

1. right view (*sammā diṭṭhi*),
2. right thought (*sammā saṅkappa*),
3. right speech (*sammā vācā*),
4. right action (*sammā kammanta*),
5. right livelihood (*sammā ājīva*),
6. right effort (*sammā vāyāma*),
7. right mindfulness (*sammā sati*),
8. right concentration (*sammā samādhi*).¹⁴⁷

The content of this noble eightfold way is summarised as three forms of training (*tisso sikkhā*): the training of morality (*sīla-sikkhā*), the training of mind (*citta-sikkhā*), and the training of wisdom (*paññā-sikkhā*);¹⁴⁸ or three classes (*tayo khandhā*): the class of morality (*sīlakkhandha*), of concentration (*samādhikkhandha*), and of wisdom (*paññākkhandha*).¹⁴⁹ In DN 16 Mahā-Parinibbāna Sutta and DA 2 there is mention of four sublimes (*anuttarā*) or truths (*dhammā*): morality (*sīla*), concentration (*samādhi*), wisdom (*paññā*), and liberation (*vimutti*),¹⁵⁰ and SA 565 and AN 4. 194 say there are four purifications: moral purification (*sīla-pārisuddhi*), mind-purification (*citta-pārisuddhi*), view-purification (*diṭṭhi-pārisuddhi*), and purification of liberation (*vimutti-pārisuddhi*).¹⁵¹ These four sublimes (and truths) or four purifications indicate that the way of practice entails the trainings of morality, of mind (or concentration), and of view (or wisdom), in order to attain liberation.

Nevertheless, according to SA 816-823 and AN 3. 85-89 on the teaching of the three trainings,¹⁵² both the training of mind (P. *citta-sikkhā*, Skt. *citta-śikṣā*) and the training of wisdom (P. *paññā-sikkhā*, Skt. *prajñā-śikṣā*) are directly for the extinction of craving or suffering, whether partly or completely. The training of mind or of concentration is for the aim of “*samādhi*” (concentration), and the training of wisdom or view is for the aim of “*paññā*” (wisdom, Skt.

prajñā). Thus, whether partial or complete in the “way to liberation” – the noble eightfold way – *samādhi* and *paññā* are the main factors in the cessation of craving or suffering.

Another summary of the way of practice recognises two categories: “*samatha* and *vipassanā*” (calm and insight, Skt. *śamatha-vipaśyanā*).¹⁵³ In *samatha*, “calm”, the mind dwells on, or is aware of, one particular focus for the development of mental concentration or one-pointedness of mind (*cittakaggatā*); it is the “training of mind”, emphasising “right concentration” (P. *sammā samādhi*, Skt. *samyak-samādhi*). *Vipassanā*, “insight”, is seeing (*vi + passati*), completely and perfectly, phenomena as they really are. *Vipassanā* leads to the realisation of nirvana; it is the “training of wisdom”, emphasising “right view” (P. *sammā diṭṭhi*, Skt. *Samyag-dṛṣṭi*).¹⁵⁴ By practising *śamatha* one attains the meditative state of *samādhi*; by practising *vipassanā* one attains insight or *paññā*.

Although *samatha* and *vipassanā* are two different functions and methods of practice, they are not unrelated to each other: they help each other in the attainment of liberation. According to SA 560 and AN 4 170, there are four ways to combine the practices of *śamatha* and *vipassanā*:

1. One develops *vipassanā* preceded by *samatha*,
2. One develops *samatha* preceded by *vipassanā*,
3. One develops both *samatha* and *vipassanā*, and
4. One emphasises developing *samatha*, if the mind is utterly unsettled.¹⁵⁵

Consequently, *samatha/samādhi* and *vipassanā/paññā* can be explained differently, and can be practised in different order, but each helps the cultivation of the other, and both should be developed for the knowledge of nirvana (P. *nibbāna-nāṇa*, Skt. *nirvāṇa-jñāna*).