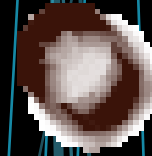


Quintessential Tibetan Buddha Dharma



An OVERVIEW

**The Teachings
of the Buddha**

Part I

Video Library

- <http://www.youtube.com/watch?v=LOMbySJTKpg>
 - Animation ZERO | 12:33 min.

<http://www.youtube.com/watch?v=rynsF5DnOto&feature=related>
“Rest in Natural Great Peace” | 5:32 min.

<http://www.youtube.com/watch?v=1LVkxZUDTsQ&feature=fvsr>
“Quiet Mind,” | A guided meditation 6:26 min.

End with UNIVERSAL MIND MEDITATION: (1:01:02 min.)

<http://www.youtube.com/watch?v=tW4nyzXPDbE>

http://www.youtube.com/watch?v=r_ynsF5DnOto&feature=related

“Rest in Natural Great Peace”

| 5:32 min.

PRE-SESSION VIDEO

Reminder Fragrance-free Policy



“For everyone’s health: There are many people who experience unpleasant physical effects that can be disabling due to chemicals found in scented personal products such as perfumes, hairspray, lotions, etc.—Olli-USF



The Teaching of
the Buddha
is Primarily about
Mind....

Establish Good Intentions—

*“May all sentient beings
experience a happy state
of mind.”*

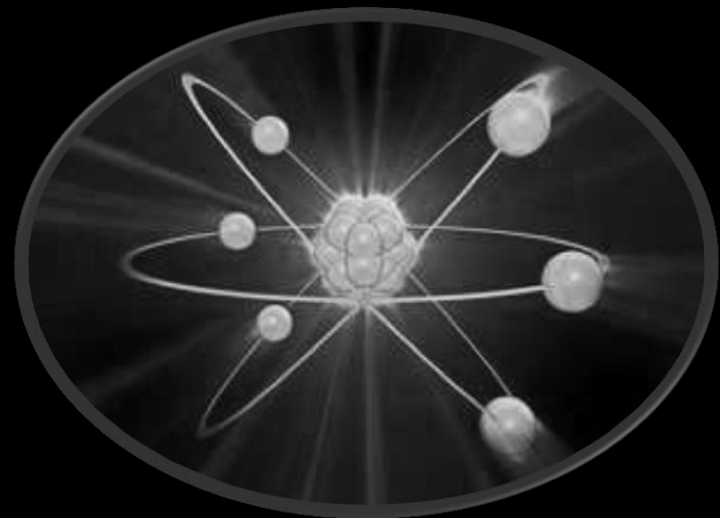
Objectives

- **The Four Noble Truths**
- **The Eight Worldly Concerns**
- **Hope and Fear**

- **The *Yogacara* (“Way of Yoga”)....**
- **The Law of Conditionality**

FYI

- **Mind and Science on Meditation | Links to Videos**





Take 3 Deep Breaths & Relax Completely

*The Buddha
had four
goals*

**To renounce all
attachment; to seek
the guru, the guide;
to practice; and to
achieve liberation.**



*You can search throughout the entire universe
for someone who is deserving
of your love and affection
than you are yourself, and
that person is not to be found anywhere.
You yourself, as much as anybody in the entire
universe,
deserve your love and affection.—*

Buddha

The Four Noble Truths

*About suffering (**dukkha**), a lack of satisfaction, a sense that things never measure up to our expectations or standards; missing the mark.*

From the *Pāli* Canon—

I. *But what, O Monks, is the Noble Truth of Suffering?*

*Birth is suffering, sickness is suffering, old age is suffering, death is suffering; pain, grief, sorrow, lamentation, and despair are suffering. Association with what is unpleasant is suffering, disassociation from what is pleasant is suffering. In short, the five factors of individuality (**shandha or aggregates**) are suffering.*

- ***About the Origin of Suffering***—first there is mind; then there is mind not aware of mind in its buddha nature, then mind begins to have an impulsive state of mind to crave—for example, to be something or to unite with an experience.

From the Pāli Canon—

II. This, O Monks, is the Truth of the Arising of Suffering.

It is this thirst or craving (tṛṣṇā) which gives rise to rebirth, which is bound up with passionate delight and which seeks fresh pleasure now here and now there in the form of thirst for sensual pleasure, thirst for existence, and thirst for non-existence.

Continuation: The Four Noble Truths

About the cessation of suffering and of the causes of suffering—The Good News is that we can completely eradicate these causes and thus be free from suffering.

From the Pāli Canon—

III. *This, O Monks, is the Truth of the Cessation of Suffering.* —It is the utter cessation of that craving (*tṛṣṇā*), the withdrawal from it, the renouncing of it, the rejection of it, liberation from it, non-attachment to it.

Continuation: The Four Noble Truths

About How to Bring Cessation of Suffering and Its Causes—
The Buddha provided a practical methodology (the path) for overcoming suffering and left behind a collection of 84,000 methods (teachings) to fit the need of every condition experienced by a human being.

From the *Pāli* Canon—

IV. This, O Monks, is the Truth of the Path that leads to the cessation of suffering.—It is this Noble Eightfold Path, which consists of (1) Right View, (2) Right Resolve, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, (8) Right Meditation.

Continuation: The Four Noble Truths

An Analogy

An analogy used to explain the Four Noble Truths is as follows:

“The truth of Suffering is to be compared with a disease, the truth of the Origin of suffering with the cause of the disease, the truth of Cessation with the cure of the disease, the truth of the Path with the medicine.”



<http://84000.co/>
<http://read.84000.co/#gn> TRANSLATIONS

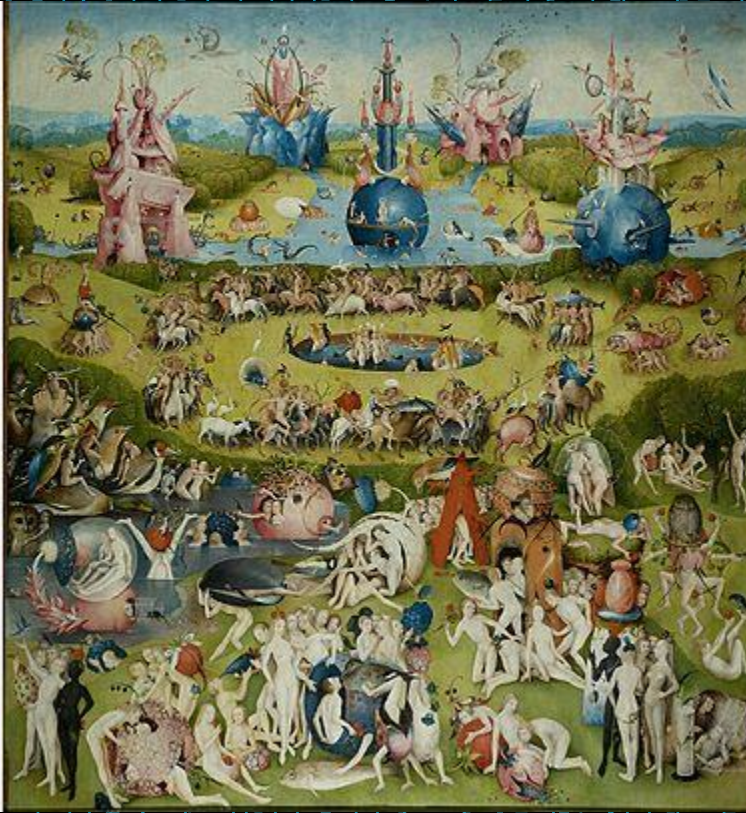
Dedicated to preserve a living tradition

The Buddha taught more than 84,000 methods to attain true peace and freedom from suffering. Of these teachings, only 5% have been translated into modern languages. Due to the rapid decline in knowledge of classical languages and in the number of qualified scholars, we are in danger of losing this priceless legacy.

84000 aims to translate all of the Buddha's words into modern languages and to make them available to everyone.



A Teaching on Hope & Fear



The Eight Worldly Concerns

(transitory things in life of delights & disappointments)

I & II | The Pair of Gains or Losses

- Taking delight in having money and material possessions
- Being disappointed, upset, angry when we lose them or don't get them.



III & IV

The Pair of Praise and Criticism



- Feeling delighted when people praise us and approve of us and tell us how wonderful we are
- Feeling very upset and dejected when they criticize us and disapprove of us – even if they are telling us the truth!

V & VI | The Pair of Good News or Bad News

- Feeling delighted when we have a good reputation and a good image
- Being dejected and upset when we have a bad reputation



VII & VII | The Pair of Things Going Well or Going Poorly

- **Feeling delighted when we experience sense pleasures—fantastic sights, sounds, odors, tastes, and tactile sensations**
- **Feeling dejected and upset when we have unpleasant sensations**



“

***Feelings** like disappointment, embarrassment, irritation, resentment, anger, jealousy, and fear, instead of being bad news, are actual very clear moments that teach us where it is that we are holding back.*

”

Pema Chödrön

Transform Your Mind, Change

Your Brain | Dr. Richard J. Davidson, Professor of Psychology and Psychiatry at the University of Wisconsin-Madison. 1:05:21 min.

ABSTRACT

In this talk, Richard J. Davidson explores recent scientific research on the neuroscience of positive human qualities and how they can be cultivated through contemplative practice. Distinctions among different forms of contemplative practices are introduced and are shown to have different neural and behavioral consequences, as well as important consequences for physical health in both long-term and novice practitioners. New research also shows that meditation-based interventions delivered online can produce behavioral and neural changes. Collectively, this body of research indicates that we can cultivate adaptive neural changes and strengthen positive human qualities through systematic mental practice.
September 23, 2009

Meditation and the Brain (Google Tech Talks)

[http://www.youtube.com/
watch?v=7tRdDqXgsJo&fe
ature=relmfu](http://www.youtube.com/watch?v=7tRdDqXgsJo&feature=relmfu)

Change Your Mind, Change Your Brain: The Inner

Conditions... | Matthieu Ricard 59:29 min.

ABSTRACT

If happiness is an inner state, influenced by external conditions but not dependent on them, how can we achieve it? Ricard examines the inner and outer factors that increase or diminish our sense of well-being, dissect the underlying mechanisms of happiness, and lead us to a way of looking at the mind itself based on his book, *Happiness: A Guide to Life's Most Important Skill* and from the research in neuroscience on the effect of mind-training on the brain. March 15, 2007

**Meditation
and the
Brain**
(Google Tech Talks)

http://www.youtube.com/watch?v=L_30JzRGDHI

Meditation and the Brain

(Google Tech Talks)

[http://www.youtube.com/
watch?v=vEIXijQctIQ](http://www.youtube.com/watch?v=vEIXijQctIQ)

“Zen and the Brain”

by Dr. James H. Austin, Clinical Professor of Neurology, University of Missouri Health Science Center, and Emeritus Professor of Neurology, University of Colorado Health Science Center | 1:06:29 min.

ABSTRACT

What has been learned about the brain that helps understand how selfless insight-wisdom can develop on the long-term meditative path? Recent brain-imaging research clarifies the relationships between two key issues: 1) how we use both top-down and bottom-up modes of attentive processing; and 2) how we constructed an egocentric Self so strong that it so often generates suffering. November 8, 2010

Mind & Life Institute

Web Site

The Mind & Life Institute

is a non-profit organization that seeks to understand the human mind and the benefits of contemplative practices through an integrated mode of knowing that combines first-person knowledge from the world's contemplative traditions with methods and findings from contemporary scientific inquiry.

Ultimately, their goal is to relieve human suffering and advance well-being.

<http://www.mindandlife.org/>

<http://www.youtube.com/watch?v=bOpVrprggGo&list=PLOafJ4rP1PHwafTGL23zXK29knJsXMbMg>

on Mind, Brain, and Matter on YouTube – 2013
XXVI Series

<http://dalailama.com/webcasts/post/273-mind-and-life-xxvi-mind-brain-and-matter---critical-conversations-between-buddhist-thought-and-science/4265>

Day Two of The Mind & Life Conference re Quantum Physics (2013)

HOW WE EXPERIENCE OURSELVES



The Five Shandkas

Aggregates of existence

- **Form** | Our physical form
- **Sensation** | our feelings, emotional and physical
- **Perception** | “that which identifies” either a physical object or a mental one
- **Mental formations** | our habits, prejudices, predispositions, volition, willingness, pride, conscientiousness, etc.
- **Consciousness** | our awareness of our five-six senses

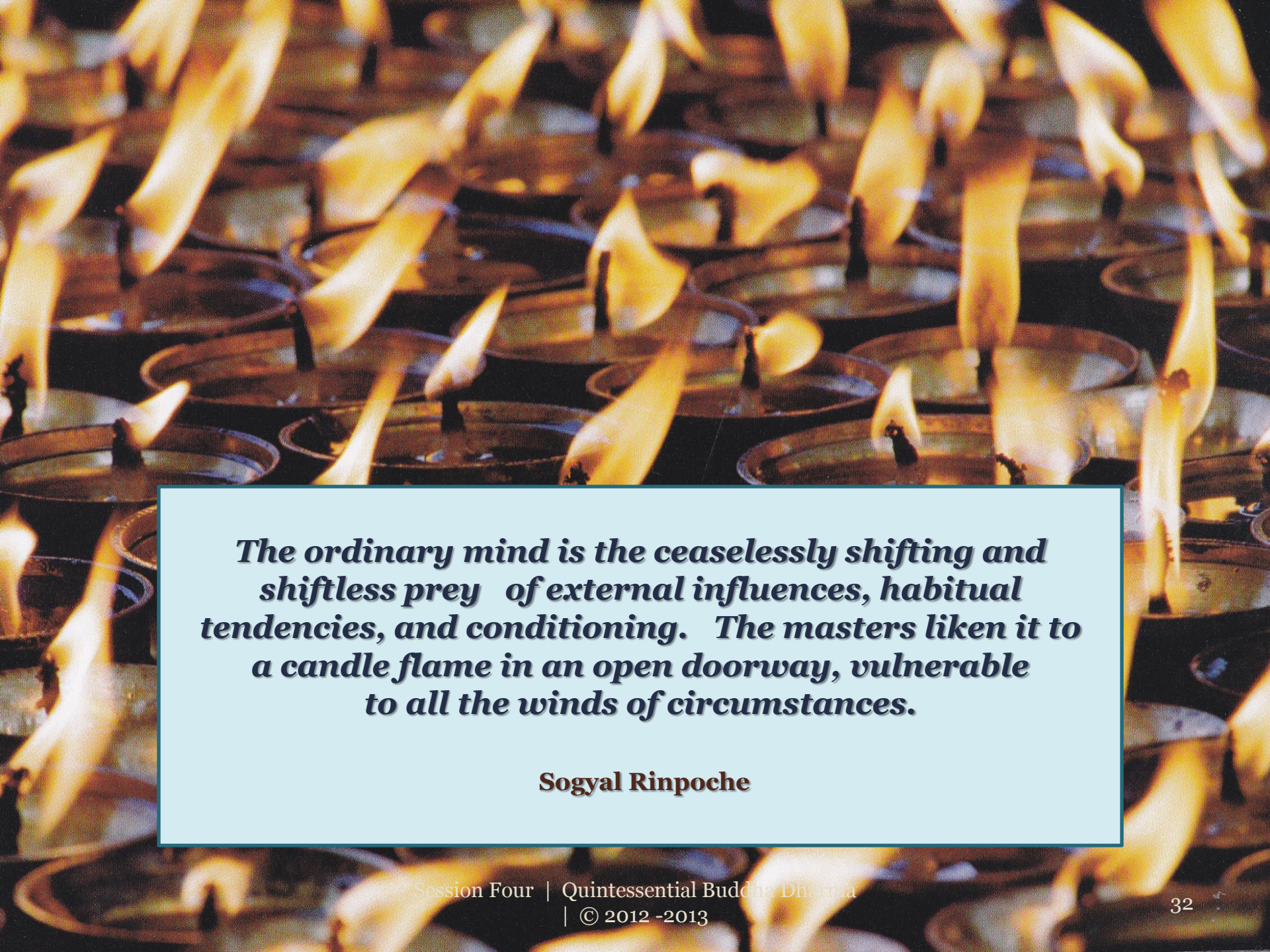
Thorough examination and awareness of these marks helps us abandon the grasping, clinging, and aversion that binds us.

Suffering includes the sense of being dissatisfied or of being imperfect. Everything material and mental that begins and ends is composed of the five *Shandkas* or aggregates of existence.

Not having been liberated from these aggregates, beautiful things and pleasant experiences also become “suffering.”

Suffering
Impermanance
Egolessness





The ordinary mind is the ceaselessly shifting and shiftless prey of external influences, habitual tendencies, and conditioning. The masters liken it to a candle flame in an open doorway, vulnerable to all the winds of circumstances.

Sogyal Rinpoche

“

**Nothing goes right
on the outside when
nothing is going right
on the inside.**

”

—Matthieu Ricard

Buddha said—

•
*First, rely on the spirit and
meaning of the teachings,
not on the words;*

•
*Second, rely on the
teachings, not on the
personality of the teacher;*

•
*Third, rely on real wisdom,
not superficial
interpretation;*

•
*And fourth, rely on the
essence of your pure
Wisdom Mind, not on
judgmental perceptions.*

The Four Reliances



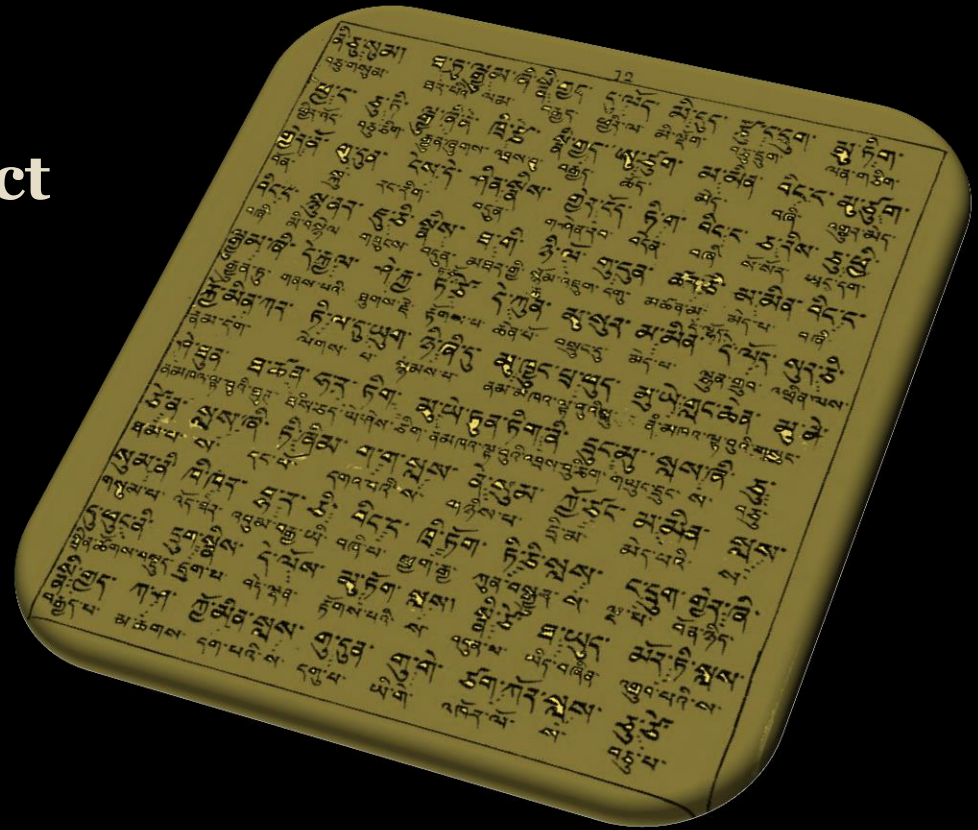
**Try to reverse samsaric
logic a little to see what
happens.**

**What usually happens is that
you become a gentle person.**

--Chögyam Trungpa

The Six Perfections (*Paramitas*)

- Generosity
- Ethical Conduct
- Patience
- Energy
(Joyous Effort)
- Meditation
- Wisdom



Perfection of—

- Joyous Effort
- Meditation or Concentration
- Lastly, Wisdom

The essence is this supreme wisdom (or highest understanding) that sentient beings can attain—beyond words, completely free from the limitation of mere ideas, concepts, or intellectual knowledge—of recognizing one's buddha-nature.

The essence is recognizing one's buddha-nature.



***Time is not a line but a series of now-points.
If you are not happy here and now,
you never will be.—Taisen Deshimaru***

Generating the Four Thoughts

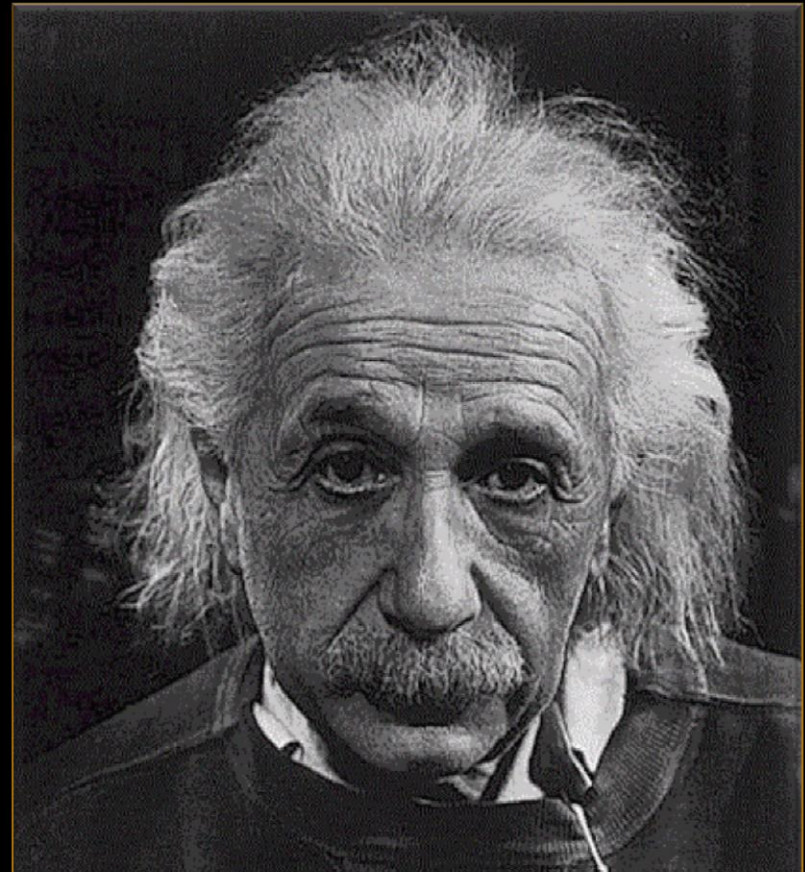
**1/ Thinking about
appreciating
the precious human life**

**2/ Thinking about death and
impermanence, that the
opportunities that we have
now with this precious
existence are not going to last**



3/ Thinking about the laws of karma (cause and effect), in other words how our behavior affects what we experience (“what you sow is what you reap”)

4/ Thinking about the disadvantages of samsara and repeating our unproductive habits over and over and over and over again until we tire and realize another way



Insanity: doing the same thing over and over again and expecting different results.

Albert Einstein 1879-1955

A. Einstein.

***The fact that modern physics —the
manifestation of an extreme specialization
of the rational mind—is now making contact
with mysticism—
the essence of religion and manifestation
of an extreme specialization
of the intuitive mind—
shows very beautifully the unity and
complementary nature
of the rational and intuitive modes of
consciousness;
of the yang and the yin.***

—Fritjof Capra, American Physicist, 1939

The *Yogacara* (The Way of Yoga)

Fundamentally, the
philosophy is—

the only thing
that inherently
exists is
consciousness

- The term “consciousness” is akin to “awareness.”
- Basically, there are modes of being aware or eight kinds of experience that the mind generates.



Five Aggregates of Consciousness

- Form or matter
- Feeling or sensation
 - Perception
- Mental formations
- Consciousness or discernment
 - In the *Nikayas/Agamas*—cognizance, i.e., that which discerns
 - In the *Abidhamma*—a series of rapidly changing interconnected discrete acts of cognizance.
 - In some *Mahayana* sources—the base that supports all experience, i.e., space.

All Eight Consciousness

(Tibetan: *rnam-shes tshogs-brgyad*)

are "aggregates"—

- **First consciousness:** "Eye-consciousness"; *seeing* apprehended by the visual sense organs
 - **Second consciousness:** "Ear-consciousness"; *hearing* apprehended by the auditory sense organs
 - **Third consciousness:** "Nose-consciousness"; *smelling* apprehended through the olfactory organs
- **Fourth consciousness:** "Tongue-consciousness"; *tasting* perceived through the gustatory organs
 - **Fifth consciousness:** "Body-consciousness"; *Tactile feeling* apprehended through skin contact, touch.

con't.

- ***Sixth consciousness***: "Ideation-consciousness"; perception by mind, creating concepts...by creating these concepts, sentient beings become "susceptible to grasping after the object or to aversion of such an object"
- ***Seventh consciousness***: "Obscuration consciousness"; *kleshas*—mental states of "obscurations", "poisons", "enemies"; *manas* "ideation", "moving mind", "more mind monkey"; a consciousness which, through apprehension, gathers the hindrances, the poisons, the karmic formations, self-consciousness;

The **7th consciousness**, simply put, is the No. 1 discriminator whose specialty is to say, “This is me, This is mine, This is not mine.”

It creates a belief in a self and distinguishes itself from others.

And it tends to keep a tight grip on the 8th (the store-house consciousness, the unconscious which is the unsustainable substrate of one’s mindstream.

con't.

- ***Eighth consciousness***: “*The Alaya*” — “store-house consciousness” or “the seed consciousness”

the consciousness which is the basis of the other seven and are founded upon the eighth. It contains and preserves all past memories and potential psychic energy within its fold; it is the reservoir of all ideas, memories, desires, and is also the fundamental cause of both Samsara and Nirvana.



Session Four | Quintessential Buddha Dharma
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Supreme 8th Consciousness

The *Alaya Vijnana*

undergirds the *alaya* as the “pure consciousness”
that is the same for everyone.

It is the innate “Buddha-nature.”

It is the term used in the stage of *Ta-tha-ga-ta*,*
which corresponds to the Wisdom of the Great Mirror,
which is the result of the transmutation

of the *Alaya-Vijnana*

(Ven. Xuanzang's *Chengweishilun*)

* The *Tathagata* means beyond all coming and going – beyond all transitory phenomena (*i.e.*, *one who has found the truth*, one who has transcended the human condition, one beyond the otherwise endless cycle of rebirth, beyond death and dying (*i.e.*, beyond suffering).

The *Kleshas*

greed (lobha)

hate (dosa)

delusion (moha)

conceit (māna)

wrong views (micchādiṭṭhi)

doubt (vicikicchā)

torpor (thīnaṃ)

restlessness (uddhaccaṃ)

shamelessness (ahirikaṃ)

recklessness (anottappaṃ)

Mental states that cloud the mind and manifest in unwholesome actions.

***Kleshas* include states of mind such as anxiety, fear, anger, jealousy, desire, depression, etc.**

Many mental states make it difficult to hear the teachings

ADHD?



51 Mental Factors

- **5** Omnipresent (ever-recurring)
- **5** Determinative
- **4** Variable (positive or negative)
 - **11** Virtuous
 - **6** Non-Virtuous
 - **20** Secondary Non-Virtuous

Ever-recurring—

- *Feeling*
- *Recognition*
- *Intention*
- *Concentration*
- *Contact*



**The first five consciousness | are
connected to Perfection of Action**

**The sixth consciousness | is connected to
Observing Knowing**

THE FOUR WAYS OF KNOWING



**The seventh consciousness—MIND | is related to
Universal Knowing**

**The eighth consciousness | is connected to
the Great Mirror Knowing...**

Knowing without any kind of defilement

***The body and the word have great
importance—***

***it is through their support that
the true nature
of mind can be realized.***

***It could be said that,
in a way, the body and the word
are servants of the mind. | Kalu Rinpoche***

Modes of Awareness

There are three ways to be aware—with one's body, speech, and mind (the three gates towards enlightenment).

There are many methods to achieve enlightenment.

It's finding which ones fit your condition!

The Buddha offered up 84,000 methods....

There are five types of deep awareness (qualities) that can be achieved—



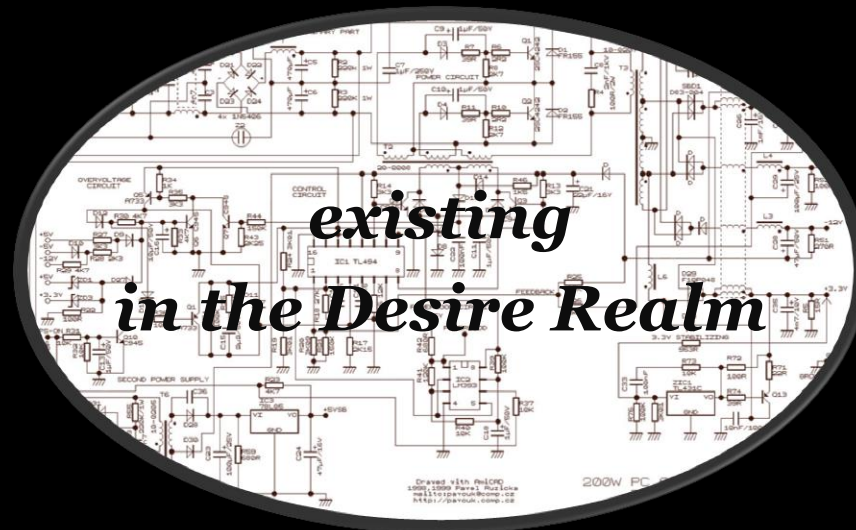
- **Mirror-like**
- **Of equalities**
- **Of individualities**
- **Of accomplishing (relating)**
- **Of the sphere of reality—superficial and**
 - **deep true facts about things,**
 - **their appearance and their voidness**

Working with Our Condition

Dependent Origination | the Law of Conditionality

the process of the arising of suffering

Siddhārtha developed the most elaborate schematic to explain the human condition that springs from the mind



Karma is the universal principle of cause and effect.

Our actions come back to us in the future, helping us to learn from life's lessons and to become, hopefully, better people.

The process of action and reaction on all levels—physical, mental and spiritual—is karma. One must pay attention to thoughts, because thought can make karmas—good, bad, mixed, or neutral.

Karma, in brief, is simply your present moment.

**Karma,
anyone?**

The Karma of Here & Now

Motivation/Intention

|Very Weak

Birth

Very strong |

- *Good in the Beginning | The Base*

Action

|Very Weak

Dis-ease

Very strong |

- *Good in the Middle | The Path*

Completion

|Weak Dissatisfaction

Death

Strong Satisfaction |

- *Good in the End | The Fruition*



HOWEVER
KARMA IS NOT
EVERYTHING!

The origin of human experience is also governed by six other conditions—

- Individually, the three bodily humors of phlegm (water), bile (earth/fire), and wind (air/blood);
- Combination of the three bodily humors of phlegm, bile, and wind;
- Change of the seasons;
- Improper care (e.g., imbalance)
- Exertion (e.g., harsh treatment) from the *Sivaka Sutra*
- The ripening of former actions (karma)

Theravada Precepts

"Do not kill" (unintentional killing is considered less offensive)

"Do not steal" (including misappropriating someone's property)

"Do not engage in improper sexual conduct." (e.g. sexual contact not sanctioned by secular laws, the Buddhist monastic code, or by one's parents and guardians)

"Do not make false statements." (includes pretending to know something one doesn't)

"Do not drink alcohol."



6 Qualities of Dharma (Dhamma)

1. ***Svakkhato***: The Dharma is not a speculative philosophy but is the **Universal Law** found through enlightenment and is taught precisely. Therefore, it is **Excellent in the beginning (Sila: favorable principles)**, **Excellent in the middle (Samadhi: Concentration)**, and **Excellent in the end (Panna: Wisdom)**.
2. ***Sanditthiko***: The Dharma is testable by practice and known by **direct experience**.
3. ***Akaliko***: The Dharma is able to **bestow timeless and immediate results here and now**, for which there is no need to wait until the future or next existence.



4. ***Ehipassiko***: The Dharma welcomes all beings to **put its precepts and practices to the test** and to experience it for themselves.
5. ***Opaneyiko***: The Dharma is **capable of being entered upon**; and, therefore, it is worthy to be followed as a part of one's life.
6. ***Paccattam veditabbo vinnunhi***: The Dharma may be perfectly realized **only by those who have matured and who are enlightened enough in supreme wisdom.**



A “Myth of Human Origins” according to the Aggañña Sutra

My View of a precious life is	
Like/as the color(s)	_____
It sounds (like/as)	_____
It looks (like/as)	_____
It smells (like/as)	_____
It tastes (like/as)	_____
It feels [tactile] (like/as)	_____
And My	_____
is [motion/kinesthetic sense] (like/as)	_____ _____

“How I Sense My View toward _____”

- ❑ Write a list of similes to describe your subject, in this case, Life is Precious. Start out with a structure of *“How I View the preciousness of life,”* using “like or as” at first to draw the comparison.
- ❑ Then transform the simile into a metaphor by simply stating it as if it were fact.

For example, “Life smells like a rose” (simile). Then to a metaphor, “Life is a perfumed rose.”

A Meditation

Which statement about matter is TRUE?

- (A) Atoms are not matter but they are contained in matter.
- (B) Matter exists only when you can see it.
- (C) Living things are not matter.
- (D) Matter is made up of atoms.

The Law of Conditionality

END OF SESSION FOUR

NEXT: MORE TEACHINGS
OF THE BUDDHA ii

<http://www.youtube.com/watch?v=dTCNwgzM2rQ&feature=related>

<http://www.youtube.com/watch?v=TnxUOdAhAdk> Banana & Potato Song Cartoon



Summary of Framework

The Four Noble Truths are that (1) suffering is an ingrained part of existence; (2) the origin of suffering is craving for sensuality, acquisition of identity, and annihilation; (3) suffering can be ended; and (4) the following the Noble Eightfold Path is the means to accomplish this.

The Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Rejection of the infallibility of accepted scripture and of a solid self (*i.e.*, teachings should not be accepted unless they are borne out by our experience and are praised by the wise. | That all things that come to be have an end. | That nothing which comes to be is ultimately satisfying. | That nothing in the realm of experience can really be said to be "I" or "mine". | It is possible for sentient beings to realize a dimension of awareness which is totally unconstructed and peaceful, and to end all suffering due to the mind's interaction with the conditioned world.

*Refer to handout on the Buddha's teaching on "Name & Form"
(Pāli Canon)*