

“And what, monks, is Right Livelihood? Here, monks, the Ariyan disciple, having given up wrong livelihood, keeps himself by right livelihood.

“And what, monks, is Right Effort? Here, monks, a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will . . . and strives to overcome evil unwholesome mental states that have arisen. He rouses his will . . . and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.

“And what, monks, is Right Mindfulness? Here, monks, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings . . . ; he abides contemplating mind as mind . . . ; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. This is called Right Mindfulness.

“And what, monks, is Right Concentration? Here, a monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the first *jhāna*,³ which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second *jhāna*, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: ‘Happy is he who dwells with equanimity and mindfulness,’ he enters the third *jhāna*. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth *jhāna*, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration. And that, monks, is called the way of practice leading to the cessation of suffering.”

3. [*Jhāna* (or *dhyana*) refers to altered states of consciousness that occur in meditation.—Ed.]

The Fourth Noble Truth

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THE FOURTH NOBLE TRUTH is that of the Way leading to the Cessation of *Dukkha* [suffering]. This is known as the “Middle Path,” because it avoids two extremes: one extreme being the search for happiness through the pleasures 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 forms 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, Nirvāna.” This Middle Path is generally referred

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to as the Noble Eightfold Path, because it is composed of eight categories or divisions: namely,

1. Right Understanding,
2. Right Thought,
3. Right Speech,
4. Right Action,
5. Right Livelihood,
6. Right Effort,
7. Right Mindfulness,
8. Right Concentration.

Practically the whole teaching of the Buddha, to which he devoted himself during 45 years, deals in some way or other with this Path. He explained it in different ways and in different words to different people, according to the stage of their development and their capacity to understand and follow him. But the essence of those many thousand discourses scattered in the Buddhist Scriptures is found in the Noble Eightfold Path.

It should not be thought that the eight categories or divisions of the Path should be followed and practised one after the other in the numerical order as given in the usual list above. But they are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all linked together and each helps the cultivation of the others.

These eight factors aim at promoting and perfecting the three essentials of Buddhist training and discipline: namely: (a) Ethical Conduct, (b) Mental Discipline and (c) Wisdom. It will therefore be more helpful for a coherent and better understanding of the eight divisions of the Path, if we group them and explain them according to these three heads.

Ethical Conduct is built on the vast conception of universal love and compassion for all living beings, on which the Buddha's teaching is based. It is regrettable that many scholars forget this great ideal of the Buddha's teaching, and indulge in only dry philosophical and metaphysical divagations when they talk and write about Buddhism. The Buddha gave his teaching "for the good of the many, for the happiness of the many, out of compassion for the world."

According to Buddhism, for a man to be perfect there are two qualities that he should

develop equally: compassion on one side, and wisdom on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart, while wisdom would stand for the intellectual side or the qualities of the mind. If one develops only the emotional neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side neglecting the emotional may turn one into a hard-hearted intellect without feeling for others. Therefore, to be perfect one has to develop both equally. That is the aim of the Buddhist way of life: in it wisdom and compassion are inseparably linked together, as we shall see later.

Now, in Ethical Conduct, based on love and compassion, are included three factors of the Noble Eightfold Path: namely, Right Speech, Right Action and Right Livelihood. (Nos. 3, 4 and 5 in the list).

Right Speech means abstention (1) from telling lies, (2) from backbiting and slander and talk that may bring about hatred, enmity, disunity and disharmony among individuals or groups of people, (3) from harsh, rude, impolite, malicious and abusive language, and (4) from idle, useless and foolish babble and gossip. When one abstains from these forms of wrong and harmful speech one naturally has to speak the truth, has to use words that are friendly and benevolent, pleasant and gentle, meaningful and useful. One should not speak carelessly: speech should be at the right time and place. If one cannot say something useful, one should keep "noble silence."

Right Action aims at promoting moral, honourable and peaceful conduct. It admonishes us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and that we should also help others to lead a peaceful and honourable life in the right way.

Right Livelihood means that one should abstain from making one's living through a profession that brings harm to others, such as trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating, etc., and should live by a profession which is honourable, blameless and innocent of harm to others.

One can clearly see here that Buddhism is strongly opposed to any kind of war, when it lays down that trade in arms and lethal weapons is an evil and unjust means of livelihood.

These three factors (Right Speech, Right Action and Right Livelihood) of the Eightfold Path constitute Ethical Conduct. It should be realized that the Buddhist ethical and moral conduct aims at promoting a happy and harmonious life both for the individual and for society. This moral conduct is considered as the indispensable foundation for all higher spiritual attainments. No spiritual development is possible without this moral basis.

Next comes Mental Discipline, in which are included three other factors of the Eightfold Path: namely, Right Effort, Right Mindfulness (or Attentiveness) and Right Concentration. (Nos. 6, 7 and 8 in the list).

Right Effort is the energetic will (1) to prevent evil and unwholesome states of mind from arising, and (2) to get rid of such evil and unwholesome states that have already arisen within a man, and also (3) to produce, to cause to arise, good and wholesome states of mind not yet arisen, and (4) to develop and bring to perfection the good and wholesome states of mind already present in a man.

Right Mindfulness (or Attentiveness) is to be diligently aware, mindful and attentive with regard to (1) the activities of the body, (2) sensations or feelings, (3) the activities of the mind and (4) ideas, thoughts, conceptions and things.

The practice of concentration on breathing is one of the well-known exercises, connected with the body, for mental development. There are several other ways of developing attentiveness in relation to the body—as modes of meditation.

With regard to sensations and feelings, one should be clearly aware of all forms of feelings and sensations, pleasant, unpleasant and neutral, of how they appear and disappear within oneself.

Concerning the activities of mind, one should be aware whether one's mind is lustful or not, given to hatred or not, deluded or not, distracted or concentrated, etc. In this way one should be aware of all movements of mind, how they arise and disappear.

As regards ideas, thoughts, conceptions and things, one should know their nature, how they appear and disappear, how they are developed, how they are suppressed, and destroyed, and so on. These four forms of mental culture or meditation are treated in detail in the *Setting-up of Mindfulness*.

The third and last factor of Mental Discipline is Right Concentration leading to the four stages of *Dhyāna*, generally called trance or *recueillement*. In the first stage of *Dhyāna*, passionate desires and certain unwholesome thoughts like sensuous lust, ill-will, languor, worry, restlessness, and sceptical doubt are discarded, and feelings of joy and happiness are maintained, along with certain mental activities. In the second stage, all intellectual activities are suppressed, tranquillity and "one-pointedness" of mind developed, and the feelings of joy and happiness are still retained. In the third stage, the feeling of joy, which is an active sensation, also disappears, while the disposition of happiness still remains in addition to mindful equanimity. In the fourth stage of *Dhyāna*, all sensations, even of happiness and unhappiness, of joy and sorrow, disappear, only pure equanimity and awareness remaining.

Thus the mind is trained and disciplined and developed through Right Effort, Right Mindfulness, and Right Concentration. The remaining two factors, namely Right Thought and Right Understanding, go to constitute Wisdom.

Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. It is very interesting and important to note here that thoughts of selfless detachment, love and non-violence are grouped on the side of wisdom. This clearly shows that true wisdom is endowed with these noble qualities, and that all thoughts of selfish desire, ill-will, hatred and violence are the result of a lack of wisdom—in all spheres of life whether individual, social, or political.

Right Understanding is the understanding of things as they are, and it is the Four Noble Truths that explain things as they really are. Right Understanding, therefore, is ultimately reduced to the understanding of the Four Noble Truths.

This understanding is the highest wisdom which sees the Ultimate Reality. According to Buddhism there are two sorts of understanding: What we generally call understanding is knowledge, an accumulated memory, an intellectual grasping of a subject according to certain given data. This is called “knowing accordingly.” It is not very deep. Real deep understanding is called “penetration,” seeing a thing in its true nature, without name and label. This penetration is possible only when the mind is free from all impurities and is fully developed through meditation.

From this brief account of the Path, one may see that it is a way of life to be followed, practised and developed by each individual. It is self-discipline in body, word and mind, self-development and self-purification. It has nothing to do with belief, prayer, worship or ceremony. In that sense, it has nothing which may popularly be called “religious.” It is a Path leading to the realization of Ultimate Reality, to complete freedom, happiness and peace through moral, spiritual and intellectual perfection.

In Buddhist countries there are simple and beautiful customs and ceremonies on religious occasions. They have little to do with the real

Path. But they have their value in satisfying certain religious emotions and the needs of those who are less advanced, and helping them gradually along the Path.

With regard to the Four Noble Truths we have four functions to perform:

The First Noble Truth is *Dukkha*, the nature of life, its suffering, its sorrows and joys, its imperfection and unsatisfactoriness, its impermanence and insubstantiality. With regard to this, our function is to understand it as a fact, clearly and completely.

The Second Noble Truth is the Origin of *Dukkha*, which is desire, “thirst,” accompanied by all other passions, defilements and impurities. A mere understanding of this fact is not sufficient. Here our function is to discard it, to eliminate, to destroy and eradicate it.

The Third Noble Truth is the Cessation of *Dukkha*, Nirvāna, the Absolute Truth, the Ultimate Reality. Here our function is to realize it.

The Fourth Noble Truth is the Path leading to the realization of Nirvāna. A mere knowledge of the Path, however complete, will not do. In this case, our function is to follow it and keep to it.

2.3 *Confucius and the Life of Virtue*

Twelve years after the Buddha was born in India, Confucius (551–479 BCE) was born in the state of Lu in China. (“Confucius” is the latinization of Kong Fuzi (K’ung Fu Tzu),* which means “Master Kong.”) He lived at a time when Chinese society had disintegrated into social and political chaos. Because of these circumstances, he became interested in the question of how the well-being of society could best be achieved and how this was related to the good life.

Biographical information is uncertain, but tradition tells us that Confucius was from the nobility. When he was three years old, his father died. At age nineteen he married and sought a government career. However, he was to make his name as an educator, not as a politician. He provided what we today would call a “humanistic” education to commoners and nobles alike, and he taught what might be termed a “humanistic social philosophy”—“social” because of his concern for achieving a

*There are two widely used methods for romanizing (translating into a Latin-based alphabetical system) Chinese words. One is called Wade-Giles and the other Pinyin. The first time a word or name is introduced, I have used the Pinyin spelling and provided the Wade-Giles spelling in parentheses. See the pronunciation guide for Chinese words in Appendix II.