

## *Common Teachings in Early Buddhism*

### **The Four Noble Truths:**

All this is trouble (*dukkha/duḥkha*)  
There are patterns of relationships through which trouble arises.  
Dissolving these patterns leads to the resolution of trouble.  
There is a practice for bringing about the resolution of trouble.

### **The Eight-fold Path:**

Complete/appropriate View  
Complete/appropriate Intention  
Complete/appropriate Speech  
Complete/appropriate Action  
Complete/appropriate Livelihood  
Complete/appropriate Effort  
Complete/appropriate Mindfulness  
Complete/appropriate Concentration

### **The 12-fold Chain of Co-dependent Origination (*paṭicca samuppāda / pratītya samutpāda*):**

*Dukkha* depends on **ignorance** which depends on **dispositions** which depend on **consciousness** which depends on **name and form** which depends on the **6 senses** which depend on **contact** which depends on **sensation/feeling** which depends on **compulsive desires** which depend on **clinging attachments** which depend on **coming into existence** which depends on **birth** which depends on **old age, death, sorrow, lamentation, grief, etc..**

### **The Teaching/Practice of the Three Marks:**

All things (*dhammas/dharmas*) should be *seen as*:  
**troubling** (*dukkha/duḥka*)  
**impermanent** (*anicca/anatta*)  
**selfless** (*anattā/anātman*)

### **Who Suffers? The Person in early Buddhism:**

#### **The Five Khandhas/Skandhas (aggregates):**

Form ( <i>rūpa</i> )	--the body
Feelings ( <i>vedanā</i> )	--liking, disliking, neutrality
Perceptions ( <i>saññā/saṃjñā</i> )	--the activity of the six senses
Dispositions ( <i>saṅkhāra/saṃskāra</i> )	--patterns/habits of activity (thought, speech, and deed)
Consciousness ( <i>viññāna/vijñāna</i> )	--the relationship between sense organs/environments

#### **Kamma/Karma**

The topography of our experience should be seen as conforming with patterns in our values, intentions, and actions. The cosmos in which we live is irreducibly dramatic.