

Everlasting Happiness,
as Buddha Attains 3

Presented by Venerable Da Shi

**Translated by
The Dharma Committee
Miao You Pu Ti Yuan (Singapore)**

Preface

Buddha came into this world to lead all sentient beings away from suffering and towards enlightenment. He forsook his throne and worldly possessions for the pursuit of enlightenment. It was his wish to guide all sentient beings in their understanding of the karmic cycle and the path to Nirvana. After his passing into Parinirvana, his teachings were collected and compiled by his followers.

It is Venerable Da Shi's wish to continue the Buddha's teachings, spread the seeds of compassion, and carry on his wish for all sentient beings to attain Nirvana. Since his ordination, Venerable Da Shi has been actively involved in the teaching of the Dharma in many places, including Taiwan, Malaysia, and Singapore. In 2004/2005, Venerable Da Shi was invited by the Life Television Station in Taiwan to present talks on various Dharma topics. This book was written based on the consolidated content of Venerable Da Shi's televised talks, in hope that his compassionate wish would be furthered through the spreading of the Dharma.

Foreword

EVERLASTING HAPPINESS, AS BUDDHA ATTAINS

Editorial Notes

The Buddha was born into this world out of great compassion with the aim to help all mortal beings avoid sufferings and attain endless bliss.

The world of mortal beings is full of suffering. It is a surreal world of endless desires and yet fulfillment of all desires is impossible. We have to work hard to find fulfillment but it is all transient. It is like a trap where we relentlessly pursue wealth, appearance, fame, gastronomic satisfaction, and excessive sleep without ever pondering what all these could lead to. We repeatedly go through birth, aging, sickness, and death and in this continuous cyclic existence, we suffer immeasurably.

The Buddha is like an expert doctor with the ability to diagnose and treat all kinds of ailments. Indeed, he dispenses

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eighty four thousands procedures for as much trouble that mortal beings could possibly face in this world. All these are found in the Buddha's teachings. If we practice his teachings with complete faith and realization, besides saving ourselves from suffering in this life, we can also find liberation in time to come.

There are very few fortunate beings that have the chance to hear the Buddha's teachings. The number of people who are able to hear and learn the Buddha's Dharma teachings is said to be like the amount of soil caught in one's nail if one were to use hands to dig into the ground.

Everlasting Happiness, as Buddha Attains is translated from a Chinese compilation of Venerable Da Shi's Dharma teachings on television in Taiwan, R.O.C. He has used the Agama Sutra as the central focus of these teachings, supplemented by relevant Dharma from Mahayana Sutras, including the Prajna Sutras, the Middle Way, the Maha-prajna-paramita-Sastra, the Dasabhumika-Vibhasa-Sastra, the Saddharma-Pundarika, etc. for better understanding. Through his skillful narration and explanation, Venerable Da Shi has made the Buddha's Dharma very easy to understand and at the same time, interesting. There are also many citations of examples where one can apply in one's life and practice.

It is the wish of Venerable Da Shi that these teachings should reach out to more people, Buddhists and non-Buddhists alike. For Buddhists who have sought refuge in the Triple Gem, these teachings serve to strengthen their understanding of the Dharma and improve practices. For non-Buddhists, may it serve as a guide to attain true bliss.

There are a total of six chapters in this book, dwelling on three main themes. Buddhist Philosophy of Life explains where we would head to after death and how rebirth would take place. Buddhist Cosmology explains the universe perceived and the cosmic space and time dimension associated with it. The Unequivocal Understanding about Life and Death explains the importance for us to know the karmic deeds and forces, and how they affect our rebirth. This is the third installment of a translated series and it will also be made available on our website at www.mypty.sg. Other topics in the series will be published progressively in subsequent books.

The Dharma introduced in this series is in the Chinese Mahayana tradition, the text of which are translated from Sanskrit scriptures. Hence, Sanskrit has been used for the names and specific Buddhist terminologies in the text. Readers can find help from the footnote on the relevant page and the Glossary at the end of the book for explanation of

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common Buddhist terms (first appearance in italics in the text) and concepts.

The Dharma Editorial Committee at Miao You Pu Ti Yuan in Singapore wishes all readers blissful fulfillments in reading.

@@@ This work is an effort to uphold and support Venerable Da Shi's great vow of spreading the Dharma in gratitude of the Buddha's compassion. Please help to spread the wisdom and cheers of the Dharma by passing this book on to someone else should you feel that you do not need it anymore. As the Buddha taught, the gift of the Dharma excels all gifts! May all have the chance to know the Buddha's Dharma! @@@

The Dharma Editorial Team

Miao You Pu Ti Yuan (Singapore)

Buddhist Cosmology (1)

Opening up our mind, widening our vision and horizon

We often have a very vague understanding of the universe. If we understand the cosmology of the universe as explained by the Buddha and reflecting on the Milky Way examined through scientific equipment, we would find that the Milky Way is indeed extremely minute and insignificant.

This is akin to what happened in ancient China when Emperor Han Wu Ti of the Han Dynasty sent his ambassador, Zhang Qian, to the Western region of China. Zhang Qian passed through a small country called Kingdom of Ye Lang. The Emperor of the Kingdom of Ye Lang asked Zhang Qian: “Is our Kingdom bigger than your country? Does our country have more land than yours? Or is your Han Dynasty bigger than ours?”

~ BUDDHIST COSMOLOGY (1) ~

Seeing the smallness and hence the insignificance of Kingdom of Ye Lang, Zhang Qian and his diplomatic agents laughed out loudly.

"Ye Lang Zi Da" (夜郎自大 translates to "Arrogant Ye Lang"), a phrase which came about as a result of this conversation, has since been a Chinese proverb until today. The moral of this story is that if we do not realize the true nature of the world, we would think too highly of ourselves, just like the conceited Emperor of Kingdom of Ye Lang.

So once we understand the Buddhist cosmology, we will become aware of the vastness of the world. Looking introspectively at our own mind, are our vision vast and wide? Or have we been focusing on the inconsequential matters? If our vision is vast and wide, we will be just as broad-minded. But if we have been focusing on the insignificant matters, we will be just as narrow-minded.

What then is meant by the term "narrow-mindedness"? Take for example two persons in a relationship. In a relationship, both parties do not want the other to be with another person. This is just like how one cannot bear having the smallest grain of sand in one's eyes. Is this not therefore "narrow-minded"?

Even though the universe is so vast, one cannot even withstand seeing one's loved partner standing beside another person. Using this analogy, we will realize and wonder why our mind has been so narrow.

So if we understand the vastness of the Buddhist cosmology, our mind will consequently be just as vast.

Therefore, to understand the "Buddhist Cosmology" is "to open up our mind and to widen our vision and horizon", unlike the Emperor of Kingdom of Ye Lang.

What is the Great Trichilocosm?

The Chinese word "宇" means "space" in English whilst the word "宙" is defined as "time". Comparing these with the other two Chinese words "世界", "世" is equivalent to the word "宙" whilst the word "界" is equivalent to the word "宇".⁵ In the scriptures, we often come across the term "Great Trichilocosm". How was this Great Trichilocosm formed?

⁵ The Chinese term "宇宙" means universe or cosmos, while the term "世界" means world or universe.

~ *BUDDHIST COSMOLOGY (1)* ~

What was the situation like when it was formed? How would it turn out when it is destroyed in the future? How did human beings come to be? What will happen in the future? Where will human beings go to? The Buddha had explained all these very clearly.

Although we use all kinds of scientific equipment to explore the worlds outside our universe, our exploration has not been conclusive. Even with the use of space shuttles, we still cannot get the full picture.

But the Buddha's wisdom is immeasurable and limitless, and so the Buddha knew all of these in their entirety.

A Great Trichilocosm, is also known as Three Thousands of an Enormous Thousand World or a great chilocosm; a great chilocosm comprises a thousand medium chilocosms; a medium chilocosm in turn consists of a thousand small chilocosms; and a small chilocosm is formed from a thousand world systems.

Mount Sumeru is merely the centre of one such world system. Hence, within a Great Trichilocosm, there are 1,000,000,000 Mounts Sumeru. From the Buddhist perspective, the oft-called Milky Way is only a small part of this Great Trichilocosm.

Mount Sumeru

According to the Buddha, if we were to measure the height of Mount Sumeru using the ancient Indian system of measurement for distance of 1 yojana (which is equivalent to the present day's distance of 40 miles), it is 84,000 yojana from its base (sea level) to its peak; while from sea level all the way to the bottom, it measures another 84,000 yojana. As such, Mount Sumeru is indeed extremely tall and magnificent.

Nine Mountains and Eight Seas

With Mount Sumeru as the central axis, there are eight mountain ranges around it, spreading out layer by layer, with the height of each mountain range getting lower as they spread outwards.

The distance between Mount Sumeru and the second mountain range is 84,000 yojana, with a sea separating them. The height of the second mountain range is 42,000 yojana, and the distance from the third mountain range is also 42,000 yojana. In a similar way, the distance between the mountain ranges and the height of the outer mountain ranges decreases as they spread out.

The nine mountains

1. Mount Sumeru
2. Mount Chi Shuang (Jia Tuo Luo or Mount Yugamdhara)
3. Mount Chi Zhou (Yi Sha Tuo Luo or Mount Isadhara)
4. Mount Dan Mu (Shu Ju Tuo Luo or Mount Khadiraka)
5. Mount Shan Jian (Mount Sudarsana)
6. Mount Ma Shi (Mount Asvakarna)
7. Mount Yu Er (Ni Ming Tuo Luo or Mount Vinataka)
8. Mount Chi (Tiao Fu or Mount Nemimdhara)
9. Mount Tie Lun (Jin Gang Wei or Mount Cakravada)

Outside Mount Tie Lun is the Great Mount Jin Gang. The space between these two mountain ranges is in total darkness as light from the sun and the moon cannot reach this space.

Again with Mount Sumeru as the central axis, the sun and the moon that we normally see revolve around the mid-section of Mount Sumeru, which is at a height of 42,000 yojana. On the base of Mount Sumeru, there are four continents.

The Four Continents

1. Uttara Kuru (North Continent)

Location: Northern side of Mount Sumeru.

Land: Square in shape.

Shape of the people's face: Square.

Life span: One thousand years old and will not die prematurely.

2. Purva Videha (East Continent)

Location: Eastern side of Mount Sumeru.

Land: Round in shape.

Shape of the people's face: Round.

Life span: Two hundred and fifty years old and may die prematurely. There are no Eight Cold Hells and Eight Hot Hells.

3. Jambu Dvipa (South Continent)

Location: Southern side of Mount Sumeru.

Land: Narrow at the southern part and broad at the northern part.

Shape of the people's face: Broad on top and narrow at the base.

Life span: No fixed age limit and may die prematurely.

4. Aparā Godaniya (West Continent)

Location: Western side of Mount Sumeru.

Land: Semi circular in shape.

Shape of the people's face: Semi circular.

Life span: Five hundred years old and may die prematurely.

The Heavens

The Sun and Moon celestial palaces are located at the mid-section of Mount Sumeru, at a height of 42,000 yojana. Moving further up, there are the Heavens of the World of Sensuous Desires, the World of Form (Rupa Loka), and the Formless World (Arupa Loka).

Heavens of the World of Sensuous Desires:

(1) Catur Maharaja Kayika (Heavens of the Four Deva Kings): Located at the mid-section of Mount Sumeru, at the same level as the Sun and the Moon.

(2) Trayastrimsat (Thirty-Three Heavens): The King of this heaven is also known as Sakra or Indra. This heaven is located on the peak of Mount Sumeru.

These two heavens are also known as the earth-dwelling heavens as they are located on or around Mount Sumeru. The heavens further up are known as the space-dwelling heavens, as the celestial palaces in these heavens float in space and air.

(3) Yama Heaven.

(4) Tusita Heaven (Maitreya Bodhisattva's abode where he is expounding the Dharma to heavenly beings).

(5) Nirmanarati Heaven.

(6) Paranirmita Vasavartin Heaven.

These six heavens, each higher than the one before, are known as the Six Heavens of Desires.

As the beings in each of the six heavens of desires still possess the five sensual pleasures and sexual desires, these heavens are known as the Heavens of the World of Sensuous Desires.

The World of Form (Rupa Loka):

People who practice and achieve Dhyana meditation in the human realm will take rebirth in the World of Form. There are four Dhyana Heavens in this world:

(1) Prathamaddhyana Bhumi (First Dhyana Heavens): Brahma Parisadya (Brahma Class), Brahma Kayika (Ministers of Brahma), Maha Brahma (Great Brahma).

(2) Dvitiyaddyana Bhumi (Second Dhyana Heavens): Paritabha (Little Light), Apramanabha (Limitless Light), Abhasvara (Heaven of Radiant Sound).

(3) Tritiyaddhyana Bhumi (Third Dhyana Heavens): Paritta Subha (Little Virtue), Subhakrtsna (Vast Virtue), Apramana Subha (Limitless Virtue).

(4) Cathurhaddhyana Bhumi (Fourth Dhyana Heavens): Anabhraka (Cloudless Heaven), Punyaprasava (Heaven of Blessed Birth), Brhatphala (Heaven of Extensive Fruition), Asanjnisattva (Heaven Above Thought), Avrha (Heaven of No Vexation), Atapa (Heaven of No Heat), Sudarsa (Heaven of Skilful Manifestation), Sudarsana (Heaven of Skilful Vision), Akanistha (Heaven of The End of Form).

Akanistha (Heaven of The End of Form), which belongs to the World of Form, is the highest heaven in the Four Dhyana Heavens. The Beings in this heaven still possess shape and form.

The Formless World (Arupa Loka):

Akasanantyaayatana (Heaven of Infinite Space),
Vijnanantyaayatana (Heaven of Infinite Consciousness),
Akincanyaayatana (Heaven of Nothingness), Naivasam
Jnanasamjnayatana (Heaven of Neither Perception Nor Non-
Perception).

As we move up the heavens in the World of Sensuous Desires, the World of Form and the Formless World, the distances between each of them is doubled. So just imagine how vast and spacious one such world is.

There are countless stars in the Milky Way. If we take a single sun as a universe and move beyond this sun, then we are moving into another universe.

Similarly, Mount Sumeru is the core of one world, stretching from the Hell Realm to the First Dhyana Heavens.

~ BUDDHIST COSMOLOGY (1) ~

One thousand such world systems constitute a small chilocosm; one thousand small chilocosms constitute a medium chilocosm; and one thousand medium chilocosms constitute a great chilocosm.

So a Great Trichilocosm is formed by immeasurable and limitless number of Mounts Sumeru.

Because it is impossible to discover one billion Mounts Sumeru in the Milky Way, sentient beings are unable to find such worlds through scientific means or evidence.

How then should one find them? It is only through becoming a Buddha that one gains the knowledge of the truth. Only the Buddha is able to tell us about the truth of this matter.

Animal Realm

Nagas and *garudas* are the bigger animals in the Animal Realm. They are also in the eight groups of spiritual beings in Buddhism that protect the Dharma.

Some people may wonder why we don't see *nagas* and *garudas* nowadays. For one to be able to see *nagas* and

garudas, one needs to have considerable meritorious causes and conditions.

The bodies of garudas and nagas are very huge. There was such a description: “with its tail still in the Naga Palace, a naga can stretch its body all the way from the Ganges River till its head reaches the Jetavana Grove in Sravasti.” So we can imagine how huge a naga is.

The smaller animals in the Animal Realm would include ants, mosquitoes, etc.

Hungry Ghost Realm

There are three main categories of ghosts: hungry ghosts with no possession; hungry ghosts of little means; and wealthy ghosts.

The ‘deities’ that we normally speak of in fact refer to ghosts. The wealthy ghosts are categorized as ghosts with more merits. Examples are Cheng Huang Ye⁶, Ma Zu Po⁷.

⁶ Cheng Huang Ye (城隍爷) literally means the God of Wall and Moat. He is the god who protects cities and towns, and is hence known as the Patron Deity of Cities.

⁷ Ma Zu Po (妈祖婆) literally means Mother Ancestor. She is the goddess who protects fishermen and sailors, and is hence known as the Goddess of the Sea.

Hungry ghosts with no possession are those with no wealth. These are the ghosts whose mouths spit embers of fire. They are the ones who are helped in the "release of flaming mouths" (fang yan kou) rituals. When these ghosts open their mouths, embers of fire burst forth from within, burning their mouths away. Because of the flames in their mouths, they are referred to as 'flaming mouths' i.e. hungry ghosts with no possession.

Hell Realm

There are Eight Hot Hells and Eight Cold Hells.

The Eight Hot Hells:

- (1) Samjiva-naraka (the Hell of Thoughts).
- (2) Kala-sutra-naraka (the Hell of Iron Chains).
- (3) Samghata-naraka (the Hell of Crushing).
- (4) Raurava-naraka (the Hell of Screaming).
- (5) Maharaurava-naraka (the Hell of Great Screaming).
- (6) Tapana-naraka (the Scorching Hot Hell).
- (7) Pratapana-naraka (the Extreme Scorching Hot Hell).
- (8) Avici-naraka (the Hell of Uninterrupted Torture).

In each of these eight hells are sixteen smaller hells.

(1) Hell of Thoughts: Sentient beings reborn into the Hell of Thoughts grab knives to kill the other beings upon seeing others. They might also use thinner than razor-thin (like shadow) blades to attack each other. If they are killed while bearing the thought “I am alive!”, they will take rebirth again in the hell.

Thus another name for the Hell of Thoughts is the ‘Hell of waiting to be reborn’. If one harbors the thought of another taking rebirth there, the latter will be reborn there. When the wind blows, the latter will again be reborn. And upon rebirth, the beings in there will grab knives to attack each other again. Hell is such a horrifying place, the beings in it live in constant fear.

1. The Hell of Black Sands: After enduring immeasurable and limitless sufferings in the Hell of Thoughts, if the unwholesome karmas of the sentient beings are still not exhausted, they will enter the Hell of Black Sands once they leave the Hell of Thoughts. When wind blows, black sand engulfs the whole of the hell beings.

The black sand is scorching hot and will seep into the skin and burn everything within the body. With the beings burnt to death, when the wind blows over their bodies, they will ‘live’

again to experience the same suffering. This continues repeatedly until their unwholesome karmas are completely exhausted.

2. The Hell of Boiling Feces: As the name suggests, the feces in this hell are boiling hot. Sentient beings reborn in this hell are boiled until they become mushy. After being boiled to death and upon the wind blowing, they are reborn again and to be re-boiled.

3. The Hell of Five Hundred Nails: If the unwholesome karmas of the sentient beings are still not exhausted, they move on to the Hell of Five Hundred Nails.

There, hell wardens pin the hell beings against the wall using five hundred nails, one nail at a time until they die.

Once dead, and upon the wind blowing, the beings will be reborn again only to experience being nailed with yet another five hundred nails.

4. The Hell of Starvation: Sentient beings who still have remaining unwholesome karmas then move to the next hell known as the Hell of Starvation.

There, the hell wardens will ask: “What are you doing here?”
The hell being will reply: “I am very hungry.”

The hell wardens then feed the starving hell being. They will pry open its mouth and force it to eat the burning hot iron balls, scorching it to death. Once dead, the being will be reborn when the wind blows, and the suffering cycle continues.

5. The Hell of Thirst: From there, sentient beings who still have remnants of unwholesome karmas will subsequently move on to the Hell of Thirst.

The hell wardens will ask: “What are you doing here?” The hell being will reply: “I am very thirsty.”

The hell wardens will then pour molten iron down the hell being’s mouth. The molten iron will pass through the body causing the hell being to die. When the wind blows, the being is again reborn to go through the same process until its unwholesome karma is exhausted. After which, the hell being moves on to the next hell to suffer.

6. Hell of One Copper Cauldron: Hell wardens there lead hell beings into the Hell of One Copper Cauldron to be fried in the

frying pan like a fritter. After being scorched to death, the beings will take rebirth to experience the frying ordeal again. As long as the unwholesome karma of the beings is not exhausted, they will move on to the next hell.

7. Hell of Many Copper Cauldrons: Just as in the Hell of One Copper Cauldron, hell beings will be continuously fried in the frying pan in this hell. After the frying is completed, they move on to the next hell.

8. Hell of Grinding Stones: In the Hell of Grinding Stones, there is a large grinder, like the ones used to grind soybeans. Hell beings are placed between two pieces of stone and are then grounded until their flesh is all meshed up and the bones crushed. After suffering in this hell, they move on to the next hell.

9. Hell of Blood and Pus: Hell beings in the Hell of Blood and Pus are cooked mercilessly until their skin and blood and pus are mixed together. It is indeed immense suffering! After which, they move on to the next hell.

10. Hell of Fire: Hell beings here are burnt to death in the Hell of Fire. After which, the wind blows and the beings get reborn only to suffer again.

11. Hell of Ashen River: Hell of Ashen River is filled with sharp swords which cut through hell beings' bodies. When they leave the ashen river to go ashore, they will again find many sharp swords along the banks. They have to endure the immense suffering of being cut by the swords before moving on to the next hell.

12. Hell of Iron Balls: In the Hell of Iron Balls, the hell being will either eat the hot iron balls or be hit to death by them.

13. Hell of Axes and Hatchets: The Hell of Axes and Hatchets is like a big fire cauldron, in which many hell beings are cooked until they die in pain.

14. Hell of Jackals and Wolves: In the Hell of Jackals and Wolves are iron Jackals and Wolves that will ferociously attack the hell beings.

15. Hell of Forest with Iron Sword Leaves: In this hell, hell beings would see a tree and wishes to climb up the tree to cool down their bodies. When they climb up the tree, all the tree branches would transform into down hanging swords and cut their bodies thoroughly.

Because of their unwholesome karmas, hell beings are unable to stop climbing up the treetop. Though the treetop appears to be cooling, a snake will appear from within the treetop and bite the beings to death.

When the wind blows, hell beings will be reborn again. They will now climb down the tree. At this time, the tree branches will transform into up pointing swords and cut their bodies thoroughly.

It is indeed great suffering in the Hell of Forest with Iron Sword Leaves. After finishing with this suffering, hell beings move on to yet another hell to suffer.

16. Hell of Ice Water: Here, hell beings suffer immense cold.

After their unwholesome karmas leading to such suffering are exhausted, the beings take rebirth in the animal realm to suffer. After which, they move on to the hungry ghost realm.

It is only after having finished their 'term' in the hungry ghost realm that the beings may have a chance to go to the human realm or the heavenly realm. So once beings take rebirth in the hell realm, they are bound to suffer immeasurably and ceaselessly.

The benefit of being a Buddhist is that we have the opportunity to practice and cultivate ourselves diligently to seek liberation while in the human realm. So we may avoid taking rebirth in the three lower realms to suffer.

(2) Hell of Iron Chains: Hell wardens skin hell beings and tie up their bodies, making them feel as if scorched by hot iron chains. If the unwholesome karmas of the hell beings still remain, they will continue to suffer.

Another method used is that the hell wardens will first draw lines on the hell beings' bodies and then cut the bodies along the lines continuously. It is so unbearable for the hell beings. In the hell realm, beings cannot end their lives simply by committing suicide as they will be reborn after they die, and the suffering will continue.

After going through suffering in the Hell of Iron Chains, the hell beings move on to the sixteen surrounding hells, namely the Hell of Black Sands, the Hell of Boiling Feces, etc, to continue to suffer.

(3) Hell of Crushing: The doors on both sides of the Hell of Crushing fold together like a fan, crushing ceaselessly onto the bodies of the hell beings until they are mushy. This is extremely painful.

When the beings die, the doors open up and the wind blows. Thereafter, the suffering beings get reborn again to continue suffering the crushing until their unwholesome karmas are exhausted. Then they move to the Hell of Black Sands, the Hell of Boiling Feces, etc., and finally end up in the Hell of Ice Water to suffer.

(4) Hell of Screaming: It is very hot in the Hell of Screaming where fire burns the hell beings.

(5) Hell of Great Screaming: This hell is also filled with fire like the Hell of Screaming. After undergoing suffering here, hell beings proceed to the sixteen surrounding hells to suffer.

(6) Scorching Hot Hell: The whole place is razing in fire.

(7) Extreme Scorching Hot Hell: Similar to the Scorching Hot Hell, except that there is more fire burning in this hell.

(8) Hell of Uninterrupted Torture: There is not a single spot in this hell that is not full of immense suffering. Here, whatever the eyes can see, such as the burning fire, is unpleasant; the ears hear not any pleasant sounds; the nose smell not any fragrant smells; the tongue tastes only bitterness.

Whatever the body comes into contact with is extremely hot and scorching. Even the mind is devoured by unpleasant and bitter thoughts. So it is extremely torturous to be in the hell of uninterrupted torture.

After suffering in the Hell of Uninterrupted Torture, hell beings continue to go through the Hell of Black Sands, the Hell of Boiling Feces, through to the Hell of Ice Water. Why is this so?

The reason is because hell beings have done the tenfold unmeritorious cause of action in the human realm. They may have also committed the five heinous sins. So their karma condition them to take rebirth in the eight great hells and the sixteen surrounding hells to suffer.

The Eight Cold Hells:

- (1) Arbuda Hell
- (2) Nirarbuda Hell
- (3) Atata Hell
- (4) Hahava Hell
- (5) Huhuva Hell
- (6) Utpala Hell
- (7) Padma Hell
- (8) Mahapadma Hell

The hells in one world are so terrifying. Now if we consider all the worlds in the *ten directions of space*, there are indeed even more hells!

Just as everything in this world is manifested due to causes and conditions, so the various hells will also be formed with their corresponding causes and conditions. Some people claim that the hell realm is the creation of Buddhist imagination. This is incorrect!

The hell realm is not the creation of Buddhist imagination but an effect or a result of the karmic forces of sentient beings. If

there were no karma corresponding to the hell realm in the karmic forces generated by sentient beings, the hell realm will cease to exist. As such, to sentient beings, the hell realm is real. Some people say, “I cannot see the hell realm.”

If you do not wish to take rebirth in the hell realm, it is best that you learn the Dharma and believe in what the Buddha taught. This is because the Buddha is a speaker of truth.

The Buddha arose in this world solely for the purpose of letting us know the truth of suffering and of showing us the path leading to the cessation of suffering. So we should be grateful to the Buddha for teaching us the truth. We must realize the great loving-kindness and compassion that the Buddha has given to us.

By now we would have had a more concrete idea of Buddhist cosmology. From Mount Sumeru to the eastern continent of Purva Videha, the southern continent of Jambu Dvipa, the western continent of Aparā Godaniya, the northern continent of Uttara Kuru to the heavenly realm.

From the Heavens of the Four Deva Kings, the Thirty-Three Heavens, the Yama Heaven, the Tusita Heaven, the Nirmanarati Heaven, the Paranirmita Vasavartin Heaven.

~ BUDDHIST COSMOLOGY (1) ~

The First Dhyana Heavens, the Second Dhyana Heavens, the Third Dhyana Heavens, the Fourth Dhyana Heavens. There are also the Akasanantyayatana Heaven, the Vijnanantyayatana Heaven, the Akincanyayatana Heaven, and the Naivasam Jnanasamjnayatana Heaven.

From the entire heavenly realm to the hell realm, the hungry ghost realm, and the animal realm.

So a single world system contains the hell realm all the way to the First Dhyana Heavens. One thousand such world systems, with the Second Dhyana Heavens at the top realm, are collectively called a small chilocosm.

One thousand small chilocosms together with the Third Dhyana Heavens is known as a medium chilocosm. One thousand medium chilocosms together with the Fourth Dhyana Heavens is a great chilocosm

Happiness in the Heavenly Realm

Since it is such great suffering in the hell realm, just how happy is it in the heavenly realm?

~ EVERLASTING HAPPINESS, AS BUDDHA ATTAINS 3 ~



(a) Honorable: Heavenly beings are very good looking, very dignified and very honorable.

(b) Happiness: They enjoy great happiness from external possessions.

(c) Great in stature: Heavenly beings are great in stature, unlike the short statures of beings in the human realm.

(d) Longevity: Heavenly beings have a very long life span.

(e) No illness: Human beings have such short life span and are also prone to illnesses. Heavenly beings, however, do not have any illness.

(f) No suffering of childbirth: It is great suffering to give birth in the human realm. Heavenly beings do not have such sufferings.

In the World of Form, there is no childbirth. Only beings in the World of Sensuous Desires give birth.

This is because family structure still exists in the World of Sensuous Desires. But the birth of children in the World of Sensuous Desires will only occur when someone is taking rebirth in this world.

Males will be born out of the male heavenly being's knees, while females will be born between the thighs of female heavenly being.

The causes and conditions of the Wheel Turning Monarch

From the Buddhist scriptures, we read that the Wheel Turning Monarch will appear when the lifespan of beings in Jambu Dvīpa reaches 80,000 years. So what causes one to become a Wheel Turning Monarch?

It is that one has been practicing the tenfold meritorious cause of action in one's past lives and has been encouraging others to cultivate these tenfold meritorious cause of actions too. Therefore one creates the causes and conditions for oneself to become the Wheel Turning Monarch in this life.

Now as the Wheel Turning Monarch, one continues to encourage others to cultivate and practice the tenfold meritorious cause of action.

When the Wheel Turning Monarch notices that there is a gray hair on his head, he will instruct his attendant to show him the gray hair. The attendant will then pluck the gray hair to show him.

At that time, the Wheel Turning Monarch will relinquish his throne to the prince, and will tell the prince, "You must remember to rule the country in accordance with the tenfold meritorious cause of action. Do not start any conflict nor be greedy." Having done so, the Wheel Turning Monarch will leave and start cultivating.

If there is no Buddha at that time, they will cultivate the Four Divine States of Mind: Loving-kindness, Compassion, Sympathetic

~ BUDDHIST COSMOLOGY (1) ~

Joy, and Equanimity. After the Wheel Turning Monarch passes away, he will take rebirth in the *Brahma World*.

As such, the politics in the human realm should be based on the ideology of the Wheel Turning Monarch as expounded by the Buddha. If the karmic force of the sentient beings can bring forth a Wheel Turning Monarch, this world of ours will be very peaceful, very blissful. There will definitely not be any war or conflict.

There are four kinds of Wheel Turning Monarchs:

The Golden Wheel Turning Monarch who rules the four worlds (the four continents);

The Silver Wheel Turning Monarch who rules three worlds;

The Copper Wheel Turning Monarch who rules two worlds;

The Iron Wheel Turning Monarch who rules one world⁸.

⁸ "World" here refers to the four great continents surrounding Mount Sumeru. The Silver Wheel-Turning Monarch rules the East, West and South continents; the Copper Wheel-Turning Monarch rules the West and South continents; while the Iron Wheel-Turning Monarch rules the South continent.

The causes and conditions of the Great Brahma King

The Great Brahma King is the ruler of a world system. The god worshipped by other religions actually refers to the Great Brahma King of the First Dhyana Heavens.

When the Great Brahma King appears, he thinks, “This world is created by me. I am the greatest.”

This is because he does not have the capability to see the other higher heavens above: the Second Dhyana Heavens, the Third Dhyana Heavens, the Fourth Dhyana Heavens, the Akasanantyayatana Heaven, the Vijnanantyayatana Heaven, the Akincanyayatana Heaven, and the Naivasam Jnanasamjnayatana Heaven. As such, he thinks that he is the greatest.

Knowing that the Great Brahma King has developed such an arrogant mindset, the Buddha uses his supernatural powers to sit on top of the Great Brahma King’s head.

While four other great Arahats, Maha Pindola, Maha Sariputra and the other two great Arahats sit on the four sides of the Great Brahma King.

With the Buddha sitting on the top of his head, the Great Brahma King then realizes that he is not the greatest.

~ *BUDDHIST COSMOLOGY (1)* ~

However, due to his pride, he asks the Buddha, “As I am the greatest, why are you still sitting on my head?”

The Buddha replied, “You are not the greatest. The fact that I am sitting on your head shows that I am more honorable than you.”

The Great Brahma King is aware of the causes and conditions for him to be reborn as the Great Brahma King. So he asks the Buddha, “From my past lives till now, I have cultivated many good karma. In this life, I have seen seventy-two Brahma Kings being born and then pass on, through which I have still remained alive. Why is the reason I can maintain such a long life?”

The Buddha replies, “This is because in your past lives, you had saved a village full of people and a boat full of people, and you have also offered and supported the Sangha. So great are your meritorious deeds. But when you see others come and go, while you still remain alive, you begin to develop conceit.”

After the Buddha expounded the Dharma to the Great Brahma King, he is able to overcome his pride, thus attaining the third stage of liberation.

Once we understand this, we should not allow ourselves to become conceited, thinking that we are superior.

This is the portion of Buddhist cosmology related to space.

FORBEARANCE, ENDURE SUFFERING, SAHA WORLD

Glorious Kalpa <i>(Thousand Buddhas)</i>	Kalpa of Formation Medium kalpa (20 small kalpas)																									
	Kalpa of Existence Medium kalpa (20 small kalpas)	Vipasyin Buddha Sikhin Buddha Visvabhu Buddha and remaining Thousand Buddhas																								
	Kalpa of Destruction Medium kalpa (20 small kalpas)																									
	Kalpa of Non-existence Medium kalpa (20 small kalpas)																									
Good Kalpa <i>(Thousand Buddhas)</i>	Kalpa of Formation Medium kalpa (20 small kalpas)																									
	Kalpa of Existence	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 30%; text-align: center;">1 small kalpa</td> <td style="width: 30%;"></td> <td style="width: 30%;">Krakucchanda Buddha</td> </tr> <tr> <td style="text-align: center;"> </td> <td></td> <td>Kanakamuni Buddha</td> </tr> <tr> <td style="text-align: center;">↓</td> <td></td> <td>Kasyapa Buddha</td> </tr> <tr> <td style="text-align: center;">9 small kalpas</td> <td></td> <td>Sakyamuni Buddha</td> </tr> <tr> <td style="text-align: center;">10 small kalpas</td> <td></td> <td>Maitreya Buddha</td> </tr> <tr> <td style="text-align: center;"> </td> <td></td> <td>:</td> </tr> <tr> <td style="text-align: center;">↓</td> <td></td> <td>:</td> </tr> <tr> <td style="text-align: center;">20 small kalpas</td> <td></td> <td>Rudita Buddha and remaining Thousand Buddhas</td> </tr> </table>	1 small kalpa		Krakucchanda Buddha			Kanakamuni Buddha	↓		Kasyapa Buddha	9 small kalpas		Sakyamuni Buddha	10 small kalpas		Maitreya Buddha			:	↓		:	20 small kalpas		Rudita Buddha and remaining Thousand Buddhas
	1 small kalpa		Krakucchanda Buddha																							
			Kanakamuni Buddha																							
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9 small kalpas		Sakyamuni Buddha																								
10 small kalpas		Maitreya Buddha																								
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20 small kalpas		Rudita Buddha and remaining Thousand Buddhas																								
Kalpa of Destruction Medium kalpa (20 small kalpas)																										
Kalpa of Non-existence Medium kalpa (20 small kalpas)																										
Kalpa of the Constellations <i>(Thousand Buddhas)</i>	Kalpa of Formation Medium kalpa (20 small kalpas)																									
	Kalpa of Existence Medium kalpa (20 small kalpas)																									
	Kalpa of Destruction Medium kalpa (20 small kalpas)																									
	Kalpa of Non-existence Medium kalpa (20 small kalpas)																									



A Great Trichilocosm

(also known as Three Thousands of an Enormous Thousand World)



Arupa Loka (Formless World)	Realm of Neither Perception Nor Non-perception		(80,000 Kalpas)				A Great Trichilocosm Means	
	Realm of Nothingness		(60,000 Kalpas)					
	Realm of Infinite Consciousness		(40,000 Kalpas)					
	Realm of Infinite Space		(20,000 Kalpas)					
Rupa Loka (World of Form) (Meditative joy)	Fourth Dhyana Heavens	Akanistha (Heaven of The End of Form) (16,000 Kalpas)	Sudarsa (Heaven of Skilful Manifestation) (4,000 Kalpas)	Sudarsana (Heaven of Skilful Vision) (8,000 Kalpas)	Atapa (Heaven of No Heat) (2,000 Kalpas)	Avrha (Heaven of No Vexation) (1,000 Kalpas)	A Great Trichilocosm : A thousand medium trichilocosms A medium trichilocosm : A thousand small trichilocosms A small trichilocosm : A thousand worlds	
		Asanjnisattva (Heaven Above Thought)	Brhatphala (Heaven of Extensive Fruition) (500 Kalpas)	Anabhraka (Cloudless Heaven) (125 Kalpas)	Punyaprasava (Heaven of Blessed Birth) (250 Kalpas)			
	Third Dhyana Heavens	Subhaktstna (64 Kalpas)	Apramana Subha (32 Kalpas)		Paritta Subha (16 Kalpas)			
	Second Dhyana Heavens	Abhasvara (8 Kalpas)	Apramanabha (4 Kalpas)		Parittabha (2 Kalpas)			
	First Dhyana Heavens	Maha Brahma (1½ Kalpas)	Brahma Kayika (1 Kalpa)		Brahma Parisadya (½ Kalpa) (½ yojana)			
Kama Loka (World of Sensuous Desires) (Reborn due to desires: 1. Desire between man and woman 2. Desire of five sense objects of form, sound, odor, flavor, and tactile object (Five Sensual Pleasures))	Paranirmita Vasavartin Heaven		(1,600 years / Human Day	16,000 years old = 9,216 million)		A world		
	Nirmanarati Heaven		(800 years / Human Day	8,000 years old = 2,304 million)				
	Tusita Heaven		(400 years / Human Day	4,000 years old = 576 million)				
	Yama Heaven		(200 years / Human Day	2,000 years old = 144 million)				
	Trayastrimsat Heaven (Thirty-Three Heavens)		(100 years / Human Day	1,000 years old = 36 million)				
	Catur Maharaja Kayika (Heavens of the Four Deva Kings)		(50 years / Human Day 50*30*12*500	500 years old = 9million)				
	Human realm	Jambu Dvipa (South Continent)		n~84,000~10 years old, no fixed limits			5 feet 4 inches ~ 7 feet 2 inches	
		Apara Godaniya (West Continent)		500 years old, may die young				
		Purva Videha (East Continent)		250 years old, may die young				
		Uttara Kuru (North Continent)		1,000 years old, do not die young				
Animal realm	Whale, Naga (1 kalpa) chicken, duck, ant, worm							
Ghost realm	Wealthy ghosts		Hungry ghosts of little means		Hungry ghosts with no possession			
Hell realm	Eight Hot	Avici Hell (Hell of Uninterrupted Torture) (20 Kalpas * 40 Kalpas)	Tapana Hell (Scorching Hot Hell) (10 Kalpas * 20 Kalpas)	Pratapana Hell (Extreme Scorching Hot Hell) (288 million * 16,000)	Maharaurava Hell (Hell of Great Screaming) (144 million * 8,000)			
		Raurava Hell (Hell of Screaming) (72 million * 4,000)	Samghata Hell (Hell of Crushing) (36 million * 2,000)	Kala-sutra Hell (Hell of Iron Chains) (1,800 * 10 million)	Samjiva Hell (Hell of Thoughts) (500 * 500 * 50 * 30 * 12)			
	Eight Cold	15616 barrels * 100 years */ Mahapadma Hell +20		Padma Hell +20	Utpala Hell +20	Huhuva Hell +20		
		Hahava Hell +20		Atata Hell +20	Nirarbuda Hell +20	Arbuda Hell 20 barrels of sesame seeds * 100 years * number of sesame seeds		
16 Itinerant hells	Ashen river, Boiling feces, Sharp knives [knives, sword-trees, iron hooks], Burning river							
Solitary hells	In the valleys, in the mountains, in the wilderness, in the sky							

Perception on impure desires,
Importance of renouncing
Focus the faculty of thought
on a particular spot,
One-pointedness of the mind

Buddhist Cosmology

Formless World
(Four Aggregates)
No Physical Form

World of Form
(Five Aggregates)

Lord of a World:
Great Brahma King

(Lengthwise and crosswise
6,000 yojana)
Mara King, Sons, Daughters

World of Sensuous Desires

Bound to
one more life..Maitreya

- Fourth Dhyana Heavens
- Third Dhyana Heavens
- Second Dhyana Heavens
- First Dhyana Heavens

- Paranirmita Vasavartin Heaven
- Nirmanarati Heaven
- Tusita Heaven
- Yama Heaven

King Sakra

Ghosts and gods

Apara Godaniya
(West Continent)

Land: Semi circular
Shape of people's face: Semi circular
8,000 yojana
Life span: 500 years old, may die prematurely

(Meditation Stages)

- Pure Land of abandonment of thought (Abandonment, One-pointedness of the mind)
- Land of wondrous joy after the previous joys (Bliss, One-pointedness of the mind)
- Paradise of cessation of rebirth (Joy, Bliss, One-pointedness of the mind)
- Realm of enjoyment after death (Search, Investigation, Joy, Bliss, One-pointedness of the mind)
- (Abandon the World of Sensuous Desires)

Space-dwelling Heavens (Longer Agama Sutra - Chapter 30 Century Sutra on Jambu Dipva)
Six sensual indulgences, interact, hug, holding hands, smile, sexual looks
→ Desire between man and woman
(Form) (Sound) (Odor) (Flavor) (Tactile Object) Five Desires and Food

Land: Square
Shape of people's face: Square

Lengthwise and crosswise 10,000 yojana

Uttara Kuru
(North Continent)

1,000 years old
Do not die prematurely
Will take rebirth in heaven

Land: Round
Shape of people's face: Round
9,000 yojana
Life span: 250 years old,
may die prematurely
No Eight Cold and Eight Hot Hells

Earth-dwelling Heavens

Purna Vidaha
(East Continent)

Celestial Gold

Thirty-Three Heavens

Thirty-Three Heavens

"Xi Le"
(喜乐)

Sun

Moon

Heavens of the Four Deva Kings

Heavens of the Four Deva Kings

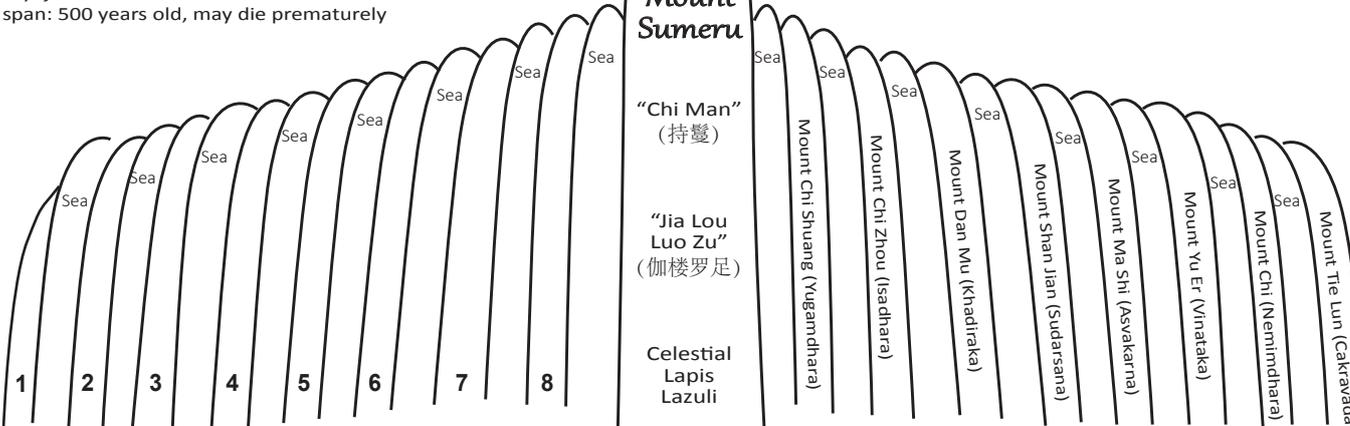
Celestial Silver

Mount Sumeru

"Chi Man"
(持鬘)

"Jia Lou Luo Zu"
(伽楼罗足)

Celestial Lapis Lazuli



Nine Mountains and eight seas
Four Continents and the Sun and Moon celestial palaces
Every mountain has one sea in between

84,000 yojana below sea level

Eight Cold Hells

Land: Narrow at southern part and broad at northern part
Shape of people's face: Broad on top and narrow at the base

Jambu Dvipa
(South Continent)

7,000 yojana
Life span: No fixed age limit and may die prematurely

Golden Wheel

84,000 yojana

Great Mount Jin Gang

Water Wheel

(Hell of Darkness)
Light from the sun and moon does not reach here

Wind Wheel

Space Wheel

Mount Sumeru lengthwise and crosswise - 84,000 yojana
The first level of sea is also the same.

The other mountains and seas' lengthwise and crosswise will be reduced accordingly.
42,000 → 21,000 → 12,000 → 6,000 → 3,000 → 1,200 → 600 → 300

1. Ashen river
 2. Boiling feces
 3. Sharp knives
 4. Burning river
- Eight Hot Hells**

Those who come out of the Eight Hot Hells will have to go through these Four Hells again consecutively.

- Eight Great Hells:**
1. Thoughts
 2. Iron Chains
 3. Crushing
 4. Screaming
 5. Great Screaming
 6. Scorching Hot
 7. Extreme Scorching Hot
 8. Uninterrupted Torture
- Every Great Hell has 16 smaller hells, each smaller hell is 500 yojana lengthwise and widthwise.
- Each smaller hell in the Hell of Thoughts is 500 yojana
1. Black Sands
 2. Boiling Feces
 3. Five Hundred Nails
 4. Starvation
 5. Thirst
 6. One Copper Cauldron
 7. Many Copper Cauldrons
 8. Grinding Stones
 9. Blood and Pus
 10. Fire
 11. Ashen River
 12. Iron Balls
 13. Axes and Hatchets
 14. Jackals and Wolves
 15. Forest with Iron Sword Leaves
 16. Ice Water

Glossary

Altruistic Joy: Also known as Sympathetic Joy or Mudita. See also Four Divine States of Mind.

Amitabha Buddha: The Buddha of Infinite Light and Infinite Life, who presides over the Western Pure Land, to which anyone can be reborn through single minded recitation of or meditation on the Buddha's name.

Anagamin: One who has attained the third stage of Liberation. Such a person has abandoned sensuous desires. Upon passing from the human realm, he will take rebirth in one of the five special worlds in the World of Form, called the Śuddhāvāsa worlds, or "Pure Abodes", from which he will attain Arahatship and will never return to the human realm. Hence, he is also known as a Non Returner. An Anagamin has abandoned the five lower fetters, out of ten total fetters, that bind beings to the cycle of existence. See also Arahatship.

Anuttara Samyak Sambodhi: The Supreme and Complete Enlightenment.

~ GLOSSARY ~

Arahat: One who has traversed the Eightfold Noble Path to reach the fourth and final stage of Liberation, called Arahatship. An Arahat has abandoned all ten fetters that bind beings to the cycle of existence. Also known as the Perfect One. See also Arahatship.

Arahatship: The fourth and final stage of Liberation, in which one is fully liberated from Samsara and is no longer subject to death and rebirth. The four stages of Liberation are: The First stage known as Srotapanna; the Second stage known as Sakradagamin; the Third stage known as Anagamin; and the Fourth stage known as Arahat.

Avici Hell: Also known as the Hell of Uninterrupted Torture. It is the deepest and worst hell. Those born in this hell suffer, die, and are instantly reborn to suffering without interruption, until they have exhausted the retribution for their evil karma.

Bad existences: The three lower realms of hell beings, hungry ghosts, and animals; as opposed to the good existences, which are the three realms of humans, asuras, and heavenly beings. See also Six realms of cyclic existence.

Bardo: A Tibetan term for the state of existence intermediate between two lives.

Bhikshu: A fully ordained male member of the Buddhist Sangha or monk observing 250 Precepts.

Bhikshuni: A fully ordained female member of the Buddhist Sangha or nun observing 500 Precepts.

Bhutatahata: The true character of reality. The inherent or true nature of phenomena or true suchness. (诸法实相)

Bodhicitta: Also known as the Bodhi-mind or the Bodhi-heart, in which "Bodhi" means "enlightened". It is the aspiration to attain supreme Enlightenment for the benefit of all sentient beings.

Bodhisattva: A being who has developed Bodhicitta and is striving for enlightenment for the benefit of all sentient beings.

Brahma King: The King of the Brahma World.

Brahma World: In the widest sense, this is the name of the World of Form; in a narrower sense, it is the collective name of the first three heavens of the World of Form. See also Three planes of existence.

~ GLOSSARY ~

Buddha: The Fully Enlightened One, who possesses perfect wisdom and compassion.

Chakravartin: See Wheel Turning Monarch.

Compassion: Also known as Karuna. See also Four Divine States of Mind and Great Compassion.

Cycle of existence: See Samsara.

Cyclic existence: See Samsara.

Dana: Charity; benevolence; generosity.

Defilements: The mental states of greed, hatred, and delusion which temporarily cloud the mind and manifest in unwholesome actions. These defilements are seen as the very roots of samsaric existence and are known as the three poisons.

Deva: A heavenly being.

Dharma: The Teachings of the Buddha.

Dharma-kaya: The dharma body, the truth body, the reality body.

Eight precepts: Observed by lay Buddhists during certain retreats: (1) Do not kill; (2) Do not steal; (3) Do not engage in sexual activities; (4) Do not tell lies; (5) Do not take intoxicants; (6) do not wear bodily adornments, use perfumes, engage in singing and dancing, and watching dances or plays; (7) do not sleep in a raised bed; and (8) do not eat after noon.

Eightfold Noble Path: The fundamental teaching of the Buddha that shows the path that leads to the cessation of suffering: (1) Right View or Right Understanding; (2) Right Thought; (3) Right Speech; (4) Right Action; (5) Right Livelihood; (6) Right Effort; (7) Right Mindfulness; and (8) Right Concentration.

Eighteen kinds of transformation: Includes (1) moving objects or even worlds; (2) emitting fire from the body; (3) illuminating innumerable worlds; (4) causing sentient beings in all the six realms to be seen; (5) changing an object into something different; (6) roaming freely by penetrating walls, mountains, water, air, and so on; (7) rolling anything into a minute size; (8) enlarging objects to gigantic proportions; (9) storing up swarms of people, mountains, or earth within the body; (10) entering any group, assuming their forms and voices, preaching to them, and then disappearing; (11) magnifying the body to a thousand fold; (12) hiding this

~ GLOSSARY ~

magnified metamorphosis; (13) subjecting sentient beings to one's will; (14) controlling the supernatural powers of those below one in spiritual achievements; (15) endowing sentient beings with eloquence; (16) restoring memory to those who forget the Dharma; (17) giving joy to listeners; and (18) lighting up the creatures in all the worlds.

Eon: See Kalpa.

Equanimity: Also known as Upeksa. See also Four Divine States of Mind.

First Stage of Fruition: Also known as the first stage of Liberation. One who has attained the first stage of fruition is known as a Srotapanna or Stream Enterer.

Five aggregates: Form, feeling, perception, volition, and consciousness.

Five desires: Wealth, lust, fame, food, and sleep.

Five precepts: (1) Do not kill; (2) Do not steal; (3) Do not engage in sexual misconduct; (4) Do not tell lies; and (5) Do not take intoxicants.

Five sensual pleasures: Pleasurable feelings derived from the contact between the five sense bases of eye, ear, nose, tongue, and body, and the five sense objects of form, sound, odor, flavor, and tactile object.

Four Divine States of Mind: (1) Maitri or Loving-kindness; (2) Karuna or Compassion; (3) Mudita or Sympathetic Joy; and (4) Upeksa or Equanimity.

Four Foundations of Mindfulness: (1) Contemplation of the body; (2) Contemplation of feelings; (3) Contemplation of the state of mind; and (4) Contemplation of phenomena. See also Right Effort.

Four Noble Truths: (1) The noble truth of suffering; (2) The noble truth of the cause of suffering; (3) The noble truth of the cessation of suffering; and (4) The noble truth of the path leading to the cessation of suffering.

Good existences: The three upper realms of humans, asuras and heavenly beings; as opposed to the bad existences of hell beings, hungry ghosts, and animals. See also Six realms of cyclic existence.

Great Compassion: The aspiration to remove the sufferings and causes of sufferings of all sentient beings.

Heavens of the Four Deva Kings: Also known as the Heavens of the Deva Kings of the Four Heavens. This is the first of the six heavens in the World of Sensuous Desires. See also Three planes of existence.

Hell of Screaming: One of the Eight Hot Hells. The other seven are: the Hell of Thoughts, the Hell of Iron Chains, the Hell of Crushing, the Hell of Great Screaming, the Scorching Hot Hell, the Extreme Scorching Hot Hell, and the Hell of Uninterrupted Torture (also known as the Avici Hell).

Kalpa: Also known as Eon. It is often used to denote a very long period of time. There are small, medium, great, and incalculable kalpas. A great kalpa indicates the length of time between the creation and recreation of a universe, spanning the period of the universe's formation, existence, destruction, and non-existence.

Karma: The deeds carried out by a person and their effects on the person's future, especially in relation to their succeeding rebirths. Karma can be classified as actions of the body,

speech, and mind, each of which can have the moral quality of wholesomeness, unwholesomeness, or indeterminate.

Karuna: Also known as Compassion. See also Four Divine States of Mind.

King Yama: The King in charge of the hell realm.

Law of causality: Also known as the law of cause and effect. This is a fundamental concept within Buddhism governing all situations, in which all actions, which is a cause, will produce a corresponding effect. It is also stated as good begets good, evil begets evil; good will not beget evil, evil will not beget good.

Law of Dependent Origination: The principle that phenomena do not come into existence on their own but as a result of causes and conditions.

Loving-kindness: Also known as Maitri. See also Four Divine States of Mind.

Maitri: Also known as Loving-kindness. See also Four Divine States of Mind.

~ GLOSSARY ~

Mara: The Demon King who resides in the Paranirmita Vasavartin Heaven.

Mudita: Also known as Altruistic or Sympathetic Joy. See also Four Divine States of Mind.

Naga: Dragon or serpent. A beneficent divine being who governs the various water bodies, such as seas, lakes, rivers, and springs.

National Preceptor: The Religious Adviser to the King equivalent to the position of a Prime Minister.

Nirmanarati Heaven: This is the fifth of the six heavens in the World of Sensuous Desires. See also Three planes of existence.

Nirvana: The perfect state of mind that is free from greed, hatred, and delusion, and hence all suffering. See also Parinirvana and Residue-less nirvana.

Non Returner: See Anagamin.

Once Returner: See Sakradagamin.

Paranirmita Vasavartin Heaven: This is the sixth of the six heavens in the World of Sensuous Desires. Mara, the Demon King, resides in this heaven. See also Three planes of existence.

Parinirvana: Also known as the Great Nirvana; it indicates the Buddha's entering into the state of residue-less nirvana. See also Nirvana and Residue-less nirvana.

Perfect One: See Arahant.

Prajna: Wisdom; insight; divine intuition.

Pratyeka Buddha: Also known as the Silent Buddha, or Self-enlightened One. The Pratyeka Buddha appears in an era when there is no Buddha or the Buddha's teachings. He lives apart from others and achieves enlightenment through self-contemplation and realization of dependent arising.

Pure Dharma Eye: The pure vision of the true Dharma.

Residue-less nirvana: Also known as nirvana without residue. It refers to the state of total liberation from all physical and mental conditions. This is in contrast with nirvana with residue, where the body still exists. See also Nirvana and Parinirvana.

Right Action: To conduct oneself in moral, peaceful, and honorable ways, that is in keeping with the precepts of not killing, not stealing, and not committing sexual misconduct. See also Eightfold Noble Path and Tenfold meritorious cause of action.

Right Concentration: To develop one's meditation according to the four Dhyanas. See also Eightfold Noble Path.

Right Effort: To develop the four types of efforts: (1) the effort to get rid of unwholesome thoughts that have already arisen in one's mind, such as the desire to take another's property; (2) the effort to prevent the arising of unwholesome thoughts; (3) the effort to develop wholesome thoughts of loving-kindness and compassion; and (4) the effort to maintain and develop further wholesome thoughts that have already arisen in one's mind. See also Eightfold Noble Path.

Right Faith: To develop faith in the Triple Gem and the Four Noble Truths, that through practicing Buddhism, all sentient beings can eventually attain liberation from Samsara.

Right Livelihood: To live honorably in a profession which is in no way harmful to sentient beings, and in keeping with the precepts. See also Eightfold Noble Path.

Right Mindfulness: To practice the Four Foundations of Mindfulness. See also Four Foundations of Mindfulness and Eightfold Noble Path.

Right Speech: To abstain from telling lies, slandering, frivolous speech, and harsh speech. See also Eightfold Noble Path and Tenfold meritorious cause of action.

Right Thought: To have only thoughts which are in line with Buddhist teachings. See also Eightfold Noble Path.

Right Understanding: See Right View.

Right View: To develop the understanding or view that complies with the Buddhist teaching of causality or the law of cause and effect; understanding the Four Noble Truths. See also Eightfold Noble Path and Right Understanding.

Right View of Dependent Arising: Also refer to as Law of Dependent Origination. It is the principle that phenomena do not come into existence on their own but as a result of causes and conditions. It is an elaboration of the Principle of Cause and Effect, highlighting the concept of inter-dependency of existence, and also the duality/non-duality.

Rupa-kaya: The material body.

Saha World: The secular world, which is known as the world that must be endured as it is full of sufferings.

Sakra: The King of Trayastrimsat Heaven.

Sakradagamin: One who has attained the second stage of Liberation. Such a person, upon passing from the human realm, will take rebirth in the heavenly realms, after which he will be reborn in the human realm one last time to attain Arahathship. Hence he is also known as a Once Returner. A Once Returner has abandoned the first three fetters, out of ten total fetters, that bind beings to the cycle of existence. He is distinguished from the Stream Enterer by the fact that the Once Returner has weakened greed, hatred, and delusion to a greater degree. Therefore, he has fewer than seven rebirths. See also Arahathship.

Samadhi: Meditative concentration. Often used to denote the deepest state of pure concentration, in which the mind is free from distraction and totally absorbed in the object of concentration. There are many levels and types of samadhi, such as the Samadhi of Loving-kindness and Compassion.

Samsara: Also known as the Cycle of existence or Cyclic Existence. This refers to the endless cycle of suffering caused by birth, death, and rebirth in the six realms of cyclic existence.

Sangha: The Buddhist monastic order or community.

Seven Factors of Enlightenment: (1) Mindfulness; (2) Discriminative investigation of the Dharma; (3) Effort; (4) Joy; (5) Ease of body and mind; (6) Concentration; and (7) Equanimity.

Sila: The precept; code of morality; Buddhist ethics.

Siksamana: A female novice nun in waiting observing Six Precepts.

Six consciousnesses: The consciousnesses of the eye, ear, nose, tongue, body and mind.

Six Paramitas: 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. Through the practice of these six Paramitas, we cross over the sea of suffering (Samsara) to the shore of happiness and

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awakening (Nirvana); we cross over from ignorance and delusion to enlightenment. The six Paramitas refer to:

- The Perfection of Generosity (Dana Paramita),
- The Perfection of Ethics (Sila Paramita),
- The Perfection of Patience (Ksanti Paramita)
- The Perfection of Joyous Effort / Enthusiastic Perseverance (Virya Paramita),
- The Perfection of Concentration (Dhyana Paramita), and
- The Perfection of Wisdom (Prajna Paramita).

Six realms of cyclic existence: The realms of hell beings, hungry ghosts, animals, humans, asuras, and heavenly beings.

Six sense bases: Eye, ear, nose, tongue, body, and mind.

Six sense objects: Form, sound, odor, flavor, tactile object, and phenomena.

Sramenera: A male novice monk observing Ten Precepts.

Sramanerika: A female novice nun observing Ten Precepts.

Srotapanna: One who has attained the first stage of Liberation. One who has attained this stage is said to have entered the Stream that leads to Liberation, hence he is also known as a Stream Enterer. Due to the fact that the Stream Enterer has attained an intuitive grasp of Buddhist teachings ("Right View") and has complete confidence in the Triple Gem, he will not be reborn in the three bad existences again, and will take at most seven cycles of rebirths alternating between the heavenly realm and the human realm before attaining the final stage of Liberation, Arahatsip. A Stream Enterer has abandoned the first three fetters, out of ten total fetters, that bind beings to the cycle of existence. See also Arahatsip.

Stream Enterer: See Srotapanna.

Supernatural powers: The six supernatural powers are: (1) Divine eye or clairvoyance; (2) Divine ear or clairaudience; (3) mental telepathy or ability to read the thoughts of others; (4) psychic travel or telekinesis; (5) knowledge of the past and future; and (6) ending contamination. The first five supernatural powers can be acquired by one who practices deep concentration, but the sixth supernatural power is only attainable when one has attained Arahatsip.

Sympathetic Joy: Also known as Altruistic Joy or Mudita. See also Four Divine States of Mind.

Ten directions of space: The directions of North, South, East, West, Northeast, Southeast, Southwest, Northwest, Zenith, and Nadir, thus covering all spaces.

Ten epithets: The ten honorable titles of Buddha. These ten epithets are common to all Buddhas.

- Tathāgata - Thus-Come One or Thus-Gone One,
- Arhat - Worthy of Offerings,
- Samyak-Sambuddha - Equally, Perfectly Enlightened One,
- Vidyācarana-Sampanna - Knowledge and Conduct Perfected,
- Sugata - Well-Arrived One or Well-Gone One. Tathāgata is completely in control of his own births and deaths,
- Lokavid - Understanding the World,
- Anuttara - Unsurpassed One,
- Purusa-Damya-Sārathi - Tamer of Men,
- Śāstā Deva-Manusyānām - Teacher to Gods, Humans, and heavenly beings,
- Buddha-Bhagavān - Buddha the World Honored One.

Ten Kinds of Mindfulness: (1) Mindfulness of the Buddha; (2) Mindfulness of the Dharma; (3) Mindfulness of the Sangha; (4) Mindfulness of the Precepts; (5) Mindfulness of Generosity; (6) Mindfulness of the Heavens; (7) Mindfulness of the Cessation of Thoughts; (8) Mindfulness of Breath; (9) Mindfulness of the Impermanence of the Body; and (10) the Mindfulness of Death.

Ten Stages of Bodhisattva Practice: According to the Prajna sutras, the ten stages of Bodhisattva Practice are:

- the stage of dry wisdom,
- the stage of nature,
- the stage of the eighth person,
- the stage of insights,
- the stage of diminishment of afflictions,
- the stage of freedom from desire,
- the stage of completion of discernment,
- the stage of the Pratyeka Buddha,
- the stage of the Bodhisattva, and
- the stage of the Buddha.

Tenfold meritorious cause of action: (1) Do not kill; (2) Do not steal; (3) Do not engage in sexual misconduct; (4) Do not tell lies; (5) Do not slander; (6) Do not engage in frivolous speech;

(7) Do not engage in harsh speech; (8) Do not bear greed; (9) Do not bear hatred; and (10) Do not stay deluded.

Three periods: The past, present, and future.

Three planes of existence: The World of Sensuous Desires, the World of Form, and the Formless World. All beings in the six realms of cyclic existence can be found in the World of Sensuous Desires as these beings are plagued by various sensuous desires. Beings in the World of Form have abandoned sensuous desires but still cling on to physical forms, while beings in the Formless World have even relinquished the physical forms and exist only in mental states.

Three poisons: See Defilements.

Trayastrimsat Heaven: Also known as the Thirty-Three Heavens. It is the second of the six heavens in the World of Sensuous Desires. See also Three planes of existence.

Triple Gem: The Buddha, the Dharma, and the Sangha.

Tusita Heaven: This is the fourth of the six heavens in the World of Sensuous Desires. Maitreya Bodhisattva is currently residing in this heaven, awaiting for the causes and conditions

to ripen for him to descend to the human realm and become the next Buddha to save and liberate all sentient beings. See also Three planes of existence.

Twelve Links of Dependent Origination: The twelve links of dependent origination provide a detailed description on the problem of suffering and rebirth. They are: ignorance, mental formation, consciousness, name and form, the six senses, contact, feeling, craving, clinging, becoming, birth, aging and death. There is no existing phenomenon that is not the effect of dependent origination. All phenomena arise dependent upon a number of casual factors, called conditions.

- Ignorance is the condition for mental formation.
- Mental formation is the condition for consciousness.
- Consciousness is the condition for name and form.
- Name and form is the condition for the six senses.
- The six senses are the conditions for contact.
- Contact is the condition for feeling.
- Feeling is the condition for craving.
- Craving is the condition for clinging.
- Clinging is the condition for becoming.
- Becoming is the condition for birth.
- Birth is the condition for aging and death.

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Upekṣa: Also known as Equanimity. See also Four Divine States of Mind.

Western Pure Land: Also known as Sukhavati in Sanskrit. It refers to the Pure Land of Amitabha Buddha.

Wheel Turning Monarch: Also refer to as Chakravartin. A universal emperor and protector of Buddhism. It is a term used for an ideal universal ruler, who rules ethically and benevolently over the entire world. Wheel turning literally means whose chariot is rolling or whose Dharmachakra (Wheel of the Dharma) is turning everywhere without obstruction.

Yama Heaven: This is the third of the six heavens in the World of Sensuous Desires. See also Three planes of existence.

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