

sacca (noble truth)

dukkha (suffering)	samudaya (arising of suffering)	nirodhasacca (cessation of suffering)	maggasacca (path)
birth old age sickness death sorrow, lament association with unpleasant dissociation from pleasant desire unfulfilled in summary - clinging to five aggregates	eye - visible object ear - sound nose - smell tongue - taste body - touch mind - contents of mind eye is pleasurable, craving arises and stays ear is, ... nose, tongue, body, mind, visual object, sound, smell, taste, touch, content of mind eye consciousness is pleasureable, craving ear consciousness is .. nose, tongue, body, mind eye contact is pleasureable.... ear contact, nose, tongue, body, mind eye contact sensation is pleasureable.... ear, nose, tongue, body, mind visual object (perception/evaluation) is ple.. sound, smell, taste, touch, contents of mind visual object(mental reaction) is plea.. sound, smell, taste, touch, contents of mind visual object(craving) is plea.. sound, smell, taste, touch, contents of mind visual object(initial application of thought) is.. sound, smell, taste, touch, contents of mind visual object(rolling in thought) is plea.. sound, smell, taste, touch, contents of mind	eye is pleasurable, there this craving may be eradicated ear is, ... nose, tongue, body, mind, visual object, sound, smell, taste, touch, content of mind eye consciousness is pleasureable, there this craving.. ear, nose, tongue, body, mind eye contact is pleasureable.... ear contact, nose, tongue, body, mind eye contact sensation is pleasureable.... ear, nose, tongue, body, mind visual object (perception/evaluation) is ple.. sound, smell, taste, touch, contents of mind visual object(mental reaction) is plea.. sound, smell, taste, touch, contents of mind visual object(craving) is plea.. sound, smell, taste, touch, contents of mind visual object(initial application of thought) is.. sound, smell, taste, touch, contents of mind visual object(rolling in thought) is pleasureable, there this craving.. sound, smell, taste, touch, contents of mind	

samma ditthi (right understanding) knowledge of suffering knowledge of arising of suffering knowledge of cessation of suffering knowledge of leading to cessation of suffering	samma sangkappo (right thought) thought of renunciation thought free of aversion thought free of violence	samma vacha (right speech) no lying no slander no harsh words no frivolous talk	samma kammananto (right action) no killing no taking what has not been given no sexual misconduct
samma vayamo (right livelihood) give up wrong livelihood earn by right means	samma vayamo (right efforts) (with strong effort, store up energy, apply your mind to it and strive) restrain unarisen unwholesome impurities remove arisen impurities awaken not arisen wholesomeness maintain, retain, multiply arisen wholesomeness to the fullest	samma sati (right awareness) (dwells ardent with awareness and constant thorough understanding of impermanence observing : body in body sensation in sensation mind in mind nature in nature (having removed craving and aversion towards the world of mind and matter)	

samma samadhi (right concentration)

detached from craving and unwholesome mental state, with attention and continuous awareness of the object of meditation, one enters the first absorption filled with rapture and bliss

the meditation object recedes, with inner tranquillity and oneness of mind one enters second absorption filled with rapture and bliss

mental pleasantness recedes but physical pleasantness remains - with equanimity, aware with constant thorough understanding of the impermanence one enters the third absorption with bliss as noble ones say, experienced by one with equanimity and awareness

after the eradication of pleasure and pain and with joy and grief having previously passed away, one enters into a state beyond pleasure and pain, the fourth absorption, that is totally purified by equanimity and awareness

sati patthanabhavanisamsa (results of establishment of awareness)

should anyone practice this fourfold establishing of awareness in this manner for seven years, one may expect one of two results:

in this very life highest wisdom
or if a substratum of aggregate remain - the stage of non-returner

the results may be expected in down to even 7 days..

end of satipatthana