

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 (2)

Buddhist concept of time

The Chinese word "宙" refers to time. In the Buddhist scriptures, we often see the term 「阿僧祇劫」 (Asamkhyeya-kalpa), which means "countless eon". The word 「劫」 (kalpa) does not refer to "inexorable fate" that we normally speak of. Rather, it refers to a unit of time.

Kalpa can be categorized into the following 3 types: a great kalpa, a medium kalpa and a small kalpa.

Great Kalpa, such as:

- (1) The Past Glorious Kalpa.
- (2) The Present Good Kalpa.
- (3) The Future Kalpa of the Constellations.

~ BUDDHIST COSMOLOGY (2) ~

Medium kalpa: Each great kalpa comprises of four medium kalpas.

(1) Kalpa of Formation: during this period, the world is being formed.

(2) Kalpa of Existence: during this period, sentient beings came to reside in the six realms.

(3) Kalpa of Destruction: during this period, the world begins to deteriorate.

(4) Kalpa of Non-existence: during this period, everything is destroyed.

Small kalpa: Every medium kalpa has twenty small kalpas.

After the Kalpa of Non-existence has ended, the next great kalpa will begin. It will start with the Kalpa of Formation and enter into twenty small kalpas. Then it will enter into the Kalpa of Existence, the Kalpa of Destruction, and the Kalpa of Non-existence before moving on to the next great kalpa.

*Decreasing kalpa: When the world was first formed, many sentient beings would come to this world; their lifespan then was 84,000 years old.

Subsequently, as human beings did not uphold the tenfold meritorious cause of action and started to create karma, their lifespan started to reduce by one year for every one hundred years. This reduction will continue until the human lifespan is only ten years, at that time, the three small disasters would appear.

*Increasing kalpa: When the human life span reached ten years, the human lifespan would increase by one year for every one hundred years, until the lifespan reaches 80,000 years. This period is known as the increasing kalpa.

A decreasing kalpa followed by an increasing kalpa, is known as a small kalpa. When the processes of decreasing and increasing reach the twentieth small kalpa, and when the twentieth decreasing kalpa ends, the world starts to deteriorate.

We often heard of other religious saying, “The end of the world has arrived!” In fact, the end of the world is not here

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yet. This is because we are still in the decreasing kalpa of the ninth small kalpa.

When the human lifespan decreases to a maximum of ten years old, sentient beings will start to generate meritorious minds, and this triggers the increasing kalpa. When the human lifespan reaches 80,000 years old and starts declining, Maitreya Buddha will come to this world.

We would have to wait for a long time for Maitreya Buddha to come to this world. Therefore, we must quickly practice now and hope that we will be able to see Maitreya Buddha in the future. In the meantime, it would be best if we could be at the Western Pure Land even before the arrival of Maitreya Buddha.

In each of the Past Glorious Kalpa, the Present Good Kalpa and the Future Kalpa of the Constellations, there would be a thousand Buddhas in this world. The so called "Names of Three Thousand Buddhas" refers to the past, the present and the future three thousand Buddhas.

We are presently in the decreasing kalpa of the ninth small kalpa of the Good Kalpa, and Sakyamuni Buddha is only the

fourth Buddha to appear in this great kalpa. Thus we know that only three Buddhas had arisen in the past.

When we pay obeisance to Vipasyin Buddha, Sikhin Buddha, Visvabhu Buddha of the Past Glorious Kalpa, and Krakucchanda Buddha, Kanakamuni Buddha, Kasyapa Buddha and Sakyamuni Buddha of the Present Good Kalpa, these Buddhas are collectively known as the Seven Buddhas of the past. The next to come will be the future Maitreya Buddha.

In the first nine small kalpas of the Present Good Kalpa, only four Buddhas had appeared. Maitreya Buddha will only come during the tenth small kalpa, hence, the remaining 996 Buddhas will arise in the remaining kalpas.

Although it appears as if there are so many Buddhas, it is not easy for us to meet one due to the duration of time between the appearances of each Buddha.

Hence, we must really appreciate and treasure the fact that we have the opportunity to hear the Dharma and meet the Triple Gem now.

The life span of sentient beings in the *Saha World*

A Great Trichilocosm is the place where a Buddha teaches; the other worlds (or Great Trichilocosms) are under the teaching of the other Buddhas.

In this Saha World, the teaching is given by Sakyamuni Buddha and Maitreya Buddha.

(1) The Four Great Continents:

Jambu Dvipa (South Continent): The human life span is at most one hundred years old.

Purva Videha (East Continent): Two hundred and fifty years old.

Apara Godaniya (West Continent): Five hundred years old.

Uttara Kuru (North Continent): One thousand years old.

(2) Ghost realm: 70,000 years old.

(3) Animal realm: Nagas and garudas live for one kalpa. The Erakapatta Naga King has lived since Kasyapa Buddha's time till Sakyamuni Buddha's time, and will continue to live on till

Maitreya Buddha's time before it can be liberated from the naga body.

(4) Hell realm:

Eight Cold Hells: Let us use twenty barrels of sesame seeds to describe the life span of the Eight Cold Hells. One barrel is equivalent to ten decaliters, and one decaliter contains ten liters. It takes one hundred years to remove a sesame seed. The lifespan of a hell being in the Arbuda Hell is the time taken to totally remove all the sesame seeds in the twenty barrels. As such it is of great suffering to descend into the hell realm.

The lifespan of hell beings in the Nirarbuda Hell, the Atata Hell, the Ababa Hell, the Huhuva Hell, the Utpala Hell, the Padma Hell, and the Mahapadma Hell respectively is twenty-fold longer than that of the preceding hell.

Eight Hot Hells: The lifespan of the beings in the Eight Hot Hells is five hundred times that of the human lifespan, and the beings there have a life span of five hundred years.

Avici Hell: If a sentient being were to descend into the Avici Hell, the length of time it has to suffer in this hell is infinite. So one should not descend into hell.

Which is more important, to uphold the precepts or to protect one's own life? Of course it is more important to uphold the precepts. The lifespan in hell is so long. We know very well the law of cause and effect, and we must remember them; we would rather suffer losses than take advantage of others.

(5) Heavenly Realm:

Heavens of the Four Deva Kings: Life span is 500 years. One day is equivalent to 50 human years. As such, the life span here is 9,000,000 years.

Thirty-Three Heavens: Life span is 1,000 years. One day is equivalent to 100 human years. As such, the life span here is 36,000,000 years.

Yama Heaven: Life span is 2,000 years. One day is equivalent to 200 human years. As such, the life span here is 144,000,000 years.

Tusita Heaven: Life span is 4,000 years. One day is equivalent to 400 human years. As such, the life span here is 576,000,000 years.

Nirmanarati Heaven: Life span is 8,000 years. One day is equivalent to 800 human years. As such, the life span here is 2,304,000,000 years.

Paranirmita Vasavartin Heaven: Life span is 16,000 years. One day is equivalent to 1,600 human years. As such, the life span here is 9,216,000,000 years.

The First Dhyana Heavens	Brahma Parisadya	0.5 kalpa
	Brahma Kayika	1 kalpa
	Maha Brahma	1.5 kalpas
The Second Dhyana Heavens	Parittabha	2 kalpa
	Apramanabha	4 kalpas
	Abhasvara	8 kalpas
The Third Dhyana Heavens	Paritta Subha	16 kalpas
	Apramana Subha	32 kalpas
	Subhakrtsna	64 kalpas
The Fourth Dhyana Heavens	Anabhraka	125 kalpas
	Punyaprasava	250 kalpas
	Brhatphala	500 kalpas
	Asanjinisatva	500 kalpas
	Avrha	1,000 kalpas
	Atapa	2,000 kalpas
	Sudarsa	4,000 kalpas
	Sudarsana	8,000 kalpas
	Akanistha	16,000 kalpa

~ BUDDHIST COSMOLOGY (2) ~

Realm of Infinite Space (Akasanantyayatana)	20,000 kalpas
Realm of Infinite Consciousness (Vijnanantyayatana)	40,000 kalpas
Realm of Nothingness (Akincanyayatana)	60,000 kalpas
Realm of Neither Perception Nor Non-perception (Naivasam Jnanasamjnayatana)	80,000 kalpas

In our practice and cultivation, we know that the joyous lifespan of heavenly beings is longer than the life spent suffering in the hell realms. The longest lifespan in the heavenly realm is 80,000 great kalpas: even after this world of ours has undergone many times of formation and destruction, the Naivasam Jnanasamjnayatana is still not destroyed.

As such, while practicing and cultivating, we do not create any bad deeds but actively perform good deeds; the returns of happiness that we would enjoy are actually greater than the sufferings.

The problem is that we sentient beings are too lax and lazy. If we were to work hard and strive on diligently, we will definitely attain good results.

The lifespan of a liberated Arahat is immeasurable and limitless, because he no longer takes rebirth.

How was the world formed?

The world was formed based on the sentient beings' karmic force induction. But before a new world could be formed, the previous one has to be destroyed.

When the world was about to be destroyed, there will be three major disasters: disasters caused by fire, water and wind; and three minor disasters: disasters of war, famine and plague.

◎ Fire Disaster:

When the fire disaster is about to start, all sentient beings would be practicing the tenfold meritorious cause of action. Especially those in the human realm, who would start to practice Dhyana meditation, so that when their lives end, they will all take rebirth in the Abhasvara Heaven of the Second Dhyana Heavens.

Following this, sentient beings in the hell realm, the animal realm, the ghost realm, the asuras, the devas from the Four Heavens of the Four Deva Kings, the Thirty-Three Heavens, Yama Heaven, Tusita Heaven, Nirmanarati Heaven, Paranirmita Vasavartin Heaven, and the Brahma Heavens, will all take

rebirth in the human realm to practice Dhyana meditation and thereafter take rebirth in the Abhasvara Heaven.

After all the sentient beings in the realms below the First Dhyana Heavens have taken rebirth in the Second Dhyana Heavens, the external world would begin to change.

1. At the beginning, a strong wind will gust through the ocean and draw out a sun from beneath the ocean. Where there was supposed to be only one sun in the world, there will be two suns. This causes all the plants and shrubs to be destroyed by fire, leaving only water behind.

2. After all the plants and shrubs have been destroyed, the gust of wind will blow again, and another sun will be drawn out of the ocean. This time, the water in all the rivers will be evaporated.

3. After the water in all the rivers has evaporated, the gust of wind draws out another sun from the ocean, thus there will be four suns. At this time, all the water in the ocean will also be evaporated.

4. Once the ocean is totally dried up, the wind will gust through the sands on the ocean floor and draw out the fifth

sun. At this time, all the sources of water such as the Heavenly Pond, the Anavatapta Pond will also be evaporated.

5. The strong wind will blow the sands of the ocean floor again to draw out the sixth sun. This time, Mount Sumeru will start to smolder.

6. With all the mountains smoldering, the strong wind will start to blow again and bring out the seventh sun. With seven suns in the world, all the mountains, Mount Sumeru, the palaces in the human realm, the hell realm, up to the Brahma World of the First Dhyana Heavens will be annihilated by fire.

The ferocious fire will charge towards the heavens. Beings who had just taken rebirth in the Abhasvara Heaven would be severely shocked as they had never seen such fire before, and would be worried if they will be burnt? Those who had seen such fire before would tell them: “This fire will only reach the First Dhyana Heavens and not the Second Dhyana Heavens.”

When the World Honored One told the sentient beings that the seven suns will devour a world with their fire, the World Honored One said: “Sentient beings will not believe in such scenario. Only those who have seen the Dharma, like the Buddha, the Arahats who had seen such fires in the past lives, will believe.”

◎ **Formation of the World:**

As this world goes through the Kalpas of Formation, Existence, Destruction, and Non-existence, the Kalpa of Destruction will last through twenty small kalpas.

1. The world's formation:

When the world is taking shape in the beginning, dark clouds will slowly accumulate in the sky, till it starts to rain.

The rain will fall continuously, while matters in the dark clouds will be blown towards the space. These will reach the First Dhyana Heavens, where they will form the palaces in the First Dhyana Heavens.

After which the Six Heavens of Desires will be formed, starting from the Paranirmita Vasavartin Heaven, Nirmanarati Heaven, Tusita Heaven, Yama Heaven, the Thirty-Three Heavens, to the Heavens of the Four Deva Kings. The palaces in the Heavens will first be formed, followed by the formation of the world in the human realm together with the mountains and seas.

2. The Emergence of the Great Brahma King:

Through the glow emitted from their bodies, the devas in the Abhasvara Heaven could see the formation of this world.

At this point, the first deva in the Abhasvara Heaven who has exhausted his meritorious retribution will take rebirth in the Maha Brahma Heaven.

Once there, he thought: "I should have a child of my own."

With this thought in mind, it just so happened that the meritorious retribution of another deva from the Abhasvara Heaven had also ended and the latter took rebirth in the First Dhyana Heavens.

The first Maha Brahma King then proclaimed: "This is my child."

The deva, who had just taken rebirth, saw the Maha Brahma King and said: "This is my father."

In this way, they addressed each other as father and son. After that, one after another, many more devas from the Abhasvara Heaven took rebirth in the Maha Brahma Heaven.

The Maha Brahma King rules the Brahma Kayika Heaven and the Brahma Parisadya Heaven. These are the three heavens of the First Dhyana Heavens.

The teachings about how Maha Brahma King created this universe, is not in line with Buddhist teaching.

3. The Emergence of Human Beings:

Some of the devas from the Abhasvara Heaven flew to the human realm. As their bodies are luminous, they can still see this world very clearly without the sun or the moon.

They saw that the ground is covered with an earthy liquid that looked like cow's milk or soya milk, so they scooped some up and tasted it. Finding it to be very tasty, they started to take more; those who ate more of this liquid turned darker in skin tone and became heavier in weight, while those who ate lesser were fairer and lighter.

After feeding on the earthy liquid, the devas' bodies started to transform, so that they were unable to fly back to the heavens. As such, they started to take root in the human realm.

Because of the difference in the amount of earthy liquid taken, the devas' appearance differ in darker and fairer shades. The fairer ones will criticize the darker ones: "You cannot be compared with me, you are uglier than me."

Once human beings developed such unwholesome thoughts, the earthy liquid disappeared. Tasty earthy crust then started to grow throughout the land.

But the more earthy crust they ate, the darker and heavier their bodies became.

Once again, the fairer and lighter ones generated unwholesome criticisms, which resulted in the disappearance of the earthy crust too.

The ground then started to grow earthy skin, which also disappeared as unwholesome thoughts continue to develop in the human's minds.

Following this, polished rice which can be eaten directly, grew.

4. The arising of desires between men and women:

After eating the polished rice, those who were more emotional were transformed into women, while those who were less so became men. Consequently, the opposite sex attracts and started to have feelings for each other.

With the development of feelings between the males and females, the first couple to culminate in a physical relationship in the open was reprimanded by the others. Hence, they designated an area and locked the man up. As the man was unable to look for food, the woman then fetched rice to feed the man.

Someone asked her: "What are you doing?"

She replied: "He is my master and I am feeding him with rice."

Thus, the terms "master" and "wife" appeared in the vocabulary of the human realm.

This was how the first human beings evolved in this world. Human beings are not the creations of God, but the induction of sentient beings' karmic forces.

5. The rise of the family system:

With the emergence of the male and female bodies, more people started to have physical relationships. Knowing that such relationships should not be conducted in the open, they then started to build houses.

We of the modern age thought that houses were built to protect us from the natural forces. But in the past, they were built to shelter those having physical relationships.

With the start of the family system, the human beings would collect polished rice every morning for use in the afternoon; and in the afternoon, they would collect the rice for use the next day.

Then someone started to think: “Since I am collecting the rice, instead of just collecting what I need for this afternoon, I might as well collect for tomorrow’s use at the same time.” Isn’t this the beginning of greed?

On the next day, someone told him: “Why are you so foolish? I’d collected two days’ worth already.”

So he started to collect three days' worth of rice. Others seeing him collecting three days' worth of rice, started to collect five days' worth.

Due to the arising of greed in the human beings, the polished rice very soon became depleted; in its place there are now rice husks. Sentient beings need to plant the rice seedlings before they can have rice to eat.

6. The Emergence of the King of Equality:

To plant rice, the land must be divided, in a similar way as the well-field system of ancient China. You plough your own land, while I have mine to work on, to each his own land.

But then someone became greedy; instead of working on his own land, he stole from others. Once the thief had been caught, everyone thought: "We must find a wise person to help us make judgment, someone like a king."

So they found a dignified looking person to be their king and called him the King of Equality.

They requested the King of Equality to help them decide how to punish the thief.

7. The Arising of the Tenfold Unmeritorious Cause of Action:

Before the King of Equality had the thief executed, he would first punish, beat and warn him; this is the beginning of activities such as fighting and killing in this world. This is the origin of such behaviors.

Along with stealing and killing, people started to tell lies. When people started to cheat each other, they started to ignore the tenfold meritorious cause of action.

When the devas first came to the human realm, the human lifespan was very long. However, due to these unwholesome thoughts and behaviors, the human lifespan started to reduce from 84,000 years old. For every one hundred years, one year will be taken away from the human lifespan until the human lifespan is only ten years. During this time, the three small disasters will occur.

8. The three small disasters

(1) War: Sentient beings will use the plants and trees as weapons to kill each other. When evil thoughts arise, anything can be turned into a weapon, this is the so-called circumstantial retribution. Those involved in the wars, and

have killed other sentient beings, will all take rebirth in the hell realms.

(2) Famine: Having committed the ten unmeritorious cause of action, there was no food for the sentient beings to eat. Some people would dig up the bones of the dead to cook as soup; while others would pluck flowers, leaves and roots to cook as soup. This is known as the Kalpa of Famine.

The people experiencing the disaster of famine are very miserly and greedy, hence, they will take rebirth in the hungry ghost realm.

(3) Plague: During the Plague Disaster, the gods and ghosts who were the Dharma protectors of this world would be driven away by those from other worlds. After these foreign gods and ghosts took over this world of ours, all the sentient beings fell sick very easily, and would die very quickly once they fell ill.

At that time, the people will start to develop wholesome minds, and will take care of the sick with loving-kindness. Hence, they will take rebirth in the heavenly realm.

© Flood:

1. When the human lifespan reaches only ten years, sentient beings start to care for each other, developing the tenfold meritorious cause of action. Hence, the human lifespan will increase progressively till it reaches 80,000 years. During this time the Wheel Turning Monarch will emerge.

At the end of every decreasing kalpa, these three small disasters would occur. At the end of the whole kalpa, the flood disaster will occur.

Beings in the human realm would cultivate meditation corresponding to the third Dhyana, and take rebirth in the Third Dhyana Heavens. Following which sentient beings from the hell realm, the ghost realm, the animal realm would be reborn into the human realm, where they will also cultivate meditation corresponding to the third Dhyana, and take rebirth in the Third Dhyana Heavens.

Then sentient beings from the Heavens of the Four Deva Kings, the Thirty-Three Heavens, Yama Heavens, Tusita Heavens, Nirmanarati Heaven, Paranirmita Vasavartin Heaven, the First Dhyana Heavens, and the Second Dhyana Heavens would take rebirth in the human realm, from where they would also

~ BUDDHIST COSMOLOGY (2) ~

cultivate meditation corresponding to the third Dhyana, and take rebirth in the Third Dhyana Heavens.

After all the sentient beings have taken rebirth in the Third Dhyana Heavens, it would start to rain, and everything from the Second Dhyana Heavens down to the Six Heavens of Desires, and from the human realm down to the hell realm, would be flooded.

Throughout the flooding, the water would also be boiling, and everything would be cooked till they were totally dissolved into the water and evaporated.

Once everything had evaporated, it would rain again. Palaces of the Second Dhyana Heavens, the First Dhyana Heavens, the Six Heavens of Desires, and the human realm are created. The ocean, the mountains, and Mount Sumeru are also created. All matters would start to form.

2. Why is the ocean salty?

(1) When the rainclouds were creating the palaces, it continued to rain and all the dirt are washed away into the ocean. As such the ocean is salty.

(2) In the past, a sage with meditative powers had cursed the ocean to be salty.

(3) The excretions of sentient beings in the ocean also caused the ocean to become salty.

As such, the saltiness of the ocean is impure and unclean.

3. Once the world was formed, just as before, sentient beings would come to the Second Dhyana Heavens, the First Dhyana Heavens, the Six Heavens of Desires, the human realm and started to perform unwholesome deeds, thus forming the hell realm, the hungry ghost realm and the animal realm.

This will carry on till the end, when everyone would start to perform meritorious deeds and take rebirth in the human realm to cultivate the fourth Dhyana meditation.

Sentient beings from the hell realm, the hungry ghost realm, the animal realm and the Six Heavens of Desires, the First Dhyana Heavens, the Second Dhyana Heavens, the Third Dhyana Heavens would cultivate the fourth Dhyana meditation, and take rebirth in the Fourth Dhyana Heavens.

©Wind:

After all sentient beings had taken rebirth in the Fourth Dhyana Heavens, the wind would start to blow in this world.

When the strong wind started to blow, it would destroy all the habitats in the hell realm, the hungry ghost realm, the animal realm, and all the palaces in the human realm, Mount Sumeru, and the celestial palaces; even the heavens of the First Dhyana Heavens, the Second Dhyana Heavens and the Third Dhyana Heavens would also be destroyed.

When everything had been destroyed, great rain clouds would form and it would start to rain, forming the Third Dhyana Heavens, the Second Dhyana Heavens, the First Dhyana Heavens, followed by the Six Heavens of Desires, the human realm, and Mount Sumeru. This is how this whole world was formed.

With the formation of such a world, sentient beings would start to descend from the Fourth Dhyana Heavens, and thus another world would be formed.

Now that we have learnt about the formation and destruction of the Great Trichilocosm, we should not worry too much about it. Instead, what should we be worried about?

It is worrisome if we do not know about the law of cause and effect, misunderstand the law of cause and effect, we forget the law of cause and effect, and do not know the Four Noble Truths and liberation. We need to stop scratching the "itch" and not pursue the "moon in the water", and must practice and cultivate diligently.

While we are in this cosmos, we should not be narrow-minded, such as limit our minds to our family. Although we are responsible for taking care of the family, we should widen our horizons and not just simply guard our own family.

Always comparing my family against yours, my country against yours, my world against yours. By opening our horizons wide, our worlds will become excellent and majestic.

All heavenly beings knew to take rebirth in the heavenly realm. We should have a wider horizon while we are in this Saha World. And we should follow the Buddha's teachings and aspire to take rebirth in the Western Pure Land.

Once we have expanded our horizons, our world would become limitlessly and immeasurably wide and spacious. So we should not limit ourselves into a small space because the expanse of our horizon will determine the vastness of the world.

~ BUDDHIST COSMOLOGY (2) ~

We must always maintain loving-kindness and a compassionate mind, and learn from the Buddha, so that our world will be limitlessly and immeasurably vast and spacious.



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
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	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	
		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 A small trichilocosm : A thousand worlds A medium trichilocosm : A thousand small trichilocosms A great trichilocosm : A thousand medium trichilocosms		
	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

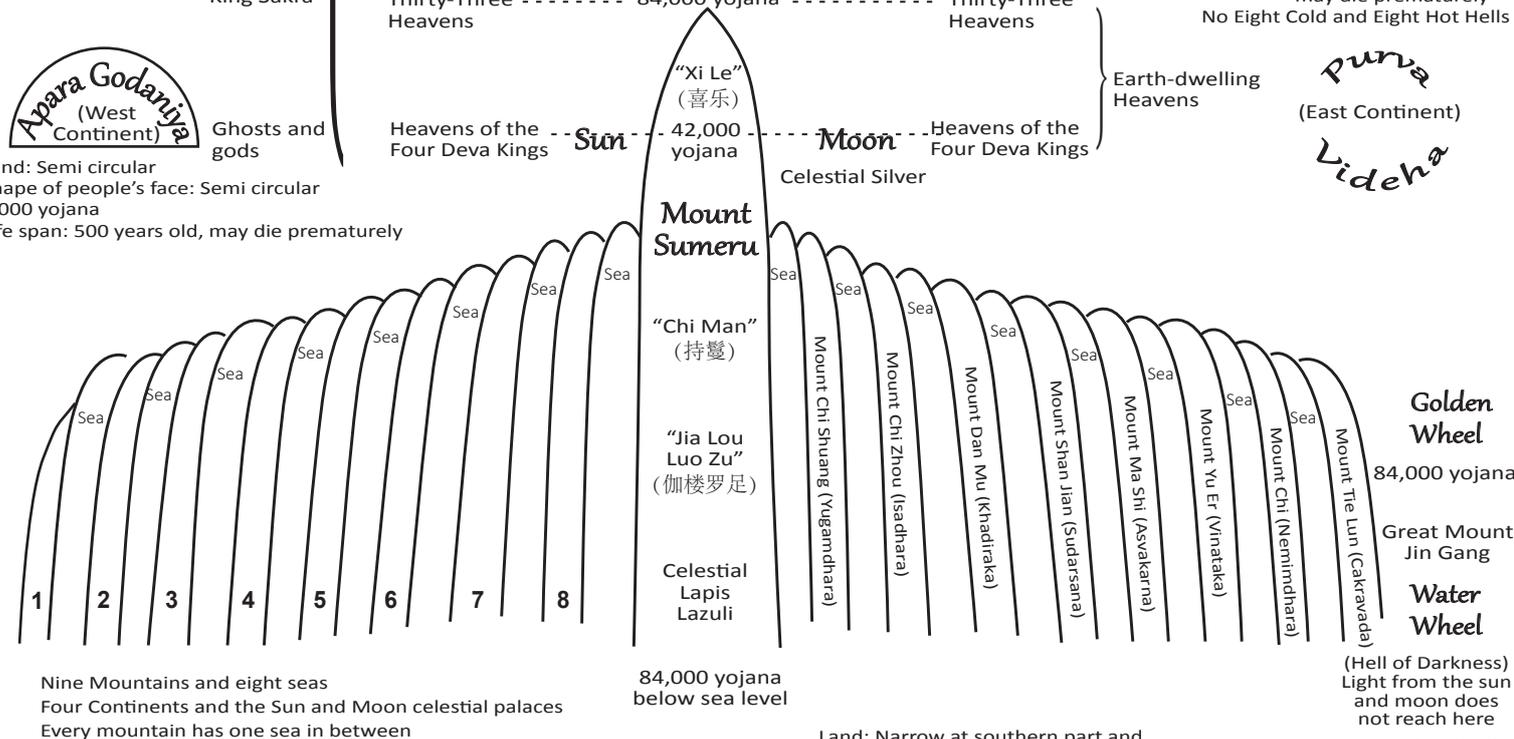
Lengthwise and crosswise 10,000 yojana
1,000 years old
Do not die prematurely
Will take rebirth in heaven
Uttara Kuru
(North Continent)

Celestial Gold
Thirty-Three Heavens ----- 84,000 yojana ----- Thirty-Three Heavens

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)



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

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

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

Eight Cold Hells

Jambu Dvipa
(South Continent)

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

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

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

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.

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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.

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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

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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.

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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.

~ GLOSSARY ~

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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"Everlasting Happiness, as Buddha Attains" is based on a series of video Dharma teachings presented by Venerable Da Shi. We hope to continue releasing more titles in this series at a later date. You may check our website (www.mypty.sg) for updates.

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