The background of the slide features a stunning sunset or sunrise over a range of mountains. The sky is filled with warm, golden-orange hues, with wispy clouds catching the light. The dark silhouettes of mountain peaks are visible against the bright sky.

Introduction to Buddhism

BSTC1004:
Lesson VIII

| <u>Type of Buddhists</u> | <u>Their Wishes</u> | <u>Teachings and practices</u> |
|---|---|---|
| <i>Human and Celestial Vehicle</i> | To attain worldly happiness | <ul style="list-style-type: none"> - Taking refuge in the Triple Gems and practice the five precepts. - The Law and Cause and effect |
| <i>Sound-hearing Vehicle</i> | To eliminate all worry and suffering and attain the ultimate peace of mind | <ul style="list-style-type: none"> -Four Noble Truths. - See life as impermanent and full of suffering. -Diligently practice the Three Trainings |
| <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. |

What did the Buddha Taught?

Suffering is optional! There is a Way out of it!

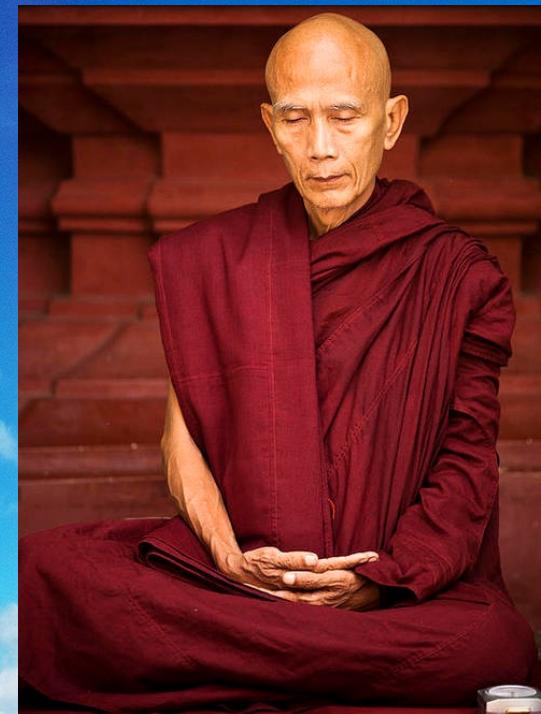


Buddhists Vehicles

*Sound-hearing (Sravaka)
Vehicle*

Aspiration

To eliminate all suffering, especially
the endless bondage of life and death

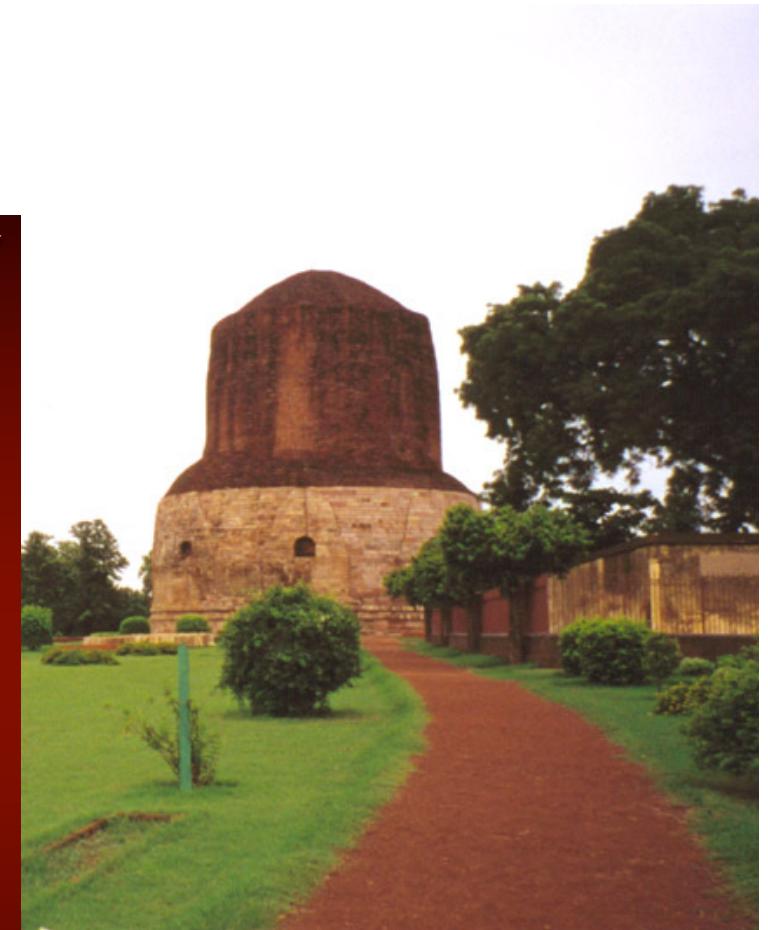




The Buddha said:



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.*





1. Suffering: *dukkha*

- There is no single English word that satisfactorily captures the meaning of "dukkha." It has been variously translated as suffering, unsatisfactoriness, frustration, unhappiness, anguish, and dis-ease (不安). Its opposite is "sukha," which means ease or well-being.

Eight Type of Sufferings

1. The suffering of *birth*.
2. The suffering of *old age*.
3. The suffering of *illness*.
4. The suffering of *death*.
5. The suffering of encountering what is *unpleasant*.
6. The suffering of *separation from what is pleasant*.
7. The suffering of *not getting what one wants*.
8. The suffering of the *five appropriated aggregates*.



The suffering of *birth*.

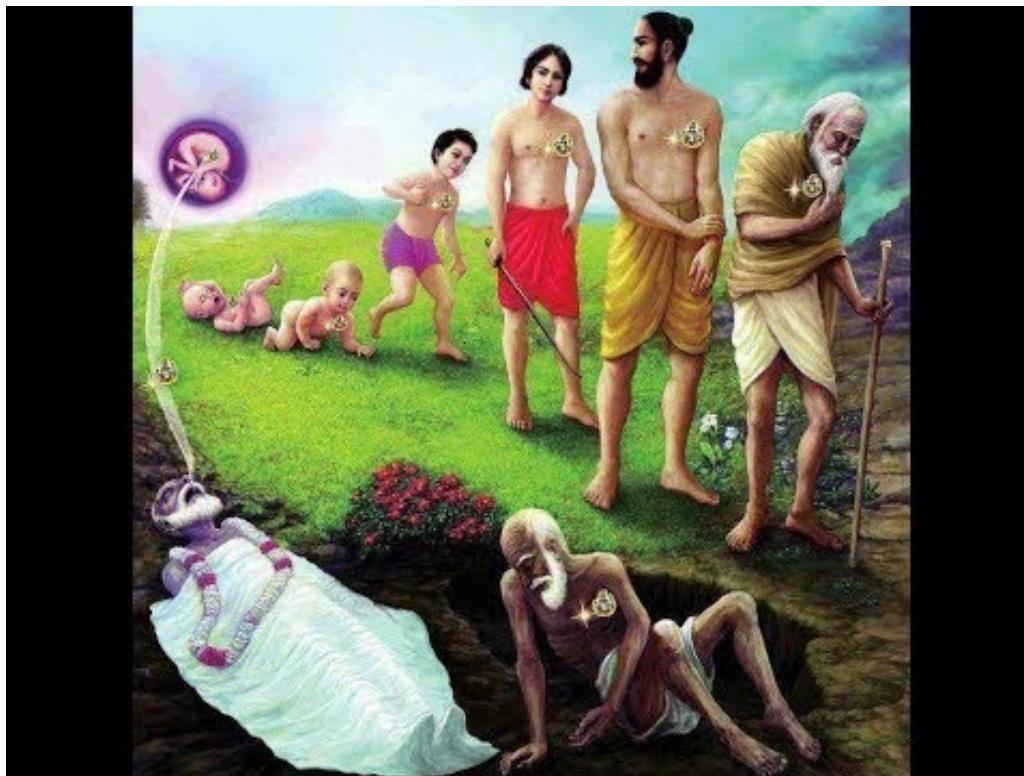


IMAGE BANK
IMAGE BANK

Birth: Rarity and Opportunity

Buddha's Teaching:

- Buddha tells Ananda about a blind turtle that surfaces from the ocean only once every 100 years.
- A piece of wood with a hole floats in the sea.
- Buddha asks if the turtle could get its head through the hole.
- Ananda says it's impossible.
- Buddha explains that while difficult, it is not impossible—just as being born human is an extraordinary rarity!



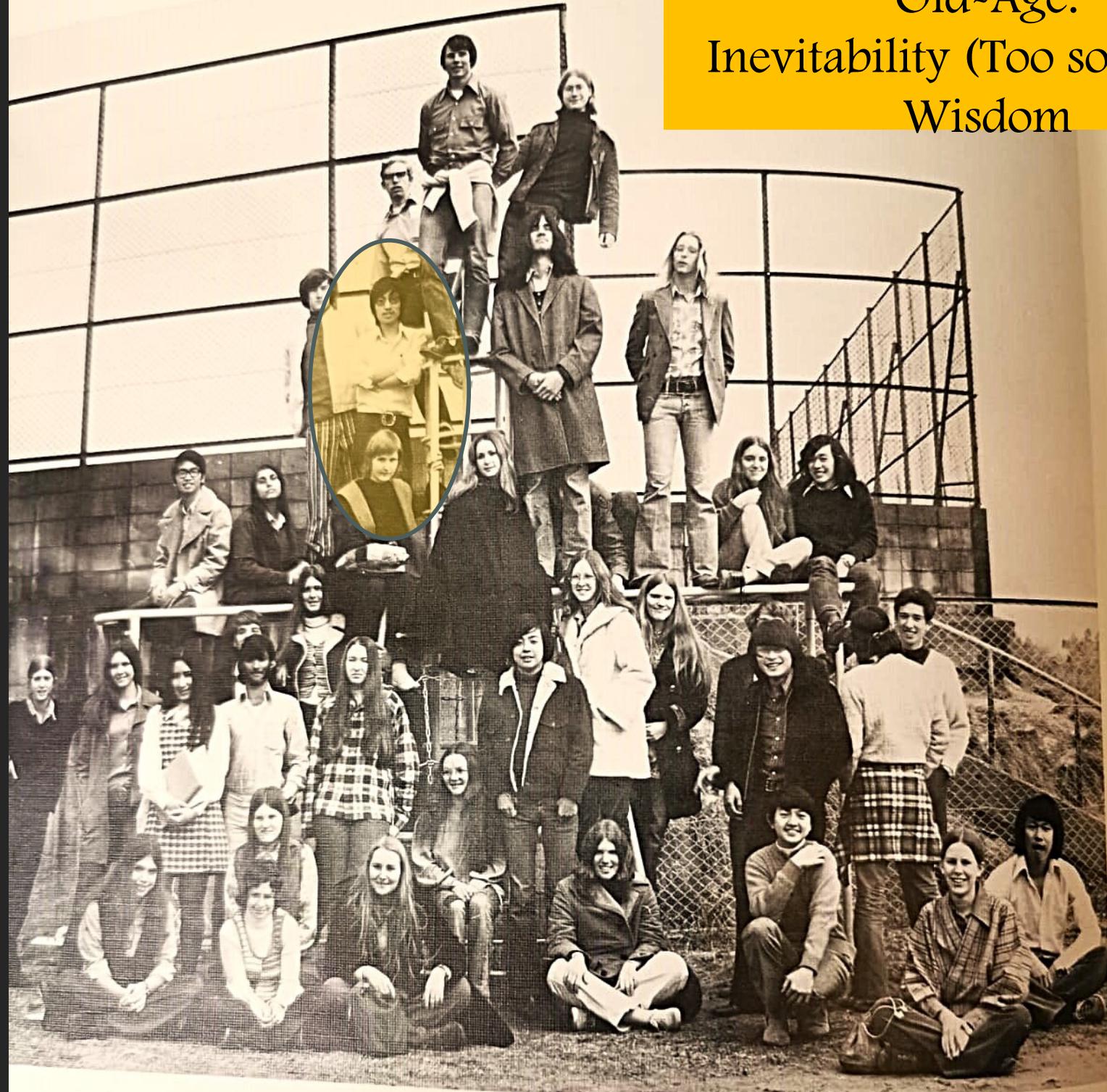
Key Insight:

- Human birth is a rare and precious opportunity.
- It offers immense potential to:
 - Experience
 - Learning
 - Growth
 - Transformation
 - Spirituality

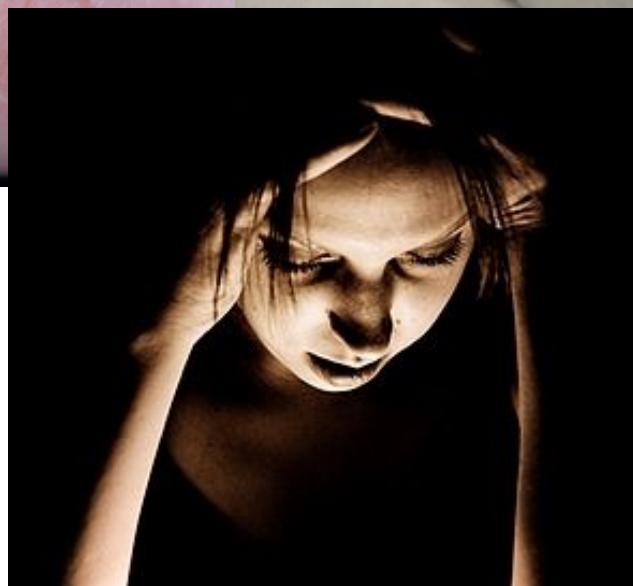
2. The suffering of *old age*.



Old-Age:
Inevitability (Too soon) and
Wisdom



3. The suffering of *illness*.



Sickness: Disruption and Vigilance



4. The suffering of *death*.



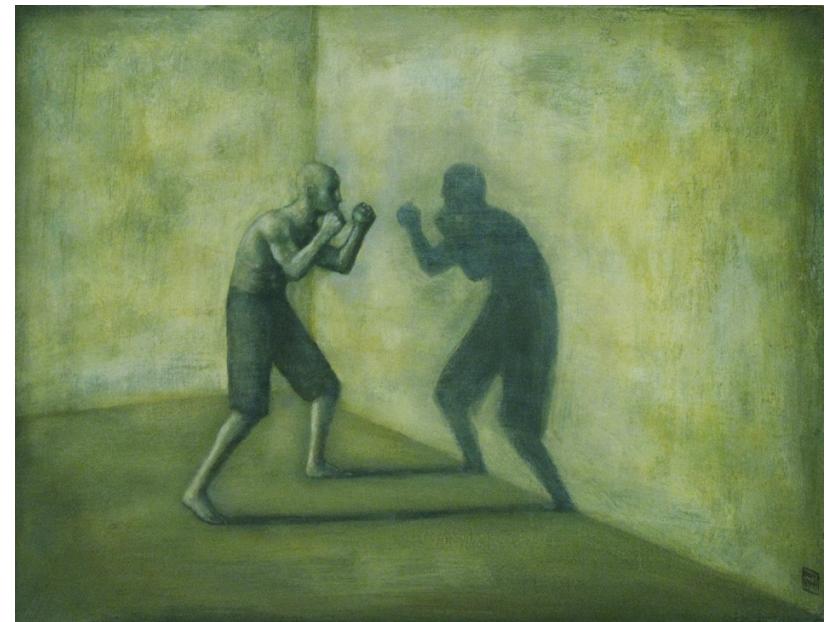
- "My friend Enkidu, whom I loved so dear, who with me went through every danger, the doom of mortals overtook him.
- Six days I wept for him and seven nights: I did not surrender his body for burial until a maggot dropped from his nostril. Then I was afraid that I, too, would die. I grew fearful of death, so I wandered the wild.
- ...How can I keep silent? How can I stay quiet? My friend, whom I loved, has turned to clay. My friend Enkidu, whom I loved, has turned to clay. Shall I not be like him and also lie down, never to rise again, through all eternity?"

An excerpt from The Epic of Gilgamesh

Death: Certainty and Liberation



5. The suffering of encountering what is unpleasant.

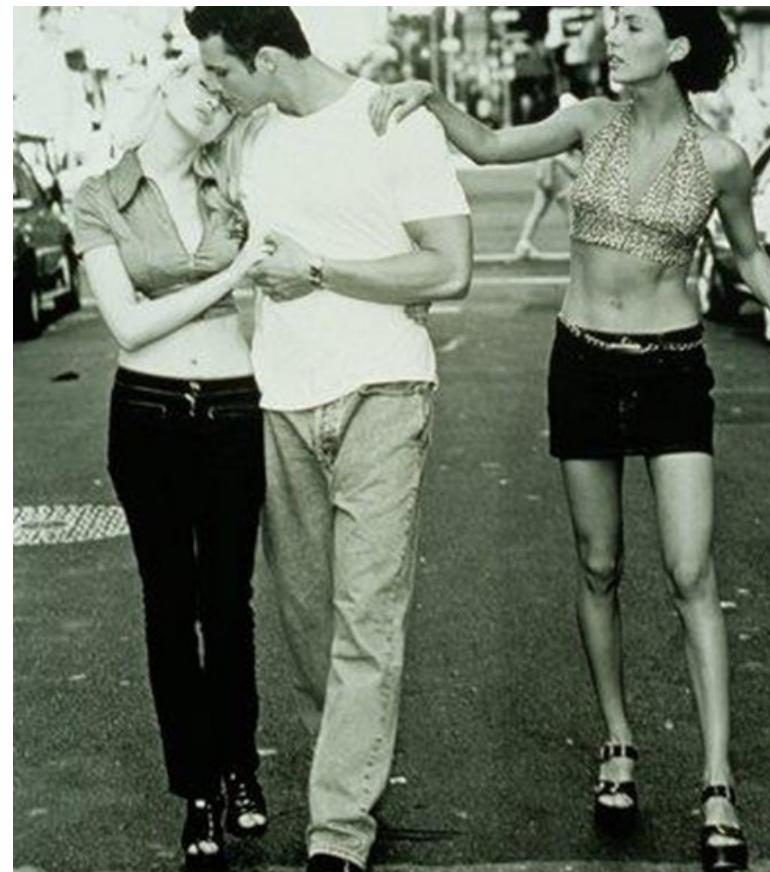


6. The suffering of *separation from what is pleasant.*

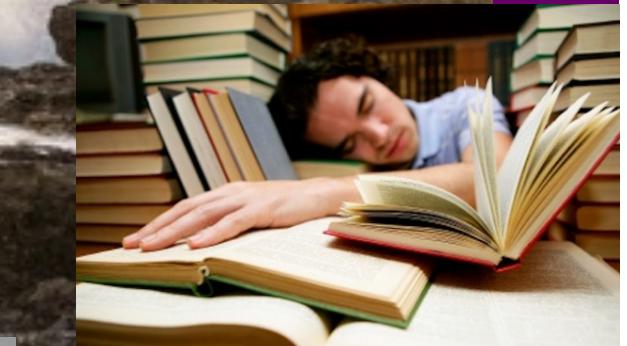
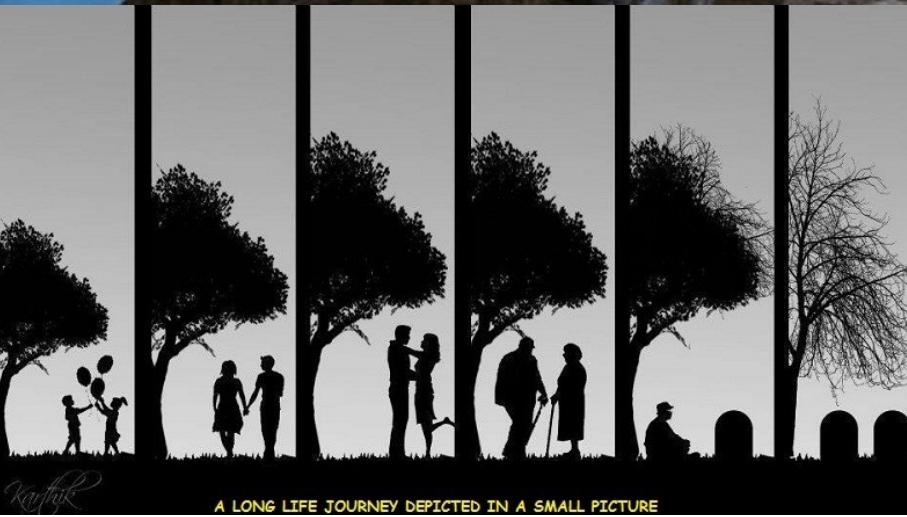
A young girl
in an orphanage



7. The suffering of *not getting what one wants.*



8. The Suffering of Clinging to the Five Aggregates



Three Levels of Suffering



- Pains as suffering
- Perishing as suffering
- Instability of conditioned phenomena as suffering

I. Pains as Suffering



Birth



Old age

II. Perishing as Suffering

II. Decay and Perish as Suffering

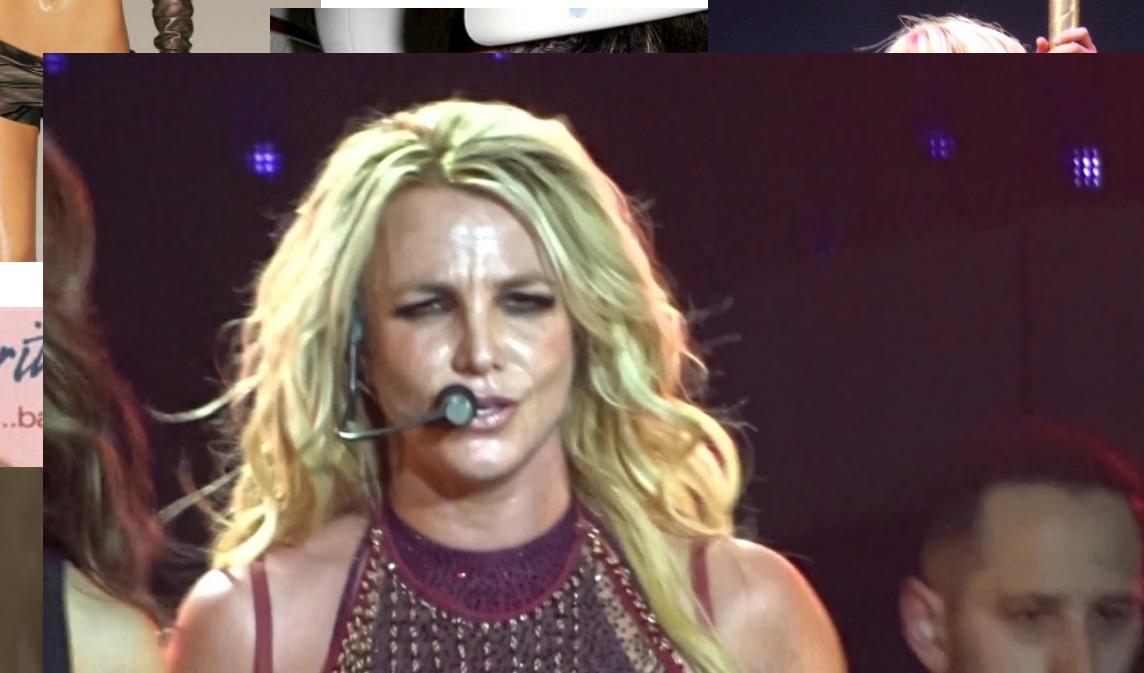


Happy moments will pass
Everything will pass



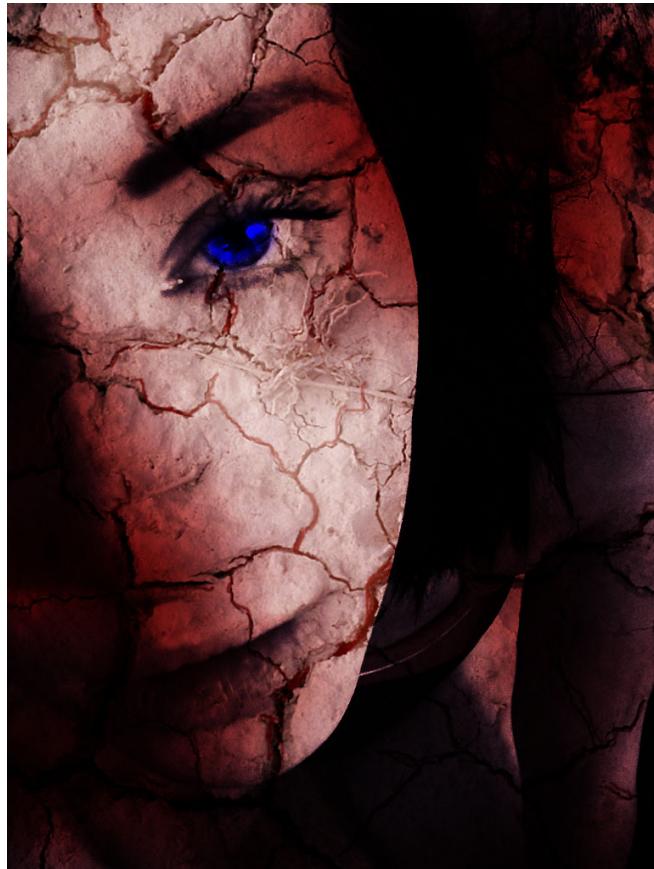


II. Decay and Perish as Suffering



III. Instability of conditioned Phenomena as Suffering

Causally conditioned phenomena are
unstable, transient and impermanent



Restlessness is suffering,
dis-ease!



To You...

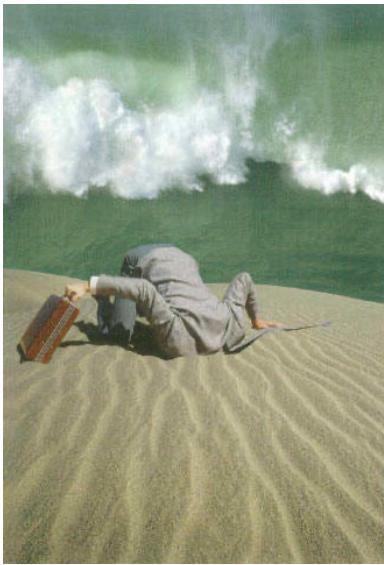
- Which type of suffering is most immediate?
- Which type of suffering is most worrying?



Why do Buddhists study Sufferings?



- There is pain and suffering in the world
- To develop the motivation to escape from samsara
- To develop compassion



The Second Noble Truth: The cause of suffering



- Because of the delusion and ignorance of not being able to see the true nature of things, people become attached to the concepts ‘I’ and ‘mine’,
- and hence, give rise to craving and attachment, followed by greed, hatred and ignorance.



The cause
of the
disease



Taṇhā

Taṇhā (Pāli): Thirst, Desire, Longing, Greed

Types of Craving:

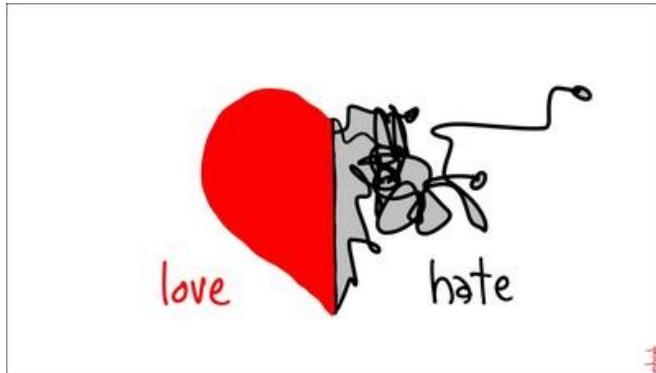
- Craving for Sensual Pleasures
- Craving for Existence
- Craving for Non-Existence



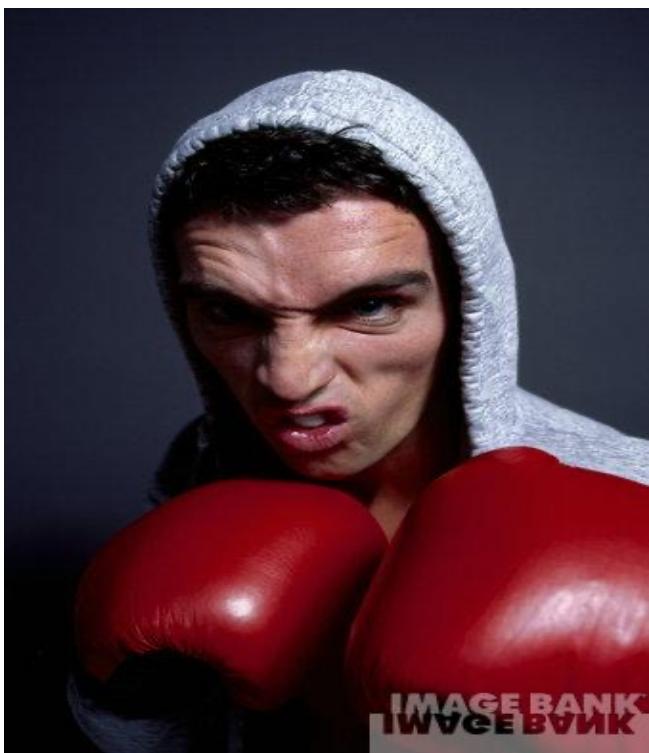
Insight into Taṇhā:

- Desire is like drinking salt water: the more you drink, the thirstier you become. It's akin to eating sugary food—while it may taste delightful, it is ultimately detrimental to your health. The higher the sensual pleasure, the more insatiable your thirst becomes.

- https://www.youtube.com/watch?v=e6N_L1NQQ5Y



From craving and attachment come...



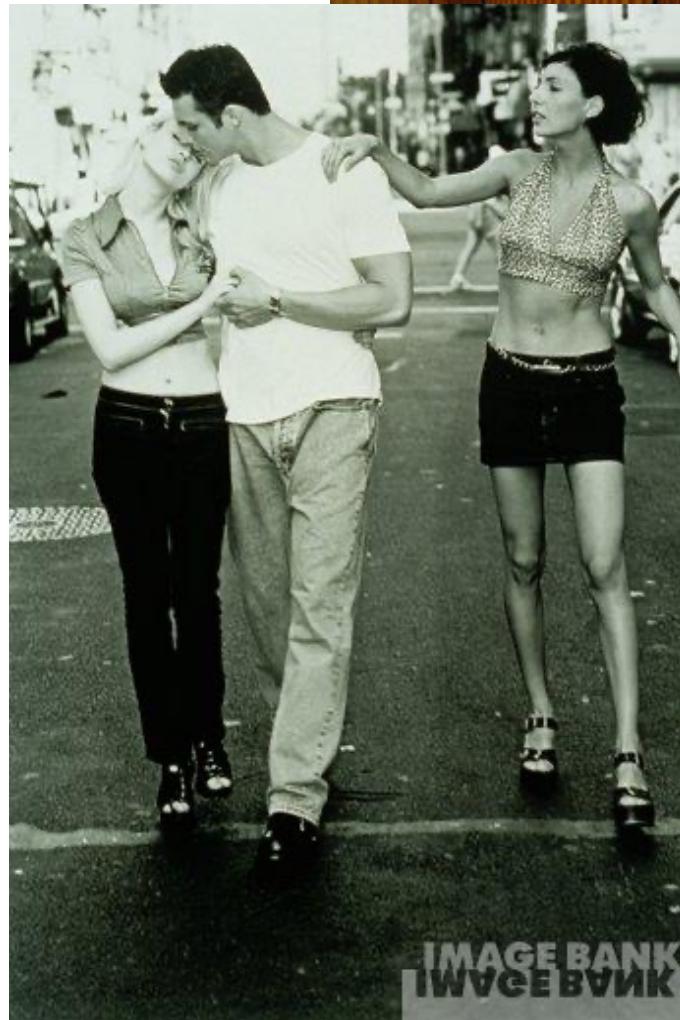
Hatred



Fear



Loneliness



Jealousy



I am dying!

Craving and attachment: “Mine”

The Cycle of Ignorance and Suffering

- With ignorance, the notions and sentiments of “I” and “mine” arise, giving birth to craving and attachment. This, in turn, leads to greed, hatred, and further ignorance.
- These deluded mind-states drive actions and behaviors that generate and accumulate karma, entrapping human beings in an endless cycle of suffering.



ONCE YOU ARE IN
SAMSARA.....

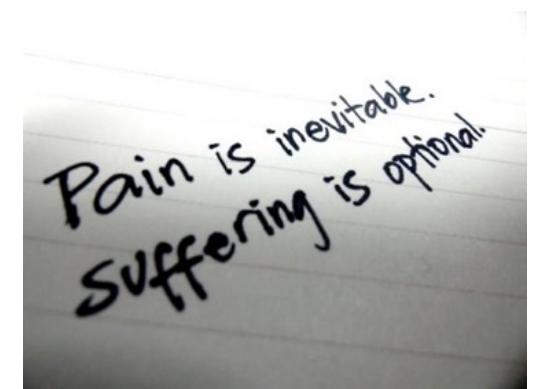
- 7. Feeling
- 8. Craving
- 9. Clinging or grasping
- 10. Existence or becoming
- 11. Birth*
- 12. Aging and death*



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

Because I feel Pain,
there is Suffering!

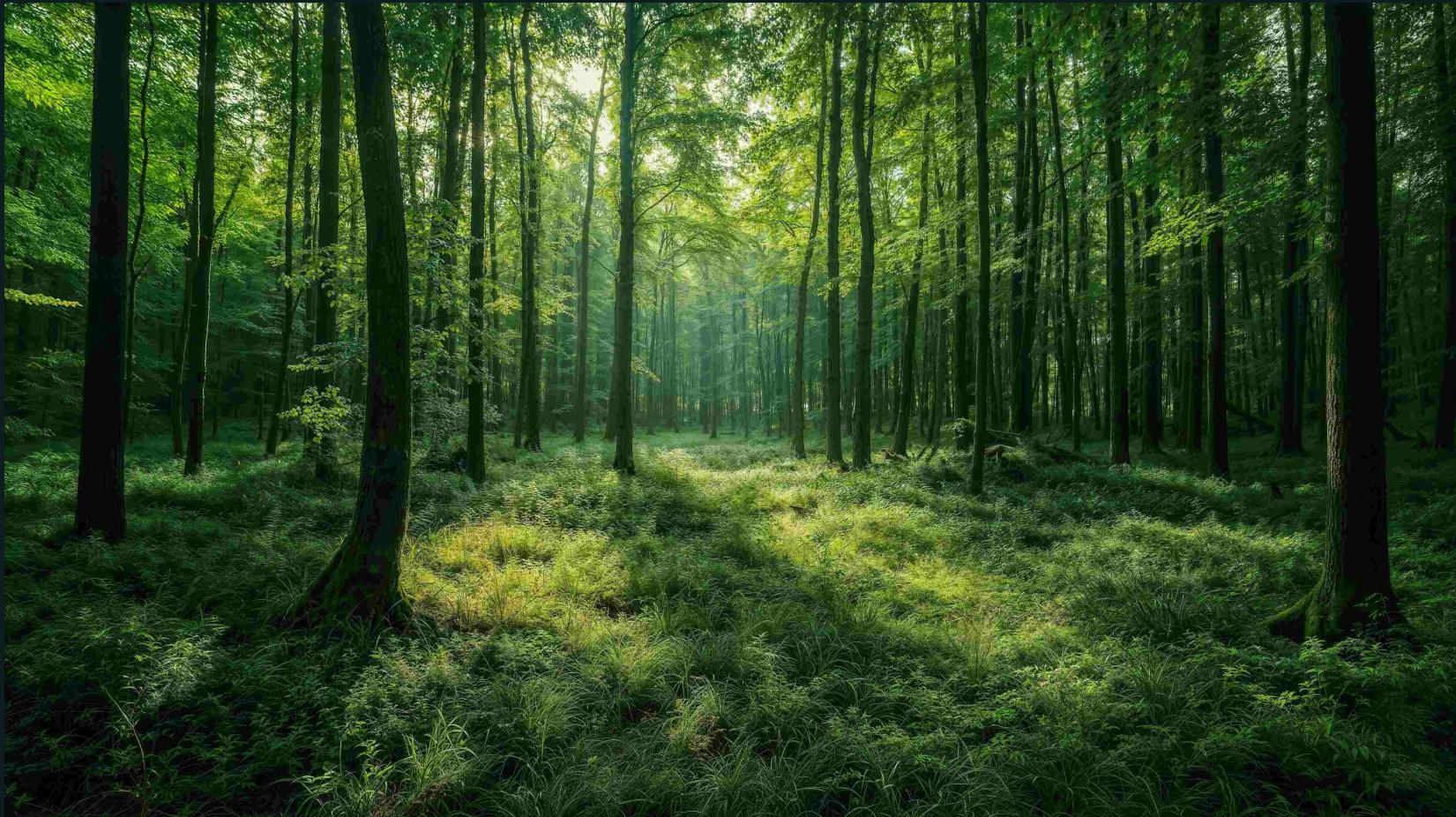
- I. Pains as Suffering
- II. Perishing as Suffering
- III. Instability of conditioned Phenomena as Suffering



Is it really yours?



'I am a beautiful forest!'



The Third Noble Truth: The Cessation of Suffering



Nothing that you have not given away will ever
be really yours.

(C. S. Lewis)

Once you purchase something, it becomes your responsibility and concern. However, once you sell it, those concerns no longer apply to you.



Autumn leaves are just falling leaves!



Old age and deaths are just
old age and death!





The Cessation of Suffering

Is it possible to cure
the disease?
Is the disease cured?

- The cessation of suffering is possible. Through right understanding and diligent practice, ignorance, attachment and craving and the delusive concept of self can be eliminated.
- When ignorance and craving cease, suffering comes to an end, and the bondage of life and death is broken. At that time, true happiness and peace of mind are attained.



True Freedom and Sustainable Happiness

Sustainable happiness:

- Free from the pressure:
 - To ‘be’ or ‘not to be’,
 - To ‘do’ or ‘not to do’
 - To ‘have’ or ‘not to have’



A serene inner peace that:

- coming from understanding and wisdom
- would not be disturbed by the ever-changing external conditions



The Fourth Noble Truth : the Path Out of Suffering



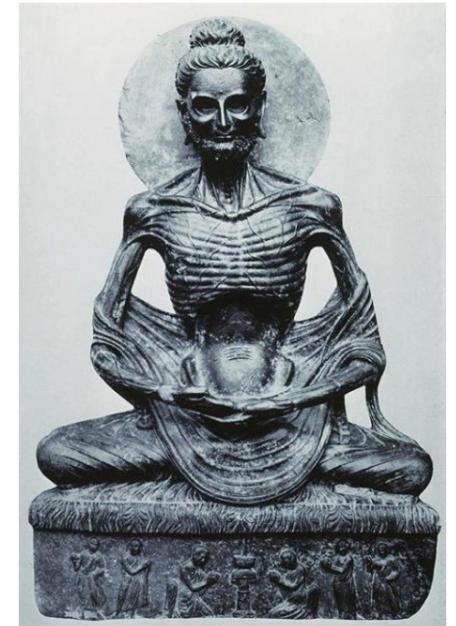
The Path Leading to the Cessation of Suffering

- The Middle Way
- The Noble Eightfold Path:



The Middle Way

- *"Monks, these two extremes ought not to be practiced by one who has gone forth from the household life. (What are the two?)*
- *There is addiction to indulgence of sense-pleasures, which is low, coarse, the way of ordinary people, unworthy, and unprofitable;*
- *and there is addiction to self-mortification, which is painful, unworthy, and unprofitable.*



Why the Middle Way?

- "Avoiding both these extremes, the Tathagata (the Perfect One) has realized **the Middle Path**;
- it **gives** vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nibbana
- And what is that Middle Path realized by the Tathagata...? It is the **Noble Eightfold path**, and nothing else.

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

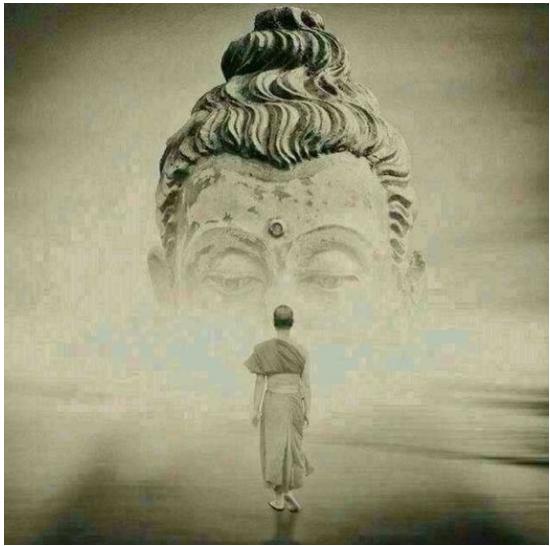
Right Concentration

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 that nourish sensual desires.
- On a deeper level, it involves recognizing the emptiness nature of 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.





Developing Right View

1. Learning:

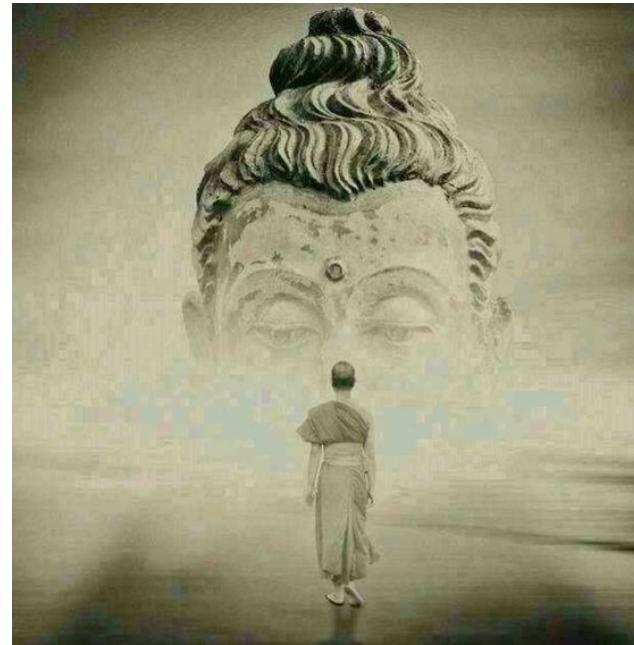
- Approach earning and studying with eagerness and an open mindedness

2. Contemplating:

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

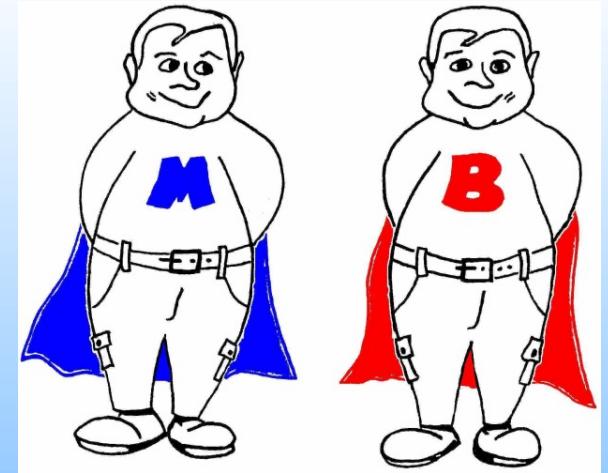
3. Practicing:

- 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’?



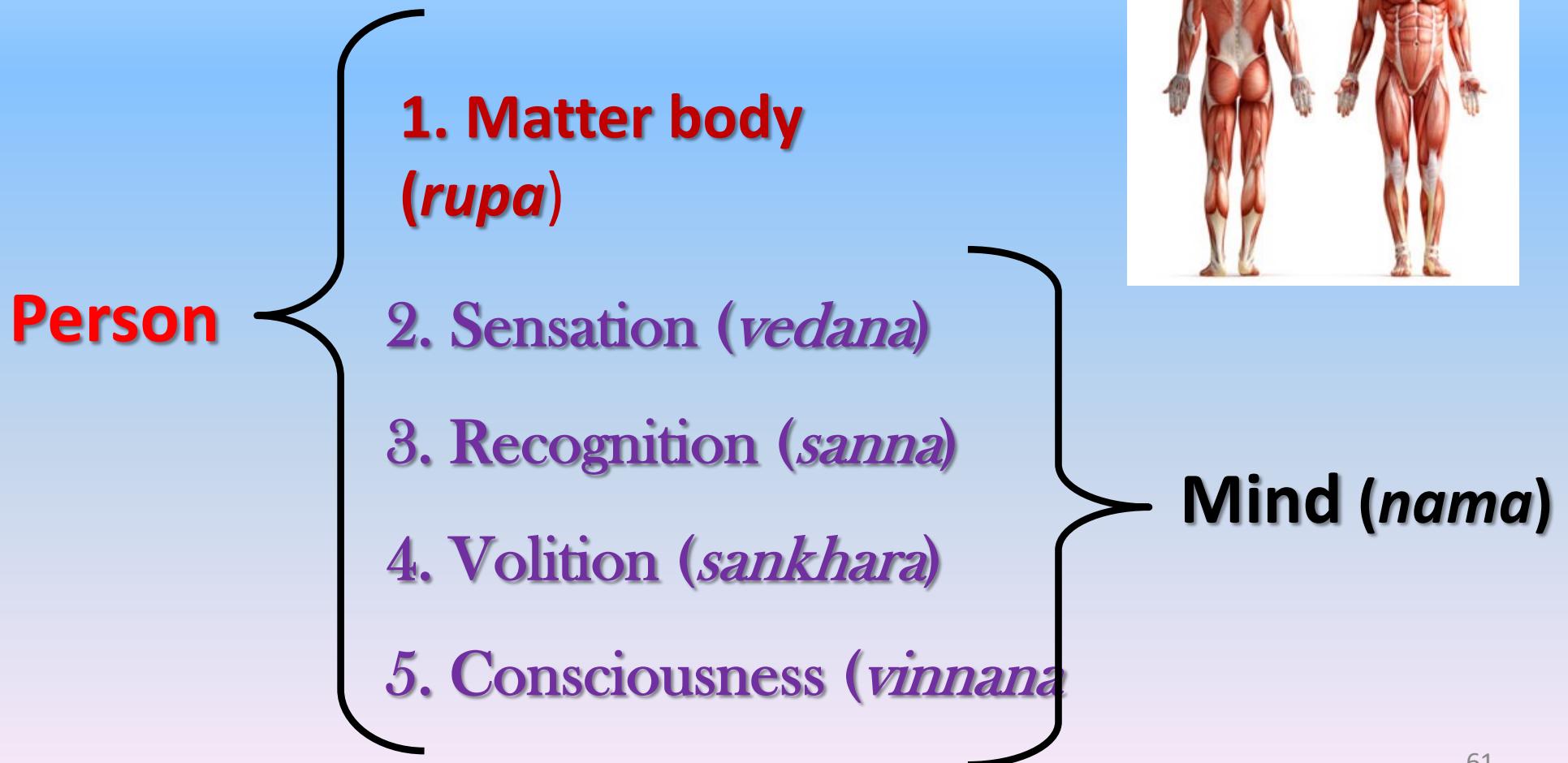
Self, if it is:

- 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.

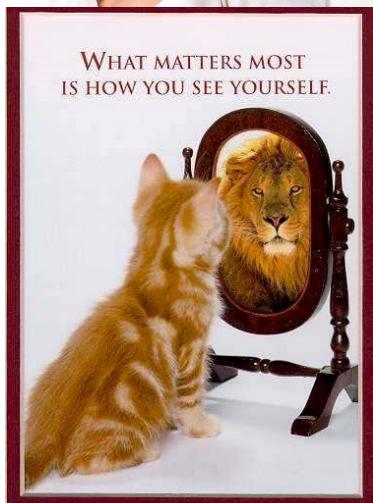
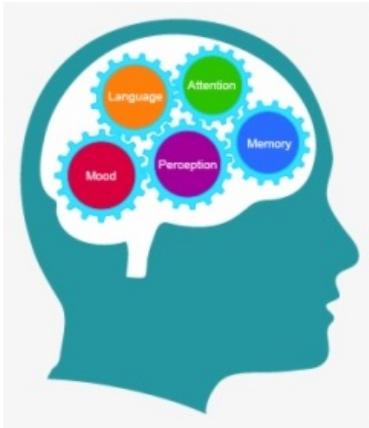


2. “Am I my feelings?”

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

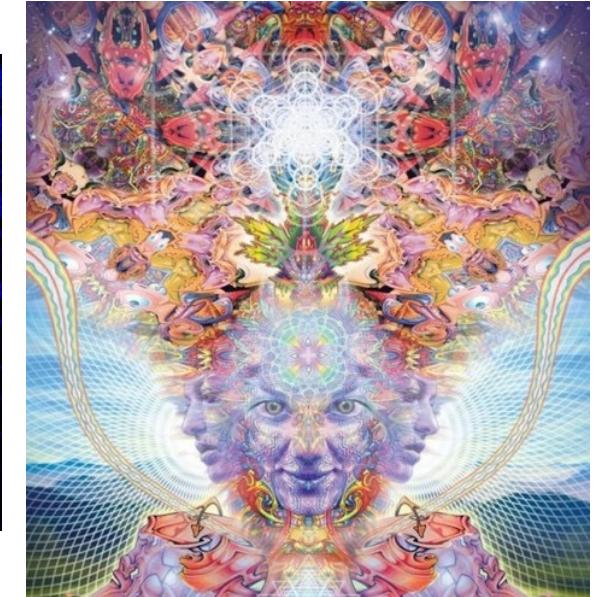
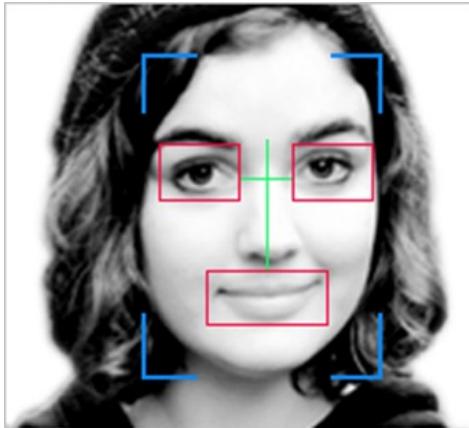


3. “Am I my thoughts and concepts?”

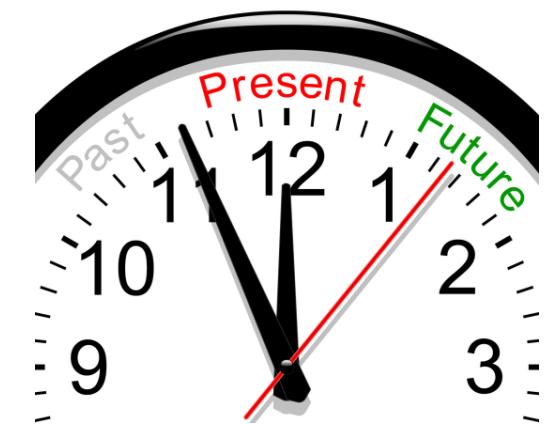


Perception (*sanjna skandha*) :

- 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?”

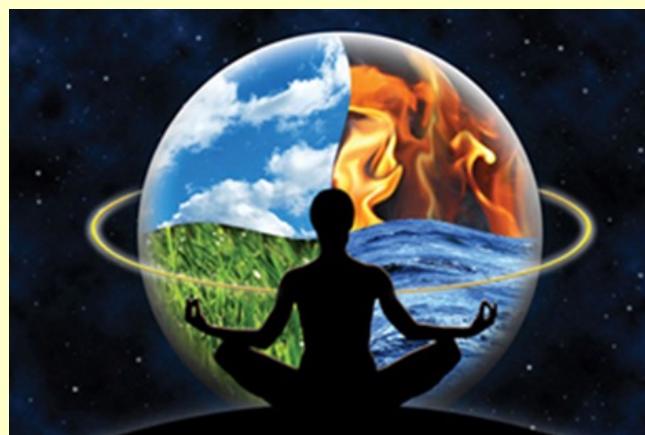
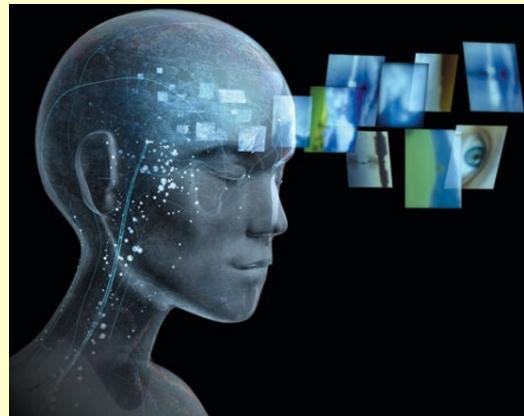
Consciousness (Vijnana 識)

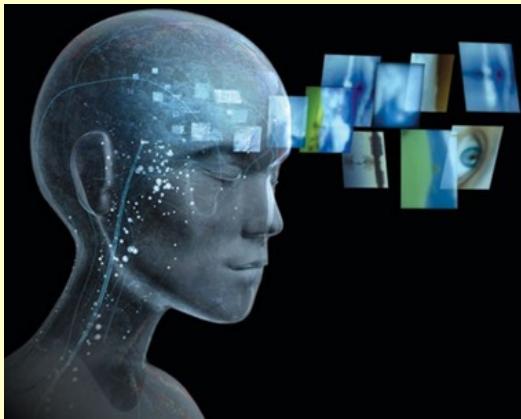


Consciousness (Vijnana Skandha 識):

- 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).

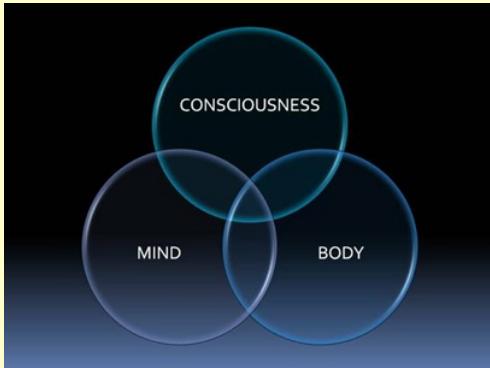
“Conscious” .vs. “Conscious of”





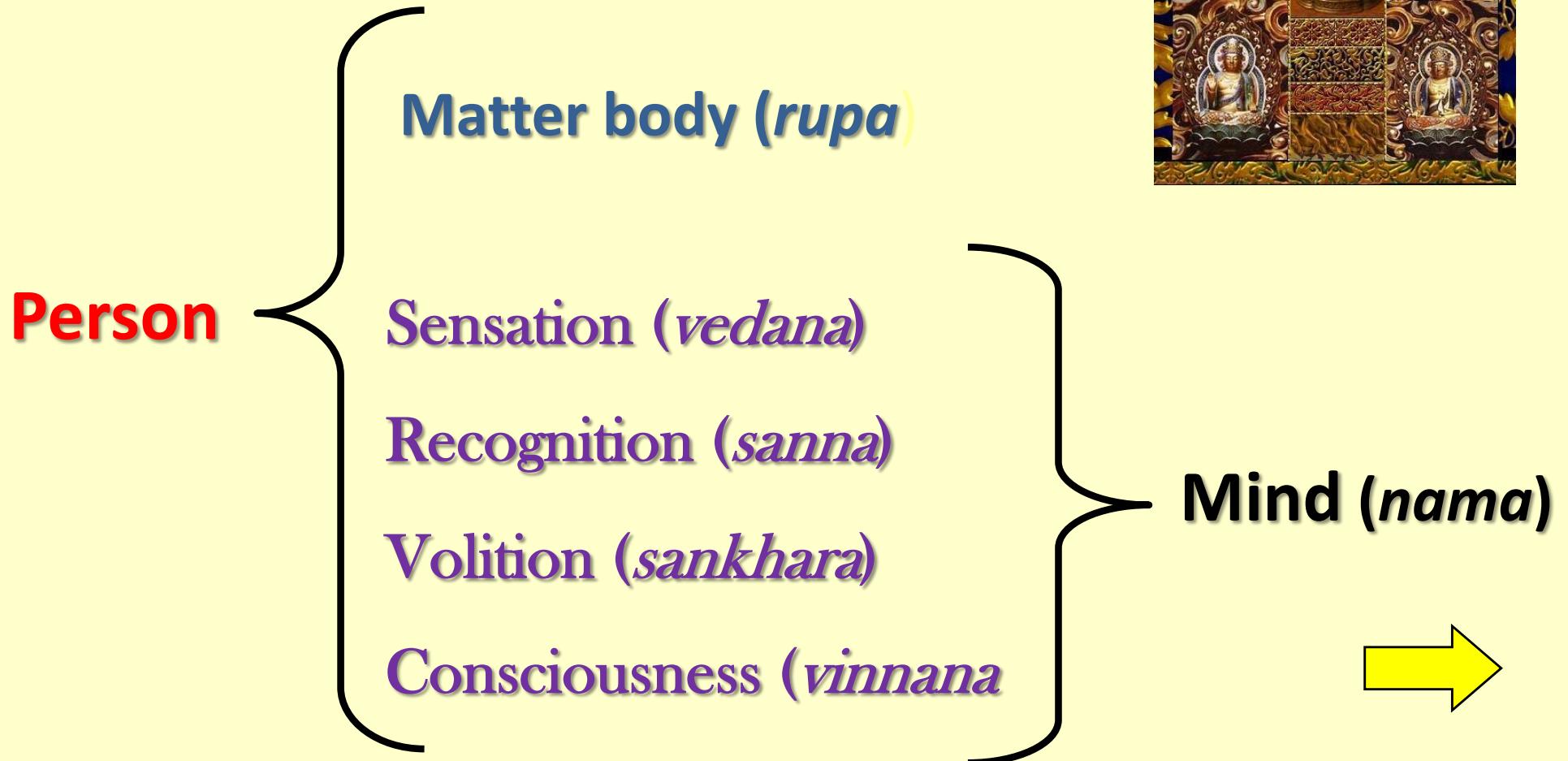
“Conscious” and “Conscious of”

- “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*

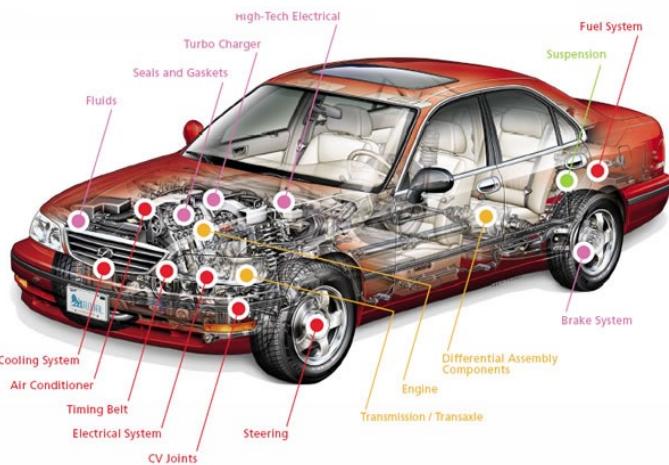


*How can we let go of the
attachment to*

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.”*

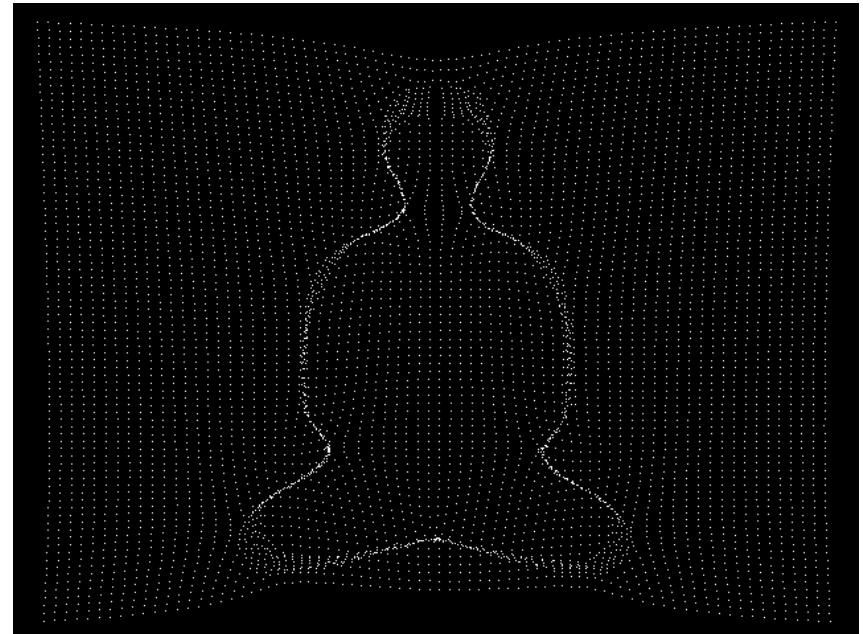
(Walpola Rahula, 1959)



So...

- a "person" is composed of five components: four "mind" or "mental" components - sensation, consciousness, perception, volition; and one physical component, i.e., the body. That's all a "person" is.
- And, like anything else, these components are constantly changing (transitory and impermanent).
- Note that on the list of the five "skandhas" (components), there is no "self," especially no ***unchanging, permanent, eternal Self*** (Atman).
- ***Our thought and feeling of "I" and "mine" are nothing more than subjective feeling and concept***
- ***In actuality, it is impossible for us to really own anything!! Including yourself!!!***

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. .*

