

The Buddha's teaching

is recorded mostly as discourses, or Suttas, and often uses numbered lists to help with memorising associated factors. The format of the discourses was first agreed and then recited by the monks, and eventually they were written down in the Pali language in what is now called the Pali Canon. The major collections of suttas are the Digha (DN), Majjhima (MN), Samyutta (SN), and Anguttara (AN) Nikayas. Specific Pali terms and their Sanskrit equivalents continue in general use, while a variety of expressions for them are used in English. The Pali suttas are still recited and taught from in the Theravada tradition, as they have been since close to the Buddha's own time.

The principal teachings and their connection with one another are outlined in the diagram below. References to some of the suttas are given, with direct links to English translations on the Access to Insight website.

An excellent introduction to the Buddha's teaching is given in his discourse with the people of Kalama: how to judge religious teaching against personal experience, what leads to happiness or to harm, the states of mind known as the 4 Heavenly Dwellings, and possible outcomes in this or future lives. It concludes with the Kalama people "taking refuge" in the Buddha, Dhamma and Sangha.

Kalama Sutta, [AN 3.65](https://www.accesstoinsight.org/tipitaka/an/an03/an03.065.soma.html) <https://www.accesstoinsight.org/tipitaka/an/an03/an03.065.soma.html>

"Buddhism by numbers"

<u>3 REFUGES or 3 JEWELS</u>		
<u>BUDDHA</u> The enlightened one	<u>DHAMMA or DHARMA</u> Buddhist teaching The natural order Truth, reality	<u>SANGHA</u> Buddhist monks and nuns The Buddhist community



<u>CONDITIONED EXISTENCE</u>	
The nature of life:- <u>3 SIGNS OF BEING</u> Impermanence (Anicca) Suffering (Dukkha) Non-self (Anatta)	The nature of individual beings:- <u>5 AGGREGATES or KHANDAS</u> The body / physical form (Rupa) Feelings (Vedana) Perceptions (Sanna) Mental formations (Sankhara) Consciousness (Vinnana)

8 Worldly Conditions and 3 Signs of Being, [AN 8.6](https://www.accesstoinsight.org/tipitaka/an/an08/an08.006.than.html)

<https://www.accesstoinsight.org/tipitaka/an/an08/an08.006.than.html>

Change in ourselves [SN 22.7](https://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.007.wlsh.html) <https://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.007.wlsh.html>



<u>4 NOBLE TRUTHS</u>			
<u>THE NATURE OF SUFFERING</u> Forms of unhappiness, dissatisfaction	<u>THE CAUSE OF SUFFERING</u> Craving, desire, selfish attachment <u>3 FIRES</u> Greed Hatred Delusion	<u>THE END OF SUFFERING</u> Non-attachment	<u>THE WAY TO END SUFFERING</u> The Noble Eightfold Path

The First Sermon: The Middle Way, 4 Noble Truths, Noble 8-fold Path [SN 56.11](#)

<https://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.nymo.html>



<u>THE NOBLE 8-FOLD PATH</u>				
Higher Wisdom (Panna)		Higher Conduct (Sila)		
<u>RIGHT UNDERSTANDING</u> The Four Noble Truths	<u>RIGHT INTENTION</u> Non-greed Non-hatred Non-delusion	<u>RIGHT SPEECH</u> Truthful Kind Pleasant Meaningful	<u>RIGHT ACTION</u> Refraining from:- Killing Taking what is not given Sexual misconduct	<u>RIGHT LIVELIHOOD</u> Harmless Diligent Skilful
Higher Mind (Citta)				
<u>RIGHT EFFORT</u> Letting go of harmful states of mind Developing good states of mind <u>4 HEAVENLY DWELLINGS</u> Loving kindness (Metta) Compassion (Karuna) Sympathetic joy (Mudita) Equanimity (Upekkha)	<u>RIGHT MINDFULNESS</u> <u>4 FOUNDATIONS OF MINDFULNESS</u> Constant awareness of:- The Body The Feelings The Mind Phenomena (experiences or mind-objects) <u>5 HINDRANCES</u> (and their antidotes) Craving → detachment Anger, ill-will → love Agitation → peace Lethargy → awareness Doubt → confidence		<u>RIGHT CONCENTRATION</u> Meditation, developing Serenity (Samatha), Unification of mind (Samadhi), and Insight (Vipassana):- Calming the body Calming the feelings Liberating the mind Contemplating phenomena (in terms of impermanence, fading away, cessation and relinquishment) <u>4 JHANAS</u> Stages of:- Thought and examination Unification of the mind Rapture and happiness Equanimity	

Non-delusion: Right View, the middle way between views of eternal existence or non-existence [SN 12.15](https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.wlsh.html) <https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.wlsh.html>

Factors of the 8-fold Path and the 4 Jhanas [SN45.8](https://www.accesstoinsight.org/tipitaka/sn/sn45/sn45.008.than.html)

<https://www.accesstoinsight.org/tipitaka/sn/sn45/sn45.008.than.html>

5 Hindrances [MN 27](https://www.accesstoinsight.org/tipitaka/mn/mn.027.than.html) (section 5, Abandoning the Hindrances)

<https://www.accesstoinsight.org/tipitaka/mn/mn.027.than.html>



7 FACTORS OF ENLIGHTENMENT						
Mindfulness	Discrimination of phenomena	Energy	Spiritual Rapture	Tranquillity	Concentration	Equanimity

Meditation and the 7 Enlightenment Factors [SN 54.13](https://www.accesstoinsight.org/tipitaka/sn/sn54/sn54.013.than.html)

<https://www.accesstoinsight.org/tipitaka/sn/sn54/sn54.013.than.html>



1 UNCONDITIONED STATE: NIBBANA or NIRVANA
The destruction of greed, hatred and delusion; the freedom of non-attachment; sublime and peaceful, unaging and deathless.

Definitions of Nirvana [∞∞](https://www.accesstoinsight.org/ptf/dhamma/sacca/sacca3/nibbana.html)

<https://www.accesstoinsight.org/ptf/dhamma/sacca/sacca3/nibbana.html>