

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

<b>Four Noble Truths</b>					
<p>• <b>Existence of dukkha</b> This is the <i>unsatisfactory</i> nature of all conditioned phenomena.</p>	<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><i>Eight types of suffering:</i></p> <ul style="list-style-type: none"> <li>▪birth ▪old age ▪illness</li> <li>▪death</li> <li>▪unpleasantness</li> <li>▪separation from the pleasant ▪not getting what one wants ▪ the five aggregates</li> </ul>	<p><b>12 Links of Dependent Origination</b> (<i>paticca-samuppada</i>)</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>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>	<p><b>Ten Fetters</b> (<i>samyojana</i>)</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</b> (<i>nivarana</i>)</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>Cause of dukkha</b> This is <i>tanha</i> in Pali meaning "thirst". It is craving or desire.</p>	<p><b>Craving</b> for</p> <ul style="list-style-type: none"> <li>▪sense pleasures (sensual craving) seeing/hearing smelling/tasting touching/thinking</li> <li>▪becoming (existence)</li> <li>▪not-becoming (self-annihilation)</li> </ul>	<p><b>Five Aggregates</b> (<i>khandas</i>) (components of which a human being is composed; the very factors of existence)</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> (defilements; destructive, disturbing, negative emotions; mental afflictions)</p> <p><i>Ten defilements</i> (first three are the roots of suffering):</p> <ul style="list-style-type: none"> <li>▪greed (<i>lobha</i>)</li> <li>▪hate (<i>dosa</i>)</li> <li>▪delusion (<i>moha</i>)</li> <li>▪conceit</li> <li>▪wrong views</li> <li>▪doubt</li> <li>▪torpor</li> <li>▪restlessness</li> <li>▪shamelessness</li> <li>▪recklessness</li> </ul>	<p><b>Mental States of Suffering</b></p> <p><i>From greed:</i></p> <ul style="list-style-type: none"> <li>▪avarice</li> <li>▪self-satisfaction</li> </ul> <p><i>From hate:</i></p> <ul style="list-style-type: none"> <li>▪spite</li> <li>▪envy</li> <li>▪cruelty</li> <li>▪wrath</li> <li>▪vengeance</li> </ul> <p><i>From delusion:</i></p> <ul style="list-style-type: none"> <li>▪dullness</li> <li>▪faithlessness</li> <li>▪laziness</li> <li>▪forgetfulness</li> <li>▪inattentiveness</li> <li>▪concealment</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>
<p>• <b>Cessation of dukkha</b> "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" (<i>Digha Nikāya</i> 22).</p>					
<p>• <b>Path leading to cessation of dukkha: The Noble Eightfold Path</b> "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" (<i>Samyutta Nikāya</i> LVI, 11).</p>					

<b>The Noble Eightfold Path</b>					
<b>Wisdom (<i>panna</i>)</b> <ul style="list-style-type: none"> <li>• Right understanding (or view)</li> </ul>	<b>Right View (Understanding)</b> <ul style="list-style-type: none"> <li>• Understanding the Four Noble Truths</li> <li>• At its deepest, Right View is Dependent Origination.</li> <li>• Discerning the true nature of the Five Aggregates of clinging.</li> </ul>	<b>Five Spiritual Faculties and Strengths (<i>indriya</i> and <i>bala</i>)</b> <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>	<b>Seven Factors of Enlightenment (<i>bojjhanga</i>)</b> <ul style="list-style-type: none"> <li>• mindfulness</li> <li>• investigation</li> <li>• energy</li> <li>• rapture</li> <li>• tranquillity</li> <li>• concentration</li> <li>• equanimity</li> </ul>	<b>Brahma-viharas</b> (sublime states) <ul style="list-style-type: none"> <li>• loving-kindness (<i>metta</i>)</li> <li>• compassion (<i>karuna</i>)</li> <li>• empathetic joy (<i>mudita</i>)</li> <li>• equanimity (<i>upekkha</i>)</li> </ul>	<b>38 Blessings</b> <ul style="list-style-type: none"> <li>• The <i>Maha Mangala Sutta</i></li> <li>• A guide for life's journey.</li> <li>• May be organized as: (<i>sila</i>) [21], (<i>samadhi</i>) [9], (<i>pana</i>) [8].</li> </ul>
	<ul style="list-style-type: none"> <li>• Right thought (or intention)</li> </ul>	<b>Right Thought (Intention)</b> <i>Right thought:</i> <ul style="list-style-type: none"> <li>• good will</li> <li>• not harming</li> <li>• renunciation</li> </ul> <i>Wrong thought:</i> <ul style="list-style-type: none"> <li>• ill will</li> <li>• harm</li> <li>• sense desire</li> </ul>	<b>Ten Perfections (<i>parami</i>)</b> <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>	<b>True Dhamma: Eight Principles</b> It leads to: <ul style="list-style-type: none"> <li>• dispassion</li> <li>• being unfettered</li> <li>• shedding (not accumulating)</li> <li>• modesty</li> <li>• contentment</li> <li>• seclusion (not entanglement)</li> <li>• persistence (not laziness)</li> <li>• being unburdensome</li> </ul>	<b>Two Truths Teaching</b> <i>Relative truth:</i> <ul style="list-style-type: none"> <li>• common-sense truth</li> </ul> <i>Absolute truth:</i> <ul style="list-style-type: none"> <li>• ultimate reality</li> <li>• empty of inherent characteristics</li> <li>• not-self (<i>anatta</i>)</li> <li>• nature of five aggregates</li> <li>• nature of six sense spheres</li> </ul>
<b>Virtue (<i>sila</i>)</b> <ul style="list-style-type: none"> <li>• Right speech</li> <li>• Right action</li> <li>• Right livelihood</li> </ul>	<b>The Five Precepts (<i>panca-sila</i>)</b> To refrain from: <ul style="list-style-type: none"> <li>• taking life.</li> <li>• taking that which is not freely given.</li> <li>• sexual misconduct (and misuse of the senses).</li> <li>• lying, slander, harsh words, and idle gossip.</li> <li>• intoxicating drinks and drugs which lead to heedlessness.</li> </ul>	<b>Four Bases of Power (<i>iddhi</i>)</b> <ul style="list-style-type: none"> <li>• desire (will)</li> <li>• persistence (effort)</li> <li>• concentration (intentness)</li> <li>• investigation (ingenuity)</li> </ul>	<b>Ten Non-Virtues</b> <i>Body:</i> <ul style="list-style-type: none"> <li>• killing</li> <li>• stealing</li> <li>• sexual misconduct</li> </ul> <i>Speech:</i> <ul style="list-style-type: none"> <li>• lying</li> <li>• divisive speech</li> <li>• harsh words</li> <li>• idle gossip</li> </ul> <i>Mind:</i> <ul style="list-style-type: none"> <li>• covetousness</li> <li>• harmful intent</li> <li>• wrong views</li> </ul>	<b>Refuge in the Triple Gem</b> <ul style="list-style-type: none"> <li>• Originated by The Buddha.</li> <li>• One is officially a Buddhist.</li> </ul> <i>The following chant is recited:</i> <ul style="list-style-type: none"> <li>• I go for refuge in the Buddha.</li> <li>• I go for refuge in the Dhamma.</li> <li>• I go for refuge in the Sangha.</li> </ul>	<b>Four Stages of Enlightenment</b> The Noble ones comprise four stages: <ul style="list-style-type: none"> <li>• stream-enterer (<i>sotapanna</i>)</li> <li>• once-returner (<i>sakadagami</i>)</li> <li>• non-returner (<i>anagami</i>)</li> <li>• arahant (<i>arahat</i>)</li> </ul>
<b>Concentration (<i>samadhi</i>)</b> <ul style="list-style-type: none"> <li>• Right effort</li> <li>• Right mindfulness</li> <li>• Right concentration</li> </ul>	<b>Meditation</b> <ul style="list-style-type: none"> <li>• <i>samatha</i>: quietude of heart/mind</li> <li>• <i>vipassana</i>: clear seeing, insight</li> </ul>	<b>Right Effort</b> <i>Unwholesome mental states:</i> <ul style="list-style-type: none"> <li>• avoid</li> <li>• overcome</li> </ul> <i>Wholesome mental states:</i> <ul style="list-style-type: none"> <li>• develop</li> <li>• maintain</li> </ul>	<b>Four Foundations of Mindfulness</b> Mindfulness of: <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>	<b>Five Dhammas of which to Be Mindful</b> <ul style="list-style-type: none"> <li>• 5 hindrances to be abandoned</li> <li>• 7 factors of Enlightenment to be developed</li> <li>• 5 <i>khandas</i> to see as arising and passing</li> <li>• 6 senses and any fetter generated by them</li> <li>• 4 Noble Truths</li> </ul>	<b>Nine Jhanas</b> Consciousness states from periods of strong concentration: <i>Form realm:</i> <ul style="list-style-type: none"> <li>• pleasant sensations</li> <li>• joy</li> <li>• contentment</li> <li>• utter peacefulness</li> </ul> <i>Formless realms:</i> <ul style="list-style-type: none"> <li>• infinity of space</li> <li>• infinity of consciousness</li> <li>• no-thingness</li> <li>• neither perception nor non-perception</li> <li>• cessation</li> </ul>