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## A Buddhist Monastery and Temple with a Religious Center in New York City

Jeffrey Michael Dvi-Vardhana

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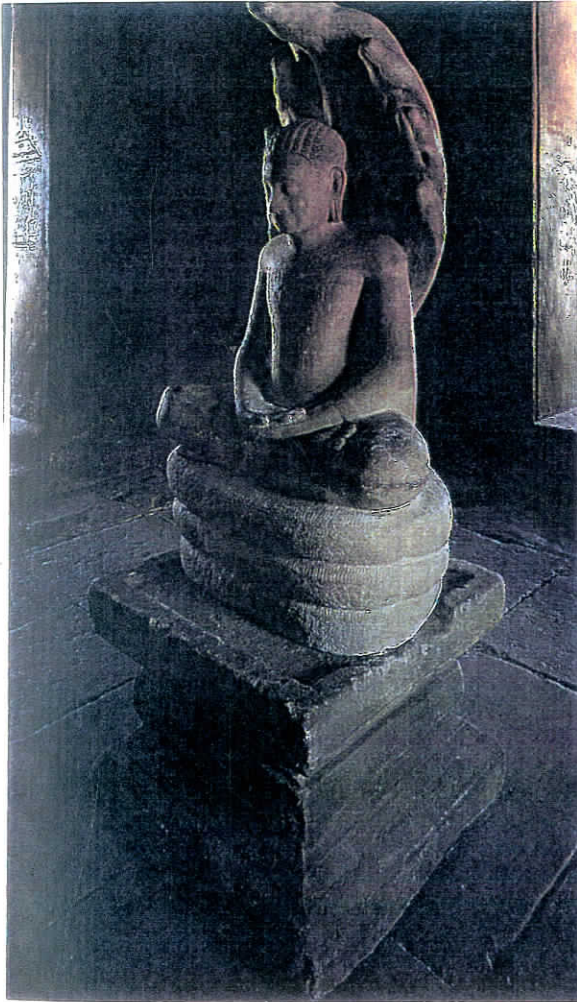
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*Not to do any evil, to cultivate good,  
to purify one's mind, this is the  
teaching of the Buddha's.  
-183 The words of truth*



## **A Buddhist Monastery and Temple with a Religious Center in New York City**

**Thesis Prep Book**

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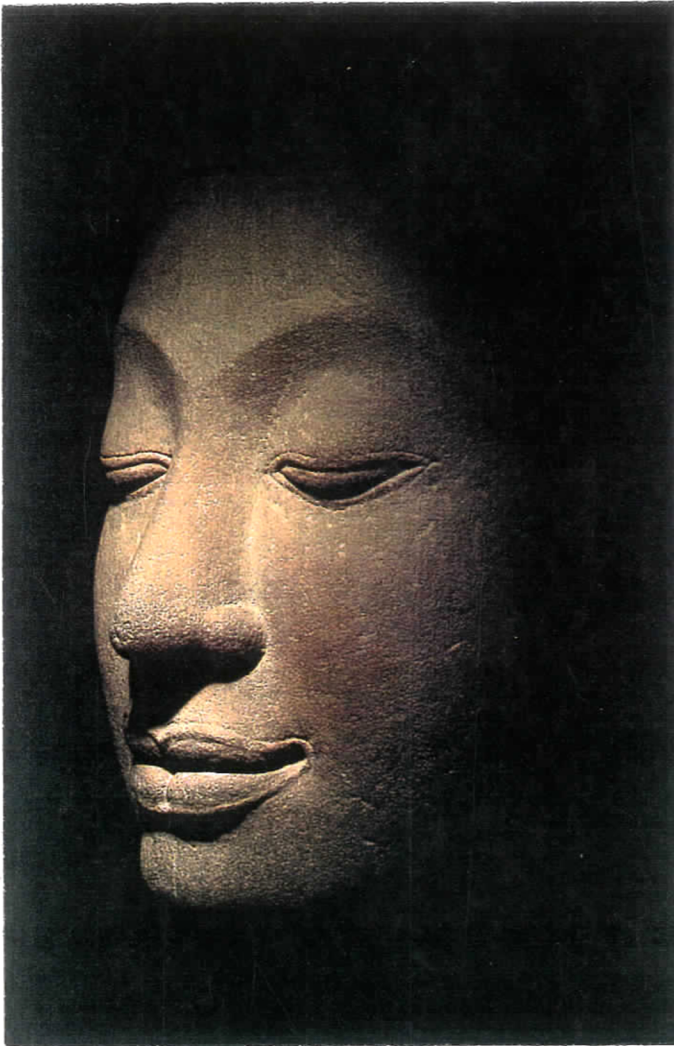
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## Foreword

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I would like to dedicate my thesis project to my deceased grandfather, **Davi Dvi-Vardhana**, for the inspiration and enlightenment of a side of my life I have been detached from. Although I have only met him once in my life, he is a figure I shall never forget and will always look up to.

Also, I would like to thank my parents for all their love and support. And John too...

buddhism	ritual	reincarnation
america	ceremony	<b>transformation</b>
wall street	tradition	disjunction
east river	culture	integration
trinity church	religion	acculturation
red line	catholicism	confrontation
new york city	god	<b>isolation</b>
broad street	beliefs	celebration
east river	priests	coexistence
water street	monks	contemplation
n.y.s.e.	values	<b>juxtaposition</b>
water	monism	proposition
f.d.r. drive	dualism	salvation
post office	society	fragmentation
broadway	community	integration

### **Thesis Statement**

The Buddhist Temple form has remained unchanged in the last 2,500 years. The thesis will become an exploration of contemporary issues of acculturation, and transition of Buddhism in the United States. The thesis will examine architecturally, the individual spirit of contemplation and meditation of a monistic religion. This allows the thesis to transform, architecturally and typologically, a Buddhist Temple and Monastery of the Theravada Sect, with a Religious Center.

## Buddhism in America

### Transition

Buddhism in America is a religion that can have an equally important impact on two levels, philosophically as well as religiously. To date, demographics of Buddhism in the United States are not accurate and probably underestimates its overall influence in America. There are demographic statistics that range from 500,000 to four to five times that amount.

In the traditional context of Buddhism, a layperson's life is centered on a symbiotic relationship of the temple/ monastery with the society. The society supports the monastery and monks, and in return the monks provide the society with spiritual guidance.

Buddhism is relatively new as a religion in America. It clearly faces some transition as it grows and adapts. One of the most important aspects of Buddhism, the *community*, is essentially non-existent in the U.S. There needs to be some type of outreach program that would begin to create a base for the implantation of Buddhist culture in the United States. Without a foundation, Buddhism in its native form will not be able to exist in America. (See Monastic Notes p.29)

Currently there are only 150 Theravada temples in the U.S.<sup>1</sup> Many of these temples take abandoned schools, private houses, apartment buildings, schools and churches, and create a temple out of them. These temples are not extremely ornamented like Southeast Asian temples. These buildings that are taken over, tend to blend in with the surrounding context and are essentially invisible to the community. There are rarely any new temples being built.

The Theravada monks have adjusted to the transition. For example, due to climate differentials they have abandoned using the traditional saffron robes found in Southeast Asia. The monks show that they are official clergy by wearing a yellow clerical collar and Buddhist lapel pin. The monastic robes are still used and kept for certain ceremonies.

Other adaptations to American society are that monks are allowed to have physical contact with women and drive cars only if they are performing some Dhamma task<sup>2</sup>. Many issues that conflict with the Vinaya text, which describes exactly what monks can and cannot do is still being resolved in North America. There are issues as to how much the Vinaya can be modified, if at all.

America has been discussed as a possible place to implement the full stature of Bhikkuni monks, (monks of the female



gender). It is in American society where gender discrimination is unacceptable. Gotama, made monks and nuns equal, since there was a belief that we all should be equals.

*Although Buddhism in America is not American and is not Western, neither is it completely "Eastern."*-Layman<sup>3</sup>

### History of Buddhism in America

The history of Buddhism in America dates back to the 1840s. This was due to the influx of cheap Asian labor that was used during the gold rush era and Westward Expansion. For over a century Buddhism in America was slow to develop and had a small following.

It wasn't until the 1960s when Buddhism began to flourish and its seeds were firmly planted in the United States. In the 1960s Buddhism had started to gain mass appeal, This was due to the fact that the 1960s was a decade defined by social movements, and many people interpreted Buddha as a type of social reform(er).

*I know of no physical appearance, ... sound,... scent,... taste,...and caress which reduce a woman's mind to slavery as those of a man do. The minds of women are completely obsessed with men's physical appearance. -Wijayaratna<sup>4</sup>*

In 1965, the first Theravada monastic community was founded in Washington DC In 1982, '84, '90 and '96 other Buddhist Theravada monasteries were founded in the U.S.

The Zen Sect of Buddhism is one of the primary sects that attract people as followers. The meditative aspects of Buddhism can be a way to release stress from the modern, high-paced ways of life. It can give people a better sense of self and allow for clearer view of the world.(see Zen p.35)

The Theravada religion in America has attracted both first and second-generation immigrants from Southeast Asia, as well as having a mix of American converts from diverse backgrounds<sup>5</sup>. In America Buddhism is faced with a *dual ethnic expression* that creates a diversity, as well as unifying everyone under the same belief system.

### Evolution of the Skyline

The New York City skyline was once dominated by the tall spires of Catholic Churches, until the late 1880s. Today New York City's skyline represents a city and social attitude that is post-industrial, indulgent and highly technological. The



placement of the monastery/ temple along the waterfront on a smaller scale will allow for a more diverse elevation of a city that is dominated by tall buildings. It can also serve as a symbol that religion should reclaim its place in New York City society.

*The Americans have converted to Theravada Buddhism from other religions or worldviews, and their understandings and expressions of Theravada Buddhism tend to be philosophical and meditative rather than spiritualistic. -Numrich<sup>6</sup>*

### Indulgence and Individuality

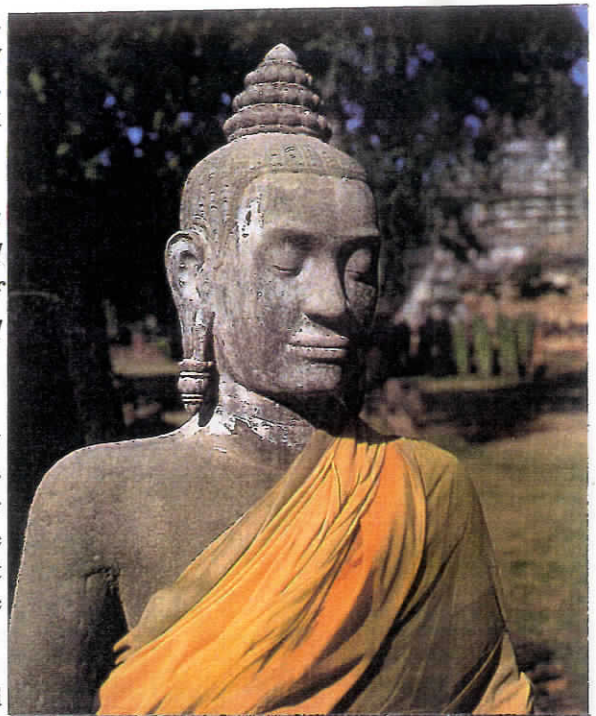
I believe that American culture is deeply rooted in *self-indulgence* and *individuality*, which is reflected by our consumption and material wealth. Everywhere one looks, one finds some form of advertising, and whether it is for a product or an icon that a building may represent. We are part of the information age.

In our society we educate our children to grow up, get good jobs, become self-supportive and live on their own. Most other cultures have a family bond, or inner community where everyone is part of a collective. Our society has created sets of buildings that divide our family. Nursing homes, Universities and camps are examples of family *disjunction*. In other cultures, this placement of a family member would be unheard of. In America children grow up, spend most of their lives away from their family in school. This stems our society's lack of family *values* and *community* while it promotes individuality. Buddhist monks and nuns are respected for their leadership through example and their ascetic lifestyle. They have renounced all connections to the material world, which ironically includes family.

The culture behind a Buddhist monastery describes values and an ideology not widely present in American society. The symbiosis of the local community and religious ascetics creates a need that is two-dimensional. This is one of the transitional aspects of the transformation of the Buddhist Monastery. How does one create a *symbiotic* relationship with its local community in the epicenter of the Financial District of New York City? Is it possible at all to create the relationship in New York City?

### Scale

New York is obsessed by scale, and by the various types of capitals that are on top of their buildings. This expression of the capitol can only be perceived from the aerial realm or from some other distant point. Until 1880 the New York skyline was one that was dominated by church spires, and Trinity Church was the most dominating, and oldest. New York was and may still be fixated on *tall*. The buildings that





make the most impact are the buildings that are a part of the skyline. All other buildings become a type of background or foreground.

The problems of *tall* are apparent in the Financial District. There are micro-climates due to the extensive shadows produced by tall buildings. These shadows envelop the people that inhabit the island and affect the quality of life. Once again, this idea of indulgence has cursed parts of the city. There are few corridors that originate from the interior of Manhattan and allow for a view to the edge. Wall Street is one of those few remaining corridors in Lower Manhattan that is now protected.

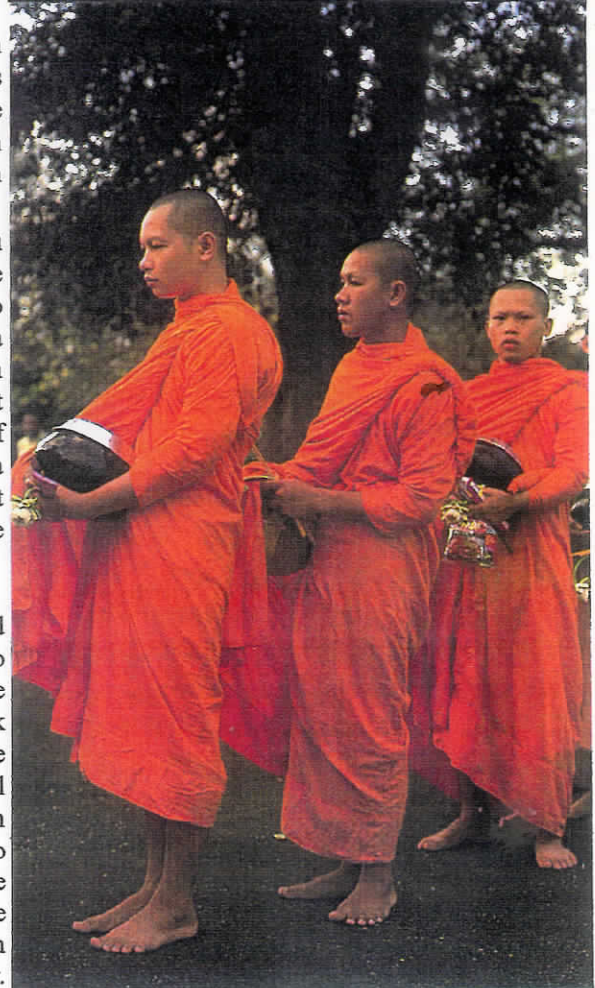
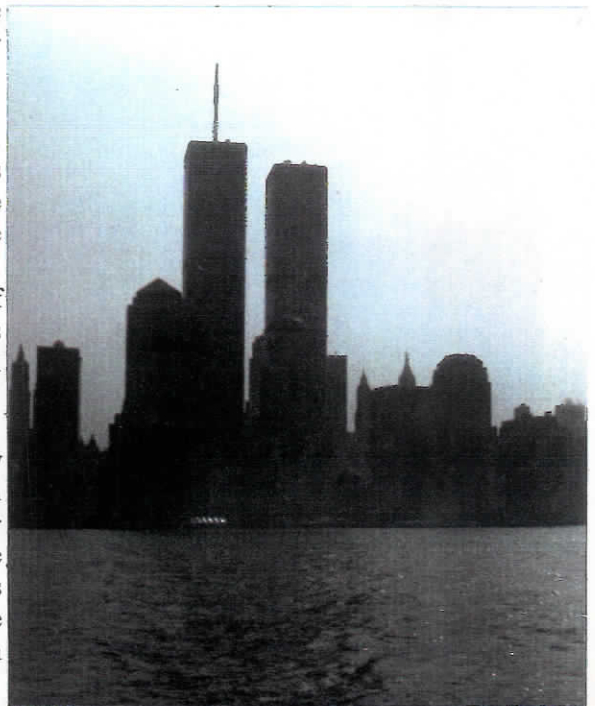
The Wall Street area, with its lack of sunlight, does not allow for any green space. The waterfront becomes an ideal location for a place that can be used both by the community of Lower Manhattan and the *Sangha* (Community of monks/ nuns) due to its proximity and access to water and light. This programmatic element will help with the integration of the Monastery to the site. This renewed reclaimed land can become the oasis that is in the middle of the desert.

In the summer of 1992, The Department of City Planning in New York City proposed a project to "Reclaim the city's edge" by developing the edge that has been disjoined by the highway that surrounds Manhattan. Its plan was to create an edge condition that would unite the Upper East Side with Lower Manhattan.

### Juxtaposition

The proposal for a Buddhist Monastery and Temple at the eastern tip of Wall Street will allow for a *juxtaposition* of two religions and two cultures. It will also create an end to a corridor that will still maintain a view of the edge. A garden will become a major aspect of the religious center since, it will allow for people to discover the contents and meaning of the monastery and temple. It will also begin to provide a place for rest from the stress of the Financial District workplace. This location can act as an invitation to explore and/ or learn about Buddhism or just to meditate or relax.

The location of the Buddhist Monastery, Temple and Religious/ Cultural Center expresses a dialogue of two different driving mechanisms. The Wall Street area with the New York Stock Exchange and Federal Reserve Bank represent the capitalism and profit of the U.S. While Buddhism represents the ascetic lifestyle, where material wealth is worthless when it comes to spirituality. Wealth comes through knowledge, working through ignorance, to seek spiritual enlightenment. This location can act as a place where the Buddhist community can seek donations from large corporations. Monasteries need money to support itself and in its native context it would come from the community.



Community can be seen in a larger context of not only New York City, but also the Tri-State area.

***There are aspects of Buddhism that can enrich the lives of Christians and can help them to become more reflective religious persons. -Layman<sup>7</sup>***

The foundations for Buddhism in America is relatively young, the form of which I explore is in transition due to the undeveloped idea of the eastern monastery in western culture. What exactly is a Buddhist Monastery and Temple form in America? I will explore and transform aspects of Buddhism that can integrate it into contemporary American Society. The Temple and Monastery will evolve in a way that can express the nature of architecture today, through materiality and structure. The temples of the past were limited in their structural language and material nature.

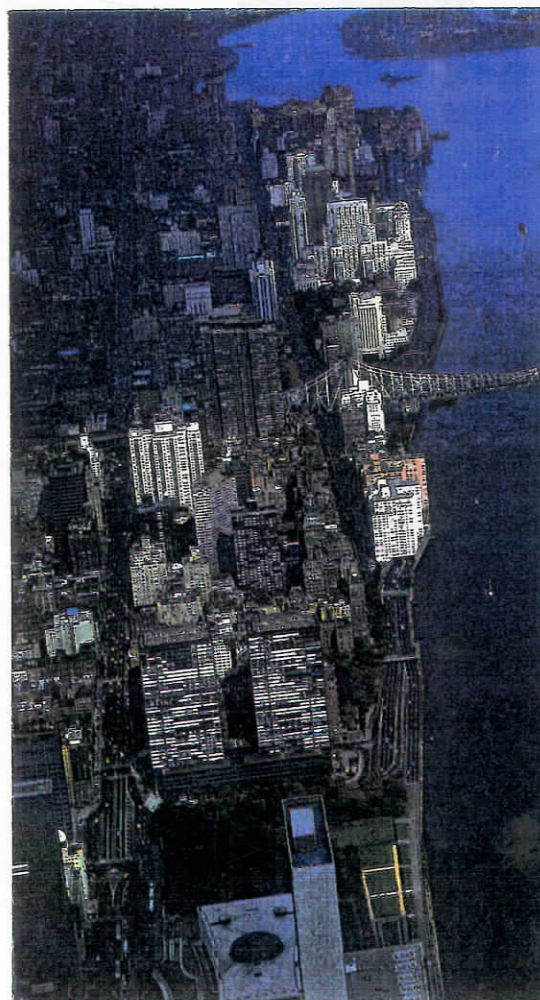
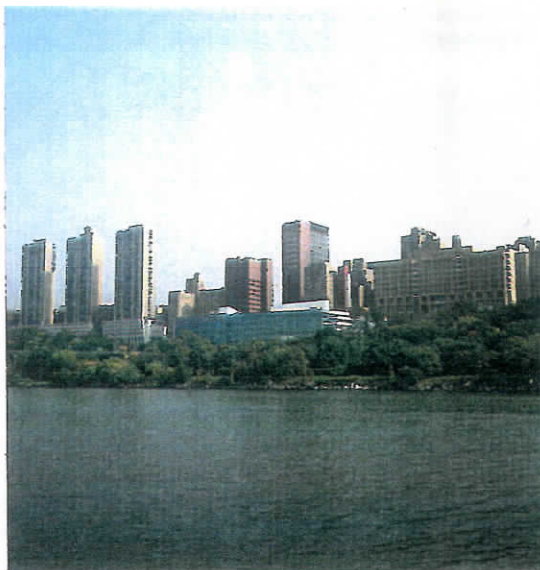
The thesis will explore how some of the ceremonial aspects of a religion that is based on a *monism*, can be transformed to represent the idea of individuality. The road to spiritual enlightenment is done alone. Gotama, the main Buddha, did it, but not everyone can and will reach that same plateau. How does one in America approach the same quest? The temple may need to express the individual spirit, that is the basis for monistic values.

The sense of *community* is an issue that directly pertains to the *monks* and *nuns* in their daily lives. This can be seen as an inverse of current ideas. Monks and nuns, in some models, live in separate cells, yet their entire existence is one that is based on community. The monks and nuns live lives that express more openly and freely this harmony and concord. Architecturally, this may mean that the idea of separate cells will be rethought. The Monastery will act as part of the religious experience. Looking at typical Buddhist monasteries one finds that the monastery is located within the outer/ inner walls. It is here, where the most activity and contact occurs between monks/ nuns and the community.

Why do Buddhists worship together? This is a religion that is based on individual salvation, through spirituality. A typical temple form is a rectilinear room with a statue of Buddha at one end and an area to worship on the other. This implies a proper location for where people pray to the Buddha.

At no time does one move around the Buddha statue or are they above the head of the statue as well. In Buddhism the head is a very sacred place. It is a belief that the head is where the soul of a person exists. To touch the top of a persons head is to touch their soul.

***Western observers see Buddhism as a philosophy or even a psychology. -Van Bimea<sup>8</sup>***



## Contemporary Issues

In the past recent months prior to officially beginning my thesis there were a number of headlines that dealt with Buddhism in America. On May 22<sup>nd</sup> 1997 Chuang Yen Monastery in Kent, New York was consecrated by the Tibetan religious leader Dai Lai Lama. (see article by Debra West) In a private ceremony, that can symbolize the integration of Buddhism into America; prominent figures from Southeast Asia and the United States gathered to celebrate its opening. It houses the world's largest indoor Buddha that was designed and sculpted by a Chinese artist.

During August of 1997, there was a well-publicized *Free Tibet Concert*, in New York City. Then there was a recent release of a major motion film production called *Seven Years in Tibet*, starring a high-profile Brad Pitt. On Christmas 1997, a Martin Scorsese film called *Kundun*, which is also about Buddhism is expected to be released. The cover of TIME magazine also recently featured a few articles about Buddhism in America. (Oct.1997) Clearly Buddhism has made it into the mainstream of contemporary issues in America. But with all the publicity, one of the major issues is; *how does Buddhism fit into contemporary American society? Should it be a religion that adapts or should people adapt to the religion? Is it possible for it to adapt from its native context?*

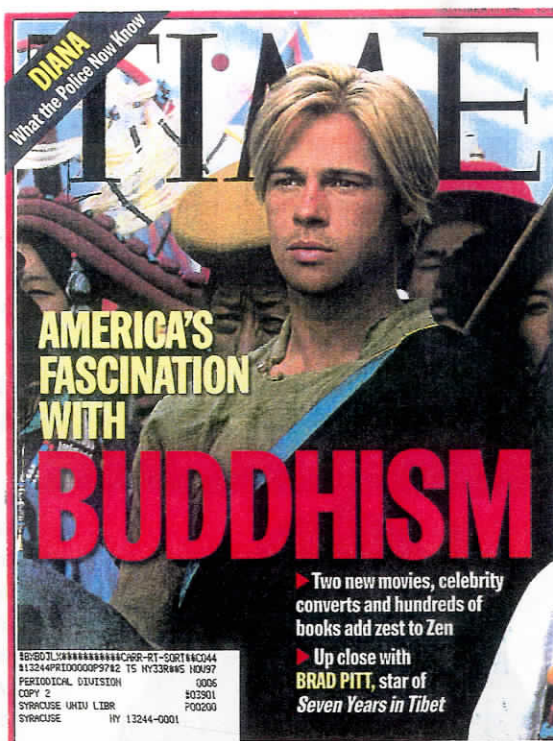
*Buddhism has been very good at adapting to different cultures while grounding its somewhat fluid borders by a critical tolerance of other traditions. -Peter Harvey<sup>9</sup>*

## Demographics of Buddhism

Currently, in the world there are approximately 750 million\* Buddhists of three primary schools. The Theravada tradition has 105 million followers. The Mahayana Buddhist of the Far East ranges from 300-1000 million followers. The Vajrayana traditions in Tibet (and now the West) claims 25 million followers. In the U.S. the percentage is minute. Figures for the U.S. are not that accurate due to the Census of 1990 not having religion as part of the survey, but rather an optional one. In U.S. there are at least 600,000 Buddhists, primarily located on the West Coast<sup>10</sup>. However to what extent Americans practice Buddhism and describe themselves as Buddhist is unclear.

## Buddhist Beliefs

Buddhism started to have an influence on many people, in terms of its religious beliefs, as well as its philosophies. Many people today argue that Buddhism is not a religion, but the philosophy of philosophies. This attitude of the religion is taken up because Buddhism does not believe in a creator and it does not have an explanation for creation. Buddhist believe



that it is not important for people to know about creation, because it will not matter in terms of attaining spiritual awareness, (*Nirvana*). Buddhism's appeal to many Westerner's has been its meditative aspects regarding Zen.

### *The Three Refuges*

*I take Buddha as my refuge. (Take refuge in Enlightened One)*

*I take Dharma as my refuge. (Take refuge in truth Buddha taught)*

*I take Sangha as my Refuge. (Take refuge in community of monks, and nuns that live and preach)*

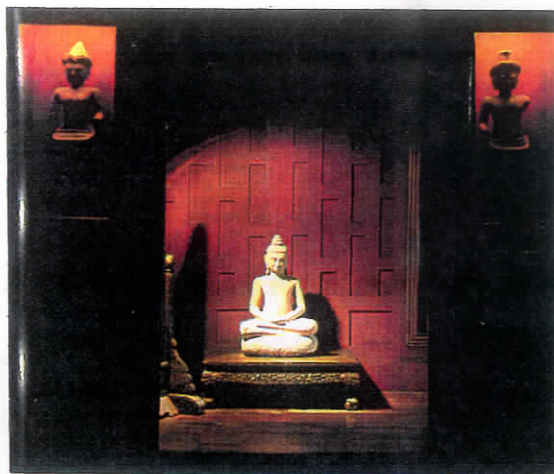
What sets Buddhism apart from Christianity is that there is no belief in a God. There is a belief in a Cause, but that remains a mystery. Essentially Buddhism is a monistic religion compared to the dualistic nature of Christianity. In Christianity there is Man and there is God, two separate entities. In Buddhism there is only one entity, Man. They worship the Buddha to help them in their current and future lives.(see Ten Dharma Realms p.39)

Buddhist believe that the road to spiritual salvation is by following the **Four Noble Truths** (see Four Noble Truths p.25) These are progressive steps that deal with Suffering, the cause of suffering, annihilation of suffering and the path leading to the annihilation of suffering. The basis for this belief is that people are suffering if they are not spiritually awakened, like a Buddha. The **Fourth Holy Path** consists of the **Eight-fold Path** that one must follow. This is also not a linear process, rather a progressive one.(see Eight Fold Path p.27)

*Buddhism is therefore rational and intensely practical... cannot contain mysteries of esoteric doctrines. Blind faith is, therefore, is foreign to Buddhism.-Thera<sup>11</sup>*

Nirvana, or Nibbana is the detachment or "extinction, of lust, hatred and ignorance..."<sup>12</sup> The state of Nirvana is eternal, desirable and happy. (see Nirvana p.27)

Reincarnation is one of the most important beliefs in Buddhism. It is dependent on **Karma** that is then based on one's life. If one leads a good life and is full of good Karma then they will be reborn as a person, if they die with a lot of bad karma, then they may be reborn as a bug that gets devoured in every life. This is a form of hell.



## Buddhism in New York City

New York City and the Northeast are a melting pot of cultural *diversity* that lacks a center for Buddhist thought, training and contemplation. Following the precedence of the Islamic Mosque on 96<sup>th</sup> Street and First Avenue in New York City, and the Chuang Yen Monastery, the Buddhist Monastery/Temple with a Religious Center will act as a vehicle for the progression of Theravada Buddhism in the United States

The Buddhist religion relies on a strong sense of *community*, something that is hard to create when moving into a new environment. The Ubhato-Sangha, with its monks and nuns, have a *symbiotic* relationship with its community. They survive off of the donations by the people in communities that surround their monastery. However, Buddhism adapts to its various conditions so that it can still thrive in its environment. Even if it means changing set rituals like "right time" or the eating rituals of Bhikkhu (monks) and Bhikkhuni nuns. (see Monastic Life p.29)

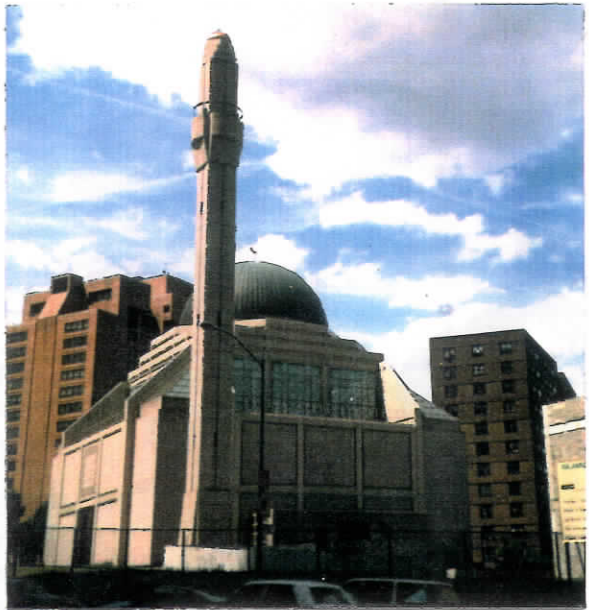
*Like a Lotus on which water cannot rest  
Like a fish breaking free from the net  
Like a fire that never comes back to the same place. -Thera<sup>13</sup>*

### Site Integration

The site for the Buddhist Religious center would be opposite Trinity Church on the waterfront between piers 11 and 13. This site creates numerous possibilities as to what type of event occurs at the end of the Wall Street corridor. By locating the temple or Buddhist church on an axis to Trinity Church I am juxtaposing Catholicism with Buddhism. Buddhism does not denounce other religions and their beliefs. For example Buddhists believe that Jesus Christ is an important figure and that he was a Bodhisattva. But they also believe that he was not the Son of God, but a future Buddha, depending on which Buddhism one follows.

By proposing a Buddhist Religious Center, Monastery and Temple, I am attempting to create a foundation; first as a place for the study, training and contemplation of an American Buddhist of the Southern Theravada tradition. Secondly, as a place that will help promote awareness about Buddhism. This transformation of form, ritual and religion may or may not integrate with the city. The monastery can be an idea of both integration and disjunction at different levels of design, metaphor, sequence and ritual. (see History of Theravada Buddhism in the U.S. p.26)

The traditional Buddhist temples of the South have been based on geometry of the circle and square as well as being aligned with the cardinal points. Ideally this temples



maintained a symmetrical, linear plan-type like Angkor Wat or Prasat Primai. The geometry of the temples has metaphorical and religious undertones. I believe that if a traditional Buddhist temple were to be transplanted into New York, like the Islamic Mosque on 96<sup>th</sup> street, it would not be contextual. The impact of a implantation would imply that the environments of the two cultures are similar, therefore the rituals that are expressed within are the same as well. Issues of *transition* and *acculturation* arise when eastern culture meets western ones. Charles Prebish examines a lot of these issues and finds that there are a lot of parallels between eastern and western acculturation. There are certain rituals of both worlds that cannot be changed and a *synthesis* of these cycles must be obtained for any type of satellite foundation to succeed.

### Lower Manhattan as Park

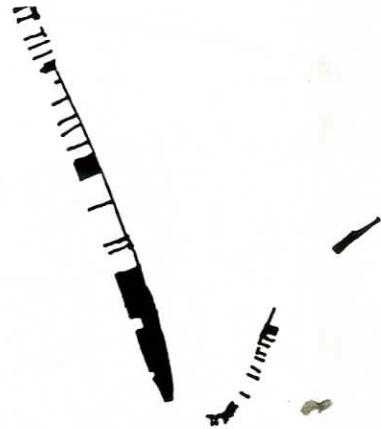
Lower Manhattan is a site that is disjoined from the rest of the city. There needs to be and are plans for developing the edge of New York. The idea is to connect the Upper East Side to Battery Park by creating an esplanade for bike paths and parks that would allow for the people to use a piece of the city that has been neglected. The Monastery can be seen as a piece of Battery Park that will later be connected through redevelopment. Currently in Battery Park there is a newly opened Jewish Museum, Castle Clinton National Monument, and a connection to Battery Park City.

Similarly to Museum Mile on Fifth Avenue I propose that the edge of New York City can become a major link of pavilion type pieces that reflect the diversity of the City. Each of these pieces, like my proposition of a monastery becomes a series of events that gives more meaning and functional use of the edge.

The city does not engage the edge very well. If one travels around the edge of Manhattan, Queens, Brooklyn, Staten Island and the Bronx, one would notice that the edge is not part of the inner fabric of the city. High speed traffic, bridges, elevated highways are all things that disconnect the edge from the interior. Most of the docks of the New York are unused and out of date, shipping has changed, but the remnants of their mark remain.

### Religious Differences

These two religions have many differences that set them apart from each other. Architecturally these differences can allow for many means of interpretation. Layman compares the *dualistic* nature of Christianity versus the *monistic* realm of Buddhism. (see comparison p.34) These are simple basic views that distinctly set these two religions apart. In Buddhism the Monistic realm represents an attitude about inner spirit and an individuals conflict. In dualism, one is separate from the creator and the ritual becomes more of a social act.



*Theravada Buddhism continues to grow, non-Orientals being included in the membership at two of every three principal centers. Theravada monks frequently give instruction on meditation at college and universities. -Layman<sup>14</sup>*

On a social level I am making a statement about New York City and the world that we live in today. I feel that religion can set an example so people can act in morally responsible ways. Monks and nuns represent examples of an ascetic lifestyle that would contrast the social protocol of the Financial District. They lead by example, set forth by the high standards of Buddhism. What these two forces represent are on opposite poles of one another. The traditional monks and nuns of Theravada Buddhism have separated themselves from their families and all material possessions. The lifestyle in its traditional context is a symbol and great honor of faith. The New York Stock Exchange and many of the businesses on Wall Street represent Capitalism in its most dynamic form. Here, the emphasis is on time, power and money. To be successful by Wall Street Standards one must always be making a profit. But to be successful in Buddhism one must transcend ignorance and seek enlightenment.

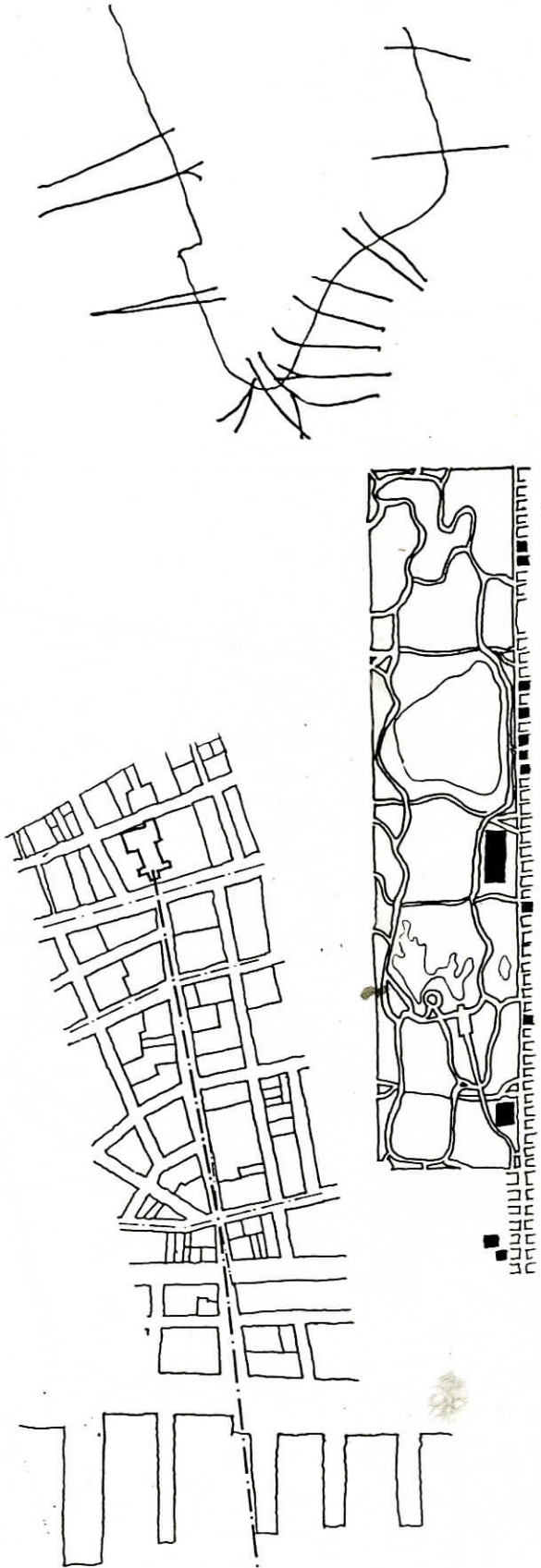
*For the Buddha, what matters is not to withdraw from society physically, but to live without attachment, just like the Lotus flower. -Wijayaratna<sup>15</sup>*

**Isolation**

The Buddhist Monastery and Temple is a building typology that has generated town centers. It can also be a building that is about a pilgrimage like Ronchamp by Le Corbusier. As towns and cities progressed and grew this building typology started to enclose itself. Today when one visits cities of a Buddhist nation, one finds temples and monasteries all over. Generally the smaller towns would only have one or two temples. Essentially the building typology of a monastery is one about isolation from the outside world. It has become a type of architecture about enclosure of the body so that one can concentrate on the mind.

At La Tourette by Le Corbusier the architect played with a sense of denial. In the upper gardens that were limited to a few individuals or access was allowed by special permission; the parapets were built up at a height where one could not see the horizon. There are two meanings behind this, one that it forces one to look up as well as to look back. One looks up to look at the heavens and when one looks back it can be about inner peace and self-reflection.

The cell of La Tourette was a rectilinear room with book walls, a desk, a bed and porch with a view. This type of



isolation is one where monks begin to have a sense of their own space. In a Buddhist monastery, monks are not allowed to own anything. The ascetic lifestyle is about a renunciation of everything, including family. So isolation in a Buddhist monastery should be more about the spiritual life.

*Translation is a Mode. To comprehend it as a mode one must go back to the original, for that contains the law governing the translation.*

*-Walter Benjamin<sup>16</sup>*

### Architectural Transformation

Angkor Wat, built in the 12<sup>th</sup> century AD, is the last great ancient temple. It was discovered after over two centuries of decay and a forgotten past in 1860.

Angkor Wat is an example, according to Eleanor Mannikka, of a Hindu temple that used astronomy, history, cosmology, and mathematics to create an underlying theme behind Angkor Wat.

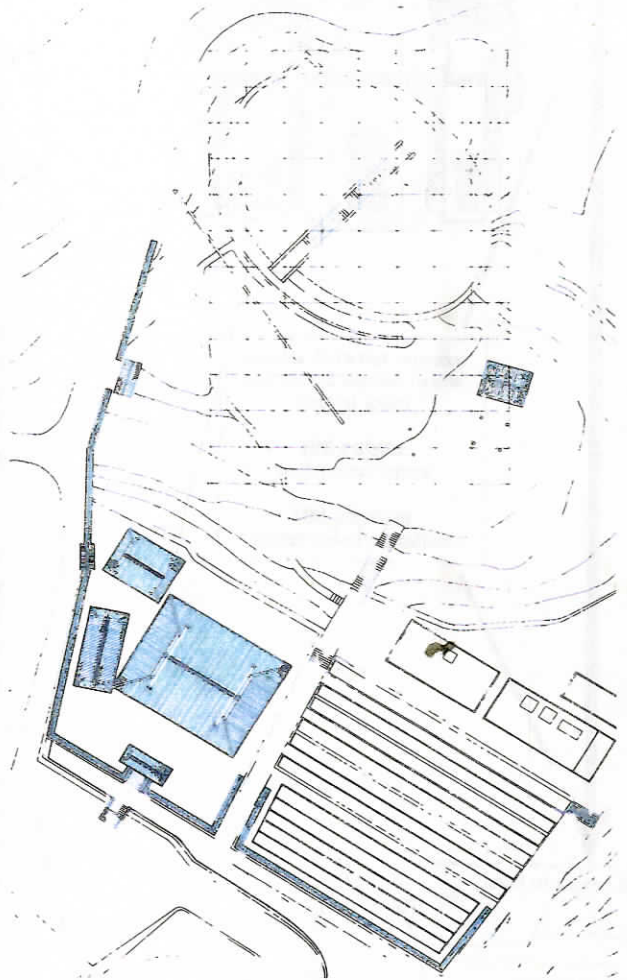
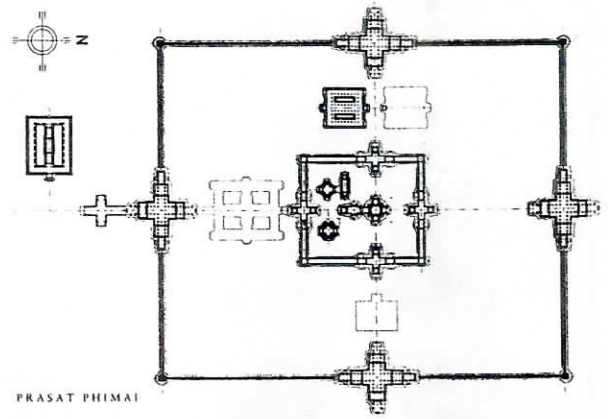
Mannikka's theories suggest that there is a unit of measure that is described as a cubit. A cubit is approximately .40 to .50 of meter.<sup>17</sup> This unit of measure describes many proportional similarities throughout the entire complex.

Aside from spatial, circumference, angles based off of lunar movements, etc. Angkor Wat is a representation of cosmological beliefs. The Temple is a metaphor for the Hindu center of the Universe, Mount Meru. The four gates represent the four continents and cardinal points. The moat and bridge are metaphors of a journey into a sacred world. There are 54 pillars on the entry bridge that represents the 54 gods, and anti-gods, there are many more representations of devas, lunar cycles, day and night, hours, and a religious time frame.

Angkor Wat is also based on a numerical system of numbers that are interrelated on many different levels. The number 32 represents the number of deities on Mount Meru as well as being the distance between west and east axis. It can also be a representation of the 28 heavens including the four cardinal points. This complex, repetitive and symbolic metaphor gives Angkor Wat an expressive character.

*2500 years no drop of blood was shed in name of Buddha.-Thera<sup>18</sup>*

The Buddhist Monasteries of the last 2,500 years have maintained a certain structure, with the exception of Tadao Ando's Water Temple in Japan. Here Ando expressed the Lotus pond in an elliptical form and placed the altar within





this water garden. The Lotus in Buddhism is a symbol of non-attachment. It is neither attached to the ground or to the water.

Ando did not transform the altar space of Buddhist temple, he moved its location, but the sacred space remained essentially the same. Ando's transformation is more about sequential transformation through a symbolic form. I will be proposing ideas about transformation of the altar space, through symbology and metaphor, with the intent of not losing any of the meaning. I feel that when one prays to the Buddha, that should become an individual experience based on the monistic views of the religion. Isolation of the body and spirit can be a method of transformation.

Through this transformation I feel that there are certain rules that cannot be changed. The direction of the altar, people's relationship to the Buddha statue, movement around the statue limited and that the Buddha form remains untouched. The intent of the transformation is to create a temple form that can express ideas of reincarnation, nirvana, Dhukkha (suffering) and other major precepts of Buddhism. (see p.37)

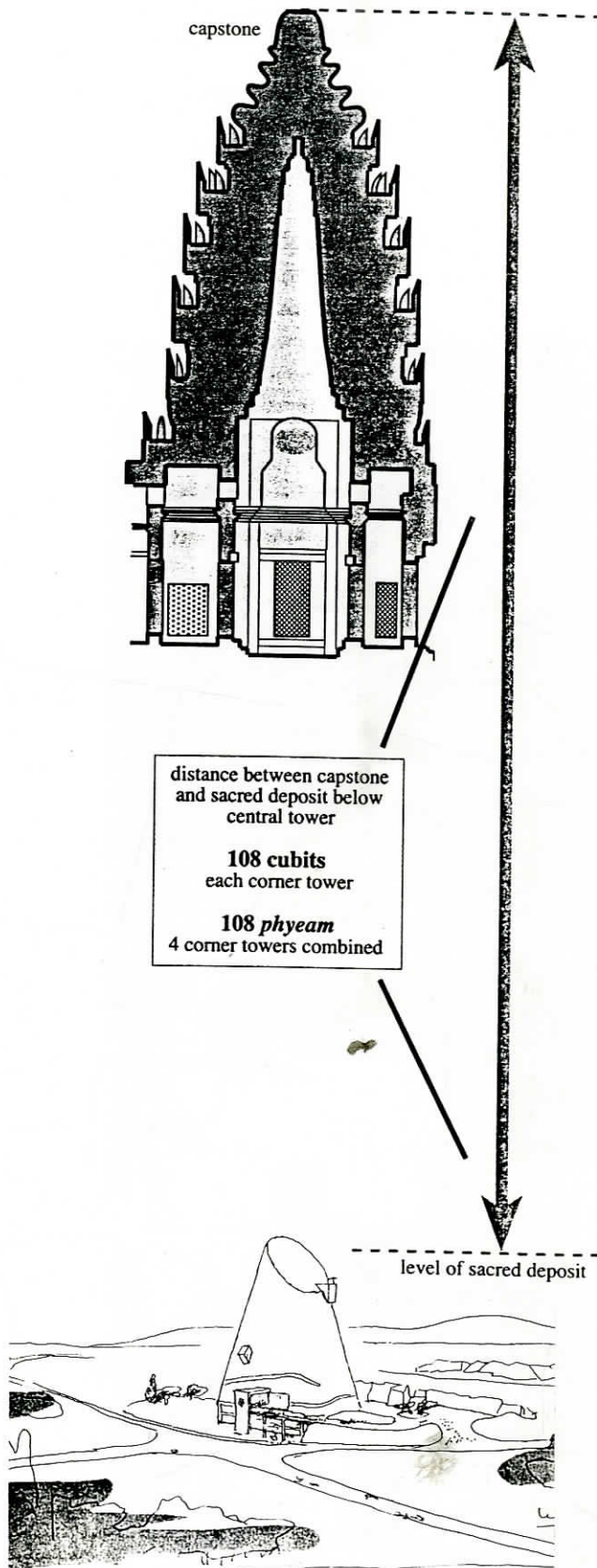
This transformation also deals with issues of acculturation. How does one create a form that can be recognized by two different cultures without copying an existing form? The Buddhist monastery and temple is a proposition where the form of the building typology can represent the form of Buddhism in the United States. Ronchamp has only one piece inside that tells what type of church it is.

The project for the Vert-church in Firminy, France is a form that is based on geometry of the hyperbola and its astrological significance. These are forms that from the outside are foreign to the religions. It is clear that it is not necessarily the form, but what takes place inside that defines the building.

### Center/ Re-Center

There are ideas of alignment of the temple with Trinity Church. This would produce a dialogue of religions on, many levels. In Buddhism is there a center, other than the spiritual center? Describing Nirvana as a center of a journey is a misconception, since Nirvana is neither a defined place nor even space. It has its own spiritual location. One cannot describe it from our world. It would be like a fish describing land.

The temple and monastery both are building types that have introverted meaning. Both are about a sacred place that shelters its inhabitants from the rest of the world. The edge of Manhattan has the same meaning where it too is also a disjointed piece of fabric. This transformation can deal with this issue of entering a sacred place on an extroverted level of



an outsider looking in. As one progresses through the spaces the materiality as well as structure can transform into a place that becomes centered on it and encapsulates itself in the form of the temple, monastery and religious center.

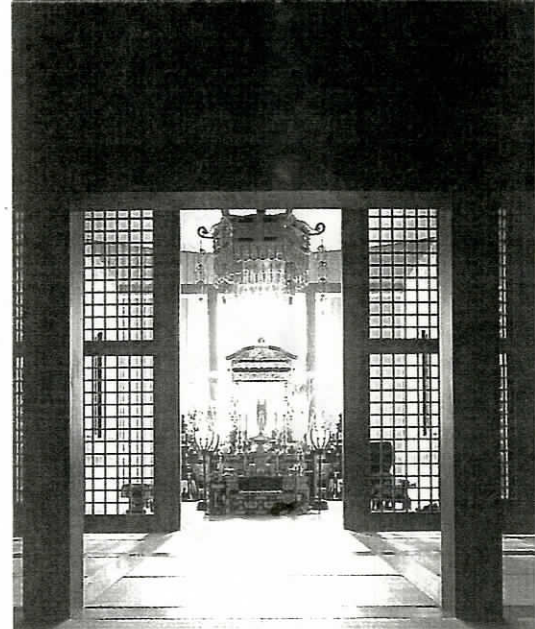
*Buddhism has been very good at adopting to different cultures while grounding its own somewhat fluid borders by a critical tolerance of other traditions.-Harvey<sup>19</sup>*

### Conclusion

The transformation of the Theravada Temple, Monastery and Religious Center is one that will focus on the individual aspects of worship as well as the communal habitat of the monks and nuns in the monastery. These are issues that deal with the monistic and ascetic values of Buddhism, which can be juxtaposed against the background of Wall Street and Trinity Church.

The analysis of a Buddhist Temple type has led to an understanding of the symbolic, religious and scientific metaphors that create the temple form. The thesis will explore other methods and aspects of transformation.

This process of transformation has enabled me to look at how a monastery and temple can isolate itself on the edge, as well as integrate itself into the fabric of the city by its metaphorical and site location.



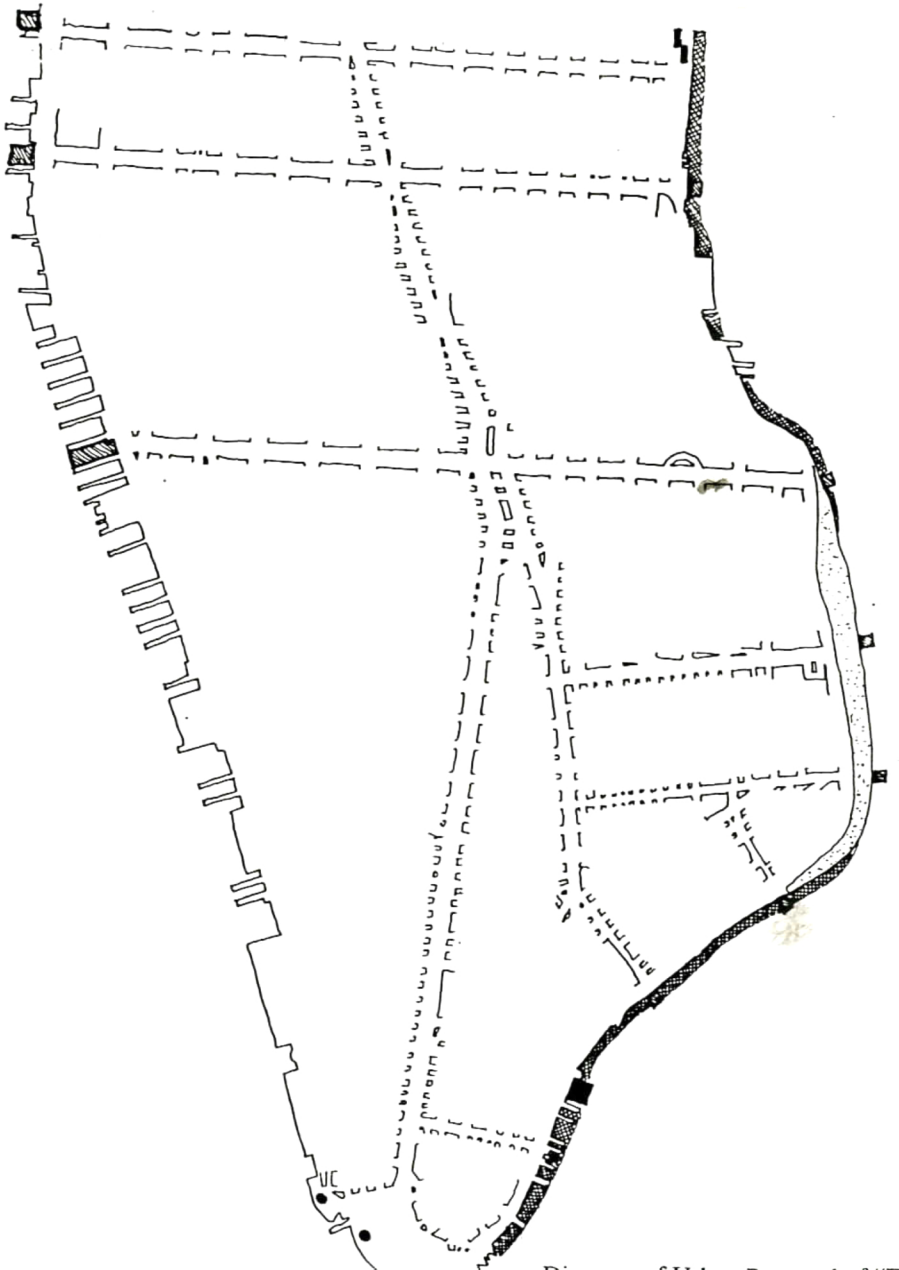
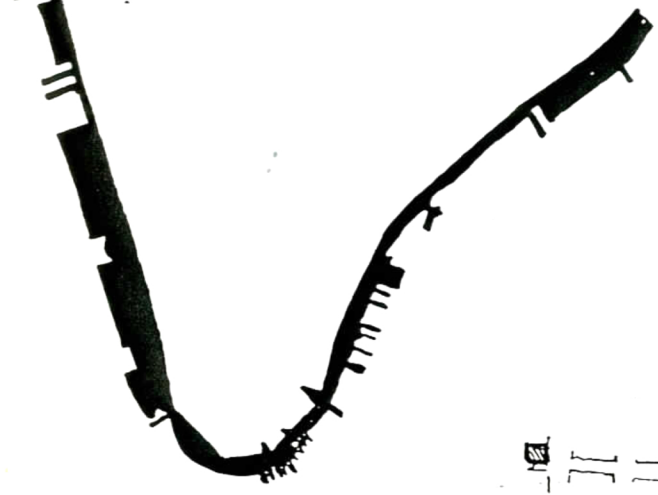
# Analysis

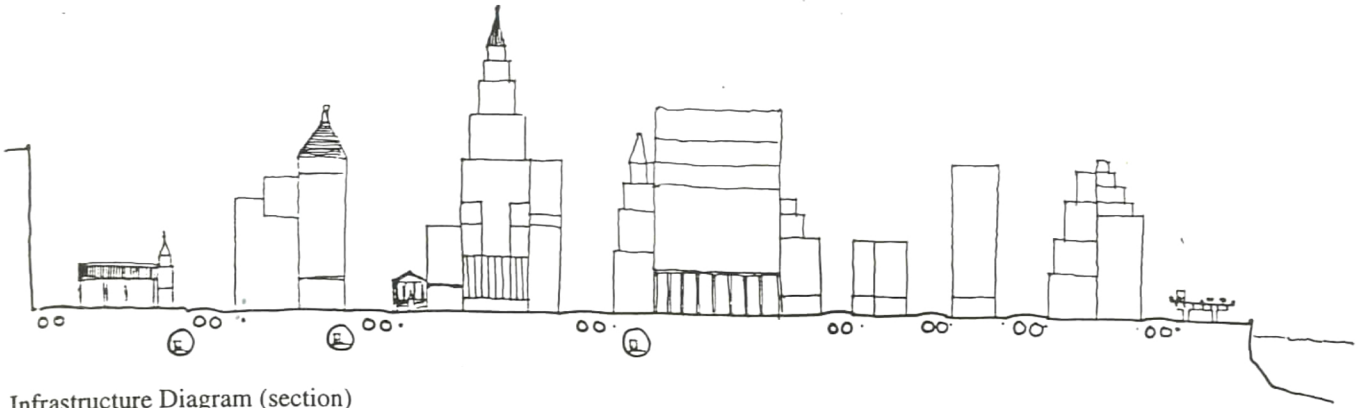


New York City Present

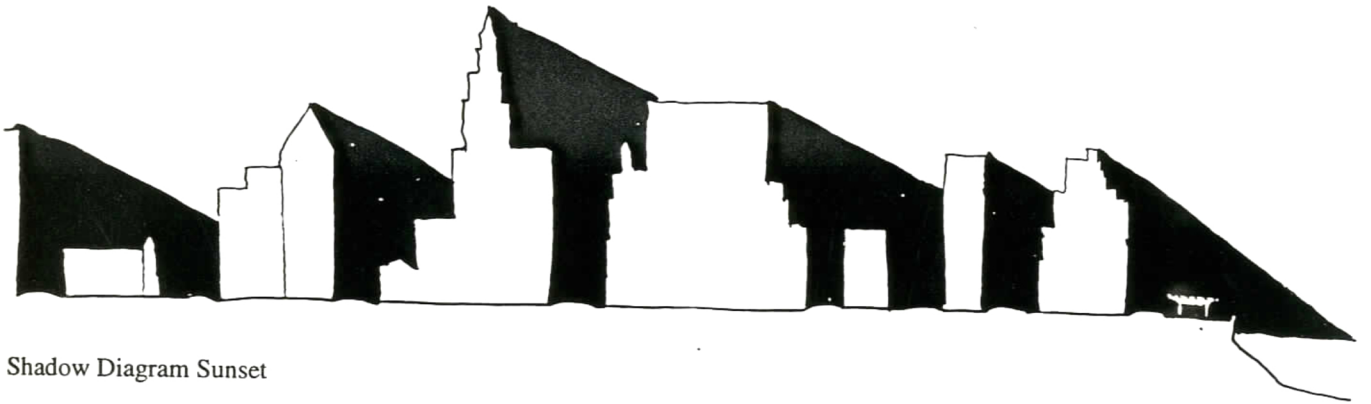


New York City 1700

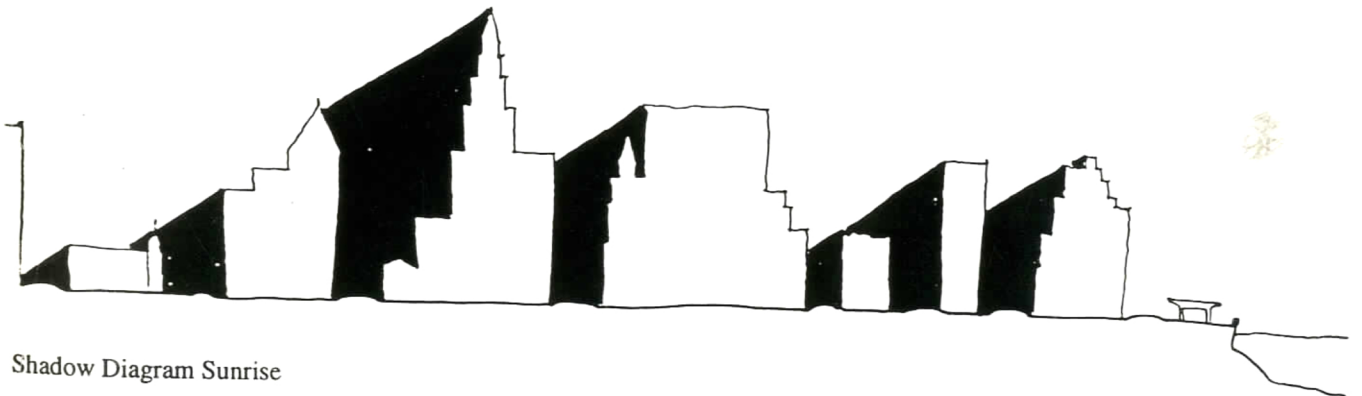




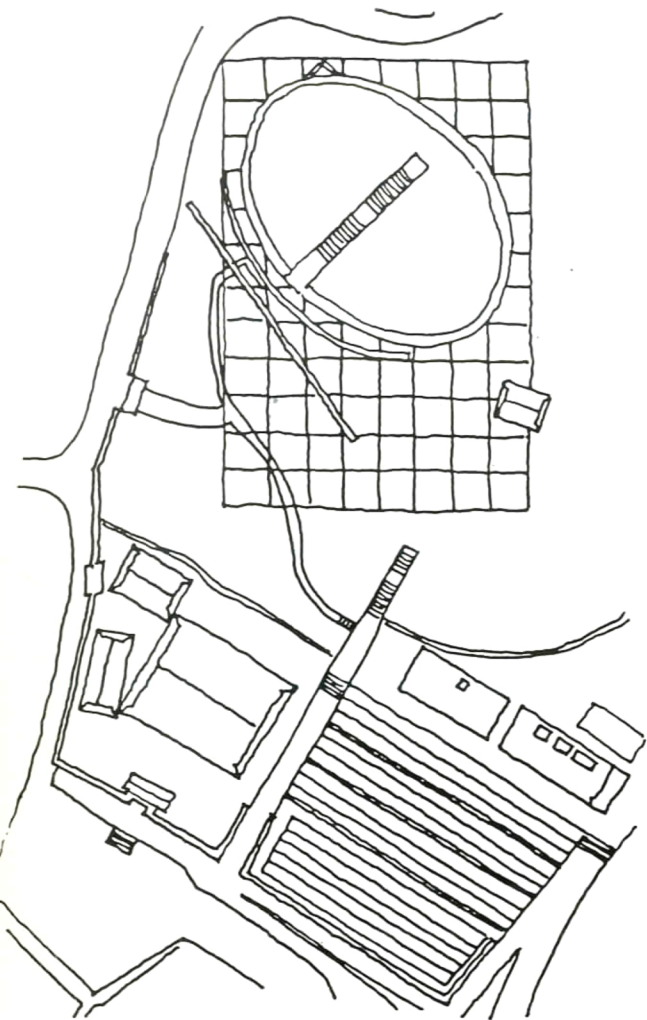
Infrastructure Diagram (section)



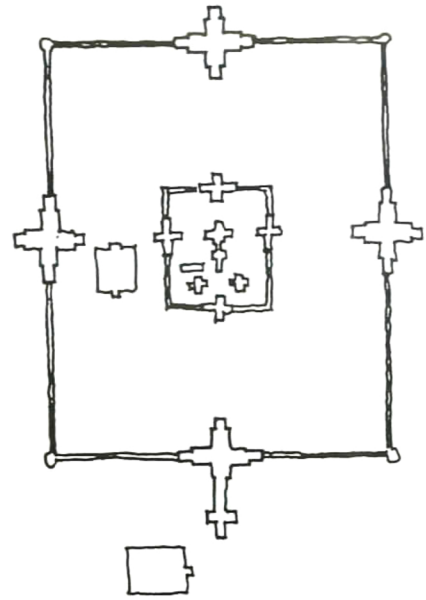
Shadow Diagram Sunset



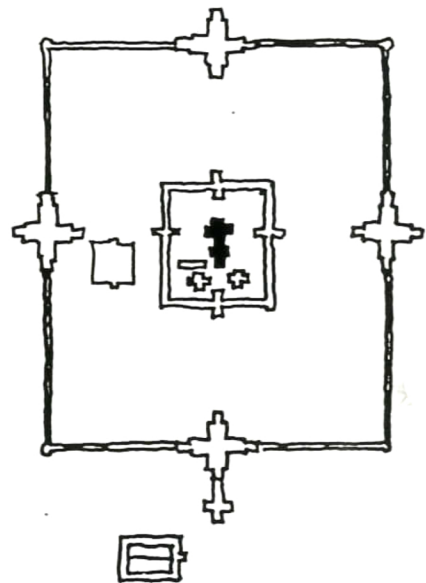
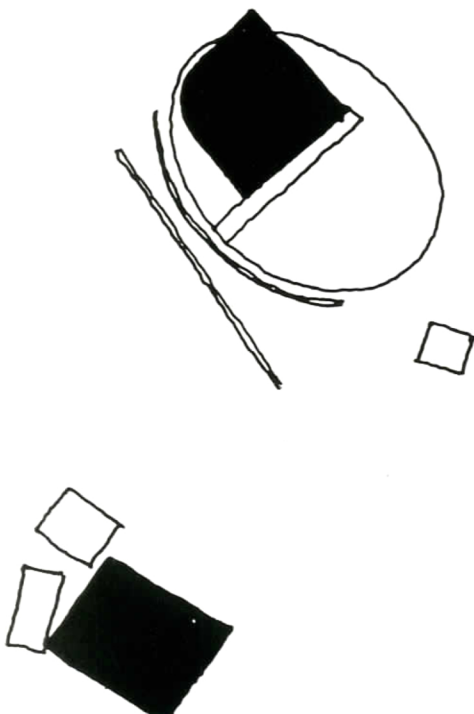
Shadow Diagram Sunrise

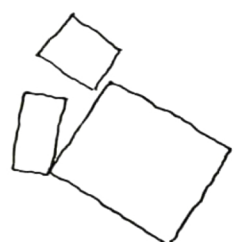
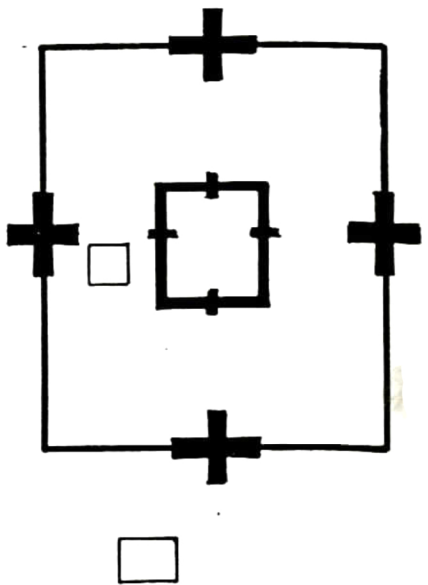
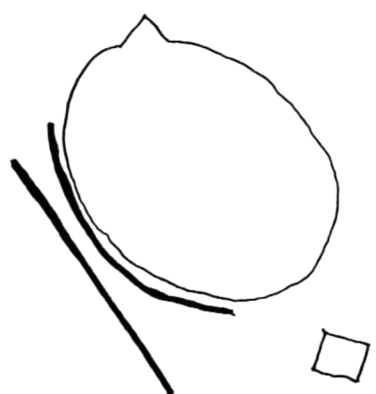
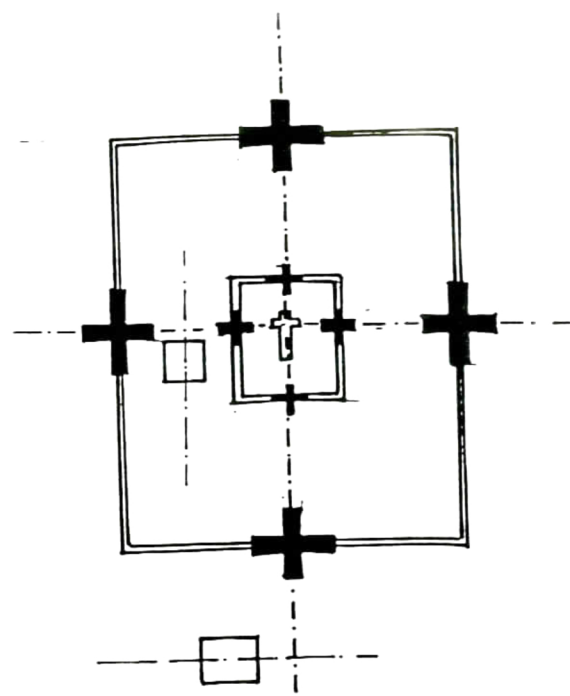
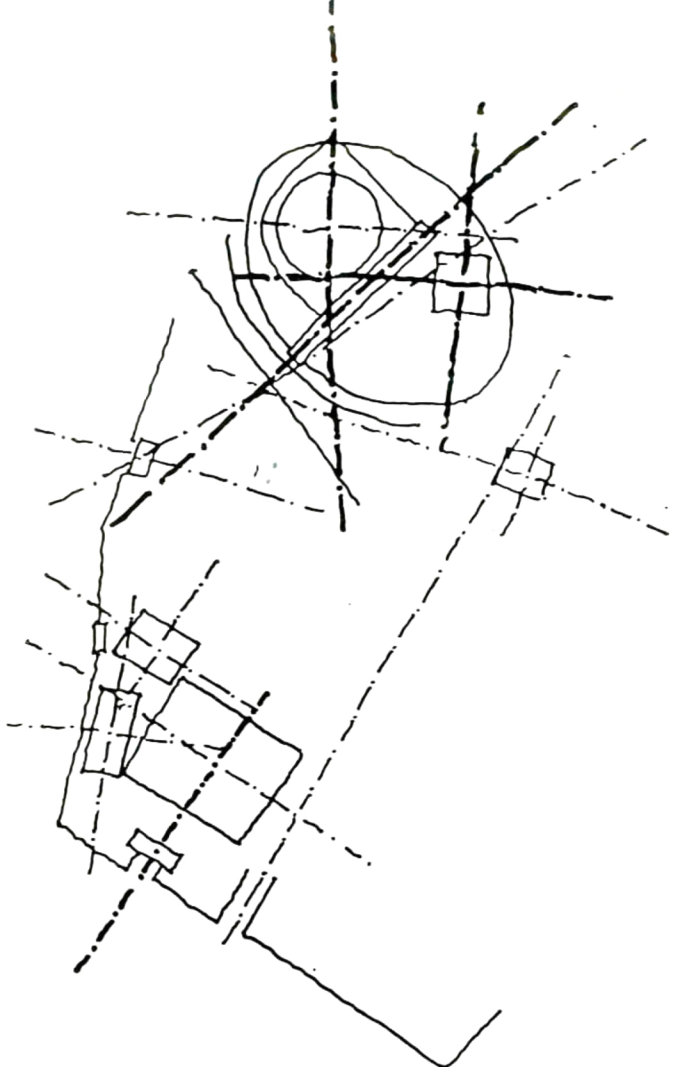


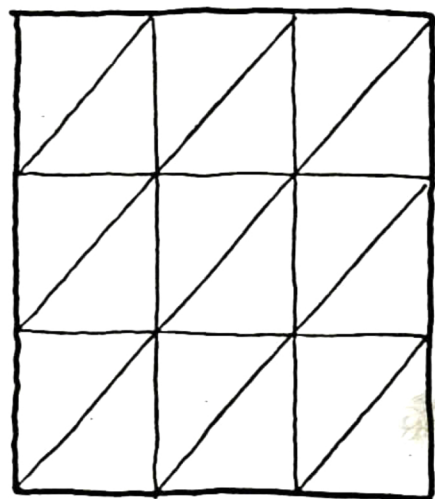
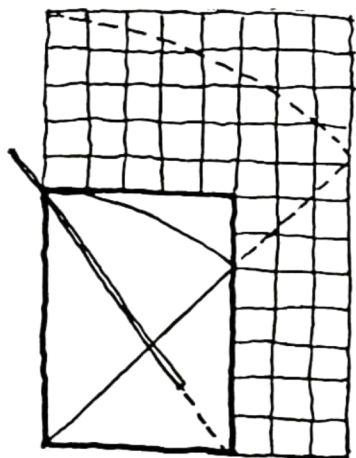
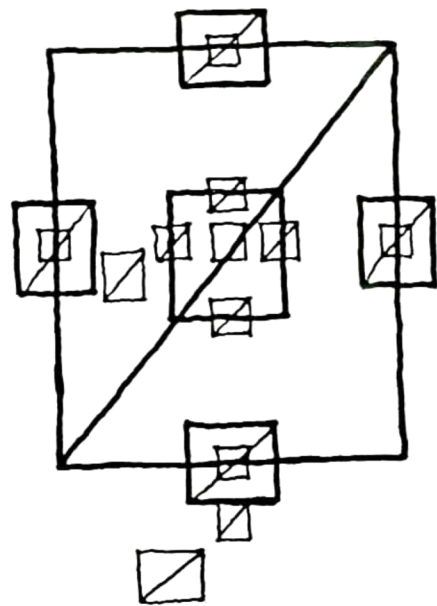
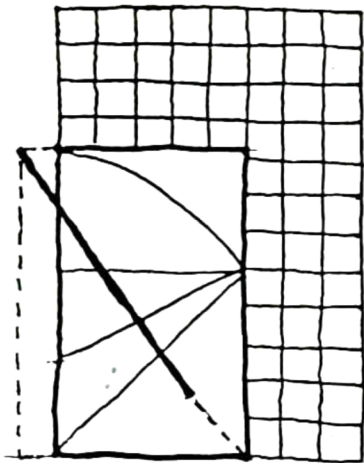
**Tadao Ando  
Water Temple**

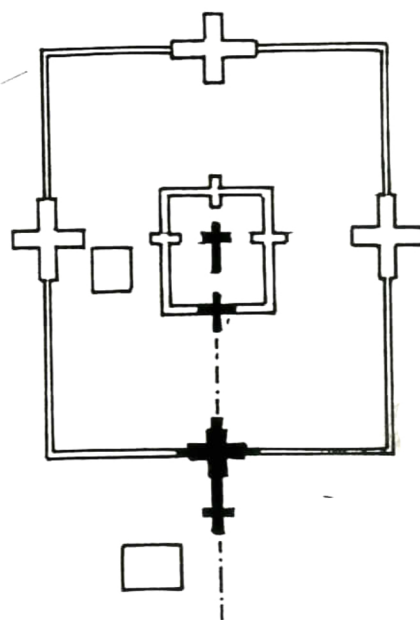
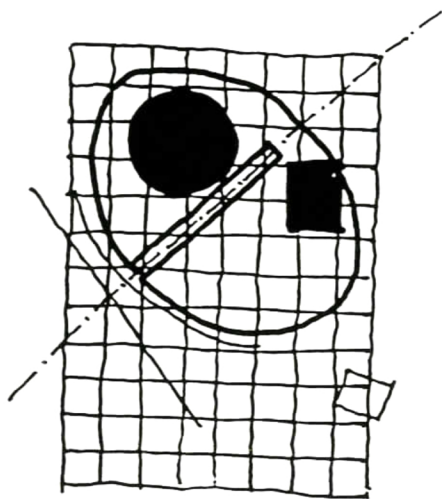
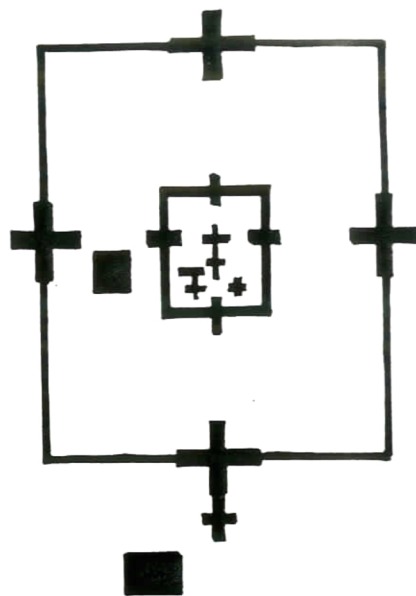
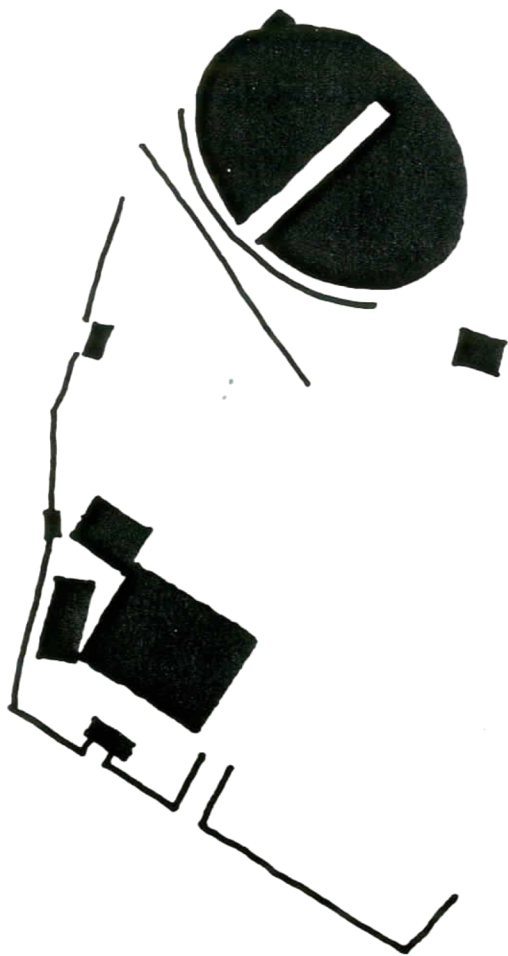


**Prasat Phimai**

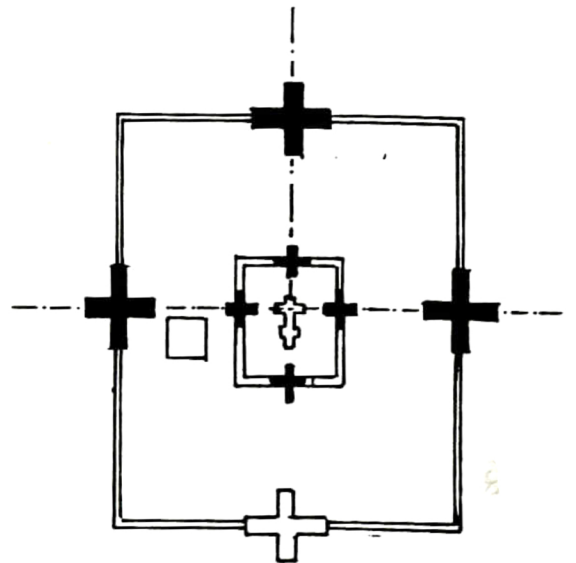
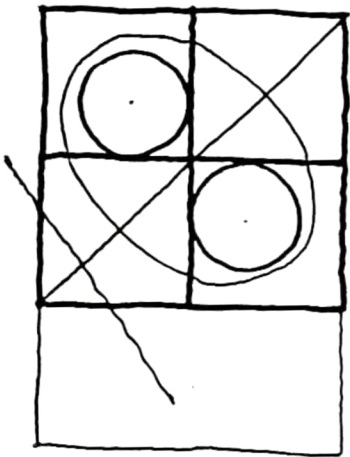
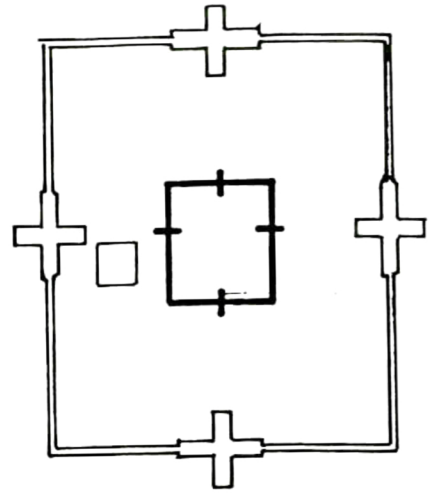
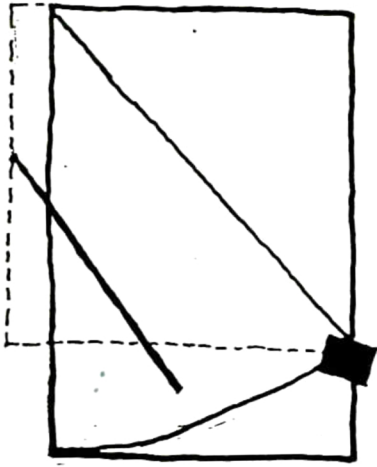




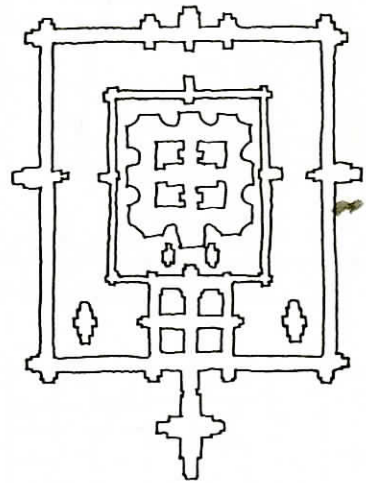
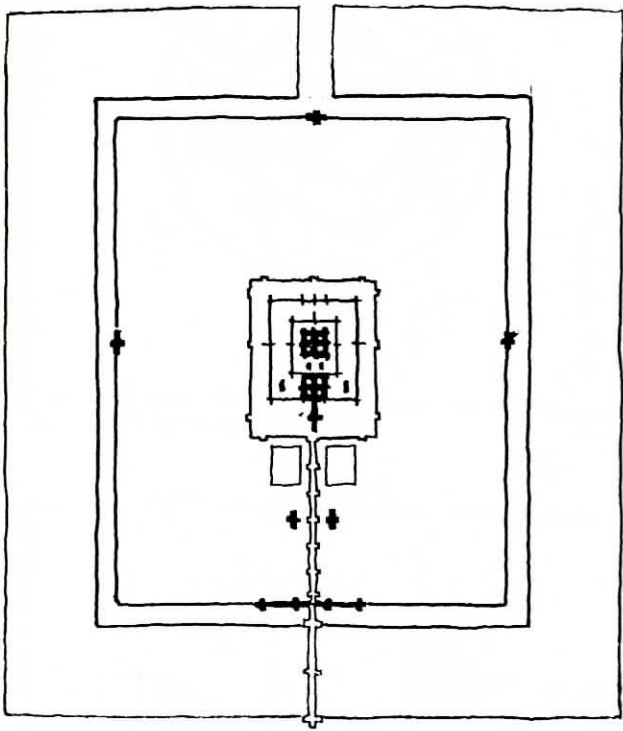
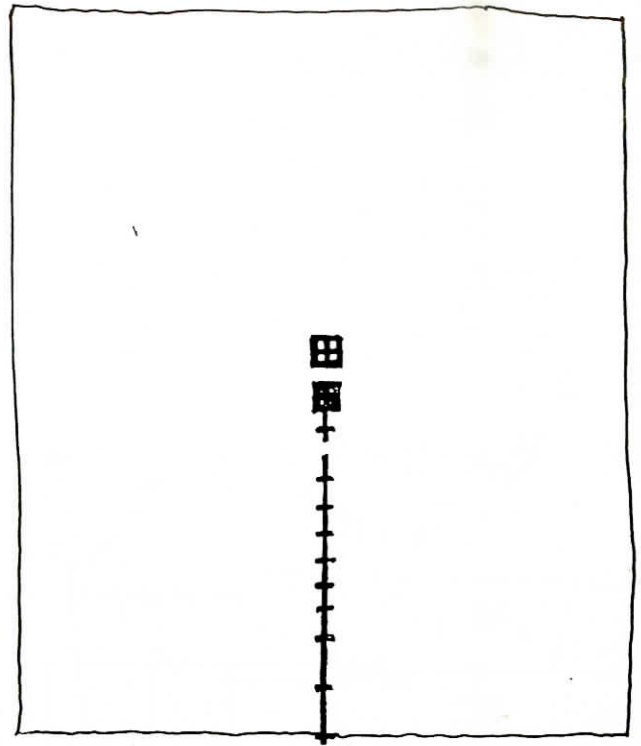
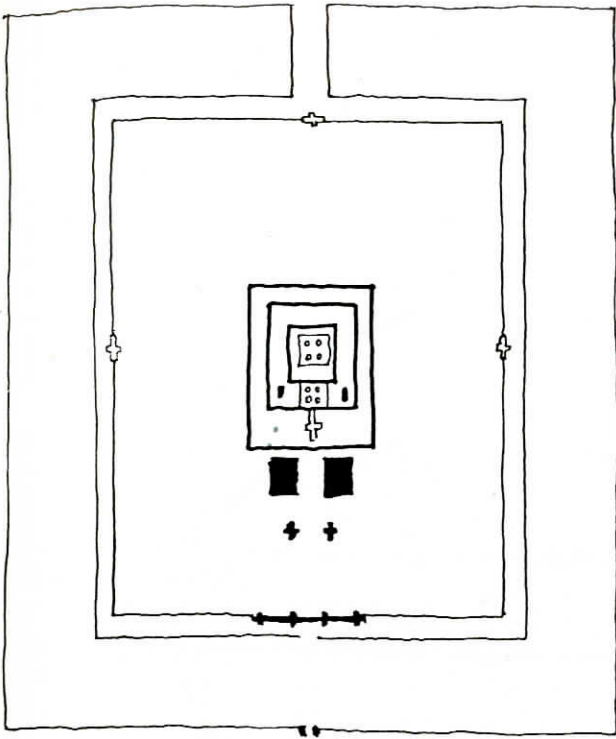


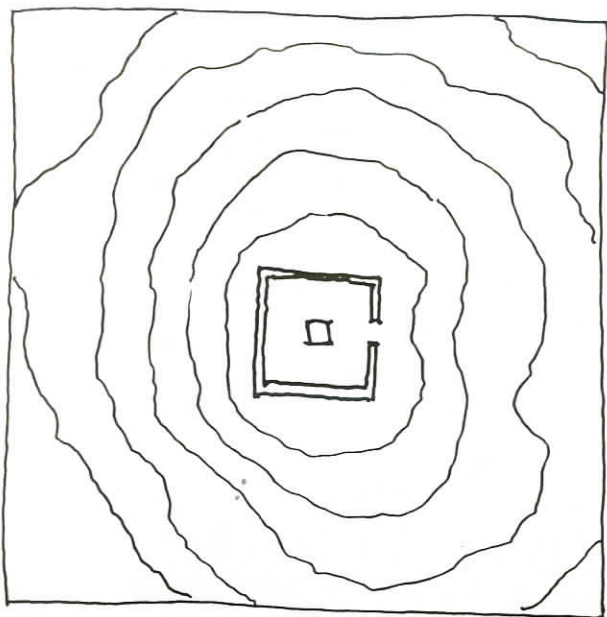




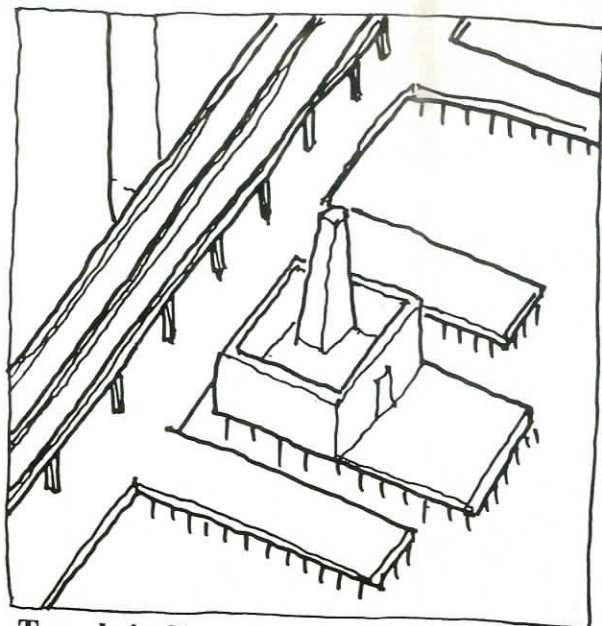


Angkor Wat

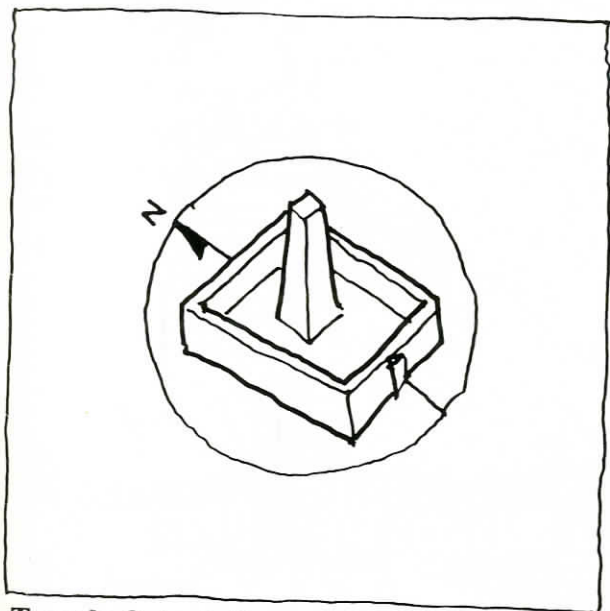




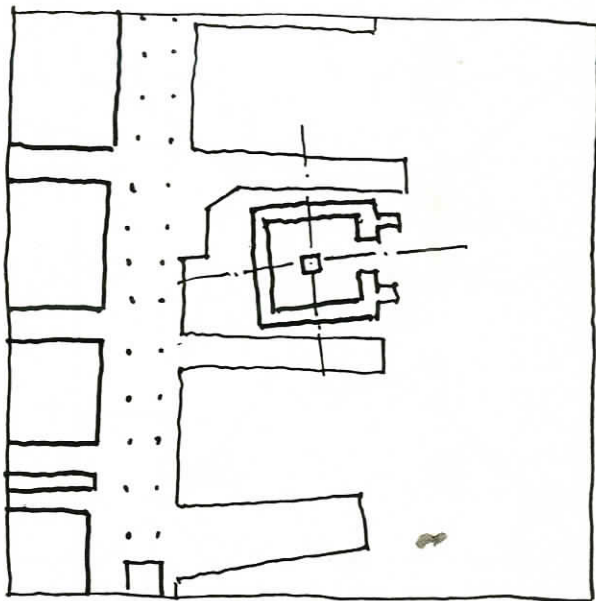
Temple in Field



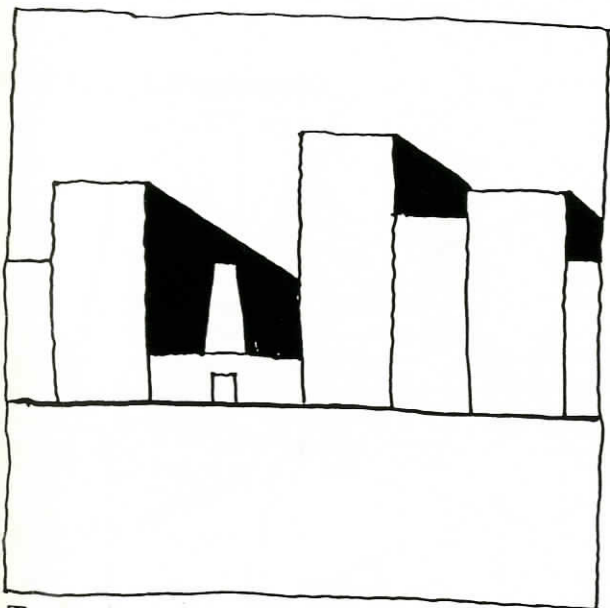
Temple in Site



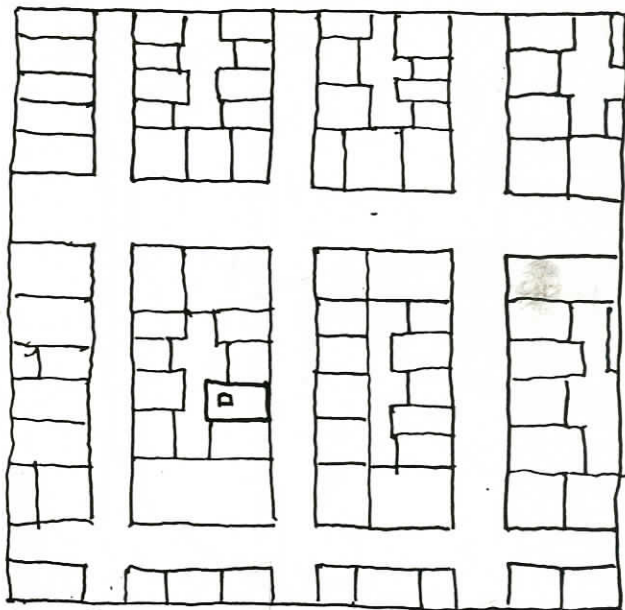
Temple Orientation



Temple Orientation in Site



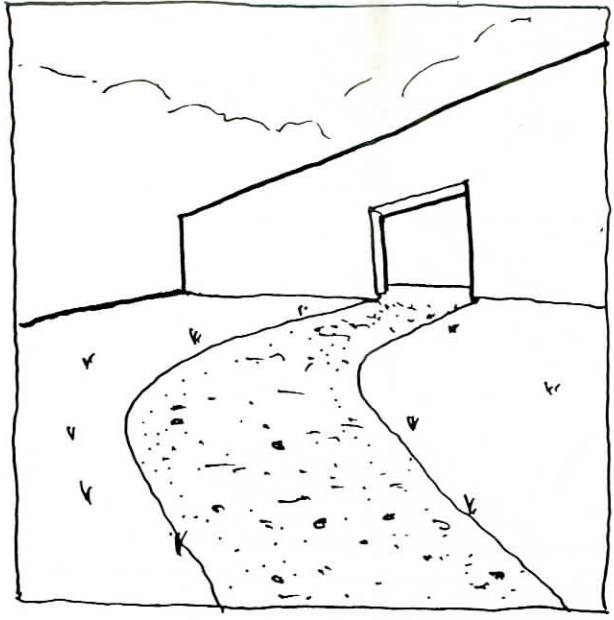
Temple in Urban Fabric



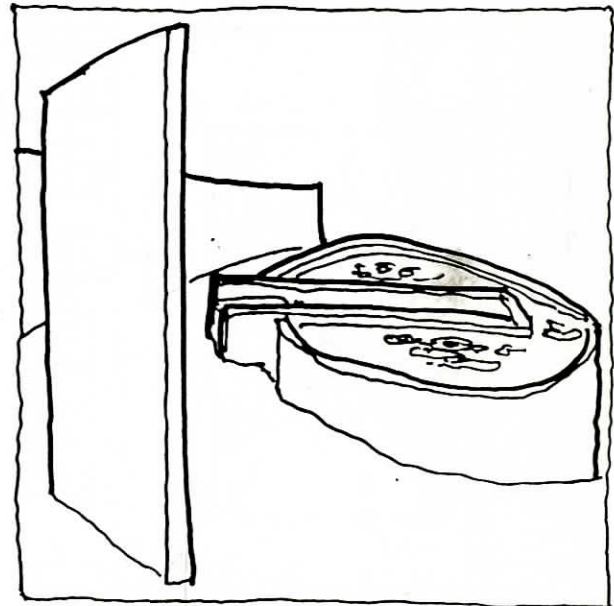
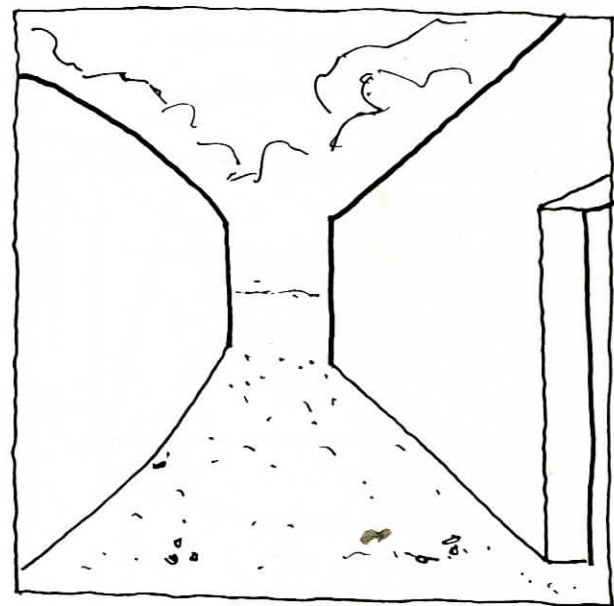
Temple in Urban Fabric

Entry

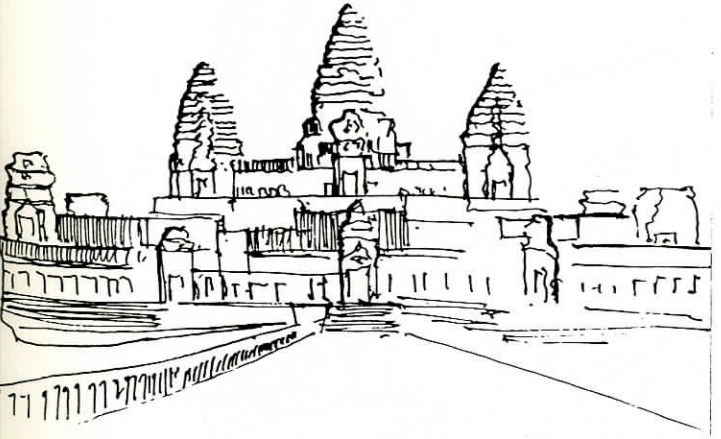
Sequence Analysis



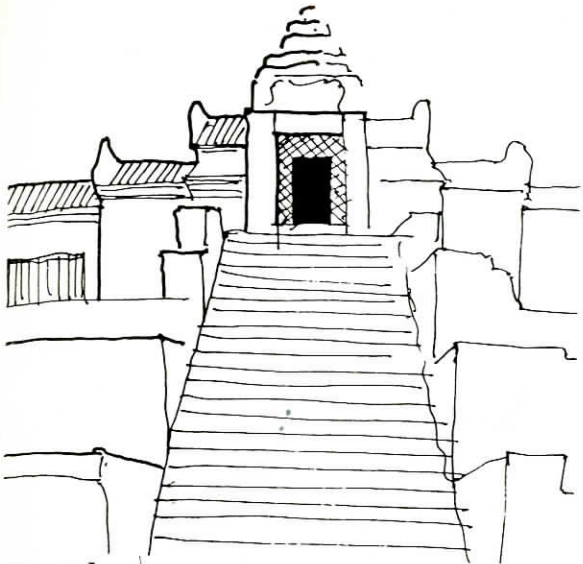
Passage between Walls



View of Temple (Approach)

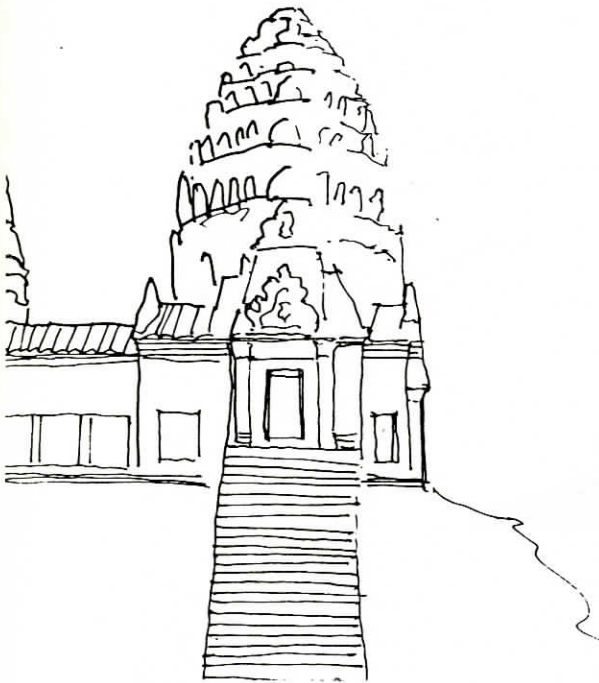
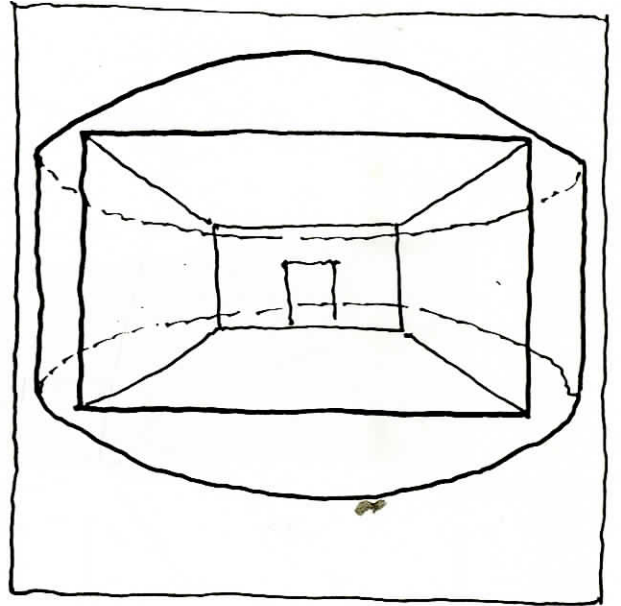
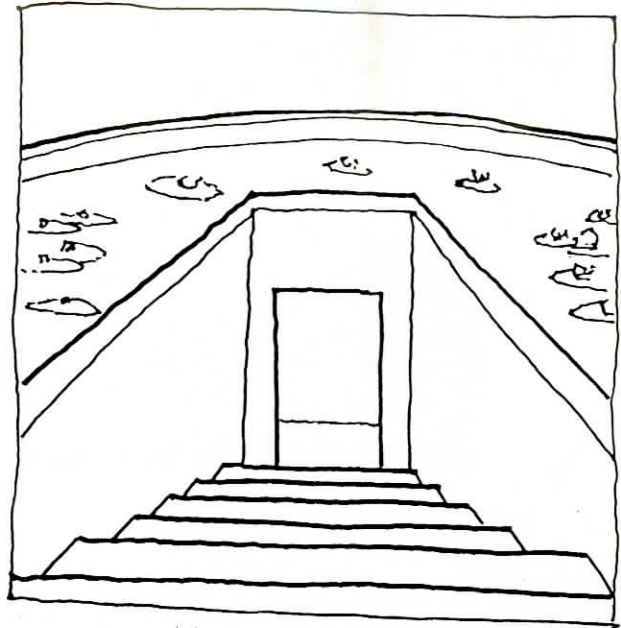


Approach into Stair

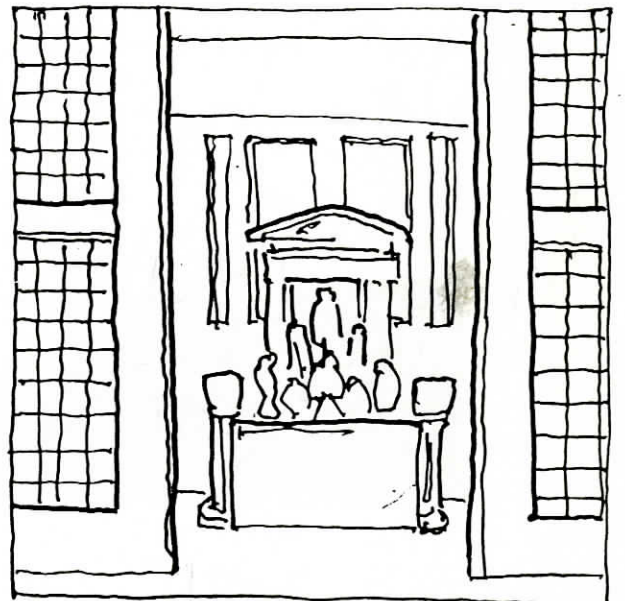
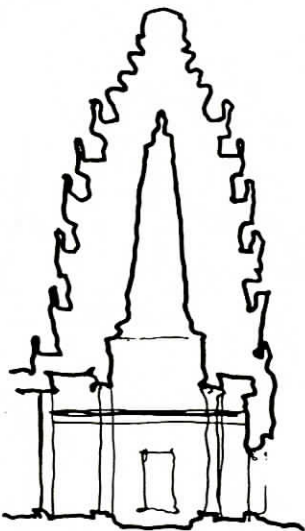


Temple

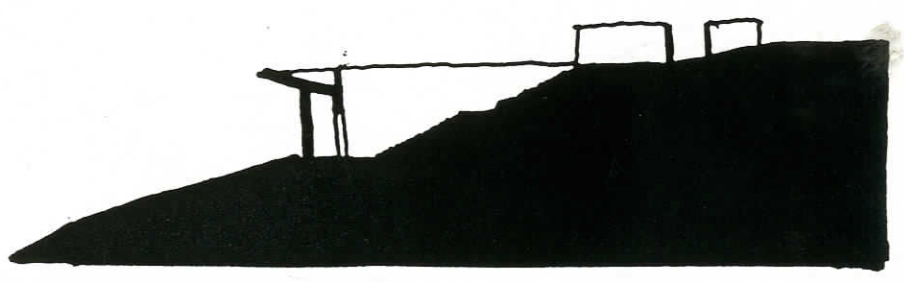
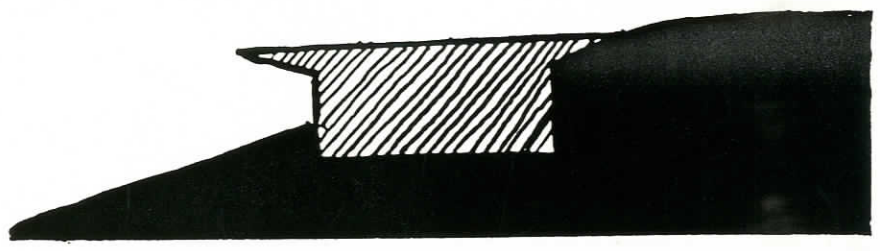
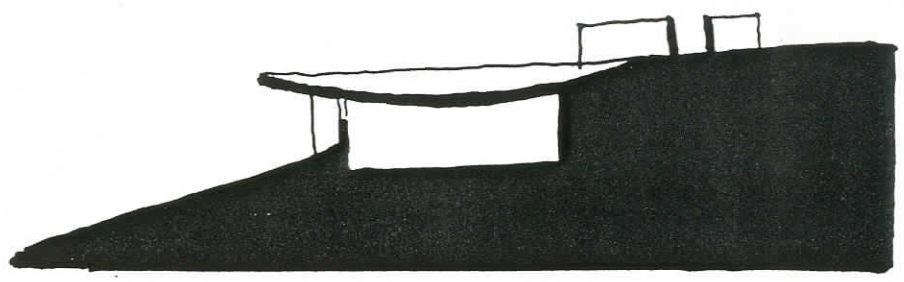
Sequence Analysis

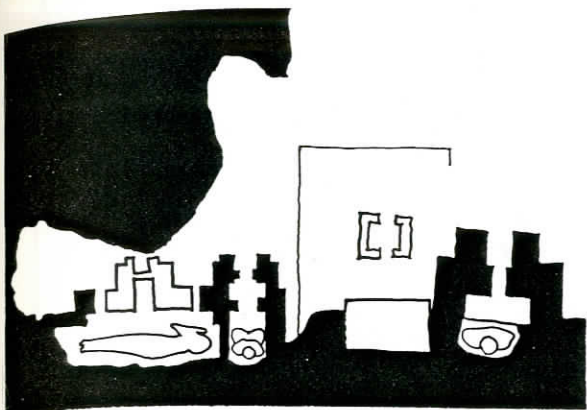


Sacred Space

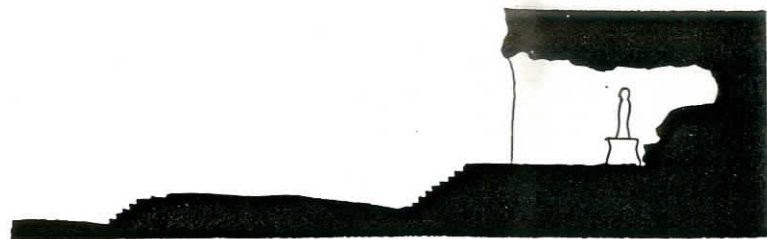


Section Analysis of Water Temple

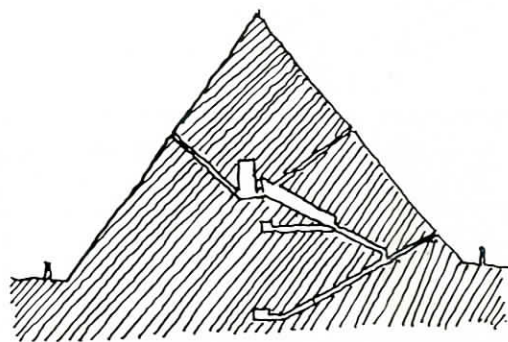




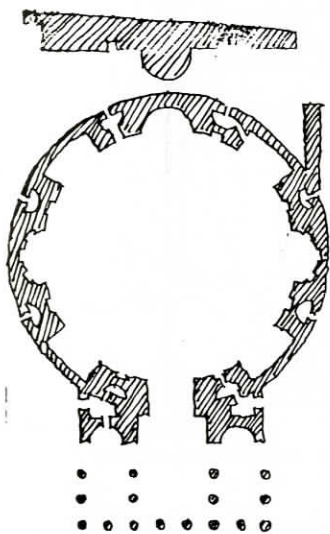
Buddha in Cave(Section)



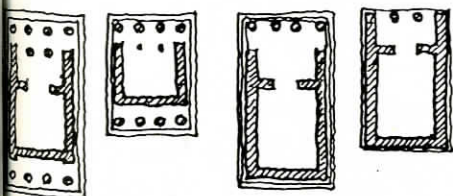
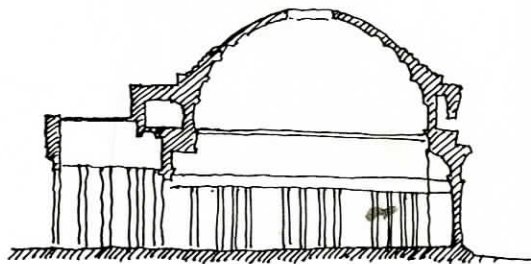
Buddha in Cave(Section)



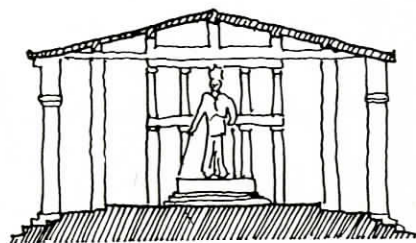
Pyramid, Egypt



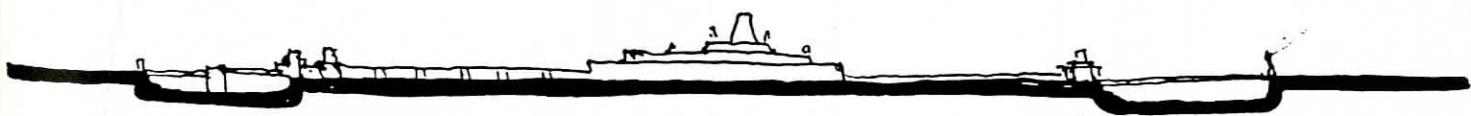
Pantheon, Rome



Typical Greek Temple Plan

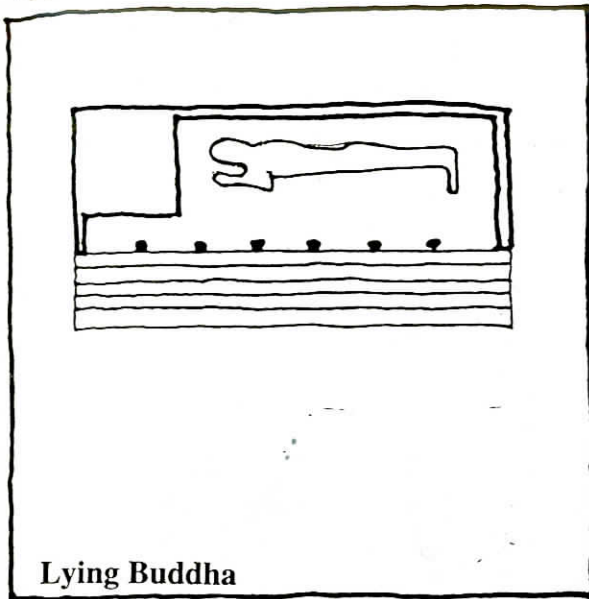


Pantheon, Greece

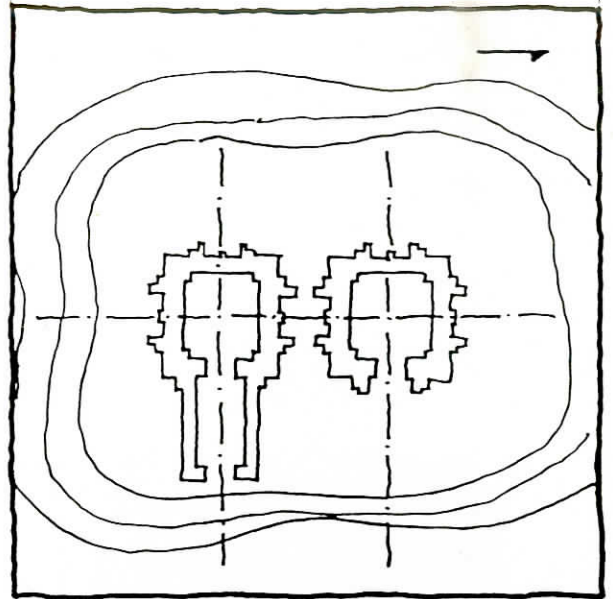


Angkor Wat Section

Typical Buddhist Temple

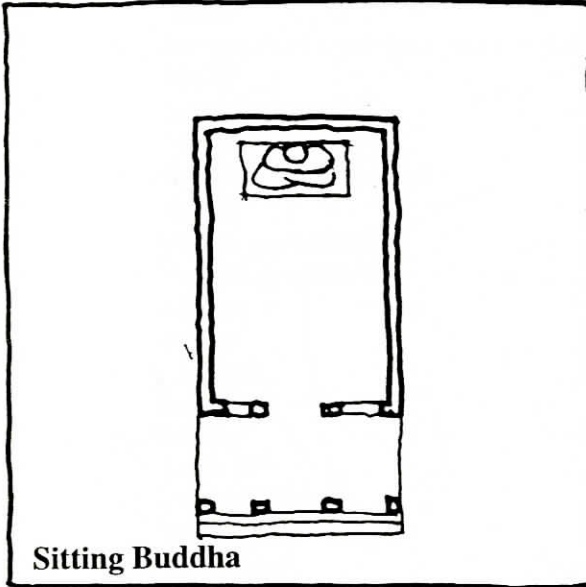


Lying Buddha

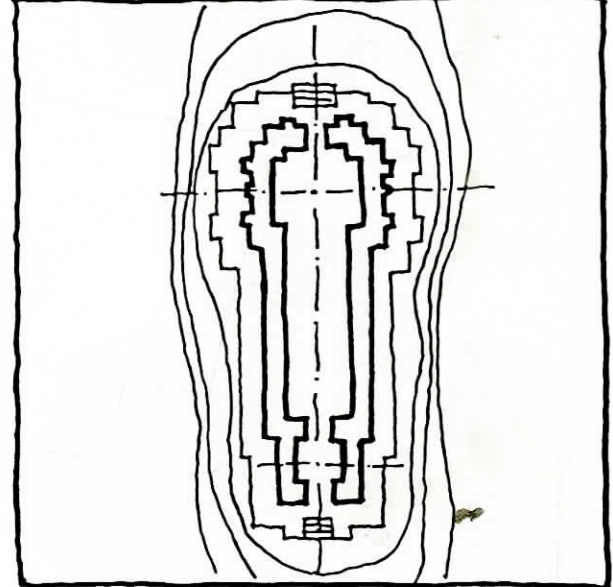


Typical Buddhist Temple

Typical Buddhist Temple

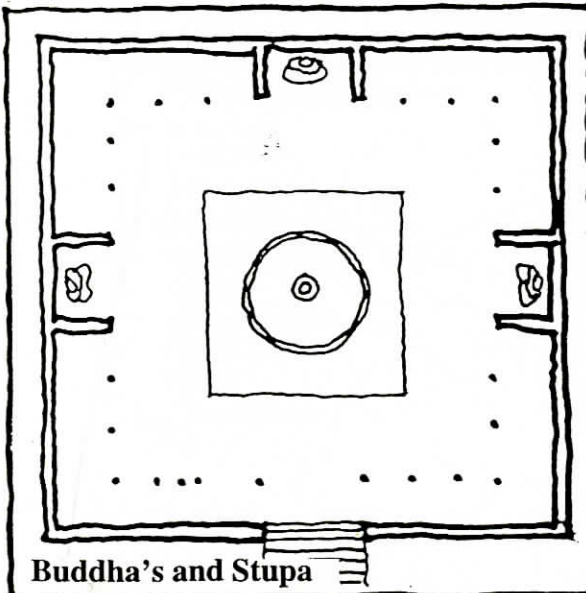


Sitting Buddha

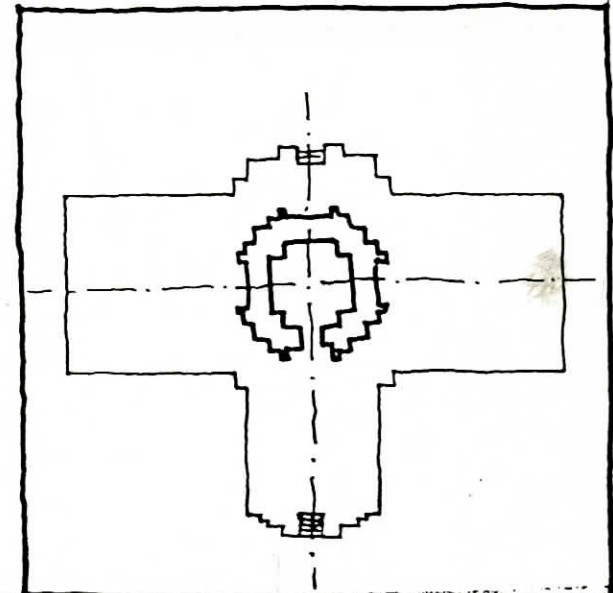


Typical Buddhist Temple

Typical Buddhist Temple



Buddha's and Stupa



Typical Buddhist Temple



## Program Elements

### Religious

- Temple/ Shrine Room  
4,000-6,000 SF
- Buddha Hall  
2,000 SF
- Uposatha Ceremonial Room  
2,000 SF\*
- **Total**  
**8,000-10,000 SF**

### Monastery

- Monks/ Nuns (12 per room) 9 rooms  
1,200 SF
- With separate rooms next to each group cell  
300 SF
- Store rooms for gifts and communal items (3)  
500 SF
- Meeting rooms (4)  
200 SF
- Buddhist Sunday School  
500 SF
- Meditation walkways  
To be determined later
- Kitchen  
400 SF
- Cafeteria  
800 SF
- Library  
1,000 SF
- Classrooms (8)  
250 SF each
- Bathrooms  
10-15% total
- **Total**  
**21,400 SF**

### Religious/Cultural Center

- Focuses on three main sects of Buddhism (Mahayana, Theravada and Vajrayana)
- Reception  
1,600 SF
- Gallery (3)  
2,000 SF each
- Preparation rooms/ Storage  
1,000 SF
- **Administration**
- Offices (4)  
150 SF
- Classrooms (4)  
250 SF



- Social Hall/ Multifunction Room  
1,000 SF
  - Service  
10-15% total
- Total**  
**11,200 SF**

**Garden Public/ Private**

- Public Garden Space  
1,600 SF
  - Private Garden Space  
1,600 SF
  - Lotus pond
  - Trees (metaphorically used)
- Total**  
**3,200-4,000 SF**

**Overall Square Footage**

**Total SF= 43,800- 46,600 SF estimated**

## Supporting Documentation

Newspaper Articles of Current Buddhist Issues:  
See Bibliography

### New York City Comprehensive Waterfront Plan-1992

Contains issues about the City's edge

#### Planning Framework

- The Natural Waterfront
- Public Waterfront
- Redeveloping guidelines for Waterfront

#### Zoning Waterfront Proposal

- Maps

#### Maps of New York City from 1664-present

- Historical atlas resource
- City maps
- Subway maps
- Land Use of City
- Land Use of Waterfront (Lower Manhattan)
- Existing Conditions of Piers 11 and 13
- Existing Conditions of site (Lower Manhattan)
- Public Waterfront Existing Conditions (Lower Manhattan)
- Infrastructure of City
- Demographics

#### Web Sites

- See Bibliography

PERSPECTIVES

"I wish you good trading."

Chinese President Jiang Zemin, after opening the New York Stock Exchange last Friday

Hot TOY FOR THE HOLIDAYS. Lester the Investor

Mention Wall Street & watch him shake!

"A lot of the great scientists and adventurers and pioneers were inspired by works of fiction. The line between make-believe space fantasy and real space fantasy is very thin." Star Wars' creator George Lucas, at the opening of an exhibition on the film trilogy at the National Air and Space Museum

"I guess that precludes my naming a moon after my cat Squaker." Cornell University astronomer Philip Nicholson, who is part of a team that discovered two new moons orbiting Uranus. Names of previously discovered moons have been inspired by Shakespeare and include Cordelia, Ophelia and Juliet

"I am not saying I could have sprinkled holy water on him and prevented an accident, but we would have payrored him for the basics." Motorcycle safety instructor Larry Brattley, on the spill Mike Tyson took last week that left him with a broken rib and punctured lung

"Investors are like those cattle. Maybe they heard a cricket. Maybe they heard thunder. Maybe a mountain lion... One of them starts moving. Then the others start moving. They stampede. Then they stop." Frederick (Shad) Ross, a Dallas money manager, on last week's fluctuations

"You can't put them on the bust anymore." Michael Jordan, on how the game will be changed by the NBA's decision to hire two women referees

"We've had a few people ask for Hillary and her husband, what's his name. But we've sold more Fred and Barney." Jim Howard, at the New York City party store Paper House, on the lack of interest in political mannequins this Halloween

CAN YOU DO SOMETHING ABOUT THESE BUDDHIST DEMONSTRATORS?

THAT'S THE VICE PRESIDENT

SAVE TIBET

## Precedents

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### Monastery Precedence

#### **Dominican Monastery of La Tourette**

Eveux-sur-l'Abresle, Rhone  
Le Corbusier, 1960

*“One is meant to experience the monastery as intense contrasts in form which build upon one another and thus gradually assert the dualistic structure of the whole.” (Edelkoort)*

#### **Points of interest**

- Adding on a new monastery to an existing one.
- Visitors are allowed to look in and watch.
- Use of materials that differentiate between columnar structure and site cast.
- Sense of denial of rooftop garden that makes one look up and in only.
- Sloped site, with its use of stark concrete
- Use of light, sequentially and spatially.

### Buddhist Temple Transformation

#### **Water Temple**

Honpukuji, Japan  
Tadao Ando, 1992

*“With a revolutionary temple design executed in 1992, Tadao Ando freed Buddhist architecture from some 2,000 years of stylistic shackles.”*

–Gunter Nitschke

- Reinterpretation of form, with a cultural and religious foundation.
- Use of water and sequential manipulation

### Church Transformation

#### **Project for the Church of Saint-Pierre**

Firminy, France  
Le Corbusier, 1967

- Creates form of hyperbolic chapel that is based on astrology.

#### **The Chapel of Notre Dame du Haut**

Ronchamp  
Le Corbusier, 1963

- Transformation of the form of a church.
- use of light, wall thickness, location and form

**Buddhist Temple(s)**

**Primary Temple Precedence**

**Prasat Primai**

**Angkor Wat**

**Secondary Temple Precedence**

**Prasat Yai Ngao**

**Prasat Ta Muen**

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## Buddhism Notes

### Who is Buddha?

The birth of The Buddha known as Siddhartha Gotoma, does not begin with his last life, rather one of his previous lives hundreds of eons ago. In a previous life he was an ascetic named Sumedha who met and was inspired by another Buddha of the name Dipankara. In this life he chose to become a *Bodhisattva*, one who strives for perfect enlightenment. This chosen path would take him many lives, as human, animal, and god to understand the moral and spiritual perfection's necessary for Buddhahood.

Siddhartha Gotama's last rebirth was in North India in the 6<sup>th</sup> century BC His mother Mahayana went into labor standing up, while holding onto a Sal tree. Immediately after the birth, Gotoma walked seven paces, scanned in all directions and "said in a noble voice that he was the foremost noble being in the world, and that this would be his last rebirth."<sup>20</sup> Seven days after his birth his mother passed away. His father, Suddhodana was the ruler of the kingdom of the Sakyas. By the age of sixteen Suddhodana had Gotoma married to a devoted and beautiful princess named Yosodhara. At the age of twenty-nine and shortly after the birth of his first and only son Rahula, Gotoma became an ascetic and left his kingdom in search for the solution to eternal suffering. He gave up everything including his family.

Six years later after traveling around the Ganges Basin, Gotoma attained enlightenment while seated under a Bodhi tree. Before he attained Buddhahood, he had followed and studied under many different religious teachers while practicing extreme asceticism. Gotoma rejected these practices and sought a new original path to attain enlightenment.

At the age of thirty-five Gotoma became a Buddha or "Enlightened One." The term Buddha is not a proper name rather a description of one who is spiritually awakened. Buddhism believes that everybody that is not an arahat or a Buddha is spiritually nocturnal.

After attaining enlightenment Gotoma began to deliver his sermon to every and anybody who would listen, without making any distinction between the classes. He would preach to men, women, beggars, and kings, making no distinction between the classes. In the eyes of the Buddha, everybody was the same, spiritually nocturnal.

Gotoma would preach, travel and pray for the next forty-five years before his death. This was his last rebirth and he has left this world and become truly an "Awakened One."



***Nibbana is not death, not rebirth, not a union with any divine being rather the eradication of egoism or ...destruction of lust, hatred and ignorance.***

### **What is a Buddha?**

A Buddha is a description of being that is spiritually an “*Awakened One*.” This implies that people are spiritually nocturnal and if they follow the right path or “Middle Way” than they too can be enlightened. Before Gotama there have been many other Buddha’s from other lives and all are also known as “*Perfect fully awakened ones*.” Siddartha Gotama is the main Buddha since he created the religion 2500 years ago. Buddha’s are people who have attained the spiritual insight to *Nirvana*. Once they have accomplished that as a human then it is their last reincarnation in the cycle of life before they enter Nirvana and shed all connection to the world. They will then proceed to a state or world called Pari-Nirvana, which is the end of the cycle.

### **What are Beliefs of Buddhism?**

Buddhism maintains an emphasis on teachings rather than on the founder/ or a person. Unlike monotheistic or polytheistic religions Buddhism is a religion without a creator or ultimate being. Buddhism believes it can coexist with other religions and is a form of not betrayal. (i.e. Similar to a person asking a person of high social standing for help). There are strong beliefs in eternal truths, cosmic laws similar to astrology and lack-ordinance. One finds liberation spiritually through one owns efforts using the *Dhamma* as a guide. Otherwise life is looked at as different levels of suffering. To be happy is still suffering since one’s mind is still clouded and truly unaware. **Nibbana-Dhatu** is ultimate goal of Buddhists (state of Nirvana).

### **Creation Theory**

There is no real explanation of creation since there is no ultimate being, but Buddhism feels that the need to know is unimportant. That knowledge does not help one follow the Dhamma and reach Nirvana. Buddhism stresses the individual.

### **Tipitaka**

The Tipitaka is the compilation the Buddha’s philosophies, doctrines discussions, discourses, treatises, dogma, technical works and is considered to be the actual words of the Buddha. It is similar to which is similar to Bible, considered more accurate and eleven times as long. The Tipitaka breaks down into three baskets or discourses that are the Vinaya Pitaka, Abhidhamma Pitaka and the Sutta Pitaka. These texts are universally accepted by different Buddhist sects.



### 1. Vinaya Pitaka: (Basket of Discipline)

Consists of Five Books

- 1.Parajaki Pali-Major offenses
- 2.Paci Hiya Pali- Minor Offenses
- 3.Mahavagga Pali-Greater Section
- 4.Cullavagga Pali-Shorter Section
- 5.Parivara Pali-Epitome of the Vinaya

### 2. Abhidhamma Pitaka: (Basket of Discipline)

- Contains Philosophy of Buddha
- Ultimate teaching
- Contains *Seven Books*

### 3. Sutta Pitaka: (Basket of Discourse)

- Main teachings of Buddha

## Four Noble Truths

### Foundations to Buddhism

1. **Noble Truth of Suffering** (Samsara, ignorance/ cause)
2. **Noble Truth of Cause of Suffering** (Samsara, ignorance/ cause)
3. **Noble Truth of Annihilation of Suffering** (Getting Across river)
4. **Noble Truth of Path Leading to the Annihilation of Suffering** (means across river)

- Founded first celibate religious order of women (w/ rule and regulations)
- Catholicism God is omnipotent, so god is responsible for all good/ bad, and its consequences.
- Karma can have high and low states, depends on level of spirituality

## Theravada Buddhism

- Enters in the late 1960s with Tibetan Buddhism
- Theravada made entry long the East Coast following a visit by an eminent monk of the name Madihe Pannasseeha.
- Theravada organization founded in 1966 out of Washington DC
- **Buddhist Vihara Society** founded under presidency of Venerable Bope Vinita
- Located in DC to serve an international community.
- Other noteworthy temples of the Theravada tradition are in Chicago, New York and Small enclave of a monastery and temple in North Hollywood.

## Theravada Timeline(America)

- 1893- Chicago World's Fair in the World Parliament of Religions
- First critical public event with Buddhism
- 1965-Theravada Monastery founded (Washington DC)
- 1982-Monastery Founded
- 1990-Forest Monastery Founded
- 1996-Forest Monastery Founded

## Rebirth

One's karmic forces determine the cycle of rebirth. Karma determines what form beings will be reborn as in their next reincarnation. Rebirth can be as any living element. The cycle of rebirth ends when one attains Nirvana.

### Nibbana (Nirvana)

Ni= *Negative*

Vana= *Lusting*

Nirvana is the detachment or “**Extinction of lust, hatred & ignorance...**” *“It is either a mere nothingness nor a state of annihilation, but what it is no words can adequately express. Nibbana is a Dhamma which is “unborn, unoriginated, uncreated and uninformed.””*<sup>12</sup>

Therefore Nirvana is eternal (Dhuva) Desirable (Subha) and happiness (Sukha)

### *Common points between Theravada and Mahayana Buddhism (Layman pts. 1-8)*

1. Object of Buddhism is to get rid of delusion and enter the world of the infinite and absolute.
2. *“The world has no beginning and no end. All is explained by causation, but there is no first cause.”*
3. All things change, all is impermanent.
4. There is no substantial entity known as the ego. As all is impermanent and transient, so there is no self or ego as is popularly regarded as persisting behind consciousness.
5. The law of causation is equally valid in the moral world as well as in the physical world. Every cause has an effect.
6. Transmigration explains causation, and is due to karma and karma is produced by the deeds in the life of birth and death. Transmigration leads to suffering, as the Four Noble Truths set out.
7. Delusion is the cause of suffering, which is universal.
8. Moral practices, such as the Noble Eightfold Path, are prescribed in order to remove delusion.

### **The Fourth Holy Path: Path to Nibbana (Nirvana)**

Under the *Fourth Holy Path*, one must follow the *Eight-fold path*

#### **1. Right Understanding**

- Knowledge of four Noble truths

#### **2. Right thought**

- Eliminate evil thoughts and only attain pure thoughts
- Renunciation of worldly pleasures
- Benevolence
- Compassion

#### **3. Right speech**

- Abstinence from Falsehood

#### **4. Right action**

- Abstinence from killing stealing and misconduct

**5. Purity of thought, Words & Desires**

- No trading in arms, humans, animals for slaughter, intoxicating drinks, drugs and poisons

**6. Right effort**

- Endeavor to discard evil that exists
- Endeavor to prevent arising of unseen evil
- Endeavor to develop unarisen good
- Endeavor to promote the good that already exists

**7. Right mindfulness**

- Constant mindfulness with regards to body, feelings, thoughts and mind objects

**8. Right concentration**

- One pointedness of mind culminating in the *Jharvas* or meditative absorption's.
- After one attains the **Eight Points** they may also gain supernormal powers such as:
  1. Divine Eye
  2. Divine Ear
  3. Reminiscence of past births
  4. Thought reading
  5. Other Psychic powers

### Summary

The life of a Buddhist Sangha (monks and nuns) is one that must follow many rules that are fundamentally ethical. Many of these rules have been laid out so that monks and nuns within the Buddhist community and/ or monastery can follow a path to spiritual awakening. These rules have been created over time and address many issues in terms of *money, chastity, food, community* etc.

The community is an important and integral part of monastic community. The Sangha must act as one and maintain a high level of unity and harmony. The monastery is in a symbiotic relationship with the community and both need each other's support. The Sangha maintain a high level of respect by following the many laws that have been written in to the canonical texts.

***Buddhist monastic life encouraged people to revoke family life as early as possible.***<sup>21</sup>

The first stage is seen as training and should take place as early as possible in ones life, so that they enter the monastic community before they become accustomed to life. This idea is like a tabula rasa, where the child's mind is seen as pure.

### The Search for a Lifestyle

- 1960-virtually no Sangha, monks/ nuns in residence, no lay community, but a large city community.
- Sense of a strong identity crisis.
- Six commitment mechanisms: (Kanter)
  1. Sacrifice
  2. Investment
  3. Renunciation
  4. Communion
  5. Mortification
  6. Surrender
- Successful Buddhist communities provided not only guide for work but also for free time and recreation in line with the groups ideals."
- Community life differed from the East.
- Temples were culturally placed and not entirely appropriate for America.
- Non-Asian worshippers found themselves expressing their religious faith in a place that should be in another country. In the 1960s many decided to move the temples outside of the city and into the wilderness.

### Monasteries

Buddhist monks traveled a lot and later used monasteries as places to rest. Monks used to travel all year long until the Buddha said that they need not travel during the rainy season. Monks felt that they had no place, or had left all ties when they traveled all year long. During the rainy season Monks were



Monks felt that they had no place, or had left all ties when they traveled all year long. During the rainy season Monks were forbidden to travel. Monasteries were meant to connect the life of traveling and the retreat.

***Cells with one or two monks- temporary structures erected in forest, next to a river, in a valley or at the foot of a mountain, but always close to a town or village. -Wijayratna***

### **Program for Early Monastery**

Early monasteries included, cells, store rooms, meeting rooms, rooms with fireplaces, places to store gifts, toilets, meditation walkways, room next to cells, rooms for hot baths, and *lotus ponds*.

### **Location of a Monastery**

***The monastery cannot be too far from a town and not too far from the mountains it would be a place away from people sheltered from disturbances and crowds... and appropriate for religious life.***<sup>15</sup>

- No destruction of plant life/ ancient sanctuaries.
- Monasteries are public property of monks.

### **Role of Money**

***Indeed, sirs, when Gotoma left home to embrace the religious life he renounced everything, silver, gold, and all the riches he possessed on earth...***

- Monasteries were meant to connect life of traveling and retreat.
- Monks are not allowed to touch gold/ silver (renunciation of everything)
- Monks/ nuns do not work and rely on lay followers and do not need money.
- Lay followers provide monks with robes, food and other necessities.
- Monks may not seek or accept money, and must avoid any contact with it.
- Trading of precious metals, ornaments, or raw materials is prohibited.
- May exchange things from within community.(robes, blankets etc....)
- Improperly obtained money can only be used to either purchase medicinal items or thrown away.
- Four obstacles:
  - Alcohol
  - Sexual relationships
  - Money
  - Improper livelihood

## Food

- Allowed eating once a day. Once before 12:00 noon or at the "Right Time."
- Monks and nuns must eat and not be picky of food that is given to them.
- Not allowed to ask for specific foods (no to abuse benefactors generosity.)
- Cannot eat alone at a home even if invited, invitation must be made to the community.
- Are not allowed to kill for food (hunt) but can eat meat that was not directly linked to them.
- Restrictions as to where a monk may get food.
- Practice of the "*middle way*" for monks in terms of food, gluttony is seen as an obstacle for inner progress.
- Monks and nuns are not allowed to consume alcohol or any other fermented spirits.

## Chastity

*Two extremes are to be avoided by the monk: being attached to sensual pleasure, which is low, vulgar, worldly, ignoble, and comes to no good; and indulging in self mortification, which is painful, ignoble and comes to no good...(S V 420)*  
-Wijayratna

- No contact between monks and women, nuns/ men
- Monks are not allowed to be in a closed room with women by themselves, but may be with a third monk.
- No sexual intercourse even with a female animal.
- For sake of selflessness and maintaining a detached state of mind
- Masturbation and homosexuality are not allowed
- Eunuchs and hermaphrodites are also not allowed into the community.
- No erotic material may be drawn/ owned
- The opposite sex was seen as an obstacle for inner progress
- Idea of sensual/ sexual pleasure is wrong, sex is only a sub-sect of the problem.

*Meditation (Bhavana) was required to change and develop the mind. Renunciation and self control are only an aid on the path of meditation.*

-Wijayratna

## Solitude

- Renunciation of home and property
- Complete solitude is excessive
- Not recluses or independent ascetics
- Practice and principle they were not alone.
- Maintain high standards so to be respectable in the society

## Community (Sangha)

- Major goal is to create unity among community.

*Ananda, some of you might think after my death: The master's teaching has come to an end; we have no master any more." This is not the right way to look at things. The Doctrine (Dhamma) and the Discipline (Vinaya) which I have taught and established will be your master when I have departed from this world... Work out your salvation with diligence. (D II 154, 156)*

## Ceremony of Uposatha

- All monks and nuns participate at the end of every lunar half-month in a special meeting hall called **Uposathagara** which is located inside the monastery.
- Main ritual of *Uposatha* was the recitation of the *Pitmokkha* or disciplinary code.
- Here the monks and nuns reaffirm their beliefs and confess to any offense that might have been committed. (Similarities to Catholicism in attending church and going to confession).
- Ceremony about *self-examination* and *purity*.
- Everyone in the community must be present, with only exceptions to being seriously ill, physically and mentally.
- At end of *Rainy Season Retreat* it is marked by two ceremonies that are suppose to reinforce harmony within the community.
  1. Pavarana (only monks)
  2. Kathina (monks publicly admit there misdeeds)
- Rainy Season retreat is a time for monks of a region to gather together to reinforce ideas of concord and harmony.
- *Vows of silence* are forbidden cause it will abstain from communal harmony.

## Rules of the Community

- Protecting community
- Insuring the communities comfort
- Warding off ill-people
- Helping well-behaved monks and nuns
- Destroying present defilement's
- Preventing future defilement's
- Benefiting non-followers
- Increasing the number of non-followers
- Establishing the discipline
- Observing the rules of restraint
- Monks and nuns did not live an isolated life, rather they were an individual in a community.

### **Attitudes about Harmony**

- This is a major offense that is on the same level as killing ones parents, an Arahant or wounding a Buddha.
- Monks and nuns were not allowed to provoke any sort of Schism, or harbor any feelings to creating harmony.

### **Position of Monks and Nuns in Society**

- Really close to lay people cause they were dependent on them for their subsistence, faith and acted as religious/ social advisers.
- To maintain purity of their own behavior and develop their path to inner progress.

### **Ordination of Future Monk**

- Timing based on astrology for child
- As a lay person follow five precepts:
  1. not destroy life
  2. not to steal
  3. not to abuse sex
  4. not to lie
  5. not to drink
- As a monk accept five more precepts:
  6. not to dance or sing
  7. Not to eat after noon, Or once during day called "right time."
  8. Not to decorate
  9. Not to have soft beds
  10. Not to have gold/ silver
- As a Novice or future monk the child is spiritually higher, thus parents and family bow to child.
- Novice can become a monk at age twenty.
- To be alive, to die, to be happy are all part of suffering. To end suffering is to be spiritually awakened.
- Monk's beliefs are that they need not to cling onto anything.
- Layperson believes that *being born as a Christian, one did something evil in past life.*
- **Nirvana:** Difficult to explain, only way to explain is to actually experience it.
- Gods inhabit earth, similarly like a man and his ox. They cannot help one attain Nirvana.

### **Relationship of Monks and Nuns with the Community**

- The monks and nuns relied on the lay people for basic needs of food, clothes, lodging and medicine.
- They were not producers of such goods rather consumers of them.
- There is a system of checks and balances, the monks and nuns, can be criticized by the community for any misconduct.
- Success of their religious high standards would make them worthy of community respect as well as a means of attracting new followers.



### **Role as Religious Adviser**

- Community and disciples were to preach and teach the doctrine of the Dharma.
- Disciples were expected to travel, spreading the Dharma.

### **Demographics**

#### **Southern Buddhism**

Theravada school with elements of Mahayana Buddhism  
105 million (Thailand @ 51 million in 1983)

#### **Eastern Buddhism**

Chinese Mahayana Buddhism, Tibetan culture (Zen)  
Approximately 365 million (China @ 250-1,060 million)

#### **Northern Buddhism**

Heir of late Indian Buddhism  
Approximately 25 million (China @ 62 million?)

### **American Buddhist Academy**

- Similar to American churches
- There is a nave and chancel
- Chancel area being divided separated into choir and sanctuary.
- They have church offices, Sunday school rooms and space similar to parish hall.
- Also included are kitchens and extra chapels, meeting rooms and space for special projects.
- Japanese ministers wear black robe over a business suit (Layman p.43)

### **Similarities Between Christianity and Buddhism (Layman p.235)**

- Universal and with no "chosen people"
- There is one main figure, or centered on a person, Buddha and Christ.
- Each person is considered to be the personification of truth.
- Both doctrines describe a return, second coming of Christ and the Buddha of the future *Maitreya*
- Ideas of spiritual death and rebirth or renewal.

### **Differences Between Christianity and Buddhism (Layman p.235)**

#### **Christianity**

- Religion of emotion
- Social experience and involvement
- Less tolerance of other faiths
- Belief in one God
- God created all that is seen and unseen
- Personal characteristics (consciousness, sensibility)
- Essence of soul that will be judged by god
- Heaven and hell are spiritual worlds
- Dualism (God and self as separate)

## **Buddhism**

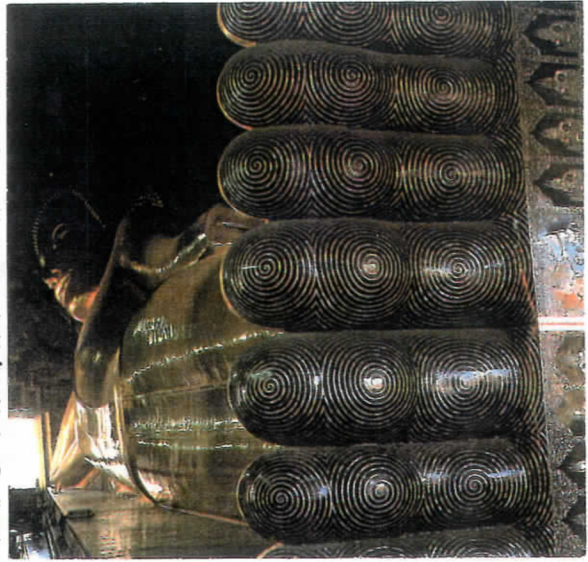
- Religion of intellect
- Individual and detachment
- Tolerance of other faiths
- (Christ would be a Bodhissatva)
- Belief in Gods who were human
- No explanation of creation
- People are spiritually unawakened
- No existence of soul, rather the belief in *karma* (Karma determines reincarnation)
- Hell is anxiety/ suffering on this world or Heaven as the path of the middle way.(Hell is on earth.)
- Monism (only one universal truth, no separation)
- Strong sense of the Cosmos in religious terms.

## **Zen Buddhism**

- Americans make natural Zen students due to belief in freedom and equality
- Eight beliefs that make Americans fertile ground for Zen.
  1. American philosophy is practical
  2. American life does not cling to formality
  3. Majority of American are optimists
  4. Americans love nature
  5. They are capable of simple living, practical and efficient
  6. Americans consider true happiness to lie in universal brotherhood
  7. American conception of ethics is rooted in individual morality
  8. Americans are rational thinkers
- Buddhist History in America up to 1960s is primarily Zen Buddhism
- Other temples include 1912 Koyasan Buddhist temple in Los Angeles
- Lamaist Buddhist Monastery in Washington, New Jersey.

## Vocabulary

Acariya:	-Teacher
Akushala:	-Bad karma
Arhat	-In Sanskrit, Arahata in Pali. Literally, man of worth, honorable one. There are two kinds of arhats, namely, the Sound-hearing arhat (Sravaka) and the Enlightened-to-condition arhat (Praetyka-Buddha). The former attains the wisdom to understand the Four Noble Truth, while the latter attains the wisdom to understand the Law of Dependent Origination or the Twelve Links of Dependent Origination. They represent two vehicles, who "comprehend for their own sake". As they pay attention to themselves and not to others, they are incapable of genuine and equal enlightenment. There are four noble stages of fruition in the Arhat Path. Arahata/
Arana	-It means a place of stillness, which is to practice pure conduct and to cultivate without the attachment of self and the Four Marks.
Bhudda	-Not a proper name descriptive title "Awakened One."
Bhikkhu	-Bhiksu in Sanskrit, Bhikkhu in Pali. A monk, who has left home, is fully ordained to follow the way of the Buddha, and depends on alms for a living.
Bhikkhuni	-Bhiksuni in Sanskrit, Bhikkhuni in Pali. A nun observing more strict rules than a Bhiksu. See also Bhiksu.
Bodhi	-A term used in both Sanskrit and Pali, meaning perfect wisdom or enlightenment.
Bodhisattva	-Bodhisattva in Sanskrit, Bodhisattva in Pali. A Future Buddha who is a being destined to Buddhahood. Bodhi means Enlightenment and Sattva means Sentient and Conscious. Therefore Bodhisattva refers to the sentient being of or for the great wisdom and enlightenment. Bodhisattva's vow/aim is the pursuit of Buddhahood and the salvation of others and of all. He seeks enlightenment to enlighten others. He will sacrifice himself to save the others. He is devoid of egoism and devoted to help the others. The way and discipline of Bodhisattva is to benefit



**the self and the others, leading to Buddhahood.**

Brahmacairya	-The Holy Life, celibacy.
Contemplation	-Abstract contemplation. There are four levels through which the mind frees itself from all subjects and objective hindrances and reaches a state of absolute indifference and annihilation of thought, perception, and will. See also Meditation.
Dhamma	<b>-Doctrine of Reality, Buddha's teachings, truth.</b>
Dharma	<b>-In Sanskrit, Dhamma in Pali. The universal norms or laws that govern human existence and is usually regarded as law, truth, anything Buddhist. It is used in the sense of all things, visible or invisible. In Buddhist tradition, it is generally referred to as the teaching of the Buddha.</b>
Dharma-Wheel	-See Wheel of Law.
Dhukka	<b>-Cause, unsatisfactory, suffering.</b>
Dhuva	-Eternal
Eight Sufferings	<ol style="list-style-type: none"><li>(1) Suffering of Birth</li><li>(2) Suffering of Old Age</li><li>(3) Suffering of Sickness</li><li>(4) Suffering of Death</li><li>(5) Suffering of being apart from the loved ones</li><li>(6) Suffering being together with the despised ones</li><li>(7) Suffering of not getting what one wants</li><li>(8) Suffering of the flourishing of the Five Skandhas</li></ol>
Eight Winds	-Or the Winds of Eight Directions. Most people are usually moved by the winds of the Eight directions: <ol style="list-style-type: none"><li>(1) Praise</li><li>(2) Ridicule</li><li>(3) Suffering</li><li>(4) Happiness</li><li>(5) Benefit</li><li>(6) Destruction</li><li>(7) Gain</li><li>(8) Loss</li></ol>
Eighteen Different Characters	There are eighteen different characters of a Buddha as compared with all other beings in the Nine Realms. <ol style="list-style-type: none"><li>1.His perfection of body (or person)</li><li>2.His perfection of mouth (or speech)</li><li>3.His</li></ol>

perfection of memory 4.His perfection of impartiality to all 5.Serenity 6.Self-sacrifice 7.Unceasing desire to save 8.Unflagging zeal therein to save 9.Unfailing thought thereto to save 10.Unceasing wisdom to save 11.Powers of deliverance 12.The principle of the powers of deliverance 13.Revealing perfect wisdom in deed 14.Revealing perfect wisdom in word 15.Revealing perfect wisdom in thought 16.Perfect knowledge of the past 17.Perfect knowledge of the future 18.Perfect knowledge of the present

**Enlightenment** -"Enlightenment" sometimes refers to the attainment of Buddhahood, as the "Enlightened One" means Buddha. If one is enlightened, one has a complete and perfect understanding of the reality character of everything.

**Five Offenses** -The five rebellious acts or deadly sins:  
 (1) parricide, i.e., killing father  
 (2) matricide, i.e., killing mother  
 (3) killing an arhat  
 (4) shedding the blood of a Buddha  
 (5) destroying the harmony of the Sangha, or fraternity.

**Five Precepts** -Or Five Commandments for layman  
 (1) No killing  
 (2) No stealing  
 (3) No sexual misconduct/adultery  
 (4) No lying  
 (5) No intoxicant  
 It is essential for the rebirth in human realms.

**Hammiya** -A monastic residence with more than one story.

**Jhana:** -(stage of meditation).

**Karma:** -Determines to what extent one is reincarnated .  
 -Jainism believes that everything is alive including stones.  
 -Ignorance, lack of spiritual insight, wisdom.

**Samsara** Sanskrit word meaning turning of the wheel or revolving. It refers to the transmigration in the Six Directions of Reincarnation, the realm of birth and death.

**Sangha** -Monastic Community.  
 -The Buddhist monastic order. The corporate assembly of at least 3 monks under a chairman, empowered to hear confession, grant absolution and ordain.

**Siddhartha** In general terms, it refers to any community practicing the Buddhist Way. Siddhartha in Sanskrit, Siddhartha in Pali. The given name of Shakyamuni when he was born to the Prince Suddhodana. The name means "wish fulfilled".

**Six Directions of Reincarnation**

- (1) Naraka, i.e. Hell
- (2) Presta, i.e. Hungry Ghost
- (3) Tiragyoni, i.e. Animal
- (4) Asura, i.e. malevolent nature spirits
- (5) Manusya, i.e. Human Existence
- (6) Deva, i.e. Heavenly Existence

**Sramanera** -Literally, it means the one who ceases from evil and does works of mercy or lives altruistically. He is a devoted and zealous man who has taken a vow to obey the Ten Commandments in Buddhist orders:

1. not to kill.
2. not to steal.
3. not to lie or speak evil.
4. not to have sexual misconduct.
5. not to use perfumes or decorate oneself with flowers.
6. not to occupy high beds.
7. not to sing or dance.
8. not to possess wealth.
9. not to eat out of regulation hours.
10. not to drink wine.

**Ten Dharma Realms**

also known as ten states of existence, which are

1. Hell
2. Ghost
3. Animal
4. Asura
5. Man
6. Deva
7. Sravaka (Sound-Hearer Arhat)
8. Praetyka-Buddha
9. Bodhisattva
10. Buddha

Each Dharma realm has its own characteristics, and its existence is attributed to the retribution of the beings. The lowest six realms (1-6) are known as the Six Paths or Six Realms. These six states of existence are subjected to birth and death, and then rebirth for many lives. The upper four realms are known as the Four Holy Realms. These four states of existence are beyond birth and death and liberated from the Samsara

- Ten Offerings** For the material there are ten kinds of offerings in Buddhism:
1. incense
  2. flower
  3. lamp
  4. necklace
  5. jeweled parasols
  6. banners and canopies
  7. clothes
  8. fruit and food
  9. music
  10. joined palms
- Theravada** Thera, an elder; a fully ordained monk who has past ten rainy seasons. Theravada is the doctrine of the Theras, i.e. the teaching of Southern Buddhism. It is one of the traditional 18 sects of Hinayana Buddhism. This form of Buddhism emerged out of Mahinda's mission to Sri Lanka (Ceylon) during Ashoka's reign. They are apparently very closely related to the orthodox Vibhajyavada doctrine of Ashoka's time and represent the sole remaining Hinayanist sect today. It is the form of Buddhism prevalent in S.E. Asian countries, e.g. Thailand, Sri Lanka, etc. (see Mahayana).
- Tipitaka:** Tipitaka in Pali. The three parts of Pali canon (Baskets), consisting of:
1. *Vinaya Pitaka* (Basket of Discipline)  
-Contains the entire, the sermons attributed to the Shakyamuni Buddha.
  2. *Sutta Pitaka* (Basket of Discourse)  
-Contains the rules of monastic life
  3. *Abhidhamma Pitaka* (Basket of Ultimate Doctrine)  
-Contains the doctrinal commentaries, philosophical and technical works, such as discourses, discussions, or treatises on the dogma, doctrines, etc.
- Nibbana/ Nirvana:** Freedom from rebirth, salvation. (See thesis notes)
- Ubhato-Sangha:** -Two fold Community of monks and nuns.
- Vassa:** -The rainy season.
- Vihara:** -Monastery, monastic dwelling.
- Vinaya:** -Discipline
- Wheel of Law** -The Buddha-truth that is able to crush all evil, and which rolls on from man to man, place to place and age to age. To turn the wheel means to preach Buddha-truth.

### American Buddhism

*The relative freedom from abstruse metaphysical theories characterizing the Theravaden thought, plus its appeal to analytical and logical thinking, until recently have generally made it more attractive to the Western mind than the more intuitive and/or esoteric Mahayana views. (Layman p.24)*

### Theravada Buddhism

*The individual must work out his own salvation in contrast to the emphasis by most Mahayana section faith in an outside power. (Layman p.23)*

### Beliefs

*There is no almighty one( Narada TheraP.18)*

*Buddhism appeals more to the intellect than to the emotion*

### Donations

*Buddha says it is wise to support monks and to dedicate the gift to the local god so that they will look in favor of the donor.(Harvey p.43)*

*Man who does not love oneself cannot love others. (Video)*

### Chastity

*Monks, women obsess men's minds in eight ways: through their physical appearance, their smile, their talk, their singing, their cries, their behavior, the delicious meals they prepare and through their caresses. A IV 196 (p. 99 Wijayaratna)*

*To tell the truth, woman is a snare set up by Mara. It is better for a monk to quarrel with a man carrying a sword than to speak alone with a woman. It is better for a monk to quarrel with a friend than to speak alone to a woman. It is better for a monk to sit next to a dangerous snake than it is to speak to a woman.(A III 68) (p. 97 Wijayaratna)*

### Solitude

*Thera, you do indeed practice one kind of solitude; but I will tell you how to achieve complete solitude. In the solitude that I am talking about, there, all that which is past must be relinquished. All that is in the future must be relinquished. Desire and lust in the present must be fully mastered. This is the way, Thera, that the true ideal of solitude can be completely realized... The sage who overcomes everything, who knows everything, who is attached to nothing, who knows everything, who is completely free because he has renounced everything, who is without thirst- he is the true sage. This man I call "One who lives alone." (p. 113 Wijayaratna)*





### Silence

*(Buddha refers to three monks who did not speak for three months during their Rainy Season Retreat)*

*Monks these stupid men spent their time uncomfortably, but they pretended to be very happy. Monks, these stupid men spent their time like a flock of sheep, like a bunch of layabouts, but they pretended to have a successful time, in imitation of other religious sects? (P.126 Wijayaratna)*

### Religious Adviser

*Monks, I am free of all ties, human and divine, and so are you, monks, free from all ties, human and divine. Monks take to the road. Travel for the good of the many, for the world; travel for the good, the benefit, the happiness of men and gods. Preach the Doctrine... [Vin I 21] (P.132 Wijayaratna)*

### Monasteries

*Cells with one or two monks- temporary structures erected in forest, next to a river, in a valley or at the foot of a mountain, but always close to a town or village. (P.21)*

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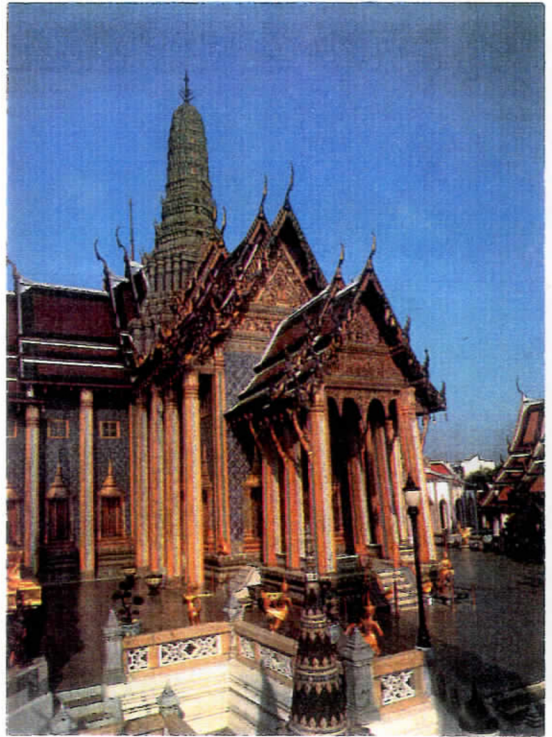
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## Endnotes

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1. Numrich p.63
2. Numrich p. 48
3. Layman p.32
4. Wijayratna p.161
5. Numrich p.63
6. Numrich p.50
7. Layman p.240
8. Van Bimea p.76
9. Harvey p.9
10. Harvey p.5
11. Thera p.28
12. Harvey p.55
13. Thera p.
14. Layman p.14
15. Wijayratna p.116
16. Benjamin p.70
17. Mannikka p. 18
18. Thera p.26
19. Harvey p.24
20. Harvey p.20
21. Mahon p.3



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