

Everlasting Happiness,  
as Buddha Attains 6

**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 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.

The focus of this book is on the upholding of precepts (Sila). This is the sixth 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 accords with the teachings in the Chinese Mahayana tradition, which have originally been 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 footnotes on the relevant pages and Glossary at the end of this book for explanation of common Buddhist terms (first appearance in italics) 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)**

## **UPHOLDING PRECEPTS (SILA) – (2)**

### **The Characteristics of Precept**

People who do not understand the Dharma fully would perceive that it is simple to comprehend yet difficult to put into practice. They believe that they possess a vast knowledge of the Dharma and are normally self-conceited. It is vital to change such perception as Dharma knowledge is infinite and there is no age limit to Dharma learning and being a practitioner.

If we truly understand the Dharma, we would know that the Dharma is infinitely profound. Upon learning and listening to the Right Dharma from Tathagata, we realize that there is a path that can lead us to the cessation of suffering and attainment of everlasting happiness. Along the way, we would come to know that the teachings are progressive and get increasingly profound as we come across terminologies that were previously unheard of.

There are many similes that describe the purpose of precepts in the scriptures.

### **(1) Great Earth**

Precept is like the Great Earth. We must have a firm ground in order to stand steadily or build houses. The construction of huge skyscrapers is also possible, but without the Great Earth as foundation, we will not be able to accomplish such acts.

The topmost level of the skyscraper is analogous to Precepts, Meditative Concentration, Wisdom, Liberation, Knowledge and Vision of Liberation (解脱知见), and *Nirvana*, as mentioned in the Dharma. Therefore, precepts are comparable to foundations. In order to reach the ultimate level of *Nirvana*, the skyscrapers have to be built on firm foundations.

### **(2) Great Ocean**

Precepts are just like the Great Ocean. There are many fishes and shrimps, as well as numerous corals, pearls, agates, jewelry, and treasures in the ocean.

Likewise, precepts bear numerous treasures such as Dhyana Meditation, *Samadhi*, *Four Foundations of Mindfulness*, *Four Right Endeavors*, *Four Ways to Attain Samadhi*, *Five Wholesome Faculties*, *Five Powers*, *Seven Factors of Enlightenment*, and the *Eightfold Noble Path*; as well as the Tathagata's *Six Paramitas*, *Eighteen Forms of Emptiness*, Ten Powers, Four Types of Fearlessness, Four Forms of Unhindered Wisdom of Eloquence, Eighteen Distinctive Characteristics, Great Loving-Kindness and Compassion, and Complete Wisdom.

Without precepts, all these treasures will cease to exist. Such is the importance of precepts.

### Example

There was an Upasaka who provided daily sustenance to an Arahata Bhikshu and his disciple. One day, the Upasaka and his family were invited to lunch by a friend, and the daughter of the Upasaka decided to stay behind to look after the house. As mealtime approached, there was no sign of the Upasaka. Thus, the Bhikshu asked his disciple to collect food as alms from the Upasaka.

The Bhikshu told his disciple, "Remember to observe the precepts and guard your *six sense bases* when you collect alms. Do not get distracted when the eyes are attracted by pleasant sights or when the ears hear euphonic sound. Establish mindfulness and do not attempt to satisfy your desires when tempted. Be mindful and contemplate on your body and six sense bases when you are making your alms round. Walk mindfully and do not let your thoughts run wild. If you let your mind run wild, all your cultivation will fall short. Monastics need to observe the precepts. One would rather uphold the precepts and face death, than to transgress the precepts and live."

The disciple then went into the city for alms round after accepting the teachings by his master. When he arrived at the house of the benefactor to collect alms, the daughter of the Upasaka was ecstatic to see the *Sramanera* that she admired.



She invited him into the house and told him, "Master! I will offer the food you need but you must agree to take me as your wife. My family is wealthy and I am pretty too. If you become my husband, all of these will belong to you."

Seeing the young and beautiful lady, the Sramanera recalled the biddings of his teacher that he should abide by the precepts and not to forget that he was a renounced monastic. He then thought to himself, "This young lady might follow me if I were to leave now. What would other people think of us? Furthermore, this young lady will be tormented by her own overwhelming lust. If she were to chase after me, people would jump to the conclusion that I have transgressed the precepts of chastity. They would end up slandering the Triple Gem."

Thus, in order to avoid transgressing the precepts and to prevent the woman from committing any unwholesome karmic acts of speech, the Sramanera told the lady, "Please wait for me while I change my clothes."

The Sramanera then went into a room. He disrobed and hung the kasaya on a rack. He paid homage thrice in the direction where Buddha attained Nirvana and called upon Buddha, "World Honorable One! I obey your teachings solemnly to guard the six sense bases and uphold the precepts. The cause and conditions for cultivation and attaining liberation are not complete in the present life. May I be free from such temptations and afflictions in the next life so that I can cease all afflictions and attain liberation soon."

Following that, he killed himself with his knife (戒刀 Sastraka) in order to uphold the precepts. The young lady waited for a long time but the Sramanera did not return. Hence, she knocked on the door and called for the Sramanera. When no one answered, she pushed the door open, only to find the Sramanera dead in the room.

Her heart was throbbing previously in the hope of being able to be with the Sramanera. However, upon seeing that the Sramanera died in order to uphold the precepts, her covetous desire extinguished, leaving only extreme shame and remorse.

When her father returned and saw what happened, he thought that his daughter had been violated. The young lady was very ashamed and kept silent. After questioning his daughter and realizing that the Sramanera had died to uphold the precepts, the Upasaka was full of praise for the Sramanera.

At that time, it was the law of the country to pay a fine of one thousand pieces of gold if someone died in one's house. As such, the elder went to the king with the gold to atone for his deeds. When the king learnt that the Sramanera killed himself in order to uphold the precepts, he brought several ministers to the elder's house. They then made offerings of many valuables and precious items to the Sramanera.

Subsequently, the king ordered for a procession around the city with the corpse of the Sramanera and the beautiful young lady. He wanted to let everyone know that the Sramanera was

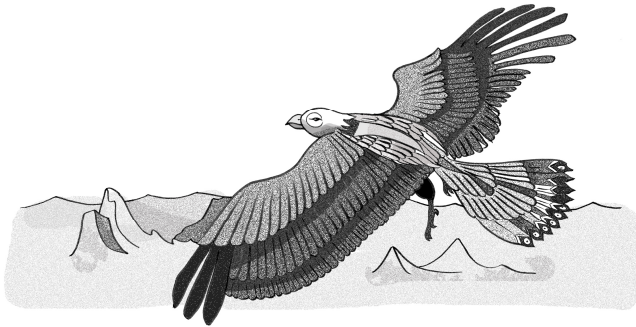
unmoved by the beauty of the lady and would rather die in order to uphold the precepts.

As such, precepts are boundless like the Great Ocean and provide foundation like the Great Earth so that skyscrapers can be built. This is the purpose of precepts.

The Sramanera will continue to practice upon taking rebirth because he had fixated his mind on Buddha, Triple Gem, and the Precepts. This is known as the Four Indestructible Faiths.

### **(3) Wings of a bird**

Birds can fly only if they have wings. Precepts are like birds with wings that can fly afar.



Whether we are laypeople or renounced monastics, we will be able to take rebirth in the heavenly realm, thread the higher path towards Nirvana, or even the ultimate path that leads to Buddhahood as long as we observe the precepts.

#### **(4) River Ferry**

We have to take a ferry if we wish to cross the river. Precepts are like the boat we take to cross the river to reach the other shore of liberation that is free from *defilements*.

#### **(5) Airplane**

Precepts are like airplanes. We need to take a flight aboard an airplane in order to travel to distant places overseas.

#### **(6) Medicine contraindications (Medication Taboos)**

There is certain food an ill person must abstain from eating while under medication in order for the medication to be effective and for the body to recuperate. For example, a person will not recover from a cold if he consumes icy foods and drinks after taking his medication. Instead, doing so will worsen his illness.

Medicine is like the wisdom of the Dharma while precepts are like medicine contraindications that aid the growth of wisdom so as to overcome our afflictions.

#### **(7) Skin**

Precepts are like the skin of our body. Our skin protects the body and the muscles within. Muscles are akin to the strength of meditative concentration. Yet even with strength, we still need our bones in order for us to be able to stand on our feet. Bones represent wisdom.

As such our skin, muscles, and bones represent Precepts, Meditation, and Wisdom. With the power of Precepts, Meditation, and Wisdom, our body can produce healthy bone marrow and this bone marrow represents liberation. If our bone marrow is pure, we will be very healthy and this is like being able to gain the knowledge of liberation. Therefore the basic requirement is to possess flawless and complete skin. The purpose of precepts is to safeguard us and bring us stability.

### Example

There was a person who arrived at a forest at dusk while on his travel. He sought a residential house for lodging as it was dangerous with wandering wild beasts and ghost spirits at night. The mistress of the house initially expressed inconvenience but eventually agreed to let him stay.

In the middle of the night, the master of the house, who was a ghost, returned home. When he entered the house, he could sense the odor of a living human being. So he asked his wife about the identity of the person hiding inside the house. Afraid that her husband would kill the lodger, the wife tried to evade his questioning by asking him, "Have you ever heard of the precepts Buddha taught?"

"Yes!" replied the husband.

The wife further enquired, "What are the merits and virtues of taking the precepts as expounded by Buddha?"

"The merits and virtues of taking the precepts are immeasurable," answered the husband.

The wife then requested the husband to tell her more about the precepts.

The husband agreed, "Fine, I will tell you. The first precept is abstinence from killing."

At that moment, the lodger was extremely frightened as he was already aware that the master of the house was a ghost. However, upon learning about the merits and virtues of taking precepts, he focused on the voice of the ghost and cast his mind on the teachings.

As he learnt that the first precept was to abstain from killing, he thought to himself, "I shall abstain from killing in this life from this moment."

Once the lodger harbored such thoughts, the ghost felt a force pushing him away.

The mistress of the house then asked, "What is the second precept?"

"The second precept is to refrain from stealing."

The lodger thought, "From now on, I shall abstain from stealing in this life."

At that moment, the ghost felt a force resisting him again.

"The third precept is to abstain from sexual misconduct. The fourth precept is to avoid false speech and the fifth precept is to abstain from taking intoxicants."

As the ghost recited each precept, the lodger repeated the vow in his mind, "I shall abstain from sexual misconduct, false speech, and taking intoxicants in this life."

When he sincerely took up each of the precepts, the ghost was unable to be near him and was forced to retreat dozens of miles. This is a result of taking the precepts. There are a total of twenty-five guardian deities safeguarding us when we take up the *Five Precepts* as each precept has five guardian deities. Hence, instead of being eaten by the ghost that night, the lodger remained unharmed after taking up the precepts as he was safeguarded by the guardian deities.

Thus, upholding precepts bring about great merits in one's present life. Furthermore, it will enable one to attain Nirvana and become Buddha in the future life.

### **(8) Clothing**

Precepts are akin to our clothes. We look elegant if we uphold the precepts. Transgressions of precepts are like holes on our clothes and we should patch up these holes quickly before the clothes are torn beyond salvage.

Therefore, as soon as we make a minor transgression of the precepts, we should confess our mistake and seek repentance immediately to atone for the wrongdoings. This is equivalent to patching up the holes on our clothes. Thus, precepts are like our clothing and it can make us look elegant.

## **What Does a Person Look Like Without Precepts?**

### **(1) Fire**

People who berate others, engage in gossips, cause harm to sentient beings or take their lives, commit extramarital affairs, steal, or lie are people without precepts.

They are like a blazing flame of fire and if we associate with such people, we will get burned.

### **(2) Ghost**

A person with no precepts is like a ghost, instilling fear in others and avoided by everyone.

### **(3) Grave**

A person without precepts is like a grave that people are afraid of.

### **(4) Fire Pit**

A person with no precepts is like a fire pit and being associated with such person will lead to us falling into the fire pit and get burned to death.



**(5) Withered tree**

A person with no precepts is like a withered tree that is unable to provide shade for itself and others.

**(6) Dry Well**

A person without precepts is like a dry well that is unable to quench the thirst of others.

Example

There was this serious case widely publicized in Taiwan whereby a murderer had instilled great fear and panic in the public. He was known to be a merciless and cold-blooded criminal. Not only did he violate those women he met, he committed both killing and sexual misconduct.

This person was immoral and was referred as a burning flame of fire, a fire pit, a ghost, and a grave. Henceforth, we should uphold precepts in order to avoid committing immoral acts like him.

The Compassionate Buddha taught us that upholding precepts is the next step to cease suffering and attain happiness. We should associate with those who have taken the precepts diligently.

**(7) Unfavorable Scent**

If placed in a scented cabinet, a piece of cloth will emit fragrance. On the contrary, it would smell pungently if placed

with the fishmonger. Clothes are easily tainted with nicotine if hung in a gambling or smoking environment.

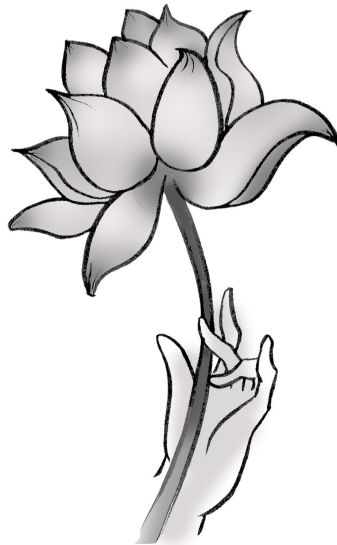
Therefore, rather than associating with unethical people, we should acquaint ourselves with people who uphold the precepts. As a saying of Confucius goes, "Befriend with someone who is more virtuous than thyself."

At first glance, such a saying seems to imply the absence of compassion from Confucius. In reality, Confucius had already understood the habits of sentient beings.

We will gradually deteriorate morally if we spend our time with someone who is less virtuous than us. Confucius is able to guide and educate so many disciples and students with his vast knowledge and cultivation.

However, the compassion of Tathagata, Bodhisattvas, and Arahats far exceed all sages of the mundane world. They strive not for their personal bliss, but sacrifice their bodies and lives to liberate the suffering of all sentient beings. This truly is Great Compassion.

~ SILA – UPHOLDING PRECEPTS (2) ~



| <b>Abstinence from Killing</b> |   |
|--------------------------------|---|
| <b>Definition</b>              | To kill is to take the life of a sentient being.<br>This includes abortion and suicide.   |
| <b>Sequence</b>                | (1) The key to success on the path of Bodhi is Great Compassion as humans are basically empathetic. This journey begins with abstinence from killing. Compassion enables us to be reborn as humans.<br>(2) All sentient beings value their lives the most and desire to live. To save the lives of these beings, the first precept is to abstain from killing.  |
| <b>Conditions</b>              | <u>Five Conditions that Constitute Offense:</u><br>(1) Sentient being      (2) Awareness      (3) Intent to kill<br>(4) Scheme              (5) Termination of life   |
| <b>Severity of Offense</b>     | <u>Three Levels of Severity:</u><br>(1) Heinous offense: Killing one's parents, Buddhist teachers (Upadhyaya), Buddhist preceptors (Acarya), or Arahats.<br>(2) Severe offense: Killing a human being.<br>(3) Less severe offense: Killing an animal.<br><br><u>Severity is also dependent on:</u><br>(1) The intent to kill: Killing out of ignorance (severe offense), anger and greed (less severe offense).<br>(2) The kind of sentient being that is killed.<br>(3) Method of killing.   |
| <b>Exclusions</b>              | <u>Three Exceptions:</u><br>(1) To save the lives of the majority<br>(2) To save the life of a sage – Hurting the killer out of compassion so as to prevent the killer from committing the Five Heinous Acts, even if this meant that one will take rebirth in the hell realm.<br>(3) Insanity – Severe levels of mental illness equivalent to:<br>– Touching fire like an ordinary person would seize gold.<br>– Handling feces like an ordinary person would handle sandalwood.<br>– Mental illness that is less severe is not considered insanity. Killing under such circumstances is not exempted and equates to severe offense. |

| <b>Abstinence from Stealing</b> |   |
|---------------------------------|---|
| <b>Definition</b>               | Stealing is taking something without consent from the owner. It is categorized under six scenarios:<br>(1) Thieving (2) Snatching (3) Swindling (4) Extortion<br>(5) Deceit (6) Eviction  |
| <b>Sequence</b>                 | (1) It is preceded by killing in the Ten Meritorious Deeds and the Ten Unmeritorious Deeds.<br>(2) Killing and stealing generate detrimental results, first to the direct karmic result, and subsequently to the circumstantial karmic result. On the contrary, committing wholesome deeds will generate positive karmic results.   |
| <b>Conditions</b>               | <u>Six Conditions that Constitute Offense:</u><br>(1) Ownership<br>(2) Aware that the object belongs to someone<br>(3) Intent to steal (4) Valuables<br>(5) Scheme (6) Removal from its origin  |
| <b>Severity Of Offense</b>      | <u>Three Levels of Severity:</u><br>(1) Stealing from the Sangha or the Sangha of the ten directions is an extremely severe offense. The sin is graver than killing eighty-four thousand parents or committing the Five Heinous Acts.<br>(2) Stealing from the Triple Gem, teachers, parents and people who have generated Bodhicitta is a severe offence<br>(3) Value of object:<br>Severe Offense (equivalent to eight coins in ancient times)<br>Less Severe Offense (Between three and five coins in ancient times)<br>Least Severe Offense (Below three coins in ancient times)<br>Severity of offense also depends on the degree of distress inflicted on the victim. |
| <b>Exclusions</b>               | <u>Five Exceptions:</u><br>(1) Perception of being given<br>(2) Perception of being the owner<br>(3) Perception of worthless waste<br>(4) Perception of transitory use<br>(5) Perception of Kinship<br>A Bodhisattva who punishes corrupt officials out of compassion by robbing from them and returning the loots to the respective victims is also an exception.  |

| <b>Abstinence from Sexual Misconduct</b> |   |
|--|---|
| <b>Definition</b>                        | Flirtation is an unethical conduct and it is unethical to have a sexual relationship with someone other than the legal spouse. An Upasaka who undertakes the Five Precepts should abstain from such misconduct. Laities can also abstain from all sexual activity voluntarily, and such laity is known as a Brahmacharya Upasaka. (Duration of abstention is according to one's will)   |
| <b>Sequence</b>                          | A Bodhisattva acts for the benefits of others (parartha). Thus, the precept of abstinence from killing is foremost priority as killing goes against the nature of compassion. On the contrary, for a practitioner who self-cultivates for own benefit (svartha), the precept of abstinence from sexual misconduct holds priority as lustful thoughts taint the mind and hinder the practice of meditation and cultivation of wisdom. Unwholesome deeds that lead to suffering in Samsara will also be committed.  |
| <b>Conditions</b>                        | <u>Five Conditions that Constitute Offense:</u><br>(1) Sentient being           (2) Improper contact<br>(3) Attachment derived from desire<br>(4) Scheme                   (5) Unification  |
| <b>Severity Of Offense</b>               | <u>Severity of offense is dependent on:</u><br>(1) Intent: out of greed (severe offence), anger and ignorance (less severe offence).<br>(2) Contact: Unethical conduct with a next-of-kin or someone respectable constitutes a severe offense.<br>(3) Count of felonies (Offense from light to severe) <ul style="list-style-type: none"> <li>• Abstaining from the misconduct after committing an offense</li> <li>• Abstaining from the misconduct after several offenses</li> <li>• Recidivating of the offenses</li> <li>• Constant violation of the precept</li> </ul> |
| <b>Exclusions</b>                        | <u>Three exceptions:</u><br>(1) Asleep or unconsciousness   (2) Without joyous feeling<br>(3) No sexual desire<br>An Upasaka should refrain from any sexual activity when observing the Eight Precepts.<br>Likewise on the Six Purification Days, for the laity who has undertook the Bodhisattva Precepts.<br>There is no exclusion for monastics who live in celibacy.  |

| <b>Abstinence from Lying</b> |   |
|------------------------------|---|
| <b>Definition</b>            | Lying is false speech spoken in contradiction to one's thoughts, through dishonest words and deceptive speech. It includes harsh speech (scolding), divisive words (gossip), and frivolous conversation (content that is irrelevant to one's practice).   |
| <b>Sequence</b>              | The first three precepts are related to body actions while this precept is related to speech. It is easy to violate this precept as it includes four kinds of unwholesome speech and the offense is severe.   |
| <b>Conditions</b>            | <u>Six Conditions that Constitute Offense:</u><br>(1) Sentient being    (2) Awareness    (3) Intent to deceive<br>(4) Conceal the truth    (5) Clearly articulated    (6) Comprehensible  |
| <b>Severity Of Offense</b>   | <u>Classified as heinous offense, major lies, and minor lies:</u><br>(1) Heinous offense: Proclaim Erroneous Views as Right Dharma and vice versa; sow discord among the monastics, and hinder monastics from propagating the Dharma.<br>(2) Major lies (severe offense): Proclaim Arahatship or fruition of Bodhisattva practice when one has not attained.<br>(3) Major lies (less severe offense): Proclaim false sighting of deities and ghosts; proclaim to be well-versed in Tripitaka, and the attainment of four meditations and eight concentrations, when one has not attained.<br>These offenses obstruct Right View and Right Faith, and hinder one from attaining the Pure Dharma Eye.<br>(4) Minor lies: <ul style="list-style-type: none"> <li>• Claim not to have seen when one has seen and vice versa</li> <li>• Claim not to hear when one has heard and vice versa</li> <li>• Claim to be unaware when one is aware and vice versa</li> <li>• Claim not to know when one knows and vice versa</li> <li>• Claim non-existence when it exists and vice versa</li> </ul> |
| <b>Exclusions</b>            | <u>Exceptions of Major Lies:</u><br>(1) Conceit (adhimana)<br>(2) Expounding Dharma and not self-proclaiming attainment<br>(3) Said in jest (Everyone knows it is a joke)<br><u>Exceptions of Minor Lies:</u> To protect lives of sentient beings and prevent them from suffering, or for the sake of Dharma and spoken with no malicious intent.<br><u>Exceptions of frivolous speech:</u><br>(1) To alleviate one's troubles and sorrows<br>(2) To safeguard sentient beings and help instill faith in the Dharma   |

| <b>Abstinence from Taking Intoxicants</b> |  |
|---|--|
| <b>Definition</b>                         | <p>Intoxicants include anything that has the appearance, odor, or taste of liquor, and the consumption of which could cause drowsiness or ecstasy.</p> <p>There are two categories of alcohol:</p> <ol style="list-style-type: none"> <li>(1) Grain based alcohol fermented from grains</li> <li>(2) Non-grain based alcohol fermented from flowers, fruits, seeds, roots, stems, leaves, or herbs.</li> </ol> |
| <b>Sequence</b>                           | <p>Abstinence from taking intoxicants is a precept of precaution (prajnapati-sila) to forestall the transgression of the first four precepts, which are also known as prakrti-sila (against values and integrity).</p> <p>The Bodhisattva Precepts state that the offense of selling liquor is graver than self-consumption, as intoxicating others is against the practice of Bodhisattvas.</p>               |
| <b>Conditions</b>                         | <p><u>Five Conditions that Constitute Offense:</u></p> <ol style="list-style-type: none"> <li>(1) Intoxicating</li> <li>(2) Awareness</li> <li>(3) Intent to intake</li> <li>(4) No critical ailment that requires the intake</li> <li>(5) Swallowing</li> </ol> <p>Each gulp down the throat counts as a violation of the precept.</p>  |
| <b>Severity Of Offense</b>                | <ol style="list-style-type: none"> <li>(1) Self-consumption of liquor breaks the Five Precepts</li> <li>(2) Selling and brewing of liquor breaks the Bodhisattva Precepts and it is a severe offence</li> </ol>  |
| <b>Exclusions</b>                         | <p><u>Two Exceptions:</u></p> <ol style="list-style-type: none"> <li>(1) Critical illness that requires the concoction of alcohol in medication</li> <li>(2) Apply externally on the wound (e.g. use of anesthesia in surgery)</li> </ol>  |



## 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.

**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.

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**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.

**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 two hundred and fifty Precepts.

**Bhikshuni:** A fully ordained female member of the Buddhist Sangha or nun observing five hundred 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 worlds of existence.

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

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

**Cycle of 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 Forms of Emptiness:** Eighteen aspects of emptiness as accorded in the Mahaprajnaparamita-sutra. (十八空)

**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 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 Powers:** Obtained through the practice of the Five Wholesome Faculties: (1) Power of Faith; (2) Power of Effort; (3) Power of Mindfulness; (4) Power of Concentration; (5) Power of Wisdom.

**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.

**Five Wholesome Faculties:** (1) Faculty of Faith; (2) Faculty of Effort; (3) Faculty of Mindfulness; (4) Faculty of Concentration; (5) Faculty of Wisdom.

**Four Divine States of Mind:** (1) Maitri or Loving-kindness; (2) Karuna or Compassion; (3) Mudita or Altruistic 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.

**Four pairs and eight categories of Sravaka practitioners:** This refers to Sravaka practitioners who practice the Srotapanna path and those who have attained Srotapannaship; the ones who practice the Sakradagamin path and those who have attained Sakradagaminship; the ones who practice the Anagamin path and those who have attained Anagaminship; the ones who practice the Arahat path and those who have attained Arahatship.

**Four Right Endeavors:** (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.

**Four Ways to Attain Samadhi:** The basis to attain Samadhi: (1) Desire to practice Concentration; (2) Effort; (3) Mindfulness; (4) Contemplation.

**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 worlds 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

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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 cause 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.

**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 worlds 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 worlds 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 Arahata.

**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,

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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 Right Endeavors. 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 cause 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 Arahatsip. 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 Arahatsip.

**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 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.

**Sramanera:** 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 lower realms 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,

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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,
- Arahat - 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 lower realms:** The three lower realms refer to hell beings, hungry ghosts, and animals; as opposed to the three upper realms of humans, asuras, and heavenly beings. See also Six realms of cyclic existence.

**Three periods:** The past, present, and future.

**Three poisons:** See Defilements.

**Three Upper Realms:** This refers to humans, asuras and heavenly beings; as opposed to the three lower realms of hell beings, hungry ghosts, and animals. See also Six realms of cyclic existence.

**Three worlds 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.

**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 worlds of existence.

**Tripitaka:** The three main collections of the Buddhist canon – (1) sutra-pitaka (sermons collection); (2) vinaya-pitaka (rules collection); (3) 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 cause 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 worlds 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.

**Upeksa:** 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 worlds of existence.

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