



# SAMADHI

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. 41, 42 & 43

JAN-MAY 2013-JAN 2014 B.E. 2557-58

ISSN 1368-1516

## 150th BIRTH ANNIVERSARY OF (1864-2014) ANAGARIKA DHARMAPALA, the Founder of the London Buddhist Vihara

Arrangements will be made to organise a number of programmes to commemorate on a grand scale the 150th birth anniversary of Anagarika Dharmapala who dedicated his life to the protection and promotion of Buddhism. The programmes will be organised on the instructions of Venerable Bogoda Seelawimala Nayaka Thera, Chief Sangha Nayaka of Great Britain and Head of the London Buddhist Vihara.

The Vihara management committee and coordinators of the London Buddhist Vihara decided to organise a week-long programme to commemorate the 150th birth anniversary which falls on 17th September 2014. The programme will start with night-long chanting on 13th September by representatives of the Sri Lankan Sangha from Viharas in England. This will be followed by offering Dana to the Sangha on 14th September.

It was also proposed to arrange an exhibition in order to educate the public on Anagarika Dharmapala's life and work. This exhibition will continue from 13th – 20th September in the Vihara Hall. A public meeting will be held at Hammersmith Town



Hall on 21st September at 2.00pm. This will include other faith leaders, dignitaries and well wishers. The keynote speech will be delivered by Dr Ananda Guruge who is a famous writer and an educationist.

The organisers also decided that a programme is to be launched by the LBV Dhamma school to make students aware of Anagarika Dharmapala and his work for the protection and promotion of Buddhism. This will include essay writing, Powerpoint presentation, art competition and speeches. The winners will be felicitated at the ceremony held in the commemorative week.

The support of the Buddhist Society, all Buddhist temples, Buddhist

centres, Past Pupils Associations of schools, and other Buddhist organisations will be obtained to organise the Anagarika Dharmapala commemoration on a grand scale.

### ANAGARIKA DHARMAPALA

*Anagarika Dharmapala (17 September 1864 - 29 April 1933) was a leading figure in Buddhism in the twentieth century. He was a pioneer in the revival of Buddhism in India after it had been virtually extinct there for several centuries, and he was the first Buddhist in modern times to preach the Dharma in three continents: Asia, North America, and Europe.*

*In 1891, he founded The Maha Bodhi Society. One of its primary aims was the restoration to Buddhist control of the Maha Bodhi Temple at Buddhagaya in India. This was successful, with the partial restoration of the site to the management of the Maha Bodhi Society in 1949. Maha Bodhi Society centres were set up in many Indian cities, and this had the effect of raising Indian consciousness about Buddhism.*

*Due to the efforts of Dharmapala, the sites of the Buddha's life have once again become a major attraction for Buddhists, as it had been many centuries previously.*

*In 1893 Dharmapala attended the World Parliament of Religions in Chicago as a representative of Buddhism. He continued to travel, give lectures and establish viharas around the world including the London Buddhist Vihara. At the same time he established schools and hospitals in Ceylon and built viharas in India. Among the most important of the temples he built was one at Sarnath, where the Buddha first taught. Anagarika Dharmapala's service is of much historical significance to India, Sri Lanka and the western world. Even today we are guided by some of his mature views. He died at Sarnath in 1933 and his last words were **Let me reborn. I would like to be born again twenty-five times to spread Lord Buddha's Dhamma.** His was a life of rich dedication which every human being should strive to emulate.*

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## Anagarika Dharmapala's Achievement

Much has been written about the Anagarika Dharmapala, and the main events of his career have often been reviewed in these columns. Now that twenty-eight years have passed since his death perhaps it is time for us to take a broader view and try to ascertain the place of his achievement in Buddhist history. In this connection five considerations are of outstanding importance.

Firstly, his life and work represent, so far as the Buddhist world is concerned, the first reactions of the age-old spiritual traditions of the East against the industrial civilization of the modern West. This civilization, if it can truly be called such, was mainly imposed by force, the trader, the Christian missionary and the political adventurer each playing a part. In some places, such as Ceylon, where Dharmapala was born, the indigenous religion and culture had been crushed for centuries and when Portuguese ferocity, Dutch brutality and British indifference had done their worst precious few traces of them were left. Against conditions such as these Dharmapala protested with the whole force of his being and at every level of existence. Even in the schoolroom he rebelled against Christianity. He was vehemently patriotic. Year in and year out he urged his fellow-countrymen to give up vicious foreign habits such as that of drink. But his reaction was positive, not merely negative. He also stood above all for the revival of Buddhism.

Secondly, he stood not merely for the revival of Buddhism in Ceylon, where it had been weakened for centuries, but for its renaissance in India, where it had been dead for a millennium. This was indeed an astounding idea, and one which could

have occurred only to a man of exceptional spiritual vision and outstanding courage. To revive in the land of its birth a religion that had been dead there for a thousand years! "The impracticable dream of a young idealist!" scoffed his contemporaries. But undeterred Dharmapala set to work, fought vigorously to rescue Buddhgaya, reclaimed the sacred places, established centres, and kept up a continuous stream of propaganda with the result that before his death he was able to plant, and see beginning to sprout, the seed that is now fast growing into a noble tree.

Thirdly, Dharmapala sought to focus on the renaissance of Buddhism in India, and particularly on the legally complicated but morally simple question of the Maha Bodhi Temple at Buddhgaya, the attention of the entire Buddhist world. In other words, he tried to foster a sense of common purpose, - and as a corollary thereof to formulate a plan of united action, - among all followers of the Buddha. Thus he was the father of the various movements which, since his passing away, have insisted on the oneness of the Buddhist world and sought to promote mutual understanding, harmony and cooperation between its various parts.

Fourthly, Dharmapala's interests and activities were not limited to the Buddhist countries of Asia and to India but overspread the whole earth. As far as we know, he was the first who, in his own words, girdled the globe with the Message of the Master. His historic appearance at the World's Parliament of Religions, Chicago, in 1893 is described elsewhere in this issue. He traversed the greater part of Europe and the U.S.A preaching the Dharma. The Journal he started found, and continues to find its way,

to every continent. He was the first Buddhist missionary ever to take the whole world for his parish.

Fifthly, the missionary was for the longest and most active part of his care not a monk but a layman - technically an Anagarika, one who, without receiving monastic ordination, devoted himself to the life of a celibate full-time worker for Buddhism. This marks another innovation. Since the inception of the Sasana the chief custodians of the Dharma, the missionaries and the teachers, had with hardly any exception been monks. Dharmapala's advent and example mark the beginning of a new tendency, not indeed to minimise in any way the role of the Sangha, but rather to encourage an increased participation in active Buddhist work by the laity.

These five considerations by no means do justice to an exceptionally many-sided career of one of the most remarkable Buddhist personalities of recent times. But as we remember him on his birth anniversary this month they may help us to appreciate the magnitude of his achievement and also to understand its place in Buddhist history.

(*The Maha Bodhi*, September 1961, Editorial)

**"The essential principle that the Lord Buddha emphasized is ceaseless activity—activity in destroying evil, activity in generating good thoughts, good words, good deeds—thereby achieving the peace and happiness of Nirvana."**

*Anagarika Dharmapala*

# ADVICE TO MĀHĀNAMA THE SAKYAN

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

Mahanama was the leader of the Sakyans after the death of the Buddha's father, Suddhodana. The Buddha was living at Kapilavatthu when Mahanama approached him and asked a series of questions about lay life. The Buddha's answers are very relevant to all lay people.

Mahanama's first question was: "Bhante, in what way is one a lay follower?" The Buddha replied that a lay follower is one who has taken refuge in the Buddha, the *Dhamma* and the *Sangha*. Going for refuge means taking the Three Gems of Buddha, *Dhamma* and *Sangha* as a place of refuge, in the sense of their being a place of security, safety and shelter from the problems and uncertainties of samsaric existence. The Buddha as a person is no more, but he is a teacher who shows us the path of deliverance. When we take refuge in the Buddha, this is not in him as a historical personage, but in the wisdom and compassion which he represents. The second refuge is the *Dhamma* as the way or means to deliverance. It is ultimate truth. "I go to the *Dhamma* for refuge" means that I commit myself with resolution to follow the *Dhamma* to gain Enlightenment. The *Sangha* is the ideal community of the Buddha who are treading the path, and also those who have attained enlightenment. If someone wants to be a follower in a traditional way, he can meet a monk and reveal his intention. Then the monk goes with the person to the shrine room and the person is asked to pay respect to the Buddha by making three prostrations. The monk then guides him to take the three refuges, administers five precepts, then chants *pirith*, followed by a brief admonition concerning the significance of practising the *dhamma*. The monk then ties the *pirith nool* (thread) and gives some *pirith pen* (water).

Mahanama's second question was: "Bhante, in what way is a lay follower virtuous?" The Buddha replied that a lay follower is virtuous by observing the five precepts. These precepts are the basis of all morality and form the foundation of our practice. Without a firm base in ethical behaviour, we cannot progress further along the path. The Buddha explained to Mahanama the significance of practising the five precepts as an ethical code.

As we know, the five precepts are all phrased in the negative (to refrain from ....), but they also have their positive aspects. Merely not to kill is not enough for the Buddhist, he is enjoined to preserve life, not only human life but animal life also. The preservation of the natural environment is implicit in this precept. Not to steal is complementary to the respecting the rights of ownership of other people and the practise of generosity. Not to commit adultery or sexual misconduct is to show respect for other people and to develop contentment with one's relationships. The truth and the keeping of the truth is a high ideal indeed; the abstention from lying is also an injunction to refrain from slander, harsh speech and frivolous talk. It also implies that we should use speech that is kindly and beneficial as well as truthful. Perhaps the most crucial precept is the last. A man under the influence of alcohol or other intoxicating substances can break all other precepts. The mind is the only means we have of steering a course through the dangerous waters of life, reason is the rudder of our ship. If we destroy our stability of mind by indulgence in substances that alter the balance of our minds, then we effectively set ourselves adrift and become the unwilling victims of circumstance.

Mahanama's third question to the Buddha was: "Bhante, in what way is a lay follower practising for his own welfare?" In his reply, the Buddha listed eight practices for the lay follower. He said:

1. A lay follower is accomplished in faith. The Buddha was not referring to blind faith. The Pali word *saddha* is better translated as "confidence based on knowledge". When we see for ourselves that something is true, then we develop confidence in it. We investigate the *Dhamma* and when we see how it is helping us in how we live our life, then we develop confidence in it.
2. A lay follower is accomplished in virtuous behaviour. This means strict observance of the five precepts already described.
3. A lay follower is accomplished in generosity (*dana*). In Buddhism the practice of giving is very important provided it is done in the correct frame of mind. In the Second Noble Truth, the Buddha taught that the cause of all *dukkha* is *tanha* which means craving, thirst or attachment. Giving is done as a way of practising non-attachment. In this sense, *dana* is not done to alleviate a need, but to break the ties of attachment which are the cause of all our problems. True giving is done without attachment, without any expectation of recognition or reward. One gives with a pure heart, simply for the pleasure of giving. Even if we do not have a lot of money, we can still give. We can give non-material things, such as our time, our love and our help. It is the purity of the heart which makes an act of giving truly beneficial.

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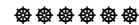
4. The Buddha then said: he wants to see *bhikkhus*. The monks are the embodiment of the Buddha's teaching. They set lay people an example of how to live according to the Buddha's teachings. They are a guide and a source of inspiration to lay people. They have also been the guardians and preservers of the teachings since the time of the Buddha.
5. He wants to hear the good *Dhamma*. Of course, in the time of the Buddha, there were no books or recordings, so teachings had to be remembered. Today we talk about someone being well-read, but at that time they used the term *bahu-sutta*, which means well-listened. For several hundred years after the death of the Buddha his teachings were kept alive and passed on solely by oral tradition. It was not until c.80

BC that they were first written down. The lay person can hear the *Dhamma* by listening to discourses given by the monks.

6. He retains in mind the teachings he has heard and is mindful of them. Each of us has to make the effort to hear and then think about these teachings. The Buddha said, "You yourselves must make the effort. Buddhas are only teachers." When we recite the qualities of the *Dhamma*, one word we say is *ehipassiko*. The *Dhamma* is inviting investigation. This means come and see, not come and believe. Also, sitting in a quiet place, practising meditation, one can observe one's mind and understand the nature of mind and body, and experience peace of mind.
7. He examines the meaning and benefits of the teachings that

have been retained in mind. It is not sufficient just to hear teachings. We should think about them, turn them over in the mind, make sure that we understand them properly. In this way we deepen our understanding and derive real benefit from them.

8. He has understood the meaning and the *Dhamma*, and practises in accordance with the *Dhamma*. Once we have properly understood the Buddha's teachings, then we can put them into practice in our daily life. In this way we are treading the Buddhist path, the Noble Eightfold Path. This is something each of us has to do for him or herself. Nobody can tread this path for us, just as nobody can take medicine for us in order to make us well.



## FOUR WONDERFUL THINGS

**M**onks, on the manifestation of a Tathagata, an Arahant, a Fully Enlightened One, four wonderful and marvellous things are manifested.

What four?

People generally find pleasure in attachments, take delight in attachments and enjoy attachments. But when the Dhamma of non-attachment is taught by the Tathagata, people wish to listen to it, give ear and try to understand it. This is the first wonderful and marvellous thing that appears on the manifestation of a Tathagata, and Arahant, a Fully Enlightened One.

People generally find pleasure in conceit, take delight in conceit and enjoy conceit. But when the Dham-

ma is taught by the Tathagata for the abolition of conceit, people wish to listen to it, give ear and try to understand it. This is the second wonderful and marvellous thing that appears on the manifestation of a Tathagata, and Arahant, a Fully Enlightened One.

People generally find pleasure in a life of excitement, take delight in excitement and enjoy excitement. But when the peaceful Dhamma is taught by the Tathagata, people wish to listen to it, give ear and try to understand it. This is the third wonderful and marvellous thing that appears on the manifestation of a Tathagata, an Arahant, a Fully Enlightened One.

People generally live in ignorance, are blinded by ignorance and fet-

tered by ignorance. But when the Dhamma is taught by the Tathagata for the abolition of ignorance, people wish to listen to it, give ear and try to understand it. This is the fourth wonderful and marvellous thing that appears on the manifestation of a Tathagata, an Arahant, a Fully Enlightened One.

On the manifestation of a Tathagata, an Arahant, a Fully Enlightened One, these four wonderful and marvellous things become manifest. (*AN iv, 128*)

*The passionate sensualist could never comprehend what Nirvana is. Where there is anger there is no Nirvana. Where there is no anger there is Nirvana. Where there is covetousness there is no Nirvana. Where there is no covetousness there is Nirvana. Where there is ignorance, there is no Nirvana. Where there is no ignorance, no ego desires of "this is mine, this is I," there is Nirvana. Absence of evil, development of good, and purification of the heart are what constitute Nirvana.*

Anagarika Dharmapala

**\*12th Annual Blood Donation\***  
at  
**The London Buddhist Vihara**  
The Avenue,  
Chiswick W4 1UD  
**Sunday 08th June 2014**  
**9.30-12.30 & 14.00 - 16.00**  
**Save a life - give blood**

# FROM VIEWS TO VISION

*by Bhikkhu Bodhi*

**T**he Buddha's teaching repeatedly cautions us about the dangers in clinging — in clinging to possessions, clinging to pleasures, clinging to people, clinging to views. The Buddha sounds such words of warning because he discerns in clinging a potent cause of suffering, and he thus advises us that the price we must pay to arrive at the "far shore" of liberation is the relinquishment of every type of clinging. In a move that at first glance may even seem self-destructive on the part of a religious founder, the Buddha says that we should not cling even to his teachings, that even the wholesome principles of the Dhamma have to be treated like the makeshift raft used to carry us across the stream.

## **Judge Yourself**

Such stringent words of advice can easily be misconstrued, and if misconstrued the consequences may be even more bitter than if we simply disregard them. One particular misinterpretation into which newcomers to the Dhamma (and some veterans too!) are especially prone to fall is to hold that the Buddha's counsel to transcend all views means that even the doctrines of Buddhism are ultimately of no vital importance. For these doctrines too, it is said, are merely views, intellectual constructs, filaments of thought, which may have been meaningful in the context of ancient Indian cosmology but have no binding claims on us today. After all, aren't the words and phrases of the Buddhist texts simply that — words and phrases — and aren't we admonished to get beyond words and phrases in order to arrive at direct experience, the only thing that really counts? And doesn't the Buddha enjoin us in the Kalama Sutta to judge things for ourselves and to let our own experience be the criterion for deciding what we will accept?

## **Influence of Dhamma**

Such an approach to the Dhamma may be sweet to chew upon and easy to digest, but we also need to beware of its effect upon our total spiritual organism. Too often this kind of slippery reasoning provides simply a convenient excuse for adhering, at a subtle level of the mind, to ideas which are fundamentally antithetical to the Dhamma. We hang on to such ideas, not because they are truly edifying, but in order to protect ourselves from the radical challenge with which the Buddha's message confronts us. In effect, such claims, though apparently aimed at safeguarding living experience from the encroachment of stodgy intellectualism, may be in reality a clever intellectual ploy for refusing to examine cherished assumptions — assumptions we cherish primarily because they shield deep-rooted desires we do not want to expose to the tonic influence of the Dhamma.

## **Right View**

When we approach the Buddha's teachings, we should bear in mind that its vast array of doctrines have not been devised as elaborate exercises in philosophical sleight of hand. They are propounded because they constitute right view, and right view stands at the head of the Noble Eightfold Path, the chisel to be used to cut away the dross of wrong views and confused thoughts that impede the light of wisdom from illumining our minds. In the present-day world, far more than in the ancient Ganges Valley, wrong views have gained widespread currency and assumed more baneful forms than earlier epochs ever could have imagined. Today they are no longer the province of a few eccentric philosophers and their cliques. They have become, rather, a major determinant of cultural and social attitudes, a moulder of the moral spirit of the age, a driving force behind economic empires and

international relations. Under such circumstances, right view is our candle against the dark, our compass in the desert, our isle above the flood. Without a clear understanding of the truths enunciated by right view, and without a keen awareness of the areas where these truths collide with popular opinion, it is only too easy to stumble in the dark, to get stranded among the sand dunes, to be swept away from one's position above the deluge.

## **Bondage to craving**

Both right view and wrong view, though cognitive in character, do not remain locked up in a purely cognitive space of their own. Our views exercise an enormously potent influence upon all areas of our lives, and the Buddha, in his genius, recognized this when he placed right view and wrong view respectively at the beginning of the good and evil pathways of life. Views flow out and interlock with the practical dimension of our lives at many levels: they determine our values, they give birth to our goals and aspirations, they guide our choices in morally difficult dilemmas. Wrong view promotes wrong intentions, wrong modes of conduct, leads us in pursuit of a deceptive type of freedom. It draws us toward the freedom of licence, by which we feel justified in casting off moral restraint for the sake of satisfying transient but harmful impulses. Though we may then pride ourselves on our spontaneity and creativity, may convince ourselves that we have discovered our true individuality, one with clear sight will see that this freedom is only a more subtle bondage to the chains of craving and delusion.

## **Noble Truths**

Right view, even in its elementary form, as a recognition of the moral law of kamma, the capacity of our deeds to bring results, becomes our

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gentle guide toward true freedom. And when it matures into an accurate grasp of the three signs of existence, of dependent arising, of the Four Noble Truths, it then becomes our navigator up the mountain slope of final deliverance. It will lead us to right intentions, to virtuous conduct, to mental purification, and to the cloudless peak of unobstructed vision. Although we must eventually learn to let go of this guide in order to stand confidently on our own feet, without its astute eye and willing hand we would only meander in the foothills oblivious to the peak.

### Vipassana - Insight

The attainment of right view is not simply a matter of assenting to a particular roster of doctrinal formulas or of skill in juggling an impressive array of cryptic Pali terms. The attainment of right view is at its core essentially a matter of understanding — of understanding in a deeply personal way the vital truths of existence upon which our lives devolve. Right view aims at the big picture. It seeks to comprehend our place in the total scheme of things and to discern the laws that govern the unfolding of our lives for better or for worse. The ground of right view is the Perfect

Enlightenment of the Buddha, and by striving to rectify our view we seek nothing less than to align our own understanding of the nature of existence with that of the Buddha's Enlightenment. Right view may begin with concepts and propositional knowledge but it does not end with them. Through study, deep reflection and meditative development it gradually becomes transmuted into wisdom, the wisdom of insight that can cut asunder the beginningless fetters of the mind.



## BACK TO BASICS

This is the third of the seven stages of purification, which we are reviewing one-by-one in our editions of Samadhi. Purification of Mind is achieved by eliminating the five hindrances through the development of concentration. This can be done through either the vehicle of serenity or the vehicle of insight. The meditator in the vehicle of serenity aims at gaining either access concentration or absorption concentration pertaining to one of the eight levels of attainment — the four jhanas and the four immaterial states. The vehicle of insight aims at gaining momentary concentration by contemplating changing phenomena with mindfulness. When Purification of Mind is accomplished and the mind has become concentrated, the meditator is prepared for insight meditation in order to develop wisdom.

The first stage of insight meditation is called Purification of View. This purification consists in arousing insight into mind-and-matter (*nama-rupa*), using the meditation subject as a basis. Here the aspect “matter” (*rupa*) covers the physical side of existence, the aggregate of material form. The aspect “mind” (*nama*) covers the mental side of existence, the four mental aggregates of feeling, perception, mental formations and consciousness. Purification of View is attained as the meditator goes on attending to his mediation

## Purification of View (Ditthivisuddhi)

subject with a unified mind equipped with the six cleansings and the four conditions relating to the development of the spiritual faculties.

Now the meditation subject begins to appear to him as consisting of two functionally distinguishable parts — mind and matter — rather than as a single unit. This purification gains its name because it marks the initial breakaway from all speculative views headed by personality view. The method employed is a sequence of realization called “abandoning by substitution of opposites” (*tadangappahana*). The abandoning by substitution of opposites is the abandoning of any given state that ought to be abandoned by means of a particular factor of knowledge, which, as a constituent of insight, is opposed to it. It is like the abandoning of darkness at night by means of a light.

In the development of insight meditation, there are sixteen kinds of knowledge to be obtained in sequence:

1. Knowledge of Delimitation of Mind-and-Matter (*namarupaparicchedanana*)
2. Knowledge of Discerning Cause and Condition (*paccayapariggahanana*)
3. Knowledge of Comprehension (*sammasananana*)

4. Knowledge of Contemplation of Arising and Passing Away (*Udayabbayanupassananana*)
5. Knowledge of Contemplation of Dissolution (*bhanganupassananana*)
6. Knowledge of Contemplation of Appearance as Terror (*bhayupattananana*)
7. Knowledge of Contemplation of Danger (*Adinavanupassananana*)
8. Knowledge of Contemplation of Disenchantment (*nibbidanupassananana*)
9. Knowledge of Desire for Deliverance (*munchitukamyatanana*)
10. Knowledge of Contemplation of Reflection (*patisankhanupassananana*)
11. Knowledge of Equanimity about Formations (*sankharupekkhanana*)
12. Knowledge of Conformity with Truth (*saccanulomikanana*)
13. Knowledge of Change-of-Lineage (*gotrabhunana*)
14. Knowledge of Path (*magganana*)
15. Knowledge of Fruit (*phalanana*)
16. Knowledge of Reviewing (*paccavekkhanana*).

The series of knowledges arises when the firm and concentrated mind is kept focused on the meditation subject. The first knowledge to arise, the knowledge of Delimitation of Mind-and-Matter, is obtained with the completion of the first three purifications. It is by bringing this first knowledge to maturity in three

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ways – internally, externally, and both internally and externally that the Purification of View is completed. Purification of View is implicit in the Knowledge of Delimitation of Mind-and-Matter, and is reached on attaining this knowledge. But as yet the insight knowledges proper (vipassananana) have not arisen. The insight knowledges are ten in number, ranging from the Knowledge by Comprehension to Conformity Knowledge. They are founded upon the Purification of View and Purification by Overcoming Doubt, which in turn are founded upon the two roots, Purification of Virtue and Purification of Mind.

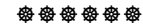
To attain the Knowledge of Delimitation of Mind-and-Matter, the meditator, having purified his mind through the successful practice of concentration, focuses his attention on his meditation subject, which could be a hair, a skeleton, the rising and falling movements of the abdomen, or mindfulness of breathing. As he goes on attending to the meditation subject, he begins to understand it as consisting of two aspects – a material aspect and a mental aspect, together called “mind-and-matter”.

As a rule, one first becomes aware of those parts pertaining to the material aspect of the meditation subject. Whatever parts pertain to its mental aspect attract one’s attention later. But sometimes both the mental and material aspects become manifest to the meditator at once. The meditator may even feel that the meditation subject is actually impinging on his mind.

In mindfulness of breathing, for instance, the in-breaths and out-breaths belong to matter while the awareness of them is reckoned as mind. Normally, the in-breaths and the out-breaths strike against the tip of the nose or the upper lip as they enter and go out. The meditator should pay attention only to the occurrence of in-breathing and out-breathing. He should not follow the in-breaths inside the body or outside it, speculating on what becomes of them, since this will hinder concentration. As the meditator continues to keep his calm mind on the point of contact of the air being inhaled and exhaled, he begins to feel as though his mind approaches and strikes the meditation subject. This happens at a developed stage in his meditation when he becomes aware of the distinction

between mind and matter. The mind has the nature of bending towards or leaping towards an object. At first, every in-breath and out-breath appears as a compact unit. Later one begins to understand that the breath is a mass or heap. This is Delimitation of Matter. One then understands the awareness of the breath to be a series or “heap” of discrete thought-moments, each one a “heap” or mass of many mental factors. This is Delimitation of Mind. The ability to understand Mind-and-Matter as a heap necessarily implies the ability to distinguish one thing from another, since a heap is, by definition, a group of things lying one on another.

This is the preliminary stage of the Knowledge of Delimitation of Mind-and-Matter. At first this understanding is limited to the subject of meditation. Later on it spreads to the other parts of the body connected with the subjects of meditation until it comes to pervade the entire body. Still later the understanding extends outward towards other beings as well as inanimate things, since the knowledge, when complete, is threefold: internal, external, and internal-and-external.



## AN A - Z OF BUDDHISM

**KĀMA** it signifies: 1. subjective sensuality, ‘sense-desire’; 2. objective sensuality, the five sense-objects. Subjective sensuality, or sense-desire, is directed to all five sense-objects, and is synonymous with

*kāma-cchanda*, ‘sensuous desire’, one of the 5 hindrances (*nīvaraṇa*); *kāma-rāga*, sensuous lust, one of the ten fetters (*samyojana*); *kāma-taṇhā*, ‘sensuous craving’, one of the 3 cravings (*taṇhā*); *kāma-vitakka*, ‘sensuous thought’, one of the 3 wrong thoughts (*micchā-saṅkappa*)  
*kāma-āsava*, Sense-desire is also one of the cankers (*āsava*)

*kāma-upādāna*, clingings (*upādāna*).

2. Objective sensuality is, in the canonical texts, mostly called *kāma-guṇa*, ‘cords (or strands) of sensuality’. “There are 5 cords of sensuality: the visible objects, cognizable by eye-consciousness, that are desirable, cherished, pleasant, lovely, sensuous and alluring; the sounds ... smells ... tastes ... bodily impressions cognizable by body-consciousness, that are desirable ....” (D. 33; M. 13, 26, 59, 66).

These two kinds of *kāma* are called 1. *kilesa-kāma*, i.e. *kāma* as a mental defilement, 2. *vatthukāma*, i.e. *kāma* as the object-base of sensuality; it is found first in MNid.I.p.1, and frequently in the commentaries.

Sense-desire is finally eliminated at the stage of the Non-Returner (*Anāgāmī*)

The peril and misery of sense-desire is often described in the texts, for example: “Not even if it rained gold coins would we have our fill of sensual pleasures.” (Dhammapada v.186)

“Sense desires, so have I said, bring little enjoyment, and much suffering and disappointment. The perils in them are greater. Sense desires are like bare bones, have I said; they are like a lump of flesh, like a torch of straw, like a pit of burning coals, like a dream, like borrowed goods, like a fruit-bearing tree, like a slaughterhouse, like a stake of swords; like a snake’s head are sense desires, have I said. They bring much suffering and disappointment.” (MN.22)

The texts often stress the fact that what fetters mean to the world of the senses are not the sense-organs, nor the sense-objects, but lustful desire.

## OLYMPIC VILLAGE - 2012

In 2012 Ven. Seelawimala was the Buddhist Chaplain in the Olympic Village in London. He worked during the period for the mental care and spiritual support of the athletes and others in the Village. He arranged a Buddhist shrine for meditation and discussion. Ven. Seelawimala recalled the experience with joy.

*My appointment as a chaplain during the Olympic Games was a great privilege. I had to look after 500 Buddhist athletes from all over the world. I had a special room for the Buddhist community and I was able to give support to the organisers to create a shrine room according to traditional designs, including a statue of the Buddha which had been brought from the London Buddhist Vihara. It was an opportunity to meet leaders of other religions and we had some good and friendly discussions, usually starting the day with a common expression of good wishes. Above all, I was there to serve the athletes. Of course, they were under pressure and they wanted to experience some mental relaxation to counterbalance the stress of competition. I sent an open invitation for anyone to come to the shrine room and receive blessings in order to encourage them, and practise meditation for their mental wellbeing and relaxation. Some athletes had not practised meditation before and they wrote appreciative comments in the notebook which I had on display. I had an opportunity to talk with them concerning any problems they were having and answer their questions about my work.*



*Many visitors came to ask about Buddhism. Some of them had never seen a Buddhist monk before and they wanted to take their photograph with me. I had an opportunity to tell them the story of the Buddha and give them a simple idea of his teachings. I was able to give them some books about Buddhism. They were full of youthful enthusiasm to participate in the Olympic Games. In addition to their concern for their individual achievement, many were striving to bring glory to their country. However, I was happy to see how they celebrated a victory regardless of the winner's nationality. Despite the diversity in nationalities, they were all brothers and sisters in the human family.*

*I very much enjoyed my 20 days in the Olympic Village. Even one year later, I can still recall the whole experience which seems like a dream in my life. My mind is filled with joy and happiness. The photographs were taken when Sri Lankan athletes visited the shrineroom with Dr Chris Nonis, the High Commissioner of Sri Lanka.*

## RAHULA DHAMMA DAY 2013



**Annual Sunday Dhamma School prize giving and Variety Show (Rahula Dhamma Day Programme) was held at the Vihara on 31st March 2013. Chief Guest was Mr. Neville De Silva the Deputy High Commissioner of Sri Lanka and he distributed presents and certificates to the Dhamma school students.**  
*(Photo by Wickrema)*





## VESAK FULL MOON DAY CELEBRATION - 2013



On the 25th and 26th May 2013 Vesak celebrations were held at the Vihara. On 25th May, Children's Vesak Day, over 100 children observed eight precepts. On 26th May, the programme started with hoisting the Buddhist flag by Mr. Neville De Silva, the Deputy High Commissioner for Sri Lanka in the United Kingdom and lighting the oil lamp by representatives of the Vihara Management Committee. The guest speaker was Prof. Chandra Wickremasinghe. Ven. Dedunupitiye Upananda, Dr. Upul Wijewardena, Ven. Seelawimala, Ven. Bandula, and Ven. Weeriyagama Chandima also gave sermons. At the end, the parents of the Dhamma School presented a programme of devotional songs. (Photo by Tissa Madawela)

## KATHINA CEREMONY - 2013



The Kathina Ceremony last year was held at the London Buddhist Vihara on Sunday, 3 November, attended by many hundreds of devotees. The Kathina ceremony was sponsored by the Perusinghe family (Pictures by Tissa Madawela)

## INTERFAITH WEEK - 2013



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 23 November. The theme of the event was 'Celebrating Diversity to Establish Peace and Harmony in Society'. The Chief Guest was Dr Toby Howarth, Secretary to the Archbishop of Canterbury on Inter Religious Affairs for the Church of England.

## BRASS CLEANING TEAM



Sumana (Cleone Rear) with David and Nedra have been working together for the last 25 years as volunteers cleaning the brass at the Vihara. We wish Sumana, David and Nedra good health and express our appreciation of their work with metta

## WBSC - INDONESIA 2012



Ven. Seelawimala Nayaka Thero participated in the 9th General Conference of the World Buddhist Sangha Council, held in Medan, Indonesia from Dec 1-6 2012. Ven Seelawimala Nayaka Thero was elected as a Vice-President of WBSC.

# THE WORLD'S DEBT TO BUDDHA

*by Anagarika Dharmapala*

*(Extracts from a speech made by Anagarika Dharmapala at the Parliament of Religions in Chicago on 18 September 1893.)*

**I**nfinite is the wisdom of Buddha; boundless is the love of a Buddha to all that lives, say the Buddhist scriptures. Buddha is called the Mahakarunika, which means the "All Merciful Lord who has compassion on all that lives." To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowledged that he could not gauge the Buddha's wisdom and mercy.....

For forty-five years [Buddha] lived a life of absolute purity and taught a system of life and thought, practical, simple, yet philosophical which, makes man active, intelligent, compassionate and unselfish – to realise the fruits of holiness in this life on this earth. The dream of the visionary, the hope of the theologian, was brought in to objective reality. Speculation in the domain of false philosophy and theology ceased, and active altruism reigned supreme.....

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysics embracing a sublime psychology. To the simpleminded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man. Spiritual progress is impossible for him who does not lead a life of purity and compassion.....

The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold.

To be born as a human being is a glo-

rious privilege. Man's dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom without extraneous intervention. In the Samannaphala Sutta, Buddha says that man can enjoy in this life a glorious existence, a life of undivided freedom, or fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law in my disciple", says Buddha.

## **Human Brotherhood**

This forms the fundamental teaching of Buddha: universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it, even at the risk of her life. The realisation of the idea of brotherhood is obtained when the first stage of holiness is reached; the idea of separateness is destroyed and the oneness of life is recognised. There is no pessimism in the teaching of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasised for the sake of doing good to self and to humanity.

## **Religion as a characteristic of Humanity**

From the first worshipping savage to the highest type of humanity, man naturally yearns after something higher, and it is for this reason that Buddha inculcated the necessity of self-reliance and independent thought. To guide humanity in the right path a Tathagata (Messiah) appears from time to time.

## **The theism of Buddhism**

Speaking of deity in the sense of a Supreme Creator, Buddha says that there is no such being. Accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect, he condemns the idea of creator and strictly forbids inquiry into it as being useless. But a supreme god of the Brahmans and minor gods are accepted; but they are subject to the law of cause and effect.

## **Evolution as Taught by Buddha**

The teachings of Buddha on this great subject are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all, not a warring chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements, perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material atoms animated by an infinite sum total of energy" – which is called Akasa. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the laws of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature. The whole knowable universe forms one undivided whole.....

## **Moral Teachings of Buddha**

To the ordinary householder whose highest happiness consists in being

*Continued on page 11*

wealthy here and going to heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion abstains from destroying life, he lays aside the club and the weapon, he is modest and fully of pity, he is compassionate and kind to all creatures that have life. He abstains from theft, and he passes his life in honest and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-men by deceit. Putting away slander he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart – such are the words he speaks. He abstains from harsh language. He abstains from foolish talk. He abstains from intoxicants and stupefying drugs.....

### **The Realisation of the Unseen**

To realise the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says: "Let him fulfil all righteousness, let him be devoted to the quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone, fulfil all righteousness for the sake of the living and for the sake of the beloved ones that are dead and gone." .....

### **The Common Appanage of all good Men**

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the law of cause and effect.....

### **Five kinds of wealth**

Faith, pure life, receptivity of mind to all that is good and beautiful, liberality, wisdom – those who pos-

sessed these five kinds of wealth in their past incarnations are influenced by the teaching of Buddha.....

### **Universalism of Buddha's teachings**

Buddha says: "He who is faithful and leads the life of a house-holder and possesses the following four (Dhammas) virtues: truth, justice, firmness, and liberality – such a one does not grieve when passing away, pray ask other teachers and philosophers far and wide where there is found anything greater than truth, self-restraint, liberality, and forbearance."

### **Buddha's Disciples**

Buddha says: "He who is not generous, who is fond of sensuality, who is distressed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses – such a disciple is far from me though he is in body near me." .....

### **The Ultimate Goal of Man**

The ultimate goal of the perfected man is eternal peace. To show humanity to the path on which to realise this state of eternal peace, Buddha promulgated the Noble Eightfold Path. The Nirvana of Buddha is beyond the conception of the ordinary mind. Only the perfected man realises it. It transcends all human thought. Caught in the vortex of evolution man undergoes changes and is constantly subject to birth and death. The happiness in the highest heaven comes some day to an end. This change, Buddha declared, is sorrowful. And until you realise Nirvana you are subject to birth and death. Eternal changefulness in evolution becomes eternal rest. The constantly dissipating energy is concentrated in Nirvanic life. There is no more birth, no more death. It is eternal peace. On earth the purified, perfected man enjoys Nirvana and after the dissolution of the physical body there is no birth in an objective world. The gods see him not, nor does man....

### **The attainment of Salvation**

It is by the perfection of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love and equanimity, that the goal is realised. The final consummation is Nirvana....

To what degree has each religion helped the historic evolution of the Race? When Buddhism flourished in India, the arts, sciences and civilisation reach their zenith, as witnessed in the edicts and monuments of Asoka's reign. Hospitals were first founded for man and beast. Missionaries were sent to all parts of the world. Literature was encouraged. Wherever Buddhism has gone, the nations have imbibed its spirit, and the people have become gentler and milder. The slaughter of animals and drunkenness ceased, and wars were almost abolished.....

### **Can the Knowledge of the Religion be Scientific?**

Buddhism is a scientific religion, in as much as it earnestly enjoins that nothing whatever be accepted on faith. Buddha has said that nothing should be believed merely because it is said. Buddhism is tantamount to a knowledge of other sciences.

### **Religion in its Relation to Morals**

The highest morality is inculcated in the system of Buddha since it permits freedom of thought and opinion, sets its face against persecution and cruelty, and recognises the rights of animals. Drink, opium, and all that tend to destroy the composure of the mind are discountenanced.

### **Different Schemes for the Restoration of Fallen Man**

It is the duty of the Bhikkhus and of the religious men (Upasakas) not only to be an example of holy life, but continually to exhort their weaker brethren by pointing out the pernicious effects of an evil life, and the gloriousness of a virtuous life,

Continued from page 11

and urge them to a life of purity. The fallen should on no account be neglected; they are to be treated with sympathy.

### Religion and Social Problems

The basic doctrine of Buddhism is to relieve human suffering. A life of sensual pleasure is condemned, and the conflicts of labour and capital and other problems which confront Europe are not to be met with in Buddhist countries. In the Vasala Sutta he who does not look after the poor is called a vasala or low-born man. In the Sigalovada Sutta, Buddha enjoins on men to devote one-fourth of their wealth in the cause of the relief

of the needy. In the Mahadhamma Samadana Sutta, Buddha says the poverty of a man is no excuse for his neglect of religion. As the dropsy patient must take bitter medicine, so the poor, notwithstanding their poverty, must lead the religious life which is hard.....

The dangers of modern life originate chiefly from drink and brutality, and in Buddhist countries the law of Karma, based upon the teaching of Buddhism, prohibits the manufacture, sale and use of liquor, and prevents the slaughter of animals for food.....

### The Fraternity of People

As Buddhism acknowledges no

caste system, and admits the perfect equality of all men, it proclaims the universal brotherhood. But peoples should agree in the acceptance of the universal virtues. Buddhism advocates universal peace amongst nations, and deploras war and bloodshed. The rights of smaller tribes and nations for a separate existence should be protected from aggressive warfare. In the Anguttara Nikaya, Tika Nipata, Brahmanavagga, Buddha advocates arbitration instead of war. Buddhism strongly condemns war on the ground of the great losses it brings on humanity. It says that devastation, famine and other such evils have been brought on by war.



## NEW RESIDENT MONK

We are most happy to welcome a new resident monk to assist at the Vihara, Ven. Kalugamuwe Kassapa. He has been chosen by the Anagarika Dharmapala Trust in Sri Lanka, on the recommendation of Ven. Bogoda Seelawimala Nayaka Thera, to replace Ven. Weeriyagama Chandima who has gone back to Sri Lanka for his higher studies. Ven. Chandima was at the Vihara as a resident monk for a year. Ven. Kassapa took up his position on 20th December 2013.

Ven. Kassapa entered the order as a novice at the age of 11 at the Ahugoda Viharaya in Potuhera, Kurunegala District and he studied at Sri Sumangala Pirivena at Wariyapola. He received his higher ordination in 2003.

He graduated from the University of Kelaniya in 2007 and completed his M.A. degree in Buddhist Studies in Post-Graduate Institute in University of Kelaniya in 2010. He worked as a teacher for 2 years at the Royal International School in Kurunegala, and later became a teacher in Chandasela Pirivena in Potuhera.

Ven. Kassapa's appointment as resident monk will greatly help our Head Monk, Venerable Seelawimala Nayaka Thera, and he, with other resident monks, will form an excellent team.

We wish him every success in his Dhammaduta work.

## CLASSES FOR THE YEAR 2014

### BUDDHISM FOR BEGINNERS

8 meetings starting:  
Monday 2 June 2014,  
7.00pm

Venue: London Buddhist Vihara

Fees : Free (donations are welcome)

Tutor : Mr Jullian Wall

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

### ADVANCED BUDDHISM

Topics from the Khuddaka Nikaya will be discussed

Every Tuesday, 7.30-9.00pm

Venue: London Buddhist Vihara  
Tutor: Ven. K Ariyaratana

*NB, This course is meant for the advanced learners in Buddhism but we would like to invite any one of you interested in higher Buddhism to come and see.*

### ABHIDHAMMA (Buddhist Philosophy & Psychology)

10 meetings starting:  
Thursday 15 May 2014,  
7.00pm

Ten classes on the Buddha's explanation of the mind and how it works, especially with reference to wholesome and unwholesome states

Venue: London Buddhist Vihara

Fees: Free (donations are welcome)

Tutor: Mr Richard Jones

How to join: Enrol at the class

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# VIHARA ACTIVITIES - 2013

**Unless otherwise mentioned all activities refer to Ven. Seelawimala.**

**VB = Ven. Bandula. VA = Ven. Ariyaratana. WC = Ven. Chandima.**

## January

1 New Yera Blessing ceremony

11 Attended a chanting ceremony at the Redbridge Buddhist Vihara (VS)

19 Dhammasavana Sinhala sermon by Ven. Seelawimala

25 Monks attended the Sri Lankan Sangha Sabha meeting in Letchworth Dhamma Nikethanaya

31 All monks participated in the funeral ceremony for Mrs Shun Mei Yu

## February

2 Monthly Dhamma talk by Mr. Madawala Hemananda, "Emptiness, Natural Selection and Buddhism"

4 Attended the 65<sup>th</sup> anniversary of Sri Lankan Independence at the Sri Lankan HC

6 Dhammasavana Sinhala sermon by Ven. T. Bandula

23 Nawampoya programme

25-28 Attended a retreat at Amaravati Monastery

## March

8 Mr. D M Jayarathna, the Prime Minister of Sri Lanka visited the LBV

11 Attended the Commonwealth Day Observance at Westminster Abbey

13 Attended the Theravada Buddhist Sangha meeting at Wat Santiwongsaram, Birmingham

16 Fire training programme at LBV

21 Attended the Enthronement Ceremony of the new Archbishop of Canterbury, Justin Welby, in Canterbury

23 Dhammasavana Sinhala sermon by Ven. Dedunupitiye Upananda

25 Rt. Revd. Dhilo, Bishop of Colombo, visited the LBV

## April

7 Attended the Sinhalese New Year festival of Ananda College Association

17 Attended the State Funeral Service for Margaret Thatcher, former PM of UK, at St. Paul's Cathedral

20 Dhammasavana Sinhala sermon by Ven. Karavilakotuwe Dhammatilaka

20 Ven. Bandula conducted the funeral service for Mrs. Eda Ranasinghe Bandara at Hendon Crematorium

## May

2 Funeral service for Mrs. Pushpita Chowduri in Enfield. (VB)

4 Monthly Dhamma Talk: "Buddhist Concept of the Universe" by PHB Samarawickrema, Consulting Engineer

8 Tuesday Dhamma Class began for the summer term and continued until winter.(VA)

11 Dhammasavana Sinhala sermon by Ven. Rekawa Jinarathana, Chief Adhikarana Sangha Nayaka Thera, Dikwehera Rajamaha Viharaya, Kurunegala

11 Vesak celebration at Fo-Guan Chinese Temple, Margaret Street, Leicester Square, London

17 Attended a meeting of the Interfaith Network

18 Conducted the Vesak Programme at the Buddhist Society, London

21 Attended the Templeton Prize Ceremony, honouring Archbishop Desmond Tutu, at Guildhall, London, with Dr. L. Panagoda

22 Ven. Monks attended the funeral service for Mrs. Tan Nam at Lambeth Crematorium

23 "Abhidhamma" course (10 weeks) by Richard Jones

25 Vesak Programme for Children at the LBV

26 Vesak Day Programme at the LBV. The keynote speech was given by Prof. Chandra Wickremasinghe and there was a talk by Dr. Upul Wijewardena, cardiologist

29 Funeral service for Mrs. Soma Karunaratane at Woking Crematorium (VB)

## June

1 Special one-day retreat conducted by Ven. Udaeriyagama Dhammajeeewa Maha Thera, Nissarana Vanaya, Meetirigala

1 Monthly Dhamma Talk "Sathipatthana in Practice" by Ven. Udaeriyagama Dhammajeeewa

3 "Buddhism for Beginners" course (8 weeks) by Julian Wall

4 Attended HM the Queen's Diamond Jubilee Service at Westminster Abbey

6 Orchard House School visited and were given a class (VA)

9 Annual Blood Donation day organised by the LBV

9 Ambedkar Vesak Celebration organised by Indian Buddhist Community in Hounslow. Sermon by VA

13 Funeral service for Mr. Don Ballate at Green Wood Cemetery, Beaconsfield (VB)

15 Dhammasavana Sinhala sermon by Most Ven. Maduluwawe Sobhita Thera, Sri Naga Viharaya, Kotte

21 Talk given to St. Augustine School (VA)

22 Attended the 23rd anniversary of the London Peace Pagoda at Battersea Park

22 Sermon given by Ven. Dedunupitiye Upananda on "Advice to Parents"

22 Attended a chanting ceremony at Jethavana Monastery Birmingham (VA)

23 Poson Full Moon day programme. Keynote speech by Dr Garry Gelade, a Dhamma Teacher from the Buddhist Society

28 All the monks attended the funeral service for Ms. Shirley Abdhin at Mortlake Crematorium

30 Sunday Dhamma School Exam set by YMBA. (VA & VB invigilators)

30 Gave speech at the OM DAY (Indian Religions) ceremony at the Bhanratiya Vidhya Bhavan, South Kensington

*Continued on page 14*

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### **July**

5 Funeral service for Mr. Bernard Stanley Weerakoon at York Crematorium (VB & VA)

6 Monthly DhammaTalk by Ven. Upananda 'Marriage and Parenting'

7 Participated in a programme 'Fast Death at the Royal Court Theatre, London (VA)

11 Gave the keynot speech on 'Culture Diplomacy, the Buddhist Perspective' at the House of Lords.

13 Attended the annual chanting ceremony at Thames Buddhist Vihara (VB & VA)

14 Fund-raising Dinner at the LBV

18 All the monks attended the opening ceremony of Ananda Maithriya Stupa at Chithurst Buddhist Monastery, Sussex

20 Dhammasavana Sinhala sermon by Ven. K. Ariyaratana

22 Conducted a Scattering of Ashes ceremony Mr Jun Yang San in the sea in Brighton (VA)

27 "Four Wheels of Spiritual Success" Ven. Buddharakkhika (Uganda)

30 A talk on Sinhalese poetry at the Sri Lankan High Commission (VA)

21 Esala Celebration. All the monks participated. The keynote speech was given by Ven. Seelawimala

22 All the monks observed the Rainy Retreat

### **August**

2 Funeral service for Mr Shelton Abeywickrema Breakspear crematorium, Ruislip. (VB)

13 Ven. Ajahn Amaro, the abbot of Amaravati and other resident bhikkhus visited the LBV

13 Special coordinators meeting to organise the Founder's Day Programme

17 Dhammasavana Sinhala sermon by Ven. Weeriyagama Chandima, resident monk at LBV (WC)

21 Funeral service for Mrs. Srma Manel Silva at Mortlake Crematorium (VB)

30 Funeral service for Mr. Lakdasa Gunatilaka at Putney Vale Crematorium (VB & VS)

### **September**

1 Special Puja held in the evening for Fire and Rescue Services

6 A lady officer from the Home Office visited the Vihara and inquired about the details of the resident monks and their activities

14 Anagarika Dharmapala Memorial Lecture was given by Dr. Desmond Biddulph, the President of the Buddhist Society. 20 monks attended an all-night chanting ceremony as a part of the memorial ceremony

15 Dana offered to the monks and the merits transferred to the founder

16 Funeral service for Mrs. Dona Soma Hapugoda at Woking Crematorium (VB)

20 Funeral service for Miss Anoma Ranasingha at Beckenham Crematorium (VB & VA)

21 Dhammasavana Sinhala sermon by Ven. Dr. Kabalewe Sirisumana Thera, Plaistow Buddha Vihara

24 Annual visit of the monks from Chithurst Monastery to the LBV

26 Attended an interfaith religious ceremony at St Michael and All Angels' Church, Chiswick

30 Attended an Interfaith Meeting Health Awareness Day at the LBV

### **October**

3 "Selected Discourses of the Buddha" course (10 weeks) by Richard Jones

5 Monthly Dhamma talk "Self Realisation as the Truth" by Ven. Upananda

7 "Buddhism for Beginners" course (8 weeks) by Julian Wall

10 Orchard House School visit and talk (VA)

12 Funeral service for Mrs. Saw at Mortlake Crematorium (VS & VB)

12 Visit from a group of students from SOAS London. Talk by Richard Jones and Meditation by Ven. Ariyaratana

17 Attended a reception for leaders of Britain's Faith Communities at Lambeth Palace

19 Attended a civic ceremony at Birmingham Maha Vihara

19 Ven. Bandula and Ven. Chandima attended the anniversary celebrations at Birmingham Maha Vihara (VB & WC)

19 Dhammasavana Sinhala sermon by Ven. Handupelpola Mahinda Thera, Kingsbury Vihara

24 Funeral service for Mr. Nuwanka Charith Warnapura at Breakspear Crematorium (VS & VB)

28 Attended a Commonwealth Reception at Buckingham Palace

### **November**

2 Attended the Kathina Ceremony at Letchworth Dhamma Niketanaya (VB)

3 Annual Kathina Ceremony at LBV. 12 Monks attended

6 Attended a ceremony of the Zoroastrian religion at SOAS University

9 Attended the International Sikh awards ceremony at Hilton Hotel, Park Lane

9 Attended the Kathina ceremony at Samadhi Meditation Centre, Edmonton (VB)

10 Attended the State Ceremony of Remembrance at the Cenotaph, London

10 Attended the Kathina ceremony at Thames Buddhist Vihara (VB)

10 Attended the Kathina ceremony at East Ham Lumbini Vihara (VS & VB)

14 Interfaith Network meeting at St. Gabriel's Hall, Churchill Gardens, London

17 Attended the Kathina ceremony at Redbridge Buddhist Vihara, Ilford

18 All resident monks participated in an all-night chanting ceremony at the Sri Lankan High Commission in London on the occasion of the birthday of the President of Sri Lanka

19 Attended Interfaith ceremony at Swaminarayan Temple, Neasden

Attended an Interfaith discussion at West Middlesex University, Isleworth

22 Conducted the funeral service for Mrs. Thun Chun Lau at Eitham Cemetery, London

23 Interfaith ceremony at the LBV, chief-guest the Rev. Dr. Toby Howarth, Secretary to the Archbishop of Canterbury for Interfaith Affairs

23 Dhammasavana Sinhala sermon by Ven. Batuwangala Rahula Sri Sudharshanaramaya Welipenna

30 Fundraising dinner at LBV

## December

1 Gave the keynote speech at the Asian Media Network, Hounslow (VA)

3 Attended a diplomatic reception given by HM the Queen at Buckingham Palace

15 Sanghamitta Day celebrations with the participation of Sisters Bodhipala and Khem-maka from Amaravati Buddhist Monastery. The keynote speech was given by Professor Dr. Kate Crosby, Dept. of Theology and Buddhist Studies, King's College, London.

Dana given on the 7<sup>th</sup> anniversary of the death of Most Ven. Dr. Medagama Vajiragana Maha Thera

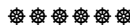
8 Attended Dhamma School prize-giving ceremony at Thames Buddhist Vihara

Nelson Mandela Memorial Service in the LBV. Talk (WC)

11 Ven. Weeriyagama Chandima left for Sri Lanka to pursue further studies

16 Ven. Seelawimala participated in the Christmas celebrations at the Sri Lankan High Commission in London

21 Dhammasavana Sinhala sermon by Ven. Malangama Pannasara from Dharmayatana, Maharagama



## VISITORS TO THE VIHARA - 2013

Mr. D M Jayarathna, the Prime Minister of Sri Lanka  
Mrs. Janaki Kuruppu, chairperson, SL Tea Board.  
Most Ven. Rekawa Jinaratana Thera,  
Chief Adhikarana Sangha Nayaka North-western Province.  
Prof. Chandra Wickremasinghe.  
Most Ven. Maduluwawe Sobhitha Thera, Sri Naga Viharaya, Kotte.  
Most Ven. Akuretiye Nanda Thera, Vidyodaya Pirivena, Maligakanda, Colombo.  
Mr. Satya Hettige, Judge Supreme Court, SL.  
Most Ven. Walpola Piyananda, Chief Sangha Nayaka Thera, U.S.A.  
Mr. Rohita Bogollagama, former Foreign Minister, SL.  
Mr. MKADS Gunawardena, Deputy Minister, Buddha Sasana and Religious Affairs.  
Mr. Razik Sarook, Chairman, Bank of Ceylon.  
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Dr. Desmond Biddulph, Chairman, Buddhist Society.  
Most Ven. Prof. Bellanvila Wimalaratana Thera, Bellanvila Rajamaha Viharaya.  
Most Ven. Prof. Kotapitiye Rahula Thera, University of Peradeniya.  
Most Ven. Bhikkhu Sucitto, Abbot of Chithurst Buddhist Monastery.  
Revd. Alistair McCullod, Royal Marsden Hospital, Fulham.  
Dr. Harriet Crabtree, Director of the Interfaith Network.  
Mr. Ajith Singh MBE, Sikh Community, Hounslow.  
Ms. Bessie White, Friends of Faith, Hounslow.  
Mr. Tissa Attanayaka, MP, SL.

## MEDITATION SESSIONS - 2013

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

12 January,	11 May,
9 February,	13 July
9 March,	12 October
13 April,	16 November

## SPECIAL LECTURES -2013

### 2 February

"Emptiness, Natural Selection and Buddhism"  
by Mr. Madawala Hemananda,

### 2 May

"Buddhist Concept of the Universe"  
by PHB Samarawickrema,  
Consulting Engineer

### 1 June

"Sathipatthana in Practice"  
by  
Ven. Udaeriyagama Dhammajeewa

### 6 July

"Marriage and Parenting"  
by Ven. Dedunupitiye Upananda

### 27 July

"Four Wheels of Spiritual Success"  
Ven. Buddharakkhika (Uganda)

### 3 August

"Some aspects of Kamma"  
by Dr Upali Abeyisiri

### 14 September

"The Dhamma comes West"  
Anagarika Dharmapala Memorial  
Lecture  
by Dr. Desmond Biddulph,  
the President of the Buddhist Society

### 5 October

"Self Realisation as the Only Truth"  
by Ven. Dedunupitiye Upananda

## DHAMMA SAVANA SINHALA SERMON - 2013

In 2013 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.

19 January	Most Ven. B Seelawimala Nayaka Thera
06 February	Ven. T Bandula
23 March	Ven. Dedunupitiye Upananda Nayaka Thera, USA
20 April	Ven. Karawilakotuwe Dhammatilaka, Thames Buddhsit Vihara
11 May	Most Ven. Rekawa Jinaratana Nayaka Thera Chief Adhikarana Sangha Nayaka Thera, Dikwehera Rajamaha Viharaya, Kurunegala
15 June	Most Ven. Maduluwawe Sobhitha Nayaka Thera Sri Naga Vihara, Kotte
20 July	Ven. K. Ariyaratana
17 August	Ven. Weeriyagama Chandima
21 September	Ven. Dr. Kabalewe Sirisumana, Plaistow Buddhist Vihara
19 October	Ven, Dr. Handupelpola Mahinda, Sri Saddhatissa International Buddhist Centre
23 November	Ven. Batuwangala Rahula, Sri Sudharshanaramaya Welipenna
21 December	Ven. Malangama Pannasara, Dharmayatana, Maharagama

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[www.londonbuddhistvihara.org](http://www.londonbuddhistvihara.org)

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Sumangala Nahimi Mawatha

Colombo - 10 Sri Lanka

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Maha Bodhi Society,

Buddha Gaya

Gaya, Bihar

#### SARNATH

Maha Bodhi Society

Mulagandhakuti Vihara

Sarnath, Varanasi, UP

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Buddha Vihara,

Mandir Marg,

New Delhi - 110 001

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Maha Bodhi Society

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Egmore, Madras - 8

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Maha Bodhi Society

Sanchi, Bhopal - MP

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Bhubaneswar, Orissa

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Maha Bodhi Society

Sriwasa Ashram,

Lumbini Road

Nowgarh

#### LUCKNOW

Maha Bodhi Society,

Buddha Vihara

Risaldar Park,

Lucknow-1, U. P.

## WEEKLY EVENTS

<b>Sundays</b>	1.45-3.00pm 3.30-4.15pm 6.00-7.00pm	Children's Dhamma Classes Children's Sinhala Classes Sermon and Pirith chanting
<b>Mondays</b>	7.00-9.00pm	Introduction to Buddhism (Eight-week course, repeated through the year)
<b>Tuesdays</b>	7.30-9.00pm	Advanced Buddhist Doctrine Class
<b>Wednesdays</b>	7.00-8.30pm	Meditation: Instruction & Practice
<b>Thursdays</b>	7.00-9.00pm	Theravada Buddhism
<b>Saturdays</b>	1.30-8.00pm	Monthly meditation retreat (Last Saturday of every month except August & December)

## ○ 2014 (FULL MOON) POYA DAYS

<b>January</b>	○	<b>16</b>
<b>February</b>	○	<b>15</b>
<b>March</b>	○	<b>16</b>
<b>April</b>	○	<b>15</b>
<b>May</b>	○	<b>15</b>
<b>June</b>	○	<b>12</b>
<b>July</b>	○	<b>12</b>
<b>August</b>	○	<b>10</b>
<b>September</b>	○	<b>09</b>
<b>October</b>	○	<b>08</b>
<b>November</b>	○	<b>07</b>
<b>December</b>	○	<b>06</b>

## 2014 CALENDAR OF EVENTS

<b>Feb 15</b>	<b>Navam Full Moon Day</b>
<b>March 30</b>	<b>Rahula Dhamma Day</b>
<b>May 18</b>	<b>VESAK - Buddha Day</b>
<b>June 08</b>	<b>Blood donation Session</b>
<b>June 15</b>	<b>POSON</b>
<b>July 13</b>	<b>ESALA - Dhamma Day</b>
<b>Sept. 13-14</b>	<b>FOUNDER'S DAY</b>
<b>Sept. 21</b>	<b>FOUNDER'S DAY Hammersmith Town Hall</b>
<b>Nov. 02</b>	<b>KATHINA</b>
<b>Dec. 17</b>	<b>SANGHAMITTA DAY</b>

### 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 jointly sponsored by  
Mrs. K. Rajaratne and Dr Kanchana Godagama family  
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Mr. Bandula Rajaratna  
and

Mrs Lakshmi De Zoysa and Dr. Himali De Zoysa in loving memory of  
Mr. Ariya De Zoysa.

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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 Fax: 0208 994-8130

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