

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) – (9)

Abstinence from Taking Intoxicants

Why should we abstain from intoxicants? A small sip of alcohol can make a child who has never once consumed alcohol feel giddy. However, an adult who drinks habitually will not be affected since his body is already accustomed to the alcohol. This is like placing a grain of sand into a glass of water. If the water is clear, the sand is noticeable immediately. But if the liquid is as dark as ink, even a handful of sand would not be visible in the glass. Similarly, if we are used to consuming plenty of alcohol and junk food, having a little more will not affect our body greatly. But by the time we feel unwell, irreversible damage would have been done to the body. So we should not take intoxicants.

Example 1

There was a person who could hold his alcohol very well. However, when he learnt that he would commit killing, stealing, sexual misconduct, and lying if he does not abstain from alcohol, he started to observe the precept and abstained from alcohol. One year later, he attended a banquet and drank a glass of alcohol upon his friend's persistent bidding. Although he used to be a good drinker, he felt drunk after just

one glass on this occasion. He also had a serious hangover the next day. Why is this so?

As he had stopped drinking for a year, his body had been cleansed of the intoxicant. Similarly, a teapot, when new, is stainless but tea stains will appear after it is being used for some time and tea oils will give it a lustrous appearance. If water is added into the seasoned teapot, the water will acquire the taste of tea. But if we continue to use only clear water, the teapot will eventually be clean from tea stains.

So holding one's liquor well is not something to be proud of. When drinking becomes a habit, it poses serious problems.

Example 2

There was an Upasaka who upheld the precepts diligently. One hot day, he returned home and the moment he saw a tank of clear water, he took a few gulps from it hastily. He then realized that what he drank was not water but alcohol.

Soon, he started to feel hot and could not think clearly. As he was hungry after drinking, he saw his neighbor's wandering chicken and slaughtered it for food. While he was feasting on the chicken, his neighbor's wife came in search of the chicken. Afraid that the truth would be exposed, he quickly denied seeing the chicken. As he was drunk and confused, he felt lustful after seeing his neighbor's wife and ended up violating her.

Due to consumption of alcohol, this Upasaka broke the other precepts: killing the chicken; stealing the chicken; committing sexual misconduct by violating his neighbor's wife; and lying about stealing the chicken.

Thus, not taking intoxicants is a precept of precaution set by the Buddha (prajñapti-sīla 遮戒) as intoxicants will cloud our mind. So we should heed Buddha's advice and abstain from alcohol. Likewise, drug abuse and gambling have similar unwholesome consequences and we should abstain from them too.

Definition of Intoxicant

There are many types of alcohol such as rice wine, sorghum liquor, grape wine, fruit wine, champagne, etc. and they can be brewed industrially or homebrewed. How do we gauge if we can drink it? If it can make a person drunk, it is classified as an intoxicant regardless of the quantity being consumed. Likewise, as long as a liquid has the color and aroma of alcohol, it is considered as an intoxicant.

There are a few common doubts that most of us have with regard to observing the precept of abstaining from intoxicants.

(1) Can we drink to keep ourselves warm during winter times?

Absolutely not! We should practice as taught by Buddha, and not be misguided by our deluded views.

The Wise Buddha told us to abstain from drinking, and we should practice diligently as taught.

Whether it is to fend off the chills during winter or to consume beer during summer, we should abstain from intoxicants.

(2) Can we add wine to enhance the taste of food when we cook?

Definitely not! We would be breaking the precept even if we just add a drop. There is a Taiwanese delicacy known as "rice cake porridge" and it is said that this porridge tastes better by adding a little wine. If we were to add wine as others did, then all of us will suffer in Samsara. Buddha advised us not to drink to prevent us from committing killing, stealing, sexual misconduct, lying, as well as to avoid the thirty-five unwholesome consequences of drinking. We should not touch alcohol at all and only those who are able to observe this diligently will rise above the rest. Those who are unable to uphold the precept will take rebirth in Samsara or even suffer in the three lower realms.

(3) Can we consume alcohol if we have accepted the Bodhisattva Precepts and pledged to be a Bodhisattva?

A Bodhisattva certainly cannot drink alcohol. One of the Five Precepts is to abstain from taking intoxicants, what more if one has undertaken the Bodhisattva Precepts.

(4) Can a Bodhisattva sell intoxicants?

It is a major offense for a Bodhisattva to sell intoxicants as doing so amounts to breaking a major precept. The vow of Bodhisattvas is to help sentient beings develop wisdom whereas drinking obscures the mind and prevents one from attaining wisdom and supernatural powers.

Five Conditions that Constitute an Offense of the Precept of Abstinence from Intoxicants

(1) Intoxicating Substance

All types of fermented alcoholic beverages are to be abstained. This includes alcohol fermented from grains such as rice wine or sorghum liquor, fruit wines from various fruits, and even medicinal wine. Some people use snakes, pupae, bees, or other animals to make medicinal wine and claim that they promote good health. This act breaks two precepts, namely the precepts on not killing and on not taking intoxicants. In truth, there is no need for us to kill animals for medicinal purposes as there are many other alternatives.

A substance is defined as alcoholic so long as it has the characteristics of alcohol in terms of color, taste, odor, is intoxicating, and can obscure the mind of a person and cause heedlessness. Taking intoxicants is unmeritorious as they inhibit our growth of wisdom and hinder our practice.

(2) Awareness that it is an Intoxicant

One is aware that one is drinking alcohol. Some drinks may not appear alcoholic and we only know it is alcoholic after

taking a sip. Once we realize this, we should immediately spit it out and rinse our mouth to prevent any trace of alcohol from flowing down our throat.

Some chocolates contain alcohol within them and if we have taken a bite unknowingly, we should spit it out once we realize that there is wine within. As we were unaware that the chocolate contained alcohol, we would not have transgressed the precept if we spit it out. On the contrary, if we were aware of the alcohol and still swallowed it, it would constitute an offense.

(3) Intent to intake

We have the desire to drink and there are several factors giving rise to the intention to drink.

(a) Greed – For some, drinking alcohol is a habit. Some men drink alcohol to embolden themselves and prey on women to satisfy their lustful desires.

Example

A tour leader once consumed liquor at a duty-free shop while waiting for his flight. He became tipsy and continued drinking onboard the flight. In his drunken stupor, he offended a flight stewardess's modesty. This improper behavior shocked the stewardess and led the cabin crew to subdue him. Upon reaching Hong Kong, the crew handed him to the police. Due to his indiscretion, the tour group was retained in Hong Kong for a few hours. After he was detained and tried after investigation, he had to pay a

hefty fine for the offense. Such is the consequence of lust and drinking.

Buddha teaches us, "When this exists, that comes to be". The tour leader could not think clearly and acted heedlessly after drinking liquor. As a result, he behaved improperly and committed sexual misconduct. Hence, the cause of drinking liquor led to the result of committing sexual misconduct.

Conversely, to avoid committing sexual misconduct, Buddha taught us, "When this does not exist, that will not exist; when this ceases, that will cease". He would not have broken the precept if he had abstained from drinking alcohol.

(b) Anger – Some people drink with their drinking buddies to drown their sorrows. But instead of solving the problem, drinking only makes them feel more miserable.

There are also some who get into conflicts with others and drink to boost their courage before fighting. Instead of such misguided behavior, we should be mindful not to have thoughts of greed and anger. Practicing Metta Meditation diligently will enable us to eradicate anger from our mind. When anger is extinguished, the desire for drinking alcohol will not arise.

(c) Erroneous views – Some believe that drinking wine can improve their health or embolden them. The Chinese poet, Li Bai, thought that drinking would inspire his writing. In

the end, he drunkenly mistook the moon's reflection in the water as real and drowned while trying to grab the moon.

Therefore, we should not drink whether it is due to erroneous views, greed, or anger. We should listen to the Dharma and practice as taught by Buddha. With Right View and Right Understanding, we guard our body, speech, and mind, and uphold the precepts diligently. We put effort in practicing Mindfulness of the Buddha, Mindfulness of the Dharma, Mindfulness of the Sangha, Mindfulness of the Precepts, Mindfulness of Generosity, Mindfulness of the Heavens, Mindfulness of the Cessation of Thoughts, Mindfulness of Breath, Mindfulness of the Impermanence of the Body, and Mindfulness of Death. When we practice the Ten Kinds of Mindfulness, we will not break the precept of abstaining from intoxicants.

(4) No Critical Ailment that Requires the Intake

One should not consume any alcohol unless one, being critically ill, can only be saved by alcohol. In actual fact, such situation is very rare as even doctors cannot be assured that alcohol is the only medium that can help the patient to recover fully. Besides, very few medications require alcohol as an essential ingredient.

Another exception to the breaking of this precept is when alcohol is used as a disinfectant and not consumed orally.

(5) Swallowing

Each swallowing of liquor down the throat constitutes a breaking of the precept. So every gulp counts. Some might think that since the offense is committed only upon swallowing, it is not an offense to just leave the liquor in the mouth. When we eat, we chew and swallow bit by bit instead of chewing and then swallowing all at once. Similarly for drinking, once a liquid is in the mouth, it passes down the throat. So even if we just hold the drink in the mouth before spitting it out, it is foolish to think that we can avoid breaking the precept in this manner. In fact, so long as there is a tinge of greed to drink, it constitutes an offense to the precept.

Example 1

In the city of Nantibati (难提拔提), there were two close-knit brothers who had received the Five Precepts. One day, the younger brother fell ill. As none of the physicians could cure him, they went to visit a famous doctor. The doctor was confident of curing him but advised that the prescription required dog meat and alcohol. So the elder brother brewed the medicine accordingly for the younger brother.

When the younger brother saw the medication, he reasoned that as his brother had purchased the meat of a dead dog, it did not constitute killing and so he could still eat the dog meat. However, he abstained from taking the alcohol. The elder brother persuaded the younger brother to forsake the precept of abstaining from intoxicants so that he could consume the medication to restore his health.

However, the younger brother said, "I have been persistently and diligently upholding the Five Precepts in my life. If I were to forsake the pure precept for this impure body that will eventually deteriorate, it would be a great loss of merits. As I have been upholding the precepts, I will take rebirth in the heavenly realm when I pass away and enjoy great bliss. I would also be able to attain liberation and Buddhahood in future. Thus, advising me to forsake the precepts is unwise and ignorant. Moreover, drinking will hinder the cultivation of wisdom and result in rebirth in the lower realms."

The younger brother was mindful of the Dharma he had listened to. He knew that the body would eventually perish and that life would end. It is unwise to break the precepts to sustain the impermanent body and mind, which is composed of the *five aggregates*. It is crucial to realize this and we should rather face death than to transgress the precepts.

Example 2

Alcohol and sex go hand in hand; when a person drinks, he becomes embolden. Emperor Zhou of the Shang Dynasty was one of the bravest emperors of his time. But due to his indulgence in drinking and womanizing nightly, it led to the downfall of his country.

Thirty-five Unwholesome Consequences of Drinking

Drinking brings about thirty-five unwholesome consequences, unlike the other offenses of killing, stealing, engaging in sexual misconduct, and lying which bring about ten unwholesome karmic results.



(1) Loss of wealth in the present life

When a person is addicted to drinking, his drinking habits become unrestrained. He drinks when he is happy, and does so even more when he is upset.

(2) Cause for many illnesses

Some people think that alcohol is diuretic. However, there are people who developed stones in their urinary tracts due to excessive drinking. Some even suffer from heart failure or kidney and liver failure. Thus, drinking can cause many illnesses.

(3) Trigger of disputes

People are unable to control their emotions after drinking. They become easily agitated and get into arguments with others, resulting in fights and killing.

(4) Indecent exposure

An intoxicated person is oblivious to his state of undress and feels no shame towards his nudity.

(5) Notorious and disrespected

A person forgets his social status once he is drunk and will act improperly.

(6) Obscure wisdom

Drinking dulls the brain and makes one unable to differentiate right from wrong.

(7) Deprived of possessions

We will not get what we deserve and will even lose our possessions. For example, we may end up losing a potential business deal due to senseless speech said in a drunken state.

(8) Leaking secrets

A drunk person tends to speak his mind and more often than not, he will blurt out hidden secrets.

(9) Failure to accomplish anything

A person who spends the whole day drinking is unlikely to accomplish anything.

(10) Source of despair

A person tends to commit many errors after drinking and it is too late for regrets or remorse for the wrongdoings when he recovers from the drunken stupor. Just like the Upasaka who broke all the Five Precepts after drinking, drinking leads to misery.

(11) Weaken the body

We mistakenly believe that drinking will make us stronger when in actual fact, drinking weakens our body instead. There was a skilled worker who frequently failed to turn up for work as he would oversleep after drinking. One day, he met with an accident while riding his motorcycle in a drunken state, and lost all ability to work thereon.

Drinking has no benefits. If we abstained from drinking, we would be able to start each day fresh and alert, and earn a living to give the family a stable life.

(12) Damaged body

Drinking creates a lot of health problems for the body such as terrible complexion and premature aging of the body.

(13) Disrespectful to one's father

(14) Disrespectful to one's mother

(15) Disrespectful to the monastics

(16) Disrespectful to Brahmins

(17) Disrespectful to one's elders

When a person drinks, he is oblivious to his surroundings and shows disrespect to his parents, the monastics, his elders, and teachers.

(18) Disrespectful to the Buddha.

(19) Disrespectful to the Dharma.

(20) Disrespectful to the Sangha.

When a person is in a drunken stupor, he will be unaware of a Buddha statue even if it is in front of him. Even though he usually shows respect to Buddha, he is unable to control his body when drunk and thus will not be able to pay respects to the Buddha, the Dharma, and the Sangha.

(21) Associate with the wrong company

As the saying goes, "Birds of the same feather flock together". Hence, drinking buddies will gather and spend their time criticizing or complaining about others to relief their stress.

(22) Stray away from virtuous companions

When we keep bad company, we will slowly stray away from virtuous companions. We will disrespect our parents and elders, and not be acquainted with the Triple Gem.

Example

There was an old man who had been drinking from young. Many people advised him to take refuge with the Triple Gem, undertake the Five Precepts, and give up drinking. However, he refused to take heed and claimed that if he went to the Buddha to take refuge with the Triple Gem, he would not be able to continue drinking and that would deprive him of the only enjoyment in life.

One day, he was very drunk and ended up in great pain after kicking a stone. He reflected and realized that when he drank in the past, he did not knock into anything. However, as he was very drunk this time, he ended up kicking a stone and felt the sharp pain. He then understood why The Wise Buddha advised all to observe the precepts. So he immediately requested some people's help to bring him to the Buddha.

When the Buddha saw him coming from afar, he told the audience that the pain the elderly man was going through was equivalent to the pain of being dragged by five hundred elephants. When a person is under the influence of alcohol, his senses tend to become numb. So for one to feel pain while drunk, the pain must be very intense. That

is why the Buddha commented that "five hundred elephants were dragging the old man".

The Great Compassionate Buddha immediately allowed the old man to take refuge with the Triple Gem and to receive the Five Precepts. Buddha also told the old man to repent and this puzzled the old man.

Buddha then asked the old man if it was possible to burn five hundred truckloads of wood with a lighted matchstick.

The old man confirmed that it was possible. When Buddha asked him to explain, the elderly man replied that a small fire was sufficient to burn a piece of paper. With that piece of burning paper, it could in turn set the wood aflame.

Buddha confirmed his explanation and said that a single spark could cause a big fire indeed. Similarly, all our past unwholesome deeds can be redeemed if we repent and seek for forgiveness, be acquainted with the Triple Gem, and practice diligently. Just as a small amount of detergent is sufficient to wash away all the dirt from laundry that has not been cleaned for a year. Therefore, the Buddha advised the old man to take refuge and uphold the Five Precepts, seek repentance, generate Bodhicitta, and practice diligently.

After the old man took refuge and undertook the Five Precepts, he began to mend his ways.

So let us heed The Wise Buddha's advice and may all who have created unwholesome karma in the past, take refuge with the Triple Gem, receive the Five Precepts, and start life anew. May we acquaint ourselves with virtuous companions and always be with the Triple Gem.

(23) Break the precepts

Drinking will lead one to commit killing, stealing, sexual misconduct, and lying.

(24) No remorse and regret

After drinking, one would not reflect upon one's past wrongdoings.

(25) Six sense bases are unguarded

If we do not guard the sense base of the tongue and start to drink, we will be unable to control the other sense bases.

(26) Indulge in sensuous desires

Drinking leads to promiscuous activities and sexual misconduct.

(27) Disliked by all

Nobody likes to associate with a person who drinks; even one's family members would dislike him.

(28) Deserted by the wise and honorable

Acquaintance such as relatives and virtuous companions would avoid a person who is addicted to drinking.

(29) Commit unwholesome deeds

One may start to cause trouble after drinking and commit unwholesome acts such as getting into fights or flirting with women.

(30) Cease the practice of wholesome deeds

Abandoning wholesome practice will gradually diminish one's kind thoughts.

(31) Not entrusted by the wise

A wise person will not entrust those who drink with duties because regardless of one's intelligence and capabilities, being drunk could mess things up.

(32) Deviation from enlightenment

It will be impossible to attain Nirvana and be liberated.

(33) Sowing the seed of ignorance

Drinking breeds ignorance.

(34) Rebirth in the three lower realms upon death

A person who drinks will descend to the hell realm or the animal realm upon his death. If a person who has received the Bodhisattva Precepts provides alcohol to others, he

will be reborn without hands for five hundred life times. Also, one may take rebirth as a maggot crawling around the toilets.

(35) Upon rebirth as a human, he will be ignorant

After one's term in the hell realm, hungry ghost realm, and animal realm, one will take rebirth as an ignorant human being who would not be acquainted with the Triple Gem.

Observing Precepts and Repentance

Among the Five Precepts, abstaining from intoxicants is considered as a precept of precaution (prajnapiti-sila) set by Buddha to aid our practice. When we uphold the precept of abstaining from intoxicants, it can help us to uphold the Five Precepts, practice the tenfold meritorious cause of action, and undertake the Eight Precepts. It can also help a renounced monastic to observe the precepts of Sramanera, Sramanerika, Siksamana, Bihikshu, and Bhikshuni, and even to generate Bodhicitta and undertake the Bodhisattva Precepts.

If we break any of the precepts, we should confess our misdeeds and repent. There are three methods of repentance.

- (1) To confess one's breach of the rules and seek remission in proper form** – If we have committed a minor indiscretion, we can seek repentance from the Sangha or the person we offended by repeating this verse thrice, "I am sorry! Due to my ignorance, I broke the precepts and caused you

grievance. Please accept my repentance." By doing this, we will not repeat the mistake.

- (2) To seek the presence of the Buddha to rid ourselves of sinful thoughts and afflictions** – When we have committed a more serious offense, we should sincerely seek repentance from the Buddha wholeheartedly. When we are able to see wholesome signs such as Buddha laying his hand on the top of our head, Buddha's brightness, or a pure lotus, it signifies that our repentance is complete.
- (3) Repentance by realizing the true form of all things as they are** – This is a form of repentance through contemplation on the non-arising of phenomena. It involves contemplation on the nothingness of all phenomena through realizing their illusory nature and being able to grasp the *Bhutatahata*. However, this form of repentance is a great challenge to common laities like us.

Example 1

There was a Bhikshu who broke the precept to abstain from sexual misconduct by having a relationship with a woman. In principle, one could not remain as a monastic if one had broken a major precept. However, if one confessed and immediately sought the repentance of the elder Bhikshus, one could still observe the Sramanera Precepts.

Hence, the Bhikshu quickly sought repentance from an Arahāt. The Arahāt stood beside a tree and used his supernatural powers to transform a fire pit that was ten-storey deep. He told the Bhikshu that if he was sincere in his repentance, he would have to jump into the fire pit from the treetop so his karmic act would be eradicated and he would not have to suffer in the hell realm.

The Bhikshu thought about it and decided to jump into the fire pit in order to eradicate his karmic act. Otherwise, his unwholesome karma would lead him to suffer endlessly in the hell realm, hungry ghost realm, and the animal realm. Thus, he would rather jump and die once now instead of going through countless deaths in the future.

After contemplating as such, he jumped down from the tree but instead of leaping into the fire pit, he landed on a platform.

The Arahāt master saw that the Bhikshu had sincerely repented and was prepared to forgo his life. So he accepted the Bhikshu's repentance.

Example 2

How should a person repent when he has defamed the teachings of the Great Vehicle due to wrong understanding? Since one has slandered the Great Vehicle with his tongue, one should also use his tongue to praise the Great Vehicle.

A few hundred years after the Buddha's Parinirvana, there were two brothers, Asanga Bodhisattva and Vasubandhu Bodhisattva. Asanga Bodhisattva propagated the Dharma of the Great Vehicle whilst Vasubandhu Bodhisattva concentrated on the Dharma of the Lesser Vehicle.

Vasubandhu Bodhisattva was highly respected in the community of the Dharma of the Lesser Vehicle and would slander the teachings of the Great Vehicle whenever he heard them. Through the skillful guidance of Asanga Bodhisattva, Vasubandhu Bodhisattva eventually realized he had committed a grave error in slandering the Dharma of the Great Vehicle.

Vasubandhu Bodhisattva told his elder brother that he would cut off his tongue since he had used it to defame the Dharma of the Great Vehicle.

Wise Asanga Bodhisattva then told Vasubandhu Bodhisattva that since he could slander the Great Vehicle with his tongue, he could also use it to propagate the Dharma of the Great Vehicle to deepen people's faith in the Great Vehicle and generate Bodhicitta to become a Buddha. He then advised Vasubandhu Bodhisattva to write books and theses and to grab every opportunity in his life time to expound the teachings of the Great Vehicle.

The younger brother reflected and agreed that he should seek repentance and make amends from where he had

committed wrongdoings. So, he started accumulating merits by propagating the teachings of the Great Vehicle.

The Yogacara Sect has great influence in China. Its lineage started from Asanga Bodhisattva and Vasubandhu Bodhisattva, and subsequently passed down to Master Xuanzang and Master Kuiji. As such, Vasubandhu Bodhisattva's merits were boundless.

How Do We Uphold the Precepts?

When we receive the precepts, we will take refuge in the Triple Gem. We should first, visualize a mass of auspicious clouds rising from the grounds before we recite taking refuge in the Buddha, the Dharma, and the Sangha, and vow that in this lifetime, the Tathagatha, The Unsurpassed Truth and Enlightened One, is my only World Honored Teacher. This is accompanied by great masses of auspicious clouds rising from the grounds.

When we recite this for the second time, we visualize that countless masses of auspicious clouds will rise from the ground again and gather to form a ceremonial canopy in the sky.

The third round, we visualize this mass of auspicious cloud cover entering through our crown and exiting through the pores of our body. At that moment, our thoughts are encompassing of all sentient beings as we generate Bodhicitta and receive the five precepts, or even receive the precepts for

Bhikshu, Bhikshuni, and the Bodhisattva. This is the essence of precepts (戒体).

Having received the precepts, we uphold and observe them. Our actions as we observe the precepts will help to solidify and protect the essence of our precepts.

We should always keep in mind the teachings of the precepts we have undertaken. When upholding the precepts, we must also be filial to our parents. The merit for being filial is equivalent to offering sustenance to Bodhisattvas in their final cycle, such as Maitreya Bodhisattva and Avalokitesvara Bodhisattva. Conversely, being unfilial will generate serious unwholesome karma.

Example

In one of Venerable Maudgalyayana's past lives, he was angry with his father and scolded him. He even silently wished to beat his father. Even though he did not commit the actual act of beating, he still ended up suffering in the hell realm. After attaining Arahantship, Venerable Maudgalyayana thought that he could escape karmic retribution with his supernatural powers. So he stood before an elderly person. The old man thought Venerable Maudgalyayana was a ghost and hit him out of fear.

As Venerable Maudgalyayana could not use his supernatural powers when he was hit, Buddha quickly rescued him from the beating. Buddha then told him that this was his karmic

retribution as the elderly person was his father from the previous life.

Thus, besides protecting and loving our wife and children, we should also be filial to our parents. In the Agama Sutra, the Buddha reminded us on the cause for the extinguishment of the Right Dharma and how the Right Dharma could be sustained.

The Dharma is like a forever genuine pearl that can never be replaced or diminished. There are many deluded teachings in the mundane world. That is why the Buddha appeared in the mundane world to expound the Dharma and to eradicate the misguided teachings.

Some people might wonder if Buddhist teachings would face increased obstructions due to the presence of many deluded teachings nowadays. Buddha explained that deluded teachings by heretics cannot obstruct Buddhist teachings. Instead, the hindrance occurs from within the Buddhist community. This is like parasites on the lion's body that devour the lion's meat.

There are five cause and conditions that will lead to the demise of Buddhism:

- (1) Buddhist disciples disrespect the Buddha.
- (2) Buddhist disciples disrespect the Dharma.

- (3) Buddhist disciples disrespect the Sangha and fellow practitioners.
- (4) Buddhist disciples do not learn the precepts, nor do they practice and observe the precepts.
- (5) Buddhist disciples do not learn and practice the Dharma.

Henceforth, Buddhism will only thrive if all Buddhists heed the Buddha's teaching, respect The Triple Gem, and learn and observe the precepts diligently so that the Right Dharma will propagate. Buddhism will continue to flourish when the Sangha praise fellow Sangha.

May the Dharma Wheel turn perpetually and let all Buddhist teachings flourish so that all sentient beings can learn the Right Dharma and be liberated.

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

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

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

Abstinence from Lying	
Definition	Lying is false speech spoken in contradiction to one's thoughts, through dishonest words and deceptive speech. It includes harsh speech (scolding), divisive words (gossip), and frivolous conversation (content that is irrelevant to one's practice).
Sequence	The first three precepts are related to body actions while this precept is related to speech. It is easy to violate this precept as it includes four kinds of unwholesome speech and the offense is severe.
Conditions	<p><u>Six Conditions that Constitute Offense:</u></p> <p>(1) Sentient being (2) Awareness (3) Intent to deceive (4) Conceal the truth (5) Clearly articulated (6) Comprehensible</p>
Severity Of Offense	<p><u>Classified as heinous offense, major lies, and minor lies:</u></p> <p>(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:</p> <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	<p><u>Exceptions of Major Lies:</u></p> <p>(1) Conceit (adhimana) (2) Expounding Dharma and not self-proclaiming attainment (3) Said in jest (Everyone knows it is a joke)</p> <p><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.</p> <p><u>Exceptions of frivolous speech:</u></p> <p>(1) To alleviate one's troubles and sorrows (2) To safeguard sentient beings and help instill faith in the Dharma</p>

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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"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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