and good conduct which inspires confidence in others and is respectable;

c. *Bhāvanīyo* (inspiring): He is a learned and well established in his training, his friends, respect and praise him although he does not need such praise, he gives all who meet him a good impression;

d. *Vattā* (capable of speaking effectively): He is skillful in communication, i.e., he can made others understand clearly what he wants to tell them. In other words, he can made difficult subject easier for them to grasp;

e. *Vacanakkhammo* (patient with words): He listens to others with patience, understanding and attentiveness. He endures criticism, objections and irrational speech even if the person talking is disrespectful or unkind. He responds to that person with good counsel derived from his good heart;

f. *Gambiraṅca kathaṃ kattā* (capable of expounding on the profound): He can expound in depth on profound points, he can made these points clear to his friends and help resolve their problems or questions in the proper way; and

g. *No caṭṭhāne niyojaye* (not leading in wrongful ways): He will definitely not mislead his friends in the wrong way or wrong direction.52

For all average people, a good spiritual friend is need in life. The Buddha encouraged us to have such spiritual friends and then:

Let them admonish, let them teach,
Let them forbid what is improper.
They will be beloved of the good,
They will be hated by the bad.53

In ultimate sense, the purpose of having spiritual friends, is to help us toward cessation of suffering. Moreover, the Buddha himself confirms that: *Bhikkhu* who have good spiritual friends can hope for the following:

They will be virtuous, well-mannered, and aware of the rules of the Order (*Pāṭimokkha*); they will be whole; both in terms of thoughts and deeds.

They will have the opportunity to hear and discuss various ideals with ease as they see fit. The discussion of these ideals will hew and polish their character,
cleanse their minds, and make them bright. These ideals are containment,...
effort, moral conduct (Sīla), concentration (Samādhi), wisdom (Paññā),
liberation (Vimutī), and knowledge of liberation (Vimuttiñāṇadassana).

They will be people whose efforts are well established so that they can put
an end to unwholesome things (Akusala-dhamma) and practice wholesome
things (Kusala-dhamma) until they are erected; will be strong and not shirk their
duties towards what is wholesome.

They will be wise, composed of noble wisdom, fully realizing the arising
and passing away of unwholesome tendencies (Kilesa), which leads to the
complete elimination of suffering (Dukkha).54

2) Analytical Thinking or Systematic Reflection (Yonisomanasikāra)

As mentioned above, the first factor (Paratoghosa) is an important factor for providing
conditions that can lead to a virtuous life and the gaining of knowledge, Paratoghosa by itself
cannot ensure full mental development. Teachers, friends or societies may give one a helping
hand indirectly, one cannot affect one’s disposition unless one has the will. The Dhammapada
states that: “One who does not strive for the understanding of the Dhamma-knowledge, even if
one is in close association with a wise one, cannot change one’s disposition, just like a ladle
does not know the taste of soup.”55

Therefore, the Paratoghosa is an external factor, which leads to the Sammā-diṭṭhi, have
to going hand by hand with an internal factor; systematic thought or reflection
(Yonisomanasikāra). Paratoghosa endows right systematic reflection of real nature by
understanding the conditional causes and of common events in accordance with social issues
by distinguishing situation particular or social attitude, it has enough ability to search the causes
and supporting conditions, finally it realizes the events clearly. As the Buddha declared, “As
an internal factor, I see nothing that leads to such great benefit as systematic reflection
(Yonisomanasikāra).”56

Systematic reflection is the ability to think clearly, to look at things with critical eyes,
breaking them down in to their constituent factors and analyzing their causal condition.57 Let
us consider Thich Nhat Hanh’s view on systematic reflection:

If you are a right viewed Buddhist, when you are concentrating on reading
a paper on Dhamma under a big tree, and look at a white cloud floating slowly
through the blue sky, you will also see that cloud on your paper. You will think in the dependent way that – without cloud, there would be no rain, without rain, there would be no tree, so we could not make paper. The cloud is essential for the tree, and the tree is essential for paper to exist. If the cloud were not here, the tree and the sheet of paper you read could not be here either. So we can see that the cloud, the tree and the paper are interdependent.

If we look into the sheet of paper even more deeply, we can see the sunshine in it. If the sunshine were not here, the forest could not grow, so we know that the sunshine is also part of this sheet of paper. If we continue to look further, we can see the logger, who cut the tree in the forest and brought it in to the mill to be transformed into paper, and we see the rice field nearby. Without rice, as daily food, the logger cannot exist, therefore rice is also a part of the paper.

Looking even more deeply, we can see we are in it too, because when we look at the sheet of paper, the sheet is part of our perception. So we can say that everything coexists and everything, even our mental processes, are conditioned and interdependent.\(^{58}\)

From this, systematic reflection is the activity of ‘Right View’ in the Buddhist concept. A person can gain right view through this systematic reflection; he can be able to separate matters, which is right or wrong. It is significant step to generate the pure and liberated wisdom. By systematic reflection (\textit{Yonisonamasikāra}), everybody will be able to have strength enough to help oneself to reach the goal of Buddhism.

\textbf{a) The Definition of Yonisomanasikāra}

What is \textit{Yonisomanasikāra}? In Pāli-English Dictionary, the meaning of the word \textit{Yonisomanasikāra} has been given by this way: “Here, he interprets ‘Yoniso’ as a ‘sown to its origin or foundation’, i.e., thoroughly, orderly, wisely, properly, and judiciously. The word ‘Manasikāra’ here means attention, pondering, and fixed thought.”\(^{59}\) Thus, \textit{Yonisomanasikā} means fixing one’s attention with purpose or thoroughly proper attention, having thorough method one’s thought.

One the other hand, \textit{Phradhammapiṭaka} (P.A. Payutto) describes the word in very interesting manner. He says: “The word \textit{Yasisomanasikāra} is composed of \textit{Yoniso} and \textit{Manasikāra}. The word \textit{Yoniso} has been derived from the word Yoni, which is interpreted as
cause, origin, arising place, wisdom, method, means or way. Manasikāra means acting in mind, thought, thinking of, intention, interesting or investigating. When, the words are composed as Yonisomanasikāra is converse the meaning of mental act investigating or elaborated act in one’s mind.”

In Milindapañhā, the conversion between King Milinda and Venerable Nāgasena on the ‘Yonisomanasikāra’ gives us clear understanding in both: meaning and duty of the word. There, Venerable Nāgasena gives the characteristics of the word ‘Yonisomanasikā’ to the king Milinda, who put forth a question to him that ‘who escapes re-individualization, it is by reasoning that he escapes it? In answer to this question, Venerable Nāgasena replies him ‘both by reasoning (Yonisomanasikāra), and wisdom (Paññā), and by other good qualities.’ The King understands that reasoning and wisdom must be the same. Venerable Nāgasena explains the difference between them. He says that reasoning is one thing, wisdom is another, like sheep and goats, oxen and buffaloes, camels and asses, they have reasoning, but wisdom they have not. Then, the King asks for more explanation by putting a question, ‘What is the characteristic mark of reasoning, and what of wisdom?’ When, Venerable Nāgasena replies him, ‘Reasoning has always comprehension as its mark but wisdom has cutting off, then he asks again for some more explanations. The Thera, while explanation, asks him in return “Do you remember the barley reapers? ‘Yes, certainly,’ replies the king. ‘How do they reap the barley into a bunch and taking the sickle into the right hand.’ ‘They cut it off with that.” The Thera replies conclusively “Just even so, O King, does the recluse by his thinking grasp this mind, and by his wisdom cut off his failings. In this way, it is that comprehension is the characteristic of reasoning, but cutting off is the characteristic of wisdom.”

b) The Signification of Yonisomanasikāra

It is clear that, Yonisomanasikāra is significant in both sides, i.e., secular and ecclesiastical, because it is the way to distinguish right and wrong appearances. Systematic reflection (Yonisomanasikāra) works properly to support wisdom (Paññā) to make decision or cutting off in the final without doubtfulness on things investigated already, it comes to conclusion of those things that it is right way of systematic reflection, which classifies elaborately. The Buddha always gives praise on it, some instances may be brought as follows here:
As a matter concerning one's own self, monks, I see no other single factor so potent for the arising of the seven limbs of wisdom (*Sambhojhaṅga*) as systematic reflection.

Of a monk who is possessed of systematic attention we may expect that he will cultivate, that he will make much of the seven limbs of wisdom.\(^{62}\)

In compassion of food of body and mind, systematic attention is because to arising of food of mind, it is a raising of limb of wisdom (*Sambhojhaṅga*) seven types. There are mindfulness (*Sati*), searching of the norm (*Dhammavicaya*), energy (*Viriya*), zest (*Pīṭī*), tranquility (*Passaddhi*), concentration (*Samādhi*), and equanimity (*Upekkhā*).\(^{63}\)

And what, monks, is the distinction of the cankers in one who knows in one who sees? There is wise attention (*Yonisomanasikāra*) and unwise attention (*Ayoniso-manasikāra*). Monks, from unwise attention cankers arise that had not arisen and also cankers that have arisen increase. But monks, from which attention cankers that had not arisen do not arise, and also cankers that have arisen decline... \(^{64}\)

Of a monk who is possessed of systematic thought, monks, it may be expected that he will cultivate, that he will make much of the *Ariyan* eightfold path. And how, monks, does a monk possessed cultivate and make much *Ariyan* eightfold path?

Herein a monk cultivates right view, that is based on seclusion, that is based on dispassion, on cessation, that ends in self-surrender, and he make much of it... He cultivate right aim, right speech, right action, right living, right effort, right mindfulness, he cultivate and make much of right concentration, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. That is how a monk who is possessed of systematic though cultivates and make much of the *Ariyan* eightfold path.\(^{65}\)

In him who gives systematic attention to the feature of ugliness (in thing) sensual lust, if not already arisen, arise not, or if arisen, it is abandoned.\(^{66}\)

Monks, I know not of any other single thing of such power to prevent the arising of doubt and wavering, if not already arisen, arise not, or if arisen, to cause its abandonment as systematic attention.
In him who gives systematic attention on doubt and wavering, if not already arisen, arise not, or if arisen, it is abandoned.67

In him who gives systematic attention right view, if not arisen, does arise, or if already arisen, does increase.68

In him who gives systematic attention thereto, lust not arisen, arises not, or if arisen is abandoned.69

In him who gives systematic attention to that heart’s release by goodwill both malice that has not arisen, arises not, or if arisen is abandoned.70

There are nine Dhammic factors that are of great assistance. These nine have critical reflection as their basis: When critical reflection is applied, delight (Pāmojja) arises; when there is delight, joy (Pīti) arises; when there is joy, then the body experiences serenity (Passaddhi); when the body is serene, then happiness (Sukkha) is experienced; those who are happy can have a focused mind (Samādhi); those who are focused can know the Truth; when things are perceived according to the Truth, disenchantment, detachment (Virāga) is achieved; and because there is detachment, there is liberation (Vimutti).71

e) A Significant Factor Leading to Arising of Education

In the Buddhist text, various methods of systematic reflections are given. Phra Dhammapiṭaka (P. A. Payutto) enumerate the ten methods of Yonisomanasikāra (Systematic reflection) as based on Pāli Canon, which are as follows:

- Systematic thought on the method of investigating the cause and condition and it may be called the method of Idappaccayatā (Dependent Causation).
- Systematic thought on the method of distinguishing the compositional factors.
- Systematic thought on the method of realizing the characteristics.
- Systematic thought on the Noble Truths or problems solution.
- Systematic thought on the method of essential relativity based on principles and aims.
- Systematic thought on the method of awareness of value, guilt and solution.
- Systematic thought on the method of true value and artificial value.
- Systematic thought on the method of means (Upāya) and motivation the virtue.
- Systematic thought on the method of living in present moment.
- Systematic thought on the method of division (Vibhajjavāda).72
After having known the method of *Yonisomanasikāra*, we can conclude them all into two factors:

- *Yonisomanasikāra* of arousing wisdom method. It aims to generate awareness according to its own being (*Sabhāva*), emphasizing at the solution of ignorance, it is classified into *Vipassanā* (Insight) that has its own character as the light breaks the darkness or moving away the dirt, it produces fruit unlimited or definite time, it also brings one to supra mundane *Sammā-diṭṭhi*.

- *Yonisomanasikāra* of generating mental value method. It aims to arouse other wholesome (*Kusaladhamma*) emphasizing into *Samatha* (tranquility). It has the character of generating good energy to remove or cover bad deed. It produces fruit according to limited time, or it is preparing for supporting the property and habit that brings one in worldly *Sammā-diṭṭhi*.73

These ten methods of *Yonisomansikāra* (systematic reflection) are one of the factors leading to Right View (*Sammā-diṭṭhi*), which is the base of the arising of education. As the Buddha confirmed:

> I see nothing that brings about Right View that has yet to arise or make Right View that arisen continue to proper like systematic reflection. When there is systematic reflection, then Right View that has already been established continues to prosper.74

Now let us come across to *Yonisomanasikāra* as factor leading to arising of education. In fact, *Yonisomanasikāra* is an internal factor necessary for those on the Middle Path. In order to attain wisdom, one must develop his thought processes; indeed, he must train himself how to think. Venerable P. A. Payutto reflects on the importance of how to think:

Today, how to think is an emphasis in education. Truly, children, and all people alike, should be taught how to think. Many people however, refer to ‘how to think’ only in terms of scientific or intellectual thinking. They do not tough the true nature of the mind and thus leave the thinking process unsound and defective. There ‘how to think’ is therefore too short to realize the aim of education, that is, to develop the individual man so that human problem will be rightly solve and good life will be attained too. With the phase of moral thought, the thinking process of ‘how to think’ is complete. In this right process of thinking, intellectual thought and moral thought become integrated.75
Knowing learning of *Yonisomanasikāra* means that we are interested about the way to go on and the method to follow. In fact, there are two choices necessary for us to choose, one is *Ayoniṣomanasikāra* that way is identified by the Buddhist as a wrong way, and the other is *Yonisomanasikāra* as the right way. If one learns both of them, he knows the character and meaning of them clearly, he will have good behavior and good spiritual act. Thus, it is easy for one to learn and choose the right way. But, high numbers of population in societies in the present world have no chance to learn it. Thus, how could they grow their way of thinking. In this case, people need *Kalyāṇamitta* to point out the right method to pave their basic way of thinking.

According to Buddhist texts, having learned of the two heralds of learning, one must put them into practice in one’s own life and also develop another five qualities, bringing the total to seven, which are known as the auroras of a good life, or the dawn of education. The Buddha compared them to the life of the dawn, which always precedes sunrise, because these qualities are the capital foundation, which guarantees that learning will advance and life will progress to virtue and success that are exalted and noble. They are as follows:

- *Kalyāṇamittatā* (having a ‘good friends’ (a person or social environment that is helpful to one’s life development): Seeking out sources of wisdom and good examples. This is to live with or be close to good people, beginning with one’s parents as good friends in the family; to know who to associate with and to socialize with good people who will influence and encourage each other to betterment in conduct, mentality and wisdom.

- *Sīla-sampadā* (perfection of morality): Having discipline as a foundation for one’s life development. This is to know how to organize life-style, activities, work, and environment so that they provide opportunities for personal growth; at least to have a basic level of morality; that is, to have proper conduct in one’s relationship with the social environment by living helpfully and not exploitatively with one’s follow being.

- *Chanda-sampadā* (perfection of aspiration): Having a heart that aspires to learning and constructive action. This is to be one who is driven by desire for knowledge, goodness, action, constructiveness, achievement and excellence, by the desire to help all the things and people one meets or is involved with to attain to a good state.
- **Atta-sampadā** (perfection of oneself): Dedicating oneself to training for the realization of one’s full human potential. This is always bear in mind the truth that human beings by nature are beings that can be trained, and must be trained, and that once trained are the most excellent of beings; then to resolve to train oneself so that one views difficulties, hardships, obstacles and problems as training grounds to test and develop one’s intelligence and abilities; to pay heed to one’s continuing improvement toward the realization of one’s full potential through a comprehensive development that encompasses behavior, mentality and wisdom.

- **Diṭṭhi-sampadā** (perfection of heedfulness): Establishing oneself in heedfulness. This is to be aware of impermanence, to realize the instability, unendurability and insubstantiality of life and all things around one, which are constantly changing according to cause and conditions, both internal and external. Thus one sees that one cannot afford to be complacent. One sees the preciousness of time and strives to learn about, prevent and rectify the cause of decline and bring about the cause of growth and prosperity, using all one’s time, night and day, to the greatest benefit.

- **Yonīsomanasikāra-sampadā** (perfection of wise reflection): Thinking wisely so as to realize benefit and see the truth. This is to know how to think, to know how to investigate, to be able to see all things as they really are within the system of causes and conditions, by intelligently examining, investigating, tracing, analyzing and researching to see the truth of a given situation, or to see the perspective that will enable one to benefit from it. By so doing one is also able to solve problems and do things successfully through intelligent methods that allow one to be self-reliant and at the same time becomes a refuge to other people.\(^\text{76}\)

In short, we may say that at first, a person who lacks sufficient wisdom must depend on the guidance of others, which is the external factor. By this external factor, that person gains confidence. He later goes beyond this initial level of confidence: taking the foundation of understanding well established with confidence, he uses that understanding to gain freedom of thought for the continued application of Systematic reflection. This accomplishment brings about Right View. These processes of the two pre-requisites (*Paratoghosa* and *Yonīsomanasikāra*) that leads to Right View in the eight fold path can be illustrated by the
follow chart: “Association with good people → attending to the study of the Dhamma→ confidence→ critical reflection→ the Right View.

Right View help us see clearly and discriminate between the good and the not good. As the wise, we are aware not to do the evil, only to do the good, to purify our mind to bring peacefulness and happiness to family and to society. Right View help us understand this body is formed by the four great elements (earth, water, fire and wind) and the five aggregates (form, feeling, perception, mental and consciousness). The four great elements, the five aggregates and all things have interrelations and correlations with one another inseparably.

Right View help us understand that: “This body is not me, it is not mine, and it is not my own self, I do not cling to that body, I am immense life, I am never born, and I am also never die.” Cultivating Right View, we can arouse the source of insight and factually see everything be impermanence and non-self.

2. Right Thought (Sammā-saṅkappa)

Saṅkappa means thought or thinking. Thought is the thinking of mind and the speech of mind. Accordingly, when you have critical reflection, you have proper understanding; this is seeing and understanding everything according to its true nature. When all things are seen according to their true nature, proper thought is achieved; thoughts and view are correct, unbiased, unattached, and do not turn against you. When thought is free of likes and dislikes and is neutral in this way; this allows you to see things according to their true nature and increases proper understanding. From here, proper view and proper thought continue to support each other. As soon as you are able to practice critical reflection, the mind becomes clear, free, and liberated from biases (including both the positive things that have become attachments and the repulsive things that have been avoided). Rightly, when we say, ‘The peaceful mind is the peaceful world, and the unpeaceful mind is the unpeaceful world’ As with Micchā-saṅkappa (Improper thought), Sammā-saṅkappa (Proper thought) also has three types:

- Nekkhamma-saṅkappa or Nekkhamma-vitakka: Renouncing thought about sensuality-thinking without greed, without sensuality, not becoming entangled nor mixed up with things that promote desires of any kind.
- Abyāpāda-saṅkappa or Abyāpāda-vitakka: Not harboring, resentment nor feelings of revenge, not viewing things in a negative way; this means especially taking dhammic notions such as loving-kindness.
Aviḥimsā-saṅkappa or Aviḥimsā-vitakka: Thinking without malice and bad intention; this means especially taking dhammic notions, such as compassion. These evil and good forces are latent in all. As long as we are worldlings these evil forces rise to the surface at unexpected moments in disconcerting strength. When once they are totally eradicated on attaining Arahanship, one’s stream of consciousness gets perfectly purified.

3. Right Speech (Sammā-vācā)

Right Speech deals with refraining from falsehood, slandering, harsh words, and frivolous talk. As the definitions of Right Speech provided in the Buddhist text:

Bhikkhus, what is Right Speech? Right Speech is abstention from false speech (Musāvādā veramaṇī), abstention from libel/slander (Pisuṇāvācāya veramaṇī), abstention from harsh speech (Pharusāya vācāya veramaṇī), abstention from vain talk/gossip (Samphappalāpā veramaṇī).

Therefore, Right Speech is avoidance of the four wrong types of speech:

- Musāvādā verramaṇī: Abstention from false speech (Musāvādā); whether you are in good company, in a meeting, among relatives or royalty, if you are asked a question, you should know to answer properly: when you do not know, say you do not know, when you have not seen something, say you have not seen it; when you know, say you know; when you have seen something, say you have seen it; do not tell a lie; do not declare things for personal reasons; do not declare things because of the influence of others or for gain. Thus, the virtue is to abstain from falsehood and to speak the truth because falsehood is the very basis of other bad actions.
- Pisuṇāvācāya veramaṇī: Abstain from telling tales; abstain from spreading malicious gossip from place to place; make efforts towards bringing about understanding, unity, and harmony between people.
- Pharusāya vācāya veramaṇī: Abstain from harsh speech, abstain from coarse words; use only faultless words that are pleasant, endearing, and polite. The Buddha teaches that we must abstain from harsh speech. We must use only true words which are pleasant, endearing and polite. Pleasant and courteous speech attract and are an asset to society.
- **Samphappalāpā veramanī**: Abstain from vain and groundless talk; speak appropriately, truthfully, with substance; speak meaningfully and ethically; make reference to things grounded in reality, with purpose and based on proper training.\(^{81}\)

We will find that the power of speech is often underestimated. In fact, it is extremely influential. As the popular maxim goes, “A harsh word can wound more deeply than weapons, whereas a gentle word can change the heart and mind of the most hardened criminal.”\(^ {82}\) When communicating with everyone, we should be careful of our talk by thinking repeatedly and then we talk. Vietnamese proverb records: “Word does not cost money of buy; Chosen word we speak is for satisfying each other.”\(^ {83}\) In fact, our words we say do not cost money, but they have very great influences and very important values, and can build brotherhood, happiness for individual, for family, for school and for society. Therefore, in the development of the path, the role of speech is emphasized. Right Speech, which is meaningful and useful speech, is suitable for the *dhamma*, for the law, and can bring the benefits to everyone *Dhammapada Sutta* records as follows: “A single word full of meaning, hearing which one becomes at peace, is better than a thousand words which are empty of meaning.”\(^ {84}\)

Indeed, only needing a meaningful word, finishing hearing it, we feel peaceful and ease. Meaningful word is Right Speech. Right Speech is speech of reconciliation, building, harmony, unity and solidarity. Right Speech is very important speech. Practicing Right Speech, we are always trusted and bring deep confidence and prestige to everyone because our words have very practical meanings and values. From here, we can contribute to bringing peacefulness and happiness to this world.

### 4. Right Action (Sammā-kammanta)

*Kammanta* means action. Action here indicates bodily actions. Right Action is avoidance of wrong bodily behaviour. This path is to be followed by avoiding the destruction of life and by being concerned with the welfare of all lives (refraining from taking life); by avoiding stealing, not violating the right to private property of others (refraining from taking a thing that is not given); and by avoiding sexual misconduct, not transgressing sex morals. As the definition of Right Action is given as follows: “Bhikkhus, what is Right Action? Right Action is abstention from taking life (*Pāṇātipātā veramanī*), abstention from taking what is not given (*Adinnādānā veramanī*), and abstention from sexual misconduct (*Kāmesu micchācārā veramanī*).”\(^ {85}\)
- **Pāṇātipātā veramaṇī**: Abstain from taking life, do not harm others with punishment; put down weapons; have shame and loving-kindness towards all being; assist in the sustenance of all life. Everybody looks for happiness and struggles to live as comfortable as possible and as secure from diseases and dangers as possible. All people fear death and want to preserve and protect themselves, their wealth, family, friends and country much the same way as we do to our beloved persons and previous things. So a life with no harmful intention towards anybody is considered as superior to the giving of things. The Buddha told that to have a short life and a new birth in hell is the evil of killing. He also said that to have a diseased body and a rebirth in the sorrowful ways is the result of doing harm to others.

- **Adinnādānā veramaṇī**: Abstain from stealing and taking anything that is not given; do not take anything belonging to others, whether that thing is in a house or in the forest, unless it is offered to you.

- **Kāmesu micchācārā veramaṇī**: Abstain from all forms of sexual misconduct; do not violate women, whether it be those under a family’s care, those protected by the law, those with husbands, or those who are already spoken for and engaged to others.

From the ethical standpoint, this Right Action is necessary because it promotes honest living and the adherence to vows which we make to ourselves and others. Right Action aims at promoting a moral honourable and peaceful conduct. It admonishes us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate and sexual intercourse, and that we should also help others to lead a peaceful and honourable life in the right way.

5. **Right Livelihood (Sammā-ājīva)**

*Ājīva* means livelihood, occupation, profession or job. Right Livelihood is earning one’s living by no wrong means. It refer to avoidance of forms of livelihood and lead one into wrong ways and earning one’s own living by righteous means. As the definition of Right Livelihood is given as follows: “Bhikkhus, what is the Right Livelihood? Right Livelihood is the noble disciples completely stop all improper means of livelihood and sustain themselves according to the way of proper livelihood.”

The highest form of life, according to the Buddha’s teachings, is a life of freedom, unbound by any kind of craving. Right Livelihood is a means to this type of life. Moreover, it
means that we should earn a living without violation the principles of moral conduct. The Buddha specified five kinds of trades that Buddhists should not engage in because these vocations indirectly cause harm to the welfare of society: (i) Trading in human being; (ii) Trading in weapons; (iii) Trading in flesh; (iv) Trading in intoxicating drinks and drugs; (v) Trading in poisons.93

These wrong livelihood are conditioned by greed, lust, selfishness and desire for power. To be involved in these wrong ways of life will degrade the quality of our liver day by day and will ultimately drive us away from Nibbāna. Therefore, the Buddha encourages us to earn a living by righteous means. We should live by a profession which is honorable, blameless and innocent of harms to others.

6. Right Effort (Sammā-vāyāma)

Right Effort plays a very important part in the Noble Eightfold path. It is by one’s own effort that one’s deliverance is obtained and not by merely seeking refuge in others or by offering prayers.94

The following definition of Right Effort can be found in the Canon:

*Bhikkhus*, what is proper effort? Proper effort means that you *bhikkhus* in the Dhamma-Vinaya should, 1. Develop proper resolve (*Chanda*), apply yourselves, be tireless, arouse your minds, and become focused in order to (guard against) the arising of any unwholesome thing (*Akusaladhamma*) that have yet to arise; 2. ...in order to get rid of any demeritorious unwholesome things that have already arisen; 3. ...in order to cultivate wholesome things (*Kusaladhamma*) that have yet to arise and cause them to arise; 4. ...in order to brings about to continued prosperity and maximum development of wholesome things that have already arisen.95

There are four kinds of Right Effort – the four correct efforts (*Sammappadhāna*). They are designed as follow:

- *Samvara-padhāna*: The effort to prevent or avoid unwholesome things from arising.
- *Pahāna-padhāna*: The effort to do away with or limit unwholesome things that have arisen.
- *Bhāvanā-padhāna*: The effort to develop or establish wholesome things that have to be arisen.
- *Anurakkhanā-padhāna*: The effort to conserve, mature, and sustain wholesome things that have already arisen.⁹⁶

These four types of efforts outlined by the Buddha are instrumental in eliminating evil and harmful thoughts and in promoting and maintaining good and healthy thoughts. Therefore, they directly refer to the quality of our mental energy. Controlling our mental energy by regulating our effort is a supportive factor in our mental training towards *Nibbāna*. In developing the Right Effort, one must be sincere about one’s own thoughts first. Only then can Right Effort follow. In the practice of the cessation of suffering, the Buddha encourages his followers to exercise the Right Effort with utmost strength:

*Bhikkhus*, I clearly understand two valuable things about the *Dhamma*: (Firstly) I am not merely content with the good things. I have already done and, (secondly) I do not allow any backsliding in the course of ceaseless efforts. Therefore, all of you should know that we will establish effort that does not cease, until only skin, sinew and bones remain. Our tissue and blood may dry up, but we will continue to seek the fruit that can be attained via human energy, hard work and struggle. There is no slack in our effort – all of you should know this and carry on in this way.⁹⁷

According to the messages mentioned above, Right Effort refers to the effort of avoiding or overcoming evil and unwholesome things, and of developing and maintaining wholesome things.

Thanks to Right Effort, we gather many good words and beautiful ideas from our parents, teachers, friends, etc. Every morning we get up, smile and read the following morning and evening verses by heart,

Waking up this morning, I smile,  
Twenty-four brand new hours are before me,  
I vow to live fully in each moment,  
And to look at all beings with eyes of compassion.⁹⁸

Today passed,  
Our life shortens,  
Look at it carefully,  
What did we do?  
The Great Assembly, make diligences efforts.
Remember impermanence,
Do not let months and days elapse uselessly. \(^{99}\)

7. **Right Mindfulness (Sammā-sati)**

Right Mindfulness is the constant awareness of the body, the feelings, the mind and the ideas in order to have direct insight into things as they truly are, a mental state where intuitive knowledge supercedes mere intellect. \(^{100}\)

The word ‘Sati’ means constant awareness. This is a sort of sense that the practitioner is taught to develop within him. It is ever vigilant in keeping a watchful eye on the states of his own personality. Whenever we see a beautiful sight or hear a charming sound we are generally led away unawarely by them. This is so because of the domination influence of the previous impressions accumulated in the sub-conscious.

‘Sati’ has been compared to the unfailing vigilance of the doorkeeper who does not fail to notice anyone who comes in or goes out. Sati stands at the gate of our mind and with an unfailing vigilance does not allow any undesirable thought to enter. \(^{101}\) The Mahāsatipaṭṭhāna-sutta of the Dīgha Nikāya describes in full how this ‘mindfulness’ has to be developed and perfected.

Mindfulness is of great benefit in our daily lives. The Buddha said, “Mindfulness, O monks, I declare, is essential in all things everywhere.” \(^{102}\)

Whether we walk, stand or sit, whether we speak keep silent, eat or drink, we should be mindful and be wide awake. The value of mindfulness is revered by the Buddha, thus: “The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of Nibbāna, is by the Four Foundation of Mindfulness.” \(^{103}\)

The usual definition of Sammā-sati (Right Mindfulness) given in the Suttas in as follows: “Bhikkhus, what is Sammā-sati? This is called Sammā-sati, namely, that a Bhikkhu in this Dhamma-Vinaya:

- Contemplates the body in the body with effort, clear comprehension (Sampajañña), and mindfulness (Sati), eliminating greed and grief related to the world;
- Contemplates sensations in sensations with effort, clear comprehension, and mindfulness, eliminating greed and grief related to the world;
- Contemplates the mind in the mind with effort, clear comprehension, and mindfulness, eliminating greed and grief related to the world;
- Contemplates Dhammas in Dhammas with effort, clear comprehension, and mindfulness, eliminating greed and grief related to the world.”\textsuperscript{104}

Another definition, which appears in the Abhidhamma text, is as follows:

What is Sammā-sati? Sati means to reflect upon or bring to mind. Sati is the state of recollecting, the state of remembering, the state of non-dissipation, and the state of non-forgetting. Sati means the Sati that has a sense-faculty, Sati that has power. Sammā-sati, the Sati that is a factor of enlightenment (Bojjhaṅga), Sati that is a factor of the Path and is linked with the Path – This is what is called Sammā-sati.\textsuperscript{105}

The Four Foundation of Mindfulness, as referred to in the Pāli Canon, incorporate both the cultivation of Samatha (calm-meditation) and Vipassanā (insight-meditation), which P. A. Payutto accurately defines as follows:

\textbf{Kāyānupassanā:} Contemplation of the body; a) Ānāpānassati: going to a secluded place sitting cross-legged, and being mindful of breathing, inhaling and exhaling, and other states of the body; b) Iriyāpatha: focusing on the state of the body in the various postures of standing, walking, sitting, or lying down; c) Sampajañña: maintaining clear comprehension in every kind of action and movement, such as moving forward, looking around, opening the hand, dressing, eating, drinking, chewing, excreting, urinating, waking up, going to sleep, speaking and keeping silent; d) Paṭikūla-manasikāra: contemplating the body: from the top of the head to the bottom of the feet, as a composite of numerous unclean elements; e) Dhātu-manasikāra: contemplating the body as four constituent elements; and f) Navasīvaṭṭhikā: looking at a corpse in nine different stages of decay, from one newly dead to one reduced to crumbling bones, and in each case, reflecting on our own condition, accepting that our body will one day meet a similar fate.

By these methods he becomes to understand how the body comes into existence and how it passes away and realizing thus becomes independent and unattached to anything in the world. “Mindfulness limited to the investigation of the body (Kāya) as the field of thought (Arammana), thus ‘This body is just body, it is not a being, a person, or the self, of one self or other.’ This is called Kāyānupassanā.”\textsuperscript{106}
When a disciple contemplates upon the body repeatedly in manner described above and becomes firmly established in it, he may expect to receive the following ten blessings: 1. He develops mastery over delight and discontent. 2. He conquers fear and anxiety. 3. He develops tolerance towards cold and heat, hunger and thirst, wind and sun, attacks by gadflies, mosquitoes and reptiles. 4. He develops endurance towards wicked and malicious speech and all kinds of bodily pains. 5. He enjoys at will the four trances and the happiness produced by the mind, without any difficulty or effort. 6. He may enjoy several magical powers, such as the “heavenly car” with which he can hear both heavenly and earthly sounds. 7. He develops insight into the hearts of other people and beings. 8. He may develop awareness of his many previous births. 9. With his heavenly eye he may see beings disappearing and reappearing. He may see the beings in their true nature and how they are reborn according to their deeds. 10. He may through complete cessation of all passions come to know in this very life, the deliverance of the mind and deliverance of oneself through wisdom.

_Vedanānupassanā_: contemplating sensation (vedanā), when feelings of _Sukkha_ (happiness), _Dukkha_ (suffering), or equanimity (_Upekkhā_) arise, whether they associated with sensual desires or unassociated with them, see them for what they are.

During the contemplation of the feelings the disciple should become conscious of indifferent, agreeable or disagreeable feelings, or of worldly agreeable feelings or worldly disagreeable feelings, or of unworldly agreeable feelings, or of unworldly disagreeable feelings, or of worldly indifferent feelings or of unworldly indifferent feelings. While contemplating thus either upon his own feelings or of others, or of both, he sees how the feeling arise and how they pass away. He becomes clearly aware of the existence of feelings and develops independence and detachment. He realizes that there is no such thing as ‘I feel’, but that in the absolute sense, there are only feelings independent of ego, of any person or experience. “Mindfulness limited to the investigation of feeling (Vedanā) - including _Sukkha_, _Dukkha_, and neither _Sukkha_ nor _Dukkha_ as the field of thought, thus: ‘This feeling is just feeling, it is not a being, a person, or the self, of self or others.’ This is called _Vedanānupassanā_.

_Cittānupassanā_: Contemplating of Mind. Understanding our state of mind at any given moment- be it consumed with lust (_Rāga_) or non- lust, ill-will (_Dosa_) or non- ill-
will, delusion (*Moha*) or non-delusion, be it unfocused or concentrated, liberated or unliberated, see it for what it is.

The disciple should contemplate upon the mind so as to know the various states of his mind. He should be able to know the greedy mind as greedy, the not greedy mind as not greedy, the angry mind as angry, the not so angry mind as not angry, the deluded mind as deluded and the undeluded mind as undeluded. He should know the narrow mind as narrow, the scattered mind as scattered, the developed mind as developed, the undeveloped mind as undeveloped, the conquerable as conquerable, the unconquerable mind as unconquerable, the concentrated mind as concentrated, the unconcentrated mind as unconcentrated, the freed mind as freed and unfreed mind as unfreed.

According the Buddha, the mind is a collective name for the consciousness. It is not to be confused with thoughts and thinking, which are but the verbal operations of the mind. They are of secondary nature while consciousness is primary. They also do not exist in sensuous consciousness and also in the second, third and fourth trances. He should thus contemplate upon the mind either of his own or of others or both. He should see how the consciousness arises, how it passes away and while doing so should be clear in his mind as to what he is seeing. Because of his knowledge and mindfulness he becomes independent and detached from everything in the world. “Mindfulness limited to the investigation of the heart which is tainted and stained or pure and clean, as the field of thought, thus: ‘This heart is just the heart, it is not a being, a person, or the self, of oneself or others’. This is called ‘Cittānupassanā’.”

**Dhammānupassanā:** Mindfulness of *Dhamma:* a) *Nivaraṇa* (hindrances): realizing at any given moment if the fire hindrances are present in the mind or not, knowing how the unarisen hindrances arise, how hindrances already arisen may be eliminated, and how hindrances already eliminated may be prevented from arising again; b) *Khandha* (aggregates): Contemplating the nature of each of the Five Aggregates and knowing how they arise and how they pass away; c) *Āyatana* (sense-base): understanding each of the internal and external sense-bases, understanding the fetters that arise dependent on them, how those already arisen may be eliminated and how those already eliminated may be prevented from arising again; d) *Bojjhanga* (factors of enlightenment): clear from comprehension of whether or not any of the seven factors of enlightenment are present in the mind, knowing how those yet to arise may arise and
how those already arisen may be developed to perfection; e) *Ariyasacca* (Noble Truth): clear comprehension of each of the Four Noble Truths. “Mindfulness limited to the investigation of *Dhamma*, which are *Kusala* (good) or *Akusala* (bad) and which arise from the heart as the field of thought, thus: ‘These *Dhammas* are just *Dhamma*, they are not a being, a person, or the self, of oneself or others.’ This is called *Dhammānupassanā*.”

Right Mindfulness is one of the seven factors of awakening. When Right Mindfulness is present, all other factors are present, Investigation of Phenomena, Effort, Joy, Serenity, Concentration, Equanimity, Right View, Right Thought, Right Speech, etc. are present. Cultivation is in order to we can maintain Right Mindfulness long, we can nourish and develop the seeds of peacefulness and happiness in our body and mind. In this point, we can say, “There is not so happiness as quietness of body and mind.” Right Mindfulness always helps us remember and think of the Five Great Debts of Gratitude as follows:

- Debt of gratitude to our parents for their giving birth and bringing up;
- Debt of gratitude to our teachers, Buddhists, intellectuals, alms-givers and good friends for their education, teaching, offering and help;
- Debt of gratitude to our children and disciples for their maintenance and connection with culture, tradition, lineage and legacy of Spiritual family and Blood Family;
- Debt of gratitude to our nation and national heroes for their sacrifice and protection of peaceful homeland;
- Debt of gratitude to natural environment, grass, trees, forest, mountain, land, rock, etc. for their supports of fresh air, water, oxygen, shadow, etc.

When the mind is in an awakened state, it understands things as they are and is able to maintain this focus. Positive and negative notions based on impure reasoning do not occur. Feelings of greed (*Abhijjhā*), grief (*Domanassa*), and anxiety do not arise. This is a state of mind that has gone beyond *Dukkha*. The mind is unburdened and relaxed, existing accordance with its true nature. Practicing Right Mindfulness steadily, we live a deep and leisure life in every minute and every second, and lead our mind to enlightenment and freedom of suffering. From here, we can dedicate flowers and fruits of peacefulness and happiness to many persons.

Clearly, Ven. Phramaha Narong Chersungnoen had summarized the perspective and the benefit of Sati (mindfulness) as concerned with *Satipatthāna* practice in the main points as following:
(a) Physical development, such as health, sport, medical cure, mindful death, etc.; (b) Social development, such as avoiding bad behaviour, activeness in social work; (c) Mental development, such as training oneself and others, self-control, unshakable mind in sport contests, etc.; (d) Intellectual development, such as instruction of general courses, clear understanding on the teaching of the Buddha in scriptures, freedom from defilements and fetters, realization of truth, seeing the way of Nibbāna, etc. Thus, it can be summarized as the Satipaṭṭhāna practice is the foundation of the Enlightenment.\textsuperscript{111}

8. Right Concentration (Sammā-samādhi)

Right Concentration is the factor of the Path. Because it involves deep psychological and mental training, the factor of concentration has a substantial amount of material associated with to be studied; it is detailed and involved both in terms of the peculiarities and refinements of the mind but also in terms of practice and it is a point of convergence for many points of the Dhamma.

The word ‘Samādhi’ (Concentration) means stilling the mind or establishing one-pointedness of the mind (Cittāsekaggaṭa or Ekaggaṭa). Or it can mean focusing the mind on a single mind-object – that is, not being scattered or disturbed.\textsuperscript{112} It aims at cleaning the mind of all prejudices and distractions, and cultivating such qualities as concentration, attainment of perfect wisdom allowing us to see things as they really are (Yathābhūtam).\textsuperscript{113}

Concentration (Samādhi) can be divided into three levels:

- Momentary concentration (Khanika-samādhi) - which most people put to good use at work or in everyday life.
- ‘In the neighborhood’ concentration (Upacāra-samādhi) - concentration that is collecting itself, is ‘almost there’; and
- Attainment concentration (Appanā-samādhi) - which is the highest level of concentration. Concentration is fixed and absorption. This is held as the final goal in the development of Samādhi.\textsuperscript{114}

There are two types of meditation subject: In Buddhism two approaches to meditative development are recognized, calm and insight. Of the two, the development of insight is the distinctively Buddhistic form of meditation. This system of meditation is unique to the Buddha’s teaching and is intended to generate direct personal realization of the truths discovered and enunciated by the Buddha.\textsuperscript{115} The development of calm is also found in non-
Buddhist schools of meditation. However, in the Buddha’s teaching calming meditation is taught because the serenity and concentration which it engenders provide a firm foundation for the practice of insight meditation.

Right Concentration is the crucial factor enabling the Practitioner to reach the highest aim. In other words, *Nibbāna* can be reached by doing proper meditation. Meditation, as mentioned above, is divided into two forms: The development of calm-meditation (*Samatha*) and the development of insight-meditation (*Vipassanā*).

In short, the Buddha suggested the Eightfold path as the means to achieve salvation and to end ones ‘becoming’ and suffering. In ancient India, the Eightfold path was a very revolutionary concept. It attracted the attention of people of all classes and contributed greatly to the popularity of Buddhism. It made Buddhism a very practical religion. It shifted the emphasis from empty ritualism to pure living and right conduct. It discarded empty dogmatism and erudition in favor of practice of virtue. It discouraged speculative contemplation of the non-essential and encouraged the dynamic reorientation of the mind and body to achieve the final liberation.

In addition to, the Noble Eightfold Path, which is the specific path of Buddhist education, the path of transformation of suffering, the Middle Path, the Holy path with the eight factors, have very close relations with one another. Each factor of the path consists of the truths: “Suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering.”

Practicing each factor steadily, we can grasp the Buddha’s teachings thoroughly and gather flowers and fruits of peacefulness and happiness right in here and now in the present life.

Indeed, the Noble Eightfold Path, which is practical path in the present, is beyond the time; we come and see, come and hear, come and understand, come and practice, and come and enjoy its peaceful, free and fragrant flavor. This path is for those who have enough good conditions to learn, understand, and practice the Buddha’s teachings in every their gesture, speech, thought can bring peacefulness and happiness to the others and to themselves.

It is guideline, morning star, and the map of very practical and effective cultivation and learning. It is the practice more than intellectual knowledge. Despite Buddhist or non-Buddhists, we know how to apply this practice in our daily life, we can gather flowers and fruits of peacefulness and happiness. From here, we can dedicate them to everyone. Those who clearly understand and comprehend the Noble Eightfold Path can understand other doctrines,
other philosophical theories, precept, concentration, wisdom and the whole systems of Buddhist Texts.

The Eightfold path consists of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. This is the middle path that the Buddha discovered and preached. This was the path that he found as the way to see and to know, and as the means to peace, discernment, enlightenment and finally Nibāna. This is the path that he found to be free from both pain and torture, which would lead to purity of insight and end to all suffering.

It is right like ideas and teachings which are derived from training experience of Prof. Rhys Davids, Chairman of Pāli Text Society, describing the Noble Eightfold Path as follows:

Buddhist or no Buddhist I have examined every one of the great religious systems of the world; and in none of those have I found anything to surpass in beauty and comprehensiveness the Noble Eightfold Path of the Buddha I am content to shape my life according to that path.\(^{118}\)

Of paths the Eight-fold is the best,
Of truths the statement Four,
The passionless of teachings best,
Of humankind the Seer.\(^{119}\)
This is the only Path.
There is no other path that leads to purity of insight.
Do you follow this path.
This is the bewilderment of Māra.\(^{120}\)
Having entered upon the path,
You will make an end of Dukkha.
Having myself recognized this,
I proclaimed this path which removes all thorns.\(^{121}\)

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