

**Transcript of the oral commentary by Khen Rinpoche Geshe
Chonyi on Dharmarakshita’s Wheel-Weapon Mind Training**

Root verses: Excerpt from *Peacock in the Poison Grove: Two Buddhist Texts on Training the Mind*, translation Geshe Lhundub Sopa with Michael Sweet and Leonard Zwilling. © Wisdom Publications with permission granted for use in the FPMT Basic Program by Wisdom Publications.

Lesson 20

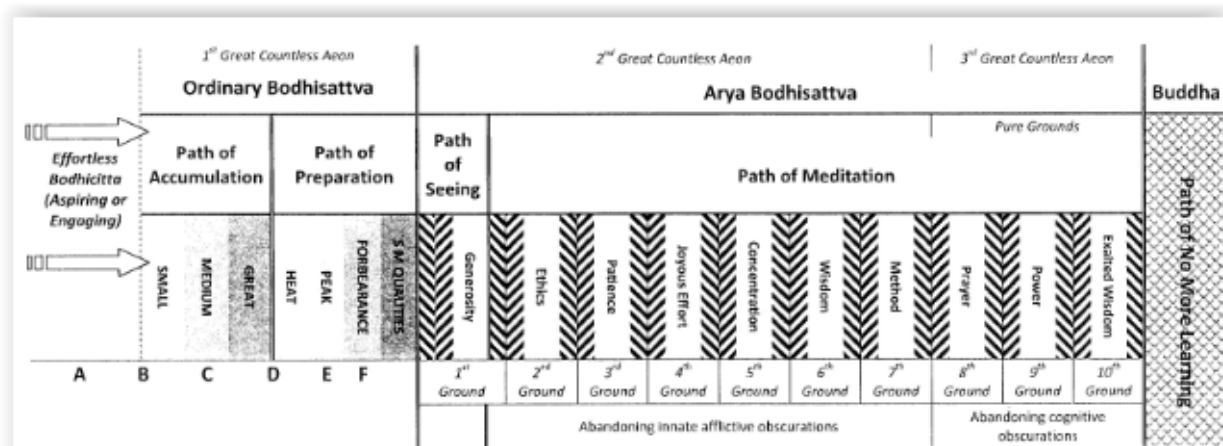
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Ultimate bodhicitta. The root text: Verses 86—91. Verse 86: Putting down the Dharma. Verse 87: Setting up one’s own system. Verse 88: Engaging in non-virtues & non-Dharmic activities. Verse 89: Lacking shame. Verse 90: Summary: Not creating perfect virtue. Verse 91: The ultimate body of the *Sugata*.

ULTIMATE BODHICITTA

Question: A few weeks ago, we talked about someone who has achieved the middle path of accumulation and has already realised emptiness. Therefore, his bodhicitta is very stable.

According to chart of the Mahayana paths and grounds, when a bodhisattva has directly realised emptiness, he is said to have generated ultimate bodhicitta. Yet you mentioned that up to the seventh ground, the bodhisattva still has self-grasping. I would like to request for a more detailed explanation of what is a fully qualified ultimate bodhicitta and the difference if any between the ultimate bodhicitta that is generated in the mind of the bodhisattva who has just attained the path of seeing compared to that in the mind of the bodhisattva on the seventh ground?



Answer: Bodhicitta, the mind of enlightenment is usually divided into two:

1. conventional bodhicitta

2. ultimate bodhicitta

Conventional bodhicitta

Having said that, when the word bodhicitta is used, it usually refers to conventional bodhicitta. Bodhicitta has two divisions:

1. aspirational bodhicitta
2. engaged bodhicitta

Those two are divisions of conventional bodhicitta or just bodhicitta.

When we talk about the method and wisdom aspects of the path, conventional bodhicitta is the method aspect.

Ultimate bodhicitta

In the great treatises, the definition of ultimate bodhicitta is: A mind in which all dualistic appearances with regard to the final mode of abiding of full enlightenment have subsided and which is included in the category of special wisdom in the continuum of a Mahayana superior. Essentially, it is an exalted knower in the continuum of a Mahayana superior in which all dualistic appearances with regard to the final mode of abiding of full enlightenment have subsided and it is included in the category of a special wisdom realiser.

The definition is long but essentially, ultimate bodhicitta is an exalted knower in the continuum of a Mahayana superior.

- What does it realise? It realises emptiness directly.
- Is it included in the class of method realiser or wisdom realiser? It is included in the class of wisdom realiser.

I don't remember where I read this expression, but I remember reading that the reason why the bodhisattva superiors are called the ultimate Sangha is because they have this ultimate bodhicitta. I seem to remember this being mentioned in some of the Middle Way texts. Therefore, ultimate bodhicitta is not attained until one achieves the Mahayana path of seeing.

As to what I said about the bodhisattva necessarily realising emptiness by the middle path of accumulation, that was just my personal opinion.

The bodhisattva on the middle path of accumulation will never degenerate henceforth, i.e., he would never lose his bodhicitta as his bodhicitta has become very stable. I think perhaps this may be due to his bodhicitta being conjoined with the realisation of emptiness. As such, I said that perhaps, by the middle path of accumulation, the bodhisattva would definitely have realised emptiness. But that was a personal opinion.

According to the Consequence Middle Way School (CMWS), whether it is an apprehension of a self of persons or an apprehension of a self of phenomena, they are all necessarily afflictive obscurations, of which there are two kinds:

1. intellectually acquired (or artificial) afflictive obscurations
2. innate afflictive obscurations

The intellectually acquired afflictive obscurations are abandoned on the path of seeing.

After these afflictive obscurations are abandoned, the process of abandoning the innate afflictive obscurations occurs from the end of the first ground till the seventh ground. The innate afflictive obscurations are completely abandoned on the eighth ground.

According to the CMWS, whether it is an apprehension of a self of persons or the apprehension of a self of phenomena, they have the same object of negation. These two apprehensions are not differentiated by the object of negation but rather by the basis of emptiness.

According to the CMWS, the innate afflictive obscurations or the apprehension of true existence has two forms:

1. the apprehension of the self of persons, i.e., the apprehension of a person as truly existent
2. the apprehension of the self of phenomena, i.e., the apprehension of the aggregates as truly existent

These two are not abandoned until the eighth ground. This means that there are instances of them all the way up to the seventh ground.

We have gone through all this when we were looking at the paths and grounds.¹

The process of abandoning the different levels of the innate afflictive obscurations happens over a period of time, starting from the end of the first ground up to the seventh ground. There are different levels of the innate afflictive obscurations, some coarser than others.

Whether it is the apprehension of a self of persons or the apprehension of a self of phenomena, the subtlest forms of both apprehensions are abandoned by the uninterrupted path of the last moment of the seventh ground. So the uninterrupted path during the last moment of the seventh ground is the direct antidote to the subtlest forms of the apprehension of a self of persons and the apprehension of a self of phenomena. When these two are abandoned, one achieves the path of release on the eighth ground.

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## **PUTTING DOWN THE DHARMA**

Verse 86

Never studying, I despise the vast teaching. Never relying on a guru,  
I revile religious instruction. Roar and thunder on the head of the  
destroyer, false construction! Mortally strike at the heart of the  
butcher, the enemy, Ego!

I had mentioned with relation to Verse 86 why it is often said that we should engage

<sup>1</sup> Lessons 1—4, Second Basic Program, Module 4: *The Heart Sutra* & the Six Perfections

in extensive learning. Often people accumulate the heavy karma of abandoning the Dharma because they haven't studied extensively the Buddha's teachings.

There is a text that summarises Lama Tsongkhapa's life story. In that text, he said

First, I sought out often extensive learning,  
Then all teachings dawned as trainings,  
Finally, I practised all day and all night,  
Completely dedicated to spread the Teaching!<sup>2</sup>

This encapsulates Lama Tsongkhapa's practice and his whole life story.

The lam-rim talks about the four greatneses of the lam-rim itself.

1. The greatness of enabling one to know that all the teachings are free of contradictions.
2. The greatness of enabling one to understand that all of the scriptures are instructions for practice.
3. The greatness of enabling one to find easily the Conqueror's intent.
4. The greatness of enabling one to refrain automatically from great wrongdoing.

One of these greatneses is that when you understand the lam-rim, the whole structure of the path, you would realise that *all* the teachings of Buddha are not contradictory. That is one of the great advantages of knowing the lam-rim.

The fourth greatness is that one will automatically refrain from the great misdeed, which refers to the very heavy negative karma of abandoning the teachings. So when one has learnt the entire teachings of the Buddha well, one will be protected automatically from this heavy great misdeed of abandoning the Buddha's teachings.

Even these days, there are people who still hold the view that some parts of the teachings of the Buddha are good while other parts are not so good. In fact, there are some who believe that the Mahayana teachings are not good and that the real teachings of the Buddha are the Pali canon, the Hinayana teachings.

Then there are others who say, "The Mahayana teachings are the best. If you practise the Mahayana, then you don't have to bother with the teachings of the Pali canon, the Hinayana teachings."

People make such statements out of a lack of understanding. They do not understand the teachings. They are saying that there are some teachings of the Buddha that are no good. This is the extremely heavy negative karma of abandoning the teachings of the Buddha.

Verse 86 states, "Never studying, I despise the vast teaching." This negative karma of abandoning the Buddha's teachings happens due to lack of learning and lack of understanding. Therefore, we should try as much as possible to follow the example of Lama Tsongkhapa, "First, I sought out often extensive learning."

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<sup>2</sup> *Destiny Fulfilled: Tsong Khapa's Education as a Song of Realisation, Life & Teachings of Tsong Khapa.* Edited by Prof. R. Thurman, © Library of Tibetan Works and Archives, Dharamsala, 1982. Page 40.

**SETTING UP ONE’S OWN SYSTEM**

Verse 87

Instead of explaining the scriptures, I falsely set up my own system.  
Not having mastered pure vision, I curse and yell. Roar and thunder  
on the head of the destroyer, false construction! Mortally strike at  
the heart of the butcher, the enemy, Ego!

“Instead of explaining the scriptures, I falsely set up my own system.” Whenever we explain or teach the teachings of the Buddha, whatever we say must accord with the intent of the three scriptural collections.

This verse is saying that there are people who want to teach, but because of not having extensive learning and not knowing what to say—yet they have to say something—they sometimes make up things based on their own limited experiences or what they saw in their meditations and dreams. Basically they are making up things as they go along. This happens because of self-cherishing.

In the beginning of his *Great Treatise on the Stages of the Path to Enlightenment*, the *Lam-rim Chen-mo*, Lama Tsongkhapa talked about the qualifications of someone who wants to be a guru to others. The purpose of being a guru is to subdue, pacify and discipline the minds of others. But before one can be a guru to others, first one’s own mind must be disciplined and subdued.

Lama Tsongkhapa said this very clearly in the *Lam-rim Chen-mo*.

It is said that those who have not disciplined themselves have no basis for disciplining others. Therefore, gurus who intend to discipline others’ minds must first have disciplined their own. How should they have been disciplined? It is not helpful for them to have done just any practice, and then have the result designated as a good quality of knowledge. They need a way to discipline the mind that accords with the general teachings of the Conqueror. The three precious trainings are definitely such a way.<sup>3</sup>

Lama Tsongkhapa stated this very clearly at the beginning of the *Lam-rim Chen-mo*. The method of subduing and disciplining the mind must accord with the general procedure of the buddhadharma. What exactly does that mean? It means that one’s mind must be subdued through the practice of the three higher trainings:

1. the higher trainings in ethics
2. the higher training in concentration
3. the higher training in wisdom

This is the answer. Lama Tsongkhapa packed some very important points into these few sentences.

Verse 87 is saying that, in reality, if one is teaching or explaining the buddhadharma,

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<sup>3</sup> *The Great Treatise of the Stages of the Path to Enlightenment* by Tsong-kha-pa. Volume One. Snow Lion Publications. Page 71.

that explanation must accord with what is in the three scriptural collections, the Three Pitakas.

“Not having mastered pure vision.” The whole point of the teachings is to help the listeners gain an understanding of the Dharma. Instead of doing that, one may use the Dharma teachings as an indirect way to scold or criticise people, i.e., as a means to hurt people. This also happens due to self-cherishing.

### **ENGAGING IN NON-VIRTUES & NON-DHARMIC ACTIVITIES**

Verse 88

Without condemning sacrilegious activities, I launch numerous criticisms against all the Buddha’s words. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

“Sacrilegious activities” means non-Dharmic activities that we should condemn along with non-virtues. That is what we should do. But we don’t do that. In fact, we voluntarily engage in non-virtues and non-Dharmic activities. This is due to our self-cherishing.

There are many excellent explanations of the Buddha’s teachings that accord with the Buddha’s intent. We should study and learn such teachings. Instead, we end up criticising these excellent teachings or explanations. Again, this happens due to our self-cherishing.

### **LACKING SHAME**

Verse 89

Having no shame about things I should be ashamed of, I am perversely ashamed of the Dharma, which is not something shameful. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

In reality, we should be ashamed of engaging in non-virtues. However, we are not ashamed. Instead, we voluntarily and happily engage in non-virtues. People choose to live a simple and contented life through practising the Dharma. In reality, these are real occasions for rejoicing. But instead of rejoicing, we feel sorry for such people and think that this is not a good thing. We regard them as failures of society, of being incapable and thinking that is the reason for their predicament.

### **SUMMARY: NOT CREATING PERFECT VIRTUE**

Verse 90

No matter what I do, it is never done right; everything I do is inappropriate. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

The first line states that we do not do all the things that are appropriate to be done. Instead, we do everything that is inappropriate. This verse is a concluding summary of what has been said so far. We don't do all the things that are appropriate. We do all the things that are inappropriate and shouldn't be done at all.

What we want is real, permanent, everlasting happiness. Its cause has to be virtue. However, we have never done even a single virtue. Such everlasting happiness is only possible if we achieve either liberation from cyclic existence or full enlightenment. There is no everlasting happiness without them.

- In order to achieve liberation, whatever actions we do must be conjoined with renunciation before it becomes a cause for liberation, one form of everlasting happiness.
- In order for our actions and virtue to be causes for the everlasting happiness of full enlightenment, our actions must be motivated by the mind of enlightenment, bodhicitta.

But if we take a good hard look at our own minds, to be honest, so far we have not accumulated a single virtue that will enable us to achieve liberation or enlightenment.

In the beginning of the class, we always recite this verse, "Do not commit any non-virtuous actions,/ Perform only perfect virtuous actions." In order to qualify as a perfect virtue, all our actions must *not* be motivated by an attachment to this life's happiness, nor should it be motivated by an attachment to the happiness of future lives. The minimum qualification for virtue to be perfect is that it must be motivated by the realisation of renunciation. As such, we don't have any perfect virtue.

If we are honest with ourselves, there is nothing we can point to where we can say, "This is a perfect virtue that is a cause for my liberation or enlightenment." Why are we in such a state? Again, it is because of our self-cherishing.

We have to check for ourselves whether we have accumulated any perfect virtues, the causes for liberation. In order for an action to be a cause for liberation, it must not be influenced or motivated by attachment to this life's happiness or even the happiness of future lives. When we engage in virtue looking for the happiness of future lives, that virtue is not a perfect virtue and it does not become a cause for our liberation.

Even if we were to achieve rebirth as a human or a celestial being, these rebirths have not transcended the nature of suffering, samsara. From this, we can establish that the cause of a rebirth as a human or celestial being cannot be a perfect virtue.

What we do not want are problems and suffering. The cause of the problems and suffering that we experience is none other than non-virtue. Although non-virtue is the cause of suffering, instinctively and naturally, we engage in non-virtue. Day and night, we follow non-virtue effortlessly

As such, this verse is a summary of what all the previous verses have said. What we

want is happiness. What we don't want is suffering. However, we have never accumulated any perfect or pure virtue. Although we want happiness, we don't create the causes for happiness. Although we don't want suffering, we are always engaging in non-virtue, the cause of suffering. We do this naturally and effortlessly. We are the creators of our own suffering.

Why are we in such a situation? Why do we live our lives in this way? The conclusion is the same. It is due to our self-cherishing. If that is the case, then the conclusion must be that we should destroy our self-cherishing!

### THE ULTIMATE BODY OF THE *SUGATA*

Verse 91

Aha! You whose strength is that of the ultimate body of the Sugata who conquers the demon of the egotistic view, you wielder of the staff, the weapon of the wisdom of selflessness, turn it over your head three times, without hesitation!

“The ultimate body” refers to the dharmakaya of the Sugatas.

“Aha!” is an expression of amazement. Why are we amazed? Because finally, we have come to realise the faults, disadvantages and mistakes of our self-cherishing attitude. In that sense, for the first time, we are happy and amazed. Here the author Dharmarakshita who passed on these teachings to Lama Atisha, both of them can say “Aha!” But whether we have any reason to express such amazement remains to be seen.

In the commentary I am using, “the demon of the egoistic view” refers to self-grasping, the apprehension of a self from which self-cherishing arises. It is the wrathful Yamantaka who possesses the power to destroy this demon of self-grasping.

I think I had explained the meaning of Sugata at the beginning of the module on *Engaging in the Bodhisattva Deeds*.<sup>4</sup>

*Sugata* means “The one gone to bliss.” There is the abandonment Sugata and the realisational Sugata. Of the two, Sugata here refers primarily to the abandonment Sugata.

#### *Abandonment Sugata*

The abandonment Sugata possesses three features:

1. abandonment or good abandonment
2. well-abandoned or irreversible abandonment
3. thorough or complete abandonment

In the context of the tathagata essence, what is this abandonment Sugata that possesses these three features? There is the nature body that is natural purity and nature body that is adventitious purity. Here the abandonment Sugata possessing the

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<sup>4</sup> Lesson 2, Second Basic Program, Module 5: *Engaging in the Bodhisattva Deeds*. Page 2—6.



three features is referring to the nature body that is adventitious purity.

*(1) Abandonment or good abandonment*

The true cessation in the continuum of a buddha superior is a good abandonment. How can we understand this statement? The true cessation in the continuum of a buddha superior is a good abandonment because it is an abandonment that surpasses the abandonment of the afflictions by non-Buddhists up to the nothingness level of the formless realm. In a sense, this is the meaning of abandonment.

The non-Buddhists are able to suppress the afflictions even up to the afflictions included in the realm of nothingness, the third of the four levels of the formless realms. (See chart below).<sup>5</sup> The quality of abandonment in the continuum of a buddha superior is superior to that abandonment. This particular feature of the Buddha demonstrates that our founder, Buddha, is superior as a teacher to the teacher of non-Buddhists because the Buddha has already abandoned every single affliction, even the afflictions of the level of the peak of cyclic existence level, the highest state of existence in cyclic existence. From this, we can see that the Buddha is a far superior teacher to the founders of the non-Buddhist traditions.

There are non-Buddhists who cultivate and achieve calm-abiding. On the basis of that, they achieve a mundane special insight. They can abandon all the afflictions up to the afflictions of the realm of nothingness, the third of the four formless realms. But in order to abandon the afflictions of the peak of cyclic existence, they would have to generate a supramundane path, which these non-Buddhists are unable to do.

I wonder whether this discussion is necessary and whether you need it or not?

*(2) Well-abandoned or irreversible abandonment*

The second feature is well-abandoned or irreversible abandonment. For example, the abandonment achieved by stream-enterers is an abandonment, but it is not irreversible abandonment. Although stream-enterers have achieved a superior path, the path of seeing, and they have achieved some abandonments, but their abandonment is not irreversible. The stream-enterers will still have to take rebirth in cyclic existence due to their karma and afflictions. As such, the abandonment achieved by the stream-enterers is not an irreversible abandonment.

Just as the first feature, good abandonment distinguishes the Buddha as a teacher who is superior to non-Buddhist teachers, this second feature of irreversible abandonment distinguishes the Buddha as vastly superior to the stream-enterers.

*(3) Thorough or complete abandonment*

The third feature, complete abandonment, shows that the Buddha is superior to the hearers and solitary realiser arhats. Although the hearers and solitary realiser arhats have abandoned the afflictive obscurations, however, they have not abandoned the knowledge obscurations. The Buddha has already abandoned the knowledge obscurations. As such, the abandonment in the continuum of a buddha superior is a complete abandonment.

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<sup>5</sup> From FPMT Masters Program, 2008 at Istituto Lama Tzong Khapa.

So the abandonment in the continuum of a buddha superior—the true cessation in the continuum of a buddha superior—possesses these three features:

1. good abandonment
2. irreversible abandonment
3. thorough or complete abandonment

From this, one can see the qualities of the Buddha. As such, the abandonment in the continuum of a buddha superior is a perfect abandonment.

### *Realisational Sugata*

The realizational Sugata has three features as well. If you remember from your study of the tathagata essence, Verse 5 talks about the eight qualities of the Buddha Jewel:

Buddhahood has the [eight qualities of] being uncompounded,  
Spontaneous, not being realised through the cause of others,  
Knowledge, mercy, and power,  
As well as being [the fulfilment of] the two aims [of oneself and others].

So the eight qualities of the Buddha are:

1. the quality of being uncompounded
2. the quality of spontaneity
3. the quality of not being realised through the cause of others
4. the quality of knowledge
5. the quality of mercy (or compassion)
6. the quality of power
7. the quality of fulfilling the purpose of oneself
8. the quality of fulfilling the purpose of others

The quality of knowledge or being a knower refers to the knowledge of the mode of phenomena. This knowledge or knower of the mode of phenomena is the realizational Sugata that has three features:

1. exalted knower knowing thusness (suchness)
2. stable exalted knower
3. thorough exalted knower

#### *(1) Exalted knower knowing thusness*

The first feature refers to the exalted knower in the Buddha's continuum that directly realises emptiness. This shows that the Buddha is a far superior teacher than others.

#### *(2) Stable exalted knower*

The second feature of being a stable exalted knower distinguishes the Buddha's knowledge as being superior to that of the stream-enterers. This means to say that the wisdom directly realising emptiness in the continuum of a stream-enterer is not a stable knower. Why is this so? I think this is because they have yet to abandon the innate view of the transitory collections.

When we say that the wisdom directly realising emptiness is stable or unstable, we are not saying that the realisation of emptiness will change into something else. That is not what is meant.

*(3) Thorough exalted knower*

The third feature, the thorough exalted knower with its complete knowledge in the Buddha's continuum, is a superior or more exalted knower than the knower in the continuum of a hearer arhat or a solitary realiser arhat.

The hearer arhat and solitary realiser arhat do not realise or know the paths of all three vehicles because they have not internalised and generated them whereas the Buddha has complete knowledge of the paths of the three vehicles. As such, the Buddha is able to be a teacher to the trainees of all three vehicles in that the Buddha can show these paths and guide the respective trainees to the attainments of the respective vehicles.

*Definitive and interpretative Yamantaka*

We talked before about the two divisions of Yamantaka:

1. the definitive Yamantaka
2. the interpretive Yamantaka

The definitive Yamantaka is the realisational Sugata that can act as the direct antidote to “the demon of the egoistic view,” the demon of self-grasping.

This particular realisational Sugata appears in the form of the deity, Yamantaka, who is the interpretive Yamantaka.

- In this case, the realisational Sugata is the direct antidote to this demon of self-grasping.
- The one who possesses this ability is the interpretive Yamantaka.

Yamantaka's wisdom directly realising selflessness is likened to the skull staff that is used to destroy the enemy. Likewise, this wisdom directly realising selflessness is that which overcomes self-grasping. This weapon, the skull staff, is swung over his head three times and thrown at the enemy to destroy him.

Likewise, by wielding the wisdom directly realising selflessness, one destroys:

- (1) self-grasping
  - (2) the self-cherishing that arises from self-grasping
  - (3) the appropriated contaminated aggregates that arise from self-cherishing
- This is the meaning of “three times,” in the line, “turn it over your head three times.”

Interpreted by Ven. Tenzin Gyurme; transcribed by Phuah Soon Ek, Patricia Lee & Julia Koh; edited by Cecilia Tsong

| Realm                     | Divisions                            |                                                                                                                                                                                                                                                                                                                |
|---------------------------|--------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Formless Realm (4)</b> | <i>4th Formless Absorption (1)</i>   | Without Discrimination-Not Without Discrimination (Peak of Cyclic Existence)                                                                                                                                                                                                                                   |
|                           | <i>3rd Formless Absorption (1)</i>   | Nothingness                                                                                                                                                                                                                                                                                                    |
|                           | <i>2nd Formless Absorption (1)</i>   | Infinite Consciousness                                                                                                                                                                                                                                                                                         |
|                           | <i>1st Formless Absorption (1)</i>   | Infinite Space                                                                                                                                                                                                                                                                                                 |
| <b>Form Realm (17)</b>    | <i>4th Concentration (8)</i>         | <b>Arya Pure Lands (5)</b><br>5. Not Low (Akanishtha)<br>4. Auspicious Appearance (Sudarsana)<br>3. Great Perception (Sudrsa)<br>2. Without Pain (Atapas)<br>1. Not Great (Abhra)<br><b>Ordinary beings' abodes</b><br>3. Great Result (therein: Without Discrimination)<br>2. Born from Merit<br>1. Cloudless |
|                           | <i>3rd Concentration (3)</i>         | 3. Vast Virtue<br>2. Limitless Virtue<br>1. Little Virtue                                                                                                                                                                                                                                                      |
|                           | <i>2nd Concentration (3)</i>         | 3. Clear Light<br>2. Limitless light<br>1. Little Light                                                                                                                                                                                                                                                        |
|                           | <i>1st Concentration (3)</i>         | 3. Great Brahma<br>2. In Front of Brahma<br>1. Brahma Class                                                                                                                                                                                                                                                    |
|                           | <i>Desire realm gods (Suras) (6)</i> | 6. Controlling Others' Emanations (Paranimitavashavartin)<br>5. Enjoying Emanation (Nirmanarati)<br>4. Joyous Land (Tushita)<br>3. Without Combat<br>2. The Heaven of the Thirty-Three Gods<br>1. The Four Great Royal Lineages                                                                                |
|                           | <i>Demi gods (Asuras) (4)</i>        | 4. Unmoving<br>3. Good Land<br>2. Moonlight<br>1. Having Light                                                                                                                                                                                                                                                 |

| Realm                       | Divisions                 |                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                            |
|-----------------------------|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Desire Realm (cont.)</b> | <i>Human Beings (12)</i>  | 1. Eastern Continent +2 Subcontinents (Videha, Land of Tall Bodied)<br>2. Southern Continent +2 Subcontinents (Jambudvipa, Rose Apple Land)<br>3. Western Continent +2 Subcontinents (Godaniya, Land of Using Oxen)<br>4. Northern Continent +2 Subcontinents (Uttarakum, Unpleasant Sound)) |                                                                                                                                                                                                            |
|                             | <i>Animals (2)</i>        | 1. Living in the depths of the ocean<br>2. Living in the places of gods and humans                                                                                                                                                                                                           |                                                                                                                                                                                                            |
|                             | <i>Hungry ghosts (36)</i> | 1. With external obstructions to food and drink<br>2. With internal obstructions to food and drink<br>3. With obstructions within food and drink                                                                                                                                             |                                                                                                                                                                                                            |
|                             | <i>Hells (21)</i>         | Hot Hells                                                                                                                                                                                                                                                                                    | 1. Reviving<br>2. Black Line<br>3. Crushing<br>4. Crying<br>5. Great Crying<br>6. Hot<br>7. Very Hot<br>8. Unrelenting Torment (Avici)                                                                     |
|                             |                           | Cold Hells                                                                                                                                                                                                                                                                                   | 1. Blistering<br>2. Bursting Blisters<br>3. Chattering Teeth<br>4. Groaning (A-c hu)<br>5. Moaning (Kyi-lu)<br>6. Splitting Like an Utpala<br>7. Splitting Like a Lotus<br>8. Splitting Like a Great Lotus |
|                             |                           | Neighboring Hells                                                                                                                                                                                                                                                                            | 1. Pit of Burning Embers<br>2. Swamp of Decomposed Corpses<br>3. Razor-filled Plain<br>Grove of Sword Leaves<br>Forest of Salmali Trees<br>4. River Without a Ford                                         |
|                             | Occasional Hells          |                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                            |