

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. 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) – (3)

The Merits of Upholding Precepts and the Demerits of Transgressing Precepts

(1) Upholding precepts helps us to have our wishes realized

– Our wishes will be fulfilled if we adhere strictly to the precepts with a pure mind.

Transgressing precepts leave our requests unanswered –

We will not be able to realize our wish for good fortune if we break the precepts.

Example

There were two Brahmins who took up the *Eight Precepts*. One of them made a vow to be a king in his next life while the other vowed to be born in the heavenly realm. These two vows are not proper as they do not ultimately lead to liberation from Samsara.

The first Brahmin who aspired to be a king adhered to the Eight Precepts strictly for one day and one night.

The second Brahmin who aspired for rebirth in the heavenly realm went home after taking the precepts. When his wife offered dinner to him, he said, "I have taken up the Eight

Precepts today. I undertook to eat only at appropriate times and abstain from eating after noon."

His wife said, "We Brahmins have our own Laws of Manu (Manusmriti). Why do you have to take the Eight Precepts? If you do not have dinner with me, I will ignore and stay away from you."

Upon hearing the words of his wife, his adoration for her made him forgo the precepts and he decided to have dinner with her.

He thought, "Since I will only break one out of the Eight Precepts by taking this meal, it should be all right!"

Upholding the Eight Precepts for one day and one night is only for a short duration but the Brahmin was unwilling to maintain his undertaking to observe the precepts. As a result of transgressing the precepts, he did not take rebirth in the heavenly realm in his next life. However, the meritorious act of taking precepts led him to take rebirth as a *Naga* king. When he became a Naga, he realized that it was indeed a great loss for not observing the precepts after undertaking them.

After a couple of years, his friend took rebirth as a king in the human realm. In order to meet the king, the Naga king gave a unique fruit to the caretaker of the fruit orchard in the palace. As the orchard caretaker had to travel to and from the palace daily, he had high regard for the guard at the palace gate.

Therefore he gave this unique fruit to the palace guard. The palace guard in turn gave it to a eunuch. The eunuch did not dare to keep it for himself and offered it to the queen instead. The queen then offered the fruit to the king as she was also afraid to keep it for her own use.

Upon eating the fruit, the king found it very tasty. So he ordered the orchard caretaker to bring him more of the same fruit. Otherwise, he would be beheaded if he disobeyed the order. The caretaker of the orchard was terrified as he did not know where he could find this fruit. At this moment, the Naga king appeared and gave him many fruits. The Naga king then told the caretaker, "Please tell the king that I would like the teachings for undertaking the Eight Precepts in return for all the fruits that I have offered to him. If he does not accede to my request, I will destroy the entire country."

The king flustered after receiving the fruits and he instructed his high minister to search for the teachings for undertaking the Eight Precepts. If he failed to do so, his entire family clan would be exterminated. The high minister was very troubled by this as the Eight Precepts was taught and passed down by the Buddha. Without presence of the Great Buddha, there was no means for the minister to learn the Eight Precepts. So he went home feeling distressed. After the minister's father found out that the king was searching for the teachings of the Eight Precepts, he told his son, "There is a pillar in our house that glows. There must be some hidden treasures inside this pillar. Why don't we break down the pillar and find out what is hidden inside? There could be something extraordinary."

The high minister was elated and gave orders for the pillar to be dismantled. Upon doing so, he discovered two things inside – the teachings for undertaking the Eight Precepts and the *Sutra of the Twelve Nidanas*. He then quickly offered the teachings of the Eight Precepts to the king. The Naga king learnt that the king had acquired the Eight Precepts and came to see him.

The Naga king said, "We used to be good friends in the past life. You are a king in this life because you had observed the Eight Precepts strictly and vowed to be a king. In contrast, I acceded to the plea of my wife and had dinner. Hence, I took rebirth as a Naga because I had transgressed the precept of abstaining to eat at inappropriate times. I now know the merits and significance of the Eight Precepts, which is why I am requesting the Eight Precepts from you. We were good friends and I hope that through the teachings of the Eight Precepts, I can relinquish this Naga form and you are also able to continue with your cultivation."

Both the king and the Naga king then took up the Eight Precepts that day. They aspired to take rebirth in the heavenly realm in the next life and to be able to meet the Buddha and listen to the Dharma to attain liberation. Indeed, both of them took rebirth in the heavenly realm subsequently. During the time of the Buddha, the two heavenly beings then descended from the heavenly realm to the human realm to seek Dharma from the Buddha. The luminosity of the heavenly beings lit up the entire Jetavana Monastery. After the Buddha expounded the Dharma to them, they acquired the *Pure Dharma Eye* and

attained *Srotapanna*. After they left the Jetavana Monastery, Venerable Ananda asked Buddha the following day, "World Honored One! Why was the Jetavana Monastery so bright last night?"

Buddha then told Venerable Ananda about the cause and conditions of these two heavenly beings.

Therefore, if we could uphold the precepts and observe it wholeheartedly, all our wishes and aspirations will come true. On the contrary, if we transgress the precepts, none of our wishes will be fulfilled.

(2) Upholding precepts will increase our fortune – The merits of upholding precepts will result in our wealth multiplying day by day.

Transgression of precepts will deplete our fortune – Even if we obtain riches, our fortune will gradually deplete if we transgress the precepts.

Example

There was a pauper who prayed respectfully to the deity daily. He also observed the precepts sincerely for the past twelve years. One day, he prayed to the deity wishing for a huge fortune. The deity then descended from the heavens and gave him a bottle. The deity told him, "This is known as an auspicious bottle and it will grant you all your wishes. However, this bottle must not be broken. Once it is broken, everything will vanish."

The man wished for gold from the auspicious bottle and gold appeared spontaneously. Similarly, his wishes for silver and pearl agate were also fulfilled. He received plenty of treasures from the auspicious bottle and started to acquire estates and raised numerous livestock.



Someone then asked him, "How did you gain all this fortune?"

"I acquired an auspicious bottle," replied the man.

"Can you dance on the auspicious bottle?" someone asked.

"No problem!" the man answered and he started to dance on the bottle. All of a sudden, the bottle was broken!

At that instance, all his property and possessions disappeared and he was left with nothing from then on.

This story illustrates that even though we might not see the immediate karmic results of upholding the precepts daily, the meritorious results will steadily grow over the years as long as we observe the precepts sincerely. This is analogous to receiving an auspicious bottle and having all our wishes fulfilled.

The breaking of the auspicious bottle symbolizes the transgression of precepts. When we transgress the precepts, all our wealth diminish.

What is the reason for transgression of precepts? Arrogance starts to set in as our meritorious results accumulate. We start to look down and despise other people. Subsequently, we start to berate and even hit them. This is transgressing the precepts. So the auspicious bottle is broken by us and not anyone else.

When we uphold the precepts, it is equivalent to possessing the auspicious bottle and we will feel inner calm and peace. However, when we transgress the precepts, all our possessions will gradually dwindle.

(3) We will be respected by all if we uphold the precepts –
We will gain respect and be held in high esteem by others.

We will be disregarded by others if we break the precepts – Nobody respects a person who transgresses the precepts.

Example

There were five hundred merchants who went in search of treasures in the ocean. As it was risky travelling in the ocean, they employed an Upasaka who observed the Five Precepts as the mentor of their crew.

The journey was smooth-sailing until a violent gust of wind suddenly blew and a big and horrendous creature appeared. Everyone was terrified. On the other hand, the Upasaka was unafraid as he recalled to his mind the Buddha. The creature saw the undaunted Upasaka and asked, "Why are you not afraid? Am I not fearsome?"

The Upasaka replied, "There are other sentient beings that are more frightening. They do not observe the Five Precepts and kill, steal, commit sexual misconduct, lie, and consume intoxicants. They will take rebirth in the hell realm upon their death and have to suffer punishment from the hell guards. Such sentient beings are more terrible than you."

The huge creature then vanished after learning that there were other more fearsome sentient beings.

Subsequently, another being appeared a couple of days later. It was emaciated and had a swollen abdomen along with a tiny throat. It looked extremely haggard and pathetic.

This being asked the Upasaka, "Am I pitiful?"

The Upasaka told him, "You are very pitiful indeed. However, there are other sentient beings that are more pathetic than you. They are greedy and reluctant to give to others. These miserly people who are self-centered and inconsiderate will be reborn in the hungry ghost realm when they die. Such sentient beings are more pitiful than how you look now!"

After hearing this, the emaciated being disappeared.

A few days passed and a very majestic-looking man appeared this time.

The man asked, "Do I look dignified?"

The Upasaka replied, "You look very dignified. Nevertheless, there are people who give generously, observe the precepts, practice the *tenfold meritorious cause of action*, and undertake the Eight Precepts. They will take rebirth in the heavenly realm upon their death. The grandeur of heavenly beings is beyond words and their dignity far exceeds that of yours."

This majestic-looking man then left. In fact, the three sentient beings were transformations of the Sea Deity. He wanted to scare off the crew of merchants but the presence of the Upasaka had prevented him from doing so.

After a few days, the Sea Deity appeared again. He scooped some seawater with his palm and asked the Upasaka, "Which is greater, the water in my palm or the water in the ocean?"

Most people will usually think that the ocean holds more water. However, the Upasaka told the Sea Deity from the perspective of the Dharma, "There is more water in your palm."

The Sea Deity said, "Aren't you contradicting the logic?"

The Upasaka answered, "Buddha said that when the world enters the *Kalpa* of Destruction, a total of seven suns will gradually appear one after the other. When the seventh Sun emerges, all the water in the ocean will be evaporated and all the mountains will melt and be annihilated. Hence, the seawater is impermanent and will also disappear.

"In contrast, although there is only a glass of water in the hand, we can offer it sincerely to the Buddha, Dharma, *Sangha*, our parents, or even to a poor person in need. As we offer the water, we can dedicate the merits of giving towards attaining Buddhahood, to guide sentient beings from suffering and towards Nirvana and liberation. The merits of doing so will never extinguish. So, is the water in the ocean or the water in your hand greater?"

The Sea Deity found the explanation by the Upasaka reasonable and had further admiration for the Upasaka. Thus, he took the treasures from the ocean and gave them to the crew. He also requested the Upasaka to help him offer the treasures to the Triple Gem so that he could sow a seed in the field of merits.

Hence, we learn that the Upasaka who observed the Five Precepts was well respected by the Sea Deity, not to mention fellow people from the human realm.

(4) People who observe the precepts have good repute – We will have good reputation if we observe the precepts.

People who break the precepts have bad reputation – The notoriety of those who break the precepts will spread far and wide.

Example 1

The precepts of the Sangha state that the order of seniority is based on the date of ordination as a Bhikshu. A monk who is

ordained earlier is ranked before the monk who is ordained later regardless of age. This differs from our current societal ranking practice whereby age is used as the determining factor.

A young monk and an elder monk were travelling across an ocean when they encountered a storm and their boat capsized. The elder monk who was ordained earlier did not manage to get hold of a wooden plank and was struggling to keep afloat while the young monk who was ordained later got hold of a plank.

The elder monk told the junior monk, "Buddha teaches us that junior monks should respect elder monks. You should let me have the plank."

"You are right! Buddha did teach us as mentioned. I will follow the precept teachings of Buddha," the junior monk agreed.

Thus, the junior monk gave up his plank to the elder monk and the elder monk managed to escape the danger unscathed. On the other hand, the junior monk started to sink into the ocean. However, he was saved by a Sea Deity shortly after and subsequently reached the shore even before the elder monk.

Why is this so? This is because the young monk had observed the precepts. Therefore, we will be respected by all sentient beings if we observe the precepts, regardless if we are monastics or laypeople. We will also be well-known for our good reputation.

Example 2

We generally disregard people who do not observe precepts. Thus, prominent public figures, government officials, and representatives of the public will face wide criticism and have their reputation tarnished if they commit acts of indiscretion. If one commits unwholesome deeds in this lifetime, one will be punished by *King Yama* in the hell realm upon death. Moreover, one will not gain respect from others in this current lifetime. Hence, we should observe the precepts.

(5) We will take rebirth in the heavenly realm if we observe the precepts.

We will be reborn in the hell realm if we break the precepts – Breaking the precepts will lead to rebirth in the hell realm. Subsequently, we will have to take rebirth in the hungry ghost realm and animal realm. When we are reborn in the human realm, we will also have to undergo immeasurable suffering.

Example 1

There was a Noble One who had attained the fruition of Srotapanna in his past life. He took rebirth in the human realm after his life span in the heavenly realm ended. One day, his parents who slaughtered sheep for a livelihood wanted him to slaughter sheep as well. He refused and his parents locked him together with a sheep. They gave him a knife and told him, "Kill the sheep and we will release you."



The Srotapanna thought, "I will be a butcher for the rest of my life if I kill this sheep now. I would rather observe the precepts and face death rather than to kill sentient beings and take rebirth in the hell realm." He then took his own life.

This Srotapanna subsequently took rebirth in the heavenly realm as he did not commit the unwholesome deed of killing.

Example 2

There were two Bhikshus who travelled from afar to meet the Buddha. In ancient India, it was common to find insects in the water. Thus, travelling monastics had to carry a filtering bag (parisravana) to strain the water before consumption and ensure that any filtered organisms were released to a safe place. However, these two Bhikshus did not have a filtering bag with them and they were very thirsty. What should they do in this case?

One of the Bhikshus said, "Buddha taught us not to drink water that has insects in it so as to prevent harming sentient beings. I would rather die than to drink the water."

On the other hand, the other Bhikshu said, "Only if I drink this water now, can I survive and meet the Buddha."

In the end, the Bhikshu who observed the precepts died of thirst while the Bhikshu who drank the water lived to meet the Buddha.

Buddha asked the Bhikshu, "Wasn't there another Bhikshu who travelled with you?"

"He died during the journey as he refused to drink the water," the Bhikshu explained.

Buddha said, "Both of you saw that the water had organisms and you drank it in order to meet me. However, you are not the first to arrive. In fact, the other Bhikshu had already come to meet me. Although he died during the journey, he took rebirth in the heavenly realm and came to meet me immediately after taking rebirth."

This is an illustration of the Buddha advising us to observe the precepts.

Example 3

In the nineteenth chapter of the *Samyuktagama Sutra*, Venerable Maudgalyayana smiled after seeing some phenomena while going on alms round with the other Bhikshus. The other Bhikshus saw his smile and enquired, "Venerable Maudgalyayana, you do not smile without a reason. May we know the cause and condition for your smile?"

Venerable Maudgalyayana did not give an answer but said, "Let us return and ask the World Honored One about it."

The Bhikshus returned and asked the Buddha, "What was the phenomenon that made Venerable Maudgalyayana smile during alms round?"

Buddha then enlightened the Bhikshus about the phenomena that Venerable Maudgalyayana witnessed.

- (1) There is a form of skinless flying sentient being. It constantly whines as other animals such as birds, eagles, and "flying dogs" dig its guts from its belly for food. Buddha explained, "This sentient being had in his past, slaughtered cattle and sheep, and this resulted in it taking birth in the hell realm. It was then reborn as this form of flying being after its life span in the hell realm ended."
- (2) Similarly, there is another type of skinless flying sentient being who is constantly caught and devoured by other sentient beings. This sentient being not only had an

abortion in the past but also helped others to have abortions, causing fetuses and potential lives to be lost. Hence, this sentient being has to continue to suffer after the hell realm.

- (3) Another type of ghost has its body covered with piercing hairs. Its hair pierces its body just like the flaming arrows of a hunter. This is the suffering that hunters or butchers have to endure after their life spans in the hell realm ended.
- (4) A certain ghost entangled in a net of hot iron mesh has its entire body burned by fire. The pain is anguishing and this is the karmic result of a fisherman. They continue to suffer as such after their life span in the hell realm ended.
- (5) A form of flying sentient being carries an iron plate filled with hot molten iron on its head. The plate continuously rotates on top of the head and causes abrasion and extreme agony. Such is the karmic result of fortune tellers who practice divination. They suffer in the ghost realm after their life span in the hell realm ends.
- (6) There is a female flying ghost who has a huge rotten and pungent body. It is being preyed by many birds and eagles. This ghost was a prostitute who had made offering to a Bhikshu in the past with ill intentions. The virtuous Bhikshu accepted her offer unknowingly, but rejected once her ill intentions were exposed. Rejected by the Bhikshu, the woman splashed dirty water on the Bhikshu out of

hatred. Thus, she was reborn in the hell realm and continues to suffer even after her life span in the hell realm ended.

- (7) There is a kind of sentient being that behaves sneakily and is always in constant fear. Its clothes burn like fire and cause great suffering. Such sentient beings committed sexual misconduct and violated other women. Thus, they suffer in the ghost realm subsequently after their life span in the hell realm ended.
- (8) A huge sentient being has two scorching iron discuses continually revolving under its armpits. This sentient being was a Sramanera in the past. He once broke the precept by stealing two pieces of biscuits and hid them under his armpits before distributing to the Sangha. He therefore took rebirth in the hell realm upon his death and continues to suffer in the ghost realm.
- (9) A sentient being swallows seven hot iron balls which burn through its intestines continuously. This was a Sramanera who had picked seven fruits from the orchard. Instead of offering the fruits to the Sangha, he secretly gave them to his teacher to satisfy his teacher's desires and cravings.

All things should be distributed and shared in the monastery but this Sramanera only took interest of his own teacher's cravings. As such, he continues to suffer in the ghost realm after his life span in the hell realm ended.

- (10) A sentient being that has a large copper cauldron filled with boiling oil atop its head moans in pain as it is

continually scalded by hot oil that spills down its body. This sentient being used to be a monk who was responsible for maintaining matters in a monastery that housed resident and visiting monks. However, he would intentionally wait for the visiting monks to take leave before distributing the oil offered by the laities for the Sangha. This is an unwholesome act and his biased behavior led him to take rebirth in the hell realm and suffer continuously even after leaving the hell realm.

- (11) There is a sentient being whose clothes, blanket, and bed are made of scorching iron. He is languishing in pain from eating hot iron balls. This sentient being was a monk who had secretly eaten after his alms round without waiting for the Sangha community. Hence, he continues to suffer endlessly in the ghost realm upon leaving the hell realm.
- (12) A sentient being has hot iron nails piercing into its long and wide tongue as though a plough is tilling it. This sentient being was a monk in the past. However, he rebuked other Bhikshus and ordered them to leave the monastery without offering them the four basic necessities³ for a monastic. As a result, he was reborn in the hell realm and continues suffering in the ghost realm.
- (13) There is a sentient being that is dressed in hot iron clothes. Its whole body is burning and it is also made to eat hot iron balls served in iron bowls. This sentient being had

³ The four basic necessities are clothing, food, accommodation, and medicine.

been a Bhikshu in its past life who berated another Bhikshu who had arrived before him. His harsh words resulted in the Bhikshu to leave the monastery. Therefore, he took rebirth in the hell realm and continues to suffer in the ghost realm thereafter.

This excerpt shows the compassion of Venerable Maudgalyayana. He hoped that all sentient beings would refrain from transgressing the precepts after hearing the exposition by Buddha. We should take and observe the precepts and not break the precepts regardless of whether we are laities or monastics. Transgressing the precepts will result in rebirth in the hell realm upon our death. Even after leaving the hell realm, we will continue to suffer in the other lower realms.

Does Taking Precepts Bring About Wholesome Karmic Results in Our Present Life?

If we take the precepts, we will definitely get to enjoy good karmic results in our present life. We have learnt that all our wishes will be fulfilled if we take the precepts. We will also enjoy good returns and see our wealth grow. We will have longevity, be respected by all, and have good reputation. These are the immediate karmic results in our life.

Example

There was a seven-year-old Sramanera whose master was an Arahant. The Arahant foresaw that his Sramanera disciple would pass away after seven days. Thus, he told the disciple, "Please go home and return seven days later."

The Sramanera then went home happily. Halfway through the journey, it started to rain heavily and water started to accumulate in some parts of land that were low-lying. The Sramanera saw that some ants were trapped and struggling to stay afloat in a puddle of water. If no one saved them, they would soon drown.



So he took off his robe and collected mud to fill up the puddle of water. He then scooped the ants and placed them on a dry and high ground. Ensured that the ants were safe and sound, he then continued on his way home.

Seven days passed and he went back to see his master. The master thought to himself, "My divine eye saw that this disciple would die after seven days. How did he survive?"

Hence, he went into deep meditation and discovered that his disciple had performed acts of saving and protecting lives. This led to the extension of his life span.

Therefore, we should not only abstain from killing. We should also endeavor to protect and save lives, thereby helping sentient beings to be able to live on.

Ten Practices Leading To Rebirth in the Heavenly Realm and Ten Practices Leading To Nirvana

Having learnt about the merits and virtues of upholding the precepts and the detriments of breaking the precepts, we can conclude the following:

- (1) Performing the ten meritorious deeds will lead to rebirth in the heavenly realm** – Abstain from killing, refrain from stealing, abstain from sexual misconduct, do not lie, do not gossip or slander, abstain from harsh speech, refrain from frivolous speech, do not bear greed and jealousy, do not bear hatred and harmful thoughts, and do not hold erroneous views. The practice of these ten meritorious deeds will lead to rebirth in the heavenly realm.

- (2) Ten practices leading to Nirvana** – Mindfulness of the Buddha, Mindfulness of the Dharma, Mindfulness of the Sangha, Mindfulness of the Precepts, Mindfulness of Generosity, Mindfulness of the Heavens, Mindfulness of the Impermanence of the Body, Mindfulness of Death, Mindfulness of the Cessation of Thoughts, and Mindfulness of Breath (anapanasmrti). Focusing single-mindedly on these ten meditation subjects would not only lead to rebirth in the heavenly realm but also lead to Nirvana and liberation from the cycle of life and death.

Consequences of Committing the Ten Unmeritorious Deeds

The path that leads us to the three lower realms is the reverse of the path that leads us to bliss and ends suffering. Thus, committing the ten unmeritorious deeds will lead to suffering in the three lower realms.

(1) Killing

Killing and harming sentient beings will lead us to the three lower realms – hell realm, hungry ghost realm, or animal realm. Causing harm to the lives of sentient beings will also result in having a short life span in the human realm. Conversely, we will have good health and longevity if we observe the precepts and protect lives, practice liberation of lives, and save lives from harm.

(2) Stealing

Taking things that do not belong to us is stealing. This body is a direct karmic result (正报) while the existing monetary possession is a circumstantial karmic result (依报). In this material world, money is a basic need to sustain this body. Thus, we learn that stealing from others will deprive them from having sufficient money for basic necessities such as food and clothing. This is why stealing will lead to rebirth in the three lower realms. Even after taking rebirth in the human realm, we will also suffer the karmic result of not having sufficient food and clothing.

(3) Sexual misconduct

Those who commit sexual misconduct will be reborn in the three lower realms. After taking rebirth as humans, they will suffer the karmic result of having their spouses commit adultery.

(4) Lying

We will take rebirth in the hell realm if we lie and slander. Thereafter, we will continue to suffer in the ghost realm and animal realm.

When we are reborn as humans, no one will believe our words and we will have a foul breath. We will also be looked down by others.

(5) Frivolous speech

Frivolous speech refers to words said in jest and is untrue. It will cause one to be reborn in the three lower realms.

If one were reborn in the human realm, he will be ostracized. Due to his incredulous speech and jokes, it would also result in him taking rebirth in a world with uneven terrains.

(6) Gossiping

We will be reborn in the three lower realms if we gossip and after rebirth as humans, we will always feel restless and be prone to unhappiness. This is because we liked to tell tales and sow discord in the past.

(7) Harsh speech

After taking rebirth in the three lower realms, we will take rebirth in the human realm. As humans, we will still have the undesirable habits of scolding or nagging people.

(8) Greed and jealousy

One will take rebirth in the three lower realms and after being reborn in the human realm, one will always have insufficient clothing and food.

(9) Angry and harmful thoughts

We harbor thoughts of harming others when we are angry. Such unwholesome thoughts will lead us to take rebirth in the three lower realms. When we are reborn as humans, we speak frivolously and will always come into contact with objects of filth.

(10) Erroneous views

People holding erroneous views will not only take rebirth in the three lower realms. They will be reborn in the Eight Hot Hells as people bearing erroneous views and understanding are not afraid of doing anything unwholesome and wicked. If they are reborn in the human realm, they will neither get to meet the Triple Gem nor go to places that have the Dharma. They will also have impaired six sense bases and would be unable to differentiate right from wrong. This is due to insufficient faith in the Triple Gem while as humans in the past.

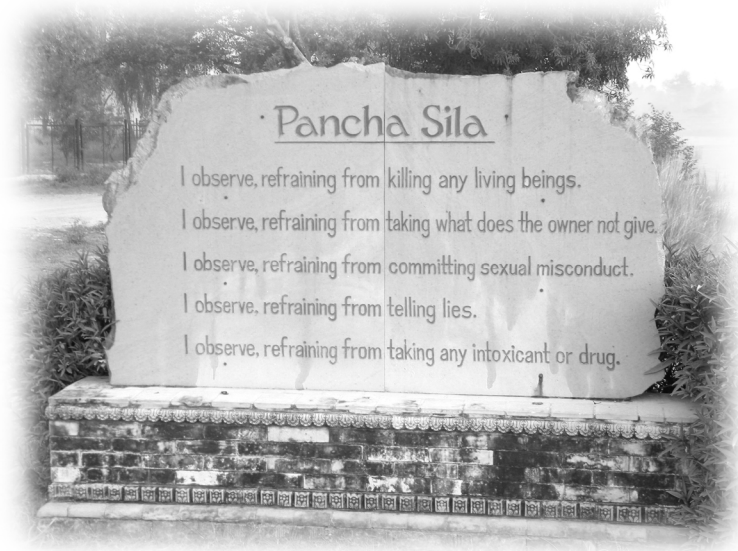
We must observe the precepts in this mundane world. That way, we can continue to be reborn in the human realm and continue in our practice. We can be mindful of the Buddha, Dharma, and Sangha; and to be with the Triple Gem always. Breaking the precepts will lead to depreciation of wealth and assets over time. More people will also start to dislike us.

We must sincerely observe the Five Precepts and practice the ten meritorious deeds. It would be even better if we can take up the Eight Precepts. This will enable us to experience inner peace, be calm, and feel at ease. Upholding the precepts helps to eliminate all kinds of suffering.

Transgressing precepts will result in us being abandoned by the society. We might end up in prison and even take rebirth in the hell realm upon our death.

Therefore, we learn the value and benefits of observing the precepts.

~ SILA – UPHOLDING PRECEPTS (3) ~



Abstinence from Killing	
Definition	To kill is to take the life of a sentient being. This includes abortion and suicide.
Sequence	(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. (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.
Conditions	<u>Five Conditions that Constitute Offense:</u> (1) Sentient being (2) Awareness (3) Intent to kill (4) Scheme (5) Termination of life
Severity of Offense	<u>Three Levels of Severity:</u> (1) Heinous offense: Killing one's parents, Buddhist teachers (Upadhyaya), Buddhist preceptors (Acarya), or Arahats. (2) Severe offense: Killing a human being. (3) Less severe offense: Killing an animal. <u>Severity is also dependent on:</u> (1) The intent to kill: Killing out of ignorance (severe offense), anger and greed (less severe offense). (2) The kind of sentient being that is killed. (3) Method of killing.
Exclusions	<u>Three Exceptions:</u> (1) To save the lives of the majority (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. (3) Insanity – Severe levels of mental illness equivalent to: – Touching fire like an ordinary person would seize gold. – Handling feces like an ordinary person would handle sandalwood. – Mental illness that is less severe is not considered insanity. Killing under such circumstances is not exempted and equates to severe offense.

Abstinence from Stealing	
Definition	Stealing is taking something without consent from the owner. It is categorized under six scenarios: (1) Thieving (2) Snatching (3) Swindling (4) Extortion (5) Deceit (6) Eviction
Sequence	(1) It is preceded by killing in the Ten Meritorious Deeds and the Ten Unmeritorious Deeds. (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.
Conditions	<u>Six Conditions that Constitute Offense:</u> (1) Ownership (2) Aware that the object belongs to someone (3) Intent to steal (4) Valuables (5) Scheme (6) Removal from its origin
Severity Of Offense	<u>Three Levels of Severity:</u> (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. (2) Stealing from the Triple Gem, teachers, parents and people who have generated Bodhicitta is a severe offence (3) Value of object: Severe Offense (equivalent to eight coins in ancient times) Less Severe Offense (Between three and five coins in ancient times) Least Severe Offense (Below three coins in ancient times) Severity of offense also depends on the degree of distress inflicted on the victim.
Exclusions	<u>Five Exceptions:</u> (1) Perception of being given (2) Perception of being the owner (3) Perception of worthless waste (4) Perception of transitory use (5) Perception of Kinship 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.

Abstinence from Sexual Misconduct	
Definition	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)
Sequence	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.
Conditions	<u>Five Conditions that Constitute Offense:</u> (1) Sentient being (2) Improper contact (3) Attachment derived from desire (4) Scheme (5) Unification
Severity Of Offense	<u>Severity of offense is dependent on:</u> (1) Intent: out of greed (severe offence), anger and ignorance (less severe offence). (2) Contact: Unethical conduct with a next-of-kin or someone respectable constitutes a severe offense. (3) Count of felonies (Offense from light to severe) <ul style="list-style-type: none"> • Abstaining from the misconduct after committing an offense • Abstaining from the misconduct after several offenses • Recidivating of the offenses • Constant violation of the precept
Exclusions	<u>Three exceptions:</u> (1) Asleep or unconsciousness (2) Without joyous feeling (3) No sexual desire An Upasaka should refrain from any sexual activity when observing the Eight Precepts. Likewise on the Six Purification Days, for the laity who has undertook the Bodhisattva Precepts. There is no exclusion for monastics who live in celibacy.

~ SILA – UPHOLDING PRECEPTS ~

Abstinence from Lying	
Definition	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).
Sequence	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.
Conditions	<u>Six Conditions that Constitute Offense:</u> (1) Sentient being (2) Awareness (3) Intent to deceive (4) Conceal the truth (5) Clearly articulated (6) Comprehensible
Severity Of Offense	<u>Classified as heinous offense, major lies, and minor lies:</u> (1) Heinous offense: Proclaim Erroneous Views as Right Dharma and vice versa; sow discord among the monastics, and hinder monastics from propagating the Dharma. (2) Major lies (severe offense): Proclaim Arahatsip or fruition of Bodhisattva practice when one has not attained. (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. These offenses obstruct Right View and Right Faith, and hinder one from attaining the Pure Dharma Eye. (4) Minor lies: <ul style="list-style-type: none"> • Claim not to have seen when one has seen and vice versa • Claim not to hear when one has heard and vice versa • Claim to be unaware when one is aware and vice versa • Claim not to know when one knows and vice versa • Claim non-existence when it exists and vice versa
Exclusions	<u>Exceptions of Major Lies:</u> (1) Conceit (adhimana) (2) Expounding Dharma and not self-proclaiming attainment (3) Said in jest (Everyone knows it is a joke) <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. <u>Exceptions of frivolous speech:</u> (1) To alleviate one's troubles and sorrows (2) To safeguard sentient beings and help instill faith in the Dharma

Abstinence from Taking Intoxicants	
Definition	<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"> (1) Grain based alcohol fermented from grains (2) Non-grain based alcohol fermented from flowers, fruits, seeds, roots, stems, leaves, or herbs.
Sequence	<p>Abstinence from taking intoxicants is a precept of precaution (prajnapiti-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>
Conditions	<p><u>Five Conditions that Constitute Offense:</u></p> <ol style="list-style-type: none"> (1) Intoxicating (2) Awareness (3) Intent to intake (4) No critical ailment that requires the intake (5) Swallowing <p>Each gulp down the throat counts as a violation of the precept.</p>
Severity Of Offense	<ol style="list-style-type: none"> (1) Self-consumption of liquor breaks the Five Precepts (2) Selling and brewing of liquor breaks the Bodhisattva Precepts and it is a severe offence
Exclusions	<p><u>Two Exceptions:</u></p> <ol style="list-style-type: none"> (1) Critical illness that requires the concoction of alcohol in medication (2) Apply externally on the wound (e.g. use of anesthesia in surgery)

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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 Arahant.

Prajna: Wisdom; insight; divine intuition.

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

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

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

Right Action: To conduct oneself in moral, peaceful, and honorable ways, that is in keeping with the precepts of not killing, not stealing,

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

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