

# Cattari Ariyasaccani

## *The Four Noble Truths*

- I. **Dukkha ariya sacca** The Noble Truth of Suffering—*which must be thoroughly understood.*

The three kinds of *dukkha*:

1. **dukkha-dukkhata** The suffering of pain: birth (*jati*), aging (*jara*), death (*marana*), sorrow (*soka*), grief (*parideva*), physical discomfort (*dukkha*), distress (*domanassa*), despair (*upayasa*), association with the unpleasant, separation from the pleasant, not to get what one wants (*icchitalabha*), the five skandhas as objects of clinging (*upadanakkhandha*).
2. **viparinama-dukkhata** The suffering of change: pleasant physical and mental sensations (*kaya-sukha*, *cetasika-sukha*) are impermanent and therefore inevitably subject to loss, which occasions suffering.
3. **sankhara-dukkhata** The suffering inherent in conditioned formations, including experiences associated with neutral feeling (*adukkha-masukha-vedana*).

- II. **Dukkha samudaya ariya sacca** The Noble Truth of the Origin of Suffering (*tanha*)—*which must be abandoned.*

The three kinds of *tanha*:

1. **kama-tanha** The thirst for sensation.
2. **bhava-tanha** The craving for existence/stability/security.
3. **vibhava-tanha** The craving for oblivion/escape.

- III. **Dukkha nirodha ariya sacca** The Noble Truth of the Cessation of Suffering (*Nibbana*)—*which must be realized.*

**Bodhipakkhiya-dhamma** The 37 Requisites of Enlightenment:

**Satipatthana** The Four Foundations of Mindfulness (see *Samma-sati*).

**Padhana** The Four Efforts (see *Samma-vayama*).

**Iddhipada** The Four Bases of Accomplishment (see *Samma-samadhi*).

**Indriya & Bala** The Five Spiritual Faculties & the Five Powers:

1. **saddha** Confidence (opposite: Skeptical Doubt).
2. **viriya** Energy (opposite: Sloth and Torpor).
3. **sati** Mindfulness (opposite: Heedlessness).
4. **samadhi** Concentration (opposite: Distraction).
5. **pañña** Wisdom (opposite: Ignorance).

The Five Spiritual Faculties are also referred to as the Five Controlling Faculties because they are instrumental in controlling their opposites. When they are unshakable by their opposites they become the Five Powers. While *sati* should be developed to the greatest possible degree, the other four faculties are cultivated so as to achieve a balance (*indriya-samatta*) between *saddha* and *pañña* and between *viriya* and *samadhi*.

**Bojjhanga** The Seven Factors of Enlightenment:

1. **sati** Mindfulness.
2. **dhamma-vicaya** Investigation of Dharma.
3. **viriya** Energy.
4. **piti** Bliss.
5. **passaddhi** Tranquility.
6. **samadhi** Concentration.
7. **upekkha** Equanimity.

As with the Spiritual Faculties, development of the Factors of Enlightenment aims to maximize *sati* while balancing the active factors (*dhamma-vicaya*, *viriya*, *piti*) with the passive factors (*passaddhi*, *samadhi*, *upekkha*).

**Atthangika-magga** The Eightfold Path (see *Dukkha nirodha gamini patipada ariya sacca*).

**Visuddhi & Vipassanañana** The Seven Purifications & The Sixteen Stages of Insight:

- I. **Sila-visuddhi** Purification of Conduct.
- II. **Citta-visuddhi** Purification of Mind (the development of continuum awareness or *khanika-samadhi*).
- III. **Ditthi-visuddhi** Purification of View:
  1. **Namarupa pariccheda-ñana** Analytical Knowledge of Body and Mind: clearly distinguishing between material processes and the mental process of noticing that accompanies them.
- IV. **Kankhavitarana-visuddhi** Purification by Overcoming Doubt:
  2. **Paccaya pariggaha-ñana** Knowledge of Causality and Conditionality: direct observation of the consciousness (intention) and other causes that are the conditions for the arising of each particular bodily or mental process.
- V. **Maggamagga-ñanadassana-visuddhi** Purification by Knowledge and Vision of What Is and What Is Not the Path:

3. **Sammasana-ñāna** Knowledge of Comprehension: observing the Three Characteristics—*anica, dukkha, anatta*—in the arising and passing away of every mental and material process.
4. **Udayabbaya-ñāna** Knowledge of Arising and Passing Away: clearly discerning the arising and passing away of all observed phenomena gives rise to the appearance of brilliant light and other pleasant experiences. This Knowledge matures with the realization that those experiences are not the Path.

The Ten Corruptions of Insight (*vipassanupakilesa*):

- i. **obhasa** brilliant light
- ii. **ñāna** profound knowledge
- iii. **piti** rapture
- iv. **passadhi** tranquility
- v. **sukha** happiness
- vi. **adhimokkha** faith
- vii. **paggaha** energy
- viii. **upatthana** keen awareness
- ix. **upekkha** equanimity
- x. **nikanti** delight

#### VI. **Patipada-ñānadassana-visuddhi** Purification by Knowledge and Vision of the Course of Practice:

5. **Bhanga-ñāna** Knowledge of Dissolution: discerning only the simultaneous passing away of both the object observed and the observing consciousness.
6. **Bhaya-ñāna** Knowledge of Fearfulness: all formations, constantly dissolving, are perceived as frightening.
7. **Adinava-ñāna** Knowledge of Misery: all formations appear insipid, lifeless and unsatisfying.
8. **Nibbida-ñāna** Knowledge of Disgust: all formations are perceived as loathsome.
9. **Muncitukamayata-ñāna** Knowledge of Desire for Deliverance: a conviction that happiness is equated with the cessation of formations and a strong desire to abandon them, to escape from them, arises.
10. **Patisankha-ñāna** Knowledge of Re-Observation: the Three Characteristics, particularly *dukkha*, are perceived ever more distinctly—the formations seem unbearable and severe pains and restlessness arise, though mindfulness is strong and lucid.

11. **Sankharupekha-ñāna** Knowledge of Equanimity Regarding Formations: awareness becomes exceptionally clear, penetrating and effortless. There is no mental disturbance. Though this stage is accompanied by great benefits (including the healing of all bodily ailments) no attachment arises.
12. **Anuloma-ñāna** Knowledge of Adaptation: with the full maturity of the Knowledge of Equanimity Regarding Formations a series of two or three particularly strong and lucid acts of noticing arises, focused on one of the Three Characteristics in the observed formations. This series is referred to as Insight Leading to Emergence, and the last act of noticing in the series is termed Knowledge of Adaptation.

VII. **Ñānadassana-visuddhi** Purification by Knowledge and Vision:

13. **Gotrabhu-ñāna** Knowledge of Maturity; Change of Lineage: for the first time consciousness takes *Nibbana*—the cessation of formations—as its object.
14. **Magga-ñāna** Path Knowledge: consciousness dwells in *Nibbana*.
15. **Phala-ñāna** Fruition Knowledge: the final stage of consciousness abiding in *Nibbana*.
16. **Paccavekkhana-ñāna** Knowledge of Reviewing: reviewing what has been experienced, beginning with Insight Leading to Emergence.

**Ariya-puggala & Samyojana** The Four Levels of Realization and The Ten Fetters:

1. **Sotapanna** Stream-Enterer.  
fetters eliminated:
  - i. **sakkaya-ditthi** Belief in an abiding self.
  - ii. **vicikiccha** Skeptical doubt.
  - iii. **silabbata-paramasa** Faith in rule and ritual.
2. **Sakadagami** Once-Returner.  
fetters weakened:
  - iv. **kama-raga** Sense desire.
  - v. **vyapada** Ill will.
3. **Anagami** Non-Returner.  
fetters eliminated:
  - iv. **kama-raga** Sense desire.
  - v. **vyapada** Ill will.

#### 4. **Arahat** Fully-Realized.

fetters eliminated:

- vi. **rupa-raga** Desire for form-based existence.
- vii. **arupa-raga** Desire for formless existence.
- viii. **mana** Conceit.
- ix. **uddhacca** Restlessness.
- x. **avijja** Ignorance.

Classes of Awakened Beings:

1. **Saddhanusari** Faith-Adherent.
2. **Saddha-vimutta** Faith-Liberated.
3. **Kaya-sakkhi** Body-Witness.
4. **Ubhato-bhaga-vimutta** Both-Ways-Liberated.
5. **Dhammanusari** Dharma-Adherent.
6. **Ditthippatta** Dry-Vision.
7. **Pañña-vimutta** Wisdom-Liberated

#### IV. **Dukkha nirodha gamini patipada ariya sacca** The Noble Truth of the Path Leading to the Cessation of Suffering—*which must be developed*.

**Atthangika-magga** The Eightfold Path:

##### 1. **Samma-ditthi** Right View.

Understanding the Four Noble Truths, the Three Characteristics (*tilakkhana*), the Five Skandhas, Karma and Interdependent Origination (*paticca-samuppada*).

##### 2. **Samma-sankappa** Right Intention.

Aspiring to awaken speedily for the sake of all sentient beings.

##### 3. **Samma-vaca** Right Speech.

To communicate clearly, in the most helpful manner; refraining from lying, sowing discord, harsh words and idle chatter.

##### 4. **Samma-kammanta** Right Action.

To act effectively for the benefit of all; refraining from harming or killing living beings, from taking what is not freely given and from misuse of the senses.

##### 5. **Samma-ajiva** Right Livelihood.

Engaging one's life-energies fully in positive undertakings; avoiding involvement in occupations or trades that bring harm to others: trading in poisons, weapons or instruments for killing; slave trading

or prostitution; hunting, breeding animals for slaughter or selling their dead bodies; dealing in alcohol or drugs; contributing to environmental destruction or degradation.

## 6. Samma-vayama Right Effort.

**Padhana** The Four Efforts:

- i. **samvara-padhana** Recognizing unwholesome (*akusala*) states and preventing them from arising:

**Akusala-mula** The Three Poisons or Unwholesome Roots:

1. **lobha** Greed.
2. **dosa** Hatred.
3. **moha** Delusion.

**Nivarana** The Five Hindrances:

1. **kamacchanda** Desire for Sensation.
2. **vyapada** Ill Will.
3. **thina-midha** Sloth and Torpor.
4. **uddhacca-kukkucca** Restlessness and Worry.
5. **vicikiccha** Sceptical Doubt

- ii. **pahana** Overcoming unwholesome states that have arisen.
- iii. **bhavana** Developing wholesome (*kusala*) states:

**Kusala-mula** The Three Wholesome Roots:

1. **alobha** Non-Attachment.
2. **adosa** Non-Hatred.
3. **amoha** Non-Delusion.

**Parami** The Ten Perfections:

1. **dana** Generosity.
2. **sila** Morality.
3. **nekkhamma** Renunciation.
4. **pañña** Wisdom.
5. **viriya** Energy
6. **khanti** Patience.
7. **sacca** Truthfulness.
8. **adhitthana** Determination.
9. **metta** Loving-kindness.
10. **upekkha** Equanimity

- iv. **anurakkhana** Maintaining wholesome states that have arisen.

## 7. Samma-sati Right Mindfulness.

### Satipatthana The Four Foundations of Mindfulness:

#### i. Kayanupassana Awareness of Body:

- **anapanasati** Mindfulness of Breathing.
- **iriyapatha** Mindfulness of Posture.
- **satisampajañña** Mindfulness of Activity.
- **kayagatasati** Recollection of the Parts of the Body.
- **dhatuvavatthana** Analysis of Elements.
- **sivathika** Cemetery Contemplations.

#### ii. Vedananupassana Awareness of Feeling.

- **kayika sukha-vedana** Pleasant Physical Feeling.
- **kayika dukkha-vedana** Unpleasant Physical Feeling.
- **cetasika sukha-vedana** Pleasant Mental Feeling.
- **cetasika dukkha-vedana** Unpleasant Mental Feeling.
- **adukkha-masukha-vedana** Neutral Feeling

#### iii. Cittanupassana Awareness of Mind-states.

#### iv. Dhammanupassana Awareness of Mind-objects.

- **nivarana** The Five Hindrances.
- **khandha** The Five Skandhas.
- **ayatana** The Six Inner and Six Outer Sense Bases.
- **samyojana** The Ten Fetters.
- **bojjhanga** The Seven Factors of Enlightenment.
- **cattari ariyasaccani** The Four Noble Truths.

### Sampajañña The Four Kinds of Clear Comprehension:

- i. **satthaka-sampajañña** Clear Comprehension of Purpose.
- ii. **sappaya-sampajañña** Clear Comprehension of Suitability.
- iii. **gocara-sampajañña** Clear Comprehension of Activity as Practice.
- iv. **asammoha-sampajañña** Clear Comprehension of Reality.

## 8. Samma-samadhi Right Concentration.

The three kinds of *samadhi*:

- i. **parikamma-samadhi** Preparatory/Initial Concentration, with which arise the Preparatory Sign (*parikamma-nimitta*) and Acquired Sign (*uggaha-nimitta*).
- ii. **upacara-samadhi** Neighborhood/Access Concentration—the degree of concentration necessary for the arising of the clear and steady Counterpart Sign (*patibhaga-nimitta*) in *samatha*

practice or for the attainment of Insight Knowledge (*vipassanañāna*). The concentration developed in insight practice is sometimes distinguished as *khanika-samadhi*. Though it focuses with only momentary duration on an uninterrupted succession of objects, its power of resistance to being overwhelmed by opposition corresponds to *upacara-samadhi*.

- iii. **appana-samadhi** Attainment Concentration—the degree necessary for full absorption (*jhana*).

**Jhana** Absorptions & Jhana Factors:

1<sup>st</sup> **Jhana** *vitakka* (applied focus), *vicara* (sustained focus), *piti* (bliss), *sukkhā* (joy), *ekaggata* (one-pointedness).

2<sup>nd</sup> **Jhana** *piti*, *sukkhā*, *ekaggata*.

3<sup>rd</sup> **Jhana** *sukkhā*, *ekaggata*.

4<sup>th</sup> **Jhana** *upekkhā* (equanimity), *ekaggata*.

**Iddhipada** The Four Bases of Accomplishment:

- i. **chanda-samadhi** Concentration of Intention.
- ii. **virīya-samadhi** Concentration of Energy.
- iii. **citta-samadhi** Concentration of Consciousness.
- iv. **vimmamsa-samadhi** Concentration of Investigation.

**Samatha Kammatthana** The Forty Meditation Subjects:

**Kasina** The Ten Visual Objects:

1. **pathavi** Earth.
2. **apo** Water.
3. **tejo** Fire.
4. **vayo** Air.
5. **nila** Blue.
6. **pita** Yellow.
7. **lohita** Red.
8. **odata** White.
9. **aloka** Light.
10. **akasa** Bounded Space.

**Asubha** The Ten Stages of the Decomposition of a Corpse: Bloated, Livid, Festering, Fissured, Gnawed, Scattered, Dismembered, Seeping, Maggot-Infested, Skeletal.

**Anusati** The Ten Recollections:

1. **Buddhanussati** Recollection of the Buddha.
2. **Dhammanussati** Recollection of the Dharma.
3. **Sanghanussati** Recollection of the Sangha.
4. **silanussati** Recollection of Virtue.
5. **caganussati** Recollection of Generosity.
6. **devatanussati** Recollection of Radiant Beings.
7. **marananussati** Recollection of Death.
8. **kayagatasati** Recollection of the Parts of the Body.
9. **anapanasati** Mindfulness of Breathing
10. **upasamanussati** Recollection of Peace.

**Brahmavihara** The Four Divine Abidings:

1. **metta** Loving-kindness.
2. **karuna** Compassion.
3. **mudita** Sympathetic Joy.
4. **upekkha** Equanimity.

**Arupajhana** The Four Formless States:

1. **akasaññāyatana** Boundless Space.
2. **viññānāyatana** Boundless Consciousness.
3. **akiñcaññāyatana** Nothingness
4. **nevasañña-n'asaññāyatana** Neither Perception nor Non-Perception.

**aharepatikulasanna** Analysis of Nutriment.

**catudhatuvavatthana** Analysis of Elements.