

Noble Eightfold Path: Ariyo Aṭṭhaṅgiko Maggo

From MN 141 Saccavibhanga Sutta: Discourse on the Analysis of the Truths

1. Right View: Sammā Diṭṭhi

1. The knowledge of suffering, 2. the knowledge of the origin of suffering, 3. the knowledge of the cessation of suffering, and 4. the knowledge of the way leading to the cessation of suffering.

2. Right Intention: Sammā Saṅkappo

1. The intention of renunciation, 2. intention of non-ill will, and 3. intention of non-harming.

3. Right Speech: Sammā Vācā

1. Refraining from false speech, 2. refraining from divisive speech, 3. refraining from harsh speech, and 4. refraining from idle chatter.

4. Right Action: Sammā Kammanto

1. Refraining from killing living beings, 2. refraining from stealing, and 3. refraining from sexual misconduct.

5. Right Livelihood: Sammā Ājīvo

Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood.

6. Right Effort: Sammā Vāyāmo

1. Here a monk generates desire for the non-arising of unarisen evil unwholesome states, and thus, he makes effort, arouses energy, makes his mind determined, and strives hard.

2. He generates desire for the abandoning of arisen evil unwholesome states, and thus, he makes effort, arouses energy, makes his mind determined, and strives hard.

3. He generates desire for the arising of unarisen wholesome states and thus, he makes effort, arouses energy, makes his mind determined, and strives hard.

4. He generates desire for the continuance, non-disappearance, strengthening, increase, and fulfillment by development of arisen wholesome states, and thus, he makes effort, arouses energy, makes his mind determined, and strives hard.

7. Right Mindfulness: Sammā Sati

1. Here a monk abides contemplating the body in the body ardent, fully aware, and mindful, having put away greed and grief for the world.
2. He abides contemplating feelings in feelings ardent, fully aware, and mindful, having put away greed and grief for the world.
3. He abides contemplating the mind in the mind ardent, fully aware, and mindful, having put away greed and grief for the world.
4. He abides contemplating mind-objects in mind-objects ardent, fully aware, and mindful, having put away greed and grief for the world. This friends, is called right mindfulness.

8. Right Concentration: Sammā Samādhi

1. Here, detached from sensual pleasures detached from unwholesome states, a monk enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought with rapture and pleasure born of seclusion.
2. With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna, which has self-confidence and singleness of mind, without applied and sustained thought with rapture and pleasure born of concentration.
3. With the fading away of rapture, he abides in equanimity and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which, noble ones announce: “He has a pleasant abiding, who has equanimity and is mindful.”
4. With the abandoning of pleasure and pain, and with the earlier disappearance of joy and grief, he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness and equanimity.