



# Buddhāloka

L I G H T O F T H E B U D D H A

Newsletter of the Buddhist Society of Victoria

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## Kathina 2008 / 2551

The celebration of *Kathina* which marks the end of the Rains Retreat will take place at the Buddhāloka Centre on Sunday, 19<sup>th</sup> October. Our *Vassa* began on Friday 18<sup>th</sup> July, with the chanting of the Dhamma Cakkapavattana Sutta the previous night. As a robe will be offered to Ajahn Nissarano on Kathina Day and there will be *Paritta* chanting, we are planning on commencing the celebrations at 9.00 am sharp.

Please bring along dana to offer and share on this important day of the Buddhist calendar.

Kathina is a celebration of the end of *Vassa* (the 3 month period of more intensive meditation for monks and nuns in Buddhist countries). Lay people share great joy in giving robes and requisites to the monastic community, a practice continued for hundreds of years. Robes are offered on *Kathina* day and the Sangha decides who gets what amongst themselves. The opportunity for making merit thru this type of Dana only occurs once a year, so Buddhists highly prize the chance of sharing the merit of this wholesome action with departed relatives and all sentient beings.

*from Committee members Cora Thomas and Gary Dellora*

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## New Library at the Buddhāloka Centre



The structural work on the library extension to the main meditation hall is now substantially complete. Volunteers have been busy painting on weekends. By the time this newsletter is published the floors and the wall tiling should also have been completed, as will the external rendering of the upper storey, soon to be followed by the connection of the electricity.



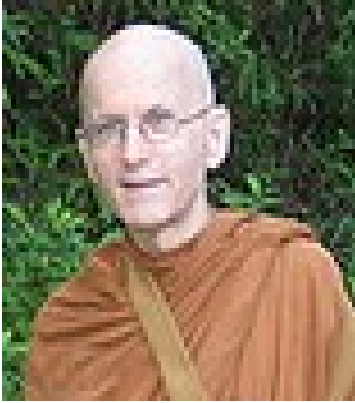
On Sunday, 16<sup>th</sup> November, there will be a blessing of the new library and we hope also to have completed a plaque to be unveiled in memory of our generous benefactor, Bob Greenfield, who passed away in July, 2007, leaving some \$130 000 of his estate to the BSV. Prior to his death he had made donations totalling \$20 000. We will also be sharing merits with Bob on that day. We are fortunate that Bhante Gunaratne will be with us as well as Ajahn Nissarano, Ayya Sucinta and Venerable Atapi.

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## An Interview with Ajahn Nissarano

*It's been two years since you were at the BSV last. Would you mind telling us of your travels between visits?*



In mid June 2006, after spending April and May at the BSV, I travelled to Sri Lanka. I spent much of my time in Kandy, which is a beautiful place that is famous as the home of the Sacred Tooth Relic of the Buddha. For the next five months, I lived at Senanayaka Hermitage in a lovely forest, called Udawattakele, above the town. Even though up to five monks can live at the Hermitage at a time, there usually were less, and we were quite independent of each other, following our own schedule, which was quite a new experience for me.

In November 2006, I travelled to Myanmar to stay at the Shwe OO Min Dhamma Sukha Meditation Centre, near Yangon, where Sayadaw U Tejaniya lives and teaches. It is a very cosmopolitan place, attracting meditators from around the world. Sayadaw teaches through group interviews, which was a totally new experience to me, daunting to begin with but very rewarding as I became more comfortable with it. His teaching focuses on natural mindfulness and watching the mind – getting to know the wholesome and unwholesome ‘visitors’ that we experience. My time there was most rewarding and has had a big impact on my practice and understanding of the Dhamma. I spent nearly three months there and then travelled to Thailand to spend some time at the International Forest Monastery in northeast Thailand, as well as at Ajahn Anan’s Monastery, about two hours south of Bangkok. Ajahn Anan is a senior disciple of Ajahn Chah. I found Ajahn Anan’s teaching very clear, relevant and inspiring.

When I returned to Sri Lanka at the end of March 2007 I had an unexpected and noisy ‘welcome back’ from the Tamil Tigers who were attacking the airbase adjacent to the airport. Soon after I returned I went to stay at a beautiful forest monastery at Bowalawatta, near Kandy, called Vajira Forest Monastery. It is situated high on a hill in an old tea plantation that has reverted to forest. There are quite a few huts, each with its own bathroom and walking path, dotted through the impressive forest. It was so cool and wet there that I often had to remind myself that I was still in Sri Lanka. I found the seclusion and daily routine very supportive for my practice so I spent a very worthwhile eight months there. Then in late December 2007 I went to stay at Nissarana Vanaya Monastery (yes, the same as my name) at Mitirigala, about an hour from Colombo. It means the Forest for Escape (from Samsara). It is situated in a beautiful forest on a hill. The teacher there is Venerable Dhammajiva, who has given some teachings at the BSV over the past couple of years. I was most impressed by how generously he taught the Dhamma from his extensive knowledge and experience. Most mornings there were either meditation interviews, Dhamma discussions or Dhamma talks.

**At the end of May I left Sri Lanka and visited Malaysia on my way back to Australia. The main purpose of the visit was to attend Sayadaw U Tejaniya’s retreat at the Sasanarakkha Buddhist Sanctuary, a monks’ monastery in the mountains surrounding Taiping. It was a valuable refresher for me, spent in the beautiful lush surroundings of the Monastery.**

*BSV: What were your impressions of Sri Lanka?*

My initial impressions of Sri Lanka, after the chaos of Colombo, was how beautiful it was, in fact I thought it was paradise. I experienced a growing sense of familiarity and ease with the life there. I also

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found some of the styles of chanting very beautiful and meaningful. The forest monasteries there are simple, functional and adequate, often in beautiful forests. When I visited the ancient ruins at Anuradhapura and Mahintale I was very inspired and uplifted by the amazing sense of Buddhist history that I encountered. Meditating in caves and other places where monks had lived for over 2,200 years was a powerful experience. I often reflected that the naturalness and simplicity of the forest monk's life in Sri Lanka was like what I had read about in the Buddhist texts. Not that everything was perfect and went smoothly, far from it!

*BSV: During your stay at the BSV what has stood out for you?*

At the end of July we had the sad and unexpected news of Janet Tan's death. Even though I didn't know Janet well, I was pleased to participate in the ceremonies before, at and after the funeral. On the Sunday after her death we had an emotional memorial service at the BSV, at which I emphasized the importance of developing a Buddhist community that cares for each other, particularly in difficult times. And also to see such occasions as this as part of our practice.

In terms of teaching I have been very pleased to offer the four-weekly "Introduction to Meditation Course" in August and again in September – October. It has filled a much-needed opportunity for beginners, I think. The response has been very positive and encouraging. I am hopeful that it will become a regular feature at the BSV, perhaps every two months, led by a layperson. I was also pleased to offer a series of Sunday talks on the Noble Eightfold Path, which is the heart of the Teachings.

A significant part of my experience at the BSV is always renewing contact with many Dhamma friends here and making new friendships. I would like to thank everyone for the marvelous support I have experienced during my stay. May the new Library, upstairs in the hall, be the beginning of a new period of growth and continued harmony for the BSV, so that it can bring the Dhamma into the lives of many, many more people and help to reduce suffering in this world.

*What are your plans for the future?*

A week after the Rains Retreat I will go to Sydney to teach and then to stay at Santi Forest Monastery at Bundanoon for a couple of weeks. I will return just before Bhante Gunaratana's arrival on the 11<sup>th</sup> November and stay until his departure on the 20<sup>th</sup> November, when I will go to Perth to spend a month at Bodhinyana Monastery. In mid December I plan to return to Sri Lanka, with a stopover in Thailand for a couple of months to visit some teachers and friends there. After that, I hope I will be staying for a long while in forest monasteries in Sri Lanka, beginning with an ancient cave monastery in Mahintale. After that, who knows?

*In an interview with Russel Dunne*

## Ajahn Nissarano Goes to Church

I spent the day in church on Saturday 2<sup>nd</sup> August! Yes, church! A one-day Buddhist seminar was held at St Aidan's Uniting Church in North Balwyn so that members and other interested people could learn first hand about Buddhism. The speakers came from a broad range of Buddhist traditions: myself from the Theravada tradition; Venerable Chi Kwang-Sunim, an Australian-born Zen nun who practiced for a long time in Korea, and two Western Tibetan Buddhist monks, Venerable Michael Lobsang Yeshe and Venerable Freeman Trebilcock. The day was very ably organized and presented by Anna Halafoff, a researcher from Monash University. The subjects covered included peace, the meaning of life (the Four Noble Truths) and developing compassion. We all worked well together, I thought, and complimented each other's approach. It was nice to have contact with such a diverse Sangha, and to learn firsthand about other Buddhist traditions. The audience, whose average age was 65+, was very enthusiastic,

attentive and interested. They asked some very good questions, including some forthright ones about the role of interfaith activities. There was a feeling that everyone was sincerely and enthusiastically sharing their spiritual experience and understanding, which crossed the boundaries of any particular faith. All in all, it was a very worthwhile day. *-from Ajahn Nissarano-*

## Sangha

**Ajahn Nissarano** will leave the BSV for Sydney on the Tuesday 21<sup>st</sup> October to return Sunday 9<sup>th</sup> November to be in attendance during Bhante Gunaratne's stay. He will leave for Perth on Thursday 20<sup>th</sup> November at the conclusion of Bhante Gunaratne's visit and will return to Sri Lanka about a month later.

**Ajahn Sumedho** has been invited to stay at the Buddhāloka Centre and to conduct Dhamma talks around the time of the Abbots' Conference in Perth late next year.

**Bhante Gunaratne** will arrive at the BSV on Tuesday 11<sup>th</sup> November and depart on Thursday 20<sup>th</sup> November. While he is with us we will invite him to offer a Dhamma talk on Sunday 16<sup>th</sup> November and conduct "in-house" retreat days. We will be mindful of his need to rest after his travels and before he attends the Global Buddhist Conference in Auckland, New Zealand. Ajahn Nissarano has been seen lately "testing out" walking tracks for Bhante so that he can take his regular exercise!

## Retreats

### Healesville retreat

From 30<sup>th</sup> November to 8<sup>th</sup> December the BSV will run a retreat at Candlebark Farm Healesville led by Sayadaw U Lakkhana. Born in 1935, Sayadaw is a senior Meditation Teacher in the Mahasi Sayadaw satipathana meditation technique. We are very fortunate to have this opportunity thru the good offices of our sister Dhamma Centre, the Dhamma Sukha Meditation Centre, and its abbot Sayadaw U Pandita.

Sayadaw U Lakkhana practised under Sayadawji U Panditabhivamsa since 1972 and has led retreats in U.S.A., Asia and Australia with his translator. In 1998 the Burmese Government

honoured him with its highest award for meditation instructors.

Meditators may join the retreat for 3 days (at the start or the end) or for 8 days; however beginners doing 3 days are advised to come for the first 3 as the technique will be thoroughly explained then. The venue is peacefully located in Healesville, with hills, gum trees and kookaburras. As icing on the cake, Candlebark Farm accommodation has heating and ensuite facilities- longer retreatants may have a room to themselves. Please visit the BSV website to download the application form; those without internet access may get a copy at the Buddhāloka Centre.

Fees are up a little this year, unavoidably, to break even, but the Dhamma is priceless. Those in very needy circumstances may be eligible for sponsorship - if so mention it on the application form.

### Day retreat at East Malvern

On 24<sup>th</sup> February next. Gregory Kramer, (director of the *Metta Foundation*), will lead a daylong retreat at the Buddhāloka Centre in East Malvern on the Insight Dialogue method. Gregory has practised under many great Buddhist meditation masters and taught Vipassana and loving-kindness meditation since 1980. He also teaches at the meditation centre in Barre, USA. For those who have neither read his book nor heard him talk at the BSV before, Insight Dialogue is a way of encouraging and training in right speech, a vital factor of the 8-fold path. By interspersing short but deep dialogue within the contemplative mind space of formal meditation we can learn to be there for others more in daily life. Refer to the metta.org website for more information.

On the Monday night before the daylong session, Gregory will give a talk and short practice session on Insight Dialogue. It is best if those

interested in the day retreat attend at this night beforehand at the Buddhāloka Centre.

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## **From the Committee**

**Annual Dinner** – The date for the annual fund-raising dinner of the Society has been set for late October 2008. Watch the noticeboards at the temple and the Society’s web page for updates.

**Buddhist Council of Victoria** – The BSV’s representative on the BCV (the ‘Council’) has hitherto been Michael Wells. Michael recently resigned, after a number of years of very effective participation in the Council (the umbrella organization for all Buddhist Groups in the state). The Committee expressed its gratitude, on behalf of the members, for Michael’s efforts. David Cheal has agreed to act as the Society’s representative on the Council for the near future.

**Video Link with WA** – Prem Nawaratne and Sarath Weerakoon are looking at the possibility of establishing a video link between the BSV and the Buddhist Society of Western Australia.

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## **Pali for Daily Reflection**

*A Pali Word a Day* by the Mahindarama Sunday Pali School is a publication of the Buddha Dharma Education Association Inc. It aims to assist new Buddhist students who are unfamiliar with some of the Pali words often used in Buddhism. An example excerpt follows –

**Abhaya** – ... *fearless*

**Abhaya Dana** – Giving of non-fear, trust, warmth, tolerance. In the consideration of the Gifts, when one gives space and allowance for others to move and time to think, or does not belittle their capabilities or show up their weaknesses, one is considered as giving non-fear.

In *Anguttara Nikaya*, the book of the three, verse 172, the Buddha said that one should give in such a way that the receiver of the gift does not feel humiliated, belittled or hurt. One should give with due consideration and respect, and make the receiver feel warmly welcomed and glad to return.

Personal involvement in the act of giving – such as giving with our own bare hands and promoting the rapport thru our caring, willingness and concerned attitude towards the receiver – will most definitely enhance the quality of our *abhaya-dana*.

This will be even more so if we give things that are good, choice, useful and appropriate, and not things which are only fit to be thrown away.

*extracted from A Pali Word a Day – A selection of Pali Words for Daily Reflection pub. Buddha Dharma Education Association Inc, email <bdea@buddhanet.net>*

## **Dana**

**Childrens’ Play** - The childrens’ play, held during our Vesak celebrations, raised \$700. The funds were shared in equal proportions between the BSV General Fund and Sanghamittarama Monastery.

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## **New Members**

The following new members are welcomed to the Society –

Stephen Cuthbertson

Carol Hamilton

Evan Stamatopoulos

We hope they find that the Society is of real assistance in aiding their understanding of the Dhamma and of the value in permitting the Dhamma to guide our daily lives.

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## **New Meditation Cushions ?**

Long-standing member and enthusiastic volunteer, Liz Cooke (where would be without her tireless efforts?) has obtained a quantity of cushion filling and material to make meditation cushions, preferably for the BSV. She also has an appropriate pattern. If any member is interested in pursuing this opportunity please contact Liz.

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## **Myanmar Hurricane**

Although the effects of the hurricane in Myanmar are no longer regarded as newsworthy, the struggle to rebuild and find some ‘normality’ in life goes on. Sayadaw U Pandita of *Dhamma*

*Sukha Temple* at 69 Glendale Rd., Springvale, is returning to Myanmar at the end of the Rains and can take financial donations with him to help in this process. The phone number is 9512 5333.

Sister Lien B Nguyen of the Tieu Dao Meditation Centre in Noble Park will also be returning to the Shwe Oo Min Monastery in Rangon in October and is seeking donations towards the celebration of Kathina at that monastery. This is not the monastery where Sayadaw U Tejaniya resides, however he does teach there. For those interested in making a financial contribution it would be best in cash and you can give it to Cora Thomas or to Gracie Murray.

*Buddha Educational Foundation* of Taiwan, including copies of the *Dhammapada*. Contact our librarian, Yasmin, if you'd like a copy.

*Before long, alas! This body, deprived of  
consciousness, will lie on the earth, discarded  
like a useless log.*

Dhammapada 40

*Realizing that this body is (as fragile as a jar),  
establishing this mind (as firm) as a (fortified)  
city, he would attack Mara with the weapon of  
wisdom. He should guard his conquest and be  
without attachment .*

Dhammapada 40

The *Dhammapada* ('Words of Truth') is a collection of 423 verses in Pali, uttered by the Buddha on some 305 occasions for the benefit of all. The stories about the circumstances in which the verses were uttered were added by the commentator Buddhagosa in the 5<sup>th</sup> century CE. It is generally believed that most of these stories associated with each *Dhammapada* verse have been handed down orally for generations since the days of the Buddha. The Buddha's teachings were not committed to writing until more than 400 years after his *Mahā Parinibbāna* (passing away).

Copies of the *Dhammapada* are available for loan or purchase from the library (altho' borrowing from the library is temporarily unavailable, due to the current renovations). We have also received many boxes of books for free distribution from *The Corporate Body of the*



This edition of *Buddhāloka* was edited by David Cheal (contact via the BSV). The views contained within do not necessarily reflect those of the Buddhist Society of

Victoria. Contributions and news are welcome, particularly from members.

## Passing of a very dear Dhamma friend

Members and friends of the BSV were saddened to hear of the passing of Janet Tan, our dear Dhamma friend and BSV member for about 8 years. For most of us her peaceful death early in the morning of Thursday July 31<sup>st</sup> came as shock as we had not known of her serious illness.

Family and friends (including many work colleagues) gathered at the funeral parlour to view Janet's body from 6:00 pm on the Thursday evening. Chanting was led by Ajahn Tongleng, and Ajahn Nissarano and Ajahn Maha Boonson accompanied him. After talks and recollections offered by the monks and Janet's daughter, nieces, sister-in-law and friends, merits were shared with the departed. The next day at another gathering of family and friends in the morning followed by dana, Ajahn Maha Boonson and Ajahn Nissarano led chanting and the sharing of merits and again gave time for recollections.

The funeral was held at Springvale on Friday afternoon, 1<sup>st</sup> August conducted by Ajahn Maha Boonson and Ajahn Nissarano and the beautiful chanting of the Reflections on Universal Well-being stays with me still. On Sunday 3<sup>rd</sup> at the Buddhist Society, Ajahn Nissarano offered a reflection on death and suffering, as he had done on Friday, and also emphasized how community support during times such as this are a truly vital part of our Dhamma practice. Janet was clearly a very dear friend of many people at the BSV and below is a small representation of warm tributes offered by those present.

*Janet was a very honest and trustworthy friend and we enjoyed so many times together. As well as being a wonderful personal friend she was a good Dhamma friend as she encouraged me to go with her to Dhamma talks and discussions..... Denise*

*I always enjoyed Janet's welcoming smile. It seemed to reflect her warm and generous heart. Another quality I remember in particular is the way she would open her purse to give money whenever money was requested for a particular cause. Just like her smile, it was as though she was opening her heart. Her metta and generosity made for such ease, directness, and clarity of communication. I miss her warm presence. ...Cora*

While I do not have a direct comment, another person spoke of Janet's great kindness when she was sick in hospital. Janet would visit every night a long way from her work and home after an arduous working day and bring special shampoos that she had spent considerable time finding.

*from President Cora Thomas*

## **“The Beautiful Aspect of a Happy Man”**

### 1. Inspiration from the Theragatha by Ayya Sucinta



The *Theragatha*, part of the *Tipitaka* or *Pali Canon*, is a collection of 1279 verses from enlightened monks. Most of these gathas were uttered during the Buddha's lifetime or soon after his death. However, the Thera (Elder Bhikkhu) they were ascribed to was not necessarily the composer; he might just have recited a particular verse on a certain occasion. Sometimes we find the same verse ascribed to different Theras. Some verses are spoken to the Thera rather than by him. The *Theragatha* also include passages or so-called “stock phrases” that we find in other parts of the Pali Canon as well (e.g. “*The three knowledges have been obtained*” as an expression for the final stage of enlightenment).

There was definitely no concept of copyright in ancient India; it was open to any Thera to repeat a verse which he had heard, and it became “his” verse. Nevertheless, some of those verses not only reveal deep understanding and realization of the Dhamma, but are also of high poetic quality, so that Mrs. Rhys Davids, who translated the *Theragatha* as well as the *Therigatha* into English, remarked: “*Such lines as these, and many more, simply as word music, we may place without hesitation beside any passage of Keats and Shelley*” (Psalms of the Brethren, p.xxxvi).

Compared with the *Therigathas*, verses of Enlightened Elder Bhikkhunis, in the *Theragathas* we find more descriptions of the beauty of nature and the happiness of living a life in seclusion. The nuns were obviously facing more difficulties; they had to stay in communities and closer to the villages.

According to the commentator Dhammapala, Venerable Ananda himself collected his own verses together and recited them at the First Council three months after the Buddha entered Parinibbana. If this is true, we can assume that other Theras recited their verses on that occasion, too. However, parts of the *Theragatha* must be of later origin. Two of the Theras, for example, Vitasoka and Ekavihariya, were brothers of King Asoka, also Venerable Tekicchakāni's verses (see below) were most likely added later. The gathas were compiled according to their length and the number of stanzas. At the beginning we find gathas with just one stanza up to the longest with 71.

In the following, you will find some inspiring life stories expressed in gathas, which give us examples of transformation possible in one lifetime, sometimes happening within a very short time. The second part of the gathas is focused on Theras' expressions of contentment and happiness in the Dhamma.

#### I. “*The sun had not yet set; then my mind was released*”

- Life stories

##### 1) Bhadda

The gatha of this “thoroughbred” speaks completely for itself:

473. *I was an only child, dear to my mother and dear to my father. I was obtained by many performances of vows and petitions.*

474. *And both of them, my mother and father, from sympathy, wishing me well, seeking my good, brought me near to the Buddha.*

475. *“This son was obtained with difficulty; he is delicate, and has prospered in happiness. We give him to you, protector, as an attendant for the conqueror.”*



476. *And the teacher receiving me said this to Ananda, 'Send him forth quickly; this one will be a thoroughbred'.*
477. *Having sent me forth, the teacher, the conqueror, entered the monastery. The sun had not yet set; then my mind was released.*
478. *Then the teacher, not neglecting (me), rising up from his solitary meditation, said to me, 'Come Bhadda'; that was my ordination.*
479. *I received ordination when I was seven years old. The three knowledges have been obtained. Hail to the essential rightness of the doctrine."*

## 2) Jenta

Jenta was the son of King Kosala's chaplain. Out of pride he did not address the Buddha but waited for the Buddha to speak to him. When the Buddha gave him a teaching on pride, Jenta felt that the Buddha was reading his thoughts and was impressed. He listened to the Buddha, became a streamwinner and entered the order.

*"I was  
drunk with the intoxication  
of my birth, wealth, and sovereignty.  
Drunk with the intoxication  
of my body's build, colouring, and form,  
I wandered about,  
regarding no one  
as my equal or better,  
foolish, arrogant, haughty,  
my banner held high.  
I – disrespectful, arrogant, proud -  
bowed down to no one,  
not even mother,  
father,  
or those commonly held  
in respect.*

*Then – seeing the ultimate leader,  
supreme, foremost of charioteers,  
like the blazing sun,  
arrayed with a squadron of monks -  
casting away pride and intoxication  
through an awareness serene and clear,  
I bowed down  
my head  
to him, supreme  
among all living beings.*

*Haughtiness and contempt  
have been abandoned  
- rooted out -  
the conceit 'I am' is extracted,  
all forms of pride, destroyed."*

## 3) Sunita

These gathas are Sunita's answer when he was asked from what family he came forth, why he left the world and how he penetrated the truth. This is an example that not all the Elder monks came from a high caste, from wealthy families. Sunita was living as a road sweeper, not making enough to still his hunger, when the Buddha sought the street where Sunita was cleaning. The Buddha asked him “*Can you endure to leave the world?*” This was obviously not difficult for Sunita.

620. *“I was born in a humble family, poor, having little food; my work was lowly – I was a disposer of (withered) flowers.*
621. *Despised by men, disregarded and reviled, making my mind humble I paid homage to many people.*
622. *Then I saw the enlightened one, revered by the Order of bhikkhus, the great hero, entering the supreme city of the Magadhas.*
- 623: *Throwing down my carrying-pole, I approached to pay homage to him; out of sympathy for me the best of men stood still.*
- 624: *Having paid homage to the teacher's feet, standing on one side I then asked the best of all creatures for admission into the Order.*
- 625: *Then the merciful teacher, sympathetic to the whole world, said to me “Come bhikkhu“. That was my ordination.*
- 626: *Dwelling alone in the forest, not relaxing, I myself performed the teacher's bidding, just as the conqueror had exhorted me.*
- 627: *For the first watch of the night I recollected my previous births; for the middle watch of the night I purified my deva-eye; in the last watch of the night I tore asunder the mass of darkness.*
- 628: *Then at the end of the night, towards sunrise, Indra and Brahma came and revered me with cupped hands.*
- 629: *“Homage to you, thoroughbred of men; homage to you, best of men; to you whose āsavas are annihilated; you are worthy of a gift, sir.”*
- 630: *Then seeing me revered by the assembly of devas, giving a smile the teacher said this:*
- 631: *“By austerity, by living the holy life, by self-restraint and self-taming, by this one is a brahman; this is the supreme state of being a Brahman.”*

## II. *“This happiness is gained by happiness“*

- Contentment and happiness in the Dhamma

### 1) Tekicchakāni

The name Tekicchakāni means “doctor-made”, since he was born with the aid of doctors (which was not as common at that time as it is today). Like many other Theras he was the son of a Brahmin. However, his father was thrown into prison. He found refuge at a Vihara and became a monk. When tempted by Mara, he meditated on the Three Refuges:

*The grain: harvested.*

*The rice: gone to be threshed.*

*But I don't get any alms.*

*How will I get by?*

*Confident, recollect*

*the immeasurable Buddha.*

*Your body pervaded with rapture,*

*you'll be at the height*

*of continual joy.*

*Confident, recollect  
the immeasurable Dhamma.  
Your body pervaded with rapture,  
you'll be at the height  
of continual joy.*

*Confident, recollect  
the immeasurable Sangha.  
Your body pervaded with rapture,  
you'll be at the height  
of continual joy.*

*You live in the open air.  
Cold are these wintry nights.  
Don't suffer, overcome with the cold.  
Go into your hut, with its fastened bolt.*

*I'll fasten the four  
immeasurables.  
With them, I'll dwell  
in comfort.  
I won't suffer from the cold,  
dwelling  
unperturbed.*

## 2) Vakkali

Vakkali was born into a Brahmin clan at Savatthi; he is well-known for always having been hanging around the Buddha. After the Buddha admonished him to see the Dhamma rather than the Buddha's handsome body, we find a very different Vakkali, who “*stayed in the grove*”:

*“Stricken by sharp, wind-like pains,  
you, monk, living in the forest grove  
- harsh, with limited range for alms-  
what, what will you do?”*

*Suffusing my body  
with abundant rapture and joy,  
and enduring what's harsh,  
I'll stay in the grove.*

*Developing the frames of reference,  
strength, faculties,  
the factors of Awakening,  
I'll stay in the grove.*

*Reflecting on those who are resolute,  
their persistence aroused,  
constantly firm in their effort,  
united in concord,  
I'll stay in the grove.“*

## 3) Khitaka

Khitaka was born in a Brahmin's family. When he heard of Ven. Mahamoggallana's supernatural powers, he thought: "I, too, will become so gifted!" This verse was uttered by him, when asked whether he employs supernatural powers.

*How light my body!  
Touched by abundant  
rapture and bliss,  
- like a cotton tuft  
borne on the breeze -  
it seems to be floating  
my body!*

## 4) Culaka

Culaka was a Brahmin's son, born in Rajagaha. As a monk, when heavy rain came down, he observed a group of peacocks. A storm-breeze brought coolness and comfort to him, and his mind became concentrated.

211. *"The fair-crested peacocks cry out, fair-winged with beautiful blue necks, fair-faced and with beautiful song and fine cry; this great earth is well-grassed and well-watered; the sky has good clouds.*
212. *There is the beautiful aspect of a happy man; meditate upon it; a good man finds it easy to go forth in the teaching of the well-enlightened one. Attain that uttermost unchanging state, most pure, subtle, very hard to see".*

## 5) Anganikabhāradvāja

Anganikabhāradvāja came from a very rich Brahman-family; he found happiness only after practising the wrong way. His words were uttered when he met brahmin acquaintances at his native place.

219. *"Seeking purity by the wrong method, I tended the fire in the wood. Not knowing the path of purity, I performed austerities to gain immortality.*
220. *This happiness is gained by happiness; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.*
221. *Formerly I was a kinsman of Brahma; now indeed I am a (true) brahman. I possess the triple knowledge, and I have washed, and am versed in sacred knowledge, knowing the vedas thoroughly".*

## 6) Bhuta

Bhuta was the son of a wealthy counsellor, the last and only surviving child, well guarded. He came to listen to the Buddha...

518. *When the clever man (knowing that) old age and death, to which ignorant individuals are attached, are painful, diagnosing pain meditates, truly mindful, he does not find greater contentment than this.*
519. *When having struck down attachment, the bringer of pain, and craving, the bringer of pain arising from the aggregate of the diversified world, he meditates, truly mindful, he does not find greater contentment than this.*
520. *When having seen by wisdom the blissful eight-fold path, the best of roads, cleanser of all defilements, he meditates, truly mindful, he does not find greater contentment than this.*

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521. *When he develops the sorrowless, stainless, causally-undetermined, peaceful place, cleanser of all defilements and cutter of bonds and fetters, he does not find greater contentment than this.*
522. *When in the sky the thunder-cloud rumbles, full of torrents of rain all around on the path of the birds, and the bhikkhu who has gone into the cave meditates, he does not find greater contentment than this.*
523. *When seated on the bank of rivers covered with flowers, with garlands of variegated woodland plants, happy indeed he meditates, he does not find greater contentment than this.*
524. *When at night in a lonely grove, while the sky(-deva) rains, the fanged animals roar, and the bhikkhu who has gone into the cave meditates, he does not find greater contentment than this.*
525. *When having kept his own thoughts in check, inside a mountain, having taken refuge in a mountain cleft, rid of distress and rid of barrenness of mind he meditates, he does not find greater contentment than this.*
526. *When happy, destroying stain, barrenness of mind and grief, without obstruction, without craving, dart-free, having indeed put an end to all āsavas he meditates, he does not find greater contentment than this.*“

Transl. Ajahn Thanissaro (see :<[www.accesstoinsight.org](http://www.accesstoinsight.org)>)  
 I.2 (VI.9; Pali Text Society, verses 423-428)  
 II.1 (VI.2; PTS verses 381-386)  
 II.2 (V.8; PTS verses 350-354)  
 II.3 (I.104; PTS verse 104)

All other translations: K.R. Norman, Pali Text Society, Elder's Verses I

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## Activities at Sanghamittarama

Dear Friends of Sanghamittarama,  
Half of this year's Vassa has already passed, and it is time to announce our

### Kathina celebration on Saturday, 18<sup>th</sup> October 2008 (starting with lunch dana at 11:00 am)

It will give us the opportunity to reflect on the relationship between monastics and lay supporters. Thanks to your support, Ayya Sucinta and Samaneri Atapi have been able to reside and teach at this new Vihara, and for the first time during this Vassa, they could practice more intensively during a retreat period in August.

As we find in the *Itivutaka (IV.8)*:

*"Monks, brahmins & householders are very helpful to you, as they provide you with the requisites of robes, alms food, lodgings, & medical requisites for the sick. And you, monks are very helpful to brahmins & householders, as you teach them the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; as you expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure. In this way the holy life is lived in mutual dependence, for the purpose of crossing over the flood, for making a right end to stress."*

There won't be a Bhikkhuni Sangha (four bhikkhunis or more) present to perform a proper Kathina ceremony according to the Vinaya, but another bhikkhuni will most likely visit from Sydney, Ven. Sudhira from Sanghalodge, whom many of you have met before.

A meditation day will be held on Saturday 11th October, before the full moon (which is on the 14<sup>th</sup> October).

**Sutta Discussions** will recommence some time after Vassa

**Dhamma teachings for Children (age 6 to12)** with Samaneri Athapi - *Every last Sunday of the month, 3:00 pm to 4:30 pm.*

**Meditation and Dhamma discussion for Young Adults (age 18 to 35)** will recommence some time after Vassa

**The regular evening program** will continue during Vassa:

**Chanting and silent meditation, Wednesday, Thursday and Saturday, 7:30 pm**

**Chanting and Meditation with guidance and Dhamma teachings, Fridays, 7:30 pm**



**Buddhāloka Centre**  
**71-73 Darling Road, East Malvern 3145**  
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***www.bsv.net.au***

### REGULAR PROGRAM

(check on the web page for recent updates)

- |          |  |  |
|----------|--|--|
| Tuesday  | 7:30 pm – 9:00 pm                      | Meditation for beginners & experienced meditators with Ayya Sucinta  |
| Thursday | 7:30 pm – 8:30 pm<br>8:30 pm – 9:00 pm | Meditation for beginners & experienced meditators with Sayadaw U Pandita<br>Dhamma talk for all by Sayadaw U Pandita   |
| Sunday   | 8:30 am – 9:30 am<br>9:30 am- 10:30 am | Silent Meditation.<br>Dhamma talk by Ayya Sucinta<br>11.00 am Offering of dana to the Sangha followed by a shared meal.<br>All are welcome to enjoy the food brought by members and friends. You may bring some food, as you wish. |

The **Dhamma School** is held on Sundays from 9:30 am – 10:30 am during the school term.

For enquiries contact Suzanne Palmer-Holton on 9776 4425

All regular activities of the Buddhist Society are free and open to the general public. Non-members may not borrow from the library and do not have voting rights (due to the current renovations, the library is closed until further notice)



**Buddhāloka**  
LIGHT OF THE BUDDHA  
 Newsletter of the Buddhist Society of Victoria

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