

The Four Noble Truths	Sixteen Attributes	Sixteen Wrong Conceptions
True suffering	impermanent, because it is produced intermittently	conception of permanence
	suffering, because it is under the control of karma and afflictions	conception of happiness
	empty of a self that is a different entity, because it is devoid of a supervisory self that is a different entity	conception of cleanness
	selfless, because it is not established in the nature of an independent self	conception of self
True origin	cause, because it is the root of suffering, its result	conception of suffering as causeless
	origin, because it produces suffering, its result, again and again	conception of suffering as being produced by only a single cause
	strong production, because it produces suffering, its result, forcefully	conception of suffering as being produced by a creator such as Ishvara
	condition, because it is the cooperative condition of suffering, its result	conception of the nature as permanent, but its states changeable
True cessation	cessation, because it is a separation in which suffering has been abandoned	conception of liberation as utterly not existent
	pacification, because it is a separation in which afflictions have been abandoned	conception of some mere contaminated attribute as liberation
	sublimity, because it is a liberation that is in the nature of benefit and happiness	conception of some mere attribute of suffering as sublime
	definite emergence, because it is irreversible liberation	conception of the exhaustion of suffering as existing, but reversible
True path	path, because it abides in a class of paths that proceeds to liberation	conception of the path to liberation as utterly non-existent
	suitability, because it acts as the direct antidote to afflictions	conception of the exalted wisdom realizing selflessness as unsuitable to be a path to liberation
	achievement, because it establishes unmistakably the mode of abidance of the mind	conception of some attribute of concentration as a path to liberation
	deliverance, because it is a path that completely exhausts suffering	conception of a path to liberation that completely exhausts suffering as non-existent

The definition of true suffering is: a truth of the thoroughly afflicted class distinguished by the four attributes of: impermanence, suffering, emptiness, and selflessness.

When true suffering is divided, there are: the impure environmental world and the inhabitant sentient beings. Also, there are: suffering of suffering, suffering of change, and pervasive compounded suffering.

The definition of true origin is: a truth of the thoroughly afflicted class distinguished by the four attributes of: cause, origin, strong production, and condition.

When true origin is divided, there are: karma and afflictions.

When karma is divided, there are: meritorious karma, non-meritorious karma, and unmoving karma.

When afflictions are divided, there are: the six root afflictions and the twenty secondary afflictions. The six root afflictions are: (1) attachment; (2) anger; (3) pride; (4) afflicted ignorance; (5) afflicted views; (6) afflicted doubt. The twenty secondary afflictions are: (1) belligerence; (2) resentment; (3) concealment; (4) spite; (5) jealousy; (6) miserliness; (7) deceit; (8) dissimulation; (9) haughtiness; (10) harmfulness; (11) non-shame; (12) non-embarrassment; (13) lethargy; (14) excitement; (15) non-faith; (16) laziness; (17) non-conscientiousness; (18) forgetfulness; (19) non-introspection; (20) distraction.

The definition of true cessation is: a truth of the completely pure class distinguished by the four attributes of: cessation, pacification, sublimity, and definite emergence.

When true cessation is divided, there are: Hinayana and Mahayana cessations and so forth.

The definition of true path is: a truth of the completely pure class distinguished by the four attributes of: path, suitability, achievement, and deliverance.

When true path is divided, there are: Hinayana and Mahayana true paths and so forth.