

A. The Seven Sets

The Seven Sets / The Wings To Awakening (see table on pages x, xi):

1. The 4 Frames Of Reference	satipatthana
2. The 4 Right Exertions	sammappadhana
3. The 4 Bases Of Power	iddhipada
4. The 5 Faculties	indriya
5. The 5 Strengths	bala
6. The 7 Factors Of Awakening	bajjhanga
7. The Noble 8 Fold Path	ariyamagga

I. The "7 Sets" are "The Wings To Awakening" (page 58)

- A. the longer name was only used twice by the Buddha
 - i. and was adopted after his death
 - ii. otherwise he called them the " 7 Sets "
- B. are 7 equivalent lists of personal qualities and endeavors
 - i. to develop for liberation
 - ii. if developed will lead to discovering the Buddha's teachings
- C. are part of many diverse Buddhist Traditions
 - i. it was the framework of for early Abhidhamma texts
 - ii. it was one of the first texts translated into Chinese
 - iii. Tantric Buddhism has mandalas symbolizing the 37 factors
 - a) each factor is a deity
 - b) the 37 factors are all of the qualities listed in the 7 sets.
 - iv. Tibetan architecture has symbolic references to it
- D. have two duplicate lists: The 5 Faculties and The 5 Strengths
 - i. No one knows why the Buddha included these twice

II. The role of the 7 Sets in practice [\$23, \$25] (page 59)

- A. The 7 Sets are developed in the course of concentration practice
- B. based on a moral life aimed at developing discernment
 - i. development of the 7 Sets, like developing concentration
 - a) requires the development of virtue
 - b) leads to the development of transcendent discernment

III. A moral life is needed for the development of the 7 sets (p 60)

IV. The precepts for a virtuous life

- A. are not rules inspired from an outside authority
- B. are guidelines for action accepted voluntarily out of "enlightened" self-interest.
 - i. "enlightened" being enlightened to the principals of kamma
- C. involve doing certain acts, not just avoiding bad ones[\$103]
- D. involves mindfulness of one's intentions
 - i. intention drives kamma

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- E. grow stronger with developing "sublime attitudes"[98]
 - i. called "brahma viharas"
 - a) sympathetic joy – being happy for other people in their good fortunes
 - b) equanimity
 - c) good will – metta – loving kindness
 - d) compassion

V. The Buddhist approach to morality falls into 3 categories [\$7](page 61):

- A. avoidance of bad kamma
- B. development of skillful mental states
- C. the purification of intention

VI. Virtue is the foundation of concentration [\$7]

- A. virtue brings an absence of remorse [A.X.1]
 - i. that would otherwise interfere with concentration
 - ii. virtue brings inner joy
 - a) that allows concentration to happen deeply

VII. Self Esteem is necessary for a stable mind [\$238]

VIII. Keeping precepts forces concentration to develop

- A. by having to keep the precepts in mind
 - i. which requires the exercise of mindfulness, a necessity for concentration
- B. by exercising determination
 - i. which exercises the factor of persistence, a necessity for concentration
- C. paying attention to the present moment
 - i. which strengthens concentration

IX. The central elements of the Buddha's path are:

- A. are interdependent
- B. are:
 - i. mindfulness
 - ii. effort
 - iii. concentration
 - iv. discernment

X. Mindfulness (page 62)

- A. is essential to all other parts of the Buddha's path
- B. is a prerequisite for morality [\$26, \$27]
 - i. virtue and mindfulness are required for "Right Mindfulness"
- C. is a prerequisite for concentration[\$149]
 - i. which in turn supports better mindfulness

XI. Discernment [\$77] (page 63)

- A. is the chief factor in the Buddha's path

XII. Awakening is experienced at 4 levels (page 64):

- A. Stream Entry
- B. Once Returning

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- C. Non - Returning
- D. Becoming an Arahant

XIII. Stream Entry

- A. is entering into the stream of "Unbinding" (nibbana)
- B. the ego begins the process of dissolving
- C. practice and precepts are started
- D. one is subject to no more than 7 rebirths
- E. occurs with the maturation of virtue

XIV. Once Returning

- A. passion, aversion, & delusion are weakened
- B. one is subject to only 1 more rebirth

XV. Non - Returning (page 64)

- A. desire for objects of the senses and irritation ends
- B. rebirth ends
- C. one finishes her/his path in the "pure abode"
- D. occurs with the full maturation of concentration

XVI. Being an Arahant

- A. desire for "form" and "formlessness" is gone
- B. conceit, restlessness, ignorance are gone
- C. rebirth is gone
- D. occurs with the full maturation of discernment