

THE NOBLE EIGHT-FOLD PATH

DN 22

Wisdom (*Pañña*)

1. **Right View (a/k/a Right Understanding)** –past *and present* intentional thought, speech, and action condition future karmic results (MN 101; SN 36.21); insight into the Four Noble Truths (SN 56.11) and Dependent Origination (SN 12.65, .15; MN 9; DN 15; Sn 4:11)
2. **Right Intention (a/k/a Right Thought)** – intention of renunciation (cultivate letting go, generosity); intention of non-ill-will (cultivate lovingkindness and mudita); intention of non-cruelty (cultivate compassion) (MN 19)

Ethical Conduct (*Sīla*)

3. **Right Speech** – truthful, beneficial (not divisive or abusive), timely; not people-pleasing: "In the case of words that a Tathagata knows to be factual, true, beneficial, but un-endearing and disagreeable to others, one has a sense of the proper time for saying them." (MN 58)
4. **Right Action** – Refrain from killing living beings, taking that which is not freely offered, sexual misconduct, and intoxicants (AN 8.39)
5. **Right Livelihood** –engaging in livelihood in accord with right speech and action (AN 5.177)

Concentration (*Samādhi*)

6. **Right Effort** – The Four Great Efforts (SN 45.8):
 - To abandon an arisen unwholesome mind state;
 - To prevent an un-arisen unwholesome mind state from arising;
 - To make an un-arisen wholesome mind state arise; and
 - To keep an arisen wholesome mind state around and bring it to perfection.
7. **Right Mindfulness** – (MN 10)
 - Mindfulness of the body: breathing, the four postures, daily activities, the four elements, body parts, and death and decay;
 - Mindfulness of vedanā (initial categorization of sensory input into pleasant, unpleasant, and neutral);
 - Mindfulness of mind states: lust, hatred, delusion, contracted, distracted, exalted, surpassed; and their opposites, etc. (not an exhaustive list); and
 - Mindfulness of phenomena and associated tasks: (1) overcoming the five hindrances: desire, ill-will, sloth and torpor, restlessness and remorse, and skeptical doubt; (2) understanding the six sense bases and the fetters that arise depending on them; (3) seeing the impermanence of the five aggregates subject to clinging: form, vedanā, perception, mental activity, and consciousness; (4) promoting the seven factors of awakening: mindfulness, investigation, energy, rapture, tranquility, concentration, and equanimity; and (5) understanding the Four Noble Truths
8. **Right Concentration** –indistractability; practicing the four jhānas (marked by rapture, happiness, contentment, and equanimity) to gain insight (DN 2.75-83; 9)