



# Minnesota Buddhist

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## Allocation of Time & Space to suite our daily lives....



By **Bhante Dhammagawesi**, Ulpathkanda Forest Monastery, Hantana, Kandy

If we all try to consider and analyze our busy lives, we don't seem to have adequate time and the space to execute and accomplish, all of the things we expect to achieve. We all seem to have a lot of pressure in fulfilling the expectation of others as well. So how fair is what we do and what we are expected to do, with this limited time and space.

So when you take time, time for each person is the life expectancy they live. This life expectancy is conventionally measured in years, months, weeks, days, hours, minutes, seconds, etc., and each one of us, are supposed to be fulfilling their and others expectations. Now the most common denominators to measure time are the weeks & the days, which seem to repeat in a uniform frequency.



So if you take a day and the hours that are spent, you can try to categories this time, into three distinct areas. These areas could be considered as rest time, occupational time and personal time. So consider as to what rest time could be and its allocation within a twenty four hours allotted in a day. Well the time we sleep and the any other time we take to rest, may fall into this category. So what would the allocation of time be for rest. In most individuals, the allocation or the entitlement would be around one third (1/3 of the day, which equates to 8 hours) as rest time. Similarly, if

you consider the occupational time, then this would be the time one spends at work, school, or being occupied with a specific role. This time would be similarly another third (1/3 of the day, which equates to 8 hours) allocated as occupational time. So the rest of the time (1/3 which equates to 8 hours) is what may falls into area of your personal time.

Managing each of the allocated entitlements, to meet your expectations and fulfilling the others expectations, is the task, each one of us have. Now take some time to consider, as to what falls into each of the three categories and the detail as to when, where, what & how you spend this time. "Rest time" may be easy, as most of us have a very specific sleeping time and may be a few other little slots, where we take further rest. This may equate to the entitlement or be less, dependent on the person. Then there is the "occupational time", where most would be going to work or school or a chosen occupation. You could consider a task in your life that takes up the most time and use this as your occupational time, if you do not have a specific occupation. The rest of the time is spent, to eat, wash, clean, carry out chores, revise, relax, exercise,

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socialize, travel, being dutiful, supportive to others needs, assisting as requested, etc., and all these could fall into the “personal time” as appropriate. Now when two peoples, personal allocations are not synchronized, or overlaps in importance, priority, value, etc., suddenly you have the issues of ‘conflict of interest’, and the non fulfillment of expectations. The accusations of non fulfillment of duties and responsibilities are now present with blame of the other. This when considered, will highlight the areas of concern and the adjustments that you may need to be made, to fulfill all of the expectations.

As for space, there is the space inside (under a roof) and the space outside (under a tree or with no cover). Both these spaces are possessed as mine, ours, common, conditioned, restricted, specific use, etc., spaces that you may have an entitlement to use by the individuals. So when you consider the time you spend during a day, within the three categories, you are either inside or outside, dependent on the type of occupation, rest and the personal activity, you are involved. Here, “my” personal space is very clearly understood, as this is what is allocated or possessed personally by you. The “our” space may also be identifiable & understood, depending on the persons using the space and your relationship with them. As to the common & the conditioned spaces, there could be many an overlapping ownership or conflict. For example, if you take a “kitchen in a home”, that is supposed to be common space. The rules governed in a kitchen are mostly of the mother and one needs to abide by the rules and the etiquette expected of you, with its use. Similarly there are a lot of rooms and space, inside of a home or location that has very specific uses and which carries a certain guideline, discipline & etiquette with its use. So each of us is expected to conform to these rules, etiquette and expectations within our entitlement of time.

So when is faulted for the wrong use of the space they very quickly try to find personal space and personal time so they can co-exist in a home or location with least blame and being wrong. This is

one of the reasons that most children and adolescents may have issues with the way they spend the time at home. Also the way they interact with others are have chosen to use more personal tools and toys top entertain themselves. There is less space to carry out common tasks and activity. If any guardian is to reconsider as to how the space inside and outside are to be used by your dependents you will see that by readjusting a few of the conditions and the way you look at the way the space is used by the other will give you all a lot of room to wholesomely interact and assist with their wellbeing. This will also increase the nature of responsibility of another and the trust in the other. With these conditions being improved there will be a lot of happiness and contentment in roles and relationships. If all of you take some time to considers these criterions and adjusts your lives you will be less stressed and be able to fulfill much of the your duties and responsibilities with the expectation.

May you be happy, healthy, peaceful and content.  
Bhante Dhammagawesi

## **HAPPY VESAK - 2011**

Minnesota Buddhist Vihara wish you all good health, peace and happiness in this thrice Blessed day.



Vesak Lantern created by Students from St. Cloud State University

## SAMBUDDHA JAYANTHI

2011 Vesak Celebration

By **Bhikkhuni Satima**



'Under the full moon of May  
Prince Siddhatha was born.  
Under the full moon of May  
The ascetic Gotama attained Enlightenment.  
Under the full moon of May  
Our Lord reached final liberation.  
To honor Him let us celebrate  
The full moon day of May.'

Today on this thrice Blessed full moon day of May, Vesak 2011 we are celebrating the 2600th Enlightenment Day of the Blessed One. This is the most important and the holiest day for all Buddhists all over the world. Vesak Festival celebrates three major events in the life of The Blessed One: His birth, Enlightenment and passing away Parinibbana.

Lord Buddha was born as Prince Siddhattha Gotama on a full moon day of May in 623 BC. 'Sukho buddhānam uppādo'(Dp 194) 'Happy is the birth of Buddhas.' Such an awe-inspiring event did happen in 623 B.C. when Prince Siddhatha was born. Prince Siddhatha is the son of King Suddhodana and Queen Maha Maya. He was born in the Lumbini Park in Nepal, under the Sal tree. Even though He was a normal human being, born to human parents, in perfectly human conditions, His birth is said to be a miraculous birth. As soon as the baby was born the baby took seven steps. With each step a lotus bloomed to hold his delicate foot. Standing on the seventh lotus he proclaimed;

'Aggohamasmi lokassa  
I am the greatest in the world  
Jeththohamasmi lokassa  
I am the most senior  
Setthohamasmi lokassa  
I am the most supreme  
Ayam antimā jāti  
This is my last birth

Natthidāni punabbhavo'  
No more rebirth for me!

-(Venerable Ananda Maitreya)

Ascetic Gotama began his search for enlightenment at age 29. This Noble Quest took him six years, learning from great teaches of the time, and practicing very strict asceticism. When he found that these did not lead him to the goal he was searching he abandoned those methods as he was convinced that they did not lead to enlightenment.

Then thinking there must be another way the Ascetic Gotama reflected on it. While reflecting the Ascetic Gotama remembered his childhood experience of attaining the jhānas while practicing mindfulness of breathing under the Rose apple tree during the father's plowing ceremony. The insight came to him that it **was the way**. That was when he decided to eat and gain strength again. When he started eating the other ascetics that helped him and practiced with him abandoned him.

Left alone to find his own path to deliverance the Ascetic Gotama after eating the bowl of milk rice that was offered by a lady named Sujāta sat under the Bo-Tree in Gaya with the firm resolution not to get up until he attains enlightenment and practiced Ānā- pāna sati mindfulness of breathing to gain the four jhānas. Thus developing the Middle Way the Bodhisatva realizing the true Dhamma become the Sammā-Sam-Buddha - which means the Self Awakened One. The Enlightened One thus put an end to old age, sickness death and suffering. He opened the door to the deathless not only for Himself also for all beings. This auspicious event took place at dawn in the month of May in 588 BC, which was also the full moon day.

The Blessed One's Enlightenment is the central event in Buddhism, and Enlightenment is an ideal to which all Buddhists aspire. The Wisdom and Light that arose and radiated under the Bo-Tree 2600 years ago is of great significance to all humans and devas and all living beings as it illuminates the way by which we can aspire to eradicate our defilements and reach the world of Light of true love and happiness.

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*'This is the day in which the World's great Sun  
Of light transcending every other light  
Rose on the darkness of a World foredone,  
And broke the spell of black Avijj's night.'*

The Blessed One, The World Honored One, after the setting the 'Wheel of Dhamma' rolling, taught the Dhamma for 45 years. During this period He guided many beings to the Deathless. He established the order of bhikkhus and bhikkhunis, so that the Dhamma can be preserved and passed from generation to generation.

Finally at the ripe old age of eighty He passed away into Parinibbana on the full moon day of May in 543 BC. His last teaching and His last words were: 'Impermanent are all conditioned phenomena, be a refuge unto your self, strive on with diligence.' This event took place in the city of Kusinagara lying down between two sal trees.

Thus, all the three major events in The Blessed One's life took place on the full moon day in the month of May. Buddhists throughout the world celebrate this thrice-blessed day.

*The significance of Vesak lies with the Buddha and his universal peace message to mankind.*

~Venerable Mahinda

Here are a couple of major events that happened on the full moon day in the month of May. The Aspirant Buddha, in His existence as Ascetic Sumedha, received his confirmation of the attainment of Buddhahood from Buddha Dipankara on the Full Moon day in the month of May. The Supreme Buddha's display of His psychic powers through the performance of Yamaka Maha Pātihariya (The Miracle of the Twin Wonders) took place on the May Full Moon day. This event is a crucial turning point in His Dispensation as this convinced numerous skeptics "doubters" - about the Supreme Buddha's Enlightenment.

Vesak offers Buddhists an opportunity to re-

flect on the life and teachings of the Buddha. It highlights the potential for inner peace and happiness that lies within us all. (Master Maha Thera)

The message of the Buddha stands today as unaffected by time and the expansion of knowledge as when they were first enunciated. The teaching of the Buddha is open to all to see and judge for themselves. The universality of the teachings of the Buddha has led one of the world's greatest scientists, Albert Einstein to declare that 'if there is any religion that could cope with modern scientific needs, it would be Buddhism' The teaching of the Buddha became a great civilizing force wherever it went. It appeals to reason and freedom of thought, recognizing the dignity and potentiality of the human mind. It calls for equality, fraternity and understanding, exhorting its followers to avoid evil, to do good and to purify their minds.

Realizing the transient nature of life and all worldly phenomena, the Buddha has advised us to work out our deliverance with heedfulness, as 'heedfulness is the path to the deathless'. (Venerable Mahinda) Vesak Day is therefore the most important festival of the year. This year Vesak Day falls on 17th May.

*'To all the Buddhas of the times to come,  
To all the Buddhas of the times before,  
Him, our Buddha Teacher Refuge, home  
We bow, our hearts this day and evermore'*

**SADHU! SADHU!! SADHU!!!**

May all beings be happy! May they find joy and contentment!



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## News of Venerable Witiyala Seewalie's receiving honorary title of Deputy Chief Sangha Nayaka of North America

We are very pleased to announce that the Chief Incumbent of our temple, Venerable Rajakeeya Pundit Witiyala Seewalie Thera, is being appointed as Deputy Chief Sangha Nayaka of North America by the Malwatta Maha Vihara, Kandy, Sri Lanka.

The Minnesota Buddhist Vihara, founded in 2004 by Ven. Witiyala Seewalie Thera, is a prominent Buddhist temple in Northern America providing many religious and social activities to the community.

Ven. Seewalie will receive the formal letter of appointment (Aktha Pathra) from the Most Ven. Tibbatuwawe Sri Siddhartha Sumangala Maha Nayaka Thera of Malwatta Maha Viharaya on June 17<sup>th</sup>, 2011 at the Malwatta Maha Viharaya in Kandy. Ven. Seewalie will be visiting Sri Lanka to receive the appointment.

The Minnesota Buddhist Vihara is also going to publish a felicitation volume to honor him.

Let's wish him good health, peace, happiness and longevity to have the strength to continue his spiritual service for many more years to come.

### Dhamma School



Dhamma School Kids are Studying Dhamma

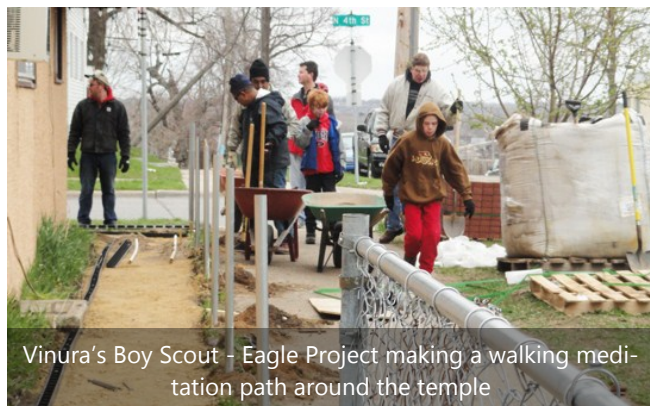


Dhamma School Kids are in Vesak Lantern Workshop

### Sri Lankan Booth in Festival of Nation



Hemamala Samaratunga and Padma Ratnasiri



Vinura's Boy Scout - Eagle Project making a walking meditation path around the temple

## MBV Dhamma School Kid's Creations

### "Dana" - Cultivating generosity

Dana means cultivating generosity. Giving Dana means donating requirements or means and services to the people. There are two kinds of Dana. One is giving Dana to the people who are observing higher virtues. The other is giving Dana for the people who need it. There are other Danas like Dharma Dana and Abhaya Dana. Dharma Dana is teaching other people about Dharma. Abhaya Dana is giving a life to a living being. For example, if you see an ant in the water that is about to drown, you pick it up and put it in the grass. That is an example of Abhaya Dana. Cultivating generosity reduces cravings.

**Janani Ranatunga, age 10**

### Evil Begets Evil

*Manopubbangama dhamma manosetha manomaya  
Manasa ce padutthena bhasati va karoti va  
Tato nam dukkhamanveti cakkam va vahato padam.  
(Yamaka Vagga, v.1)*

The verse you have read above is named "Evil begets Evil." For those of you who don't know what begets means, it means to produce. In this case evil only produces more evil.

The first line says that "Mind is the forerunner of (all evil) states." Like a forerunner it will draw or lead the cart to a certain location. The mind would be an animal leading a cart while the evil states that exist are our bodies.

The second line says "Mind is chief; mind-made are they." Mind rules our entire existence. The mind is the one that controls our bodies' decisions and emotions. The body is only a 'vessel' to the existing mind. We act by how our mind acts. This makes the mind chief.

The third line says "If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught ox." Anyone who harms another living thing with verbal actions or harbors evil thoughts will have that same bad Karma comes back at us. The wheel that follows a draught ox indicates that Karma is always following us no matter where we are. The cart represents out evil or good actions as it shall always follow us.

**- Kasun Ranatunga, age 15**

## Kathina Ceremony -2010



Kathina Cheevara Puja by Udayanthi / Mithula Perera



Venerable Seewalie and Maha Sangha receiving pindapatha

## Sri Lankan New Year Celebration-2011



Lighting Traditional Oil Lamp



Kids are playing drum "Raban".

## Kasi Bharadvaja Sutta: Discourse to Bharadvaja, the Farmer

Thus have I heard:

On one occasion the Blessed One was living at Dakkhinagiri (monastery), in the brahmana village Ekanala, in Magadha. Now at that time, it being the sowing season, five hundred plows of the brahman Kasibharadvaja were put to use. Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and went to the place where brahman Kasibharadvaja's work was going on. It was the time of food distribution by the brahman, and the Blessed One drew near, and stood at one side. Bharadvaja seeing the Blessed One standing there for alms said to him:

"Recluse, I do plow, and do sow, and having plowed and sown I eat. You also, recluse should plow and sow; having plowed and sown you should eat."

"I, too, brahman, plow and sow; having plowed and sown, I eat."

"We do not see the Venerable Gotama's yoke, or plow, or plowshare, or goad or oxen. Nevertheless the Venerable Gotama says: 'I, too, brahman, plow and sow; having plowed and sown, I eat.'"

Thereupon the brahman addressed the Blessed One in a stanza:

1. "You profess to be a plowman, yet your plow we do not see; asked about your plow and the rest, tell us of them that we may know."

[The Buddha:]

2. "Faith is my seed, austerity the rain, wisdom my yoke and plow, modesty is the pole, mind the strap, mindfulness is my plowshare and goad.

3. "Controlled in speech and conduct, guarded in deed and speech, abstemious in food,<sup>[1]</sup> I make truth my weed cutter; arahantship, my deliverance complete.

4. "Exertion, my team in yoke, draws me to Nibbana's security, and on it goes without stopping, wither gone one does not suffer.

5. "Thuswise is this plowing plowed which bears the fruit of Deathlessness; having plowed this plowing one is freed from every ill."

Then brahman Kasibharadvaja filling a golden bowl with milk-rice offered it to the Blessed One saying: "May the Venerable Gotama partake of this milk rice; a plowman, indeed, is Venerable Gotama who plows a plow for the fruit of Deathlessness (Nibbana)."

[The Buddha:]

6. "What I receive by reciting verses, O brahman, I should not eat. It is not the tradition of those who practice right livelihood. The Buddhas reject what is received by reciting verses. This, brahman, is the conduct (of the Buddhas) as long as Dhamma reigns.

7. "To those wholly consummate, taintless, and well-disciplined great sages, should thou offer other food and drink; sure field is that for merit-seeking men."  
"To whom, then Venerable Gotama, shall I give this milk rice?"  
"Brahman, in the world of Devas, Maras, and Brahmas or among the generation of recluses, brahmanas, deities, and humans, there is no one by whom this milk rice, if eaten, could be wholly digested except by the Tathagata (the Buddha), or the disciple of a Tathagata. Therefore, brahman, either cast this milk rice where there is no grass, or into water where there are no living creatures."

Thereupon the brahman flung that milk rice into water where there were no living creatures, and the milk rice thrown into the water smoked and steamed making the noise "*cicchita, citicita*," just like a plowshare heated during the day, when thrown into water, smokes, and steams making the noise "*cicchita, citicita*."

Then the brahman Kasibharadvaja, alarmed, with hair standing on end, approached, and fell with his head at the Blessed One's feet and said as follows.

"Most excellent, O Gotama, is thy teaching, most excellent. Just as a man would set upright what is overturned, reveal what is concealed, point out the way to one gone astray, bring an oil lamp into the darkness so that those with eyes could see objects, even so the Dhamma (doctrine) has been declared in many a manner by the Venerable Gotama. I take refuge in the Venerable Gotama (the Buddha), in the Dhamma and in the Sangha (the Order). I wish to receive the novice's ordination (*pabbajja*) and higher ordination (*upasampada*)."

Brahman Kasibharadvaja duly received both the *pabbajja* and *upasampada* from the Blessed One. Not long after his *upasampada* the Venerable Bharadvaja dwelling alone and aloof, diligent, strenuous, and resolute, ere long, by his own insight, here and now, realized and attained the highest perfection (arahantship), the end of the Noble Life — for the sake of which men of good family go forth from home to live the homeless life. Birth is destroyed, lived is the noble life, done is what has to be done, there is no more of this state. The Venerable Bharadvaja became one of the arahants.

"Kasi Bharadvaja Sutta: Discourse to Bharadvaja, the Farmer" (Snp 1.4), translated from the Pali by Piyadassi Thera. *Access to Insight*, 11 October 2010, <http://www.accesstosight.org/tipitaka/kn/snp/snp.1.04.piya.html>.

**MBV Major Events-- Nov 2010 to May 2011**

		Jan 16, 2011	Dhamma talk and Meditation at BRC, SD
Oct 24, 2010	Students from Century College for interview regarding Buddhism	Jan 17, 2011	Dhamma talk and Meditation at Prison, SD
Oct 31, 2010	Students from Bethel University Seminary for interview regarding Buddhism	Feb 13, 2011	Dhamma talk and meditation at BRC, SD
Nov. 4, 2010	30 students from Oak Hills College – Bemidji, MN visit temple	Feb 14, 2011	Dhamma talk and meditation at Prison, SD
Nov. 7, 2010	Students from Century College for interview regarding Buddhism	Feb 17, 2011	Students from U of Phoenix ) for interview regarding Buddhism
Nov 14, 2010	Dhamma talk and meditation – Butterfly Rainbow Center, SD	Mar 13, 2011	Dhamma talk and meditation BRC, SD
Nov 15, 2010	Dhamma talk and meditation at Prison – SD	Mar 14, 2011	Dhamma talk and meditation at Prison, SD
Nov 21, 2010	Students from U of M for interview regarding Buddhism	Apr 10, 2011	Dhamma talk and meditation at BRC, SD
Nov 5, 2010	Students from St. Cloud Tech. College (World Religion and Multicultural) for interview regarding Buddhism	April 11, 2011	Dhamma talk and meditation at Prison, SD
Dec 5, 2010	Students from Hamline Univ. for interview regarding Buddhism	April 16, 2011	Sri Lankan New year
Dec 6, 2010	Students from U of M (Literature – culture) for interview regarding Buddhism	April 21, 2011	Students from Academy of Holy Angels for interview regarding Buddhism
Dec 13, 2010	Students from Hennepin Tech for interview regarding Buddhism	April 23, 2011	Dhamma talk and meditation at NDSU-ND
Dec 19, 2010	Students from Meadow Creek for interview regarding Buddhism	April 25, 2011	Sri Lankan New Year at U of M
Jan 1, 2011	Blessings ceremony in New Year	April 26, 2011	Special Dhamma talk and Meditation by Bhante G at MN Buddhist Vihara
Jan 15, 2011	Meditation and Blessings for Students at SCSU	May 1, 2011	Students from Northwestern College for interview regarding Buddhism
		May 3, 2011	Students from St. Catherine University for interview regarding Buddhism
		May 8, 2011	Vesak Celebration at Vietnamese Temple
		May 10, 2011	Special Dhamma discussion & meditation by Bhante Dhammagawesi at MNBV
		May 14, 2011	Vesak Celebration at MBV

**The objective of MN Buddhist Vihara is to provide Spiritual, Cultural, Scientific, and Educational activities to the Community.**

*The Minnesota Buddhist Vihara is a 501 C (3) charity registered with the State of Minnesota since March 30, 2004.*

**Development of the Vihara and its activities depend solely on your support. Your contribution is greatly appreciated.**

**All your donations are Federal and State tax deductible. The MN Buddhist Vihara will issue receipts for all your donations at the end of year.**

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### ***You are most welcome to join our:***

- ◆ ***Dhamma School***
- ◆ ***Daily morning meditation***
- ◆ ***Sutta Discussion Class***
- ◆ ***Weekly meditation group***
- ◆ ***Monthly Sil Observance***
- ◆ ***Volunteer activities***