

# The Eightfold Path Chart

## Section 1

### Foundations of Zen Buddhist Practice

	<b>Wisdom</b> Right View, Thought	<b>Meditation</b> Right Effort, Concentration, Mindfulness	<b>Morality</b> Right Speech, Action, Livelihood
Triad 1a–Personal	<b>Study</b> Reading/Reflection/Reasoning	<b>Practice</b> Mental Discipline	<b>Ethical Conduct</b> Precepts
Personal Aspect of Foundations	Right View: Directly experiencing the validity of the Four Noble Truths.	Right Effort: Applying the will in an appropriate, useful and consistent manner.	Right Speech: Refraining from lies or slander, using appropriate timing, not being harsh or insulting, cultivating kindness.
	Right Thought: Forming the intention to gain experiential understanding of Buddha's teaching of awakening.	Right Concentration: Learning about our inner makeup and how to deal with its complexities. Learning and applying the principles of Informal Mind - Formal Posture.	Right Action: Establishing and maintaining daily activities to promote the health and welfare of oneself and others.
		Right Mindfulness: Applying the learning from the meditation practice into the world of daily activities. Learning and applying the principles of Formal Mind - Informal Posture.	Right Livelihood: Engaging in work that does not harm others.
Triad 1b–Universal	<b>Spiritual Autonomy</b> Alone in the World	<b>Absolute Equality</b> Alone in the World with All Beings	<b>Intimacy</b> Rapport with All Beings
Universal Aspect of Foundations	Right View: Understanding the nature of personal responsibility.	Right Effort: Intentionally acting in a way that recognizes that all life is interdependent and equal.	Right Speech: Using words and tone of voice that acknowledge the power of everyday communication.
	Right Thought: Recognizing Emptiness as the medicine that resolves the adverse effects of conditioned states.	Right Concentration: Acknowledging the birth of compassion for oneself.	Right Action: Practicing and performing our daily pursuits within the awareness of the needs of others.
		Right Mindfulness: Acknowledging the birth of compassion for others.	Right Livelihood: Expressing our commonality of being within our occupations, family lives, and other endeavors.

## Section 2

### Inquiry as the Central Point of Practice

	<b>Wisdom</b> Right View, Thought	<b>Meditation</b> Right Effort, Concentration, Mindfulness	<b>Morality</b> Right Speech, Action, Livelihood
Triad 2a–Personal	<b>Questioning</b> Conditioned States	<b>Impartiality</b> Balance without Preference	<b>Relating</b> The Key Question of Dualistic Interplay
Personal Aspect of Inquiry	Right View: Valuing the dilemmas that our life situation brings to us.	Right Effort: Putting aside the mundane concerns of daily life at the onset of the zazen practice.	Right Speech: Articulating words and phrases that penetrate, clarify, and liberate thought.
	Right Thought: Placing questioning at the center of our practice.	Right Concentration: Allowing conditioned states to become apparent within the Informal Mind.	Right Actions: Cultivating nonduality of mind makes the needs of others central.
		Right Mindfulness: Observing with the Formal Mind the effects of conditioned states in everyday relationships.	Right Livelihood: Noticing how closeness manifests when the path to nonduality is established.
Triad 2b–Universal	<b>Introspection</b> Forms of the Natural Koan	<b>Insight</b> Receptivity	<b>Interconnection</b> Nature of Unity with All Beings
Universal Aspect of Inquiry	Right View: Realizing that what is searched for, and what satisfies that search, is within the Mind.	Right Effort: Learning how to use the mundane as an integral part of practice.	Right Speech: Connecting speech with insight.
	Right Thought: Acquiring knowledge of the Natural Koan and forming intentions based on that knowledge.	Right Concentration: Learning to trust the unity of inquiry and response.	Right Action: Connecting actions with insight.
		Right Mindfulness: Carrying the source of insight into the world.	Right Livelihood: Allowing the openness of Emptiness to express itself as connection with others.

### Section 3

### Cultivating Psychological Well-being

	<b>Wisdom</b> Right View, Thought	<b>Meditation</b> Right Effort, Concentration, Mindfulness	<b>Morality</b> Right Speech, Action, Livelihood
Triad 3a–Personal	<b>Personal Orientation</b>	<b>Intrapersonal Orientation</b>	<b>Interpersonal Orientation</b>
Personal Aspect of Well-being	Basis of Practice Right View: Understanding the form and timing of the work required for spiritual practice. Engaging with the self with utmost dignity; understanding the nature of roles and rules. Right Thought: Nurturing a balanced focus toward life that understands the danger of trying to solve problems through spiritual gain.	Progress Right Effort: Recognizing achievement and change and using that knowledge to overcome resistance to practice. Right Concentration: Cultivating lighthearted pleasure and contentment within the Informal Mind. Right Mindfulness: Establishing satisfaction and an attitude of delight as a fact of life within Informal Posture.	Accomplishment Right Speech: Experiencing satisfaction with simple controlled discourse. Right Actions: Practicing restraint in conduct mirrors the Formal Mind. Right Livelihood: Responding to the world's needs with a sense of personal responsibility. Trying to find the edge of what we consider "our life."
Triad 3b–Universal	<b>Psychological Maturity</b>	<b>Embracing</b>	<b>Dignity</b>
Universal Aspect of Well-being	Stability Right View: Witnessing the hand-in-glove activities of the so-called internal and external worlds of human experience. Right Thought: Relying on Buddha's teaching of Dependent Origination.	Acceptance Right Effort: Finding energy and encouragement in a deepening understanding of the self. Right Concentration: Practicing with poise and self-reliance, undeterred by the presence of conditioned states. Right Mindfulness: Internalizing the negative effects of conditioned states.	Worthiness Right Speech: Being aware of how trust and confidence can manifest in tone and word choice. Right Actions: Being aware of how trust and confidence can manifest in all manner of physical expressions. Right Livelihood: Cultivating the insight that the whole world is ours. Trying to find the edge of what we consider "our responsibility."

### Section 4

### Establishing "Don't-Know Mind"

	<b>Wisdom</b> Right View, Thought	<b>Meditation</b> Right Effort, Concentration, Mindfulness	<b>Morality</b> Right Speech, Action, Livelihood
Triad 4a–Personal	<b>Inevitability</b>	<b>Clarifying</b>	<b>Integrating</b>
Personal Aspect of Establishing "Don't Know Mind"	Recognition of the Human Condition Right View: Witnessing events without embellishment. Right Thought: Being face-to-face with the inconceivable: the unthinkable and implausible are always before us.	Without Lack Right Effort: Making a wholehearted attempt at plumbing the point of connection with impermanence. Right Concentration: Relinquishing the anxiety of desire to have, to gain, and to do better. Exploring the boundaries of the Informal Mind freed from the limits that desire imposes. Right Mindfulness: Cultivating satisfaction and an attitude of delight within the Informal Posture. Exploring the boundaries of the Informal Posture freed from the limits that desire imposes.	Seamless Serving Right Speech: Speaking, like chanting, is accomplished by listening. Right Actions: Acting, like walking meditation, is done with harmony of attention and body movements. Right Livelihood: Recognizing and serving the needs of others to awaken.
Triad 4b–Universal	<b>Discernment</b>	<b>Immediacy</b>	<b>Mystery</b>
Universal Aspect of Establishing "Don't Know Mind"	Being, not having Right View: Knowing that liberation "from the self" is Buddha's teaching. Right Thought: Understanding "from the self" means freedom.	Thusness Right Effort: Possessing a calm and courageous will. Right Concentration: Refraining from attaching to thusness. Right Mindfulness: Acting from new awareness.	"Don't-Know Mind" Right Speech: Exploring the mystery of language. Right Actions: Exploring the mystery of the physical world. Right Livelihood: Understanding Don't-Know Mind as freedom in action.

## Section 5

### Refining and Living Liberation

<b>Wisdom</b> Right View, Thought		<b>Meditation</b> Right Effort, Concentration, Mindfulness	<b>Morality</b> Right Speech, Action, Livelihood
Triad 5	<b>Sustenance</b> Abiding Elixir	<b>Wholeheartedness</b> Openness	<b>Authenticity</b> Freedom
	Right View: Abiding in facts, not conjecture.	Right Effort: Exercising the right thought of nonthinking.	Right Speech: Recognizing language as a liberating experience. Responses develop and are expressed consistent with the immediate
	Right Thought: Organizing the life of study upon the psychophysical reality of intention.	Right Concentration: Creating wholeheartedness within the Informal Mind – Formal Posture.	Right Actions: Responding with an open heart-mind. Confidence and trust are the hallmarks of personal, intrapersonal, and interpersonal skills.
		Right Mindfulness: Manifesting wholeheartedness within the Formal Mind – Informal Posture.	Right Livelihood: Realizing that authentic personhood is Zen's ethical contribution to society.
Attributes of Refining and Living Liberation	Physical well-being Emotional health Intellectual stimulation Psychological maturity Spiritual understanding	Ensuring a balanced practice with proper respites Integrating body, breath, and mind Creative relationships with dualistic pairs Familiar with the method of resolving conditioned states	Avoidance of extremes Confidence in interpersonal skills Intimate engagement with the Sangha of Buddhists Intimate engagement with the universal community Life is grounded in seamless serving