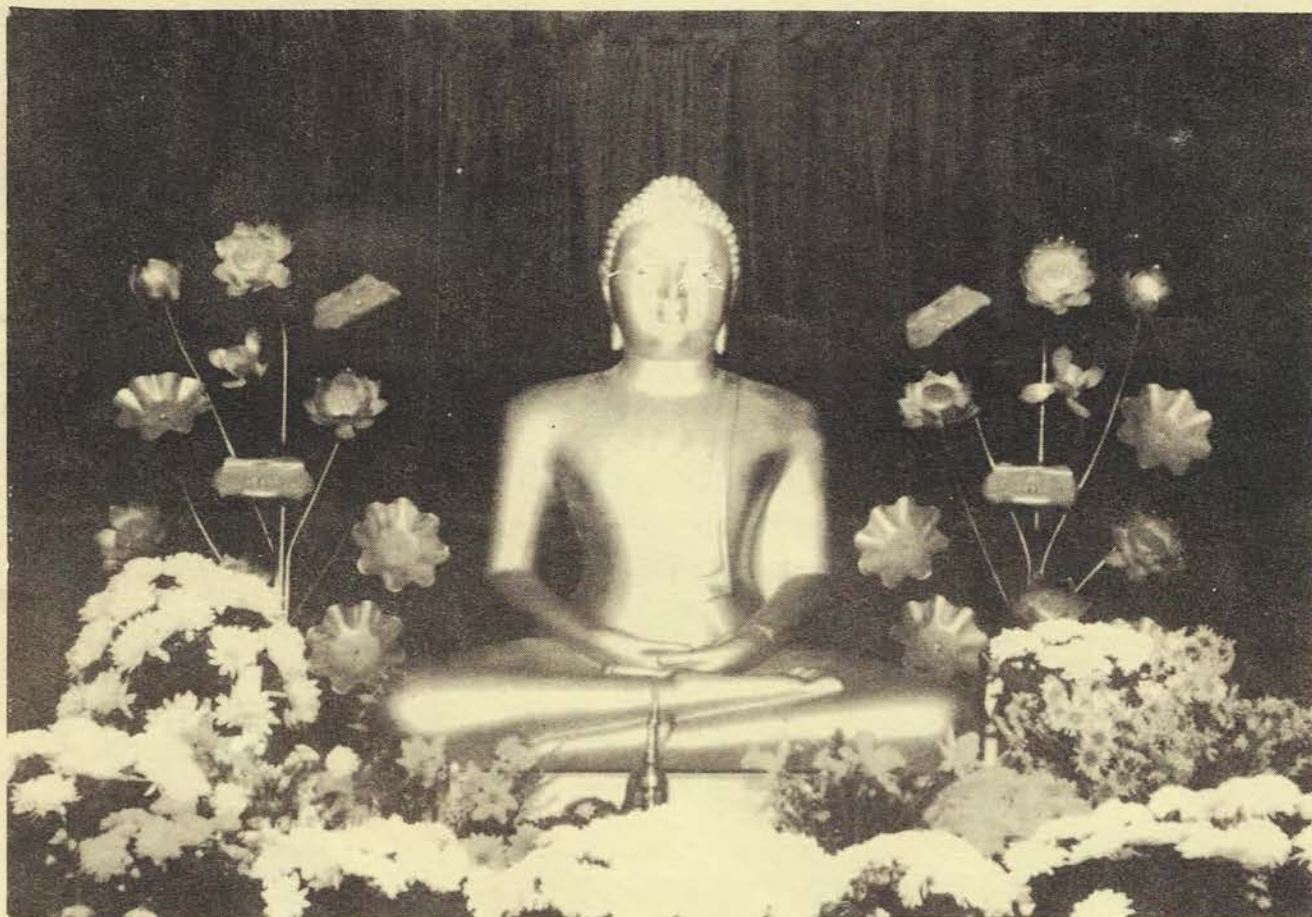




DHARMA VIJAYA

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Number One

Buddhist Ministry in the West

“Go forth, O monks, for the benefit and happiness of the many, for the good of the world, for the welfare and happiness of gods and men! Let not the two of you go the same way.

Preach the doctrine that is beautiful in its beginning, beautiful in the middle, beautiful in its ending. Declare the holy life in its purity, completely both in the spirit and the letter.

Those beings with dust in their eyes will decline for not having heard the Dhamma. There will be those who will understand the Dhamma.”

Vinaya 1:20

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1. An introduction to Dharma Vijaya Buddhist Vihara.

Dharma Vijaya Buddhist Vihara was founded on April 20, 1980. The main support came from a group of Sri Lankan Buddhists. Since its inception, the Vihara has been maintained and promoted by Sri Lankan and other Eastern and Western Buddhists as well as non-Buddhist friends of many national and cultural backgrounds. Local American and Asian communities continue to support the Vihara. Several resident monks and frequent visiting monks from Sri Lanka

conduct the day-to-day activities and render guidance for those seeking the services of the Vihara.

Dharma Vijaya Buddhist Vihara carries on the Theravada tradition of Buddhism found primarily in Sri Lanka, Thailand, Burma, Laos, and Cambodia. The Theravada tradition is the oldest and most authentic version of the Buddha's teachings now surviving. It preserves intact the original doctrines and practices taught by the Buddha 2500 years ago.

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2. Buddhist Ministry in the West: The Crossroads of Ancient Tradition and Modern Western Culture

The formal structures of Buddhism, including the nature and organization of the Sangha, arose out of a specific culture at a specific time. Guided by the Dhamma,

the teachings of the Buddha, the structure of the community of monks has survived political, economic, and social evolution, as well as moving into new lands.

The Theravadan countries, Sri Lanka, Burma, Thailand, Laos, and Cambodia, were very much in the Indian sphere of cultural influence when Buddhism came to these lands, as is attested by the many Hinduistic cultural manifestations in these countries. Here the formal structure of the community of monks has remained faithful, by and large, to the Vinaya, the original rules of organization and behavior for Sangha members dating from the time of the Buddha.

As Buddhism moved into other East Asian countries, the structure of the Sangha moved with it. But certain modifications occurred; while they may be attributed to the fact that it was Mahayana Buddhism that moved into China, Vietnam, Japan, Korea, and Tibet (in still another form), the changes in the Sangha were undoubtedly connected to the cultural differences of those lands, all beyond the Indian sphere of influence.

Now that Buddhism has rooted itself in America (and elsewhere in the West), we have an unusual situation among our Sangha: we have Theravada, Mahayana, and Vajrayana Sangha in all their varieties, with fewer or more adaptations to Western culture. Yet Americans have not taken to those forms of clergy to the same degree they've taken to Buddhism as a religion/practice. Buddhism can hardly occupy a firm place in the mainstream of American society if it constantly has to be replenished with foreign born clergy who themselves may not be integrated into our society.

American Buddhism needs the highly trained and highly accomplished traditional Sangha in order to ensure the

proper understanding and transmission of Dhamma. But we also must take steps to ensure the flowering of the Buddhaddhamma among residents of this country, of whatever language or ethnicity.

Dharma Vijaya Buddhist Vihara has been involved in facing this reality since its inception. In 1980, the monks of Dharma Vijaya started administering five precepts to Westerners who wished to have some sort of formality around which to indicate their adherence to Buddhaddhamma. After two or three years, they had shown talent and had contributed to Buddhism, but there was no way of "recognizing" this. Dharma Vijaya tried to offer regular bhikkhu ordination with robes, shaved head, and the "whole package" of traditional Sangha rules. In fact, this kind of Sangha organization has proved very hard to introduce to the West.

Consequently, basing itself in Buddhist tradition, the Sangha of Dharma Vijaya experimented, first introducing Dhammacari and Anagarika initiations. This still left a gap, which was finally filled with the Bodhicari ordination, that of a lay Buddhist minister. The Sangha of Dharma Vijaya has developed a set of precepts and other specific requirements for this level, all based on traditional Buddhist teachings.

Currently, Dharma Vijaya confers the status of Upasaka, Dhammacari, Anagarika, Bodhicari and Brahmachari. In this edition of Dharma Vijaya Magazine, we explain the prerequisites, obligations, and authority of each.



3. Upāsaka Initiation

Becoming an Upāsaka

An *Upasaka* is a person who has spent at least one year studying and practicing Buddhism. The stage of Upasaka indicates a commitment to approach life from a Buddhist point of view, recognizing that everything is impermanent, ultimately unsatisfying, and devoid of any permanent self, and that human beings should always practice lovingkindness towards all living beings, compassion for the suffering of others, joy in others' accomplishments, and

equanimity in the face of the ups and downs of life. The status of Upasaka is indicated by an ivory sash which is worn on ceremonial occasions.

An Upasaka indicates his or her intention to adhere to these standards by taking five precepts. These are the same five precepts taken by lay Buddhists all over the world every day, and read as follows, in Pali and in English:

Pānātipātā vēramanī, sikkhāpadam
samādiyāmi.

I undertake the precept to abstain from
taking life.

Adinnādānā vēramanī, sikkhāpadam
samādiyāmi

I undertake the precept to abstain from
taking what is not given

Kāmēsu micchācārā vēramanī,
sikkhāpadam samādiyāmi.

I undertake the precept to abstain from
sexual misconduct.

Musāvādā vēramanī, sikkhāpadam
samādiyāmi.

I undertake the precept to abstain from
lying.

Surā-mēraya-majja pamādatthānā
vēramanī, sikkhāpadam samādiyāmi.

I undertake the precept to abstain from
intoxicants.

Daily Practice

Once having taken the initiation by having the precepts administered by a Sangha member, the upasaka is expected to recite the following every morning or evening as the basis of his or her practice:

Namo tassa bhagavato arahato samma
sambuddhassa (3 times)

Homage to the Blessed One, the
Perfect One, the Fully Awakened
One. (3 times)

This is followed by the *Tisarana*, the Three Refuges:

Buddham saranam gacchāmi	I go to the Buddha for refuge
Dhammam saranam gacchāmi	I go to the Dhamma for refuge
Sangham saranam gacchāmi	I go to the Sangha for refuge
Dutiyampi Buddham saranam gacchāmi	A second time I go to the Buddha...
Dutiyampi Dhammam saranam gacchāmi	A second time I go to the Dhamma...
Dutiyampi Sangham saranam gacchāmi	A second time I go to the Sangha...
Tatiyampi Buddham saranam gacchāmi	A third time I go to the Buddha...
Tatiyampi Dhammam saranam gacchāmi	A third time I go to the Dhamma...
Tatiyampi Sangham saranam gacchāmi	A third time I go to the Sangha...

The practitioner next repeats the five precepts as in his or her initiation.

Finally, the upasaka repeats the Buddha, Dhamma, and Sangha Vandana as follows:

Iti'pi sō bhagavā, araham, sammā- sambuddhō Vijjā-carana-sampannō, sugatō, lokavidū, Anuttarō purisadamma sarathī, satthā devamanussānam, buddhō bhagavā'ti.	Such, indeed, is the Blessed One: perfected, fully awakened, endowed with knowledge and virtue; having walked the right path, the knower of worlds; incomparable guide of willing persons; teacher of gods and humans; awakened and blessed.
Svākkhātō bhagavatā dhammō, Sanditthikō, akalikō, ehipassikō, ōpanayikō Paccattam veditabbō viññuhi'ti.	Well taught is the teaching of the Blessed One, Of immediate advantage, timeless, inviting us to experience it, leading us onward, To be realized individually by the wise. Wholesome in conduct ... honest in conduct...
Supatipannō bhagavatō sāvaka sanghō, Ujupatipannō bhagavatō sāvaka sanghō, Ñayā patipannō bhagavatō sāvaka sanghō, Sāmici patipannō bhagavatō sāvaka sanghō,	wise in conduct... proper in conduct is the community of disciples of the blessed one.

Yadidam cattari purisa yugāni, attha
 purisa puggalā, ēsa bhagavatō sāvaka
 sanghō
 Ahunneyyō, pahuneyyō, dakkhineyyō,
 añjalikaraniyō, annuttaram
 puññakkhettam lōkassā'ti.

These four pairs of persons, eight
 individuals: this is the community of
 disciples of the blessed one.
 Worthy of offerings and hospitality,
 gifts and homage, it is an incomparable
 field of merit for the world.

And in closing the practitioner chants the Patthana, an Affirmation, as follows:

Dukkhappattā ca niddukkhā
 Bhayappattā ca nibbhayā
 Sōkappattā ca nissōkā
 Hontu sabbēpi pāninō

May the suffering not suffer,
 The fearful not fear,
 The grieving not grieve;
 May all be well and happy.

Required reading

Bhante Walpola Rahula, *What the Buddha Taught*
Kalama Sutta
Sigalovada Sutta
 Bhikkhu Khantipalo, *The Buddha's Words*

Recommended reading

Bhante Thich Nhat Hanh, *Old Path White Clouds*

Dharma Vijaya Buddhist Vihara has initiated too many upasakas to recognize them individually. We thank all of them for their contributions to Buddhism and wish them continued growth and success.



*Many a refuge do they seek
 on hills, in woods, to sacred trees,
 to monasteries and shrines they go,
 folk by fear tormented*

*Such refuge isn't secure,
 such refuge isn't supreme.
 From all dukkha one's not free,
 unto that refuge gone.*

*But going for refuge to Buddha,
 to Dhamma and the Sangha too,
 one sees with perfect wisdom
 the tetrad of the Noble Truths*

Dhammapada 188-190

4. Dhammacāri Initiation

Becoming a Dhammacari

The Sangha chooses suitable candidates from among those Upasakas who have practiced at least two years since their Upasaka initiation. A *Dhammacāri* is a committed practicing Buddhist, at least 18 years of age, who has the knowledge and experience in practice to teach Dhamma

school, give Dhamma talks, conduct meditation classes, and even organize Buddhist groups. The status of Dhammacari is indicated on formal or ceremonial occasions by a light yellow sash.

The candidate for Dhammacari pledges his or her intention to adhere to the following nine precepts:

Pānātipātā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from killing.
Adinnādānā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from stealing.
Kāmēsu micchācārā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from sexual misconduct.
Musāvādā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from lying.
Pisunāvācā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from tale-bearing.
Pharusāvācā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from harsh speech.
Samphappalāpā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from idle chatter.
Surā-mēraya-majja pamādatthānā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from intoxicants.
Micchā ajīvā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from wrong livelihood.
Imāni nava sikkhāpadāni samādiyāmi	I undertake these nine precepts with full sincerity.

Daily Practice

Once having taken the initiation by having the precepts administered by a Sangha member, the dhammacari is expected to recite the following every morning or evening as the basis of his or her practice:

Namo tassa bhagavato arahato samma
sambuddhassa (3 times)

Homage to the Blessed One, the
Perfect One, the Fully Awakened
One. (3 times)

This is followed by the *Tisarana*, the Three Refuges:

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi

I go to the Buddha for refuge
I go to the Dhamma for refuge
I go to the Sangha for refuge

Dutiyampi Buddham saranam
gacchāmi
Dutiyampi Dhammam saranam
gacchāmi
Dutiyampi Sangham saranam gacchāmi

A second time I go to the Buddha...
A second time I go to the Dhamma...
A second time I go to the Sangha...

Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam
gacchāmi
Tatiyampi Sangham saranam gacchāmi

A third time I go to the Buddha...
A third time I go to the Dhamma...
A third time I go to the Sangha...

The practitioner next repeats the nine precepts as in his or her initiation.

Finally, the dhammacari repeats the Buddha, Dhamma, and Sangha Vandana as follows:

Iti'pi sō bhagavā, araham, sammā-
sambuddhō
Vijjā-carana-sampannō, sugatō,
lōkavidū,
Anuttarō purisadamma sārathi, satthā
dēvamanussānam, buddhō bhagavā'ti.

Such, indeed, is the Blessed One:
perfected, fully awakened, endowed
with knowledge and virtue; having
walked the right path, the knower of
worlds; incomparable guide of willing
persons; teacher of gods and humans;
awakened and blessed.

Svākkhātō bhagavatā dhammō,
Sanditthikō, akalikō, ehipassikō,
ōpanayikō
Paccattam veditabbō viññūhi'ti.

Well taught is the teaching of the
Blessed One,
Of immediate advantage, timeless,
inviting us to experience it, leading us
onward,
To be realized individually by the wise.

Supatipannō bhagavatō sāvaka sanghō,
Ujupatipannō bhagavatō sāvaka
sanghō,
Nāya patipannō bhagavatō sāvaka
sanghō,
Sāmiñci patipannō bhagavatō sāvaka
sanghō,

Wholesome in conduct ...
honest in conduct...

wise in conduct...

proper in conduct is the community of
disciples of the blessed one.

Yadidam cattāri purisa yugāni, attha
purisa puggalā, ēsa bhagavatō sāvaka
sanghō
Ahunneyyō, pāhuneyyō, dakkhineyyō,
añjalikaraniyō, annuttaram
puññakkhetam lōkassā'ti

These four pairs of persons, eight
individuals: this is the community of
disciples of the blessed one.
Worthy of offerings and hospitality,
gifts and homage, it is an incomparable
field of merit for the world

And in closing the practitioner chants the Patthana, an Affirmation, as follows:

Dukkappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sōkappattā ca nissōkā
Hontu sabbēpi pāninō

May the suffering not suffer,
The fearful not fear,
The grieving not grieve;
May all be well and happy.

Those Dhammacari who wish to be considered Anagārika may do so by substituting the third precept with the following:

Abrahmacariyā vēramanī sikkhāpadam samādiyāmi
I undertake the precept to abstain from sexual relations.

The status of Anagarika is not higher than a Dhammacari, but reflects a difference in lifestyle.

Required reading (*in addition to requirements for Upasaka*)
Bhante Narada Thera, *Buddha and his Teachings*
Bhante U Silananda, *Four Foundations of Mindfulness*
Dhammapada

Recommended reading
Additional suttas
Other readings of modern Theravada writers such as Bhikkhu Bodhi

Dharma Vijaya has initiated many members to Dhammacari status. Those who are currently practicing with us include

Vijitha (*Victor Lintong*), accountant from Thailand; has practiced meditation over 30 years;

Metta (*Nampet Panichpant*), from Thailand, graduate of UCLA; a spokesperson for the local Thai community;

Rahula (*Victor Coronado*), M.D. with three clinics; Buddhist for 15 years; first Mexican Theravadan student here;

Upekkha (*Suriya Ekasillapa*), from Thailand, where she was a university professor; Ph.D. candidate in Literature at USC;

Kusala (*Carl Kohlhoff*), American; Buddhist for about 15 years; currently training at the International Buddhist Meditation Center, Los Angeles, to become a Mahayana monk;

Sanghamitta (*Ramya Gunasekara*), English teacher from Sri Lanka, has been helping the local Buddhist community for many years; editor of ABC newsletter;

Pañña (*Helen Mansfield*), from Vietnam, a social worker; greatly involved in helping Vietnamese Buddhist temples and community;

Kamala (*Khamala Hunter*), a businesswoman from Thailand, meditation practitioner for 15 years.

Asoka (*Robert Crook*), attorney; a Buddhist for 10 years;



*How could anger rise in him who's free,
Wrathless, all his passions tamed, at peace,
Freed by highest insight, by himself,
So abiding, perfectly serene?
If a man's abused and answers back,
Of the two he shows himself the worse.
He who does not answer back in kind,
Celebrates a double victory.
From his action both sides benefit,
He himself and his reviler too;
Understanding that man's angry mood,
He can help him clear it and find peace.
He's the healer of them both, because
He and the other benefit thereby.
People think a man like that's a fool,
For they cannot understand the truth.
Anguttara Nikaya, VII.1.2*

5. Bodhicari Ordination

Becoming a Bodhicari

The Sangha chooses suitable candidates from among those Dhammacaris who have practiced at least two years since their Dhammacari initiation. A *Bodhicari* is a Buddhist lay minister, neither a lay person nor ordained Sangha, but with all the responsibility and authority of a Dhammacari, plus the authority to conduct

certain religious services, hold chaplainships, conduct weddings and funerals, and initiate upasaka. If ordained Sangha is available, the Bodhicari will preferentially cede authority to perform religious services to Sangha members. A bright yellow sash is the symbol of this status for formal and ceremonial occasions.

Specific requirements for nomination to the status of Bodhicari

1. Minimum 20 years of age.
2. Minimum of 4 years of college education or 3 years of Dhammacari ordination.
3. Three years of training under a qualified senior monk.
4. Proficiency in Buddhist rites and rituals, teachings, and meditation.
5. Ability to explain the fundamental teachings of Buddhism such as the Four Noble Truths, Karma, Rebirth, Dependent Co-arising, Three Signs, Arahats, Bodhisattvas, Buddha, and Nirvana
6. Firm commitment to observe the Bodhicari precepts
7. Good interpersonal relations as displayed through virtuous qualities such as compassion, loving-kindness, generosity, heedfulness, forbearance, mindfulness, and critical understanding of the Buddha's teachings
8. Respect for monks and friendliness towards them, especially to teachers and preceptors

A Bodhicari pledges his or her intentions to adhere to twelve precepts as follows:

Pānātipātā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from killing.
Adinnādānā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from taking what is not given.
Kāmēsu micchācārā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from sexual misconduct.
Musāvādā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from lying.
Pisunāvācā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from tale-bearing.
Pharusāvācā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from harsh speech.
Samphappalāpā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from idle chatter.
Surā-mēraya-majja pamādatthānā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from intoxicants.
Micchā ājīvā vēramanī sikkhāpadam samādiyāmi	I undertake the precept to abstain from wrong livelihood.
Sabba sattēsu mettā sahagatēna cētasā vihārana sikkhāpadam samādiyāmi.	I undertake the precept to live every moment with loving-kindness toward all living beings.
Yāvajīvam aham ratanattayam na niggahessāmi samādarēna tam garukarissāmi'ti sikkhāpadam samādiyāmi.	I undertake the precept not to revile the Three Treasures but to cherish and uphold them.
Karun' upāya kōsalla pariggahita dasapārami paripūrana sikkhāpadam samādiyāmi.	I undertake the precept to practice the ten perfections with compassion and skill.
Imāni dvādasa sikkhāpadāni samādiyāmi	I undertake these twelve precepts with full sincerity.

It is recommended, but not compulsory, that a Bodhicari renew his or her vows on or around the full moon day of each month.

Daily Practice

Once having taken the initiation by having the precepts administered by a Sangha member, the bodhicari is expected to recite the following every morning or evening as the basis of his or her practice:

Namo tassa bhagavato arahato samma
sambuddhassa (3 times)

Homage to the Blessed One, the
Perfect One, the Fully Awakened
One. (3 times)

This is followed by the *Tisarana*, the Three Refuges:

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi

I go to the Buddha for refuge
I go to the Dhamma for refuge
I go to the Sangha for refuge

Dutiyampi Buddham saranam
gacchāmi
Dutiyampi Dhammam saranam
gacchāmi
Dutiyampi Sangham saranam gacchāmi

A second time I go to the Buddha...
A second time I go to the Dhamma...
A second time I go to the Sangha...

Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam
gacchāmi
Tatiyampi Sangham saranam gacchāmi

A third time I go to the Buddha...
A third time I go to the Dhamma...
A third time I go to the Sangha...

The practitioner next repeats the twelve precepts as in his or her ordination.

Finally, the bodhicari repeats the Buddha, Dhamma, and Sangha Vandana as follows:

Iti'pi sō bhagavā, araham, sammā-
sambuddhō
Vijjā-carana-sampannō, sugatō,
lōkavidū,
Anuttarō purisadamma sārathī, satthā
dēvamanussānam, buddhō bhagavā'ti.

Such, indeed, is the Blessed One:
perfected, fully awakened, endowed
with knowledge and virtue; having
walked the right path, the knower of
worlds; incomparable guide of willing
persons; teacher of gods and humans;
awakened and blessed.

Svākkhātō bhagavatā dhammō,
Sanditthikō, akalikō, chipassikō,
ōpanayikō
Paccattam vēditabbō viññūhi'ti.

Well taught is the teaching of the
Blessed One,
Of immediate advantage, timeless,
inviting us to experience it, leading us
onward,
To be realized individually by the wise.

Supatipannō bhagavatō sāvaka sanghō,
Ujupatipannō bhagavatō sāvaka
sanghō,

Ñāya patipannō bhagavatō sāvaka
sanghō,
Sāmicī patipannō bhagavatō sāvaka
sanghō,

Yadidam cattāri purisa yugāni, attha
purisa puggalā, ēsa bhagavatō sāvaka
sanghō

Ahunneyyō, pāhuneyyō, dakkhineyyō,
añjalikaraniyō, annuttaram
puññakkhetam lōkassa ti

Wholesome in conduct ...
honest in conduct...

wise in conduct...

proper in conduct is the community of
disciples of the blessed one.

These four pairs of persons, eight
individuals: this is the community of
disciples of the blessed one.

Worthy of offerings and hospitality,
gifts and homage, it is an incomparable
field of merit for the world.

The Bodhicari should also chant regularly the Metta Sutta and Mahapurisa-vitakka Sutta, and the short form of Sacca Vibhanga Sutta

METTA SUTTA

Karaniya mattha-kusalēna
yam tam santam padam abhisamecca
sakkō uju ca sūjū ca
suvacō c'assa mudu anatimāni

Santussakō ca subharō ca
appakiccō ca sallahuka-vutti
santindriyō ca nipakō ca
appagabbhō kulēsu ananu-giddhō

Na ca khuddam samācarē kinci
yēna viññū parē upavadeyyum
sukhinō vā khēminō hontū
sabbē sattā bhavantu sukhittā

Yē kēci pānabhūtatti
tasā vā thāvarā vā anavasēsā
dighā vā yē mahantā vā
majjhimā rassakānukathulā

Ditthā vā yēva additthā
yē ca dūrē vasanti avidūrē
bhūtā vā sambhavēsī vā
sabbē sattā bhavantu sukhittā

Loving-kindness Sutta

Skilled in good, wishing to attain a state
of calm, so should one behave: able
upright, perfectly upright, open-
minded, gentle, free from pride.

Contented, easily supportable; with few
duties, of light livelihood; controlled
in senses, discreet, reserved, not
greedily attached to family.

One should not commit a slight wrong,
that wise persons might censure; that
there be happiness and security. May
all beings be happy-minded.

Whatever beings there are:
timid, strong, and all other,
long, or huge,
average, short, or large;

Seen or unseen,
living near or far,
born or coming to birth,
may all beings be happy-minded.

Na parō param nikubbētha
nātimaññētha katthacinam kañci
byārōsanā patighasaññā
nāñña-maññassa dukkha miccheyya

Let one not deceive another, nor despise
anyone anywhere.
Neither in anger nor ill-will, should
one wish another harm.

Mātā yathā niyam puttam
āyusā ēkaputta manurakkhē
ēvampi sabbabhūtēsu
mānasam bhāvayē aparimānam

As a mother would risk her own life to
protect her only child,
so should one, to tall living beings,
cultivate a boundless heart.

Mettam ca sabba-lokasmim
mānasam bhāvaye aparimānam
uddham adhō ca tiriyanca
asambādham avēram asapattam

Let one's love pervade the whole world,
without any obstructions,
above, below and across, free of
obstruction, enmity, hostility.

Tittham caram nisinnō vā
sayānō vā yāvatassa vīgatamiddhō
ētam satim adhittheyya
brahmamētam viharam idha māhu

Standing, walking, sitting, or lying
down; whenever awake, one should
develop mindfulness, as this is the
highest abode.

Ditthiñca anupagamma silavā
dassanēna sampannō
kāmesu vineyya gēdham
na hi jātu gabbhaseyyam punarēti^{ti}

Not falling into error, virtuous, and
endowed with insight; giving up
attachment to sense-desires, one is
not again subject to birth.

ATTHA MAHA PURISA VITAKKA

Eight Thoughts of a Great Being

Appicchassāyam dhammō,
nāyam dhammō mahicchassa;
santutthassāyam dhammō,
nāyam dhammō asantutthassa;

This Dhamma is for one who wants
little,
not for one who wants much;
this Dhamma is for the contented, not
the discontented;

Pavivittassāyam dhammō,
nāyam dhammō sanganikārāmassa;
āraddhaviriyassāyam dhammō,
nāyam dhammō kusitassa;

This Dhamma is for the secluded,
not for one who is fond of society;
this Dhamma is for the energetic,
not for the lazy.

Upatthitasatissāyam dhammō,
nāyam dhammō mutthas-satissa;
samāhitassāyam dhammō,
nāyam dhammō asamahitassa;

This Dhamma is for the mindful,
not for the confused;
this Dhamma is for the composed,
not for the flustered.

Paññavantassāyam dhammō,
nāyam dhammō duppaññassa;
nippapañcārāmassāyam dhammō,
nippapañcaratinō, nāyam dhammō,
papañcārāmassa papañcaratino.

This Dhamma is for the wise,
not for the unwise;
this Dhamma is for the precise and the
one who delights in exactness, not for
the diffused or
the one who delights in diffusion

SACCAVIBHANGA SUTTA

The Analysis of Truth Sutta

Friends, what is the noble truth of the path leading to the end of suffering?

This alone, the noble eightfold path, to wit: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

What, friends, is right view?

That indeed, friends, knowledge in suffering,...in the arising of suffering,...in the extinction of suffering,...in the path leading to the extinction of suffering. Friends, this is called right view.

What, friends, is right thought?

The thought of renunciation,...of freedom from malice,...of freedom from cruelty. Friends, this is called right thought.

What, friends, is right speech?

Abstaining from falsehood, ...from slander, ...from rough speech, from gossip. Friends, this is called right speech.

What, friends, is right action?

Abstaining from killing, ...from stealing, ...from sexual misconduct. Friends, this is called right action.

What, friends, is right livelihood?

Herein friends, a noble disciple giving up wrong livelihood gets his living through right livelihood. Friends, this is called right livelihood.

What, friends, is right effort?

Herein friends, a monk produces a wish, strives, starts an effort, holds out his mind, exerts for the non-arising of evil and unskillful mind states which have not arisen. ...for the destruction of evil and unskillful mind states which have arisen. ...for the arising of skillful mind states which have not arisen. ...for the absence of confusion, for the increase, for the fullness, for the cultivation of the mind, for the fulfillment of skillful mind states that have arisen. Friends, this is called right effort.

What, friends, is right concentration?

Herein, friends, a monk,, quite secluded from sense pleasure, secluded from unwholesome states of mind, enters and dwells in the first jhana, accompanied by rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without applied and sustained thought, and is filled with rapture.

and happiness born of concentration. With the fading away of rapture, he dwells in equanimity, mindful and discerning, and he experiences in his own person that happiness of which the noble ones say, "happily lives he who has equanimity and is mindful." Thus he enters and dwells in the third jhana. With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth jhana which has neither pain nor pleasure and has purity of mindfulness due to equanimity. Friends, this is right concentration

This, o Friends, is said to be the Noble Truth of the path leading to the cessation of suffering.

Those Bodhicari who wish to be considered Brahmacari may do so by substituting the third precept with the following:

Abrahmacariya veramani sikkhapadam samadiyami

I undertake the precept to abstain from sexual relations.

Required and recommended readings (*in addition to those required for the Dhammacari*)

Bhante P. Vajiranana Mahathera, *Buddhist Meditation in Theory and Practice*

Ledi Sayadaw, *Manual of Insight* (Wheel Publication #31/32)

A selection of suttas determined in conjunction with one's teacher

Study of Pali language to be able to read some suttas in the original

READINGS IN THERAVADA STUDIES FROM AMONG

Dr. David Kalupahana, *Causality or Nagarjuna: the Philosophy of the Middle Way*

Dr. Jayatilleke, *Early Theory of Buddhist Knowledge*

READINGS IN MAHAYANA AND VAJRAYANA FROM AMONG

Dalai Lama, *Kindness, Clarity and Insight, Gentle Bridges* (edited by Hayward and Varela),
other works

Bhante Thich Nhat Hanh, *Miracle of Mindfulness, Peace is Every Step, The Heart of Understanding, The Diamond that Cuts through Illusion, Sutra on the Full Awareness of Breathing, and other works*

Bhante Sheng Yen, *Faith in Mind, Catching a Feather on a Fan* (edited by J. Crook)

Charles Luk, *Ch'an and Zen Teachings, I, II, and III*

Nyakpa Chogyam, *Journey into Vastness*

Lee Hixon, *Mother of the Buddhas: Meditation on the Prajñāparamita*

J.C. Cleary, *Zen Dawn*

RELATED AREAS FROM AMONG

Jon Kabat-Zinn, *Full Catastrophe Living*

J. Crook and David Fontana, *Space in Mind: East-West Psychology and Contemporary Buddhism*

Dharma Vijaya Buddhist Vihara has only initiated four Bodhicaris, all of whom currently play an important role in Buddhist activities in Los Angeles.

Bodhicari Dharmajiva (Stan Levinson)

Born in New York, he received a B.A. in Spanish from University of California, Berkeley, in 1970, and an M.A. in Teaching English as a Second Language from UCLA in 1975. An avid student of languages, he has spent his professional career in both teaching and advertising. He has written widely on Buddhist topics, and is co-editor of the Vihara's publications including Dharma Vijaya Magazine, Newsletter, and the book publications. He has been published in the Voice of Buddhism in Malaysia, of the Maha Bodhi Society, as well as in other Buddhist periodical publications. He frequently gives Dhamma talks at Friday meditation sessions, and is well-read in both Theravada and Mahayana Buddhism. He attempts to practice a Buddhism which is beyond sectarian labels. He has been a disciple of Bhante Piyananda and Bhante Ananda since 1979.

Bodhicari Vajira (Heidi Singh): a graduate of UCLA with a B.A. in the Study of Religion, specializing in Buddhist Studies. She has studied with eminent teachers in several major traditions, and has been a member of Dharma Vijaya since the early 1980's. She has worked in the area of interfaith dialogue since 1979, including as a member of the Interreligious Council of Southern California, and as a member of the Los Angeles Buddhist-Catholic dialogue since its inception. Since February 1992, she has served as Buddhist Chaplain at UCLA, and is founder and director of the University Buddhist Association. She provides instruction in meditation weekly at UCLA, and serves on the UCLA Medical Center Department of Pastoral Care's Committee on Death and Dying. She continues to teach and give talks around Southern California.

Bodhicari Chintana (*Chintana Lintong*): born in Thailand, she came to the United States 25 years ago. She received a B.S. in Business Administration from the University of West Los Angeles, and has worked in a variety of industries as a bookkeeper. For several years she has worked in a private school. The most important aspect of Buddhism to Chintana is her practice. She attempts to apply mindfulness to all waking activities, and has found this has solved many problems in her life, both physical ailments as well as interpersonal conflicts. Though she was brought up a Buddhist like most Thai, she is not attached to one tradition. She accepts from all traditions. Chintana is a regular participant in Dharma Vijaya activities, attending meditation and giving Dhamma talks, and she organizes retreats the first weekend of every month at her own retreat house in the San Fernando Valley. She firmly believes from her own experience that the four foundations of mindfulness are the only way to true happiness.

Bodhicari Dhammamitta (*Chutima Vucharatavintara*) ... She was born in Thailand, where she received an LL.B. She practiced as a lawyer in Thailand for about twelve years, until coming to the United States approximately eight years ago. She works with monks on children's programs, and started the Dhammamitta Buddhist Circle of Friends group. This very active group holds short retreats on every Buddhist holiday and publishes a newsletter to expand knowledge of Buddhism in this area. The group consists of people of many nationalities. It meets just north of downtown Los Angeles, CA.



Two things, O monks, partake of supreme knowledge. What two? Tranquillity and insight. If tranquillity is developed, what profit does it bring? The mind becomes developed. And what is the profit of a developed mind? All lust is abandoned.

If insight is developed, what profit does it ring? Wisdom becomes developed. What is the profit of developed wisdom? All ignorance is abandoned.

A mind defiled by lust is not free; and wisdom defiled by ignorance cannot develop. Thus, O monks, through the fading away of lust there is deliverance of mind; and through the fading away of ignorance there is deliverance by wisdom.

Anguttara Nikaya, II, iv, 2

6.

The Venerable Monks of Dharma Vijaya Buddhist Vihara

The development and support of these levels of initiation and ordination are the responsibility of the venerable Sangha of Dharma Vijaya. With the exception of our one Japanese monk, they represent Theravada Buddhism according to the traditions of Sri Lanka. They are all well

Bhante Dr. Havanpola Ratanasara is the chief patron and senior resident monk of the Vihara. He has been in the Sangha for over 60 years. He was first educated in the Theravada Buddhist monastic tradition in Sri Lanka, and then earned a B.A. from Sri Lanka University, an M.A. in Educational Administration from Columbia University, New York, and a Ph.D. in Education from the University of London, England. He was the founder and director of the Vidyalandara University Post-Graduate Institute of Buddhist Studies at the University of Sri Lanka. He is the founder and president of the Buddhist Sangha Council of Southern California and founder-president of the College of Buddhist Studies. He has served as executive president of the American Buddhist Congress since helping found it. He is a Buddhist representative to the Interreligious Council of Southern California. He is also Chief Judicial Patriarch for the Western Hemisphere of the Sri Lankan Siamese lineage Order of the Sangha.

educated, with a variety of backgrounds, and also have sufficient experience living in the West to understand the need for the formal structures of Buddhism to be accessible to Western cultures.

Bhante Lenagala Sumedhananda is spiritual advisor, director of ceremonial activities and librarian at Dharma Vijaya Buddhist Vihara. He has been in the Sangha for over fifty years. He received higher education at Pravacanodaya Pirivena, Molligoda, Sri Lanka, from 1945 to 1955, the Degree of Pandit in Oriental Studies in 1957, and a B.A. from the University of Vidyodaya, Sri Lanka, in 1963. Bhante Sumedha taught Pali, Sanskrit and Buddhism for twenty-four years in Sri Lanka, and served as Vice Principal at Rajasinghe College, Kotikawatta, Sri Lanka, before coming to the United States. He is also Chief Sangha Nayake and Upadhyaya in North America, Siam Nikaya, Kalyana Sangha Sabha.

Bhante Walpola Piyananda is the founder-president and abbot of Dharma Vijaya Buddhist Vihara. He has been in the Sangha for almost forty years. He received a B.A. (Honors) at Vidyalkara University, Sri Lanka, in 1967, an M.A. at Calcutta University, India, in 1975, and an M.A. from Northwestern University in Chicago, Illinois, in 1984. Bhante Piyananda was a lecturer at Vidyodaya and Colombo Universities in Sri Lanka from 1968 to 1972. He has been vice president of the Buddhist Sangha Council of Southern California since 1983 and has performed various services for the Southeast Asian refugees in Los Angeles. Bhante Piyananda took an active part in the 1984 Los Angeles Olympics serving as Buddhist Chaplain at the U.S.C. Olympic Village and Buddhist Counselor at the U.C.L.A. Olympic Village. He is Chief Sangha Nayake in America, Siam Nikaya, Kotte Chapter. Currently, Bhante Piyananda is the Buddhist Chaplain at Cedars Sinai Med. Ctr. in Los Angeles.

Bhante Shibuya Subhuti, of Japan, known around the temple as "Sensei", has been a Buddhist monk for over 30 years. He studied English and American literature at Aoyama Gakuin University in Tokyo, and ordained as a Soto Zen monk. He later went to Buddha Gaya in India, where he taught meditation to students from around the world. He became Abbot of Musashino-ji Temple, Saitama-ken, Japan. In the late 1980's he came to the United States to visit our temple, and decided to stay. He is our resident meditation teacher. Sensei took Theravada ordination at the Bhavana Society in West Virginia in 1989. He continues close ties with his native Japan, and is organizing a new meditation center there, associated with our Vihara, which will combine Zen and Theravada approaches to meditation. He spends most of his time in meditation, teaching both with words and by example.

Bhante Pannila Ananda is Secretary and Treasurer of the Vihara, as well as Abbot of our associated temple Houston Buddhist Vihara, Texas. He has been in the Sangha for over thirty-six years. He received a B.A. (Honors) at Vidyalkara University of Kelaniya, Sri Lanka in 1969, and a diploma in Sociology at Kyoto University, Japan in 1977. He received another diploma in Japanese from Osaka University of Foreign Studies in 1978, and studied Spanish in Los Angeles. Bhante Ananda was a missionary in Kobe, Japan, from 1976 to 1978 and represented Dharma Vijaya Buddhist Vihara at the Peace Pagoda projects in England and Japan. He continues to have close ties to Japan and help the promotion of Theravada Buddhism in that country. Bhante Ananda is the Vice-Abbot of the famous Attanagalle Royal Temple in Sri Lanka.

Bhante Pamankada Ananda was first ordained in 1974, at Pamankada Sri Maha Vihara, and received his higher ordination in 1982. He graduated first from Gangarama Pirivena, and later graduated in 1985 both from Ayurvedic College of Herbal Medicine and Acupuncture College, in Sri Lanka. Before coming to the United States in 1988, he practiced herbal medicine in Sri Lanka. He has recently been granted an honorary Ph.D. in Oriental Medicine. Bhante Ananda is well known for doing Bodhi puja at temple.

Bhante Alawala Subhuti ordained in 1973 at Saddharmodayaramaya, Walahanduwa, Galle, and received his higher ordination in 1980 from the Siam Mahanikaya, Mal-watta Chapter in Kandy. He studied at Vidyaloka Pirivena in Nugegoda, and later joined the staff of Kshetrarama Pirivena, Kande Vihara, where he served as a teacher for five years. Our newest staff member, he has been a resident monk of Dharma Vijaya Buddhist Vihara since 1992.

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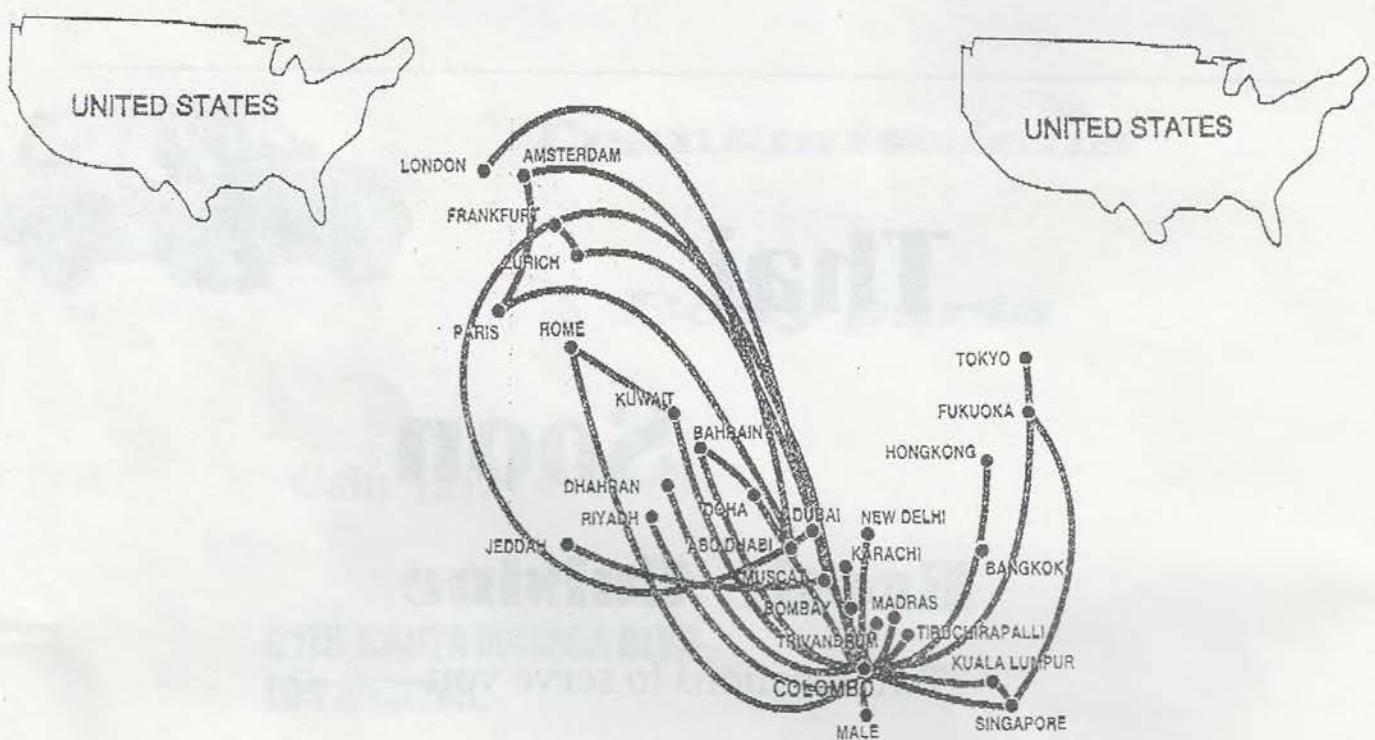
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Whoever nurses the sick, by that he nurses me.

-The Lord Buddha

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