

Everlasting Happiness,  
as Buddha Attains 4

**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

~ FOREWORD ~

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.

This book comprises six chapters and dwells on three main themes. The chapters on "The Law of Dependent Origination" explain what Right View is and the Wrong Views that should be abandoned. In the chapters on "The Most Blissful Person", we will learn that the most blissful person is the Buddha. It is hoped that we would aspire to be Buddhas as we learn more about the Buddha. "The Wise Man's Choice" explains the three vehicles of the Buddha's teachings and describes the suffering we can end and the happiness we can attain. This is the fourth installment of a translated series and it will also be made available on our website at [www.mypty.sg](http://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.

~ FOREWORD ~

Readers can find help from the footnote on the relevant page and the Glossary at the end of the book for explanation of 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)**

## **The Most Blissful Person (1)**

### **Who is the most blissful person?**

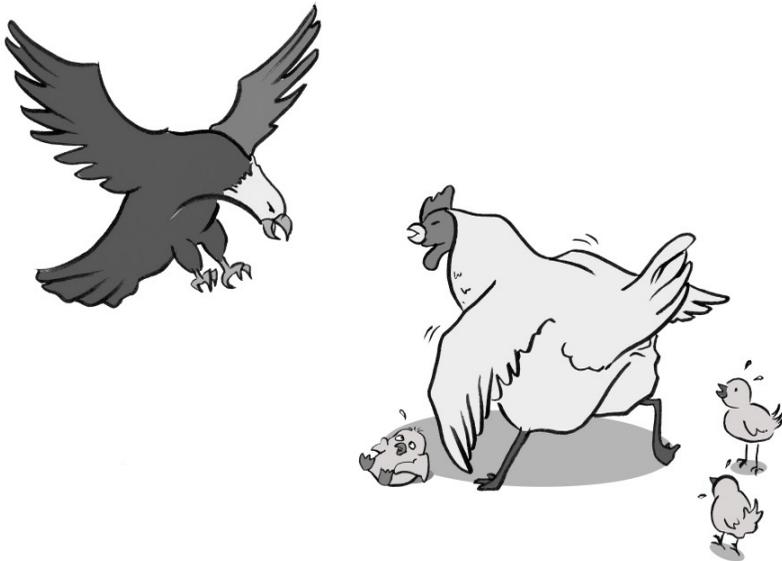
We will now explore the topic: "The great teaching to end suffering and achieve happiness". What suffering are we trying to end and what happiness are we trying to achieve?

What does the great teaching consist of? Who expounded the teaching? Only a wise and blessed person is able to attain this great teaching to end suffering and achieve happiness. So we are developing our blessing and wisdom when we listen to or realize this teaching.

Though only the Buddha knows the teaching in its entirety, everyone can be the most blissful person – the Buddha – if we believe in it.

Example 1

In the past, one could see the mother hen leading her chicks around to look for food in the village. Some chicks might not follow the mother hen and roam around by themselves. When the eagle saw the unprotected chicks, it would swoop down to grab the roaming little chicks.



When the mother hen saw that the eagle was preying on her little chicks, it would want to protect the little chicks. It would rush quickly to the chicks with all her might, spreading her puny little wings and challenge the eagle.

Under the protective wings of the mother hen, the little chicks would then be able to heave a little sigh of relief when the mother hen finally chased the eagle away.

Fortunately, the mother hen was there to protect the little chicks against possible death. What a close shave!

From this illustration, we see that the little chicks are very blissful.



### Example 2

In our daily life, parents are always protective of their children, shielding them from any worries. The children are the blissful ones.

Let us now relook at this: As disciples who have taken refuge in the Triple Gem, when we encounter worries or danger, we keep in mind the Buddha, the Dharma, and the *Sangha*.

Eventually, the worries, grievances, danger, and misery will diminish. Although these issues are not fully eradicated now, our misery, worries, suffering, and vexations will be resolved

~ THE MOST BLISSFUL PERSON (1) ~

fundamentally given time. So over time, we will become the most blissful person. If you are able to realize this, you are indeed a blessed and wise person.

So which is more blissful? The little chick or the mother hen? You might think: "Of course the little chick is more blissful as it is being protected." But upon further deliberation, we know that the little chick cannot be protected forever because the mother hen will die eventually. So the little chick needs to grow up.

The little chick must grow until it is able to protect other little chicks. It is the mother hen which is the most blissful because it is able to protect the other little chicks. If you are able to understand this, then you have grasped the crucial point.

So who is more blissful? The children or the parents? Of course it has to be the parents. Why do we say this? This is because when parents are dying, their children cannot say thus: "Dad, Mom, you cannot leave me! You have to take care of me forever and let me be the most blissful person." This is impossible!

We need to carefully contemplate this issue and learn to grow up to become a blessed and wise person so that we can take

care of our children. When we are able to give them a sense of security and stability, we will feel happy. Only then, we will truly become the most blissful person.

Let us now take our consideration to another level: We have been under the protection of the Buddha and the Bodhisattvas for a very long time. If we sought the Buddha's and the Bodhisattvas' blessings to no avail, we might feel upset and grumble. Some people might even deflect and leave for other religions. Now this is incorrect.

At this juncture, we should think thus: I am learning progressively because I want to become a Buddha. When I eventually become the Buddha, I can protect and bless many sentient beings. They will feel that they are blissful as Buddhist disciples. If you see the countless and limitless number of sentient beings who are under your protection and blessing, would you not feel that this is true bliss?

If you are able to understand this point, you are truly the happiest.

So would you want to be the blissful child or the most blissful parent? Of course it is to be the most blissful parent.

Do you want to be a blissful Buddhist disciple or a most blissful Buddha?

Doubtlessly, all of us want to be the most blissful Buddha to protect and bless countless and limitless sentient beings.

### **Why do we celebrate birthday?**

When taking the refuge, the Venerable will tell us an important concept, i.e., to be able to take rebirth in the human realm is a worthy cause for celebration. So that is why we generally celebrate birthdays. There are at least three purposes for celebrating birthdays:

(1) Sentient beings have been taking rebirths in the *six realms* and we have been "perpetual dwellers" in the hell realm, the hungry ghost realm, and the animal realm. This suggests that we have suffered for a long time in the three bad existences.

We are only "short-term visitors" when we take rebirths in the human and heavenly realms. This is because the time span in the human and heavenly realms is short and the chances of such rebirths are rare. So it is an extremely rare and precious opportunity to be able to take rebirth as a

human! We celebrate our birthday as a human, but we should not just be a human; we must cultivate ourselves diligently.

(2) We should be grateful to our parents because from the moment of conception till the moment we are born, our lives can end with the slightest misstep of our parents. We should therefore be glad that we are able to have this physical body and life. So we should practice diligently, cultivate good deeds, and abandon bad ones.

We are grateful to our mother for risking her life to give birth to us. Our birthday is also the day our mother suffered. Besides celebrating our birthday, we should always be filial to our parents and comfort our parents on that particular day.

(3) Aside from our birthday, there is yet another day of much more importance. It is the day we took refuge in the Triple Gem.

### **Why is the day we took refuge so important?**

Because a life will eventually end. It is a pity if a person is at a loss during the last moment of his life and is later led by his karmic force to take rebirth. As such, it is best to take refuge in the Triple Gem. When we take refuge in the Triple Gem, it

~ THE MOST BLISSFUL PERSON (1) ~

means we are disciples of Buddha and are born by the Buddha. Thus the Buddha is our father.

At the point of refuge, we receive the wisdom-life of the *Dharma-kaya*; the Buddha gives us Dharma to be our body, and wisdom to be our life.

What is the resultant effect of taking refuge? We will not stay away from the Buddha and will always be with the Buddha forever.

It is due to the Buddha's merits and the power of the Triple Gem that we are able to take rebirth as humans, get acquainted with the Triple Gem, and listen to and learn the Dharma. Of course, we must also be a willing and obedient child of the Buddha. This is far more wonderful and happier than to be our parents' child.

If we still remember the day we took our refuge and see that that day is far more important than our birthday, then we have not disappointed the Buddha.

If you have yet to take refuge in the Triple Gem, do it quickly. This is because we want to learn from the most blissful Buddha, how we can become a blissful child.

## **How did Sakyamuni Buddha take rebirth in the human realm?**

What are the other merits of great excellence besides becoming a blissful child of the Buddha under the Buddha's teaching?

We notice that generally, children resemble their parents and are able to enjoy the parents' wealth and blessings. All the relatives also help to take care of the children, and their parents will teach and guide them with wisdom.

From the moment we took refuge with the Triple Gem, we have become the Buddha's children. Our looks will gradually be as majestic as that of the Buddha, and we will be able to acquire the great blessings and wisdom from the Buddha. Even though it is a slow learning process, we will eventually be able to achieve the great merits of the Buddha.

Since the benefits of taking refuge are great, so we should be happy for ourselves that we are able to find the most blissful person to become our father. In the process of attaining Buddhahood, the Buddha had always been giving his best to the sentient beings. As such, we must understand how the Buddha took rebirth in this mundane world.

**(1) Descend from *Tusita Heaven*:** The Buddha descended to this world from the Tusita Heaven. The Buddhist cosmology comprises three worlds and six realms. Sakyamuni Bodhisattva came from Tusita Heaven, one of the six heavens of the World of Sensuous Desires. Before he came, he was considering who in the human realm was most worthy to be his parents? Which race was the most prestigious and noble?

The Buddha's mind is equal and he does not differentiate between nobility and poverty. So why did he have to choose the most prestigious and noble race?

This is because if he had taken refuge in a poor family and later renounced to become a Buddha, people might slander him thus: "This child who has renounced is from a poor family. He has renounced and become Buddha in order to gain the respect of others."

If people had despised him, when he expounded the Dharma, nobody would believe his words. And this would make it more difficult to guide and liberate sentient beings.

Thus, when the Buddha was in the heavenly realm, he first ascertained the race he should take rebirth in. Should it be the Brahmin or the Kshatriya race? Moreover, how pure were

the parents? When the Buddha descended to the human realm, many Bodhisattva and heavenly beings accompanied him.

Our human eyes cannot perceive the various happenings when the Buddha was taking rebirth in the human realm. This is because our human eyes are obstructed, just like how we cannot see things that are behind the wall.

But the heavenly eyes of the celestial beings are able to see through the three periods; no material form can hinder that vision.

There are two types of heavenly eye:

One type of heavenly eye is acquired through meditation.

The other type of heavenly eye is the result of past merits, or the product of past cultivation of wisdom and meditative power.

Thus, when one takes rebirth in the heavenly realm, he will also attain the heavenly eye. The heavenly eye's ability to see through one life time, three life times, or even 80,000 great kalpas differ according to the individual's degree of practice and cultivation.

~ THE MOST BLISSFUL PERSON (1) ~

Some people might think that the situations described by the Buddha are so inconceivable and hence doubt their viability. We must believe in what the Buddha said. When the Buddha was in this world, there was a bodily feature that proved that he had never been a speaker of frivolous or lying speech throughout his various lives. And that bodily feature was his long and broad tongue.

If we have avoided frivolous speech from the past seven lives through to this life, our tongue can stretch to the tip of our nose. But many of us are unable to do so because from our past lives through to our present life, we have been making frivolous speech.

The Buddha's tongue could reach not only the tip of his nose, it could stretch up to the Buddha's hair and to both his right and left ears. When the tongue was extended, it could cover the whole face but when it was withdrawn, it could not be seen. As such, many people of the Buddha's time believed that the Buddha had never lied. As such, sentient beings would believe what the Buddha said in the sutras.

**(2) Entering the womb through the right side of the body:** When the Buddha descended from the heavenly realm to enter the womb, he did not do so through the birth canal of a

woman but through the right side (below the armpit). Why is this so?

Because in comparison to the birth canal, this is a purer place and the Bodhisattva entered the womb in a pure way. Moreover, unlike the confused minds of sentient beings when they enter the womb in the Intermediate Existence, the Bodhisattva's mind was not confused.

When the Bodhisattva entered the womb with pure and clear thoughts, many excellent circumstances occurred:

(a) When the Bodhisattva was in the womb, his mother Queen Maya did not have any sensuous desires. This is because the child itself was pure, thus the mother would also be pure and devoid of sensuous desires.

We came across the topic of "Scratching the Itch" in the chapter "Staying Busy". During her conception, Queen Maya did not have any "itch", there was no sexual desires in her at all.

(b) When the Bodhisattva was in the womb, the mother was able to see that the Bodhisattva's body was gold in color, and that there were many celestial beings and Bodhisattvas who were listening to Sakyamuni Bodhisattva expounding the Dharma.

(c) When the Bodhisattva was in the womb, the Bodhisattva's intelligence raised the mother's intelligence.

(d) The celestial beings would be around to protect the Bodhisattva during his stay in the womb so that the other beings such as ghosts and deities would not be able to disturb the Bodhisattva.

During that period, the mother upheld the precepts strictly. Queen Maya upheld the *five precepts* and practiced the *tenfold meritorious cause of action*, allowing her mind to be very pure and free from any unwholesomeness. This was because the Bodhisattva in the womb was protecting the mother.

**(3) To be born from the right side of the body:** The Bodhisattva was born upon reaching the full ten-month stay in the womb. However, he was not born through the birth canal but instead from the right side of the mother's body. In the chapter on "Buddhist Cosmology"<sup>7</sup>, we have discussed how heavenly beings are born.

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<sup>7</sup> "Buddhist Cosmology" can be found in the third volume of this series.

The heavenly beings in the six heavens of the World of Sensuous Desires are not born through the female birth canal. The male beings are born through transformation from the knee cap of the male heavenly beings whilst the female beings are born through transformation between the thighs of the female heavenly beings.

If we understand how heavenly beings are born, we would know that it is beyond excellent for Sakyamuni Bodhisattva to be born from the right side of the body. This is because both the Bodhisattva and the mother were pure, and since both parties were pure, he would definitely not appear from any impure place.

Amongst the eight holy places in India, there is Lumbini Park where Queen Maya gave birth by leaning against a tree branch. She did not sit or lie down.

**(4) The birth of the prince:** When the Bodhisattva was born, he declared the purpose of his arrival into this world by taking seven lotus steps and saying:

"I alone am the honored one in the heavens and on earth."

~ THE MOST BLISSFUL PERSON (1) ~

The Bodhisattva was born to help guide sentient beings through the suffering of old age, sickness, and death.

The Bodhisattva immediately changed into the form of a normal baby so that everyone would look upon him as a normal person. But in actual fact, he was not an ordinary person from the time of his birth.

When we celebrate Vesak Day, we notice that there are nine dragons sprouting water to bathe the golden body of the Buddha. Why is this so? This is because at that moment when the Buddha was born, two streams of water – one warm and the other cold – appeared to bathe the Buddha's body to welcome Sakyamuni Bodhisattva's coming to the human realm to become Prince Siddhartha.



## **Why did Prince Siddhartha renounce?**

The people in ancient India were no different from us, i.e., they liked to read the destiny of newborns. When the prince was borne, King Suddhodana invited the fortune tellers to read the prince's destiny.

When the fortune tellers saw the 32 major physical marks and 80 minor physical marks of the prince, they told the King: "The prince would grow up to become either the *Wheel Turning Monarch* or an Enlightened One." Needless to say, the king was very happy.

At that moment, one of the sages, Asita, took a look at the prince and announced that the prince would become the Buddha. Asita started to cry.

King Suddhodana was surprised when he saw the sage crying so inconsolably and he asked Asita what made him so upset.

The sage replied: "By the time the prince becomes the Buddha, I will have passed on and taken rebirth in the heavenly realm, and will not be able to see the Buddha nor listen to the Buddha expound the Dharma. I will still have to take rebirth in the Samsara cycle."

~ THE MOST BLISSFUL PERSON (1) ~

At this point, we know that although Asita was a sage with supernatural powers, he still had to take rebirth in the heavenly realm. If we as lay persons do not listen to the Dharma, we will certainly continue to take rebirth in the Samsara cycle and be the "perpetual residents" of the three bad existences. As such, we should be very happy that we are able to listen to the Dharma.

When King Suddhodana heard what the sage said, he was very worried that Prince Siddhartha would really renounce to become the Buddha. So he built three palaces for the prince and kept him surrounded by many beautiful maidens, providing him with good food and comfortable living conditions. Prince Siddhartha was well clothed and provided for, with many people serving him so that he would only think of becoming a king and not to become a Buddha.

**(1) Encountering old age:** Whilst Prince Siddhartha was enjoying the *five sensual pleasures*, King Suddhodana never gave him the opportunity to encounter any old, sick, or dead people. One day, the Prince went out of the city gate and encountered an old man. As he had never seen any old person



before, he asked Chandaka, his personal charioteer: "Who is this?"

Chandaka replied: "This is an old man. Look at him, his hair is white, his teeth are gone, his back is hunched, and he has difficulty walking and needs a walking stick."

The prince said: "Isn't this very painful?"

Chandaka replied: "Yes! Indeed. Besides the old man's life is ending soon and will be separated from his loved ones."

Prince Siddhartha asked again: "Will I be like this in future?"

Chandaka replied: "Of course! Even the king will become like this, let alone the prince."

At that juncture, Prince Siddhartha was upset and started to think: "In future, I will also age and suffer like him."

When the Prince returned home, King Suddhodana wondered why the Prince was so upset, only to find out that it was because the Prince saw an old man. So the King sent more beautiful maidens to make the Prince happier and prevented him from going out of the gate.

**(2) Encountering sickness:** One day, Prince Siddhartha went out of the gate again. Shortly after leaving the gate, he encountered a sick person who had a skinny body but a very huge belly. The sick person laid in a puddle of feces howling in pain. The Prince asked: "Who is this?"

Chandaka replied: "This is a sick person."

The Prince asked: "Is this how a sick person is like? Will I be like this?"

Chandaka replied: "Yes! You will also be like this."

The Prince said: "The riches and fame and the beautiful maidens, all do not give me true happiness. I will also have to suffer all this pain. How might one avoid them?" The Prince kept thinking about this issue.

After some time, even though the King kept providing many beautiful maidens for him to enjoy, the wise Prince Siddhartha asked himself: "No matter how many more beautiful maidens, how much more wealth, how much more fame and status I get, all these will not prevent me from suffering the pain of old age and sickness. No help from these at all!"

**(3) Encountering death:** The Prince went out of the gate again and encountered a dead body lying stiffly and being separated from his loved ones. When the wind element in the body is imbalanced and we cannot catch our next breath, we die. Slowly, the body becomes cold and dry. The four great elements, earth, water, fire, and wind slowly dissociate and the body starts to degenerate and become bloated. It becomes very pungent and unsightly.

The Prince asked charioteer Chandaka again: "Will I be like this?"

Chandaka replied: "Of course! Fame, wealth, happiness, none of these will be able to ensure that you won't have to suffer this fate."

The Prince became melancholy and returned to the palace feeling upset. The King continued to provide many more beautiful maidens for the Prince's enjoyment. But the Prince was not happy at all because he knew that given time, he would still have to face these issues.

**(4) Encountering the monastic:** After some time, the Prince went out of the city again. This time, a *deva* from the Five Heavens of No Return transformed into a monastic wearing the *kasaya*, and walked past the Prince in a stately demeanor.

~ THE MOST BLISSFUL PERSON (1) ~

The Prince noticed that this person dressed differently from lay persons and walked differently, unlike the lazy way lay persons walked.

The Prince asked the monastic: "Who are you? What are you doing?"

The monastic replied: "I am a monk who has renounced. I am reining in and controlling my mind. The mind has desires and will get angry. I am controlling and cultivating my mind so that I do not have worries or pain, and can be compassionate to all sentient beings, caring for all sentient beings. My mind only seeks wisdom to end all defilements."

Upon hearing this, the Prince felt that it was so different from what he normally heard and he then decided that he would renounce.

When he returned to the palace, he saw that all the royalties and beautiful maidens who were drinking and having fun during the day have all succumbed to their tiredness and were lying around. The usually well made up beautiful maidens were drooling and their hair messy and their clothing untidy. He realized that this was the truth, there was nothing pure and beautiful at all.

Then, the Prince and Chandaka left the city together. The Devas carried the horse and led him out of the city without arousing all the people.

Once out of the city, the Prince shaved off his hair, passed all his jewelries and clothes to Chandaka, and thanked Chandaka for sending him out of the city.

### **Will practicing self-mortification lead to liberation and Buddhahood?**

Once out of the city, the Prince met two sages, one was Alara Kalama and the other was Uddaka Ramaputta.

The Prince sought the guidance of the two sages to teach him how to cultivate meditation and to be liberated. But these two sages could not provide him with an answer.

The two sages asked the Prince to return to guide them when he attained Buddhahood. So the Prince started to practice self-mortification in the Uruvilva forest. We cannot imagine the kind of sufferings that the Prince went through in the six years of self-mortification!

~ THE MOST BLISSFUL PERSON (1) ~

From the sutras, we learn that the Prince only consumed one grain of hemp seed and one slice of oatmeal per day – is it possible to survive on just one grain of hemp seed and one slice of oatmeal?

Of course it is impossible for us, but during the Prince's self-mortification practice, sometimes he consumed only one grain of hemp seed and one slice of oatmeal once in every three days, or once a week. As such, his body was compressed and caved in from his rib cage, and one could even touch the bones which are at the back of his body.

When Sakyamuni Buddha was practicing self-mortification during the Bodhisattva stage, none of the heretics was able to achieve that level of self-mortification.

In his past life, the World Honored One ever criticized the Buddha of that era, saying: "How could such a monastic become a Buddha? Do not believe in him."

Subsequently, his friend brought him to see that Buddha. Upon seeing the Buddha, he asked: "How should one cultivate and practice to become a Buddha?"

The Buddha told him: "There are three things to take note of. First, it is the body. If we use our body to show our disrespect to the Buddha, it is a hindrance to the Bodhisattva and the latter will face hindrances in his practice towards Buddhahood. When he becomes a Buddha, he will have a small stature and become a small and short Buddha.

"The second thing is speech. If we criticize the Buddha and are disrespectful to the Buddha, even though we can practice to become a Buddha, we will have to go through self-mortification in the cultivation process, which was why Sakyamuni Buddha had to endure six years of self-mortification.

"Lastly, with regard to the mind: If the mind is not satisfied with or respectful towards the Buddha, when one generates the Bodhicitta to become a Buddha, upon attaining Buddhahood, the disciples will always be fighting and there will be no peace."

When Sakyamuni Bodhisattva met Kasyapa Buddha in the past, he was disrespectful to Kasyapa Buddha.

Luckily he generated the Bodhicitta to become a Buddha. As such, before attaining Buddhahood, he suffered six years of self-mortification.

~ THE MOST BLISSFUL PERSON (1) ~

If we did not generate Bodhicitta to become a Bodhisattva and achieve Buddhahood, we will have to suffer even more. After going through six years of self-mortification, Prince Siddhartha realized that whether he enjoyed pleasures in the palace, or renounced and practiced self-mortification, he was still unable to end suffering. On the contrary, it led to more suffering and self-mortification was very foolish!

At that juncture, he decided to end his self-mortification. Avoiding the two extremes of indulgence in sensual pleasures and self-mortification, the Bodhisattva took on the practice of neither suffering nor pleasure. And what is this practice? It is the *Eightfold Noble Path*. The Eightfold Noble Path avoids the practices of suffering and indulgence in sensual pleasures.

What is sensual pleasure? It refers to the enjoyment between men and women in the mundane world and the enjoyment of the *five desires*.

What is self-mortification? It is to practice suffering. Just like using a sword to cut one's body, foolishly thinking that this will eradicate criminal deeds and liberate oneself. Of course this is not correct and not the true practice.

## **Attaining Enlightenment under the Bodhi Tree**

Sakyamuni Bodhisattva started to practice under the Bodhi Tree by the river. When the King realized that his son was determined to renounce, he sent five of his ministers to practice with the Prince. These five ministers practiced self-mortification with the Prince but were also unable to be liberated.

Sakyamuni Bodhisattva knew that he could not be liberated by practicing self-mortification, so he left the five men and went to sit under the Bodhi Tree to find the way. He generated the vow that if he did not attain Buddhahood, he would not leave the seat.



~ THE MOST BLISSFUL PERSON (1) ~

The five ministers thought that Prince Siddhartha had given up practicing self-mortification and stopped cultivating, and craved for the joys of the five desires.

When Sakyamuni Bodhisattva sat under the Bodhi tree and was going to attain Buddhahood, he still had to endure the tests from King *Mara*.

First, King Mara used martial force to test him, followed by the charms of his daughters to test the Prince.

King Mara summoned many terrifying looking beings from the heaven to frighten the Prince and threaten him that unless he gave up his pursuit and return to his country to be the prince or the king, those creatures would swallow him.

Sakyamuni Bodhisattva's mind was like still water because he had been cultivating himself through his past lives. He had been practicing generosity, upholding the precepts, cultivating meditative concentration, and contemplating on the Four Noble Truths and the Twelve Links of Dependent Origination. These past cultivations helped to settle his mind so that he was not affected by King Mara.

When our greed is aroused, we commit karmic action. When we are angry, we commit karmic action. Similarly, when we are confused and ignorant with wrong views, we also commit karmic action. Lastly, when we are terrified, we also commit karmic action.

When Sakyamuni Bodhisattva was threatened by King Mara's terrifying ways, he was not affected at all. Instead, Sakyamuni Bodhisattva used his supernatural powers to transform the weapons that King Mara hurled from the heavens into lotus flowers and precious gems to decorate himself.

King Mara was upset and worried as he was unable to change Sakyamuni Bodhisattva's mind. Upon seeing this, King Mara's daughters said: "All men in the world can charge and fight in the war but they cannot escape the charms of beautiful maidens. It is our turn to deal with him now."

These three demonic ladies went to see Sakyamuni Bodhisattva. They transformed themselves into female human forms in order to seduce him. Prince Siddhartha told them: "The insides of your bodies are impure, they are as impure as the toilets we use."

~ THE MOST BLISSFUL PERSON (1) ~

The three demonic ladies replied: "Since you said that the female human body is impure, we will transform into female celestial beings."

Prince Siddhartha replied: "Although you are female celestial beings, do you realize what you would look like when you age? You will also die and be impermanent, there is nothing adorable at all."

The demonic ladies had some intelligence and realized that upon their death, they would either go to the human realm or the hell realm. Since the Prince did not succumb to their charms, the demonic ladies left.

When Prince Siddhartha was in the meditative concentration during the first watch of the night when the skies started to become dark, he attained the (supernormal) knowledge of previous lives. He saw himself in the past countless lives and deaths, appearing sometimes as layman, later cultivating and practicing, generating the Bodhicitta, and slowly becoming the Buddha now.

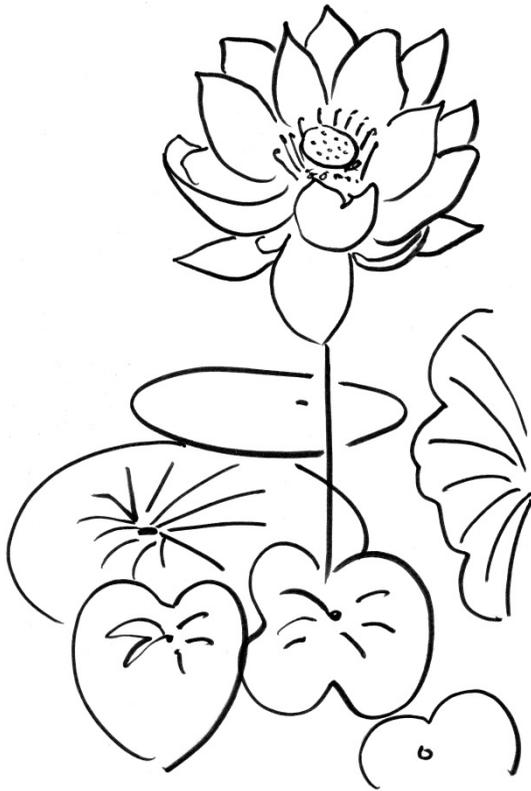
In the middle watch of the night, which was between 1.00am to 3.00am before the light of day, he attained the clarity of the Divine Eye. He saw himself together with the various

~ EVERLASTING HAPPINESS, AS BUDDHA ATTAINS 4 ~

sentient beings going through life and death, and also the causes and conditions of the various lives and deaths.

In the last watch of the night when dawn was breaking, he attained the wisdom of extinguishment of defilements and became liberated. All his worries were extinguished. At that moment, he also obtained all the merits and supernatural powers, and finally attained Anuttara Samyak Sambodhi.





## 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 World, 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 Suddhavaśa 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

~ 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.

**Kasaya:** The robes of a monastic.

**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.

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**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 known 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),
- The Perfection of Wisdom (Prajna Paramita).

**Six realms:** 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.

- Tathagata - Thus-Come One or Thus-Gone One,
- Arhat - Worthy of Offerings,
- Samyak-Sambuddha - Equally, Perfectly Enlightened One,
- Vidyacarana-Sampanna - Knowledge and Conduct Perfected,
- Sugata - Well-Arrived One or Well-Gone One. Tathagata is completely in control of his own births and deaths,
- Lokavid - Understanding the World,
- Anuttara - Unsurpassed One,
- Purusa-Damya-Sarathi - Tamer of Men,
- Sasta Deva-Manusyanam - Teacher to Gods, Humans, and heavenly beings,
- Buddha-Bhagavan - 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.

**Tripitaka:** The three main collections of the Buddhist canon – sutra-pitaka (sermons collection), vinaya-pitaka (rules collection), and abhidharma-pitaka (philosophical treatises collection). Also known as the Three Baskets.

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

**Wheel Turning Monarch:** Also known 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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## **Acknowledgement**

We would like to thank all who have contributed to the translation of this series of works into English.

**Title:** EVERLASTING HAPPINESS, AS BUDDHA ATTAINS 4  
**Presenter:** Venerable Da Shi  
**Editor:** The Dharma Editorial Committee,  
Miao You Pu Ti Yuan (Taiwan, R.O.C.)  
**Translator:** The Dharma Committee,  
Miao You Pu Ti Yuan (Singapore)  
**Publisher:** Miao You Pu Ti Yuan (Singapore)  
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**Publish date:** Aug 2013  
**ISBN:** 978-981-07-7057-0

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