Meditation
Part 3 of 6
The Buddha and His Teachings

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Session #3 Agenda

Today’s topic: Buddha's Teachings
• History of the Buddha
• The Buddha’s Teachings
• Meditation Practice
• Q&A
History of The Buddha

• The Buddha was a real person, and his story is well documented
  – He lived in Northern India in 500 BCE.
  – His name was Siddhartha Guatama.
  – He grew up as a wealthy Prince and heir to a throne.
  – He led a completely sheltered life.
  – And, he had a wife and baby child.

• At age 30, he saw suffering for the first time
  – Shocked, he dedicated life to easing human suffering.
  – He renounced his wealth and left his family on this quest.
History of The Buddha (continued)

• For 20 years, he sought a way to end suffering and achieve awakening through asceticism
  – He wandered across India and lived the life of an ascetic.
  – He tried many very demanding ascetic regimens, and
  – Studied under a number of well-known gurus (teachers).

• At 50 years of age, he gave up on asceticism
  – He stopped searching and decided to sit, and meditate, until he received enlightenment.
  – Famously, he achieved awakening sitting under a Bodi tree.
History of The Buddha (continued)

• Having achieved enlightenment, he dedicated the next 30 years his life to teaching
  – When he died, at 80, he left a large body of knowledge and a well-trained and dedicated cadre of followers.

• Buddha's teachings were not written down until about 200 years after his death
  – Written in Pali, known as the Tipitaka (or Pali Canon)
  – Their content forms the doctrinal foundation of Theravada Buddhism
    • In Pali, "thera" = “elders” + "vada" = “word, doctrine” translates to the “Doctrine of the Elders”)
Our Normal State Is Awake

• The Buddha described our normal state as:
  – “A crystal clear, mountain lake of still water, in which we can see easily, all the way to the bottom.”

• But, our lake can be disturbed by:
  – Suffering – like debris, flowing into the lake after a storm.
    • clouds the water
  – Wanting - like ripples, disturbing the surface of the lake.
    • makes the surface opaque
  – Judging – like muck, being stirred up from the bottom.
    • muddies the water

• Suffering, wanting, and judging are conditioned responses.
Buddha’s Lists

• The Buddha’s teachings are contained in a number of lists. Here are a few ...
  – Five Things that Lead to Awakening
  – The Four Foundations of Mindfulness
  – The Four Noble Truths
  – The Eightfold Path
  – The Three Characteristics of Conditioned Existence

• The most commonly referenced are the:
  • *Four Noble Truths* and
  • *The Eightfold Path*

http://www.insightmeditationcenter.org/books-articles/dhamma-lists/
The Four Noble Truths

1. **Dukkha exists** – suffering, discontent, stress, and unsatisfactoriness are real.
   – Prescription: **Suffering must be observed, investigated**

2. **Dukkha is caused** - wanting, craving, and clinging are the conditions which are the cause of unsatisfactoriness.
   – Prescription: **Causes must be understood**

3. **Dukkha ceases when the conditions are removed** - the suffering stops, when the causes are removed
   – Prescription: **Remove the causes and suffering will cease.**

4. **Following the Eightfold Path** is the way to remove the causes of **Dukkha**.
   – Prescription: **Follow the Eightfold Path**

http://preachingsofbuddha.blogspot.com/#uds-search-results
The Eightfold Path (Part 1)

- **Wisdom/Discernment (pañña)**
  1. Wise or Right **View/Understanding (samma-ditthi)** – Knowledge of the Four Noble Truths
  2. Wise or Right **Intention/Resolve (sammá-sankappa)** – Renunciation, Loving-kindness, Harmlessness

- **Virtue (sila)**
  3. Wise or Right **Speech (sammá-vácá)** – abstaining from lying, malicious or divisive speech, abusive or harsh speech, and idle chatter
  4. Wise or Right **Action (sammá-kammanta)** – abstaining from killing, stealing and sexual misconduct
  5. Wise or Right **Livelihood (sammá-ájíva)** – abstaining from dishonest and harmful means of livelihood

- [http://preachingsofbuddha.blogspot.com/#uds-search-results](http://preachingsofbuddha.blogspot.com/#uds-search-results)
The Eightfold Path (Part 2)

- Concentration/Meditation (*samadhi*)
  6. Wise or Right **Effort** (*samma-vayama*) – the effort of avoiding and overcoming unskillful qualities, and of developing and maintaining skillful qualities

  7. Wise or Right **Mindfulness** (*samma-sati*) –
     - The Four Foundations of Mindfulness

  8. Wise or Right **Concentration** (*samma-samadhi*) –
     - The Four Form Jhanas

  -- http://preachingsofbuddha.blogspot.com/#uds-search-results
The Four Foundations of Mindfulness

• The Four Foundations of Mindfulness:
  1. Mindfulness of the body (kaya)
  2. Mindfulness of feeling (vedana)-pleasant, unpleasant, neutral; initial reactions to sensory input
  3. Mindfulness of mind/consciousness (citta), of the mind-states, moods (greed, aversion, delusion and their opposites)
  4. Mindfulness of mind objects-mental events (dhammas);
    • Five categories of dhammas (i.e. teachings):
      1. Five hindrances,
      2. Five aggregates,
      3. Six sense bases,
      4. Seven factors of enlightenment,
      5. Four Noble Truths
## Frequency Bands and Jhanas

<table>
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<tr>
<th>Wave</th>
<th>Frequency</th>
<th>Mental State</th>
<th>Meditation State</th>
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| Beta - high | 31-38 Hz  | Aroused mind  
– anxiety, panic                                                | none                                                                           |
| Beta - medium | 15-30 Hz | Active mind  
– normal waking state: working, socializing, etc.                     | none                                                                           |
| Beta - low | 13-14 Hz  | Focused mind  
– attentive state, “flow”                                             | Release senses, quiet interruptions, 1<sup>st</sup> Jhana                        |
| Alpha  | 9-12 Hz    | Relaxed mind  
– passive, pleasant, calm                                                | Release thoughts, achieve "rapture", 2<sup>nd</sup> Jhana                       |
| Theta  | 4-8 Hz     | Creative subconscious mind  
– visualizing, resolving  
<em>Asleep</em>: Dreaming, REM                                            | Engage dreams & creativity, achieve "bliss", 3<sup>rd</sup> Jhana              |
| Delta  | 0-3 Hz     | Resting mind  
– sensing, healing  
<em>Asleep</em>: Deep Sleep                                                | Sense oneness & equanimity, achieve awakening, 4<sup>th</sup> Jhana             |

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Adapted from NeuroWave: The Art and Science of Meditation, John Lowan 2005 and dharma talk on Janas by Santikaro
Wisdom of the Ancients
The Four Jhanas

• The Four Jhanas, describe 2,500 years ago, are a continuum of four states of the mind achieved through meditation:

  1. **First Jhana**: excluding the senses.
     • Has five jhanic factors:
       1. applied thought (*vittaka*),
       2. sustained thought (*vicara*),
       3. joy (*piti*),
       4. happiness (*sukha*).
       5. one-pointedness (*ekkagata*).
     • Quiets interruptions, senses are calmed.
2. **Second Jhana**: excluding thoughts, “achieves rapture”.
   - Has 3 factors:
     1. joy (*piti*),
     2. happiness (*sukha*)
     3. one-pointedness (*ekkagata*).
   - The 1st Jhana *senses* now seem coarse, not fine enough

3. **Third Jhana**: taking refuge in contentment, “bliss”.
   - Has 2 factors:
     1. contentment
     2. one-pointedness (*ekkagata*)
   - The 2nd Jhana *rapture* now seems coarse, not delicate enough
The Four Jhanas

4. **Forth Jhana**: taking refuge in equanimity and stillness.
   - Has only 1 factor:
     1. one-pointedness (*ekkagata*)

The 3rd Jhana *contentment* now seems coarse and unrefined

– This is the Jhana where enlightenment is achieved,
  – However, enlightenment is not guaranteed
  – Other criteria are required for enlightenment
  – *(see the Buddha’s Characteristics of Existence).*
Characteristics of Existence for Enlightenment

The Buddha articulated three characteristics of existence in the way of achieving awakening and enlightenment:

1. **Unsatisfactoriness** (*dukkha*) must be removed
   - We are conditioned to discontent, stress, and suffering, and unsatisfactoriness, but it does not exist.

2. **Impermanence** (*anicca*) must be accepted
   - We are also conditioned to permanence, to believe that things are real and lasting, but everything is only temporary.

3. **Not-self** (*anatta*) must be accepted
   - We are conditioned to believe we exist, but we have no inherent existence - neither “me”, “myself”, nor “what I am”
Meditation Practice

• We will meditate for 6 minutes
• The meditation will be silent
• 3 gongs will signal the end of the meditation
How We Will Meditate

- Align your posture and sit comfortably relaxed
- Breath through your nose
- **Use diaphragmatic breathing** (Belly out with inhale / belly in with exhale)
- Observe only the present moment (Not the past, not the future)
- Focus on your breathing
  - Observe your breathing: air in/out, shallow/deep, belly out/in, fast/slow, etc.

- **When thoughts jump into your mind:**
  1. Name them silently (acknowledge they exist)
  2. Let them go (release them from your thinking)
  3. Return your focus to your breath
- **This means:**
  - Do not hold onto *any* thought (positive or negative)
  - Do not value or judge any thought
  - Do not judge your meditation practice or yourself
Five things that lead to awakening:

1. Admirable friends
2. Morality, virtue (*Sila*)
3. Hearing the teaching (*dharma*)
4. Exertion.  
   • Effort in abandoning unskillful qualities and cultivating skillful ones (including meditation practice)
5. Awareness of impermanence (*anicca*) - insight into impermanence

http://www.insightmeditationcenter.org/books-articles/dhamma-lists/#foundations
Thank you for joining me in this dharma practice of meditation

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