
The Practical Application of Three Phases (Tiparivatṭa) and Twelve Aspects (Dvādasākāra) in Understanding the Four Noble Truths

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Abstract

This research mainly aimed to (1) explain the Four Noble Truths as the core of Buddha's teachings, (2) study the concept of Dukkha and Nirodha in Buddhism, and (3) explain the practical application of the Three Phases (tiparivatṭa) and Twelve Aspects (dvādasākāra) in understanding the Four Noble Truths. It is a qualitative research methodology with a library approach, which collects data from primary and secondary sources. The Pali Canon, which contains the original teaching of the Buddha, and commentaries which contain further explanations given by Elders, are considered the primary sources. The secondary sources include articles, journals, and books written by temporary scholars. With this approach, the relevant data are gathered, examined and concluded.

This research shows that the Four Noble Truths are the core of the Buddha's teaching. The Noble Truths structure the entire teaching of the Buddha, containing its many other principles just as the elephant's footprint includes the footprints of all other animals. The Noble Truths is a teaching unique to the Buddhas (Buddhānam sāmukkāmsikā dhammadesanā). It deals with the four truths, namely the truth of suffering (dukkha), the origin of suffering (dukkhasamudaya), the cessation of suffering (dukkhanirodha) and the path leading to the cessation of suffering (dukkhanirodhagāminīpaṭipadā). It shows that the concept of Dukkha and Nirodha in Buddhism is unique. Possessing knowledge about the Four Noble Truths is called Right View (sammādiṭṭhi), the first factor of the Eightfold Noble Path explained by the Buddha as the path leading to the cessation of suffering. However, mere acquittance with these truths, devoid of corresponding actions, proves insufficient for achieving ultimate liberation. The concept of Three Phases (tiparivatṭa) and Twelve Aspects (dvādasākāra) is presented to explain the Four Noble Truths and to guide the followers about the proper response should be adopted.

Keywords: Tiparivatṭa; Dvādasākāra; Dukkha; Nirodha; Four Noble Truths; Application

Introduction

Buddhism is one of the oldest religions, founded by the Buddha in the 6th century BC. Its central teaching is based on two pivotal truths: dukkha and nirodha. The Buddha has emphasized that he teaches about suffering and its cessation (S. III. 118). The heart of Buddha's teaching is to understand suffering and how to overcome it. This focus on suffering and its cessation sets Buddhism apart as a profound and practical path to attain spiritual liberation. Buddhism begins with acknowledging that suffering (dukkha) is an inherent aspect of human existence. Dukkha is commonly translated as suffering, but it encompasses not only physical suffering but also mental distress and unsatisfactoriness. It also includes imperfection, impermanence, emptiness, and insubstantiality (Rahula, 2006: 17). Recognizing the existence of suffering is the first step towards understanding the human condition and seeking a way to end the suffering. As the heart of the Buddha's teaching, the Four Noble Truths (cattāri ariyasaccāni) provide a comprehensive framework to understand suffering and how to overcome it. The teaching of the Four Noble Truths not only constitutes the essence and foundation of Buddhism, but this teaching also contains a profound and all-encompassing impact, affecting every facet of life (Gunaratna, 2010: 6). The Four Noble Truths are: The truth of suffering, the truth of the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering.

The teaching of The Four Noble Truths is considered the core of the Buddha's teaching, for it contains these two pivotal truths just as the elephant's footprint contains the footprints of all other animals (M. I. 184). The Buddha also teaches this teaching in his first sermon named Dhammacakkappavattana Sutta. Just after attaining full enlightenment, the Buddha started to expound his teaching on the Four Noble Truths to five ascetics in the Deer Park (S. V. 420). The Buddha himself proclaims that this teaching is a new teaching and unheard before (pubbe ananussutesu) (S. V. 420). It is not the teaching commonly prevalent at that time. The concept of dukkha and the path leading to its cessation propounded in Buddhism is a new approach introduced by the Buddha. In the Acelakassapa Sutta, it is mentioned that there were four views on dukkha: suffering created by oneself, another, both and fortuitously (S. II. 20). The Buddha refutes those views because those amount to two extremes: eternalism and nihilism. Those theories are opposite to the path shown by the Buddha, known as the middle path (majjhimā patipadā). The path leading to the cessation of dukkha is called the Noble Eightfold Path (ariya aṭṭhaṅgika magga). Understanding the Four Noble Truths is how to end the suffering

and attain final liberation. The teaching of the Four Noble Truths leads the people to understand reality and follow the spiritual path to attain the ultimate goal of the Buddha's teaching. However, the Four Noble Truths are not just theoretical concepts but a practical guide leading to spiritual liberation. In other words, having mere knowledge of the Four Noble Truths, without performing what should be done, is not enough to attain spiritual liberation. The concept of Three Phases (*tiparivatṭa*) and Twelve Aspects (*dvādasākāra*) is presented to explain the Four Noble Truths and to guide the followers about the proper response should be adopted. This research provides a comprehensive explanation of the practical application of Three Phases (*tiparivatṭa*) and Twelve Aspects (*dvādasākāra*) in understanding the Four Noble Truths.

Research Objectives

1. Explain the Four Noble Truths as the core of Buddha's teachings.
2. To study the concept of Dukkha and Nirodha in Buddhism.
3. To explain the practical application of the Three Phases (*tiparivatṭa*) and Twelve Aspects (*dvādasākāra*) in understanding the Four Noble Truths.

Literature Review

The foundational teachings of Buddhism, particularly the Four Noble Truths, have been extensively studied, with each scholar contributing unique perspectives that enhance understanding. Sanath Nanayakkara, in *Theravada Buddhism: Basic Doctrine, Ethics and Social Philosophy*, highlights the Four Noble Truths as the core of the Buddha's teachings, addressing the pervasive nature of suffering (dukkha) and the potential for its cessation (Nanayakkara, 2013). This underscores the Buddha's focus on alleviating suffering, the central concern of his teachings.

Walpola Rahula's *What the Buddha Taught* offers a nuanced interpretation of dukkha, extending its meaning beyond ordinary suffering to include imperfection, impermanence, emptiness, and insubstantiality (Rahula, 2006). Rahula's philosophical approach broadens the conceptual framework of dukkha, emphasizing its relevance across various dimensions of existence.

In his paper "The Significance of Four Noble Truths," V. F. Gunaratna stresses the practical importance of understanding these truths for achieving nibbāna, the cessation of suffering and the ultimate aim of Buddhist practice (Gunaratna, 2010). This practical focus

complements Rahula's theoretical insights, underscoring the interplay between understanding and application.

Bhikkhu Bodhi's *The Noble Eightfold Path: The Way to the End of Suffering* emphasizes the Noble Eightfold Path as the practical means to cessation. Identifying the path as the Middle Way (*majjhimā patipadā*), Bhikkhu Bodhi underscores its role in avoiding extremes and fostering balance, facilitating the Buddha's enlightenment (Bhikkhu Bodhi, 2010). This detailed account integrates Buddhist practice's ethical, meditative, and wisdom aspects.

More recently, Gethin (1998), in *The Foundations of Buddhism*, elaborates on the interdependence of the Four Noble Truths and the Noble Eightfold Path, providing a holistic view that combines doctrinal and historical perspectives. Additionally, Suzuki (2014) explores the relevance of the Four Noble Truths in mindfulness and psychotherapy, illustrating their adaptability to modern challenges and their value in addressing mental health and well-being.

Despite these contributions, gaps remain in understanding the practical application of the Four Noble Truths through frameworks like the Three Phases (*Tiparivatṭa*) and Twelve Aspects (*Dvādasākāra*). While Nanayakkara and Rahula lay the theoretical groundwork, and Bodhi and Gunaratna focus on practical pathways, an integrated model that combines these approaches is underexplored. The current study bridges this gap by demonstrating how *Tiparivatṭa* and *Dvādasākāra* provide a comprehensive methodology for engaging with the Four Noble Truths. This integration facilitates intellectual understanding, ethical practice, and meditative realization, offering a robust framework for spiritual transformation.

Conceptual Framework

This is a library research. The conceptual framework of this research shows the significant research process in terms of input, process and output as follows:

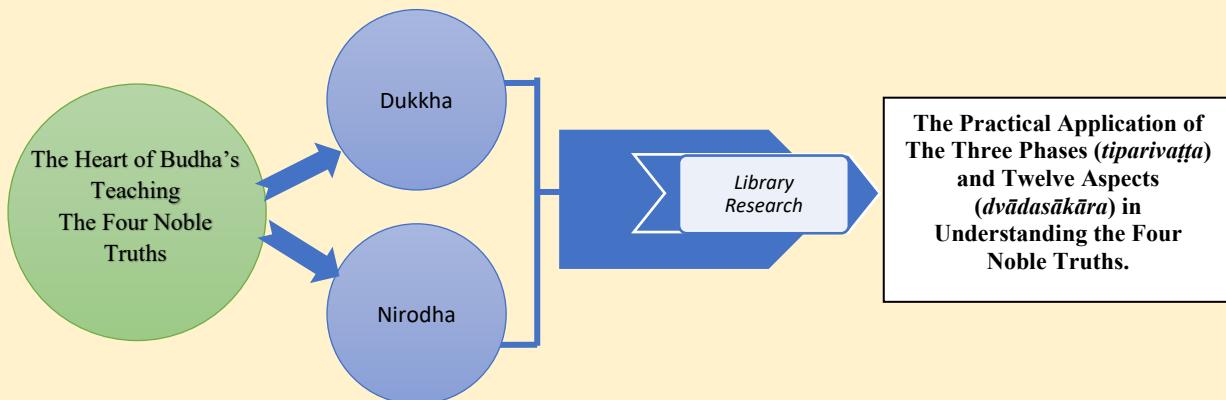


Figure 1: Conceptual Framework

Research Methodology

It is a qualitative research methodology with a library approach. Library research is understood as a series of activities relating to methods of collecting data, reading, taking notes and processing research materials (Zed, 2014: 3). Library research is classified as qualitative research, but in the context of library research, data is taken from exploration of library materials which are studied holistically, then analyzed based on a particular framework of thought or theory/philosophical paradigm that underlies it, then uses a certain approach by the research objectives achieved (Hamzah, 2019: 25). This research methodology can be divided into three following steps:

1. Data Collection

This research is carried out by collecting data from primary and secondary sources. The Pali Canon, which contains the original teaching of the Buddha, and commentaries, which contain further explanation given by Elders, are considered primary sources. Secondary sources include relevant articles, journals, and books written by temporary scholars.

2. Analysis and Synthesis

In this step, the collected data are analyzed, taking the useful points for the research. The researcher analyzed and systematized the data to present the discussion on the Four Noble Truths as the core of Buddha's teaching, explaining the concept of Dukkha and Nirodha in Buddhism, and providing practical application of the Three Phases (tiparivat̄ta) and Twelve Aspects (dvādasākāra) in understanding the Four Noble Truths.

3. Conclusion

In this step, the researcher identifies the conclusion of the discussion on the practical application of Three Phases (tiparivat̄ta) and Twelve Aspects (dvādasākāra) in understanding the Four Noble Truths.

Research Results

Objective 1: The Four Noble Truths as the Core of Buddha's Teaching

The Four Noble Truths constitute the essence of the Buddha's teachings, encapsulating the entirety of the Dhamma, including its philosophy and practical applications tailored to practitioners' objectives (Nanayakkara, 2013). These truths are not merely theoretical constructs but are deeply integrated into every facet of life, requiring experiential understanding beyond intellectual comprehension (Gunaratna, 2010). This profound

integration underscores the necessity of spiritual realization to grasp the Four Noble Truths fully, distinguishing it from a superficial or purely academic understanding.

The Four Noble Truths serve as the foundational framework of Buddhist doctrine, analogous to the footprints of an elephant encompassing those of all other animals (M.I., 184). Uniquely attributed to the Buddhas, these truths are often introduced through a graduated discourse (anupubbikatha) that prepares the listener's mind by addressing generosity, morality, heavenly realms, the dangers of sensual desires, and the benefits of renunciation (M.I., 380). This pedagogical approach ensures that the audience is receptive and mentally prepared to engage with the core teachings of suffering, its origin, cessation, and the path leading to its cessation (D.I., 149).

The Four Noble Truths are articulated as follows: the Noble Truth of Suffering (Dukkha), the Noble Truth of the Cause of Suffering (Samudaya), the Noble Truth of the Cessation of Suffering (Nirodha), and the Noble Truth of the Path Leading to the Cessation of Suffering (Magga). These truths represent the Buddha's profound insight (paññā) and are recognized as actual knowledge (S.V., 429). They are deemed "noble" because they are comprehended by the enlightened, taught by the Buddha, lead to nobility, and reflect the unalterable realities of existence (Vism., XVI. 495). The *Samyutta Nikāya* further emphasizes their nobility by highlighting their actuality, unerring nature, and exclusivity (S.V., 435).

The significance of the Four Noble Truths is extensively documented in various discourses. For instance, in the *Paṭhamakoṭīgāma Sutta*, the Buddha explains that ignorance of these truths perpetuates the cycle of rebirth (S.V., 431). Additionally, it is asserted that Arahants have fully awakened to these truths across past, present, and future lifetimes, illustrating their timeless and universal applicability (S.V., 434). The Buddha's focus on the Four Noble Truths over metaphysical inquiries underscores their practical relevance, as metaphysical questions do not contribute to the cessation of suffering or attaining Nibbāna (M.I., 432). Texts such as the *Cūlamālukyasutta* and *Sīṁsapā Sutta* further illustrate the Buddha's emphasis on these truths for their direct benefits in leading practitioners towards enlightenment (S.V., 439).

In conclusion, the Four Noble Truths are central to Buddhist practice, offering a comprehensive framework for understanding and overcoming suffering. The application of the Three Phases (Tiparivatṭa) and Twelve Aspects (Dvādasākāra) enriches this understanding by providing structured methodologies for experiential realization. This integration of theoretical and practical dimensions ensures that the teachings remain relevant and transformative for adherents, guiding them toward ultimate liberation.

Objective 2: The Concept of Dukkha and Niroddha in Buddhism

The concepts of dukkha and nirodha are fundamental to understanding the Buddha's teachings on the nature of suffering and its cessation. These concepts are intricately woven into the fabric of Buddhist philosophy, providing a comprehensive framework for addressing the pervasive issue of suffering in human existence.

1. The Concept of Dukkha in Buddhism

Dukkha is central to Buddhist doctrine. Although it is often translated as "suffering," it encompasses a broader range of meanings, including imperfection, impermanence, and insubstantiality (Rahula, 2006). The Rohitassa Sutta states that the world is established on dukkha (dukkha loko patitthito) (Samyutta Nikāya 12.15). This notion signifies that suffering is an inherent aspect of life, permeating every experience and existence.

The Saṅkāsana Sutta of the Samyutta Nikāya elaborates on dukkha by highlighting its multifaceted nature, describing innumerable nuances, details, and implications in the noble truth of suffering (Samyutta Nikāya 56.11). This intricate understanding underscores that dukkha cannot be fully comprehended through mere intellectual analysis but requires deep experiential insight.

Buddhism addresses dukkha as a universal human predicament, with the Buddha's teachings primarily focused on alleviating suffering. The Buddha is portrayed as arising from compassion for all beings, seeking their welfare and happiness (Aṭṭhakathā 1.22). The Buddha's mission is to provide a path to the cessation of suffering, emphasizing the importance of understanding dukkha in achieving spiritual well-being (Dhammapada 276).

A key aspect of the Buddha's teaching is rejecting the notion of a permanent self (ātman). In the dialogue with Kaccāyana, the Buddha advises against clinging to the view of a permanent self, instead directing attention towards the reality of suffering (Samyutta Nikāya 12.17). The Acelakassapa Sutta further explores different perspectives on dukkha, categorizing them into self-created, other-created, both, and fortuitous suffering, ultimately refuting these views as extremes of eternalism and nihilism (Samyutta Nikāya 12.20). This rejection aligns with the Buddha's advocacy for the Middle Path (majjhimā paṭipadā), which avoids the extremes of self-mortification and indulgence.

In the Dhammacakkappavattana Sutta, the Buddha delineates various forms of suffering:

1. Birth (jāti): The inherent suffering associated with entering existence.
2. Ageing (jarā): The inevitable decline and deterioration over time.
3. Disease (byādhi): Physical ailments that cause discomfort and pain.

4. Death (marañā): The ultimate cessation of life and its associated suffering.
5. Association with the disliked (appiyehi sampayogo): Suffering from unwanted relationships.
6. Separation from the loved (piyehi vippayogo): Suffering from loss or separation.
7. Not getting what one wishes (yampicchā na labhati): Suffering from unmet desires.

These categories of dukkha are further classified into three types:

1. Suffering from pain (dukkha-dukkha): Direct physical and emotional pain.
2. Suffering due to change (viparināma-dukkha): The distress caused by the impermanent nature of pleasant experiences.
3. Suffering due to formations (saṅkhāra-dukkha): The existential suffering from attachment to transient phenomena.

The Visuddhimagga introduces additional classifications of dukkha, including concealed, exposed, indirect, and direct suffering. Each elucidates different dimensions of suffering based on their visibility and intrinsic nature (Visuddhimagga 16.500).

2. The Concept of Nirodha in Buddhism

Nirodha, the cessation of dukkha, represents the third Noble Truth and is pivotal in the Buddhist path towards liberation. It signifies the complete eradication of craving (taṇhā) and the attainment of nibbāna, the ultimate goal of Buddhism (Sutta Nipata 3.800). Nirodha is characterized by the cessation of desire, hatred, and delusion, leading to supreme peace and bliss (parama sukha) devoid of suffering (Dhammacakkappavattana Sutta 204).

The Buddha's teaching on nirodha contrasts sharply with prevalent religious philosophies of his time, which were divided between eternalism and nihilism. Eternalists posited a permanent soul separate from the body, advocating penance for its release, while annihilationists denied any continuity of the soul and promoted indulgence in sensual pleasures (Samyutta Nikāya 12.21). The Buddha's Middle Path rejects both extremes, promoting a balanced approach that leads to nibbāna through ethical conduct, mental discipline, and wisdom.

Nibbāna is not a metaphysical entity but a practical state of liberation achievable in this lifetime by following the Noble Eightfold Path. It is described as the extinction of all defilements and the complete liberation from the cycle of rebirth (Aṭṭhakathā 3.800). The Noble Eightfold Path comprises:

1. Right Understanding (sammādiṭṭhi)
2. Right Thought (sammāsaṅkappa)
3. Right Speech (sammāvācā)

4. Right Action (sammākammanto)
5. Right Livelihood (sammājīvo)
6. Right Effort (sammāvāyāmo)
7. Right Mindfulness (sammāsati)
8. Right Concentration (sammāsamādhi) (Samyutta Nikāya 12.22).

According to the Cūlavedalla Sutta, the path is categorized into three aggregates: morality (sīla), concentration (samādhi), and wisdom (paññā) (Moggallāna, 1988). This tripartite division underscores the integrated approach required to attain nibbāna, emphasizing the development of ethical behaviour, mental focus, and profound understanding.

The attainment of nibbāna is described in two forms:

1. Nibbāna with residue (saupādisesā-nibbāna): Achieved during one's lifetime, where the individual has eradicated defilements but still exists physically.
2. Nibbāna without residue (anupādisesā-nibbāna): Realized at death by the arahant, where all traces of the self have been extinguished (Itivuttaka 38).

Nibbāna represents a transformative state, distinct from the cyclic existence (samsara) marked by dukkha. It embodies ultimate liberation and peace, free from the inherent suffering of worldly existence.

In conclusion, concepts of dukkha and nirodha are pivotal in Buddhist philosophy, forming the foundation for understanding the human condition and the path to liberation. By comprehensively addressing the nature of suffering and its cessation, Buddhism offers a pragmatic approach to achieving lasting peace and enlightenment. Integrating ethical conduct, mental discipline, and wisdom within the Noble Eightfold Path provides a structured methodology for practitioners to transcend dukkha and attain nibbāna.

Objective 3: The Application of Three Phases (Tiparivatṭa) and Twelve Aspects (Dvādasākāra) in Understanding the Four Noble Truths

The Three Phases (tiparivatṭam) and Twelve Aspects (dvādasākāram) are the structure that explains how the Four Noble Truths should be correctly responded to and realized. These words only occur in the first discourse, when the Buddha explained how he attained complete enlightenment and became sammāsambuddha. It is reported in the Dhammacakkappavattana Sutta that the Buddha said that so long as his knowledge and vision of the Four Noble Truths as they are in their three phases and twelve aspects was not thoroughly purified in this way, he did not claim to have awakened to the unsurpassed perfect enlightenment in this world. But when his knowledge and vision of the Four Noble Truths as they are in their three phases and twelve aspects were thoroughly purified in this way, he claimed to have awakened to the

unsurpassed perfect enlightenment in this world with its devas, Māra, Brahmā, in this generation with its ascetics and Brahmins, its devas and humans (S. V. 422). However, it doesn't mean that this structure or paradigm is to be implemented by the Buddha only, but it should be put into practice by all to obtain a full understanding of the Four Noble Truths. The three phases (tiparivatṭa) are:

1. The knowledge of each truth (saccañāṇa)
2. The knowledge of the task to be accomplished regarding each truth (kiccañāṇa)
3. The knowledge of accomplishment regarding each truth (katañāṇa) (SA. III. 297)

By applying three phases (tiparivatṭa) to the four truths, the twelve aspects (dvādasākāra) are obtained (SA. III. 296). Each truth in the Four Noble Truths should be included three phases (tiparivatṭa), therefore those four truths become twelve aspects (dvādasākāra).

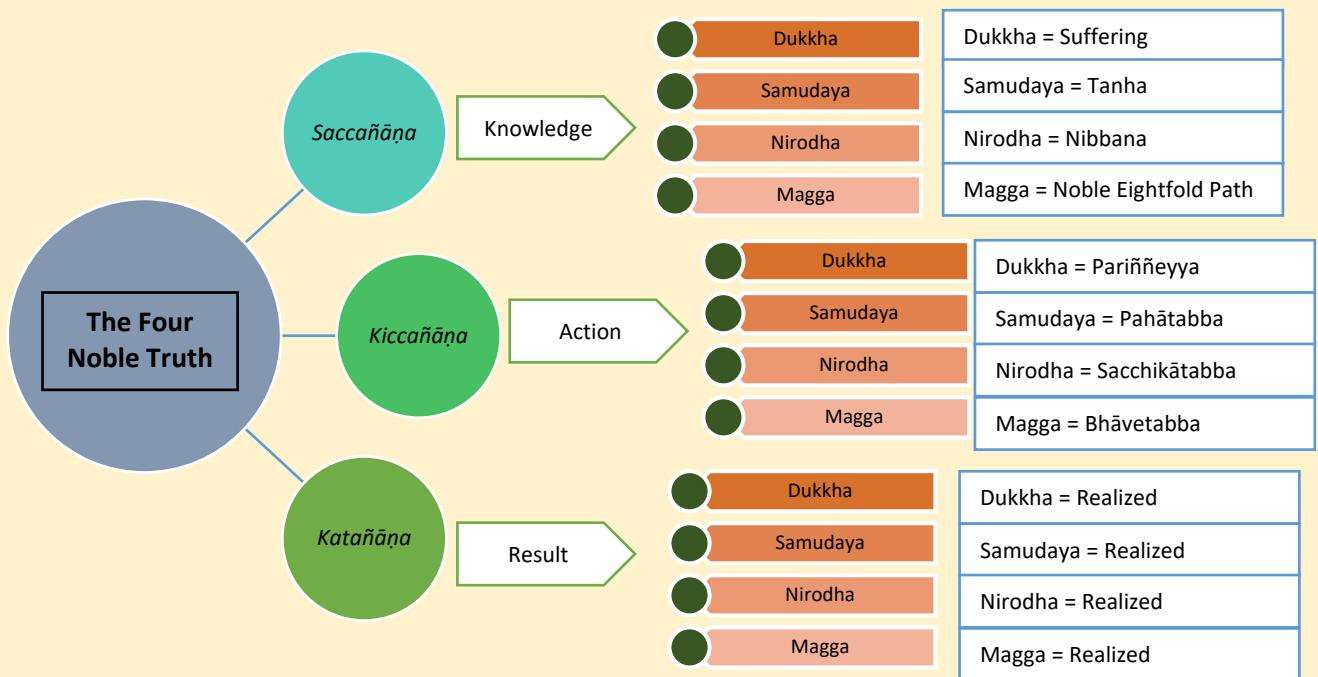


Figure 2: Tiparivatṭa and Dvādasākāra of the Four Noble Truths

Saccañāṇa is the knowledge of suffering, cause of suffering, cessation of suffering and path leading to the cessation of suffering as they are (SA. III. 396). It is like an acknowledgment, view, or reflection on each truth such as the suffering; its cause is craving (taṇhā), its cessation is fading away of craving (also known as nibbāna) and its path is the Noble Eightfold Path (arroyo atṭhaṅgiko ago). Hence, one should have the correct knowledge regarding each truth.

Kiccañāṇa is the knowledge of the task (SA. III. 297). The noble truth of dukkha should be fully understood (pariññeyya). The cause of suffering is to be abandoned (pahātabba). The cessation of suffering is to be realized (sacchikātabba). The path leading to the cessation of

suffering is to be developed (*bhāvetabba*). It is a practice, motivation, or direct experience towards what should be accomplished regarding each truth. Hence, one should give correct responses to each truth. For instance, craving, which is the cause of suffering, should be abandoned, not to be developed. If one responds wrongly, it is impossible to attain final liberation. Without having made the breakthrough to each truth of the Four Noble Truths as it is, it is impossible to put an end to suffering.

Finally, by performing the tasks required, one attains the accomplishment of each truth (SA. III. 297). This achievement, which involves complete understanding or realization, is called *katañāṇa*. It is important to note that the first stage of practice requires knowledge of suffering, its cause, its cessation, and the path to its cessation. This understanding is referred to as Right View. Without this knowledge, one will not intend to do what must be done. The Buddha placed Right View as the first factor in the Noble Eightfold Path. In the *Mahācattārisaka Sutta*, Right View is considered the forerunner (*pubbaṅgamā*) to the other factors (M. III. 76). Similarly, in the *Paṭhamasūriya Sutta*, Right View is compared to the dawn, which precedes the rising of the sun, just as Right View precedes the breakthrough of the Four Noble Truths (S. V. 442). However, merely knowing these truths is insufficient if one does not understand what should be done concerning each truth. One will achieve this result by practicing what needs to be done for each truth. This is the ultimate purpose. The final goal (*nibbāna*), or freedom from suffering, results from practicing what should be done concerning each truth.

Discussions

This study sheds new light on these phases' sequential and dynamic interaction. The understanding phase is the catalyst, enabling the practitioner to engage meaningfully with the truths. The practice phase transforms intellectual understanding into ethical and meditative action, culminating in the realization phase, characterized by direct, experiential insight. This interconnected progression is consistent with the framework provided in the *Dhammadakkappavattana Sutta*, which outlines how each Noble Truth requires distinct actions: suffering (*dukkha*) must be fully understood, its cause (*samudaya*) abandoned, its cessation (*nirodha*) realized, and the path (*magga*) cultivated (Bhikkhu Bodhi, 2000).

This study offers a more layered interpretation of the Three Phases and Twelve Aspects than earlier works. For instance, Rahula (2006) highlighted the conceptual clarity of the Four Noble Truths and their role as the foundation of Buddhist philosophy. However, his work did not explore how practitioners might sequentially engage with these truths to transition from intellectual understanding to transformative realization. Similarly, Nanayakkara (2013) provided an overarching analysis of the philosophical underpinnings of the Four Noble Truths but fell

short in addressing their phased application in practice. This study bridges these gaps by demonstrating how *Tiparivatṭa* and *Dvādasākāra* integrate the intellectual, ethical, and meditative aspects of practice, ensuring a comprehensive engagement with the truths.

Furthermore, this discussion resonates with traditional texts while aligning with contemporary interpretations. For example, Gethin (1998) underscores the importance of understanding the Four Noble Truths as dynamic and practical teachings rather than static doctrines. This perspective supports the argument that proper understanding emerges only when knowledge is actively integrated into practice. Contemporary mindfulness movements have also adopted similar phased approaches, which emphasize cultivating insight through practice, underscoring the relevance of these ancient teachings in modern contexts (Kabat-Zinn, 1990).

By synthesizing traditional Buddhist frameworks with contemporary insights, this study underscores the enduring relevance of the Four Noble Truths. Future research could further explore the application of the Three Phases and Twelve Aspects in modern mindfulness and therapeutic practices, offering innovative approaches to addressing human suffering in today's world.

Knowledge from Research

A key contribution of this research lies in its elucidation of how the Three Phases facilitate a structured progression from knowledge acquisition to practical application, ultimately leading to the realization of *nibbāna*. This phased approach emphasizes that intellectual understanding of the Four Noble Truths is insufficient on its own; instead, it must be complemented by ethical conduct, mental discipline, and wisdom to achieve true liberation. By highlighting this interconnectedness, the study underscores the necessity of a balanced engagement with both the cognitive and practical dimensions of Buddhist practice.

Furthermore, this research addresses gaps identified in earlier studies, which primarily focused on the conceptual clarity and philosophical foundations of the Four Noble Truths without delving deeply into their practical implementation through *Tiparivatṭa* and *Dvādasākāra*. By providing a detailed analysis of these frameworks, the current study demonstrates how they facilitate a holistic engagement with the truths, enhancing both the intellectual and practical aspects of Buddhist practice. Additionally, the study aligns traditional Buddhist frameworks with contemporary interpretations, such as modern mindfulness practices, highlighting the enduring relevance and adaptability of the Four Noble Truths in addressing current issues of suffering and well-being. This synthesis not only reinforces the foundational aspects of Buddhist philosophy but also suggests innovative pathways for

applying these ancient teachings to modern contexts, thereby broadening their applicability and impact.

The research also contributes to academic discourse by providing a nuanced interpretation of the Three Phases and Twelve Aspects, illustrating how they can facilitate a deeper and more comprehensive understanding of the Four Noble Truths. This approach offers valuable insights for scholars and practitioners, promoting a more integrated and effective practice of Buddhism.

In conclusion, this study enriches Buddhist scholarship by examining the practical mechanisms through which the Four Noble Truths can be internalized and actualized. By bridging theoretical knowledge with practical application, the research provides a robust framework for achieving spiritual liberation, thereby significantly contributing to both academic and practical realms of Buddhist studies.

Conclusion

The teaching of the Four Noble Truths is considered the core of the Buddha's teaching. It includes two pivotal teachings of the Buddha, namely dukkha and nirodha. In this world, one has to understand the reality of dukkha and endeavour to achieve nirodha or the end of dukkha. Through the teaching of the Four Noble Truths, the Buddha pointed out the reality of dukkha, its cause, its cessation, and the path leading to cessation of dukkha. The concept of Three Phases (*tiparivatṭam*) and Twelve Aspects (*dvādasākāram*) is very significant in understanding the Four Noble Truths. Applying these Three Phases and Twelve Aspects to each truth is essential. Otherwise, it is just remaining in the right view (*sammāditṭhi*). The Buddha's teaching on the Four Noble Truths is not merely for the knowledge but to be cultivated to attain the final liberation or the freedom from suffering. The Three Phases (*tiparivatṭam*) and Twelve Aspects (*dvādasākāram*) are the structure that explains how the Four Noble Truths should be correctly responded to and realized. First, one should have *Saccañāṇa*, which is the knowledge of suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering as they are. Secondly, one should know the *Kiccañāṇa*, which is the knowledge of the task to be accomplished. The noble truth of dukkha should be fully understood (*pariññeyya*). The cause of suffering is to be abandoned (*pahātabba*). The cessation of suffering is to be realized (*sacchikātabba*). The path leading to the cessation of suffering is to be developed (*bhāvetabba*). Finally, one realizes the *Katañāṇa*. He has completely penetrated the Four Noble Truths and attained the final liberation, *Nibbāna*.

Suggestions

These areas offer promising directions for expanding the understanding and application of Buddhist teachings.

1. Modern Applications: Future research could explore how *Tiparivatṭa* and *Dvādasākāra* are integrated into contemporary mindfulness practices, meditation retreats, and educational contexts, examining their relevance in addressing modern challenges.
2. Comparative Analysis: A study of the Four Noble Truths across Theravāda, Mahāyāna, and Vajrayāna traditions could highlight their universal and divergent interpretations, deepening doctrinal understanding.
3. Psychological Impact: Research could investigate the role of the Four Noble Truths in fostering emotional resilience, reducing stress, and promoting mental well-being through mindfulness-based interventions.
4. Cultural and Gender Perspectives: Exploring how diverse populations experience and apply the Four Noble Truths could provide an inclusive perspective on Buddhist practices.
5. Digital Dissemination: Examining the role of digital tools and platforms in spreading Buddhist teachings globally could enhance accessibility and engagement. By extending the scope of research to these areas, scholars can further enrich the

Abbreviations

A.	<i>Ānguttara Nikāya</i>
D.	<i>Dīgha Nikāya</i>
DA.	<i>Dīgha Nikāya Aṭṭhakathā</i>
Dhp.	<i>Dhammapada</i>
It.	<i>Itivuttaka</i>
M.	<i>Majjhima Nikāya</i>
S.	<i>Samyutta Nikāya</i>
SA.	<i>Samyutta Nikāya Aṭṭhakathā</i>
Sn.	<i>Sutta Nipāta</i>
Ud.	<i>Udāna</i>
Vin.	<i>Vinaya</i>
Vism.	<i>Visuddhimagga</i>

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