The Basic Teachings of Buddha which are core to Buddhism are:
- **The Three Universal Truths;**
- **The Four Noble Truths; and**
- **The Noble Eightfold Path**

1. **Sila:** Virtue, good conduct, morality. This is based on two fundamental principles: The principle of equality: that all living entities are equal. The principle of reciprocity:

2. **Samadhi:** Concentration, meditation, mental development. Developing one's mind is the path to wisdom which, in turn, leads to personal freedom. Mental development also strengthens and controls our mind; this helps us maintain good conduct.

3. **Prajna:** Discernment, insight, wisdom, enlightenment. This is the real heart of Buddhism. Wisdom will emerge if your mind is pure and calm.

THE FOUR NOBLE TRUTHS

Dukkha: *Suffering exists:* Life is suffering. Suffering is real and almost universal. Suffering has many causes: loss, sickness, pain, failure, and the impermanence of pleasure.

Samudaya*: There is a cause of suffering.* Suffering is due to attachment. It is the desire to have and control things. It can take many forms: craving of sensual pleasures; the desire for fame; the desire to avoid unpleasant sensations, like fear, anger or jealousy.

3. **Nirodha:** *There is an end to suffering.* Attachment can be overcome. Suffering ceases with the final liberation of Nirvana (Nibbana). The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving.

4. **Magga:** *In order to end suffering, you must follow the Eightfold Path.* There is a path for accomplishing this.

1. Do not kill. This is sometimes translated as "*not harming*" or an absence of violence.

2. Do not steal. This is generally interpreted as including the avoidance of fraud and economic
exploitation.

3. Do not lie. This is sometimes interpreted as including name-calling, gossip, etc.

4. Do not miss behave

5. Do not consume alcohol or other drugs. The main concern here is that intoxicants cloud the mind.

Those preparing for monastic life or who are not within a family are expected to avoid an additional five activities:

6. Taking untimely meals.

7. Dancing, singing, music, watching grotesque mime.

8. Use of garlands, perfumes and personal adornment.

9. Use of high seats.

10. Accepting gold or silver.

"Ordained Theravada monks promise to follow 227 precepts!"

The Buddha's Eightfold Path consists of:

Panna: Discernment, wisdom:

1. Samma ditthi: Right Understanding of the Four Noble Truths. Right View is the true understanding of the four noble truths.
2. Samma sankappa: Right thinking; following the right path in life. Right Aspiration is the true desire to free oneself from attachment, ignorance, and hatefulness. These two are referred to as Prajna, or Wisdom.

Sila: Virtue, morality:

3. Samma vaca: Right speech: No lying, criticism, condemning, gossip, harsh language. Right Speech involves abstaining from lying, gossiping, or hurtful talk.

4. Samma kammanta Right conduct or Right Action involves abstaining from hurtful behaviors, such as killing, stealing. These are called the Five Precepts.

5. Samma ajiva: Right livelihood: Support yourself without harming others. Right Livelihood means making your living in such a way as to avoid dishonesty and hurting others, including animals.

Samadhi: Concentration, meditation:

6. Samma vayama: Right Effort: Promote good thoughts; conquer evil thoughts. Right Effort is a matter of exerting oneself in regards to the content of one's mind: Bad qualities should be abandoned and prevented from arising again. Good qualities should be enacted and nurtured.

7. Samma sati: Right Mindfulness: Become aware of your body, mind and feelings. Right Mindfulness is the focusing of one's attention on one's body, feelings, thoughts, and consciousness in such a way as to overcome craving, hatred, and ignorance.

8. Samma samadhi: Right Concentration: Meditate to achieve a higher state of consciousness.Right Concentration is meditating in such a way as to progressively realize a true understanding of imperfection, impermanence, and non-separateness