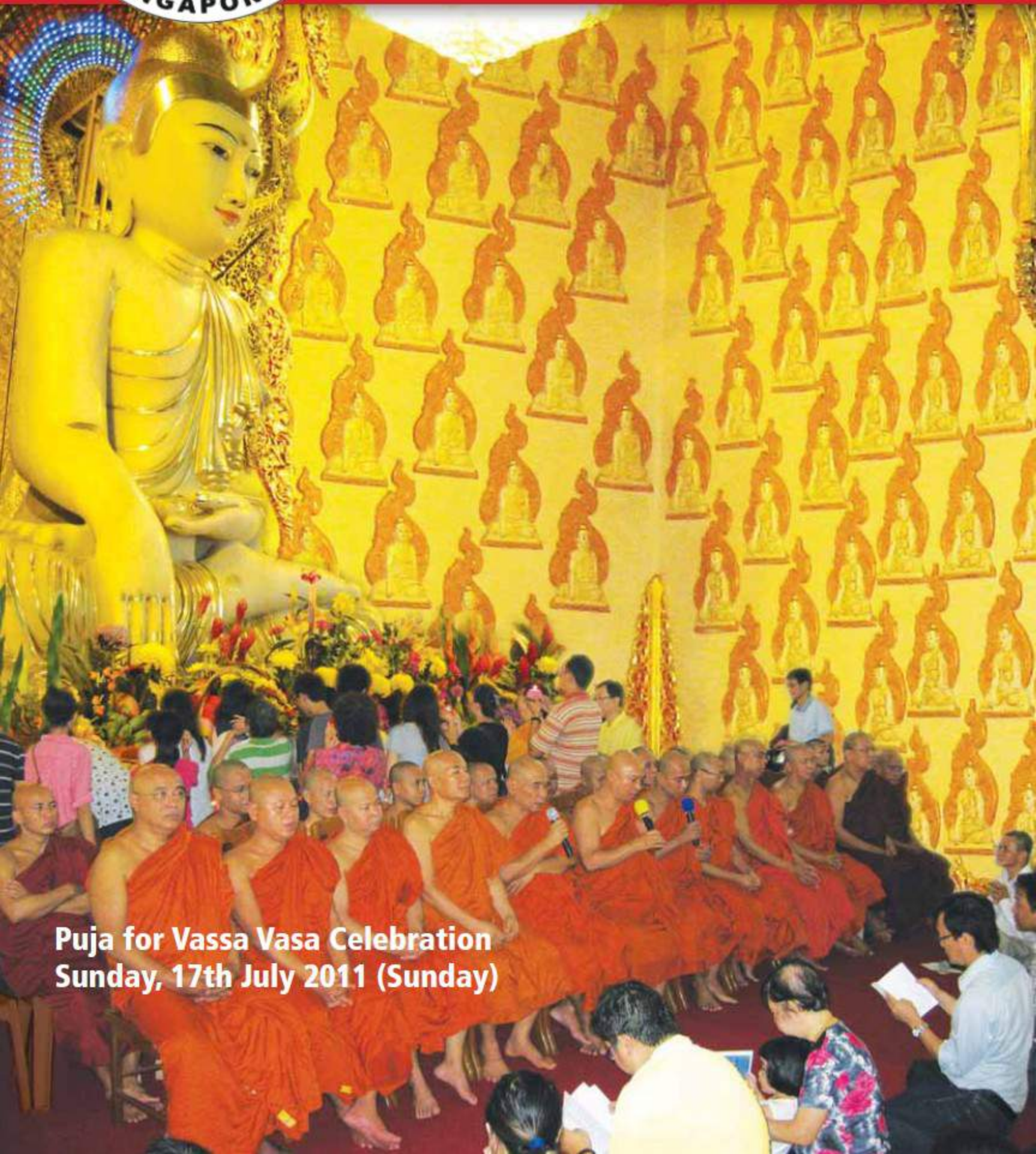




Burmese Buddhist Temple *Newsletter*

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**Puja for Vassa Vasa Celebration
Sunday, 17th July 2011 (Sunday)**

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Editorial

Some people think that a Buddhist temple is for worshipping the Buddha only!

In actuality, a Buddhist temple is for people to get to know the Buddha, the Dhamma (His teachings) and the Sangha.

Besides doing the rituals of making offerings to the Buddha, chanting the Dhamma and making obeisance to the Sangha, more importantly it is knowing the Buddha as the Teacher, knowing and learning the Dhamma, putting it into practice, and realizing the wisdom of the Dhamma. Get to know members of the Sangha as living teachers of Dhamma. The more we spend time with the Dhamma the more we understand the truth and the greatness of Dhamma and the greatness and power of the Buddha. Only then can we understand fully the statement: He who sees the Dhamma sees the Buddha.

The Dhamma has to be dealt with skilful means. For example, a chanting book is not meant only for chanting in unison during the puja session in the temple. No doubt, chanting together is a communal activity and is good for building up Buddhist fellowship. It is a way of introducing the Dhamma to one another. But more importantly, a chanting book should be taken home, to be read and re read quietly, to reflect on the meaning of the suttas and subsequently to put Dhamma into practice.

It is not enough just to show obeisance to the Sangha only or to approach a monk for "blessing" in time of need. A member of the Sangha is to be approached as a meditation teacher and a Dhamma teacher.

Meritorious deeds do bring good results in this life and future rebirths. Still we will be in samsara (cycle of rebirths). Of greater importance is the attainment of Nibbana which stops the process of rebirth (samsara) and for us to be released (mokkha) from suffering. The practical thing to do is to practice Vipassana meditation which is part of Samadhi (concentration). This is to be supported by Sila (Morality) and complemented with Panna (Wisdom). Only the Dhamma can bring us out of suffering in samsara, (cycle of rebirths). This is why the Buddhist is the greatest spiritual teacher)

Tan Geok Koon



THE 31 PLANES OF EXISTENCE

Only the Buddha knows about the 31 planes of existence. He saw them with His Divine Eye on the night of His Enlightenment. Of these, 27 of them are happy realms and 4 of them are woeful realms of great suffering.

The happy realms are:

The 4 Arupa Loka (Formless Realms),
The 16 realms of Rupa Loka (realms of Form) and
The 7 sensuous realms (Kamasuggati Bhumi).

Arupa Loka (Formless Realms Nos 28-31)

The highest and purest realms are 4 in number, Nos 28-31. The beings are entirely of mind only. They have no physical forms. They are:

31. Neva Sanna nasannayatana
The Sphere of Neither Perception nor Non-Perception
30. Akincannayatanupaga:
Deva Sphere of Nothingness
29. Vinnanancayatana:
Sphere of the Conception of Infinite Consciousness
28. Akasanancayatatanupaga:
Deva Sphere of Infinite Space.

Rupa Loka (Realm of Forms of Fine Material. From Nos 12-27)

In these 16 heavenly planes of rupa loka, all beings are males. They have no attachment and no greed. They have no lust for sensual pleasures. In their previous existence, as human beings, they prefer the solitude of meditation in quiet places away from towns, cities, villages and even monasteries. But they have pride and ego and like to have

attendants and retinues. They have the power to appear anywhere they want to. They have refined bodies of pure light. To be reborn in these planes of rupa loka one has to practice meditation and has no craving, no lust and no hatred.

The 16 realms of Rupa Loka are:

27. Akanittha: The Highest Realm.
26. Sudassi: The Clear Sighted Realm.
25. Sudassa: The Beautiful Realm.
24. Atappa: The Serene Realm.
23. Aviha: The Durable Realm.
22. Asannasatta: The Realm of Mindless Beings (4th Jhana)
21. Vehupphala: The Realm of Brahmas of Great Reward (4th Jhana)
20. Subhakinha: The Realm of Brahmas of Steady Aura (3rd Jhana)
19. Appannanasubha: The Realm of Brahmas of Infinite Aura (3rd Jhana)
18. Parittasubha: The Realm of the Brahmas of Minor Aura (3rd Jhana)
17. Abhassara: The Realm of Radiant Brahmas (2nd Jhana)
16. Appananabha: The Realm of Infinite Lustre (2nd Jhana)
15. Paritabha Deva: The Realm of Minor Lustre (2nd Jhana)
14. Maha Brahma: The Realm of Great Brahmas. (1st Jhana)

5 Realms
of Pure
Abodes,
Suddhavasana

Here exists Maha Brahma who thinks he is powerful, the all seeing, who creates the universe (Digha Nikaya 11) and Brahma Sahampati who begs the Buddha to teach Dhamma to the world.

13. Brahma Purohita: The Realm of the Brahma's Ministers (1st Jhana).

12. Parisajja Brahma: The Realm of the Brahma Ministers Retinue (1st Jhana).

Kama Loka

Realms dominated by the senses

Of these 11 sensual realms 7 are happy realms (Kamasugati Bhumi). 6 of them are the deva loka (heavens) and one of them is the Human Realm. In these heavens there are gardens and parks, beautiful lakes, large jeweled mansions, lakes with crystal clear waters that give them sense of peace and calmness. Rebirth in this heavenly abode is the result of good deeds or good kamma on earth. The devas look young like 16 to 20 years old. They consume celestial foods. Owing to different good kamma done during their lives as human beings some are better looking than others, some are living in more beautiful mansions than others. In these heavens, the beings enjoy sensual pleasures. Later, having exhausted their merits and having done nothing to acquire new merits in this realm some devas pass away and descend into the four woeful places.

The six heavenly realms are :

11. Paranimmita Vasavatti Heaven.

Devas who take delight or enjoy sense pleasures created by other devas. Mara, the evil force that tempts the Buddha resides in this heaven

10. Nimmanarati (Realm of Devas)

The devas here take delight or enjoy sense pleasure out of objects of their own creation.

9. Tusita Heaven (Realm of Delight)

Bodhisattas abide here before going to the human realm to be Buddhas.

8. Yama Heaven (Realm of Yama Devas)

The devas here live in the air, free of all difficulties.

7. Tavamtisa Heaven

This is the realm of the 33 gods with Sakka (Indra) as their king who worship the Buddha. The devas here live in mansions in the air. The Buddha taught the Abhidhamma in this heaven for three months.

6. Catummaharajika Heaven (The lowest of the heavens.)

This is the realm of the Four Great Kings, the gandhabbas, (celestial musicians) and the yakkas, tree spirits of varying ethical purity.

5. Manussa Loka (The Human Realm).

To be born as a human being is rare. To be born during a period when the Buddha and His teachings are around is rarer still. Out of our good kamma, we are born in this good period, let us not lose the opportunity to take refuge in the Triple Gem, study and practice the Dhamma for happy rebirth in the future and strive to attain Nibbana. Practice, Dana (generosity), Sila (morality) and Bhavana (meditation) for happy rebirths and Sila (morality) Bahavana (concentration) and Panna (Wisdom) for Nibbana.

The human realm is a place of a mixture of happiness and suffering. Some human beings live happily like in heaven and some suffer and live like in hell on earth. Here we can practice loving-kindness and compassion and transfer merits to hungry ghosts and all beings. All these good thoughts and good deeds will lead to happy rebirths. But the cruel and wicked will be reborn into the four woeful realms.

The 4 woeful realms of great suffering, from the Asura realm to Hell are:

4. The Realm of Asuras (Titans)

The Asuras are powerful and warlike beings living in relentless conflict among themselves. They don't harm human beings.



3. Peta Loka (Realm of Hungry Ghosts)

These beings are discontented beings always wandering about hopelessly searching in vain for fulfillment. Hence they are called hungry ghosts. They have big fat stomachs and small mouths, always hungry for food. They are full of craving. Human beings are reborn as hungry ghosts if they are full of craving, selfish and not charitable in nature. As hungry ghosts they cannot do good deeds. Human beings can do good deeds and transfer their merits to the hungry ghosts. Merits, out of offerings to the Triple Gem, could be transferred to them.

2. Tiraechanana Yoni (Animal Realm)

The realm of animals include many-footed animals like centipedes, four footed animals like cows and horses, two footed animals like chicken and ducks, and footless creatures like fishes and worms, and also small living things like insects. Human beings who behave like animals, having no respect for others, and treat others wickedly, will be reborn as animals.

Animals always live in fear. Their intelligence is limited and by instinct they fear the predators and human beings who are always cruel to them. They are always hungry in search of food. Their lives are miserable. They live on earth, enjoy sexual pleasures and could reproduce themselves.

1. Niraya (Hell) The lowest of the 31 planes of existence

This is a realm of unimaginable suffering and anguish. Unwholesome action like killing one's parents, injuring a Buddha, killing an arahant, creating a schism in the Sangha, lead to rebirth in this realm. There are major and minor hells. The beings are tortured again and again until their evil actions (Kamma) have exhausted and suffering cease. Then they pass away and are reborn into other realms of existence.

How to prevent oneself from rebirth in the four woeful realms?

Take Refuge in the Buddha, the Dhamma and the Sangha. The Triple Gem shelters us from going into the woeful states. By taking Refuge in the Buddha, the Dhamma, and the Sangha we commit ourselves to follow the Buddha's teaching (Dhamma). We are assured of good rebirths and finally stop the process of rebirths (samsara) by attaining Nibbana. The good things to do is the practice of generosity (Dana), morality (Sila) and meditation (Bhavana). Spiritually, get rid of the three defilements of craving / greed, anger / hatred and delusion. Cultivate Sila (Morality), Concentration (Samadhi) and Wisdom (Panna). The final result is Nibanna which is called Liberation (Mokkha) and Bliss (Sukkha).

Tan Geok Koon

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by Venerable Narada Maha Thera

Niraya or Nibbana?
by Venerable Acara Suvanno Maha Thera

REASONS FOR CELEBRATING VASSA VASA

The full moon day of July is the beginning of Vassa vasa period. It is the beginning of a three month retreat period for monks to be allowed to stay in the home of a family during this rainy period.

Vassa Vasa is celebrated in memory of several significant events in the life of the Buddha.

1st. It was on this full moon day that the Bodhisatta was conceived by Queen Mahamaya.

2nd. On this day, at the age of 29 the Bodhisatta Siddhattha, saw the four great signs of old age, sickness, death and the serenity of a happy ascetic during the journey to the Royal Park. Subsequently he renounced the worldly life and become an ascetic to seek the Truth.

3rd. After His Enlightenment, it was on this day that the Buddha expounded the First Discourse, the Dhammacakka Sutta, Turning of the Wheel of Dhamma, to the first five disciples, in the Deer Park at Isipatana, Varanasi.

4th. It was on this day also that the Buddha taught the Dhamma to Yasa and his friends. Then all of them became His disciples and they attained Arahantship.

5th. On this day when there were 61 Arahants including Himself, the Buddha exhorted His disciples. "O Bhikkhus spread the Dhamma for the good of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Let not two go by one way. Preach, O Bhikkhus, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end". Thus, the Buddha sent the monks to go in four directions to propagate His teachings.

To follow this instruction, monks travel about spreading the Dhamma, rain or shine and during the cold and hot seasons. During the period of heavy rain monks got wet and became sick. Seeing the monks suffer during the rainy period, the lay people criticized them and said, "Why teach the Dhamma and move about during the rainy season? Even birds made their nests in tree tops for shelter". After that the Buddha allowed all monks to stay in a family home during this period of rainy season for three months.

Also when monks go for alms food during this period they got wet and had no extra robe to change into, as each monk had only one robe to wear daily. Their robes became dirty with dirt and mud. The laity then asked the Buddha to allow monks to have more than one robe. To this request the Buddha granted. This is the reason why to day people still keep up the tradition of offering robes to the Sangha. Offering robes to the monks is a great meritorious deed. It benefits the donor in this life and the next. Indeed, the Sangha is a field of merits.

Ven. Ujotta M.A. (Dhammacariya)



SUPPABUDDHA, THE LEPER

Being a leper, Suppabuddha kept to himself while listening to the Buddha's sermon in a crowd. Though he wished to talk to the Buddha he would not come forward openly to the front for fear of being despised. Later when the crowd had dispersed he quietly followed the Buddha on the way to Jetavana monastery so that he could tell the Buddha of his attainment of Sotapati Fruition.

Suddenly, king Sakka appeared to him in human form to test his faith in the Triple Gem.

"Suppabuddha, you are poor and you live on begging. I will give you immense wealth if you openly deny the Triple Gem." Said king Sakka.

"I am certainly not poor. I am rich because I have seven attributes of the Arahats. They are:

1. Faith (**saddha**) in the Triple Gem.
2. Morality (**sila**).
3. Sense of shame to do evil (**hiri**)
4. Sense of fear to do evil (**ottappa**)
5. Yearning to learn (**suta**)
6. Generosity (**caga**) and
7. Wisdom (**panna**)." Replied Suppabuddha.



King Sakka, then, told the Buddha in the monastery about his conversation with Suppabuddha. The Buddha said that one hundred or even one thousand king Sakkas could not shatter Suppabuddha's faith in the Triple Gem.

Soon after, Suppabuddha also came to the Buddha and told Him the same story.

On his way home Suppabuddha was gored to death by a cow which was possessed by an evil spirit. In his former life this evil spirit was a prostitute who was killed by Suppabuddha. In the present life the evil spirit took her revenge.

The Buddha's disciples later heard about the incident and asked the Buddha whether Suppabuddha was reborn in heaven or in the lower realm. The Buddha proclaimed that Suppabuddha was reborn in Tavatimsa heaven.

The Buddha also explained that he was born a leper because in a previous life he had spat at a holy man. But after having realized the truth of the Dhamma in this life he was able to clear away all the defilements in his mind.

With reference to the evil deeds Suppabuddha committed in his previous life the Buddha made the following statement:

**With themselves as their own enemies,
Fools, lacking in intelligence, move about doing evil deeds,
which bear bitter fruits.**

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Significant points of the story:

Evil thoughts can be eliminated with the knowledge and wisdom of the Buddha's teachings, the Dhamma. Faith, (Saddha,) in the Triple Gem, the Buddha, the Dhamma and the Sangha, can lead one to heaven. To Suppabuddha "wealth" is spiritual. King Sakka was talking about material wealth which was meaningless to him.

One needs strong faith in the Dhamma to overcome the temptation of material wealth.





VESAK DAY & ... AT BBT SI



VESAK DAY & PARENTS' DAY AT BBT SINGAPORE



PARENTS' DAY SINGAPORE



EIGHT WAYS OF ACCUMULATING MERITS

One day the Buddha told His disciples that by going to the Buddha, the Dhamma and the Sangha for refuge and observing the Five Precepts they can accumulate merits in eight ways.

The first is going to the Buddha for refuge.

The second is going to the Dhamma for refuge.

The third is going to the Sangha for refuge.

By going to the Triple Gem for refuge the rewards of merit includes "rewards of skillfulness; nourishments of happiness resulting in happiness, leading to heaven leading to what is desirable, pleasurable, and appealing to welfare and happiness.

Another five ways of accumulating rewards are by observing the five precepts. These rewards are like gifts, that are original, long standing, traditional ,ancient, unadulterated. From the beginning they are not open to suspicion or doubt and are never criticized by knowledgeable contemplatives and priests.

The five precepts are the: 1st abstain from taking of life, 2nd abstain from taking what is not given, 3rd abstain from sexual misconduct, 4th abstain from saying what is not the truth and 5th abstain from taking intoxicants that cause heedlessness. By doing so a person gives to limitless beings, freedom from danger, freedom from animosity and freedom from oppression. In the same way, he himself has a share in the limitless freedom from danger, freedom from animosity and freedom from oppression.

Therefore, for your own happiness, be a good Buddhist take the Threefold Refuge with devotion and observe the Five Precepts with commitments. The merits are all yours.

Tan Geok Koon

References: **Abhisanda Sutta (Anguttara Sutta 8.39)**



THE TEACHING OF KAMMA

Literally, Kamma means "action". It is all about the cause and effect of a human action. Every action has its cause and effect. The Buddha says, "An action with intention is what I call Kamma". It is an action that is done with intention that has moral effect on the doer. A blind man who walks and kills ants without having the intention of killing does not bear the consequences of his action of "killing".

The teaching of Kamma is central to Dhamma because the suffering of all beings is caused by kamma. The Buddha teaches man how to understand the working of the Law of Kamma, how to get out of suffering by one's Kamma and how to get happiness out of one's own kamma too.

The effect of Kamma works from life to life in a series of rebirths. This means that what we are today is the result partly of our kamma done in previous life or one of the past lives and partly of kamma done in this life. A child looks innocent but he is born into a poor family or born deformed. This is owing to bad kamma in his past life. A child is born beautiful into a rich family. This is owing to his good kamma in past life. Then an adult, born into a poor family when young, can be rich and successful later in life. A man born into a rich family can become a bankrupt and poor. Failure or success in this life is partly due to efforts in this life only. The kamma in the past life continues to influence his well being throughout the whole life too.

One day, the Buddha visited a Brahmin, named Subha. A dog in the house barked at the Buddha. Then the Buddha said to the dog, "Todeyya, you will be born in hell if you keep on barking at me". Todeya was the name of Subha's late father. The dog realized that the Buddha knew of his past life. He felt ashamed of himself and went to lie down on a heap of ash in the kitchen.

Later, the Buddha asked Subha about the money his father had left when he died. Some of his money was missing. The Buddha told him to feed the dog and ask it about the missing wealth. After being fed, the dog led Subha to a spot in the house where the money was buried.

Subha asked the Buddha about the inequalities of man in life-some are rich some poor, some have long life, some died young. The Buddha then explained that it is the law of kamma that affects human life.

The Buddha said that those who kill others will be reborn in unhappy realms and when they are born as human beings they will have short lives. The compassionate will be reborn in the celestial realms and when they are born as human beings they will have comfortable long life,

Those who hurt others and inflict pain on them will be reborn in the unhappy realms too. When they are born as human beings they are unhealthy to suffer pain. Those who do not inflict pain on others and are kind to the sick will be reborn in a heaven and when they are born as human beings they will enjoy healthier life.





Those who are always angry and bad tempered, when reborn as human beings, will have ugly looks. Those having loving kindness (metta) in the heart will be born beautiful.

The stingy and miserly are reborn poor.

The generous and unselfish are reborn rich.

The proud are reborn as human beings in lowly circumstances. The humble will be reborn in favourable circumstances.

Those who dislike knowledge and seldom ask questions to improve themselves will be reborn as dull-witted and ignorant human beings. The ones who like to seek knowledge will be reborn as intelligent people.

The Buddha said that beings are owners of their own kamma, heirs to their kamma, have kamma as their relatives and their refuge. In short people reap what they sow.

In view of this, we should perform good kamma now and reap good rebirth in the future. Fill the mind with love and compassion and wisdom for happy rebirths until Nibbana is attained. Be a good practising and knowledgeable Buddhist.

Ven Ashin Dhammissara



THREE ASPECTS OF THE BUDDHA'S TEACHINGS (DHAMMA)

Born as a prince the Buddha attained Enlightenment at the age of 35. Earlier on, he had left his father's palace and his family at the age of 29 in search of Truth. He led an ascetic life for six years and on his own He discovered the Truth and attained Enlightenment. At the age of 80 the Buddha passed away into the Final Nibbana. For 45 years the Buddha walked in the Ganges plain, from villages to towns and to royal palaces to teach people how to solve their life problems and to live happily in this life and to prepare for happy rebirths in the future until Nibbana is attained.

Soon after His passing away into Nibbana, His disciples gathered together, convened the First Council and recited all that was taught during the period of 45 years. The Dhamma then consisted of the Dhamma Suttanta (sermons to the people) and Vinaya (Monastic Rules for the Disciples) initially. Then at the Third Council (3rd century B.C, during the reign of Emperor Asoka) the Abhidhamma (Higher teachings of Dhamma) was recited and confirmed.

The Dhamma is not so much about beliefs and rituals but more on the daily practice in life. The Dhamma is practical and not something impossible to do. In brief, the practice of Dhamma can be defined in three areas Sila (Morality), Samadhi (Concentration) and Panna (Wisdom).


Sila (Morality)

Morality is about practicing or developing good behavior and abstention from bad behaviour. A good behavior brings happiness and bad behavior brings suffering to oneself and others. Behavior, the way a person does things, can also be put into three categories, bodily action, speech and mental action. The Buddha teaches us to abstain from ten immoral (kusala) actions: They are:

- a. Bodily actions - killing, stealing, sexual misconduct.
- b. Speech - lying, slandering, gossiping, idle talk.
- c. Mental action - covetousness, ill-will and delusion or ignorance.

The normal way of trying to maintain morality is to observe the Five Precepts. They are:

1. Abstention from taking life.
2. Abstention from taking what is not given.
3. Abstention from sexual misconduct.

- 
4. Abstention from lying, idle gossip and slandering.
 5. Abstention from taking alcoholic drinks and drugs which cause heedlessness.

Good actions include Dana (generosity), Sila (morality) and Bhavana (cultivation of the mind or meditation).

Concentration (Samadhi)

Our mind is active all the time. We tend to think about many things at a time and get distracted. Our mind is never focused. The Buddha teaches that for our spiritual development the mind should not be rambling all over the place all the time. The mind must be made to rest and be more focused. It means that one has to think of one idea at a time instead of many ideas. This is the meaning of "concentration". This is called "meditation practice". For example, often meditate on Loving kindness, or think of the breathing process that goes on in you. Say to yourself, "Breathe in, breathe out" and breathe naturally. Focus on the breath. After a short while, a thought about certain event that happened some time ago might creep into your mind and break the concentration. Tell yourself, "Hey! I am meditating now". This self-remark works like a reminder and immediately you will start meditating again.

It takes years to be able to get the mind focused on an idea for a long time. To achieve this is to have developed one-pointedness of the mind in meditation. Some yogis can meditate until the mind goes into deep absorption of the first Jhana, second jhana, third jhana and fourth jhana. This deep concentration achieved in meditation is called "Samadhi".

Panna (wisdom)

It is said that Sila (Morality) is important because it supports Samadhi (Concentration). Those who are good in meditation and has achieved Samadhi (Concentration) can commit wrong action too if his Sila (Morality) is not strong. Sila and Samadhi together cannot lead to Nibbana without the help of wisdom.

Wisdom means to have the realization that all things are impermanent (anicca), all things are suffering (dukkha) and there is no essence (anatta) in everything and even in a person, and also to have thoughts of loving kindness, compassion and non-attachment.

Conclusion

Take refuge in the Buddha, the Dhamma and the Sangha, practice the Dhamma for the perfection of Sila, Samadhi and Panna. The result is happy rebirth and free from suffering until Nibbana is attained. Strive on.

Ven Ujjotta (M.A., Dhammacariya)



FREQUENTLY ASKED QUESTION



Q. 1 In the previous issue, Vol 24 No 1, May 2011 a list of the 31 Planes of Existence was published. Are they described in detail in the Buddhist Canon?

Ans 1. YES . The 31 planes of Existence are described in the Buddhist Canon. See article 31 Planes of Existence on page 3 for a brief description of each plane of existence.

Q. 2 How could a person avoid being born in the woeful planes of existence?

Ans 2. To avoid being born in the woeful planes of existence is to take Refuge in the Buddha, the Dhamma (the Buddha's teachings) and the Sangha (the Community of the Buddha's disciples, the monks) and live according to the teachings of the Buddha. It means having faith in the Buddha, know and learn the Dhamma, practice the Dhamma and realize the wisdom of Dhamma. Learn and practice meditation from the monks. In short, be a knowledgeable and practicing Buddhist.

To avoid being born in the woeful planes of existence before attaining Nibbana is to attain the first stage of Arahantship, the stage of Stream Winner or Sotapana. That is to get rid of three beliefs that bind a person to repeated rebirths (Samsara). The three beliefs are:

1st. Do not believe that rituals are necessary for attaining Enlightenment. Instead it is Sila, Samadhi and Panna (morality, concentration and wisdom) that will lead to Enlightenment.

2nd. Do not doubt the Dhamma (teachings of the Buddha). Instead, have faith (saddha) in the Buddha, the Dhamma and the Sangha.

3rd. Do not believe that "a self or a permanent spiritual substance" exists in man. Nothing is permanent . Every conditioned thing is impermanent. When a person is dead his body breaks up. There is nothing left of him but there is rebirth. Life starts anew again. By not believing in "the existence of self" one becomes humble and less egoistic. This makes the road to Nibbana easier.

Tan Geok Koon

N.B.

Please read following articles :

1. Three Aspects of the Dhamma on page 13.
2. Eight ways of Accumulating Merits on page 10 for some tips on how to be a good Buddhist and the benefits of taking refuge in the Triple Gem.
3. The Teaching of Kamma on page 11.
4. Suppabuddha the Leper on page 7

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