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## DEVELOP YOUR MIND TO SEE THE BUDDHA WITHIN YOU

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The trickling stream, arising from the mountain top is so very pure. As it slowly travels down the mountain, meandering through cracks and boulders, it collects soil and debris. Thus the stream, which was pure once, slowly becomes polluted. The nature of the human mind too, is similar to this. The infant mind in it's innocence is very radiant, but it soon acquires impurities during the course of life due to various dhukka. Yet, we must not forget that, what we have brought from past lives, still remain dormant. Sankhara gives rise to consciousness. Thus, the sankharas of the past lives have caused these wholesome and unwholesome consciousness to be entrenched.

When this consciousness enters the mother's womb it results in mentality and materiality (nama rupa). Thus consciousness gives rise to nama rupa. This nama rupa is the cause of a baby being born with the five faculties. This natural law of causation was first expounded by the Thathagatha and is referred to as Dependant Origination (Paticca samuppada).

Learning the Dhamma is one aspect. Experiencing the dhamma is another. The dhamma which we have learnt would only be productive if we can harness it to eradicate the sorrows of our lives and also make the lives of those around us happy and peaceful. Arising of sorrow and its retention cannot be understood and overcome by a scattered mind. It can only be achieved by a tranquil mind. A mind which is scattered or turbulent cannot recognise the arising of happy and sad thoughts. It is only a tranquil mind that can recognise thoughts which arise and lead to sorrow and happiness, while still maintaining it's calm. Thus such a mind is able to see how dukkha arises and establishes itself.

It is when the mind is calm that one can see the shallow, insatiable qualities of the mind. In this context that which arises due to a cause is referred to as chetana and sankhara. Thus sankhara is used as another term for chetana. These arise because we cannot recognise things as they really are. This inability to recognise the truth is delusion (avijja). All sorrow and unhappiness in the world is due to greed, clinging and birth which have arisen due to the natural laws of dependent origination. If there is delusion, kamma (wholesome or unwholesome) would result. As a result of the formation of this kamma, which is also referred to as sankhara formation, consciousness will be established. If consciousness is established, it will definitely enter a mother's womb. Old age, sickness and death will naturally follow. If there is no birth, there would not be any decay or death.

A fundamental teaching of Buddhism is that of 'letting go'. We can be freed from this world,

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with its mirage of happiness and constant unsatisfactoriness, only by letting go. The main aim of training the mind in meditation (bhavana), is to 'let go'. Without only focussing on the meditative object, 'let go' of all other thoughts and disturbances which come to mind and cleanse the impure thoughts from the mind. The mind will then proceed to deeper realms.

Buddhism also advises us to let go of the concept of 'me' and 'mine'. The mind should be developed so that one can realise this truth. The mind can be freed from all thoughts which are referred to as sankhara, by training the mind. When examining the mind we realise that these are only basic mental factors (concomitants) and not 'I' and 'me'. The ordinary individual thinks everything is done by 'me' and is fearful of losing the 'I'.

Everything is made to be 'mine' because 'I' am fearful of being empty. Relinquishing the 'I' means getting rid of a great load said the Thathagatha. Saddha, (confidence, faith), effort (viriya), mindfulness (sati), concentration (samadhi) and wisdom (panna) are the five faculties (indriya dhamma). The first four faculties will develop only with the association of wisdom. Without wisdom, confidence cannot develop. The noble eightfold path will develop only when we experience right view. It is the progress in the path of virtue (sila), concentration (samadhi) and wisdom (panna).

A mind that is concentrated (i.e. in samadhi) becomes naturally tranquil. If you become attached to this tranquillity, the concentration will be lost. A tilled land can be cultivated to grow vegetables or can let wild plants grow. Attachment to a concentrated mind is similar

to letting wild plants grow on a tilled land. It is as if, one prolongs one's journey in samsara. Thus the tranquillity of samadhi, should not be made 'mine'. If so, it will result in the clinging to the five aggregates. You will be deluded that an 'I' is present. Where there is no 'I', there is complete freedom. There is no formation of kusal, akusal (wholesome and unwholesome), fear and doubt and no attachments. Thus there is complete release. We have conjured up this 'I', like a child hiding in the folds of the mother's dress, advancing towards some danger. Our minds cling to our bodies, not knowing that the mind and the body are two separate entities. If the mind and body are one, then after death, the body and mind should go together.

Both happiness and unhappiness are borne in the mind. In this world what is most difficult to understand is the mind. A mind which is purified by meditation can identify both good and bad. The mind gets polluted by getting embroiled with objects. The ability to completely free and purify the mind is the 'miracle' performed by Buddha wisdom. The mind thus freed and concentrated can see that all things in this world have arisen from a cause as shown by the law of 'dependent origination' (patticcha samuppada). This truth was expounded by the Buddha as shown in three stanzas of the Bodhi sutra as indicated below:

Yadhahave pathu bhavanti dhamma  
Ataphino nayatho bramannassa  
Athassa kanka vapayanthi sabba  
Yatho pajanathi sahethu  
dhammanthi

A person (brahmana) who attains jhana (mental absorption) by exerting effort, gains practical experience of natural phenomena.

With the realisation of the law of causation related to this natural phenomenon, all doubts are vanquished.

This elucidates how, by not understanding the nature of conditioned things (sankhara) the ordinary man has fallen into dhukka.

Yadhahave pathu bhavanti dhamma  
Ataphino nayatho bramannassa  
Athassa kanka vapayanthi sabba  
Yatho kayan paccayana avedithi

A person (brahmana) who attains jhana by exerting effort, gains practical experience of natural phenomena. With the elimination of the causes tied up with this natural phenomenon, all doubts are vanquished.

This elucidates how, by eradicating conditioned things (sankhara) the ordinary man can free himself from all dhukka and become an Arahant.

Yadhahave pathu bhavanti dhamma  
Ataphino nayatho bramannassa  
Vidu prayan tittathi mara senang  
Suriotcca obasayamanthilikkanthi

A person (brahmana) who attains jhana by exerting effort gains practical experience of natural phenomena. Thus the mara army which accompanies these natural phenomena is defeated, and the person rises like the glowing sun from the bosom of the sky.

Thus from the third stanza it is revealed that conditions which have caused the sankhara dhukka and in the reverse order, conditions which enable sankhara dukka to be eliminated, can be matched to each other and thus it shows that it is possible to eradicate all kilesa and attain Nibbana.

Undoubtedly Bodhisatva Siddhartha became the all-knowing perfectly enlightened being. He did not feel

sadness or gladness in this changing world. The release from birth, illness, ageing and death, and being detached from good and evil arisen by the laws of cause and effect and conditioned phenomena is the real peace.

This journey in samsara cannot be ended merely by learning the Buddha dhamma. If the mind changes with states of good, bad, suffering and rejoicing, then you have not escaped birth and death. It is by understanding the real nature of the mind that one can resolve the question of attachment and aversion.

When kilesas are constantly challenged rather than routinely fed with its usual sustenance, meditation improves. We should be reactive when there are problems and conflicts. Contentment is not where you find mountains, valleys, rivers and plateaus. Contentment is found within your mind itself. You should persevere to control your own mind to escape from all suffering. Contentment can only be found from the very place where there is suffering and turbulence. In order to get released from all unhappiness and troubles we must be the masters of our own minds.

In meditation, at the beginning, you will find that your mind is vacillating in an uncontrollable manner. This is due to the influence of kilesa. There is no point in satisfying the kilesa. It is like treating an internal wound with external treatment. You have to treat the kilesa by recognising the kilesas that arrive through the medium of thought. You have to starve and destroy them. You have to tame the mind in the way you tame a buffalo. Your mind which is attracted towards the kilesas of thoughts, just like the attraction of

the buffalo to the paddy. Wisdom, which like a cowherd, should prevent the buffalo drifting towards the paddy (thoughts). In our mind too, wisdom must intervene. In this way we are able to see the arising of 'I' and its destruction and the end of all suffering.

The army of kilesas engage in a war with the meditator. To win this war he has to give up the accustomed mindset. The cause of sadness or happiness is existence of the owner 'I'. There are two kinds of suffering. One increases suffering. The other ends suffering once and for all. You could never end suffering if you are not willing to endure the latter kind of suffering

The world we have created is covered by the darkness of ignorance (avijja). You do not have a 'right view' (samma ditthi). Never give into doubt (vicikicca). The mind becomes peaceful only when doubt is ended. Start at this very moment to understand the dhamma. The right time to begin is now. Do not compare any two things. Ignore the differences you see. Do not look for good and bad of others. Look only at yourself. Scrutinise your likes and dislikes. Be mindful and let things happen naturally. Then in any surrounding, your mind will become still like a pond filled with pure clean water. Observe that everything changes. Your mind will then reach a natural balance. With the arising of this internal purity wisdom will gradually develop. Then you will feel that you are in the presence of the Thathagatha.

Thinking is comparable to getting tangled in a room full of rope. Everything exists as it should. Fruit on a tree do not grow at a height where they can be plucked by hand. Water in rivers and streams

flows downwards. The mind is like a monkey that jumps from place to place. Fear, doubt, satisfaction, dissatisfaction, sweet and sour are the varied extremes that the mind visits on a day to day basis. The mind is not still even for a moment. The mind becomes still when it realises the dhamma.

What we want is to end suffering. Wisdom does not arise until you understand the cause of suffering. Let perceptions and thoughts be just as they are. Wisdom is the understanding of their real nature. That will be the end of conflicts and problems too.

Wisdom and thought are different. The wise mind is still. The thinking mind vacillates. Dialog with the thinking mind is pointless. When the mind is scrutinised cautiously, the all knowing 'vinnana' (consciousness) inevitably remains alert. When you cling onto something heard or seen, kilesas arise. As soon as this happens, the alert mind should be calmed. This is how the mind should be trained. The mind then does not get attached to random objects, but gets calm instead. Mindfulness and attention are essential to tame the mind, just like the cowherd who attentively directs the buffalo away from the field of paddy.

To learn the truth by reading books is of no value. What should be read is the mind. Till the mind is free, it should be trained. When sense objects enter the mind, without holding on to them or ignoring them, look at them with a steady focus. Contemplate that all objects are impermanent (anicca), dukkha and as they have no foundation, they are anatta. Look at them without attachment or aversion. Then the mind becomes calm and wisdom and the truth begins to arise.

Birth, ageing, illness and death are natural phenomena of this world. 'Yam kinci samudaya-dhammam, sabbam tam nirodha-dhammam' (That which arises due to a cause, will therefore naturally, cease). It is inevitable. No one can change it. What we should do is to recognise this fact and get free from samsara. All things arisen from a condition (sankhara) are impermanent. Even though one is very religious and does a lot of wholesome merit, birth, illness and death will prevail. A rope with its ends entangled cannot be pulled out unless we see where it is entangled. The problems we have in life are similar. If we can identify where our entanglements are, we can get free from them. The entanglement is within our mind. We can only come out of it by training our minds. Then the mind can find the solution to the problem.

In meditation, a teacher is important because we may lose our path being deceived by pleasant illusions. A true teacher will guide you to get rid of ego, to let go of everything and follow the unburdened path. Say, that your intention is to go to Anuradhapura. However, if you get diverted by beautiful scenery and surroundings on the way, you will never reach your destination. Your training and skills are of no value, if you reject your virtue (sila) and peace of mind. Letting go, being satisfied with what you receive, generosity (dana), being free from attachments are essential for the path of sila (virtue), samadhi (concentration) and panna (wisdom).

Unshakeable saddha towards the holy Triple Gem arises along with the development of wisdom. Wisdom develops as a result of

contemplating on the dhamma that you have heard. Wisdom does not develop based purely on the degree of effort you apply. However much manure and water you feed a plant, it will take its own course. Unshakeable saddha will develop only with wise attention (yoniso manasikara).

Try your very best to refrain from attachments and aversions and make great effort to see the dhamma. There is dhamma available in all objects which are encountered by our faculties. Virtue is necessary because we need to do our duty with respect to all things, both living and not living. Bhavana involves being mindful of all tasks we perform. In this way kilesa will get tamed. Make use of everything, but do not get attached to them or cling on to them.

To maintain happiness, peace, and unity among people, virtue is important. That is one of the primary objectives of bhavana. Refrain from akusal (unwholesome), cultivate kusal (wholesome) was preached so that we can recognise the worthy and retain it while discarding all unworthy things. When you are killing an animal, would his screams, not shatter your heart? When you take something which does not belong to you, can you not imagine the grief you will cause to the owner? When you get drawn to an illicit marital relationship, do you not feel the guilt and chiding in your own mind? Does your mind not recognise the destruction which can be caused by the liquor which you want to consume?

Thus when the training of your mind is accomplished by sila, samma ditthi (right view) is established within you. Samma ditthi is the fine tool which will eradicate delusion. It will commence the process of uprooting

kilesa (unwholesome). Sila develops with wisdom. Again, wisdom helps to maintain the sila. It is with the light of wisdom that sila reaches the point of arya kantha sila (i.e. sila of the arahants). Happiness and dukkha in this world, always arise due to a cause. A factor for the arising of wisdom is the observation and awareness of the bodily and verbal actions in relation to the laws of cause and effect.

Think that you can still hear Lord Buddha's words. It is when we understand the nature of happiness and unhappiness, that we are able to see the Thathagatha. It is by the extent of the realisation of the dhamma that you get to see him.

The world is a dream, a mirage. We feel that this world exists, because we see it in relation to other things. We can recognise the light because we see the darkness too. We know a fan is rotating, because other things around it appear to be still. This world is a dream like the dreams we see at night. It is only after you wake up that you realise that it was only a dream, only a mirage. When you truly see the dhamma, you will see that this world is really a dream.

Material gain itself can never bring lasting happiness and peace. Peace must first be established in your own heart before it can bring peace to others and to the world at large. The real way to achieve peace is to follow the advice and guidance given by the Great Teacher The Thathagatha.

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# SEEKING THE ELUSIVE SELF

*Venerable Bhikkhu Bodhi*

**T**he busy schedules of our daily lives leave us little time to ponder the mysteries of our personal identity, but when we do stop to ask ourselves who we truly are, we run up against a baffling paradox.

On the one hand, we routinely assume that behind the shifting kaleidoscope of our thoughts, dispositions, and feelings there lurks a self that remains essentially the same, the “I” as I truly am, solid and substantial as a ball of steel. On the other hand, this self remains perpetually elusive. It seems to be hiding in the deep closets of the mind, beckoning us with the traces it leaves of memories, wishes, personality traits, and plans. We sometimes feel we’re on the verge of catching it, but when we try to pull away the curtain that conceals the self, all we find is an infinite regression of silhouettes, each one leading to the next, none ever reaching an endpoint, an incontestable foundation for our identity.

According to the Buddha, the notion of a unique, unchanging self at the core of our being is a fiction, a mental construct that we clasp as a pillar of stability amidst the unceasing flux of events. This fiction, the Buddha says, is fabricated by ignorance and craving. We fail to penetrate the coreless, insubstantial nature of phenomena, and therefore we construct the image of a self. We crave security, and therefore we instinctively cling to the mind’s delusions like a baby

monkey clinging to its mother. But these frenzied attempts to secure a solid identity are loaded with risk. We misperceive, we worry, we cling, and then fall back, again and again, through the channel of birth into the multiple dimensions of sentient existence. We oscillate between attachment and aversion, and thereby build up “the great mass of suffering: sorrow, lamentation, pain, dejection, and anguish.” To reach the end of suffering, the Buddha says, clinging must be severed, and this can only be done through wisdom: by discerning all the factors of our being as “not self” and thus not worth holding to in vain hopes and expectations.

Contrary to a common misunderstanding, the Buddha does not totally reject the notion of a self but allows its use as a convention of discourse. Linguistic expressions for a self can be employed reflexively, as when we refer to our past achievements and present personality. We can thus speak of “training oneself” and “purifying oneself,” and we can use the idea of “self” to distinguish one person from others. These usages of the word “self” and its cognates are perfectly valid. What the Buddha rejects is the notion of an autonomous self, the self as a sovereign subject of experience who knows and feels, an agent who acts and controls. Cast in such a role, the self becomes a cognitive ghost, a phantom that must be dissolved if we are to pass through the doors to the deathless.

To expose the delusive nature of the self, the Buddha dissects experience into five classes of phenomena called the “five aggregates.” These are the final objects of clinging, the things that we persistently take to be “I” and “mine”: bodily form, feeling, perception, volitional activities, and consciousness. The aggregate of form comprises the physical side of experience. The intermediate three aggregates—feeling, perception, and volitional activities—represent the mind’s affective, cognitive, and volitional functions. And consciousness is the light of awareness that illuminates the objective fields of the eyes, ears, nose, tongue, body, and mental faculty.

The Discourse on Non-Self (Samyutta Nikaya 22:59) is the Buddha’s most incisive teaching on the nature of personal identity. In this discourse he rigorously examines the five aggregates to see whether they bear the marks of selfhood. He pursues this investigation through two lines of argument. The first is founded on the observation that the five aggregates all “lead to affliction.” The second proceeds from the evident facts of impermanence and suffering to the more subtle dimension of selflessness. These arguments, it must be stressed, are not proposed merely to win intellectual assent. Their purpose is to serve as spurs to contemplation and insight. Though they rely on reasoning, their final appeal is to intuition.

The investigation of the aggregates can be a startling process of discovery. It's as if we are driving along a highway on a bright sunny day and see a pool of water shimmering on the road before us. As we approach the place where we've seen it, the pool suddenly vanishes, leaving only the road, with no water at all. Similarly, in our ordinary lives, the five aggregates seem solid and impregnable, but when we examine them closely, they turn out to be fragile, coreless, and hollow: "Form is like a lump of foam, feeling like bubbles in water, perception like a mirage, volitional activities like a pithless banana tree, and consciousness like a magical illusion" (Samyutta Nikaya 22:95).

The first argument in the Discourse on Non-Self unfolds from the premise that the idea of a self implies that we can exercise complete control over the things we identify with, the things we take to be "I" and "mine." Thus if we take the body and mind to be our self, to be truly "mine," we presuppose that we have mastery over them in the way a feudal lord has mastery over his servants. This presupposition, however, sets us up for profound disappointment; for far from obeying us like servants, the five aggregates behave like rebels, stubbornly resisting our desires and defying our demands.

If bodily form were myself, I would always be youthful, beautiful, and healthy, able to live forever. If feeling were myself, I could experience the cold winter wind as if it were an April breeze. If perception were myself, I would be able to master Mandarin in a week. If volition were myself, I would be able to subdue rising anger with a gentle mental command. And if consciousness were myself, I would

be able to enter samadhi merely by crossing my legs and closing my eyes.

By demonstrating that each of the five aggregates leads to affliction, the Buddha strips them of their claim to selfhood. And since there is no sphere of reference outside the five aggregates, the idea of a self is reduced to a convenient designation. The idea is contingent on the aggregates, but a distinct entity corresponding to the idea cannot be found among them. The aggregates are empty (*suñña*) of anything that meets the criterion of a self.

The second argument the Buddha uses to demonstrate the selfless nature of the five aggregates draws upon all three marks of being: impermanence, *dukkha*, and non-self. Since non-self is the most subtle of the three, he approaches it indirectly, proceeding from the first two marks to the third. The Buddha first establishes that the five aggregates are impermanent. They're impermanent not only because they all vanish at death but because at every moment they are undergoing change. Incessantly, body, feelings, perceptions, volitions, and consciousness arise and disintegrate. They flow in a stream, a process in constant flux, a mass of bubbles that at each moment are breaking up and vanishing.

"What is impermanent, that is *dukkha*". In this context the second mark, *dukkha*, does not mean experiential suffering - pain and sorrow - but the inability to give ultimate security and satisfaction. The five aggregates are *dukkha* because they can never fulfill our expectations. Even at the height of enjoyment, our pleasures are unstable, bound to fade away, and to the degree that we hold to them

we undergo anguish and distress. Throughout our lives we are ever exposed to the danger of change and deterioration. We may flourish in youth, but we may be struck down by disabling illness or early death. And over time the body grows feeble, the senses lose their acuity, memories fade, our vigor declines, and our judgment grows clouded.

Since the five aggregates are all impermanent, unstable, and prone to suffering, they fail to measure up to the benchmark of selfhood. Seen with correct wisdom, they turn out to be: "This is not mine, this I am not, this is not myself." At a purely conceptual level, the teaching of non-self may seem disheartening, a shadow cast over our brightest hopes, an attack on our most cherished possession. But when experienced with direct insight, the truth of selflessness is quite the opposite: a trumpet blast of victory, the exit from a burning building, an island secure above a raging flood. The Buddha continues: "Seeing the selfless nature of the aggregates, the instructed noble disciple becomes disenchanted with bodily form, feeling, perception, volitional activities, and consciousness. Being disenchanted, he becomes dispassionate. Through dispassion the mind is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more return to this state of being'".

(An earlier version of this essay was published in *Inquiring Mind*, Spring 2013)

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# MINDFULNESS IN THE MODERN WORLD

*Venerable Bogoda Seelawimala*

The Buddha introduced this practice as a means to attain Enlightenment and even today that is still its function. In the modern world, however, mindfulness practice is being increasingly employed for another purpose - to deal with stress. It is certainly true that there was stress in people's lives 2,500 years ago. There was worry about whether your crops were going to grow successfully. There was the fear that you might succumb to a deadly disease for which there was no known cure, or your domestic animals could be stolen. In today's world these concerns are still present - even though, for many people, food supplies are more reliable and the advances in medicine mean that many previously-deadly diseases are now treatable. A new feature of life in the modern world is the stress of everyday living. Many people now enjoy a standard of material living far higher than ever known before, yet their lives are full of stress and worry. Many people live busy lives, crammed full of activities which need to be completed successfully, appointments to be kept, deadlines to be met and many other pressures which place strain on the individual and on his relationships with other people.

Various ways are used to combat this stress. Many people seek to relieve tension by watching

television, going to a pub to drink, listening to music, playing electronic games and many other activities. Recently the practice of mindfulness has become increasingly popular as another tool to combat stress. Courses and lectures on the practice of mindfulness are springing up all over the place. Some of these, in order to avoid putting off people who are hostile to any form of religious practice, deliberately make no reference to the fact that the origin of mindfulness goes back to the Buddha. So, perhaps we should make a distinction between mindfulness in Buddhism and the so-called "secular mindfulness". The Buddha taught Right Mindfulness as one factor in the Noble Eightfold Path. All eight factors are to be practised and developed together in order to overcome suffering in all its forms. "Secular mindfulness", however, makes no mention of the Noble Eightfold Path or the three Characteristics of Existence - impermanence (anicca), unsatisfactoriness (dukkha) and no soul (anatta). "Secular mindfulness" has only mundane goals. Some studies have shown a connection between the practice of mindfulness and improvements in conditions such as high blood pressure. Members of the medical profession are becoming increasingly aware of the health benefits to be gained from this practice. According to

the Buddhist teaching, dhamma is medicine and is like a prescription for these mental problems, and the Buddha had a very good epithet called Bhaisajya Guru, the teacher of the medicine.

Let us now consider how mindfulness can help us to deal with stress. In his discourse on the Four Foundations of Mindfulness, the Buddha describes various ways in which mindfulness can be developed and he talks about two kinds of meditation - calming meditation (samatha) and insight meditation (vipassanā). Both of these can play a part in dealing with stress.

In the first practice (samatha), the mind is given an object on which to concentrate. There are 40 objects which can be taken. Some of them are suitable only for people of one particular temperament, but some can be practiced with benefit by all meditators, regardless of their temperament. The most widely-used object is the breathing. The meditator is taught to develop ever more powerful concentration on the in-breath and the out-breath. This can have a calming effect on the mind. First of all, the breath is not an object which we have strong feelings about, we are neither attracted to it or repelled by it. It is a neutral object. By watching the breathing process of air flowing in and air flowing out, the mind naturally becomes

calmer. Secondly, because of the way the mind works, it can have only one object at a time. Each time consciousness arises it does so after one of our sense doors has come into contact with its appropriate object. When a sound strikes the ear, auditory consciousness arises according to a process which takes only a split second to run before the object is recognised. Immediately after this, a visible object may strike the eye and visual consciousness arises. These processes take place at such a high speed that we form the notion (wrongly) that we are hearing and seeing things at the same time. In fact, this is a sequence. A moment of hearing consciousness is followed by a moment of seeing consciousness. The more successfully we can hold the concentration on our chosen object (the breathing), the less opportunities there will be for other forms of consciousness to arise, such as stress, worry, anxiety or tension. Hence the practice of samatha meditation has a calming or tranquillising effect on the mind.

When practised diligently, it is possible to use this technique to develop four absorptions (jhāna). In these states the consciousness becomes increasingly refined and pure. Negative states of mind, which are called hindrances (nivarana), are suppressed. Although these states are only temporary, the Buddha described them as “happy living in the present moment” (dittha dhamma sukha vihara). This is happiness which comes from a pure mind; this is not the kind of happiness which we derive from sensual pleasures.

The second practice is vipassanā meditation. This involves a different technique. No longer is the mind concentrated on one specific object to the exclusion of all others. The vipassanā technique is a process of silent, non-intrusive observation of whatever appears to the consciousness. There is no attempt here to be selective, of discriminating in favour of one object and against another. This activity is sometimes termed “choiceless awareness” or the “silent watcher”. Whatever comes into the mind is simply watched, without judgement or discrimination. “Good” thoughts are not clung on to and “bad” thoughts are not suppressed. No matter what object comes into the mind, it is observed with an unvarying degree of detachment. The goal here is to develop wisdom or understanding (paññā) of three things. These are called the three Characteristics of Existence or the three Signs of Being (tilakkhana). The three are impermanence (anicca), unsatisfactoriness (dukkha), and having no permanent soul or self (anatta). With this comes the understanding that there is nothing to cling on to, nothing to be afraid of and nothing to give rise to stress. The ever-changing entities that make up this mind and body are simply that. Both the observer and the object are perceived as impermanent, unsatisfactory and without any lasting quality.

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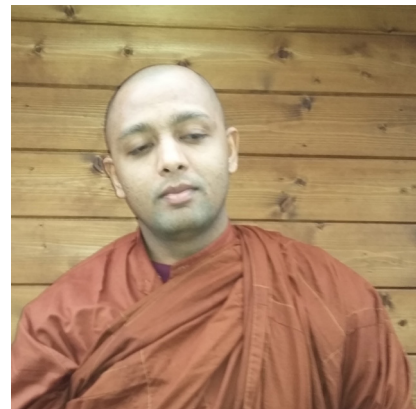
## BHIKKHUS AT SAMBODHI VIHARA



*Ven. Phra Nikom Singlow thero  
(now visiting Bhikkhu)*



*Ven Madugalle Mahanama Thero*



*Ven Nawelagama Amithadassana Thero*



# The light of Sri Sambodhi Buddhist Meditation Centre, our Patron late Most Venerable

## Mahanayaka Thero



Venerable Udagama Sri Buddharakkitha Thero (17 March 1930 - 8 April 2015) was a Sri Lankan Buddhist monk, who was the 20th Mahanayaka of the Asgiriya Chapter of Siyam Nikaya. He was presented with the religious title of Agga Maha Panditha by the government of Myanmar on March 7, 2007, in recognition of his contribution to the purification, perpetuation and propagation of Buddhism. His complete title was Most Venerable Agga Maha Panditha Udagama Saddharmakirithi Sri Dhammadassi Rathanapala Buddharakkithabhidhana Mahanayaka Thero.

Venerable Udagama Sri Buddharakkitha Thero was the Patron of the newly established Sri Sambodhi Community Development Foundation (also called Sri Sambodhi Buddhist Meditation Centre) in the UK. He visited the Vihara for the opening ceremony in July 2014. The Mahanayaka Thero offered the Relics of the Buddha and the sacred cloth used to wrap the most sacred Tooth Relic brought from the Kandy Dalada Maligawa as a mark of his sincere support and patronage to the Buddhists in the UK. Venerable Mahanayaka Thero's physical presence at the opening ceremony and his week-long stay at the Vihara in 2014, was one of the most memorable

occasions that the devotees of the Vihara fondly remember.

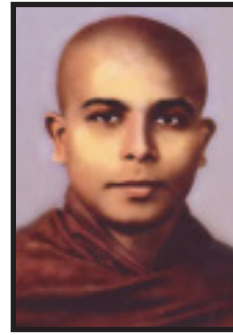
On the passing away of Venerable Mahanayaka Thero on April 8, 2015, the board of Trustees and the Dayaka Sabha held a week-long vigil in his memory at the London Vihara. This included a Mathaka Vastra puja on April 11, 2015 and Mathaka Dhamma Desana and Sangika Dana to the Maha Sangha on April 13 and 14, 2015 respectively, at the Vihara. A Buddha puja to bestow merit to the late Venerable Sri Buddharakkitha Thero was held on April 9, 2016.

Venerable Udagama Sri Buddharakkitha Thero was born on March 17, 1930, at Udagama village in Wariyapola Kalugamuwa in the Kurunegala District, to the family of J. M. Punchi Banda and Muthu Menike. Before entering the order of the Maha Sangha, he received his primary education at the government school in Udagama. He entered the order of Buddhist monks as a novice at the Asgiri Maha Vihara on July 21, 1945, and received his higher ordination Upasampada at the historic Mangala Upostagara of Asgiri Maha Viharaya on June 12, 1951 at the age of 21. As a Samanera, he received his higher education at the Dharmaraja Maha Pirivena, Matale. He was a pupil of the late Mahanayaka of the Asgiri Chapter, the Most Venerable Udagama Sri Rathanapala Mahanayaka Thero.

In 1966, Venerable Buddharakkitha Thero was appointed a member of the prestigious Karaka Maha Sangha Sabha, of the Asgiriya chapter. On many occasions he functioned as the Chief Custodian of Services to the Sacred Tooth Relic at Sri Dalada Maligawa, Kandy. Venerable Udugama Sri Buddharakkitha Thero was appointed Chief Incumbent of Dambulla Rajamaha Viharaya in 1992. In the year 1998, he was elevated to the post of Anunayaka of the Asgiriya Chapter of Siyam Nikaya. On December 13, 1999, he was appointed to the supreme post of Mahanayaka of the Asgiriya Chapter, after the demise of Venerable Palipana Sri Chandananda Mahanayaka Thero. On numerous occasions as a missionary, he visited several foreign countries such as the United Kingdom, Korea, Thailand, Japan, India, Singapore, Taiwan, China, Tibet, Hong Kong, Burma and Cambodia for the propagation of Buddhism.

Venerable Udugama Sri Buddharakkitha Mahanayaka Thero was admitted to Mount Elizabeth Hospital in Singapore on March 10, 2015, after being ill for a few weeks. He had undergone a kidney transplant operation a few years ago. On this occasion he received treatment for pneumonia and kidney disease at the hospital until April 6, 2015. When his condition deteriorated, he was immediately transferred to the intensive care unit, where he eventually passed away two days later, on April 8, 2015. He was 85 years old at the time of his death. As a mark of respect, the government of Sri Lanka declared April 12, 2015, the day on which Mahanayaka Thero's final rites were observed, as a day of National Mourning in the country. Venerable Udugama Sri Buddharakkitha Thero was succeeded by Venerable Galagama Sri Aththadassi Thero as the 21st Mahanayaka of the Asgiriya Chapter.

May he attain the ultimate bliss of Nibbana



Dhamma thoughts from the late Most Venerable

## Panadure Ariyadhamma Thero. The Founder

Sri Sambodhi Viharaya, Sri Lanka

This whole world is filled with sadness. Even though it is sadness, we think it is comfort.

Over 2500 years ago, Lord Buddha taught us how to end suffering.

People have cravings. The more craving people have, there is more suffering. The less craving people have towards the world, the less suffering there would be in their lives.

When we die we cannot take our wealth, vehicles, or houses. The only thing we can take is the good and bad we did in our life.

If you do not lead a righteous life, do not be deluded that the life you are leading is successful.

The final advice is, as the Lord Buddha said, use your full potential to make your life a success.

# ONENESS OF MANKIND

*Venarable Godamune Chullanaga thero*

Oneness of mankind is to be understood according to Buddhism in the context of a more fundamental teaching which is called puggala vemattata, the difference between individuals. All men are equal while one man is different from another according to Buddhism. Therefore the oneness of mankind is a relative teaching. When Buddhism says that all men are equal, what it says is that there are fundamental equalities common to all men and women.

For example the physical and mental structure is common to all. This is called nama and rupa. All human beings are constituted from nama and rupa. As far as the five aggregates are concerned there is no difference between two individuals. So far as the perennial problems that man faces are concerned there is no difference between two individuals.

These problems are jati (birth), jara (decay), vyadhi (illness) and marana (death). No one can boast that these problems do not exist. The problems which are counted as of minor importance under soka, parideva, dukkha, domanassa and upayasa are also common to all human beings. There may be a difference of gravity of these problems but they are the common legacy of humankind.

The oneness of man is again meaningful in terms of the inner ability of man. All are equally capable

of getting rid of the above problems and following the spiritual path that Buddhism has recommended. There is no sinner who is esteemed to go to purgatory forever. The seed of arahanthood is found in all men and women.

It is said in Mahayana that bodhicitta, the mind of enlightenment is common to all human beings. So anybody can become enlightened. Spiritual ability and achievement are common properties of the entire human race. Therefore Buddhism accepts the equality of all men and women on some basic principles. As mentioned earlier this acceptance is subject to a more fundamental teaching of puggala vemattata (variations in personal characteristics), which is operative according to the theory of kamma in Buddhism and the inherent characteristics embedded in our consciousness acquired during several past births. Kamma is one of the great pillars on which Buddhism rests.

In the proverbial statement of the Buddha regarding kamma, it is said that kamma divides men and women as inferior and superior (kammam satte vibhajati Yadidam hinappanitataya). If kamma divides men in to superior and inferior, equality among human beings is impossible. Each individual inherits his own past kamma.

This is where the difference enters in that there are no two individuals who can make claim to the same amount of an equality of past kamma. Therefore the hard truth in Buddhism is that equality operates under various guises of diversity and plurality.

The oneness of mankind in Buddhism should not be taken as an independent solid principle. It is possible and meaningful only at the primary levels. Two basic primary levels where the oneness of mankind is emphasized can be found in the Buddhist discourses. They are generally called the anthropological argument and the biological argument. The anthropological argument is found in the Agganna sutta of the Digha Nikaya while the biological argument is found in the Vasetta sutta of the Majjhima Nikaya. A summary of these two arguments in the light of the above mentioned sources is given below.

According to the anthropological argument the earth was inhabited by beings who came from the world of radiance. They were neither men nor women. They lived on the planet earth for many thousands and thousands of years, being subject to the circumstances which were mostly natural. This long evolution changed their thinking and the purity of mind was polluted later on with impurities.

As a result fundamental changes took place among the so-called beings. Firstly change of complexion occurred, secondly difference of sexes appeared and thirdly stratification of social groups came into existence.

The effect of these changes is being felt even now by the human race, but primordially these differences were not known. They belong to a single undivided group of beings. Therefore the fundamental nature of this indivisible brotherhood still exists. It is to be noted that this is what is emphasized in Buddhism. It does not say that the various divisions which now exist among human beings are mere illusions. Those are realities of life, but in essence they are one, as beings who inhabited this planet earth. The divisions that arose later are mostly unintentional. That was the result of evolution. Man willingly or unwillingly succumbed to them. The anthropological sameness and oneness has been a historical factor. If man ponders over this, he can bring concord and harmony to this society. Therefore there is a pragmatic value in the anthropological argument found in the Agganna sutta.

The division of man into various complexions and into two sexes is unavoidable.

They have become the inherent nature of mankind. However the stratification of society into various castes and classes is man-made. Therefore he should be able to transcend the caste and class barriers thinking in the light of the anthropological argument found in the Agganna sutta.

The biological argument is sometimes misunderstood. What the Vasetta sutta emphasizes is that

there is no plurality of species among human beings as in animals and plants. The statement jati vibhagam pananam found in the Vasetta sutta is of crucial importance in this regard. Accordingly the Buddha categorizes the plants and the animals into various divisions on the basis of a common factor.

It seems that the entire plant life is taken as one category. The animal life is divided into various categories according to the common factor which is termed as lingam jati mayam

The theme of the sutta is found in the following stanza:

Yatha etasu jatisu  
Lingam jati mayam putu  
Evam natthi manussesu  
Ligam jati mayam puthu

What this stanza says is the lingam jati mayam is not found among human beings as it is found in the animal kingdom. On the basis of this lingam jati mayam, reptiles are different from two-footed animals and two-footed animals are different from four-footed animals. Similarly birds are different from fish and fish are different from worms. This shows that the categorization of animals is narrowed down to a specific number of groups on the basis of a basic physical character that each group inherits from birth. Therefore it is quite obvious in the analysis of life in the Vasetta Sutta the word species is used in its scientific sense.

One example is enough to clarify all those animals who have four feet taken as a single group in the Vasetta sutta under the world catuppada. But in actual fact there are hundreds of species among the four-footed animals as lion and elephant belong to two separate species.

Therefore it should be thoroughly understood that the oneness of mankind is taken into consideration in the Vasetta sutta in this sense. As the Vasetta sutta implies that as there are various species among four-footed animals, there may be various divisions among human beings.

But on the basis of the physical features that man inherits from birth, they are the same as animals belonging to the four-footed class on the basis of four feet. On various other factors, four-footed animal are divided into different categories. In this light, what is emphasized in the biological argument is that there is a specific basic principle which puts mankind together.

There are five more arguments that have been used in the discourses to prove the oneness of mankind. They are given below in brief.

### **1. Sociological argument Assalayana sutta of the Majjhima Nikaya**

This argument is mainly discussed in the Assalayana sutta of the Majjhima Nikaya. The various forms of stratification of mankind are neither absolute nor universal. This is the main thrust of the sociological argument. The existence of four-fold divisions is neither absolute nor universal according to the Assalayana sutta. It is not absolute in the sense that a Brahmin cannot be identified from a Sudra on any specific ground.

It is not universal in the sense that this division is not common to all the societies of human beings scattered all over the world. The Buddha emphasizes the fact that this four-fold division of society is not found in the countries such as Yona and Kambhoja and in the peripheral



territories (Yona Kambojesuca paccantimese Janapadesu ca) in those societies there are only two groups of nobles and serfs (aiyo ceva daso ca). A noble can change his identity and become a serf while a serf can change his identity and become a noble (aiyo hutva daso hoti – daso hutva aiyō hoti) therefore there is no rigid permanent stratification of human beings that divides man from another man. As reported in the discourses in India itself the nobles had the right to be the serfs from servitude (dasavya muccheiya).

Sociologically speaking the division that exists in society is nothing but convention. All men are equal by birth.

## 2. Legal arguments – Madhura sutta of the Majjhima Nikaya

According to this all men are equal before the law. Even though this seems to be an idea produced by the liberal thinking that arose in the western world after the 18th century, there is concrete evidence to show that it was known to the early Buddhists. The Madhura sutta of the Majjhima Nikaya can be cited as an example.

A person who steals will be recognized as a thief or robber irrespective of his social identity (corotveva sankan gacchati). The Brahmin as well as the Sudra if he steals is known not as a Brahmin or a Sudra but as a robber. As the Madura sutta explains further, when the punishment is meted out by the state, what will be taken in to consideration is the offence but not the social identity. Therefore both a Brahmin and a Sudra should undergo the same punishment if either of them steals.

There is no privileged social group

either in identification of social vices or in meting out punishments. This goes against what was accepted in the Brahmin society during the time of the Buddha. They believed that they were a privileged class. It was believed that the duty of the state was not to punish the Brahmins but to look after them irrespective of whatever crimes that they performed.

In the Mahabharata it is specifically said that the institution of state was created to look after the interests of the Brahmins. Buddhist law quite contrary to this, prescribing the equality of all men before the law.

## 3. Kammic argument or Moral argument

Kamma and its results operate equally for all social groups. The result of harming life will be accrued by the Brahmins in the same way as by Sudras. The law of kamma divides man into two groups as hina and panitha. However neither of these groups is privileged before the law of kamma. There are various categories of deeds according to the Buddhist theory of kamma. All these are operate equally on all social groups.

## 4. Ethical argument

As this argument says, ethics operate equally among all social groups. The possibility of refraining from harming life is available to all human beings. The individuals of the society cannot be permanently labelled as good or bad. The actions that they carry out can either be dark (kanha) or white (sukkha). However it is wrong to accept that there are human beings who perform only the acts of either white or dark.

The capability of each and every individual is such that he can select either of these acts. Therefore

ethics is not a monopoly of a particular group. Both rich and poor can either be ethically good or bad. Both nobles and serfs can either be ethically good or bad. Therefore refraining from bad and engaging in good depends not on social conditions but on individual decisions.

There is neither an external agent nor an institution which dictates that man should be good or bad. Man alone is responsible for whatever he does, says and thinks.

## 5. Spiritual argument

In all religions there is a notion of an end. It is called liberation. Each religion has its own path leading to this final end. What Buddhism says is that a man can liberate himself only by following the noble eightfold path. All individuals are equally capable of following this path and experience the bliss of liberation. This potential is not a monopoly of a particular social group.

That is why Theravada Buddhism mentions that all ordinary people can become enlightened, if they so wish. In Mahayana Buddhism it is specifically said that the Bodhicitta (Enlightened mind) is found in all individuals. Therefore all can become bodhisattvas. Spiritual ability and happiness are common property of all mankind.

Therefore according to Buddhism all men are absolutely equal in a wider and broader sense.

**Sri Lanka Vidyalaya  
(Ode temple)  
Maradana Road,  
Colombo - 10 Sri Lanka**

# NEW CHAPTER OF BUDDHISM IN EUROPE

The Buddha Vihara which was established in 1974 at 84, Dacre Road, Plaistow is the second oldest Vihara in the UK and the oldest Vihara to have remained at one location.

The oldest, the London Buddhist Vihara which was established by Anagarika Dharmapala a great Sri Lankan Buddhist in 1926 in London, has affiliations to the Mahabodhi Society.

The Buddha Vihara was established by the Ambedkar International Mission in memory of the late Dr. B.R. Ambedkar, the architect of the Indian constitution, whose charisma as a true Buddhist and his great contribution to Buddhism, notably in India, are well documented., The Buddha Vihara had been rendering a yeoman service in propagating the doctrine of Buddhism in the UK, while being the shelter for the Bikkhus from India, Thailand and Sri Lanka.

Unfortunately it had fallen on financial difficulties and they were in the process of disposing of the Vihara. Under these circumstances, Ven. Daranagama Kusaladhamma Nayaka Thero, the Chief Incumbent of the Sri Sambodhi Maha Vihara, Sri Lanka, and chairman of the Buddhist Media Network, Sri Lanka was blessed with the pious opportunity of rescuing this great centre of Buddhism from being sold to a non-Buddhist organisation.



## *PRESENTATION OF SARWAGNA DATHU TO THE VIHARA*

Although a number of competing interest groups came forward to acquire the property, its previous owners were pleased to sell it to Ven. Daranagama Kusaladhamma Nayaka Thero, as it would allow for the premises to continue as a Buddhist place of worship which it had continuously been, since 1974.

Afterwards, the meritorious Ven. Daranagama Kusaladhamma Nayaka Thero with the lavish contributions donated by the Buddhists living in Sri Lanka and abroad, eventually purchased this Vihara and established the Sri Sambodhi Community Development Foundation (SSCDF) also called Sri Sambodhi Buddhist Meditation Centre (Sambodhi

Vihara for short) in July 2014. The Patron of the Foundation was The late Aggamaha Panditha, most Ven. Udagama Sri Buddharakkita Maha Nayaka Thero, the 20th Maha Nayaka Thero of the Asgiriya Chapter.

Further it should be respectfully noted that the Late Most Ven. Udagama Sri Buddharakkita Maha Nayaka Thero, Aggamaha panditha, Most Ven. Napana Pemasiri Maha Thero, the Maha Nayaka of the Ramanna Maha Nikaya and distinguished Buddhist Theros from Sri Lanka and Britain were also among the most distinguished guests at the ceremonial opening of the Meditation Centre. During the visit, Most Ven. Udagama Sri



### UNVEILING OF THE PLAQUE

Buddharakkita Maha Nayaka Thero presented the Vihara with the sacred Sarvagna Dathu, which is enshrined in the Vihara.

The then Sri Lankan high commissioner in the UK, His Excellency Dr. Chris Nonis, Mr. Sat Pal Muman of the Ambedkar

International Mission, the officers of the London Sinhala Association and many Buddhist devotees participated in the meritorious ceremonial opening.

A meditation hall gifted by Mrs Chandani Kalugampitiya in memory of her late mother was opened by Ven. Daranagama Kusaladhamma Nayaka Thero in August 2015.



### MAHA NAYAKA ON HIS VISIT FOR THE OPENING CEREMONY

The Vihara provides a venue for the Buddhist community to congregate, associate, worship, practice meditation and carry out philanthropic activities. Indeed, it is open to all members of the community irrespective of religion, race, sex or age. A Dhamma school for children has been established and it operates on Saturdays. The Sambodhi Vihara promotes Buddhism in East London and neighbouring areas by organizing Sil (observance of eight precepts) programmes, meditation programmes and day retreats, Vesak, Poson and Esala poya celebrations, Sathbudu Vandana and Ashtaphana Pujas during the Vas (Rains retreat) season. The end of the rains retreat is celebrated by holding a lavish Kathina ceremony.

Several well known Bhikkhus have stayed at the Vihara and delivered sermons and conducted meditation sessions during its short period of operation. They include Ven. Dikwelle Upatissa Thero of the Pancharama Meditation Centre of Montreal, Canada, Ven. Pitigala Gunarathana Thero and Ven. Omare Somissara Thero. Ven Henepola Gunaratana of the Bhavana Socitey, West Virginia U.S.A. conducted a meditation retreat at the Vihara. Ven Mahiyangane Dhammakusala Thero managed the Vihara for six months. He was followed by Phra Nikom Singlow of Wat Buddharam who looked after the Vihara for another six months. Currently Ven. Madugalle Mahanama Thero is the Bhikkhu residing at the Vihara. Phra Nikom Singlow continues to visit the Vihara and support its activities and takes part in various celebrations.



# VIHARA ACTIVITIES

In April a ceremony was held in memory of our Patron, the Chief Prelate of the Asgiriya Chapter in Sri Lanka, Ven. Udugama Sri Buddha Rakkitha Maha Nayaka Thero who passed away in the same month. The ceremony included a Sanghika dana and evening puja which were attended by several monks from UK temples and devotees of the Vihara.

Vesak, which commemorates the Birth, Enlightenment and Passing Away of Gautama Buddha was celebrated in May 2015. Posen, which commemorates the introduction of Buddhism to Sri Lanka by Arahat Mahinda at Mihintale in the third century B.C, was celebrated in June 2015. Esala, which commemorates Buddha's preaching of his First Sermon, the Dhammacakkappavattana Sutta and the arrival of the Tooth Relic in Sri Lanka was celebrated in July was celebrated at the Vihara in July 2015. These events were attended by a large number of devotees who observed 'eight precepts' and listened to sermons and took part in dhamma discussions and meditation.

On Vesak day there was an exposition of the Sacred Buddha relic which was unique for UK, and in the evening there was a children's programme which included a Vesak card competition and culminated in children singing devotional songs.

Vas (rains retreat) from the full moon day in July (Esala) to the full moon day in October (Vap), was celebrated at the Vihara. Ven Dr Handupalpola Mahinda Nayaka



Thero of Kingsbury Buddhist Temple observed Vas at the Vihara. During the vas period the devotees attended to the needs of the monk and it culminated in a ceremony for the offering of the Katina robe. The Katina ceremony was held at a grand scale and was attended by monks from Sri Lanka and Sri Lankan and Thai temples in the London area. About 25 monks and over 250 devotees took part in the religious activities. A Sathbudu Vandana was held on the day before Katina.

In July 2015 a day retreat was conducted by Ven Henepola Gunaratana Thero (Bhante G) from the Bhavana Society, West Virginia, USA. The day retreat included a Dhamma talk, discussion and guided meditation. It was attended by over 50 devotees. A similar retreat was conducted by Ven Pitigala Gunarathana Thero in February 2105.

The Vihara also entertained visits by children from local schools and a group of adults who work for local charities wishing to have a broader understanding of Buddhism.

A religious school was started during the year 2015. It is held on Saturday afternoons during the school term and teaches basics of Buddhism. Meditation classes were held twice a week and were attended by many devotees.

The resident monk, Ven Mahiyanganaye Dhammakusala and later our visiting monk Phra Nikom Singlow (Wat Buddharam, Wanstead) conducted daily worship, meditation and Dhamma discussions. currently Ven. Nawelagama Amithadassana thero conducts meditation classes three time's a week.

A new log cabin donated by Mrs Chandani Kalugampitiya in memory of her late mother was installed, to be used for meditation.





*This year Vesak was celebrated on 21st and 22nd May with observance of 'ata sil' on each day. On the 22nd a Sarvajña Dhatu exposition was held. The Dahampasala Children took part in a Vesak card competition which was judged by Ven.Konewewe Ariyaratana Thero of London Buddhist Vihara. On 22nd evening there was a Dahampasala children's programme with a prize giving followed by Bakthi Gee. The celebrations culminated in a 'dansala'.*







*A Sathbudu Vandana was held on 24 July 2016 with the blessing of Ven Kusaladhamma Thero, conducted by Ven Madugalle Mahanama Thero. Over 150 devotees took part in the ceremony.*



*A Meditation Hall gifted by Mrs Chandani Kalugampitiya in memory of her late mother Mrs Wimala Jayatilake Nee Kalugampitiya was opened by Ven. Daranagama Kusladhamma Nayaka Thero in the presence of well wishers, on Friday 7th August 2015. Phra Nikom Singlow was also in attendance.*



*Annual Katina ceremony was held on 22 November 2015. It was attended by Ven Anamaduwe Dammadasssi, thero, Ven. Daranagama Kusaladhamma thero, Ven Uluvitike Bodhiseeha Thero and Ven Pitigala Gunarathana Thero from Sri Lanka and Ven Galayaye Piyadassi Thero, Ven Pethigamuwe Hemaratana Thero, Ven Nepale Sumana Thero and Phra Nikom from UK. Katina Chivera was offered to Ven Dr Handupalpola Mahinda Nayaka Thero who observed Vas at the Vihara. Katina was sponsored by Dhammika & Nandana Zoysa, family & friends.*



**SRI SAMBODHI BUDDHIST  
MEDITATION CENTRE**

**84 Dacre Road London E13 0PR**

**Programme of Events**

1. Buddha worship – Daily at 6.30 a.m., 11.00 a.m. and 6.30 p.m. Evening worship will be followed by paritha chanting.

2. Meditation sessions – Each session will be made up of three equal segments of Buddhist philosophy, meditation and discussion. First Session will be on a Saturday 3.00-5.00 p.m. repeated on Sunday 3.00-6.00 p.m. and Wednesday 3.00-5.00 p.m.

3. Dhamma School for children– Saturday 4.00 to 6.00 p.m.

4. Observance of 8-precepts (sil) - Sunday closest to poya day each month, from 8.30 a.m. to 5.00 p.m. A reminder with a programme will be sent to all devotees.

The Vihara is open to all visitors daily from 8.30 a.m. to 11.00 a.m. and 2.30 p.m. to 8.30 p.m. Visitors are expected to leave the Vihara by 9.00 p.m. the latest. In addition the Vihara is open daily at 6.00 a.m. for those offering Kiripindu Dhana and

Dhana (breakfast) to the monks and from 11.00 a.m. till 1.00 p.m. for those offering Dhana (lunch) to the monks.

Contacting the Vihara by phone should also be limited to the opening hours. Everyone is welcome during the opening hours for worship, special blessings, discussions, guidance and meditation.

**Website: [www.srisambodhi.org.uk](http://www.srisambodhi.org.uk)**

**E-mail: [info@srisambodhi.org.uk](mailto:info@srisambodhi.org.uk)**

**Phone : 0208 548 1628**

## POYA DAYS AND SIL PROGRAMME

Date	Day	Full moon Poya	Ata-sil Date
<b>2016</b>			
<b>November 14th</b>	<b>Monday</b>	<b>Ill</b>	<b>November 13th</b>
<b>December 13th</b>	<b>Tuesday</b>	<b>Unduvap</b>	<b>November 11th</b>
<b>2017</b>			
<b>January 12th</b>	<b>Thursday</b>	<b>Duruthu</b>	<b>January 15th</b>
<b>February 11th</b>	<b>Saturday</b>	<b>Navam</b>	<b>February 12th</b>
<b>March 12th</b>	<b>Sunday</b>	<b>Madin</b>	<b>March 12th</b>
<b>April 11th</b>	<b>Tuesday</b>	<b>Bak</b>	<b>April 9th</b>
<b>May 10th</b>	<b>Wednesday</b>	<b>Vesak</b>	<b>May 10th and 14th</b>
<b>June 9th</b>	<b>Friday</b>	<b>Poson</b>	<b>June 11th</b>
<b>July 9th</b>	<b>Sunday</b>	<b>Esala</b>	<b>July 9th</b>
<b>August 7th</b>	<b>Monday</b>	<b>Nikini</b>	<b>August 6th</b>
<b>September 6th</b>	<b>Wednesday</b>	<b>Binara</b>	<b>September 10th</b>
<b>October 5th</b>	<b>Thursday</b>	<b>Vap</b>	<b>October 8th</b>
<b>November 4th</b>	<b>Saturday</b>	<b>Ill</b>	<b>November 5th</b>
<b>December 3rd</b>	<b>Sunday</b>	<b>Unduvap</b>	<b>December 3rd</b>

\* The dates are subject to change. The devotees will be informed by e-mail.

*Na jaccā vasalo hoti,  
Na jaccā hoti brāhmaṇo;  
Kammunā vasalo hoti,  
Kammunā hoti brāhmaṇo.*

One is not low because of birth  
nor does birth make one noble  
Deeds alone make one low  
Deeds alone make one noble  
Vasala Sutta

**THIS ISSUE OF  
SAMBODHI IS  
SPONSORED BY  
DON AND DRUPATHY  
RATNAYAKA**

May the merit acquired be  
bestowed on their late parents  
Mr and Mrs  
D. M Ratnayaka  
and  
Mr and Mrs U. S Karunaratne  
and  
Brother Keerthi Ratnayaka,  
Sisters Indrani Weerasekara,  
Naleeni Wijayatilleke  
and  
Saroj Wickremasinghe

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