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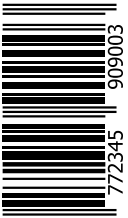
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# Buddhism Development....

Asia has been vastly influenced and transformed by two main traditions of Buddhism as at the East Asia and the Northeast Asia, people admire and practice the Mahāyāna Buddhism, namely the Han Buddhism or Chinese Buddhism (the North Tradition); and on the other hand, at the Southeast Asia, Theravāda Buddhism (the South Tradition) is the mainstream.

**Most Venerable Senior Bhikkhuni Shi Dao Fu**

The Director of Chinese Young Buddhist Association (CYBA)

# Life with Loving Kindness



**A**s one analysis of the path says, three qualities circle around every factor of the path. One is right view. The second is right effort. The third is right mindfulness. So, try to make sure that these three qualities are circling around your practice right now. There are basically four truths covered by right view. First is the truth of suffering or stress; dukkha is the Pali term. Sometimes we're told that the first truth is that "life is suffering" or "everything is suffering," but that's not the case. The Buddha basically said that "there is suffering." It's one of four things you're going to encounter in life that you should pay attention to.

You could argue with the idea that life is suffering, but you can't argue with the idea that there is suffering. You see it all around you. You see it inside you as well. The Buddha's simply asking you to take it seriously. To take suffering seriously means that you should learn how to comprehend it. To do that, you have to put yourself in a position where you can watch it, to see how it comes, how it goes, what comes and goes along with it. The coming and going along with it: That's essentially what the word samudaya—usually translated as "cause" or "origination"—means. You want to see that every time there's real suffering in the mind, it's accompanied by craving—any one of three kinds of craving to be specific: craving for sensuality, craving for becoming, craving for non-becoming. For forty-five years, the Buddha said, over and over again, "I teach only suffering and the transformation of suffering."

When we recognize and acknowledge our own suffering, the Buddha — which means the Buddha in us — will look at it, discover what has brought it about, and prescribe a course of action that can transform it into peace, joy, and liberation. Suffering is the means the Buddha used to liberate himself, and it is also the means by which we can become free. The ocean of suffering is immense, but if you turn around, you can see the land. The seed of suffering in you may be strong, but don't wait until

you have no more suffering before allowing yourself to be happy. When one tree in the garden is sick, you have to care for it. But don't overlook all the healthy trees. Even while you have pain in your heart, you can enjoy the many wonders of life — the beautiful sunset, the smile of a child, the many flowers and trees. To suffer is not enough. Please don't be imprisoned by your suffering. If you have experienced hunger, you know that having food is a miracle. If you have suffered from the cold, you know the preciousness of warmth. When you have suffered, you know how to appreciate the elements of paradise that are present. If you dwell only in your suffering, you will miss paradise. Don't ignore your suffering, but don't forget to enjoy the wonders of life, for your sake and for the benefit of many beings. Without suffering, you cannot grow.

Without suffering, you cannot get the peace and joy you deserve. Please don't run away from your suffering. Embrace it and cherish it. Go to the Buddha, sit with him, and show him your pain. He will look at you with loving kindness, compassion, and mindfulness, and show you ways to embrace your suffering and look deeply into it. With understanding and compassion, you will be able to heal the wounds in your heart, and the wounds in the world. The Buddha called suffering a Holy Truth, because our suffering has the capacity of showing us the path to liberation. Embrace your suffering, and let it reveal to you the way to peace. Buddha was not a god. He was a human being like you and me, and he suffered just as we do. If we go to the Buddha with our hearts open, he will look at us, his eyes filled with compassion, and say, "Because there is suffering in your heart, it is possible for you to enter my heart." However, Buddhism is a religion by any definition of that indefinable term, unless one defines religion as belief in a creator God. The great majority of Buddhist practice over history, for both monks and laypeople, has been focused on a good rebirth in the next lifetime, whether for oneself, for one's family, or for all beings in the universe.

The famous phrase "four noble truths" is a mistranslation. The term "noble" in Sanskrit is aryan, a perfectly good word meaning "noble" or "superior" that was ruined by the



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Happy,  
Peaceful &  
Prosperous  
”

the one who delights in exactness, not for the diffused or the one who delights in diffusion. For Sharing of Loving-Kindness, May I be well, happy, peaceful and prosperous. May no harm come to me; may no difficulties come to me; may no problems come to me. May I always meet with success.



**Most Venerable Senior Bhikkhuni Dr. Bich Lien**  
(Dr. Lotus Paduma Elizabeth Vo) President / Director of International Buddhist Bhikkhuni Congregation, Senior Advisory Director of International Buddhist Relation, Coordinator of Advising & Directing International Affairs, Minh Dang Quang Temple, Los Angeles, California, USA.

There are many ways to help unravel the confusion of the mind. A basic quality which is extremely useful for us all to develop in this lifetime is what is traditionally called mindfulness. Normally, whenever we do something, we are thinking of many other things at the same time. I will give an example. There is a Vietnamese monk called Thich Nhat Hanh who talks about washing dishes in order to wash dishes. Normally when we have a sink full of dishes, our thought is that we will wash these dishes, then we'll get clean dishes and they will be out of the way and then we can do something else. And so, when we wash the dishes, we are trying to get it

# The Mindfulness....

childhood, or something somebody said yesterday, what we're going to do later in the day, or what our spouse said to us yesterday and what we should have said back, or we worry about the children or the financial situation in Singapore, whatever. What we are not thinking about is the dishes.

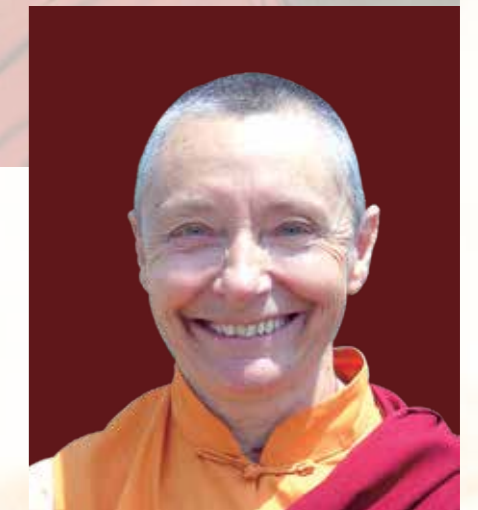
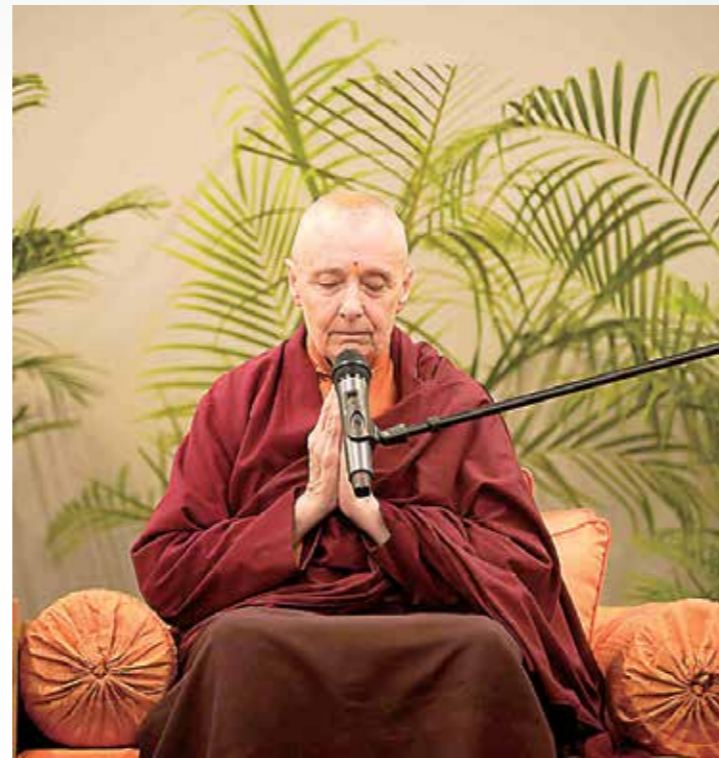
something else we did before. I like Tiramisu very much a spongy cake with coffee and lots of cream totally degenerate, but I love it. So, when I eat Tiramisu, it is a very pleasurable thing. At the first mouthful, I'm completely with the Tiramisu. But by the second mouthful, I am comparing it with a

to wash dishes. In other words, we just wash the dishes because there they are. And while we are washing them, we are completely with what we do. We know we're standing at the sink; we feel the water and the soap suds. We are conscious of every dish that we wash. We're just completely here. He says our mind is like a bottle on the ocean, being slapped up and down in all directions by the wind. But we are centered, completely centered. We experience what we are doing, we know we are washing dishes.

Now for any of you who have tried this, you would have discovered that it is extraordinarily difficult. It sounds very easy, but after the first minute the mind is already either

it at second and third hand through our interpretations, elaborations, ideas, memories, likes and dislikes. We don't see the thing in itself. So the Buddha said that mindfulness was like salt in the food, it makes it tasty. Food without salt has no taste. Our lives are like that. That's why people have to have more and more exciting things now louder music, brighter lights, more stimulation, because life has no taste. So, we have to come back into the present and add a little salt to our lives. That salt is to be aware, to be conscious. Mindfulness is a huge subject and I've only skimmed the surface. But try to bring that quality of knowingness, of being present and knowing what we are

thrown up and down by our thoughts and our emotions. We are able to see that we are not our thoughts and emotions. Our thoughts and emotions are mental states which rise and fall, but that is not us. We're able to connect more with that which knows. For this reason, the Buddha very much emphasized that every-body should cultivate this quality of attention, of being present in the moment. If you spend your days cultivating loving kindness, compassion, tolerance, ethics, non-harming, honesty, integrity and mindfulness, I think you will have a pretty full day and no one will complain then that they have no time for practicing dharma.



over with as quickly as possible. While we're washing the dishes we are thinking of something we did in our

**Cultivating Loving Kindness**

Now this would not be so important a point, except that the next thing we do, which might even be something nice like having a cup of coffee and biscuit, gets the same treatment. We sit down to drink the coffee, but after the first sip we are thinking about something else again. "Oh god, now I've got to go upstairs, then I've got to do this, then I've got to go shopping, what should I buy..." And so, it goes on and on, right? We are never present with what we are doing in this moment, and life just goes by. Even when we are doing something really nice, we appreciate it the first moment, but you watch the next moment the mind's gone off somewhere else, comparing it with

Tiramisu I had somewhere else which was my idea of the perfect Tiramisu, and I've lost this one. For the rest of the mouthfuls, I'm not really eating it anymore. It's eating itself. I'm already somewhere else, with former glorious Tiramisus which this one should have been but isn't. We do this every day, not only with what we think of as unpleasant things like washing the dishes, but also with pleasurable things. We're not there. We don't experience it. Even if we're speaking about it, we're just giving our version, our ideas, our opinions, our memories, our likes and dislikes. But the thing itself is lost. So, Thich Nhat Hanh says that instead of washing dishes to get clean dishes, we should wash dishes

thinking, oh this is easy, very easy to be mindful, I can be mindful any time, chatter, chatter. And where are you? You're not with the dishes, you were just thinking about the dishes. Or else you were doing dishes being mindful and "Why did I get that dish? Oh, I remember, my mother-in-law gave me that, yes, that was part of a set, I wonder what happened to the rest of the set..." Right? It is extraordinarily difficult to remember to be present. It's easy to be present once we remember. But if we do that, if we bring that quality as much as possible into our daily life, it's as if we are seeing things for the first time. Life sometimes seems very boring and repetitive because we only live

doing while we are doing it, as much as possible into your life without interpretations, elaborations, and ideas. Just being naked in the present, in the moment, that alone can really transform our lives. We become much more centered, we become much less easily angered or irritated, we feel poised in the midst of situations and not as though we've been buffeted here and there. We see things more clearly, especially people. We are able to pick up not just their words and facial expressions but somehow, we become more sensitive to the situation, to what is appropriate and what is not. And if we really continue this, we gain a kind of inner space, so that we are no longer completely

**Most Venerable Senior Bhikkhuni Jetsunma Tenzin Palmo**  
The World's Famous Yoginis Trainer, Author, Teacher, Founder of the Dongyu Gatsal Ling Nunnery in Himachal Pradesh, India and Abbes of Drukpa Lineage of the Kagyu school of Tibetan Buddhism.

**B**ringing together the strength of equanimity and the tenderness of compassion, the courage of presence and the openness of surrender, the following practices were crafted by teacher Sharon Salzberg, myself, and those participating in Upaya Zen Center's professional training program for compassionate end-of-life care. The great gift of these Buddhist brahma viharas, or "boundless abodes," is that they can live in the background of our mind and heart. When we lose balance, we can recall one of the phrases as a way to help us right ourselves, to be present for others, and to face suffering, our own and the suffering of others. And we can offer these phrases to those in our lives who are besieged by suffering—these practices are valuable for the dying as well as for caregivers. Choose the phrases that are personally meaningful to you; you can alter them in any way you wish or create your own.

To begin the practice, find as comfortable a position as possible, sitting or lying down. Take a few deep, soft breaths to let your body settle. Bring your attention to your breath and silently say your chosen phrase in rhythm with the breath. You can also experiment with allowing your attention to settle in the phrase without using the anchor of the breath. Feel the meaning of what you are saying, without trying or forcing anything. Let the practice carry you along. Phrases that support loving-kindness: • **May loving-kindness flow boundlessly.** • **May loving-kindness fill and heal your body.** • **May the power of loving-kindness**

**sustain you. Phrases that nourish compassion:** • **May you and all beings be free from pain and sorrow.** • **May you take care of yourself.** • **May all beings be free from the causes of suffering.** **Phrases that engender sympathetic joy:** • **May all beings be happy.** • **May joy fill and sustain you.** • **May your well-being continue.** **Phrases that foster equanimity:** • **Everyone must face her own situation.** • **Your happiness or unhappiness depends upon your actions, not my wishes for you.** • **May you accept things as they are.**

**Realizing Impermanence, Selflessness, and Freedom** - How many people who will die today even know that this will be the last day of their lives? I think of friends who have died without completing projects, without having had the opportunity to say words of goodbye to a spouse or a child, without having forgiven a friend. Again, we still don't believe it can happen to us. We may take care of a dying friend and make the natural mistake of thinking ourselves separate from her experience. In our minds, we may divide ourselves from her: "She is dying; I'm the caregiver." But in reality, we're joined by the bonds of impermanence. Maybe it's too disturbing to say to yourself, I am dying, too. But as noted, the truth is you are already dying. So am I. We're all linked by the inevitability of loss and death, even if we seem to be easily meandering down the road of living.

Every one of us has had to give up something we loved. We've sacrificed cherished plans or dreams, felt grief and loss. Already, all of us have experienced impermanence, which is just another form of dying. What hasn't changed in one way or another? Everything is always changing. Even the sun, a symbol of immortality, is a star that will someday be extinguished. If we start training ourselves to observe the changing nature of our everyday situations, we can be on our way to freedom from suffering. Accepting impermanence and our shared mortality requires loosening the story knot: letting go of our concepts, ideas, and expectations around how we think dying ought to be. It also calls us to "practice dying"—that is, to

let go, surrender, and give away, in the best of worlds, to practice generosity. We can do this now; at any time, we can start practicing dying. And if we do, we might also start to perceive the interdependence of suffering and joy—that life and death are

separate but intertwined like roots deep in the earth. During a meditation retreat, one man who suffered from AIDS-related lymphoma experienced a profound insight into the nature of impermanence. Several months later, as active dying unfolded, he was hospitalized. The tumors pressed against nerves and caused excruciating pain. When I visited him, he expressed gratitude for having seen that all things do change, because he knew this would include the experience of his pain. In a quiet voice, he told me that if he thought the pain were permanent, he would go crazy. He clearly and bravely stated that he knew that, at the least, death would release him from the stabbing pain that could not be managed by drugs. Realizing impermanence, including the truth of his mortality, gave him strength to accept pain and let go of the feelings of desperation that had begun to overcome him.

When I am sitting with a dying person, I sometimes hear the following words inside me: "Whatever suffering this person is experiencing, it will change." Maybe for better, maybe for worse. Change is inevitable—that's impermanence. And at the same time, it is necessary to be fully

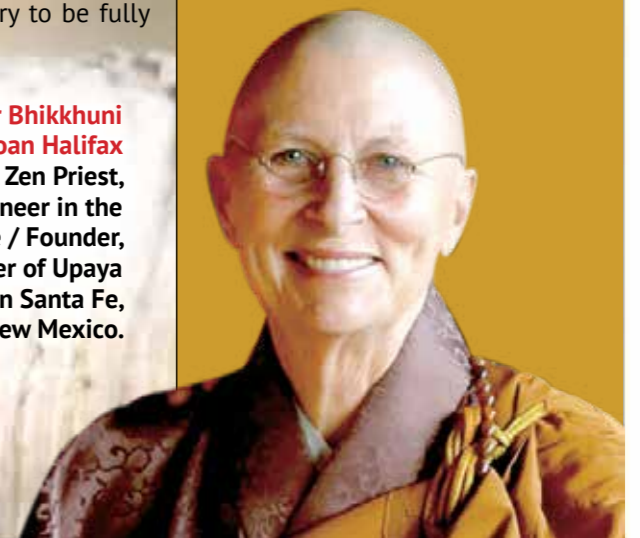
there for the often overwhelming and raw truth of moment-to-moment suffering. The awareness of impermanence can serve to deepen our commitment to living a life of value and meaning. Many traditions teach the inevitability of death as the bedrock for the entire spiritual path. Plato told his students, "Practice dying." The Christian monks of medieval Europe ritually whispered to one another, "Memento mori" ("Remember death"). And one Buddhist sutra tells us, "Of all footprints, that of the elephant is supreme."

Of all meditations, that on death is supreme." Death, however, is not usually regarded in contemporary Western culture as a teacher with whom to spend time, but rather as a looming biological and even moral failure to be denied and avoided. We do not hold a collective view of death as redemptive or liberating, but see it as an enemy to be beaten or, at best, a bad situation to be endured. The possibility of realization at the moment of death is not part of the story our culture is telling us; so death has little or nothing to offer most of us, and under those circumstances, it is often justifiably feared. When we distance ourselves from death in this unnatural way, it would seem that the only solution to the problem of dying is to avoid it at all costs! And costly it often is—as many of our health-care dollars are spent in the last six months of our lives.



# Living and Dying....

**Most Venerable Senior Bhikkhuni  
Roshi Joan Halifax**  
Buddhist Teacher, Zen Priest,  
Anthropologist, and Pioneer in the  
field of end-of-life care / Founder,  
Abbot, and Head Teacher of Upaya  
Institute and Zen Center in Santa Fe,  
New Mexico.



# Creating Peace and Well-being....

Human beings have the capacity to transform harmful patterns of thinking and behavior, but this transformation does not happen overnight. Due to habitual tendencies, shaped by our actions in the past, we tend to act out of desire, ill will, jealousy, or confusion, and often harm others in the process. When we do not get what we want, or get what we do not want, we may become angry and engage in harmful words or deeds. Unless we have totally overcome greed, anger, and ignorance, it is possible that we may respond with violence in a challenging situation. To prevent that, it is necessary to cultivate wholesome states of mind such as loving kindness and compassion. By cultivating these wholesome mental states, we can transform and purify our minds of unwholesome tendencies. By purifying our mind of unwholesome tendencies to anger and aversion, we can avoid reacting in unwholesome or

aggressive ways. The Buddha taught innumerable methods for purifying and transforming our minds. Through these practices, it is possible to learn how to control frustration and other destructive emotions. These methods of practice do not require that we believe in anything other than our own capacity for transformation. These methods are freely available to everyone who wants to create peace in their heart and peace in the world.

Loving kindness and compassion can be practiced by all human beings, regardless of nationality, cultural background, religion, or philosophical orientation. The practice involves consciously generating loving kindness and compassion from one's heart, visualized in the form of light, to all sentient beings without exception. Generating kind and compassionate thoughts to others has the effect of purifying the seeds of anger and hatred in one's own heart. The practice of generating kind and compassionate thoughts to all beings transcends all the boundaries that people construct to separate themselves

from one another. Generating love and compassion for one's enemies or those who have harmed us is a powerful way to get over grudges we may have been keeping in our hearts. The virtues of love and compassion have many practical applications and benefits, both for creating inner peace and for creating peace around us – in the family, workspace, community, nation, and ultimately the whole world.

The practice of loving kindness and compassion does not come naturally to everyone, especially those who may have been abused when they were young or feel deep fear or aversion for specific people or groups. In that case, the practice can be introduced slowly, beginning by generating loving kindness and compassion for oneself. Generating these wholesome attitudes is very healing and can be a powerful way to transform animosities and fears. The Buddha taught that, with practice, even hardened criminals can learn to generate loving kindness and compassion, helping to remove hatred and anger from their hearts. A story tells how the Buddha was able to soften the heart of a serial killer named Angulimala by generating loving kindness toward him. Angulimala

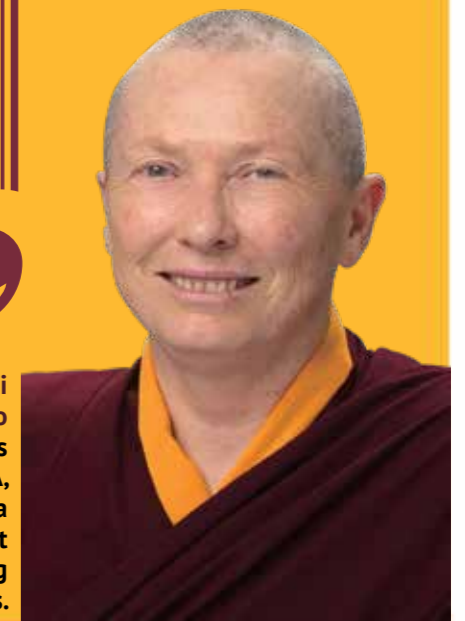
was so moved by the power of the Buddha's compassion that he became a monk and completely transformed his life and thinking. If even serial killers are able to overcome the destructive emotions of their minds, then it stands to reason that others are also able to do so. The more people practice loving kindness and compassion, consciously generating loving and compassionate thoughts to others, the sooner human society will be able to eliminate conflicts and violence. For Buddhists, peace is possible. All human beings are capable of transforming destructive habits and emotions.

Love and compassion are qualities that unite all human beings, animals, and other living creatures. Human beings have a special capacity to develop these qualities, because they can see the logic behind them. People who are kind and gentle are well-loved and have many friends. Those who are mean and nasty are shunned and despised. People who are selfless and openhearted are generally relaxed and peaceful. Those who are selfish and narrowminded are generally tense and angry. Therefore, if we want to be happy, it is in our own best interest to cultivate the qualities of love and

compassion. These qualities go hand in hand with the practices of the Noble Eightfold Path: right understanding, right intention, right speech, right action, right effort, right livelihood, right mindfulness, and right concentration. Following this path with a heart of kindness and compassion creates peace and happiness, both for oneself and for others, and avoids many problems, both now and in the future. Another set of guidelines for avoiding problems is to refrain from the ten unwholesome actions (or nonvirtuous karmic paths): three of body (taking life, taking what is not given, sexual misconduct), four of speech (harsh speech, divisive speech, untruthful speech, idle gossip), and three of mind (wrong view, covetousness, and malice). Other guidelines for ethical conduct include the five precepts for laypeople: to refrain from taking life, taking what is not given, sexual misconduct, untruthful speech, and intoxicants. Love and compassion are universally valued qualities that bring people of all backgrounds together and enables them to live in peace and harmony.

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Love &  
Compassion  
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Most Venerable Senior Bhikkhuni  
Karma Lekshe Tsomo  
Professor, Theology and Religious  
Studies of University of San Diego, USA,  
Founder and Past President of Sakyadhita  
International Association of Buddhist  
Women, and Founding Director of Jamyang  
Foundation, Specialist in Buddhist Studies.



The principal way Buddhism can help a family is by each family member practising the Dharma. By learning the Buddha's teachings, contemplating them, and putting them into practice as well as one can, we benefit and so does the entire family. The Dharma is full of teachings that describe how to deal with emotions, how to generate love, compassion and wisdom. By learning these, we become happier and more peaceful. We are easier to get along with and more patient. We become better listeners. If we develop the qualities the Buddha teaches us, it affects the family in a wonderful way.

If both partners hold the Dharma as the centre of their relationship, their relationship will be more satisfying. That is, both partners are determined to live ethically and to develop their loving-kindness towards all beings impartially. Then they will support each other to grow and to practise. For example, when one partner becomes discouraged or starts to neglect his or her Dharma practice, the other can help him or her get back on track through gentle encouragement and open discussion. If the couple have children, they can arrange for each other to have time for quiet reflection as well as time with the children. It is also important for the parents to spend time together, without the children.

Although raising children is time-intensive, parents should not see this as antithetical to Dharma practice. They can learn a lot about themselves from their children and they can help each other work through the challenges of parenthood in the light of Buddhist values. Influenced by contemporary trends in psychology, many people have come to attribute most of their problems to childhood experiences. However, if this is done with an attitude of blame – "I have problems because of what my parents did when I was a child" – it sets the stage for them to feel guilty and

## Buddhism & Family Life....

**Most Venerable Bhikkhuni Thubten Chodron**  
 American Tibetan Buddhist Bhikkhuni, Author, Teacher, Founder Abbess of Sravasti Abbey, Tibetan Buddhist Training Monastery, USA.



fearful that they will damage their own children when they have families. This kind of anxiety is not conducive to healthy child-rearing or to feeling compassion for ourselves. Viewing our childhood as if it were an illness that we have to recover from only damages us as well as our children.

Although we cannot ignore detrimental influences from childhood, it is just as important to pay attention to the kindness and benefit we have received from our families. No matter what our situation was when we were growing up, we were the recipients of much kindness from others. Remembering this, we allow ourselves to feel the gratitude that naturally arises for those who have helped us. If we do, we can also pass that same kindness and care onto our children. Family harmony is extremely important. If adults see the main purpose of marriage as pleasure, then arguments and the break-up of the family come about more easily. As soon as people don't get as much pleasure as they want, discontent sets in, quarrels ensue, and the marriage collapses. Many people go on to have numerous partners, but still fail to find satisfaction. This is a clear example of the way in which clinging to one's own pleasure brings pain to oneself and others. However, if people see marriage and family as a long-term opportunity to grow and to support others, they will feel more satisfied and content. When their minds are happy, they automatically act in kinder ways and the other members of the family will naturally reciprocate.

One way is to get up earlier than your children. Another idea is to invite your children to meditate or chant with you. Once I was staying with my brother's family. My niece, who was about six or seven at that time, used to come into my room because we were the first two to wake up in the morning. Because I was reciting prayers or meditating then, I explained to her that that was the

time when I am quiet and do not want to be disturbed. She would come into the room, and sometimes she would draw. Other times, she would sit on my lap. Several times she asked me to sing to her, and I would chant prayers and mantras out loud. She really liked this and we had a very nice time together. It is very good for children to see their parents sit still and be calm. That gives them the idea that maybe they too can do the same. If Mum and Dad are always busy, running around, talking on the phone, stressed out, or collapsing in front of the TV, the kids will also be like this. Is this what you want for your children?

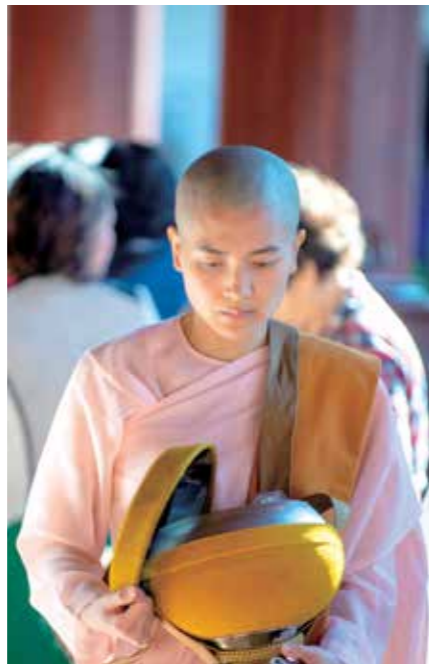
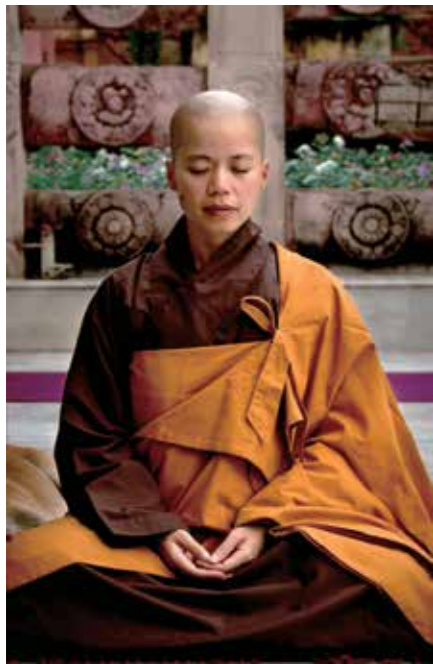
If you want your children to learn certain attitudes or behaviours, you have to cultivate them yourselves. Otherwise, how will your children learn? If you care about your children, you have to care about yourself as well and be mindful of living a healthy and balanced life for their benefit as well as for your own. You can also teach your children how to make offerings to the Buddha and how to recite simple prayers and mantras. Once, I stayed with a friend and her three-year-old daughter. Every morning when we got up, we would all bow three times to the Buddha. Then, the little girl would give the Buddha a present – a cookie or some fruit – and the Buddha would give her a present also, a sweet or a cracker. It was very nice for the child, because at age three she was establishing a good relationship with the Buddha and at the same time was learning to be generous and share things. When my friend cleaned the house, did chores, or went places with her daughter, they would chant mantras together. The little girl loved the melodies of the mantras. This helped her because whenever she got upset or frightened, she knew she could chant mantras to calm herself down.

“Spend Time with Buddhism”

# Meaningful Bhikkhuni's Life....

In Thailand and Burma, bhikkhunis are known as phra pu-ying or rahan-ma -- female monks, while in Sri Lanka and most places where Christian monasticism has had strong influence as fully ordained nuns. In the case of bhikkhunis, this is a difference of word use only and varies from place to place as the language use has not yet been completely established in our Western context. Bhikkhunis have the same livelihood and all of the duties, rites and responsibilities as bhikkhus

through the ordination process. She is accepted as a full member of the Buddhist monastic Sangha by the Sangha itself, not by any individual, thus at least five members of both the men's and women's monastic community must be present to grant acceptance (4=Sangha, 4+1 teacher=5, 5 bhikkhus + 5 bhikkhunis = 10). More Sangha members may participate in the ordination as witnessing masters, however, only 10 are required, unless one is in India's



in Buddhism. After an agreed-upon period of samaneri and/or sikkhamana ordination (at least 1 year or 2 vassas), with the recommendation of her teacher, a novice may request the bhikkhuni upasampada, the full or higher ordination, from the Bhikkhuni Sangha, and then confirmation from the Bhikkhu Sangha. The novice must have the permission of their husband to be fully ordained if she is still legally married.

The novice's full ordination begins with her request to her bhikkhuni teacher/preceptor - pavattini or a bhikkhu preceptor - upajjhaya, followed by her preceptor's proposal to the Sangha. The candidate also has an additional 4 supporting teachers from the Bhikkhu and Bhikkhuni Sanghas to guide her

heartland, the Madhyadesa, where the Buddha lived and taught. There at least 10 members of the Bhikkhu and Bhikkhuni Sanghas must come together = 20 (Mahasangha) to give the ordination. When there are no bhikkhunis available, the Vinaya allows the Bhikkhu Sangha alone to give the ordination.

Theravada bhikkhunis, once fully ordained, train themselves with the 311 precepts of the Bhikkhuni Patimokkha; Theravada bhikkhus with the 227 precepts of the Bhikkhu Patimokkha. More than 60% of men's and women's monastic discipline of the Patimokkha is held in common, and nearly 90% of the greater body of Vinaya discipline is shared. The differing numbers do not relate to any greater or lesser merit, as the



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Sila,  
Samadhi &  
Panna  
”

Vinaya affirms the two disciplines are the same in essence. Rather, the bhikkhunis in the Buddha's lifetime, due to their own sense of what was best for the discipline and protection of their monastic communities, called for most of their own unique precepts as circumstances arose for them. Additionally, some of the precepts are combined or separated differently with several bhikkhuni precepts of a common theme being combined into one in the bhikkhus' discipline.

Valid full ordination, the upasamada, is good for one's entire life, unless one renounces the ordination and disrobes, or commits a parajika offence which nullifies the ordination. Bhikkhus who honorably disrobe may later request

Theravada bhikkhunis than any other country in the world. Once ordained as a bhikkhuni there are several main stages in one's monastic life.

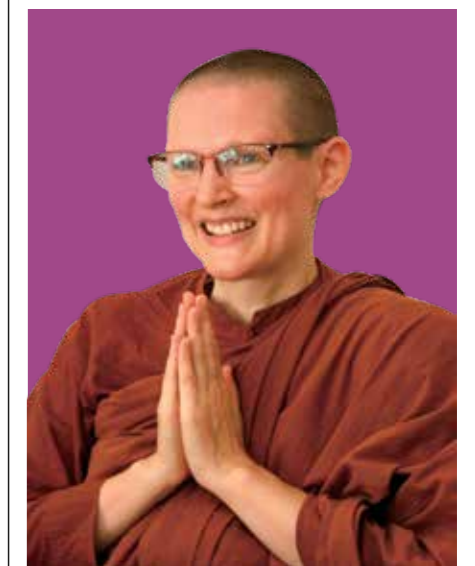
The first is that of a nava or new bhikkhuni. A new bhikkhuni should stay, train with, serve and support her mentor/teacher for at least 2 vassas. After completing at least 2 vassas training, if she is ready, complete in knowledge and ability, her mentor may grant her independence. If she is not yet ready, her teacher may wait until she is for independence to be granted. In some communities, the requirement of 2 vassas is increased to 5. Five vassas are required before independence for the bhikkhus in their monastic rule. Once independent, a bhikkhuni is free to travel and train



reordination. Bhikkhus or bhikkhunis who commit parajika offences while in the robes are not able to reordain in this lifetime. The Bhikkhuni Sangha has existed since the Buddha's lifetime and continued into the present in China, Korea and Vietnam. Modern South and South-east Asian Buddhism is currently seeing a revival of this ancient women's monastic tradition, initially in the West and in Sri Lanka, now followed by Thailand. Sri Lanka currently has more

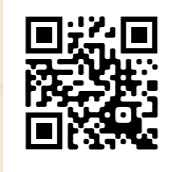
where she herself feels is best for her. Whole life.

**Most Venerable Bhikkhuni Ayya Tathaloka Mahatheri Sanghatheri, Preceptor, The Chief Founding Abbes of Dhammatharini Monastery & Senior Teacher in Residence at Aranya Bodhi Hermitage, California, USA**





# Bhikkhuni's life



Bhikkhunis have the same livelihood and most all of the rights and responsibilities as Bhikkhus in Buddhism.

**比丘尼 Bhikkhunis**  
Reflections of Bhikkhuni's Significant World



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# Transformation National Unity....

and remains to today. The internal, national-security threat has to do with a collective dream. Certainly, there are differences in commitments in a nation. Some have commitments to perform their duties, whether or not reminded to do so, and whether or not being seen. This is a part of integrity. Others have a commitment to success which lacks awareness and integrity.

Many, who discriminate or who participated in America's coup-attempt, display(ed) pride in their actions, anger, and a feeling

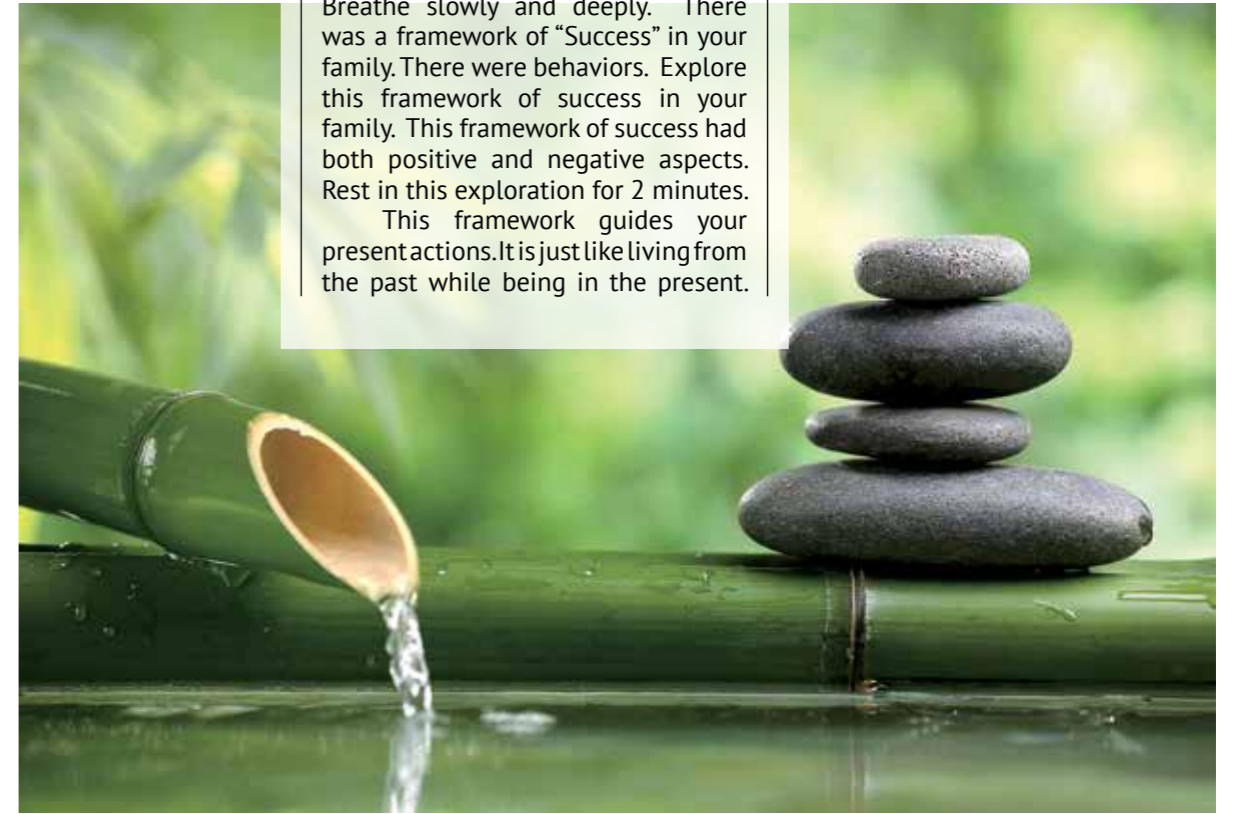
in front of/or in their homes or when in public going about their business. These are certainly, "Shout Outs for Help." Those victimized, be they black community members or democrats in the US Congress and Senate, are shouting out for help. The ones who insurrected or pulled the triggers of the guns are also shouting out for help. Interconnectedness. Let's explore using What's So? Action result. A new, different kind of action yields a new, different kind of result. Thought, speech, action = Buddhism

Breathe deeply and slowly. Awareness. Let's practice What's So? Let's be present for the empty space between feelings and actions. The empty space between thoughts and actions. The empty space between thoughts. Let's take a journey together. Breathe deeply and slowly. Relaxing. Going deeper and deeper. No where you need to go. Nothing you need to do. Just breathe in deeply and breathe out slowly and completely. Three times now. So, relaxed. Imagine yourself as your younger self, when you were a child in your family. Breathe slowly and deeply. There was a framework of "Success" in your family. There were behaviors. Explore this framework of success in your family. This framework of success had both positive and negative aspects. Rest in this exploration for 2 minutes.

This framework guides your present actions. It is just like living from the past while being in the present.

are the norms to success? What images come to mind when you hear the term success? What people or types of people are in the image? Color? Religion? Gender? Sexual orientation? Who do you see as having the right to success?

Are you comparing yourself? Are you comparing yourself to others whom you view as successful? What is stuck? What commitment do you have in life? What is the impact of this societal framework of success on your life? How to get out of the suffering



The United States is currently immersed in 4 crises: a global pandemic, an economic crisis, a racial disparity and discrimination crisis, and an internal, national-security threat. Buddhist themes of interconnectedness, emptiness, non-duality, mindfulness and impermanence shed light on the situation. What's So? a tool, is fundamental to awareness, reckoning and transformation. In this article, I create an environment of exploration and I do so hope that you will share this article with others so that we may engage in an online ecosystem of new possibilities. All 4 of these crises arose and will cease as we engage in new actions. Denial of What's So? for many years precede the composite arising of the crises. Some may say, "America was caught off-guard." When close

to What's So? we can feel the pulse of society, and respond, rather than react. We can also enroll others into new possibilities of self-expression, leadership and community reckoning and transformation. The root, of course, is being aware of "What's So" within oneself.

I, as a Buddhist monastic, can embrace pain, suffering and violence and stand for transformation. The global COVID 19 pandemic revealed that America needs a responsive, compassionate national healthcare program and public healthcare messaging. The economic crisis resulted from being distant from the What's So? of the needs of the people in regards to healthcare and leadership messaging. The racial disparity and discrimination crisis are rooted in the founding of the nation economically,

of success and triumph. There is a noticeable absence of "hiri otapa" shame or dread to do wrong or fear of karmic retribution. I am not in any way condoning shame, dread or fear as a means of social control. And, yet there needs to be a brake on the racial discrimination, radicalized hate thought, hate speech and hate actions. The Buddha noted that we can slow, reduce or stop negative events. Of course, accountability and justice are needed. Most importantly, as a Buddhist monastic, I see the possibility for profound transformation.

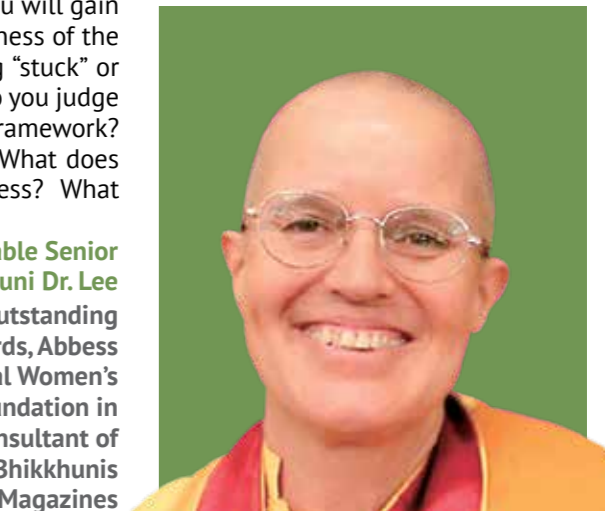
The persons who insurrected gave their names to reporters, shared pictures and messages of themselves on social media to friends, family, co-workers, and society-at-large. Similarly, white police officers have killed black Americans on the road,

101. Thoughts of Success dominated in the minds of the perpetrators and the victims. When locked into a civil dispute, thoughts of winning, being right or succeeding prevail. These thoughts produce feelings and biological responses. Perpetrators exhilarated from an adrenaline rush. Victims frozen or disassociated, as the situation seems unreal as information overwhelms their senses and cognition, or experience a flight or fight reaction. So, where did this framework of Success come from? Who supports, supported it? Who encouraged it? Who broadcast it to the public? A person? A group? An image? A conversation? How did the person feel when accepting this framework? Justified? Warmth and belonging? Righteous anger? Excited? Being loved or special?

What were the positive aspects of your family's view of success? What were the negative aspects of your family's view of success? How did this impact you? As you become aware of this framework, you will gain greater freedom. Unawareness of the framework is akin to being "stuck" or "used" by the framework. Do you judge yourself today by this framework? Now what about society? What does society tell you about success? What

of the old framework of success? People often live their lives out of a very deep feeling of, "I am a loser." So, they struggle so very hard to not be a loser and to be "successful."

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Meditation Center Foundation in  
Thailand, Senior Consultant of  
Mettavalokanaya and Bhikkhunis  
International Buddhist Magazines





# Bhikkhus and Bhikkhunis....

There is no direct record on the subject, but from the study of the Vinaya one may find that after all the bhikkhus were men drawn from Indian society. Being used to the service offered by women, the bhikkhus treated the bhikkhunis like wives. The bhikkhunis had to spend time washing rugs, robes, etc. for the monks in a similar manner that women have to take care of their men folk in their household lives. The bhikkhunis received this kind of treatment from the monks until the lay people took notice and brought it to the attention of the Buddha. The Buddha having listened to the complaint called the two parties involved. Both parties accepted that what was brought to the attention of the Buddha was correct. He then laid down vinaya for the monks not to ask the bhikkhunis to perform such service.

One may see the Buddha's intention clearly that when he

allowed women to join the Order, basically to allow them to study and practice his teaching, they would no more be householders, and thus no longer bound to household chores. Each ordained person is to take care of his or her own basic requirement and spend time to pursue one's spiritual goal, namely to strive for enlightenment. Both bhikkhus and bhikkhunis have left their household lives behind aiming to seek for spiritual attainment. To expect the bhikkhunis to serve the bhikkhus contradicts the underlying principle by which the Buddha allowed women to join the Order.

Bhikkhunis using their robes like this. The five robes prescribed for the bhikkhunis are as follows: **01** - Sanghati, an extra robe often seen folded and placed on one shoulder. This robe has two main functions. One is to be spread and used as seat or bedding. Another purpose is to use it as an extra cover in winter. **02**

- Uttarasanga is the normal robe. It may be worn to cover both shoulders, or cover only one shoulder. **03** - Antarasavaka is a lower robe to wrap around the lower part of the body and tie at the waist with a cotton belt specially made for monks and nuns. In Thai this is called "Rad pakot." This is worn with folded pleats in front, neatly tugged under the belt. The lower edge must be even. **04** - Udakasatika is a bath robe required for both bhikkhus and bhikkhunis. This robe is similar in shape to no. 03 but without the edge. For bhikkhunis, while taking a bath, this is worn higher to cover from her breasts down to her knees. Formerly the monks bathed naked. Visakha, the lay follower, suggested to the Buddha that it was not fitting for the monks to bathe nakedly. Since then it became a monastic requirement added to the first three robes. **05** - Samkacchika, a vest, is required only for the bhikkhunis. Formerly they wore exactly the same kind of robes as the monks but when they went for alms, the wind blew the robes against their bodies and their breasts were seen prominently under the robes. The local people made fun of them, so the Buddha prescribed the vest for them. It is to be worn tight to flatten their breasts.

Another requirement is the 'monthly robe' which, though not included in the above five robes, is necessary for the bhikkhunis. This is used during the menstruation period. In the Buddha's time material was not easily available, this 'monthly robes' belonged to the Sangha. Any bhikkhuni may use them when needed. Then must wash them clean and return them for the common use of the bhikkhuni Sangha. Another piece of clothing not allowable for a bhikkhuni is 'Sanghani.' This is a decorated piece worn around the hips as commonly practiced by the laywomen.

Many temples in Thailand, seen particularly often in the north, do not allow women to circumambulate the stupas. The monks usually explain that the relics of the Buddha are placed in the centre of the stupas at the time they built it. If women are allowed to circumambulate the stupa, they would be walking at the level higher than the relics and hence might desecrate them. By saying so, it logically implies that women are so powerful that they could actually desecrate the power of the Buddha's relics, which is, of course, not the case.

The belief that women are unclean is not limited only to Indian society. Older and primitive societies, particularly tribal peoples also held such beliefs. This results from their inability to explain the myth of menstruation. All practices following the Vedas, particularly the Atharvaveda which are full of black magic, somehow warn the practitioners to keep away from coming in direct contact with menstruating women as menstruation nullifies the magical power. As a result, all monks and men who have been following the Vedas set rules prohibiting women from entering sacred space. In Buddhist temples it is not practical to limit only menstruating women, hence the rules extend to limit all women. During the Ayudhya period, Buddhist monks and magic masters were forced out of necessity to learn various art of magical power to help their disciples to go through the frequent warfare of the period. They also followed this prohibition of women in order to strengthen their magical practices. Buddhist monks were inseparable from Hindu beliefs and practices, resulting in a denial of the true spirit of Buddhism and the loss of Buddhist teachings and practices. In this

manner, we often find many Hindu practices accepted under the name of Buddhism.

It may be concluded that the beliefs and practices as carried out by Buddhist monks are not necessarily Buddhist. Buddhists must be aware of this blend which took place in our historical context and must be able to distinguish what is Buddhism and follow its teaching with a critical mind. From the above case we see that local beliefs uncritically handed over through tradition sometimes could form into negative social values which become effective tool to suppress women. Merely external changes in establishing legal rights does not always guarantee a change in attitude and social values. We need to be firm in our study of Buddhist texts as they provide us a strong basis to bring about a new insight with spiritual strength that is necessary and important to lead us towards a more positive attitude towards women and in the long run for an improvement of Buddhist society.



Positive Thinking Best



**Most Venerable Senior Bhikkhuni Dhammananda (Dr. Chatsumarn Kabilsingh)**  
The Chief Abbes - Songdhammakalyani Bhikkhuni Arama and The Medicine Buddha Vihara, Nakhonpathom, Thailand.

# Be a Vegetarian....

The immense fear and anxiety due to COVID-19 has been with us for a year, and yet the pandemic continues. What can we do? I believe now is the best time to abstain from eating meat to cultivate blessings for the world. Not killing animals for food prevents bad karma, nurtures our compassion, and sows blessings for humankind. Let's put our love into action in this way for the good of the world.

Our craving for meat leads us to slaughter and eat animals. But many people, while satisfying their palate, forget or ignore that animals are a source of epidemics and other diseases. Illness can find its way into your body simply by eating meat. Just as humans are afraid of pain and dying, so are animals. Resentment can arise in them when their lives are forcibly ended. Such resentment builds up as more animals are killed. This will eventually trigger a backlash and cause harm in the world.

According to the Food and Agriculture Organization of the United Nations, more than 220 million animals are killed for human consumption each day. That works out to 2,500 animals per second. These numbers do not even include marine creatures or wildlife. Eighty billion animals are raised each year just to meet the global need for meat. Imagine the amount of waste so many animals must produce, and how that contributes to pollution around the world.

If more people would adopt a vegetarian diet, fewer animals would need to be raised, kept, and killed for food, which would reduce pollution. This would lighten the burden of the Earth. I expect every Tzu Chi volunteer to set a good example by eating vegetarian and encouraging others to do the same. The Buddha taught that all living creatures have a buddha nature. All living beings deserve to be

“Cultivate Blessings Worldwide”

cherished and protected. Thus, it's our inescapable duty to protect and save all lives.

Eating vegetarian is not just a wonderful way for us to show our love for all living creatures—it is also good for our own health and spirit. Many doctors in our Tzu Chi

hospitals in Taiwan have switched to a vegetarian diet, and they remain strong in body and sharp in mind, capable of performing operations that last up to 20 hours. Some Tzu Chi volunteers used to be big meat eaters, but they've become vegetarian too. They said

that many health conditions that used to bother them had improved or even disappeared after they became vegetarian. Because they've personally experienced the benefits of such a lifestyle choice, they are the best spokespeople for vegetarianism.

Many vegetarians have found it

hard to get their families to switch to vegetarianism too. If you are in the same boat, don't lose heart. Try to focus your family's attention on the benefits of vegetarianism and the good it will do them and the world. In our year-end blessing ceremonies last year, we viewed

this, I believe we can too. It's my deepest hope that everyone will adopt a vegetarian diet. It is a hope I have held in my heart for 60 years. I realize that it can be hard to become a vegetarian, but I'm urging people to take it up more strongly than ever before. That's because the situation is different now. The pandemic is a wake-up call for all of us. It's time for everyone to make the switch. It's time we step up our efforts to promote vegetarianism. Eating vegetarian is not as difficult as you imagine. I want everyone to understand the health benefits of a such a diet and how much good we can do to the Earth by refraining from raising and killing animals for food. Let's expand the love we have for our fellow human beings to include all other living creatures. Working together, we can create a multitude of blessings for the world and help keep disasters at bay.



a video with a segment showing a six-year-old urging everyone to eat vegetarian. He said it's no use to fear the pandemic, and that the best way to help end it is by eating vegetarian. Though very young, he doesn't yield to the temptation of delicious meat dishes. His classmates have even made fun of him, but he remains unwavering in his embrace of vegetarianism. He sticks to his diet of choice and does his best to promote it.

Many people in the world do whatever pleases them and eat whatever they desire without thinking much about it. But this child is different. He holds to what he believes is right. He tells us to harbor love in our hearts, to protect animals and not to eat them. If even a young child can do



**Most Venerable Bhikkhuni Dharma**  
Master Cheng Yen  
The Founder of the Buddhist  
Compassion Relief Tzu Chi  
Foundation

Here, two Pali words mahaggata and a-mahaggata literally mean “Great” and “Non-great.” In harmony with the context, however, they are translated here in common language as “advanced” and “basic.” In Abhidhamma, the progressive stages of mind are stated from the very basic to higher basic and advanced levels, which are respectively described as unwholesome minds {akusala}, worldly wholesome minds {kamavacara}, and jhanic mind {mahaggata} and supra-mundane mind {lokuttara}. In the case of mindfulness practice, supra-mundane minds are not taken as a

## The Mind Verities....

they are different in degree from one individual to another, indeed. Such wholesome mental states will arise more frequently and in a greater degree in the people of high-level aptitude {parami} than in rudimentary humans and animals. It is through such wholesome mental states that we human beings perform acts of generosity, acts of moral conduct, acts of compassion, and acts of loving kindness, like establishing the non-profit organizations and humanity foundations to help others. The mind associated with such wholesome mental states is much superior to the unwholesome basic mind, but it is

emotions. Such a restless mind is powerless. When we can train it by concentrating it on a meditative object for longer periods, it becomes less and more stable and more tranquil. If we can develop it into the high-level concentration (jhana), it will become extremely stable and powerful like a miracle. Such is what is called “advanced mind” {mahaggata}. Only when we reach such jhanic concentration, can we get a chance to be mindful of the “advanced mind.” For the time being, therefore, we have nothing to do with this advanced kind of mind, of course.



meditative object. So, among the three remaining kinds of minds, the jhanic mind is regarded as the advanced and the other two as the basic.

**Basic Mind - (unwholesome) -** Most species of animals only know basic things like eating, sleeping and sex. So, they have only a basic level of mind that is associated with lust, hate, pride, ego, jealousy, and so on. Under the law of the jungle, the stronger and bigger ones eat smaller and weaker ones. They rarely have loving kindness or compassion towards one another. Even among human beings, some of us only have this basic mind. They go hunting or fishing just for fun without sympathy for the poor

“ Kindness with Compassion ”

animals. Being greedy and selfish, they will do anything for their own self interest without sympathy or kindness towards others.

Their minds are very basic. So, the moment we have these basic mental states as lust, hate, jealousy, ego, ignorance, etc., our mind is called “Basic Mind” {a-mahaggata}. If we find ourselves having such a basic mind, we should note it in daily language, as “lust, lust, lust...” or “hate, hate, hate...” accordingly.

**Higher Basic Mind - (wholesome):** Kindness, compassion and understanding are basic wholesome mental states that can arise in all living beings in general. However,

still called “basic mind” {amahaggata}, because it basically belongs to all kinds of living beings, human, animal or celestial. If we find such wholesome basic minds arise in us, we should note them accordingly as “kindness, kindness...” or “compassion, compassion...”

**The Advanced Mind -** refers to the mind that is highly refined with jhanic concentration. We can develop the jhanic concentration by focusing our mind on one of the forty kinds of meditative objects mentioned in Abhidhamma. Most of the time, the mind is restless and jumping around, thinking of sense-objects in a random manner and agitated with negative

**Most Venerable Bhikkhuni Shih Jian Yin**  
The Secretary General of Taiwan Buddhist Association, Secretary General of the World Buddhism Bhikkhuni Association & the Chinese Buddhism Bhikkhuni Association, Abbess of Miao Kuang Chan Monastery, Wan Fa Monastery, Zhi Cheng Monastery, Tai Ming Monastery & Zheng Jue Chan Monastery





# Dhamma Service by Bhikkhunis....

To understand and perceive all dharmas, with a mind free from attachment and defilement, that is "no thought." When in use, this mind pervades everywhere, yet it does not cling to anything. We only have to purify our mind so that the six consciousnesses exit the six gates without being contaminated or defiled by the six dusts. Coming and going freely, the mind functions without hindrances, that is Prajna Samadhi. It is thus that a Bodhisattva, who courses in, perfect wisdom should investigate all Dharmas as

empty if their essential original nature. He should survey them in such a way that there is no mental apperception of any dharma. This is the concentration circle of the Bodhisattva which is called "The non-appropriation of all dharmas" – vast, noble and fixed on infinitude, to which all Disciples and Pratyekabuddhas have no claim, and in which they have no share. Dwelling in this concentration circle, a Bodhisattva will go forth to the knowledge of all modes. Most Venerable Bhikkhuni Longmen (Kaishan), The Chief Abbot -

Golden Dragon Mountain, Falun Chan Temple, Huiguang Qianshou Guanyin Temple, South Putuo Yuantong Temple, Yuantong Puxian Culture and Education Foundation, Chairman - Kaohsiung Huazang Academy of Buddhist Studies, Founding Director - Huiguang Charity Foundation Club, Huiguang Materials Terminal & Guanyin Nursing Club, established the world's first Buddhist Food Bank in Pingtung, Taiwan.

理事長 釋圓通 法師 金龍山法輪禪寺 住持 南普陀圓通寺 開山住持 慧光千手觀音寺 開山住持 高雄華藏學佛院 導師 慧光慈善功德會 創會理事長 圓通普賢文教基金會董事長 慧光物資總站 緣起人 觀音護僧會 緣起人 設立緣起 - 屏東縣政府社會處前處長倪榮春·為整合縣內慈善團體資源、倡導慈善事業社工化、並合理而有效的幫助亟需援助的急難民眾·以避免資源重疊浪費與分配不均的情事發生·因此於民國95年底邀集縣內所有慈善團體開會研商

# Buddhism Development....

Taiwan's Buddhism, it may date back more than three hundred years, originated from the immigration of Han Chinese, who brought their beliefs from mainland China to this island during the late Ming and early Qing dynasties. Meanwhile in Taiwan, through the European Age of Discovery in the seventeenth century, its sovereignty was partially proclaimed by the Dutch and Spanish colonist, accompanied with their beliefs respectively: Catholicism was promoted by Spanish, whereas Protestantism by Dutch. At that time, the Han Chinese were the majority among the colonial populace, therefore their beliefs, such as Buddhism and Daoism, prevailed amongst local Taiwanese. Another popular belief, Zhai jiao 齋教, or vegetarian religion, entered Taiwan during the mid Qing, which were mainly practiced by the unmarried or widowed women, for their ineligibility to tonsure without the permission from their family. Furthermore, with aboriginal beliefs (animism), the religious phenomenon manifested in Taiwan was abundant in diversity and prosperity at that time.

In 1895, Qing territories in Taiwan were open to Japanese authority, and then in 1945 the complete island was occupied by the ROC and US allied forces, the religious map in Taiwan was thereby remodeled. Followings are the main events and its influence via the timeline of the democratization in Taiwan to investigate and outline that Buddhism across the Strait, including the role from "Chinese Buddhism" to "Taiwan Buddhism", its proceedings from transmission, development, and thereby the transformation at a glance.

**01. 1895 - 1945 being the Japanese colony** - Taiwan was open to Japan for colonialization in 1895. With the ambition to control Pan Asia, Japan intended to construct Taiwan as the supplement foundation for its seizing power



over the East and Southeast Asia, and then further stepped to the goal of establishing the "Greater East Asia Co Prosperity Sphere (大東亞共榮圈)". With this ambition, Japan tried to summon and inspire the Taiwanese for their loyalty to the Japanese Empire under Buddhism, and simultaneously it

suppressed Daoism, also other religions as well. Therefore, Zhai jiao was under the pressure of the policy announcement issued by the Japan government, many adherents converted to Taiwan's mainstream Buddhist communities during the era of Japanese colonial ruling (1895-1945). During this earlier period, the development of Buddhism, with the tolerance of local practices and beliefs from the officials, resulted in the prosperity of the local Buddhism its scale beyond their previously engaging circle.<sup>6</sup> This phase was ended with the anti Japanese activities conducted by the adherents of the Xi lai an 西來庵 vegetarian, Yu Ching fang (余清芳), who summoned the revolt to against the Japanese governing in 1915. Following the second period, roughly from the end of World War I to the outbreak of World War II, with the Japanese government's engagement of both the propagation of Japanese

schools of Buddhism and establishment of "branch temples" in Taiwan were embarked and flourished at that time to further control the religious practices of Taiwanese. Meanwhile, the Buddhist educational institutions began to establish, with some selected students sent to Japan for advanced training.

However, with the polemic over the controversial precepts kept by some Japanese school monks, as allowance for monastics to marry, eat meats, and drink wines, which were totally forbidden to their Taiwanese counterparts. Therefore, some elite Taiwanese monks were sent to mainland China to get ordained, as wished and demanded by their master from the Han Tradition, in order to precisely transmit the "right dharma" from the Buddha. With regard to the third stage, its timing is marked as Japan launched invasion to mainland China (1937-1945), and was thereby defeated. During this last period, when more and more soldiers, as well as supplements were demanded sending from Taiwan, the Japan colonists promoted the Japanimation cultural policy and adapted Taiwanese Buddhism as a tool to fit its state control stratagem. Thus, indigenous Buddhism lost its autonomy during this period.

**02. 1945 - 1949 returning to China** - With the surrender announcement made by Japan, Taiwan again returned to the fold of China at the end of the World War II. With KMT's effort to construct its reign power along Chinese line, and the successive deportation of the ethnic Japanese and dismantling the Japanese political system, the Taiwanese have to adapt themselves to the new regime after fifty years of Japan's ruling. No sooner the China's civil war resumed in 1946, finally the KMT lost its control over mainland China in 1949. Meanwhile Taiwan, a revolt against the reign of the new KMT government broke out on February 28, 1947 (also known as the 2.28 Incident), causing the deaths of tens of thousands of people under the island wide suppression by

the KMT army. Facing the transition of polity, Taiwan Buddhism had to find its appropriate role to comply with the contemporary dominant one. For example, the Taiwan Provincial Buddhist Association of China, established in 1921 with the name of "Nanying Buddhist Association (South Seas Buddhist Association, 南瀛佛教會)" under the Japanization movement, had a new name as above mentioned in 1946; then followed to rename the third time as name of "Buddhist Branch Association of the Taiwan Province" in the following year, after its initiating a membership into the BAROC (Buddhist Association of the Republic of China, 中國佛教會).

During the shift, the elite Taiwanese monastics, though trained well by Japanese education, was unable to spread Buddhism in Japanese. However, for the concern of Buddhism revival in Taiwan, some decided to promote Buddhist education in the Southern Fujian (Minnan) dialect, which was officially banned as the public discourse language.<sup>7</sup> Therefore Ven. Ci hang 慈航法師 (1895-1954) was thus invited by Taiwan monastics, to reconstruct the Buddhist education in postwar Taiwan.

**03. 1949 - 1971 Nationalists setting up in Taiwan** - in 1949, Chinese Nationalist leader Chiang Kai shek brought his government from China to Taiwan and declared martial law.<sup>8</sup> Some eminent monks fled with the Nationalists.



**Most Venerable Bhikkhuni Shi Dao Fu**  
The Director of Chinese Young Buddhist Association (CYBA)

# Buddhism Propagation....



The Society of Sikkhā Dhammapāla Theravāda Balabodhi

Caturāsītīdhammakhandhasahassāni. Led by Tipitaka Dhammacāriya dhammapāla theravāda balabodhi Suchart Nak-On. With the highest Mahāupāsikā Nongnooj Tanadumrongsak as the President in construction of all Vivatta and Vatta.

The Society of Sikkhā Dhammapāla Theravāda Balabodhi Caturāsītīdhammakhandhasahassāni was a society in the Ministry of Industry of Thailand. Our society was established as welfare to promote ethics and mental development for personnel of the Ministry. The establishment of the society complied with the Ministry of Industry's policy and the National Economic and Social Development Plan of Thailand's government. The society was initially named "the Buddhist Society for Study and Practice". The founders included Mr. Thien Mekanonchai, who was the Deputy Director of the Department of Industrial Works, Mr. Chaisit Pongmorakot, Mrs. Malai Kasemsuwan, Mrs. Padcha Arriyavat, and Mr. Suchart Nak-On. The society was officially approved by Mr. Weera Susangkornkan, the Permanent Secretary of the Ministry of Industry at that time, on April 11, 2526 Buddhist era (B.E. or Mahābuddhapariniḅbāna 2526) (1983). To date, our society has moved to the Buddhacatuparisā Park for about ten years. The Buddhacatuparisā Park is dedicated to being a peaceful

sanctuary for bhikkhunī and a center for abhidhammasikkhāya (Center for Abhidhamma Study). The Park is owned by Mr. Songsak Wongsim and is situated in Nakhon Pathom Province, Thailand.

Our society has organized various Buddhism activities to spread the Buddha's teachings or Buddhavacana to the Ministry of Industry personnel and the general public. Additionally, we also aim to organize events to sustain Buddhism for future generations. For example, we invited bhikkhu and bhikkhunī every workday morning (Monday to Friday) to accept pindapāta (food offering ceremony to bhikkhu and bhikkhunī). We had the dhamma lectures by bhikkhu, bhikkhunī, and renowned Buddhist people from Thailand and other countries at noon (12.00-13.00) on Monday to Friday. We promoted and supported several Buddhist activities both inside and outside the Ministry of Industry. The outside activities include the exhibition at Sanam Luang (the Royal Field) on Visākha



Day. To widen our view on Buddhism and make international connections, we visited Buddhist temples and organizations in various countries, including India, Sri Lanka, Cambodia, China, Japan, Singapore, South Korea, the United Kingdom, the United States of America, Australia, etc.

Since April 2536 B.E. (1993), we have intensively studied Buddhavacana (84000 dhammakhandha) as led by Tipitaka Dhammacāriya dhammapāla theravāda balabodhi Suchart Nak-On, who was a government official at the Office of Industrial Economics at that time. Dhammacāriya Suchart Nak-On is our crucial person who invites Buddhavacana to teach the group. Dhammacāriya Suchart Nak-On has persistently led the Dhamma learning activity in our group. We continued sikkhā (studying) Buddha's dhamma in dept and gained a better understanding of Buddha's teachings. By Abhidhamma sikkhā, we have known Pariyatti, Patipatti, and Pativedha. We gradually understand more in 121 Citta, 52 Cetasika, 28 Rupa, Nibbāna, Sāmanyalakkhana, Visasalakkhana, etc. By dhamma sikkhā of Buddha's teachings and visiting the Buddhist affairs in various countries, especially Buddhabhūmi (India) and Tambapannidīpa (Sri Lanka), we are aware that after Buddhapariniḅbāna the Buddha's teachings is the real Buddha. Buddha announced to Ariya Buddhacatuparisā (bhikkhu, bhikkhunī, upāsaka, upāsikā) that 84000 dhammakhandha would represent Buddha after pariniḅbāna at Kusinara city. After Buddhapariniḅbāna, there were three Sangāyānā (Tipitaka checkups

by Arahanta) in Buddhabhūmi. In 236 B.E. (307 B.C.), King Asoka sent nine lines of bhikkhu and bhikkhunī to propagate Buddhism globally. The ninth line to Tambapannidīpa had Mahinda arahantathera and Sanghamittā arahantatherī as leaders. There were the fourth and fifth Sangāyānā in Tambapannidīpa. In the fifth Sangāyānā, which approximately happened in 450 B.E., Tipitaka was written on palm leaves and spread throughout the world.

For these reasons, our group realizes the importance of Tipitaka as Buddha. To preserve and sikkhā Buddha's teachings following theravāda and avoid any speech that violates Buddhavacana, our group has invited bhikkhu, bhikkhunī, sikkhāmana, sāmanera, and sāmanerī to read aloud Tipitaka every workday, time 12.00-13.00, at room Buddhadhammāhipatī, Ministry of Industry. We also have various Buddhism activities, including the monthly dhamma sikkhā lectured by our most venerable Tipitaka Dhammacāriya dhammapāla theravāda balabodhi Suchart Nak-On, Vivatta and Vatta construction led into the path of Ariya community in Buddha's time by the highest

venerable President Nongnooj Tanadumrongsak, and Tipitaka recitation. We vigorously promote the presence of Buddhacatuparisā. We organized pabbajjā ceremony for 109 sāmanerī to celebrate the 2600-year mahābuddhajayantī (on B.E. 2555 or 2012). Our other activities include promoting Buddhacatuparisā to recite Tipitaka, bhikkhupātīmokkha, and bhikkhunīpātīmokkha. Our goal is to spread and preserve Buddha's teachings for future generations along the theravada path. We believe Buddha's teaching will bring peace and kindness to the world.





# Morality Makes Human Beings....

**M**orality makes human beings different from all animals. The virtue that I have always adhered to and told my disciples to follow is gratitude, honesty, diligence, and patience. No one was born from a bamboo stalk; therefore, expressing gratitude to one's parents is the most important thing. The parents have given a pure love to whom they have never met and yet have no benefit with. The mother has to endure a hard time carrying the child for 9 months and take good care of the baby from the first day of staying in the womb, waiting for the day to meet the child.

When the day that we were born has come, it was the day that our mother hurt the most, while it is the pain with happiness when she first sees her baby healthy. Not only how the mother feels on the first day, but for the father, it is also the happiest day, although he has to bear additional responsibility to earn money to raise his child to be a perfect person. People cannot choose to be born, but they can choose to do good things. Although some people may have no chance

to see their parents since the first day they were born, they still have guardian who has raised them instead.

I always remind those who come to make a wish on their birthday to bow toward the feet of their parents in order to pay heartfelt respect to them on this day. Only worshiping to the Buddha, but not taking good care of their parents, there would be no successful wish. In fact, we only know our birth date, but we don't know when is the last day of our lives. Therefore, expressing our thankfulness to our parents, we can do it every day, and should not wait until our parents are getting old, because death can come any time and we will not regret.

Spend every minute with our parents, and make them be happy. Expressing our gratitude to the parents can be conducted in several methods, while the method that the Lord of Buddha said as the best one is to take our parents and guardians to the temple, pray, listen to Dharma, and practice Dharma teaching because Dharma can be a spiritual anchor for the last period of their life without any fear. Everyone is born and dies when it comes to the end of the life journey. Taking our parents to make merit can

be a great gift and the best method to repay their kindness.

Besides repaying the kindness of our parents and guardians, we must not forget to return the kindness to our motherland where provides us the opportunity to earn our living. What can we do then? I replied that we can return the kindness to our motherland by being a good person, thus many good persons can make a good society. Whenever we have a chance, we must create benefits to our society. Although I am a Chinese descent who grew up in Thailand, I have made an oath to serve for this country.

When the project of establishing the Pagoda of 10,000 Buddhas was Miewsan, my Preceptor, suggested me to build the Pagoda in China. With the

“  
Virtue Make  
Better  
People  
”

awareness of the kindness of Thailand, the motherland, and His Majesty the King Bhumibol whose kindness is alike that of the Bodhisattva Kuan Yin, I therefore asked for a permission to build the Pagoda and the other three religious places in Thailand in order to repay the kindness to the motherland.

Honesty is another virtue that my father had cultivated me since I was a little child. He taught me that when we found money that was dropped by someone, we must not take it for ourselves. We must return it to the owner. That money can be the most important thing of the owner. If we use it to buy food, we will receive a sin for eating that food. If we earn money by cheating others, the sin will be with us. Amitabha.



**Most Venerable Bhikkhuni  
Dr. Shi Kuang Seng**  
Chief Abbes - Kuan-im Bodhisattva's  
Hall Chokchai 4 (Bangkok) /  
Lord Shiva's Vihara/ Kuan-im  
Bodhisattva's Hall Chokchai 4  
(Ram-indra) / Kuan-im Bodhisattva's  
Hall Chokchai 4 (Chiang Mai) &  
(Lamphun), Thailand





# Most Venerable Senior Bhikkhuni Dr. Shi Kuang Seng

Most Venerable Bhikkhuni Dr. Shi Kuang Seng is the Chief Abbes - Kuan-im Bodhisattva's Hall Chokchai 4 (Bangkok) / Lord Shiva's Vihara/ Kuan-im Bodhisattva's Hall Chokchai 4 (Ram-indra) / Kuan-im Bodhisattva's Hall Chokchai 4 (Chiang Mai) & (Lamphun), Thailand. Due to conviction in Buddhism and determination to devote her life to work for the highest

benefits of Buddhism and humanity, especially for children and ladies, Mrs. Varaporn Lertrangsi, a Thai-born lady, decided to receive a full Bhikkhuni ordination at Puji Monastery, Mount Pu Tuo, China in 1991. She received an ordained name as Venerable Bhikkhuni Shi Kuang Seng. Most Venerable Dr. Shi Kuang Seng is a Bhikkhuni whose wisdom and effort has been devoted for the highest

benefits of the society, the nation and Buddhism. She has contributed to the propagation of Buddha Dharma and to the development of Thai society in various dimensions. Not only Thai institutions have recognized her conviction and determination in working for the highest benefits of Buddhism and humanity, many international institutions have also recognized them. In 2007, in the

Outstanding Women in Buddhism Awards ceremony held at the United Nations Conference Centre Bangkok, she was honored as the Greatest Mahayana Bhikkhuni of Thailand. In the same year, she also received the Dharmic Integrator of the Southeast Asian Regional Award at Malaya University, Malaysia. Additionally, she was invited to deliver a speech.

# The Selflessness...

**Impermanence (Anicca) - Anicca**, or impermanence, is the first characteristic shared by all things. The Buddha taught us that everything is in constant flux, never staying the same from one moment to the next. Nothing in the universe can escape this unending cycle of change. Even the things that look and seem immovable and eternal are in reality relentlessly evolving moment by moment, disguised by the imperceptible nature of the transformation. On a long enough time scale, even the largest mountains will be ground into dust; please think about how much faster the things we love will break down and wither away. Our physical bodies are a perfect example. They appear to be solid, steady, always fundamentally the same. But in reality, our bodies are changing all the time. Old cells are dying and new cells are taking their place. It only takes seven years for all cells to die and be supplanted; you may peek at a photo from the past and think you haven't changed much in that time, but in fact, nothing about you is the same at all!

The same impermanence can be seen in our thoughts and feelings as well. When we feel anger, many of us cannot see ever being happy again – yet ten minutes later, we're smiling and laughing, completely different people. Thoughts come into existence and vanish the next instant. We make decisions with life-changing consequences, all for a feeling that will be gone in the blink of an eye! If only we could realize the true nature of impermanence. The most massive stars will die out, as will the most fleeting thoughts. It is the basic essence of all things to arise and fade. Nothing can escape this cycle - everything is permanently impermanent! Please remember, this does not mean that we disregard the things we own or the people we love. We simply make an effort to understand that although we have them to cherish and enjoy now, we will not always. We must act with compassion and kindness, loving without clinging. In this way, we free ourselves from possessiveness and jealousy while enjoying things fully in the moment we have them. Taking time to slow down and pay attention

Nature of the Mind

to the signs of impermanence can help us let go of attachment and make the most of what we have.

**Dissatisfaction (Dukkha) -** Literally, the Pāli word dukkha just means what is difficult to bear; it has a connotation of suffering, disharmony, or dissatisfaction. It is very difficult to find an English word that does justice to the true meaning of dukkha; in fact, it's a cause of suffering to even try! Most think that it is better not to translate the word at all. Dukkha is the central teaching of the Buddha, who saw all existence as riddled with suffering. This is not to say that we don't experience happiness; however, these moments are fleeting, an iceberg's tip that shows over an icy ocean of dissatisfaction. If we take the time to mindfully examine ourselves, we can see that neither sensual pleasure nor physical wealth ultimately satisfy us. This isn't a shocking revelation – spiritual teacher after spiritual teacher has said the same. What sets the Buddha apart is his method for dealing with what seems like an unfixable problem.

The Buddha taught us to pay close attention to our suffering and dissatisfaction so that we may understand them fully. This seems silly at first; most of us think that we know very well when we suffer and when we don't. And indeed, it is

very easy to know the gross suffering that comes from injury, illness, and heartbreak. But this is only a small segment of our whole encounter with dissatisfaction. If we examine the whole of our experiences mindfully, we can see that neutral or even positive experiences are tinged with sorrow. We delight in our beauty, but deep down we know that it will not last. We may buy a brand new sports car, but somewhere in our mind a voice says, "It could have been fancier." We attend parties and convince ourselves that we are enjoying the night, but anxiety, fear, and self-consciousness are only inches below the surface.

The Buddha saw this and realized that no impermanent thing could ever bring lasting joy if it is guaranteed to fade away in front of our eyes. So long as all existence is enveloped by this constant change, suffering cannot be far behind. Just as a grey hair points to our aging, this impermanence points to our suffering. We can trace the entirety of our dissatisfaction and sorrow to our inability to continually grasp that which we crave – a perfect body, a fat paycheck, a happy spouse, or anything else that can never last. If we treat the temporary as eternal, we will only find suffering.

**Selflessness (Anattā) - Anattā** is often the hardest mark of existence for people to grasp. Simply put, it means that there is no permanent core or essence inside anything which can be called a self or a soul. Instead, what we perceive to be the self is made up of what the Buddha called the five aggregates: body, feelings, perceptions, mental formations, and consciousness. It is best to imagine the self as a knot made by tying five strings together; we can see the knot, but we know that it does not really exist apart from the five strings that make it up. "Knot" is just a word we have to describe the coming together of many different strings. In the same way, what we imagine to be the self is really just the intersection of many different processes, all of which are impermanent.

Just like you couldn't lay out the ingredients of a cake before baking, point to one, and say, "That is the essence of the cake," neither can we take a look at the various thoughts, feelings, emotions, and physical

experiences that make up the whole of our being and say, "This is the essence of me." One easy way to see selflessness is to examine our minds closely and see how little control we truly have over what arises. If there were a central soul or guiding essence, we would be able to control ourselves completely – yet we all know this is not the case. Because who we consider to be "us" is nothing more than the intersection of hundreds of varied thoughts, emotions, desires, and concepts, complete control is out of the question.

Meditation is a great tool to help us understand the selfless nature of the mind. When we sit and examine the mind, we are able to see various thoughts arise and cease together. Without mindfulness, the mind is like a muddy bowl of water. It may look uniform and unvarying, but when you give it time to be still, you can begin to see the many parts that make it up – the dirt, the water, the reflecting light, the pebbles, and so on. In the same way, we can realize during meditation that while our minds may seem to be ruled consistent self, in reality we are simply a swirling mixture of innumerable thoughts, sensations, emotions, and concepts.



**Most Venerable Senior Bhikkhuni Dhammakami**  
Vice-President of Uganda Buddhist Centre, Uganda, East Africa & First Theravada Buddhist Nun in Uganda.



# The Pure Precepts....

**主**題：「眾生於六道四生不得自在」1.眾生自從無始以來被（無明所覆蓋）皆由（愛使所纏、瞋恚所縛）故墮在愚癡網。經歷三界，備涉六道，沈淪苦海，不能自拔，不識往業，過去所造因和緣。是自破淨命或破他淨命是自破梵行淨戒或破他梵行淨戒，如是罪惡無量無邊難可記數。2.如依身口意，行十惡業。身業、造殺盜淫；口業-出妄言、綺語、兩舌、惡罵；意業、起貪瞋痴慢疑邪見等業。自行十惡，教唆他人行十惡。讚揚十惡法又讚歎自他行十惡業者。

如是於一念間，起四十種惡法，如是等罪故淪於三塗受無量苦。三、又依六根行於六識，取於六塵，耳著聲，鼻著香，舌著味，身著細滑，意著法塵，起種種業，如是罪惡，無量無邊不可數之業。四、又復無始以來，至於今生，依身口意，行不平等對待心。但知有我身自知求安樂，不知有他身亦求安樂。但知我求解脫得自在不受苦，不知他亦求解脫自在不受一切苦。

但知我有家有眷屬，不知他亦有家有眷屬。又但知自身一痛一癢，不可抑忍，楚撻苦毒他身。但知自身現小苦畏懼苦，而不知他亦畏苦。起諸惡業，捨身應墮地獄於地獄中備受眾苦。乃至不畏墮落餓鬼道及畜生道這三惡道受重苦，因以不平等心故，起彼此我心，生怨親想，所以怨慰偏於六道受生受苦，又因怨心、怨生、則怨受、怨苦相互相續不斷。如是等苦無量的進展故六道流浪。五、又復無始以

來，至於今生，因心顛倒，想顛倒，見顛倒。

遠離善知識，近惡朋黨，違背八正道、行邪知邪見，不是正法說是正法，是正法說非法，不善的說是善，善的說是不善。建橋慢幢，張愚痴帆。隨無明流入生死海。如是等罪惡，無量無邊之業。六、又復無始以來至於今生，以三不善根，起四顛倒，造作五逆行十惡，熾然三毒，長養八苦，造八寒八熱諸地獄因，造八萬四千鬲子地獄因，造一切畜生因，造一切惡鬼因，造人天生死病死種種苦因，受於六道無量苦果。難可堪忍，不可聞見，如是罪惡無量無邊。七、又因六根於三有中，處處起諸罪惡，隨逐業風，不自知覺；或障人修持淨戒，修定修慧，修諸功德等罪障，障菩提心，障菩提願，障菩提行。

如是無窮無盡等罪，唯有十方一切諸佛菩薩，盡知盡見，罪量多少，故應起至誠心求哀，起慚愧心懺悔。已作之罪，願盡銷滅，未作之罪，不敢造次。仰願十方一切諸佛菩薩，以大慈心受我懺罪。以大悲水洗除我過去所造惡罪，畢竟清淨，不墮三塗八難，六道輪迴。又願十方諸佛菩薩，以不思議力，本誓願力，加護眾生力，令我等從今日起，誓發菩提心畢竟真實成立，不復退轉，所有誓願悉同菩薩所行誓願。仰望一切諸佛菩薩，以慈悲心，同加攝受，令我等得如所願，滿菩提願，一切眾生各各具足，滿菩提願，早證得正等正覺。末學天性於梁皇聖會，略取梁皇寶懺中懺文分享有緣人。中華民國臺灣嘉義市東區（圓善寺）



**Most Venerable  
Bhikkhuni Tian Sing**  
The Chairman of  
Buddhist Association  
of Chiayi City, Taiwan



# Ordination & Meditation Cambodia....

**D**hudaaga Meditation” Training Opening ceremony at Vipassana Dhurak Buddhist Center of the Kingdom of Cambodia on Wednesday February 17, 2021 lead by great honor Most Venerable Maha Kammathanariya Him Buntheoun, Dhammathera, the Director of Vipassana Dhura Buddhist Centre of the Kingdom of Cambodia. The real advice given for Sila,

Vipassana, Meditation practice with 600 monks, Masters, Nuns, Virtuous peoples for attending this training ceremony. Dhudaanga from Pali is Cambodia the traditional Theravada Buddhism in Cambodia, Theravada Buddhism is the official religion in Cambodia which is practiced by 95 percent of the population, During the practice of Dhudaanga Vipassana, the student is instructed to observe the truth of sensations

throughout the body. It is a choiceless observation. The student is instructed not to give any importance to any particular sensation or to have any bias or preference for any sensation. Vipassana students progress on the path leading to real happiness. Every time a negative thought or emotion arises, instead of suppressing or blindly expressing these negativities, the student enjoys the benefits of the middle path of mere observation.

**Buddhika Sanjeewa**  
After visit to Phnom Penh, Cambodia  
Official Photographs by Most Venerable Yin Vay Thero - Cambodia  
Special Thanking to Most Venerable Hun Khamra Kasyapa Thero- Cambodia

# Individual Practice for Community Life....

The Dharmaguptaka Vinaya contains twenty prescriptive precepts, called vastu or skandha, found in the part of the Vinaya called the Skandha. The most important of these will be discussed in this chapter. The term skandha means category, section, or chapter; in other words, things of a similar nature gathered together for easy reference. Unlike the precepts in the Pratimoksha Sutra, which list actions a monastic must avoid, the skandha describe the activities the sangha as a community must perform. These include the special observances or events of the community, such as ordination, the rains retreat, poshadha, and so forth.

One of the skandha describes the method of conducting the karma—the meetings or activities—of the sangha in a “legal” manner, i.e. an agreed-upon way. Here the requirements to conduct the above events are set out: the number of participants, the type of sima or boundary, the voting methods, and so forth. Different procedures are adopted according to the various matters that the sangha must handle. To learn the prescriptive precepts, the “do’s” as a monastic, we refer to the

Skandha and to the Karmavastu, the guidelines for conducting monastic procedures. For example, the Karmavastu describes how monastics should conduct the ceremony to begin and end the rains retreat. But to know the types of rains retreat and what is to be done during them, we consult the rains retreat section of the Skandha, the Varshavastu. The Buddha emphasized that working together and learning from each other are essential in the monastic community. One year, prior to the summer retreat, the bhikshus in one area discussed how to hold the retreat. They decided to observe silence for the three months of the retreat and only interact in the dining room. The first person to return from alms round would clean the dining room and prepare washing water for the other bhikshus. If he received more alms than he could eat, he would place the excess on the table, eat by himself, and return to his room to continue his practice. The second bhikshu returning from alms round would leave any excess alms he received on the table before eating, or if he did not receive enough, he could take what was left by the first bhikshu. After eating alone, he would return to

his room to practice. The third bhikshu and all the rest would do likewise. The last bhikshu would clean the dining room and give any extra food to the animals. If their work required more than one person, they would use sign language to ask for help. After finishing their work, they would return to their own rooms and continue their practice.

After living in this way for the duration of the summer retreat, the bhikshus were very satisfied and reported to the Buddha. However, the Buddha responded in an unexpected way, saying, “How foolish! Why did you spend the summer retreat like a dumb sheep? You didn’t talk to each other or teach each other! There is no purpose in remaining silent together.” The Buddha was not saying that we should never keep silence. Rather, he emphasized that when living together, we should use our speech productively. Monastics should use their speech not only to teach each other Dharma, but also to help correct each other’s wrongdoings and give each other advice that aids our practice. In this way, all the sangha members will maintain their purity. In addition, they can discuss the best methods to

accomplish the work they do together. For example, one function of the sangha is to teach the laypeople. We need to learn what to teach and how to teach skillfully. In addition, we are required to perform various activities together, such as ordination and poshadha. When these common acts, or karma, are virtuous, the members of a monastic community support the advancement of each other’s practice. If the karma is not virtuous, the entire community, as well as the Dharma, will decline.

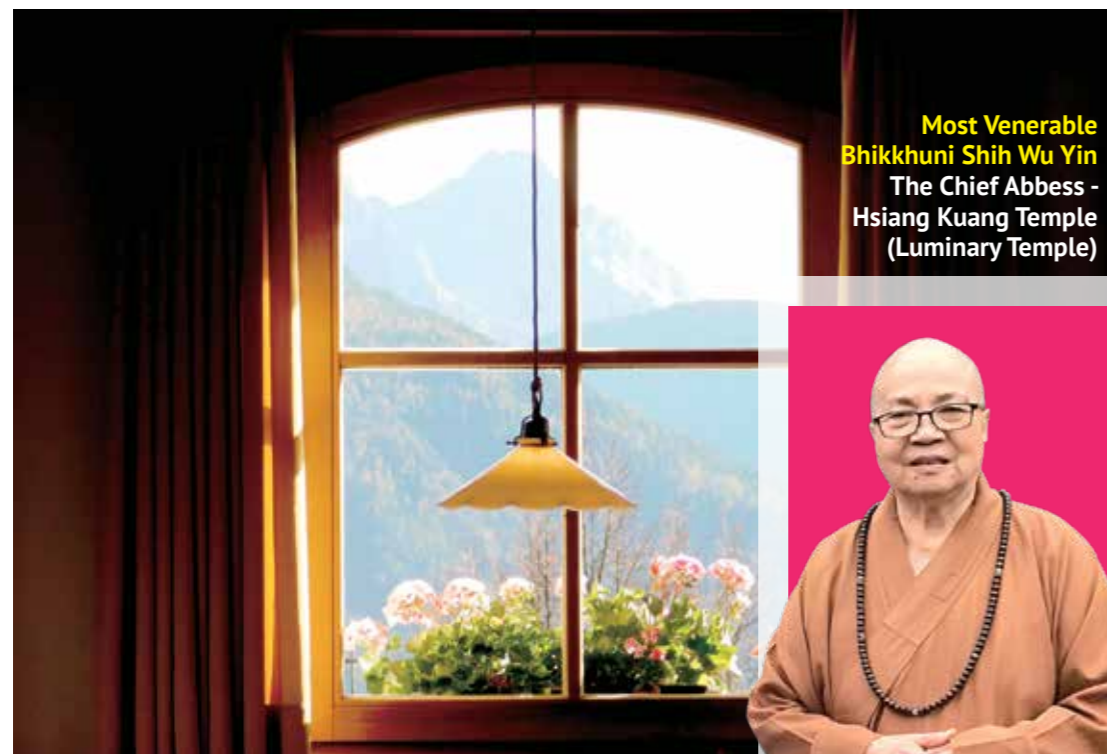
The monastic community performs five special observances: **01.** Pravrajya: ordination / **02.** Poshadha: recitation of the Pratimoksha Sutra/ **03.** Varshaka: summer retreat (also called rains retreat) **04.** Pravarana: confession held at the end of the summer retreat **05.** Kathina: receiving and giving away the “robe of merit” The Summer or Rains Retreat and the Confession at Its Conclusion Varshaka, pravarana, and kathina are three events done in conjunction with the summer retreat. In India the monsoon rains fall in the summer months. Rivers and streams flooded, and many monastics would lose their robes and bowls while crossing them. Some

bhikshus even lost their lives. Moreover, walking into villages to collect alms during the summer would result in the accidental death of insects and the destruction of crops. Laypeople criticized the bhikshus for this, and in response the Buddha stipulated that instead of going from place to place without a fixed residence as they did in the rest of the year, monastics should remain in one place during the summer retreat. Gathering together, they should teach each other, clarify their doubts, and advance their practice. Living together gave them the opportunity to purify each other. The same holds true today.

Many Western nuns told me that they have done the summer retreat. During this time, they received more in-depth teachings on Vinaya, did individual retreats, studied the Dharma, or did ascetic practices. In ancient times, monastics recorded the Vinaya Pitaka and other scriptures during the summer retreat, and as a result, we now have these to read. Similarly, nowadays some monastics do works to sustain the Dharma, for example, compiling the Buddha’s teachings, and writing, editing, and translating Dharma books. During the

rains retreat, the community can also work together on important sangha issues by researching, discussing, and coming to a decision about them. For example, one rains retreat, the nuns in our monastery in Taiwan drew up guidelines on the usage of money and the community’s method of bookkeeping. Last year we discussed our eating habits. We discovered that we have a lot of attachment to tasting good food and spend too much time thinking about what and how to cook. We made a decision during that summer retreat to simplify our life and our diet. These types of discussion are very beneficial for our individual practice as well as for community life.

“  
Teachings  
on Vinaya  
”



**Most Venerable  
Bhikkhuni Shih Wu Yin**  
The Chief Abbess -  
Hsiang Kuang Temple  
(Luminary Temple)



# OWBA 20<sup>th</sup> Anniversary....



## International Women's Day

Outstanding Women in Buddhism Awards (OWBA) celebrated the 20th Anniversary via online in their First Ever. They have proudly and joyously served hundreds of women, sharing their life stories, honoring them and empowering them onwards. Not only did OWBA create the Thai Bhikkhuni movement, it also inspired thousands of women to bravely go forth as ordained and lay Buddhist women practitioners.

**01 - Most Venerable Bhikkhuni Longmen** - The Most Venerable Bhiksuni Longmen took refuge in Dharma at an early age. She enjoyed reading the sutras, and this offset the suffering which she experienced as her family was quite poor. The sutras and family poverty proved fertile ground for her to later become a Bhiksuni with great compassionate response to those in need of basic necessities. She took refuge in the Sangha and relied upon Venerable Haiyuen with whom she ordained. Then she created Sangha. She taught them the sutras, in particular, the Lotus Sutra, the Flower Adornment Sutra, and the Diamond Sutra which brought forth great joy to her and her students. Next, Venerable Bhiksuni Longmen began founding temples: Avalokitesvara's Temple in Pingtung County in 1992, Huayen Temple in Taoyuan in 2000 and Yuantong Temple in Kaohsiung in 2006.

**02 - Most Venerable Bhikkhuni Guo Zheng** - Bhiksuni Guo Zheng is the Abbess of Puzhao Temple, a women's temple in Dujiangyan City, Sichuan Province, China. In 1992, she decided to ordain, and in 1993 she received full ordination at Donglin Temple, Mount Lu, Jiangxi Province. Upon her return to her root temple of Puzhao in Sichuan, she was endorsed by many monastics to immediately become the Abbess, and so she did. At present, Bhiksuni Guo Zheng is the Assistant Secretary

General of the Buddhist Association of Sichuan Province. Also, she is the Vice-President of the Buddhist Association of Chengdu Province, and President of the Buddhist Association of Dujiangyan City. Upon accepting the position of Abbess, she then had to plan and repair the historic temple. She proceeded step-by-step until complete and then in 2008 an earthquake brought the temple to ruins.

**03 - Most Venerable Bhikkhuni Fa Xun** - Venerable Bhiksuni Fa Xun was born in Singapore in 1965. She ordained in 1992 in Taiwan with Bhiksuni Wu Yin of the Luminary Bhiksuni Sangha, where she also went through five years of monastic training in the Institute. Upon completion of her monastic training in 1997, Venerable Bhiksuni Fa Xun returned to Singapore and began conducting Dharma classes in English and Mandarin for both children and adults in Sagaramudra Buddhist Society. In 2001, Bhiksuni Fa Xun continued to pursue her education by doing a Bachelor of Arts and Education degree at the University of Western Australia. In 2009, she completed her Honors Degree and wrote a thesis entitled, *The Other Path: Bhikkhunis' Quest for Liberation*.

**04 - Most Venerable Bhikkhuni Anula** - Bhikkhuni Anula was born in 1959 in Udon Thani, the eastern part of Thailand adjacent to Laos. On her ninth day of birth, her family moved to Laos. And, her life was lived between these two cultures for years. Her family took refuge in Buddhism with male family members becoming ordained. So, there was a natural path for her to one day ordain. Since her youth Bhikkhuni Anula was always interested in helping others. She had the opportunity to study to grade 4 primary school formally. At the age of 17, she entered into the volunteer soldier services during the time of the communist infiltration into Thailand and Laos. She trained in military operations including riflery. **05 - Most Venerable Bhikkhuni Madulle Vijithananda** - Bhikkhuni Madulle Vijithananda holds a B.A. and M.A. in Buddhist Studies from the Buddhist & Pali University and the University of Kelaniya respectively. She is currently the Abbess of the Sakyadhita Training and Meditation Center in Panadura, Sri Lanka, a post which she has nobly held since 2003. As the Abbess she teaches Dharma and meditation,

counsels pregnant women, runs a Sunday Dhamma School, organizes monthly spiritual activities and annual Buddhist holidays, as well as offering homework help for youth-in-need. She offers Dhamma talks outside of the center, and she has even participated in inter-faith dialogue programs in Sri Lanka and overseas in Taiwan.

**06 - Chen Jui Chen** - Chen Jui Chen is a Buddhist Activist who takes a stand for a healthy way of life and protecting all sentient beings by being an international chef who entices humanity to vegetarianism and veganism. For 20 years, she has worked to save our planet Earth and reduce Global Warming by promoting vegetarianism and veganism which reduces the carbon footprint. To fulfill this commitment, since 2004, she created and published 11 issues of *Vegetarianism/Veganism Paradise*, and reviewed the best of Taiwan's eateries, which won trust from the restaurant owners and praise from the readers. Brilliantly, Chen Jui Chen got the idea to create the first and only International Vegetarian/Vegan Cooking Contest on the globe. Since 2007, she established the Bodhi Golden Chef Award with chefs from 18 nations participating over the past 13 years.

**07 - Lye Geok Choo** - "Ever since I was young, I lacked confidence and I loved to dream and live in my own safety zone. I suspected that since my parents decided to give me away when I was 4 months old, there might be something wrong with me. This inability to feel safe and secure troubled me throughout my childhood and youth. When I was 35 years old, I started to study and practice Buddhism. It helped me accept my circumstances and I learned to become more peaceful. I managed to transform my fear and anger into gratitude. I came to have a deeper understanding of life. I found my way home spiritually.

**08 - Ng Lai Chan** - Ng Lai Chan was born in 1939 in Malaysia and stayed in Singapore until the age of seven. After graduating from Nanyang Girls' High School, she was chosen to attend Nursing School in 1959 in a program promoted by the late Mr. Lee Kuan Yew. Upon graduation, she became a "State Registered Nurse" certified by England. She moved back to Malaysia and married her dearest husband, Mr. Ho from Malaysia. From

there, she started her career as a Staff Nurse at Lady Templer Hospital, 1963-1970. She was then invited to join a non-profit organization, "The Kuala Lumpur Home Serving Nurses," founded by the Rotary Club.

**09 - Maechee Kanjana Pocasawat** - Born in 1975 in Yasothorn, Thailand. She was the 9th child born in her family. She earned her elementary school education and high school diploma in Yasothorn. Then she earned her Associate Bachelor Degree in Ubon Rajathani province, and her Bachelor Degree at the Teacher's College, called Rajapat University in Petburi Province. Her Master Degree she earned in Buddhism from Maha Mokut University, Yasothorn Campus. Maechee Kanjana ordained as a Maechee at the age of 30 in Petburi province at the Maechee Cave Meditation Center. She practiced there in order to make her heart complete and strong in order to teach Dhamma in the future.

**10 - Maechee Phaphon Kittithavornsri** - Born in 1960, Maechee Phaphon was adopted by rice farmers: Pau Gon and Mae Boon Pimsaen and raised in Chonburi province, Thailand. She attended school to grade 4 primary school. She was a bright and clever girl and was able to protect herself from being sold into prostitution. She was fortunate. She worked diligently and became a seamstress. She married; bore three children, one girl and two boys. Her daughter was her shining star, and graduated with a B.S. from Mahidol University in Nursing and worked at Sirirat Hospital, Thailand's leading hospital. Her two sons both married and work in accounting.

**11 - Maechee Punyaporn Saengkhum** - Born in 1971 and ordained for 25 years, she holds the position of leader of Maechees in Udon Thani province, Thailand. Her objective in work is to deliver services and care to Maechees so that they may receive the highest benefits. She is currently studying for her Bachelor Degree in Food Nutrition and Application. Her work experience includes organizing an annual meeting for Maechees in Udon Thani province to share their experiences together, thereby forming group harmony. She also has a project of visiting them at the various locations, temples, where they are residing in order to listen to them and offer encouragement.



Most Venerable Bhikkhuni Ming Yu - President - OWBA



Most Venerable Bhikkhuni Dr. Lee - Co-Founder - OWBA



Most Venerable Bhikkhuni Rattanavali - Co-Founder - OWBA



**M**ost Venerable Senior Bhikkhuni Dr. Long Yun is a spiritual care counselor at Stanford Hospital, California, USA. She is also a Buddhist practitioner, and a Buddhist scholar with a Ph.D. degree in Religious Studies. Quite wonderfully, she is the first internationally-born Buddhist to become a Board Certificated Chaplain (BCC) through the Association of Professional Chaplains in the United States of America

Bhikkhuni Dr. Long Yun, ordained 30 years, trained as a Zen Buddhist nun in China, her birthplace. She trained in Theravada, Mahayana and Vajrayana Buddhism in her early monastic life. During her monastic training in Thailand, she translated Theravada Buddhist books from Thai into Chinese. Also, she built an intercultural bridge between China and Thailand by inviting lay and monastic Mahayana practitioners to celebrate Vesākha (Buddha day) ceremonies in Thailand.

In 2001, Bhikkhuni Dr. Long Yun arrived in the USA by invitation of a Buddhist organization. She was impressed by the widespread Buddhist mindfulness practice of westerners. She noted similarities between American mindfulness practices and the forest meditation practices which she witnessed in Thailand. Therefore, she conducted research and completed her dissertation on "A Doctrinal Analysis of the Origin & Evolution of the Buddhist, Forest-Meditation Tradition Focusing on Contemporary, Thai-Forest Ajahns." It is the first book to explain the similarities and the differences between the Buddha's original forest meditation teachings from the Pali Canon and modern meditation techniques widely applied in the United States. It provides rich content on the forest meditation tradition both for scholars and practitioners.

For more than a decade, Bhikkhuni Dr. Long Yun, has served as a palliative, spiritual-care counselor providing compassionate, professional, and effective, spiritual-care service to patients with serious illnesses and those near death. Palliative Medicine is a new term for many Asians. It is a medical specialty dedicated to the treatment and support of people with severe and

## Bhikkhuni Dr. Long Yun Shi



chronic illnesses. The overall goal is to improve the quality of life of people and their families. The team members are well-trained to address patients and their family members' physical, psychological, social, and spiritual needs. The palliative care chaplain plays a significant role in the team. As a team member, Bhikkhuni Dr. Long Yun teaches meditation and loving-kindness to dying patients by assisting them to have a peaceful death.

Bhikkhuni Dr. Long Yun also offers mindfulness and self-compassion courses to the hospital staff and local university students to increase their resilience and to inspire them to live mindfully. She trains new spiritual care counselors. She also works with local Buddhist communities and hospital medical teams to increase Buddhists patients' quality of life, and assist them in dying with dignity and peace, especially Asian immigrants. Bhikkhuni Dr. Long Yun travels extensively in the United States and overseas to provide spiritual care, training, and assistance to Buddhist communities which are establishing Compassionate, Buddhist-Care Centers for patients with life-threatening diseases.

According to Buddhism, the type of rebirth one may have after death is determined by two factors: 1.) mental state, and 2.) positive karma. Most people focus on being "born well" and "raised well," but neglect consideration of the process of "dying well." Buddhism provides profound spiritual techniques for people to not only live with skillful intention, but also to be mindful of the journey of death. Bhikkhuni Dr. Long Yun will devote the rest of her life to inspire people to pursue spiritual well-being. While all the individuals whom she serves are not Buddhist, to her, each person she serves is a Buddha.

## Zhaxi Zhuoma Rinpoche

**Z**haxi Zhuoma Rinpoche, raised Christian, began to experience spiritual awakening to Buddhism while on a business trip to Kyoto, Japan where she saw a Buddha statue in a temple. Warmth arose in her heart.

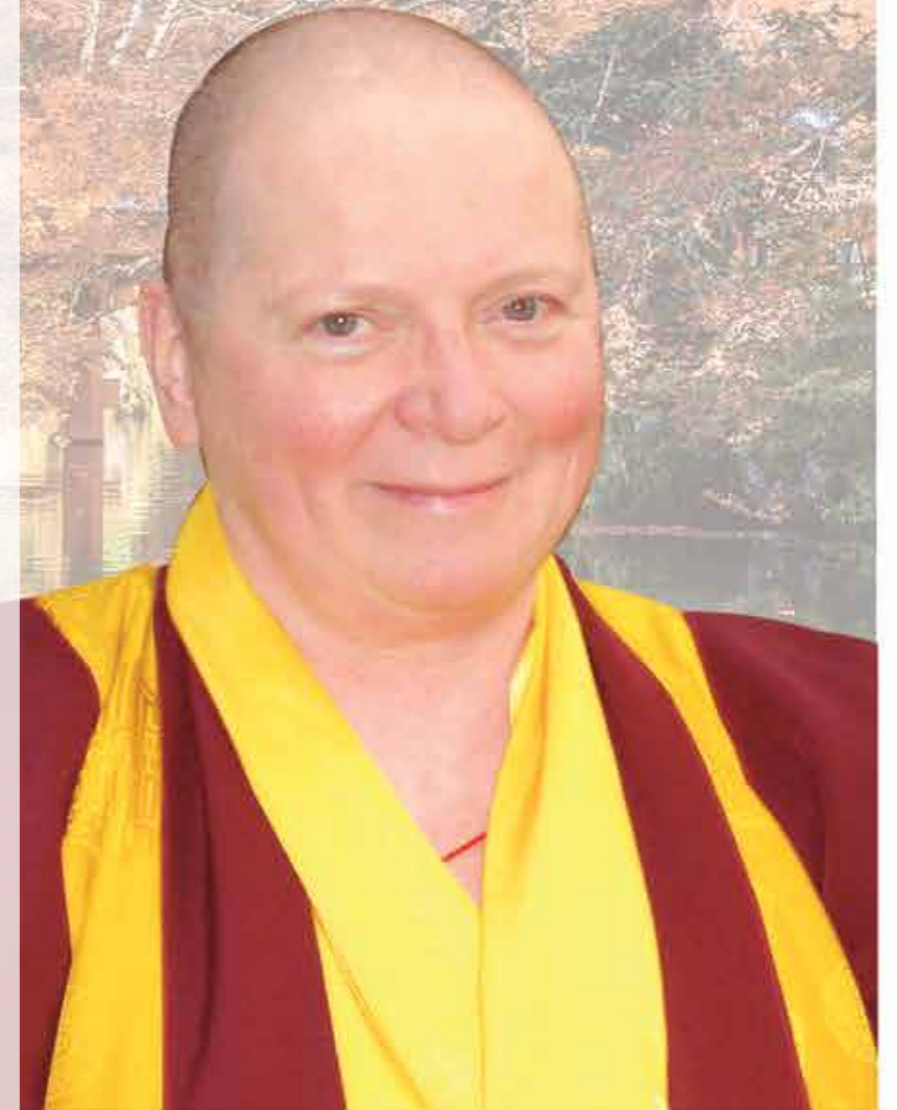
Upon her return to the U.S., she joined a series of residential practice centers including: Shasta Abbey, San Francisco Zen Center, Hokyoji, and Kansas Zen Center. From the 1960's explorations to searching for a Dharma teacher in the 1980's, she deepened her commitment to practice and let go of a worldly career to take up monastic life.

By 2001, she met her root teacher, Dharma King Wan Ko Yee. She was thereafter given the respected title of Rinpoche, which translates from Tibetan as "Precious One". She was also given the Dhamma name, Zhaxi Zhuoma, which means Auspicious Holy Woman, or Tara. She has been blessed with many empowerments.

Zhaxi Zhuoma Rinpoche did a tour of all 50 states to teach Dharma and to introduce her root teacher to the American people. Zhaxi Zhuoma Rinpoche Visits the 50 States of America to Propagate the Buddha-Dharma can be found on Amazon Books. She established the Holy Vajrasana Temple and Retreat Center near Sanger, California.

Rinpoche Zhaxi Zhuoma put her early career talents, degrees and achievements in government, engineering, regional planning, international banking and finance to use for the Dharma in navigating the challenges of opening several temples for monastic and lay practitioners in the USA.

She currently assists her Buddha Master by disseminating excellent teachings and supporting her American students who now have their own Dharma centers. She remains the Abbess of the Holy Vajrasana Temple.





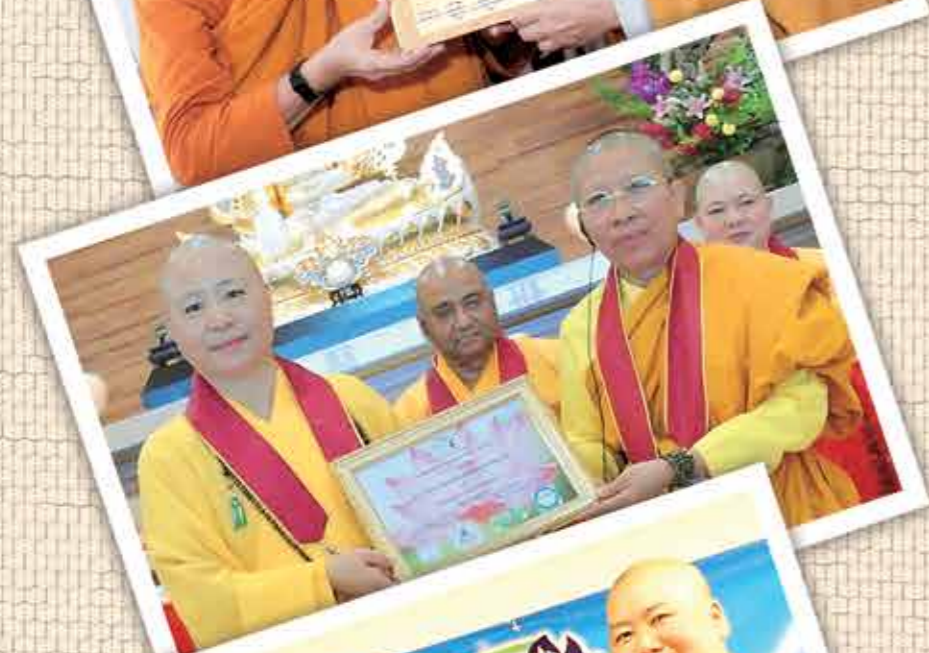
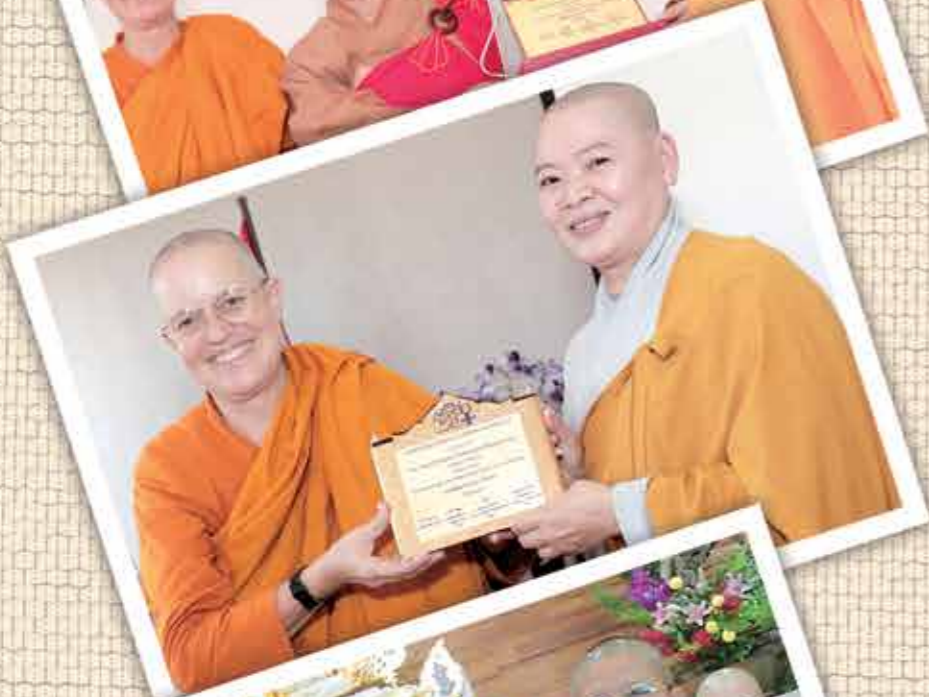
# Outstanding Women in Buddhism Awards

The Outstanding Women in Buddhism Awards is an organization that recognizes Buddhist women in their accomplishments toward improving the recognition of Buddhist women and girls, charitable activities, and the spread of Dhamma. Two Buddhist nuns, Thai Bhikkhuni RattanaVali and American Bhikkhuni Dr. Lee, Venerable Bhikkhuni Dr. Lee got the idea to develop an award in honor of Buddhist women's accomplishments on the United Nations' International Women's Day. This idea arose in March 2001 after the nuns attended two events: (1) The Outstanding Women's Awards in Thailand organized by Dr. Suteera Vichitranonda, Director of the Gender and Development Research Institute established by a United Nations UNIFEM grant, and (2) an invited speech offered by Venerable Bhikkhuni Dr. Lee at the United Nations in honor of International Women's Day on March 8, 2001.

The nuns noticed the positive influence to the role and status of women encouraged via the events, and thus began to brainstorm. In fact, Venerable RattanaVali proposed the idea to Ven. Dr. Lee who agreed and advised her to speak to Dr. Tavivat Puntarigvivat, Director of Research at the World Fellowship of Buddhists. All the while the nuns were in residence and learning from the Most Venerable Bhiksuni Master Shi Kuang Seng, Head of Kuan-Im Most Venerable Bhiksuni Master Kuang Seng Bodhisattva's Hall in Bangkok. Master Kuang Seng released the two nuns from all temple duties to develop the idea further, and offered encouragement, guidance

and support. Thus, Venerable RattanaVali planted the seed in the hearts of the above-mentioned persons and the seed received water, sunlight and nourishment, while also overcoming obstacles in the process of growth. Eventually, a lotus blossomed.

Dr. Tavivat Puntarigvivat Bhikkhuni RattanaVali (Thailand) and Bhikkhuni Dr. Lee (USA) have served as co-founders since the beginning of the endeavor. Dr. Tavivat Puntarigvivat of Thailand has served as the Secretary General, and now Bhiksuni Shiu-I of Taiwan serves as the President of the Outstanding Women in Buddhism Awards. Bhiksuni Jing Ding of Taiwan serves as an honorary advisor to the committee, as well as, Dr. Suteera Vichitranonda, President of the Association for the Promotion of the Status of Women in Thailand. Bhiksuni Shiu-I. Dr. Suteera Vichitranonda The Outstanding Women in Buddhism Awards Ceremony occurred in 2002 and 2003 at the Association for the Promotion of the Status of Women in Don Muang, Thailand and then in 2004 the event subsequently occurred directly at the United Nations in Bangkok likewise in 2005, 2006 and 2007. In 2008 the ceremony was held at the Association for the Promotion of the Status of Women and will be held there in 2009 and 2010 in order to promote the role of Buddhist women in social service. The Outstanding Women in Buddhism Awards are part of an international women's movement calling for change and celebrating the acts of courage and determination by women in the history of Buddhism.



# A Textural Analysis of Buddhho

by Grzegorz Polak. The paper is organized into two parts: the first part examines the definition and the functions of buddho in the Pāli Canon and the later commentaries, and the second part analyzes buddho in the Thai kammatthāna tradition.

The Definition and Functions of Buddhho - In the Pāli suttas, Buddhānussati rarely occurs by itself, but rather in a set of three, four, five, six or ten recollections, usually. The Anguttara Nikāya contains the only part of the Pāli Canon where the

**B**uddho” in Pāli means the one who knows, the Buddha, the awakened, or that which is awake. This paper will discuss how the term buddho (or Buddha in English) is applied in the Pāli Canon, later commentaries, and the Thai kammatthāna tradition, in order to examine the depiction of the Thai kammatthāna tradition as “an unbroken lineage of transmission going back to the Lord Buddha and the several thousands of its enlightened persons supposedly produced by Buddhism in the long course of its history,” which has been problematized

Ten Recollections are presented as a list. They are a set of meditation themes that highlight the positive role that memory and thought play in training the mind. Recollection is “anussati” in the Pāli language. The first one of these Ten Recollections is the Recollection of the Buddha, described as below: One thing—when developed and pursued—leads solely to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to Unbinding. Which one thing? Recollection of the Buddha (Buddhānussati). This is one thing that—when developed and pursued—leads solely to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to Unbinding.

The Buddha is said to have given the teaching on the Recollection of the Buddha when he was staying among the Sakyans at Kapilavatthu in the Banyan Park. During the three-months retreat, one day, Mahānāma, a senior monk following the Buddha, asked a question related to practice.

He was concerned about the time after the three-months retreat, when the monks would dwell in the forest separately: how should they continue to practice independently of each other, without the Buddha? In response to Mahānāma, the Buddha required the monks to concentrate on the six qualities. The first recollection was “recollect the Tathāgata”: There is the case where you recollect the Tathāgata: Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.

From the description above it can see that the term “Buddha” in the Recollection of the Buddha in the Pāli Canon means Tathāgata. The term Tathāgata, a Pāli word recorded in the Pāli Canon, appears frequently and is used by Shakyamuni Buddha when referring to himself. Piya Tan has explained this term in his article: “The term Tathāgata is the most important and pregnant of the numerous epithets of the Buddha. Its special importance is not only due to the fact that the Buddha himself uses it most frequently in reference to himself, but it is also used by others to address him.” The Recollection of the Buddha plays a significant role in the practices recorded in the Pāli Canon. The Buddha claimed that one should develop this recollection in the four postures: walking, standing, sitting and lying down, even while one is busy at work or in a home crowded with children. The technique of practicing while concentrating on the Recollection of the Buddha is mindfulness with the Enlightened One’s special qualities as its object. The special qualities of the Buddha are described as below:

That Blessed One is such since he is accomplished, fully enlightened, endowed with (clear) vision and (virtuous) conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and

men, enlightened and blessed. The later commentaries, for example the Visuddhimagga, point out that the nine virtues of the Buddha are as below:

Iti pi so bhagavā - So, too, is he the Blessed One, for, he is / araham (1) arhat / sammā, sambuddho (2) fully self-awakened one, / vijjā, carana, sampanno (3) accomplished in wisdom and conduct, / sugato (4) well-farer, / loka, vidū (5) knower of worlds, / anuttaro purisa, damma, sārathī (6) peerless guide of persons to be tamed, / satthā deva, manussānam (7) teacher of gods and humans, / Buddhho (8) awakened, / bhagavā ti (9) blessed.

The methods of practicing the Recollection of the Buddha may have some heterogeneity. However, the two main ways to practice are: 1) simple, mindful recollection of the Buddha’s “nine virtues,” and 2) mindful recollection of each of the nine virtues in turn. In addition, the Pāli Canon especially points out the benefits of habitual Recollection of the Buddha for the forest-dwelling monks: But I tell you this: If—when you have gone into the wilderness, to the shade of a tree, or to an empty building—there should arise fear, terror, or horripilation, then on that occasion you should recollect me: ‘Indeed, the Blessed One is worthy and rightly self-awakened, consummate in

knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.’ For when you have recollected me, whatever fear, terror, or horripilation there is will be abandoned. Buddha advised countering fear with recollections of him, remembering him as enlightened, self-awakened, and a teacher to divine beings and humans. Thus, remembering the Buddha and his knowledge, excellent conduct, and ability to train those “fit to be trained” gives one pause to reflect and totally eliminate fear of the surrounding environment. Furthermore, according to the Anguttara Nikāya, Recollection of the Buddha (any

of these Ten Recollections) not only protects people from the conditions of reacting with fear and terror, but also has leads to nibbāna. Employ memory to sensitize the mind to the need for training, to induce feelings of confidence and well-being conducive for concentration, to keep the topics of concentration in mind, to produce tranquility and insight, and to incline the mind toward the deathless when tranquility and insight have grown sufficiently strong. There is more sutta evidence as below: Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna. What is that one thing? Recollection of the Buddha. This is the one thing, when developed and cultivated, leads exclusively to disenchantment...to nibbāna.

“It’s a true Refuge”



**Most Venerable Bhikkhuni Dr. Longyun Shi**  
Abbess of the American Bodhi Sea Buddhist Association - USA, the first non-American born Buddhist to receive the certification in the United States, Buddhist Scholar, Practitioner, and Educator



When there was a time of our Buddha Gotama, there was a lady called Abhirūpananda who was a very pretty lady with the nice skin and her unique beauties. So, there was no one who cannot look back her again. And then, she was also from a prosperous family so she was extremely popular among the people's sayings. There was a reason why she was so popular with her beauties. When we look back her previous life, she was a daughter of a rich man from the city namely Bandhumati. At that time, she always did good deeds such as having a strong belief in the three Gems or Refuges and keeping the precepts. Day after day, she managed her time by running out those good deeds under the teaching of the Vipassī Buddha. Then, when the Buddha Vipassī passed away, she built a religious shrine or pagoda with her golds, jewels and even making the shelter of that pagoda and it was originally constructed by putting the relics of the Buddha by the worshippers. Because of that deeds, she was well-known lady with her beauties in current life.

In this life, she was also a daughter of the king, Khemaka from the town of Sākī in the Kapilavatthu city. When she grew up, she had to marry to a prince called Varabhūta. Unfortunately, the prince suddenly died on their wedding day. So, there were some conflicts among the princes around the country to get the widowed princess. By hearing and knowing that case, the king decided precisely to install in the religious framework for his adorable daughter to stop those conflicts. However, she was not totally satisfied being a Buddhist nun because of her arrogance concern with her perfect beauties

and she was still in a young age. On the other hand, she did not really appreciate to the Buddha because there is a truth concept from the Buddha that is all the body parts, beauty, characteristic or this material compositions are just loathsome and detestable. That's why she didn't go and respect to the Buddha only one time. As the Buddha who have won the omniscience knew her wisdom of perfections in the religious field so he wanted her to approach by using his wisdom to listen and knowing his doctrines. And then, while she came and listen to the Buddha's doctrine, the Buddha demonstrated all the changing steps from a young pretty girl about 6 years old who is donating the air with a certain fan and changing to the old woman who has grey hair with a hunchback and her body is decaying in every single minutes with a destroyed teeth and ears which are unable to hear. At the end, that old women was sure to pass away with that decomposed body and later. From that day on, the young lady was deeply realized that the body is such a temporary and loathsome like the Buddha's concept. At that time, the Buddha recited a verse with the clear explanations as I mentioned in the below.

Buddha said that our body is full of sufferings and all the material compositions are not permanent which are full of disgusts and only the people who didn't realize all these truths are attaching to this body. Then, he admonished her to see the things as real by practicing the calm mind and realizing or practicing Asubhakammatthāna which is a certain doctrine of focus ng on the unpleasant body and knowing the loathsome body. Likewise, Buddha said that her body will be also like that even she is so pretty in her young age, she will be face the old age or decay and sickness or disease. However, it is sure that she will also face the truth

of death if she get this body. Then, Buddha encourage her to practice these noble truths because she is not late to free from sufferings. At the end of the Buddha's doctrine, she got the final emancipation by seeing the four noble truths.

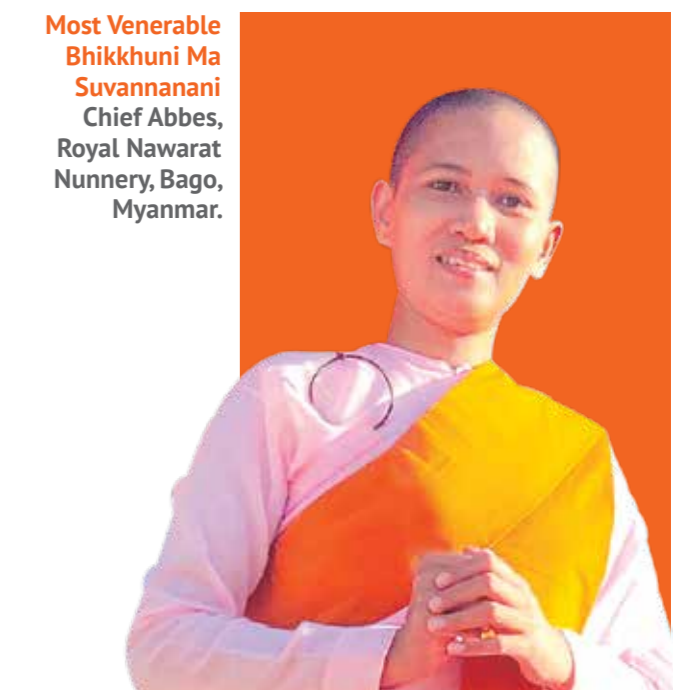
According to that story, a girl who tried to get the Nivvāna (in Pali), which is the goal of the Buddhism and the only place where can lead the cessation of sufferings, by focusing on her beauties. By seeing this, we can notice that there were such great women who did the historical events for the worldly beings since the time of Buddhist era. When we compare this era, there are also like those sorts of women who perform with their best for their religion and people. So, it is undeniable that there are many groups of female mendicants called Bhikkhunī (in pali) all around the world. Similarly, there are also those kinds of missionary groups of nuns like Bhikkhunī (in pali) in Myanmar since several years ago.

They are taking over their responsibilities to perpetuate and spread the Buddhism especially our

Buddha's noble ways or teaching for a long time by abandoning their hair that is as precious as jewels according to Myanmar custom. Not only that but also they are striving and maintaining the Buddhism without craving the beauties and clothing what are popular among the women all around the world. As we all known, this is very rare and so difficult to abandon the worldly wealth and it is sure that they occupy such kind of incredible bravery like hair removal, ability to eliminate their many desires as a

worldly being and abolishing their pleasures which can get from worldly life. On the other hand, those abilities are rare to perform as a normal woman and they are proving that they are like the holy women's group who are walking to attain the Nivvāna (in Pali) with the Dhamma melodies or the teaching of the Buddha. That is what we call the holy women and their actions are the supreme and greatest striving in the world.

“ Sufferings & Compositions ”



**Most Venerable Bhikkhuni Ma Suvannanani**  
Chief Abbes,  
Royal Nawarat  
Nunnery, Bago,  
Myanmar.

# The Great Woman....

# Great Teachings of the Buddha....

Buddhism never was a missionary religion. Monks and Nuns behaved in a way that was so appealing and pleasing to the people that they wanted to know how to appear like this as well. Who was the teacher whose disciples could be so restraint and aware? If disciples are like that, how must the teacher be? There is the story of Sāriputta meeting Asajji - we can read it in Mvg 1.14. Sāriputtamoggallānapabbajjākathā. Sāriputta, a young man was on a spirital search, together with his friend Moggallāna. They decided to go each in a different direction. When ever they would meet the right teacher, they would inform the other. One morning Sāriputta was at Rājagaha when he met the monk Assaji as he was walking on alms round. On seeing Assaji Sāriputta was touched and impressed. He had never met someone moving so aware and beautiful. Sāriputta followed Assaji because he didn't dare to bother him there and then. When Assaji sat down for his meal, Sāriputta adressd him with a question as to who would be his teacher, what would be the essence of the teachers Dhamma. Assaji said, very humbly, that he was not long ordained yet and that he could not explain the teaching to its full extend but summarized the teaching in a short stanza:

"Those things which proceed from a cause, of these the Truth-finder has told the cause, And that which is their stopping— the great recluse has such a doctrine." - Sāriputta, by seeing Assaji gained faith in the Buddha and on hearing this verse uttered by Assaji he became a stream enterer. Following the long row of westerners who encountered the most beautiful and most powerful teaching of the Buddha, I too, went east to learn more. Once to Japan at the age of 22 and once at the age of 48, in 2007. The second time I went to do a short meditation retreat and some beach holiday in Thailand. It turned out that I skipped beach and continued meditating until

going home to dissolve my household and heeding straight back to ordain. Except for several occasions like for higher ordination, for training, visits etc., I remained in Thailand and immersed into Buddha, Dhamma and Sangha to fill myself up with it, let this body and mind be permeated and in best case dissolve.

In 2017, when I was in seclusion in the mountains of north Thailand, a phone call disrupted the forestall peace. The call for duty. I was asked to come back to Germany to become the leader of Aneñja Vihāra because the then leader Ayya Sucinta wished to retire. My

**"Competent Bikkhunīs"**

first thought was a strong NO! But I remembered a promise I made to my pavattinī Ayya Tathālokā after my full ordination as bikkhunī: To help the bikkhunī order grow and to train new bikkhunīs, when the time comes. So, this seemed to be the time and I almost heard a very clear command of: „do your duty“. A few months later, after a long retreat with my teacher Ajahn Tong at Wat Chom Tong to get a last polish, I packed my bag and went west. The two suttas mentioned above were among the teachings that had guided me when I was thinking of how I would manage to live as a bikkhunī in Germany without having to modify and compromise the vinaya.

From the venerable Punna I learned how to be determined, unwavering in the face of uncertainty

and possible danger. He inspired me to go ahead upright, humble, fearless. From Sāriputta and Assaji I learned how important it is to behave like a true recluse. The story of Assaji always reminds me to walk and talk calm, aware and restrained. None of these qualities are perfected within me, don't get me wrong. They were fully enlightened which I am not. But the qualities of those Arahants and the inspiration they gave me were the tools that I took with me to Germany to fill a vacated monastery with Buddhist life and spirit. These qualities, if I manage to develop them just a bit, would help me to do my duty, I thought. What I came to was a small and empty monastery, a group of supporters and a huge amount of expectations. The plan was to grow a community of nuns, a real Sangha of competent and inspiring bikkhunīs who would and could carry, live and spread the Buddhas teaching - from scratch.

It is now about two years and a few months that I came here. In the meantime we are 6 nuns. Presently still only me as a bikkhunī, but in addition 3 sāmanerīs, one of which is ready for full ordination beginning of the year 2021 the other two a year later, and two anagārikās. There are aspirants whom we had to turn away because the monastery is now full. Sometimes, we sit in awe of gratitude, love and joy because we feel so fortunate to have met the Dhamma, to being given this place, to having such great company of nuns and students. Not all is always good, sometimes external sources can be quite burdensome. Last winter our heating broke and we were left without it for 10 days and temperatures down to -15° Celsius. We have spent weeks without water coming from the taps, carrying buckets filled in a pond through the house so we could use the toilet or wash dishes. We had rain coming through windows and roof and were stuck in the snow. But with

these women, who are training with me to become bikkhunīs, all this is nothing to worry about. Presently we are out of water because the pump from the pond is broken. But none of the unwavering (not unshaken as in fully enlightened yet, I should say) nuns of Aneñja Vihāra is complaining. One just carried a bucket full of water up the stairs, for me to use. And she is, as the other four trainees, determined to lose fear, to let go of greed, hatred and delusion and strong in the resolve to become one worthy of gifts. We're working on it. With love and determination.

You might be thinking that I am bragging about my nuns - and yes, probably I do. Although I know that it is not mine but the Buddha's teaching that is giving them the strength and beauty they have. All I can do is to maintain this attitude and mindset

of fearless determination, humble awareness and monastic restraint, to add a good amount of (mostly bad) jokes (because I can't deny that I was once a comedian) and remind all of us that we don't need to be perfect, we just have to follow the way with the right attitude as good as we can. Every single step of the path. Again and again. Then we might become competent, strong, learned, hopefully also inspiring to others and maybe one day enlightened. And maybe by doing so we might have brought the teachings of the Buddha to the west. Quotes from the paticanon in cursive.

**Most Venerable Bikkhuni Ayya Phalañānī Theiri**  
Chief Abbess, Aneñja Vihara,  
Theravada Bikkhuni Training  
Monastery, Bavaria, Germany.





# Zen & Cao Shan Temple

Yihuang is an important place for the development of Zen Buddhism in China, and plays an important role in the history of Zen Buddhism in China. Such achievement is closely related to the foundation and development of Cao Shan Temple. Cao Shan Temple is located at the foot of the tiger-shaped mountain and the center of lotus petals like Cao Shan mountain. The temple is surrounded by lush forest and a series of mountains. Streams running out from the valley. Plantains in the temple side grow well accompanied by great ginkgo. Bamboo swaying the whole mountain, the ancient trees up to the sky and Cao Xi is running around. The scenery is beautiful, elegant and quiet. In Tang Xian Tong (860 - 874) years, before the Establishment of Cao Shan temple, Cao Shan was named He Yu Mountain. Monks, hermits, or who are infested dwell in here. However, the earliest one lived the mountain remains unknown. At about the middle of the Tang Dynasty - Tang Xian Tong, a Buddhist Wang Rouyi built a temple and named it "He Yu Guan". According

to researches the Wang was probably a religious figure.

Bhikkhuni Dr. Yang Li of China is the Abbess of Pau Chi Temple. She is the 50th successor of the Caodong sect of Zen, and is the first Bhikkhuni Abbess of the Cao Shan Temple in its thousand year history. She was born into a Buddhist family in the ancient city of Changan which has a deep Buddhist root. She began learning the art of acupuncture from her ancestors when she was only 4 years old and started treating and helping patients when she was just a child. As a laywoman, she was devoted to undertaking charity work. Since 1986, she served as the Acting-Deputy Director General of the Hong Kong Gracious Glory Foundation. During this time, she devoted herself to medical charity work. She once raised 50 million dollars for the treatment of persons with congenital heart disease. She cured 1093 persons. Also, she enabled those living in remote areas to receive vaccinations for infectious diseases. She travelled to the Gannan area of Tibet to equip all the doctors with motorcycles and refrigerators for

“ Zen Buddhism Learning ”

the vaccines and gave them money each month for gasoline. As a result, the herdsmen and women were able to receive basic vaccinations for the first time in their lives and the incidence of infectious diseases drastically declined.

After ordination, she took refuge in Venerable Yi-Chan in order to follow the Wei-Yang sect lineage and strove to revive the thousand year-old Zen Temple. She rebuilt the monastery, hung the bell in the Zen hall, and practiced meditation in the Cao Shan tradition. She established the Caodong Buddhist Institute to educate faithful monastics with Buddhist scriptures. She developed Zushi Zen with an emphasis on both Zen Literature and Zen Farming. She re-established the precepts for the ancient temple and enabled the Caodong lineage, which

has the most followers in the world, to shine in solemn and sacred glory once again. Venerable Bhikkhuni Dr. Yang Li also established the Jianxi Caodong Charity Organization which dedicates itself to the protection and preservation of the temple, culture and historical relics, provides for the elderly, and offers continuing education to unemployed women and students who have dropped out. Cao Shan Baoji Temple is now a new monastery for women and practitioners of modern Buddhism. It improved traditional farming by creating Zen Farming which develops and distributes local organic produce

to nearby villagers and disciples and shares profits with them. Her Zen Literature materials disseminate the Buddha's teachings in a relaxed and vivid way. She also applies Zen to a series of handicrafts and gifts to let the Buddha's teachings enter the artistic life of modern people. In 2017, the first Caodong International Seminar was held in Cao Shan Baoji Temple. Politicians, religious scholars and Buddhist monastics from Japan, Korea, Southeast Asia and other countries participated in this event which marked the rise of the Caodong sect of Zen with the Cao Shan Baoji Temple as its home.



**Most Venerable Bhikkhuni Dr. Yang Li**  
Chief Abbess of  
Pau Chi Temple, China.



When Buddho is the main subject in meditation, its function is to gather the attention. This is the main function of Buddho in meditation and is similar to the function of a mantra. Meanwhile, when it is used as an assist to be breathing meditation, it also plays the role of Buddhānussati sometimes, when the attention slips away. The technique of reciting Buddho has its unique characteristics compared with Buddhānussati.

**Most Venerable Senior  
Bhikkhuni Dr. Longyun Shi**  
Abbess of the American Bodhi  
Sea Buddhist Association - USA

# Meditation Technique



