

Noble Eightfold Path

views	first-truth	knowledge of suffering	motivations	renunciation
	second-truth	origin of suffering		freedom-from-ill-will
	third-truth	cessation of suffering		harmlessness
	fourth-truth	the way of practice leading to the cessation of suffering	speech	abstain-from-lying
actions	abstain-from-taking-life			abstain-from-divisive-speech
	abstain-from-stealing			abstain-from-abusive-speech
	abstain-from-sexual-misconduct			abstain-from-idle-chatter
			livelihood	abandon-a-dishonest-livelihood
endeavor	non-arising-evil	the non-arising of evil, unskillful qualities that have not yet arisen		
	abandoning-arisen-evil	the abandonment of evil, unskillful qualities that have arisen		
	cultivating-skillful-qualities	the arising of skillful qualities that have not yet arisen		
	maintenance-&-plenitude	the maintenance , non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen		
kindfulness	kindfulness-of-body	the body while experiencing the body		
	kindfulness-of-feelings	feelings while experiencing feelings		
	kindfulness-of-mind-states	mind-states while experiencing mind-states		
	kindfulness-of-dhamas	dhamas (five-hindrances, five-aggregates, six-sense-bases, seven-factors of awakening, four-noble-truths)		
stillness	1st Jhana	secluded from sensual pleasures , secluded from unwholesome states , the renunciate enters and dwells in the first jhana, which is accompanied by thought and examination , with rapture and happiness born of seclusion .		
	2nd Jhana	subsiding of thought and examination , a renunciate enters and dwells in the second jhana, which has internal confidence and unification of mind , is without thought and examination , and has rapture and happiness born of stillness .		
	3rd Jhana	fading away as well of rapture , the renunciate dwells equanimous and, mindful and clearly comprehending , experiences happiness with the body ; they enter and dwell in the third jhana of which the noble ones declare: ‘They are equanimous, mindful, one who dwells happily.’		
	4th Jhana	abandoning of pleasure and pain , and with the previous passing away of joy and displeasure , the renunciate enters and dwells in the fourth jhana, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity .		