



Minnesota Buddhist

Minnesota Buddhist Vihara
3401 N. 4th Street, Mpls.
MN 55412, USA
Tel: 612-522-1811
mnbvusa@yahoo.com
www.mnbv.org

Fall (Wap) 2006

Vol. 2

Number 2

Message from Rev. Witiyala Seewalie **Thero on the occasion of** **Katina Robe Offering Ceremony**

On this occasion, as the abbot of Minnesota Buddhist Vihara, I wish to welcome all of you to the Katina Robe offering ceremony. I would like to take this opportunity to thank you for the support, encouragement and assistance rendered to us in various ways during the last three years.

For the last 2550 years, Buddhist monks and nuns have observed the tradition of retreating during the three rainy months or “wassana” period, to spend time meditating, learning Buddha’s teachings, performing Buddha pooja and Dhamma sermons. At the end of the three months Buddhists celebrate this occasion offering robes to the Bhikkhus with great respect and devotion. This Katina Cheewara offering is marked as an act of great merit of all participants in Buddhism.

Our mission is to create an environment and opportunities for everyone, irrespective of their differences, to experience and understand mental peace and harmony through various meritorious deeds. We wish to share our knowledge and understanding of the Buddha’s teachings and to create ways for all of you to take part in many religious, cultural, charitable and educational activities.

“Dhammo Have Rakkhati Dhamma Chare”

The Dhamma protects those who live as per Dhamma

Wishing you all Peace and Happiness!

Rev. Witiyala Seewalie Thero
Abbot, Minnesota Buddhist Vihara

The Significance of Chanting

By
Rev. Maitipe Wimalasara

Chanting is very common in each and every religion of the world. Buddhism is no exception in this respect. However, the intention and purpose of chanting is different from one religion to another. Buddhism is unique in this aspect, as it does not consider chanting to be prayer. The Buddha, through His teachings has shown us to have self confidence in our own actions and their results. Thereby, Buddhism encourages us to depend on no one but ourselves.

“Paritta” in Pali, “paritrana” in Sanskrit and “pirith” in Sinhala mean principally protection. The suttas or discourses delivered by the Buddha offers protection to mankind. This protection is obtained by focusing one’s mind to listen to the paritta suttas. The practice of reciting and listening to the paritta suttas began very early in the history of Buddhism. The word paritta, in this context was used by the Buddha for the first time in a discourse known as “Khandhaparitta” in the Cullavagga of the Vinaya Pitaka, and also in the Anguttara Nikaya under the title “Ahi Sutta”.

These discourses were recommended by the Buddha as a guard for protection to be used by the members of the order.

It is certain that Paritta recital produces mental well-being in those who listen to them attentively with

understanding. Furthermore; one should have confidence in the truth of the Buddha's teachings.

The significance of the chanting of the suttas can be understood if one examines and studies through the following categories.

1. The power of Truth
2. The power of Virtue
3. The power of Loving Kindness
4. The power of Sound

The power of Truth.

At the end of the recital of each sutta "etena sacca vaccena sotti te hotu sabbada" is recited.

This means, "by the power of the truth of these words may you ever be well."

It reminds us "the power of the Dhamma of Truth protects the followers of the Dhamma".

(dhammohave rakkhati dhamma cari}. It also indicates this principle behind the sutta recital.

The Power of Virtue

Several discourses of the Book of Protection describe a virtuous life.

The starting point in Buddhism is sila, (virtue) standing on the firm ground of sila one should endeavor to achieve a collected mind. The person who listens attentively to the sutta, in a reflective mood with complete confidence in the Buddha's words will acquire virtues. This state of mind enables him to overcome any evil influence and be protected from all harm. This is purely based on virtues which one can develop by reciting and listening to the sutta chanting.

The Power of Love

The utterances of the compassionate Buddha are never void of Loving Kindness.

The Buddha's universal love and compassion is completely embodied in His teachings.

Therefore the reciting and listening to the teachings or paritta is one way to generate Loving Kindness and Compassion. The reciters of the paritta are expected to recite the suttas with Loving Kindness and Compassion, wishing and blessing the listeners

and others for their well-being, happiness, and protection from harm.

Loving Kindness or Metta is an active force. If anyone does any act with love and a pure mind to help others, the consequence will be positive. This will be the key point to practice the Noble Teachings of the Buddha. The power of Love and Compassion can be experienced by reciting the suttas. The Buddha especially prescribed the Metta Sutta and the Mettani Sansa Sutta for the monks to recite to overcome difficulties they face at the time of meditation in the jungles. Reciting the Metta Sutta helps to develop and generate positive energy which possess love and compassion.

The Power of Sound

In the very early stage of religions, chanting was a common practice. It is believed that the vibrating sounds produced by chanting or reciting of the "slokas" or the name of the gods helped the reciter to receive invisible power and blessings. It is true that the vibratory sound carries a positive energy. Therefore the Buddha advised the followers to recite the paritta sutta with noble human qualities in order to generate positive energy to benefit the reciters as well as the listeners.

Dharma Vijaya Buddhist Vihara
Los Angeles

BUDDHIST MEDITATION AND WORLD PEACE

‘IN THE LOTUS POSITION,
THE HUMAN FLOWER BLOOMS.’

-Thich Nhat Hanh

By
Bhikkhuni Satima

The world today is fast changing. In this Twenty first Century, with all the modern conveniences and technology, man is still not happy and at peace with himself and the world around him. Man has still no time. Life is just one mad rat race with everyone rushing here and there. This is an age of 'rush and speed.' In this modern age our life style has changed too. Our ideas, attitudes, conduct are all

changing that no one knows what is good or bad any more.

Today there is too much tension, too much stress that people do not know how to relax and slow down. If one were to sit at an airport or a busy street and watch the people, all one would see is a sea of tired, drawn, stressed, sad faces, hustling and bustling to get ahead of the other person. These people go about as if they are carrying the whole world on their shoulders. How can there be peace?

This is a world of haste and speed where they make quick and hasty decisions. As a result they make hasty unwise actions and unwanted speech, quick tempered, harsh and loud. This in return leads to fighting and unrest among people disturbing the peace all around. The same is true of Nations. The world leaders too are in a state of unrest and agitation. They too make hasty decisions which in turn lead to war. Thus, today the whole world is in a state of unrest. There are so many wars going on in the world. There is internal and external conflict among nations, countries and families. Where is there room for peace?

Violence always involves hatred. Hatred causes unhappiness to both parties. No one benefits from this. As the Buddha said; 'Hatred cannot be overcome by hatred. By love alone can hatred be overcome'.

If we look deeply, everything starts with the individual. If the individual is happy and peaceful, the family is happy and peaceful. If the family is happy and peaceful, the society is happy and peaceful. If the society is happy and peaceful, the country is happy and peaceful. If the country is happy and peaceful, the nation will be happy and peaceful. In this way the whole world will be happy and peaceful. When everyone is happy and peaceful there is no need to fight and have wars. So the world peace must begin with ME.

This is where Buddhist Meditation comes in. If the individual takes time from their very busy, hectic schedule and begin to spend some time in meditation that will do then tremendous good. That will slow them down and reduce their stress, help

then to learn more about who they really are and bring calm and peace and happiness to them and those around them. The way I see Buddhist Meditation is the answer to World Peace.

Metta or Loving Kindness meditation is something that anyone, on matter who you are can do. All one need to do is to send loving thoughts to everyone. One need not be a Buddhist to do that. When one practices loving kindness, one's whole being is filled with the feeling of love that there is no room for anger, hatred jealousy and other unwholesome states to exist. When there is no anger or hatred in oneself, there is peace and happiness. This ripples and radiates to others. So everyone around is happy and peaceful. The main cause of tension, agitation and stress, is greed anger and delusion. The only way to eliminate these unwholesome factors is through meditation.

"The purpose of meditation is to transform the individual's character from a self-centered one to a self-less one; from an unhealthy one to a healthy one; from an unhappy one to a happy one."

'We respectfully receive this compassionate teaching.'

Zen Sands 4.404

May you all be well happy and peaceful!

Creations of Dhamma School Students

The Bodhi Tree

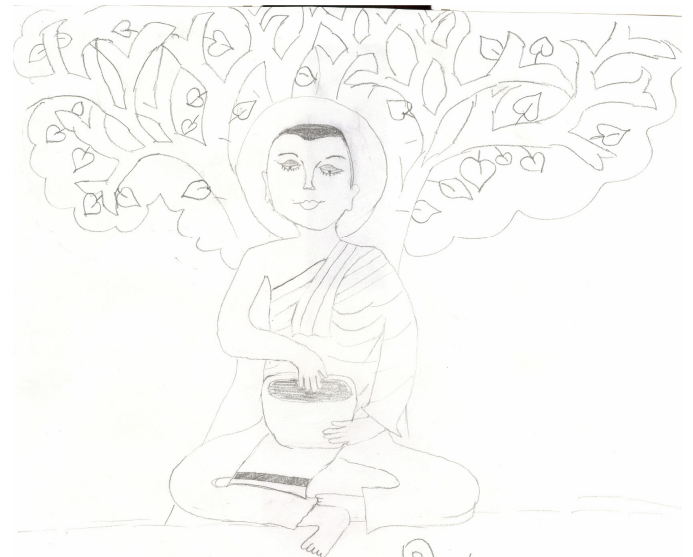
By
Kasun

The Bodhi tree was very special to the Buddhists in the world. The Bodhi tree helped the Buddha get enlightened. The Bodhi was the one the Buddha meditated under. A lot of Buddhists worship the tree because Buddha attained enlightenment from meditating under it. So the Buddhists meditate under the tree to worship Buddha as well as to purify their own minds. To worship the tree, the people put flowers under it. The tree is really called the pipala tree, but since Buddha meditated under it is called a Bodhi tree. The tree was called the tree of enlightenment. The tree was from India and that's where Buddha came from. The Bodhi tree is also called the Tree of Wisdom. It is respected all over the world. We have to respect the Bodhi tree because Buddha meditated under it and attained enlightenment. We respect the Bodhi tree because it helped Buddha enlightenment. We also respect and worship the tree too.

“Everyone is different and some are the same.
Bad one’s and nice one’s all over the world.
Nice one’s are like priests bad one’s are like
stealers.

But everyone likes something.
Everyone has nice inside of them.”

By Samantha Guneratne



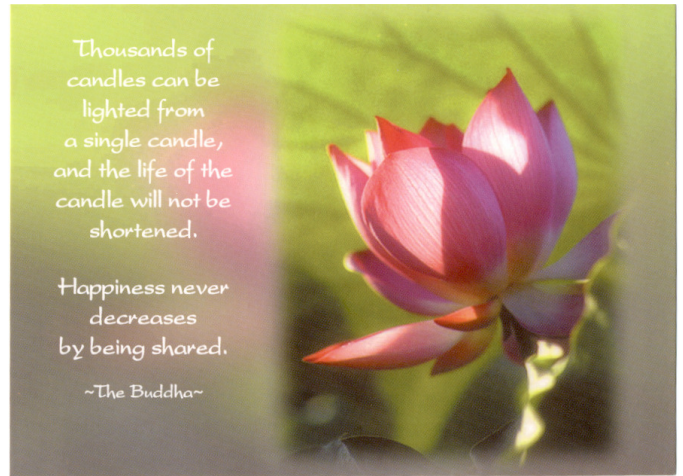
By:

Shandi Herath



SRI LANKA

Chanuda



Sila Observance



Teaching in class 1