



Monthly Guide

International Buddhist Meditation Center



August 2010

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213.384.0850

Ullumbana

Every year IBMC performs the ceremony of sending merit and best wishes to those who have died within the past three years, which is the traditional morning period for Mahayana Buddhists.

This day is known as Ullumbana. This year IBMC will perform the ceremony on Sunday, August 29th 2010 at 11 AM.

If you have family or friends that you would like to have remembered, please either send an email to ibmc09@yahoo.com or leave a message in the office at **213.384.0850**. Give us **your name, the name of the person to be remembered, and if you can, their birth and death date.** We will also remember pets, so give us their names as well.

During the ceremony we also remember people who died more than three years ago and have already attained rebirth, by wishing them a happy life. We will also pray for all those who are wandering between births.

The Ullumbana Ceremony begins with a formal Dana Ceremony called Gua Du'o'ng in Vietnamese. This ceremony begins at 10:15 AM. Offerings of food and other forms of Dana are offered to the fully Ordained Monastics. It is traditional that everyone having someone remembered that day, should bring Dana Offerings for the Monks.

After the Dana Ceremony and the Ullumbana chanting, everyone will gather in the garden for lunch.

Summer Retreat

During the Month of August IBMC will hold its annual summer retreat. This year the retreat will be held as day-long retreats on each Saturday of the month.

The retreat sessions will be held on Saturday August 7th, 14th, and 21st, 2010.

The retreat will include all day meditation sessions, and will be held in Palmo Chöling Nunery all sessions will be led by Kelsang Chitta Karuna.

Morning sessions will begin at 9 AM with a Kundalini Yoga Session - led by Dharamjeet Kaur and will last until 10:30 AM.

Lunch will begin with preparation at 11:30 and afternoon sessions will begin at 1 PM.

The last session will begin at 5:30 PM.

No overnight sessions.

Registration is required. Donation Suggestion is \$50. No one turned away due to lack of funds. All donations are gratefully accepted.



IBMC's 40th Anniversary August 28, 2010 @ 10AM

Don't forget to join IBMC for our 40th Anniversary celebration!

We will be unveiling the newly donated Founders' Statue of Ven. Dr. Thien -An and Blessing and our new Bodhi Tree Alter.

Doors open at **9AM** with a Reception Tea

Excerpt from the Vimalakirti Sutra

Chapter 7. Entitled; The Goddess

Thereupon, Manjushri, the crown prince, addressed the Licchavi Vimalakirti: "Good sir, how should a bodhisattva regard all living beings?"

Vimalakirti replied, "Manjushri, a bodhisattva should regard all living beings as a wise man regards the reflection of the moon in water or as magicians regard men created by magic. He should regard them as being like a face in a mirror; like the water of a mirage; like the sound of an echo; like a mass of clouds in the sky; like the previous moment of a ball of foam; like the appearance and disappearance of a bubble of water; like the core of a plantain tree; like a flash of lightning. . .

Manjushri: What is the root of desire and attachment?

Vimalakirti: Unreal construction is the root of desire.

Manjushri: What is the root of unreal construction?

Vimalakirti: The false concept is its root.

Manjushri: What is the root of the false concept?

Vimalakirti: Base-less-ness.

Manjushri: What is the root of base-less-ness?

Vimalakirti: Manjushri, when something is baseless, how can it have any root? Therefore, all things stand on the root, which is baseless. Thereupon, a certain Goddess who lived in that house, having heard this teaching of the Dharma of the great heroic bodhisattvas, and being delighted, pleased, and overjoyed, manifested herself in a material body and showered the great spiritual heroes, the bodhisattvas, and the great disciples with heavenly flowers. When the flowers fell on the bodies of the bodhisattvas, they fell off on the floor, but when they fell on the bodies of the great disciples, they stuck to them and did not fall. The great disciples shook the flowers and even tried to use their magical powers, but still the flowers would not shake off. Then, the Goddess said to the venerable Shariputra, "Venerable Shariputra, why do you shake these flowers?" Shariputra replied, "Goddess, these flowers are not proper for religious persons and so we are trying to shake them off." The Goddess said, "Do not say that, Venerable Shariputra. These flowers are proper indeed! Such flowers have neither constructal thought nor discrimination. But the elder Shariputra has both constructal thought and discrimination.

"Venerable Shariputra, impropriety for one who has renounced the world for the discipline of the rightly taught Dharma consists of constructal thought and discrimination, yet the elders are full of such thoughts. One who is without such thoughts is always proper. "Venerable Shariputra, see how these flowers do not stick to the bodies of these great spiritual heroes, the Bodhisattvas! This is because they have eliminated constructal thoughts and discriminations.

"For example, evil spirits have power over fearful men but cannot disturb the fearless. Likewise, those intimidated by fear of the world are powerless to forms, sounds, smells, tastes, and textures, which do not disturb those who are free from fear of the passions inherent in the constructive world. Thus, these flowers stick to the

bodies of those who have not eliminated their instinct for passion, and do not stick to the bodies of those who have eliminated these instincts. Therefore, the flowers do not stick to the bodies of these bodhisattvas, who have abandoned all instincts."

Then the venerable Shariputra said to the Goddess, "Goddess, how long have you been in this house?"

The Goddess replied, "I have been here as long as The Buddha has been in liberation."

Shariputra said, "Then, have you been in this house for quite some time?"

The Goddess said, "Has the elder been in liberation for quite some time?"

At that, the Venerable Shariputra fell silent.

The Goddess continued, "Venerable, you are 'foremost of the wise!' Why do you not speak? Now, when it is your turn, you do not answer the question." Shariputra: Since liberation is inexpressible, Goddess, I do not know what to say.

Goddess: All syllables pronounced by The Buddha have the nature of liberation. Liberation is neither internal nor external, nor can it be apprehended apart from them. Likewise, syllables are neither internal nor external, nor can they be apprehended anywhere else. Therefore, Venerable Shariputra, do not point to liberation by abandoning speech! The holy liberation is the equality of all things!

Shariputra: Goddess, is not liberation the freedom from desire, hatred, and folly?

Goddess: "Liberation is freedom from desire, hatred, and folly" that is the teaching of the excessively proud.

But those free of pride are taught that the very nature of desire, hatred, and folly is itself liberation.

Shariputra: Sadu! Sadu! Goddess Pleas, tell us what have you attained, what have you realized, that you have such eloquence?

Goddess: I have attained nothing, Venerable Shariputra. I have no realization. Therefore I have such eloquence.

Whoever thinks, "I have attained! I have realized!" is overly proud in the discipline of the well-taught Dharma.

Shariputra: Goddess, do you belong to the disciple-vehicle, to the solitary-vehicle, or to the great vehicle?

Goddess: I belong to the disciple-vehicle when I teach it to those who need it. I belong to the solitary-vehicle when I teach the twelve links of dependent origination to those who need them. And, since I never abandon the great compassion, I belong to the great vehicle, as all need that teaching to attain ultimate liberation.

Nevertheless, Venerable Shariputra, just as one cannot smell the castor in magnolia wood, but only the magnolia flowers, so, Venerable Shariputra, living in this house, which is redolent with the perfume of the virtues of the Buddha-qualities, one does not smell the perfume of the disciples and the solitary sages. Venerable Shariputra, the Sakras, the Brahmas, the Lokapalas, the devas, nagas, yakshas, gandharvas, asuras, garudas, kinaras, and maharagas who live in this house hear the Dharma from the mouth of this holy man and, enticed by the perfume of the virtues of the Buddha-qualities, proceed to conceive the spirit of enlightenment.

Venerable Shariputra, I have been in this house for twelve years, and I have heard no discourses concerning the disciples and solitary sages but have heard only those concerning the great love, the great compassion, and the inconceivable qualities of the Buddha.

Venerable Shariputra, eight strange and wonderful things manifest them-

selves constantly in this house. What are these eight?

A light of golden hue shines here constantly, so bright that it is hard to distinguish day and night; and neither the moon nor the sun shines here distinctly. That is the first wonder of this house.

Furthermore, Venerable Shariputra, whoever enters this house is no longer troubled by his passions from the moment he is within. That is the second strange and wonderful thing.

Venerable Shariputra, this house is never forsaken by Sakra, Brahma, the Lokapalas, and the bodhisattvas from all the other Buddha-fields. That is the third strange and wonderful thing.

Venerable Shariputra, this house is never empty of the sounds of the Dharma, the discourse on the six transcendences, and the discourses of the irreversible wheel of the Dharma. That is the fourth strange and wonderful thing.

Venerable Shariputra, in this house one always hears the rhythms, songs, and music of gods and men, and from this music constantly resounds the sound of the infinite Dharma of the Buddha. That is the fifth strange and wonderful thing.

Venerable Shariputra, in this house there are always four inexhaustible treasures, replete with all kinds of jewels, which never decrease, although all the poor and wretched may partake to their satisfaction.

That is the sixth strange and wonderful thing.

Venerable Shariputra, at the wish of this good man, to this house come the innumerable Tathágatas of the ten directions, such as the Tathágatas; Shakyamuni, Amitabha, Aksobhya, Ratnasri, Ratnarcis, Ratnacandra, Ratnavyuha, Dusprasaha, Sarvarthasiddha, Ratnabahula, Simhakirti, Simhasvara, and so forth; and when they come they teach the door of Dharma called the "Secrets of the Tathágatas" and then depart. That is the seventh strange and wonderful thing.

Venerable Shariputra, all the splendors of the abodes of the gods and all the splendors of the fields of the Buddhas shine forth in this house. That is the eighth strange and wonderful thing.

Venerable Shariputra, these eight strange and wonderful things are seen in this house. Who then, seeing such inconceivable things, would believe the teaching of the disciples?

Shariputra: Goddess, what prevents you from transforming yourself out of your female state?

Goddess: Although I have sought my "female state" for these twelve years, I have not yet found it. Venerable Shariputra, if a magician were to incarnate a woman by magic, would you ask her, "What prevents you from transforming yourself out of your female state?"

Shariputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, Venerable Shariputra, all things do not really exist. Now, would you think, "What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?"

Thereupon, the Goddess employed her magical power to cause the elder Shariputra to appear in her form and to cause herself to appear in his form. Then the Goddess, transformed into Shariputra, said to Shariputra, transformed into a Goddess, "Venerable Shariputra, what prevents you from transforming yourself out of your female state?"

And Shariputra, transformed into the Goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!"

The Goddess continued, "If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.'"

Then, the Goddess released her magical power and each returned to his ordinary form. She then said to him,

"Venerable Shariputra, what have you done with your female form?"

Shariputra: I neither made it nor did I change it.

Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha.

Shariputra: Goddess, where will you be born when you transmigrate after death?

Goddess: I will be born where all the magical incarnations of the Tathágata are born.

Shariputra: But the emanated incarnations of the Tathágata do not transmigrate nor are they born.

Goddess: All things and living beings are just the same; they do not transmigrate nor are they born!

Shariputra: Goddess, how soon will you attain the perfect enlightenment of Buddhahood?

Goddess: At such time as you, elder, become endowed once more with the qualities of an ordinary individual, then will I attain the perfect enlightenment of Buddhahood.

Shariputra: Goddess, it is impossible that I should become endowed once more with the qualities of an ordinary individual.

Goddess: Just so, Venerable Shariputra, it is impossible that I should attain the perfect enlightenment of Buddhahood! Why, because perfect enlightenment stands upon the impossible. Because it is impossible, no one attains the perfect enlightenment of Buddhahood.

Shariputra: But the Tathágata has declared: "The Tathágatas, who are as numerous as the sands of the Ganges, have attained perfect Buddhahood, are attaining perfect Buddhahood, and will go on attaining perfect Buddhahood."

Goddess: Venerable Shariputra, the expression, "the Buddhas of the past, present and future," is a conventional expression made up of a certain number of syllables. The Buddhas are neither past, nor present, nor future.

Their enlightenment transcends the three times! But tell me, elder, have you attained sainthood?

Shariputra: It is attained, because there is no attainment.

Goddess: Just so, there is perfect enlightenment because there is no attainment of perfect enlightenment.

Then the Licchavi Vimalakirti said to the venerable elder Shariputra, "Venerable Shariputra, this Goddess has already served ninety-two million billion Buddhas. She plays with the super-knowledge's. She has truly succeeded in all her vows. She has gained the tolerance of the birthlessness of things. She has actually attained irreversibility. She can live wherever she wishes on the strength of her vow to develop living beings."

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August Events

10 AM - 108 Bows

10:30 AM - Meditation

11 AM - Sunday Dharma Talks

8/1- Ven. Kusala Bhikshu

8/8- Ven. Havanpola Shanti

8/15- Ven. Chung Do Sunim

8/22- Ven. Havanpola Shanti

8/29- Ven. Karuna Dharma

Special Events

August 7,14, 21- Summer Retreat

August 28 - 40th Anniversary
Celebration

August 29 - Ullumbana Ceremony

Meditation Times

Friday: 7:30 PM Zendo - led by Ven. Kusala

Sunday: 10:30 AM & 7:30 PM Zendo - led
by Ven. Kusala

IBMC Classes

Mon. Wed. & Fri. 7 PM - Tibetan Bud-
dhism - Palmo Chöling Nunnery - Bhikshuni
Chitta Karuna

Wed. 7:30 PM - Everyday Buddhism -
Zendo - Ven. Kusala Bhikshu

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www.ibmc.info

www.karunadharmainfo

www.urbandharma.org

http://palmoling.tripod.com

http://bsila.tripod.com

Prison Dharma, a column devoted IBMC's Prison
Outreach Ministry.

URGENT NOTICE [Info Updated please read]:

To All Students if you haven't - please send IBMC your
correct Name, ID Number, and please include the In-
stitution Name written out fully and chaplains'
name if necessary

Only the corrected names, numbers and facility names
that we have received will be continued on the mail list.

The New Guides will come to you through the
Prison Via the Library or Chaplin.

In order to allow the smooth transition to the new
guide format we are extending the premiere issue
until the winter issue which will begin in January.
We will continue the monthly format until the end
of 2010.

This will also allow you time to inform the library
and /or Chaplin of the upcoming change and in-
form IBMC of any means we need to make sure you
receive you guides.

Thank you for all the submissions so far! The premier
issue is coming along nicely, we hope you will be pleased.
Please continue send your writings. **More art is needed!**

Thank you for you help in keeping the Prison Dharma
Outreach Program a viable part of IBMC's Dharma
work

See You Along The Path...

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