



Eight Dukkha (八苦) and Nirvana (涅槃)

Q1: 佛曰：8 Dukkha in life (人生有八苦)：1. Birth (生) 2. Ageing (老) 3. Sickness (病) 4. Death (死) 5. Dissociation from loved ones and pleasant conditions (爱别离) 6. Association with unpleasant persons and conditions (怨親會) 7. Unfulfilled desires (求不得) 8. Can't let go (放不下)。What does this mean?

A1: You can find all their meanings using Google search. Can't let go (放不下) is the Infernal of the Five Aggregates 五阴炽盛. The first 7 Dukkha (苦) is not really dukkha/sufferings anymore in by modern day standard. The last one, Infernal of the Five Aggregates is the most important one.

Q2: How to do eliminate these sufferings?

A2: By understanding each one of them.

Q3: How to liberate (如何解脱) ?

A3: By enlightenment (see Enlightenment above A1-6); that is the only way.

Q4: Buddha said: Cannot be said, Cannot be said (佛曰：不可說。不可說). Do you mean I know how now?

A4: I don't think you know. In the old days, they said "Cannot be said" (不可說) because they don't have science to support them, but not anymore. We know how now (see enlightenment A6-10).

Q5: Yes, I do know how to get out of these suffering.

A5: Are you sure?

Q6: Do you know how?

A6: Our curriculum is a fast track to enlightenment.

Q7: Do not let the earthlings around you derail you. Stay focused to achieve nirvana. This is the only purpose of our lives?

A7: That sound like a Theravada doctrine. First of all, you have to define your understanding of nirvana.

Q8: Nirvana is the "blown out, extinguished" state of spiritual liberation - extinguished is referring to the cycle of rebirth - just like Gautama Buddha had attained. Is it correct?

A8: This definition is correct by Theravada (小乘). For Mahayana (大乘), nirvana means enlightenment. There is a big difference. Theravada promotes Arahantship that is to be extinguished from the cycle of rebirth. Mahayana promotes Mahasattva who reincarnate to help sentient beings including humanity and teaches them how to become enlightened. Theravada is only for self-liberation (解脱). Mahayana is liberation (解脱) for all.

Q9: I was instructed to aim at Theravada teaching In other words, save myself and do not side track. Buddha and many who followed him, on the other hand attained nirvana and came back to save other human beings.

A9: If you follow Theravada practise, Arahant do not reincarnate by definition. How can you attain Nirvana, come back and not come back at the same time. Your understanding is contradictory.

Q10: Scientifically speaking, once you attain nirvana, you would have no trouble doing spontaneous space and time travel and telepathic communications. As such, you can be omnipresent and omnipotent, and enjoy immortality. The cycle of rebirth is history to you. This is the true joy of nirvana.

A10: Your use of the phrase "Scientifically speaking" is unscientific because no Arahant ever return to provide testimony of Nirvana. Your entire description of Nirvana "doing spontaneous space and time travel...true joy of nirvana" fits the definition of Moksha in Hinduism (unison with Atman reunite with Paramatman) and somewhat Jainism (existence annihilated). Your use of the word "you" actually refer to soul. Buddhism attain Nirvana differently by the "No self" doctrine. The definition of nirvana or enlightenment by Mahayana is transcending the cycle of rebirth through wisdom. But your compassion won't let you annihilate your existence. You now understand the true meaning of life in the universe and you will cash out the value of life by helping others.

Q11: Yes, but I have not received any assignment yet. That comes only after attaining nirvana which is my only goal right now. I tried asking for more information, and I was told: "No need to know anything more now. If you succeed in attaining nirvana, your immortal self already has the knowledge of everything. If you don't succeed, what is the point to know now?" Profound and logical refusal I couldn't argue.

A11: Your logic is flawed. You mean to say a totally ignorance people doing nothing with a blank mind would all in a suddenly become enlighten? If you have the knowledge of everything, you won't stop there and do nothing (selfish act) for this universe. This is how profound and logical Mahayana is.