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| **From Suffering to Happiness**  "I teach two things, O disciples: suffering and release from suffering" (*Samyutta-Nikaya,* xxii, 86) | | | |
| Based on Buddhist principles, this table includes the five precepts, the ten good deeds, the Four Noble Truths, the Eightfold Path, the four sublime states of mind, the eight types of suffering, and meditation principles. | | | |
| **Reality of Suffering**  Eight types of suffering may be listed. They are suffering of: (1) birth, (2) old age, (3) illness, (4) death, (5) encountering what is  unpleasant, (6) separation from what is pleasant, (7) not getting what one wants, and (8) all-pervasive (or general) suffering. | | | |
| ***Five Precepts***  **ETHICS**(*sila*) = Virtue  ▪ Right Speech  ▪ Right Action  ▪ Right Livelihood | ***Path to Suffering***  (Problem)  ▪ 1st Noble Truth: Suffering (result)  ▪ 2nd Noble Truth: Origin (cause) | ***Path to Happiness***  (Solution)  ▪ 3rd Noble Truth: Cessation (result)  ▪ 4th Noble Truth: Path (cause) | ***The Ten***  ***Good Deeds***  **ETHICS**  (Morality)  (*sila*) |
| ***Ten Non-Virtuous Actions*** | ***Ten Virtuous (Skillful) Actions*** |
| No killing – not taking life | 1. Killing | 1. Harmlessness (non-violence, *ahimsa*):  ▪ Protecting life ▪ Saving life | ***Body***:  3 good  physical  deeds |
| No stealing – not taking what is not given | 2. Stealing | 2. Giving: ▪ Generosity ▪ Gratitude |
| No sexual (or sensual) misconduct | 3. Sexual (sensual) misconduct | 3. Abstinence: ▪ Moral conduct ▪ Self-control |
| No verbal misconduct – no false speech | 4. Lying | 4. Honesty: ▪ Truthfulness | ***Speech***:  4 good  verbal  deeds |
| 5. Divisive speech | 5. Concord: ▪ Conciliatory words |
| 6. Harsh words | 6. Kind words:▪ Affectionate speech |
| 7. Idle gossip | 7. Meaningful talk: ▪ Edifying speech |
| No drinking alcohol – no intoxicating drinks and drugs | 8. Greed: ▪ Attachment ▪ Craving | 8. Contentment: ▪ Non-attachment ▪ Mental purity | ***Mind***:  3 good  mental  deeds |
| 9. Aversion: ▪ Hatred ▪ Harmful intent | 9. Goodwill: ▪ Kindness ▪ Compassion |
| 10. Wrong views: ▪ Ignorance  ▪ Delusion | 10. Right View (**WISDOM,** *panna*) = Truth  ▪ Right View ▪ Right Intention |
| ***Samsara*** (Skt.) – cyclic existence; the state of constantly taking rebirth due to delusions and karma | ***Nirvana*** (Skt.) – a state of freedom from all delusions and karma, having liberated oneself from cyclic existence (*samsara*) |
| Notes: (1) *Right view* includes (a) 4 Noble Truths, (b) 2 Truths (relative and ultimate), (c) 12 links of dependent origination – ignorance, fabrications, consciousness, mind and body, six senses, contact, feeling, attachment, craving, becoming, birth, aging and death. (2) *The Eight Precepts* – three added precepts add a higher level of restraint on indulging the five senses for pleasure. (3) Greed (*lobha*), aversion (*dosa*), and delusion (*moha*) are known as the *three poisons* or the *three unwholesome roots* (*kilesa*) and are the cause of suffering (*dukkha*). (4) The *Six Perfections*: (a) generosity, (b) ethics, (c) patience, (d) joyous effort/enthusiastic perseverance, (e) concentration, and (f) wisdom. | | | |
| ***Brahma-viharas***  Also known as the Four Sublime States, the Four Immeasurables, the Four Limitless Ones, or the Divine Abodes  ▪ May all beings experience happiness and understand the causes of happiness.  ▪ May all beings be free from suffering and understand the causes of suffering.  ▪ May all beings never be separated from the supreme joy that is beyond all sorrow.  ▪ May all beings abide in equanimity, free from attachment and aversion.  These four sublime expressions of love: (1) transform our greed, aversion, and delusion; (2) purify the heart and generate positive energy that is beyond measure; (3) provide the answer to all situations we may encounter in our lives; and (4) are the essential nature and radiance of the enlightened heart. (Adapted from www.naljorprisondharmaservice.org/whatweoffer.htm) | | | |
| ***Compassion*** (*karuna*) – seeing suffering and desiring it to stop | | ***Empathetic joy*** (*mudita*) – seeing happiness and desiring it to continue | |
| ***Equanimity*** (*upekkha*) – seeing the universality of the principle of actions and results (how it applies to everyone) | | ***Goodwill*** (*metta*) – desiring true happiness for oneself and others | |
| **CONCENTRATION** (Realization) (*samadhi*) = Spiritual Path  Consists of Right Effort, Right Mindfulness, and Right Concentration  ***Right Effort***: (1) Extinguish arisen non-virtuous mental states (e.g. greed, anger, ignorance); (2) prevent arising of unwholesome qualities; (3) cultivate not-yet-arisen virtuous (skillful) qualities (eg. generosity, goodwill, wisdom);  (4) strengthen wholesome mental qualities that have already arisen. | | | |
| **Tranquillity and Insight**  Tranquillity (*samatha*): Is the practice (*[bhavana](http://en.wikipedia.org/wiki/Bhavana" \o "Bhavana)*) of calming the mind (*citta*) and its fabrications or formations (*sankhara*); achieved by practicing single-pointed meditation, most commonly through mindfulness of breathing. *Samatha* is common to all Buddhist traditions.  Insight (*vipassana*): Mindfulness of breathing, as well as of feelings and thoughts, helps to bring clear seeing or intuitive insight into the true nature of reality (impermanence, suffering, and selflessness).  Note: Two important writings: (1) *Anapanasati Sutta*, "Breath-Mindfulness Discourse," details the Buddha's instruction on using awareness of the breath (*anapana*) as an initial focus for meditation; (2) *Satipatthana Sutta*, "Discourse on the Foundations of Mindfulness", is the most important text on both *vipassana* (insight meditation) and *samadhi* (concentration meditation).  © 2014 Alexander Peck Note: Pali terms used unless otherwise indicated. | | | |