

Introduction to Buddhism

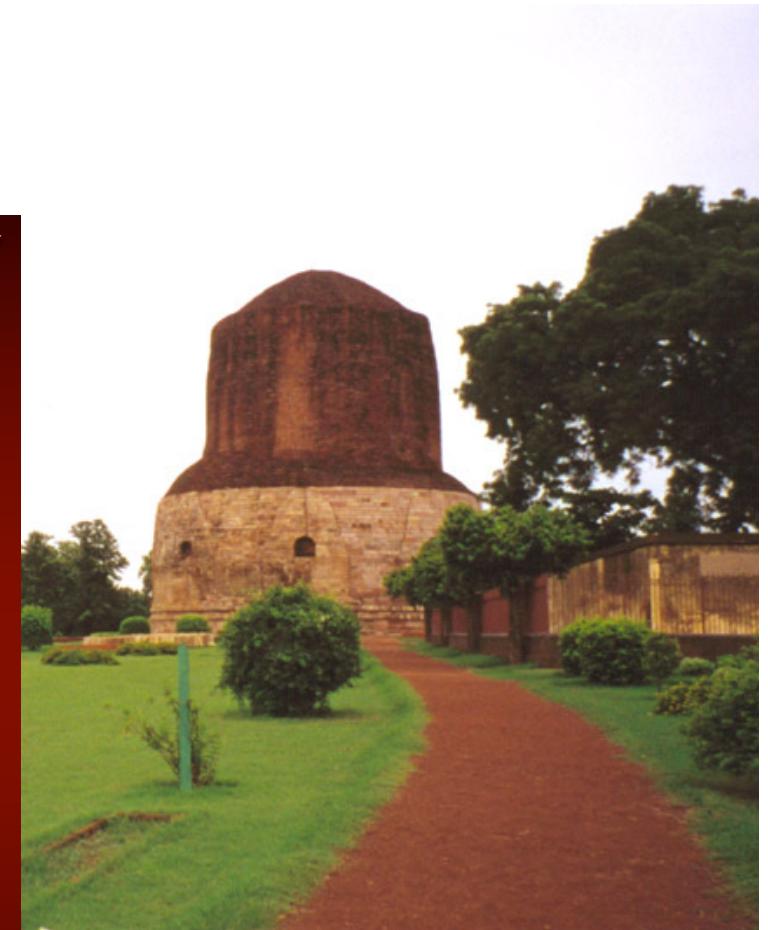
BSTC1004:
Lesson VIII



The Buddha said:



1. *There is suffering, and it is part of life. You should be aware of this reality.*
2. *Ignorance and craving are **the causes of suffering.** You should stop the accumulation of the causes that brings suffering.*
3. *Cessation of suffering is possible. You should attain this ultimate peace and freedom.*
4. *There is this **Path** that leads to the cessation of suffering. You should take this path.*





The Fourth Noble Truth : the Path Out of Suffering



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The Eight-Fold Path



The Eight Noble Paths

1. Morality (*sila*)

- Right Speech
- Right Action
- Right Livelihood

2. Concentration (*samadhi*)

- Right Effort
- Right Mindfulness
- Right Concentration

3. Wisdom (*panna*)

- Right View (understanding)
- Right thinking (aspiration)



Cause of Suffering

- Ignorance and the attachment to the concepts of 'I' and 'mine'
- *Taṇhā* (Pāli): thirst, desire, longing, greed

Path of Elimination of Suffering

Wisdom (panna)

Right View

Right thinking/intention

Concentration (samadhi)

Right Effort

Right Mindfulness

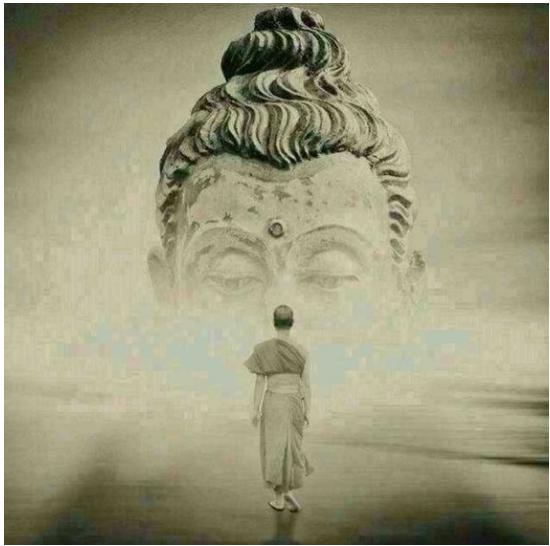
Right Concentration

Morality (sila)

Right Speech

Right Action

Right Livelihood



Right View



- is the beginning and the end of the path
- to see and to understand things as they really are and to realize the Four Noble Truths.

- *1. Wisdom (panna)*
 - Right View (understanding)
 - Right thinking (aspiration)
- *2. Concentration (samadhi)*
 - Right Effort
 - Right Mindfulness
 - Right Concentration
- *3. Morality (sila)*
 - Right Speech
 - Right Action
 - Right Livelihood

Morality (sila) :

Creating the right conditions

The **five mindfulness trainings of being aware of the suffering** cause by:

- The destruction of life
- Exploitation, social injustice, stealing, and oppression
- Sexual misconduct
- Unmindful speech and the inability to listen to others
- Unmindful consumption



Determination and Concentration

- Concentration is the ability of the mind **to recall and to focus and pay attention** to a wholesome object mindfully and continuously
- With concentration,
 - one will not be easily distracted or sway by external stimulus
 - Facilitate the development of insight and wisdom





Wisdom

- Wisdom is the ability to discern which thoughts and actions are beneficial, leading to peace of mind, freedom, and happiness.
- In contrast, wisdom also identifies thoughts and actions that are harmful and would lead to suffering and entanglement, particularly those driven by sensual desires.
- On a deeper level, wisdom recognizes the emptiness nature of all phenomena and the mind.
- True wisdom involves making a conscious decision to develop and follow thoughts and actions that lead to freedom and happiness. Ultimately, it recognizes the emptiness of all phenomena and attains liberation from all attachment.

Lesson 8 End
Here





Developing Right View

1. Learning:

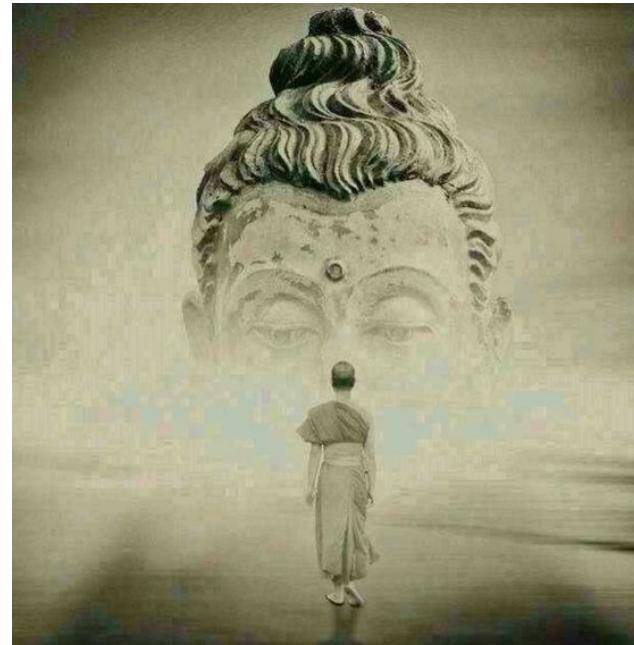
- Approach earning and studying with eagerness and an open mindedness

2. Contemplating:

- reflect on what you've learned, digest the information, and verify it against reality

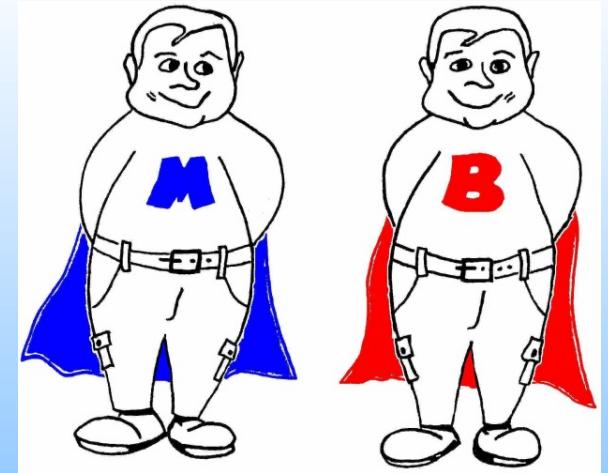
3. Practicing:

- Adopt the “right view” as the perspective for understanding yourself and the world



More on:
What is the Right View?

Attachment and the Self



It is through the Attachment to our

- *Physical Body*
- *Psychological Functions (mind)*

that a human being typically clings to existence and, as a result, becomes subject to suffering (dukkha).

Is It Worthy to Be Regard as the ‘Self’?



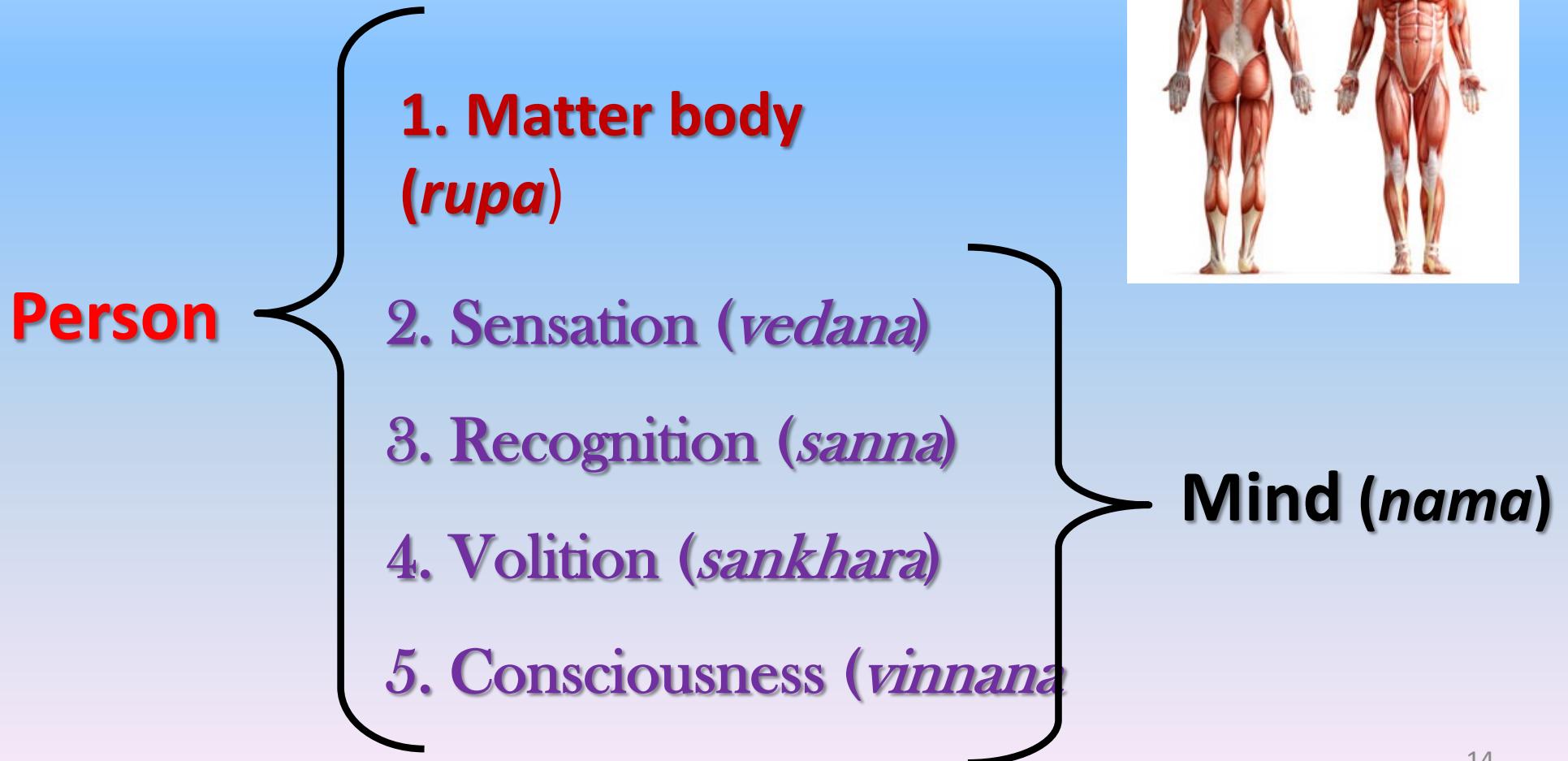
Self, if it is:

- Independent
- Permanent
- Be in-charge and satisfactoriness

Not Self, if it is:

- Dependently originated
- Impermanent
- Suffering and full unsatisfactoriness

*The Five Components (*skandhas*) that we usually take as a person*



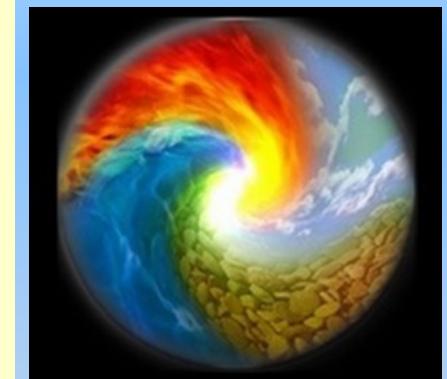
1. “Am I my body?”



- Matter (rupa Skandha 色) :
- refers to physical things, including the faculties of eye, ear, nose, tongue, and body, and their corresponding objects in the external world
- the whole realm of matter, both internal and external

The True Nature of Matter

- These physical things do not exist independently. Their existence depends on the coming together of the four classical elements. (i.e. earth [solid], water [liquid], air [gas] and heat [energy]).
- Although, matter takes up space, it is empty of self-nature:
- It arises and comes to be when there are the necessary causes and conditions,
- and it fades away and ceases to be when the causes and conditions changes.
- Therefore, it is impermanent, and we will never have true ownership over it.

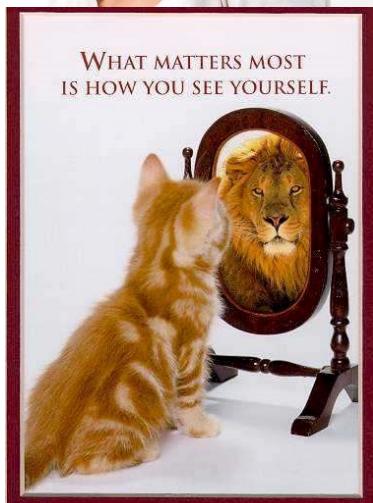
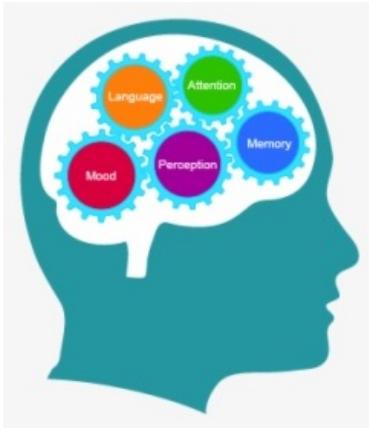


2. “Am I my feelings?”

- Sensation (*vedanna skandha* 受) :
- is the acquiring of data through sensory organs (including the mind)
- and the interpretation of such sensations as **pleasant, unpleasant, or indifferent.**

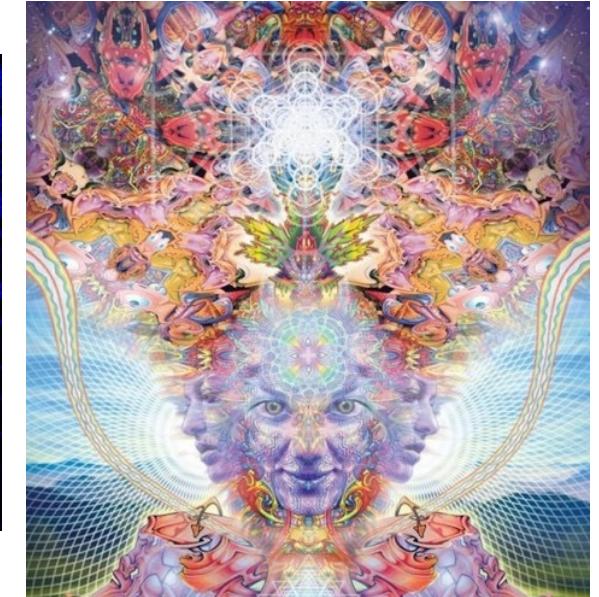
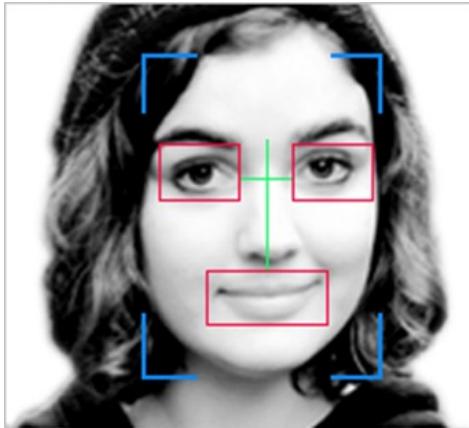


3. “Am I my thoughts and concepts?”

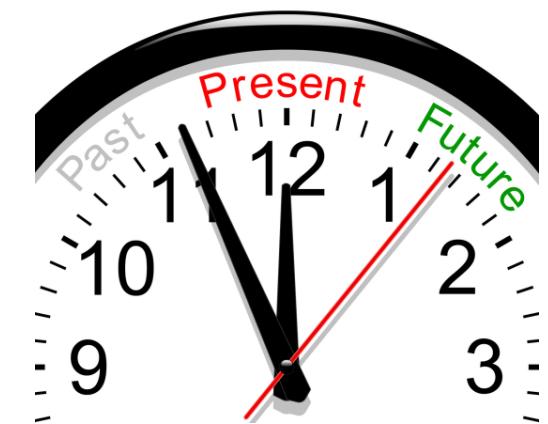


Perception (*sanjna skandha* 想) :

- has the function of **conceptualizing and recognizing** sensory data and mental phenomena.
- The mind then **identifies them** and turns them into concepts, like colors.
- This conceptualizing process generates **notions** and, hence, **establishes names and words**.
- The mental power of perception and conceptual thought includes the capacity to discern and discriminate between things, for example, to name and distinguish different colours
- The recognition response occurs at the point when associations come up in us after we experience something.



- What one conceptually proliferates,
- due to that perceptions and notions born of conceptual proliferation
- beset a man with respect to **past, future and present** visible forms cognizable through the eye.





4. “Am I my Intention and actions?”



Volition (*samskara skandha 行*) :

- implies intention , will and mental action.
- These mental activities lead to karmic results.
- When we perceive an image, the mind analyzes and formulates a decision accordingly.
- These decisions initiate mental, verbal, and/or physical actions which will produce karma.
- Some examples of volitional actions include: attention, will, determination, confidence, concentration, wisdom, energy, desire, hatred, ignorance, conceit, idea of self, etc.



5. “Am I that which is conscious?”

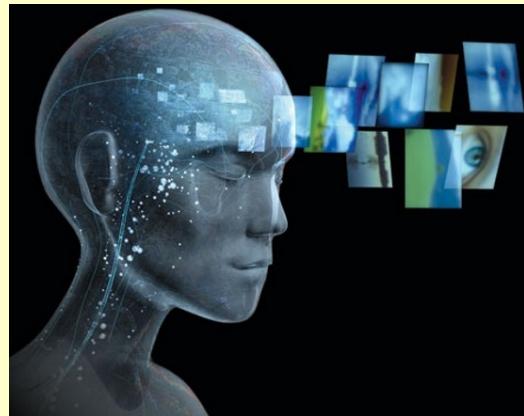
Consciousness (Vijnana 識)

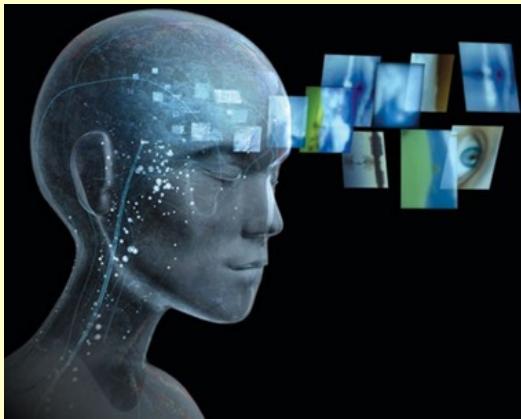


Consciousness (Vijnana Skandha 識):

- Consciousness is the ability of a person to become aware of differences and to be aware of the existence of mental and physical phenomena.
- It refers to the awareness of the previous four skandhas (form, feeling, perception, and volitional formations).

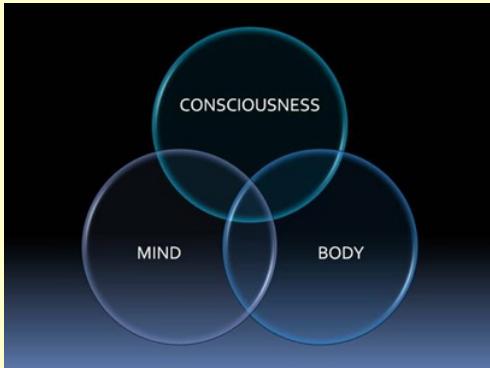
“Conscious” .vs. “Conscious of”





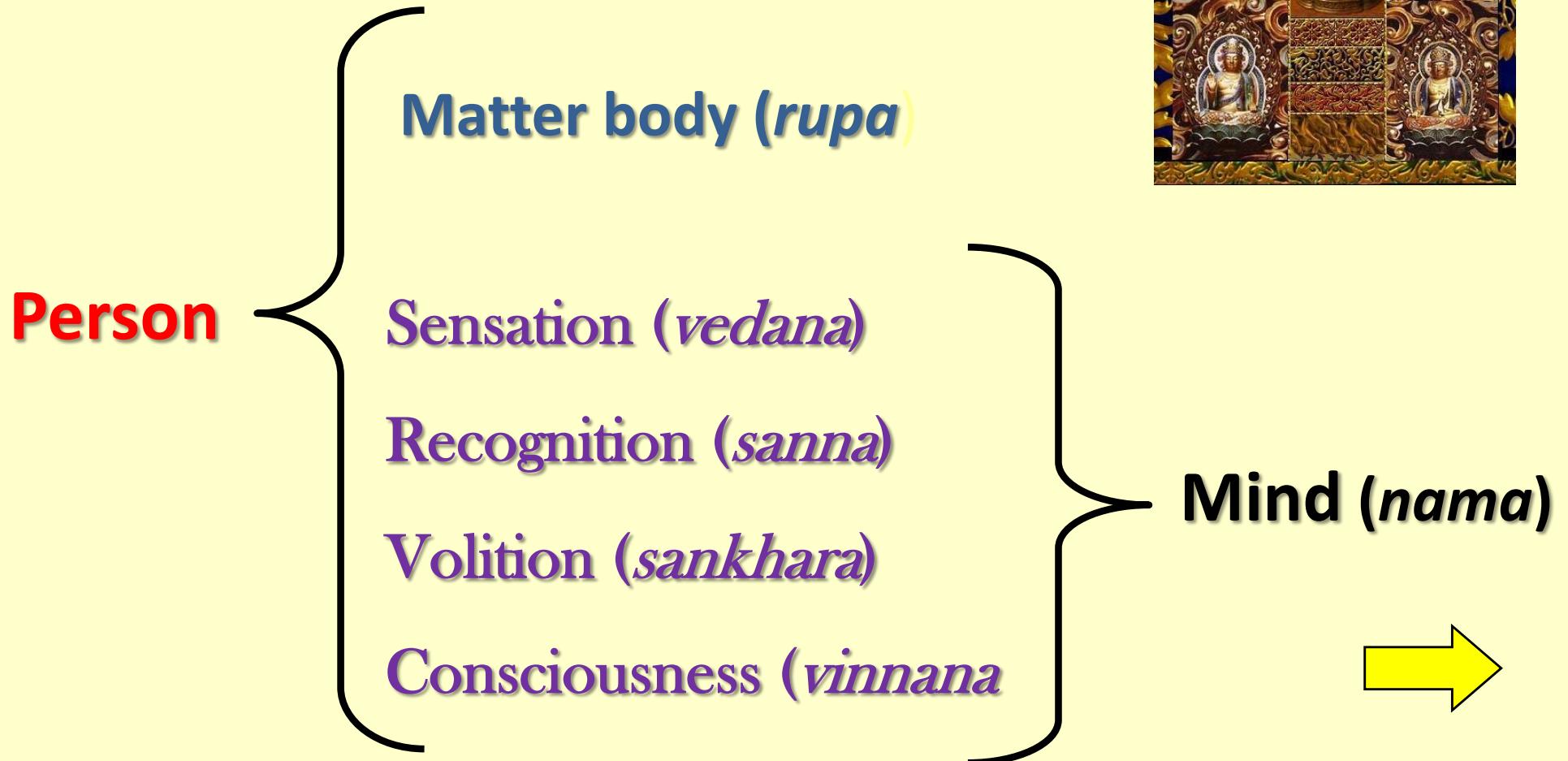
“Conscious” and “Conscious of”

- “Then, bhikkhus, it occurred to me: ‘When what exists does consciousness come to be? By what is consciousness conditioned?’
- Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom:
- ‘When there is mentality-materiality, consciousness comes to be; consciousness has mentality-materiality as its conditions.’



- “Then, bhikkhus, it occurred to me: ‘This consciousness turns back it does not go further than mentality-materiality.’
- It is to this extent that one may be born and age and die, pass away and reborn, that is, when there is consciousness with mentality-materiality as its condition....
- Such is the origin of this whole mass of suffering.’

*The Five Components (*skandhas*) of personhood*

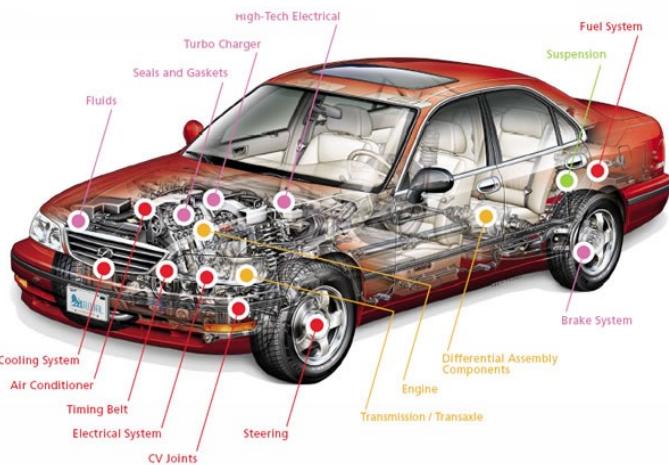


*How can we let go of the
attachment to*

THE FIVE AGGREGATES?

- These five aggregates together, which we popularly call a ‘being’, are dukkha itself.
- There is no other ‘being’ or ‘I’, standing behind these five aggregates, who experiences dukkha.
- As Buddhaghosa says:
*“Mere suffering exists, but no sufferer is found;
The deeds are, but no doer is found.”*

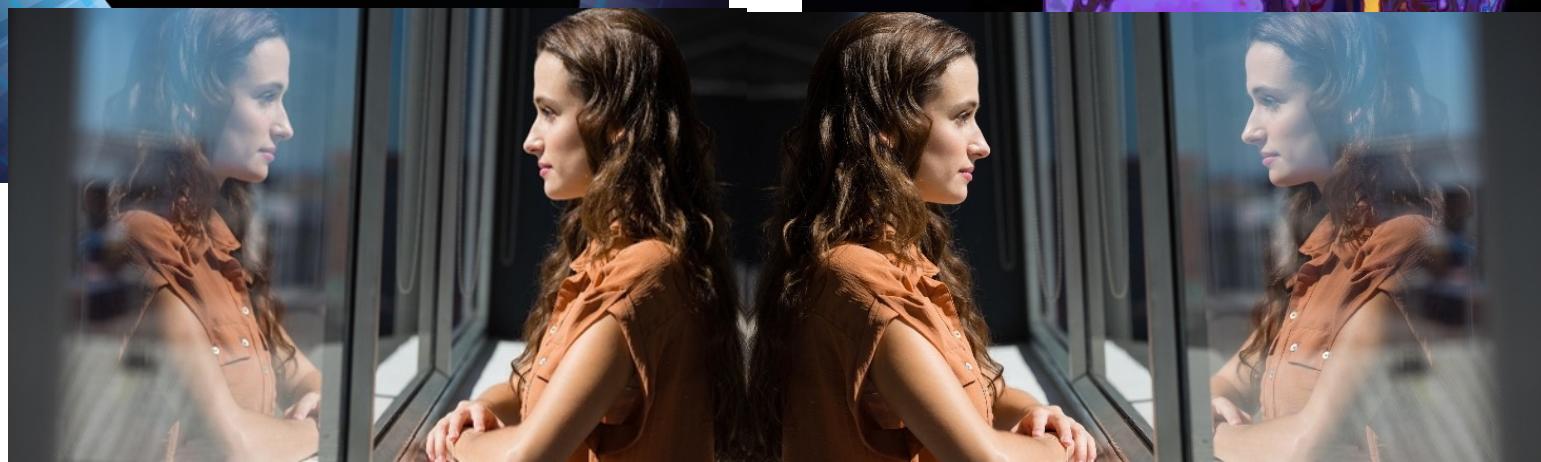
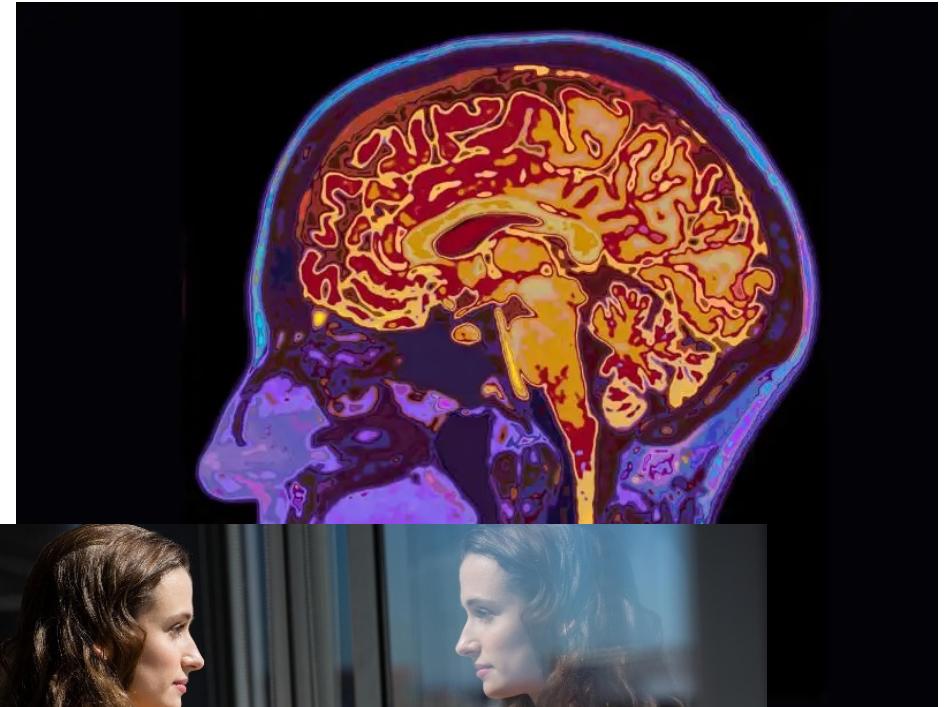
(Walpola Rahula, 1959)



So...

- A "person" consists of five elements: four mental components—sensation, consciousness, perception, and volition—and one physical component, the body. This is the entirety of what makes up a "person."
- Like all things, these components are in constant flux and are impermanent.
- It is important to recognize that among the five "skandhas" (components), there is no "self," particularly no *unchanging, permanent*, or *eternal Self*(Atman).
- Our sense of "I" and "mine" arises solely from subjective feelings and concepts.
- In reality, it is not possible for us to truly possess anything, including ourselves.

Seeing Emptiness, Seeing itself is also empty

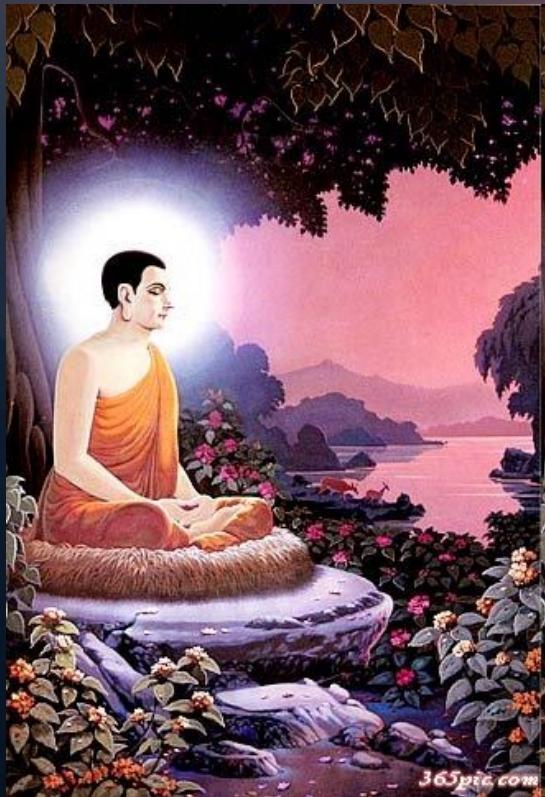


There is no "self," especially no
unchanging, permanent, eternal Self.

- *Just let go, you will feel better.*
- *None of it belongs to you to begin with.*
- *And none of it will belong to you forever. .*

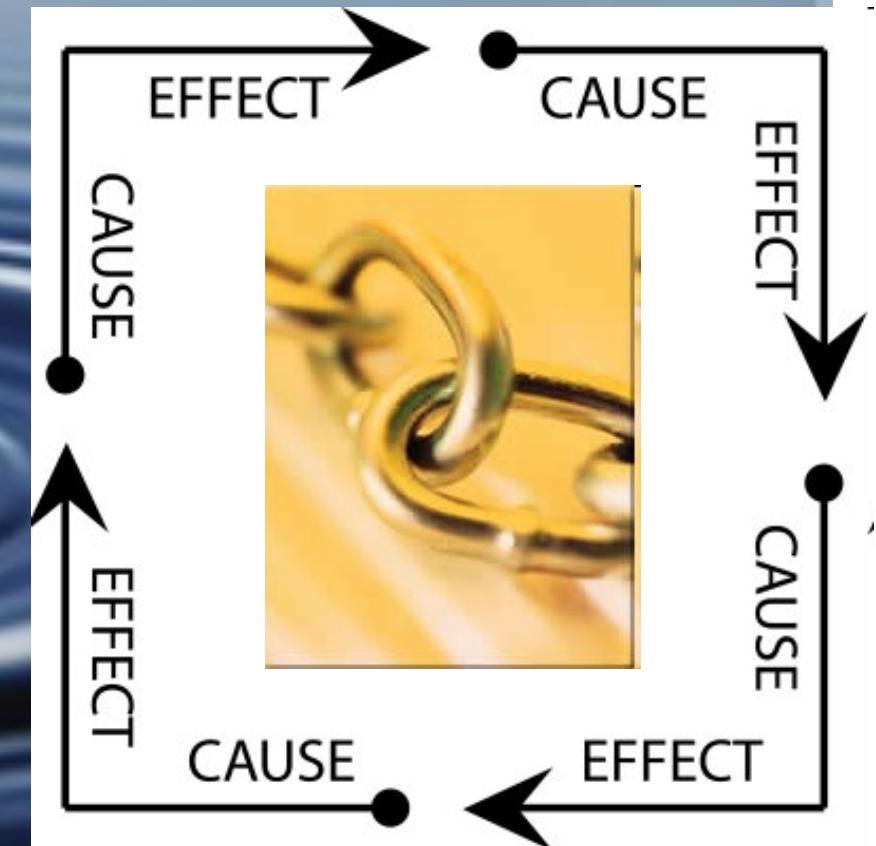


The Enlightenment



The Law of Dependent Origination: Objective Reality

- “When there is this, that comes to be;
- with the arising of this, that arises.
- When there is not this, that does not come to be;
- with the cessation of this, that ceases.”



Dependent Origination

- Dependent origination means that the arising or the becoming of a phenomenon depends on the coalescence and coming together of necessary cause(s) and conditions. When cause(s) and conditions are ripe, a phenomenon arises; when these conditions change and fall apart, the phenomenon ceases to be.

7. Feeling

8. Craving

**9.
Clinging
or
grasping**

**10.
Existence
or
becoming**

11. Birth

*12. Aging and
death*

12 LINKS OF DEPENDENT ORIGINATION



1. Ignorance

2. Volition

3. Consciousness

**4. Name and
form**

**5. The
sources of
perception**

6. Contact

The Twelve Links of Dependent Origination

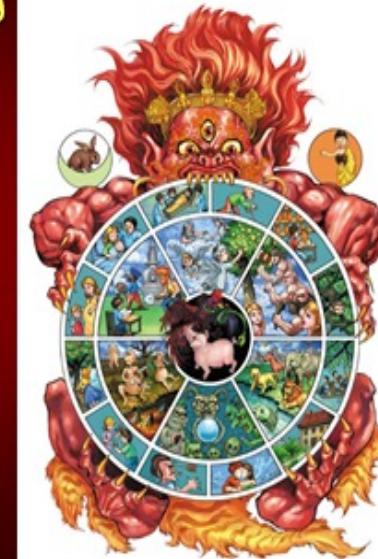
- The twelve phenomena (links) of dependent origination illustrate the causal relationship and interdependence of the twelve links, which together constitute the existence and continuation of life.
- The forward cycle of these twelve links is the unending transmigration of a living being in the wheel of reincarnation. On the other hand, the backward cycle implies that once this interdependent chain is broken, liberation is attained.



- (1) **Ignorance** - Not knowing the Four Noble Truths from which volition and karma arise and come to be.
- (2) **Volition** - Intention that led to bodily, verbal and mental actions from which consciousness arises and comes to be..
- (3) **Consciousness** - The cognizing function that facilitates the arising of the body and mind.
- (4) **Body/mind** - The physical body and the psychological function of a person.
- (5) **The six senses** - the six internal (eye, ear, nose, tongue, body and mind) and external (sight, sound, scent, taste, tangibles and dharma) senses.
- (6) **Contact** - the coming together of the consciousness and body/mind would lead to the arising of touch and contact from which sensory and mental sensations of pleasure, pain or neutrality arise and come to be.

7. Feeling
8. Craving
**9. Clinging
or
grasping**
**10. Existence
or
becoming**
11. Birth
**12. Aging and
death**

12 LINKS OF
DEPENDENT ORIGINATION



1. Ignorance
 2. Volition
 3. Consciousness
 4. Name and form
 5. The sources of perception
 6. Contact

(7) **Sensation/Feeling** – from contact, sensation like, dislike and neutral feeling would arise which lead to the arising of desire, thirst and craving.

(8) **Desire/Craving** – with desire and craving, attachment, clinging, or grasping arise and come to be.

(9) **Attachment/Grasping** – with attachment and grasping, existence and the process of becoming arise and come to be.

(10) **Existence (becoming)** – the seed or rebirth producing karma that would lead to birth or re-birth (reincarnation).

(11) **Birth** – with birth, ageing and eventually death arise and come to be.

(12) **Ageing and Death** – With ignorance and the attachment of the self, the cycle repeats itself, indefinitely until broken.



Two Paths:

WISDOM AND MINDFUL

Discipline, concentration and wisdom

- Discipline and structure
- Determination and Concentration
- Right view and Wisdom

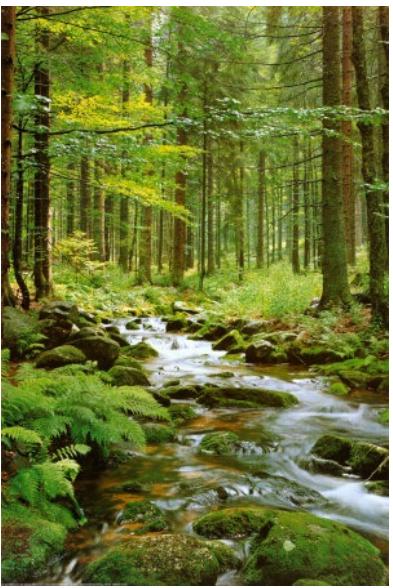
- Foster happiness and freedom
- Lead to rebirth in the three upper realms
- Ultimate liberation

IGNORANCE AND MINDLESS

Greed, hatred and ignorance

- Irresponsibility and act at will
- Easily sway by external events and emotions
- Ignorance and delusion

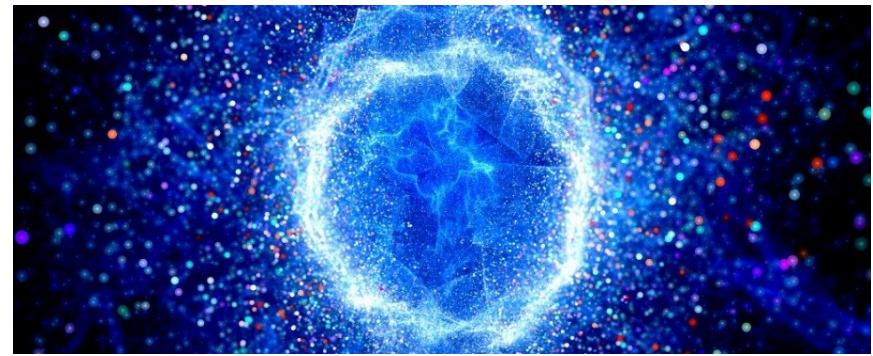
- Foster suffering and bondage
- Lead to rebirth in the three lower realms
- Unending bondage of life and death



A Deeper Understanding of Dependent Origination

When causes and conditions fuse and coalesce, phenomena will come to be.

When cause and conditions fall apart, phenomena will cease to be.

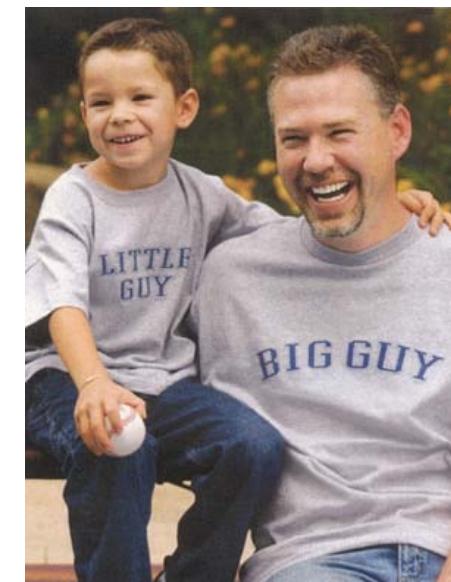
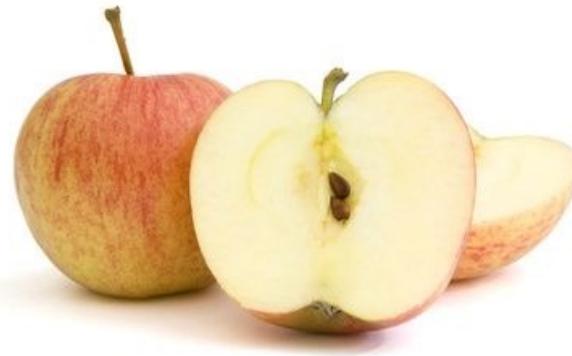


What comes into existence or arises according to the principle of dependent origination?

- Nothing new or solid has arisen
- A new coalition of causes and conditions has formed
- The success and well-being of this new coalition depend on all the causes and conditions working together harmoniously
- When the conditions fall apart, which will eventually happen, the coalition will deteriorate and fall apart
- When the coalition is gone, nothing has been destroyed.

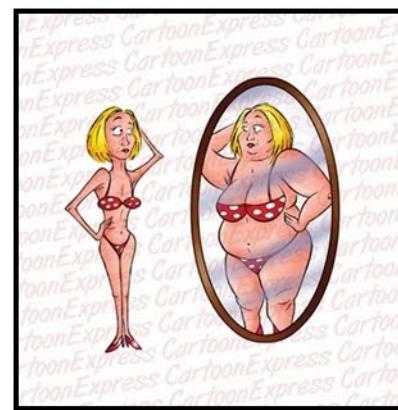


All phenomena have their own causes and conditions, while inheriting the past and sowing the future.

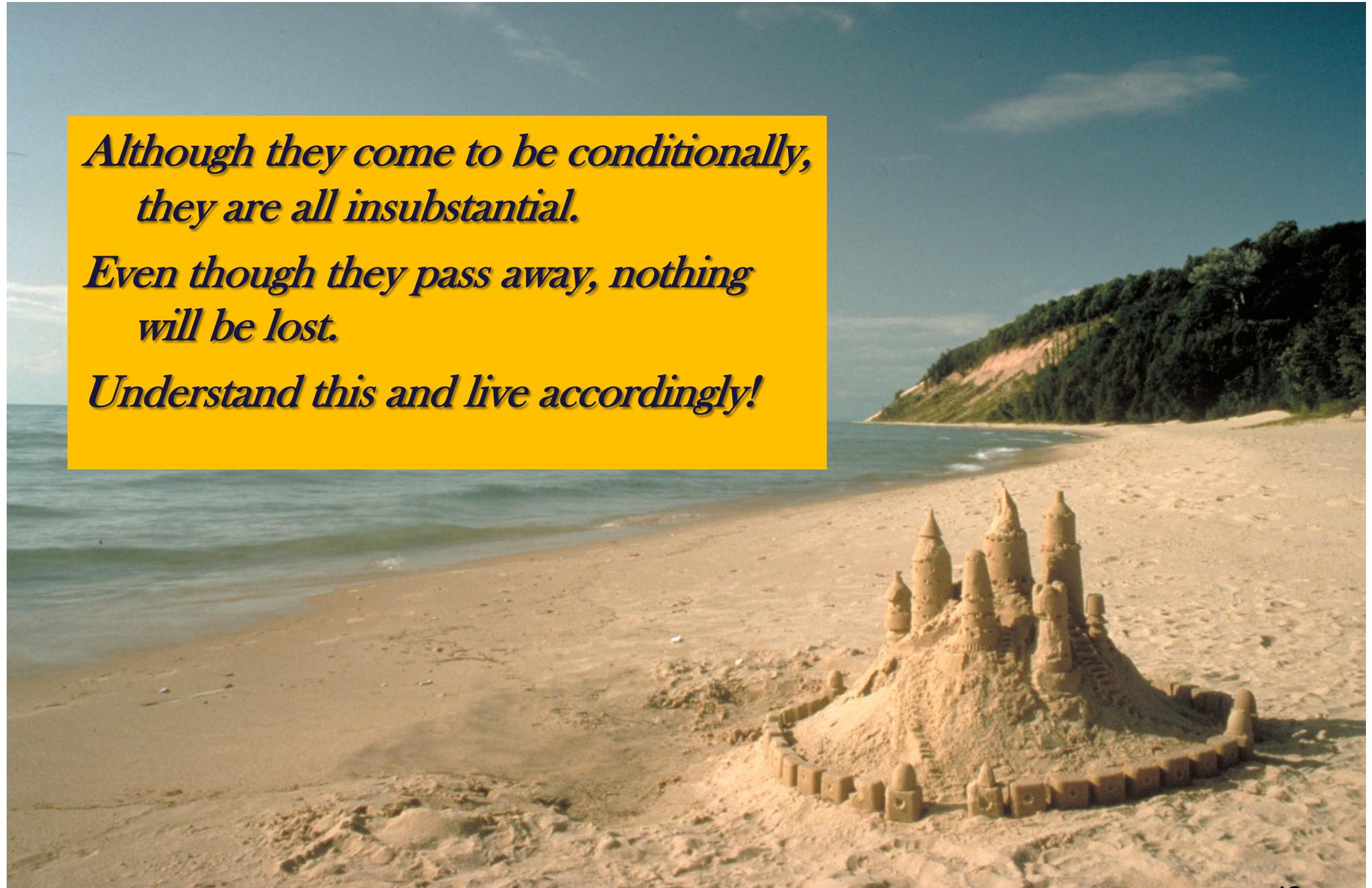


*The future will continue to become the now,
and the now will continue to become the past;
continuously.*

*They are all transience and
without self-nature.*



*Although they come to be conditionally,
they are all insubstantial.
Even though they pass away, nothing
will be lost.
Understand this and live accordingly!*



How would the understanding of dependent-arising affect us?

We would:

- Become less selfish and egotistic
- Everything is possible
- Become more relax
- Be more at peace among all the temptations, sufferings and challenges of daily life
- Be able to escape from reincarnation



The first step toward a happier life



- Understanding the current situation
- Develop a desire and determination to change for the better
- Develop the right view that would lead to ending suffering
- Follow the right view to create the right conditions for happiness and a better tomorrow

Mindfulness of Feelings and Thoughts

- Simply be aware of your feelings, thoughts and perceptions as they arise and fade away
- Try not to get carried away by them.
- Observe as if you are a bystander
- Aware of their true nature of impermanent and emptiness in order to nourish the wisdom of non-attachment



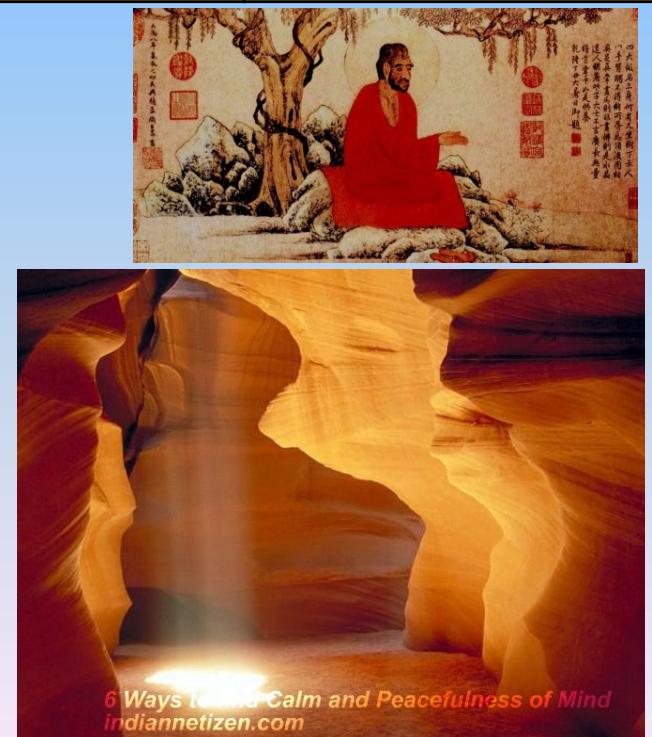
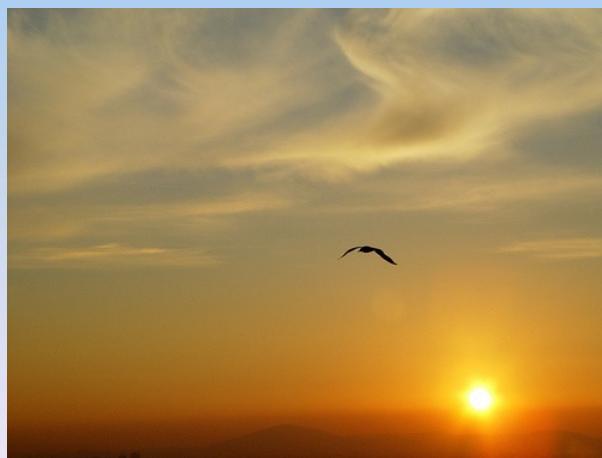
Putting words into action

- Taking care of the external - your behavior
 - Living mindfully to create a harmonious environment:
 - “Sages are afraid of the causes, but mortals are fearful only of the results”
- Taking care of the internal - our minds:
 - Develop determination and concentration
 - Develop awareness and wisdom of non-attachment

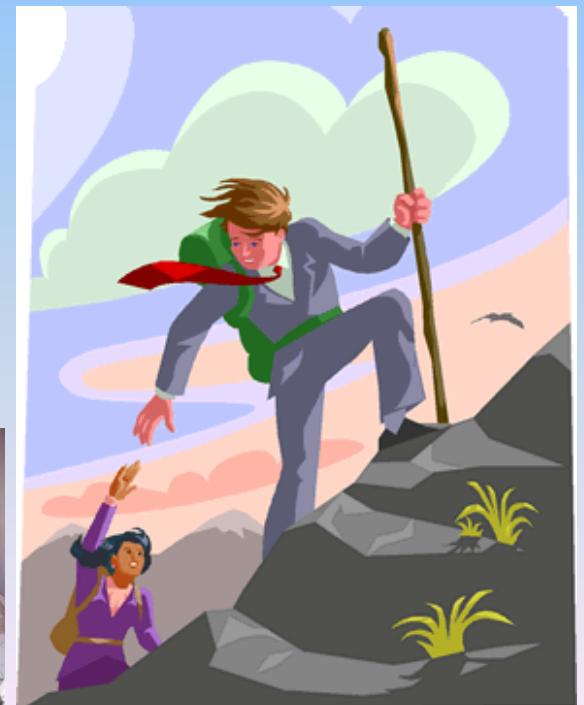
<i>Buddhists Vehicles</i>	<i>Aspiration</i>	<i>Related Teachings and practices</i>	<i>Attainment</i>
<i>Human and Celestial Vehicle</i>	To attain happiness in heaven and earth	<ul style="list-style-type: none"> - Taking refuge in the Triple Gems and practice the five precepts. - The Law and Cause and effect 	Happiness in heaven and earth



<i>Buddhists Vehicles</i>	<i>Aspiration</i>	<i>Related Teachings and practices</i>	<i>Attainment</i>
Sound- hearing (Sravaka) Vehicle	To eliminate all suffering, especially the endless bondage of life and death	<ul style="list-style-type: none"> -Four Noble Truths. - See life and the self as impermanent and full of suffering. -Diligently practice the Three Trainings 	Ending the bondage of reincarnation and attaining Arhat



<i>Buddhists Vehicles</i>	<i>Aspiration</i>	<i>Related Teachings and practices</i>	<i>Attainment</i>
<i>Bodhisattva Vehicle</i>	To attain the ultimate enlightenment and deliver all beings from suffering	With <i>bodhicitta</i> as the cause, compassion as the source and <i>prajna</i> as skillful means. Practices the six <i>pramitas</i> and the four all-embracing virtues.	Ultimate enlightenment and Buddhahood



History of Buddhism Emergence of Mahayana Buddhsim



<u>Date</u>	<u>Major Buddhist Events</u>	<u>World Events</u>
6th Century BC	<p>Life of Buddha(566-486 B.C.)</p> <ul style="list-style-type: none"> • <u>First Buddhist Council at Rajagaha (486)</u> 	Confucius (551-479)
4th Century BC	<ul style="list-style-type: none"> • <u>Second Buddhist Council at Vesali (386) about 100 year after the Parinirvana.</u> • First schism of the Sangha occurs in which the Mahasanghika (大眾部) school parts ways with the Sthaviravadins and the Theravadins (上座部). 	Aristotle (383-322)
3rd Century BC	<p>King Asoka's son established Buddhism in Sri Lanka (247 BC)</p> <ul style="list-style-type: none"> • <u>Third Council was held at Pataliputra under the patronage of Emperor Asoka</u> 	Building of the Great Wall
2 nd Century BC	Beginnings of Mahayana Buddhism and the appearance of Prajnaparamita sutras.	Han Dynasty (BC206-AD220) Julius Caesar (100-44)
1 st Century AD	<ul style="list-style-type: none"> • <u>Fourth Council was held during 1st century AD in Kashmir under the patronage of the Kushan emperor Kanishka (r. 127-151 CE)</u> 	Buddhist missionaries arrived China and translated 'Sutra of Forty-two Sections' into Chinese