

H. i. The Four Noble Truths

I. The Buddha referred to himself as a doctor [§139] page 277

- A. treating the spiritual ills of his students

II. The 4 Noble Truths (page 278)

- A. are the Buddha's teachings
 - i. presented in one of its shortest forms
- B. are optimistic
 - i. includes a way to remedy dukkha
- C. were taught by the Buddha to his students
 - i. after the Buddha prepared them through "gradual discourse"
 - a) lecturing on less threatening topics first then progressing toward the 4 Noble Truths
- D. are to be rediscovered for oneself on the Path (page 283)
 - i. by developing jhana (concentration) & discernment
 - a) in order to gain an understanding of dukkha
 - b) to learn how to abandon craving/desire
- E. should not be thought of as beliefs to hold [§51](p 279)
- F. are categories of "Right View" (Right Understanding) (page 278)
- G. should be used as categories for one's experiences in life(p 279)
- H. are often depicted as a wheel with 12 spokes(p 282)
 - i. the wheel is the rounds of kamma & rebirth
 - a) each noble truth has 3 stages of fulfillment
 - 4 truths x 3 stages = 12 spokes in the wheel
- I. knowledge of each truth is developed in 3 stages:
 - i. recognizing a Noble Truth manifest in one's life
 - ii. recognizing the action appropriate to the Noble Truth
 - iii. recognizing when the action in #2 has been complete

III. The Four Noble Truths are superior categories for one's experiences(p 280)

- A. since these categories deal with dukkha and its cessation
 - i. these are very down to earth categories
 - a) that are easy to see in one's life
 - even babies recognize dukkha
- B. to the categories people ordinarily use for their experiences
 - i. such as "self/other" & "being/not-being"[§228-§230]
 - a) these categories perpetuate dukkha [§186, M 72]
 - by moving the mind away from "appropriate attention" [§230]
 - by entangling the mind in discourse
 - in philosophical questions that can't be answered with discourse
 - as they are based on confused perceptions
 - which lead to bad actions and bad results (page 279)

IV. Noble Truth 1 : "dukkha" (page 280)

- A. is that dukkha is inherent and entangled in the nature of being alive.
 - i. the word "dukkha" covers the range of ALL of these meanings:

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- a) suffering
 - b) feel less then satisfied
 - c) stress
 - d) pain
 - e) being unhappy
 - f) being " ill at ease "
- B. most people do not recognize this truth or that they are suffering/ "in dukkha" (pg 278)
- i. as the nature of dukkha is very complex
 - ii. as people mistake dukkha/stress producing actions
 - a) as remedies for dukkha/stress
- C. when the nature of dukkha is seen clearly
- i. it loses its power over a person
 - ii. this knowledge/seeing is "The 4 Noble Truths"[\$195]
- D. the "duty of the 1st Noble Truth" (page 280):
- i. see it in your own life
 - ii. recognize dukkha as a problem
 - a) patiently *observe* the nature of dukkha
 - see on your own that:
 - dukkha is generated by one's reactions and not things external to oneself
 - dukkha has craving/desire as its origin
 - seeing that craving has ignorance as its origin [\$189]
- V. Noble Truth 2: The Origin Of dukkha: (page 281)**
- A. is that dukkha is caused by desire (craving & aversion)
- i. one experiences dukkha with unfulfilled desires
 - a) every life has these
 - b) desires can't stay fulfilled
 - things will always change or stop existing
 - ii. desire (craving/aversion) should be abandoned
 - iii. the craving to be free of dukkha is abandoned
 - a) when reaching "nibbana" (unbinding, liberation) [\$67]
- VI. Noble Truth 3: The Cessation Of Dukkha: (page 281)**
- A. comes with abandoning desire and being aware of doing so while it happens
- i. this short circuits "dependent co-origination" [\$210, \$211]
 - a) at the factor of "ignorance"
 - ignorance of experiential knowledge of the 4 Noble Truths
 - b) "dependent co-origination" describes the process of dukkha, kamma, & rebirth coming to exist in "a person's life"
- VII. Noble Truth 4: The Method For Eliminating Dukkha: (page 281)**
- A. is that Dukkha can be eliminated by developing the qualities listed in the "Noble 8 Fold Path"

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VIII. The historical Buddha insisted that

- A. that developing the qualities in the Noble 8 Fold Path is the only way to "liberation"
 - i. (from dukkha)