

Introduction to Buddhist Teachings

BSTC1001:
Lesson V

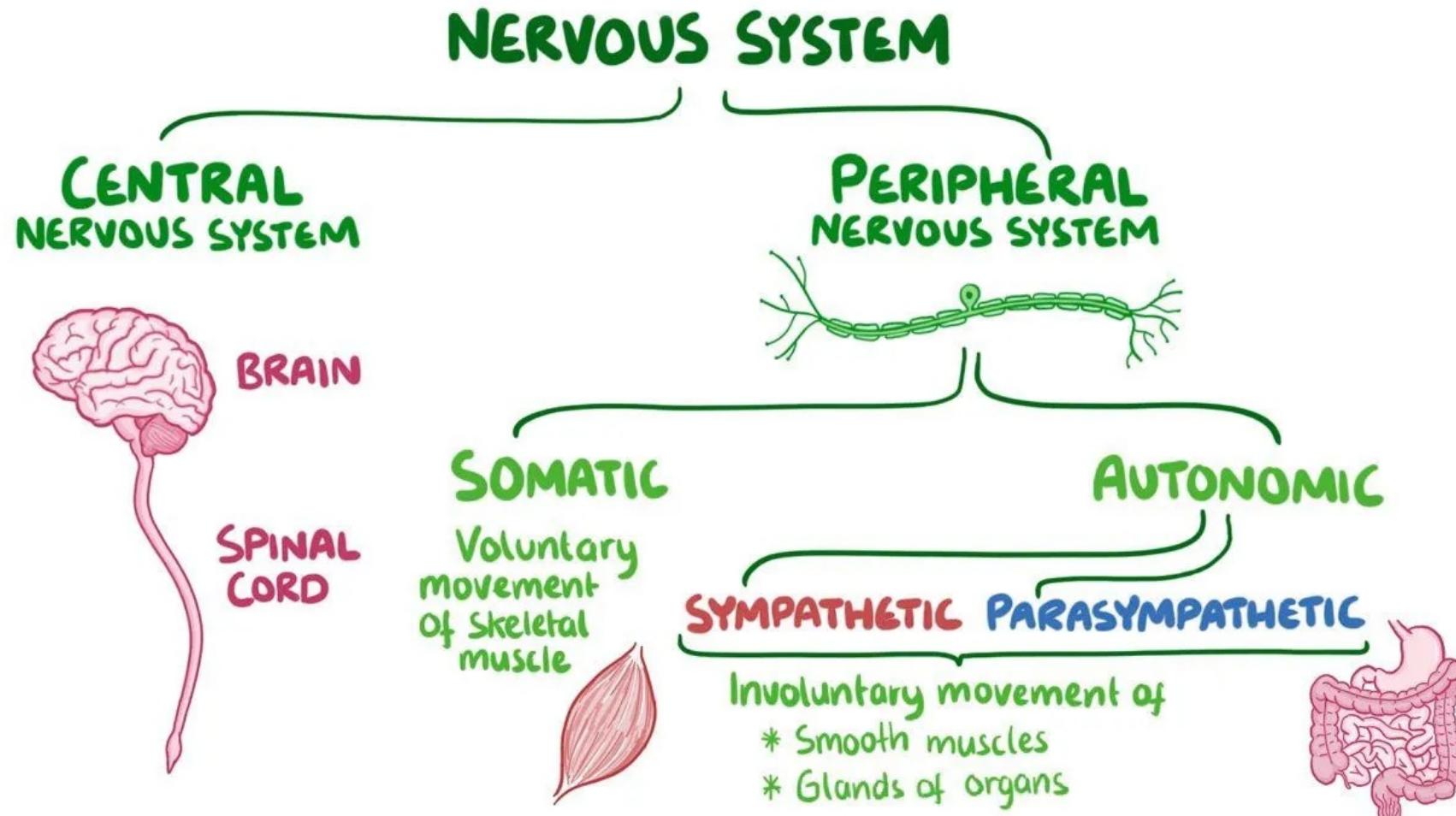
Anapanasati Sutta: Mindfulness of Breathing

Mindfulness of In-&-Out Breathing

- "Now how is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?"
- "There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and **setting mindfulness to the fore.** **Always mindful,** he breathes in; mindful he breathes out."



Why the Practice of Mindful Breathing is Important?

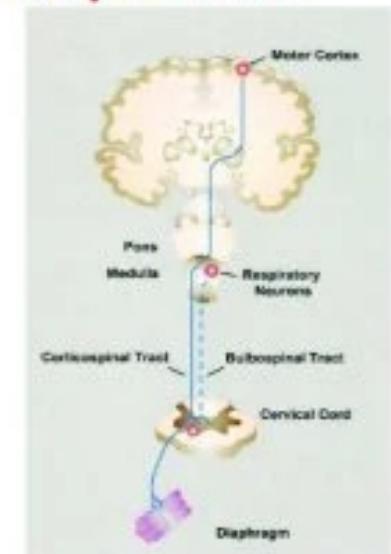


Neural Control of Respiration

- Voluntarily Controlled by Awareness
- Unwarily controlled (involuntarily) by the autonomic nervous system.
- A bridge of consciousness and subconsciousness?

Regulation of respiration

- ✓ Voluntary regulation
(Cerebral cortex)
- ✓ Involuntary regulation
 - 1. Neural regulation
 - 2. Chemical regulation



The Autonomic Nervous System Explained



The Sympathetic Nervous System

- Fight or flight
- Prepares the body for stress
- Cortisol and adrenaline
- Increases heart rate and blood pressure
- Decreases digestion

The Parasympathetic Nervous System

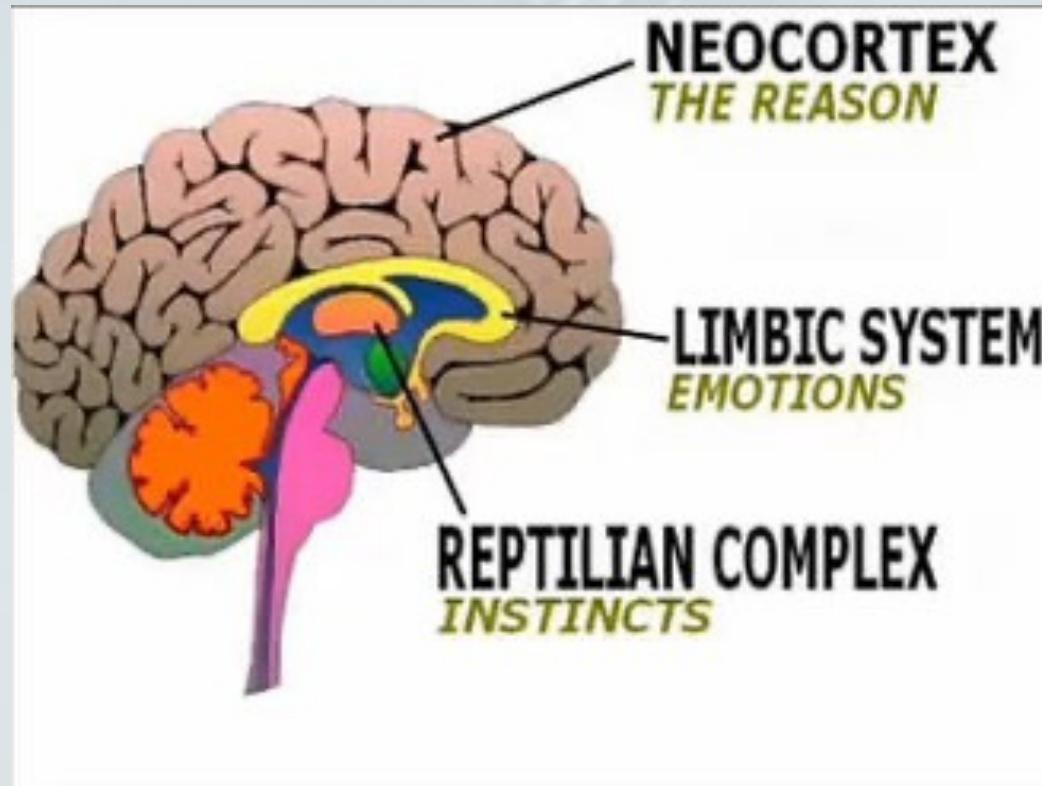


- Rest and digest
- Returns the body to a calm state
- Growth hormones, DHEA, Melatonin
- Decreased heart rate and blood pressure
- Repairs the body

A Simplified Understanding of the Brain Structures

Avoid letting your neocortex cause a conflict between voluntary and involuntary breathing.

- Evolution-designed
- Structure determines function and behaviors
 - I. Perception
 - II. Emotion
 - III. Cognition
- Enlightenment?



Deep Concentration (Samadhi): “to bring together”, parallel operation and non-discriminating



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

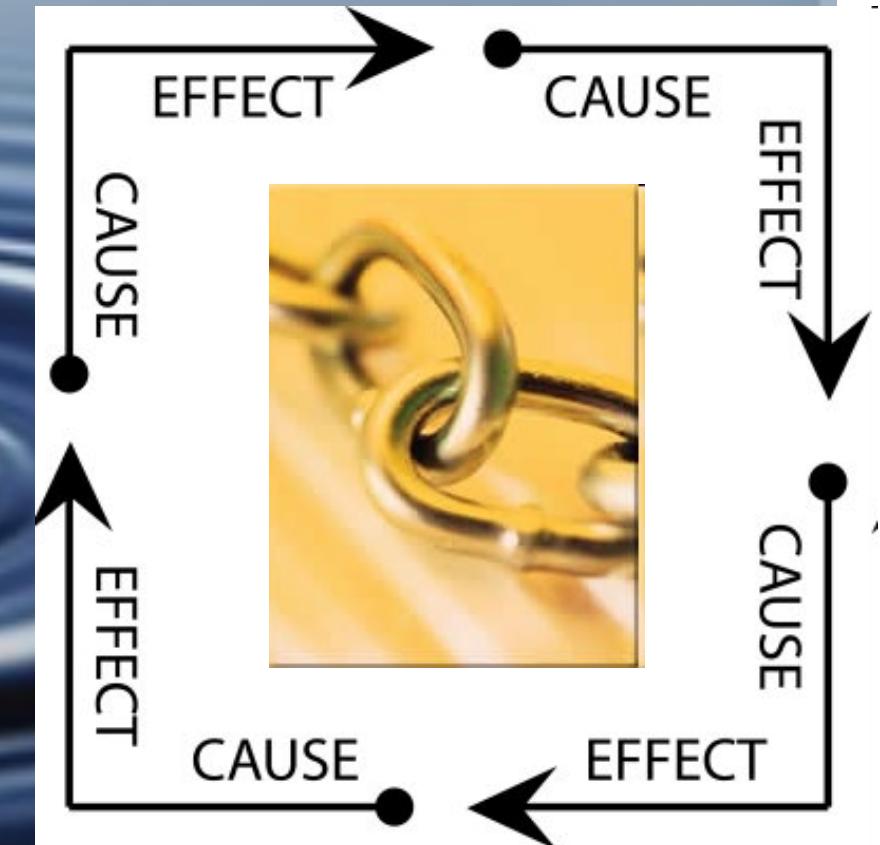
What is Birth and Death?



The Law of Dependent Origination

(paticca-samuppada):

- “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.”



Easily Observable

Cause and Effect Relationship

- Apple seed  Apple
- Orange seed  Orange

Not so Easily Observable Cause and Effect Relationship

- Cheesecake
 - Stress and pressure
- 
- Overweight
 - Heart attack

Difficult to Observe Cause and Effect Relationship

- Cigarette
 - Beef steak
 - EQ
- 
- Lung cancer
 - Global warming
 - Income and happiness

Very Difficult to Observe Cause and Effect Relationship

- Current thought and behavior
 - Thought and behavior in this life
- 
- Future wellbeing
 - Wellbeing in your next life

The Missing Link: DNA

- Apple seed
- Orange seed



- Apple
- Orange



The Missing Link: Accumulation of calories and cholesterol



- Cheesecake
- Hamburger



- Overweight
- Heart attack



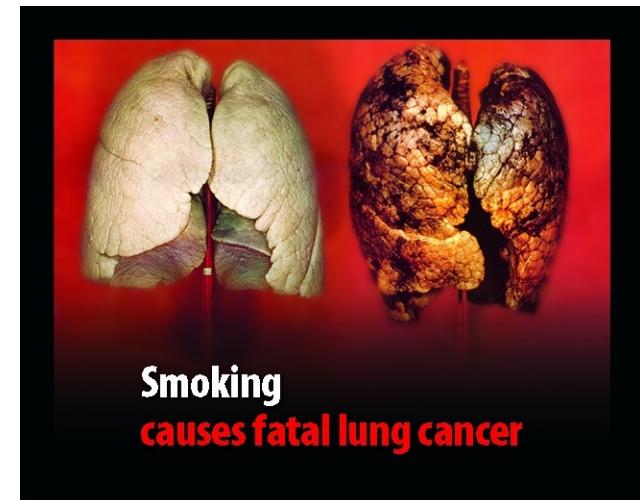
The Missing Link



- Cigarette
- Beef steak
- EQ



- Lung cancer
- Global warming
- Income and happiness



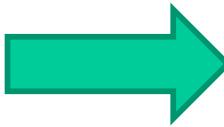
Reincarnation: The James Linegar Case



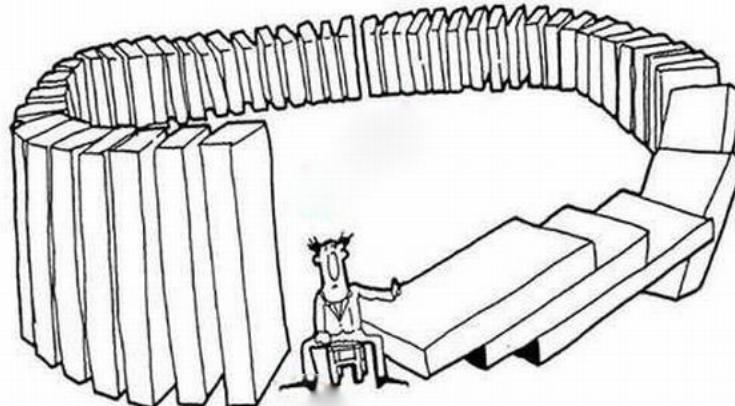
<https://www.youtube.com/watch?v=mKNOBbzXJpY>
<https://www.youtube.com/watch?v=JVBSiyVELbU>

- [Old link](#)
- <https://www.youtube.com/watch?v=VnXxC-nVsJY>

The Missing Link: Karma

- Current thought and behavior
 - Thought and behavior in this life
- 
- Future wellbeing
 - Wellbeing in your next life

Every action has an equal and opposite reaction



Kamma: Intended Actions would give rise to Corresponding Effects

The Shorter Exposition of Kamma

A student asked the Buddha: “What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?”

Buddha: "Student, beings are owners of kammas (actions), heirs of kammas, they have kammas as their progenitor, kammas as their kin, kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority."

Cula-kammavibhanga Sutta

Definition of Karma



- Karma originally meant ‘action’ which in Buddhism is interpreted to mean mental, verbal, and physical actions—that is thoughts, words, and deeds.
- Karma refers to intentional action, whether physical, verbal or mental.
 - Good karma brings happiness,
 - Bad karma brings suffering.
- In short, karma is an accumulation of ‘causes’ which would bring ‘effects.’
- On a simple level, if we study, we increase the possibility of getting good grades. If we exercise, we increase our possibility of becoming physically fit.

Karma and Destiny



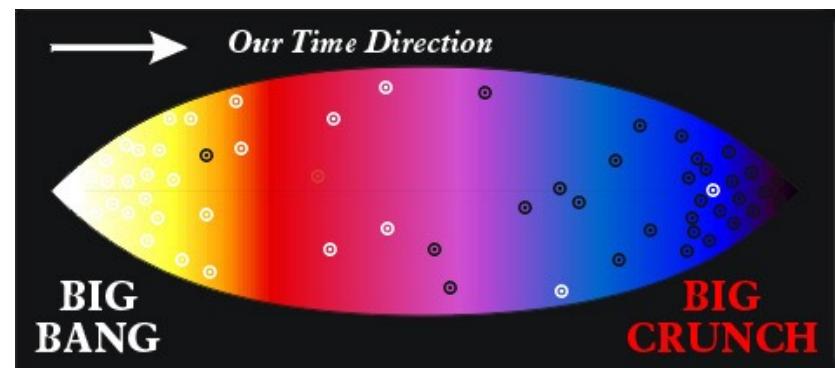
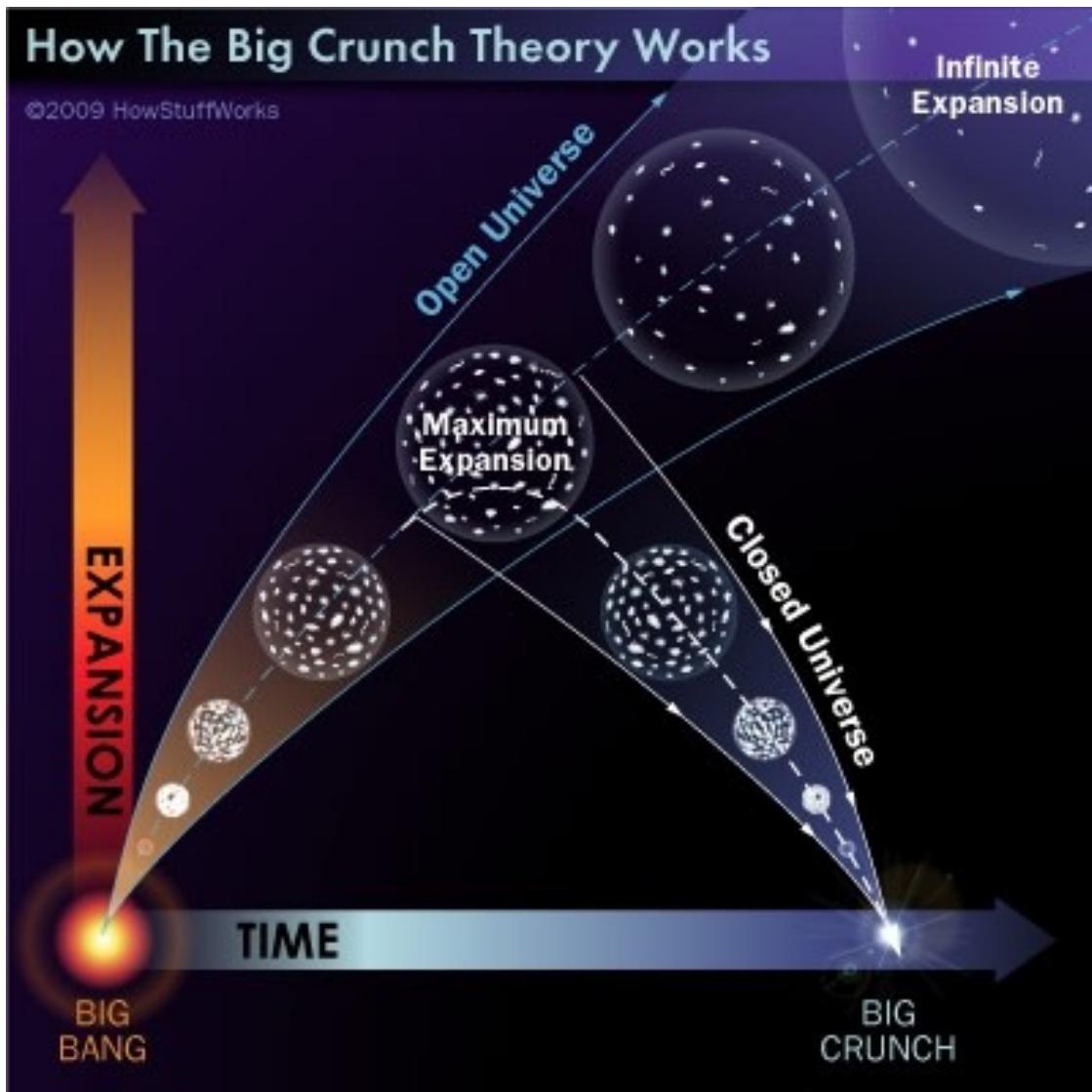
- Buddhism therefore teaches that our fate is not arbitrary, nor is it imposed by supernatural forces.

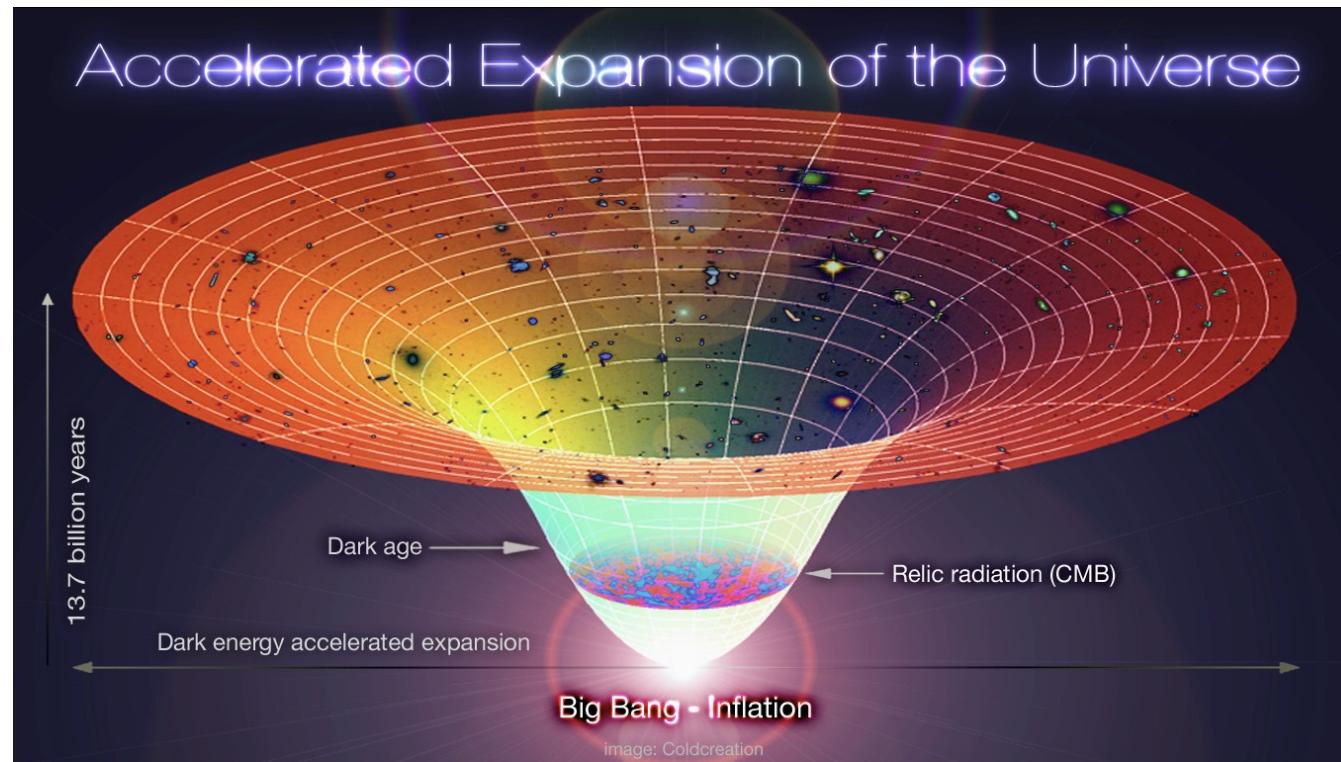
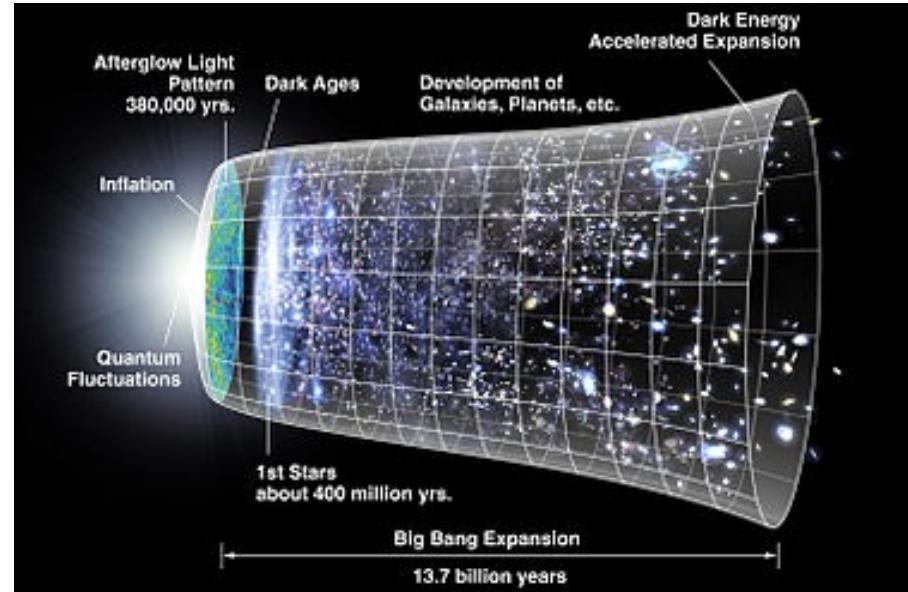
We can more or less create
our own destiny.

How did the Buddha discover Kamma?

Dvedhavitakka Sutta

- "When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of recollecting my past lives.
- I recollected my manifold past lives, i.e., one birth, two...five, ten...fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion:





- 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life.'
- Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life.'
- Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes & details.
- "This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose – as happens in one who is heedful, ardent, & resolute.



Karma and Rebirth

- Karma is interconnected with rebirth and reincarnation
 - Good, positive karma leads to good rebirth, enlightenment
 - Good, positive karma comes from right actions performed with good (right) intentions
 - Right intentions, right actions are constituent elements of the Four Noble Truths

Twelve Links of Dependent Origination

- 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



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 brahmins. ...	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



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.



Am I able to change
my Karma?

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.

The Greater Exposition of Karma

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





The Six Realms of Sufferings

Deva (heavenly beings)

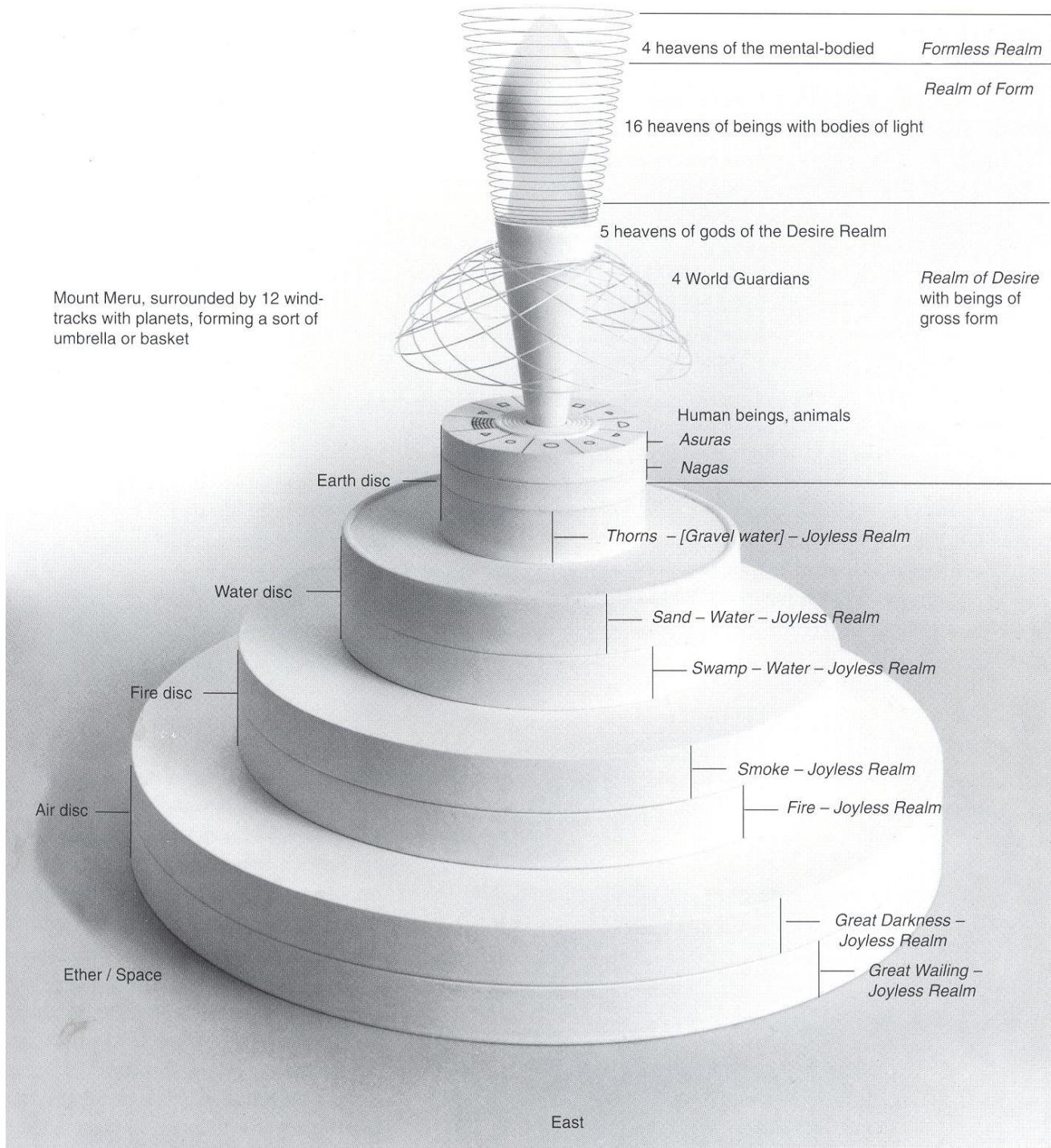
Asura (power-seeking deities)

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)

附录二

小世界諸天圖解

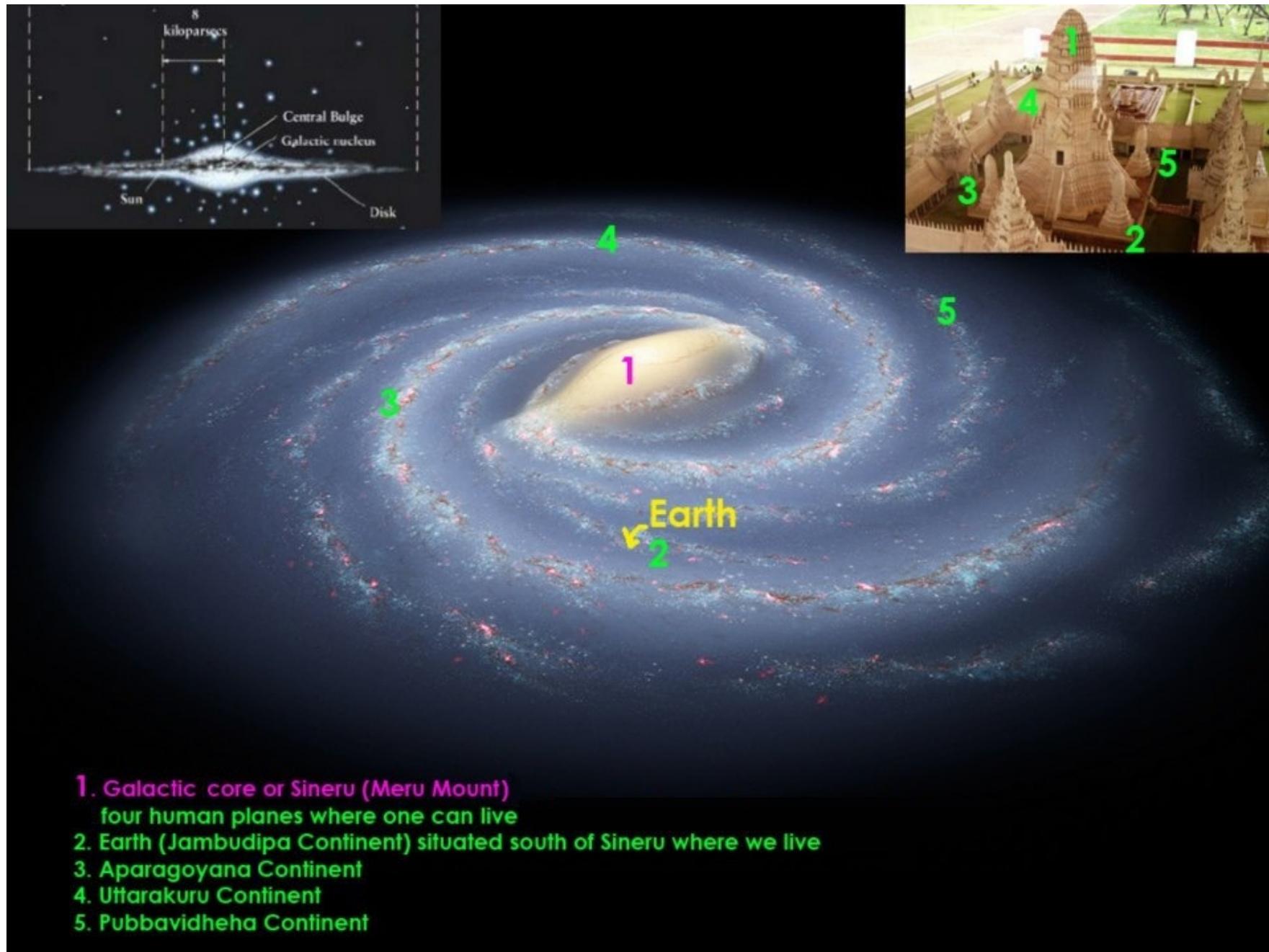
無色界四天壽二萬大劫至八萬大劫有更大的毀滅輪迴過程故曰三界有生死輪迴

四釋	九天	壽一百二十五大劫至一萬六千大劫		
三釋	三天	過淨天壽 64 大劫	無量淨天壽 32 大劫	少淨天壽 16 大劫
二釋	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	初釋 三天	大梵天壽 60 小劫	梵福天壽 40 小劫	梵眾天壽 20 小劫
	他化自在天	壽 16,000 歲	人間 1,600 年 /1 日 (欲界第六天)	
夜摩天以上	化樂天	壽 8,000 歲	人間 800 年 /1 日 (欲界第五天)	
空居天依雲而住	兜率天	壽 4,000 歲	人間 400 年 /1 日 兜率內院詳記	
	夜摩天	壽 2,000 歲	人間 200 年 /1 日 (欲界第三天)	

歌界六天



以須彌山為中心是為一小世界，此為佛智親見所說，非令人測量而知



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,
 - 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:

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 that is incapable of good results and appears incapable;
 - Kamma that is incapable of good results but appears capable;
 - Kamma that is capable of good results and appears capable;
 - Kamma 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.



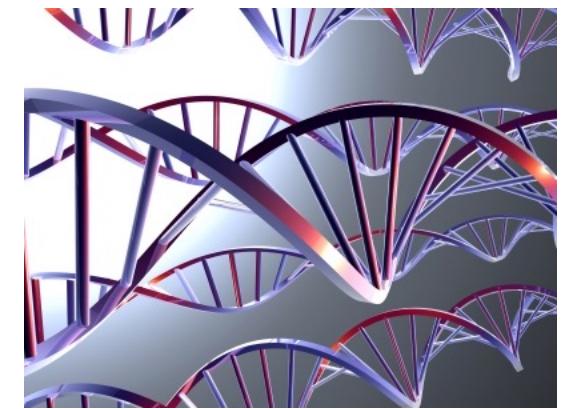
The Salt Crystal Sutta

Am I able to change my
Karma?

Is there a way out of it all?



Behavioral Genetics



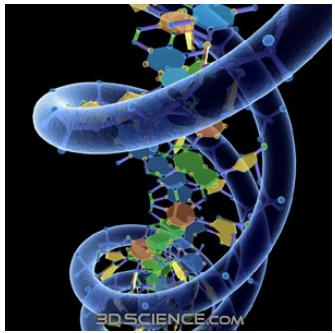
- Researchers in the field of behavioral genetics study *variation in behavior (i.e., why is somebody more or less happy than others) as it is affected by genes*, which are the units of heredity passed down from parents to offspring.
- Scientists realize that genes by themselves do not control behavior. *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.

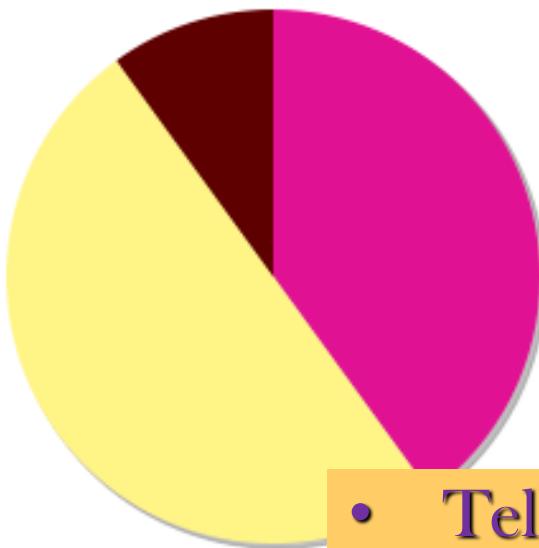


Computing Heritability

- 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 belief, 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.

Good/Bad Karma

- Good, positive karma
 - Good Deeds:
 - Based on **right view**, good intentions, and right actions
 - non-attachment
 - benevolence
 - understanding
- Bad, negative karma:
 - Bad deeds
 - Guided by **wrong view**, motivated by greed, hatred, and delusion (three poisons)

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

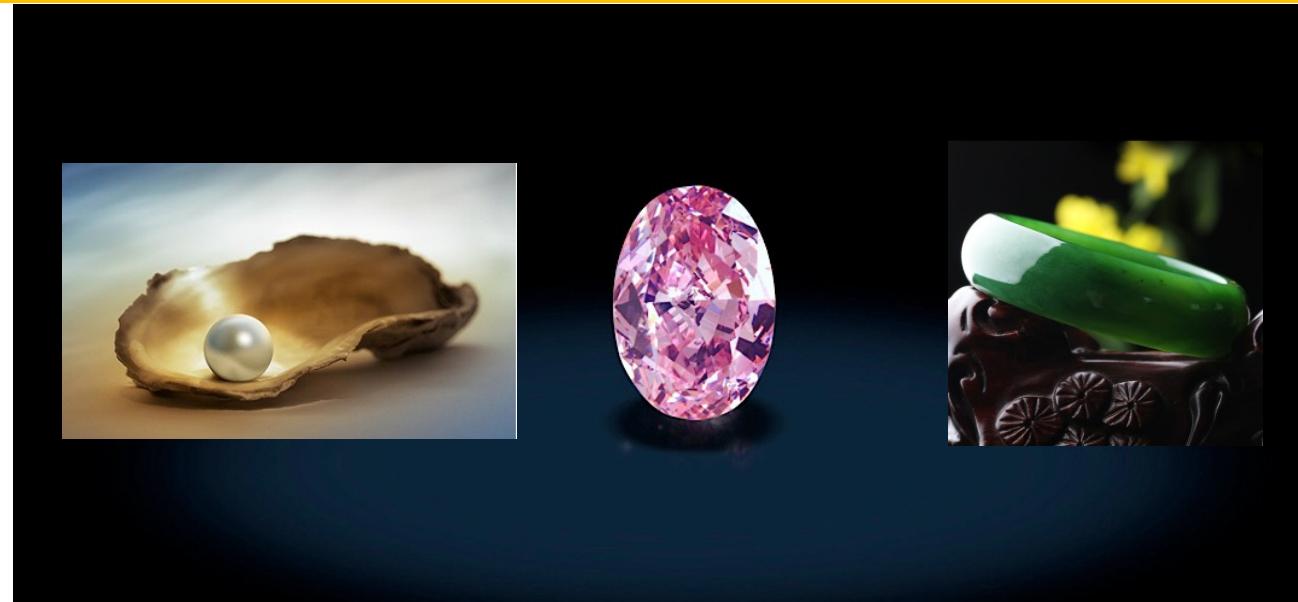
SEEKING REFUGE

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

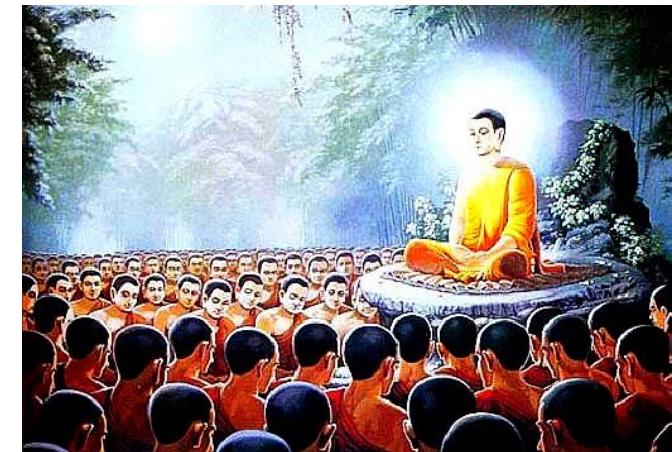
1. Well expounded by the Blessed One: The Dhamma is not a speculative philosophy, but the Universal Law found through enlightenment and articulated clearly, precisely, and logically.
2. Directly visible: The truths and benefits of the teachings can be directly experienced and observed by practitioners 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



- The aforementioned taking of refuge is,
- In essence, the faithful vow;
- Turning toward and following the Three Treasures,
- Relying on them,
- People will be helped and saved

- 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

