



SAMĀDHI

JOURNAL OF THE LONDON BUDDHIST VIHARA
THE FIRST AND THE FOREMOST BUDDHIST VIHARA OF THE WESTERN WORLD
ESTABLISHED IN 1926 BY THE ANAGARIKA DHARMAPALA

ISSUE No. 46 & 47

MAY 2015-JAN 2016 B.E. 2599-60

ISSN 1368-1516

THE MINDFUL NATION

Ven. B. Seelawimala Nayaka Thera
Head of the London Buddhist Vihara

Towards the end of last year, a report was published by the All Party Parliamentary Group on Mindfulness under the title “Mindful Nation UK”. This group was set up both to review the scientific evidence and current best practice in mindfulness training, to develop policy recommendations for government based on these findings, and to provide a forum for discussion in Parliament for the role of mindfulness and its implementation as part of public policy.

The report concludes that the teaching of mindfulness can be beneficial in four main areas: health, education, the workplace and criminal justice. Among healthcare stakeholders, it found that there was great interest in mindfulness with 72% of GPs wanting to refer patients to mindfulness courses on the NHS, although only one in five GPs reported having access to mindfulness courses in their area. It recommends that funding should be made available through the Improving Access to Psychological Therapies (IAPT) training programme to train 100 Mindfulness-Based Cognitive Therapy (MBCT) teachers a year for the next five years, to supply a total of 1,200 MBCT teachers in the NHS by 2020 in order to fulfil this recommendation.

In the field of education, the report said, “The Secretary of State for Education, Nicky Morgan, has declared her ambition to make the nation a ‘global leader of teaching character’. Mindfulness has much to contribute to this newly emerging agenda ...we believe there is enough evidence of its potential benefits to warrant a significant scaling-up of its availability in schools.”

In the workplace the interest in mindfulness was identified as being driven by the need to tackle issues around the rising cost of workplace absence because of stress and depression, and the need to boost productivity. The most pressing issue was the rising toll of work-related mental ill health. Since 2009 the number of sick days lost to stress, depression and anxiety has increased by 24% and the number lost to serious mental illness has doubled. The leading cause of sickness absence in the UK is mental ill health, accounting for 70 million sick days, more than half of the 130 million total every year. The report recommends that Government departments should encourage the development of mindfulness programmes for staff in the public sector – in particular in health, education and criminal justice – to combat stress and improve

organisational effectiveness. As far as criminal justice is concerned, the report recommended that the NHS and National Offender Management Service (NOMS) should work together to ensure the urgent implementation of National Institute for Health and Care Excellence’s (NICE) recommended Mindfulness-Based Cognitive Therapy (MBCT) for recurrent depression within offender populations.

It is clear that mindfulness is becoming an increasingly popular practice in many parts of the world and this practice is often taught in a secular context, making no mention of any connection with the teachings of the Buddha. Indeed, it is often a deliberate and conscious decision not to mention anything about Buddhism in order to avoid putting off some people who are not inclined to follow any religious practice.

The “Mindful Nation UK” report is full of enthusiasm for the wider adoption of this practice and sees only benefits coming from this development. It is however debatable whether this is a good idea. On the one hand, it could be said that the more people who can benefit from mindfulness, the better. On the other

Continued on page 2

INSIDE THIS ISSUE

- Buddhist Psychology of Dreams in a Nutshell
- The Secret of Breathing
- Courses for 2016
- Kinds of Noble Persons and their Numbers
- A-Z of Buddhism
- Programmes and activities

Continued from page 1

er hand, it could be said that this is a corruption of the Dhamma and mindfulness should not be taught as something separate from the rest of the Dhamma. The Buddha gave a warning that the Dhamma would first become corrupted, and eventually it would become entirely forgotten. The world would then enter a long dark age until another Buddha arose and taught the same truths as “His” predecessors. According to this view, the divorcing of mindfulness from the rest of the Teachings represents “a thin edge of the wedge” whose consequences could be serious for the survival of the Sassana.

It must be said that there is also evidence that not everyone finds the practice of mindfulness beneficial. In fact, some practitioners have reported experiences which can be quite extreme. It is difficult to say exactly why this should be so. It may be that the teacher is not sufficiently well trained, especially in how to deal with negative experiences. Perhaps the practice of mindfulness should be taught together with the other Seven Factors of the Path rather than as a simple “cure all”.

Let us all remember that the Buddha taught a Noble Eightfold Path. He did not teach a Noble Onefold Path. To get the full benefit of mindfulness, it should be taught and practised as only one factor of “the Path”. In his wisdom, the Buddha never said that any one factor should be separated from the rest and practised in isolation. On the contrary, all eight factors support each other and should be developed together. By teaching the practice of mindfulness out of context, there may be serious consequences not only for individual practitioners, but also for the survival of the entire Buddhasassana.

http://www.themindfulnessinitiative.org.uk/images/reports/Mindfulness-APPG-Report_Mindful-Nation-UK_Oct2015.pdf

Buddhist psychology of dreams in a nutshell

By Bhante D. Upananda Nayaka Thera

Psychology of dreams occupies a prominent place in Theravada Buddhism. In the eyes of Buddha our existence is one big recurring dream. This is called samsara. Buddha and other enlightened beings do not dream. This is because they are no longer driven by what is called a “dormant desire for existence.” A brief clarification of two terms, samsara and Nirvana, are quite necessary in order to understand the Buddhist psychology of dreams.

The life that we now live is neither the first nor the last, but just another “episode” of “cyclical life” called samsara. (It is called episode, for the samsara is seen as a drama in the eyes of Buddha.) In other words, we come back in different forms based on whatever the way our karma triggers such comeback at our death. This comeback in traditional Buddhist terms is known as rebirth. Each comeback is just another episode of samsara. We do not know what we were prior the current episode, and would not know what is up next. This is a pattern that is known as past life and afterlife in traditional Buddhist terms. We would have known what we were and what we will be, if Buddha were here. Regardless of their religious backgrounds, people in general are not happy with their lives, and often complain. Even a minor pain could easily frustrate them, and no mention is necessary here in regard to bigger types of suffering such as depression and terminal illness. Nirvana is to permanently end the comeback in a way that we never happen to suffer again. Nirvana is necessarily understood in terms of the inevitable nature of insecurity wherein lies our existence.

You do not need to believe in past life and afterlife in order to under-

stand the Buddhist psychology of dreams. However, one requirement must be met, and we all have met it. It is simply the belief that we experienced yesterdays, and there will be numerous tomorrows. Karma, memories and habits of yesterdays, and hopes and ambitions of tomorrows deeply impact our dreams. It must be noted here that karma, memories, habits, hopes and ambitions are not condemned in Buddhism, but we are encouraged to manage them and chose the right ones by guaranteeing that they are not harmful to self and the world (=others). In so doing we may need the help of kalyāna-mittas (trustworthy friends).

Buddha and other enlightened beings (=arahants in Buddhism) do not dream, for their minds are totally free from the worries of yesterday, and ambitions of tomorrow. They, therefore, find today worry-free.

There are four types of dreams: 1) past-life/karmic, 2) anxiety, 3) prophetic, and 4) supernatural. Any of these can be recurring or one-time. Dreams could occur in deep sleep, and in the interval between falling asleep and waking up.

The first type, past-life/karmic dreams could occur in deep sleep. The second type, anxiety dreams, are due to physical and mental stress. This also includes medical complications. Most people find the third and fourth types more interesting. Prophetic dreams involve either the future of the dreamer or any individual or group, related to him. It is surprising to note that our future is dreamt of by someone who is not so close to us. Even if they are not so close to us, they should have been our past-life relatives or friends. The fourth

Continued on page 3

THE SECRET OF BREATHING

Bhante Henepola Gunaratana Nayaka Thera

This essay is about something very simple and practical, and yet something that most of us pay little attention to. It is about the secret of breathing, about the truth that is hidden within it. Although we have been breathing all our life, very few of us give much consideration to the breath, to discover the truth it can reveal.

We constantly refer to the importance of paying attention to the breath in our meditation practice. If we do so, what will we become aware of? First, we may note that the breath is always coming and going. Second, we may also notice that sometimes the breath has varying qualities, such as being short, long, shallow, or deep. Beyond that, very few of us go into any detailed understanding or examination of the breath. We need to take a deeper look in order to note some things that we perhaps have not paid attention to before. We can all observe these deeper aspects of breathing, but until we pay attention to them they do not seem to exist. The Buddha said that all phenomena exist for us only when we pay attention to them. Attention brings out hidden secrets.

The Entire Truth

The entire noble truth of suffering is found within breathing. Even if you have no other practice, breathing itself can be enough to awaken you to the reality of suffering. You may ask: “How can that be? How can there be any suffering in a simple and auto-

Continued from page 2

type involves supernatural beings. These beings are twofold, 1) our relatives, friends or opponents who are no more, and 2) spirits. The first kind appears in our dreams for four reasons: 1) they have been reborn into misery, so that need our help, 2) their new life is better than that of us, their relatives and friends, so that they feel sorry for us. (at times,

matic act like breathing?”

To begin with, try to stop breathing for ten minutes! Nobody can do that. Now, consider the breathing process in detail. As you breathe in and breathe out, simply give your full attention to the breath. Do you notice that when you breathe in, you experience a great deal of subtle satisfaction? What is happening? If the lungs do not have air, we become anxious. This anxiety message goes to the brain. The parasympathetic nerves immediately give a message to the lungs to pull in air as quickly as possible. Why does this anxiety arise? Because we have a strong desire to survive, a desire to exist. That desire cannot be assigned to any one place in our brain or in our body. It permeates our body and mind. Every cell in our body has the desire to survive, and they all cooperate to give this message to the lungs and to the brain, because every cell depends upon oxygen. When there is no available oxygen the cells become agitated. This agitation is transmitted to the brain and then to the lungs: breathe!

So you can see that desire is built into us. Even at the moment of birth we have desire. When we look at a baby we might be inclined to say, “Look at this sweet baby. So innocent!” Although they are indeed innocent, they also have an enormous amount of greed. They cannot express this greed in words, but their crying can, and it will attract everybody’s atten-

tion. Although a baby doesn’t plan to be desirous, when it feels a need, such as hunger, desire arises. We are all born with this desire, this greed. That is why the Buddha said that the very coming into existence is suffering, that this very birth is suffering. Therefore even our breathing can be seen to be guided by and dependent upon desire—however subtle it may be. So when we breathe in, we fulfil this subtle desire, which is mostly a subconscious desire. In contrast, if you were not to breathe for maybe two minutes, you would experience much agitation and even fear. You would then become consciously anxious. This anxiety—whether subconscious or conscious—is suffering.

Subtle Suffering

Suffering has many different levels. The subconscious anxiety associated with breathing is a very subtle level of suffering. We do not always have to experience great suffering, such as sickness and disease, to understand it. Every one of us experiences the subtle anxiety, the subtle suffering, associated with breathing. So when we breathe in, that anxiety slowly fades away. We then experience a certain amount of satisfaction and comfort; along with a feeling of security and even a certain amount of happiness. It is not a great deal of happiness, but we feel a small sense of satisfaction, proportional to the subtle anxiety we just subconsciously felt, before breathing in.

Continued on page 4

they even need to help us), 3) they are unhappy that we have occupied their “past-life belongings,” and 4) they simply pay a visit to us.

In order for better understanding, the aforesaid types of dreams need to be further discussed. Two different individuals may have the same dream. Yet, based on their personal

history and personality type, the same dream may mean two different things. For instance, A and B dreamt of themselves falling from an extreme height, and survived. In the case of A, it could be a past-life/karmic dream. In the case of B, it could be prophetic dream.

Continued from page 3

Then, after we have mindfully breathed in, we note, as the lungs become full of the breath that just gave us satisfaction, it now brings us dissatisfaction. Why is this? When the lungs become full, we cannot hold the breath for long—maybe a minute, at best, two minutes. As we hold the breath, we feel an uncomfortable pressure in our lungs. What is happening inside? As soon as air goes into our lungs, blood cells absorb its oxygen. They go through our system, exchanging carbon dioxide for the oxygen. Now, there is carbon dioxide in our lungs and we need fresh air. The lungs cannot hold this old air for very long, before they send a message to the brain, and the brain sends out a corresponding message, “Push it out! Push it out!” If the lungs hold that breath for very long, we can begin to feel great anxiety. Thus, the same breath that once gave us pleasure, now gives us an unpleasant pressure in the next moment. That is also suffering. That is unsatisfactoriness. As we breathe in we get satisfaction. But that breath itself is then growing old, and as it does, it has to die. Every moment of any existence brings a new moment. This happens to our body, our cells, and even our breath.

So, we alternatively experience satisfaction and then dissatisfaction as we breathe in and as we breathe out, because we have desire. The source of this desire is not lodged in our brain, but is in every cell of our body. It is desire that causes us to bring air in; it is desire that forces us to push air out. It is desire that makes us glad; it is desire that makes us sad. So, within desire itself there is a moment of sadness and a moment of gladness.

Death with Each Breath

When we pay mindful attention, we discover various truths. One truth is that we always have greed. Another truth is that there is always unsatisfactoriness. There is yet another truth: what we have called ageing. But another name for it is anicca, impermanence. Because of impermanence, these feelings of gladness and sadness arise. It is because of

impermanence that we have the desire to breathe in and breathe out. First, we breathe in, and since the breath is impermanent, we have to breathe again. The nature of impermanence is to force something to be repeated. When something happens it doesn't last long; it disappears and we have to repeat it again and again and again.

When we mindfully watch the breath, we come to realize that there is nothing in life we do only once. Impermanence causes things endlessly to be repeated. But you might raise the question: “What about birth? What about death? They aren't repeated.” The fact is that birth and death do not happen to us only once. We can even see that as we observe our breathing. Birth takes place every time we breathe in. Death takes place every time we breathe out. There are three types of death. The first is 'momentary death'; the second is 'conventional death', and the third is 'death as cutting off'.

Understanding the secret of the truth of breathing and experiencing its momentary death helps us to face conventional death. When we deeply watch anything (in this case, the breath) we see that every moment is changing. There is nothing there for us to hold on to. It is all changing. When we see this truth, we come to understand that conventional death is nothing more than this temporary, momentary death. When we breathe in, we do not really know if we will die at that moment. Similarly, when we breathe out we might not be able to breathe in again. Momentary death is so natural, so real, so quick—it is happening to us all the time. If we keep our mind on this, and we understand the truth of it, then when conventional death approaches, we will not be afraid of it.

Conventional death is just going to be followed by another conventional birth. Of course, our ultimate goal is never to be born again. Instead, we seek to die an eternal death—the third type of death. Ultimately, we seek to bring the repetition of momentary death and conventional death to an end. Craving, greed, and

desire must cease. Yet as long as we feel desire, whether we do something wholesome or unwholesome, unsatisfactoriness and suffering occur—and momentary death reoccurs. So we can see that we have all of these lessons hidden in the breathing process. The main two lessons are that there is desire, and that there is suffering caused by this desire.

End to Suffering

We can also see the end of suffering and the end of the cause of suffering in the breathing process. We see this as we mindfully watch the arising of the desire to breathe in—we just let this breath come in without desiring it. Sometimes people will think they can't avoid desire, saying: “But I have to breathe deeply. I have to control my breath. That is a natural desire.” That is not true. When we simply let the breath come in and go out, we can watch it, detached, without desiring anything. When we simply watch the breath as it comes and goes, we can experience durable satisfaction.

This lack of desire is true peace. Non-craving, even for the slightest thing, is an experience of peace. Real peace is the cessation of all saṅkhāras (conditioned things). The breath itself is a saṅkhāra. The cessation of this saṅkhāra is peace. All grasping is abandoned. When we breathe in and out, if we feel a desire, we abandon it.

The underlying tendency of a pleasant feeling is desire; the underlying tendency of an unpleasant feeling is rejection, resentment, or hatred; and the underlying tendency of a neutral feeling is confusion. Of course, not all pleasant feeling has the underlying tendency of desire, not all unpleasant feeling has the underlying tendency of hatred, and not all neutral feeling has the underlying tendency of confusion. How can we have a pleasant feeling without it being associated with desire?

When greed ceases and when grasping ceases, peace will then arise. That peaceful feeling is a pleasant feeling. Within that peaceful feeling

Continued on page 5

Continued from page 04

there is no desire as an underlying tendency. This is what is called happiness without desire or greed. It is spiritual happiness.

Similarly, we can have spiritually unpleasant feelings, without hatred being experienced as an underlying tendency. For example, when we focus our mind on our breath, we can come to see impermanence, desire, letting go of our greed, etc. This may happen for an extended period of time, yet we still may not achieve the expected peace. If this happens, we may find we have the unpleasant feelings of not attaining peace arise, but without the hatred. So the meditator understands: “Instead of getting upset and disappointed, I must make more effort.” This experience can be an encouragement for the meditator to practise more vigorously, rather than getting upset. That is why it is called an unpleasant feeling without hatred as an underlying tendency. It is a useful unpleasantness which urges us on.

Glimpsing Right Understanding

If we diligently continue to follow this practice, we may find we momentarily experience the cessation of greed, hatred and delusion. This brings us a feeling of tremendous peace. It is a momentary cessation of suffering. Temporarily, we experience Nibbānic bliss, just for a fraction of a second—giving us an indication, a taste of what Nibbāna

is like. For every moment that we let go of our desire, our greed, the craving to breathe, we experience the momentary bliss of Nibbāna.

We can see that by simply focusing the mind on the breath, we are on the path leading to the attainment of Nibbāna. This practice can encompass the complete Noble Eightfold Path leading to liberation. How can this be? I'm not going to go into all of the steps or factors now, but will look briefly at step number one: right understanding. When we understand this whole process of breathing, exactly as it is, we are developing right understanding. That is, we understand this is what is called suffering, in this tiny example of breathing. The cause of suffering is this little bit of greed that we have. And the end of suffering is that little peace we experience when we let go of greed. That understanding, that insight, is right understanding. We can see this in the breath itself. Simply while breathing and being mindful of it, we can gain a glimpse of it.

While on the Noble Eightfold Path, we do not always practise each step in the order they are listed. You practise each step as required. It can be compared our kitchen utensils. We have a tendency to neatly arrange these. The measuring spoon has its own place, the ladles are in their place, and the pans in theirs. We have arranged everything beautifully. But when we begin to cook, we do not necessarily

use the utensils in the order in which they are arranged. We grab whatever is necessary and use it. Similarly, for the Noble Eightfold Path, the Buddha has ordered its spiritual utensils in a beautiful way. Step by step, he explains right understanding, right thinking, right speech, and so forth. But we may practise them in a different order as the opportunity and need presents itself.

So, here is another example of the larger path being contained within the simple activity of watching the breathing process. When we follow the path, we might begin with right understanding, but we will also use whatever factor is necessary at the moment. For example, while engaging in this practice of mindfulness of breathing, we may begin with right understanding, but as we work at it, we could become drowsy. Then it's necessary to use right effort. But then we might become agitated and need to regain our balance with right concentration. So we bring to our practice whichever factor of the Noble Eightfold Path that is necessary. And so, as we focus the mind on the breath, giving it total, undivided attention, many things unfold all by themselves. As we engage in this practice, our understanding and our mindfulness keep growing, evolving, unfolding. It is a wonderful way to glimpse the truth of existence.

BPS New Letter 73, 2015

CLASSES FOR THE YEAR 2016

BUDDHISM FOR BEGINNERS

8 meetings starting: Monday 6th June 2016, 7.00pm

Venue: London Buddhist Vihara

Fees : Free (*donations are welcome*)
Tutor : Mr Richard Jones
How to join: Enrol at the class on first day of attendance.

THE TEN PERFECTIONS (PĀRAMĪ) with ILLUSTRATIONS from the JĀTAKA TALES

8 meetings starting: Thursday 9th June 2016, 7.00pm

Venue: London Buddhist Vihara

Fees : Free (*donations are welcome*)
Tutor : Mr Richard Jones
How to join: Enrol at the class on first day of attendance.

14th Annual Blood Donation
at

The London Buddhist Vihara
The Avenue,
Chiswick W4 1UD

Sunday 12 June 2016
9.30-12.30 & 14.00 - 16.00

Save a life - give blood

Vesak Celebrations - 2015



On the 2nd and 3rd May 2015 Vesak celebrations were held at the Vihara. On 2nd May, Children's Vesak Day, over 125 children observed eight precepts. On 3rd May, the programme started with hoisting the Buddhist flag by Dr. Chanaka Talpahewa, the Acting High Commissioner for Sri Lanka in the UK and lighting the oil lamp by representatives of the Vihara Management Committee. The guest speaker was Professor Geoffrey Hunt, Professor of Philosophy at St Mary's University College, Twickenham. Ven. Upananda, Ven. Seelawimala, Ven. Bandula, and Ven. Ariyaratana also gave sermons. At the end, the parents of the Dhamma School presented a programme of devotional songs. (Photo by Tissa Madawela)

Rahula Dhamma Day Celebrations - 2015



Annual Sunday Dhamma School prize giving and Variety Show (Rahula Dhamma Day Programme) was held at the Vihara on 28th and 29th March 2015. This year the event was divided into Junior and senior programmes spread over two days. The Chief Guest for junior programme was Mr. B N Pathirathna, Councillor Minister, High Commission of Sri Lanka and the Chief guest for senior programme was Dr. Chanaka Talpahewa, Acting High Commissioner of Sri Lanka in the UK. (Photos by Sankatha Bamunugama)

Founder's Day Celebrations - 2015



To commemorate both the 151st birthday of Anagarika Dharmapala, founder of the London Buddhist Vihara, and the 89th anniversary of the London Buddhist Vihara, a special religious programme was held at the Vihara on 19th & 20 September 2015.

This year Dharmapala memorial lecture was delivered by Prof. Geoffrey Hunt, Professor of Philosophy at St. Mary's University, Twickenham. A Bodhi Puja was held in the early evening which was followed by Paritta Chanting from 7.30 p.m. till midnight by members of the Sangha from many Sri Lankan Buddhist temples in the UK. On the following morning, Dana was offered to the Sangha and the merits were transferred to Anagarika Dharmapala and all those who have helped in the LBV's development over the last eighty nine years. (Photos by Tissa Madawela)

Interfaith Event - 2015



As a part of the Interfaith Week of the Interfaith Network for the United Kingdom, an event was held at the London Buddhist Vihara on Saturday 14 November 2015. The theme of the event was 'Living Well Together'. The chief guest was Dr Harriet Crabtree OBE, Director of the Inter Faith Network. (Photos by Tissa Madawela)

Kathina Celebrations - 2015



The Kathina Ceremony last year was held at the London Buddhist Vihara on Sunday, 1 November, attended by many hundreds of devotees. Most Ven. Prof. Bellanwila Wimalaratana Anunayaka Thero also participated.

The Kathina ceremony was sponsored by Mr Daya & Mrs Rani Mendis with family members and friends. (Photos by Tissa Madawela)

Kinds of Noble Persons and their numbers

By Venerable K. Ariyaratana

"Those eight individuals praised by the virtuous, [(or) Those individuals numbering one hundred and eight praised by the wise] those couples are four (in number); those disciples of the Enlightened One are worthy of offerings." (SN. 11.1)

Noble Individuals are categorised in different ways in different contexts. Most frequently, we see four kinds of Noble Persons, each one is a pair (cattāri purisa yugāni). And then as eight individuals (attha purisa puggalā) or one hundred and eight individuals (attha satanpasattha).

These are the four couples.

- (i) The Stream-enterer,
- (ii) The Once-returned,
- (iii) The Non-returned,
- (iv) The Full Enlightened One.

They become eight persons when considered as individuals as each of the four noble persons is divided into pairs: one person realising (i) the Path of Stream-entry, (ii) the Fruition of Stream-entry, (iii) the Path of Once-return, (iv) the Fruition of Once-return, (v) the Path of Non-return, (vi) the Fruition of Non-return, (vii) the Path of Full Enlightenment, (viii) the Fruition of Full Enlightenment.

Now let us see how they become one hundred and eight individuals.

a) Stream-Enterers

They become free from these three fetters: (i) personality belief, (ii) sceptical doubt, and (iii) clinging to mere rules and rituals.

They are threefold according to their future existence: (i) One who is born only once more (ēkabījī), (ii) one who is passing from one noble family to another [within two to six births] (kōlaṅkola), (iii) one who is born again with seven births at the utmost (sattakkhattuparama). [Stream-enterers are born again only in the human world or in the heavens and are never born in the hells.]

They are fourfold according to their progress: One who is of: (i) pleasant progress with slow comprehension, (ii) pleasant progress with quick comprehension, (iii) painful progress with slow comprehension, (iv) painful progress with quick comprehension.

They are twofold according to their practice (dūra): (i) one whose practice is based on confidence (saddhā dūra) and (ii) one whose practice is based on Insight (paññā dūra).

Fourfold persons according to their progress are multiplied by threefold according to their future existence, so that there are twelve Stream-enterers altogether.

b) Once-Returners

They become nearly free from [weaken] these two fetters: (iv) sensual craving and (v) ill-will. They are born again only once in the human world.

They are threefold according to their births in the spheres: (i) Persons who enter once return in the sensual sphere (kāma bhavesu adhigataphalā), (ii) persons who enter once return in the fine material sphere (rūpa bhavesu adhigataphalā), (iii) persons who enter once return in the immaterial spheres (arūpa bhavesu adhigataphalā).

They are also fourfold according to their progress and threefold according to their births in the spheres. In this way, there are twelve Once-returners altogether.

c) Non-Returners

They do not come back to sensual sphere but are born in the pure abodes (suddhavāsa) and attain Enlightenment from there.

They are completely free from all the five fetters mentioned above, including the two which the Once-returned could only weaken. They are freed

from five lower fetters (ōrambhāgiya saṃyōjana)

They are fivefold according to their attainment: One who (i) reaches Enlightenment early in his next life (antarā parinibbāyi) [without having gone beyond the half lifetime], (ii) reaches Enlightenment in the second half of his next life (upahacca parinibbāyi) [having gone beyond half of the lifetime], (iii) reaches Enlightenment with exertion or prompting [padhāna] (sasankhāra parinibbāyi), (iv) reaches Enlightenment without exertion or prompting (asankhāra parinibbāyi), (v) passes upstream bound to the highest deities (uddhansoṭa akañitthagāmī).

There are these five individuals in each in the first four pure abodes and they all are named deities not falling away (avihā), untroubled deities (atappā), beautiful deities (sudassā) and clear-sighted deities (sudassī). In the fifth pure abode (akañitthakā) there are only four individuals because there is no one who passes upstream to the highest deities.

There are twenty in the first four abodes and four in the fifth. In this way altogether there are twenty-four Non-returners.

d) Fully Enlightened Ones

They are free from the higher fetters (uddhambhāgiya saṃyōjana), i.e. (vi) craving for fine material existence, (vii) craving for immaterial existence, (viii) conceit, (ix) restlessness, (x) ignorance.

They are never born again. They live with the full extinction of defilements (sōpadisēsa nibbāna). When they pass away, that is the end of life and full extinction of the five aggregates [groups of existence] (anupadisēsa nibbāna).

They are twofold according to their way of Enlightenment [vehicles]:

Continued on page 9

VISITORS TO THE VIHARA 2015

Most Ven. Henepola. Gunaratana,(USA)
Ven. Ambagamuwe Soratha, (SL)
Ven. Kalavane Ananada, (SL)
Ven. Kovida. (Canada)
Ven. Sujatha, (USA)
Ven. Daranagama Kusaladhamma, (SL)
Ajahn Amaro, Amaravati Monastery.
Ajahn Karuniko, Chithurst Monastery
Ven. Welagama Sumanaratana, (SL)
H. E. President of Sri Lanka,
Mr. Maitripala Sirisena
Dr. Chanka Talpahewa, SLHC
Hon. Mr. Wijedasa Rajapakse,
Minister of Justice, Sri Lanka
Prof Geofry Hunt, UK
Mr. G.R.L. Wasantha, (SL Air Force)
Mr. A.A. Jinadasa, Kurunegala, (SL)
Mr. D.H.C Dissanayake, Kandy (SL)
Mr. Arvind Kathpalia, Air India.
Dr. Udayan Chakrabarthi,
Mr. Sugeeswara Gunarathne,
the new Deputy High Commissioner
Mr. Manoj Warnapala, SLHC.
Dr. Harriet Crabtree, InterFaith Network
Swami Nirliptananda,
Mr. Ajith Singh, MBE
Bessie White
Father Fabrizio Pesce,

SPECIAL LECTURES - 2015

03 October

Ven. Dedunupitiye Upananda
Ph. D. Research Student
at King's College, London.
Sponsored by
Visakha PPP (UK)

7th November

'Buddhism and Secular Mindfulness -
friends or foes?
by Nicholas Carroll BACP,UKCP
Counsellor and Psychotherapist.

Continued from page 08

(i) one who has bare Insight as Vehicle (suddha vipassanā yānika) [without having attained any of the eight absorptions], (ii) one who has Concentration as Vehicle (samatha yānika). In this way there are two kinds of Fully Enlightened Ones altogether.

In this way there are twelve individuals in Stream Entry and Once Return.

AN

A - Z OF BUDDHISM

KAMA LOKA – The Sensuous World:

The sensuous world is divided into the following planes: 1. Kamaduggati Bhumi 2. Samasuggati Bhumi

A. Kamaduggati Bhumi: The four states of deprivation (apaya) are as follows:

1. Niraya (Hell): The lowest level in the hell region is a place of unimaginable torment. Totally devoid of happiness (sukha), only suffering (dukkha) is to be found here. In this life, if one does very harmful things, like killing, patricide or matricide, one will condition the mind to be negative and unwholesome. When passing away from this state of mind, one will surely find rebirth in this realm of great torment, joining other negative-minded beings to suffer for a very long time.

One must realise that one is not being punished by anyone; it is a natural process of cause and effect. Just as similar grains of sand gather to form a beach and birds of a feather flock together, so do evil beings naturally attract and end up with other evil beings. The same natural "law" of kamma applies to all realms.

2. Tiracchana Yoni (Animals): This realm includes all the non-human forms of life that are visible to us under ordinary circumstances: animals, insects, fish, birds, worms,

There are twenty-four individuals in Non-Return. And there are two individuals in Full Enlightenment. Then they are altogether fifty individuals of the noble ones. We need to add four individuals of the paths so that there are fifty-four in number. Now we need to multiply all of them by their twofold practice. So the number becomes one hundred and eight.

etc. Behaving like an animal will get one to this plane.

Animals' lives are not so great; they have no choice but to search for food, to fight and kill to stay alive. They must mark and guard their territory and then become hostile to intruders. We think that some animals are lucky, like house pets but are they really happy? Maybe they would prefer to be out in the wild or catching their own food; we don't know. We know that they are dependent upon us and when we go away, they fret and worry. There was a man who said that he wanted to be reborn as a lion. King of the jungle. However, lions have to kill for their food and fight other lions to continue to be the king; it is not an easy life. Also, animals do not have many options in life, they are bound and restricted by their environment, intelligence and instincts.

3. Peta Loka (Hungry Ghosts): Generally speaking, ghosts are humans who have a very strong attachment to human existence or a particular place and although they are dead, they cannot leave. Friendly ghosts exist in this realm too, the ones who have lost their way, or those who died suddenly and do not know that they are dead yet or who have "unfinished business" to do. For these "trapped" beings, metta (loving-kindness) from us will help them along; there is no need to be afraid of ghosts.

4. Asura (Demons): Asura, demons or titans are powerful and warlike but it seems that they do not harm humans. These demons, "titans" that dwell here are engaged in relentless conflict with one another. Some people are afraid of these beings but few beings can go from one realm to another. We cannot become animals or just go and visit heaven or hell and come back again, neither can they. So do not be afraid, be friendly. These four lower realms are unhappy or dukkha (suffering) realms. There is no chance to be good or to do good. (*Kamasuggati Bhumi will be published in our next issue of Samadhi.*)



VIHARA ACTIVITIES - 2015

VS = Ven. Seelawimala. VB = Ven. Bandula. VA = Ven. Ariyaratana. VK = Ven. Kassapa. VU = Ven. Upananda

January

1 New Year Blessing ceremony.

17 Ven. monks attended the funeral service for Mrs Kamanie Udugampola at Hendon Crematorium.

20 VS attended a meeting for faith leaders convened by the Archbishop of Canterbury at Lambeth Palace.

February

4 VB attended the Independence Day celebrations at SLHC.

12 VB attended the funeral service for Mr John Whelan at South West Middlesex Crematorium.

20 VB and VK attended the funeral of Mr. Anil Goonewardene at St Marylebone Crematorium.

26 Hon. Wijedasa Rajapakse, Minister of Justice, visited the Vihara.

26 VS attended the 10th Anniversary Remembrance Day of the Tsunami at the SL High Commission.

March

3 VB conducted the funeral service for Mr Alan James Gaynor at Kingston Crematorium.

6 VB attended the funeral service for Mr Hector Gunaratne at Islington Crematorium.

10 The newly-elected President of SL, Mr Maitripla Sirisena, visited the Vihara. He came with the acting HC Dr. Thalpahewa and his official photographer Mr. Sudath Silva and media director Dharmasri Bandara Ekanayaka. The President offered a beautiful casket to the Vihara as a gift. The monks did chanting to confer blessings upon him.

9 Commonwealth Day Observance at Westminster Abbey Ven. Seelawimala attended as the Buddhist representative. VK and VU also attended this ceremony as VS's guests.

11 VS attended Interfaith Network Executive meeting.

11 VA attended the Theravada Buddhist Sangha Council UK meeting at Oxford Buddhist Vihara.

13VS aAttended St. Paul's Cathedral as the Buddhist representative for Afghanistan 2001-2014: A service of Commemoration, Reflection and Remembrance.

14 All teachers of the Dhamma school attended a course for the introduction of

safeguarding and child protection policies which was held at the Vihara.

16 VB attended the funeral service for Mrs Leticia De Silva at Hendon Crematorium.

22 VS attended the exhibition of Greek and Buddhist statues at the British Museum.

26 VS attended a course for the introduction of safeguarding and child protection policies conducted by Ealing Council.

28 & 29 Annual Children's Day Programme for the Sunday Dhamma School. The event was split over two days, the first day for juniors and the second day for seniors. Mr. Nieranjan Pathiratna Councillor Minister of the HC, attended on the 28th as chief guest and Acting HC Dr. Chanaka Thalpahewa was the chief guest on the 29th.

April

12 Dr. Ambedkar's Birth Anniversary Celebrations at India House attended by VS.

18 VA's book and CD launch at the LBV.

25 National commemoration of the centenary of the Gallipoli campaign at the Cenotaph attended by VS.

27 Interfaith Executive Committee Meeting attended by VS.

30 Ven Monks attended the funeral service for Mr Wimal Peiris at Putney Vale crematorium

May

2 Children's Vesak Programme.

3 Vesak Day Programme. The keynote speech was given by Prof. Geoffrey Hunt, Professor of Philosophy at St Mary's University Twickenham and Buddhist Chaplain at the University of Surrey

5 LBV donated food for the homeless people at the Acton Homeless Concern.

10 VS attended the VE Day service at Westminster Abbey.

16 Ven. Udaeriyagama Dhammajeewa Thero, the abbot of Nissarana Vanaya at Meethirigala conducted a full day retreat at the LBV. 60 people attended.

16 VS conducted the Buddha Day programme at the Buddhist Society, London.

20 LBV donated £750 to for the Nepalese earthquake disaster appeal. This money is handed over to Ven. Nepal Sumana to help the effected areas.

31 LBV Blood Donation day. 102 people donated blood and the NHS staff were very happy.

June

7th June Poson Celebration programme.

11-18 VS and VB attended an opening ceremony for a new house built by a long-standing dayaka of LBV, Dr. Upali Wickremasekara in Sri Lanka. During his stay, VS attended a special ceremony at the Dalada Maligawa and he visited the new Mahanayaka Thero at the Asgiri Vihara and the Mahanayaka Thero at Malwattha Vihara, Kandy.

13 VA attended the annual pirith chanting ceremony at the Jethavana Monastery in Birmingham.

13 VU attended the 28th anniversary of the peace pagoda at Battersea Park in London.

16 VA attended the Interfaith Meeting at the National Council for Voluntary Organisations.

27 Monthly retreat conducted by Bhante Kovida.

28 YMBA exam for the children of the Sunday Dhamma School.

July

4 VB and VK attended the annual chanting ceremony at the Thames Buddhist Vihara.

4 Most Ven. H. Gunaratana conducted a meditation retreat. Over 75 people attended the retreat.

5 OM Day (Indian Religions) was held at the Vihara. The topic of the seminar was, "The relevance of ancient values and modern societies." VS gave a talk on behalf of the Buddhist community.

6 VA gave talks to school visits from Brackenbury Primary School and Selborne School.

12 VB and VA attended the felicitation ceremony for Ven. K. Gunawansa Nayaka Thera, organised by the Sri Sambuddha Vihara, Liverpool.

13 VA gave a talk to a school visit from St. Augustine's High School.

19 Health Awareness Day. An annual event organised by the past pupils association of Vishakha Vidyalaya in the UK. The chief organiser was Dr. Harshi Boralessa.

26 Esala Programme: Celebration of the First Sermon of the Buddha. All the resident monks delivered sermons. At the end of the day monks chanted the Dhammacakka Sutta. In the evening dayakas

Continued on page 11

Continued from page 10

invited the monks to observe the rainy retreat. The chief dayakas were Mr. Daya Mendis and Mrs. Rani Mendis. The Esala Day programme was sponsored by a group of dayakas from New Malden.

August

24/28 August VS spent these days at Amravati Monastery.

September

2 VS attended the 20th anniversary of the Swaminarayana temple in Neasden.

19 LBV celebrated the 151st Birth Anniversary of Anagarika Dharmapala, the great founder. Memorial talk was delivered by Prof. Geoffrey Hunt, Professor of Philosophy at St. Mary's University, Twickenham.

21 VS attended a reception ceremony at the House of Lords for the His Holiness the Dalai Lama, organised by the Buddhist Society.

October

1 VS and VB conducted the funeral service for Mrs. Sujatha Nimalasuriya at New Southgate Crematorium.

14 VS attended the AGM of the Interfaith Network in Birmingham Bond Centre.

17 VS and VB attended a chanting ceremony at Lumbini Vihara, East Ham.

20 VS visited Lambeth Palace for a reception for a Chinese delegation.
21 VS and VK conducted the funeral of Mr. Dharmawardena at Eltham Crematorium.

31 VB and VA attended the Kathina ceremony at Letchworth Buddhist Vihara.

November

1 Annual Kathina ceremony at the LBV.

7 Monthly Dhamma talk "Buddhism and Secular Mindfulness - friends or foes?" by Nicholas Carroll, Counsellor and Psychotherapist,

7 VB and VA attended the Kathina Ceremony at the Samadhi Meditation Centre, Edmonton.

8 VB and VK attended the Kathina ceremony at Lumbini Vihara, East Ham.

8 VS attended the Remembrance Day service at the Cenotaph.

9 Venerable monks and dayakas organised a memorial puja for Ven. Maduluwawe Sobhitha Thera.

14 Interfaith Day at the LBV. All the faith leaders of Hindu, Sikh, Muslim and Quaker communities attended.

15 VS attended the Kathina ceremony at Redbridge Vihara.

DHAMMA SAVANA SINHALA SERMON - 2015

In 2015 Vihara organised monthly Sinhala sermon programme for the benefit of the dayakas and dayikas who wanted to listen to the Dhamma in Sinhala language. This was appreciated by many.

17 January	Ven. B. Seelawimala Nayaka Thera
21 February	Ven. Amabagamuwe Soratha Nayaka Thera
21 March	Ven. Dedunupitiye Upananda Nayaka Thera, USA
23 May	Ven. Dr. Kabalewe Sirisumana, Lumbini Vihara, Eastham
20 June	Ven. Ehaliyagoda Dhammapala, Thames Buddhist Vihara
18 July	Ven. K. Ariyaratana
29 August	Ven. Welagama Sumanaratana
12 Sptember	Ven. Pitigala Gunarathana, Redbridge Vihara
24 October	Ven. Akurala Samitha, Dhammaniketanaaya, Letchworth
21 November	Ven. Pitigala Gunarathana, Redbridge Vihara
12 December	Ven. Ehaliyagoda Dhammapala, Thames Buddhist Vihara

15 VB and VU attended the Kathina ceremony at Letchworth Dhammaniketanaaya.

15 VA attended the Kathina ceremony at Nottingham Shanti Vihara.

18 VA gave a talk to a group of students from Roehampton University.

21/23 VS and VU attended a chanting and Kathina ceremony at the Vihara in Stockholm, Sweden.

22 VA and VK attended the Kathina ceremony at Thames Buddhist Vihara.

23 VA gave a talk to a group of students from St. Mary's Primary School, Chiswick.

28 Sunday Dhamma School fund-raising dinner at LBV. £4,000 was raised.

December

8 VS attended Buckingham Palace for an annual reception ceremony. VS met HM the Queen.

18 Ven. Monks attended the funeral service for Mrs Sandya Trayner at Kingston Crematorium.

20 Sanghamitta Day Programme was held at the Vihara. Two nuns Bodhipala and Khemaka from Amaravati Monastery and gave Dhamma talks. The mid-day dana offering was dedicated to the late head monk, Most Venerable Dr. M. Vajiragnana.

22 LBV donated 40 sleeping bags and 40 survival bags to the Acton Homeless Concern charity in Acton worth £1240. The money was collected from the Dayakas of the Vihara.



OBITUARY

With heavy hearts and deep sorrow we announce the passing away of the following devotees:-

Mrs. Kamanie Udugampola passed away. The funeral was held on 17th January 2015 at Hendon Crematorium. She is survived by her loving husband Vernon and three children Deepika, Anuradha and Chamara.

Mr Anil Goonewardene passed away. The funeral was held on 20th February 2015 at St Marylebone Crematorium. He is survived by his loving wife Sunethra and three children Chula, Manoj and Rahal. Anil was a respected teacher at the London Buddhist Vihara Sunday Dhamma School which he served for many years.

Mrs Sujatha Nimalasuriya passed away. Sujatha was a long-standing supporter of the Vihara and a Dhamma school teacher for many years. The funeral was held on 1st October 2015 at New Southgate Crematorium. She is survived by her loving children, Asoka, Rohini, Ajith, Sunila and Leilani.

Mrs. Sandya Trayner passed away. She was a loving daughter of Clare, beloved wife of Ian and mother of Natasha. The funeral was held on 18th December 2015 at Kingston Crematorium.

May they all attain the bliss of Nibbana!

MEDITATION SESSIONS - 2015

Dr. Sumana Perera conducted meditation sessions on the second Saturday of the month at 5.00-8.00pm.

17 January	18 July
14 February	12 September
04 April	10 October
09 May	21 November
13 June	

LONDON BUDDHIST VIHARA

Dharmapala Building

The Avenue

London W4 1UD

Tel: 020 8995 9493

e-mail:

london.vihara@virgin.netlbvihara@gmail.com

website

www.londonbuddhistvihara.org**SRI LANKA - Head office**

Anagarika Dharmapala Trust

130 Pujya Hikkaduwe Sri

Sumangala Nahimi Mawatha

Colombo - 10 Sri Lanka

AFFILIATED CENTRES:**INDIA - CALCUTTA**

Maha Bodhi Society of India

4-A Bankim Chatterjee Street

Calcutta - 700073, India

BUDDHA GAYA

Maha Bodhi Society,

Buddha Gaya

Gaya, Bihar

SARNATH

Maha Bodhi Society

Mulagandhakuti Vihara

Sarnath, Varanasi, UP

NEW DELHI

Maha Bodhi Society

Buddha Vihara,

Mandir Marg,

New Delhi - 110 001

MADRAS

Maha Bodhi Society

17 Kennet Lane

Egmore, Madras - 8

SANCHI

Chetiyagiri Vihara

Maha Bodhi Society

Sanchi, Bhopal - MP

BHUBANESHWAR

Buddha Vihara,

Plot 4 Unit 9

Bhubaneswar, Orissa

NOWGARH (Lumbini)

Maha Bodhi Society

Srinivasa Ashram,

Lumbini Road

Nowgarh

LUCKNOW

Maha Bodhi Society,

Buddha Vihara

Risaldar Park,

Lucknow-1, U. P.

WEEKLY EVENTS

Sundays	1.45-3.00pm 3.30-4.15pm 5.00-6.00pm	Children's Dhamma Classes Children's Sinhala Classes SUNDAY PUJA (Sermon and Pirith chanting)
Mondays	7.00-9.00pm	Introduction to Buddhism (Eight-week course, repeated through the year)
Tuesdays	7.00-8.30pm	Advanced Buddhist Doctrine Class
Wednesdays	7.00-8.30pm	Meditation: Instruction & Practice
Thursdays	7.00-9.00pm	Theravada Buddhism
Saturdays	1.30-8.00pm	Monthly meditation retreat (Last Saturday of every month except August & December)

**2016
CALENDAR OF EVENTS****Feb 20 Navam Full Moon Day****April 03 Rahula Dhamma Day****May 22 VESAK - Buddha Day****June 12 Blood donation Session****June 19 POSON****July 17 ESALA - Dhamma Day****Sept. 17 FOUNDER'S DAY****Nov. 06 KATHINA****Dec. 18 SANGHAMITTA DAY****○ 2016
(FULL MOON)
POYA DAYS****January ○ 23****February ○ 22****March ○ 23****April ○ 22****May ○ 21****June ○ 20****July ○ 20****August ○ 18****September ○ 16****October ○ 16****November ○ 14****December ○ 14****PUNYANUMODANA**

Ven. B. Seelawimala, Head of the Vihara, wishes to express his sincere gratitude to all Co-ordinators and supporters for their help in making the Vihara's wide programme of activities a success.

May you be well, happy and attain Nibbana.

SAMADHI SPONSORS

This issue of Samadhi is sponsored by

Mr KALUHATH LACLAN DE ABREW

in loving memory of departed parents,

MR. KALUHATH CHARLES DE ABREW

Retired Head Master and

MUTHAMEREGHGA MASLIN LEELAWATHIE DE ZOYSA

Retired School Mistress.

May they attain the bliss of Nibbana!

Data Protection Act: The mailing list used for SAMADHI is maintained on computer. If you object to your record being kept on our computer file, please write to London Buddhist Vihara, and we will remove it.

Typeset by Venerable T. Bandula

Published & Distributed by the LONDON BUDDHIST VIHARA, The Avenue, London W4 1UD. Tel: 0208 995 9493

Printed by: PIP Printing, 198 High Street, Brentford TW8 8AH Tel: 020 8560 6677