

The Eightfold Road, the Road of Spiritual Wisdom Moral Growth and Towards Nirvana

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Abstract: *“Eightfold Path” is the foundation of the philosophy of termination of desire, rage and delusion. The Eightfold Path is the Fourth Truth (Kill-Truth) that Buddha has taught us. In the Buddhist symbol, the eight-fold path is often seen in the “Dhamma Wheel” models. According to the Palisutta, Buddha Shakyamuni rediscovered the eightfold path while finding the light of enlightenment.*

1. Introduction

“Eightfold Path” is the eight great ways, also known as the “Western Road” and is one of the pillars of the Buddha’s teachings. Buddha described it as the journey to the end of pain (dukkah) and self-awareness. This path is the foundation of the philosophy of termination of desire, rage and delusion; it is called the ‘source of evil’ or ‘three toxins’ that reside in the minds of unenlightened people. The Eightfold Path is the Fourth Truth (Kill-Truth) that Buddha has taught us, and at the same time, the understanding of the Four Noble Truths is the first element of this path.

All the essential elements, or steps, of the path begin with the word “right or false” which in Pali is equal to “Samma.” It can be understood with the meaning of “perfection” because of its greater accuracy, norms and coherence. In the Buddhist symbol, the eight-fold path is often seen in the “Dhamma Wheel” models, in which the eight wheels represent the eight elements of the path. According to the Palisutta, Buddha Shakyamuni rediscovered the eightfold path while finding the light of enlightenment for himself.

Throughout Buddhism, the eight-fold path is not law, arbitrary rule, or order from above; it is intended as a reference, to consider, to ponder, and to be followed only when each step is wholly articulated as part of the life we seek. Buddhism rarely addresses blind faith and aims to encourage the study and the pursuit of self-discovery.

First, we must deeply examine every aspect of the Noble Eightfold Path, for every part of it will be the foundation of spiritual justice and the path of preparation to become a holy being.

Right view (sammā-diṭṭhi)

The first point of the Glorious Eightfold Course is “Right understanding,” better known as “right vision” or “right view.” In such a case, the word ‘right’ means ‘complete,’ ‘exact,’ ‘whole’ rather than the opposite of ‘wrong.’

So, what is the Right View? It is the first step of the Noble Eightfold Way of the Buddha. As mentioned above, the eight stages of the path are divided into three groups, and Correct comprehension is part of the first group-Wisdom (Sanskrit: prajñā, Pāli: Panna). This is the most critical step, because the path of the Buddha begins to follow from it, and only from there. The definition of the Buddha is as follows: “See what is given, provided what is sacrificed. There are

fruits of good and evil deeds. This is life and the next life. There are a mother and a dad. There are naturally reborn beings; there are visualizations, and Brahmins, who live right and practice right, proclaim this life, and the next life, when there is the insight that sees this to oneself. It shows that Right Understanding is a profound spiritual vision and experience.

The Buddha had seen it Right, and Perception is the truth: pain, the origin of pain, the road to the end of suffering, the happy condition after the end of suffering are also known as Nirvana. Right view is comprised of Right View and Right Side Side.

The Right View is to establish the principle of good, bad, cause and effect, karma and divine — holy, also called the foundation of the Right View. Here we consider reasonable and evil deeds, our receipt. This is by the correct interpretation that we can discern the delicious and the unwholesome, the origin of the good and the unwholesome. Right, Understanding of Dependent Origin is also Right Understanding of the Middle Way, that is, eliminating the two requirements of sensual stimulation of the senses and the harshness of the body.

Piety is the balance of this and that, between being and being in a state of equilibrium, peaceful in order to maintain real calm. With Right Understanding in the Spirit of Buddhism, we can not be guided by false beliefs to bring us through perpetual misery and to understand true principles of happiness within ourselves. It is yourself.

Right Thinking (sammāsankappa).

The second element of the Eightfold Path is sammāsankappa, which also implies real purpose, right thought or logical thinking. It may be more appropriate, with Right Understanding, to call this principle the right intention or the sympathetic rotation of human nature. Right thinking is the wisdom of experience in the second position: it has the benefit of leading correct comprehension to the next six steps. Besides, based on the division of the Noble Eightfold Path with the point of view and religious cultivation as discussed above, correct comprehension is the first stage of the road of spiritual cultivation. Of reality, mindfulness is to practice our will and consider our feelings in compliance with Correct Comprehension, and, as we know, both values and expectations. We ought to be accompanied by the accompanying feelings. As the Buddha said to his followers, “What is the Wrong Thought? It is the thought of

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renunciation, of liberation from malice, the thought of innocence: this is called the Right Thought.

Right thinking can be divided into two aspects, the first being the 'negative aspect of Right Thought.' It is made up of three concepts: no attraction, no hate, no hurt. It is incredibly essential in each of these respects.

Second, right-thinking also means a lack of hate and rage (rage). It is closely linked to the previous section, although it is not always visible at first glance. In most cases, a desire for dissatisfaction is the basis of anger. In the impossible vision of success, we can be unreasonably mad at someone, believing him or her to be sin for our own mistakes. Another result of unfulfilled desire is jealousy. Historically, there are numerous cases of individuals slipping into these and related feelings, which have done tremendous harm to others and themselves, and the magnitude of such loss depends on the number of resources they currently possess. It should be remembered that the negative dimensions are closely related, and mostly, one is a result of the other.

The last chapter, the right mentality, as we said above, is harmless. It means compassion. The Buddha taught, "Bhikkhus, whether this body is sawed or killed, your son should not initiate malice or take vengeance."

Self-centred Right-thinking consists of three meanings: extinguishing emotions, non-thinking, and innocent thinking. 'Outgoing reflections' is only for the removal of envy, desire; 'no-nonsense' thinking is only for the eradication of rage, which emerges from the mind; 'harmless' thinking is only for the eradication of violence, the appearance of love. Besides, cognition is often split into three categories: Deviant thinking, Gonorrhea of the right mind (āsavadhammā) and Endlessly smuggling of the right mind (no-āsavadhammā). The 'evil spirit' is a desire, an angry spirit, a dangerous idea to oneself and others: others, man. 'Gonorrhoea of thinking' is the idea of taking part in sex, thinking without rage, negative thoughts. Moreover, the 'smuggled righteous thoughts' is the mind that accomplishes the Sacred Heart, the smuggled mind, the thought of the Noble One. This thinking is the product of our experience of enlightenment.

Socially, the "Chief Justice" is a mind capable of preventing negative feelings, evil desires, stopping the outburst of anger and harming oneself and others. The "greed of thought" is also the mind to create a human with a pure soul; what an ideal world is if everyone has that mentality and if everyone is less selfish, less frustrated, and does not hurt each other!

Right Speech (sammā-vācā)

The next stage of the Noble Eightfold Path is known as 'Right Speech' (sammāvācā). Right speech is especially important in the teachings of Buddha. As we know, language is an essential means of communication in human life, in order to exchange information, express human emotions, thoughts and desires. In the art of communication, language, words are always highly appreciated and put on top. People who succeed in their lives and careers, usually those who know how to use their language mildly, are easy

to listen to and please, without spending much time and of course without losing any money.

However, in life, most of us do not know how to take advantage of the magic of smart words. We just like to say what we want to say, but rarely pay attention to what the listener wants to hear. Moreover, often, we like to criticize others, say nonsense, or cause conflicts, misunderstandings. We realize that in life, there are winds, broken, hatred, battle pictures. Have been happening every day for just one word. Aware of that, we only say what needs to be said, only say things that benefit us and everyone. Moreover, this is not wanted; it requires us to practice, to practice to be able to manifest. The method to practice is Right Speech.

Higher, the Buddha advised practitioners to stay away from commentary, vain words, and only focus on the following ten goals when discussing: sexual ignorance, contentment, dissociation, diligence, gender, concentration, wisdom, liberation, and liberation of knowledge. In order to attain complete liberation, each person should think based on the ten criteria above to know what his Right Speech level is.

The Right Action (sammā-kammanta)

The fourth stage of the Noble Eightfold Path is called Right Action (Pali: samma-kammanta), and the rules for creation are practices along the path to enlightenment. Every action and gesture using the mind produces the corresponding result, like clapping and hearing the sound. Buddhism conceives that all manifestations of life are the result of acts that the individual himself has created with his body, speech, and mind in the past or present. In other words, every gesture of our actions, with any mind, good or evil, will determine whether our life is good for happiness or unhappy suffering, in the near or far future. Therefore, in order to build a good life, Buddhism always aims to educate people so they should act and behave following the moral ethics and the right Dharma. That action is called Right Action.

Human actions are diverse. Therefore, when it comes to karma, it is not limited to just the three acts of killing, directing, obscene, or not killing, directing, and obscene (right action), but also including many other forms. For example, when you go out to the street and see a tree in the path, you pick it up and bring it to the side of the road, with an idea to prevent accidents that may happen to yourself or others by accident. Is a good body (Right Action). On the contrary, throwing trees, stoned, spreading nails on the road is bad karma. Many other actions are stemming from the body, but depending on the mind, it becomes Right Action or Evil Industry. Meditation, an action that comes from the body, which is done with the mind of goodness, in the absence of the mentality of greed, hatred and delusion, without hurting oneself, people and all beings, then that action is called right action. The opposite is the wrong career. In the definition, we read from the A-list: "Far away from the three unwholesome actions in the body and the other non-virtues in the body", that is, in addition to giving up the actions of killing, directing and obscuring, we also abandon all other actions in the body, if that action causes suffering for oneself, for others and all beings.

The action of the saint is beyond the bondage of karma, even if karma good. So, the sutta said: "Right action belongs to the world, without smuggling, no capital, righteousness takes full suffering, turning to escape suffering." Escape from suffering is the escape from the three realms, Nirvana. Then from that realm, like the Buddhas and Bodhisattvas, you act all for beings but are never acted, and sentient beings cause afflictions or implications, not getting caught in the object of the action. That is the realm that the Zen masters have attained, and the gentleman is ready to "lay his hands on the market".

In a nutshell, Right Action is virtuous acts. People who practice the right action are the ones who create many virtuous acts. The society of righteous action is a society of morality, civilization, peace and happiness.

Right Livelihood (sammā-ājīva)

Everyone in society has a career to earn a living, nurture himself and his family and help society. "Hundreds of cypress technology", hundreds of hundreds of jobs. Out of those hundreds of thousands of professions, there are honest careers, but there are also dishonest ones; there are simple means of earning a living, but there are also ways of making a mischievous, cunning way of life. Buddhists, by absorbing the teachings of the Buddha, were aware that, there were professions, means of earning life causes suffering for oneself, for people and other species, should vow to live only with good and honest careers called Right Livelihood. Right livelihood, Pali is sammā-ājīva, meaning career or means of righteous living. Buddhists, according to the Dharma, uphold the three karmic actions, speech, and mind, abandon the means of unrighteous livelihood, harm themselves and hurt all beings, that is the practice of Right Livelihood.

Right livelihood, like Right Speech and Right Action, is a manifestation of right understanding and thinking, that is, because of Right Understanding and Right Aspiration we know which professions to live in without suffering yourself, to others and all beings. Right livelihood is an expression of a healthy, ethical life. Starting from a sincere, compassionate and equal mind, Buddhists know how to live in a clean, upright way by honest and honest occupations. People living with honest careers are ethical. However, ethics are always precious and respectable. In short, Right Livelihood creates harmony in social life and brings about peaceful well-being for each individual. If the person who lives in the Evil Forest, daily cheats, kills, or drinks and steals and thus causes disturbance to the entire community, then the Right Livelihood brings a safe, harmonious state to all people.

Right Effort (Sammā-vāyāma)

Right Effort (sammā-vāyāma) is the sixth principle of the Noble Eightfold Path. Vāyāma means effort - effort, and Samma means perfection; so it is a perfect effort, and it is also translated as "Right Effort". Also called the Chief of means, Politics or Empire; means the right effort, to end evil and good deeds, to remove evil from good deeds, too self-conscious effort, to make the evil mind unborn, unborn, the evil mind already born, then immediately eliminate; the

unwholesome mind will cause rebirth, the wholesome mind already born, then it will reach perfection.

This factor also implies that the practitioner applies an extended effort to remove all negative and harmful thoughts from words and actions. At the same time, efforts are made to develop positive and beneficial thoughts, words and actions toward oneself and others; and all diligent practices will also cause no difficulty and corruption in trying to eliminate evil and develop well. The Buddha himself defined the principle of Right Effort:

"And hey bhikkhus, what is Right Effort?

- 1) "When a bhikkhu arouses desire, it endeavours, applies perseverance, perseverance and strives with its purpose to prevent unwholesome evil and unwholesome afflictions from arising. have a chance of arising
- 2) When he arouses desire, here effort, use perseverance, perseverance and effort with his purpose to dispel the evil and unwholesome defilements have arisen.
- 3) When he arouses desire, here effort, use perseverance, perseverance and effort with his purpose to prevent the unwholesome evil and unwholesome afflictions.
- 4) When he aroused desire, here effort, use perseverance, perseverance and effort with his purpose to maintain the wisdom, growth, fullness, supreme development of Good things have arisen. In this way, monks, this is called right effort. "

In short, Right Effort is of two types: Body of effort and mind of effort. The body of diligence is the body of practising good deeds, enduring all patience, overcoming external challenges to achieve aspiration. The mind is diligent in enduring the contrary, developing positive thoughts, eradicating evil inner defilements, and at the same time practising the Buddha Dharma to attain enlightenment and full bliss.

Buddhists who practice Right Effort can attain the wish of peaceful bliss and can assist others to gain some benefits right in this present life.

Mindfulness (sammā-sati)

Mindfulness includes the four foundations of mindfulness or satipatthāna. i.e. four types of coast to practice in order to eliminate delusion, distinguish (Quarantine the impure body, contemplation is suffering, contemplate impermanence, and contemplation of non-self). Based on Right Understanding, and depending on the process of practising mindfulness of the four foundations of mindfulness, we attain different wisdom. The Buddha taught, "Bhikkhus, there is a dharma practice here that can make beings pure and transcend sorrow and compassion; eradicate suffering, attain to reason, manifest Nirvana, that is Satipatthana. "

Mindfulness is remembering, remembering. Remember to think rightly. Mindfulness has 2: Righteous thoughts and righteous thoughts. Memory is remember remembering the past, past things. Mindfulness is contemplating the current scene and the beginning of the future.

- Recognize when you know you are angry, not talking, not deciding when you are angry
- Know when greed knows you are greedy, do not say, do not decide when greedy

- Calm mind, peace of mind, new wisdom, said new decisions, new to do
- Consistency of body, feeling, mind, and Dharma.

As the previous part of the final stage, mindfulness' (Samma-Sati) is also called 'perfect awakening', which applies to the field of meditation (Sanskrit and Pāli: samādhi) - the presence of mindfulness in every situation. In this case, it is considered a high level of self-control for body and mind.

Mindfulness can heal bodily and mental body wounds; when mindfulness is present, the reality is seen in the condition of birth and birth, not bound by concretionary thinking or obscured by the ego. Here the free door starts to open.

Today, Right Mindfulness has been applied by psychotherapy. Medical universities in Europe and America have used the "Mindfulness path" to treat mental illnesses such as stress, depression, anxiety ... Mindfulness has helped patients. See what the past shows up in the present, or imagine what the future shows up in the present as if it happened uncritically, or compared to the other. Then the patient time and time no longer clings to what he likes and does not avoid the ones he does not like. Mindfulness diminishes and destroys the patient's desires, anger, fears, delusions, and finally brings a peaceful mind, a good state. We should apply mindfulness whenever we have the fluctuations in our daily life so that the body and mind are at peace.

Right concentration (sammā-samādhi)

"Bhikkhus, what is the noble concentration of the Buddha with the support and conditions necessary for it?" Any uniqueness of the mind that is equipped with seven elements: Right Understanding, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, and Mindfulness is called and its necessity."

The final stage of the Noble Eightfold Path is called 'Samyak-samādhi / Samma-samādhi', just like the previous steps, which also apply to the meditation phase. As the final step towards Nirvana, the focus gives more practical guidance in meditation, actually not giving us any further instructions, or any description of what it will be. The same at the end of the eight stages to go through. This makes the Eightfold Path perfect because the highest stage is Nirvana. On the other hand, the way of presenting events, along with the difficulties of the transition, and because the followers of the Buddha are divided into many sects, each one has its interpretations. To the Buddha's teachings, therefore, the two most common explanations often appear.

Meditation, Right concentration is going into meditation. It is a process through the seven stages of the eightfold path, in which the continuous effort to maintain mindfulness in all situations. In the complete pure state of Right concentration, also called the state of Nirvana. However, for those practitioners who have much busy daily life, Right Concentration can be performed by mindfulness, that is, observing one's actions by observing the mind, observing the phenomenon of mind and mind. The situation in the present moment. In this constant awakening, in addition to

gradually purifying negative thoughts, positive thoughts will develop better, creating unexpected opportunities for enlightenment at a particular stage of the to them, and the fruit of this enlightenment has much practical value to share with others. This is also a Buddha's reminder: "Change your mind, and you can change the world."

2. Conclusion

The practise of the Eightfold Path will help us deeply understand the Four Noble Truths to eliminate dukkha. The Eightfold Path is a journey that leads to awakening, and to attain liberation (Nirvana), from samsara.

It is true that for thousands of years, in the vast majority of people not many people have been awakened, but it is certain that the practice of the eight factors of the Eightfold Path according to the Buddha's teaching will help us. Bring many benefits. When we understand and practice the different parts of the Eightfold Path, we feel that we are less angry, less attached, treat people more generously and wisely, and we promote love. We love people more, our intellect is developed more subtly, and especially we feel at peace in life. According to the experience of many people, the practitioner can practice any "chi" first, and most patience is needed, the practice requires time.

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