

having shattered the fetters;
 undisturbed at the ending of life,
 wander alone, a rhinoceros horn.

People follow & associate
 for a motive.

Friends without a motive these days
 are rare.

They're shrewd for their own ends, & impure.
 Wander alone, a rhinoceros horn.

—*Sn 1.3*

§ 6.6 Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they informed him: "Lord, there is a certain monk by the name of Elder who lives alone and extols the virtues of living alone."

Then the Blessed One told a certain monk, "Come, monk. In my name, call the monk named Elder, saying, 'The Teacher calls you, my friend.'"

"As you say, lord," the monk answered and, having gone to Ven. Elder, on arrival he said, "The Teacher calls you, my friend."

"As you say, my friend," Ven. Elder replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Elder, that you live alone and extol the virtues of living alone?"

"Yes, lord."

"But how do you live alone and extol the virtues of living alone?"

"Lord, alone I enter the village for alms, alone I return, alone I sit withdrawn [in meditation], alone I do walking

meditation. That is how I live alone and extol the virtues of living alone."

"There is that way of living alone, Elder. I don't say that there isn't. Still, listen well to you how your living alone is perfected in its details, and pay close attention. I will speak."

"As you say, lord," Ven. Elder responded.

The Blessed One said: "And how is living alone perfected in its details? There is the case where whatever is past is abandoned, whatever is future is relinquished, and any passion & desire with regard to states of being attained in the present is well subdued. That is how living alone is perfected in its details."

That is what the Blessed One said. Having said it, the One Well-gone further said this:

"All-conquering,
 all-knowing, intelligent;
 with regard to all things,
 unadhering;
 all-abandoning,
 released in the ending of craving:
 him I call
 a man who lives
 alone."

—SN XXI.10

Persistence

§ 7.1 “‘This Dhamma is for one whose persistence is aroused, not for one who is lazy.’ Thus was it said. With reference to what was it said? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. ‘This Dhamma is for one whose persistence is aroused, not for one who is lazy.’ Thus was it said. And with reference to this was it said.

—AN VIII.30

§ 7.2 As if struck by a sword,
 as if his head were on fire,
 a monk should live the wandering life
 —mindful—
 for the abandoning of sensual passion.

—Thag 1.39

§ 7.3 “Furthermore, the monk finds pleasure & delight in developing [skillful mental qualities], finds pleasure & delight in abandoning [unskillful mental qualities]. He does not, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.”

—AN IV.28

§ 7.4 “And how is a monk devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion’s posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how a monk is devoted to wakefulness.”

—AN IV.37

§ 7.5 *The Buddha:*

To me—

resolute in exertion
 near the river Nerañjara,
 making a great effort,
 doing jhana
 to attain rest from the yoke—

Namuci¹ came,
 speaking words of compassion:
 “You are ashen, thin.
 Death is in
 your presence.
 Death
 has 1,000 parts of you.
 Only one part
 is your life.
 Live, good sir!

Life is better.

Alive,
 you can do
 acts of merit.
 Your living the holy life,
 performing the fire sacrifice,
 will heap up much merit.
 What use is exertion to you?
 Hard to follow
 —the path of exertion—
 hard to do, hard
 to sustain.”

Saying these verses,
 Mara stood in the Awakened One’s presence.
 And to that Mara, speaking thus,
 the Blessed One
 said this:

“Kinsman of the heedless,
 Evil One,
 come here for whatever purpose:
 I haven’t, for merit,
 even the least bit of need.
 Those who have need of merit:
 those are the ones
 Mara’s fit to address.

In me are conviction
 austerity,
 persistence,
 discernment.
 Why, when I’m so resolute
 do you petition me
 to live?

This wind could burn up
 even river currents.
 Why, when I'm resolute,
 shouldn't my blood dry away?
 As my blood dries up
 gall & phlegm dry up.
 As muscles waste away,
 the mind grows clearer;
 mindfulness, discernment,
 concentration stand
 more firm.
 Staying in this way,
 attaining the ultimate feeling,²
 the mind has no interest
 in sensual passions.
 See:
 a being's
 purity!

Sensual passions are your first army.
 Your second is called Discontent.
 Your third is Hunger & Thirst.
 Your fourth is called Craving.
 Fifth is Sloth & Torpor.
 Sixth is called Terror.
 Your seventh is Uncertainty.
 Hypocrisy & Stubbornness, your eighth.
 Gains, Offerings, Fame, & Status
 wrongly gained,
 and whoever would praise self
 & disparage others.

That, Namuci, is your army,
 the Dark One's commando force.
 A coward can't defeat it,

but one having defeated it
 gains bliss.
 Do *I* carry muñja grass?³
 I spit on my life.
 Death in battle would be better for me
 than that I, defeated,
 survive.

Sinking here, they don't appear,
 some priests & contemplatives.
 They don't know the path
 by which those with good practices
 go.

Seeing the bannered force
 on all sides—
 the troops, Mara
 along with his mount—
 I go into battle.
 May they not budge me
 from
 my spot.
 That army of yours,
 that the world with its devas
 can't overcome,
 I will smash with discernment—
 as an unfired pot with a stone.

Making my resolve mastered,
 mindfulness well-established,
 I will go about, from kingdom to kingdom,
 training many disciples.
 They—heedful, resolute,
 doing my bidding—

mouth. The Buddha, in asking this rhetorical question, is indicating that he is not the type of warrior who would carry muñja grass. If defeated, he would rather die than surrender.

—*Sn III.2*

§ 7.6 “Monks, there are these eight grounds for laziness. Which eight?”

“There is the case where a monk has some work to do. The thought occurs to him: ‘I will have to do this work. But when I have done this work, my body will be tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

“Then there is the case where a monk has done some work. The thought occurs to him: ‘I have done some work. Now that I have done work, my body is tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

“Then there is the case where a monk has to go on a journey. The thought occurs to him: ‘I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

“Then there is the case where a monk has gone on a journey. The thought occurs to him: ‘I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

“Then there is the case where a monk comes down with a slight illness. The thought occurs to him: ‘I have come down with a slight illness. There’s a need to lie down.’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

“Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: ‘I have recovered from my illness. It’s not long after my recovery. This body of mine is weak & unsuitable for work. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the

realization of the as-yet-unrealized. This is the eighth ground for laziness.

"These are the eight grounds for laziness.

"There are these eight grounds for the arousal of energy. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

“Then there is the case where a monk has gone on a journey. The thought occurs to him: ‘I have gone on a journey. While I was going on the journey, I couldn’t attend to the Buddha’s message. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

“Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

“Then there is the case where a monk comes down with a slight illness. The thought occurs to him: ‘I have come down with a slight illness. Now, there’s the possibility that it could get worse. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

“Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: ‘I have recovered from my illness. It’s not long after my recovery. Now, there’s the possibility that the illness could come back. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

“These are the eight grounds for the arousal of energy.”

—AN VIII.80

Being Unburdensome

§ 8.1 “There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

“Reflecting appropriately, he uses alms food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, ‘Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.’

“Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

“Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.”

—MN 2

§ 8.2 At that time the monks of Alavi were having huts built from their own begging—having no sponsors, destined for themselves, not to any standard measurement—that did not come to completion. They were continually begging, continually hinting: ‘Give a man, give labor, give an ox, give a wagon, give a machete, give an ax, give an adz, give a spade, give a chisel, give rushes, give reeds, give grass, give clay.’ People, harassed with the begging, harassed with the hinting, on seeing monks would feel apprehensive, alarmed, would run away; would take another route, face another direction, close the door. Even on seeing cows, they would run away, imagining them to be monks.

Then Ven. MahaKassapa, having come out of his Rains retreat at Rajagaha, set out for Alavi. After wandering by stages he arrived at Alavi, where he stayed at the Chief Shrine. Then in the early morning, having put on his robes

and carrying his bowl & outer robe, he went into Alavi for alms. The people, on seeing Ven. MahaKassapa, were apprehensive, alarmed, ran away, took another route, faced another direction, closed the door. Then Ven. MahaKassapa, having gone for alms, after his meal, returning from his alms round, addressed the monks: "Before, friends, Alavi was a good place for alms. Alms food was easy to come by, it was easy to maintain oneself by gleanings & patronage. But now Alavi is a bad place for alms. Alms food is hard to come by, it isn't easy to maintain oneself by gleanings or patronage. What is the cause, what is the reason why Alavi is now a bad place for alms? ..."

Then the monks told Ven. MahaKassapa about that matter.

Then the Blessed One, having stayed at Rajagaha as long as he like, left for Alavi. After wandering by stages he arrived at Alavi, where he stayed at the Chief Shrine. Then Ven. MahaKassapa went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he told the Blessed One about that matter. Then the Blessed One, because of that issue, because of that affair, had the community of monks convened and asked the Alavi monks, "They say that you are having huts built from your own begging—having no sponsors, destined for yourselves, not to any standard measurement—that do not come to completion; that you are continually begging, continually hinting: 'Give a man, give labor, give an ox, give a wagon, give a machete, give an ax, give an adz, give a spade, give a chisel, give rushes, give reeds, give grass, give clay'; that people, harassed with the begging, harassed with the hinting, on seeing monks feel apprehensive, alarmed, run away; take another route, face another direction, close the door; that even on seeing cows, they run away, imagining them to be monks: is this true?"

"Yes, lord. It is true."

So the Blessed One rebuked them: "Misguided men, it's unseemly, unbecoming, unsuitable, and unworthy of a contemplative; improper and not to be done....Haven't I taught the Dhamma in many ways for the sake of dispassion and not for passion; for unfettering and not for fettering; for letting go and not for clinging? Yet here, while I have taught the Dhamma for dispassion, you set your heart on passion; while I have taught the Dhamma for unfettering, you set your heart on being fettered; while I have taught the Dhamma for letting go, you set your heart on clinging. Haven't I taught the Dhamma in various ways for the fading of passion, the sobering of pride, the subduing of thirst, the destruction of attachment, the severing of the round, the depletion of craving, dispassion, cessation, unbinding? Haven't I advocated abandoning sensual pleasures, understanding sensual perceptions, subduing sensual thirst, destroying sensual preoccupations, calming sensual fevers?...Misguided men, this neither inspires faith in the faithless nor increases the faithful. Rather, it inspires lack of faith in the faithless and wavering in some of the faithful."

Then, having given a Dhamma talk on what is seemly & becoming for monks, he addressed the monks:

"Once, monks, there were two brothers who were hermits living on the banks of the Ganges. Then Manikantha, the naga-king, coming up out of the river Ganges, went to the younger hermit and, on arrival, having encircled him seven times with his coils, stood spreading his great hood above his head. Then the younger hermit, through fear of the naga, became thin, wretched, unattractive, & jaundiced, his body covered with veins. The elder brother, seeing his younger brother thin ... his body covered with veins, asked him, 'Why are you thin ... your body covered with veins?'

"Manikantha, the naga-king, coming up out of the river Ganges, comes to me and, on arrival, having encircled me seven times with his coils, stands spreading his great

hood above my head. Through fear of the naga I have become thin ... my body covered with veins.'

"But do you want that naga not to return?"

"I want the naga not to return.'

"Do you see that this naga has anything?"

"I see that he is ornamented with a jewel on his throat.'

"Then beg the naga for the jewel, saying, "Good sir, give me your jewel. I want your jewel.'"

"Then Manikantha, the naga-king, coming up out of the river Ganges, went to the younger hermit and, on arrival, stood to one side. As he was standing there, the younger hermit said to him, 'Good sir, give me your jewel. I want your jewel.' Then Manikantha, the naga-king, thinking, 'The monk is begging for my jewel. The monk wants my jewel,' hurried off. Then a second time, the naga-king, coming up out of the river Ganges, went toward the younger hermit. Seeing him from afar, the younger hermit said to him, 'Good sir, give me your jewel. I want your jewel.' Then Manikantha, the naga-king, thinking, 'The monk is begging for my jewel. The monk wants my jewel,' hurried off. Then a third time, the naga-king came up out of the river Ganges. Seeing him come up out of the river Ganges, the younger hermit said to him, 'Good sir, give me your jewel. I want your jewel.'

"Then Manikantha, the naga-king, addressed the younger hermit with this verse:

My food & drink
are produced grandly, abundantly,
by means of this jewel.

I won't give it to you.

You're one who asks
too much.

Nor will I come to your hermitage.

Like a youth with a sharp sword in his hand,
you scare me, begging for my stone.

I won't give it to you.

You're one who asks
too much.

Nor will I come to your hermitage.

"Then Manikantha, the naga-king, thinking, 'The monk is begging for my jewel. The monk wants my jewel,' went away. And having gone away, he never again returned. Then the younger hermit, from not seeing that lovely naga, became even thinner, more wretched, unattractive, & jaundiced, his body covered with veins. His older brother saw that he was even thinner ... his body covered with veins, and on seeing him, he asked him, 'Why are you even thinner ... your body covered with veins?'

"It's from not seeing that lovely naga that I am even thinner ... my body covered with veins.'

"Then the elder hermit addressed the younger hermit with this verse:

Don't beg for what you covet
from one who is dear.

Begging too much
is detested.

The naga, begged by a brahman for his jewel,
went away from there,
never again to be seen.

"Monks, begging is unpleasant, hinting is unpleasant even to those who are common animals—how much more so to human beings?"

"Once, monks, a monk lived on the slopes of the Himalayas in a forest grove. Not far from the grove was a broad, low-lying marsh. A great flock of birds, after feeding

all day in the marsh, went to roost in the grove at nightfall. The monk was annoyed by the noise of that flock of birds.

"So he came to me and, on arrival, having bowed down, sat to one side. As he was sitting there, I said to him, 'I hope, monk, that you are well, that you are getting along, that you have completed your journey with little fatigue. Where have you come from?'"

"I am well, lord, am getting along, and have completed my journey with little fatigue. Lord, there is a large forest grove on the slopes of the Himalayas, and not far from it is a broad, low-lying marsh. A great flock of birds, after feeding all day in the marsh, goes to roost in the grove at nightfall. That is why I have come to see the Blessed One—because I am annoyed by the noise of that flock of birds.'

"Monk, you want those birds to go away for good?"

"Yes, lord, I want them to go away for good.'

"Then go back there, enter the forest, and in the first watch of the night make this announcement three times: "Listen to me, good birds. I want a feather from everyone roosting in this forest. Each of you give me one feather." In the second watch ... In the third watch of the night make this announcement three times: "Listen to me, good birds. I want a feather from everyone roosting in this forest. Each of you give me one feather".... (The monk did as he was told.) Then the flock of birds, thinking, 'The monk begs for a feather, the monk wants a feather,' left the forest. And after they were gone, they never again returned. Monks, begging is unpleasant, hinting is unpleasant even to these common animals—how much more so to human beings?"

"Once, monks, the father of Ratthapala the clansman addressed Ratthapala with this verse:

Although I don't know them, Ratthapala,
 many people,
 on meeting me,
 beg from me.

Glossary

Arahant: “Worthy one; pure one.” A person who has cut all the fetters of the mind, and thus is not destined for future rebirth.

Āsava: Fermentation; effluent. Four qualities—sensuality, views, becoming, and ignorance—that “flow out” of the mind and create the flood of the round of death and rebirth.

Deva (devatā): Literally, “shining one.” An inhabitant of the heavenly realms.

Dhamma: (1) Event; action; (2) a phenomenon in and of itself; (3) mental quality; (4) doctrine, teaching; (5) *nibbāna* (although there are passages describing *nibbāna* as the abandoning of all dhammas). Sanskrit form: Dharma.

Jhāna: Mental absorption. A state of strong concentration focused on a single sensation or mental notion. This term is derived from the verb *jhāyati*, which means to burn with a still, steady flame.

Māra: Death and temptation personified.

Tathāgata: Literally, “one who has become authentic (*tatha-āgata*),” an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his arahant disciples.

Vinaya: The monastic discipline.

...

"...in the future, those Suttas uttered by the Tathagata, deep, profound in meaning, transcending the world, concerning emptiness: to these when uttered they will not listen, will not give a ready ear, will not want to understand, to recite, to master them.

But those discourses made by poets, mere poetry, a conglomeration of words and phrases, alien, the utterances of disciples: to these when uttered they will listen, will give a ready ear, will want to understand to recite, to master them. Thus it is monks, that the Suttas uttered by the Tathagata, deep, profound in meaning, transcending the world, concerning emptiness, will disappear.

Therefore, monks, train yourselves thus: to these very Suttas will we listen, give a ready ear, understand, recite, and master them."

~Samyutta Nikaya, Sutta 20.7

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Please notify the monastery (via a sms to +60 12 469 7483) on the details of your transaction i.e name, amount donated and date.

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“... an offering made to the Sangha is incalculable, immeasurable. And I say that in no way does a gift to a person individually ever have greater fruit than an offering made to the Sangha.”

~ The Buddha, Majjhima Nikaya 142



All enquiries concerning the monastery or the Foundation may be directed to:

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