

Introduction

The purpose of meditation in Buddhism is to turn one into a perceptive person who can understand the Dhamma. (page 182)

This is done by developing **Discernment** and **Mindfulness**

I. Terms needed to understand the reading

- A. “Dukkha” covers the range of all of the meanings of these adjectives (page 288)
 - i. suffering
 - ii. feeling unsatisfied
 - iii. stress
 - iv. pain
 - v. being unhappy
 - vi. being “ill at ease”
- B. “In and Of Itself” means (page 72)
 - i. observing an object directly for yourself without “thinking”
 - ii. without making references to other things
 - iii. without verbalizing, talking in your head
- C. Fabrication” means creating(page 290)
 - i. thoughts
 - ii. questions
 - iii. urges
 - iv. intentions
- D. “Non-Fashioning” is [182] (page 263)
 - i. seeing the fabricated and willed nature of everything
 - ii. thereby becoming dispassionate toward newly fabricating things

II. The Wings To Awakening (page 1)

- A. is the Buddha's own list of his most important teachings
- B. was inspired by the Buddha's insight that changes in cultures and societies would obscure his teachings. (page 18)
- C. expresses his teachings as a list of lists of personal qualities or endeavors
 - i. that if developed would lead a person to rediscovering the Dhamma for his/herself
 - ii. each list in The Wings To Awakening is equivalent to each of the other lists
 - a) because different people understand things in different ways

III. The Buddha's own path (page 1)

- A. started when he realized that aging, illness, and death were inevitable.

IV. Prince Siddhattha lived in an aristocratic northern Indian republic

- A. 6th century B.C.E
- B. at a time of great social upheaval
- C. at a time where people were looking towards science and other new systems
 - i. The Vedics

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- religious conservatives trying to make new systems of thought fit into the status quo
- ii. The Samanas who were radicals

V. The Samanas (page 3)

- A. "samana" means to be "in pitch with" or "in tune with"
 - i. they strove to be "in tune" with natural laws
 - a) 1. as could be discerned through science, meditation, reason, & shamanism
- B. often lived the homeless life to have the freedom to pursue their way of life
- C. believed in cycles of reincarnation like the Vedics
 - i. but viewed it as something negative to be escaped from
- D. accepted "causality"
 - i. the idea that human actions determined the state of their future.

VI. The Jains

- A. were a school of Samanas
- B. believed that all action fell under linear & deterministic causal laws.
 - i. that were connected to the cycle of rebirth.

VII. The Buddha's own journey began against this background (page 5)

- A. he experimented with several views and paths
- B. he cobbled together his own path from the various other paths in his environment
 - i. that of bringing the mind into the present moment
 - a) by focusing on the breath
 - b) then making a mindful accounting of the contents of the mind
 - which he came to view as
 - inconstant
 - stressful
 - attached to no identity.
 - as something that should not be identified with
 - in order to achieve liberation

VIII. The Buddha stated that he did not teach all that he knew [\$188]

- A. only what people needed for liberation from dukkha

IX. Awakening consists of two kinds of knowledge of:[S.XII.70]

- A. knowing the regularity of the dhamma
- B. knowing the nature of "Unbinding" (nibanna, nirvana)

X. "The Regularity Of The Dhamma" (page 6)

- A. is the causal nature of all "fabricated" experience (sankhara)
 - i. knowing this principal is to master it by
 - a) being able to trace chains of causes
 - b) escaping from the the chains of causes by "skillfully" letting them disband

XI. "Unbinding" (nibbana, nirvana)

- A. literally means for a flame to use up its fuel
- B. is a concept borrowed from the science of the Buddha's time

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- i. that viewed fire as clinging to its fuel
- ii. being freed when the fuel was used up
- C. is the freedom one has in the "unfabricated"
 - i. "unfabricated" means having experiences NOT the result of a cause
- XII. The Buddha awoke to "The Regularity Of The Dhamma" as a result of**
 - A. recollection of past lives
 - B. insights into the causes of rebirth and death
 - C. insights into how to end mental formations (asavas).
 - a) this third insight is uniquely Buddhist in origin
- XIII. The Buddha's 2nd insight into " The Regularity Of The Dhamma"(p 7)**
 - A. is that the quality of one's life is the result of
 - i. one's kamma (actions)
 - a) determined by:
 - one's mental processes
 - not by a physical cause as the Jains thought.
 - "Right view" or erroneous views
 - b) which he learned by observing his own kamma
 - in the course of developing "skill" in manipulating his own kamma (intentions,actions, and results)
- XIV. Developing any skill involves two assumptions:**
 - A. that a causal relationship exists between actions & results (kamma)
 - B. good results are better than bad results
 - C. these two assumptions result in 4 categories of experiences
 - i. that later became the "4 noble truths" (ariya-sacca)
- XV. The Buddha discovered that the process of kamma**
 - A. was not separate from cycle of rebirth
 - i. as the Jains believed
 - ii. kamma was the cycle of rebirth
 - B. consists of an intention leading to an action
 - i. leading to a result, then leading to a reactions, producing new intentions
 - C. is driven by intentions(page 7)
 - i. which are driven by perceptions
 - a) which are often clouded by ignorance and desire
- XVI. "Dependant Co-Origination" (paticca-samuppada) [\$211,218,231](p8)**
 - A. is the Buddha's teaching on the origin of dukkha and "becoming"
 - i. both are driven by clouded perceptions
 - a) which are sustained by ignorance
 - which leads to wrong views
 - which leads to wrong intentions
 - which leads to bad actions, bad results, and new kamma created.
 - When there is kamma, good or bad, there is rebirth and

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therefore dukkha

XVII. Desire (page 8)

- A. helps to perpetuate ignorance (of the 4 Noble Truths)
 - i. which in turn perpetuates kamma and rebirth
- B. can be abandoned through
 - i. well developed concentration
 - ii. well developed discernment

XVIII. Discernment (page 8)

- A. gives one the ability to see the results of an action as being caused by
 - i. past events, present events, and intentions.
- B. is improved with improved concentration

XIX. "This/That Conditionality" (idappaccayata)

- i. is the Buddha's teaching on causality
- ii. describes events in terms of only what can be immediately perceived
- iii. is seen in a mode of perception that takes place
 - a) after concentration and discernment have taught all that they can teach.
 - b) when all attachments are let go of
 - c) when all "fabricated" existence has ended
- iv. is called "This/That"
 - a) because when only concentration and discernment are left
 - after desire, ignorance, and attachment are eradicated by those qualities
 - there is only extreme simplicity (of those two qualities) left to see.

XX. The Buddha decided to teach what he had learned (page 9)

- A. 49 days after his awakening
- B. before he reached total "Unbinding"(nibbana)
 - i. which is total freedom from dukkha, kamma, rebirth
- C. because he wanted others to have the happiness that he had
- D. so other people could learn the dhamma through direct experience
 - i. the ONLY way it can be learned

XXI. People have no core identity (page 10)

- A. that remains unchanged (no identity at all)
 - i. within a single life time
 - ii. or across several life times

XXII. The Buddha taught his teachings in a variety of ways (page 15)

- A. so that many kinds of people could put it to use
- B. that all expressed the same thing
 - i. even though the exact words could appear to be contradictory

XXIII. The way out of dukkha is to be found by living in the present

XXIV. The teachings have to be rediscovered by direct personal experience (p16)

- A. or they will not work

XXV. Faith in the teachings is needed only needed to get them put them into practice

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XXVI. Neither faith or reason can bring awakening or liberation (p17)

A. only direct experience of the 4 noble truths can

XXVII. Fallacies result when drawing conclusions about the dhamma [D.1]

A. from verbal discourse or reason

i. because verbal discourse and reason can only offer

a) a limited range of experience

b) poor modes of analysis for the dhamma

c) the potential for false analogies

XXVIII. The Buddha's teachings grew immense in size (page 18)

A. because he taught in so many ways and so often

XXIX. The Buddha knew changes in societies & cultures would obscure

A. the meaning of his teachings

i. so he compiled his core teachings as a list of lists

a) called "The Wings To Awakening" see table 1

b) that listed personal qualities and endeavors that if pursued

• would lead a person to discovering what the Buddha had discovered

XXX. The "Wings To Awakening"

A. is a list of lists where all of the lists are equivalent to each other

i. more than 1 list is given as people learn in different ways

XXXI. The Buddha took total "Unbinding" (nibbana)(page 19)

A. after he compiled his teachings at the end of his life

B. meaning he would never be born again

i. Having broke/ended his kamma, ending the possibility of rebirth.