

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) – (6)

Abstinence from Stealing

Stealing is taking something without prior consent from the owner. The stolen could be an item or a sentient being. Stealing could be categorized under six scenarios.

(1) By thieving – Just like a thief who steals others' belongings and assumes that no one is aware of his act.

Example

While serving lunch, a novice Buddhist monk practiced favoritism towards his master who was close to him and gave him seven more peanuts. This is against the precept of not stealing. The intent of such act rose out of self-interest and attachment to his master. After he passed on, he went through immeasurable suffering in the hell realm and subsequently took rebirth in the hungry ghost realm. He suffered the ordeal of having to swallow seven hot iron balls that went from his mouth through his body and passed out through his anus. He would die in pain and have to repeatedly go through this ordeal whenever a gust of wind resurrected him. Such immeasurable suffering highlights the dire consequence of stealing.

(2) By snatching – To seize from someone through physical action or by word of command.

Example

Some years ago, there was an official who misappropriated disaster relief funds from the central government, depriving help and survival to the disaster victims.

Such offense would relegate the official to the hell realm with immeasurable sufferings.

(3) By swindling – To cheat others through fraudulent means.

Example

In recent years, there had been numerous cases of hoax calls that identify people as prize-winners, on the condition that some taxes are paid first. Out of greed, ignorant receivers will make the requested tax remittances, only to discover afterward that he had been cheated.

Such cases could be prevented, as long as we maintain mindfulness and not yield to the temptation out of greed. We will then not be deceived by the ploy and fall prey to their deceit.

(4) By extortion – The use of threats and manipulative approaches to seize the wealth from others, such as through kidnapping for ransom.

(5) By deceit – By telling lies or cheating on others. For instance, when a person who had borrowed money feigns an alibi to testify that he had not borrowed any money.

Example

There was a person who had borrowed money from his elder brother. Both brothers had an agreement that should the elder brother pass on, the money would be returned to his nephew. However, the younger brother had second thoughts and plotted to cheat his young oblivious nephew after the elder brother passed on. He bribed the official to get an order by decree stating that he did not have to return the money. This deceitful act relegated both the younger brother and the corrupted official to suffer endlessly in the hell realm.

(6) By eviction – The dispossession of property from others by force.

Example

Once, there were five hundred blind men who wanted to pay homage to the Buddha. After raising sufficient funds, they decided to engage a seeing guide to bring them to the Buddha. On their way, these blind men were told by the guide to surrender all their possessions to his custodian. However, the guide absconded with their money and deserted them in a dangerous location.

The blind men wailed miserably as they stumbled around, trying to make their way to the Buddha. At the same time, they contemplated, "We have come a long way to seek audience with the Buddha, why don't we beseech compassion

from the Buddha himself?" Hence, all focused single-mindedly on their belief in the Buddha and sought for his safe haven. It was then that The Great Compassionate Buddha appeared before them and restored their sight with his supernatural powers miraculously.

Witnessing the bright golden glow radiating from the majestic grandeur of the Great Buddha, they were very touched and paid their deepest respect to him. Recognizing that their condition was attributed to their past unwholesome karma, they sought to renounce. These blind men received the ordination from Buddha, practiced diligently, and subsequently attained Arahatsip.

Venerable Ananda asked the Buddha about the relevant cause and conditions that had brought such suffering upon them.

The Buddha said, "These five hundred men had committed eviction in their past lives. Seeking for long term employment, they had gone to a family and requested for advance salary. They vowed to their boss that they would work hard. However, they went back on their promise and ran away with the money. All had descended to the hell realm after they passed on, subsequently to the ghost realm, then to the animal realm, before taking rebirth in the human realm. As humans, they were born blind. The guide who had absconded with their money was the rebirth of their boss from the past life. The law of cause and effect takes its course with no discrimination."

With this, we learn to live our lives mindful of the law of cause and effect, committing to the undertaking of precepts. All sentient beings value their lives most, followed by their wealth possessions. Since wealth is a requisite to sustain our bodies and lives, we should be mindful not to rob them of their monetary possessions and cause distress to their lives.

Six Conditions That Constitute to Breaking the Precept of Not Stealing

(1) There is Ownership

The item belongs to somebody.

Example 1

We are deemed to have committed theft if we had taken the belongings of a thief or robber, even if these items were obtained through improper means.

Example 2

In a business transaction, the seller should not take the buyer's goods as collateral without consent or a court's order when the buyer defaulted on payment. This is because taking away the goods as collateral without prior consent still constitutes an offense of theft.

Example 3

Once, there was a devotee who noticed a thousand-dollar bill along her stairway. As she was trying to reach for it, the note shifted. Each time she tried to reach for the thousand-dollar note, it moved out of her way. Just when she was feeling

puzzled, she realized that it was her son who was playing a prank on her. Wanting to test if his mother would be lured, he had stuck a string onto the note to move it at a tug. Witnessing his mother's behavior, he laughed, "Mom! You need to uphold the precepts. All items found on the ground belong to someone and we should not take it."

This is a good life example. While adults are usually the role models for younger children, sometimes young children can teach and remind adults of the right thing to do. We must be mindful of things that are left unattended in any places. Recognizing that these things have their owners, they should not be taken away, be it money, food, clothing or otherwise.

Example 4

We often hear this saying, "finders, keepers". However, this is erroneous as treasures buried underground are others' secret possessions and we ought not to uncover these treasures and claim them to be ours. Such act would constitute as an act of stealing.

Example 5

Every piece of land has its owner. Ownership of any terrain within a country should be respected. Ignoring this and claiming ownership to land without consent is an offense.

Example 6

When we take a ride in a car or public transport, we should never take the items left behind by other passengers. Otherwise, we would be deemed to have committed theft.

Example 7

Onboard a flight, the cabin will be loaded with drinks, food, or souvenirs. If we take any of the items without the consent of the in-flight crew, it is also considered as stealing.

Example 8

Birds flying in the sky are owners of themselves. If we shoot them down or capture them, we have committed offense by robbing them of their lives.

Example 9

Things in a forest or jungle have owners as well. There are people who feel insecure leaving their belongings at home and decide to hide them on trees instead. If we take these belongings, it constitutes theft.

Example 10

Mango trees are planted along the roads in certain districts. During summer seasons, many people are seen coming a long way to pluck these mangoes. This is an offense for the mango trees belong to the municipal government.

One needs to be acutely aware of the fine details which would constitute the breaking of precepts. Unless we are clear, we would suffer from karmic consequences and in this case, stealing from the government is a serious offense.

Example 11

Harvesting grains or other produce from someone else's plantation is an offense. So is diverting the flow of irrigation water from someone's plantation to our own fields, which is regarded as an act of theft.

Example 12

Draining water from someone's well, tap, or irrigation canal through a water pipe without consent are considered as stealing.

Example 13

If we tap on electric power sources, telecommunication lines, or cable television channels without prior agreement from the operator, it is also considered as stealing.

Example 14

In the office workplace, the use of company telephones for private matters or the use of office stationery for personal consumption is regarded as stealing. Such act is usually thought to be trivial and thus frequently disregarded. However, it is still a crime with the difference lying in the extent of severity.

Example 15

Enterprises may fabricate their financial accounts so as to evade taxes. Such act is also classified as stealing.

Example 16

Smuggling is an act of theft. Smuggled drugs and prohibited animals are often seized by the customs. Smuggling of cigarettes, livestock, and human trafficking by boat are considered serious theft cases.

Example 17

In some countries, we often see people picking driftwood from the river after floods. This is regarded as stealing because they are the property of the state government

Example 18

Conflicts between countries often arise over territorial waters. Once, there were fishermen from neighboring countries who were prosecuted for stealing when they entered and fished in the waters beyond their designated territorial boundary.

Example 19

The postage fee for sending printed materials is cheaper than that of posting a letter. It would be regarded as theft if we knowingly abuse the system and under declare the postage fee.

Example 20

Plucking fruits from neighbors' fruit trees which had overgrown into our house yards is an offense in Taiwan. The legislation indicates that fruits from the trees belong to the land owners even if the branches of fruits happen to hang

over our yards. The fruits still belong to the person who had planted the fruit trees. Therefore, picking those fruits without permission is regarded as stealing.

Example 21

Misappropriating or abusing of company's assets by Board of Directors is a very serious crime of theft.

Example 22

A gang of thieves would normally assign different roles amongst them. However, there is no differentiation as to whether they were the watch-dog, snatcher, lock picker, or mastermind, as all of them will be regarded as offenders.

Example 23

In modern society, transactions are mostly carried out using credit cards or through the internet. It would be theft if we have no intention to settle payment when due. An indebted person will not be allowed to renounce to be part of the Sangha.

Example 24

In ancient days, a slave would be required to seek his master's consent before he could renounce.

Once, a young cattleman was overjoyed upon seeing the Great Buddha and beseeched the World Honored One to ordain him. Before ordination, the Buddha asked him to first return his cattle to the owner. Thinking otherwise, the young

cattleman told the Buddha that the cattle knew their way home and hence, there would not be a necessity for him to return them in person. However, the Buddha insisted that he return the cattle personally or he would be regarded as a thief. From this, we learn that the Great Buddha is always teaching us to be mindful of the precepts.

Example 25

There was once a Bhikshu who observed strict adherence to the precepts. One day, this Bhikshu asked the king to convict him because he had drunk the water without seeking permission from the king. Kings in the past had decreed that no countryman is allowed to abuse the country's property without his approval. However, the compassionate king comforted the Bhikshu, informing him that the water was meant to be consumed by general public. Hence, he broke neither the law nor the precept.

This story reminds us of the need to be self-disciplined like the Bhikshu who pays attention to minor or trivial details so as to ensure strict adherence to the precepts.

Example 26

One day, a Bhikshu was enticed by the fragrance of blooming lotus flowers when he passed by a pond. The sweet scent was so delightful that he could not stop himself from drawing closer to the pretty petals.



Just then, a flower deity appeared before him and accused him of stealing fragrance from the flower.

Absolutely taken aback, the Bhikshu replied that he was merely taking a whiff.

The flower deity said, "The flower belongs to me. You have not asked for my permission before you took a whiff. You have broken the precept by stealing scents using your sense base of the nose."

Realizing this point, the Bhikshu quickly sought forgiveness from the flower deity and promised not to commit such transgressions again. This shows that Bhikshus who undertake strict observances need to pay attention to every minute phenomenon and be mindful of their six sense bases.

(2) Knowledge that the Object Belongs to Someone

We should not take any objects or valuables, knowing that they belong to someone.

(3) Intent to Steal

Having the intention to steal is one of the key factors determining transgression of non-stealing precept.

The absence of such an intention will mean otherwise. Four causes and conditions potentially lead to the rise of such unwholesome intention.

- (a) **Greed** – The desire for wealth, fame, and lust as well as the sensual desire for visual, sound, smell, taste, and touch.

Example

There was a man who was fond of a promiscuous woman. One day, he took the flowers that someone had offered to the Buddha at the stupa and gave them to this woman who had captivated him. When he realized the severity of his offense, he returned to the stupa to seek repentance. However, his body had germinated bean-like bulges and these eventually developed into the size of a walnut. The man went around desperately seeking for a remedy to his condition but all efforts were futile.

He was advised to use sandalwood powder as an antidote but he knew that no amount of sandalwood incense could relieve the infection as it was the karmic effect of his wrongful act. He decided to seek repentance publicly by smearing the costly sandalwood powder onto the Buddharupa and the walls of the Main Shrine Hall. Henceforth, we learn that stealing from the Triple Gem is a grave sin.

- (b) **Anger**: Stealing out of aggression.

Example

During the Japanese occupation period in Taiwan, there was a legendary righteous man named Liao Tian Ding. Liao was widely known to have stolen from the Japanese to aid the poor.

However, after understanding the meaning of precepts, we could use the six conditions that constitute stealing to validate Liao's apparently heroic act.

Liao Tian Ding robbed from the Japanese and gave to the poor out of sympathy, but he did not have the consent from the Japanese. Although he was helping the poor, such robbery and burglary had broken the precept of not stealing. His aversion to the Japanese had led him to take vengeance by robbing. Thus, this is considered as stealing out of aggression.

- (c) Ignorance:** To disregard the cause and effect of stealing, thinking that the act had been well concealed. This is stealing out of ignorance.

Example

Some students had taken up study loans for their education. The terms and conditions of the loan contracts would normally specify repayment of loans after seeking employment or upon graduation. However, some would always try their luck at waiving their loans, by relocating a couple of times so that the banks cannot contact them. This is stealing from the bank and it is an offense.

- (d) Flattery:** This refers to one who is unable to uphold the Right View and was coaxed into stealing. Mixing with the wrong company might lead us astray as we succumb to peer pressure and instigations.

This is not worthwhile and we should uphold the precepts and remain undeterred under any circumstances.

(4) Valuables

Items that exceeded five coins were considered valuable in ancient times. Five coins then was equivalent to the value of a monastic robe which is approximately one thousand dollars in Taiwan currency. In ancient India, stealing items of value more than five coins would be liable to capital punishment. Nowadays, such offense does not warrant a death sentence in most countries but a Buddhist will continue to follow the five-coin threshold laid down by the Buddha. We are also mindful that regardless of the amount, taking a single dime is still theft.

(5) Scheme

Scheme refers to devising approaches and means to reach or fulfill the unwholesome act of stealing. This may be instigating someone to steal or making use of tools to steal from the donation box. Both are considered offense even though the theft was not literally committed with our own hands. Stealing from the Sangha of the ten directions is a grave offense. A Bodhisattva once indicated that all sins can be salvaged except for those who steal from the Sangha of the ten directions.

There are various means of stealing in our modern society such as fraud, intimidation, kidnapping, extortion, or even tax evasion.

(6) Removal from Its Origin

The item has been removed from its original position.

Example 1

The intention to remove a pen from its original place might already constitute an offense of stealing. This is especially so when we are fully aware that it has an owner. We might regard this as a minor offense. Therefore, we ought to know that once the pen is removed from its original place, the offense of theft would have been committed. If the value of this pen is higher than one thousand New Taiwan dollars, it is considered a serious offense. So, we should avoid touching any things that we do not own as this will help to prevent us from breaking the precept subconsciously.

Example 2

Young children are often the best learners. They should be taught from young to not take things which belong to their parents or siblings without consent. This helps to prevent these habits from mounting into filching.

Exceptions on Offense of Stealing

There are six instances whereby the taking of objects is regarded as unintentional.

(1) Perception of Being Given – This is when we presume that the owner has given us the object. If someone allowed us

to use their pen and we kept it unintentionally, such situation will not be constituted as theft.

- (2) Perception of Being the Owner** – This is when we perceive the object as ours. If one mistakes another person’s car as his, it is not considered as theft even if he managed to drive it away and only discovered the wrong act subsequently. However, if the person consciously and intentionally decided to take the car out of greed, it would be a serious car-theft.
- (3) Perception of Worthless Waste** – If we take items that we perceive to be discarded waste, it does not constitute theft.
- (4) Perception of Transitory Use** – Many times, we might just grab any pen available at hand when we need to write something. This action does not constitute as an act of theft since we do not have the intent to steal. However, we should eradicate this bad habit as we can never be sure if we would be slipping into transgressing the precepts by our habitual tendencies.
- (5) Perception of Kinship** – This is when we presume to be a close acquaintance with the owner. There are seven conditions that warrant proximity as such.
 - (a) Bearing the unbearable – It refers to having endurance to accommodate both parties under reviling situations.

- (b) Doing the impossible – The determination to shoulder any tasks for each other at all odds.
 - (c) Giving of invaluable – Willing to give away valuables to the other party at all costs.
 - (d) Sharing of confidences – Able to confide in each other with trust.
 - (e) Praising the virtues and not revealing the flaws of the other party to another.
 - (f) No abandonment during hard times – Not leaving each other at down and out times.
 - (g) Not scorning in times of rich or poor - Both parties will never shun each other in good and bad times.
- (6) Insanity** – A psychotic patient is unable to make proper sense out of normal situations. He does not have the capability to appreciate gold when given to him. He might instead grab fire or feces! This is because his ability to reason is shrouded and hence, any behavior acted under lunacy is not considered as breaking the precept.

The current legislation does not define criminal behavior in such detail. Legal practitioners or educators who are well-versed in these precepts and their exemptions would find it a useful aid in making judgmental calls in law enforcement or in general public education.

Ten Consequences of Stealing

In this life, we may have a less privileged birth. Even if we have to live tough lives, this is not an excuse for us to steal from others. During crisis, we should not take advantage of the situation and embezzle relief funds that have been collected for victims. A good Buddhist would rather sacrifice one's own life in upholding the precepts than to live by transgressing the precepts. This is because it would be very painful to cope with the ten consequences for transgressing the precept.

(1) Aversion from the owner

We are bound to encounter hostility from the proprietors we thief from, as the owners will always be reminded of these incidents and resent us.

(2) Perpetrator

If a person has broken the precept of stealing, he would always be the prime suspect whenever something is missing or lost. Similarly, when a robbery takes place, the police will track criminal records for suspects.

(3) Living an irregular life

In general, a person works during the day and rests in the night. A thief on the contrary, is most active during the night and sleeps during daytime. In no time, he will get accustomed to this kind of lifestyle which differs from a regular one.

(4) Association with bad company and alienation from the virtuous

For those who obtained their wealth through illegal means, their mindsets are filled with malice, greed, aggression, ignorance, craftiness, and Wrong View.

They will only associate themselves with bad company and splurge their money on gambling, drugs, and philandering. They tend to spend their time in debauchery with the wicked.

(5) Detestable appearance

Those who are used to stealing would act furtively. This is due to the negative influences of their companions and thus, their minds and appearances would change gradually. They will cease to have a grandeur appearance.

(6) Target of the law enforcer

People who are listed in the criminal records are often looked upon by the law enforcers as criminal suspects and are frequent subjects for investigation.

(7) Losing of wealth

When the stealing offense is convicted, the loot will be confiscated. Similarly, those who embezzled company funds will be put behind bars and have their property taken over.

(8) Sowing the seed of poverty

Those who break the precept of not stealing are sowing the seeds of poverty for current and in future lives. On the contrary, those who uphold the precept of not stealing will be rewarded in their future life.

(9) Taking rebirth in the hell realm

A person who does not uphold the precept of not stealing will descend to the hell realm, ghost realm, and the animal realm before taking rebirth as a poverty-stricken human.

(10) Even on taking rebirth as a human, he will live from hand to mouth as his earnings will be shared with five enemies

The five enemies are flood, fire, bandits, tyranny kings, and prodigal sons.

What is the Lust for Existence?

Observing the precepts by abstaining from killing, stealing, sexual misconduct, deceiving, harsh speech, slandering, empty talk, and taking intoxicants, will lead us to be reborn in the heavenly realm or as a king in the human realm.

However, the ultimate aspiration is to be liberated, attaining Anuttara Samyak Sambodhi and accomplishing Buddhahood to liberate all sentient beings from suffering.

We must keep reminding ourselves that desire for taking rebirth in the human and heavenly realms is referred to as the

~ *SILA – UPHOLDING PRECEPTS (6)* ~

lust or affliction for existence for it is "robbing" us of liberation from Samsara and the attainment of Buddhahood.

Taking rebirth as a king or president leads to luxurious lifestyles full of gastronomical temptations that involve the killing of sentient beings. The desire to satisfy our cravings may make us forget the need to abstain ourselves from killing to satisfy our sensual greed. We would end up harming more lives and would definitely descend to the hell realm.

So, in order to safeguard ourselves, we must observe the precepts diligently and be mindful of not falling for the Lust For Existence.



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.

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 (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>
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.

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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 clairsaudience; (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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