

**THE MIDDLE PATH TO ENLIGHTENMENT – The Way to Wisdom, Compassion, and Liberation**

**Four Noble Truths**

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|---|---|--|---|--|--|---|--|
| <ul style="list-style-type: none"> <li>Existence of <i>dukkha</i> (the unsatisfactory nature of all conditioned phenomena)</li> </ul> | <p><b>Dukkha</b> is:</p> <ul style="list-style-type: none"> <li>suffering</li> <li>unsatisfactoriness</li> <li>dissatisfaction</li> <li>anxiety</li> </ul> <p><i>Three types of suffering:</i></p> <ul style="list-style-type: none"> <li>suffering of suffering</li> <li>suffering of change</li> <li>pervasive suffering</li> </ul> | <p><b>12 Links of Dependent Origination</b></p> <ul style="list-style-type: none"> <li>ignorance</li> <li>fabrications</li> <li>consciousness</li> <li>mind and body</li> <li>six senses</li> <li>contact</li> <li>feeling</li> <li>attachment</li> <li>craving</li> <li>becoming</li> <li>birth</li> <li>aging and death</li> </ul> | <p><b>Aggregates (khandas)</b> (components of which a human being is composed)</p> <ul style="list-style-type: none"> <li>matter (form)</li> <li>sensation or feeling</li> <li>perception (discrimination)</li> <li>mental activities</li> <li>consciousness (awareness)</li> </ul> | <p><b>Kilesa</b> (literally "torment of mind"; defilement)</p> <ul style="list-style-type: none"> <li>passion (<i>lobha</i>) (covetousness)</li> <li>aversion (<i>dosa</i>)</li> <li>delusion (<i>moha</i>)</li> </ul>             | <p><b>Ten Fetters (samyojana)</b></p> <ul style="list-style-type: none"> <li>self-illusion</li> <li>scepticism</li> <li>attachment to rules and rituals</li> <li>sensual lust</li> <li>ill will</li> <li>craving for fine corporeal existence</li> <li>craving for non-material existence</li> <li>conceit</li> <li>restlessness</li> <li>ignorance</li> </ul> | <p><b>Five Hindrances (nivarana)</b></p> <ul style="list-style-type: none"> <li>sensual desire</li> <li>ill will and anger</li> <li>sloth and torpor (drowsiness)</li> <li>restlessness and worry (agitation)</li> <li>doubt (scepticism)</li> </ul>          | <p><b>Eight Worldly Conditions</b></p> <ul style="list-style-type: none"> <li>praise</li> <li>blame</li> <li>gain</li> <li>loss</li> <li>pleasure</li> <li>pain</li> <li>fame</li> <li>ill-fame</li> </ul> |
| <ul style="list-style-type: none"> <li>Cause of <i>dukkha</i> (<i>tanha</i>: "thirst") craving or desire</li> </ul>                   | <p><b>Craving</b> for</p> <ul style="list-style-type: none"> <li>sense pleasures seeing/hearing smelling/tasting touching/thinking</li> <li>becoming</li> <li>not-becoming</li> </ul>   |  |   | <p><b>Mental States of Suffering</b></p> <ul style="list-style-type: none"> <li>greed/avarice</li> <li>arrogance/pride</li> <li>jealousy/envy</li> <li>fear/hypocrisy</li> <li>anger/hatred</li> <li>ignorance/delusion</li> </ul> |  | <p><b>Three Marks of Existence</b></p> <ul style="list-style-type: none"> <li>impermanence, no stability (<i>anicca</i>)</li> <li>suffering, unsatisfactoriness (<i>dukkha</i>)</li> <li>not-self, empty of any inherent existence (<i>anatta</i>)</li> </ul> |  |

• Cessation of *dukkha*: "What, now, is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking and abandonment, liberation and detachment from it" (*Digha Nikāya* 22).

• Path leading to cessation of *dukkha*: The Noble Eightfold Path "To give oneself up to indulgence in Sensual Pleasure, the base, common, vulgar, unholy, unprofitable; or to give oneself up to Self-mortification, the painful, unholy, unprofitable: both these two extremes, the Perfect One has avoided, and has found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbāna" (*Samyutta Nikāya* LVI, 11).

**The Noble Eightfold Path**

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| <p><b>Wisdom (panna)</b></p> <ul style="list-style-type: none"> <li>Right understanding (or view)</li> <li>Right thought (or intention)</li> </ul> <p>Note: At its deepest, Right View is Dependent Origination.</p> | <p><b>Five Spiritual Faculties and Strengths</b></p> <ul style="list-style-type: none"> <li>faith (conviction)</li> <li>energy (effort)</li> <li>mindfulness</li> <li>concentration</li> <li>wisdom (discernment)</li> </ul>  | <p><b>Seven Factors of Enlightenment</b></p> <ul style="list-style-type: none"> <li>mindfulness</li> <li>analysis</li> <li>energy</li> <li>rapture</li> <li>tranquillity</li> <li>concentration</li> <li>equanimity</li> </ul> | <p><b>Ten Perfections (parami)</b></p> <ul style="list-style-type: none"> <li>generosity</li> <li>virtue</li> <li>renunciation</li> <li>discernment</li> <li>persistence</li> <li>patience</li> <li>truthfulness</li> <li>determination</li> <li>good will</li> <li>equanimity</li> </ul> | <p><b>Five Dhammas to Be Mindful of</b></p> <ul style="list-style-type: none"> <li>5 hindrances to be avoided</li> <li>7 factors of Enlightenment to be developed</li> <li>5 <i>khandas</i> to see arise and pass</li> <li>6 senses and any fetter generated</li> <li>4 Noble Truths</li> </ul> | <p><b>Brahma-viharas</b> (sublime states)</p> <ul style="list-style-type: none"> <li>loving-kindness</li> <li>compassion</li> <li>empathetic joy</li> <li>equanimity</li> </ul> <p><b>38 Blessings</b></p> <ul style="list-style-type: none"> <li>Life's highest blessings – see the <i>Maha Mangala Sutta</i></li> </ul> | <p><b>Eight Principles of the True Dhamma</b></p> <p>It leads to:</p> <ul style="list-style-type: none"> <li>dispassion (not to passion)</li> <li>being unfettered (not to being fettered)</li> <li>shedding (not to accumulating)</li> <li>modesty (not to self-aggrandizement)</li> <li>contentment (not to discontent)</li> <li>seclusion (not to entanglement)</li> <li>aroused persistence (not to laziness)</li> <li>being unburdensome (not burdensome)</li> </ul> |
| <p><b>Virtue (sila)</b></p> <ul style="list-style-type: none"> <li>Right speech</li> <li>Right action</li> <li>Right livelihood</li> </ul>   | <p><b>The Five Precepts (panca-sila)</b></p> <ul style="list-style-type: none"> <li>To refrain from taking life.</li> <li>To refrain from taking that which is not freely given.</li> <li>To refrain from sexual misconduct (and misuse of the senses).</li> <li>To not lie, slander, use harsh words, or gossip (and engage in idle talk).</li> <li>To refrain from intoxicating drinks and drugs which lead to heedlessness.</li> </ul> |  |   | <p><b>Four Bases of Power</b></p> <ul style="list-style-type: none"> <li>desire (will)</li> <li>persistence (effort)</li> <li>concentration (intentness)</li> <li>investigation (ingenuity)</li> </ul>  | <p><b>Refuge in the Triple Gem</b></p> <ul style="list-style-type: none"> <li>The Buddha</li> <li>The Dhamma</li> <li>The Sangha</li> </ul>   | <p><b>Two Types of Reality</b></p> <ul style="list-style-type: none"> <li>Relative truth</li> <li>Ultimate (absolute) truth</li> </ul>  |
| <p><b>Concentration (samadhi)</b></p> <ul style="list-style-type: none"> <li>Right effort</li> <li>Right mindfulness</li> <li>Right concentration</li> </ul>   | <p><b>Meditation</b></p> <ul style="list-style-type: none"> <li><i>samatha</i> (quietude of heart/mind)</li> <li><i>vipassana</i> (insight)</li> </ul>  | <p><b>Right Effort</b></p> <ul style="list-style-type: none"> <li>unwholesome mental states: abandon/prevent</li> <li>wholesome mental states: develop/maintain</li> </ul>   | <p><b>Four Foundations of Mindfulness</b></p> <p>Mindfulness of:</p> <ul style="list-style-type: none"> <li>physical body</li> <li>feelings (or sensations)</li> <li>mind states; moods</li> <li>mind-objects (<i>dhammas</i> to be mindful of)</li> </ul>                                | <p><b>Nine Jhanas</b></p> <p>These are altered states of consciousness which are produced from periods of strong concentration.</p>   |   |   |

© 2014 Alexander Peck **Four Imponderables** •range of powers of a Buddha •range of *jhana* powers obtained •precise working of karma results •origin of the world (*Acintita Sutta*)