

DROWA REGDRUK (SIX REALM OF LIFE)

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As per concept of Buddhist philosophy, until and unless the lives of the world attain Nirvana or enlightenment they revolve life after life within six different zones as described as Bhava Chakra or wheel of life.

These six different zones are as under:

1. Lha (Deva or equivalent sense of God)
2. Lhamayin (Semi God)
3. Mi (Human beings)
4. Nyalwa (Hell)
5. Yidhak (a kind of giants with huge bellies and very narrow throats hardly fitted to swallow the tiniest of particles).
6. Dhuido (Beasts).

Lha, as describe in SI. No. 1, literally does not means the meaning of god as we usually understood. The name or meaning of Lha which the ordinary people used is the God which has already been enlightened. But here the name or meaning of Lha is literary not considered as the god which has already secured a place of salvation. Here Lha is placed under the category of life and birth who is yet to be enlightened. Therefore, one should not confuse with the meaning of Lha (God) as ordinarily used or as used in the context of literature.

Gautama Buddha believes that one has already taken birth within the six realms of life for millions and millions of years, and would still born in the same circle by changing from one birth to another. This continuation is like a whirlpool with no end till one

gets out of this realm by enlightenment.

Within these six births, standard of life differs from each other. Among them, human life is precious one, and it is like a door to the formation of different states of existence. Further more, depending upon human life, one can even enter into the highest state of Nirvana (Sangey Ghophang)

Drawbacks of each of these lives are briefly given as under:

1. Lha: Perpetually indulges in heavenly pleasures and there is always a fear to fall into lower realms when their good merit is exhausted.

2. Lhamayin: Perpetually drawn to war with the Lha and as they are less powerful have to suffer continuous defeat.

3. Mi: The draw back of human beings are torments of birth, old age, sickness, and death beside other countless miseries.

4. Nyalwa: Hardship and suffering in hell are severe.

5. Yidhak: A kind of life where body structure is formed with a narrow throat like wheat stem and huge bellies who suffer in eating and drinking.

6. Dhuido: These are the animals that cannot speak to, listen to, think of and suffer their life as a beast of burden in the hands of human beings. Therefore, all the above realms are filled with sorrow and miseries where we have to born millions of time from one birth to another. It is also stated in the Buddhist text that if you could accumulate all the tears that you had shed during the state of miseries in all those lives in the past, the volume of your tears would be big enough to be ocean.

The animal which you love to keep in the house, an enemy which you hate, and a friend which you like today, might be that in the course of infinite lives in the past, the animal could be your son, an enemy could be your wife and a friend could be your enemy.

The one or more of the innumerable forms of lives in this or other world could be part of your family once. Hence love, compassion were taught by Buddha to realise the truth.

Now, one has to contemplate on truth to escape six suffering realms and to secure a place in Nirvana (Tharpa) which is an ultimate stage. With this attainment you can volunteer to liberate the other beings existing in the six realms of existences.

The only way to seek Nirvana is through the path of Dharma and practising it.

Even by continues practice of Dharma to attain (MAHAPARI NIRVANA) one has to pass through infinite lives to attain this goal. However some of them can attain this supreme stage within a single life span as exemplified by Gautama Buddha and Je-tsun Milarepa.