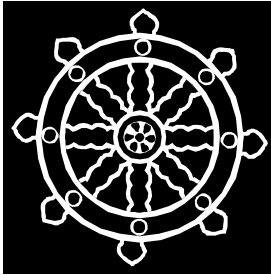


***International Buddhist Committee of
Washington, D.C.***



International Vesak Festival 2001

***(A celebration of the Birth, Enlightenment,
and Parinirvana of the Buddha)***

Hosted by:

Wat Lao Buddhavong

3043 Catlett Road (Route 28)

Catlett, VA 22019

Tel: 540-788-4968 / Fax: 540-788-1219

www.watlao.org

26 May 2001 CE / BE 2545

First words of the Buddha:

“Chief in the World am I, Supreme in the World am I,
Foremost in the World am I! This is the last Birth! Henceforth
there will be no more Rebirth for Me! ...”

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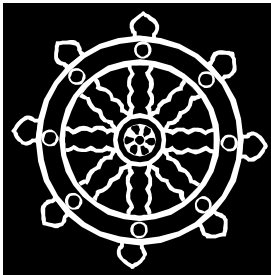
Section 1: Introduction

The Buddha and Vesak

By Sovan Tun, Ph. D.

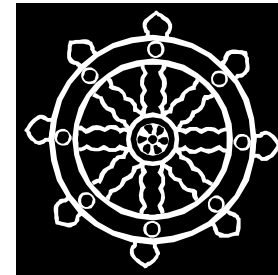
Vice President of the Cambodian Buddhist Society, Inc.

The religion known as Buddhism was founded 2544 years ago by Siddhattha Gotama the Buddha. He was born on the full moon day of the sixth lunar month Visakha (Vesak) in the year 623 BCE at Lumbini Garden in Kapilavatthu City, located in Northern India presently known as Nepal. His father was King Suddhodana and his mother was Queen Siri Maya. The prince was married to Princess Yasadhara and had a son named Rahula. At the age of 29, he left his family and the luxurious life in the palace to pursue his search for truths about life. Gotama attained enlightenment on the full moon day of the sixth lunar month Visakha at the age of 35 and received the title of "Buddha." The Buddha means the enlightened one because He found the four-fold noble truths of life. It also means the awakened one because He indicated the three characteristics of life: suffering, impermanence, and no-self. Gotama entered the Parinibbana (passing) at the age of 80 also on the full moon day of Visakha.



The current International Buddhist Committee Executive Board

Co-Chairs:	Ven. Lama Kalsang (Sakya Phuntsok Ling)
	Mr. Souksomboun Sayasithsena (Wat Lao Buddhavong)
Advisors:	Ven. Abbot Bounmy Kittithammavanno (Wat Lao Buddhavong)
	Ven. K. Uparatana (International Buddhist Center)
	Prof. B.N. Hebbar (George Washington University)
	Ven. Lopon Claude D'Estree (Tonglen Foundation, GMU)
Co-treasurers:	Ane Kunga Chodron (Sakya Phuntsok Ling)
	Mr. Khamsa Vong Chounramany (Wat Lao Buddhavong)
Co-secretaries:	Mrs. Bounheng Inversin (Wat Lao Buddhavong)
	Wilson Hurley (MSTC)



Section 2: Schedule

Registration: 8:30 AM

Circumambulation/entering/prostration/seating: 9:00 AM

Introductions, explanation of question and answer cards, and homages to Lord Buddha: 9:30 AM
(moderated by Souksomboun and Somphone Sayasithsena)

Homages will be two minutes each as follows:

1. Laotian and Thai: Ven. Chakraphan Songyindee
2. Cambodian: Ven. Chanhan Ouk & Ven. Chorn Chan
3. Sri Lankan: Miss Gayatri Kanishka Senaratna
4. Tibetan: Ven. Lama Kalsang
5. Vietnamese: Hanh Le
6. Chinese: representatives from U.S. Zen Institute (p. 9)
7. Japanese: Rev. Honda et al (p. 11)
8. Burmese: TBD
9. English: Ane Kunga
10. Korean: Hae-in Sunim
11. Sanskrit: Prof. B.N. Hebbar

Bestowing of 5 precepts: Ven. Kim Cang will lead (p. 14)

Recitation of Heart Sutra (p. 21)

Silent Meditation: 15 minutes, led by Ven. Uparatana

Brief talks on Buddhism in:

1. Laos: Ven. Chandaphone Chakkavaro
2. Japan: Rev. Honda
3. Vietnam: TBD

A brief report on Unesco's endorsement of Vesak as an international holiday: Ven. Arry Akincano

Closing prayers in Pali and English

(Schedule continued on next page.)

Lunch for monks and nuns: 11:00 AM

Group photographs

30-minute question and answer session at the site of the cultural presentation

Cultural presentation: The Wat Lao temple will host the cultural event in the stage area from 1:00 to 3:45 PM. There will be performances featuring traditional dance, music and performances of a devotional nature. There will be performers from Thai, Cambodian, Lao, Vietnamese, Indian, Chinese, Sri Lankan, and cultures as well.



Section 3: Homages / Prayers

yu` fo` fa` hui` yi` gui`
浴 佛 法 會 儀 軌

The Ceremony of Vesak (Chinese)

(The Ceremony of Bathing the Buddha)

yu` fo` zan`
浴 佛 讚 (一 遍)

Praise for Bathing the Buddha (one time)

jiu` long` tu` shu` mu` yu` jin` shen`
九 龍 吐 水 沐 浴 金 身

When Buddha was born, nine dragons sprinkled water and bathed his golden body.

tian` shang` tian` xia` du` wei` zun`
天 上 天 下 獨 為 尊

And he is the perfected venerable one on the heaven and earth

qi` bu` bao` lian` sheng`
七 步 寶 蓮 生

Right after his birth, he walked seven steps, and in each step a lotus arose from the ground.

wei` de` guan` ming` fa` jie` yong` zhan` en`
威 德 光 明 法 界 永 沾 恩

He appeared in the dignity of demeanor. All Dharma realms benefited from endless blessings.

nan` mo` tian` ren` shi` pu` sa` mo` he` sa`
南 無 天 人 師 菩 薩 摩 訶 薩 (三 遍)

Homage to the great teacher, the Bodhisattva Mahasattva ! (three times)

yu` fo` zan` ji`
浴 佛 讚 偈

Praise for Bathing the Buddha

wo` jin` guan` mu` zhu` ru` lai`
我 今 灌 沐 諸 如 來

Now I am bathing the Buddhas,

jing` zhi` zhuang` yan` gong` de` hai`
淨 智 莊 嚴 功 德 海

whose merits and virtues are adorned with pure wisdom.

wu` zhuo` zhong` sheng` li` chen` guo`
五 濁 眾 生 離 塵 垢

May all living beings of the five turbid realms be liberated from filthy mind,

tong` zheng` ru` lai` jing` fa` shen`
同 證 如 來 淨 法 身 (數 遍)

and together attain the pure Dharma body as Buddha did.

yu` fo` gong` de` hui` xiang`
浴 佛 功 德 回 向

Verses for Transferring the Merits and Virtues of Bathing the Buddha

yu` fo` gong` de` shu` sheng` xing`
浴 佛 功 德 殊 勝 行

The merits and virtues from bathing the Buddha are unsurpassed.

wu` bian` sheng` fu` jie` hui` xiang`
無 邊 勝 福 皆 回 向

With supreme and endless blessings,

pu` yuan` chen` ni` zhu` zhong` sheng`
普 願 沉 溺 諸 眾 生

may every living beings, drowning and adrift,

su` wang` wu` liang` guang` fo` cha`
速 往 無 量 光 佛 剎

soon return to the Land of Limitless Light!

shi` fang` san` shi` yi` qie` fo`
十 方 三 世 一 切 佛

Homage to all Buddhas of the past, present and future in all quarters,

yi` qie` pu` sa` mo` he` sa`
一 切 菩 薩 摩 訶 薩

and all Bodhisattva Mahasattvas!

mo` he` bo` re` po` luo` mi`
摩 訶 般 若 波 羅 蜜

Maha Prajna Paramita!

Jusiege (Affirming the Forty-Eight Great Vows - Japanese)

GA GON CHO SE GAN
HISSHI MU JO DO
SHI GAN FU MAN ZOKU
SEIFU JO SHO GAKU

KO SO JO MAN ZOKU
I YO RO JIPPO
NICHU GATSU SHU JU KI
TEN KO ON PU GEN

GA O MU RYO KO
FU I DAI SE SHU
FU SAI SHO BIN GU
SEIFU JO SHO GAKU

I SHU KAI HO ZO
KO SE KU DOKU HO
JO O DAI SHU CHU
SEPPU SHI SHI KU

GA SHI JO BUTSU DO
MYO SHO CHO JIPPO
HON
KU KYO MI SHO MON
SEIFU JO SHO GAKU

KU YO ISSAI BUTSU
GU SOKU SHU TOKU

GAN NE SHITSU JO MAN
TOKU I SAN GAI O

RI YOKU JIN SHO NEN
JO E SHU BON GYO
SHI GU MU JO DO
I SHO TENNIN SHI

NYO BUTSU MU GE CHI
TSU DATSU MI FU SHO
GAN GA KU E RIKI
TO SHI SAI SHO SON

JIN RIKI EN DAI KO
FU SHO MU SAI DO
SHO JO SAN KU MYO
KO SAI SHU YAKU NAN

SHI GAN NYAKKOK KA
DAI SEN O KAN DO
KO KU SHO TENNIN
TO U CHIN MYO KE

KAI HI CHI E GEN
MESSHI KON MO AN
HEI SHOKU SHO AKU DO
TSU DATSU ZEN SHU MON

NAN MAN DA BU
NAN MAN DA BU
NAN MAN DA BU
NAN MAN DA BU
NAN MAN DA BU
NAN MAN DA BU

GAN NI SHI KU DOKU
BYO DO SE ISSAI
DO HOTSU BO DAI SHIN
OJO AN RAKU KOKU

JUSEIGE

(Affirming the Forty-Eight Great Vows)

The following translation of the Juseige into English was rendered by Rev. Matsumoto and Ruth Tabrah of the Honpa Hongwanji Mission of Hawaii in Honolulu. The translators did not attempt a literal translation. Rather, they concentrated on capturing the essence of this famous sutra.

These forty-eight great vows, which I, Dharmakara Bodhisattva, established for myself and all beings, none to be excluded, in the ongoing timelessness of this present moment.

Now, everywhere, affirm the reality of the infinite within this world of birth-and-death.

I vow, through these, the vow that is the primal vow of life itself. Until this shall be fulfilled, for each one everywhere, I will not accept the great supreme enlightenment. I will not rest as Amitabha, Amitayus, Amida, the Buddha of universal reality. The Buddha of the truth of things-as-are. Throughout all times, in every generation of beings, if my vow does not become the source of wisdom and compassion, the cause of this great awakening in each and every one, everywhere, I will not accept the great supreme enlightenment. I will not rest as Amitabha, Amitayus, Amida, the Buddha of universal reality, the Buddha of this truth of things-as-they-are. Upon my becoming a Buddha, my name shall resound throughout the farthest reaches of the universe. If there is even one place where my name is not being heard, I will not accept the great supreme enlightenment. I will not rest as Amitabha, Amitayus, Amida, The Buddha of universal reality, the Buddha of the truth of things-as-they-are. To attain the great supreme enlightenment, to become the dharma teacher of gods and men, I shall without ceasing, practice the great practice Brahma-carya. Without hindrance of desire, in the dhyana-samadhi of contemplation from which the purest wisdom, the immeasurably pure compassion of the workings of my vow shall flow. This great vow shall be all-penetrating, universal. A shining light of wisdom and compassion. An inconceivable light illuminating our inner darkness, our hatred, our unquenchable desires, our own deep, awesome reality. The Vow's incomparable enlightenment rescues us, just as we are, from the heavens of self-pride, the hellish torments, in the worlds of

(5) **Itipi so bhagava araham sammasambuddho
vijjacaranasampanno sugato lokavidu anuttaro
purisadammasarathi sattha devamanussanam buddho
bhagavati.**

Such, indeed, is the Exalted One: worth, perfectly enlightened, endowed with knowledge and conduct, well-gone, knower of worlds, incomparable (with excellent qualities, such as virtue, etc.) trainer of persons capable of training, teacher of devas and men, enlightened, exalted.

(6) **Natthi me saranam annam
buddho me saranam varam
etena saccavajjena
hotu me jayamangalam.**

**Uttamangena vandeham
padapamsu varuttamam
buddhe yo khalito doso
buddho khamatu tam mamam.**

There is no other refuge for me,
Buddha is my matchless refuge,
By the power of this truth
May fortunate success be mine.

With my forehead I show my homage
For even the incomparable dust on his feet;
If Buddha I have offended by my wrongs,
May Buddha forgive me for that (fault).

(7) **Atthangikariyapatho jananam
mokkhappavesaya uju ca maggo
dhammo ayam santikaro panito
niyyaniko tam panamami dhammam**

I bow down to the Dhamma, the true path composed of eight parts the direct path leading men to liberation (nibbana); the Dhamma enabling men to have peace of mind; the sublime Dhamma leading to emancipation.

(8) **Ye ca dhamma atita ca
ye ca dhamma anagata
paccuppanna ca ye dhamma
aham vandami sabbada.**

I always offer deepest homage
To the Dhammas of the ages past,
To the Dhammas which have not yet come,
To the Dhammas of the present age.

(9) **Svakkhato bhagavata dhammo sanditthiko akaliko
ehipassiko opanayiko paccattam veditabbo vinnuhiti.**

Well expounded by the Exalted One is the Dhamma,
visible here and now, immediately effective, inviting
investigation, leading onward, to be realized by the wise,
each for himself.

(10) **Natthi me saranam annam
dhammo me saranam varam
etena saccavajjena
hotu me jayamangalam.**

**Uttamangena vandeham
dhammanca duvidham varam
dhamme yo khalito doso
dhammo khamatu tam mamam.**

There is no other refuge for me,
The Dhamma is my matchless refuge
By the power of this truth
May fortunate success be mine.

With my forehead I show my homage
For the twofold matchless Dhamma,
If Dhamma I have offended by my wrongs,
May Dhamma forgive me for that (fault).

- (11) **Sangho visuddho santindriyo gunehinekehi anasavo tam** **varadakkhineyyo sabbamalappahino samiddhipatto panamami sangham.**

I bow down to the Sangha, purified, supremely worthy gifts, of peaceful faculties, released for all stains, possessed of the achievement of numerous excellent qualities, without taints.

- (12) **Ye ca Sangha atita ca paccuppanna ca ye Sangha** **ye ca Sangha anagata aham vandami sabbada.**

I always offer deepest homage
To the Sanghas of the ages past,
To the Sanghas which have not yet come,
To the Sangha of this present age.

- (13) **Supatipanno bhagavato savakasangho ujuapatipanno ghagavato savakangho nayapatipanno bhagavato savakasangho samicipatipanno bhagavato savakasangho yadidam cattari purisayugani attha purisapggala esa bhagavato savakasangho ahuneyyo pahuneyyo dakkhineyyo anjalikaraniyo anuttaram punnakkhattam lokadssati.**

Of good practice is the Order of Disciples of the Exalted One; of straight practice is the order of Disciplines of the Exalted One; of proper practice is the Order of Disciples of the Exalted one; thus, these four pairs of persons, the eight kinds of individuals, this order of Disciples of the Exalted One is worthy of individuals, this order of Disciples of the Exalted One is worth of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, is an incomparable field of merit for the world.

- (14) **Natthi mi saranam annam sangho me saranam varam etena saccavajjena hotu me jayamangalam.**

Uttamangena vande ham sanghanca duvidhottamam Sanghe yo khalito doso sangho khamatu tam mamam.

There is no other refuge for me,
The Sangha is my matchless refuge,
By the power of this truth
May fortunate success be mine.

With my forehead I show my homage
For the doubly unrivalled Sangha,
If Sangha I have offended by my wrongs,
May Sangha forgive me for that (fault).

- (15) **Icevamaccantanamassaneyyam namassamano ratanattayam yam punnabhisandam vipulam alattham tasanubhavena hatantarayo.**

I have gained an abundant flood of merit thus honoring the Triple Gem most highly worthy or respect; by the spiritual power of that (merit) may (my) obstacles be destroyed.

- (16) **Vandami cetiyam sabbam sabbatthanesu patitthitam saririkadhatumahabodhim buddharupam sakalam sada.**

I respect always every cetiya that may stand in any place, the bodily relics (of the Buddha), the great Bodhi Tree, and all images of the Buddha.

THE METHOD OF ASKING FOR THE FIVE PRECEPTS or NICCA SILA

**Okasa mayam bhante visum-visum rakkhanatthaya
tisanarena saha panca silani yacama, anuggaham katva
silam detha no bhante.**

**Dutiyampi mayam bhante visum-visum rakkhanatthaya
tisanarena saha panca silani yacama, anuggaham katva
silam detha no bhante.**

**Tatiyampi mayam bhante visum-visum rakkhanatthaya
tisanarena saha panca silani yacama, anuggaham katva
silam detha no bhante.**

Permit us, venerable sir, we ask for the Five Precepts with the
Three Refuges in order to observe them separately. Venerable
sir, kindly minister the Precepts to us.

For the second time, venerable sir, we ask for the five Precepts
with the Three Refuges in order to observe them separately.
Venerable sir, kindly minister the Precepts to us.

For the third time, venerable sir, we ask for the Five Precepts
with the Three Refuges in order to observe them separately.
Venerable sir, kindly minister the Precepts to us.

THE FIVE PRECEPTS OR NICCA SILA WITH THE THREE REFUGES

**Namo tassa bhagavato arahato sammāsambuddhassa. (3
times)**

Homage to the Exalted One, the worth One, the Perfectly
Enlightened One.

**Buddham saranam gacchami.
Dhammam sarana gacchami.
Sangham saranam gacchami.**

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

**Dutiyampi buddham saranam gacchami.
Dutiyampi dhammam saranam gacchami.
Dutiyampi sangham saranam gaccami.**

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

**Tatiyampi buddham saranam gacchami.
Tatiyampi dhammam saranam gacchami.
Tatiyampi sangham saranam gacchami.**

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.

Panatipata veramani sikkhapadam samadiyami.

I accept the precept to abstain from the taking of life.

Adinnadana veramani sikkhapadam.

I accept the precept to abstain from the taking of that which in
not given.

Kamesu micchacara veramani sikkhapadam samadiyami.

I accept the precept to abstain from sexual misconduct.

Musavada veramani sikkhapadam samadiyami.

I accept the precept to abstain from false speech.

**Suramerayamaj jappamadatthana veramani sikkhapadam
samadiyami.**

I accept the precept to abstain from drinking that which causes
intoxication.

Northern School / Mahayana Chants (including the Heart Sutra)

The order is:

1. Refuge and Enlightenment Thought, Four Limitless Meditations
2. Seven-fold Prayer
3. Heart Sutra
4. Aspiration of the Ten Perfections
5. Prayer for the Doctrine to Flourish for Long

REFUGE AND ENLIGHTENMENT THOUGHT (Repeat 3 times)

To the excellent Buddha, Dharma, and Sangha
I go for refuge until Enlightenment is won.
By the merit of giving and the other perfections
May I attain Buddhahood for the sake of all beings.

FOUR LIMITLESS MEDITATIONS

May all beings be happy and have the cause of happiness
May they be free from suffering and the cause of suffering
May they never be parted from sorrowless bliss
May they dwell in equanimity which is without attachment to those near and far.

SEVEN-FOLD PRAYER

With clarity of body, speech, and mind, I bow without exception to all the lions among men of the past, present, and future, in every world in all the ten directions.

By the power of this Aspiration to Noble Deeds, I manifest bodies as numerous as all the atoms in all the lands, aware in mind of the presence of numberless victorious Buddhas, and I prostrate to all of them.

I conceive the entire realm of truth to be completely filled with enlightened ones. There are as many Buddhas as atoms

present in each atom, each Buddha surrounded by many Bodhisattvas.

I honor all these blissful lords, extolling the ocean of their inexhaustible perfections with an ocean of all melodies and sounds, and endless praise.

I offer to those heroic Buddhas the best flowers, best garlands, best music, best ointments, excellent canopies, finest lamps, and the best incense.

I offer to those heroic Buddhas the finest robes and best fragrances and a variety of foods piled as high as Mount Meru, all perfectly arranged.

By the power of my faith in noble deeds, I prostrate and present vast and unequalled offerings to each of the victorious Buddhas.

I confess every type of wrong that I have done in thought, word, or deed, under the influence of desire, anger, or ignorance.

I rejoice in the meritorious deeds of all the Buddhas of the ten directions, the Bodhisattvas, Pratyekabuddhas, Arhats, Practitioners, and all sentient beings.

I request all the enlightened protectors who have attained the detachment of Buddhahood, and illumine the worlds of the ten directions to turn the peerless wheel of Dharma.

With hands folded, I beseech those who intend to manifest the final nirvana to remain for as many eons as there are atoms in all the Buddha lands, to gladden and benefit all living beings.

May whatever little virtue I may have gained from prostrating, offering, confessing, rejoicing, requesting, and beseeching, be dedicated to attaining perfect enlightenment.

THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rahagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the

sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called "profound illumination," and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, volition, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no volition, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no mental object, no eye element up to no mind element, no mental object element, no mind consciousness element; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita.

Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the Buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita. Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice." When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

ASPIRATION OF TEN PERFECTIONS

The Greatly Compassionate One, Excellent among Men,
Completely perfected giving.
Just as the Conqueror perfected giving,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected morality.
Just as the Conqueror perfected morality,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected patience.
Just as the Conqueror perfected patience,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected diligence.
Just as the Conqueror perfected diligence,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected meditation.
Just as the Conqueror perfected meditation,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected wisdom.
Just as the Conqueror perfected wisdom,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected method.
Just as the Conqueror perfected method,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected power.
Just as the Conqueror perfected power,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected aspiration.

Just as the Conqueror perfected aspiration,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected primordial wisdom.
Just as the Conqueror perfected primordial wisdom,
May I and others become like that before too long.

The Greatly Compassionate One, Excellent among Men,
Completely perfected the Dharmakaya.
Just as the Conqueror perfected the Dharmakaya,
May I and others become like that before too long.

By the compassion of the unsurpassable teacher,
And the blessings of the truth of the Buddhas, Bodhisattvas,
Pratyekabuddhas, and Arhats,
May this be accomplished just as I aspire.

PRAYER FOR THE DOCTRINE TO FLOURISH FOR LONG

In past lives to benefit beings
I made great efforts in difficult practices
And sacrificed my own happiness for them.
May this cause the Doctrine to flourish for long.

In past lives to benefit the sick
I dedicated the necessities of life
To protect living beings from weakness and sorrow.
May this cause the Doctrine to flourish for long.

In past lives to accomplish enlightenment
I renounced sons, daughters, wives,
Wealth, elephants and chariots.
May this cause the Doctrine to flourish for long.

In past lives I practiced devotion
To the Buddhas, Pratyekabuddhas,
Arhats, sages, and my parents.
May this cause the Doctrine to flourish for long.

In past lives throughout countless eons
I underwent endless hardships and trials
In study and search for perfect enlightenment.
May this cause the Doctrine to flourish for long.

In past lives I practiced discipline and penance
Applied myself to austere yogas
And made offerings to the Buddhas of then ten directions.
May this cause the Doctrine to flourish for long.

In past lives I showed strength in patience
And practiced forbearance when heavily pressed
By beings made cruel in this degenerate age.
May this cause the Doctrine to flourish for long.

In past lives I exerted great perseverance
And through constance in practice overcame my faults
That I could liberate all living beings.
May this cause the Doctrine to flourish for long.

In past lives I practiced profound meditation
On the essence of formless absorption

And attained infinite types of samadhis.
May this cause the Doctrine to flourish for long.
In past lives to attain perfect wisdom
I retired to the forests and practiced intensely
And trained in various spiritual subjects.

May this cause the Doctrine to flourish for long.

In past lives out of compassion
I sacrificed flesh and blood, and even my life
And gave away the limbs of my body.
May this cause the Dharma to thrive.

In past lives toward beings evil and cruel
I practiced love and thus ripened their minds
And turned them toward one of the Three Vehicles.
May this cause the supreme gift of Dharma to thrive.

In past lives I attained skill and wisdom
And delivered beings from misunderstanding
Establishing them in the right view.
May this cause the Dharma to thrive.

In past lives through the four social gatherings
I freed beings from the fires of conflicting emotions
Destroyed their evil thoughts and increased their virtue.
May this cause my followers to flourish for long.

In past lives I freed Tirthikas
From the chaotic waters of their wrong views
And placed them within clear understanding.
Through this, may I and my followers gain renown
And may this cause the Doctrine to flourish for long.

Translated by Venerable Lama Kalsang Gyaltsen and the members of Sakya Phuntsok Ling Center for Tibetan Buddhist Studies and Meditation on the auspicious occasion of Vesak Day, 1988. By this merit, may all beings live in peace and the glorious Doctrine of the Buddha grow and thrive on the American continent.

Section 5: Temple Profiles

Wat Lao Buddhavong

3043 Catlett Road (Route 28)
Catlett, Va. 22019

The Wat Lao is located on a beautiful landscape of 58.7 acres, which is about a 40 minutes drive from the Capital Beltway. It has drawn Buddhists from all over the United States and abroad. The main ceremonial building of the temple, the Sala Hong Tham (Dhamma Hall), was dedicated on July 3, 1993. The recently finished paintings on one side of the upper wall tell the story of the Lord Buddha and on the other side tell the story of His preceding lives. These paintings create a magnificent atmosphere and are a great educational inspiration for visitors. In addition to the regularly scheduled religious celebrations, two prominent events at the Wat Lao Buddhavong are (1) the celebration of the Lao New Year, around mid April and (2) the Cultural Festival, scheduled to coincide with the 4th of July Celebration. **Wat Lao Buddhavong is the host temple for the 2001 International Vesak Celebration.**

Phra Achan Maba Bounmy Kittihammavano

Biography

Phra Achan Maha Bounmy Kittihammavano is the founding and present abbot of the Wat Lao Buddhavong. He became a Buddhist monk as a young boy and has remained since. He spent many years as a forest ascetic monk in Laos. He holds the position of Vice President of the Lao Buddhist Monk Organization in the United States. He and other Lao monks at the temple play a central role in the spiritual and the cultural aspects of life for the many Lao communities in America. For more information, call or write:

Phra Achan Maha Chandaphone Chakkavaro
Tel: 540-788-4968 Fax: 540-788-1219
Souksomboun Sayasithsena, Board of Trustee
703-573-5683 — Home 703-302-7322 — Work

Burma-America Buddhist Association

(BABA)

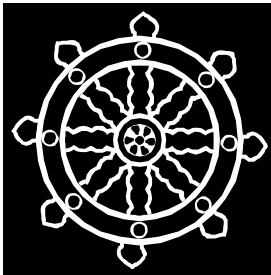
1708 Powder Mill Rd.
Silver Spring, Md. 20903
(301) 439-4035

The Burma-America Buddhist Association was formed in 1980, with the sole purpose of promoting Theravada Buddhism in North America. It was the first Burmese Buddhist organization in the East Coast of United States. It has established a center known as "Mingalarama" for the study of Buddhism with respect to its philosophy, its culture, and its heritage. The association maintains a small library with both English and Burmese books on Buddhist religion. Dhamma talks and Buddhist lessons to youths are given every other week at the center.

Visiting eminent Buddhist monks frequently conduct Vipassana meditation retreats at "Mingalarama" to both Burmese and non-Burmese meditating yogis.

BABA welcomes all Buddhists and non-Buddhists as its members. The monthly membership is only \$5.00 (Annual \$60.00).

In order to serve the growing needs of the Buddhist community BABA is already making plans to build a new building at the existing location this year.



Cambodian Buddhist Association and Dhammacakkarama Monastery of Richmond, Inc.

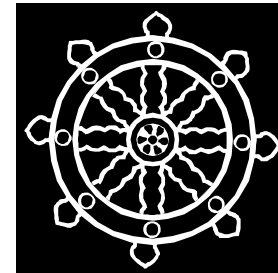
8180 Windsor Drive
Mechanicsville, VA 23111-5929
(804) 730-3946 (voice)
(804) 730-8699 (fax)

The Cambodian Buddhist Association and Dhammacakkarama Monastery of Richmond, Inc. was formed in 1988 to teach those who want to study and practice the Buddha's Teachings and to learn the Cambodian Buddhist Culture.

Ven. Kim Cang (Vajiro) is the President and Abbot with Ven. Lang Roth as Assistant Abbot.

Venerable Kim Cang Biography

Ven. Kim was born in the Travinh Province, Kampuchea on May 15, 1956. He was ordained May 19, 1977. Prior to his ordination as a Buddhist monk he was a novice for five years before becoming a monk. He graduated from the Buddhist University in 1982. In addition, he speaks English, Khmer, Laotian, Pali, Thai and Vietnamese.



Cambodian Buddhist Society, Inc.

13800 New Hampshire Avenue

Silver Spring, MD 20904

Voice & Fax: 301-622-6544

Web: <http://www.cambodian-buddhist.org>

The Cambodian Buddhist Society, Inc. was organized in 1976 and incorporated in the State of Maryland in 1978. The headquarters of the society, called the Cambodian Buddhist Temple (Vatt Buddhikarama), was located first in Oxon Hill, MD, then in New Carrollton, MD, and finally was moved to Silver Spring, MD in 1987.

The Cambodian Buddhist Society, Inc. is governed by a Board of Directors of 15 members. Except for the Buddhist monks on the Board, all members of the Board are elected biannually.

The four objectives of the Cambodian Buddhist Society, Inc., are:

- to conserve the Cambodian Buddhist religion
- to conserve the Cambodian culture
- to provide training
- to provide human assistance

Vatt Buddhikarama plays a crucial role in Cambodian life in Cambodia and especially in America. There are 6 Buddhist Monks at the Temple. These monks serve as Dhamma teachers and counselors, and preside over various ceremonies. They perform religious and traditional ceremonies at the Temple and at peoples' homes upon invitation. These ceremonies include birthdays, weddings, funerals, memorial services, and house warmings, to name just a few. Cambodians invite Buddhist Monks to give them blessings.

Every Sunday, the Temple conducts classes on the Cambodian language, Cambodian classical and folklore dance, Cambodian music, and chanting. Also, every Saturday, the Temple provides citizenship training for people, especially the elderly, who want to become citizens of the United States. At the same time, English lessons are given to the elderly.

The Vihara (Buddha Hall)

The Buddha Hall is a genuine Cambodian Shrine which has all the characteristics of a typical Cambodian Vihara in Cambodia. On the outside, the Shrine is decorated with all the Cambodian art works reserved for a Buddhist temple. Inside on the main floor, a giant Buddha Image imposingly sits on the altar surrounded by smaller images. Large oil paintings depicting the life of the Buddha decorate the wall, and two large crystal chandeliers along with ceiling spot-lights provide lighting for the Shrine. The building was completed at the end of 1992 and was consecrated in July 1993. The total cost of the project was about \$1.7 million dollars. Because of this distinctive and artful Vihara, the Cambodian Buddhist Temple is a point of interest for tourists visiting the Washington DC area. The main instigator of the shrine was Ven. Oung Mean Candavanno, former abbot of the Cambodian Buddhist Temple.

Ven. Preah Sumedhavansa Oung Mean Candavanno

Ven. Preah Sumedhavansa Oung Mean Candavanno was born on March 13, 1927 near Phnom Penh, Cambodia. He became a novice monk at the age of 14, and remained ordained as a Buddhist monk after the novice service. He studied religion, Pali, and Sanskrit in Cambodia, Thailand, Burma, India, and England. He was fluent in Khmer (Cambodian), Hindi, French, English, Pali, Sanskrit, Thai, and Burmese. He served in several positions in the Cambodian Buddhist hierarchy and in delegations to several countries.

In 1974, Ven. Candavanno pursued his doctorate program at Manchester University, England. His study was cut short by the events in Cambodia in 1975; and he migrated to the United States in January, 1978. At the Cambodian Buddhist Temple (Vatt Buddhikarama), Ven. Candavanno immediately expanded the activities of the Cambodian Buddhist Society, Inc. He was so popular that he was able to raise more than one million dollars in one year to complete the Vihara (Buddha Hall).

Ven. Preah Sumedhavansa Oung Mean Candavanno passed away on Tuesday March 16, 1993 at the age of 66.

Drikung Mahayana Center

1002 Walker Rd.
Great Falls VA 22066
Tel: (703)757 5288 Fax: (703) 757 2288
E-mail: usgift@hotmail.com
Resident Lama - Bu Nima
Drikung Kagyu Lineage

Today, it is commonly said that there are four principal traditions in Tibetan Buddhism. These are: Nyingma, Kagyu, Sakya, and Gelug. These traditions share the same Vajrayana goals, but each tradition has a distinct lineage which has passed from generation in an unbroken chain.

The Drikung Kagyu Lineage is one of the Kagyu lineages which was founded more than 850 years ago by the great spiritual master, Jigten Sumgon. This lineage traces its roots to Buddha Shakyamuni, the Indian Mahashiddha Atisha, and the primordial Buddha, Vajradhara. All their precious Dharma teachings were transmitted to Gampopa through fully enlightened masters. Gampopa gave these teachings to Phagmodrupa.

Jigten Sumgon, the founder of the Drikung Kagyu lineage, receive the complete teachings, secret oral transmissions, explanations and initiations, and enlightened realization blessings, and so forth from Phagmodrupa. All these enlightened energies, blessings and teachings have been handed down through the great spiritual masters to the present 37th lineage holder, His Holiness Drikung Kyabgon Chetsang Rinpoche, who established the Drikung Kagyu Institute, Jang Chubling, in Dehra Dun, Northern India.

While the Drikung Kagyu lineage is both rich and complex, in simple terms, the lineage may be drawn as:
Vajradhara Duddha > Tilopa (988-1069) > Naropa 1016-1100) > Marpa (1012-1097) > Milarepa (1052-1135) > Gampopa (1079-1153) > Phagmodrupa (1110-1170) > Jigten Sumgon (1143-1217) > Chetsang Rinpoche and Chungtsang Rinpoche (today)

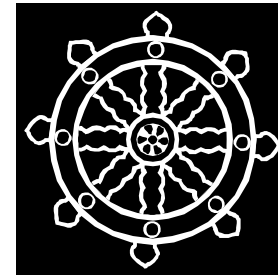
Ekoji Buddhist Temple

6500 Lake Haven Road
Fairfax Station, VA 22039

Ekoji, the Temple of the Gift of Light, began in a Springfield, Virginia office condominium in 1981. Through the vision of Reverend Kenryu Tsuji and the support of industrialist and philanthropist, Mr. Yehan Numata, Ekoji became the home to ethnically diverse Shin Buddhists from the metropolitan Washington area. Beyond this, Ekoji serves as the base from which the Dharma is shared with followers in Richmond, Virginia, Georgia, Texas and Florida. Dedicated in 1998, Ekoji's new temple building is a modern sanctuary with a 5-foot statue of the Buddha overlooking seating for 150 Sangha members and friends. A columbarium is also a part of this structure. In a separate building, there is an education center, which includes a library, classrooms, assembly room/social hall, recreation room, and a kitchen facility

Reverend Honda's Background:

Rev. Shojo Honda
Birth: 6/25/29, Koloa, Kauai, Hawaii
Education: Graduated from Ryukoku University, Kyoto, Japan (Buddhist) 3/62; American University, Washington, D.C. 1959-60
Ordination: Honpa Honganji, Kyoto, Japan 6/30/51
Organized: Washington, D.C. Sangha, 1959- Present
Assignment: Part-time, non-resident minister of Ekoji Buddhist Temple 5/00
Occupation: Reference librarian, Japanese Section, Library of Congress, Washington, D.C. 1961-91



Insight Meditation Community of Washington

1206 Dale Drive
Silver Spring, MD 20910
301-562-7000
email meditate@imcw.org

The Insight Meditation Community of Washington (IMCW) emerged out of classes in Buddhist Insight Meditation (vipassana) taught by Tara Brach at the River Road Unitarian Church in Bethesda, Maryland. In 1996 participants began to gather as a lay community dedicated to the instruction and practice of Buddhist meditation and related teachings.

Currently IMCW sponsors several residential meditation retreats each year as well as day-long opportunities for practice. In addition to the meditation classes in Bethesda, other meditation classes have been started in Takoma Park. Sitting groups and Kalyana Mitta (spiritual friends) groups continue to spring up in the D.C. suburban area.

IMCW is committed to the growth of spiritual community (sangha). The group has sponsored a number of gatherings with sharing of food, music, and time to get to know each other. Through visioning sessions IMCW members have identified areas of future focus including social service, children's programs, mindfulness in the work place, and continued expansion of opportunities for meditation instruction and practice. IMCW is experiencing creative and dynamic growth. The group is inclusive, and very warmly welcomes the participation of all interested persons.

In addition to senior resident teacher Tara Brach, IMCW is guided by several non-residential vipassana teachers including Jack Kornfield, James Baraz, Carol Wilson, Sharon Salzberg and Joseph Goldstein. In 1998 IMCW was formally recognized as a non-profit religious organization by the State of Maryland and was granted tax exempt status by the IRS.

Mission Statement of IMCW

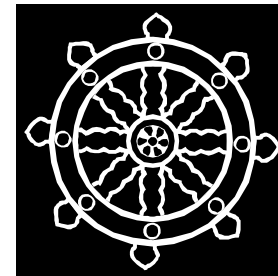
Promoting the instruction and practice of Buddhist Insight Meditation (Vipassana) and related Buddhist teachings which awaken our natural wisdom and compassion. Cultivating the growth of spiritual community (Sangha) with the intent of serving the larger sangha, the community of all beings.

Points of Contact

Dori Langevin, IMCW Administrative Coordinator; 1206 Dale Drive, Silver Spring, MD 20910; 301-562-7000; email meditate@imcw.org

Lynn Kelly; 5007 Acacia Ave., Bethesda, MD, 20814; 301-530-4363; email: lkelly@mail.nih.gov

Jon Waterman; 6314 North 11th Road, Arlington, VA, 22205; 703-531-1136; email: BodhiJon@aol.com



International Buddhist Center

2600 Elmont Street, Wheaton, MD 20902-2760

301-946-9437 voice / 301-962-7364 fax

E-mail: uparatana@aol.com

Home page: <http://members.aol.com/uparatana>

The International Buddhist Center was established to promote Theravadan Buddhist teaching and to provide Buddhist information in the United States and around the world. In addition, it provides spiritual guidance, practices, and educational opportunities for Buddhists and others interested in Buddhism. The primary goal of the IBC is to promote Vipassana meditations and Buddhist education. The following services are provided:

Sunday 2:00 to 4:00 p.m.	Children's Dhamma School
5:00 to 6:00 p.m.	Vandana (Devotions) Service
Wednesday 7:30 to 8:30 p.m.	Vipassana Meditation

The center can be reached by taking Exit 31A from 1-476. Go north on Georgia Avenue about 2.5 miles. Then turn left onto Arcola Avenue. Go one block and turn left onto Grandview Avenue. Go four blocks to Elmont Street. Park on Elmont Street or Grandview Avenue.

Bhante Katugastota Uparatana Maha Thera

Biography

The Head Monk and Resident Spiritual director is Bhante Katugastota Uparatana Maha Thera. Bhante Uparatana was ordained as a Buddhist monk under the guidance of Bhante Dr. Henapola Gunaratana Maha Nayaka Thera and Murddeniye Sri Ratanapala Maha Thera in 1966 in Ranwalagedara Viharaya, Sri Lanka. Both have served as his teachers, mentors and spiritual guides since that time. He earned his Bachelor of Arts degree in Sanskrit, Buddhist Philosophy and Mass communication from the University of the District of Columbia, USA. He has served the Washington DC community since 1982, as a monk, teacher, and Vipassana meditation teacher. Since 1989, he has donated his services as a Buddhist Chaplain at the American University in Washington, DC. Bhante Uparatana is a founder of the IBC and the Buddhist Book Service.

Korean Zen Center

7807 Trammel Road

Annandale, Va. 22003

Head of the Zen Center: Venerable Hye-Yang Sunim

HanMaUm Zen Center was founded in 1972 in Korea by Zen master Dae Haeng Sunim. It now has fourteen branches in Korea and nine branches abroad including one in Annandale, Virginia.

TEACHINGS & PRACTICE

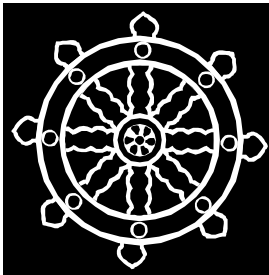
Dae Haeng Sunim's Dharma Talks are always spontaneous and natural. Depending upon worries, problems, and level of practice of the audience, her approach may be different, but she always emphasizes that everyone has inherent ability to practice and overcome all the things that confront them. Sometimes this has been called Buddha-nature, true self, inherent Buddha, the true doer, etc.; but Dae Haeng Sunim uses the term "Ju-in-gon." "Ju-in" means the true owner, the true doer and "gong" mean empty. So, "Ju-in-gong" means the owner, the doer that is empty, that doesn't have any fixed shape and always changes and manifests. We were born with the ability to live as perfectly free beings, but because we don't use our minds wisely, we are usually unable to tap into the tremendous resources within us.

Master Dae Haeng Sunum certainly doesn't discourage anyone from practicing sitting meditation; she says yet it is, by itself, not Zen. If you can do something only at certain times a day but not at other times, then it cannot be Zen. "Do you think that the Earth is only rotating while you sit and stops rotating when you stand up?" True Zen, true cultivation, and true spiritual practice is something that you do 24 hours a day, in your everyday life. Thus, walking, standing, sitting, and lying down are all Zen. It is always entrusting everything to Ju-in-gong, your inherent nature. You entrust every problem, circumstance, reason, and method. And then watch how it works. Your experiences regardless of how small or great, all of this is true Zen.

Mahayana Sutra and Tantra Center

Washington, DC

The Mahayana Sutra and Tantra Center, (M.S.T.C.) was established in 1975 by the resident lama, Khensur Rinpoche Geshe Lobsang Tharchin in Howell, New Jersey. It was incorporated as a non-profit religious organization dedicated to the preservation and dissemination of Buddhist knowledge (according to the Gelugpa Tibetan Buddhist tradition) in 1980. The Mahayana Sutra and Tantra Center of Washington, D.C. is affiliated with M.S.T.C. New Jersey. The center's teaching program includes classes on Buddhist philosophy, sutra and tantra. Weekly classes on sutra and meditation are scheduled in Fairfax, VA. The range of subjects includes: Lam Rim, debate, logic, abhidharma, madhyamaka philosophy and some tantric practices. Tibetan language instruction is also available. Weekend retreats are held (generally during the summer months) at the affiliated center in New Jersey. The Washington, D.C. center participates in the audiotaping and transcribing of teachings for eventual publication by the Mahayana Sutra and Tantra Press. It also helps in the sponsorship of scholars and orphaned monks of Sermey Monastic University in Bylakuppe, India. Members are also involved in the Asian Classics Input Project (A.C.I.P.) which involves inputting classic Buddhist texts and scriptures onto computer discs. For further information on any of the activities of the Mahayana Sutra and Tantra Center of Washington, D.C. please call (703) 503-5487



Sakya Phuntsok Ling Centers for Tibetan Buddhist Study and Meditation

608 Ray Drive
Silver Spring, MD 20910

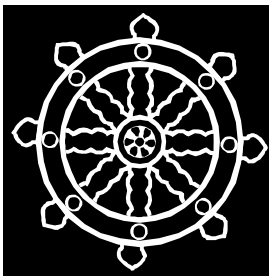
Venerable Lama Kalsang Gyaltzen established Sakya Phuntsok Ling in 1986 to create a place for the authentic study and practice of Lord Buddha's teachings. The Center's aim is to help those interested in Buddhism come into contact with great spiritual masters, and to train those interested in personal study and practice. The Sakya Order recommends an even balance of philosophical study and meditative practice. To encourage students in both areas, the Sakya Center maintains a study center not far from the Takoma Park Metro Station, as well as a retreat center in a lovely wooded setting in suburban Silver Spring. The study and retreat center programs are integrated, offering students a unique chance to develop both aspects of their practice. The Sakya Center is also active in translation projects and in liaison with other Buddhist and spiritual communities.

The Sakya Order is one of the four major traditions of Tibetan Buddhism. Since its establishment 800 years ago, it has produced a long line of great scholars and spiritual masters. The Sakya doctrine includes the full range of the enormous variety of the Buddha's teachings. It is characterized by balanced emphasis of study and meditation, and close adherence to authentic sources of the Buddha's teachings. Sakya Phuntsok Ling is under the guidance of His Holiness the Sakya Trizen, the forty-second head of the Sakya Order. Second only to His Holiness the Dalai Lama, he travels frequently from his monastery in India to teach throughout the world.

Venerable Lama Kalsang Gyaltzen Biography

Venerable Lama Kalsang Gyaltzen is spiritual director of Sakya Phuntsok Ling Centers of Tibetan Buddhist Study and Meditation. He is a widely recognized and accomplished teacher and translator of Tibetan Buddhism. Learned in both sutra and tantra, he has studied extensively from the great teachers of the Sakya and other Tibetan traditions, and spent long periods in meditative retreat.

For the past two decades, Venerable Lama Kalsang Gyaltzen has taught the Dharma in Southeast Asia and the United States. He established Sakya Phuntsok Ling Centers for Tibetan Buddhist Study and Meditation in Silver Spring, Maryland in 1986, and has been its Spiritual Director since that time. In 1997, he helped begin the Washington D.C. International Vesak Committee, and has served each year as Mahayana co-chairperson of the annual Vesak celebration.



Shambhala Meditation Center of Washington, DC

8719 Colesville Road, Suite 210
Silver Spring, Maryland 20910
301-588-7020
Home page: <http://www.dc.shambhala.org>

Shambhala is committed to bringing the simple practice of meditation to as many people as possible through meditation instruction, classes; and programs. Shambhala's principal teacher is Sakyong Mipham Rinpoche, son and spiritual heir to Chogyam Trungpa Rinpoche -- Tibetan meditation master and author of Cutting Through Spiritual Materialism and Shambhala: the Sacred Path of the Warrior. Mipham Rinpoche and Shambhala teachers present meditation in ordinary language and in ways that can help people in their everyday lives.

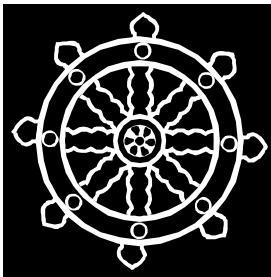
We offer instruction in this practice free of charge, as well as the opportunity to practice meditation with others, every week at these times:

Tuesdays,	7:00 PM
Thursdays,	7:00 PM
Sundays,	9:00 AM

Sakyong Mipham Rinpoche Biography

Sakyong Mipham Jarnpal Trinley Dradul Rinpoche, eldest son of the Vidyadhara Chogyam Trungpa Rinpoche, was born as Osel Rangdrol Mukpo in 1962 in Bodhagaya, India. In 1978, Trungpa Rinpoche performed a ceremony conferring on Osel Rangdrol the title of Sawang, "Earth Lord". The Sawang also received many teachings and empowerments from the great teachers of the Karma Kagyu and Nyingma lineages of Tibetan Buddhism, among them His Holiness the Sixteenth Gyalwa Karmapa, the Venerable Tenga Rinpoche, the Venerable Kalu Rinpoche, the Venerable Tulku Urgen, and His Holiness Penor Rinpoche, supreme head of the Nyingma lineage. The great Nyingma teacher and late head of the Nyingma lineage, His Holiness Dilgo Khyentse Rinpoche, was like a second father to the Sakyong.

In 1995, the Sawang was formally installed as Sakyong--leader of both the spiritual and secular aspects of Shambhala. The Sakyong Enthronement ceremony, which had previously been conferred on his father, Trungpa Rinpoche, was directed by His Holiness Penor Rinpoche. During the ceremony, His Holiness confirmed the Sawang as Mipham Rinpoche, a descendent of the revered 19th century Tibetan meditation master and scholar Mipham Jamyang Namgyal and bestowed upon him the title of Sakyong. The Sakyong, or "Earth Protector," is one who inspires a sense of sacredness, caring for others, and basic goodness in both individuals and society as a whole. The enthronement formalized Sakyong Mipham Rinpoche's lifelong commitment to work with others towards creating an enlightened society.



U.S. Zen Institute

(Chinese Chan Buddhism)

19225 Liberty Mill Road

Germantown, MD 20874

301-353-9780 (Chinese) / 703-365-9023 (English)

In the fall of 1986, three young nuns from different temples in Taiwan bade farewell to their beloved teachers and temple brothers and sisters, and set out for Toronto, Canada. Filled with faith and conviction, they were determined to sow seeds of Buddhism in that affluent, though spiritually lacking, land. The language barrier, cultural differences, unfamiliar surroundings, and frigid weather did not shake their faith or determination. Nevertheless, the Toronto congregation experienced limited growth. In 1988, on a trip to Washington DC, local Buddhist devotees found an old wooden church for sale in Germantown, Maryland, and invited the nuns to relocate there. With encouragement and financial support from the greater DC Chinese Buddhist community, the church was purchased for use as a Buddhist temple, and the US Zen Institute was born.

In October 1992, an electrical fire ravaged the building. Miraculously, the large golden Buddha image stood gleaming in the ashes, untouched by flame. Because no insurer would carry the 85 year old building, the temple was a total loss. The Buddha image was relocated to the adjacent Abbot's dormitory, which has since served as temporary home to the US Zen Institute. Despite the catastrophe, the USZI congregation continued to grow. Small Sunday gatherings and weekly Dharma meetings were held in the Abbott's dormitory, and festival gatherings were held at Stone Mill Elementary School in North Potomac, MD. The need for a new temple was clear and pressing.

Due to the tireless efforts of the USZI Temple Reconstruction Committee, unshakeable faith of Reverend Yong Hui, Abbott of the temple, and Reverend Guo Chun, nun in residence, and endless generosity of Buddhists everywhere, construction of a new temple began in September 1999. Today, a new 10,300 s.f. temple stands on the site where the old temple burned, and opened in May 2001. All are cordially invited to visit USZI, meet Hui Shifu ("HWEI SHIH-fu") and Chun Shifu ("CHUN SHIH-fu"), share a delicious vegetarian lunch, and take part in completing the new temple -- a merit worthy of a Bodhisattva. Amitofo!

Vietnamese American Buddhist Association

1400 Madison Street, NW
Washington, DC 20011

The association was incorporated in 1975 and has operated as a Buddhist Association since. Monthly and special religious commemorative meetings were held. Some of the religious commemorative occasions were Buddha's Birthday, Enlightenment, Death, the Vassa, The Visakha, and The Katrina. On those occasions, the members met at different locations, such as the Washington Vihara on 16th street.

The members, in 1978, decided to expand by inviting a Buddhist reverend. The association president, Mrs. Lee T. Nghiem, contacted Venerable Khippapanno Kim Trieu. He studied in India and taught meditation in India and Nepal for more than 17 years. Venerable Khippapanno agreed to come and arrived during October, 1981. That is, after the association had a vigorous fight with the immigration office to obtain a permanent visa for him.

In 1982, with great effort from all, the members built their first Theravadan Temple at 1400 Madison Street, NW in Washington DC. The new headquarters was incorporated as listed above.

The abbot frequently performs religious services at the temple or at private residences. These services include wedding blessings, blessings for the sick and blessings for deceased disciples. Classes on the Dhamma and Pali are regularly organized. The monthly news bulletin, "The Golden Light" was started in 1976 is now issued every third month for a lack of personnel. Of late, the Venerable Khippapanno Kim is very busy as he expands his continuous teachings of the Dhamma and meditation in various states as well as in Vietnam. The association is active in fundraising to help religious Buddhist establishments and needy people in many countries.

The Washington Buddhist Vihara

5016 16th Street
Washington, DC

The Washington Buddhist Vihara usually is considered the "Mother" of all Theravadan Buddhist temples in North America. Although Anagarika Dhamapala introduced Theravadan Buddhism to America at the 1893 world Parliament of Religions in Chicago, it was not until 1965 that the first Theravada temple was opened. That temple was The Washington Buddhist Vihara.

Prior to 1964, there were some Chinese and Japanese Mahayana Buddhist temples in the United States but there were no Theravadan centers, monks, or other teachers. The Washington center and its monks provided the first Theravadan Buddhist organization, building, and clergy in American history.

The Venerable Bope Vinta was invited to go to America to open the center. He has experience in pioneering Buddhist Viharas in England and Germany and had spent some years studying at Harvard University prior to coming to Washington DC.

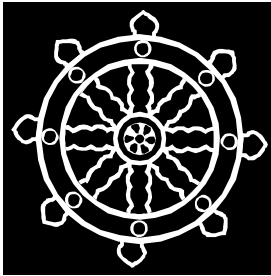
There has been a succession of scholarly monks who have come to take over the Presidency of the Vihara Society and oversee the administration of the temple. Each of these monks possessed the skills, knowledge, insight, and commitment to add important improvements to the temple, as well as the status of Buddhism in America.

The Vihara Society purchased property at Briggs Chaney Road, Silver Spring, Maryland, to further expand the activities of the Vihara, particularly to provide a more suitable environment for extended retreats and the practice of Vipassana Meditation. Fund-raising is underway to fund the necessary structures for these purposes.

The Washington Buddhist Vihara is now in its 33rd year. It has and will continue to be a center for the learning of Theravadan Buddhism and the practice of Buddhist Meditation for all interested persons. Most services are conducted in English.

In 1966, the Venerable Weihene Pannaloka, a simple, pious scholarly monk, who has written several books in his native

language, Sinhalese, became the head monk and the President of the society. He is assisted by Venerable Badulle Kondanna who has served in several Southeast Asian countries. In addition, he conducts meditation classes and Dhamma discussions in the English language. In a very short time the Venerable Kondanna has become very popular with the devotees of the Vihara.

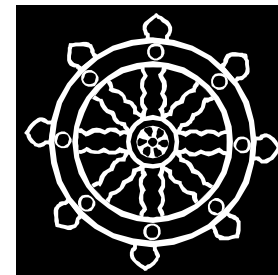


Wat Thai Washington, D.C.

13440 Layhill Road
Silver Spring, Maryland 20906
Phone: (301) 871-8660 or 871-8661
Facsimile: (301) 871-5007
E-mail: watthai@iirt.net
Web Address: www.wattaidc.com

Wat Thai Washington, D.C. operates under the Buddhist Association in Washington, D.C., which was founded in November 1971. The local government (Montgomery County, Maryland) certified the Temple as a place of worship under Article 81, Section 9 (C) of the Tax Laws of Maryland. The official permit issued in June 1992 granted the Temple full status as a nonprofit organization.

The Temple was first established in July 1974, at 705 Wayne Avenue in Silver Spring, Maryland. On December 7, 1980, the Temple moved to a new location at 9033 Georgia Avenue, also in Silver Spring. On July 20, 1986, the Temple relocated to its present location.



Won Buddhism and Meditation Center of Washington

8908 Potomac Station Lane
Potomac, Maryland 20854
(301) 983-9657

The Won Buddhism and Meditation Center is located in Silver Spring, MD in a pleasant residential neighborhood. The abbot of the temple is the Reverend Park, Sang-hyun.

Won Buddhism is a new religion founded in Korea by Sot'aesan upon his great awakening in 1916: 'To believe in the truth of Il-Won (One-Circle) and to return fourfold grace.' The ultimate reality in Ven. Sotaesan's enlightenment is symbolized by a perfect circle, the Il Won Sang. The Il Won Sang is a symbol of the ultimate reality of the entire universe and as a standard of moral discipline. The Il Won, or unitary circle, is the Dharmakaya Buddha; the origin of all beings in the universe, the mind-seal of all Buddhas and saints, and symbolizes the Original Nature of all living beings. Hence, the enlightenment to one's own nature implies the enlightenment to the origin of all beings in the universe.

The Faith of Il Won Sang is to realize that the Buddha is manifested everywhere, and followers do all things as an offering to the Buddha. The practice of Il Won Sang is to practice meditation continuously and everywhere. Through this principle followers can recover the original nature of their mind, free from defilement, attachment, and disturbance.

Won Buddhism is active in missionary work, education, charity, and other areas. In 1994, there were about 549 Won Buddhist Temples (plus 31 more overseas) with over 1,200,000 followers in Korea, and the number of temples and followers has continued to grow. The Won Buddhist organization also operates many schools including Won Kwang University, Won Middle and High School and Haeryong Middle and High School. Won Buddhist ordained ministers are educated in three schools; Won Kwang University, Yong San College, and Won Buddhist Graduate School.

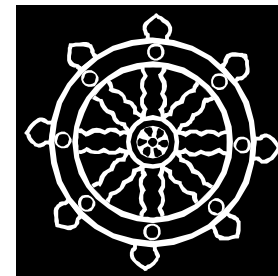
The followers and leadership of Won Buddhism advocate world peace and cooperation. Membership is not confined to one

nation or one race. In fact, Won Buddhism aims to go beyond any boundaries or obstructions. The founder of Won Buddhism claimed that all religions meet at the thought of "Ilwonism" because the final goal of religions is one and the same. The Great Master Sot'aesan's first successor, the Venerable Chongsan's final verse of truth was "All Principles are derived from one and the same Truth, all sentient beings are related as one family, and all works are intended for the same goal".

The Won Buddhism Verse of Truth states that:

"Being changes into Non-Being, And Non-Being into Being, Turning and turning again. But in the Ultimate Reality Being and Non-Being are Both Void. But the Void contains everything and is perfect."

Please contact us for more information regarding Won Buddhism and our meditation center. We would be happy to answer your questions and explain our beliefs in greater detail.



Other Buddhist centers/temples

(with no further information)

American Zen College
16815 Germantown Road
Germantown, MD 20874

Avatamsaka Hermitage
11721 Beal Mountain Road
Potomac, MD 20854

Bo Rint Sa Temple
5300 Ox Road
Fairfax, VA 22032

Buddhist Fellowship
10816 Colton Street
Fairfax, VA 22032

Guhyasamaja Center (FPMT)
10216 Bushman Drive #9223
Oakton, VA 22124

Kunzang Palyul Choling
1840 River Road
Poolesville, MD 20837

Vietnamese Buddhist Association
Van Hann Center
7605 Bull Run Drive
Centerville, VA 22202

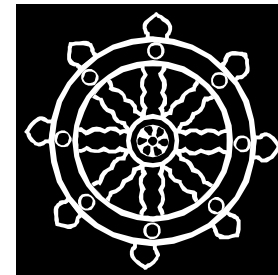
Vietnamese Mahayana Center
(Giac Hoang Temple)
5401 16th Street, N.W.
Washington, DC 20011

Washington Mindfulness Community
323 11th Street, N.E,
Washington, DC 20002

Wat Kampuchea Krom
10505 Kettle Run Road
Nokesville, VA 22123

Wat Yamna Rangsee Buddhist Monastery
22147 Cedar Green Road
Sterling, VA 20614

Zen Buddhist Center
ATTN: John McQuaid
7004 9th Street, N.W.
Washington, DC 20012



Section 6: Articles

A Summary History of the Spread Of Buddhism Across East Asia

B.N.HEBBAR, Ph.D.

ASST. PROF. LECTURER, GEORGE WASHINGTON UNIVERSITY, GEORGE MASON UNIVERSITY

AND

LECTURER, HONORS PROGRAM, UNIVERSITY OF MARYLAND

AND

ADVISOR, INTERNATIONAL BUDDHIST COMMITTEE – DC METRO AREA

THE INITIAL HISTORY

In 386 BCE, roughly a century after the **mahAparinirvANa** of the Buddha (which took place at **kusinAra**, northern India in 483 BCE), the Second Buddhist Council took place at **vesAli** (also in northern India) under the patronage of King **kAIAshoka** in order to resolve certain differences in opinion that had cropped up within the Sangha with regard to some Vinaya observances. The outcome of this council was that it created a permanent split in Buddhism into the conservative and liberal factions. The conservative group came to be known as the **theravAda** and the liberal faction became known as the **mahAsanghika**. In 247 BCE, Emperor **ashoka** (304-236 BCE) called for the Third Council at **pATaliputra** (modern Patna in northeastern India) to reunite the factions. This, however, did not happen. Nevertheless, Emperor **ashoka** during the council explored the possibility of propagating **theravAda** Buddhism outside the land of its birth. His own son, **mahinda**, and daughter, **sanghamittA**, joined the Sangha and took Buddhism to Sri Lanka. It is from Sri Lanka, that **theravAda** Buddhism spread to Burma, Thailand, Laos, Cambodia and southern Vietnam.

CONSOLIDATION OF **theravAda** BUDDHISM IN SRI LANKA AND CONTINENTAL SOUTHEAST ASIA

In Sri Lanka, **theravAda** Buddhism was consolidated during the reign of King **devAnAmpiya tissa** (247-207 BCE). In Burma, it was finally consolidated during the reign of King **anawratha** (1044-1077 CE). In Thailand, during the reign of King **rAmakhamahaeng** (1275-1317 CE) of the Sukhothai dynasty. In Cambodia and Laos in the mid-14th century CE and in southern Vietnam in 1471 CE during the Nguyen dynasty.

The liberal **mahAsanghika** branch of Buddhism during Emperor **ashoka**'s time took root in **gandhAra** (modern Afghanistan). In the first century CE, the **kushan** dynasty under Emperor **kaniShka** (78-103 CE) patronized this branch of Buddhism as Emperor **ashoka** had done for the **theravAda** branch. In order to codify and crystallize the views of the **mahAsanghika** branch, Emperor **kaniShka** called for the Fourth Council in 100 CE at Jalandhara (modern Jullundur in the present-day Indian portion of the province of Punjab). During the Fourth Council which was conducted entirely in Sanskrit (instead of in **pAli** as the first three councils had been conducted), the **mahAsanghika** branch dubbed the **theravAda** ideal of **arhat** (worthy one) as too narrow and selfish and thus expounded the **bodhisattva** (wisdom-being) ideal wherein the blessings of **nirvANa** were available to even the "unworthy" ones. It was the job of the **bodhisattva** to take the vow of postponing his/her own **nirvANa** and work toward the salvation of all beings out of pure selfless compassion (**karuNA**). On account of this large-hearted attitude, the liberal faction renamed itself as the **mahAyAna** (Great Vehicle), dubbing the **theravAda** branch as the "**hlnayAna**" (Lesser Vehicle).

SPREAD OF **mahAyAna** BUDDHISM IN NORTHEAST ASIA

mahAyAna Buddhism is found in the lands of northeast Asia in its two forms known as the **pAramitayAna** and the **vajrayAna**. The **pAramitayAna** type of **mahAyAna** Buddhism is found in China, Taiwan, Korea and Japan. There, it is found in its 5 forms. These are the devotional,

meditational, mystical, rational and esoteric branches. In China and Japan, they are known as Ching t'u/Jodo, Ch'an/Zen, Hua-yen/Kegon, T'ien-t'ai/Tendai and Chen-yen/Shingon sects respectively.

mahAyAna Buddhism came to China in the reign of Emperor Ming-ti (58-75 CE) of the Han dynasty. After the fall of the Han dynasty, China went into a state of great political turmoil, economic deprivation and social chaos for nearly 4 centuries (220-617 CE). Buddhism came in at this most appropriate juncture in Chinese history. The literati had become unemployed, the gentry had lost all their land-holdings and the general population went through great hardship. The Chinese were looking for a philosophical answer to this enormous suffering which neither of the two native religions of China, i.e. Taoism and, much less so, Confucianism could provide.

Buddhism with its deep metaphysical insight into the nature of suffering as enunciated in its doctrines of the 4 Noble Truths, the 3 Marks of "Existence", the 12-Fold Wheel of Causality and the Noble 8-Fold Path not only provided the reason for suffering (which was at once both simple and yet very profound), but also pointed a way out of that suffering by articulating a spiritual agenda culminating in the attainment of **nirvANa**. When **mahAyAna** Buddhism came to the Korean Peninsula in the fourth century CE, Korea was not one nation but three kingdoms, i.e KoguryO in the north, Paekche in the southwest and Silla in the southeast. Through the efforts of Chinese missionaries, all three kingdoms eventually accepted Buddhism and the golden age of Korean Buddhism was during the KoryO dynasty from 932 CE to 1392 CE.

mahAyAna Buddhism entered Japan in the reign of Emperor Kimmei in 552 CE. The Korean missionaries failed in this initial attempt because the **ShOguns** (the powerful aristocracy) who were staunchly Shintoist were opposed to this foreign religion. They warned Emperor Kimmei that the kami (the ancient Shintoist spirit gods) would become angry if this foreign religion was admitted onto the sacred soil of

Japan. So, Emperor Kimmei sent the Korean missionaries back.

The Korean missionaries tried once again in the reign of Emperor Bidatsu who ascended the throne in 577 CE. This time they were allowed to set up a monastery near Osaka. It was at this time that a member of the Japanese imperial family, Prince **ShOtoku** Taishi (573-671 CE), became deeply impressed and sought spiritual refuge in it. The fortunes of Buddhism took an important turn with the ascension of Empress Suiko to the imperial throne in 588 CE. She appointed Prince **ShOtoku** as the regent of Japan and he used the full force of his prestigious office to spread Buddhism among the Japanese people. He declared Buddhism as the state religion of Japan in 594 CE. The golden age of Japanese Buddhism was during the Kamakura period from 1192 to 1333 CE.

mahAyAna Buddhism came to northern Vietnam in the 10th century CE from China. Three successive dynasties, the Dinh (969-981 CE), the Le (981-1009 CE) and the Ly (1010-1025 CE) help establish the MahAyAna tradition there.

THE SPREAD OF VAJRAYAANA BUDDHISM IN TIBET AND MONGOLIA

King Songtsen Gampo (618-650 CE) of Tibet, through the influence of his devoutly Buddhist wives, sent missionaries to northern India for the purposes of seeking knowledge of Buddhism for introduction of the faith into his land. The priests of the native (pre-Buddhistic) Bon religion of Tibet were deeply opposed to this alien religion. So, nothing much came to pass for a century. Then in the mid-8th century CE, King Trisong Detsen (740-798 CE), a devout Buddhist himself, took personal interest and sent for **shAntarakShita**, the Abbott-President of the **vikramaslla** University in western India. **shAntarakShita's** mission in Tibet was not successful.

Before his departure for Nepal, he advised the king to send for the great Buddhist tantric master, **padmasambhava**, the former Abbott-President of **nALanda**

University in eastern India. **padmasambhava** arrived in Tibet in the year 747 CE. The priests of the Bon religion were so impressed by his powers that they readily became his disciples. **padmasambhava** then asked the king to re-invite **shAntarakShita**, and together they set up the first Buddhist monastery in Tibet in 775 CE.

Tibetan Buddhism is divided into 4 principal sects. These are the Nyingma-pa (which traces its lineage to **padmasambhava** himself), the Sakya-pa (which traces its lineage to Drok-mi [992-1072 CE]), the Kagyu-pa (which traces its lineage to Marpa [1012-1096 CE]) and the Geluk-pa (which traces its lineage to Tsongkhapa [1357-1419 CE]). The Geluk-pa sect is the most numerous and powerful.

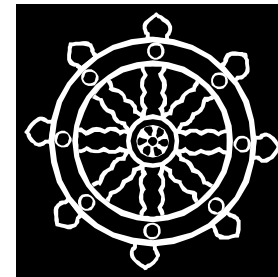
In 1261 CE, the open-minded Emperor Kublai Khan of Mongolia (after having investigated many religions and finally choosing Buddhism over all of them), sent for the abbot of the Sakya monastery in Tibet to come and spread the Buddhist faith among his people. Three centuries later, in 1578 CE, Emperor Altan Khan invited Sonam Gyatso (1543-1588 CE), the third patriarch of the Geluk-pa sect, to come and establish his tradition in Mongolia. After much success, Altan Khan in 1581 CE bestowed the title of Dalai Lama meaning "Ocean of Wisdom-Teacher" on Sonam Gyatso who accepted the title in Tsongkhapa's name. So, Sonam Gyatso automatically became the "third" Dalai Lama. The fifth Dalai Lama, Losang Gyatso (1617-1682 CE), established himself as the supreme political and spiritual leader of Tibet. The present Dalai Lama, Tenzin Gyatso (1935-present), is the fourteenth in the lineage.

THE **theravAda** COUNTRIES OF THE WORLD

1. Sri Lanka
2. Burma
3. Thailand
4. Laos
5. Cambodia
6. Vietnam (southern region)

THE **mahaayaana** COUNTRIES OF THE WORLD

1. China
2. Taiwan
3. Tibet
4. Bhutan
5. Mongolia
6. Korea
7. Japan
8. Vietnam (northern region)



The Heart of Buddha's Thought

By Wilson Hurley

Homage to Arya Bhagavati Prajnya Paramita!

Last year, I wrote a brief article about the Heart Sutra based on the perspective of Tibet's great scholar and adept, Je Tsongkapa, as illuminated in his composition entitled "The Three Principal Paths," in which Je Tsongkapa summarizes the entire course to enlightenment into three main realizations: Renunciation, Bodhicitta, and Correct View. In Renunciation, the practitioner gains a thorough understanding of the pitfalls of cyclic existence, which leads to constant striving, day and night, for liberation. In Bodhicitta, the practitioner takes on the supreme goal of striving for total enlightenment in order to release all beings from the beginningless rounds of suffering in samsara. And finally, with Correct View, the practitioner gains the realization of the interplay between dependent origination and emptiness, thus becoming capable of severing the root of cyclic existence.

I mentioned in last year's article that, in the Heart Sutra, there are lists of phenomena that are described as empty: no form, no feeling, no discernment, no compositional factors, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, etc. If you mistakenly think that the Heart Sutra is denying the existence of these things then you have fallen into the extreme view of nihilism: mistakenly thinking that something which does exist does not exist. On the other hand, if you mistakenly think that these things have an independent self-nature, then you have fallen into the extreme view of eternalism: mistakenly thinking that something which has no self-nature has a self-nature. The key to gaining a proper understanding of the Heart Sutra is to correctly realize the object(s) being refuted and negated.

This year, I would like to focus on a particular passage of the Heart Sutra that, if misunderstood, can lead to profound problems. The text says "there is no suffering, no source of suffering, no cessation of suffering, and no path to that cessation." Every Buddhist knows that Lord Buddha taught the four truths of suffering, the causes of suffering (karma and the mental afflictions), true cessations (of the causes of suffering and

therefore of suffering itself), and true paths to those cessations. Is the Heart Sutra contradicting these four truths which are seen by all realized beings? The answer is: of course not! Then what does this passage mean?

For an answer to this question, I would like to turn to another text composed by Je Tsongkapa on the morning of his own realization of the ultimate truth. It is entitled, "Praise to Lord Buddha for the Essence of his Excellent Speech." This text is also known as "Praise of Dependent Origination." In it, Je Tsongkapa praises Lord Buddha for his teachings on dependent origination through which the aspirant can gradually come to a proper understanding of Buddha's teachings on emptiness. In particular, Je Tsongkapa says, "Anything which depends on conditions, by that very thing's nature is empty." So what exactly is a thing that depends on conditions empty of? Later in the same text, Je Tsongkapa answers this by saying "nondependence is like a sky-flower." A "sky-flower" is something that does not exist. A real flower depends on the seeds from whence it came as well as on the soil, moisture, and warmth from which it grows. This means that a flower is dependently originated, and that a nondependent "sky-flower" could not exist. So, Je Tsongkapa is asserting that things which rely on conditions are empty of nondependent status. In other words, they are empty of independent self-nature. That is the object being refuted.

By realizing that all phenomena are dependently originated, we can realize that they therefore must have no independent, self-existent nature. Therefore, they are empty. They are merely labeled as existent on an appropriate basis of designation, which is also empty of self-nature. For example, the word flower is an appropriate label for that which has a stem and petals and which grows depending on a seed, soil, moisture and warmth. In the Sagathavagga section of the Samyutta Nikaya, there is a Sutta entitled "Devatasamyutta." Bhikku Bodhi translates a certain verse by Lord Buddha as follows: "If a bhikkhu is an arahant, consummate, with taints destroyed, one who bears his final body, he might say 'I speak,' and he might say, 'They speak to me.' Skilful, knowing the world's parlance, he uses such words as mere expressions." In other words, such beings know that such labels as "I" or "me" are mere labels on an entity that is empty of self-nature.

With the above interpretation in mind, let's look again at the section of the Heart Sutra that says "there is no suffering, no source of suffering, no cessation of suffering, and no path to that cessation." Suffering exists, we can see it all around us. What the Heart Sutra is telling us is that suffering does not exist independently. It does not have self-nature. It depends upon its causes. Therefore, there is "no suffering" which exists independently of its causes. What are the causes of suffering? Karma and mental afflictions. These are the true origins of suffering. If true origins of suffering were independent and if they possessed self-nature, they could not produce suffering, they could not change, nor could they be eliminated by true paths. It is by the very nature of the emptiness of self-existence of karma and the mental afflictions that they are capable of producing effects (suffering) and of being eliminated (true cessations). Therefore, "no source of suffering" means that there is no such thing as an independent, self-existent cause of suffering. The causes of suffering are dependently arisen.

If we look at the last two truths in the same light, we can see that cessation of suffering is possible if we can find and employ the right methods to eliminate the causes of suffering. This means that true cessations depend upon true paths: true methods to eliminate suffering and its causes. Therefore, "no cessation" means that there is no such thing as a cessation that arises independently, without relying on true paths. And "no path to that cessation" means that the paths to true cessations also depend on causes and conditions. They do not exist independently because, if they did, they could not produce the results of true cessations. Understanding the Heart Sutra in this way will bring the realization that everything that Lord Buddha taught was, and continues to be, correct and non-contradictory. His teachings, in all of their variety, are the true path to the elimination of suffering for all beings. Understanding this, one can appreciate Je Tsongkapa's exclamations of praise for Lord Buddha: "Wonderful teacher! Wonderful refuge! Wonderful supreme speaker! Wonderful protector!"

(This was written by Wilson Hurley in response to a request for papers for the International Visakha Festival 2001 in Washington D.C.)

Living Morally

By S. Jivananda

*Those who behave morally,
Who take to themselves the good words of the Buddha,
Truly, they can cross the "Deadly Ocean" [of life] with the
greatest of ease,
Which is the most difficult challenge of life.*

Lord *Buddha* revealed this moral after previously telling a related parable:

Once, several groups lived in the same village. They joined together for merit-making to offer various household items to the monks. The congregation confidently intended to stay and listen to the monk's complete sermon. They determined to keep themselves awake all night in order to hear the *Dhamma* teachings of Lord *Buddha*. However, things did not go as planned. Some were thinking of sensual pleasures – beautiful figures, sweet voices, fragrant aromas, delicious tastes, or physical embraces. These pleasant emotions attracted their minds to wander toward memories of the past, rather than remaining concentrated in the present and listening to the monk's words. Others felt uncomfortable and listened impatiently. Others slept through most of the *Dhamma*, and hardly learned anything. Eventually, the parishioners lost interest and returned home before dawn. These villagers lost control over themselves. They let the *Maras* [delusions] take over. Their minds became feeble, moody and confused. Ultimately, they just gave up.

The next morning, the monks gathered to talk further about this parable. Lord *Buddha* approached and asked what they were discussing. The monks cited the story above. As always, Lord Buddha took this opportunity to share yet another lesson:

"Bhikkhus, all human beings in this world have normal feelings and desires. When they are born into a certain place and form; they feel familiar with their surroundings.

They become deeply attached to the place and the form, and are unable to let go of them.”

This story reflects how deep-seated human attachment is, and how easily human nature is tempted by sensual pleasures to run blindly into treacherous pit-falls. This is the cause and effect underlying why the congregation left the temple before dawn.

Why are most humans unable to withstand the attraction of sensual pleasures? The clear-cut answer is: “Because they are blinded by delusion. Greed obscures their vision and snares them with golden chains. Their clouded minds cannot discern the radiant light or fathom the profound wisdom of the ultimate Truth.

In the parable, the members of the congregation intended to stay at the service until dawn, but were unable to stick to their resolve. They had to leave in the middle of the night. This was because their unwholesome thoughts and delusions led them to act foolishly. They felt the *Maras* whispering suggestions like: “Don’t listen to this nonsense;” “This is not necessary or important”; or, “These are meaningless messages that have nothing to do with you.” When they gave in to the temptations of the *Maras*, they decided to return home to enjoy more sensual pleasures. These are the traps, which the *Maras* set to fool them – based on powerful sensual desires. Most people are not aware of the *Maras* and become easily ensnared in the traps.

Some people approach these circumstances with an inappropriate worldview. They put their faith in an invisible superpower. But, this miraculous authority is nowhere to be seen. They do not strive to help themselves. Instead, they offer themselves to this unknown force. They cling to their hope, like wishful thinking. These misguided thoughts are unwholesome, and demonstrate lack of wisdom. Such people need more faith in their own religion. They are living without any refuge – no *Buddha*, no *Dhamma*, and no *Sangha*. Their minds wander aimlessly with no specific purpose in life.

Lord *Buddha* emphasized the importance of taking refuge for those living in this world:

“Bhikkhus, you should live by taking refuge; don’t be without it.

Bhikkhus, to be without a refuge is to cause much suffering.

Bhikkhus, be mindful of our own inner self, and depend on yourself, rather than depending on others.

Be mindful of the *Dhamma*, and make the *Dhamma* your personal refuge.”

In this lesson, Lord Buddha counsels all of us to take the triple gems – the *Buddha*, the *Dhamma*, and the *Sangha* – as our refuge, and to live morally. However, most people today do not pay attention to this advice. They depend on external support rather than looking within themselves. The more they rely on such external help, the more they will encounter problems in their life.

Whenever we behave greedily, harbor delusions, become self-centered, act out of jealousy, or gossip maliciously, these tendencies enslave us. Our thoughts, speech and actions are all unwholesome. They produce immediate negative consequences directly inside us. We don’t realize that we have become our own worst enemies.

The teachings of Lord *Buddha* are a refuge for the benefit of the entire world. When we follow them, living mindfully, nothing can harm us. We will be preserved from suffering and live peaceful lives. Lord *Buddha* said:

Wise people build their homes where the flood cannot reach. You should do likewise. Do so with a diligent, alert, calm and humble mind.

To cultivate peace of mind, we must live morally. Be diligent in following the precepts, contribute regularly to charity, abstain from evil, perform good deeds, and purify your mind. Delve into learning the realities of life through meditation practice. When we do these things consistently, we safeguard ourselves from the temptations of *Maras*. We overcome unforeseen feeling of laziness, irritability, and moodiness. Moral living is the only true safeguard from things that feel dirty.

Such moral living involves avoiding carelessness – becoming mindful minute to minute with every breath. Remain always aware that your age, your health, and your life are fleeting (impermanent), prone to suffering, and non-self (not subject to your control). When we practice diligently, we cannot be negligent. Negligence leads us down the path to a deadly hell. Diligent mindfulness leads us upward toward more joyful lives.

Being mindful means being aware of the six-fold base of sensory organs – the eyes, ears, nose, tongue, body, and mind. When external contact occurs without internal awareness, there is danger of temptation by *Maras*. This is how sensual pleasures enslave us. We must learn to tame our mind to become disciplined. We must control our mind to be wholesome, and eliminate our unwholesome thoughts.

What does it mean to have wholesome or unwholesome thoughts? Let's start at the beginning. All unwholesome thoughts originate from motivations of greed, hatred, or delusion. These can be analyzed in further detail. Greed leads to thoughts of illegal acts like bribery, corruption or stealing. Hatred means holding ill will, and leads to thoughts of doing harm, seeking revenge, or even plotting to kill someone. Delusional acts are manifested when liking or disliking become extreme – such as in drinking, gambling, and spending nights in sensual pleasure.

In conclusion, we must all learn to depend on ourselves instead of looking for outside help. Lord *Buddha* said:

You should all help yourselves. Take care of yourself first. Then, and only then, can you depend on the *Dhamma*. Do not think of anything other than the *Dhamma*. Make the *Dhamma* your refuge.

Contemplation of Dhamma is summarized in the Four Meditations (*Sati Pathana Sutra*). These are:

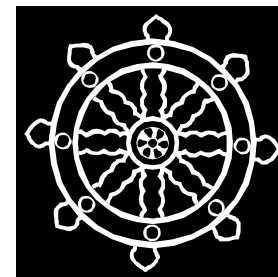
- Meditation on the body
- Meditation on the senses
- Meditation on the mind
- Meditation on the *Dhamma* [mind-objects]

Mindfulness is our safeguard against all unclean things. Lord *Buddha* said:

Bhikkhus, you should all take the *Dhamma* as your refuge.
Living without *Dhamma* would cause much suffering in this world.

Dhamma for Daily Practice

1. Follow the precepts rigorously
2. Be learned and up to date
3. Associate with true friends
4. Be ready to learn
5. Be diligent in your practice
6. Strive to be fair and just
7. Always give 100% effort
8. Maintain equanimity
9. Be mindful of all mental, verbal and physical actions
10. Cultivate wisdom



Is Buddha A Creator?

By John Meas

Lord Buddha was a human being; a super human being who attained enlightenment. His teaching on the origination of life, with the aim of finding the cause of suffering, is based entirely on the Law of Dependent Origination or **Paticca Samuppada**. This Law may be called a Consequential Law or **Karma Vipaka**. It may also be called the Law of Causation, linking action in past lives with the present life. Therefore, Lord Buddha regarded life as not being created, but rather as an assembly of elements activated consequentially; which may be termed an evolutionary process.

Buddhism does not accept creationism. Buddhist theory on the origination of Life and the Universe is analogous to scientific evolutionism in that Buddhism does not accept any authority or miraculous superpower to create any living beings or anything out of nothing, as creationists believe. To say that something is created out of nothing is illogical, unreasonable, and not appealing to common sense. Lord Buddha said that everything is caused by something. So, origination is causation. To say that at the beginning there was a Creator, it must necessarily entail another Creator and then a third, fourth, and fifth Creator, and so on, to create each other. Logically this falls into the fallacy of infinitesimal induction.

To produce a table requires wood, nails, and tools. Likewise, to plant rice we need rice seeds. In the same way, to originate a person inevitably requires a pair of ancestors, a man and a woman, without which our life is not possible. The Buddhist Theory of Causation concurs with modern science. However, Lord Buddha's Law of Dependent Origination, **Paticca Samuppada**, was promulgated long before the age of scientific discovery. Science postulates that biological life is a product of causation. The immediate ancestors of modern humans were *Homo sapiens sapiens* (sic). Their body forms were gradually changed from earlier ancestors, ***Australopithecus***, which first existed about 5 million years ago.

According to the science of paleoanthropology, the first life forms on earth were unicellular and existed about 4 billion years ago. They originated by combinations of basic chemical matter called

ribonucleic acid (RNA). This was discovered by a group of biologists led by Dr. Walter Gilbert of Harvard University. The components that make up RNA are called nucleotides, which themselves are composed of simple primitive elements, the primordial soup, consisting of three basic elements - base, ribose, and phosphate. A base can be formed by two common chemicals, ammonia and hydrogen cyanide; it is a side chain ring of atoms. Ribose is a kind of sugar. Phosphate is the organic salt, or ester, of phosphoric acid. RNA makes copies of itself and acquires a cell membrane. This process continues through the creation of DNA (deoxyribonucleic acid) and then on to the creation of proteins. RNA, DNA, and Proteins are the troika that run and evolve all living cells till today. If creationists advocate that these primary matter - RNA, DNA and Proteins - were first created by God, their ideas completely contradict modern scientific discoveries.

Creationists believe that, according to The Last Revelation, at the beginning there was nothing, and at God's merest wish he began creating man, animals, living things, the earth, the air, the sun, the moon, the stars, and the whole universe about ten thousand years ago. This is completely contradictory to the findings published by the National Academy of Sciences. They undertook comparative research under the guidance of the Committee on Science and Creationism, established by the US Government to direct the curriculum for the US national educational system. The Committee, which published its findings called **Science and Creationism** in 1984, said that scientific experiments prove that mankind, animals, other living things, the earth, the sun, the moon, and the whole solar system were made up of clouds of dust and gases about 4.5 billion years ago.

Buddhism considers the origin of mankind, the world, and the universe, as the work of the law of nature; that everything evolves, mutates, and slowly changes and becomes another species. This is the Theory of Impermanence, **Aniccata**; wherein Lord Buddha said that everything exists momentarily.

The National Academy of Sciences says that Creationism reverses the scientific method; that the tenets of Creationism are not supported by scientific evidence. And that Creationism has

no place in the science curriculum at any level of teaching in public schools.

Science and Creationism, page 23, on Human Evolution, says, "... today, there is no significant scientific doubt about the close evolutionary relationship among all primates or between apes and humans (Andrews and Cronin, 1982; Simons, 1980, 1981)". The "missing link" that troubled Charles Darwin and his followers is no longer missing. Today, not just one but many such connecting links, intermediate between various branches of the primate family tree, have been found as fossils. These fossils are intermediate in form and occur in geological deposits of intermediate age.

The following table summarizes the history of life on earth.

Life Form	Millions of years	Years
Microbial cells [prokaryotic cells: unicellular animals]	2,700	2 billion 700 million
Complex cells [eukaryotic cells]	1,400	1 billion 400 million
First multicellular animals	600	600 million
Shell-bearing animals [snails, mollusks, oysters]	540	540 million
Vertebrates [simple fishes]	490	490 million
Amphibians [frogs, larvae]	350	350 million
Reptiles [crawling and creeping animals]	310	310 million
Mammals [vertebrates, including man, that feed milk to their young]	200	200 million
Nonhuman primates [monkeys and lemurs]	60	60 million
Earliest apes [gorillas and chimpanzees]	25	25 million
Australopithecus [man living in caves]	5	5 million
Homo sapiens sapiens [modern humans in the Stone Age]	0.05	50 thousand

Quoting **Science and Creationism** on page 14, "... creationists, while referring to the Old Testament, say that the earth, including its magnetic field, is only a few thousand years old; just more than 10,000 years old. This tenet of creationists can be scientifically tested but has not withstood scrutiny. Current scientific data support the theory that the earth's magnetic field is a product of the motion of its fluid core, and that the age of the earth and the solar system, according to geochronological evidence, indicates to be 4.5 billion years."

Law of Dependent Origination, **Paticca Samuppada**

Lord Buddha found the Law of Dependent Origination not by experimenting in the same way as a scientist does, but by transcendental reasoning about causation. This doctrine was first preached by Lord Buddha after he attained enlightenment. One of his two chief disciples, Sariputta, asked Lord Buddha, "What doctrine do you teach?" The Lord Buddha replied, "**Ye dhamma hetupapphava tesam hetung tathagato**"; meaning "All elements have causes; that is my teaching". Sariputta then began penetrating into the deepness of this truth and offered himself to be Lord Buddha's disciple. Lord Buddha himself ordained Sariputta as his first chief disciple.

Lord Buddha reasoned about the existence of human life - how it originates; how it gets born, how it grows old and sick and then it dies. He found that rebirth is the cause of old age, sickness, and death. His supramundane insight was that human life is composed of two distinct parts: **Nama** (Mentality), and **Rupa** (Corporeality). These two distinct parts are themselves made up of five aggregates - **Rupa** (Corporeality); and the four aggregates of **Nama**, namely **Vedana** (Feeling), **Sanna** (Perception), **Sankhara** (Coefficients of Consciousness), and **Vinnana** (Consciousness). All these are parts of twelve links of Dependent Origination.

Lord Buddha found rebirth as the condition causing decay and death and then followed by sorrow, lamentation, pain, grief, and despair. He then reasoned deeper into the cause of rebirth. He discovered **Paticca Samuppada** (Interdependent Cause and Effect). **Jati** (Rebirth) is the last of the twelve chains of Dependent Origination, ultimately caused by **Avijja** (Ignorance):

- 1-2. **Jati** (Rebirth), is conditioned by **Bhava** (Becoming).
- 2-3. **Bhava** (Becoming) is conditioned by **Upadana** (Clinging).
- 3-4. **Upadana** (Clinging) is conditioned by **Tanha** (Craving).
- 4-5. **Tanha** (Craving) is conditioned by **Vedana** (Feeling).
- 5-6. **Vedana** (Feeling) is conditioned by **Phassa** (Sense-Impression).
- 6-7. **Phassa** (Sense-Impression) is conditioned by **Salayatana** (the six Sense-Bases).
- 7-8. **Salayatana** (the six Sense-Bases) are conditioned by **Nama-Rupa** (Mentality-and-Corporeality).
- 8-9. **Nama-Rupa** (Mentality-and-Corporeality) are conditioned by **Vinnana** (Consciousness).
- 9-10. **Vinnana** (Consciousness) is conditioned by **Sankhara** (Karma-Formations).
- 10-11. **Sankhara** (Karma-Formations) is conditioned by **Avijja** (Ignorance).
- 11-12. **Avijja** (Ignorance) is the final cause.

Why is **Avijja** (Ignorance) the root cause of everything? This question has very rarely been asked by Buddhist scholars. **Avijja** is defined in the **Sutta-pitaka** as not understanding the 4 Noble Truths, which are: Suffering; the Origin of Suffering; the Extinction of Suffering; and the Path leading to the Extinction of Suffering. In the **Abhidhamma-pitaka**, Ignorance is explained as not understanding the Past, the Future, and both the Past and the Future existence; and as not understanding the Dependent Origination of all the phenomena of existence.

The answer may be contained in the **Central Philosophy of Buddhism** by Dr. T. R. V. Murti, the late Professor of Philosophy, Benares Hindu University, India. **Avijja** is described as worldly colorful appearance. It is a material world that appears in a variety of forms; which two Buddhist sects (Theravada and Mahayana) accept as **Maya** (Illusion). It is the view of the Madhyamika School of Philosophy that **Avijja** gives rise to **Maya**.

Therefore, **Maya** belongs to the world of appearance. It can be asserted that any appearance cannot be real and what is unreal must be momentary or impermanent. This is the Theory of Momentariness. There are three fundamental concepts in this Theory: **Aniccam** (Impermanence), **Dukkham** (Suffering), and **Anatta** (Soullessness).

In this sense, **Avijja** is the Realm of Material Appearance; as opposed to **Vijja** (Knowledge) which is the Realm of Absolute, or Pure, Consciousness. This is asserted by another two sects of Buddhism, Vaibhasika and Sautrantika, who explain that **Avijja** is the appearance of an object as an entity existing independently of consciousness with which it is really identical.

Taking into consideration **Avijja** as the final cause and as the Material Appearance, it is readily understood that the above definition of **Avijja** can be said to be pointing to the primeval cause of all things. All that in spite of the Lord Buddha's repeated and definite declaration that an absolute first beginning of existence is something unthinkable (**Anamatagga Samyutta**) and that all such speculation may lead to insanity (**Anguttara Nikaya** IV,77). **Visuddhi Magga** and **Milinda Panha** say that no one can imagine a time when there was no Ignorance and no craving for Existence.

This indicates that **Avijja** is beginningless, the causeless first cause. As explained in the **Paticca Samuppada**, this is primary matter, out of which, in the course of time, all conscious and physical life evolved.

If **Avijja** is a material cause, it is also true that any pure material is devoid of consciousness or life. Vaibhasika and Sautrantika assert that **Avijja** is the appearance of an object as an entity existing independently of consciousness with which it is really identical. This means that **Avijja** and **Vijja** are two entities. If so, mindless **Avijja** can never possess any knowledge. Only part of the entities that have consciousness can possess **Vijja**. To know implies that there is a knower and the known. Here, the knower must be our mind or consciousness, which exists together with the known, which may be matter or material appearance. The two parts are identical and at the same time distinct; the dual aspects of human life.

On the other hand, **Avijja** is referred to, in the **Visuddhi Magga**, as the 4 basic elements: Earth, Water, Fire, and Air, collectively called **Mahabhutarupa**. These were the rudimentary elements accepted by all religious leaders, in the West as well as in the East, before modern physics was established. The 4 basic elements were not scientifically discovered. They are the

common sense understanding of the material world by the ancient religious scholars. Nowadays, Scientists have found more than one hundred and two chemical elements, or atoms. These are the ingredients of matter. They are the components of all life forms and all material forms including the sun, the moon and the stars.

Scientists have found that some of these elements can transmute from one to the other through various physical processes. People in ancient times believed that the 4 basic elements of Earth, Water, Fire, and Air were not only unchangeable but also inert, dead, and motionless; whereas atoms are active and the source of energy, as postulated in Albert Einstein's famous equation linking matter with energy, $E=MC^2$.

Atoms can combine by themselves and among themselves into molecules and can form countless objects in the universe because energy is the inherent property that regulates atoms into molecules. The center of atoms, called the nucleus, is the mass possessing two parts, positively charged PROTONS and neutral particles called NEUTRONS. The clouds around the nucleus are negatively charged ELECTRONS.

In the next article, I shall elucidate in more detail how matter can create living forms and non-living forms, from the standpoint of scientific theory. This brief description may be enough to show the identity between **Avijja** and Primary Matter as the originator of the whole universe. Lord Buddha proposed this more than two thousand years ago.

John Meas became a monk at the age of 15. He received a Shastri degree in Buddhist philosophy from the Nalanda Institute of Bihar University, India, in 1958. He received another Shastri degree in General Philosophy from Benares Hindu University, India, in 1960. The Shastri degree is equivalent to a Masters degree. He studied the Synthetic Philosophy of Sri Aurobindo at Pondicherry, India, in 1961. He became a Professor of Philosophy at the Buddhist University in Phnom Penh, Cambodia. After that he was a Professor of Philosophy and Cambodian Literature at the University of Phnom Penh from 1964-1967. He is currently at the Voice of America in the United States, broadcasting in the Khmer language.

My son asked me: “Dad, how do you feel about the recent destruction of the large Buddha image?”

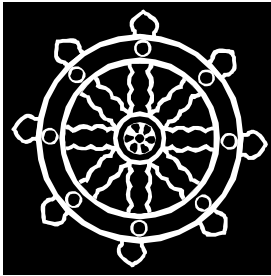
By Souksomboun Sayasithsena

- After a pause - remembering a segment on TV showing the remains of the huge Buddha image turned into a big cloud of dust in the blink of an eye by a powerful explosion, despite efforts by world communities to stop it. I thought of the three characteristics of things: Impermanence, Dukkha, Anatta – a learned Buddhist will not be affected by such action...
- It was an action that resulted from Greed, Anger, and Ignorance. Naturally, this will only lead to no peace, no tranquility.
- This certainly is not the first time terrible things have been done to Buddha images. Such things have happened even in Buddhist countries. We can see the heads, hands, and other parts of images sold in stores, while the remaining parts of Buddha images lie scattered in the ruined Buddhist temples.
- Not very long after the parinibhan of the Lord Buddha, the famous Nalanda Buddhist University was ransacked and burnt to the ground, together with the loss of the lives of many monks.
- The sad thing about the destruction this time is that it was done by a government that professes another religion, not Buddhism.
- In a TV interview, an envoy of this government tried to justify its action by asking the question: “Is this monument more important than the lives of two starving children?” How can this innocent monument be blamed for anything?

- After this deplorable action, some comments were made: "Without this beautiful Buddha monument, many tourists will not go to that country, thus revenue from the tourist industry will be reduced." Others commented that for a long time to come, children of that country will be asking questions, such as: "What was there?" "What happened to it?" "Who destroyed it?" "And Why?"
- Another sad thing is that it was a destruction of a very beautiful piece of art that marked a period when the people in this region had great appreciation for the Dharma.
- Luckily, many thousands of pictures have been taken by all kinds of people who had the opportunity to visit this wonderful site. Thus it will not be forgotten.
- One benefit for us Buddhists from this ignorant action is that it will be a good tool for the training of our mind on non-attachment, the core of the Dharma: sabbhe dharma nalang abhinive saya.
- As Buddhists, we should try to overcome our vedhana feeling of this loss by seeking refuge in the triple gems: the Buddha, the Dharma, and the Sangha. And we should develop compassionate feelings toward those who are misguided.
- For a learned Buddhist, the image is only a symbol. Before passing away, Lord Buddha said to Ananda, his closest disciple who was lamenting and worrying about what might happen in the future without the presence of the Lord Buddha: "Don't worry, Ananda. Those who see the Dharma will see me." And the Dharma will remain the Dharma whether anyone sees it or not.
- HE discovered Dharma when HE became enlightened. Just like man discovered the use of fire, Buddha didn't make it up nor did he issue any decree to make Dharma what it has been for 2544 years; and it still is going strong. It is the law of nature. The most outstanding part of the Dharma is the "Four Noble Truths."
- A Buddhist who is not aware of the "Four Noble Truths" and the "Eight-Fold Path" is compared to a driver without a map to show where he is going.
- In his Ovadha Patimok sermon, the Lord Buddha told his disciples that they should "Do Only Good Deeds," "Avoid Doing Evil," and "Purify One's Spirit."
- Attahi attano nadho - Buddhism is a self-help religion. It is a religion of wisdom, which is attained through serious practice of meditation - a mental awareness exercise.
- A troubled mind is like lake water right after a big rainstorm. It is not clear. Therefore, one cannot see anything under the water.
- A calm mind is like the water in the "Forest Pool." It is always clear. One can see the bottom. With a clear mind, one can see things as they are.
- To be born into a Buddhist environment or to have come across Buddhism in one's lifetime is considered by many a great merit.
- My vedhana feeling became overwhelmed when I read the book "The Buddha in the Eyes of Eminent Scholars" by Phra Sripariyattimoli of Maha Chulalongkorn Rajavidyalaya University. And the statement that I like most was by Dr. Albert Einstein.
- A Cosmic Religion – The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unit. Buddhism answers this description... If there were any religion that would cope with modern scientific needs, it would be Buddhism. – Albert Einstein, the Great Scientist of this Age.

- Therefore, in answer to my son's question, part of me is saddened by the destruction of this image of the Buddha. However, as a Buddhist, I know that Buddhism has not been harmed by this event.

Written by Souksomboun Sayasithsena, a member of the Board of Trustees of the Wat Lao Buddhavong. Thanks to Dr. David Red for his help in editing the English of this writing. Any errors in the Pali or Sanskrit are strictly the author's.



Last words of the Buddha:

“Brethren, all things decay. Be mindful, be righteous, and be vigilant. Be lamps unto yourselves. Transient are all compounded things. Therefore, strive earnestly to attain perfection.”

