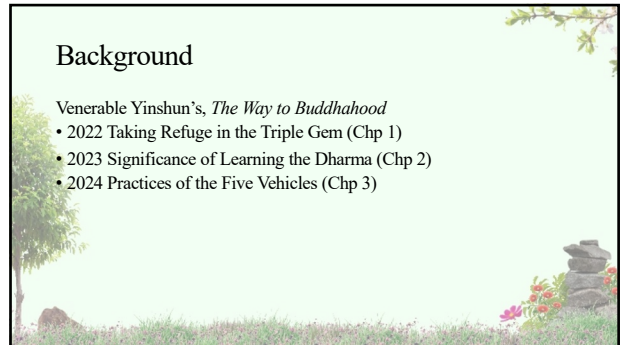
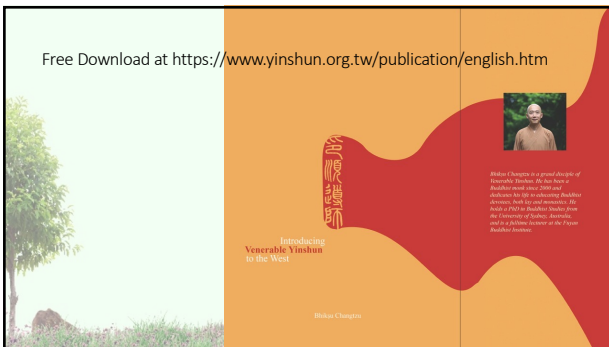


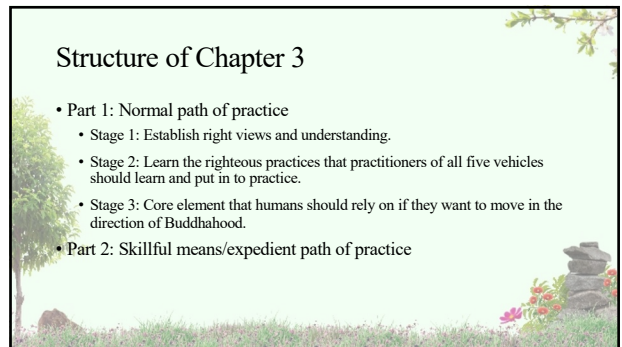
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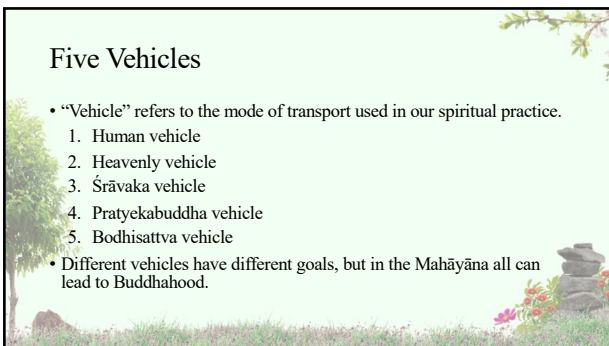
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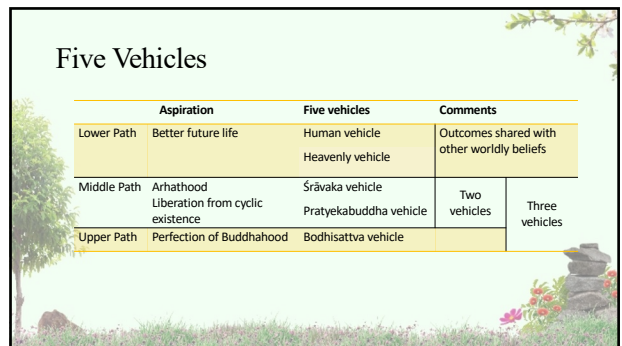
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5



6

Why Choose the Buddha-dharma?

- If one choose the human/heavenly vehicle AND takes refuge in the Triple Gem:
 - More stable spiritual path with the guidance of the Buddha-dharma.
 - Enter the gates to the Buddha vehicle, which offers progression to transcendental paths if they wish in future.

7

Chp 3, Part 1, Stage 1: Right Views

正信歸依者，應修於正見，
及修於正命，勝進不為難。

*One who sincerely believes and takes refuge
Should cultivate right views
And cultivate right livelihood
Then progression will not be hard at all.*

Practices → Knowledge

8

Chp 3, Part 1, Stage 1: Right Views

- View is not the same as knowledge.
 - Knowledge does not always become right view.
- View includes **conviction** and **conscious selection** of wholesomeness.
- Worldly right views and transcendental right views

Samyuktāgama, Sūtra 788

*If in this world there is one who possesses right views
though they cycle through thousands of lives they will never
fall into the evil realms.*

9

Chp 3, Part 1, Stage 1: Right Views

- Right livelihood—material existence is gained and used in legal and moral ways.
- Buddhists should choose a livelihood that abides by the law and Dharma (precepts).
- Householders should use the five precepts as their moral standard.
 1. No killing: butcher, hunter, weapons production etc
 2. No stealing: Espionage (James Bond 007)
 3. No sexual misconduct: sex industry
 4. No lying: misleading marketing etc
 5. No intoxicants: alcohol industry

10

Chp 3, Part 1, Stage 1: Right Views

- Right livelihood is different for householders and monastics.
- We need to spend our wealth wisely too—not too stingy and lavish.
 - If you earn more, it is reasonable to enjoy some luxuries.
- Noble Eightfold Path: right actions, speech, livelihood.
- Studying the Dharma without a right livelihood will obstruct one’s cultivation of the spiritual path.

11

Chp 3, Part 1, Stage 1: Right Views

所說正見者，人生之正觀。

*What is this above mentioned right views?
It is the right insight into human existence.*

Worldly Right View → Our existence

12

Chp 3, Part 1, Stage 1: Right Views

- One who takes refuge, does charitable deeds, reads sūtras etc., may appear to be a model Buddhist with right views.
- BUT having right view is only proven in difficult situations with our choice of actions.
 - Aging, sickness
 - Life and death/survival conditions
 - Financial stress

13

Right Views: Wholesome/Unwholesome

心淨或不淨，利他或損他；
善行不善行，佛子應諦察。

*Whether one's thoughts are pure or impure,
Whether one's actions benefit or harm others,
Whether one's behavior is wholesome or unwholesome,
Disciples of the Buddha should self-inspect honestly.*

14

Right Views: Wholesome/Unwholesome

Wholesomeness	Unwholesomeness
Pure mental activities	Impure mental activities
No greed, no hatred, no ignorance	Greed, hatred, ignorance
<ul style="list-style-type: none"> • Knows shame and has remorse • Averse to violence and evil • Has faith that causes the mind to settle and be diligent in ceasing bad deeds 	<ul style="list-style-type: none"> • Has no shame and no remorse • Has no faith • Lazy about engaging in good deeds

15

Right Views: Wholesome/Unwholesome

Wholesome deed	Unwholesome deed
Benefit others and oneself	Benefit oneself but harms others
Benefit others but harms oneself	Harms oneself and others

- Wholesomeness and unwholesomeness is determined by **our intentions** and the **effect on others**.
- Mental, physical and verbal actions can be wholesome or unwholesome.

16

Right Views: Wholesome/Unwholesome

- Disciples of the Buddha should inspect all their actions, speech and thoughts to see if they are wholesome or unwholesome.
- We must have conviction in wholesomeness/unwholesomeness.
- We must be able to distinguish what is wholesome/unwholesome.

17

Right Views: Karma and Its Results

有報必由業，微小轉廣大，能引或能滿，
決定或不定，現生或後報，諸業不失壞。

*With results there must be karmic causes,
Weak karmic forces can become strong,
There are karmic forces that guide or complete,
There are determinate and indeterminate karmic forces,
Results can arise in the present, next or future lives,
All karmic forces do not cease.*

18

Right Views: Karma and Its Results

- Examples:
 - In life and death situations, will you sacrifice yourself or others?
 - In survival situations will you turn on your team?
 - If wrongly accused of a crime, how will you react?
- Would you break the five precepts in dire situations?

19

Right Views: Karma and Its Results

- Different actions yield different results.
 - Karma is very complex.
- What is karma? Ans: deed or action driven by intention.
 - Like a person's effort to work
- What is karmic force? Ans: influential force created by karma.
 - Like the salary gained from work.
- What is karmic result? Ans: the outcome gained from a karmic force.
 - Like the things purchased with one's salary.

20

Right Views: Karma and Its Results

Aspects of karmic results

1. Weak forces can become strong.
 - Small deeds repeatedly carried out can accumulate into a strong karmic force.

Dharmapada

Do not slight a small misdeed and think it is insignificant, water droplets though small can eventually fill a large container.

21

Right Views: Karma and Its Results

Aspects of karmic results

2. Some karmic forces are particularly powerful.
 - General karmic forces can determine which realm we are born in.
 - EG: being born a human.
 - Specific karmic forces determine the individual features we have.
 - EG: being born Asian, European etc.
 - With effort in this life the results of these karma forces may be nurtured.

22

Right Views: Karma and Its Results

Aspects of karmic results

3. Karmic forces have determinate and indeterminate qualities.

		Time of results	
		Determinate	Indeterminate
Type of result	Determinate	Very strong E.g.: Five extreme faults	
	Indeterminate		Very weak

23

Right Views: Karma and Its Results

Aspects of karmic results

3. Karmic forces have determinate and indeterminate qualities.
 - Ancient teachers says all karmas are indeterminate.
 - *Sūtra of the Salt Parable*: strong bad karma can yield weak forces.
 - **Resolute effort and enough time** to cultivate **precepts, meditative concentration and wisdom**
 - *Sūtra on Visualization of the Buddha of Boundless Lifespan*
 - *Recollect Amitābha Buddha's name.*
 - Mahāyāna teachings use repentance to change karmic forces.

24

Right Views: Karma and Its Results

Aspects of karmic results

- Duration from creation to experiencing the result of karma.
 - Present life (weak force, precursory result from a strong karmic force)
 - Next life
 - Some future life that can be many many many lifetimes later.
*Seeing evil does prosper, that evil has yet to fruit.
Once that evil karma ripens, they will experience suffering.
Seeing people do good but suffer, that goodness has yet to fruit.
Once that good karma ripens, they will experience joy.*

25

Right Views: Karma and Its Results

Aspects of karmic results

- Weak forces can become strong.
- Some karmic forces are particularly powerful.
- Karmic forces have determinate and indeterminate qualities.
- Duration from creation to experiencing the result of karma.
 - All karmic forces never cease until exhausted.
 - Results will be experienced unless one attains liberation.

26

Right Views: Past and Future Lives

隨業報善惡，五趣常流轉，隨重或隨習，
或復隨憶念，由業往後有，薪盡火相傳。
*Wholesome and unwholesome rebirths depend on karmic forces.
One cycles endlessly through the five realms.
Relying on strong or habitual [karma]
Or from the karma of the last thought.
On account of karma there are future existences
Like adding kindle to fire.*

27

Right Views: Past and Future Lives

- Humans create all sorts of karma: good/bad, general/specific, determinate/indeterminate etc...
- Good karma yields happy results (human, heavenly rebirths)
- Bad karma yields suffering (rebirth in three evil realms)
- Realm: place one heads to depending on karmic force
 - Five realms: heavens, humans, animals, hungry ghosts, hells, (asuras)
- Cycle: cycle of birth and death, moving between the five realms.

28

Right Views: Past and Future Lives

- Which type of karmic force will determine the results of our next life?
 - Strong karmic forces
 - Habitual karmic forces
 - Karmic force of the last thought

See 2020 talks on Complexity of Karma

29

Right Views: Ordinary People and Sages

生死常相續，聖者得解脫，
凡聖縛脫異，深信勿疑惑。
*Being born and dying is an endless cycle,
Enlightened sages are liberated from this cycle.
The difference between people and sages, unliberated and liberated,
One should believe in this without any doubts whatsoever.*

30

Right Views: Ordinary People and Sages

- What determines if one is a sage?
 - Accomplish undefiled true prajñā (wisdom) that allows one to realize the truth.
- Different levels of awakening therefore different levels of sages.
- Difference between ordinary people and sages is pure wisdom and having realized the truth.

31

Right Views: Ordinary People and Sages

- What is meant by liberation?
 - Freedom from the cycle of birth and death.
- Sages and ordinary people have the same karmic results of a physical body and consciousness.
 - Ordinary people's behaviors are guided by ignorance and hence are stuck in cyclic existence.
 - Sages' behaviors are guided by wisdom and hence they can attain liberation.

32

Right Views: Ordinary People and Sages

- Confidence in the existence of sages and their virtues gradually nurtures the seeds for liberation in future, even if one only aims for the human or heavenly goals at present.
- Some people judge things with their present worldly views and so reject the concept of transcendence, liberation and so on.
 - This can then influence their behaviors and create obstacles to spiritual practice.
- Clay can become porcelain, so too humans can be refined with the Dharma and prajñā.

33

Chp 3, Part 1, Stage 2: Five Realms

流轉五趣中，身心多苦迫。

*As we cycle within the five realms,
Our bodies and minds endure much suffering.*

34

Five Realms: Hell Realm

*大地獄極熱，近邊遍遊歷，
八寒及孤獨，是諸苦中極。*

*The [eight] great hells have extreme heat,
All the adjacent hells must be traversed.
The eight cold hells and solitary hell,
Here all beings endure suffering, a most painful place.*

35

Five Realms: Hell Realm

- Hell = *naraka* (Sanskrit)
- Eight great hells / eight hot hells
 - Beings are tormented by heat
 - Located below the earth
- Due to karma, different beings can survive in different environments. Hell-beings can survive in the extreme conditions of hell.

36

Five Realms: Hell Realm

Eight Great/Hot hells

1. Samjiva hell
2. Kālasūtra hell
3. Saṃghāta hell
4. Raurava hell
5. Mahārauva hell
6. Tapana hell
7. Pratāpana hell
8. Avīci hell

Two defining characteristics in all eight hot hells:

- Endure scorching flames and pain from hot metal objects.
- Large bodies and extremely long lifespan

37

Five Realms: Hell Realm

• **Adjacent Hell / Lessor Hell**

- Each great hell has four gates leading to four adjacent hells;
- Eight great hells has 128 adjacent hells.

1) Simmering Hell	Consist of hot ash pits.
2) Faeces Hell	Consist of pits full of faeces that are riddled with maggots-like bugs.
3) Blade Hell	<ul style="list-style-type: none"> • One is an area where roads are made of sharp knives. • Two is a forests area with leaves of swords where aggressive dogs live. • Three is another forest area full of iron thorns where large birds with iron beaks live.
4) Ash River Hell	Consist of rivers of boiling ash water.

38

Five Realms: Hell Realm

• **Eight cold hells**

- Located external to the earth.

1) Blister	
2) Bursting Blister	
3) Atata, 4) Hahava, 5) Abaha,	These three cold hells are named after the sound made by beings here due to the cold.
6) Blue Lotus 7) Red Lotus 8) Great Red Lotus	These three hells are named after the appearance of the wounds of the beings in these hells.

39

Five Realms: Hell Realm

*An incomparable wind pierces your bones;
Your body shakes and freezes; you bend over and shrivel.
Hundreds of blisters rise and pop.
Creatures born from them eat and claw you; fat, lymph, and marrow ooze out.
Exhausted, teeth clenched, all hair standing on end,
You are tormented by wounds in your eyes, ears, and gullet.
Mind and body stupefied by pain,
You dwell in the cold hell and emit a pitiful wail.*

Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment*, Vol 1, Snow Lion Publication, page 167.

40

Five Realms: Hell Realm

• **Solitary hell**

- Located in the human realm, mountains, islands, wilderness, forests etc...
- Places with very few other beings, but each being in the solitary hell experiences the same suffering.

• All four types of hells is a place of great suffering. We all have the possibility of being born there if we create bad karma.

41

Five Realms: Animal Realm

旁生種種異，吞噉驅使苦。

*Creatures manifest all sorts of different characteristics,
The main suffering is eating each other and enslavement.*

42

Five Realms: Animal Realm

- Classification by number of legs
 - No legs—worms, snakes, fish...
 - Two-legged—humans, birds...
 - Four-legged—dogs, cats, elephants...
 - Multiple-legged—centipede, spiders, ants...
- Classification by habitats
 - Water, land, air and combinations of these.

43

Five Realms: Animal Realm

- Animals differ in their levels of intellect, lifespan and the kinds of joy and suffering they experience.
- Main suffering in the animal realm is mutual killing.
- All animals are subject to being prey and hunted.

44

Five Realms: Hungry Ghost Realm

餓鬼常飢渴，不淨以為食。

*Hungry ghosts are constantly starving,
They consume only putrid things.*

45

Five Realms: Hungry Ghost Realm

- Three main groups of hungry ghosts

Destitute	
Torch Mouth	All food and drink turn to ashes in their mouths.
Needle Mouth	Have thin throats so are unable to swallow anything.
Stinky Mouth	Mouths are rotten so unable to eat or drink.

46

Five Realms: Hungry Ghost Realm

- Three main groups of hungry ghosts

Poor	
Needle Hair	
Stinky Hair	
Goiter	

- Named after their unique physical characteristics.
- Food and drink turns to putrid things in their mouths.

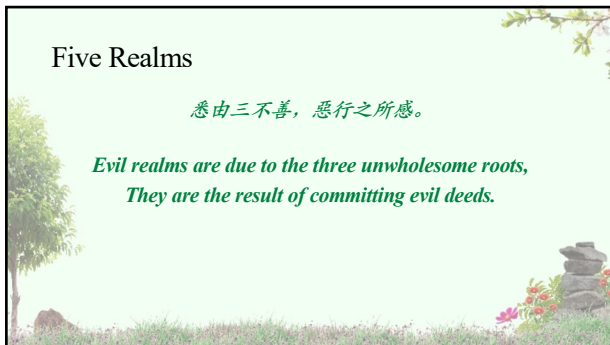
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Five Realms: Hungry Ghost Realm

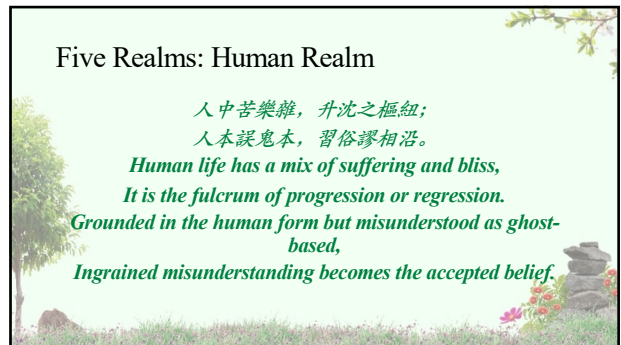
- Three main groups of hungry ghosts

Wealthy	
Cast-off	Survives on offering from humans.
Lost item	Survives on lost/forgotten human items.
Powerful	Yaksas, rakshas, powerful ghosts kings. Their fortune is similar to lower levels of heavens.

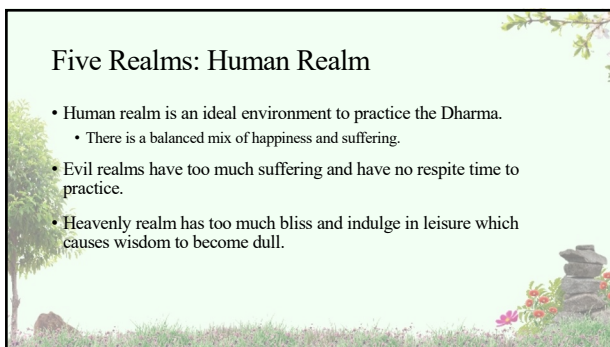
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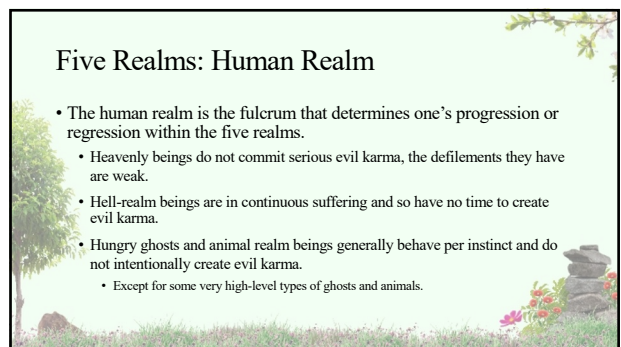
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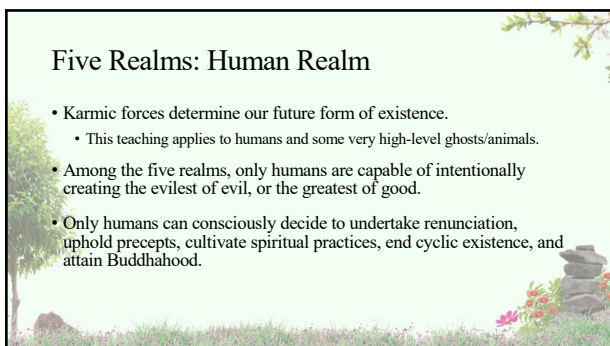
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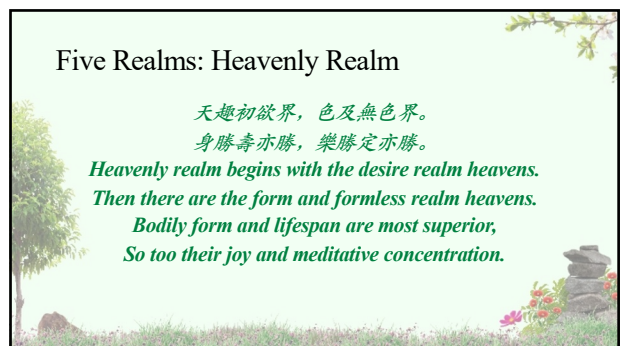
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53



54

Five Realms: Heavenly Realm

- Desire Realm is so named because sentient beings in this realm have desires and cravings tied to their environment.

Desire Realm	Form Realm	Formless Realm
Five Desires 1. Forms 2. Sounds 3. Scents 4. Tastes 5. Tactile objects	Five desires 1. Wealth 2. Love 3. Fame 4. Food 5. Sleep	

55

Five Realms: Heavenly Realm

- Desire Realm is so named because sentient beings in this realm have desires and cravings tied to their environment.

Desire Realm	Form Realm	Formless Realm
Hell Realm Hungry Ghosts Realm Animal Realm	Human Realm Asura Realm	Heavenly Realm

56

Five Realms: Heavenly Realm

Desire Realm	Form Realm
1. Heaven of the Four Deva Kings 2. Trāyastriśā Heaven 3. Yama Heaven 4. Tusita Heaven 5. Nirmāṇa-rati Heaven 6. Parānirmita-vaśāvartin Heaven	<ul style="list-style-type: none"> • Desire realm heavens have systems of a country with ruler-subject relationships and male-female relationships, similar to that in the human realm. • The fortune and joy in these heavens surpass that of the human realm.

Heavens living on earth | Heavens living in space

57

Five Realms: Heavenly Realm

Desire Realm	Form Realm
1. Heaven of the Four Deva Kings 2. Trāyastriśā Heaven 3. Yama Heaven 4. Tusita Heaven 5. Nirmāṇa-rati Heaven 6. Parānirmita-vaśāvartin Heaven	<ul style="list-style-type: none"> • Form realm beings have consciousness, physical body but no sexual desire.

Heavens living on earth | Heavens living in space

58

Five Realms: Heavenly Realm

Desire Realm	Form Realm
1. Heaven of the Four Deva Kings 2. Trāyastriśā Heaven 3. Yama Heaven 4. Tusita Heaven 5. Nirmāṇa-rati Heaven 6. Parānirmita-vaśāvartin Heaven	First Meditation heaven 1. Brahma's followers 2. Brahma's ministers 3. Great Brahma heaven Second Meditation heaven 1. Heaven of limited light 2. Heaven of limitless light 3. Heaven of heaven of radiant sound Third Meditation heaven 1. Heaven of limited purity 2. Heaven of limitless purity 3. Heaven of pervasive purity

Heavens living on earth | Heavens living in space

59

Five Realms: Heavenly Realm

Desire Realm	Form Realm
1. Heaven of the Four Deva Kings 2. Trāyastriśā Heaven 3. Yama Heaven 4. Tusita Heaven 5. Nirmāṇa-rati Heaven 6. Parānirmita-vaśāvartin Heaven	Fourth Meditation heaven 1. Cloudless heaven, 2. Heaven of blessed birth, 3. Heaven of extensive fruition 4. Heaven of no conceptions 5. Heaven of no afflictions 6. Heaven of no vexations, 7. Heaven of skillful manifestation 8. Heaven of skillful vision 9. Heaven of the most rarefied form.

Heavens living on earth | Heavens living in space

60

Five Realms: Heavenly Realm

Desire Realm		Form Realm	Formless Realm
1. Heaven of the Four Deva Kings	3. Yama Heaven	First Meditation heaven	• Formless realm beings have only consciousness, and no form or abode.
2. Trāyastriṃśā Heaven	4. Tuṣiṭa Heaven	Second Meditation heaven	
Heavens living on earth	5. Nirmāṇa-rati Heaven	Third Meditation heaven	
Heavens living in space	6. Parānirmita-vaśāvatīn Heaven	Fourth Meditation heaven	

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Five Realms: Heavenly Realm

Desire Realm		Form Realm	Formless Realm
1. Heaven of the Four Deva Kings	3. Yama Heaven	First Meditation heaven	Heaven of limitless emptiness
2. Trāyastriṃśā Heaven	4. Tuṣiṭa Heaven	Second Meditation heaven	Heaven of limitless consciousness
Heavens living on earth	5. Nirmāṇa-rati Heaven	Third Meditation heaven	Heaven of limitless nothingness
Heavens living in space	6. Parānirmita-vaśāvatīn Heaven	Fourth Meditation heaven	Heaven of neither conceptualization nor non-conceptualization

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Five Realms: Heavenly Realm

- Superiority of the heavenly realm

1. Superior bodily form: very tall, large and beautiful bodies.
 - E.g., beings in the highest form realm heaven are 16,000 yojana tall (256,000 miles).
2. Superior lifespan: they have very long lives.
 - Lifespan in the Heaven of the Four Kings is 500 heavenly years (9million human years).
 - Lifespan in the highest Heaven of Neither Conceptualization Nor Non-conceptualization the lifespan is 80,000 great eons.

63

Five Realms: Heavenly Realm

- Superiority of the heavenly realm

3. Superior joy and bliss
 - Desire realm heavens have all sorts of joy.
 - Form realm heavens and higher experience meditative bliss and no sorrow.
4. Superior meditative concentration
 - All heavenly beings have some degree of meditative concentration.
 - Beings in the Form and Formless heavens spend their life in sublime meditative concentration.

64

Five Realms

諸苦由惡業，樂由善業集。
苦樂隨業盡，修善宜積極。

*All types of sufferings are caused by unwholesome karma,
All joys arise from accumulating wholesome karma.
Suffering and joy end when karmic forces are exhausted,
One should know to accumulate wholesome karma.*

65

Five Realms

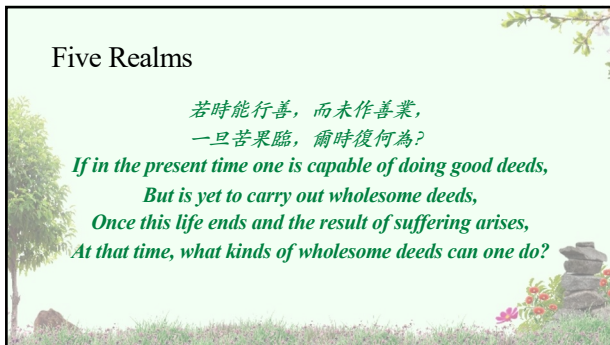
- Experience of joy and suffering are impermanent and will end when that karmic force is exhausted.
- Understanding the principles of impermanence and karma can help us face hardship and be diligent.
 - Never lose hope in bad times.
 - Diligently perform good deeds, practice repentance and tolerance etc., to plant seeds of fortune and happiness for the future.
 - A purpose of learning the Dharma is to improve our life and help us deal with whatever life throws at us.

66

Five Realms

若時能行善，而未作善業，
一旦苦果臨，爾時復何為？

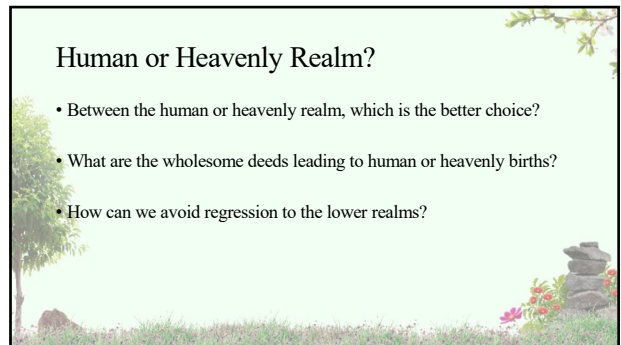
*If in the present time one is capable of doing good deeds,
But is yet to carry out wholesome deeds,
Once this life ends and the result of suffering arises,
At that time, what kinds of wholesome deeds can one do?*



67

Human or Heavenly Realm?

- Between the human or heavenly realm, which is the better choice?
- What are the wholesome deeds leading to human or heavenly births?
- How can we avoid regression to the lower realms?

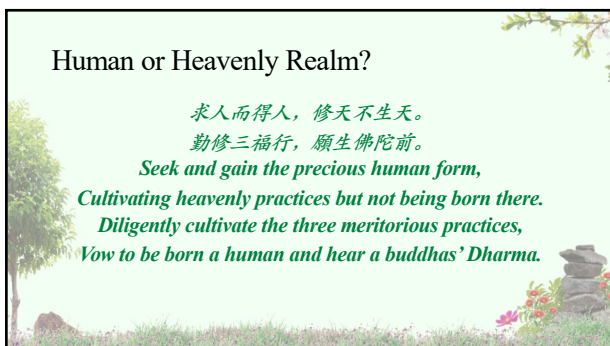


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Human or Heavenly Realm?

求人而得人，修天不生天。
勤修三福行，願生佛陀前。

*Seek and gain the precious human form,
Cultivating heavenly practices but not being born there.
Diligently cultivate the three meritorious practices,
Vow to be born a human and hear a buddhas' Dharma.*

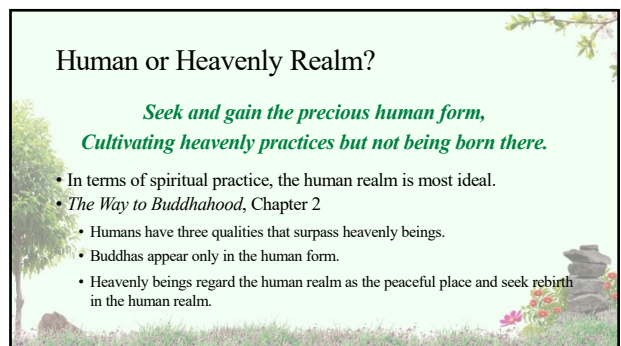


69

Human or Heavenly Realm?

*Seek and gain the precious human form,
Cultivating heavenly practices but not being born there.*

- In terms of spiritual practice, the human realm is most ideal.
- *The Way to Buddhahood*, Chapter 2
 - Humans have three qualities that surpass heavenly beings.
 - Buddhas appear only in the human form.
 - Heavenly beings regard the human realm as the peaceful place and seek rebirth in the human realm.

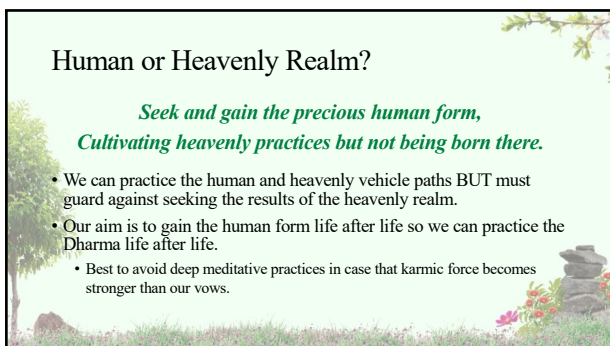


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Human or Heavenly Realm?

*Seek and gain the precious human form,
Cultivating heavenly practices but not being born there.*

- We can practice the human and heavenly vehicle paths BUT must guard against seeking the results of the heavenly realm.
- Our aim is to gain the human form life after life so we can practice the Dharma life after life.
 - Best to avoid deep meditative practices in case that karmic force becomes stronger than our vows.



71

Karma Leading to Human/Heavenly Form

*Diligently cultivate the three meritorious practices,
Vow to be born a human and hear a buddhas' Dharma.*

- Three meritorious practices: **generosity, morality, meditation**
- Cultivating all three practices plant the seeds for birth in the human and heavenly realms.



72

Avoiding Regression to Lower Realms

*Diligently cultivate the three meritorious practices,
Vow to be born a human and hear a buddhas' Dharma.*

- As a human or heavenly being there is still the possibility of falling into the evil realms and so we need to know how to avoid this.
- **Ans:** Make vows to be born a human AND be able to hear a buddha's Dharma teachings in person.
 - Build karmic connections with the Triple Gem.

73

Stepping-stone to the Buddha Path

- Three meritorious practices develop the wholesome roots of virtues and merits.
- Wholesome roots help our spiritual foundation mature such that we can aspire to the transcendental paths.
- We should make such vows:
 - *"I wish that the Triple Gem compassionately take me in."*
 - *"I vow to meet with buddhas and hear their Dharma life after life!"*

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Structure of Chapter 3

- Part 1: Normal path of practice
 - Stage 1: Establish right views and understanding.
 - Stage 2: Learn the righteous practices that practitioners of all five vehicles should learn and put in to practice.
 - Stage 3: Core element that humans should rely on if they want to move in the direction of Buddhahood.
- Part 2: Skillful means/expedient path of practice

To be continued next retreat...

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