

<p><b>The Four Noble Truths:</b> The first teachings of the Buddha (awakened one) based on a physician's prescription.</p> <ol style="list-style-type: none"> <li>1. The truth of Suffering (Dukkha) Realization of suffering of self and others.</li> <li>2. The cause of suffering is attachment (Tanha)</li> <li>3. The end of suffering IS possible.</li> <li>4. The prescription is the Noble Eight-Fold Path...</li> </ol>	<p><b>The Noble Eight-Fold Path:</b> The checklist to reduce suffering. The 'right' or skillful way of.</p> <p>(Prajna/Wisdom)</p> <ol style="list-style-type: none"> <li>1. View</li> </ol> <p>(Sila/Morality or virtue)</p> <ol style="list-style-type: none"> <li>2. Intention</li> <li>3. Speech</li> <li>4. Action</li> <li>5. Livelyhood</li> </ol> <p>(Samhadi/ Concentration)</p> <ol style="list-style-type: none"> <li>6. Effort</li> <li>7. Meditation</li> <li>8. Concentration</li> </ol>	<p><b>The five Precepts and Three Refuges:</b> The trainings we undertake in Buddhist Practice as a lay person.</p> <ol style="list-style-type: none"> <li>1. Refrain from taking a life</li> <li>2. Refrain from taking what not given</li> <li>3. Refrain from harmful sexual and emotional practices</li> <li>4. Refrain from harmful speech</li> <li>5. Refrain from using intoxicants that make you heedless..</li> </ol> <p>Refuges: Seek training under the Buddha Seek training under the Dharma Seek training under the Sangha</p>
<p><b>Seven Points of Posture</b> Positioning for meditation practice: Legs, Back, Shoulders, Head, Eyes, Tongue, Hands... (There are variations, and no position is the only correct one. Standing, walking and lying are acceptable)</p>	<p><b>The five hindrances</b> These five can slow our practice...</p> <ol style="list-style-type: none"> <li>1. Desire or clinging to this way or that.</li> <li>2. Aversion, anger, hatred.</li> <li>3. Sleepiness, sloth, laziness</li> <li>4. Restlessness</li> <li>5. Doubt</li> </ol>	<p><b>The Eight changeable events (Vicissitudes)</b> Pleasure and pain Gain and loss Praise and blame Fame and disrepute</p> <p>These paired concepts will can occur no matter what our intentions or actions are. So don't be attached.</p>
<p><b>The Four Brahma-Viharas</b> The best ways to approach our practice and daily lives.</p> <ol style="list-style-type: none"> <li>1. Loving Kindess (Metta)</li> <li>2. Compassion (Karuna)</li> <li>3. Sympathetic Joy (Mudita)</li> <li>4. Equanimity (Upeksa)</li> </ol>	<p><b>The Five Aggregates</b> The five items that combine to make us who we are. But none are unchangeable and therefore not THE unchanging self...</p> <ol style="list-style-type: none"> <li>1. Form (body)</li> <li>2. Feeling</li> <li>3. Perception</li> <li>4. Mental formations</li> <li>5. Consciousness</li> </ol>	<p><b>The Six Sense doors</b> Experienced in three basic 'tones' of pleasant, unpleasant, or neutral.</p> <ol style="list-style-type: none"> <li>1. The eye/seeing</li> <li>2. The ear/hearing</li> <li>3. The nose/smell</li> <li>4. The tongue/taste</li> <li>5. The body/touch</li> <li>6. The mind/ thought...</li> </ol>
<p><b>Metta (Loving Kindness)</b> This is an essential meditation to develop the Brahma Viharas. May I be free from suffering May I be happy May I be healthy May I find it easy to care for myself. Likewise; expand this to one you care about, one you are acquainted with, one you are at odds with, animals, seen or not seen and to the entire universe.</p>	<p><b>The Three Poisons/Remedies</b> This is the central portion of the wheel or becoming (Samsara)</p> <p>Anger and hatred/Metta and Karuna Greed and desire/Generosity, detachment Ignorance/Wisdom</p>	<p><b>The six realms of Samsara</b> The wheel of becoming where we may find others or ourselves. With practice we can move into a higher state...</p> <ol style="list-style-type: none"> <li>1. Deva heaven (temporary bliss)</li> <li>2. Conflict (servitude, grudge)</li> <li>3. Animals</li> <li>4. Hungry Ghosts (addiction)</li> <li>5. Human (possibility)</li> <li>6. Hell (torment)</li> </ol>

