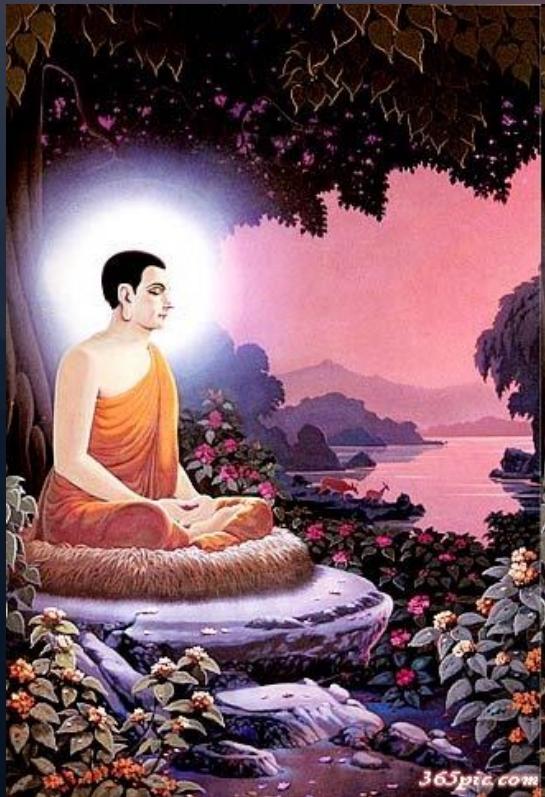


Introduction to Buddhism

Lesson IX

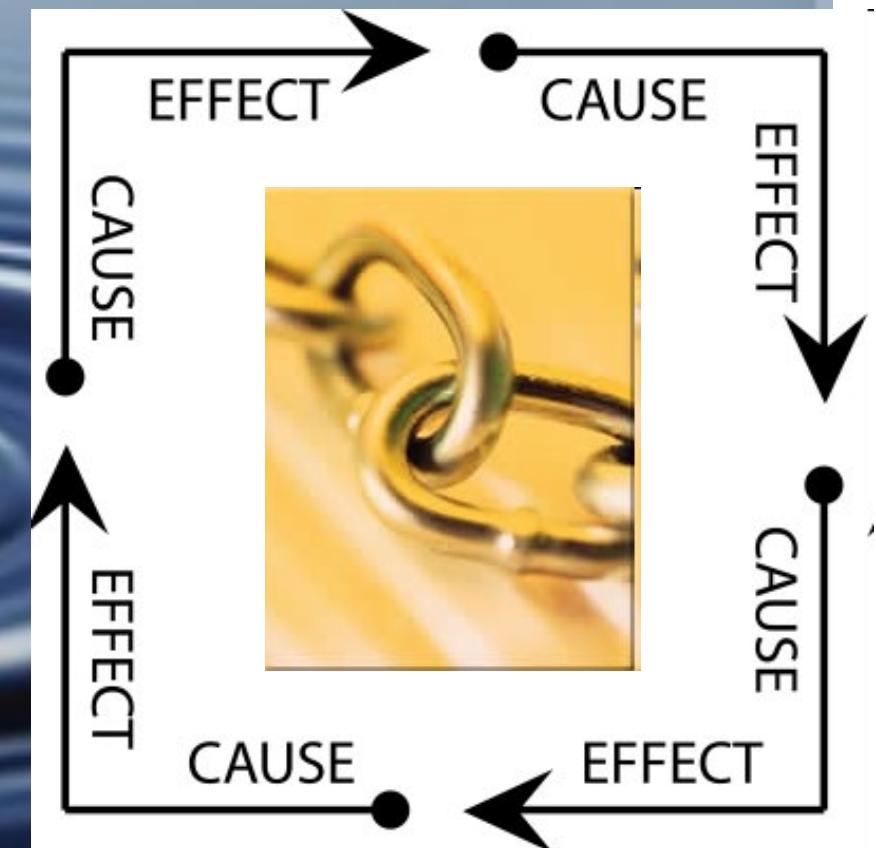
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The Enlightenment



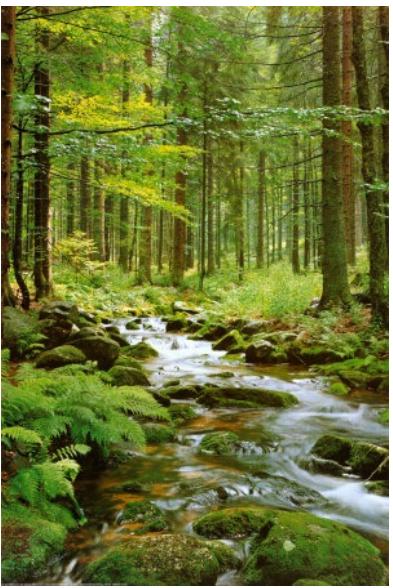
The Law of Dependent Origination: Objective Reality

- “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.



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.

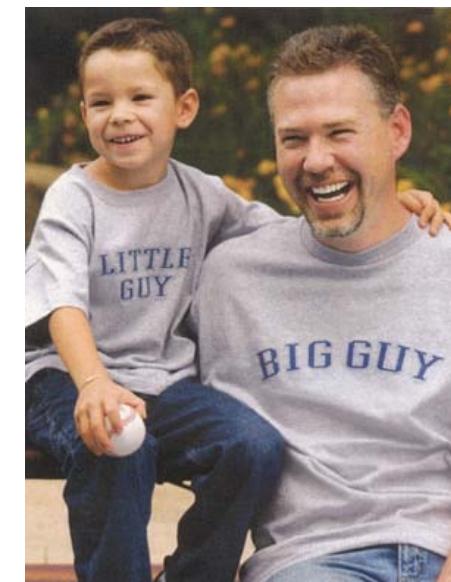
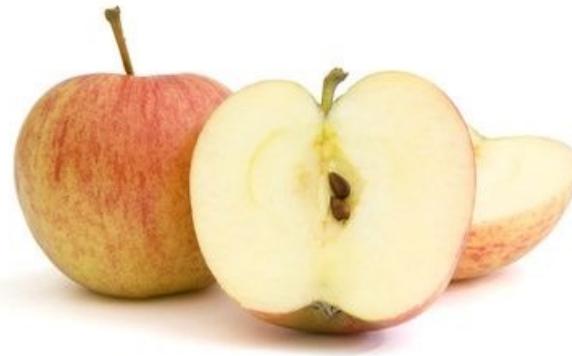


What comes into existence or arises according to the principle of dependent origination?

- 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.

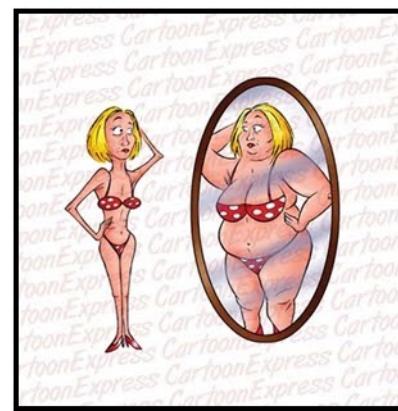


All phenomena have their own causes and conditions, while inheriting the past and sowing the future.



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

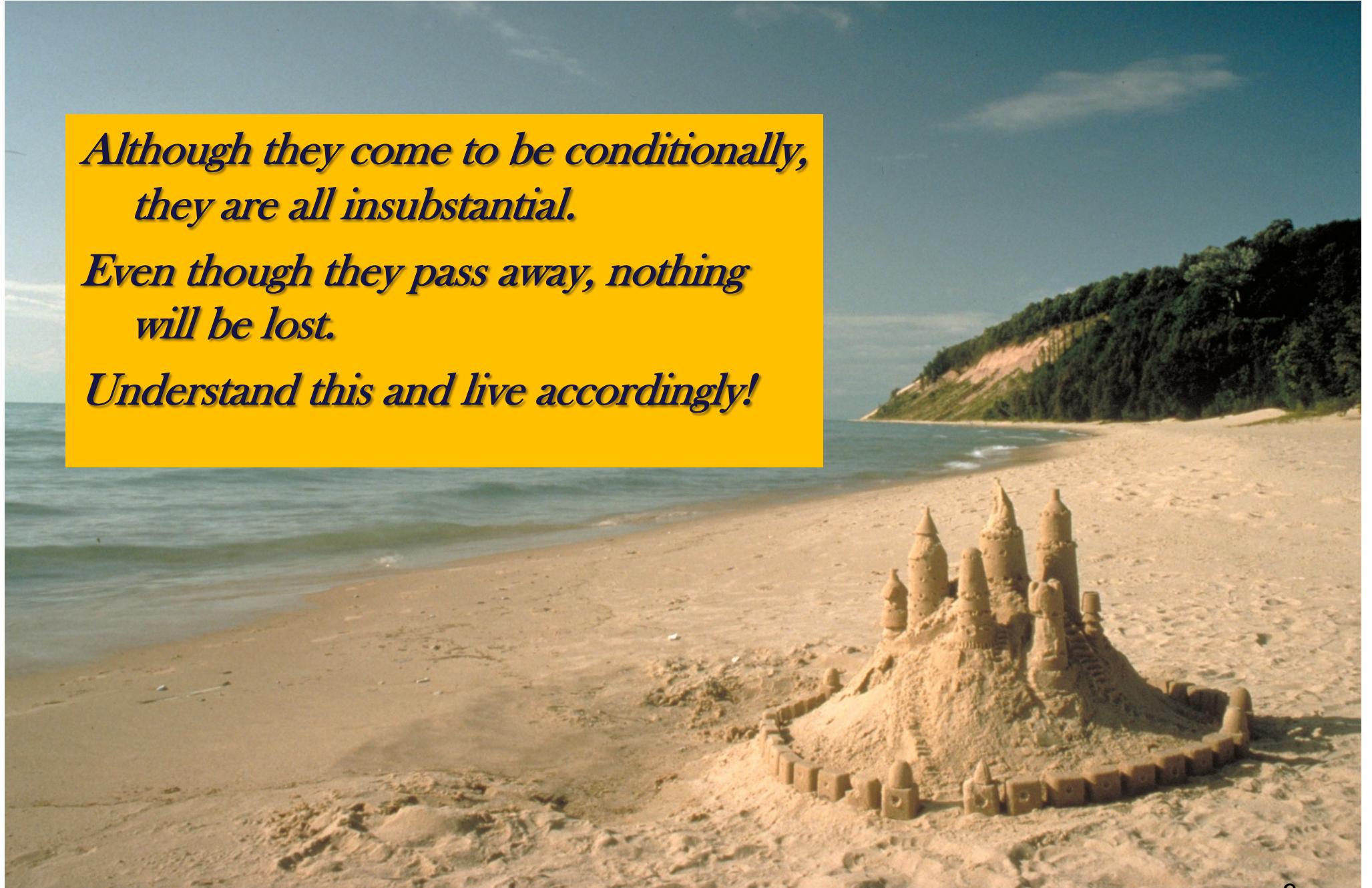
*They are all transience and
without self-nature.*



*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>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

Historical Buddhist Transmission

Northern Transmission

Countries

China, Taiwan, Japan, Korea, Mongolia and parts of Southeast Asia

Lineages

Eight major schools including Ch'an, Tien Tai and pure land

Languages used

Canon is written in Chinese



Historical
Buddhist
Transmission

Tibetan
Transmission

Countries

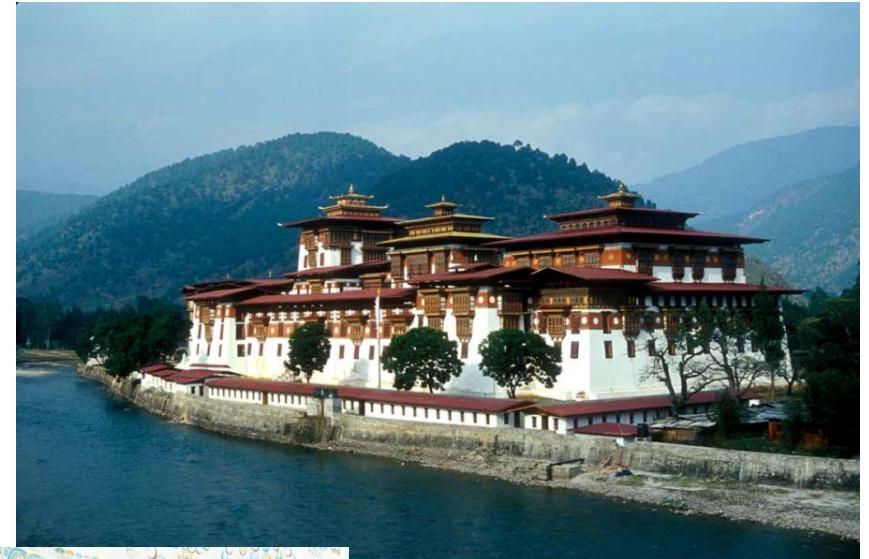
Tibet, Nepal

Lineages

Four major traditions:
Nyingma-pa,
Sakya-pa,
Kagyu-pa,
Gelug-pa

Languages used

Canon is written in Tibetan



What is Mahayana Buddhism?

It is going beyond limitation and duality



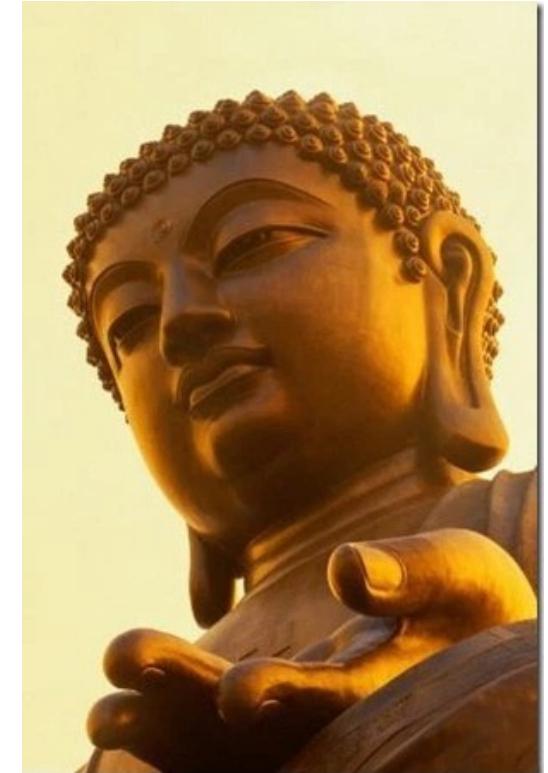
What is Mahayana Buddhism?

It is
compassion and acceptance



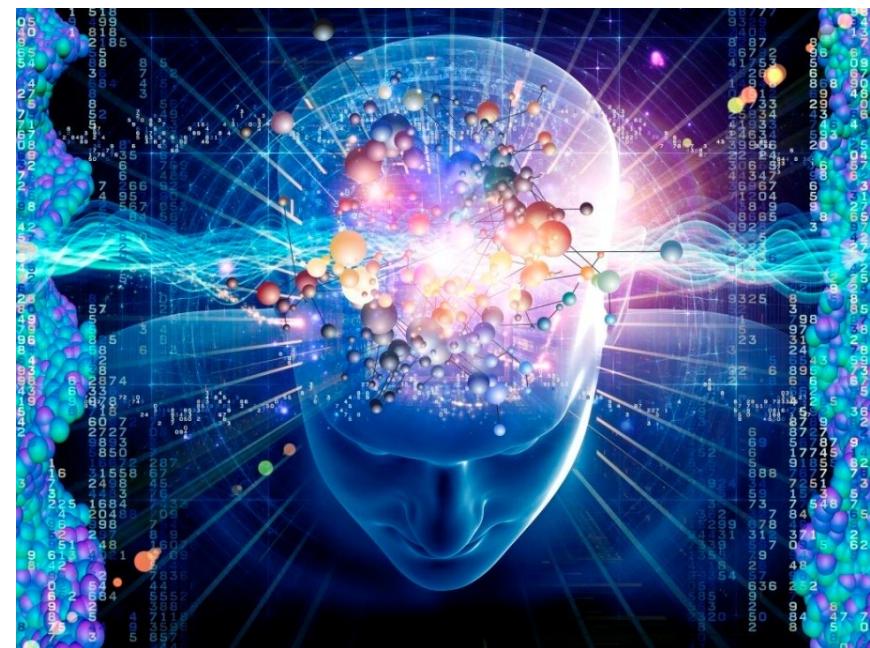
What is Mahayana Buddhism?

It is a long-term commitment



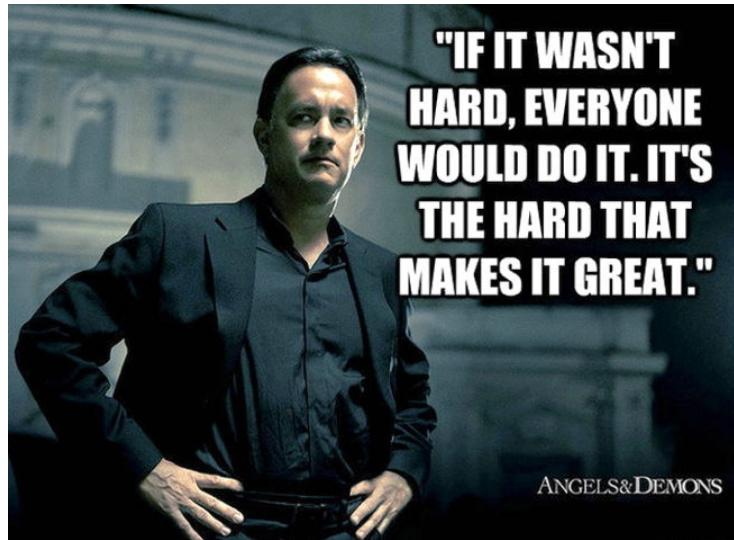
What is Mahayana Buddhism?

It is believing in
the power of your mind



What is Mahayana Buddhism?

It is a lot of hard work



What is Mahayana Buddhism?

It is easy and comforting



Buddhists Vehicles

Bodhisattva Vehicle



Aspiration

- To search for the ultimate truth
- For fulfilment and meaning
- To attain the ultimate enlightenment and deliver all beings from suffering

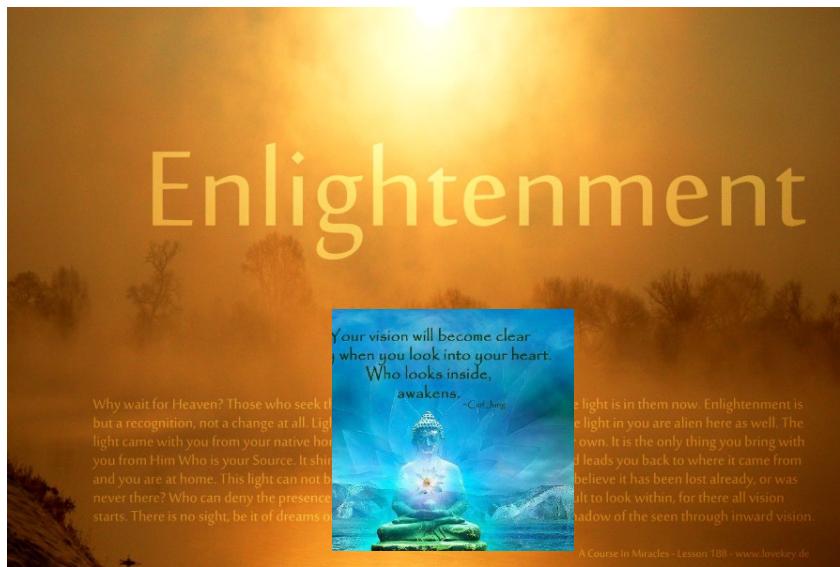


Mahayana Buddhism

- The Bodhisattva ideal
- Trikaya - the three bodies of the Buddha

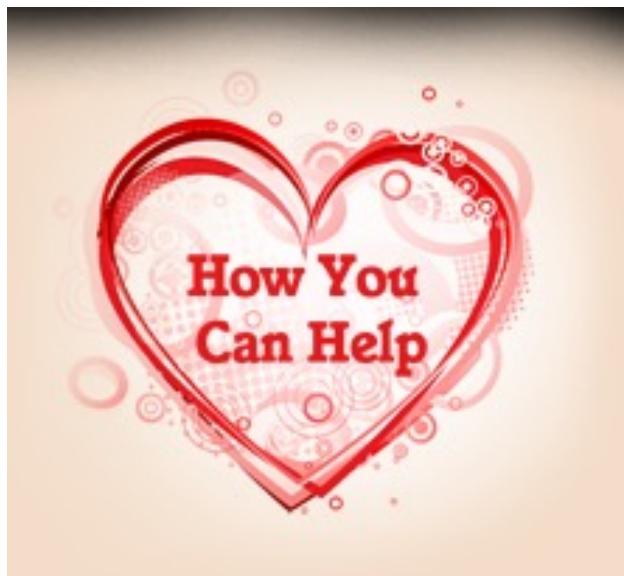


Who wants to be a Bodhisattva?





Do you want to be a Bodhisattva?



- Bodhisattva: An individual on the path to become a Buddha. Bodhisattva literally means ‘enlightenment being’ or ‘a being who is orientated towards enlightenment’.
- A Bodhisattva begins his career by generating the aspiration (Bodhicitta) to achieve enlightenment **for the sake of all beings**, often in the form of a vow.



The Importance of the Bodhicitta

- **Bodhicitta:** mind of enlightenment
 - The aspiration and vow to attain ultimate enlightenment (bodhi) and
 - To deliver all beings from the sufferings of samsara.



Kshitigarbha Bodhisattva

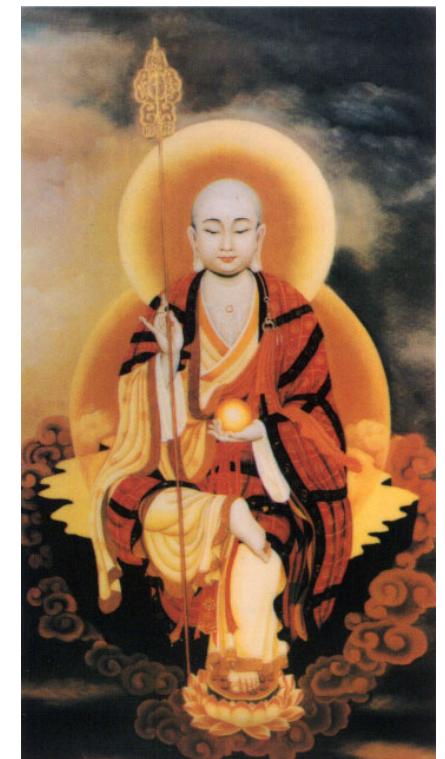
(“Womb of the Earth”)

地藏經菩薩

-

Kshitigarbha Bodhisattva is venerated for his vow to rescue all sentient beings suffering in the realms of the hells. According to his vow, he will not become a Buddha unless all beings in hell are relieved from suffering.

- If the Hells are not empty,
- I will not attain Buddhahood.
- Only when all sentient beings have been deliver,
- I will attain the ultimate enlightenment

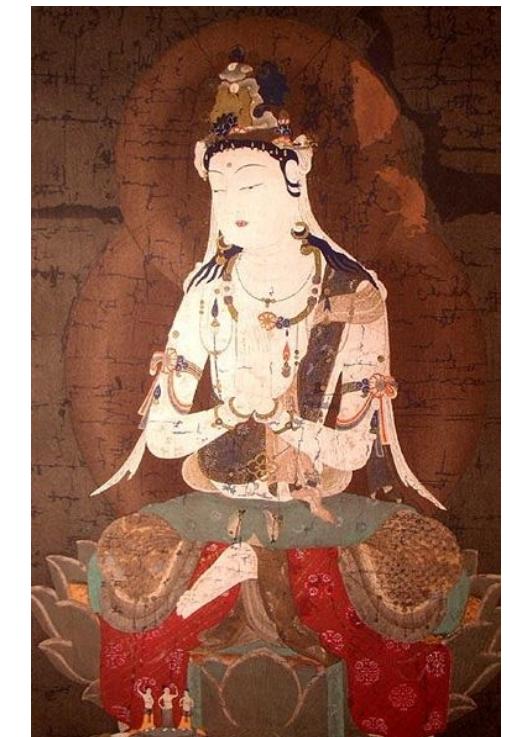


南無大願地藏王菩薩



Samanthabhadra Bodhisattva Vows

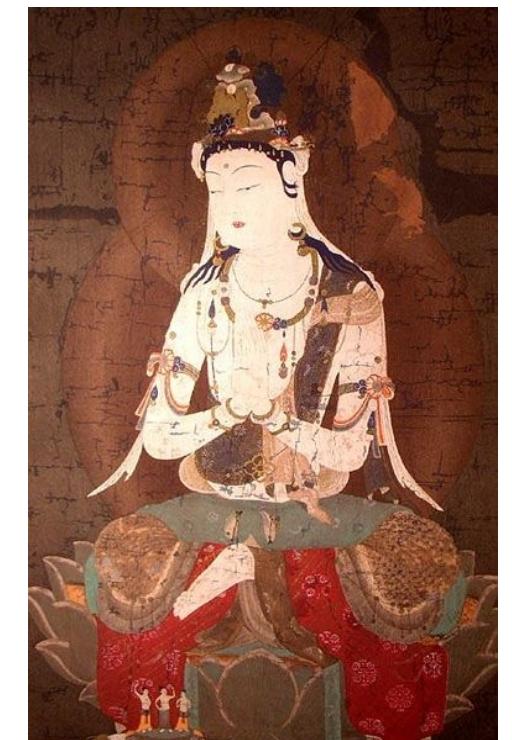
- Samantabhadra Bodhisattva whose name means "completely auspicious" is the embodiment of diligence in the practice of Bodhisattva Way.
- He has vowed to protect teachers of the Dharma. It is said that he stands by to remind a teacher of relevant portion of the text if by chance the latter forgets.





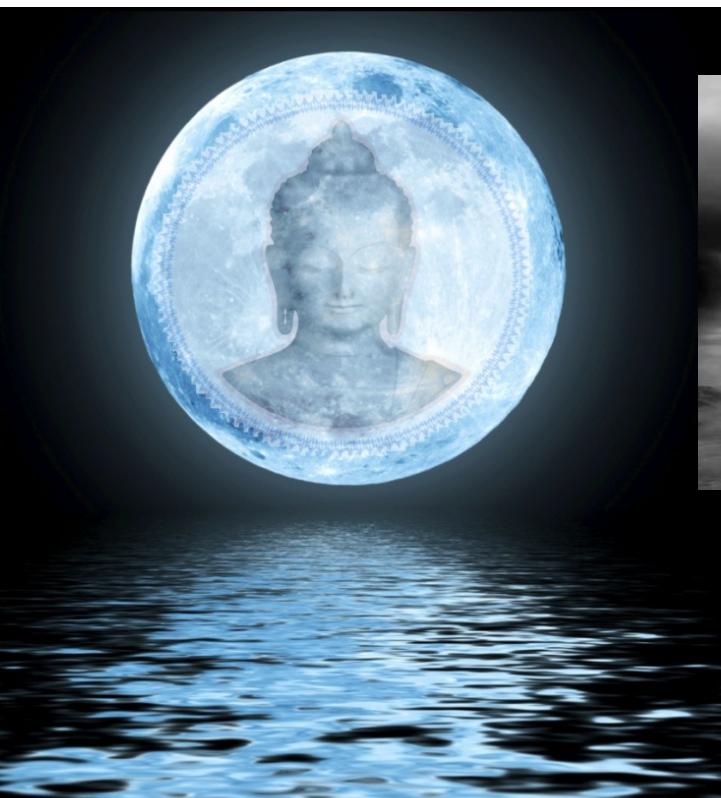
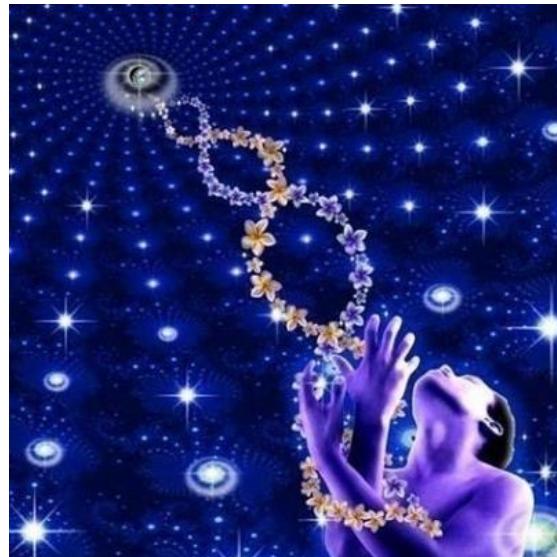
Samanthabhadra

the Ninth Bodhisattva Vows

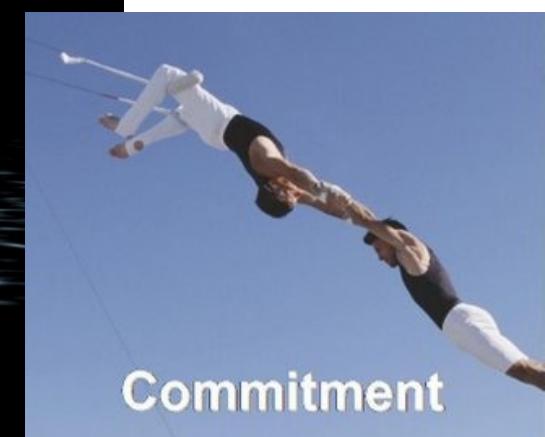


Bodhicitta:

An Eternal Commitment that would connect all the wisdom and merits accumulated



The Heart of the Path:
Bodhicitta



Commitment

Compassion

The Core and Fundamental of The Bodhisattva Path

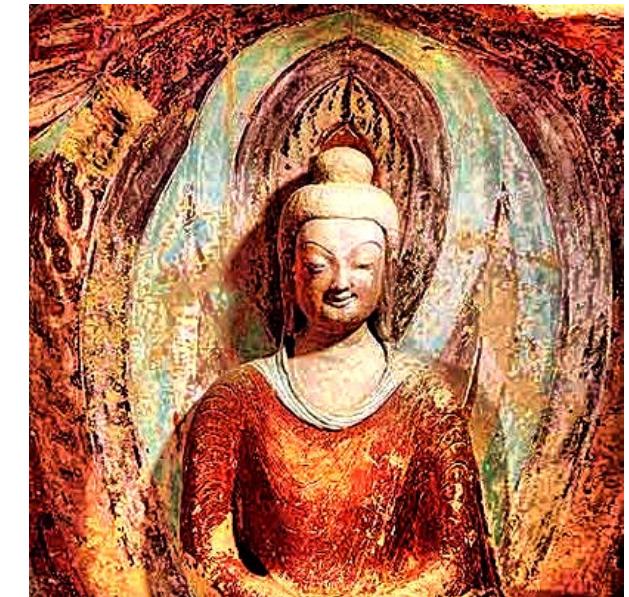
- The Motivator:
 - it is out of compassion that a bodhisattva initiate and commit himself/herself to Bodhicitta



Compassion

The Core and Fundamental of The Bodhisattva Path

- The Practice:
 - Development of compassion
 - Carrying out of compassionate acts



Compassion

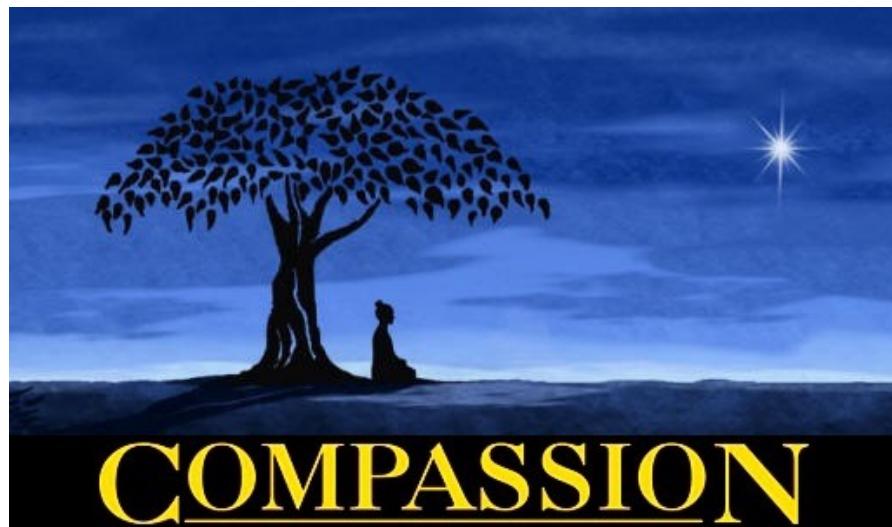
The Core and Fundamental of The Bodhisattva Path

- The Goal:
 - Attainment of selfless compassion
 - Fulfillment of all compassionate acts



"Until he extends his circle of compassion to include all living things, man will not himself find peace."

H. Schreiber



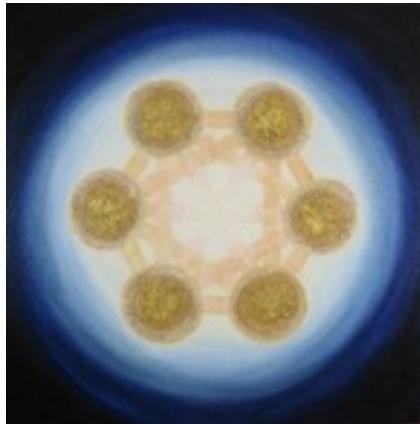
Developing Compassion



- We are all living in a world that is imperfect and full of suffering.
- However, because of delusion and attachment, we are not aware of its danger,
- Throwing ourselves into the karmic web of entanglement,
- Worrying and suffering without end.
- I wish that we would all have the wisdom and courage to escape from all these sufferings

- May I be free from pain and suffering;
 - May I be free from hatred and anger;
 - May I be healthy without obstruction;
 - May I be able to live in peace and harmony
-
- May we be free from pain and suffering;
 - May we be free from hatred and anger;
 - May we be healthy without obstruction;
 - May we be able to live in peace and harmony
-
- May all sentient beings be free from pain and suffering;
 - May all sentient beings be free from hatred and anger;
 - May all sentient beings be healthy without obstruction;
 - May all sentient beings be able to live in peace and harmony

The Path Leading to Enlightenment



- The Bodhisattvas then embark on the path leading to enlightenment (bodhi) by cultivating
- the Six Perfections (*ṣaḍ-pāramitā*)
- over the course of three immeasurable kalpas.

The Six Paramitas (Perfections)

- The Sanskrit word paramita means to cross over to the other shore. Paramita may also be translated as perfection, perfect realization, or reaching beyond limitation
- The six paramitas are six virtues that a bodhisattva should practice and develop on his path to Buddhahood



Buddhists Vehicles

Bodhisattva Vehicle

Related Teachings and practices

With *bodhicitta* as the cause, compassion as the source and *prajna* as skillful means. Practices the six *pramitas* and the four all-embracing virtues.



- Generosity
- Virtue
- Patience, tolerance, acceptance
- Energy, diligence, enthusiasm
- Concentration, contemplation
- Perfect wisdom



The Perfection of Generosity

(布施波羅蜜)

- Unconditional love, a boundless openness of heart and mind,
- A selfless generosity and giving which is completely free from attachment and expectation.
- Offering of love, compassion, time, energy, and resources to serve the highest welfare of all beings.



Three Types of Generosity

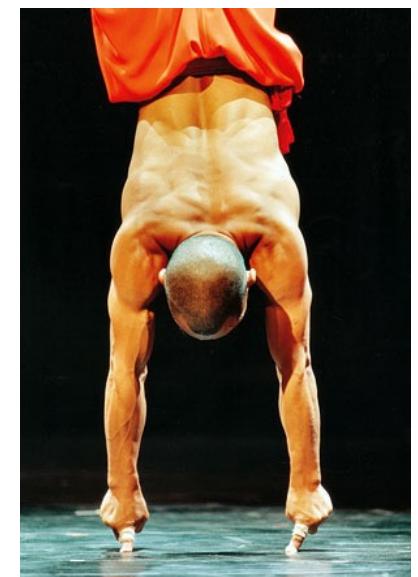
1. gift of material goods
2. gift of fearlessness.
3. gift of the teachings

The Perfection of Ethics

(持戒波羅蜜):



- The enlightened quality of virtuous and ethical behavior, morality, self-discipline, personal integrity and harmlessness.
- Through understanding and compassion, we do not harm others as we do not want others to harm us;
- This practice of ethical conduct is the very foundation for progressing in any practice of meditation and for attaining all higher realizations on the path.



The Five Precepts lay Buddhists.

- Not killing
- Not stealing
- Not committing sexual misconduct
- Not lying
- Not abusing intoxicants

The Eight Precepts

1. Refrain from Killing;
2. Refrain from Stealing;
3. Refrain from Sexual acts;
4. Refrain from Lying;
5. Refrain from drinking Liquor
6. Refrain from taking food after the sun had crossed the zenith.
7. Refrain from dancing, singing, music, unseemly shows, the use of garlands, perfumes, unguents and things that tend to beautify and adorn the person, and
8. Refrain from using high and luxurious seats and beds.

The Ten Grand Precepts

1. Not killing
2. Not stealing
3. Not committing sexual misconduct
4. Not lying
5. Not abusing intoxicants
6. Not talking about others' errors and faults
7. Not elevating oneself and blaming others
8. Not being stingy
9. Not being angry
10. Not speaking ill of the Three Treasures

The Ten Precepts for Novice Monks and Nuns

- refraining from killing
- refraining from taking what is not given
- refraining non-celibacy
- refraining from telling lies
- refraining from taking intoxicants which make laziness and lethargy
- refraing from unlimited food
- refraining from dace, song, music, joke
- refraining from garland, scenes, body application, wearing, massage, embellishing
- reframing from high seat and big seat
- refraining from taking gold and silver etc.

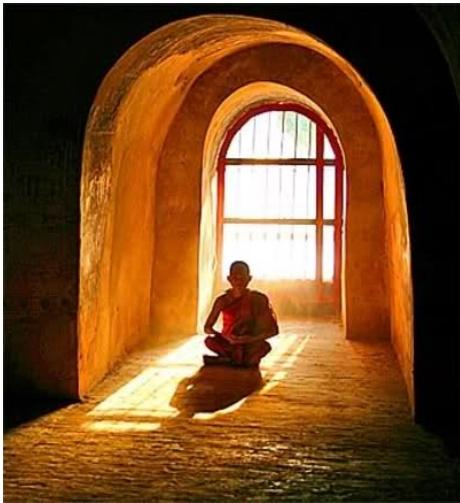
Vinaya Rules For Monks and Nuns

The Dharmaguptaka Vinaya (四分律) which has 250 rules for the bhikkhus and 348 rules[7]

- The Fundamental Moral Code (major offenses related to immoral, cruel, harmful and selfish activities.)
- Morality pertaining to sense-restraint.
- Morality pertaining to purity of livelihood.
- Morality pertaining to the use of requisites pertaining to life.

The Bodhisattva Precepts

1. Praising oneself or belittling others due to attachment to receiving material offerings, praise and respect.
2. Not giving material aid or (due to miserliness) not teaching the Dharma to those who are suffering and without a protector.
3. Not listening to others' apologies or striking others
4. Abandoning the Mahayana by saying that Mahayana texts are not the words of Buddha or teaching what appears to be the Dharma but is not.



3. The Perfection of Patience (忍辱波羅蜜)



The Art Of Life Studio, Sydney

Gaya Crispie

The 1 Minute Blogger

- **Kṣānti-s:** Patience, tolerance, forbearance, acceptance, endurance
- The essence of this paramita of patience is the strength of mind and heart that enables us to face the challenges and difficulties of life without losing our composure and inner tranquility.



Prajnāpāramitā Sutra and the Two Kinds Acceptance (*Kṣānti-s*)

- According to the *Mahā prajñāpāramitā Sūtra*, there are two kinds of *kṣānti*:
“Bodhisattvas should practice the two kinds of *kṣānti*, what are the two?
 1. Firstly, when being scolded and insulted by all the sentient beings, [a bodhisattva should practice the patience of ‘not giving rise to anger’ and ‘subdue hatred’.
 2. Secondly, he should develop the acceptance of ‘non-arisen dharma’ (無生法忍).”
 - Those bodhisattva mahāsattvas who reside in these two kinds of *kṣānti* can speedily accomplish the six paramitas.
 - 菩薩應修二忍，何等為二？一者、應受一切有情罵辱加害，不生忿恨，伏瞋恚忍。二者、應起無生法忍
 - 「是菩薩摩訶薩安住如是二種忍中，速能圓滿布施、淨戒、安忍、精進、靜慮、般若波羅蜜多



Mahasattva: The Prince Who Fed Himself to the Tigers

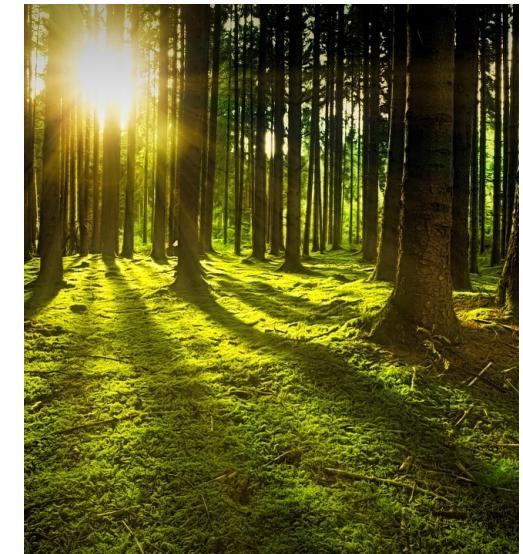


Acceptance of the Non-arisen Dharma (無生法忍)

- + “What is great enlightening beings’ acceptance of the non-origination of things? These great enlightening beings do not see that there is anything at all that originates and do not see that there is anything at all that perishes.
- + Why? If there is no origination, there is no perishing; if there is no perishing, there is no extinction; if there is no extinction, they are free from defilements; if they are free from defilements, there is no differentiation; if there is no differentiation, there is no location; if there is no location, there is quiescence; if there is quiescence, there is detachment from desire; if there is detachment from desire, there is no doing; if there is no doing, there is no wish; if there is no wish, there is no dwelling, if there is no dwelling there is no coming and no going.”

Avataṃsaka-sūtra

「佛子！云何為菩薩摩訶薩無生法忍？佛子！此菩薩摩訶薩不見有少法生，亦不見有少法滅。何以故？若無生則無滅，若無滅則無盡，若無盡則離垢，若離垢則無差別，若無差別則無處所，若無處所則寂靜，若寂靜則離欲，若離欲則無作，若無作則無願，若無願則無住，若無住則無去無來。是名：菩薩摩訶薩第三無生法忍。」



The Perfection of Vigour (精進波羅蜜)



- Energy, diligence, vigour, effort, enthusiasm
- The essence of this paramita of joyous effort is the courage, energy, and endurance to continuously practice the Dharma and pursue the supreme goal of enlightenment for the highest good of all beings.

Sylvester Stallone: Life is tough!



- “It ain't about how hard you hit. It's about how hard you can get hit and keep moving forward!” - Sylvester Stallone
- <https://www.facebook.com/themateusz.m/videos/963475350417079/>

The Four Great Vows of Bodhisattvas

菩薩四弘誓願

- Sentient beings are countless; we vow to deliver them all.
- 罪生無邊誓願度
- Afflictions are endless; we vow to eradicate them all.
- 煩惱無盡誓願斷
- Dharma teachings are numerous; we vow to learn them all.
- 法門無量誓願學
- The path to Buddhahood is unsurpassable; we vow to attain it.
- 佛道無上誓願成



5. The Perfection of Concentration (禪定波羅蜜):

Lesson 10 Stopped Here

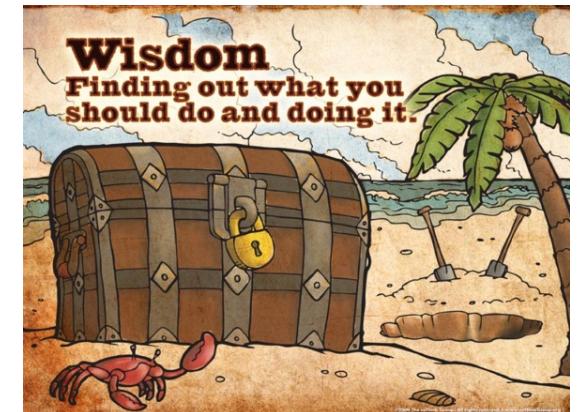
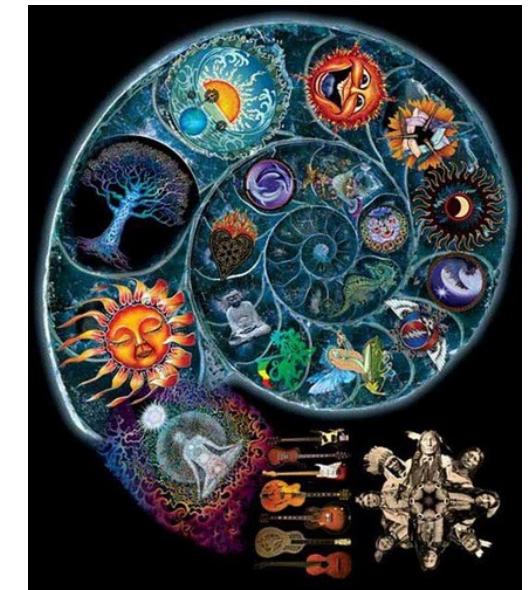
- One-pointed concentration, contemplation
- The perfection of concentration means training our mind so that it does what we want it to.
- We stabilize our mind and emotions by practicing meditation, by being mindful and aware in everything we do.



6. The Perfection of Wisdom (智慧波羅蜜):

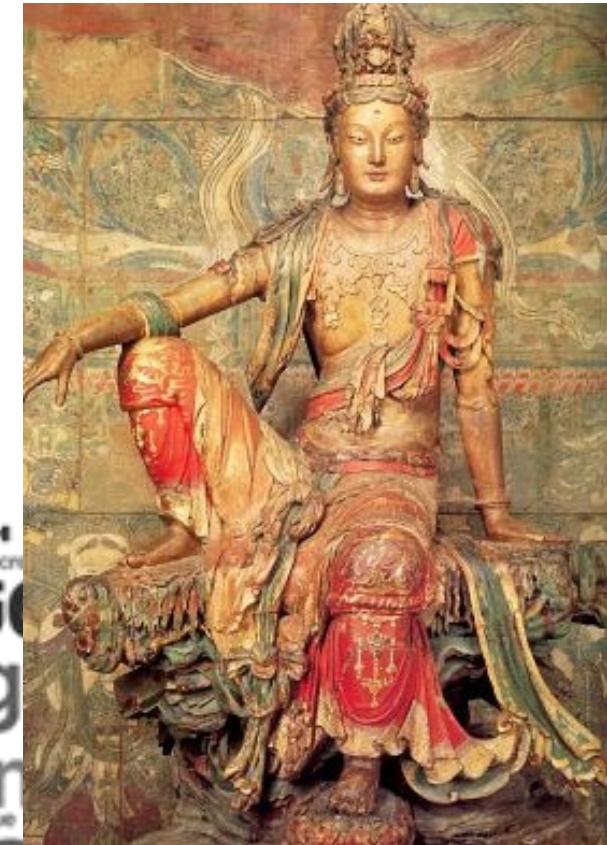


- The essence of this paramita is the supreme wisdom, the highest understanding that living beings can.
- Beyond the limited confines of intellectual and conceptual states of mind.
- Prajna paramita is the supreme wisdom (prajna) that arises from comprehending emptiness and the interdependent and interconnectedness of all things.



The Heart Sutra

formation wishes five rejoice deception obscuration fully expresses
consciousness attainment death sound
birth words PARAGATE
suffering samadhi heard three characteristics
end Vulture true
nature times enlightenment practicing power
Shariputra Therefore eye taught
practice gandharvas daughter perception purity just origin
smell gods OM touch whole fear
path path saying sangha GATE monks PARASAMGATE attain unsurpassed
saying dharma truth dharma mountain skandhas called
feeling sangha buddhas GATE monks dharma skandhas called
also feeling bathagatas Peak suras insight humans SVAH
One Form Good decrease awaken body impurity
saw Peak suras Good decrease awaken body impurity
Form Good decrease awaken body impurity
dhatu bodhisattvas train abide



The Six Paramitas (Perfections)



1. The Perfection of Generosity (布施波羅蜜)
2. The Perfection of Ethics(持戒波羅蜜): virtue, morality, discipline, proper conduct
3. The Perfection of Patience(忍辱波羅蜜) : patience, tolerance, forbearance, acceptance, endurance
4. The Perfection of Joyous Effort(精進波羅蜜) : energy, diligence, vigour, effort, enthusiasm
5. The Perfection of Concentration(禪定波羅蜜): one-pointed concentration, contemplation
6. The Perfection of Wisdom (智慧波羅蜜): wisdom, insight