Buddhist Eightfold Path

views
first-truth — knowledge of suffering
second-truth — origin of suffering
third-truth — cessation of suffering
fourth-truth — the way of practice leading to the cessation of suffering

motivations
renunciation
freedom-from-ill-will
harmlessness

speech
abstain-from-lying
abstain-from-divisive-speech
abstain-from-abusive-speech
abstain-from-idle-chatter

actions
abstain-from-taking-life
abstain-from-stealing
abstain-from-sexual-misconduct

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.**