

BUDDHIST BASICS

FOUR NOBLE TRUTHS

1. LIFE IS FILLED WITH SUFFERING
2. SUFFERING IS CAUSED BY DESIRE
3. END SUFFERING BY CONTROLLING DESIRE
4. FOLLOW THE EIGHTFOLD PATH

EIGHTFOLD PATH

1. RIGHT VIEWS
2. RIGHT INTENTIONS (RESOLVE)
3. RIGHT SPEECH
4. RIGHT ACTIONS
5. RIGHT LIVELIHOOD
6. RIGHT EFFORT
7. RIGHT MINDFULNESS
8. RIGHT CONCENTRATION
 - A. DISCARD DESIRES AND DISQUIETING THOUGHTS
EMBRACE JOY AND HAPPINESS
 - B. SUPPRESS INTELLECTUAL ACTIVITIES
DEVELOP TRANQUILITY
 - C. LET JOY DISAPPEAR
HAPPINESS AND CALMNESS STAY
 - D. ALL SENSATIONS DISAPPEAR
ONLY CALMNESS AND AWARENESS REMAIN

TEN PRECEPTS

1. DO NOT DESTROY LIFE
2. DO NOT TAKE WHAT IS GIVEN TO YOU
3. DO NOT COMMIT IMMORAL SEXUAL ACTS
4. TELL NO LIES AND DECEIVE NO ONE
5. DO NOT BECOME INTOXICATED
6. EAT TEMPERATELY AND NOT AT ALL IN THE AFTERNOON
7. DO NOT WATCH DANCING, NOR LISTEN TO SINGING OR PLAYS
8. WEAR NO GARLANDS, PERFUMES, OR ANY ADORNMENTS
9. SLEEP NOT IN HIGH AND BROAD BEDS
10. ACCEPT NO GOLD OR SILVER

FIVE AGGREGATES

1. BODY
2. FEELINGS
3. PERCEPTION
4. PREDISPOSITIONS
5. CONSCIOUSNESS

Buddhism:

questions: what creates suffering?/how do I stop suffering?/

human condition: ignorance, dissatisfaction, discontent, confusion, impermanence-our bodies and minds are fleeting-dukkha

"awareness"-see into true nature of experience

Buddhism-not a belief system-it's about seeing. Importance of indiv. experience-see for yourself-Buddhism begins with an experience-not with a dogma-you are the final authority Buddha Dharma-the teaching of the awakened.

1st Noble Truth: Dukkha-"wheel out of kilter" (sanskrit): pain-emotional/psychological, change, seeing yourself as separate (subject to death)

2nd: Dukkha arises from craving, wanting, trying to get objects of our desire, desire to live forever, stay young, healthy and vibrant.

greatest pains are mostly self-inflicted

most of the time when we are faced with a problem-we try to leave-zen student-frustrated with the experience looks for the door and told there's no door that he can leave by.

spend our lives chasing after good times which don't last

non-attachment is the key.

3rd Noble Truth: whatever is subject to arising is subject to ceasing-true of Dukkha

4th Noble Truth-8-fold path-way to eliminate suffering:

right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right meditation.

Not right vs. wrong-appropriate, conducive to awakening.

right speech-not lying, not being rude and crude, avoiding gossip and idle talk.

our prison is our own mind.

1st Noble Truth: **Right View**

realizing the nature of what we are looking for/fluid-flexible view

-something in life is "off"

-only thing that satisfies is experiencing reality

-compassion and wisdom

Thich Nhat Hanh-book isn't just book, it is sun, trees, Tsai Lun, Gutenberg, people who programmed the computer it was written on, people who taught the writer.

2nd Noble Truth: **Right Intention**

intention to come back to the moment

mind-not leaning-searching for a goal

3rd Noble Truth: **Right Speech**

intention is the key

involves right listening

talking in way conducive to awakening

not being nice/truthful/not unnecessarily hurtful.

4th Noble Truth: **Right Action**=selfless action

5th Noble Truth: **Right Livelihood**-in way that does not bring harm to another weapons/drug dealer/slave owner--how do our actions impact others.

6th Noble Truth: **Right Effort**

-no straining, forcing, pushing

-being present

-cutting off fractured state of mind

7th Noble Truth: **Right Mindfulness**

weaves together all other aspects of the path: awareness of the body, posture, movement, emotions, thoughts.

8th Noble Truth: **Right Meditation**

- useless in practical sense
- staying with present experience
- attention to breath-diaphragm
- cease from practice based on intell. understanding
- importance of practice-not philosophy
- where everything is alive

Knowledge: beliefs, opinions, conjectures--subject to contradiction and doubt
-knowing-truth, wholeness, seeing the whole
"by our very desire to find meaning, we find our meaninglessness."

any position regarding the nature of soul/God--depends on faith--no way to verify.
see beyond dualities

Are you the same "I" you were in 3rd Grade?
Something can't remain itself and change
holding on to a notion of self--we live in defiance of reality
reality--direct experience

When Buddha spoke of indiv's--used term "stream"
there is experience/no experiencer

seeing doesn't require conception, language, memory

universe--is product of unwilled action--the Whole is free of "leaning"
Buddha--"be light unto yourself"--truth comes from observing your own mind.
In Buddhism--5 senses--sight, smell, hearing, touch, thought.

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The Three Training or Practices:

1. **Sila:** Virtue, good conduct, morality. Two principles:
 - * **equality**- all living entities are equal
 - * **reciprocity**- Causation- Golden Rule- found in all major religions
2. **Samadhi:** concentration, meditation, mental development. Developing one's mind is the path to wisdom, turns into personal freedom. Helps maintain good conduct.
3. **Prajna-** discernment, insight, wisdom, enlightenment. Wisdom will emerge if your mind is pure and clean.

The four noble truths:

Dukkha- suffering exists

Samudaya- there is a cause for suffering

Nirodha- there is an end to suffering (hope!)

Magga- follow eightfold path

The eight-fold path consist of:

Panna: wisdom, discernment

1. Right View
2. Right Intention

Sila: virtue, morality

3. Right Speech
4. Right Action
5. Right livelihood

Samadhi: concentration, meditation

7. Right Effort
8. Right Mindfulness

Reincarnation: unlike Hinduism, in which the soul (*atman*) is reborn after dying and continues to wandering across the cycle (*samsara*) or birth, living, death and rebirth, Buddhism differentiates between the concepts of rebirth and reincarnation. Buddha believed the soul does not exist- the absence of permanent identity or soul (*anatta: nonself*). Nothing in nature is identical with what it was the moment before (*impermanence*). In reincarnation the individual may recur repeatedly. Ordinary people when they die leave strands of finite desire- skandas (*five aggregates*) that can only be realized in other incarnations. In rebirth, in a person does not necessarily return to Earth as the same entity ever again. Buddha compared it to a leaf growing on a tree. When the withering leaf falls off, a new leaf will eventually replace it. It is similar to the old leaf, but it is not identical to the original leaf. After many cycles, if a person releases their attachment to desire and the self, they can attain *Nirvana (to blow out, to extinguish)*. This is the state of liberation and freedom from suffering. *Arhat-* holy one who has extinguished all such desires. **Read page- 117**