

## H. ii. The First Noble Truth

### I. The First Noble Truth Is "Dukkha" ( page 288 )

- A. the meaning of "Dukkha" covers the range all of these mental states:
  - i. suffering
  - ii. being unsatisfied
  - iii. sorrow
  - iv. pain
  - v. distress
  - vi. being ill at ease

### II. People deal with Dukkha, particularly pain in unskillful ways

- A. as they form habits for doing so in early childhood
  - i. When they are in a poor position to understand it
    - a) being unable to learn from others
    - b) having weak discernment & powers of observation

### III. The Buddha believed that understanding Dukkha is the essence of a spiritual path(pg 289 )

### IV. When one tries to comprehend Dukkha instead of trying to get rid of it:

- A. one can learn how to :
  - i. end being bewildered in the face of pain
  - ii. slow down Dukkha and ignorance feeding each other
  - iii. resist unskillful coping strategies

### V. Much of one's psychology is linked to Dukkha, especially pain

- A. by watching & understanding what is going on while one experiences pain or dukkha:
  - i. one can understand much of the mind
  - ii. one discovers one's lack of skill in handling dukkha, especially pain.
  - iii. can learn how to deal with dukkha and pain better [ \$258]

### VI. Observing the mind while experiencing Dukkha is difficult ( p 289)

- A. developing the 5 faculties helps
  - i. they help you learn detachment
  - ii. they nourish the mind with equanimity& pleasure

### VII. One eventually learns to put Dukkha into 5 categories: ( page 290)

- A. these categories are the 5 aggregates[\$231]:
  - i. form
  - ii. feeling
  - iii. perception
  - iv. fabrication
  - v. consciousness

### VIII. "Form" ( rupa )

- A. covers all physical phenomenon, including our bodies

### IX. "Feeling"

- A. includes feelings of:
  - i. pleasure

## H. ii. The First Noble Truth

- ii. pain
- iii. neither pleasure or pain

### X. "Perception"

- A. refers to the mental act of applying labels to
  - i. physical events
  - ii. mental events

### XI. "Fabrication"

- A. refers to the mental process of creating:
  - i. thoughts
  - ii. questions
  - iii. urges
  - iv. intentions

### XII. "Consciousness"

- A. refers to the act of being conscious with any of the 6 sensing faculties:
  - i. intellect
  - ii. body
  - iii. tongue
  - iv. nose
  - v. ears
  - vi. eyes

### XIII. there is consciousness beyond the 6 sense faculties

- A. but it is impossible to describe [235 - 236]

### XIV. When the 5 aggregates are objects of "Upadana" they cause Dukkha

- A. "Upadana" means clinging/sustenance
  - i. it goes back to ancient Indian science that believed that fire "clings" to its fuel, its "sustenance". When a fire stops clinging to its sustenance, "Upadana" it is called "nibbana"( nirvana, liberation) or "unbinding". The flame is released since it is no longer "clinging" to its "sustenance". The Buddha borrowed these terms for describing his path
- B. when any of the 5 aggregates are factors in clinging
  - i. the aggregate causes dukkha

### XV. Dukkha is sustained by clinging to the 5 aggregates in 4 ways:

- A. by having desire and/or passion for:
  - i. the sensuality found in the aggregates
  - ii. views regarding the aggregates
  - iii. practices & precepts involving the aggregates
  - iv. theories about the self involving the aggregates

### XVI. The act of clinging is not the same as the aggregate clung to (p 291)

- A. yet it is involved in the process [M 44, Mind Like Fire Unbound pages 44 - 45]

### XVII. Clinging to aggregates is stopped by:

- A. examining the aggregates and seeing them as unworthy of being clung to
  - i. since ones sees that they are impermanent

## H. ii. The First Noble Truth

- ii. one sees how complex they are:
  - a) and how they cannot be controlled enough to provide happiness.
    - One can't keep these objects of the aggregates from changing or ceasing to exist

### XVIII. Full Knowledge ( experiential ) of the 1<sup>st</sup> Noble Truth ( p 292 )

A. involves having knowledge of all 4 Noble Truths [194]

### XIX. Fire is used as a symbol for Dukkha/People/Life in the Pali Canon ( page 291)

A. hence many terms involve objects "burning"

B. according to the physics of the Buddha's time:

- i. fire was "seized" when it was ignited
  - a) fire:
    - was in a state of agitation while burning
    - was entrapped by its fuel
    - clung to its fuel for sustenance
    - was free when it stopped clinging to its fuel
      - it became "Unbound" ( nibbana, nirvana)
        - "Khandha" means "aggregate"
        - "Upadana" means clinging to for sustenance