



**HISTORICAL DEVELOPMENT
OF BUDDHISM
AND
THE BUDDHA DHAMMA**


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**HISTORICAL
DEVELOPMENT
OF
BUDDHISM**

— Prince Siddhattha's Renunciation —

Prince Siddhattha was born circa 5th BCE into the Sakya clan to King Śuddhodana and Queen Māyā. His birth took place at Lumbinī (present day Nepal), and the queen died seven days after the prince's birth. The ascetic Asita came to the palace and with his powers knew that he was the presence of the noble one. He was overfilled with joy but then proceeded to weep, when asked, he replied that his life draws to a close just as the one who will break the chains of cycle or death and rebirth was born.

A group of Brahmins were summoned to offer predictions on the prince's future. It was predicted that the boy would either become a *cakkavattin* (“Wheel-Turning King” - a great ruler) or a fully enlightened Buddha. The King obviously disliked the possibility that the prince would renounce the world in the future. Therefore, he gave the young Siddhattha all the material comforts available to him - the best education, a huge majestic palace with entourages of servants and when the prince was sixteen, the beautiful Yasodharā was wedded to him.

Siddhattha lived in splendour without worries until he was twenty nine when he decided to venture out of the palace. It was during this outing Siddhattha came across an old person, a sick person, a copse and finally a renunciate. The sight depressed him, for he could see that no matter one's station in life, everyone will grow old, get sick, and finally die. Only the life of a renunciate in the pursuit of ceasing the unrelenting cycle of death and rebirth brought Siddhattha consolation, and he decided to become a renunciate. It was at this time that Yasodharā gave birth to their son Rāhula, rather than joy, Siddhattha actually considered this an additional burden (in Pāli, *rāhula* means “hindrance”), thus he made up his mind to leave the palace, vowing that "Until I shall have seen the end of life and of death, I shall not return to the city of Kapila."

— Six years of asceticism —

At first, Siddhattha learned meditation from Āḷāra Kālāma, who could reach the jhānic state of *ākhiñcaññāyatana* (“Sphere of Nothingness”); Having learned all there is to learn from Āḷāra, Siddhattha went on to learn from Uddaka Rāmaputta who could achieve the state of “neither perception nor non-perception”. Siddhattha quickly acquired and comprehended the methods from his teachers, and even surpassed them. However, he realised these are merely states of consciousness, and were not the actual uprooting of suffering. Therefore, Siddhattha went into the forest to practise asceticism. Out of concern for his son, King Śuddhodana sent out five attendants to accompany Siddhattha in his ascetic practice.

For six arduous years, Siddhattha subsisted on one grain of rice per day, but found out this was not conducive for training and finally collapsed under duress. Siddhattha decided to take the offering of milk from Sujātā the milkmaid as a sign of ending his asceticism. Disappointed at what they perceived as his lack of faith, his five companions left him. Having recovered physically, Siddhattha entered jhāna under the Bodhi tree, through it he gained knowledge of his countless past reincarnations, and witnessed the continuous cycle of death and rebirth of sentient beings. Then, having realised the Four Noble Truths, he attained *sammā-sambodhi* (“Perfect Enlightenment”); From then on, Siddhattha became the Awakened One, the Buddha. Filled with joy, the Buddha remained seated for forty nine days in deep absorption. Finally he stood, and uttered the following (Dhammapada 153-154):

“I, who have been seeking the builder of this house (“the body”), failing to attain Enlightenment which would enable me to find him, have wandered through innumerable births in samsara. To be born again and

again is, indeed, suffering! Oh house-builder! You are seen, you shall build no house again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the unconditioned (i.e., Nibbāna); the end of craving has been attained."

At first the Buddha did not wish to preach because the veil of ignorance is too much for the people to understand the Dhamma. But Brahma, having known the Buddha's thought, descended from the heavens, and kneeling down, pleaded to the Buddha to preach. Out of compassion, the Buddha relented and agreed.

— The First Turning of the Wheel of Dhamma —

As he remembered the promises he made to his previous teachers Āḷāra Kālāma and Uddaka Rāmaputta, he intended to seek them out and share with them the Dhamma. Unfortunately both had passed away by that time. Remembering his five ascetic companions, the Buddha tracked them down to the Deer Park in Sarnath. The five ascetics, without realising they were in the presence of the Buddha, were still disappointed at what they perceived as Siddhattha's abandonment of his practice. They decided to ignore the Buddha as he approached. But as the Buddha draws near, they were captivated and forgot what they decided, then they hastened to welcome and receive the Buddha. Having been seated, the Buddha expounded the Middle Path, the Four Noble Truths, and the Twelve Understandings of these Truths. With insight arising in them, the five ascetics converted, the order of monks was established. Koṇḍañña, the foremost of the five, was the first of which to attain arahant hood. This laid the foundation of the formation of the Sangha, and the Triple Gem (Buddha, Dhamma & Sangha) of Buddhism was established from that point forth.

— Forty Five years of Ministry —

From the age of 35, when he attained Enlightenment to his parinibbāna (physical death) at the age of 80, the Buddha spread his message indiscriminately to all who would listen.

Throughout this period, the message the Buddha preached was part of a reactionary movement against the established belief of the Brahmins. The belief of the time was that people were separated into four castes, with the Brahmins on top acting as priests and intermediaries between the people and the gods. Along with this were a dazzling array of complex rituals and oppressive superstition. It was under such a backdrop that the Buddha preached his message. He advocated against the unequal caste system, instead explaining each person's kamma in the view of dependent origination, and that each person is responsible for his or her own actions. Apart from this he promoted the Middle Path, and was against the extreme asceticism and extreme hedonism prevalent at the time.

Against insurmountable odds, the Buddha actually amassed a large following in a short time. Within two months into his ministry, the number of arahants reached sixty, and the Buddha sent them to all corners to spread the Dhamma. Within a year, the number of followers swelled to a thousand, with numerous established Brahmins or samanās taking refuge along with their own band of followers after confronting the Buddha and then being won over by his impeccable rendition of the Dhamma, or strength of character.

Among his followers and supporters are many from the upper echelons of society, and they gifted the Buddha and the saṅgha lands to stay and practise during the Vassa period. Furthermore, many of them also took

refuge and gone forth, including many from the Buddha's own Sakya clan such as his son Rāhula, his ex-wife Yasodharā and seven other princes. The Buddha's aunt Mahāpajāpatī Gotamī led five hundred women to form the bhikkhunī saṅgha. As a sign of filial piety, the Buddha also directed King Śuddhodana to arahanthood before his death. Below are the ten most reputable of the Buddha's disciples:

1. Sāriputta - Top master of Wisdom
2. Moggallāna - Top master of supernatural powers
3. Mahākassapa - Top master of ascetic training
4. Subhūti - Top master on expounding the potency of emptiness
5. Puṇṇa Mantānīputta - Top master of preaching
6. Mahākaccāna - Top master of analysing the Buddha's lectures
7. Anuruddha - Top master of clairvoyance
8. Upāli - Top master of Vinaya
9. Rāhula - Top master of Effort
10. Ānanda - Top master of Erudition

At the age of eighty, the Buddha predicted that his mortal life would end in three months time. Ānanda who was the Buddha's attendant was extremely saddened and begged him to stay for longer, so the Buddha expounded on the impermanence of phenomena, and instructed the monks to seek refuge in the Dhamma and themselves. These are recorded in the the Mahāparinibbāna Sutta. Finally he instructed them to practise diligently and act in accord to the Vinaya. Having done so, he proceeded on an alms round, arriving at the house of the blacksmith Cunda, where the Buddha ate contaminated pork and fell violently ill. Then, choosing the grounds underneath a tree in the forest of Kuśināra, the Buddha accepted an aging ascetic Subhadda as his last disciple. After that, he asked the gathering monks if they had any lingering doubts and questions

which could not be resolved by anyone else; Having none, the Buddha's final words were thus: "All composite things(*Saṅkhāra*) are perishable. Strive for your own liberation with diligence.". With this, the Buddha entered absorption and passed away into *parinibbāna*.

— The Three Councils —

During the time of the Buddha, writing was not a popular way to disseminate information. Rather, it was done by reciting and chanting. Sanskrit was the liturgical language of the region, but was exclusive for Brahminic usage. Therefore, the Buddha advocated the use of different dialects in his ministry, eventually settling with the usage of the Pāli language (or at least a highly related, mutually intelligible Māgadhī dialect).

Ninety days after the Buddha's *parinibbāna*, a council meeting of the saṅgha was assembled by Mahākassapa under the patronage of King Ajātasattu of Māgadha. The site of the council was at the Sattapanni caves in Rājagaha. The aim was to preserve the Buddha's sermons (*sutta*) and the code of monastic conduct (*Vinaya*), this were recited by Ānanda and Upāli respectively during the council. This event was recorded in the *Vinaya Piṭaka* and is known as the Recitation of Five-Hundred (*Pañcasatikakkhandhaka*) because five hundred senior monks were present to clarify and confirm the Buddha's teachings.

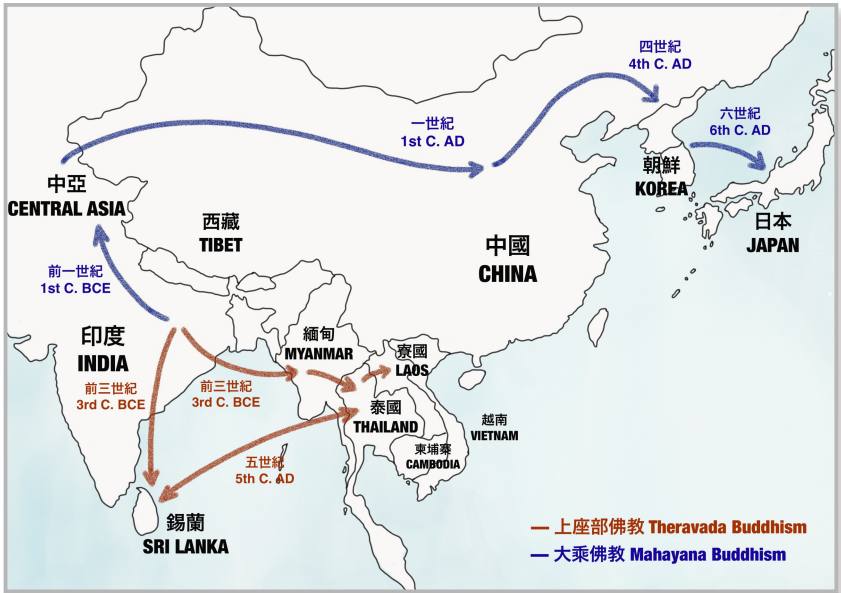
In the following century, different interpretations of the teachings developed under different lineages and a process of secularisation occurred among some; A major schism occurred within the sangha, resulting in the need for a Second Council, assembled at Vaishali under the patronage of King Kalasoka. According to the traditional Theravadin

account, the dispute arose over the 'Ten Points.' This is a reference to claims of some monks breaking ten rules, some of which were considered major. The specific ten points were:

1. Storing salt in a horn.
2. Eating after midday.
3. Eating once and then going again to a village for alms.
4. Holding the Uposatha Ceremony with monks dwelling in the same locality.
5. Carrying out official acts when the assembly was incomplete.
6. Following a certain practice because it was done by one's tutor or teacher.
7. Eating sour milk after one had his midday meal.
8. Consuming strong drink before it had been fermented.
9. Using a rug which was not the proper size.
10. Using gold and silver.

These ten points led to the basic schism of the rigorist reformists called Sthaviras (precursor of the Theravāda, *Theravāda* meaning the “Teachings of the Elders”) and the Mahāsāṃghikas (precursor of the Mahāyāna lineages).

— The Spread of Theravāda Buddhism —



According to the Theravāda, the Third Council was called under King Ashoka at Pāṭaliputra. As Buddhism developed and spread, there were some misguided ideas which began to seep into the movement, for example the seeking of royal patronage out of greed, and even a misinterpretation of the Dhamma. Therefore, the Third Council was assembled to clear the air and set the course straight again under the watchful eye of the virtuous monk Moggaliputtatissa. It was here that the suttas and vinaya was recited once again, as well as the inclusion of the Abhidhamma Piṭaka.

The most significant impact from the Third Council was the emissaries sent by King Ashoka to nine countries, some spread the Dhamma as far as the Greek kingdoms to the west. Two regions developed into bulwarks of

the Theravāda movement (Sri Lanka and Thailand). King Ashoka's eldest son, the monk Mahinda, was responsible for bringing the Tipiṭaka and establishing the sangha in Sri Lanka, and that lineage lasted till the present day and retains many features of early Buddhism and is considered to resemble Buddhism in its original form.

As Buddhism continued to expand its influences, it came into contact and assimilated into many different cultures. To make it more accessible, reformists began altering certain practices and abandoning certain constraints. A crucial development was the introduction of the Bodhisattva Ideal and a more salvific form of faith, and this marked the beginning of the Mahayana movement in earnest, circa 1BCE (which is approximately 500 years after the Buddha's passing). It was during this time that the term “Hinayana” (“small vehicle”) was used as a derogatory term to describe the Theravāda. The Mahayana spread via a northern route into China, Japan, the Himalayas and other East Asian regions. At the same time, the Theravāda spread via a southern route into Southeast Asian regions from Sri Lanka to Thailand, Myanmar and Cambodia. It is more appropriate to label the difference as a regional one, and the Theravāda lineages continue the strictest practice according to the Vinaya; Hence, “Hinayana” is not an accepted term by the Theravada and academics alike as a descriptor.

— Notable pilgrimage sites —



- Lumbinī - birthplace of the Buddha.
- Bōdhgayā - the site of the Buddha's Enlightenment.
- Sarnath (Deer Park) - the site of the Buddha's first sermon.
- Rajgir (Vulture Peak) - the site of many of the Buddha's sermons, the First Council was also held here.
- Sāvattthī - the location of the Jetavana, one of the most famous viharas (monasteries) gifted to the Buddha and the Sangha.
- Kushinagar - the location of the Buddha's parinibbāna.



**THE
BUDDHA
DHAMMA**

— Arahant as the Highest Ideal —

The meaning of Arahant

The Arahant is considered the perfect ideal in Theravada Buddhism. An arahant is one who has cut through the veil of ignorance and uprooted the delusions of one's mind. In essence it is one who is free from defilement and has reached *nibbāna*.

An arahant has many wholesome qualities. The *Dhammapada's* seventh chapter is dedicated to the Arahant, some such qualities include: destruction of defilements, stilled senses, abandonment of conceit, calmness of action, speech & mind, and most importantly, discontinuation of rebirth because their actions sow no kammic fruits. Usually, at the point the mendicant reaches arahanthood, a phrase in the suttas describe the occasion as thus: “*Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā*”*”ti abbhaññāsi.*” - “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Arahant & Bodhisatta

In the suttas, a bodhisatta always refers to someone still on the path; While an arahant is one whose path is ended. Therefore, the arahant should be superior to the bodhisatta in terms of attainment.

The Buddha himself is identified as an arahant. In early Buddhism, the main difference between the Buddha and the other arahants is chronological, with the Buddha being the pioneer, revealing the way for those who come later (*maggassa akkhātā* - Revealer of the Path). It was only after the rise of the Mahayana movement circa 1st century CE that the word attained its new meaning as beings who aspire for Buddhahood but stayed for the benefit of others (hence by definition, all sentient

beings are Bodhisattvas). This was to contrast itself with the Theravada, but has no scriptural support in the Nikāyas.

The Arahant's Compassion

The Buddha preached the Dhamma for 45 years. His disciples followed in his footsteps. In the Nikāyas (SN4.5 & MN 14), the Buddha told them to *“Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!”*

The arahant's selfless spirit is best illustrated by Puṇṇa Mantānīputta, a disciple of the Buddha famed for his rendition of the Dhamma. He wanted to preach the Dhamma at the wild lands of Sunāparanta. When the Buddha heard this, they had the following dialogue:

“The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?”

“If they abuse and insult me, I will think: 'These people of Sunāparanta are gracious, truly gracious, since they don't hit me with their fists.' That's what I'll think, Blessed One. That's what I'll think, Holy One.”

“But if they do hit you with their fists,...throw stones at you,...beat you with a club,...stab you with a knife,...?”

“If they hit me with their fists, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't,...throw stones at me,...beat me with a club,...stab me with a knife,.' That's what I'll think,

Blessed One. That's what I'll think, Holy One."

"But if they do take your life with a sharp knife, what will you think of them then?"

"If they take my life with a sharp knife, I'll think: 'There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!' That's what I'll think, Blessed One."

Impressed by Puṇṇa's conviction, the Buddha praised him and allowed him to go. Puṇṇa dedicated himself to this task until the gathering of the First Council after the Buddha's *parinibbāna*.

— Puñña Kamma —

The Buddha established three kinds of Meritorious Deeds for laypeople to practise in order to purify their minds and generate good kamma; The three are Dāna (generosity), which is found on non-greed; Sīla (virtuous conduct), which is found on non-hatred; and Bhāvanā (meditation), which is found on non-delusion. These three can be further divided into ten more specific acts:

1. *Dānamaya* (generosity, as above)
2. *Sīlamaya* (conduct, as above)
3. *Bhāvanāmaya* (meditation, as above)
4. *Apacāyaanamaya* (reverence)
5. *Veyyāvaccamaya* (service)
6. *Pattidānamaya* (sharing)
7. *Pattānumodanamaya* (rejoicing in others)
8. *Dhammasavanamaya* (hearing the doctrine)
9. *Dhammadesanāmaya* (expounding the doctrine)
10. *Diṭṭhujukamma* (straightening one's view)

Dāna

Generosity can be broadly divided into materialistic or spiritual. Materialistic Dāna involves giving material goods to people in need, such as medicine to the sick, food to the hungry, and money for the poor. Dāna of a more spiritual nature involves volunteering and providing services to those in need. The highest of Dāna are the ones dedicated to the Buddha Dhamma; Renouncing and going forth for the benefit of all sentient beings.

The essence of Dāna lies in the intention behind each act. Only through loving-kindness and selflessness could Dāna become meritorious.

Sīla

Buddhism places strong emphasis on the development of virtue. This is a sure path to the cessation of suffering. Having good conduct is also a necessary condition for the development of Samādhi (meditative calmness).

According to the *Mahāparinibbāna Sutta*, there are five benefits to ethical conduct. They are: substantial wealth due to discipline, good reputation, self-confidence and shamelessness, absence of feeling lost during one's time of passing, and a heavenly rebirth.

In the Theravada tradition, before a follower learn the Dhamma or practice meditation, he/she should take refuge in the Buddha, Dhamma and Sangha, as well as the five precepts, as part of the development of Sīla.

Bhāvanā

Despite the presence of gods and other-worlding beings in Buddhist cosmology, the Dhamma that the Buddha teaches is in essence very rational and practical, and does not require a salvific mentality. The Buddha never told his disciples to view him as a messianic figure. In fact, a key message is for the person to be their own saviour through their actions. Nibbāna is a purely personal experience which cannot be given by others. Therefore, training has a paramount position in Buddhist practice. The goal is to attain wisdom and not worldly riches.

The word Bhāvanā meanings “practice/training/becoming”, which differs quite significantly from the popular usage of the word “meditation”. Meditation (in the sense of Bhāvanā) means the training of the mind, to alleviate suffering - to be free from greed, anger, ignorance,

doubt, stupor and restlessness (collectively known as the Five Hindrances).

In Theravada Buddhism, the common source of instruction to meditation is the Four Foundations of Mindfulness, which are expounded by the Buddha in the *Mahāsatipaṭṭhāna Sutta* (DN 22). Many meditative practices which developed later stem from this sutta. The Buddha described these Four Foundations as thus: *“This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding — in other words, the four Foundations of Mindfulness.”* What is required is a sustained awareness in our everyday life, in the manner of contemplation of the body as impure, the sensation as suffering, the mind as impermanent and the Dhamma as non-self.

In conjunction to the Four Foundations, the Buddha also taught in-out breathing as a meditation object. In the *Ānāpānassati Sutta* (MN 118). The Buddha explained that mindfulness of breathing, when properly developed and cultivated, fulfills the Four Foundations of Mindfulness; And when the Four Foundations are developed and cultivated, it fulfills the Seven Awakening Factors. The Buddha himself practised ānāpāna before his Awakening, he attested to the benefits of the practice. During practise, one should *“sit down cross-legged, with their body straight, and establish mindfulness right there...Just mindful, they breathe in (heavily/lightly). Mindful, they breathe out (heavily/lightly).”*

— The Four Noble Truths —

When the Buddha awakened, he understood *Sacca* - the Truth. This is the Truth of the nature of existence and conditionality which he perceived through insight, and allows one to breakthrough cyclic existence that is *samsara*. He presented it as the Four Noble Truths to his five companions in *Dhammacakkappavattana Sutta* (The Turning of the Wheel), the Twelve links of Dependent Origination further explains the causality intrinsic to the understanding of the Four Noble Truths.

The first truth is suffering, it is the fruit from the second truth, which are the causes of suffering; The third truth is the cessation of suffering, is it the fruit from the fourth truth, which is the Path to the cessation suffering.

The First Truth

Dukkha (suffering) is the nature of existence. Birth, aging, illness, death, association with the unbeloved, separation from the loved, not getting what is wanted, and the five clinging-aggregates are all *Duhhka*.

The Second Truth

Since there is *Dukkha*, the causes of suffering must be investigated so it can be uprooted. Just like as a doctor diagnoses an illness according to the symptoms, he must find out the pathological cause behind it before treatment. According to the Buddha, craving is the force behind cyclical existence. There are three kinds of craving. The first is craving to materialism - the attachment to sensual pleasures, especially in the modern world where access to all sorts of temptation are at a hands reach through. The second kind is attachment to eternalism - the wrong view that there are things which are everlasting, including the belief of an eternal heaven. The third kind is attachment to nihilism - the wrong view

that there is nothing beyond the current cycle of existence. This could amount to the wish of ending one's life with the belief that there is nothing to come after.

Craving is the eighth link in the Twelve Links of Dependent Origination (*paṭiccasamuppāda*), the twelve are:

Ignorance (*Avijjā*) → Volitional impulses (*Saṅkhāra*) → Sensual consciousness (*Viññāṇa*) → Name-and-Form (*Nāmarūpa*) → Six-fold sense bases (*Saḷāyatana*) → Contact (*Phassa*) → Feeling (*Vedanā*) → Craving (*Taṇhā*) → Attachment (*Upādāna*) → Becoming (*Bhava*) → Birth (*Jāti*) → Aging, death (*Jarāmaraṇa*)

Craving (whether it is towards pleasant experiences, or away from unpleasant ones) is the condition for attachment, and attachment is the condition for becoming and further existence. We are often unconscious and unaware of such cravings, and before we realise, we have become attached. Therefore, the Buddha stated that once Dependent Origination is comprehended, one could understand the Dhamma.

Also, the second truth also talks about the ten latent tendencies (*anusaya*) that would arise and cause unwholesome acts when they come into contact with outside stimuli. The ten are: desire, anger, delusion, pride, doubt, illusion of self, desire for continued existence, false views, attachment to views, and attachment to rites and rituals. These inborn kamma of the mind (*mano kamma*), if left unchecked, will manifest through speech and actions, resulting in kamma of speech (*vaci kamma*) and body (*kaya kamma*).

The Third Truth

Cessation of suffering is *nibbāna* - the extinguishment of suffering. According to the *Mahāsatiपाṭṭhānasutta* (DN 22), cessation is “*the fading away and cessation of that very same craving with nothing left*

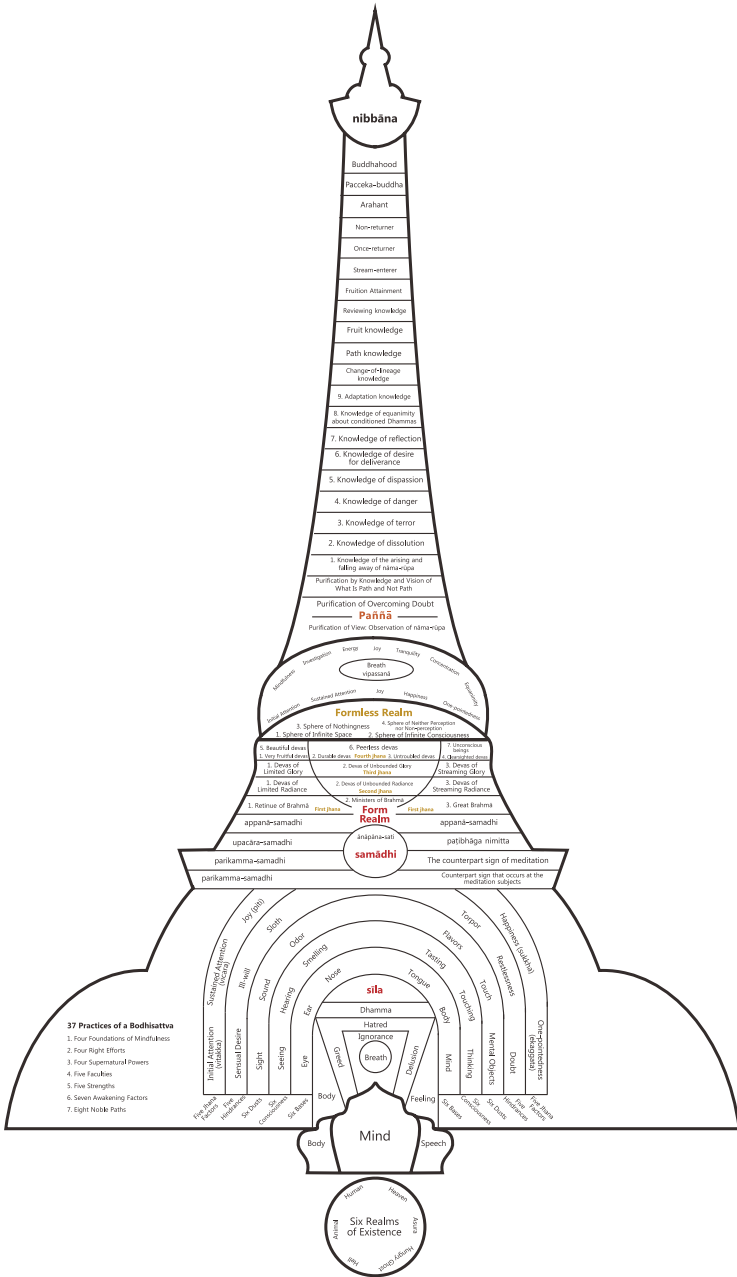
over; giving it away, letting it go, releasing it, and not adhering to it.” When an arahant attains nibbāna, he will no longer produce additional kamma. However, still having a body, it is considered as *saupādisesa-nibbāna* (nibbāna with remainder); But because the mind is purified, the arahant does not act out of greed, anger, and delusion therefore no kamma accumulates from this point forth. At his passing, when the body expires, then is it *anupādisesa-nibbāna* (nibbāna without remainder). Interpreted this way, nibbāna is a state of non-arising & non-ceasing, and does not mean “death”. Think of it rather as a state of returning and in tandem with nature. An arahant thus acts without hindrance and is pure in intent, and is the embodiment of wisdom.

The Fourth Truth

The Path towards cessation of suffering is contained within the Noble Eightfold Path. These are ways of practice for discipline, concentration and wisdom, and leads to a wholesome life.

Wisdom	1. Right View	This includes the correct understanding of the Middle Way, the Four Noble Truths, the Three Marks of Existence (Impermanence, suffering, non-self) and the Dependent Origination. For example, it is a wrong view taking any of the Five Aggregates as the self. One is also prone to wrong view if he lacks critical thinking and judges or accepts other people's ideas easily.
	2. Right Intention	This acts as a support and conduit for the study of right view. By correctly contemplating the Dhamma, it consolidates one's understanding.

Discipline	3. Right Speech	Speech produces kamma. That is why one should refrain from inappropriate language such as lying, cursing, bragging, flirting and gossiping. Instead, one should always talk sincerely with righteousness and loving-kindness.
	4. Right Conduct	No killing or injuring, no taking what is not given, no immoral sexual acts.
	5. Right Livelihood	Abstain from making one's living through a profession that brings harm to others and live by a profession which is honorable and blameless.
Concentration	6. Right Effort	Preventing the arising of unwholesome states, extinguishing those that have already arisen; Generating wholesome states, and lay the ideal ground work for those yet to arise. Sustained concentration on the above and the contemplation of the Four Noble Truths.
	7. Right Mindfulness	To be diligently aware, and attentive with regard to the body and its activities (kaya), feelings/sensation (vedana), mental activities and volition (citta), and the Dhamma. Mindfulness is described in the Path of Purification (The Visuddhimagga) as a dam that protects us from overwhelmed by sensual indulgence, obsessions, prejudices and social influences.
	8. Right Concentration	With Right Effort and Right Mindfulness as the foundation, one proceeds to practise the four stages of jhāna, culminating into upekkha (equanimity). Using this, one should then proceed to insight, contemplate the five aggregates, the sense bases and their respective objects and consciousnesses, dependent origination and the Four Noble Truths. This holds key to wisdom which directs the development of concentration.





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