The background of the slide features a scenic sunset or sunrise over a range of mountains. The sky is filled with warm, orange, and yellow hues from the setting sun, which is partially obscured by clouds. The dark silhouettes of mountain peaks are visible against the bright sky.

Introduction to Buddhist Teachings

BSTC1001:
Lesson V

Maha Satipatthana Sutta
The Great Discourse on
The Foundations of Mindfulness

Three Intensities of Attention!



- And how, bhikkhus, does a bhikkhu dwell contemplating the body in the body? Here, bhikkhus, a bhikkhu having gone to the forest, to the foot of a tree, or to a secluded place, sits down cross-legged, keeps his upper body erects, and directs mindfulness towards the object of meditation. Ever mindful, he breathes in, ever mindful he breathes out.
- **Different translations** for ‘towards the object of meditation’:
 - “holding his body erect and setting mindfulness to the fore [lit: the front of the chest].” Thanissaro Bhikkhu.
 - “keeps his body upright and fixes his awareness in the area around the mouth.” Vipassana Research Institute.
 - sets their body straight, and establishes mindfulness in front of them.” Bhikkhu Sujato.
 - “established mindfulness on the breath in front of him” Nyanamoli Thera.
 - “crosses his legs, sets his body upright, and establishes mindfulness as foremost” Suddhāso Bhikkhu
 - “holding his back erect, arousing mindfulness in front of him.” I.B. Horner.
 - “having established mindfulness before him.” Marine Walshe.

[Maha Satipatthana Sutta](#)
[The Great Discourse on](#)
[the Foundations of Mindfulness](#)



Dwells Contemplating the Body (i.e. the tree) in the Body (i.e. the forest)

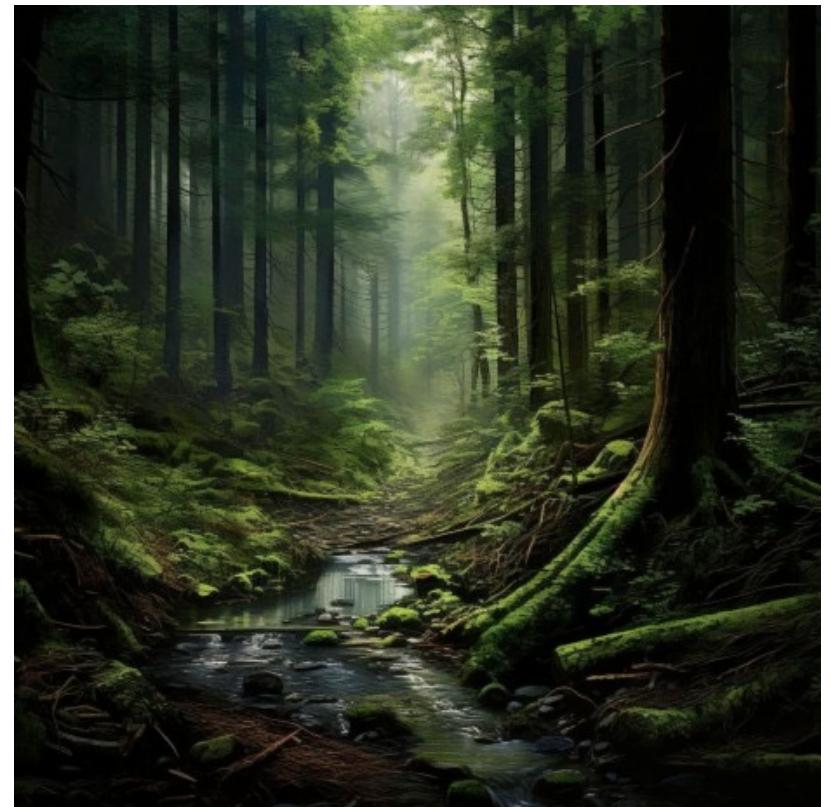
- As a skillful turner [of a lathe] or his apprentice,
- Breathing in a long breath, he knows, "I breathe in **long**"; breathing out a long breath, he knows, "I breathe out long."
- Breathing in a short breath, he knows, "I breathe in **short**"; breathing out a short breath, he knows, "I breathe out short."
- "Making clear the entire in-breath body (*Analayo*
tr.: He trains thus: I shall breathe in experiencing the whole body), I shall breathe in," thus he makes effort [literally, he trains himself]; "making clear the entire out-breath body, I shall breathe out," thus he makes effort.
- "Calming the gross in-breath, I shall breathe in," thus he makes effort; "calming the gross out-breath, I shall breathe out," thus he makes effort.



Dwells Contemplating the Body (i.e. the tree) in the Body (i.e. the forest)

- Thus, he dwells **contemplating** the body in the **body internally (the trees in the forest)**, or he dwells contemplating the body in the body **externally (the forest as the forest)**, or he dwells contemplating the body in the body both **internally and externally**.
呼吸的升起
- He dwells contemplating **the origination factors in the breath-body**, or he dwells contemplating the **dissolution factors in the breath-body**, or he dwells contemplating both the origination and dissolution factors in the breath-body.
- Or his mindfulness is established as "**there is breath-body only.**" And that mindfulness is established to the extent necessary **to further knowledge and mindfulness**.
- **Not depending on (or attached to)** anything by way of craving and wrong view, he dwells.
- **Nor does he cling to anything in the world of the five aggregates of clinging.**
- Thus too bhikkhus, a bhikkhu **dwells contemplating the body in the body**.

呼吸的消逝



Trees and Forest: What is Their Relationship?

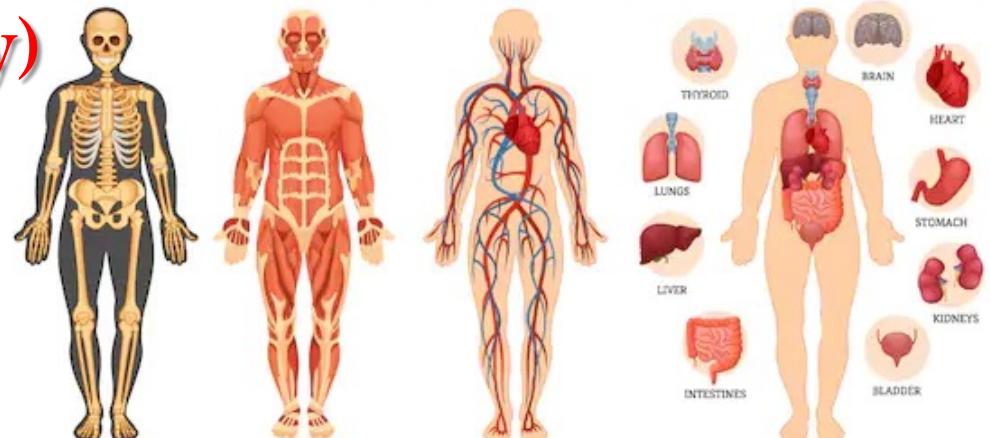


If Person is Equivalent the Forest,
What are the Trees?

The Five Aggregates:

色受想行识

1. Form/matter (i.e. body)
2. Feeling
3. Perception
4. Volition
5. Consciousness



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Form/Matter

- ...an ordinary person, who has no regard for noble ones and is unskilled and undisciplined in the dharma... becomes **entranced by earth as earth.**
- Having become entranced by earth as earth,
- he conceives [himself] as earth,
- he conceives [himself] in earth,
- he conceives [himself] apart from earth,
- he conceives earth to be [his],
- he delights in earth.
- Why is that? Because he **has not fully understood it**, I say.

(Majjhima Nikaya 1.3)



Buddhists Vehicles	<u>Aspiration</u>	<u>Related Teachings and practices</u>	<u>Attainment</u>
<i>Human and Celestial Vehicle</i>	To attain happiness in heaven and earth	- The Law and Cause and effect - Taking refuge in the Triple Gems and practice the five precepts.	Happiness in heaven and earth
<i>Sound-hearing (Sravaka) Vehicle</i>	To eliminate all suffering, especially the endless bondage of life and death	- See life as impermanent and full of suffering. Diligently practice the Three Trainings -Four Noble Truths.	Ending the bondage of reincarnation and attaining Arhart
<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



The Shorter Exposition of Karma

The Shorter Exposition of Kamma

	Action	Karmic consequence
<u>Life-span</u>	“ A <u>killer</u> of living beings, murderous”	Short life
<u>Health</u>	<u>“Harms</u> beings”	Sickness
<u>Beauty</u>	<u>“Angry</u> , much given to rage”	Ugly
<u>Power</u>	<u>envious</u>	Leads to insignificance
<u>Wealth</u>	<u>not a giver</u> of food, cloth, sandals...bed, roof and lighting to monks or brahmans. ...	Poor wherever he is reborn
<u>Wisdom</u>	<i>when visiting a monk or brahmin, <u>does not ask</u>: 'What is wholesome, venerable sir? What is unwholesome?</i>	Stupid wherever he is reborn

Good/Bad Karma

- Good, positive karma
 - Good Deeds:
 - Based on **right view**, good intentions, and right actions
 - Benevolence, loving kindness, and compassion
 - Non-ill-will and harmlessness
 - Understanding and non-attachment
- Bad, negative karma:
 - Bad deeds
 - Guided by **wrong view**, motivated by greed, hatred, and delusion (three poisons)

Is there a difference between greed and ambition?



Greed:

- 不努而獲:
 - To reap without sowing; to gain without effort.
- 非分之想:
 - Improper thoughts; presumptuous desires; wishful thinking beyond one's station.



The Greater Exposition of Karma

- Why an evil-doer who goes to hell or some other low state of birth?
- Why an evil-doer who goes to heaven?
- Why a good man who goes to heaven?
- Why a good man who goes to hell (or other low birth)?



The Six Realms of Sufferings

Deva (heavenly beings)

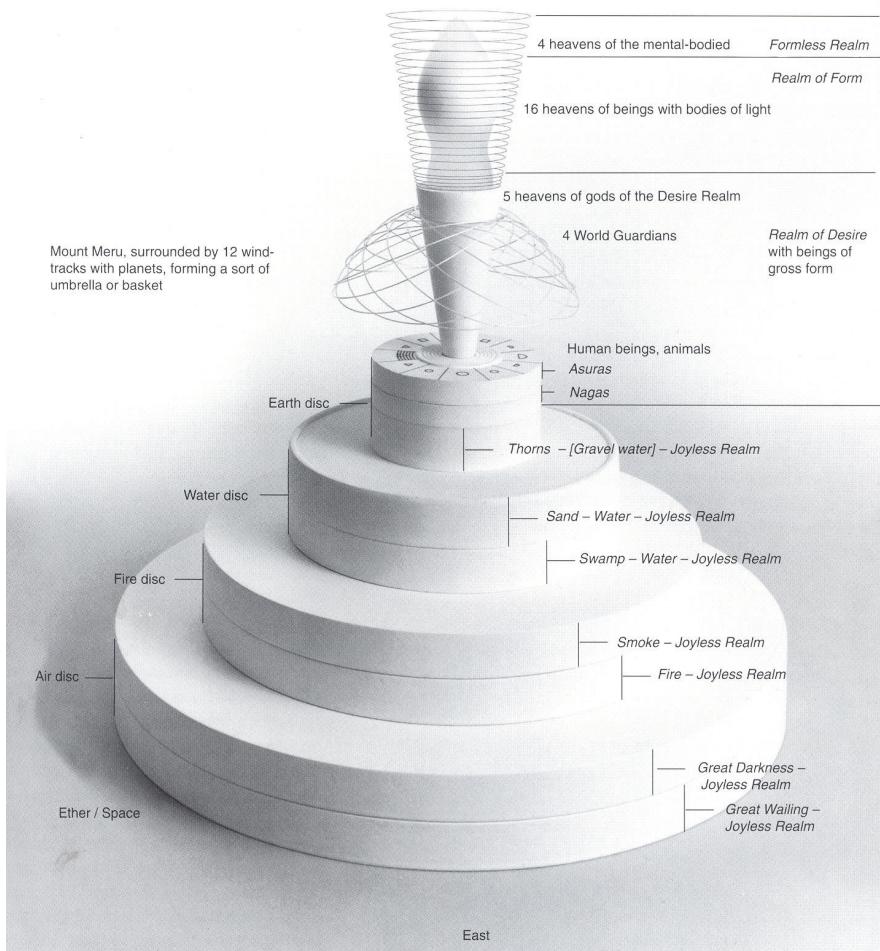
Asura (power-seeking deities)

Humans

Animals

Hungry Ghosts

Beings in Hell



The Buddhist Cosmology

Formless heavens

Pure form heavens

Desire heavens

Asura

(Titans, Envy/competition)

Human (Self centeredness/ attachment)

Animals (Dullness/ indifference)

Spirits (Dissatisfaction, Restlessness)

Cold hells (Fear/ Withdrawal)

Hot hells (Anger/ Retaliation)

附表二

小世界諸天圖解

無色界四天壽二萬大劫至八萬大劫有更大的毀滅輪迴過程，故曰：三界有生死輪迴。

四擇 九天	壽一百二十五大劫至一萬六千大劫		
三擇 三天	過淨天壽64大劫	無量淨天壽32大劫	少淨天壽16大劫
二擇 三天	光音天壽8大劫	無量光天壽4大劫	少光天壽2大劫
色界十八天 初擇 三天	大梵天壽60小劫	梵輔天壽40小劫	梵眾天壽20小劫
夜摩天以上	他化自在天 壽16,000歲	人間 1,600年/1日 (欲界第六天)	
空居天依雲而住	化樂天 壽8,000歲	人間 800年/1日 (欲界第五天)	
!	兜率天 壽4,000歲	人間 400年/1日 (兜率內院詳志)	
	夜摩天 壽2,000歲	人間 200年/1日 (欲界第三天)	

欲界六天



以須彌山為中心是為一小世界，此為佛智親見所說，非今人測量而知。

Summary of The Great Exposition of Kamma Sutta

- This sutta illustrates the intricate nature of **kamma (karma)** and its **outcomes**, starting with a misguided view from a wanderer and an incorrect response from a bhikkhu, prompting the Buddha to explain it properly to Ananda.
- The Buddha categorizes **people into four types** based on **their actions**
 - killing living beings or abstaining, etc.,
 - holding wrong or right views
- and **subsequent rebirths**, emphasizing that **results aren't always immediate or apparent** due to **prior, subsequent, or deathbed kamma** influencing destiny:
 - **Earlier**: The evil kamma was done at **some point in the past**, prior to the later stages of their life.
 - **Later**: The evil kamma was performed at a later point in their life, closer to or leading up to the time of their death.
 - **At the time of death**: The wrong view was adopted or solidified at the moment of death, influencing their rebirth.

Summary of The Great Exposition of Kamma Sutta

- 1. Bad Deeds and Bad Outcomes:** A person who kills, holds wrong views, and is reborn in hell—possibly due to earlier/later bad kamma or wrong view at death. **Their bad actions will still yield results now, next life, or later.**
- 2. Bad Deeds but Good Outcomes:** A person who kills and holds wrong views but is reborn in heaven—due to earlier/later good kamma or right view at death. **Bad actions will manifest results eventually.**

Summary of The Great Exposition of Kamma Sutta

3. Good Deeds and Good Outcomes: A person who abstains from killing, holds right views, and is reborn in heaven—attributed to earlier/later good kamma or right view at death. Good actions will bear fruit accordingly.

4. Good Deeds but Bad Outcomes: A person who abstains from killing and holds right views but is reborn in hell—caused by earlier/later bad kamma or wrong view at death. Good actions will still produce results in time.

Summary of The Great Exposition of Kamma Sutta

- The Buddha concludes that kamma can be:
 - Kamma (i.e., bad deeds) that is incapable of good results and appears incapable;
 - Kamma(i.e., bad deeds) that is incapable of good results but appears capable;
 - Kamma (i.e., good deeds) that is capable of good results and appears capable;
 - Kamma (i.e., good deeds) that is capable of good results but appears incapable.
- With this, the Blessed One ends his discourse, leaving the Venerable Ananda satisfied and rejoicing in his profound words.



Moliyasivaka Sutta
Do Not Blame It on Kamma

Moliya sivaka Sutta



What we experience are the result of
the combination of conditions, and
Kamma is one of the conditions.

“That this happens can be known by
oneself; also, in the world it is
accepted as true.

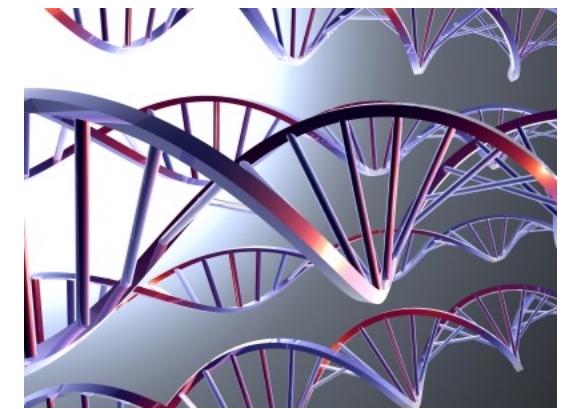


The Salt Crystal Sutta

Am I able to change my
Karma?
Is there a way out of it all?



Behavioral Genetics



- Researchers in the field of behavioral genetics study **variation in behavior (i.e., why is somebody more or less happy than others) as it is affected by genes**, which are the units of heredity passed down from parents to offspring.
- Scientists realize that genes by themselves do not control behavior. **Genes enable organisms to respond to and use what is around them in their environments.**
- At the same time, **environments influence the actions of genes.**
- **Which is more important?**



Computing Heritability



- The comparison of identical (monozygotic) twins with fraternal (dizygotic) twins
- Identical (monozygotic) twins
 - Twins that develop when a fertilized egg divides into two parts that develop into separate embryos. Because the twins come from the same egg, they share all their genes.

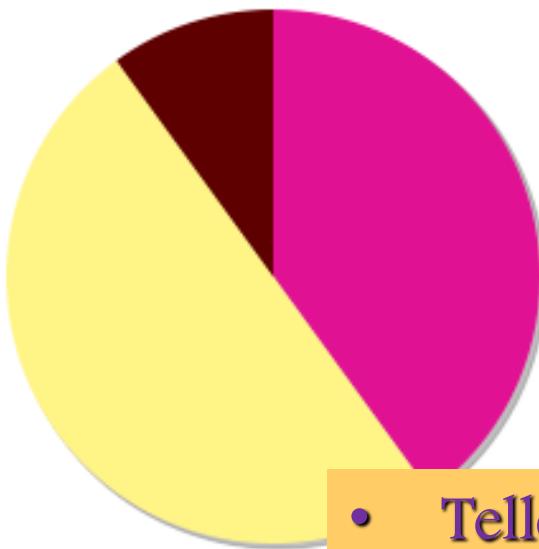


Computing Heritability

- Investigator have focused upon identical twins who were separate early in life and reared apart.
- The assumption being that any similarities between them (the two types of twins) should therefore be primarily genetic and should permit a direct estimate of heritability.
- Researcher David T. Lykken found evidence that identical twins have 50 percent more similar levels of happiness than non-identical twins.



Sources of Happiness



Sources of Happiness

- Intentional Activities
- Genetic Set-Point
- Life Circumstances

- Tellegen and Lykken have found, 50% of happiness is determined by a genetic set point (like a permanent thermostat).
- Counter to common believe, only 10% is determined by life circumstances (whether you are rich or poor, healthy, unhealthy, married, divorced, etc),
- while 40% is the result of actions under voluntary control (intentional activities-- things that you decided to do). These activities include practices such as expressing gratitude, engaging in acts of kindness, pursuing meaningful goals, and maintaining social relationships.

Condition	Description	Impact on Well-Being and Happiness	Controllability
Genetic Makeup (DNA)	Inherited traits including predispositions to health, personality (e.g., temperament, intelligence baseline), and vulnerabilities (e.g., to diseases or emotional resilience).	Strongly influences baseline happiness (about 50% per twin studies), health risks, and emotional resilience.	Uncontrollable - fixed at conception.
Biological Parents	mother and father, plus immediate family environment (e.g., prenatal care, parental health).	nutrition, and genetic health; poor parental health can lead to developmental issues.	Uncontrollable - determined by birth.
Time in History (Era)	The historical period of birth, including global events, technology, and societal norms (e.g., born during war vs. peace).	Shapes opportunities, stressors, and cultural values; e.g., access to modern medicine boosts life expectancy and happiness.	Uncontrollable - fixed by birth date.

Life Influencing Conditions Inherited at Birth

Factor	Description	Impact on Well-Being and Happiness	Controllability	Degree of Control
Social Relationships	Networks of friends, family (beyond birth), and community built over time.	Provides support, reduces loneliness; strong ties can increase happiness by 20-30%.	Highly Controllable	High (70-80%): Actively nurture through effort, though birth society may influence starting access.
Physical and Mental Health Practices	Habits like exercise, diet, sleep, and stress management.	Improves mood, energy, and resilience; poor health can erode well-being.	Partially Controllable	Moderate (50-70%): Choices dominate, but genetic predispositions
Mindset and Personality Development	resilience through experiences and practices.	satisfaction; optimistic traits predict higher happiness.	Partially Controllable	Therapy and habits can shift, but genetic baselines constrain.
Economic and Career Choices	Education, job pursuits, and financial management.	Ensures security and autonomy; income beyond basics adds marginally to happiness.	Partially Controllable	Moderate (40-60%): Dependent on birth SES and society, but personal effort influences outcomes.

Other Factors with Varying Levels of Controllability

That May Affect Well-Being

Lifestyle gets blame for 70% to 90% of all cancers

Cancer Types	Extrinsic risk	Examples of potential extrinsic risk factors*
Breast	substantial	Oral contraceptive, hormone replacement therapy, lifestyle (diet, smoking, alcohol, weight)
Prostate	substantial	Diet, obesity, smoking
Lung	>90%	Smoking; air pollutant
Colorectal	>75%	Diet, smoking, alcohol, obesity
Melanoma	65-86%	Sun exposure
Basal cell	~90%	UV
Hepatocellular	~80%	HBV, HCV
Gastric	65-80%	H. pylori
Cervical	~90%	HPV
Head & Neck	~75%	Tobacco, alcohol
Esophageal	>75%	Smoking, alcohol, obesity, diet
Oropharyngeal	~70%	HPV
Thyroid	>72%	Diet low in iodine, radiation
Kidney	>58%	Smoking, obesity, workplace exposures
Thymus	>77%	Largely unclear
Small intestine	>61%	Diet, smoking, alcohol
Extranodal non-Hodgkin's lymphoma (NHL)	>71%	Chemicals, radiation, immune system deficiency
Testis	>45%	Largely unclear
Anal and anorectal cancers	>63%	HPV, smoking

*<http://www.cancer.org/cancer>.

Wu S, Powers S, Zhu W, Hannun YA. Substantial contribution of extrinsic risk factors to cancer development. *Nature*. 2016 Jan 7;529(7584):43-7. doi: 10.1038/nature16166. Epub 2015 Dec 16. PMID: 26675728; PMCID: PMC4836858.

III. How genetics interact with key controllable factors and the net controllability

Controllable Factor	Genetic Influence Example	How It Affects Decisions	Net Controllability (Degree)	<u>Mitigation Strategies</u>
Social Relationships	Introversion/neuroticism predisposes to isolation.	Harder to initiate/maintain ties.	High (70-80%): Effort can override via skills training.	Build EQ, join structured groups.
Lifestyle Habits	Impulsivity affects habit adherence.	Reduced motivation for sustained changes.	High (80-100%): Genetics set baseline, but routines adapt.	Start small, use apps for accountability.
Mindset Development	Low optimism heritability (~40%).	Slower adoption of positive reframing.	Moderate (30-50%): Therapy modifies expression.	Gratitude practices, CBT.
Response to Stress	Anxiety proneness amplifies reactions.	Poorer coping without intervention.	Moderate (40-60%): Trainable despite genes.	Mindfulness, reframing.

Deliberate Attitudes, Thoughts and Actions!

- While approximately 50% of happiness is influenced by genetics and birth conditions, the remaining 40% is within an individual's control through intentional choices and behaviors.
- We have significant agency to enhance our well-being through **deliberate actions** such as cultivating relationships, adopting healthy habits, and developing a positive mindset.
- By leveraging strategies like **mindfulness, gratitude practices, and purposeful engagement**, individuals can maximize their potential for happiness and resilience, despite genetic or environmental limitations.



Am I able to
change my Karma?

Mission to Create a Better Future



- We can create good karma at any given moment.
- When we realized that we create our own karma and know that we can change it, we should summon up the courage to work for a better future.
- **Commit to a better tomorrow!**

Two Paths:

The Path to good Kamma

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

The Path to bad Kamma

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





Awareness and Mindful

- Become aware and understand the situation
- The ability to choose
- Nourishes wisdom

Ignorance and Mindless

- Not knowing the why, how and what
- Easily swayed by the circumstances
- Nourishes ignorance

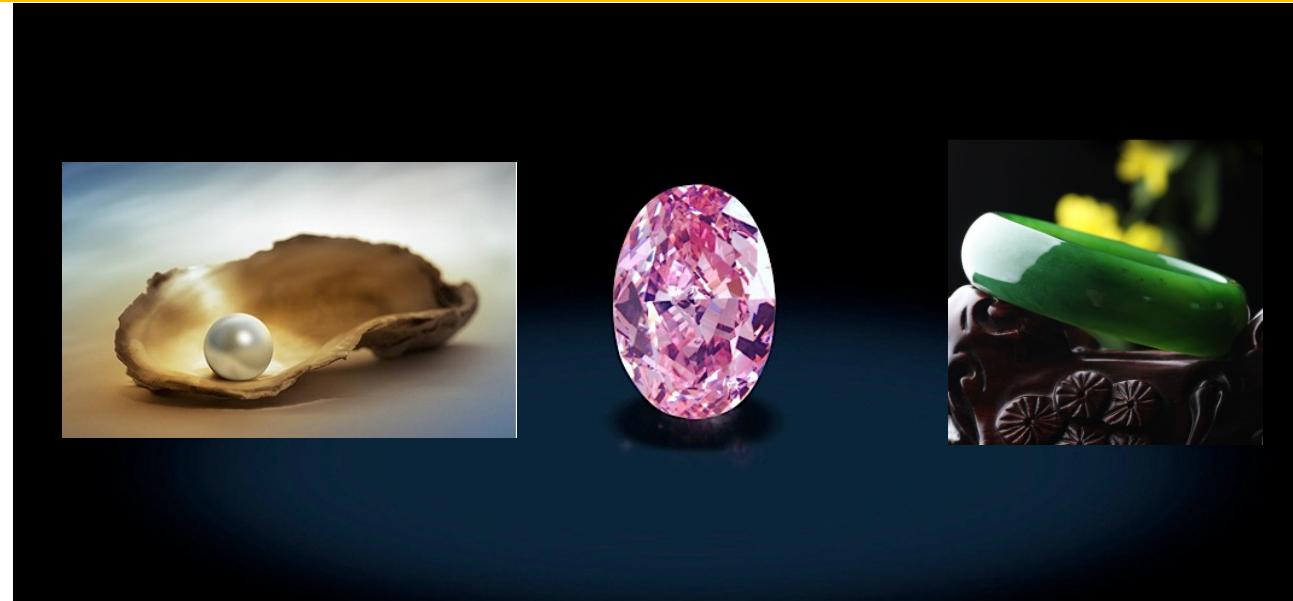
SEEKING REFUGE

尋求依怙

- The Sea of Existence has no boundaries;
- the world is full of worry and suffering,
- Flowing and turning, rising and falling,
- Is there no place of refuge and support?
- 有海無邊際 世間多憂苦
- 流轉起還沒 何處是依怙



The Three Treasures



- **Buddha:** the Enlightened One, the Teacher
- **Dharma:** the Teaching, the Law of Dependent-Arising
- **Sangha:** The Community of enlightened Buddhist practitioners



The Buddha

- "Buddha, the Enlightened One is
 - an Arahant, the "perfected person"
 - perfectly enlightened,
 - accomplished in true knowledge and conduct,
 - Fortunate and auspicious, bring goodness and happiness
 - knower of the world,
 - unsurpassed leader of persons to be tamed,
 - teacher of devas and humans,
 - the Blessed One, worthy of deep reverence or respect."

The Dharma, the Teachings





The Six Qualities of Dharma

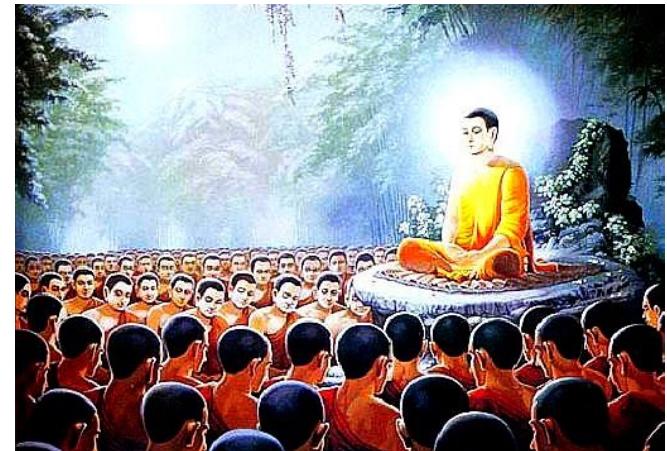
1. Well expounded by the Blessed One: The Dhamma is not a speculative philosophy, but the Universal Law found through enlightenment and articulated clearly, precisely, and logically.
2. Directly visible: The truths and benefits of the teachings can be directly experienced and observed by practitioners in their own lives.
3. Timeless: The Dhamma is timeless and not bound to any particular era or culture. It is always relevant and applicable, regardless of the time period in which it is practiced.
4. Encouraging Investigation: The teachings invite individuals to come and see for themselves.
5. Applicable (Leading Inwards): The teachings guide practitioners towards inner transformation and self-realization.
6. To be personally experienced by the wise: The ultimate truths of the teachings can be fully understood only through personal experience and realization by those who are wise and diligent in their practice.

The Sangha, the Holy Community



- "The Sangha of the Blessed One's disciples is:
 - practising the good way,
 - practising the straight way,
 - practising the true way,
 - practising the proper way

- The Sangha of the Blessed One's disciples is:
- worthy of gifts,
- worthy of hospitality,
- worthy of offerings,
- worthy of respect,
- the unsurpassed field of merit for the world."



Taking Refuge in The Triple Gems



- “ During my whole life, I vow
 - To take refuge in the Buddha,
Dharma, and Sangha,
 - With utmost sincerity to make
offerings, And to be mindful of all
the extraordinary benefits.”
-
- 自誓盡形壽 歸依佛法僧
 - 至心修供養 時念諸勝利

THE ESSENCE OF TAKING REFUGE



- "What is called taking refuge—
Faith and vow are its essence.
To turn to and rely upon the Three
Jewels—
By this, one attains liberation."
- 所說歸依者 信願以為體
- 歸彼及向彼 依彼得救濟

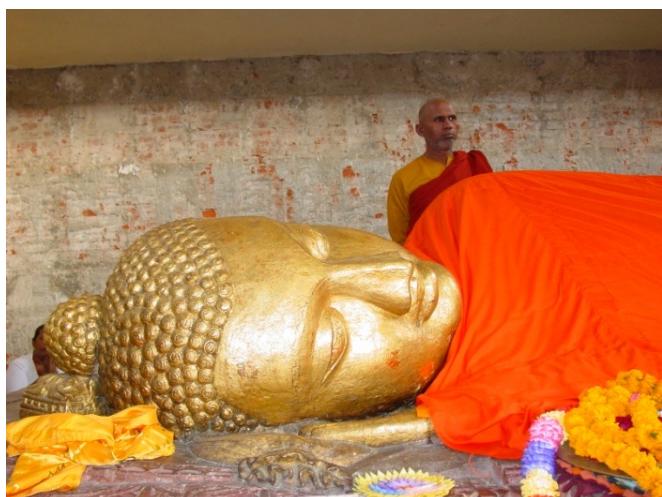


- If one vows to devote one's life to them,
 - Through self-reliance and self-cultivation,
 - One can be unified with
 - The real meaning of taking refuge.
-
- 若人自歸命 自力自依止
 - 是人則能契 歸依真實義





- In the Nirvana Assembly, the Buddha gave his final teaching to his disciples: “Rely on yourself, rely on the Dharma, but do not rely on others



The Five Mindfulness Training

- 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

Walking the Path To End Suffering

1. Learning
2. Contemplating
3. Practicing

