

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) – (8)

Abstinence from Lying

Most people think that speaking the truth comes naturally. However, when a dire situation arises, it is easy for us to lie.

Lying refers to false speech that is spoken in contradiction to one's thoughts, through the use of dishonest words and deceptive speech.

The precept to abstain from lying includes refraining from harsh speech, divisive words, and frivolous conversation. When we slander someone, our badmouthing is definitely not the truth. We may also start berating a person with harsh words when we lie and this too is an offense. Words spoken are like spilled water that cannot be recovered and they may be circulated without our awareness. "When this arises, the other arises", so if we do not want certain rumors or words to spread, we should not have spoken them initially.

Spoken words spread like wildfire and it is impossible to stop people from spreading them further. "When one ceases, the other ceases". Knowing this, we should not have said those words in the first place.

Example

There was a monkey who asked Buddha for the alms bowl as it was delighted upon seeing Buddha and Venerable Ananda.

It filled the alms bowl with honey and offered this honey to Buddha. Buddha told it to remove any insects that remained in the honey and to mix the honey with water. The honey mixture was then offered to the monastics with the help of Venerable Ananda.

The monkey was ecstatic to see Buddha and the monastics enjoying the honey drink. As it jumped excitedly on the tree, it accidentally fell and died.

It so happens that a couple had beseeched Buddha to bless them with a child. Subsequently, this monkey took rebirth as their child.

When the child grew up, all his wishes could be fulfilled and honey would ooze out from his bowl. This is the karmic effect of his past deed for offering honey to the Buddha. Moreover, he attained Arahathship soon after he was ordained as a monastic. When the weather was hot at times, he would thrust his alms bowl into the air, and a honeyed water mixture would miraculously emerge in it. He would then offer this honey mixture to the monastics.

Venerable Ananda was very curious and asked the Buddha why the Bhikshu had such merits.

Buddha asked, "Do you recall the monkey that fell to its death while jumping delightfully after it made an offering of honey; and the couple who hoped to be blessed with a child?"

"Yes, I remember," Venerable Ananda replied.

Buddha explained, "The monkey took rebirth as a child of the couple. As a result of his joy in seeing the Buddha, he is able to practice and attain fruition in this life."

Venerable Ananda inquired, "How did he become a monkey to begin with?"

Buddha said, "He was a Bhikshu during the era of Buddha Kasyapa. One day, while he was crossing a river with another Bhikshu, he saw the other Bhikshu jump over puddles of water and ridiculed the Bhikshu by jokingly passing a remark that he was jumping like a monkey. Just then, the Bhikshu turned around and asked, 'Do you know that I am an Arahat?'

"He flustered upon hearing this and quickly sought repentance from the Arahat for his harsh speech of comparing the Arahat to a monkey. As he repented sincerely, he did not descend to the hell realm. However, he was reborn as a monkey repeatedly until now."

The moral of this story is to abstain from false speech and not to berate others with harsh words for this will generate unwholesome karma. We should also abstain from lying, use of divisive words, and frivolous speech.

A small karmic cause can have a huge karmic effect. Although the Bhikshu broke the precept, he was mindful of the Triple Gem and had faith in the Buddha. That was why he made offerings to Sakyamuni Buddha. Due to this cause and condition, he ultimately relinquished his form as a monkey and was able to renounce and cultivate to attain Arahantship. Such is the merit of renouncing to be a monastic and undertaking the Monastic Precepts.

Six Conditions that Constitute Offense of Lying

Our speech and actions are driven by our mind. When we are about to commit unwholesome karma through our physical actions, we may occasionally come to our senses and stop in time. However, we speak so fast that sometimes, our words are spoken before we can react. Therefore, we should be aware of the conditions which constitute transgression of the precept of abstinence from false speech.

(1) It is a Sentient Being

The subject of our lies, divisive words, harsh speech, or frivolous talk is a sentient being that has the capacity to understand what is being said. For instance, it is not a transgression of the precept if we shout offensive words at a house as the house is unable to understand our words. It is merely a bad habit of ours. Similarly, if the subject was a mentally ill patient, there is no transgression as he cannot comprehend our words.

However, a dog that runs away after we have rebuked it implies that it understands our admonishment. Thus, we would have broken the precept. But if we lie to a dog that is incapable of understanding our deceit, it is not considered as breaking the precept.

(2) Awareness that the Subject is a Sentient Being

We are aware that we are telling lies to a sentient being. Telling lies to a television does not constitute an offense but it can create a habit of lying and we should correct this habit.

(3) Intent to Deceive

When a person is lying, he must have the intent to deceive.

(4) Conceal the Truth

This refers to covering up the truth. There is a difference between major lies and minor lies.

Major lies

- (1) Mistaking erroneous views as Right Dharma or vice versa; and sowing discord among the monastic order (karma-bheda 破羯磨僧) or disrupting the Dharma propagation of the Sangha (cakra-bheda 破转法轮僧).

Example

Animal sacrifice is a misguided behavior but how did such erroneous practice pass down from the past?

There was once a king who enjoyed a long reign. He thought, "I have enjoyed life as a king due to my past wholesome merits. If I do not renounce and start cultivating, I will descend to the hell realm when my merits are exhausted."

Therefore, the king gave up his throne and went to the mountains to practice. At that time, there were two groups of practitioners who were arguing whether animal sacrifice was required in rituals. One group consisted of the Brahmin laities who believed that killing animals was necessary as the deities would enjoy the sacrifice, whereas the other group was renounced ascetics who believed that the virtuous heavenly beings would not encourage killing. So they strongly opposed to killing and only offered flowers and fruits in rituals. Both groups held on to their beliefs and this resulted in a deadlock situation.

Thus, the renounced ascetics suggested seeking advice from the king who had given up his throne and renounced to practice. As the king used to be a leader of the country, both parties saw him as a man of his word and agreed to accept his view on the issue. Moreover, the fact that the king could readily renounce his status and practice made him respectable.

The day before their meeting, the Brahmins visited the king and bribed him. They promised to offer sustenance to him and urged him to stand on their side.

The following day, the two groups invited the renounced king to hear his view.

The ascetics asked the king, "Is animal sacrifice necessary in rituals?" They firmly believed that the king would not lie. However, the bribed king answered, "Animal sacrifice is essential in rituals."

The ascetics reminded the king, "It is a grave offense to tell a major lie by claiming erroneous views as the Right Dharma."

The king thought, "I used to be king and a king does not rescind his words." So he repeated, "It is necessary to sacrifice animals in a rite." Immediately, the ground cracked open and engulfed the king's feet.

The ascetics advised him, "Repent immediately and we can save you." However, the king insisted, "A ritual requires animal sacrifice." Right away, the king sank into the ground up to his waist.

The ascetics said, "Repent and atone for your wrongdoing now and we can still save you."

However, the king was unrepentant and declared, "Rituals require animal sacrifice." The king then descended into the hell realm instantly.

Such delusion of erroneous views as the Right Dharma is against the law of cause and effect. Heavenly beings are

virtuous and do not encourage killing. By stating that animal sacrifice is required, it is a major lie as one has mistook erroneous views as the Right Dharma and deluded the Right Dharma with erroneous views.

As a Buddhist disciple, we need to be mindful of our speech and this is particularly so for the Sangha as devotees and the general public will believe their words, just as they believe in the Buddha.

If such false speech was spoken, the offense lies with the speaker and the consequences would multiply as the erroneous views are circulated. Therefore, a monastic should always be mindful of his action, speech, and thoughts, and not make casual remarks.

Other major lies such as sowing discord among the monastics or hindering the monastics from propagating the Dharma are heinous offenses that bring about grave consequences.

- (2) Claiming to attain the fruition of a Bodhisattva or Arahant – Some people may claim that they have attained the eighth stage (acala) or tenth stage of Bodhisattva practice (dharma-megha), or Arahantship in order to highlight the impressiveness of their cultivation.

Buddha forbade his disciples to make such claims during his time and it still applies after the Parinirvana of Buddha. Practitioners who have attained fruition will not make

such claims for they know that a true Bodhisattva or Arahat is not attached to the stage he has attained. Those who cling on to their stage of fruition are not genuine Bodhisattvas or Arahats. So we should never make such claims and neither should we criticize the claims of others.

Example 1

One day, the Sangha was discussing and commenting on various issues like the governance of King Prasenajit, the cultivation of some Bhikshus, the administration of King Udayana, and the well-being of King Bimbisara.

When Buddha heard them, he asked what they were discussing and the Bhikshus told Buddha about their conversation.

Buddha said, "Do not gauge other people with a yardstick. This is wrong because only the Buddha is capable of doing so."

Buddha possesses Ten Powers, Four Types of Fearlessness, Four Forms of Unhindered Wisdom of Eloquence, Eighteen Distinctive Characteristics, Great Loving-Kindness and Compassion, and Complete Wisdom. Therefore, a Buddha has the capabilities to know everything about sentient beings, including happenings in umpteen kalpas ago and future happenings in the forthcoming innumerable kalpas. Only a Buddha has such ultimate complete knowledge and sentient beings with their limited wisdom are incomparable.

Some people might think that they have achieved the supreme vajra in meditation and so they criticize other Venerables and notable practitioners. This is a major lie and the karmic retribution is rebirth in the Avici Hell. A true Buddhist disciple does not brag about his achievements in cultivation and will respect all sentient beings.

Example 2

There was once a man who ran frenziedly to a temple that was dedicated to Ksitigarbha Bodhisattva and told the resident monk, "I am Ksitigarbha Bodhisattva."

The resident monk replied skillfully, "Well, you claim to be Ksitigarbha Bodhisattva but this temple also houses Ksitigarbha Bodhisattva. So which is the real Ksitigarbha Bodhisattva?" The monk compassionately reminded him not to lie.

However, the man insisted, "Of course I am the real Ksitigarbha Bodhisattva."

The monk said, "Ksitigarbha Bodhisattva has attained the tenth stage of Bodhisattva practice and possesses supernatural powers. We will believe you are the real Ksitigarbha Bodhisattva if you can walk through this wall."

The man promptly headed towards the wall but ended up walking straight into it before falling to the ground with a thud.

He then realized, "I am not Ksitigarbha Bodhisattva."

We should not behave ignorantly as such and make casual remarks of claiming fruition of Bodhisattva practice as it is a major lie.

- (3) To claim sighting of deities and ghosts – Some people make false claims of being able to see deities descending from the heavens or being able to see ghosts. This is a major lie.
- (4) Boast one's virtue in upholding precepts or achievement in meditation – Some people brag about their achievement in *Amritayana* through the practice of Anapanasmṛti or the Contemplation on the Impurity of the Body. If they have not achieved as claimed, it constitutes as a major lie; but if they really did achieve as said, it constitutes as a minor offense. Some people also praise their stringent observance of precepts. In truth, only we know whether we have observed or transgressed the precepts. So we should not praise ourselves while denouncing other people.
- (5) Claim to be well-versed in *Tripitaka* – Dishonestly claiming to be well-versed in Tripitaka is a major lie.
- (6) Claim attainment of the Four Dhyana Meditations and Eight Concentrations – A person who untruthfully claims to have attained the Four Dhyana Meditations and Eight Concentrations is considered to have told a major lie.

In this Dharma-Ending (Degenerate) Age, it is common to slander other people so as to bring the attention to ourselves. We ought to repent for such misdeeds as they are major lies. A major lie disrupts our society and obscures the Right View with erroneous views.

Those who are influenced by such teachings of erroneous views would take rebirth in the Avici Hell. This is an example of the blind leading the blind and both parties will end up in the hell realm.

A minor lie is committed when:

- A person claims not to have seen when he has seen; or vice versa.
- A person claims not to hear when he has heard; or vice versa.
- A person claims to be unaware when he is aware; or vice versa.
- A person claims not to know when he knows; or vice versa.
- A person claims non-existence when it exists; or vice versa.

False speech includes the use of divisive words, harsh speech, and frivolous conversation. Frivolous conversation refers to a situation where all parties involved in the conversation are well aware that words spoken are untrue and is meant to be a joke.

Example 1

A person once claimed in jest that he had been kidnapped. Such words constitute frivolous speech as everyone was aware that he was joking.

If a person jokingly asks others to give him \$100,000 as he is in need of the money, it also constitutes as frivolous speech since everyone knew it was a joke. As a result, they will not believe his words in future.

Example 2

Lying, divisive words, and harsh speech can be carried out in person, conveyed through others, or through written and digital media. Some magazines or papers will write untruths to arouse the interest of readers. These fabrications tarnish the reputation of others and conceal their virtues.

Similarly, media broadcasters will lie for the sake of their viewership ratings. They exaggerate or falsely edit an incident to increase viewership. Such sinful acts will cause the general public to misunderstand the incident.

Buddha once said, "A straightforward mindset is the foundation of Right View." We should not harbor any devious thoughts or intention to mislead the public. On the contrary, we should report news incidents truthfully and not distort the facts.

Depending on his use of words, a journalist can generate great merits or unwholesome karma.

Example 3

Some people use body gestures to tell lies (理相妄语).

There was once a child named Shi Yu (meaning true speech) because he was honest and never lied. One day, his mother got into an argument with someone and she asked Shi Yu to testify for her since he was well respected. The day before the testimonial, she told him that no matter what she said, all he had to do was nod his head. Unable to reject his mother's request, Shi Yu nodded his head during testimonial the next day.

As a result of his unwholesome action, an innocent person was unjustly blamed and his mother was elated by the outcome. In this case, both mother and son had committed offense. Due to his unwholesome karma, Shi Yu descended to the hell realm when he passed on. This is lying via body gestures.

(5) Clearly Articulated

The lie is spoken or conveyed with clarity.

(6) Comprehensible

It is false speech only if the other party understood what was spoken. If others are unable to comprehend our words, it does not completely constitute a lie.

Why would a person lie?

There are six conditions that constitute the transgression of this precept based on our speech and body action. We should practice self-control and not let our greed, anger, jealousy, or ignorance cloud us into lying or deceiving others.

We are tempted to cheat or lie during the following situations:

(1) Greed – Cheating for the sake of fame and monetary benefits. In order to make more profit in business transactions, some people tend to make false statements by overselling their product and downplaying their competitors'. Doing so constitutes as breaking the precept.

(2) Anger – Deceiving others out of jealousy and anger.

Example

A lady once tied a basin to her belly and came forth to Buddha while he was expounding the Dharma. She claimed that she was pregnant with Buddha's child and accused Buddha of abandoning her. At that moment, Venerable Maudgalyayana transformed into a mouse and crawled up her belly to bite the rope tying the basin. When the rope snapped, the basin fell from her belly and everyone burst into laughter.

Someone then commented, "The earth and the heavens are ignorant. If they have conscience, they will not condone such a person's actions."

Just then, the ground cracked open and she descended to the hell realm instantly.

Subsequently, Buddha explained the cause and condition of this incident to the audience. In one of his past lives, Buddha was a Bhikshu named Chang Huan (常欢比丘). There was an Upasika named Shan Huan (善幻) who offered sustenance to him frequently. One day, the Upasika met an Arahat named Wu Sheng (无胜) who had a composed and serene demeanor. She was full of admiration for the Arahat and started offering sustenance to the Arahat instead.

Bhikshu Chang Huan was jealous and defamed the Arahat and Upasika by accusing them of having an affair. As a result of his defamation, Bhikshu Chang Huan suffered immeasurably in the hell realm. Even as Sakyamuni Buddha in the present life, he had to endure defamation due to karmic retribution for his past deed.

Bearing this in mind, we should never slander others out of anger or jealousy. Instead, we should be self-disciplined and subdue our afflictions so that we do not commit unwholesome karma through our speech. The consequences of slandering could lead one to rebirth in the hell realm and one will not be spared from defamation even upon attaining Buddhahood. So we should maintain mindfulness of our body, speech, and mind to avoid committing misdeeds.

- (3) Erroneous views** – We often receive chain emails that tell us to pass them on and in return, we will be blessed with good fortune. Otherwise, we will meet with a catastrophe.

Creating such emails or forwarding them out of misguided belief is a transgression of the precept and arises due to erroneous views. Without Right View, one will not believe in the law of cause and effect. As a result, one breaks the precept of not lying.

Exclusions from Offense of False Speech

Major Lie

- (1) A Conceited Person (adhimana):** Adhimana refers to one who truly thinks that he has attained fruition when he has not. Thus, he will tell other people that he is an Arahant. In this case, one has not committed lying even though one's words are untrue.

Alternatively, if an Arahant tells other people about his Arahantship, he is not conceited or lying but it constitutes as a minor fault.

Example 1

There was a Bhikshu who had attained the Fourth Dhyana Meditation but mistakenly thought that he had attained Arahantship. So he started telling other people that he was an Arahant who has extinguished all defilements and everyone believed him.

However, he met a lady one day and returned to the secular life after developing feelings for her. Everyone was puzzled as to why an Arahant would leave the monastic order and lead a secular life. So they went to see Buddha to clear their doubts.

Buddha said, "An Arahant is a Noble One who has transcended the *Three Worlds of Existence*. Why would an Arahant return to the secular life? This Bhikshu has only attained the Fourth Dhyana Meditation and he will renounce once again in the future."

After the Bhikshu returned to the secular life, he took up a profession as a butcher. After some time, he started to ponder, "When I was a monk, I could not even bear to trample an ant out of compassion. But now, I have to slaughter pigs for a living. I should discontinue with this brutal act and renounce!"

Thus, he left his family to join the monastic order again. Soon after, he attained Arahantship through his diligent practice. It was then that he realized his past error of mistaking himself as an Arahant.

A conceited person (adhimana) is thus exempted from committing a major lie.

Example 2

There was a Bhikshu who had attained the Fourth Dhyana Meditation but thought that he had attained Arahatsip. So he told everyone that he was an Arahats. When he passed on, he entered the intermediate existence (antarabhava). He started to wonder, "There is no rebirth for an Arahats. Why am I in the intermediate existence?"

At that moment, he generated an unwholesome thought that Buddha had lied. As he doubted and maligned Buddha, the celestial palace of the Fourth Dhyana Heavens vanished immediately. Instead, he was greeted with the sight of the hell realm and he descended to the hell realm subsequently.

During our course of cultivation, it is vital that we have a clear understanding of the Dharma so that we can self-reflect to check on our stage of progress. We should always maintain a humble mind so that we do not become conceited (adhimana) or commit a major lie unknowingly.

- (2) Expounding the Dharma and Not Self-proclamation of Attainment:** When we expound the Dharma, we do not claim to achieve attainment. Instead, we are only explaining the cause and effect for cultivating the Four Dhyana Meditations and Eight Concentrations, Anapanasmrti, Contemplation on the Impurity of the Body, or the Four Stages of Liberation.

(3) Meant as a Joke: When everybody is aware that one is only joking, it does not constitute as a major lie but only as frivolous talk.

Minor Lie

It is considered an exception if we tell a lie to save someone from suffering or to protect his life, or without unwholesome intentions and purely for the sake of acquiring Dharma. Although we may lie under these situations, we should be mindful to avoid harsh words, frivolous talk, and divisive speech.

Example

There was a Bhikshu who went to an Upasaka's house to collect alms and he saw a precious gem left on the table while there. When the Upasaka left the room, a goose came in and swallowed the gem after mistaking it as food.



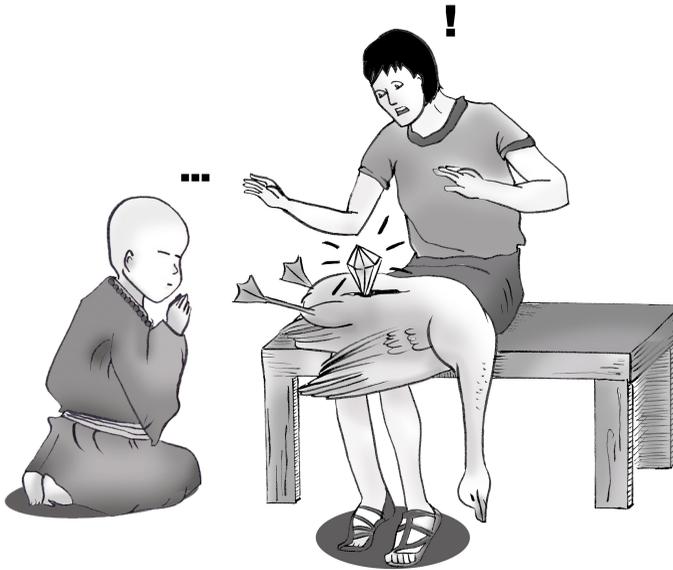
The Bhikshu had an intuition that the Upasaka would blame him for the missing gem. Indeed, when the Upasaka returned and discovered that the gem was missing, he asked the Bhikshu if anyone had taken it away.

The Bhikshu replied, "Nobody came while you were away."

The Upasaka thought, "Since nobody else entered the room, the Bhikshu must have taken the gem." So he interrogated the Bhikshu and pressed him to return the gem.

The Bhikshu thought, "The goose will be killed if I reveal that it swallowed the gem. I should protect the goose's life."

As the Bhikshu could not lie by feigning ignorance about the whereabouts of the gem, he remained silent. However, his silence infuriated the Upasaka and the Upasaka started whipping him until he bled. At that moment, the goose walked over to the Bhikshu and started licking the blood on his body. While the Upasaka continued whipping angrily, he accidentally hit the goose and killed it.



The Bhikshu sighed, "Oh goose! I endured the whipping to protect your life but alas, you still ended up being killed. It is time to tell the truth."

The Bhikshu then told the Upasaka that the goose had swallowed his gem and the Upasaka cut open its stomach and found the missing gem. So he quickly sought repentance from the Bhikshu and asked for forgiveness.

We see that the compassionate Bhikshu remained silent to prevent the goose from suffering and to refrain from lying. From the teachings in the *Ekottaragama Sutra*, it is mentioned that a Bhikshu gets his strength from endurance. Bhikshus endure suffering as well as joyous happenings. One learns not to be overwhelmed by one's happiness and become attached to it; one also practices to not get angry or troubled by one's suffering.

Additionally, an Arahant's strength is derived from the steadfast diligence in practicing the Eightfold Noble Path whereas a Buddha's strength comes from his Great Compassion.

Ten Consequences of False Speech

(1) Foul breath

A person who had lied in his past life will bear the karmic result of having foul breath.

(2) Kind deities will stay away while non-humans will be attracted

Kind deities would stay away from a person who lies and in return, one will be acquainted with evil beings from the ghost realm. Alternatively, deities and ghosts will respect and protect us from mishaps if we observe the precepts diligently.

(3) Non-trustworthiness

Most of us have probably heard the story of "The boy who cried wolf". The boy had dishonored himself by repeatedly lying about the sighting of a wolf. Thus, people no longer believed in him even when he told the truth. Thus, we must be mindful to be honest and always speak the truth.

Our bad habits of telling lies should be discontinued. Otherwise, we end up losing our integrity and no one would believe in us. However, if we are sincere and willing to make an effort to undo our wrongs, we might be able to regain trust from others gradually.

(4) Be ostracized at work

A wise person will never engage a liar in discussions as everyone will be doubtful of the words from a liar. In an organization, a person with integrity will be highly regarded and be entrusted with a key position. On the other hand, a person who is scheming and fond of lying will never get the opportunity to be promoted.

(5) Be maligned and infamous

A person who lies is likely to be maligned and his bad reputation will spread like wild fire.

(6) Disrespect from others

A person who lies will not be respected by others. He is also unlikely to complete any task smoothly as nobody would take his instructions seriously.

(7) Worrisome

A liar's mind flickers constantly and he is never at ease.

(8) Sow the seed of malice

A person who lies generates the cause and condition of being maligned by other people.

(9) Rebirth in the hell realm

A liar generates unwholesome deeds that would lead him to descend to the hell realm when he passes on.

(10) Be maligned when reborn in the human realm

The liar will take rebirth in the hell realm, followed by the animal realm and then to the ghost realm. When he finally takes rebirth in the human realm, he will always be maligned.

Therefore, we must be aware and be cautious about the ten consequences of lying. We should rather choose to sacrifice our life to uphold the precept than to live by breaking the precepts.

We have to face the consequences if we choose to believe that we have to lie in order to survive in this society.

Being truthful in the business world where deceit is common would enable us to stand out as being upright and be valued by all.

Out of the five precepts, the precepts to abstain from killing, stealing, sexual misconduct, and lying involve our inherent nature. As such they are also known as precepts that guard our values and integrity (prakrti-sila).

In principle, killing, stealing, sexual misconduct and lying are impure. A pure and straightforward mindset is the vehicle for cultivating the Dharma path.

A straightforward mindset is also the foundation of Right View. With Right View, we will be able to practice the Eightfold Noble Path. True speech, truthful acts, and a truthful mindset will lead us to Nirvana.

Although the precept to abstain from false speech is inclusive of divisive words, harsh speech, and frivolous talk, the Buddha had specifically emphasized on lying to illustrate this precept.

This is because a person who speaks truthfully will have the dignity to self-reflect periodically. On the other hand, a perpetual liar gradually loses his values and integrity and becomes unabashed with no remorse. He would eventually end up in the hell realm.

Therefore, as a Buddha's follower, we must learn to keep our inherent nature pure. We should seek immediate repentance if we broke any of the four prakrti-sila. Although we are not spared from karmic retributions, the merits of receiving and upholding precepts will lead us to Nirvana and Anuttara Samyak Sambodhi eventually.



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 offence. (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 (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.

About this series

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

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