**The NOBLE Path Factors**

**The Four Noble Truths**

1. The Noble truth of suffering,
2. The Noble truth of the origin of suffering: Craving
3. The Noble truth of the cessation of suffering,
4. The Noble truth of the way leading to the cessation of suffering. 8-Fold Path.

 **Factors of Enlightenment-Bojanga**

***1. Mindfulness – sati***

***2. Investigation – dhamma vicaya***

***3. Energy- viriya***

***4. Joy- piti (pee-tee)***

***5. Tranquility- pasadhi***

***6. Collectedness- samadhi***

***7. Equanimity- upekkha***

 **Foundations of Mindfulness:**

1. Body – *kaya – kaya nupassana* (practice of understanding the body)
2. Feeling- *vedana- vedana nupassana*.
3. Mind- *citta- citta nupassana*
4. Consciousness- *dhammas- dhamma nupassana*

**The 8-Fold Path**

**1. RIGHT VIEW**

A true understanding of karma, wholesome appreciation of the elders, appreciation of teachers, understanding the four noble truths.

**2. RIGHT INTENTION**

The aspiration to act with correct intention. Letting go of “I, mine, myself,” non-ill will, non-cruelty.

**3. RIGHT SPEECH**

“T.H.I.N.K.” Timely? Honest? Intention? Necessary? Kind?

Abstaining from lying, and divisive or abusive speech.

**4. RIGHT ACTION**

Acting in ways that do not cause harm, such as not taking life, not stealing, and not engaging in sexual misconduct.

**5. RIGHT LIVELIHOOD**

Making an ethically sound living, being honest in business dealings. Livelihood that does not break precepts or cause others to break precepts.

**6. RIGHT EFFORT**

6 Rs

**7. RIGHT MINDFULNESS**

Remembering to observe the mind’s attention moving from one object to another.

**8. RIGHT COLLECTEDNESS**

Collecting mind into the Jhanas.

**Dependent Origination**

**Links of Mundane**

Ignorance (avijja)

Kamma formations (sankhara)

Consciousness (viññana)

Mentality-materiality (namarupa)

Sixfold sense base (salayatana)

Contact (phassa)

Feeling (vedana)

Craving (tanha)

Clinging (upadana)

Being (bhava)

Birth (jati)

Suffering (dukkha)

**Transcendental Order**

Faith (saddha)

Gladness (pamojja)

Joy (piti)

Tranquility (passaddhi)

Happiness (sukha)

Concentration (samadhi)

Knowledge and vision of things as they are (yathabhutañanadassana)

Disenchantment (nibbida)

Dispassion (viraga)

Emancipation (vimutti)

Knowledge of destruction of the cankers (asavakkhaye ñana)

## Sammādiṭṭhi

**Types of CLINGING**

1. kāmupādāna Clinging to sensory experience.
2. diṭṭhupādāna Clinging to Views
3. sīlabbatupādāna Clinging to Rites and Rituals
4. attavādupādāna Clinging to self-view/belief in personal self

## 2a. Pūraṇakassapavāda Amoralism

## 2b. Makkhaligosālavāda -Absolute Fate

## 2c. Ajitakesakambalavāda -Materialism

## 2d. Pakudhakaccāyanavāda -Eternalism

## 2e. Nigaṇṭhanāṭaputtavāda- Eternal Self purified through extreme ascetism.

***2f. Sañcayabelaṭṭhaputtavāda -****Eel Riggler*

***3. Sīlabbatupādāna -****Attachment to Rites and Rituals*

***4. attavādupādāna Clinging to self-view/belief in personal self***