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| **The Eightfold Path Correlated With Other Buddhist Teachings** |
| This table attempts to correlate the Eightfold Path with other key Buddhist teachings. The correlation is intended as a framework through which one can be more mindful in applying essential teachings to daily life. Embedded into the framework are the 37 Factors of the Path to Enlightenment. |
| **Four Noble Truths**: The Four True Realities for the Spiritually Ennobled (S.V.438-9).1. Existence of suffering [effect]. Task: To understand suffering.2. Origin of suffering [cause]. Task: To abandon suffering.3. Cessation of suffering [effect]. Task: To realize cessation.4. Path to end of suffering [cause]. Task: To develop the path. |
| **Right****View** | ***12 Links of Dependent Origination***: ▪ignorance; ▪karma formations; ▪consciousness (in a new birth); ▪mind and body (mental and physical existence); ▪six senses (sense organs and mind); ▪contact (sensorial and mental impressions); ▪feeling (feeling, perception {labelling}, fabrication {thinking}); ▪craving (*tanha*); clinging (form, feeling, perception, fabrication, consciousness); ▪becoming (karma process and rebirth process of becoming); ▪re-birth (birth); ▪aging (decay) and death | ***Three Marks of Existence***:▪impermanence, no stability (*anicca*); ▪suffering, unsatisfactoriness (*dukkha*); ▪not-self, empty of any inherent existence (*anatta*) |
| **Right****Resolve** | ***Five Spiritual Faculties and Strengths***:▪faith (conviction); ▪energy (effort); ▪mindfulness; ▪concentration; ▪wisdom (discernment) | ***Brahma-viharas***(sublime states): ▪loving-kindness (goodwill); ▪appreciative (emphathetic) joy; ▪compassion; ▪equanimity |
| **Right****Speech** | ***Internal Speech*** (within one's mind): ▪truthful; ▪needful (not idle or gossip); ▪kind (no harsh words); ▪commendation (not slander)  | ***External Speech*** (with others): ▪truthful; ▪needful (not idle or gossip); ▪kind (no harsh words); ▪commendation (not slander) |
| **Right****Action** | ***The Five Precepts***: ▪no killing; ▪no stealing (taking what is not freely given); ▪no sexual misconduct (and misuse of the senses); ▪no lying, slander, harsh words, or gossip and idle talk; ▪no intoxicants (leading to heedlessness). | ***The Six Perfections***: ▪generosity; ▪ethics (morality; virtue); ▪patience; ▪joyous effort/enthusiastic perseverance; ▪concentration; and ▪wisdom. |
| **Right****Livelihood** | ***Ten Perfections***: ▪generosity; ▪virtue; ▪renunciation; ▪discernment; ▪persistence; ▪patience; ▪truthfulness; ▪determination; ▪goodwill; ▪equanimity | ***Refuge in the Triple Gem***: ▪The Buddha; ▪The Dhamma; ▪The Sangha |
| **Right****Effort** | ***Right Effort***: The effort to ▪avoid (prevent) and ▪overcome (abandon) unwholesome mental states; to ▪develop (e.g. 7 factors of Enlightenment) and ▪maintain wholesome mental states | ***Four Bases of Power***: ▪desire (will); ▪persistence (effort); ▪intent (concentration); ▪discrimination (investigation, ingenuity) |
| **Right****Mindfulness** | ***Four Foundations of Mindfulness***:Mindfulness of: ▪physical body; ▪feelings (or sensations); ▪mind states, moods; ▪mind-objects (*dhammas* to be mindful of – ▪5 hindrances; ▪7 factors of Enlightenment; ▪5 aggregates; ▪6 senses; ▪4 Noble Truths  | ***Three Defilements***: Through mindfulness one can recognize the presence or arising of: ▪greed (covetousness, passion); ▪aversion (hate); ▪delusion  |
| **Right****Concentration** | ***Samatha***: Is the development of mental concentration, of one-pointedness of mind, by various methods. | ***Vipassana***: Is an analytical method based on mindfulness, alertness, and ardency. One develops an understanding of *anicca*, *dukkha* and *anattā* (impermanence, suffering, not-self). |
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