

## 4 Higher Worlds

### 10. BUDDHAHOOD

Expansive world that shines through the lower worlds transforming negative to positive. This world is the world of beauty, creativity, that at the core of life, is indestructible desiring only to live. Buddhahood contains the qualities of wisdom, courage, compassion and energy. When you live in this world, you see the lives of others very clearly – because you have perceived your own humanity, you know other people possess the same. The 9 worlds experienced through Buddhahood are creative and expansive. All experience is valuable and useful – all problems are challenges. All problems stem from not perceiving this state of life inherent in being alive.

NEGATIVE		POSITIVE
Can be too self sacrificing – not respecting own humanity. Martyrdom. Condescension to those helped.	<b>9. BODHISATVA</b>	World of compassionate action. Desire to remove another person’s suffering. Acting selflessly.
Can become arrogant and stuck believing there is nothing else to learn. Self absorption – ‘ I know best’	<b>8. REALISATION</b>	Due to efforts of self development realizations are made that expand understanding.
Learning can become self serving and be ill applied. Self centred, cut off, dismissive to those of lesser learning. Wisdom overshadowed.	<b>7. LEARNING</b>	World of education and learning where efforts are made to expand knowledge and understanding. Basis for realization.

### 6 lower worlds

State of tranquility subject very easily to disruption from the environment. Can also create apathy. Seeking oblivion. Disengaging behaviour.	<b>6. TRANQUILITY</b>	State of calm and acceptance and of being fair. Acting with reason and humanity.
State of rapture easily subject to environmental disruption. Can lead to hunger in desire to maintain rapture.	<b>5. RAPTURE</b>	Transitory elation at the fulfillment of certain goals, desires, or needs.
Dominated by rage and destructive urges. Needing to be superior in all things, competitive arrogant and selfish. Poor loser. Self righteousness.	<b>4. ANGER</b>	Through buddhahood, anger fuels the passion for justice. Creative force for change.
Dominated by fear and instinct, feeling strong when others weak, protection of vulnerability. Lack of morality living only for the present. Vigilance, suspicious, distrusting, fearful.	<b>3. ANIMALITY</b>	Activated by buddhahood, the instinct of this world is wisdom. Instinctively wise to the ways of the world. Instinct to love, nurture, protect. No head work here.
Desires are never fully satisfied, desire for love, approval, money, drugs, alcohol, sex, recognition etc. Never enough available to satisfy.	<b>2. HUNGER</b>	Through buddhahood can create the strong desire to help others experience their own value and to value ourselves and achieve our goals.
Time is endless, life is hopeless, loss of spirit, no energy, everything feels heavy. Extreme suffering. Self destruct.	<b>1. HELL</b>	Through the world of Buddhahood can empathise with others who are here. Can share the experience.

**These are the world of transference and projection. Living in an egostate it is difficult to respect and perceive another person’s humanity.**

**These are the worlds of awareness of our own experience and the ability to teach others how to see and respect their own humanity. Consistently practice.**

## The Ten Worlds

The ten worlds of Nichiren Daishonin's Buddhism are not states of mind but experiential worlds. We can be intellectual and in the world of learning, but still be reacting from our dominant life state, animality – a desire for dominance. This world may be where our experience, or emotional development, is anchored. Our intellectualism only masks our emotional state.

No matter how intellectual we become and how much we remove ourselves intellectually from our heart and soul, which may be dominated by one of the 6 lower worlds, the heart and soul will find a way of expressing itself. If you suffer a state of hopelessness from childhood, no matter how much you develop your intellect, your dominant life state responds from this state of hell. So, as a therapist, you may find yourself stuck in transference as you grapple around together with your client, trying to find a way out intellectually, instead of tapping into your own humanity and knowing intuitively how to reach the client.

Whoever feels in awe of someone, or inferior to others for whatever reason, is experiencing the world of animality. Whoever feels compelled to repeat behaviour patterns that are defeating, is experiencing the world of hunger. Illuminated by Buddhahood, each of these worlds will express themselves entirely differently. The example here of animality, can be transformed into a healthy respect and a liking for others along with an intuitive awareness of your own strengths and capabilities. The world of hunger can be transformed into a strong desire to treat yourself properly and defeat the habitual behaviour patterns.

From the tenth world, Buddhahood, we realize our own inner worth and beauty. Transcending any intellectual understanding of life, our Buddhahood is an expanding of consciousness, a creative awareness of life, an in-the-moment reality where no problem is insurmountable.

From Buddhahood, all worlds are transformed and put to positive use. Without the illumination of the Buddha state, the worlds have no guidance, no consistency and keep us tied to our habitual ways (karma).

According to the world we live in, so do we experience our reality. People in anger, perceive selfishness in others; people in hunger, see others as always wanting more from them; people in hell, see the world as a series of punishing events and themselves as victims. If we live in these worlds as a therapist, we will fail to tap into our own healing power and fail to see the healing evident in the lives of our clients. Relying on intellect, the world of learning or realization, may be subject to our own projection onto our client of what we feel is right for them. When our dominant life state maybe hell, analysis is useful but without humanity it is lame.

With the invocation of Nam-Myoho-Renge-Kyo or a spiritual practice we can learn to *develop* our buddhahood. It is not a switch but a growing awareness brought about by our dealing with our own challenges in life, past or present. Bringing your true self, humanity or Buddha nature into the forefront of your life, enables you to practice being in buddhahood, illuminating the 10 worlds in which you live.

## Bibliography

“The Buddhism of the Sun”; Jim Cowan Published by NSUK ISBN 0950827401 First published 1982

“The Buddha in Daily Life”; Richard Causton Published by Rider ISBN 071267456X First published 1988.

“The Winning Life – an Introduction to Buddhist Practice”; Published by World Tribune Press 1998

“The Art of Living – An Introduction to Buddhism of Nichiren Daishonin”; Published by SGI-UK 2002

“Major Writings of Nichiren Daishonin Volume one”; Published by Nichiren Shoshu International Centre. ISBN 4888720088 C1315

“Major Writings of Nichiren Daishonin Volume Two”; Nichiren Shoshu International Center ISBN 488872012-6 C1315