

# English for Buddhism

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จิตที่มุ่งร้ายผู้อื่น  
ไม่เคยนำความสงบมาให้ใจได้

**ENGLISH for BUDDHISM**



**Right  
View**

**Right  
Intentions**

**Right  
Speech**

**Right  
Action**

**Right  
Livelihood**

**Right  
Effort**

**Right  
Concen-  
tration**

**Right  
Mindfulness**



# Noble Eightfold Path

Panynyaa – Wisdom	Right View
	Right Thought/Resolve
Siila – Ethics	Right Action
	Right Speech
	Right Livelihood
Samaadhi – Meditation	Right Effort
	Right Mindfulness
	Right Meditation (or) Right Concentration

# Right View/ Understanding (Sammaditti)

1. The Four Noble Truths (*Ariyasacca*)
2. The Three Characteristics (*Tilakkhana*)
3. Unwholesome Action, Evil Deed, Bad Deed (*Akusala-Kamma*)
4. Wholesome Action, Good Deed (*Kusala- Kamma*)
5. Dependent-Origination

# Right Thought (Sammāsankappa)

## Wholesome Thought (*Kusala-Vitakka*)

### 1. *Nekkhamma*

- Thought of Renunciation
- Thought free from selfish desire

### 2. *Abyapada*

- Thought free from hatred

### 3. *Avihimsa*

- Thought of non-violence
- Thought free from cruelty

# Right Speech (*Sammavaca*)

1. To avoid lying - not knowingly speaking a lie for the sake of any advantage
2. To avoid malicious speech - unite the discordant; encourage the united and utter speech that makes for harmony
3. To avoid harsh language and speak gentle, loving, courteous, dear and agreeable words
4. To avoid frivolous talk - to speak at the right time; in accordance with facts

# Right Action (*Sammakamanta*)

1. To avoid the destruction of life and be anxious for the welfare of all lives
2. To avoid stealing, not violating the right to private property of others
3. To avoid sexual misconduct, not transgressing sex morals



# Right Livelihood (*Sammaajiva*)

To avoid wrong livelihood

- To avoid selling animals
- To avoid human trafficking
- To avoid selling alcohol
- To avoid selling weapons
- To avoid selling poisons

# Right Effort (*Sammavayama*)

*Padhana*, effort, exertion

1. *Samvara* - The effort to prevent  
the effort to avoid
2. *Pahana* - Abandon, overcome
3. *Phavana* - Develop
4. *Anurakkhana* - Maintain

# Right Mindfulness (*Sati*) - Foundation of Mindfulness

1. Contemplation of the body
  - Mindfulness as regards the body
2. Contemplation of feeling
  - Mindfulness as regards feelings
3. Contemplation of mind
  - Mental condition
4. Contemplation of mind-objects
  - Mindfulness as regards ideas

# Right Concentration (*Sammasamadhi*)

The Four Absorption of the Form Sphere

1. *Vitakka* - Initial Application, Thought Conception, Applied Thought
2. *Vicara* - Sustained Application, Discursive Thinking, Sustained Thought
3. *Piti* - Joy, Interest
4. *Sukha* - Pleasure, Happiness
5. *Ekaggata* - One-pointedness, Concentration

# Right Concentration (*Sammasamadhi*)

## *Aruppa; Arupa*

- The Absorption of the Formless
- Sphere, Formless Sphere, Immaterial States

1. Sphere of infinity of Space
2. Sphere of infinity of Consciousness
3. Sphere of Nothingness
4. Sphere of Neither Perception nor Non- Perception

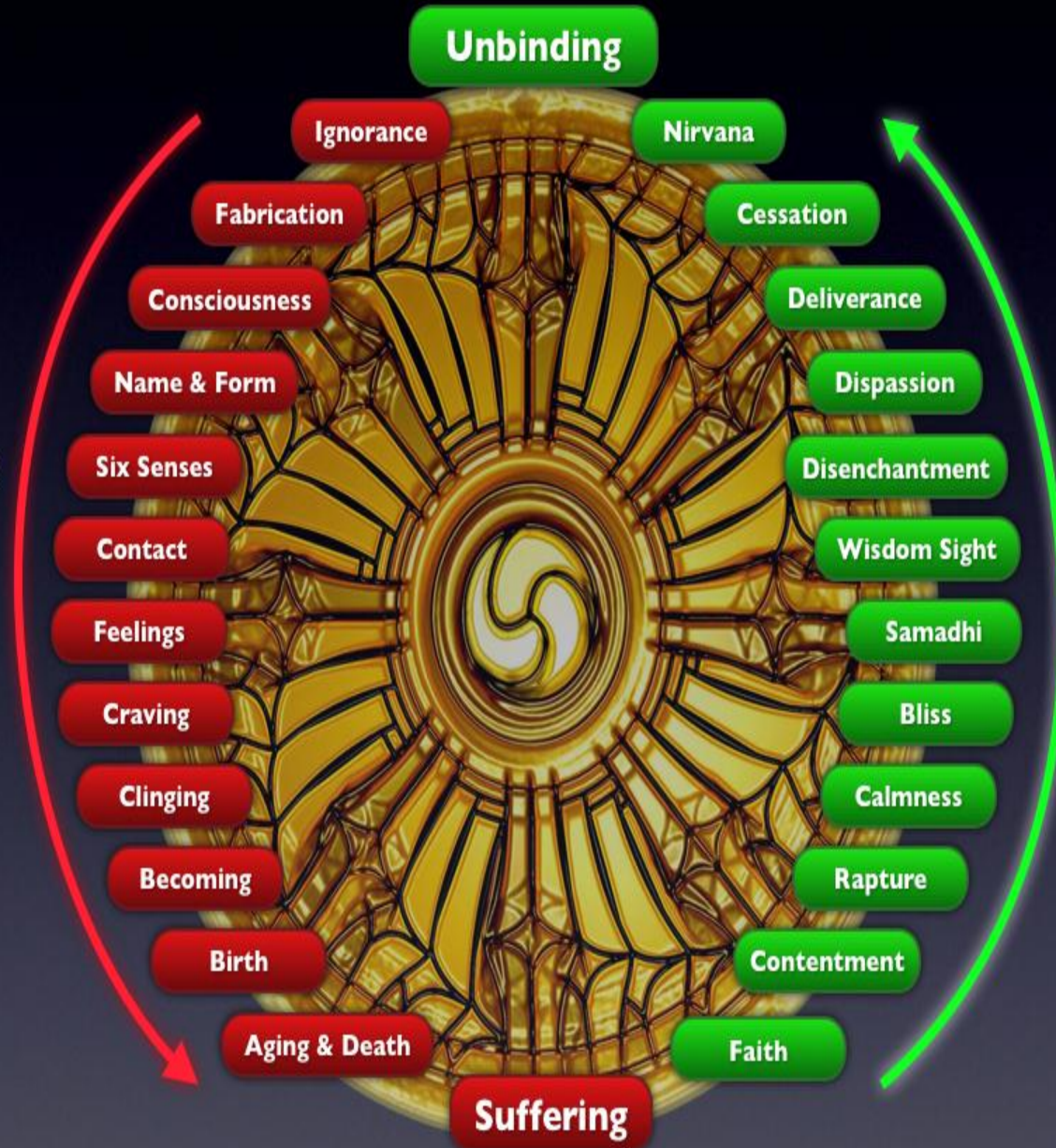
# The Three Characteristics (*Tilakkhana*)

1. Impermanence;
  - Transiency
2. State of suffering ;
  - Being oppressed
3. Soullessness ;
  - State of being not self



# Dependent Origination

**The Flood:**  
Dependent  
Origination



**The Raft:**  
The Noble  
Eightfold  
Path

The Origination of Suffering	The Cessation of Suffering
Avijaa Ignorance	Jaraa, maranam... [dukkha] Aging, death... [suffering]
Sankhaaraa Formations	Saddhaa Faith
Vinynyaa.nam Consciousness	Paamojjam Joy
Naama-ruupam Name-Form	Piiti Zest
Salaayatanam Six Senses	Passaddhi Calm
Phasso Contact	Sukham Happiness
Vedanaa Feeling	Samaadhi Concentration
Ta.nhaa Desire	Yathaabhuuta-nyaa.nadassanam Know things as they really are
Upaadaanam Clinging	Nibbidaa Disenchantment
Bhavo Becoming	Viraago Dispassion
Jati Birth	Vimutti Liberation
Jaraa, maranam... [dukkha] Aging, death... [suffering]	Khaye-nyaa.nam Knowledge of Cessation

# The Dependent Origination

- Dependent Origination is **not just a theory**; it is actually the **basis of cultivation** of the Eightfold Noble Path that leads directly to **cessation of suffering**. It is the background knowledge or theory against which one performs the various stages of the Path. One must understand the theory of operation of a computer or other complex machine as a **background** before diagnosing and repairing it without damaging it. Similarly, one must understand Dependent Origination as a background before repairing the **errors in thinking** that lead to *dukkha*.

# The Dependent Origination

- Suffering manifests because **vexation** (any negative emotion like annoyance, irritation, exasperation, indignation, anger, crossness, displeasure, pique, bile, disgruntlement, bad mood or aggravation) originates a process of Dependent Origination, beginning from **Ignorance** to **Aging-&-Death**.
- The process begins from the emergence of **Name-&- Form**, and **Consciousness** based on it. We previously discussed this part of the process in detail in the section on **Clinging**.

# The Dependent Origination

- The **Six Sense Bases** arises next from **Name-&-Form** and **Consciousness**.
- **Feeling** originates from **Contact** of the **Six Sense Bases** with their objects; this generates vexation due to **Craving** and **Clinging**.  
Thereafter, **Becoming** and **Birth** follow in succession. This is the birth of the ego and possessiveness, 'I' and 'mine'.

# The Dependent Origination

*6 Contacts = Sense-impression*

1. Eye + form + eye cons = eye cont.
2. Ear + sound + ear cons = E.C.
3. Nose + smell + nose cons = N.C.
4. Tongue + taste + tongue cons = T.C
5. Body + touch + body cons = B.C.
6. Mind + mind objects + mind cons = M.C.



# The Dependent Origination

- The Buddha's purpose in teaching Dependent Origination is to totally **abolish the concept of an ego or 'self'**.
- It is not enough to analyze the absence of an ego using the Five Aggregates  
(Five Group of Existence = Mind and Matter); one must perceive the entire process of Dependent Origination clearly.

Dependent Origination	10 Fetters Eradicated - Dasa Samyojana		Noble [Eightfold & Tenfold] Path	Three Trainings - Tisikkhaa	The Noble Ones - Ariya Puggala perfect different Trainings.	
stress	Lower Fetters - Orambhaagiya Samyojana	1. Identity view Sakkaaya-di.t.thi	Right View	Morality	Stream Enterer	Faith Devotee, One Liberated by Faith, Dhamma Devotee, One Attained to View
faith		2. Doubt Vicikicchaa	Right Resolve			
joy		3. Attachment to rites and rituals Siilabbataparaamaasa	Right Action, Right Speech, Right Livelihood			
interest		4. Desire for the five sense stimuli Kaamaraaga	Right Effort, Right Mindfulness, Right Concentration	Concentration	Once Return [part], Non Return [full]	Body Witness
tranquillity	5. Repulsion at the five sense stimuli Pa.tigha	Once Return [part], Non Return [full]				
happiness	Higher Fetters - Uddhambhaagiya Samyojana	6-7. Desire for forms and formlessness Ruuparaaga			Accomplished One	
concentration	9. Distraction Uddhacca					
know reality	Higher Fetters - Uddhambhaagiya Samyojana	8. Conceit Maana	Right Insight	Wisdom	Accomplished One	One Liberated by Wisdom, One Liberated in both Ways
disenchantment						
dispassion						
liberation		10. Ignorance Avijjaa	Right Liberation			
know cessation of suffering						

- Right View in the Noble Eightfold Path is, understanding cause and effect **theoretically**, which leads us to develop Ethics and asking various teachers what the way to end suffering is. Then we must test what they said. If what they taught is true and we test it in our experience, then we develop Right View **based on experience**. This is called Right Insight or Wisdom. It is different from Right View. We see things as they really are. We see it in our own life, in our experience. It is no longer just a theory.

- The Hindus believe the equanimity developed through meditation is Liberation, but in Theravada Buddhism it is well known that, with the calm clear mind developed in Meditation, one must then develop Insight. Therefore Meditation or Samadhi is not the last step of the path and it is not the last training to be done.
- There is another explanation of the Path from the Buddha in the Sutta Pi.taka called the Ariya Magga or Sammata [D iii 271, 292; M i 42; A v 212 etc]. It has another two steps after Sammaa Samaadhi. Theoretically, Right View is at the start and Right Insight (or Right View based on experience) comes after the practice of Meditation.

- Right View replaces Wrong View and Right Resolve replaces Wrong Resolve. Wrong View and Wrong Resolve prevent us from developing Right Action, Speech and Livelihood. Therefore we can consider Right View and Right Resolve as Ethics in the realm of thinking. That we should first look at our thoughts at the very beginning of the path matches the well know Dhammapada verse which says “mind precedes all things, if the mind is corrupt then suffering will follow, just like the wheel follows the hoof of the buffalo.”

- The Buddha often taught the Noble Path - “Ariya Magga”, mentioned above, but not many monks know about it, because they don’t read the Buddha’s words.
- The Buddha warned that in the future, his teaching will get lost because people don’t read his words.
- Buddhadaasa Bhikkhu saw this teaching of the Buddha too and he encouraged people to read the Buddha’s own words.
- King Asoka of India also promoted this warning from the Buddha by writing the name of the sutta on one of his stone pillars.