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/duḥkha)
  - impermanent (anicca/anatta)
  - selfless (anattā/anātman)

Who Suffers? The Person in early Buddhism:

The Five Khandhas/Skandhas (aggregates):

- Form (rūpa) -- the body
- Feelings (vedanā) -- liking, disliking, neutrality
- Perceptions (saññā/saṃjñā) -- the activity of the six senses
- Dispositions (saṅkhāra/saṃskāra) -- patterns/habits of activity (thought, speech, and deed)
- Consciousness (viññāna/vijñāna) -- 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.