

sacca (noble truth)

dukkha (suffering)	samudaya (arising of suffering)	nirodhasacca (cessation of suffering)	maggasacca (path)
birth oldage 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, <b>craving arises and stays</b> 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, <b>there this craving may be eradicated</b> ear is, ... nose, tongue, body, mind, visual object, sound, smell, taste, touch, content of mind  <b>eye consciousness</b> is pleasureable, there this craving.. ear, nose, tongue, body, mind  <b>eye contact</b> is pleasureable.... ear contact, nose, tongue, body, mind  <b>eye contact sensation</b> is pleasureable.... ear, nose, tongue, body, mind  <b>visual object (perception/evaluation)</b> is ple.. sound, smell, taste, touch, contents of mind  <b>visual object(mental reaction)</b> is plea.. sound, smell, taste, touch, contents of mind  <b>visual object(craving)</b> is plea.. sound, smell, taste, touch, contents of mind  <b>visual object(initial application of thought)</b> is.. sound, smell, taste, touch, contents of mind  <b>visual object(rolling in thought)</b> is pleasurable, 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 vaccha (right speech)

no lying  
no slander  
no harsh words  
no frivolous talk

samma kammanto (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

satiipathanabhavanisamsa (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 satiipattana