



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. 50, 51 & 52

MAY 2017-MAY 2018 B.E. 2561-62

ISSN 1368-1516

DIALOGUE IN BUDDHISM

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

Dialogue is a very important means of sharing knowledge and widening our understanding of various views, opinions, theories and teachings. Fundamentally, dialogue lies at the heart of overcoming the darkness of ignorance. In today's diverse society, which is sometimes challenged by extremism, dialogue is widely used to foster interfaith relationships and to build and sustain harmony, solidarity and peaceful co-existence. Just as it may be used by people from different faiths, dialogue may also be used for greater understanding and to heal differences by people within the same religion as well.

The Buddha said in the *Mangala Sutta* "*Kālena dhamma sakachcha*" that any opportune moment to hold a dialogue on the Dhamma is a blessing.

Dialogues are very common in the Buddha's teaching or in the Tripitaka. Most modern translations of the Tripitaka into English are titled, "Discourses of the Buddha", "Middle Length Discourses", etc, the emphasis being on the word discourse. However, it is worth remembering that many of the older translations,

done by scholars such as Thomas William Rhys Davids, the founder of the Pali Text Society, were called "Dialogues of the Buddha". This is significant because it stresses the importance of dialogue in the Buddha's approach to spreading his teaching.

A hallmark of the Buddha's teaching method, perhaps unique amongst religious leaders, was that he was not dogmatic. It was not his habit to force an answer on his followers, insisting that he was right and the other person must be wrong. Instead, he preferred to engage in dialogue or discussion in order to win his audience over to a particular point of view. The Buddha would use logic and reasoning to justify what he had to say, so that people could see for themselves the good sense of his argument. The Buddha frequently engaged in dialogue, involving an exchange of ideas or opinions. His goal was to reach an amicable agreement or settlement based on a mutual exchange of ideas, based on humility and equanimity.

Hence in Buddhism a true dialogue is one which is founded on the principle of listening. In spiritual practice, when a dialogue occurs

between two or more people, everyone is supposed to listen to everyone else. In other words, everyone has an opportunity to have their say, as everyone else listens. Those who fail to listen block themselves from learning. In the Buddha's terms, one who listens can spiritually elevate himself. Otherwise one would remain a 'puthujjana' or an average person. Some people believe that they do not need to listen to anyone else since they are able to acquire knowledge from books or other different sources. They contend that through their own isolated analysis a search for truth may be found. Knowledge may indeed be acquired in this way, but engaging, listening and interacting with others helps one overcome one's own egocentricity which may otherwise be harmful to oneself. Egocentricity breeds mere knowledge. Knowledge in general is bias, whereas wisdom means unbiased knowledge. In listening, one has one's heart fully open to another's words so that one's egocentricity may be calmed. Therefore, listening-based dialogue is the true dialogue. It helps us transform ourselves into what is called 'spiritually noble'. In

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Editor: Ven. Tawalama Bandula

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Buddha's words, '*assutavā puthuj-jano, sutavā ariyasāvako*' - one who listens becomes *ariyasāvaka* or noble. Otherwise, one remains average or *puthujjana*.

It is not easy to hold a discussion without a good understanding of the subject. "How can wisdom be understood? - Does a person have a good understanding or not?" The Buddha's advice was that dialogue is the way to understand wisdom. *sākkacchāyam bhikkhawe paññā veditabbo* - dialogue is the way to approach the wisdom of others.

Another technique to enhance understanding and continue dialogue is through the process known as Question and Answer. The Buddha had four ways of answering questions. There were questions that may be answered straightforwardly, with a yes or a no. For example, are all conditioned things impermanent? There are questions that may be answered with a qualified answer, perhaps needing some analysis. For example, how was it possible for Angulimala to change from being a murderer to being an Arahant?

Then there are questions that may be answered with a counter-question. For example, the question: "Why is it wrong to steal from other people?" This can be answered by another question: "Would you like other people to steal from you?"

Lastly, there are questions that may be put aside. It is sometimes asked why the Buddha would not give a definite answer to some questions.

There is a discourse called *Upali Sutta* which is a very good example of a dialogue that uses the method of questioning and answering. The Buddha was living in *Nalanda* where Nighanathanatha Putta too lived nearby. Then a Jain monk called Dhigattappassi, a disciple of Nighanathanatha putta visited the Buddha and had an deep dialogue on the subject of *Kamma*. The learned monk according to Jainism had pointed out the word *Danda* which is equivalent to *Kamma* in Buddhism. They asked many questions from each other and shared their points of view regarding the concept of *Kamma*, discussing the similarities and differences of their teachings.

On some occasions the Buddha did not answer the others questions; the Buddha kept the noble silence. Once the Buddha gave a reason for keeping this silence.

There was a dialogue between the Buddha and Malunkyaputta. One day Malunkyaputta went to the Buddha to put ten questions to him. Among the ten questions were:
Is the universe eternal?
Is it not eternal?
Is the universe finite? and so on...

In fact, the Buddha went on to give

Malunkyaputta a beautiful analogy. He said it is 'like a man who has been hit in the arm by a poisoned arrow and he is brought to a surgeon, but he refuses to have the arrow removed until he knows whether the man who wounded him was a noble warrior a brahmin, a merchant or a worker and so on and so forth'. The point made by the Buddha was that while the wounded man is asking all these questions, he will be killed by the poison. The most necessary and important thing is to remove the arrow. Likewise, it is sometimes better to keep away from asking unnecessary questions and instead to focus one's life on overcoming suffering.

When we learn the *Kalama Sutta* - "the Buddha's Charter of Free Inquiry," or *Vimansaka sutta* - the Buddha gives the inquirer the freedom for questioning or inquiring. But that freedom should focus on liberating our mind from *Dukkha*, or suffering, as the main purpose of teaching.

Today there is a great enthusiasm in the interfaith movement for dialogue. Discussions are also an essential part of the religious programmes of many faiths. It is indeed amazing that the methods used by the Buddha many centuries ago have survived and continue to be widely used even today for sharing his wisdom and spreading his Dhamma to new and old followers throughout the world.

REBIRTH

Once the venerable Ananda came to see the Blessed One and spoke to him thus:

"One speaks of 'Becoming', Lord. How is there Becoming?"

"If Ananda, there were no Kamma (action) ripening in the sphere of sense existence, would there appear any sensual becoming?"

"Surely not, O Lord"

"Therefore, Ananda, Kamma is the field, consciousness is the seed, and craving is the mois-

ture. Of being hindered by ignorance and fettered by craving their consciousness takes a hold in the lower sphere. Thus, there is, in the future, a re-becoming, a rebirth.

"If, Ananda, there were no Kamma ripening in a fine material sphere, would there appear any fine-material becoming?"

"Surely not, O Lord."

"Therefore, Ananda, Kamma is the field, consciousness is the seed, and craving is the moisture. Of being hindered by ignorance and fettered by craving their consciousness takes a hold in an intermediate sphere. Thus, there is, in the future, a re-becoming, a rebirth.

"If, Ananda, there were no Kamma ripening in an immaterial sphere, would there appear any immaterial becoming?"

"Surely not, O Lord."

"Therefore, Ananda, Kamma is the field, consciousness is the seed, and craving is the moisture. Of being hindered by ignorance and fettered by craving their consciousness takes a hold in a lofty sphere. Thus, there is, in the future, a re-becoming, a rebirth. Thus, Ananda, is there a Becoming."



MEETING THE DIVINE MESSENGERS

Bhikkhu Bodhi

The traditional legend of the Buddha's quest for enlightenment tells us that throughout his youth and early manhood Prince Siddhattha, the Bodhisatta, lived in complete ignorance of the most elementary facts of human life. His father, anxious to protect his sensitive son from exposure to suffering, kept him an unwitting captive of nescience. Incarcerated in the splendour of his palace, amply supplied with sensual pleasures and surrounded by merry friends, the prince did not entertain even the faintest suspicion that life could offer anything other than an endless succession of amusements and festivities. It was only on that fateful day in his twenty-ninth year, when curiosity led him out beyond the palace walls, that he encountered the four "divine messengers" that were to change his destiny. The first three were an old man, a sick man, and a corpse, which taught him the shocking truths of old age, illness and death; the fourth was a wandering ascetic, who revealed to him the existence of a path whereby all suffering can be fully transcended.

This charming story, which has nurtured the faith of Buddhists through the centuries, enshrines at its heart a profound psychological truth. In the language of myth it speaks to us not merely of events that may have taken place centuries ago, but of a process of awakening through which each of us must pass if the Dhamma is to come to life within ourselves. Beneath the symbolic veneer of the ancient legend we can see that Prince Siddhattha's youthful sojourn in the palace was not so different from the way in which most of us today pass our entire lives; often, sadly, until it is too late to strike out in a new direction. Our homes may not be royal palaces, and the wealth at our disposal may not approach anywhere near that of a North Indian rajah, but we share with the young Prince Siddhattha a blissful (and often wilful) oblivion to stark realities that are constantly

thrusting themselves on our attention. If the Dhamma is to be more than the bland, humdrum background of a comfortable life, if it is to become the inspiring, sometimes harsh voice that steers us on to the great path of awakening, we ourselves must emulate the Bodhisatta in his process of maturation. We must join him on that journey outside the palace walls—the walls of our own self-assuring preconceptions—and see for ourselves the divine messengers we so often miss because our eyes are fixed on "more important things," i.e. on our mundane preoccupations and goals.

The Buddha says that there are few who are stirred by things that are truly stirring, compared to those people, far more numerous, who are not so stirred. The spurs to awakening press in on us from all sides, yet too often, instead of acknowledging them, we respond simply by putting on another layer of clothes to protect ourselves from their sting. This statement is not disproved even by the recent deluge of discussion and literature on ageing, life-threatening illnesses, and alternative approaches to death and dying. For open and honest awareness is still not sufficient for the divine messengers to get their message across. In order for them to convey their message, the message that can goad us on to the path to liberation, something more is needed. We must confront ageing, illness, and death, not simply as inescapable realities with which we must somehow cope at the practical level, but as envoys from the beyond, from the far shore, disclosing new dimensions of meaning.

This disclosure takes place at two levels. First, to become divine messengers, the facts of ageing, illness, and death must jolt us into an awareness of the fragile, precarious nature of our normal day-to-day lives. They must impress upon our minds the radical deficiency that runs through all our worldly concerns, extending to conditioned existence in its totality.

Thereby they become windows opening upon the first noble truth, the noble truth of suffering, which the Buddha says comprises not only birth, ageing, illness and death, not only sorrow, grief, pain and misery, but all the "five aggregates of clinging" that make up our being-in-the-world.

When we meet the divine messengers at this level, they become catalysts that can induce in us a profound internal transformation. We realise that because we are frail and inescapably mortal we must make drastic changes in our existential priorities and personal values. Instead of letting our lives be consumed by transient trivia, by things that are here today and gone tomorrow, we must give weight to "what really counts," to aims and actions that will exert a lasting influence upon our long-range destinies—upon our final destiny in this life, and upon our ultimate direction in the cycle of repeated birth and death.

Before such a reevaluation takes place, we generally live in a condition that the Buddha describes by the term *pamāda*, negligence or heedlessness. Imagining ourselves immortal, and the world our personal playground, we devote our energies to the accumulation of wealth, the enjoyment of sensual pleasures, the achievement of status and the quest for fame and renown. The remedy for heedlessness is the very same quality that was aroused in the Bodhisatta when he met the divine messengers in the streets of Kapilavatthu. This quality, called in Pali *samvega*, is a sense of urgency, an inner commotion or shock which does not allow us to rest content with our habitual adjustment to the world. Instead it drives us on, out of our cosy palaces and into unfamiliar jungles, to work out with diligence an authentic solution to our existential plight.

It is at this point that the second

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function of the divine messengers comes to prominence. For ageing, sickness, and death are not only emblems of the unsatisfactory nature of mundane existence but pointers to a deeper reality that lies beyond. In the traditional legend the old man, the sick man, and the corpse are gods in disguise; they have been sent down to earth from the highest heaven to awaken the Bodhisatta to his momentous mission, and once they have delivered their message they resume their celestial forms. The final word of the Dhamma is not surrender, not an injunction to resign ourselves stoically to old age, sickness and death. This is the preliminary message, the announcement that our

house is ablaze. The final message is other: an ebullient cry that there is a place of safety, an open field beyond the flames, and a clear exit sign pointing the way of escape.

If in this process of awakening we must meet old age, sickness, and death face to face, that is because the place of safety can be reached only by honest confrontation with the stark truths about human existence. We cannot reach safety by pretending that the flames that engulf our home are nothing but bouquets of flowers: we must see them as they are, as real flames. When, however, we do look at the divine messengers squarely, without embarrassment or fear, we will find that their faces undergo an

unexpected metamorphosis. By our eyes, by subtle degrees, they change into another face—the face of the Buddha, with its serene smile of triumph over the army of Māra, over the demons of Desire and Death. The divine messengers point to what lies beyond the transient, to a dimension of reality where there is no more ageing, no more sickness and no more death. This is the goal and final destination of the Buddhist path—Nibbāna, the Un-ageing, the Un-ailing, the Deathless. It is to direct us there that the divine messengers have appeared in our midst, and the good news of deliverance is their message.

PBS NL032, News letter 1st mailing 1996

Most Venerable Professor Bellanwila Wimalaratana Thero



In the morning of 3rd February I was awakened by the extremely sad news of the tragic demise of Most Venerable Bellanwila Wimalaratana Anunayaka Thera of Bellanwila Rajamaha Viharaya. As we were longstanding friends, I immediately decided to depart to Sri Lanka where I could pay my last respects and personally participate at his funeral service. After arriving in Colombo, the sense of mourning was apparent and the whole area around Bellanwila, Boralessgamuwa, Dehiwela, Pilayandala, Jayawardanapura and Pepiliyana was surrounded with an overwhelming mass of yellow flags and banners as a mark of respect to the venerable thero.

Many hundreds of Monks were in attendance from every corner of the country to pay their last respects to him. Everyone seemed to be in a deep state of shock. Thousands of mourners had waited in long queues and had traveled long distances since early morning to attend the funeral gathering on 8th February.

It is worth mentioning that it was not only Buddhists, but also many religious leaders from other faiths such as Christian Bishops,

Islamic Mawlawis and Hindu Kurukkals who felt it necessary to bring their own devotees and pay their last respects as well to the body of Ven Wimalaratana Thera. This was a reflection of the deep appreciation and esteem that was held for Ven Wimalaratana Thera's services towards fostering and developing Sri Lanka's interfaith community and network. The cremation took place at the grounds of Sri Jayawardenapura University which was large enough to accommodate the huge gathering of the mourners, including the biggest assemblage of Buddhist monks that I had ever witnessed. The funeral service organisation committee had allocated space for two thousand five hundred monks, but even this number of seats was not sufficient. Bhante Wimalaratana's brother Most Ven Dr Bellanwila Dhammaratana Thera welcomed the congregation, which included Sri Lanka's President, Mr Maithripala Sirisena and former President Mr Mahinda Rajapaksa, who both addressed the gathering. The funeral ceremony was also addressed by Cardinal Malcolm Ranjith.

I still find it difficult to believe that Bhante Wimalaratana has passed away. Professor Wimalaratana Anunayaka Thero had been a very long standing friend of the London Buddhist Vihara. His close relationship with our Viharaya had been initiated during the period of the tenure of the previous Head Monk, Ven Dr Vajiragnana Nayaka Thero, as they had already been particularly close friends. During this period, Ven Dr Walpola Rahula, Ven Dr Mapalagama Wipulasara, Ven. Wimalaratana Thera together with Ven Dr Vajiranana, had all developed a deep alliance and kin-

ship, and as a consequence would meet quite often at the London Buddhist Vihara. When I was appointed as the Head of London Buddhist Vihara, the late Prof. Wimalaratana AnThera organised the first reception ceremony in my honour at the Bellanwila Rajamaha Viharaya. He was not only a loyal and devoted good friend, he also became a thoughtful and trusted spiritual mentor to me.

Ven. Wimalaratana Thera was deputy incumbent of Bellanwila Rajamaha Viharaya and President of the Bellanwila community foundation. He was Anunayaka Thera of Kotte Sri Kalyani Maha Sangha Sabha. He was a lecturer and later a professor of Buddhist Studies at Sri Jayawardenapura University and by the time of his passing, he had already been appointed Chancellor of the same university. He also served as a visiting professor in Buddhism at the University of London's School of Oriental and African Studies (SOAS).

He was a great personality who could talk on any national issue without fear and audiences would listen to his comments with great respect as he was renowned for his impartiality. He was truly a great scholar of Theravada Buddhist teachings and the author of countless learned books. His departure from us is a great loss to interfaith relations, to the whole Buddhist world in general and also to all Sri Lankans.

May Most Ven. Prof. Bellanwila Wimalaratana Anunayaka Thero attain the supreme bliss of Nibbana.

Ven. B. Seelawimala Nayaka Thero

BACK TO BASICS

Last issues we discussed the Seven Stages of Purifications. In this issue we give a brief introduction to the sixth stage, the Purification by Knowledge and Vision of the Path-Progress.

After attaining the fifth stage, the meditator continues his mindfulness of mental and physical phenomena to attain the sixth stage. This consists of eight kinds of knowledge which, when fully matured, will lead to Knowledge in Conformity with Truth, the ninth. These are:

1. Knowledge of Contemplation of Arising and Passing Away (*udayb-bayabypassana-nana*)

2. Knowledge of Contemplation of Dissolution (*bhanganupassana-nana*)

3. Knowledge of Appearance as Terror (*bhayatupatthana-nana*)

Purification by Knowledge and Vision of the Path-progress (Patipada-nanadassana-visuddhi)

4. Knowledge of Contemplation of Danger (*adinavanupassana-nana*)

5. Knowledge of Contemplation of Disenchantment (*nibbidhanupassana-nana*)

6. Knowledge of Desire for Deliverance (*muncitukamyata-nana*)

7. Knowledge of Contemplation of Reflection (*patisankhanupassana-nana*)

8. Knowledge of Equanimity about Formations (*Sankharupekkha-nana*)

Knowledge in Conformity with Truth or Conformity Knowledge (*anuloma-nana*) is also included in the purification as a ninth stage of knowledge.

At the ninth stage the meditator

reaches the threshold of Nibbana. His equanimity becomes stronger and more stable and in due course he attains conformity knowledge, so called because it conforms to the eight kinds of preceding knowledge and on the other hand to the Noble Path and the fulfilment of the thirty-seven factors of enlightenment. (*The thirty seven requisites of enlightenment comprise: the four foundations of mindfulness, the four right endeavours, the four bases of spiritual power, the five spiritual faculties, the five spiritual powers, the seven enlightenment factors, and the eight noble path factors.*) It is also the culmination of insight leading to the Noble Path. But technically speaking it is the very last moment in the process.

(For details see Ven. Matara Sri Nanarama, *The Seven Stages of Purification and the insight Knowledges*)

NEW RESIDENT MONK

We are most happy to welcome Ven. Hokandara Pannavamsa, a new resident monk to assist at the Vihara. He took up his position on 30th December 2017. He has been chosen by the Anagarika Dharmapala Trust in Sri Lanka.

Ven. Pannavamsa is a monk of Sri-Lankan origin, trained in the scholastic and meditation traditions of Myanmar under great teachers of the Myanmarese monastic order; The Most Ven. Nandamalabhivamsa, Ven Kumarabhivamsa, Paauk Sayadawgyi and Panditarama Sayadawgyi.

Ven. Pannavamsa has extensively taught Buddhist Psychology and conducted meditation retreats in a number of countries across Asia and the west for over eight years. And has worked tirelessly in introducing Mindfulness and Buddhist Psychology as a therapeutic tool for tackling stress, depression, anger and mood management in Sri Lanka by founding the Mind Kraft Foundation which works in favour of traumatised and stressed youth, prison inmates and the corporate sector of Sri Lanka.

Ven. Pannavamsa also continues to work in establishing Mindfulness and Buddhist Psychology as a complementary, Integrative and Alternative Medicine accepted by the Mental Health and Medical Council of Sri Lanka.

Ven. Pannavamsa's appointment as resident monk will greatly help for the Vihara and the propagation of Buddha's teaching in England.

We wish him every success in his Dhammaduta work.

CLASSES FOR THE YEAR 2018

BUDDHISM FOR BEGINNERS

**8 meetings starting:
Monday 24th September 2018,
7.00pm**

Venue: London Buddhist Vihara

Fees: Free (*donations are welcome*)

Tutor: Mr Julian Wall

How to join: Enrol at the class on first day of attendance.

16th Annual Blood Donation

at

The London Buddhist Vihara

Sunday 03 June 2018

**106 Volunteers donated blood.
Thank you all.**

Save a life - give blood

Vesak Celebrations - 2017



On the 13th and 14th May 2017 Vesak celebrations were held at the Vihara. On 21st May, Children's Vesak Day, over 150 children observed eight precepts. On 22nd May, the programme started with hoisting the Buddhist flag by Mrs. Amari Wijewardena, the High Commissioner for Sri Lanka in the UK and lighting the oil lamp by representatives of the Vihara Management Committee. The guest speaker was Dr Steven Kemper Professor of Anthropology at Bates College, USA. Ajahn Ahinsako, Ven. Bandula, Ven. Kassapa and Ven. Padukka Pannawasa 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 - 2017



Annual Sunday Dhamma School prize giving and Variey Show (Rahula Dhamma Day Programme) was held at the Vihara on 2nd April 2017. The Chief Guest was Mrs. Amari Wijewardena, H. E High Commissioner of Sri Lanka in the UK.



Founder's Day at the London Buddhist Vihara - 2017



To mark both 153rd birthday of Anagarika Dharmapala, founder of the London Buddhist Vihara and the 91st anniversary of the London Buddhist Vihara, a special religious programme was held at the Vihara on 16 & 17 September 2017.

This year the Dharmapala memorial lecture was delivered by Dr Elizabeth Harris, Honorary Senior Research Fellowship in the Edward Cadbury Centre for the Public Understanding of Religion, Birmingham University. 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

Visit of the Ajahn Bram



Ajahn Brahmavamso, the Abbot of Bodhiyana Monastery, Western Australia visited the Vihara on 10th October 2017 and delivered a dhamma talk. Many devotees attended.

Ven. Seelawimala meeting with the UN Secretary General



Venerable Seelawimala, the Head of the London Buddhist Vihara met the UN Secretary- General Antonio Guterres on 2nd in May at the Foreign and Commonwealth office In London. Govt had organised a reception for the UN Secretary- General and UN Chief Executive Board. Secretary of State for Foreign Affairs Mr. Boris Johnson delivered the welcome speech.

Kathina Celebrations - 2017



The Kathina Ceremony was held at the London Buddhist Vihara on Sunday, 29th October 2017, attended by many hundreds of devotees. The Kathina ceremony was sponsored by several devotee families with their friends. (Photos by Tissa Madawela)

Visit of the President of Sri Lanka - 2018



HE the President of Sri Lanka Mr Maitripala Sirisena who was in London to attend the Commonwealth Heads of Government meeting 2018 visited the Vihara and took part in the oil anointing ceremony on the 16th April 2018. He was accompanied by first lady Mrs Jayanthi Sirisena, Hon Minister of Transport and Civil Aviation Mr Nimal Siripala De Silva and Acting High Commissioner Mr. Sugeeshwara Gunaratne. (Photos by Tissa Madawela)

A noble friend to many

Richard Jones
1946 - 2018



Undoubtedly Richard was a beloved member of the Vihara. He passed away on the 2nd April 2018. His death confronts one with a type of reality that we are often spared from.

His absence will be a great loss for all those who go to the Vihara or are touched by the many good activities it participates in. Richard's association with the Vihara began many decades ago, and in the intervening years, he was a central character in running the famous Abhidamma course and the Introduction to Buddhism course. He gave talks, readings and explained subtle points of Dhamma on numerous occasions. A close friend, Sheena Napier, reflects on his clear and patient teaching style through which he has introduced countless people to the Dhamma and how many of his students became his friends. He also acted as a central point of reference to all things Vihara related, supporting official correspondences and embodying the spirit of the Buddha's teachings, all done in his uniquely characterful style with its own subtle and unique wit. He always seemed to have time for others; charitable to those he knew and even those he didn't.

He was particularly close to Ven. Seelawimala with whom he worked closely and for whom Richard's illness seemed particularly difficult. His long standing friend Laurie Slade recounts how important both the present and previous Head monk Ven. Dr. M Vajiragnana were to Richard. Richard was tutored by Ven. Vajiragnana, gaining much knowledge of the Abhidhamma from him and even accompanied the then Head monk on trips to Thailand and Sri Lanka. Richard's significance cannot be overstated, Laurie describes how moved Richard was when Ven Seelawimala stated quite categorically and in light of Richards failing health, "You are the responsibility of the Vihara", with the intention of assisting Richard with whatever was needed.

Individuals are often more dimensional than the facets encountered in spiritual contexts

however, and Richard was no exception. His cousin, John Hardwick, recounts stories of Richard as a child. No one would doubt his obvious intelligence but apparently after his first day at school the second wasn't necessary, as he told his mother "I know it all now"! He was also a dab hand technically, with Meccano being a favourite toy, along with Scalextrix, the scale model car racing game (who would have guessed!). A passionate curiosity would also have him getting the extended family to look down a microscope at the real-time changes of blue cheese! And his humour, which could be quite cheeky, saw him embarrassing his father in front of family with the complexities of a lawn sweeper. Each of these qualities are instantly recognisable for all who knew and loved him, albeit transformed and matured through age and wisdom!

Growing up in Surrey, his lifelong fascination with East Africa began as a result of a trip organised by his school in Uppingham to teach at a school in Kenya prior to going to University. Richard returned to Africa on many occasions after he graduated from Cambridge having studied Archaeology and Anthropology. He visited numerous wildlife reserves where he indulged his fondness for birdlife and wildlife, especially elephants, with particular concern to their preservation, and indeed, he has even fostered many orphaned elephants through the David Sheldrick Wildlife Trust rescue centre in Kenya. Here he also went on retreat and previously worked for Kuoni, organising and managing travel. His special mix of qualities saw him as a safe pair of hands when he had to evacuate tourists promptly out of an unstable Uganda at the time of Idi Amin. It was also in Kenya that he met his friend Laurie Slade at a Yoga class. This sparked a great interest in eastern philosophy that would burgeon into the current of Richard's later life; his involvement with Buddhism.

Certainly those who knew Richard will be carrying the echo of his being and the reflection

of his interactions within them. As such Richard will be sorely missed and may we temper our sorrow with gratitude for his association, for we were fortunate indeed. As Laurie puts it, "our loss is one thing but the true miracle is that we ever met in the first place".

Richard you were a true Kalyanamitra , a good energy that was always a pleasure to meet.

May you attain the eternal bliss of Nibanna.

By Sudatshu Ubayasiri

OBITUARY

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

Mrs Adeline Samarasekera
Mrs Jayanthi Abeysiriwardena
Mrs Nalini Dharmadasa Koralage
Mr W D Somadasa
Mrs Beatrice De Silva
Mr Amaradasa Jayawickrema
Mr J M Karunadasa
Mrs Donna Margaret Wanigasekera
Dr Suren Iyer
Mr Ranjith Perera
Mr David Jarvis
Mr Brian Callegan
Mrs. Chandra Tennakoon
Dr Gamini Nanayakkara
Mrs Reeni De Silva
Dr. Sumathi Gammanpila
Mrs Consy Jayasundera
Mrs Chadrani Karunadasa
Mr Harrison Cooray
Mrs Padmini Samaranyaka,
Mr Albert Munasinghe,
Mr Shanti De Silva

May they all attain
the bliss of Nibbana!



Remembering Mrs Ari Dissanayake

There was a Mal Pahan Puja held at the Vihara on Sunday the 22nd of April 2018, in memory of Mrs Ari Dissanayake, who passed away in Sri Lanka on the 21st April 2018. Many of her long-time friends in the UK, Co-ordinators of the Vihara and the Past Pupils Associations of Visakha UK came together to pay homage and passed on merits to someone, who they loved and respected for many years. The Head monk and the resident monks took part in the Pansakula ceremony and spoke about Mrs Dissanayake's dedication and commitment to the temple. The Head Monk Ven, Seelawimala Thero spoke admiringly of her organisational skills and her mammoth contribution to many of the past Vihara events, from Vesak to Poson to celebrations of some of the most significant and memorable past events in the Vihara history, including the 75th Anniversary of the Vihara. In his anusasana, Ven Seelawimala Thero compared her dedication and commitment to one of Buddha's great devotees and the chief benefactress, Visakha Maha Upasika. He said for many years she acted as the main co-ordinator of the Vihara, who was also a sincere friend and a great devotee of the Late Head Monk Dr Medagama Vajiragnana Maha Thero and the resident monks.

The patroness of the Visakha PPA UK, Mrs Laxmi de Soysa (MBE) also spoke of the many of the great qualities which Ari possessed and the great service she rendered to her community and her Alma Mater. Mathaka Vastra was offered to the monk by Mrs Mala Polpitiya and Rukhi Shillam who represented Co-ordinators of the Vihara, friends and the members of the Past Pupils of the Visakha PPA UK. For many of them, she was known as just Ari. Her effervescent and magnetic personality left a lasting memory on those who came in to touch with her. In my own recollection of her, she was an inspirational figure and leaves me with many wonderful memories.

I was fortunate to have known her and forever grateful to her for giving me the chance to work with her in many of her cultural and fundraising projects. She played somewhat an iconic role in our Sri Lankan diaspora in the UK and furthermore without taking a formal position, she acted as a great cultural ambassador for Sri Lanka through many of

her cultural projects. She worked tirelessly promoting Sri Lankan culture and arts. Some of the events come to my mind are producing and staging of Hela Puwatha which was capturing the history of Sri Lanka from the first King Vijaya to the first Prime minister of Ceylon after Independence. Also were directing and restaging of Nari Bana and Kamare Pore and of course, her own stage play written and directed which was Anjali. Her influence was not just on the people of her own age but extend on to a wide spectrum all ages. Through the many projects; with directing stage plays, fund raising dinners, fashion shows, film screening to raise funds for the temple and for hospital projects in SL she left a great impact on many she helped. And also through the many cultural and religious events she excelled her organisational skills and proved her leadership qualities. It was not just for her but it was unfortunate for all of us, who knew her as a friend when she took ill almost 15 years ago. It was like a dark cloud came over our community then, and now last –the light is gone forever. May she attains the Supreme Bliss of Nibbana!

By Pandula Ranatunga

NO DEATH WITHOUT BIRTH

One day the Buddha advised Ananda.

"If anybody should ask the question as to why death takes place, tell them that death takes place because of birth. If you try to prevent death by force, then you do not understand the nature. You are in fact going against the laws of nature."

The setting sun in one country becomes the rising sun in another country. So a setting sun is not the end of the sun. In the same manner, death itself is not the end of a life.

Death is the beginning of a life. Birth brings the death certificate. So if we want to avoid death, we must prevent birth.

AN A - Z OF BUDDHISM

KĀMĀVACARA - 'Sensuous Sphere'
Kama is either subjective sensual craving or sensuous objects such as forms, sound, odour, taste and contact.

'Kama' is also meant the eleven different kinds of sentient existence – namely, the four state of misery, (*Apaya*) human realm (*Manussaloka*), and the six-celestial realms (*Sagga*). Avacara means moves about or that which frequents. Kamavacara, therefore, means that which mostly moves about in the sentient realm, or that which pertains to the senses and their corresponding objects.

KĀMESU-MICCHĀCĀRĀ:

'Wrong of Evil Conduct with regard to sensual things,' 'Unlawful Sexual Intercourse'; refers to adultery, and intercourse with minors or other persons under guardianship. The abstaining from this unlawful act is one of the 5 moral rules binding upon all Buddhists.

This third precept is of great social importance; in the first place it preserves the integrity of family life which is the basic unit of human society, and in the second place it exercises control within reasonable limits over the libido. By observance of this precept mankind would achieve that control over ones' sexual appetite by which individual and social welfare can be gained.

KAMMA: 'Wholesome or unwholesome action.'

The literal meaning of kamma is action. Buddhism briefly defines meritorious or demeritorious volition, *cetana*, as kamma. The Buddha said: "It is mental volition, O monks, that I call kamma. Having willed, one acts through body, speech and mind."

Where there is no consciousness, such as in inanimate objects, there is no kamma, nor is any action kamma which is unintentional. Kamma is not merely the affair of external or visible deeds, it is the motive or volition involved in thinking, speaking or acting.



VIHARA ACTIVITIES - 2017-18

**VS = Ven. Seelawimala. VB = Ven. Bandula. VK = Ven. Kassapa
VA = Ven. Ariyaratana. VP= Ven. Pannavansa**

June.2017

- 4 Blood Donation Project 96 people donated Blood
- 5 Buddhism for beginners 8 weeks course started by Richard Jones.
- 11 Poson Programme - Sunday Dhamma School had sponsored dana and at the end of the Day Bhakti gee.
- 12 North Ealing Primary School Visit Talk by VK
- 13 North Ealing Primary School Visit talk by Richard Jones
- 15 North Ealing School Visit talk by VA
- 16 Service for Grenfell Tower Fire at St Peter's Notting Hill Church, VS attended
- 18 Special Puja held at LBV for the victims of Grenfell tower fire disaster,
- 23 Southwark Cathedral service for the victims of the terrorist attack at London Bridge VS attended.
- 24 Monthly Retreat Taken By VS
- 30 Coordinators meeting and meeting with the teachers and parents of the Sunday Dhamma School by VB

July

- 1 Interfaith Walk from Hounslow to the LBV . This event was organised by Hounslow friends of faith organisation representatives of all religions. VS gave a talk.
- 2 VS and VB attended the 70th birthday ceremony of Ven. Galayaye Piyadassi Thera at the Kingsbury Sri Saddhatissa Buddhist Centre.
- 3 VS Attended Westminster Abbey for the Summer Party meeting.
- 4 Gorden School Visit Talk by VA
- 5 VS attended the AGM of Interfaith Network in the UK at Elisabeth II Conference Hall Westminster.
- 6 Three Bridges School Visited VA gave a talk.
- 9 Esala Celebration. Key note speech was given by Mr Richard Jones. All the monks contributed for the full day programme. Devotees invite the monks to observe Vassana Retreat.
- 15 VB and VK attended the annual Pirith Chanting ceremony at the Thames Buddhist Vihara
- 15 Dhammasavana Sinhala Sermon given by Ven. Galayaye Dhammadassi Thera.
- 21 VS, VB and VK attended the funeral service for late Mrs Jayanthi Abeysirwardena at Putney Vale Crematorium.
- 23 OM DAY, Indogenic religious event at the LBV Organized by London Sevasram Sangha. Sikh Jain and Buddhist communities in Hounslow Hammersmith and Shepherd's Bush participated VS gave a talk.
- 24 VB and VK attended the funeral for the late Mrs Nalini Korralage at Enfield Crematorium.
- 27 Memorial Dana Organised by Coordinators to commemorate the late Charles, Shirly and other departed coordinators.
- 28 Monthly Coordinators meeting.
- 29th Monthly Retreat
- 30 Youth Adults, New Programme conducted by VP.
- 30 Buddhist Forum all the resident monks contributed the the Dhamma discussion.

August

- 4, 11, 18 & 25 VPA conducted a course of for meditation techniques.
- 5 Monthly English hamma Talk by Ven. Hokandara Pannavamsa.
- 9 VS attended the Theravada Buddhist Sangha meeting at Buddhapadeepa temple at Wimbledon.
- 9 VA & VK attended the opening ceremony of an exhibition of Amaravati Buddhist ruins at British Museum.
- 13 VS attended the opening of a New Stupa Ceremony at Sambodhi Vihara ,Plastow.
- 14, 15, 16, 17, 19, 22, 23. Ven. Tittagalle Anandasiri from Sri Lanka gave a series of Dhamma talks
- 19 Monthly Sinhala Sermon was given by Ven. Tittagalle Anandasiri
- 21-25 VS joined a retreat at Amaravati Monastery.

- 27 The Buddhist Forum , monthly programme
- 31 Special Coordinators meeting.

September

- 4 "Buddhism for Beginners" 8 week course by VP
- 5 VS attended the Interfaith Network UK meeting.
- 8 VP gave a talk at the LBV
- 15 VP gave a talk at the LBV
- 16-17 153rd Anniversary of Anagarika Dharmapala the founder of LBV celebrated. The memorial speech was delivered by Prof. Elizabeth Harris. There were 25 monks from the Viharas in the UK attending for the chanting ceremony and on the following morning Dana was offered to the monks and the transference of merit to Anagarika Dharmapala and Mary Foster was performed.
- 22 VS & VB attended the 50th anniversary of Ven. Prof. Handupelpola Punnaratana Thera at Kingsbury Sri Saddhatissa Vihara.
- 22 VS & VB conducted the funeral service for Mr WD Somadasa a former Librarian at Peradeniya University, at Hendon Crematorium.
- 28 Buddhist Philosophy and Abhidhamma, 10 weeks course by Richard Jones.
- 29 Intermediate Buddhism class 8 week course by Richard Jones
- 30 Saturday Retreat VS
- 28 VA gave a talk to a group of students from Weedule High School.

October

- 10 Ajahn Brahmavamsa Dhamma talk
- 14 Dhammasavana monthly Dhamma Sermon VA
- 10 Funeral Service for the late Mr J.M. Karunadasa at the Breakspear Crematorium. The service was conducted by VS/VB
- 8 Kathina Ceremony Eastham Buddhist Cultural Centre VS/ VB
- 14 British Sri Lanka Association award ceremony VS was awarded outstanding service for Interfaith movement in UK..
- 15 VS attended Kathina Ceremony at Redbridge Vihara.
- 15 VB/VA attended Kathina Ceremony Letchworth Buddhist Vihara.
17. Funeral Service for Mrs Beatrice De Silva at Kensal Green Crematorium Service was conducted by VS/VK
- 17 & 18 School Visit to Ravenscourt Park Preparatory School VA
- 20 Funeral of the Mr. Karunarathna Nawalage VA/VK
- 21 Kathina Ceremony Letchworth Dhammanikethanaya attended VB/ VK
- 22 Kathina Ceremony - Nottingham Shanthi Vihara.VA
- 22 Kathina Ceremony at Sambodhi Vihara attended VS/ VK
- 25 Funeral service for Dr. Suren Iyer, North East Surrey Crematorium, Morden, VS/VB/VA attended.
- 26 Funeral Service for Mr Amaradasa Jayawickrema New South Gate Crematorium. Conducted by VS/VB
- 28 Monthly Retreat VS
- 28 Kathina Ceremony - Samadhi Meditation Centre Edmonton VB/ VA/ VK
- 29 Kathina Ceremony - London Buddhist Vihara

November

- 2 VS attended the funeral service for Mr Ranjith Perera at Forest Gate crematorium East London.
- 4 Monthly English Dhamma talk given by Mr Madawala Hemananda on "We are our minds not our brains"
- 5 VB gave a sermon at Kingbury Sri Saddhatissa Vihara.
- 8 VS conducted the funeral service for Mrs Renee De Silva at Maidstone crematorium.
- 9 VS attended Interfaith Network meeting.
- 9 VK left for Sri Lanka to participate in his teacher's funeral at Pothuhara.
- 10 Ven Bambilapitiye Gnanaloka Thera gave a talk on "Buddhist Discussion on Mindfulness"

- 11 Special Buddha puja opening ceremony after re-gilding the Buddha statues with gold leaves in the Shrine room.
- 11 Dhammasavana- Sinhala sermon given by Ven. Mapalagama Vajira.
- 12 VS attended the Remembrance Sunday Day observance at the Cenotaph
- 14 VA visited Wood End Academy Junior School in Greenford
- 18 VA gave a talk and represented the panel discussion at the LBV Interfaith event
- 18 Interfaith meeting at LBV. Chief Guest was Dr Harriet Crabtree, director of Interfaith Network. Religious representatives gave talks and there was a combined children's programme with Sunday schools of LBV and St Michael Church.
- 19 VB left for Sri Lanka for his annual leave.
- 23 VS visited Shepherds Bush Community School.
- 25 Annual fund-raising dinner at the LBV organised by the teachers and parent of the Sunday Dhamma School. Raised over £4000.00 for the Vihara.

December

- 3 Sanghamitta Day Programme. Sister Bodhipala and Sister Khemaka from Amarawathi Monastery, Ven. Ariyaratana/ Ven Seelawimala / Dr Sumana Perera. Dana was sponsored by Heenbanda Family.
- 5 LBV donated food and other material items to the Homeless centre at Acton for Christmas. Pat, Sheena and Sudharma coordinated the event.
- 5 VS attended Buckingham Palace for the annual reception.
- 10 Dhammasavan Sinhalese sermon BY VA
- 12 VK returned to LBV after attending a funeral service for his teacher in SL.
- 16 VA gave the memorial sermon to mark 14th anniversary of Ven Gangodavila Soma Thera.
- 17 Memorial service for commemorate the former head monk Dr Medagama Vajiragnana.
- 21 VS conducted the funeral service for Dr Sumathi Gammanpila at the residence of Maidstone.
- 22 Friday Special blessing ceremony for Richard as he was admitted Charring Cross hospital.
- 29 VB returned to LBV after his holiday period
- 30 VB attended memorial service for Ven. Habarakada Indaratana Nayaka Thera at Geneva International Buddhist Vihara
- 30 Ven Hokandara Pannawamsa came to LBV as a resident monk.

January 2018

- 1 New year Blessing ceremony
- 6 VS conducted the funeral service for Mrs. Chandra Tennakoon
- 10 'Buddhist for Beginners' course by Julian Wall
- 20 Dhammasavana sinhala Sermon by VS
- 27 Monthly meditation retreat by VS.
- 29/30/31 School Visits three groups from Isleworth Town School by VA

February

- 1 Isleworth Town Primary School VA gave a talk
- 3 Navampoya full day Programme.
- 3 Monthly English Dhamma Talk by Dr Upali Abeyesiri
- 4 VS attended the ceremony of 70th anniversary of Sri Lanka Independence Day Programme at the Sri Lanka High Commission
- 4 VS left to Sri Lanka for the funeral service of most Ven. Bellanvila Wimalaratana Thera .
- 6 VS participated at the ADT meeting
6. VB & VK attended the funeral service for Mr Loy Fat Wang at Mortlake cemetery.
- 7 VB & VA attended the funeral service for Dr Gamini Nanayakkra at Oxford Crematorium
8. VS attend the funeral Service for Bellanvila Wimalaratana Thera, and returned 20th.
- 10 VS visited Mahanayaka Thera at Malwatta Viharaya Kandy
- 10 VA & VK attended the annual Pirith Chanting Ceremony at Saddhatissa .Centre Kingsbury

Continued on page 11

Continued from page 10

11 Memorial Service held for Most Ven. Bellanvila Wimalaratana Thera
17 Dhammasavana Sinhalese Sermon by VB.
21, 22 & 23 Stand on the Green Junior School Visited VA gave talks.
22 VB left to Sri Lanka for the annual Dana ceremony in memory of mother and returned on 28th.
23 Coordinators meeting
24 Monthly Retreat by VS
28 VS attended the founding meeting of Buddhist - Christian Dialogue at Heythrop College.

March.

3 Monthly English Dhamma talk given By Dr Amali Lokugamage
6 VK visited Petworth Primary School West Sussex
7 VA left to Sri Lanka for medical treatments
10 Meditation Class by Dr Sumana Perera
10 Dhammasavana Sinhala sermon given by Wellagiriye Sumangala Thera, the Head of Madanwala Rajamaha Viharaya Hanguranketa.
12 VS attended Commonwealth Day Ceremony at Westminster Abbey with the participation of the Royal Family.
14 VK attended the Theravada Buddhist Sangha UK meeting at Amaravati Monastery Hemel Hempstead.
14 VS participated at the Annual board of Chaplaincy Service Heathrow Airport.
15 VS attended the Interfaith Network monthly Meeting
22 VB conducted a funeral Service for Mr Cooray at Gravesend.
25 Rahula Dhamma Day Annual prize Giving Ceremony and Variety Show. Mrs Amari Wijewardena the High Commissioner was the Chief Guest.
26 Southfield Primary School Visited VK gave a talk
27 VB conducted a funeral service for Mrs Padmini Samaranyaka at Streatam Crematorium.
31 Bak Poya Sil Programme combine with Monthly retreat
31 Babaji's 65th Parliament of World Religions. Yoga and Holistic Medicine New Malden Talk by VP

April

12 VP conducted a special Retreat "Mindfulness evening."
14 Monthly meditation by Dr. Sumana Perera
16 The Hon. Maithripala Sirisena and Mrs Jayanthi Sirisena with the family visited the Vihara for the oil anointment ceremony.
19 VS attended the head of the Commonwealth Countries reception at Buckingham Palace.
21 VB attended Funeral service for Mr Albert Munasinghe, Hanworth Crematorium, Hounslow
21 Day retreat conducted by Ven. Aluthgangoda Gnanaweera Thera.
21 Dhammasavana sinhala sermon by Ven. Aluthgangoda Gnanaweera
22 Memorial Service for the late Mrs. Ari Dissanayaka.
24 VB conducted the funeral service for Mr. Shanti De Silva at Lambeth Crematorium, Tooting
25 Richard Jones Funeral at Mortlake Crematorium.
26 Abhidhamma series conducted by VP
27 Coordinators Meeting.
28 Meditation Retreat by VS
30 'Buddhism for beginners' 8 weeks course started by Julian Wall.

CLASSES FOR THE YEAR 2018

PALI MADE EASY

Pali Language Classes

Tuesdays
5.30-6.30pm

Tutor: Ven. K. Kassapa

DHAMMA SAVANA SINHALA SERMON - 2017

In 2017 the Vihara organised a 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.

21 January	Ven. B. Seelawimala Nayaka Thera
18 February	Ven. T. Bandula
18 March	Ven. Pannala Gnanaloka Thera, Sri Lanka
15 April	Ven. H. Pannavanso
20 May	Ven. Madugalle Mahanama, Sambodhi Vihara, Upton Park
17 June	Ven. Sooriyagoda Siridhamma Nayaka Thera, Sri Lanka
15 July	Ven. Galayaye Dhammadassi, Sri Saddhatissa Buddhist Vihara
14 October	Ven. K Ariyaratana
11 November	Ven. Mapalagama Vajira
09 December	Ven. K. Ariyaratana

2018

20 January	Ven. B. Seelawimala Nayaka Thera
17 February	Ven. T. Bandula
10 March	Ven. Wellagiriye Sumangala Thera, Sri Lanka
21 April	Ven. Aluthgangoda Gnanaweera Thera, Sri Lanka

VISITORS TO THE VIHARA - 2017 & 2018

Most Ven Napana Pemasiri Mahanayaka Thera of Srilanka Ramannya Nikaya
Most Ven. Warakagoda Sri Gnanaratana Mahanayaka Thera, Syamopali Mahnikaya Asgiriya Chapter.
Mosr Ven. Dr Buu Chank Thero Phuoc Son Theravada Monastery Bien Hoa City Vietnam .
Ven. Dhiravamsa from Navaneliya Kuti Balangoda Srilanka
Ven. Vimokkko Piphaliavanarama Temple Bankai Thailand
Ven. Dr. Nagoda Amaravamsa Nayaka Thera, The Principal, Sri Lanka Vidyalaya Maha Piriven, Colombo
Ven. Haliela Wimalaratana, International Buddhist Foundation Geneva
Ven. Dunuwila Metteyya, Hamilton Buddhist Vihara . New Zealand
Abbot Ajahn Amaro and 10 monks from Amaravathi monastery on their annual visit.
Ajahn Sucitto and Ajahn Karuniko, the abbot of Cittaviveka Buddhist Monastery.
Bhikkhu Tiththadhammo from Germany.
Ven. Baddegama Sirirathana, Sri Lanka
Ven Nugegoda Gunananda, Sri Lanka
Ven. Haputale Panngarama, Sri Lanka
Ven. Metiviliye Dhammananda, Sri Lanka
Mr Chandraprema Gamage Secretary Ministry of Buddha Sasana Srilanka.
Miss Sian Toogood and Mr Nick Harris from British Museum London.
Faith Representatives of Hounslow Borough including Bassie White, Mr Ajith Singh
Mr Sunil Handunnetti, MP Sri Lanka.
Hindu Sikh and Jain religious representatives including Swami Nirliptananda
Dr Elizabeth Harris, Senior lecturer at the Hope University Liverpool.
Dr Desmond Biddulph, the chairman of the Buddhist Society
Mr Ratnasri Wijesingha from SL
Mr Darshaka Ruwan Dissanayaka from SL
Mr R H.S Samaratunga Secretary of Treasury , Colombo SL
Mr C.L. Wickremasinghe, Colombo 3
Dr Harriet Crabtree
Swami Nirliptananda
Mr Ajith Sing, MBE
Dr Akram Mahamadu
Mr Chris Turner, representative of Lord Bourne ,Minister of faith communities.
Lt Gen. Mahesh Senanayaka , Commander of Army in Sri Lanka.

January 2018

Professor Michael Roberts ,Adelaide Australia.
Ven Rajawelle Subhuti Hospital Service, Vipassasi Centre Colombo.
Ven. Wellagiriye Sumangala, Head of Madanwala Rajamaha Viharaya, Hanguranketa.
H. E. Mr Maitripala Sirisena, President of Sri Lanka and Mrs Jayanthi Sirisena
Mr Nimal Siripala De Silva, Minister of Civil Aviation, Government of Sri Lanka
Mrs Yaa Asantewaa ii Queen Mother Ghana

LONDON BUDDHIST VIHARA
 Dharmapala Building
 The Avenue
 London W4 1UD
 Tel: 020 8995 9493
 e-mail:
london.vihara@virgin.net
lbvihara@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
 Kolkata - 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
 Chetiyaigiri 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.

○ 2018
 (FULL MOON)
 POYA DAYS

January	○	02
January	○	31
March	○	02
March	○	31
April	○	30
May	○	29
June	○	28
July	○	28
August	○	26
September	○	25
October	○	22
November	○	23
December	○	22

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	5.30-6.30pm 7.00-8.30pm	Pali Language Classes 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)

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 all be well and happy.

IMPORTANT NOTICE

We invite our readers and supporters of the Vihara to sponsor SAMADHI. This will greatly help us in meeting the cost of its publication.

In order to reduce the cost of printing and postage, we should like to dispatch future editions of Samadhi electronically. If you wish to continue to receive copies of Samadhi, would you please be so kind as to send us your email address.

Thank you.

Our email address is: london.vihara@virgin.net

2018
 CALENDAR OF EVENTS

Feb 03	Navam Full Moon Day
March 25	Rahula Dhamma Day
May 27	VESAK - Buddha Day
June 03	Blood donation Session
July 01	POSON
July 29	ESALA - Dhamma Day
Sept. 15	FOUNDER'S DAY
Nov. 04	KATHINA
Dec. 23	SANGHAMITTA DAY

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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