

Everlasting Happiness,
as Buddha Attains 8

Presented by Venerable Da Shi

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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

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.

This book focuses on six topics in the following chronology: After discovering who "I" truly am in chapter 1, we are able to correctly identify the type of person each of us are and overcome our defilements using the right approach in chapter 2. In chapter 3, upon realizing the disadvantages of being a woman, we learn how to avoid the pitfalls of such a rebirth. Finally in chapters 4 to 6, as we reflect on the innumerable cycles of rebirth that we had gone through, we realize what true bliss is and this gives us the determination to practice the Four Noble Truths and seek liberation.

This book is the eighth 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.

@@@ 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! @@@

Miao You Pu Ti Yuan (Singapore)

Getting to Know "Me"

Do I Know "Me"?

To know 'me', we have to identify our dispositions as our minds are filled with wholesome or unwholesome mental factors.

Through learning the comprehensive definitions that branch out from the six major types of personality, we can reflect and understand ourselves better, thus knowing which are our areas of improvement to aid in our cultivation.

The need to start from the self is paralleled to an old dictum that guides us to first act kindly towards ourselves before we know how to extend kindness towards others.

In the discourse, the six major types of personality are classified as:

- (1) A person who has a greedy temperament (*raga-carita*)
- (2) A person who has a hateful temperament (*dosa-carita*)
- (3) A deluded person (*moha-carita*)
- (4) A person who has faith in the Triple Gem
- (5) A person who has faith in the Triple Gem and is willing to expand his wisdom to eradicate the vexation to seek Nirvana.
- (6) An indecisive person (*vitarka-carita*)

Each of these six characteristics may at times combine, depending on their relative proportions which varies over time.

This means that sometimes greed and hatred may weigh equally while at other times, greed may outweigh hatred or vice-versa.

Differentiating the category would depend on the combination of characteristics. For example, a person will be known as greedy and hateful if his greed is comparable with his hatred mind. Some with equal amount of greed and delusion will be known as a person with greed and delusion. While others who possess equal portions of hatred and delusion will be referred to as a hateful and deluded person. Some who possess equal amounts of greed, hatred and delusion and will be known as such.

To practice cultivation, we need to learn to identify our weaknesses so that we are armed with the right tools to deal with afflictions and head towards liberation.

Using an example of a patient seeking treatment, the doctor would diagnose the cause before he can prescribe an effective medication to the patient.

Similarly, if we are able to distinguish the type of person we are and know the cause of the problem, we will then be able to find the antidote to eradicate the problem, and practice well.

Example:

*For all who wish to know,
Like Buddhas of the three periods;
contemplate on all phenomena;
as that created by the mind.*

Meditation helps the mind to stay focused. Upholding of the precepts strengthen our development of meditation and cultivate our wisdom, eventually leading us to the path of liberation.

Once, there was a highly respectable monk in the Zen tradition, known as Master Mazu Daoyi. He was trained under the tutelage of his Zen master, Master Huairang.

Before Master Mazu Daoyi realized the way, he would meditate diligently every day, hoping to realize the teachings of dharma. Knowing this, Mazu Daoyi's master was concerned that he was mistaken that by just practicing meditation diligently, he could attain Buddhahood.

One day, Master Huairang asked him, "Why do you meditate every day?"

"I want to realize Buddhahood!" replied Master Mazu Daoyi.

Just then, Master Huairang picked up a piece of brick and started to grind it against a big rock.

Puzzled, Master Mazu Daoyi asked, "Master, why are you grinding the brick?"

"I want to polish it into a mirror."

"But how can you make a mirror out of a brick?"

"Just as a brick cannot be polished into a mirror, we cannot become a Buddha by just meditating diligently."

"Master, please enlighten me. If we cannot realize Buddhahood just by meditating, what is the correct way to Buddhahood?" Master Mazu Daoyi sought his teacher's guidance respectfully.

"When a bull-cart does not move, do you whip the cart or the bull? I notice that you have been practicing meditation diligently each and every day. But are you learning to meditate or practicing to become a Buddha?"

"Contemplation cannot be accomplished by meditation alone. If you aspire to become a Buddha, you need to understand that the Buddha has no fixed form. By attaching yourself to a particular form, you are unable to seek the path to Buddhahood as you have misunderstood the dharma. Thus the ultimate truth of the dharma cannot be realized if you are attached towards the form of meditation."

When Master Mazu Daoyi heard his Master's teaching, he was delighted and paid obeisance to his teacher gratefully.

Through this, we learn that it is our mind that we should be cultivating and not this physical body.

Greedy temperament

A person of greedy temperament is desirous of any kind of the five sensuous pleasures (such as indulging in liquors, sex, wealth, smoking, drinking, gambling and playing lottery) and is reluctant to give up on them.



Example 1:

An example of such a greedy temperament, which also constitutes as a selfish act, is when some people scoop for the softest and tastiest portion of rice in the center topmost layer in the rice pot, leaving little of the tastier portions for others.

Example 2:

A person has a greedy temperament if he disregards friendships in the face of lustful desires for his friend's lover. Likewise, a woman has a greedy temperament if she sets aside her lover so as to be with another who has smitten her with sweet talk.

Example 3:

Turning all friends away (even if it means to harm his friend for money) in pursuit of wealth manifests a greedy temperament.

Example 4:

Some of us, after having learnt the dharma, are able to see things clearer than before. However, this may make us more aware of another person's defilements and become very vexed over their actions. This does not mean that we are lacking in compassion but rather that we have not reflected on ourselves.

In the chapter on "Taking rebirth in the heavenly realm", we learnt the methods of loving-kindness (metta) meditation. If we could practice diligently, we would be able to develop a compassionate mind. However, we tend to be judgmental on others, and very often forget to reflect on our own shortcomings.

In the Han dynasty, there was a pair of inseparable friends who studied together. Once, while Guan Ning and Hua Xin were farming in the vegetable plantation, they noticed that there was a piece of gold lying on the ground. Guan Ning took no notice of the gold and continued with his task while Hua Xin bent over to pick it up before throwing it away.

On another occasion, when they were both studying together at the same table, an official passed by their door. Guan Ning continued reading his book but Hua Xin put down his book and ran out to take a peep.

Guan Ning noticed that Hua Xin was very distracted and envious of the official's status. He also observed that Hua Xin was distracted while farming because his attention was diverted by the piece of gold. Hence, Guan Ning decided to break ties with him and said, "Hereon, we are no longer friends."

From this story, we learned from the mistakes of Hua Xin and reflect to correct our own inadequacies.

Guan Ning was a person with good moral values and can be considered as someone of faithful temperament (*saddha-carita*). A person of faithful temperament not only has good moral values, but also has faith in the Triple Gem.

We should safeguard our wholesome mind by reviewing and reflecting on situations happening all around us. We should be eliminating our defilements of greed, hatred and delusion and not be increasing in our greediness.

Example 5:

Greedy people are unable to let go of anything that is beneficial to them or things that have no benefits to others.

Nowadays, debit and credit cards are commonly used as a payment mode. To satisfy their cravings, people would continually swipe their cards and exceed their allowable limits. Some may even get a loan using their credit cards, despite the high interests charged. Although doing so leads them to be burdened by huge debts, they are still unwilling to forgo the credit cards.

A person of greedy temperament will have the traits of miserliness and stinginess. They love to receive gifts from others (greed), but are unwilling to reciprocate the giving (miserly).

We should not be a person with greedy traits like miserliness and stinginess, but instead strive to be someone of a charitable and generous heart.

Example 6:

A greedy person would also become egoistic.

In the book *Everlasting Happiness as Buddha Attains 4*, a story was told about a female who thought highly about her own

looks and would spend most of her time to put on makeup. When she passed on, she was reborn as a worm in her own corpse. This worm crawled repeatedly from the mouth, into the nose, out from the eye again and into the ears of the decomposing corpse.

People who overly indulge in their own appearances, talents, or skills will tend to be rivals with others and may lead us to create unwholesome deeds.

Hateful temperament

A person with a hateful temperament does not wish to see, hear or think about anything or anyone who is disagreeable, and becomes displeased when encountering the disagreeable. When jealousy (envy included) arises, hate will also arise.

Example 1:

Once, there was a person who had bought a car. His friend advised him repeatedly to consider a different model, whereupon he became angry and decided to end their friendship. This is a person with a hateful temperament. Closed to his friend's advice and opinion that differ from his own, he does not wish to hear or meet his friend thereafter.

A person with a hateful temperament will always notice other's flaws, especially towards people whom they once had grudges with. Such persons will exaggerate the failures of their enemies by making a mountain out of a molehill, fabricating rumors and committing slander.

Example 2:

In the time of the Buddha, Devadatta sought after the position of Buddha and hence bore hatred towards the Buddha. Evidently, Devadatta had a greedy and hateful temperament and was also a deluded person as he refuted the law of cause-and-effect.

In the *Emperor Liang Jewelled Repentance Sutra*, the wife of Emperor Liang Wu-Ti was reborn as a snake. This was because women have a stronger tendency to jealousy (envy included).

As such, we should always remind ourselves that hatred and jealousy (envy included) will cause us to take rebirths in the hell realm. We should constantly reflect and refrain ourselves from being a person with hateful temperament.

Example 3:

Many people are not satisfied in workplaces and tend to complain about their superiors and whine about poor employee benefits. Such behavior is an example of hateful temperament.

If we allow this unwholesome temperament to grow, we will remain an unhappy person and lead meaningless lives. And whenever we stumble upon a small problem, our minds will act up in resentment and we may even want to hurt others. These cause and conditions will lead us to fall into the lower realms.

Example 4:

An ancient saying goes, "A gentleman awaits three years to retaliate." This saying is inappropriate because a "gentleman" will never seek revenge, unlike the un-magnanimous who take offence even on very minor issues.

Vengeance is a manifestation of a hateful temperament. We should constantly reflect and check if we have a hateful temperament and remind ourselves that the karmic retribution of a hateful temperament person is very terrifying.

As such, we should repent and amend our ways and practice loving-kindness (metta) meditation diligently to refrain from descending to the hell realm.

Deluded (ignorant) temperament

A deluded person is someone who cannot differentiate between right or wrong and is ignorant of the law of cause-and-effect. One who is deluded cannot generate wholesome deeds and is unable to observe the consequences of one's own actions. Such a person is always unsettled and does not feel any sense of remorse even if in the wrong.

For instance, a deluded person does not deem it as inappropriate when criticizing or gossiping about others. This type of person tends to overly indulge in sleep, feel drowsy, dull and tired all the time, and covers up his wrongdoings.

Such a person who does not have the right wisdom, will frequently think of the past and has regret in what has already happened. Having no firm stand based on the law of cause-and-effect, they tend to be weak-willed and follow the crowd.

For example, many who are ignorant would glorify murderers as their heroes. This is a very foolish act. As they do not have right view and right thinking, they commit the same unwholesome deeds as what the others are doing without even realizing that they are wrong.

Reasons for a greedy, hateful or deluded temperament

(1) Greedy temperament:

A person with a greedy temperament may have been a heavenly being in the past life. He tends to be purer as he had enjoyed all the pleasurable and good things in heaven. As such, even when he takes rebirth in the human realm, he possesses a good nature and does not hold on to grudges for long. However, he may have an attachment to good things and wants to possess more of these. He does not feel embarrassed to keep things for his own use and would usually disregard friendships in the face of desires or wealth.

A greedy person does not feel any sense of remorse. He is stingy and is afraid that others may take away their possessions and therefore the mind is always unsettled (*auddhatya*).

Such a person may think highly of himself and thinks that he is more outstanding. He tends to disregard and cover up his wrong doings as he thinks that money and status can resolve all matters. Such person will not repent on mistakes sincerely.

Many unwholesome deeds arise because of greed. Therefore it is important to find out if we are a person with greedy temperament. If we are able to abandon our greedy temperament, we will become people with strong faith.

(2) Hateful temperament:

A person with a hateful temperament may have been a naga or hell being in his past life. Beings⁶ in the hell realm are always being punished severely, and this is the reason why they have strong hatred in them.

Naga is a dragon of the animal realm. It gets angry easily even over small discomforts. Likewise, people who kill for a living will easily develop a hateful temperament.

A hateful person does not recognize the strength of others and likes to pick on their weaknesses. They provoke others easily and are themselves easily provoked.

(3) Deluded temperament:

A person with deluded temperament may have been in the animal realm in his past life. When he takes rebirth as a human,

⁶ Similarly for hell wardens, even though they are merely carrying out their duties, their hateful temperament is still very strong.

he enjoys taking intoxicants, which is a reason for the lack of wisdom.

In the previous life in the animal realm, he was an ignorant animal with neither limbs nor eyes. When reborn as a human being, he does not like to listen to the dharma and may even obstruct others from doing so. Hence, he does not have the wisdom to differentiate between what is wholesome and unwholesome.

Remedies for greedy, hateful and deluded temperaments

(1) Greedy temperament:

We should contemplate the filthiness of the body to curb our lustful desires. And if we are materialistic, we should contemplate on the impermanence of all things.

(2) Hateful temperament:

If we have a hateful temperament, we should practice loving-kindness (metta) meditation. Cultivating loving-kindness generates kind thoughts which will bring about wholesome merits.

(3) Deluded temperament:

A deluded person should contemplate on the teaching on Causes and Conditions,

*Good begets good,
Evil begets evil;
It is only a matter of time,
Before the karmic fruits of our actions ripen.*

Contemplation on the teaching on causes and conditions will help us to develop our right view. We will not follow others blindly and neither will we be swayed by our emotions easily.

Example 1:

If blinded by our own emotions, we might do immense harm to others. Some of us are willing to sacrifice and inflict harm on others in the name of 'brotherhood'. Such acts hinder our wisdom as we are unable to distinguish between right and wrong.

Example 2:

There was a mother who taught her son to always abide by the teachings of the Buddha for everything that he does.

One day, the son's class teacher asked, "If there is anyone who has told a lie today, please stand up." Only the son and another boy stood up, which led to their classmates laughing at them.

After school, the students went home and told their parents about this incident. The parents of the other students were very curious and wondered who were the parents of the two students who had owned up their mistakes.

After a few days, while the mother was at her son's school, one parent told her, "Your son is so foolish. He cannot even tell a proper lie." The mother felt extremely humiliated when she came to know about this incident.

She was furious and reprimanded her son, "You have disgraced me! You should have sat quietly!"

Now, who is the deluded one here? Certainly, it is the mother. Just because others had scoffed her, she completely forgot about the Buddha's teachings on wholesomeness and the law of cause-and-effect. Her son, however, was the one with strong, unyielding faith.

Faithful temperament

A person with faith will take refuge in the Triple Gem. Thereafter, he will undertake to uphold the precepts, give generously and listen to the dharma. Furthermore, he knows to reflect upon himself and amend his mistakes with sincerity. He will abide by the teachings of the Buddha and do wholesome deeds, which make him a happy person.

However, one who tells lies and does not repent will develop a habit of lying. As a result, unwholesome acts are generated.

There is a Chinese saying, "*Heaven takes care of the plain-minded.*"

Here again, "plain-minded" does not mean foolish. It means a mind with deep faith in the law of cause-and-effect, and a mind that will not take advantage of others even if it is to his detriment. Although it does not bring about present accomplishments, such a person can be assured of a safe and contented life.

Wise temperament

A wise person is someone who possesses deep wisdom, such as the patriarch-masters and the Buddha's disciples.

We should not mistake Arahats as uncompassionate beings because of their sole wish to liberate themselves from saṃsara. A wise person is always willing to be acquainted with the sages to learn and practice the wholesome dharma.

Example:

Venerable Maha Sariputra would always ask the monks in his community this question before every recitation of the precepts, "Please list out my wrongdoings, if I have provoked you in any way for the past two weeks or have broken any precepts." He would constantly reflect and correct his mistakes.

Generations of patriarch-masters such as Master Tan Xu, Master Tai Xu and Master Hong Yi were all very virtuous and wise. We should learn from them to develop our wisdom and at the same time, learn not to be attached to the merits that we have achieved.

Indecisive temperament

An indecisive person is someone who wishes to carry out wholesome deeds, but is always unable to make up his mind. In the end, nothing is accomplished.

Example:

Once, there was a person who could have been an abbot of a monastery. However, he felt that no matter how well he managed the monastery, there would be others who would criticize him. As a result, he was not willing to be an abbot. This is a wrong perception!

We should generate wholesome thoughts and cultivate wholesome deeds at all times. No matter how others criticize us, we should not feel overwhelmed by such criticisms as long as we adhere to the true teachings of the Buddha. With right view and right understanding, we will be able to share the Right teachings of the Buddha with others.

Therefore, we should not be indecisive but be someone with strong faith and wisdom, free of greed, hatred and delusion.

If we were determined to work on becoming a person with strong faith and wisdom, we would aspire to renounce and cultivate towards Buddhahood.

Glossary

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 Suddhavasa 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.

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.

Atman: The essence of things that does not depend on others; it is an intrinsic nature. The non-existence of atman is selflessness.

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.

Bhutatathata: 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 sufferings: (1) Birth; (2) Old age; (3) Sickness; (4) Death; (5) Separation from the persons and things we love; (6) Contacting with what we dislike; (7) Not getting what we desire; and (8) Fiery agonies from the five aggregates.

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 Diligence; (7) Right Mindfulness; and (8) Right Concentration.

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 Higher Fetters: These five fetters bind beings to the higher worlds of existence, namely the World of Form and Formless World. (1) Attachment to the physical body (rupa-raga); (2) Clinging on to consciousness (arupa-raga); (3) Restlessness; (4) Conceit; (5) Ignorance. See Ten fetters.

Five lower fetters: These five fetters bind beings to the lower world of existence, also known as the World of Sensuous Desires: (1) Thinking that the body is self or ego; (2) View that self-mortification can lead to liberation; (3) Doubt; (4) Sensuous Desires; (5) Anger. One who has abandoned the five lower fetters has attained the third stage of fruition and is known as an Anagamin. See Ten fetters.

Five Powers: Obtained through the practice of the Five Wholesome Faculties: (1) Power of Faith; (2) Power of Diligence; (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 Diligence; (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) Upeksha 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 causes 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 Arahata path and those who have attained Arahataship.

Four Right Efforts: (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 of Attaining Samadhi: The basis to attain Samadhi: (1) Desire to practice Concentration; (2) Diligence; (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.

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.

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 effect. It is also stated as good begets good, evil begets evil; good will not beget evil, evil will not beget good.

Loving-kindness: Also known as Maitri. See also Four Divine States of Mind.

Mara: The Demon King who resides in the Paranirmita Vasavartin Heaven.

Naga: Dragon or serpent. A beneficent divine being who governs the various water bodies, such as seas, lakes, rivers, and springs.

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.

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.

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, 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 Efforts. See also Eightfold Noble Path.

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 the law of cause-and-effect; understanding the Four Noble Truths. See also Eightfold Noble Path and Right Understanding.

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) Diligence; (4) Joy; (5) Ease of body and mind; (6) Concentration; and (7) Equanimity.

Sila: The precept; code of morality; Buddhist ethics.

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.

Supernatural powers: The six supernatural powers are: (1) Divine eye or clairvoyance; (2) Divine ear or clairaudience; (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, but the sixth supernatural power is only attainable when one has attained Arahatsip.

Ten bhumis: The ten bhumis are the ten stages of Bodhisattvahood. A Bodhisattva has to complete all ten stages before he can become a Buddha.

Ten fetters: The ten fetters bind beings to the cycle of existence in the three worlds. One who has abandoned the ten fetters has attained the fourth stage of fruition and is known as an Arahatsip. The ten fetters consist of the five lower fetters and the five higher fetters: (1) Thinking that the body is self or ego; (2) View that self-mortification can lead to liberation; (3) Doubt; (4) Sensuous Desires; (5) Anger; (6) Attachment

to the physical body (rupa-raga); (7) Clinging on to consciousness (arupa-raga); (8) Restlessness; (9) Conceit; (10) Ignorance.

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.

Thirty-Seven Practices to attain Enlightenment: The thirty-seven practices refer to Four Foundations of Mindfulness, Four Right Efforts, Four Ways of Attaining Samadhi, Five Wholesome Faculties, Five Powers, Seven Factors of Enlightenment, and Eightfold Noble Path.

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 obstacles: The three obstacles refer to afflictions (klesavarana), karmic deeds (karmavarana), and karmic retribution (vipakavarana). These obstruct our learning of the Dharma.

Three periods: The past, present, and future.

Three poisons: See Defilements.

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.

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.

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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