Outline Lecture Three—Recognizing the Roots of Suffering: Siddhartha Gautama

I) The Monastery Within
   a) “Dhamma Brothers” of Donaldson Penitentiary in Alabama
      http://www.youtube.com/watch?v=zA8XFEyeMi8 (trailer)
      http://www.youtube.com/watch?v=u6Ufgg-HOtA (interviews)
   b) Freedom through Vipassana Meditation
      i) “Gaining insight into the true nature of existence”
      ii) Using meditation to look intently into one’s own mind

II) The Sakyamuni Buddha: Siddhartha Gautama (566-486 B.C.E.)
   a) Common Misconceptions
   b) Why unique?—“An Insuperable Quest for Truth”
      i) Compare to other quests for wisdom we have seen so far
      ii) Pursuit of wisdom motivated by compassion for all sentient beings
   c) Bodhisattva in Tushita Heaven
      i) Instructing 100,000 other bodhisattvas
      ii) Essence of his bodhisattva vow
   d) Life in Kapilavatsu
      i) Kingdom of the Sakyas in foothills of the Himalayas (Nepal)
      ii) The miraculous birth
      iii) The prediction of the seer Asita
      iv) The veil of ephemeral pleasures
         (1) Sensual attachments
         (2) Sense of duty to father
      v) Four Encounters
         (1) First key lesson in impermanence
         (2) The Pain of Renunciation—29 years old
            (1) Last look at Yasodhara and Rahula
      e) Preparation for Enlightenment
         i) Study with teachers (Upanishads)
         ii) Extreme Asceticism (Jainism)
            (1) Self-centeredness of this approach
         iii) The Middle-Path
            (1) The allegory of the over-tight string
            (2) The rose-apple tree recollection from childhood
            (3) To awaken the “disinterested impulse of compassion” within all of us—our universal Buddha-nature

III) The Dharma of the Buddha
   a) The Realizations—Age 35
      i) Meditation under the Bodhi Tree in Gaya
         (1) Four Noble Truths (Kohn 17)
            (a) The nature of suffering and the Eightfold Noble Path
            (2) Law of Dependent Origination (Kohn 16)
               (a) Suffering always dependent on an origin, a cause, a condition
(b) Psychoanalytical excavation of the roots of suffering
ii) The Aftermath of Enlightenment
   (1) The slowness of his transition to teaching
   (2) The Allegory of the Lotus Flowers
b) The Dharma for All Sentient Beings
   i) Teaching the Dharma to all who wanted to listen for 45 years
      (1) His daily routine:
   ii) Egalitarian Impulse—challenge to the caste system
      (1) E.g. Upali the barber and Angulimala, the “finger-necklace” bandit
      (2) The acceptance of Sunita the untouchable into the sangha
      (3) “Everyone’s tears are salty”