

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) – (7)

Abstinence from Sexual Misconduct

There is the ethical or unethical sexual relation between a layman and a laywoman. An ethical sexual relation is between a legally married husband and wife. An unethical relation is for example an extra-marital relationship or having sexual relationship with a third party other than one's husband or wife. As monastics observe strict celibacy, sexual relations are irrelevant.

Although a married couple could have an ethical relation, there are a few circumstances that could cause it to be unethical or sexual misconduct.

(1) Improper Time – At inappropriate time or unsuitable day

- (a) On the Buddha or the Bodhisattva's commemoration day - We should be mindful of the Buddha and Bodhisattva during this special day and have utmost respect towards them. By doing so, it generates immeasurable merits. Thus it is a day which we should refrain from sexual desires.
- (b) On our parent's birthday or death anniversary – Our thoughts should be with our parents, showing

gratitude towards their up-bringing and a way to pay our tribute to them is to abstain from any sexual activity on these days.

- (c) During menstruation
- (d) During pregnancy and after childbirth – When a woman is heavy with child, she feels uncomfortable and the fetus is frail. So any strenuous activities may lead to a miscarriage. The minds of both the man and the woman are unwholesome during the sexual activities, so the fetus can be easily harmed. On the other hand, it is energy-draining for a woman to deliver a child. Therefore the mother must have sufficient rest and thus, it is not appropriate for her to engage in such activity.
- (e) During the precept observation days - Whenever the husband or the wife is undertaking the Eight Precepts, his or her mind must be focus on the vinaya teachings and the Triple Gems, not on the spouse. On this day, couples must avoid physical contact in order to concentrate on upholding the precepts and be mindful of the Buddha, the Dharma, the Sangha, the Precepts, and the celestial realm. For laities who have received the bodhisattva precepts, abstaining from sexual misconduct must be observed on the six purification days.

To benefit all sentient beings, the first precept that a bodhisattva observes is to abstain from killing. Both the bodhisattva and Arahat aspire to be liberated from

sufferings, so celibacy and abstaining from sexual misconduct are the pre-requisites.

(2) Improper Contact

- (a) The sexual activity between a husband and wife should take place with the genitals (male and female reproductive organs). It is improper to perform on other human parts.
- (b) The use of any stimulant purchased from a sex shop to stimulate desire is regarded as a sexual misconduct. The mindset to use such product is not right and the product is also improper.
- (c) It is only proper for a married couple to have such activity in the bedroom and no other places. Anyone who did such act at holy places such as a temple or a shrine would have committed a grave offense.
- (d) Marriage of the same sex is a sexual misconduct both physically and mentally. It is not the union of a man and woman and is not a proper husband and wife relationship. Such marriage is wrong as the relationship of such couple can only be sustained through unnatural means.

Five Conditions that constitute sexual misconduct

(1) Sentient Being

- (a) Human being - the subject is a person, regardless of the gender. As long the act is carried out with

someone other than the spouse, sexual misconduct is committed.

- (b) Ghosts - To have a relationship with a ghost or deity.
- (c) Animal - To have such activity on an animal is a sexual misconduct. There was a professor who posted a photo of zoophilia (human having sex with animal) on the web. This photo encourages and motivates sexual misconduct. The consequence of such act relegates him to the hell realm if he does not remorse or to seek repentance.
- (d) Person with dual or no genital - To have sex with someone who possesses both male and female genitals or with no genital (e.g. a barren woman or a eunuch), is regarded as sexual misconduct.

During the ordination ceremony, the preceptor monk will assess if the candidate who is taking the robe falls under any of the five types of incomplete men (pandakas):

Napumsakapandaka (生): a person who is born without any genital.

Opakkamikapandaka (犍): A castrated man who has incomplete sexual organ.

Asittakapandaka (变): A person who transforms into different gender at different times.

Ussuyapandaka(妒): A man who gains satisfaction (out of jealousy) from watching a man and a woman performing sex.

Pakkhapandaka (半): A person who is being aroused in parallel with the phases of the moon. A pakkhapandaka becomes temporarily impotent for fourteen 'black days' of the month but regains his potency during the fourteen 'white days'.

To have sex with a pandaka breaks the precept.

- (e) A corpse - During the dressing-up or cossetting of a dead person, if an undertaker harbor evil intention on a pleasant looking dead person and rape the corpse, this is a violation of the precept. If the corpse is half decomposed, it is classify as a major offense. If more than half of the corpse is decomposed, it is consider a medium offense.

The sexual relationship of married lalties should adhere to the proper time, method, mind set and place. This is considered as ethical relationship. When the spouse is observing the Eight Precepts, the consequence of causing him or her to break the vow of celibacy is infinite. He will not be able to renounce as a monastic and to receive the five precepts in future. Without the five precepts, he is unable to relinquish his defilements, attain Anuttara Samyak Sambodhi and be liberated.

Example

In this era, there is a terrible situation whereby a father sexually abuses his own daughter. Such horrible act done by a next-of-kin will reduce him to descend to the hell realm.

In the ancient time, there was a very attractive mother who gave birth to a son. Her son was born equally good looking.

However, the son grew up with strong sexual desire. He was attracted by the beauty of his own mother and beseeched to have sex with his mother. His mother rejected him without a second thought for this is incest. This immoral son pleaded with her that he would rather die if she refused him. As a result, the ignorant mother decided to give in. As she was taking off her clothes, the ground opened up suddenly and engulfed the son, who instantly fallen to the hell.

This sinful act tarnished the celibacy of the parents. The mere thought of such desire would have caused a person to descend to the hell realm instantaneously as a consequence.

In the recent years, sexual topic is no longer a taboo in Taiwan. Sexual abuse on own kinship is on the rise. It is crucial for the education authority to reflect and identify the failure of the teaching system in schools. The system should introduce a healthy family life, the well beings of the society and to review the leadership system.

There again, is it possible to educate this mundane world? Well, it is possible through educating the society but the

educator must be well respected and his virtue is widely acknowledged by the people.

A monastic practitioner who upholds celibacy, regardless of a Sramenara, Sramanerika, Siksamana, Bhikshu or Bhikshuni, is highly regard and deserved to be well respected. Thus, as laities, we ought to be mindful in our well beings when offering assistance to the monastic so as not to hinder their practice in observing the essence of precepts.

(2) Improper Sexual Conduct

Performing sexual activity on other human parts is classified as sexual misconduct. An Upasaka should uphold the precept of abstaining from sexual misconduct. He should guard his mindset so as not have any desire on someone else other than the legal spouse. By observing the precept, we aspire to attain kosopagatavastiguhya (马阴藏相) just like the Buddha.

(3) Attachment Derived from Desire

If the desire for attachment arises before, during and after the sexual activity, this constitutes the transgression of the precept.

We should be mindful and prevent the development of attachment before it is too late to subdue.

(a) Attachment arising from greed: Attachment from desire or interpersonal relationship is usually complicated.

Example 1

An intimate relationship could easily develop when we are feeling unwell and someone comes along to show concern. Such casual gesture would naturally draws unintentional affection towards each other before gradually nurture into close intimacy.

As such, showing concern to an opposite gender should be done in the presence of others to avoid any misunderstanding. The same situation could happen when a person is feeling down and need counselling.

When we understand these intricacies, we are able to prevent any potential problems.

Example 2

In a social event, our six sense bases come in contact with the *six sense objects* through body interactions such as dancing. Such close contact could possibly incite desire, leading to affection, personal emotions and ultimately the occurrence of improper act.

We will be reduced to the hell realm on committing of sexual misconduct. Therefore we must be cautious in our interpersonal interactions and engagement.

Example 3

When a personal relationship begins, may it be love at first sight or fondness built over time, we should exterminate

such feeling before it flourishes into desire. If we leave our desire to balloon, there is a tendency that it will give rise to sexual misconduct.

Affection and fondness to a person could easily sprout into emotions with strong desire to date and yearn on bodily contact. The impact on such ignorant desire will finally set us to be remorseful for the rest of our life. So, learning the cause and conditions as to how our desire derived can prevent from breaking the precept.

Example 4

When six sense bases come in contact with the six sense objects, desire is generated. In this effect, a female who scantily dressed could lure a male person to commit sexual misconduct or lead to sexual assault.

The Taiwan's betel nut beauties (檳榔西施) would dress skimpily to solicit for business and most men who patronized from their betel nuts store had ulterior motives. After a few personal contacts, the desire to violate the betel nut beauties arises.

Through this, we learn to self-discipline and dressed appropriately in any occasion so as to gain respect from others, especially from the opposite gender.

Example 5

With the growing popularity of internet, some teenagers turn to the social media in search of their fantasy of love.

They do not know each other but they will set up a blind date. When both parties are willing, they will have a one night stand, thereby committing sexual misconduct. If one party is unwilling to comply, the blind date could turn terribly ugly when a sexual assault takes place.

- (b) Attachment arising from anger** - Do not bear any grudges with people or take advantage of someone's wife and daughter. This will provoke vengeance to our immediate family members.

Example

Females are the most vulnerable victims during military warfare. Many were sexually assault and abused by enemies. Such sexual misconduct is committed out of sexual desire deriving from anguish.

- (c) Attachment arising from erroneous views:** There are people, who in the name of religion, hoax the followers to believe that they could ward off their disasters and misfortune by having sex with them. A Buddhist with Right View should know this is deceit. Such mounting incidents of sexual misconduct are due to erroneous views and are morally wrong.

Venerable Da Shi illustrated the Dharma that leads to Everlasting Happiness with the intention to establish the Right Understanding and Right View among the Buddhist disciples so that they will not transgress the precept unknowingly.

Example

Sorcerers in ancient China practiced through deflowering of virgins. Some sects also preach dual cultivation method and the Karmamudra. These are erroneous views. Today, there are many reports about religions being made use to prey on women into having sex. Sexual misconduct will never have taken place if one has the Right Understanding and Right View.

(4) Scheme

Using of various means to commit sexual misconduct.

Example 1

Scheming tactics such as intimidation, threat, brute force or the use of drugs to force a woman to submit are offense of sexual misconduct. Other improper approaches like coaxing through sweet talking or use of pornography to enchant her so as to arouse her desire are deem as wrongful act.

Example 2

Authors who wrote erotic novels will not be regarded highly as they instilled and enticed the desires of the readers, causing them to commit offense. Likewise, artistes who took part in erotic performances and screening of pornography or adult movies are deemed to have committed grave offenses of the precept. These will result in them taking rebirth in the hell realm.

Hence, it is the responsibilities of tabloid and electronic media to scrutinize and put a stop to the spreading of this immoral information, leading to the depravation of moral values.

There was this shameful incident of sexual VCD that went viral some years ago. The social media had misled the public in construing the parties identified in the VCD as victims, thus losing focus that these parties are caught on video in the act of sexual misconduct.

Therefore, mass media professionals need to have social ethics and self-reflection while handling such incidents.

(5) Unification

The union of male and female genitals, even on the slightest of contact, would have broken the precept. Therefore, we should guard ourselves against every condition, even though the regulation specify that the precept is considered broken only when all five conditions that constitute sexual misconduct are met.

We need to guard our mindset and maintain vigilant. Understand the rational of precepts so as to shield ourselves and safe guard others from committing immoral act.

Exemptions from Offense of Sexual Misconduct

(1) Asleep or Unconsciousness

A person who was sexually assaulted during sleep or under the influence of drugs will not be regarded as having

committed sexual offense. This is because a person who sleeps deeply is unaware of the happenings and had no feeling during the process. Thus, the precept is not considered broken. On the other hand, the party who inflicted the sexual assault would have committed sexual misconduct.

(2) Without Joyous Feeling

There was an Arahant who suffered from stroke due to his Karma. One day, a promiscuous woman set out to seduce him and slept with him. Sexual desire does not exist in an Arahant as he is liberated from all desires, and this had happened out of his will for he was paralyzed.

When the other Bhikkhus came to know about this incident, they asked the Buddha if the Arahant had broken the precept. The Buddha then asked the Arahant if he had sensual joy during the happening and the Arahant replied negatively. As such, the Arahant did not break the precept.

(3) No Sexual Desire

A Bhikkhuni who had attained Arahantship was raped by an intruder because she had not locked the door.

When the Buddha was informed, he asked her the same question as to whether she had any sensual joy during the three periods.

The Arahant gave the same negative reply. As such she did not break the precepts for she had no desire for sex.

Ten Sins of Sexual Misconduct

In order to avoid sexual misconduct, we should practice self-awareness of our well beings. Respect other gender and never incite them during any social engagement.

(1) An adulterer lives in fear

A person who commits adultery will live in fear as the spouse of the adulterers will always look for an opportunity to harm and take revenge.

(2) Disharmony between a husband and wife

Discord will be sowed in a family when there is adultery. This is because polygamy will never be tolerated between a husband and a wife.

(3) Propagation of unwholesome deeds and receding of wholesome deeds

The unwholesome deeds will start to breed once a precept is broken. Sentient beings in the sensual realm are a consequence of sexual attachment. The attachments that arise out of desire will lead us to generate more unwholesome deeds. It is important to steer our wholesome mindset in managing our career, study, chanting and cultivation.

(4) Declining health

Sexual indulgence is like a bone scraping knife that ruins the health and deprives a person to live and age graciously.

(5) Dissipation of wealth

A person who indulges in lust will gradually have his property and wealth dissipated and squandered.

(6) Prime suspect for wrong doings

A person with a history of sexual misconduct will often be a prime suspect of a wrong doing or an unwholesome act. Whereas a promiscuous woman will always be accused of seduction.

(7) Detest by acquaintance

No acquaintance will like to be associated with a lustful person or a promiscuous woman.

(8) Sow the seed of enmity

A person with sexual attachment is usually fickle in affection who abandons the old for a new person, thus sowing the seed of enmity with different parties.

(9) Taking rebirth in the hell realm.

(10) A person who has committed sexual misconduct will take rebirth in the hell realm, then subsequently in the ghost realm and the animal realm. Even when taking rebirth in the human realm as a woman, she will have to live through several marriages. When taking rebirth as a man, his wife will be unchaste and adulterous.

During the period of estrus, we often see dozen of dogs chasing around. This is a terrible situation. A person who has committed sexual misconduct will first descend to the hell realm to go through immeasurable sufferings such as climbing the mountain of swords and sleeping on the scorching iron bed. He will then be reduced to a female dog in the animal realm base on the law of cause and effect, where it will be bullied by the male dogs.

The karmic effects on all sentient beings are equal under the law of cause and effect.

When we understand the five conditions in constituting the transgression of the precept and the consequences of breaking the concept, we should be mindful in guarding our thoughts.

Remember that close relationship should only exist between a legally married husband and wife. A practitioner should not harbor any unethical thought nor act in any unethical way. This helps to eliminate all opportunities that could drive us to go astray. Such is the way to preserve the essence of the precept.

Practice Dharma with faith

A blind man walks cautiously to avoid falling into a ditch or off a cliff. He is equally mindful of his movement for fear of running over someone in his way.

Then a person comes along and asks him, "Shall I give you a lantern?"

"Why would I need a lantern since I could not see anything?" the blind man is puzzled.

"Well, this lantern is meant for the others to see you so that they would not run over you."

Henceforth, this blind man will carry the lantern when he walks. But he is knocked down by someone one day. He gets angry and begins scolding the person, "Didn't you see the lantern?"

The person says, "The light of your lantern has already extinguished."

The blind man suddenly realizes that the person has run over him because the light has extinguished.

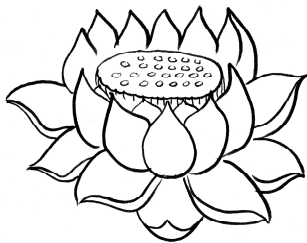
So where does the problem lie?

The blind man has initially relied upon himself to navigate his direction from the past. Things then start to go wrong after he accepts the offer and starts relying on the gift of the lantern. He begins to take for granted that other people should give way to him when they see his lighted lantern instead of maintaining self-awareness and managing his own safety.

~ SILA – UPHOLDING PRECEPTS (7) ~

Similarly, receiving and observing the precepts is for self-reflection, and not for expecting others to honor us with more privileges.

A practitioner should uphold the precepts with wholesome thoughts, dress appropriately, be mindful of ethical actions, and virtuous speeches. He who constantly repents his unwholesome deeds and is mindful of the Buddha will alleviate the karmic effect generated from the past and be liberated from sufferings.



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 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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