

The Four Noble Truths

1. Dukkha exists – unsatisfactoriness, suffering, discontent, stress (to be Investigated)
2. The cause or origin of dukkha is craving (tanha-lit. thirst) or clinging (to be Abandoned)
3. Dukkha ceases with the relinquishment of that craving (to be Realized)
4. The path leading to the cessation of dukkha is the Noble Eightfold Path (to be Developed)

The Eightfold Path (ariya-magga)

Wisdom/Discernment (pañña)

1. Wise or Right View/Understanding (samma-ditthi)
2. Wise or Right Intention/Resolve (sammā-sankappa)

Virtue (sila)

3. Wise or Right Speech (sammā-vācā)
4. Wise or Right Action (sammā-kammanta)
5. Wise or Right Livelihood (sammā-ājīva)

Concentration/Meditation (samadhi)

6. Wise or Right Effort (samma-vayama)
7. Wise or Right Mindfulness (samma-sati)
8. Wise or Right Concentration (samma-samadhi)

Three Characteristics of Existence

1. Impermanence (anicca)
2. Unsatisfactoriness (dukkha)
3. Not-self (anatta) – empty of inherent existence; not “me”, “myself”, nor “what I am”

Nirvana is attained when we are at peace with the three principles.

Three Pillars of Dhamma (dharma)

1. Generosity (dana)
2. Moral restraint (sila)
3. Meditation (bhavana) – consists of Concentration (samadhi) & Mindfulness (sati)

Grounds for Making Merit

Three Poisons/Defilements (Kilesas)

1. Greed (lobha) – mindfulness transforms this into Faith
2. Aversion/hatred (dosa) – mindfulness transforms this into discriminating Wisdom
3. Delusion (moha) – mindfulness transforms this into Equanimity

(Kilesas – lit. torments of the mind)

Three Refuges (Triple Gem, Three Jewels)

1. Buddha – both the historical Buddha and one’s own innate potential for Awakening
2. Dhamma – the Buddha’s teaching of liberation and the ultimate Truth towards which it points
3. Sangha – the monastic community, those who have achieved at least some degree of Awakening, and more recently the community of followers of the Buddhist path (traditionally called the Parisa)

Three Types of Dukkha

1. Dukkha as pain (dukkha-dukkhata) – body or mental pain
2. Dukkha that is inherent in formation (sankhara-dukkhata) – maintenance of body and things, oppressive nature of continuous upkeep
3. Dukkha of change (viparinama-dukkhata) – pleasant and happy conditions in life are not permanent

Success (Iddhipada)

1. Desire (chanda)
2. Persistence/Energy/Effort (viriya)
3. Intention, Mind, Thoughtfulness (citta)
4. Investigation/Discrimination (vimamsa or panna)

Four Brahma-viharas (Highest Attitudes/Emotions)

1. Lovingkindness, good-will (metta):: Near enemy – attachment; far enemy – hatred.
2. Compassion (karuna): Near enemy – pity; far enemy – cruelty
3. Sympathetic joy, Appreciation (mudita), joy at the good fortune of others: Near enemy – comparison, hypocrisy, insincerity, joy for others but tinged with identification (my team, my child); far enemy – envy
4. Equanimity (upekkha): Near enemy – indifference; far enemy – anxiety, greed

Heavenly or sublime abodes (best home). Near enemy is a quality that can masquerade as the original, but is not the original. Far enemy is the opposite quality.

Four Foundations of Mindfulness

1. **Mindfulness of the body (kaya)**
2. **Mindfulness of feeling (vedana)** - pleasant, unpleasant, neutral; initial reactions to sensory input
3. **Mindfulness of mind/consciousness (citta)**, of the mind-states, moods (greed, aversion, delusion and their opposites)
4. **Mindfulness of mind objects-mental events (dhammas)**; Five categories of dhammas: Five hindrances, Five aggregates, 6 sense bases, Seven factors of enlightenment, Four Noble Truths

Four Form Jhanas (rupa jhanas)

Four Form Jhanas (rupa jhanas) or Meditative Absorptions

1. **First Jhana**, characterized by intense pleasure, has five jhanic factors: applied thought (vittaka), sustained thought(vicara), joy (piti), happiness (sukha), one-pointedness (ekaggata)
2. **Second Jhana**, characterized by joy, has 3 factors: joy (piti), happiness (sukha) , and one-pointedness (ekaggata)
3. **Third Jhana**, characterized by contentment, has 2 factors: contentment and one-pointedness (ekaggata)
4. **Fourth Jhana**, characterized by equanimity and stillness, has 1 factor: one-pointedness (ekaggata)

Four Form Jhanas (rupa jhanas) or Meditative Absorptions

Four Heavenly Messengers

1. An old person
2. A sick person
3. A corpse
4. A wandering monk

Four Right Efforts (sammappadhana)

1. **Not to let an unwholesome**- unskillful thought arise, which has not yet arisen-Guarding
2. **Not to let an unwholesome** - unskillful thought continue, which has already arisen-Abandon
3. **To make a wholesome** - skillful thought arise, which has not yet arisen-Develop
4. **To make a wholesome** - skillful thought continue, which has already arisen-Sustain

Four Taints

Obstructions to Enlightenment (most suttas don't include the 4th taint)

1. Attachment to sensuality
2. Attachment to existence/to becoming
3. Ignorance of the dhamma (of the way things are)
4. Attachment to opinions/views
(most Suttas do not include this one-Abhidhamma does)

Four Taints, effluents, intoxicants, fermentations, cankers, defilements (asavas)

Five Aggregates (khandhas or skandas or heaps)

Physical and mental components of the personality (ego) and of sensory experience in general

1. **Form/physical phenomena, body (rupa)**
2. **Feeling (vedana)** pleasant, unpleasant, neutral. Feelings arise when there is contact between the 6 internal organs and the 6 external objects: (eye, ear, nose, tongue, body, mind & corresponding: sight, sound, odor, taste touch, mental object)
3. **Perception (sañña)** – recognition
4. **Mental Formations (sankhara)** – includes mental states, emotions, volition (fabrications)
5. **Consciousness (viññana)** – grasps the characteristics of the 6 external objects

Five Faculties (indriya)

Faith & Wisdom balance each other, as do Energy & Concentration. The Five Faculties are 'controlling' faculties because they control or master their opposites.

1. **Faith (saddha)** – controls doubt
2. **Energy/Effort/Persistence (viriya)** – controls laziness
3. **Mindfulness (sati)** – controls heedlessness
4. **Concentration (samadhi)** – controls distraction
5. **Wisdom (panna) / Discernment** – controls ignorance

Five Faculties (indriya) and Five Strengths or Powers

The faculties and powers are two aspects of the same thing.

Five Hindrances (Nivarana)

1. **Sensual Desire (kāmacchanda)**
2. **Aversion or Ill-will (vyāpāda)**
3. **Sleepiness** – sloth (thina), torpor (middha), sluggishness
4. **Restlessness** – worry about the future, regret of the past, anxiety (uddhacca-kukkucca)
5. **Doubt (vicikicchā)** (skeptical doubt)

Five Precepts

To refrain from killing
 To refrain from stealing (taking that which is not offered)
 To refrain from sexual misconduct
 To refrain from lying, harsh speech, idle speech, and slander
 To refrain from taking intoxicants that cloud the mind and cause heedlessness

Five Daily Recollections

1. I am of the nature to grow old; I cannot avoid aging.
2. I am of the nature to become ill or injured; I cannot avoid illness or injury
3. I am of the nature to die; I cannot avoid death.
4. All that is mine, dear and delightful, will change and vanish.
5. I am the owner of my actions;
 I am born of my actions;
 I am related to my actions;
 I am supported by my actions;
 Any thoughts, words or deeds I do, good or evil, those I will inherit.

Five Things that lead to Awakening

1. **Admirable friends**
2. **Sila (morality, virtue)**
3. **Hearing the dharma**
4. **Exertion.** Effort in abandoning unskillful qualities and cultivating skillful ones
5. **Awareness of Impermanence (anicca)** – Insight into impermanence

Six Senses

Seeing, Hearing, Smelling, Tasting, Touching, Thinking

The Ten Perfections (Pāramitā)

1. **Generosity (dana)**
2. **Morality (sila)** - virtue, integrity
3. **Renunciation (nekkhamma)**
4. **Wisdom (pañña)**
5. **Energy/Strength (viriya)** - effort
6. **Patience (khanti)**
7. **Truthfulness (sacca)**
8. **Resolution – determination (adhitthana)**
9. **Lovingkindness (metta)**
10. **Equanimity (upekkha)**

Ten qualities leading to Buddhahood

Seven Factors of Enlightenment (bojjhanga)

Neutral

1. **Mindfulness (sati) - Arousing**
2. **Investigation of Phenomena (dhamma vicaya)** - Wisdom
 Factor: seeing anicca, anatta, dukkha; how mind body operates
3. **Energy/Effort (viriya)**
4. **Rapture, Joy-intense interest in object (piti) - Calming**
5. **Calm/Tranquility (passaddhi)**
6. **Concentration (samadhi)**
7. **Equanimity (upekkha)**

Three arousing, Three calming, mindfulness is neutral

Eight Worldly Dhammas (Conditions, Concerns)

These conditions are inconstant & impermanent.

- **Gain & Loss**
- **Pleasure & Pain**
- **Praise & Blame**
- **Fame & Disrepute (status/disgrace)**

Ten Fetters (samyojana)

1. **Self-identity beliefs**
2. **Doubt**
3. **Clinging to rites & rituals**
4. **Sensual craving**
5. **Ill will**
6. **Attachment to the form**
7. **Attachment to formless phenomena**
8. **Conceit** (māna, literally measuring-as measuring oneself and comparing to others)- (a subtle sense of self)
9. **Restlessness**
10. **Ignorance** (with regard to the Four Noble Truths)

Four Stages of Enlightenment

1. **The Stream-enterer (sotapanna)** - has eradicated the first three fetters; will be enlightened in Seven lives or less (cognitive, understanding)
2. **The Once-returner (sakadagami)** has eradicated the first three & weakened the fourth and fifth (affective, emotional)
3. **The Non-returner (anagami)** has eradicated the first five fetters
4. **The Arahant** has eradicated all ten fetters. (transcendent-has eliminated attachment to altered states)

Note: The first 3 fetters are cognitive (understanding), the next 2 are affective (emotional), the last 5 are Transcendent

Twelve Links of Dependent Origination

The doctrine of the conditionality of all physical & mental phenomena; how ignorance conditions old age, disease and death

From ignorance (avijja) come karma formations/fabrications/volitional formations (sankhara)

From karma formations comes consciousness (viññana)

From consciousness comes mind and matter (nama-rupa)

From mind and matter come the six senses (salayatana)

From the six senses comes contact (phassa)

From contact comes feeling (vedana)

From feeling comes craving (tanha)

From craving comes clinging (upadana)

From clinging comes becoming/existence (bhava)

From becoming/existence comes birth (jati)

From birth, then aging & death

Twelve Links of Dependent Origination-
Dependent Co-arising (Paticca-Samuppada)

Twelve Links of Transcendental Dependent Arising

Twelve Links of Transcendental Dependent Arising

1. **Suffering (dukkha)**
2. **Faith (saddha)**
3. **Joy (pamojja)**
4. **Rapture (piti)**
5. **Tranquility (passaddhi)**
6. **Happiness (sukha)**
7. **Concentration (samadhi)**
8. **Knowledge & vision of things as they are (yathabhutañāna-dassana)**
9. **Disenchantment (nibbida)**
10. **Dispassion (viraga)**
11. **Emancipation (vimutti)**
12. **Knowledge of destruction of the cankers (asavakkhayañāna)**

This continues from the 12 "mundane" links of dependent origination, the last one being dukkha (or suffering) instead of "birth, aging and death".

37 Factors of Enlightenment

37 Factors of Enlightenment or Wings of Awakening (bodhipakkhiya-dhammā) The set of teachings that the Buddha himself said formed the heart of his message:

- Four Foundations of Mindfulness (satipatthana)
- Four Right Efforts (sammappadhana)
- Four Bases of Power (iddhipada)
- Five Faculties (indriya)
- Five Strengths (bala)
- Seven Factors of Enlightenment (bojjhanga)
- Eight Fold Path (ariya-magga)

37 Factors of Enlightenment or Wings of Awakening (bodhipakkhiya-dhammā)

Five NIKAYAS (Discourses) (cont)

Consists of 15 "books" (17 in the Thai edition; 18 in the Burmese), including the Dhammapada (Path of Dhamma,) Therigatha (Verses of the Elder Nuns), Theragatha (Verses of the Elder Monks), Sutta Nipata, Udana, Itivuttaka, Jataka stories, etc.

The Sutta Pitaka, the second division of the Tipitaka, consists of over 10,000 suttas, or discourses, delivered by the Buddha and his close disciples during the Buddha's forty-five year teaching career, as well as verses by other members of the Sangha.

Five NIKAYAS (Discourses)

1. **Digha Nikaya** – The "Long" Discourses

Consists of 34 suttas, including the Maha-satipatthana Sutta (The Greater Discourse on the Foundations of Mindfulness-DN22), the Samaññaphala Sutta (The Fruits of the Contemplative Life-DN2), the Maha-parinibbana Sutta (The Buddha's Last Days-DN16)

2. **Majjhima Nikaya** – The "Middle-length" Discourses

Consists of 152 suttas, including the Sabbasava Sutta (All the Taints/Fermentations-MN 2), Cula-kammavibhanga Sutta (Shorter Exposition of Kamma-MN 135), the Anapanasati Sutta (Mindfulness of Breathing-MN118), Kayagatasati Sutta (Mindfulness of the Body-MN119), Satipatthana Sutta (Foundations of Mindfulness-MN10), the Angulimala Sutta (MN86)

3. **Samyutta Nikaya** – The "Connected or Grouped" Discourses

Consists of 2,889 shorter suttas grouped together by theme into 56 samyuttas.

4. **Anguttara Nikaya** – The Numerical or "Further-factored" Discourses

Consists of 8,777 short suttas, grouped together into eleven nipatas according to the number of items of Dhamma covered in each sutta. (Book of ones to Book of elevens)

5. **Khuddaka Nikaya** – The "Division of Short Books"



By [deleted]
cheatography.com/deleted-
2754/

Published 19th July, 2015.
Last updated 13th May, 2016.
Page 5 of 5.

Sponsored by **CrosswordCheats.com**
Learn to solve cryptic crosswords!
<http://crosswordcheats.com>