

May 17th, 2011

**The Buddha's
way of**

*Spirituality
Morality
Mental Development
Solving Conflicts
and more...*



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The 2600th Anniversary of Buddha's Enlightenment

Hilda Jayewardenaramaya

1481, Heron Road, Ottawa, Ontario, K1V 6A6

DEDICATION

This Vesak magazine prepared to commemorate the 2,600th anniversary of Buddha's Enlightenment is dedicated to Venerable Brahmanagama Muditha Thero, the Abbot of Hilda Jayewardenaramaya, Ottawa, with our hearts of gratitude for his devoted work to the Buddha, Dhamma and Sangha and his dedication and commitment to the devotees, friends and well wishers of our temple.

THE COVER PAGE

The cover page depicts the sacred Buddha statue at Hilda Jayewardenaramaya, Ottawa, which was sculpted in Sri Lanka, and was donated in July 2000 by Piyasena and Padmini Hapuarachchi, in memory of their departed parents and relatives, together with her brother Sarath Ekanayake in Sri Lanka and their daughters Michelle and Malinda. The statue was unveiled by the Most Venerable Piyatissa Nayaka Thero of the New York Buddhist Vihara.

Photography: Vishan Seneviratne
Design: Deepani Waidyaratne

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ACKNOWLEDGEMENTS

Vesak is the lunar month that falls in the month of May, and the full moon day of this month is the most sacred day for the Buddhists around the world for its triple significance; the Birth, Enlightenment and Passing away of the Buddha. Particularly, the Vesak Full Moon Day of 2011 is of special significance to the Buddhists since it marks the 2600th anniversary of the Buddha's enlightenment.

We publish this magazine not only to mark the 2600th anniversary of the Buddha's enlightenment, but also as a reference guide for the devotees and the friends of the *Hilda Jayewardenaramaya* to remind some of the essential teachings of the Lord Buddha (*keep away from unskillful action, do good and purify the mind*) to help pattern their lives in a more meaningful and a productive way.

To do this task we formed ourselves into an in-house committee which consisted of Venerable Brahmanagama Muditha Thero, Piyasena Hapuarachchi, Rajendra Alwis, Asoka Weerasinghe, Kanthi Dias, Padmini Hapuarachchi, Nalaka Gunawardhane, Premaratna Tennakoon, Sarath Ratnasooriya, Chaminda Perera, Tilak Waidyaratne and Deepani Waidyaratne. Editors wish to thank immensely the members of this committee for their hard work and dedication without which we could not have made this effort a success.

We gratefully offer our sincere thanks to Her Excellency Mrs. Chitranganee Wagiswara, High Commissioner for Sri Lanka in Canada, His Worship Mayor Jim Watson for the City of Ottawa, and Piyasena Hapuarachchi, President of the Buddhist Congress of Canada for their messages.

We also gratefully acknowledge, eminent writers, many of whom are close associates of the Buddhist Congress of Canada, for providing valuable articles to make this a successful publication. We sincerely thank Venerable Brahmanagama Muditha Thero, Ajahn Viradhammo, Venerable S. Pamaratana, Professor Chandre Dharmawardana, Tharanga Weerasooriya, Asoka Weerasinghe, Ranjini Alwis and Rajendra Alwis.

We thank immensely Deepani Waidyaratne for designing this magazine in a more esthetic and professional way, and also offer our sincerest thanks to Vishan Seneviratne for helping us with our photographic needs.

We express our sincere appreciation to our advertisers and those who helped us to secure the advertisements. We also thank our sponsors and donors for their generous contributions enabling this publication.

May you all be blessed by the Triple Gem!

Rajendra Alwis, Asoka Weerasinghe, Nalaka Gunawardhane

Editorial Committee



HIGH COMMISSIONER FOR SRI LANKA, OTTAWA, CANADA

Message of the High Commissioner of Sri Lanka in Canada

I am indeed pleased to send this message to the magazine being published by the Buddhist Congress of Canada in celebration of the 2600th Anniversary of Buddhism on the Vesak Poya Day 2011.

The Vesak full Moon Day in the month of May is the most important day for Buddhists all over the world. This year is of special significance as it marks the 2600th Anniversary of the Enlightenment – Sambuddhathva of the Lord Buddha.

The essence of Buddhism and its powerful message of peace, compassion, tolerance and justice is an universal message to all mankind.

In today's world we face many challenges and complex social issues. Buddhism, a religion with millions of adherents throughout the world has much to teach us about spiritual development and living in harmony with each other.

The Buddhist Congress of Canada, under the guidance of Venerable Panditha Brahmanagama Muditha Thero fulfils an important role in propagating the study, reflection and practice of Buddhism in this part of the world.

I take this opportunity to congratulate the Buddhist Congress of Canada for the yeomen service extended especially to the Sri Lankan community, and convey my best wishes for continued success in all its future activities.

May all beings be well and happy.

Chitrangenee Wagiswara
High Commissioner

April 6, 2011

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May 2011

Buddhist Congress of Canada

On behalf of my colleagues on Ottawa City Council, representing 900,000 residents, it is my distinct pleasure to extend sincerest congratulations to the Buddhist community members of our nation's capital in recognition of the 2600th Anniversary of Buddhism.

As Head of Council, I am delighted to acknowledge May 14th and 15th 2011 as the period of celebration of the *Versak Full Moon Day* for the Buddhist Congress of Canada in Ottawa to commemorate the 2600th anniversary of the Buddha's *enlightenment*.

I want also to take this opportunity to commend the Buddhist Congress of Canada for its valuable support to devotees of Buddha's philosophy in our city and for organizing a community celebration to mark this milestone event in the history of Buddhism.

Allow me to convey my best wishes to all the Ottawa Buddhist community members for a most rewarding and successful commemoration of this auspicious occasion.

Sincerely,

Jim Watson
Mayor

Buddhist Congress of Canada

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March 12, 2011


On behalf of the Buddhist Congress of Canada (BCC), I am pleased to send my greetings to all the members of the BCC and devotees, friends and well-wishers of the Hilda Jayewardenaramaya Buddhist Temple on the occasion of celebrating the 2600th anniversary of the enlightenment (Sri Sambuddhatva Jayanthi) of Prince Siddhartha as Buddha. Not only the devotees of the Hilda Jayewardenaramaya but also Buddhists around the world are planning to commemorate this historical event on a mammoth scale by organizing special religious ceremonies.

In our motherland, Sri Lanka, plans are well underway to commemorate the 2600th Sri Sambuddhatva Jayanthi in a grand scale by establishing the Sri Sambuddhatva Jayanthi Secretariat within the Ministry of Religious Affairs and Moral Upliftment. A twenty point action plan has been proposed to be implemented by this Secretariat to preserve Buddhism in the future, to regenerate the Buddhist society, and to protect the Buddhist cultural identity.

One of the priority areas identified is changing human behavior as expected in the teachings of the Buddha. I am happy to place on record that during the past few years, under the able guidance of Venerable Brahmanagama Muditha Thero, Abbot of the Hilda Jayewardenaramaya, we have launched a number of programs to precisely address this issue. Therefore, diligently executing these programs should be our motto in celebrating the 2600th Sri Sambuddhatva Jayanthi to achieve the aforesaid objective. If we are successful in our attempts, the citizens of the world at large will certainly be able to live in peace and harmony with each other.

May the Triple Gem bless you.

With metta.


Piyasena Hapuarachchi
President

Five Precepts *

By Ajahn Viradhammo

Five Precepts - the basic guidelines that encourage respect for life and property, responsibility in relationships, truthfulness in speech, and avoidance of intoxicants that impair mindfulness

Have you ever felt physical pain? Have you ever felt emotional pain? Has anyone ever spoken to you hurtfully? Have you ever been cheated?

Has anyone ever treated you kindly? Has anyone ever offered to lift you up when you have fallen? Has anyone ever given you cause for happiness? Has anyone ever given you ten dollars when you have asked for only one?

Whenever we feel pain the Buddha asked us to consider that this is how all beings feel when they are in pain. Just as I don't feel well with my pain, all beings don't feel well with their pain. Just as I want to be free from pain, others want to be free from pain.

Whenever we feel loved and encouraged it is the same feeling that others feel when they are loved and encouraged. Just as I want to be happy, so do others want to be happy.

Such simple reflections were encouraged by the Buddha and form the basis of our social life: respect for the life of all creatures, respect for the property of others, fidelity in relationships, truthfulness and sensitivity in speech, clarity and mindfulness unimpaired by intoxicants, generosity and sharing in the good fortune of our lives. To live in this way is to live in communion with others, free from the alienation that is a distinctive feature of life driven by selfishness and insensitivity.

These guiding principles serve us well today even though we live in vastly more complex times than those of the Buddha. Our capacity for innovation and inquiry have created technologies unimaginable to older societies and yet emotionally we humans have not really changed over these last two and half millennia. We are still moved by praise and blame. We still react to gain and loss. The feelings of love and hate that a computer programmer feels today are no different to the feelings of love and hate that a leather tanner felt in the time of the Buddha those many years ago. That's why these guidelines, based on goodwill, are still totally relevant in the age of social media and digital communication.

What used to be called right speech might today be better named right communication. A well-crafted text message can be just as conducive to harmony as a well-spoken word and conversely, a harshly conceived tweet can be just as malicious as words spoken callously. It's not the technology that matters here, it's the heart. Certainly the technology makes a difference in that it can spread an idea like wildfire. We have just witnessed this in Egypt and North Africa. Because of this the consequences of our communication, for good or for ill, are more far-reaching and hence our responsibility is far greater.

* The five precepts in Buddhism are to refrain from killing, stealing, sexual misconduct, lying and intoxication.

If goodwill is our guiding principle then we will pause before pressing the send button. Impulsivity in this digital age of instant communication can be disastrous. It's easy to react when we receive an unkind message and blurt out a response for the world to see. Pressing our inner pause button gives us a bit of time to consider an appropriate response. For instance, if someone insults us we might try to remain equanimous and not add fuel to the fire. Ajahn Cha once said, "If someone calls you a dog then look between your legs and if you see no tail he's wrong." But even if we are hurt by someone's unkindness we can return to the reflection recommended by the Buddha. This hurt I feel is not good and I won't inflict that same pain on others. Rather than retaliation we choose goodwill, which is the source of our own happiness as well as the happiness of many folk. It's not easy but that's why we say it takes practice.

The traditional way of phrasing our commitment to the precepts is, 'I undertake the precept to refrain from....' Refraining from an action is an act in itself. It is the act of not doing and involves restraint. When we are motivated by wisdom and goodwill we refrain from harmful impulses that would otherwise lead to remorse and confusion. The precepts remind and guide us in the ways of skilful behaviour and so lead us to a heart that is free from remorse. Inner dignity is the beautiful result of this kind of living.

Goodwill thus has an active and a passive expression in our lives. The active part is generosity and the passive part is restraint. These two go hand in hand. The precepts protect us from harmful tendencies and generosity develops our capacity to love and care for others. This is the perfect partnership in our social life and is also the necessary foundation for the development of meditation and the deeper insights of contemplative life.

Most of us have less than 100 years to live on this planet, 80 to 100 maximum. To use this precious birth skillfully gives meaning to all our activities. To live in this way is to honour the Buddha in all our thoughts, words and actions.

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✦ This article is sponsored by Lionel & Dula Edirisinghe

Bhāvanā: Mental Development

By Ven. S. Pamaratana
(Pittsburgh Buddhist Center)

The Buddhist practice aims at transforming our personality to an enlightened one through a gradual path. Bhāvanā or mental development is the concluding stage of this gradual path. Once a person has shaped his or her life with the practice of generosity (*dāna*) and moral behavior (*sīla*), then his or her mind is best suited for an authentic development. Though Bhāvana is usually understood as meditation, it has a wider sense of cultivation of the mind. It is the cultivation of wholesome mental qualities while weakening unwholesome tendencies. This is the advanced stage of the path to enlightenment. The stages of generosity (*dāna*) and moral behavior (*sīla*) prepare us to seriously engage in this development of the mind.

An unenlightened person sees the world through ignorance (*avijjā*) and responds to the world through craving (*tanhā*). With ignorance, we project a self-centered view of the world and with craving, we generate dissatisfying experiences. Repeated ways of relating to the world in this way creates unwholesome habitual patterns in our mind. Once these habitual patterns are ingrained in our mind, we become victims of these patterns. In our life, when we encounter any situation, these patterns activate and we respond to situations as an autopilot. It seems that we do not consciously act or thoughtfully make decisions. It is these patterns that govern our lives. This way of living creates numerous forms of suffering and bondages. It removes the quality of our living and destroys the deeper happiness of life.

The Buddhist practice helps us to get rid of this situation through a transformation of self-centered suffering personality to a selfless contented one. Bhāvanā directly addresses the deeper levels of our mind and helps us to replace ignorance with wisdom (*paññā*) and craving with compassion (*karunā*). However, this requires a training and repeated using of techniques and skills of Bhāvana.

In the Noble Eightfold Path, the last three items are part of Bhāvanā. Right effort is a sustained mental endeavor, in our day-to-day living, to remove unwholesome mental states, which hinder peace and clarity of mind and to develop wholesome mental states. This is the beginning of de-conditioning the ordinary mind and pushing it to a higher level of spiritual evolution. This is to be practiced whenever we find ourselves repeating our unwholesome habitual patterns in our daily life. This is a cultivation of our willingness to change our personality. When we put an effort not to repeat our unwholesome habitual patterns, they get weakened. In this way, we develop the strength of the mind (*virīya*).

The last two items of the Noble Eightfold Path refers to the development of two important mental skills. Those are mindfulness (*sati*) and tranquility (*samādhi*). These skills are to be developed in a suitable selected place. Though we can make use of these skills in our day-to-day living, the development of them is to be done in a prepared setting, preferably with a guidance of a teacher.

In the development of tranquility (*samādhi*), we collect together the ordinarily dispersed and dissipated stream of mental states to inner unification. Ordinarily, the mind moves in a scattered manner and rushes from idea to idea, from thought to thought, without inner control. Such a distracted mind is also a deluded mind. By developing tranquility, we can get rid of this wavering and fluctuating nature of our mind. This is done through focusing our mind on a suitable object such as our breath, a flame, a water bowl or patch of colors. The popular meditation of loving kindness is also a form of developing tranquility. This can also be done by reflecting virtues of the Buddha, Dhamma or Sangha. Once we can maintain the focus of our mind for a longer period of time, it achieves a unification of mind (*cittakaggatā*). With this unification, one is able to suppress obscuring hindrances (*nīvarana*) for mental development. These hindrances are strong negative emotions or mental habits that our mind is habituated for a long time. These negative emotions bind the mind to lower levels and do not allow it to evolve. They are kind of burden for the mind to rise above the ordinary level. They are sensual lust, ill will, sloth and torpor, restlessness and remorse, skeptical doubts. Initially we have to get rid of the strong influences of these negative emotions. The development of tranquility (*samādhi*) helps us to move away from these hindrances. Then the mind is malleable, clear and penetrative. At this level, the mind can move to

supremely peaceful and blissful mental states called "*Jhāna*." There are four levels of this *Jhāna*. These *Jhanic* states are progressive cutting of verbal and discursive functions of ones' mind leading to a greater calmness.

The development of mindfulness (*sati*) involves maintaining the awareness of the present moment. In this practice, particular object is not necessary. This is a deliberate and detached observation of what is happening within us and around us in the present moment. All of our conscious experiences involve some level of awareness of sense objects. But we do not keep that awareness for long. Our cognitive process is generally interpretative. Immediately after grasping the initial impression, the mind seeks to interpret the object to itself in terms of its own categories and assumptions. This may be helpful in some level. But it does not offer us the true picture of our experience. Furthermore, it promotes our habitual pattern of clinging and rejecting of our sensory stimulus.

In the practice of mindfulness the mind is trained to remain open, quiet, and alert, contemplating the present event without clinging or rejecting. Mindfulness scans the field of experience as it unfolds and sees it as it is. Mindfulness can be placed on four fields of experiences: body, sensations, states of mind and mental objects. With the development of mindfulness, we begin to see the true nature of reality. We observe how every phenomenon is in a constant change and how our experiences are also constantly changing. We realize for ourselves that by relating to our experiences either through clinging or rejecting, we become blind to what is really presented to us in our experiences. Mindfulness generates deeper insights which transform our personality to a selfless one.

Based on the development of these two skills, two types of meditation evolved within the Buddhist tradition. They are called *Samatha* Meditation (Tranquility Meditation) and *Vipassana* Meditation (Insight Meditation). In actual practice these are not two separate types of meditations but two aspects of the same process of mental cultivation. These two aspects are complementary to each other.

Samatha or tranquility meditation steadies, composes, unifies and concentrates the mind while *Vipassana* or Insight meditation enables one to see, explore and discern conditioned phenomena as they are. These two types of meditation address two aspects of our personality and transform them to wholesome ones. As we discussed earlier, we see the world through the lens of ignorance and respond to the world with craving. The Buddha explains that *samatha* counters craving, while *vipassanā* counters ignorance.

When tranquility (*samatha*) is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Craving is abandoned.

When insight (*vipassanā*) is developed, what purpose does it serve? It is 'Wisdom' that is developed. And when discernment is developed, what purpose does it serve? It is 'Ignorance' that is abandoned (*Anguttara Nikaya, Tika Nipāta, Vijaḅhāgiya Sutta*).

Developing tranquility is particularly conducive to giving rise to insight. Tranquility temporarily removes the hindrances on the one hand and on the other hand it makes the mind malleable and steady to direct it to seeing things as they really are. With the support of tranquility, one can generate insight as the true nature of reality: impermanence, unsatisfactoriness and non-self nature of all phenomena. With this insight, we transform our personality from one of a self-centered and suffering one, to selfless, free and a truly happy one. This is called enlightenment (*bodhi*) or liberation (*nibbāna*).

* This article is sponsored by Lakshman & Kanthi Dias in memory of their beloved parents, Percival Dias, Ada Dias, Edward Nissanka Wimalasuriya and Anula Harriet de Alwis Wickremanayake and Lakshman's brother, the late Bennet Dias. May they attain the Supreme Bliss of Nibbana.

The Four Noble Patterns of Behaviour (Sathara Brahma Viharana) for Sound and Healthy Interpersonal Relationships

By Tharanga Weerasooriya

(University of Ottawa)

We, essentially being social beings and our modern lifestyle practically being more complex than what it was in the past, spend most of our time interacting with others around or far away from us. Thus, human interactions having all to do with interpersonal relationships are a part and partial of very important functions in our lives. But, we hardly ever pay any good attention to this most significant aspect of our lives which takes up most of the time and energy of our existence and which is a very determining factor of the success in our lives. At the same time, in the so called modern world, there is hardly any professional training for developing interpersonal relationships, which is again stressed as very significant to our lives.

Buddhism being both a philosophy and a way of life, and being very foresighted has offered a very good analysis of human interactions and sermonised the concept of sathara brahma viharana, *mettha* (loving kindness), *karuna* (compassion), *mudhita* (sympathetic joy) and *upekkha* (equanimity) to help maintain very sound and healthy relationships with others. These are also understood as positive and sublime emotions to cultivate and improve the quality of interpersonal relations. In order to cultivate these patterns of behaviour and practice them, it is important for us to understand what each one means and how they function.

Mettha; (Sanskrit. Maitri) is derived from *mithra* meaning friend. *Mettha*, thus meaning friendliness or loving kindness asserts the entire noble and divine human feelings of friendliness a person could shower on another. *Mettha* is different from *pema* (love or affection) which has rather a cheap connotation and which gives rise to grief (*pemato jayathi soko*). This must not be mistaken for fervent attachment to somebody or some people. This concept does not also encourage one to have one particular friend or a particular circle of friends to shower loving kindness. Cultivating the feeling of *mettha*, on the whole, means to develop an equally friendly attitude towards everybody.

Karuna; compassion is the divine emotion which encourages one to help others in trouble or distress. This does not mean that one has to get involved in others' troubles by experiencing their sadness or causing them more trouble or distress. This only means detached readiness to help others. This is going beyond the feeling of sympathy towards the feeling of empathy. It is an emotion that arises when we see someone suffering, then feel sorry for him and have a strong wish to relieve him of his suffering. In a place, if everybody feels about everyone in terms of *karuna*, it will be the most beautiful world to live in.

mudhita ; sympathetic joy is the gladness one experiences in the happiness and prosperity of another. It is the opposite of jealousy or envy, and therefore it is suitable for one wishing to overcome them. So, if we wish to develop *mudhita* we should train ourselves to feel sympathetic joy towards the spiritual and material success of everybody around us. However, this does not mean that one should always think about and show a fervent interest about another person's success and prosperity. This kind of practice and behaviour of *mudhita* will earn goodwill for the people who practice it and all those who are around them which will in turn result in a healthy environment to work in and live in.

Upekkha; equanimity is the ability to maintain an even psychological balance even when faced with the utmost difficulties in life. It is for someone not to be disturbed or worried by the eight worldly conditions; *laba/alaba* (gain/loss), *yasa/ayasa* (status/disgrace), *ninda/prasansa* (censure/praise), *sepa/dukka* (pleasure/pain). If one adheres to this behavioural pattern, it will foster a balanced and even a state of mind that arises on seeing that all beings will face ups and downs in life. This state of mind even promotes a far more detached attitude to happiness and sorrows in life, but should not be thought of as being cold and unfeeling. It is about developing pure and beautiful mental factors such as lightness, softness, quietness and flexibility. With such a balanced state one can definitely carry out one's work more efficiently with cooperation while maintaining a healthy relationship with others.

Thus, the sathara brahma viharana represent the most beautiful and hopeful aspects of our human nature in relation to interpersonal relationships. They are practices of mindfulness that protect the mind from falling into habitual patterns of reactivity and aggression which disrupt our best intentions and cause distress and enmity for those with whom we interact in our day to day life. sathara brahma viharana are also mind liberating practices, they as positive, noble, sublime and divine feelings are capable of developing powerful healing energies which brighten and lift the mind to increasing levels of clarity and purity. From a more modern and practical sense, these include all the essentials for concepts like "conflict management", which is not to be taught at universities, if we understand sathara brahma viharana and follow the patterns. Thus, the divine states of loving-kindness, compassion, sympathetic joy and equanimity are truly forces of purification which transforms our disturbed lives into calm, clear and focused awareness. This will lead to inner peace and positive development, which will make human qualities truly noble and divine and bring a man to the status of a noble and a divine being. If one person and everybody start adhering to these noble and divine feelings and qualities without limits and bounds, it will certainly rid a whole community and the whole world of conflicts. It will uphold manasam bhawaye apparimanam (exert the power of your mind to do good things without limits or boundaries) to cultivate that mentality which is of utmost health and happiness for us and everybody around us.

Activities at the Temple



(Photograph by Vishan Seneviratne)

Ongoing Annual Programmes at Hilda Jayewardenaramaya the 'Centre for Inner Peace'

By Asoka Weerasinghe

It is with great humility and a certain degree of pride that we announce that we have come of age under the guidance of Abbot Brahmanagama Muditha to fulfill our vision in establishing a Buddhist temple that would guide our devotees and friends of the temple, according to Buddha's *Dhamma*, building spiritual virtues, like *Sila*, the Buddhist precepts which are the guidelines to purify our mind to anchor us; *Samadhi*, to tranquilize our mind through concentration; and *Panna*, to find wisdom by enlightening our mind in search of our final goal, *Nibbana*.

We celebrate Vesak, the Buddhist Trilogy, of the birth, enlightenment and the passing away of the Buddha which happens on the full moon day of the month of May.

Poson, is celebrated on the full moon day in June to commemorate the arrival of Buddhism to the island of Sri Lanka brought over from India by Arahant Mahinda, the monk son of King Asoka.

Katina, is the robe offering ceremony when *Vassa* comes to an end in October after a three month retreat of the monks during the rainy season. This ceremony is perhaps our largest alms giving festival at the temple.

The **Atasil programme** takes place every full moon day of the month or on the Sunday closest to the full moon day. It is a full day affair with the mornings dedicated to *Samatha Bhavana* (anchoring our mind on the breath) and *Vipassana Bhavana* (concentration on the relationship between the mind and the body). The afternoon is devoted to *Sutta*, Buddha's discourses imparted by the resident or a visiting monk. This day of **Atasil** ends with a special Buddha *Pooja* around 5:30 in the evening.

The **Meditation programme** has grown to accommodate the non-Buddhists who were seeking a wellness in life. The **Serene Lunch Hour Meditation** of silent meditation followed by **Metta Bhavana** of loving kindness happens every Tuesday and Thursday between noon and 1:00 PM. Barbara Ferris from our Lunch Hour Meditation Family concludes that,

"The Serene Lunch Hour Meditation provides me with a space two times a week where I am guaranteed peace and happiness. Imagine that! I bring this mindful way of being into my family and my life. Bhante Muditha is a nurturing guide as well as a profound teacher of the wisdom of the Buddha. We are very, very blessed to have him in our community. In meditation at the Temple I found some of my very best friends. Our shared journey of silent meditation followed by our Metta offering of peace and happiness to all beings has made us into an expanding spiritual family."

Meditation instructed in English and **Dhamma** discussions later are conducted every Monday between 7:00 P.M. and 8:30 P.M. **Meditation** conducted in Sinhala happens every Wednesday from 7:00 P.M. until 9:00 P.M., initially with a **Buddha Pooja** and progressing into **Pirith** (chanting of the words of the Buddha for protection), and concluding with a **Dhamma** discussion.

Each Sunday evening devotees and friends of the temple gather at 5:30 in the evening for an hour to participate in a **Buddha Pooja** followed by a short **Dhamma** discussion.

During the three summer months of June, July and August, there is one Sunday of each month when meditation is conducted outdoors - **Meditation in the Park**. This is when we sit outdoors in meditation from 9:00 A.M. until 11:00 A.M. The vast treed space provides us with an outdoor amphitheatre to experience sitting and walking meditation, culminating in a pot-luck picnic lunch to provide an opportunity to meet with the monks, and renew acquaintances with old and new meditation friends. Debby Simpson, a member of our Lunch Hour Meditation Family explains her experience as: *"There is something very grounding and peaceful about meditating in the park, in nature. Something about being on the earth, feeling the grass under our feet during walking meditation and feeling the breeze, hearing the birds. It helps me to relax, feel calm and concentrate on my breathing. Taking up meditation has definitely had a positive influence in my life."*



The Meditation programme has been extended to the local High Schools when our monks visit the schools to teach rudiments of Buddhist Mindful Breathing Meditation and discuss Buddhism with the Grade 11 and 12 students. Some teachers bring their students to the temple for instruction in Meditation and rudiments of Buddhism.

We have in the spirit of multi-religious humanity opened our hearts to help the hungry in the City with collections of non-perishable food items for the Heron Road Food Bank during the **Vesak** month, and also keep the needy warm with our **'Buddhist Mitten Tree'** programme during the month of December. Last year we provided four boxes full of wollen toques, scarves, mittens, and bath towels to persons at the Interval House for abused women and their families, and the Ottawa Immigration Society for new immigrants. Both these events were organized by the *Serene Lunch Hour Meditation* family.

An outreach programme that was initiated this year was the **Sutta Readings** conducted in English by Abbot Muditha. This occurs every Friday between 4:30 and 6:00 in the afternoon.

The local newspapers have taken a special interest to promote these activities and have written eight articles about the temple and Abbot Bhante Muditha's initiatives for the wellness of Ottawans and make our capital city a better place to live.

All these programmes have been conducted free of a charge and guided by Abbot Bhante Muditha.

At the **Daham Pasala** (Sunday School) the three volunteer parent-teachers; Darshani Amarakoon, Upeksha Ranpatabandi, Indewari Ranasinghe and Bhante Kirinde Vijitha have adopted the philosophy of - *give us a child's eye and we will help them to receive like a day's sunrise, the beauty of Buddha's spiritual self-development.*

There are 42 children who are attending the classes and the number is growing with recent arrivals of young families to our city. The curriculum has been developed to accommodate three age groups which range from ages 6 to 14. The story of the Buddha and his philosophical teachings are instructed through this fun-friendly curriculum through activities explaining the teachings of the Buddha that would fit into their every day moral lives, like singing devotional songs to celebrate special Buddhist days like Vesak, crafts related to such celebrations, observing *Sil*, Buddhist chantings, Jathaka tales and making pilgrimages to other local Buddhist temples. All this to inculcate and encourage our children to formulate their lives according to Buddhist spirituality and contribute positively to the Canadian society.



(Photograph by Vishan Seneviratne)

International Buddhist Flag

By Rajendra Alwis



We come across evidence in the annals of history that the flag (*Dhaja*) has been in use since the dawn of civilization. *Dhajagga Sutta* of *Samyutta Nikaya*, sermonized by the Buddha is a case in point. In this *sutta*, the Buddha has made references to the flag of the *Sakka*, the King of the Deities, in order to give some instructions to the monks on how to cope with perilous situations by contemplating on the *triple gem*; *Buddha, Dhamma and Sangha*. We can glean from this *sutta* that the flag in this context, has been used as a symbol of identity, superiority and victory.

The Buddhist flag now in use was originally designed in 1885 by the Colombo Committee, in Colombo, Sri Lanka. The Committee consisted of Ven. Hikkaduwe Sri Sumangala Thero (chairman), Ven. Migettuwatte Gunananda Thero, Don Carolis Hewavitharana (father of Anagarika Dharmapala), Andiris Perera Dharmagunawardhana, William de Abrew, Charles A. de Silva, Peter de Abrew, H. William Fernando, N. S. Fernando and Carolis Pujitha Gunawardena (secretary). The idea of the Buddhist flag is the brainchild of Pujitha Gunawardena who was the secretary of this Committee. He also played the main role in designing the flag.

The invention of the Buddhist Flag was widely published in the *Sarasavi Sandaresa* newspaper of 17 April 1885 and it was first hoisted in public on Vesak full moon day of 28th April 1885 at the Dipaduttamarama, Kotahena, by Ven. Migettuwatte Gunananda Thero. This was the first Vesak public holiday facilitated under the British rule.

Colonel Henry Steel Olcott, an American journalist, founder and first president of the Theosophical Society in Sri Lanka, felt that the long streaming shape of the Buddhist Flag made it inconvenient for general use. Therefore, he suggested modifying it to bring it on par with the size and shape of the Sri Lankan National Flag. Accordingly, the suggested modifications were incorporated into the existing Buddhist Flag which was introduced by the Colombo Committee. The modified flag was again published in the *Sarasavi Sandaresa* of 8th April 1886 and it was first hoisted on the Vesak full moon day of 1886.

In 1889 the modified flag was introduced to Japan by Anagarika Dharmapala and Colonel Olcott and the Emperor of Japan accepted it and subsequently it was also introduced to Burma.

At the inaugural conference of the World Fellowship of Buddhists held on 25th May 1950, its founder President Professor G P Malasekera proposed that this flag be adopted as the International Buddhist Flag to be used throughout the world to represent the Buddhist faith and this motion was unanimously passed at the conference.

The five colors of the flag represent the six colours of the aura which Buddhists believe radiated from the body of the Buddha when he attained Enlightenment: blue (*neela*) yellow (*peetha*) red (*loohitha*) white (*oodatha*) scarlet (*maanjestha*) and the mixture of all these colours (prabaswara). The horizontal stripes of the Buddhist Flag represent the races of the world living in harmony with each other and the vertical stripes represent eternal world peace. The colours symbolize the perfection and purity of Buddhahood and the Dhamma preached by the Buddha.

In the classical *Pali* literature, the Buddha was also named as "*adichcha bandhu*" meaning 'the relative of the sun'. This honorary name has been conferred to the Buddha to compare some of the sun's qualities with the certain qualities of the Buddha such as radiating colours, combining colours into pristine white (prabaswara), treating everyone alike regardless of race, creed, colour or ethnicity as the sun emanates its light equally to everyone. Thus some Buddhist luminaries hold the view that the concept of "*adichcha bandhu*" is graphically depicted in the Buddhist flag.

Looking through a more philosophical lens it can be interpreted that attaining enlightenment is seeing beyond the six sensors, eyes, ears, nose, tongue, body and mind. The five vertical colour strips of the Buddhist flag represent the mundane five sensors and the horizontal strips with the combination of all the five colours (prabaswara) represent the enlightened mind, beyond the mundane five sensors, the attainment of the ultimate bliss of *Nibbaana*.

-End-

A Brief Note on 2600 Years of Buddhism (Buddha Jayanthi 2600)

By Ven. Brahmanagama Muditha Thero

Prince Siddhartha Gothama renounced his household life when he was 29 years old. Then, he spent six years in search of enlightenment and was known as ascetic Gothama. Meanwhile, he learned and practiced methods of spiritual training with different teachers and later became an independent practitioner as a mendicant truth seeker. As he underwent rigorous austerity mortifying his body, and there was a moment when he was even about to die out of exhaustion. Realizing those practices of extremity are vain and fruitless, he switched his way to follow what is called "the middle path" and continued to adhere to mediocre attitude to practice of seeking the truth. In the evening before the day of the historic full moon day of Vesak in the month of May, with the goal of attaining ultimate realization he started his meditation. With a firm determination, that he would never rise up from his seat until he had achieved his goal, he started practicing *Anapana Sati* (breathing). As the night fell he developed deeper penetration of the mind and reached *Jhanas*. In the first part of the same night he acquired the special mental power of wisdom to be able to recollect his past births (*Pubbe nivasanussati gnana*). In the middle part of the night, he developed the higher wisdom of divine eye (*Dibbachakkhu*). With this, it was so obvious to him, how the birth of beings depend on their *Karma*. In the last part of the night, he could attain the supreme wisdom of Nibbana, which is the highest mental stage of extinguishing the very subtle flames of defilements in the mind. Thus, when he attained enlightenment, and became the Buddha, he described the middle path as the method which gives vision, knowledge, and which leads to the calm, insight, enlightenment and *Nibbana* (the ultimate cessation).

So, he attained the deathlessness. As the fully enlightened one, the Buddha, expressed his joy uttering a paean with the meaning of:

"Through many a birth, I wandered in this endless travel, seeking, but not finding, the builder of the house. Sorrowful is it to be born again"

"O house builder! You are seen. You may not build the house again. All your rafters are broken. The main frame of the house is shattered. My mind has attained the unconditioned. Achieved is the end of craving."

This joyous proclamation was made by a great human being, the Buddha who had his mind fully awakened, and it exactly happened 2600 years ago in India, *Bodhgaya*, on the sacred holy site of the bank of the *Neranjara* river.

Many scholars believe the Buddha lived from 563 B.C (before the Christ) to 483 B.C. Even though, amid the different arguments of many scholars over the Buddha's time, the moderate consideration is that he achieved his Buddhahood around 528 B.C. Then he preached for full forty five years establishing his community of fourfold followers of Sangha and passed away when he was eighty years of age. According to the *Dhammapada* (A hand book for Buddhists), to find a fully enlightened one is very rare and he could not be found every where. Two months after his enlightenment the Buddha started his service on the July full-moon day preaching to the five ascetic friends. This was the inception of the socio-philosophical stream, the spiritual path, known as Buddhism. With the help of Buddhist records of Theravada school (the most prominent branch of Buddhism) here, we would try to arrange chronological order to give a fairly clear sequence of important events of the 2600 years of Buddhism.

Chronology of Buddhist Events - Common Era. (Before Christ)

- 528 - The Buddha attained enlightenment
- 483 - Passing (*parinibbana*) away took place. Three months after *Parinibbana* ,with the participation of 500 *Arahanths*, the first Dhamma council was held in *Rajagaha nuwara*. The Dhamma, preached by the Buddha for 45 years, was organized as *Sutta* and *Vinaya Pitakas*.
- 383 - Second Dhamma council was held at *Vesali*. The first schism of the Sangha occurred. A group called *Mahasanghika* sprang up from which Mahayana tradition evolved.
- 250 - With the support of king *Ashoka*, the third Dhamma council at *Pataliputra* was held. *Abhidhamma Pitaka* was completed. Dhamma delegations were sent to nine different parts of the world.
- 247 - Venerable *Arahanth Mahinda's* arrived on Sri Lanka.
- 240 - *Mahavihara* at Anuradhapura started. With *Arahanth Sanghamitta*, *Bodhi tree* arrived in Sri Lanka
- 100 - Fourth Dhamma council was convened by *Wattagamini Abhaya (Walagamba)*. *Thripitaka* was written down for the first time.
- 1 - Common Era begins year 1 AD
- 100 - Theravada arrived in Burma and Thailand.
- 500 - Ven. *Buddhaghosa* translated *Thripitaka* in to *Pali* language and wrote some Commentaries.
- 600 - Buddhism in India started to decline.
- 1050 - Anuradhapura *Bhikkhu Bhikkhuni* communities died out.
- 1070 - *Bhikkhus*, from Burma, Pagan arrived in Sri Lanka to establish Theravada ordination.
- 1153 - 5th Buddhist council was held in Sri Lanka.
- 1236 - *Bhikkhus* from *Kanchipuram* arrived in Sri Lanka to reestablish the ordination.
- 1300 - Sri Lankan monks established ordination in Burma and Thailand.

- 1753 - Sponsored by King *Keerthi Sri Rajasinghe*, monks from Thailand came to Sri Lanka and higher ordination started with the leadership of *Welivita Saranankara Thera*. *Siyam nikaya* started in Sri Lanka.
- 1803 - *Amarapura Nikaya* started in Sri Lanka.
- 1862 - *Ramanna Nikaya* was founded in Sri Lanka.
- 1873 - *Panadura* Debate took place.
- 1879 - "Light of Asia" was started (published) by Sir Edwin Arnold.
- 1880 - Sir. Henry Olcott arrived in Sri Lanka
- 1881 - *Pali Text Society* started in England.
- 1891 - *Maha Bodhi Society* was founded by *Anagarika Dharmapala*
- 1899 - First western monk was ordained in Burma.
- 1900 - Thai forest tradition revived.
- 1949 - *Mahashi Sayadow* becomes the head teacher in Burma.
- 1954 - 6th Buddhist Council took place in Burma.
- 1956 - *Buddha Jayanthi Year*, 2,500 years of Buddhism.
- 1960 - First Theravada Buddhist Temple in the U.S.A, Washington Mahavihara was founded.
- 2000 - UNO Officially declared Vesak as an international day of religious observances
- 2011 - Marking the 2600 years of Buddhism from the enlightenment.

For more reading.

1. The Buddha and his message - Bhikkhu Bodhi
2. Sasanawamsadeepa - Medaayangoda Wimalakitti Thero
3. Dhammachakka pawattana sutta - Samyutta Nikaya V
4. The Dhammapada - Jara Vagga
5. Theravada Buddhism: A chronology. Editor - John T. Bullitt

The Buddha's Answer to War and Civil Conflict

By Professor Chandre Dharmawardana



[Nalanda, the Great Buddhist seat of learning, was a victim of Conflict and conquest]

Competition for resources, territory and power is a natural part of the biological evolution of different living species. Even when we take a single species, this competition takes place across groups bound together by kinship, tribe or clan. The Gilgamesh, the Iliad, the Mahabharat, or the Mahavamsa, --the great epic poems of the ancient world -- all deal with histories of war and conquest, subjugation, plunder and court intrigue. However, as regional differences begin to wear down, and as the human species begins to realize that humans are all confined to this planet earth forming a mere global village, competition has to be replaced by cooperation. We live in a common biosphere made up of limited supplies of water, clean air, limited energy and arable land. Meanwhile the population of the world has reached 7 billion, and another 20 million - a whole new population equal to that of Sri Lanka - are added to it by each month! The recent upheavals in the Arab world are partly a result of the rapid increase in the number of unemployed youth in that region, and have little to do with the urge for democracy. Clearly then, a catastrophic future is inevitable unless we learn to cap the demographic bomb and live with each other prudently, peacefully and frugally

The eight-fold path and the seven principles of the Vajji

The Buddha's teaching of the eight-fold path of conduct (arya-ashtaanga-marga) is indeed a message very appropriate to a crowded world with finite resources. Similar messages are found in the teachings of great moral leaders like Moses, Socrates, Confucius or Jesus. But the volume, extent and scope of the Buddhist moral corpus surpass all other such writings or sayings. It is also characterized by an exemplary emphasis on rational, compassionate approaches to moral problems, as opposed to dependence on divine benediction. The Buddhist eight-fold path, based on 'wisdom (panna)', 'ethical conduct (seela)' and 'mindfulness (samaadhi)', are for individual action.

However, one can validly apply these ideas even at a collective, societal level. Nations which act with wisdom, encourage the right livelihoods for its citizens, and make the right effort in an ecological and social sense are needed for dealing with the problems of the contemporary world. While science and technology provide the means to achieve given objectives, they do not tell us how we ought to choose those objectives. That is, science is value neutral, and does not care whether we destroy the world, or safeguard the world. It is exactly in questions of how we ought to act, that 'Panna' or 'wisdom' is needed. The Buddha, in describing the success of the Republic

of the Vajjis laid down the seven conditions which a society must follow if it is to prosper, live in peace and remain un-vanquished. These are known as the sattaaparihaaniyaa dhamma. The essential elements of this doctrine are: democratic consultation, upholding of the law and traditions, the dignity of women, helping the weak, and respecting the elders and the wise. In fact, the Buddha fashioned the organization of the monks – Sangha -- on similar principles.

However, in spite of our best efforts, human greed and human competition will be with us for all generations to come. Even during the Buddha's lifetime, according to the Suttas, the Buddha had to deal with several instances of war and civil strife. It is of interest to examine these canonical cases.

Wars and disputes during the Buddha's lifetime

The first was the dispute between the Sakyans and the Koliyans in building a dam across the River Rohini (see: Sutta-Nipata Commentary; The Pali Text Society Edition, London). In effect, this was a dispute about how to share the water, leading to a near irruption of war. In this case the Buddha was dealing with two clans who were his relatives, and who regarded the Buddha with great respect. He was thus able to mediate in the matter and counsel them to abandon war and cooperate.

Why has the Chinese taken such a deep interest in Tibet and gone to the extent of subjugating the peaceful religious nation of the Dalai Lama? Why was this mountainous and distant land so important to China? The answer lies once again in water! All the rivers of India, Indo-china, and Russian Asia begin in the Tibetan mountains. Whoever controls Tibet strategically controls the Asian continent and its water supply! The Dalai Lama had to deal with the resulting civil strife, and he has shown an exemplary attachment to non-violence, dialogue and compassion even in dealing with his Chinese adversaries.

There were many battles and disputes but the Buddha did not intervene in many of them. When King Kosala fought with his own nephew Ajatasattu, the king was defeated. On that occasion the Buddha is supposed to have said: "Victory breeds hatred. The defeated live in pain. Happily the peaceful live, giving up victory and defeat" (Kindred Sayings, The Dhammapada).

Another dispute leading to a war was when Vidudabha (a son of King Kosala and a Sakyan prince of doubtful lineage) was angered by the haughty remarks of the Sakyans. This finally led to war, and the Buddha attempted to intervene but failed. Vidudabha managed to destroy the Sakyans by his internecine war.

The account of the war between the King Ajatasattu and the Vajjis is a topic that has attracted much attention. Almost at the end of the Buddha's life, when he was about to leave Rajagaha, King Ajatasattu sent his minister Vassakaara to sound out the Buddha regarding Ajatasattu's plan to capture the land of the Vajjians. It was in this instance that the Buddha outlined the seven reasons which are basic to the strength of the Vajjians. The Buddha stated that as long as the Vajjians upheld those principle (of consultation of each other, cooperation etc.) they would not be beaten in war.

Some subsequent commentators have even gone to the extent of claiming that Ajatasattu learnt how to defeat the Vajjis from the Buddha's exposition of the Seven aparihaaniya dharma. Even Buddhaghosa, perhaps the greatest Buddhist thinker of his era, says: "Kim pana bhagavaa braahmanassa imaaya kathaaya naya-laabham jaanaateeti? Aama, jaanaati. Jaananto kasmaa katheseeti?- Does the Blessed one know that from this speech the Brahmin (Vassakaara) is gaining access to the proper tactic? Yes, He comprehends (it), and if he comprehends (it), why did he (the Buddha) say (it)"?As another example we may cite Damien Keown's comments (Buddhist Ethics, Oxford University Press, 2005). He uses this incident to claim that "on certain occasions the Buddha seems tacitly to accept - or at least does not explicitly condemn - the use of force by kings".

In my view, some ancient commentators, and these modern commentators like Damien Keown are completely mistaken. The Buddha explains the principles of democratic government used by

the Vajjis, and holds this as an example to Ajatasattu's minister. To claim that revealing this is enough to ensure the defeat of the Vajjis is sheer nonsense. It would be like explaining to Hitler that the allies cannot be beaten as long as they are united, and claiming that saying so is like "revealing tactics" to Hitler. Buddhaghosa's "Kim pana bhagavaabraahmanassa imaaya kathaaya naya-laabham jaanateeti?" is not giving enough credit to the parihaaniyaa dhamma by viewing it as part of military tactic. It is actually a statement of social organization presented at a much deeper level than what is implied by various comentators (Atuva writers) who may have influenced even Buddhaghosa's thinking.

Furthermore, it is not even evident that the whole and complete discussion between Vassakaaara and the Buddha was reported in the Suttas. It is a totally unwarranted extrapolation to claim that this enables us to conclude that the Buddha seems "tacitly to accept - or at least does not explicitly condemn - the use of force by kings". The Buddha knew how Ajatasattu treated his saintly father, the King Bimbisaara, but he did not intervene. Does this mean that the Buddha seems, "tacitly to accept - or at least does not explicitly condemn the use of patricide by an ambitious prince"? Surely, viewed in that light, Keown's thesis is reduced to "ad absurdum".

The Buddha has simply used the opportunity to expound the principles of aparihaaniyaa dhamma, and point out that republics governed by such principles cannot be defeated.

Conclusion

The satta aparihaaniyaa dhamma described by the Buddha as the basis of a stable, peaceful society is largely already recognized today in various covenants of democratic social organization. During the Buddha's time, the threat of explosive population growth did not exist as many diseases, epidemics, droughts and malnutrition killed the young and feeble, ensuring a capon population. Today almost every child is 95% sure of an adult life. Thus the satta aparihaaniyaa dhamma has to be extended to atta aparihaaniyaa dhamma, where the eighth principle is frugality in family size, in keeping with the limited resources of the planet. So, we could say that we know how we ought to act. But humans do not necessarily act in a wise way even when they know what is wise.

This behaviour is partly understood today, from advances in neuroscience. Humans beings do not have much control of themselves. They are largely biological machines controlled by their autonomous nervous systems linked to the non-declarative part of the memory. Competitiveness and greed are embedded in the structure of the non-declarative and declarative memory. Our "Nature and Nurture" both need modification and retraining. Only the conscious mind, which controls only a fraction of our actions, is subject to human volition. Perhaps, exercises in mind control and meditation may help in extending our capacity to control ourselves? We say "perhaps", because mental exercises have an effect only if our mental attitudes are sufficiently developed - i.e., when there is adequate 'neuroplaticity' - if we are to use the language of neuroscience. That is why it is necessary for each one to try it out - "Ehipassiko".

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* This article is sponsored by Ratnasooriya family

What Did the Lord Buddha Teach? *

By Ven. Balangoda Anandamaithreya Maha Nayaka Thero

The only person who could answer the question "What did the Lord Buddha teach"? was nobody else but the Buddha himself. So let us see what his answer would be.

One day when the Lord Buddha was staying in the Simsapa forest near Madhura, he picked up a few leaves, and holding them up in his hand, he asked the disciples, "what, brethren, are more numerous, either the leaves in my hand or those in this vast forest"? They said, "Lord, what you hold in your hand are but few leaves. But the leaves in this vast forest are unaccountably more numerous".

Then the Lord Buddha rejoined, "In exactly the same way, brethren, what I teach you ever, now as before, are but very few things out of what I know, and what I teach you are the *Dukkha* and the cessation of *Dukkha*."

Why did he want to speak only of these two? It is because only the knowledge of these two things deals with the removal of and cessation of all suffering or miseries of one's life. Here *Dukkha* or suffering and unsatisfactoriness refer to the unhappy side of life and the cause of its arising and continuity. The cessation of *Dukkha* refers to the attainment of real peace and the way thereto. These four facts are called the *Four Great Truths*, the description of which is called 'Buddhism' in the modern terminology.

The whole purpose of the Lord Buddha was to make his devotees realize these four great facts. He explained these truths in various ways suiting different levels of intelligence of his devotees.

The first of the *Four Great Truths* is suffering and the unsatisfactory nature of the existence which we call world. Whatever we look we see change at every moment with its varied aspects such as birth, decay, pain, sorrow, suffering, diseases, and disunion from the agreeable, union with the disagreeable, depression, despair and death. Every living being, from the moment of his birth, goes on uninterruptedly towards death. His living or life means his continued or incessant journey towards death. Thus life in the world implies a journey to death, the most disagreeable event, and birth implies the start, the setting out of this predestined journey. Thus in any place where there is death or falling away from the present state is unsatisfactory, in its entirety, let alone its other aspects, decay, disease, and the like. The increase in the number of rebirths means the increase of the number of deaths and all other unsatisfactory states.

* (A talk given at London Buddhist vihara on Vesak full moon day of 1986)

Why and how does this unsatisfactoriness continue? Beings do not see where they are what they are. Because of this not seeing, because of this spiritual blindness or ignorance, they are attached to, crave for this unsatisfactory existence, mistaking its deceiving guise for happiness. This craving or attachment is the most powerful force that drags back the beings to be reborn over and over again when their physical frame falls lifeless. This attachment is the real Satan that is busily working in every worlding.

The truth concerning this attachment is the second one of the four great facts.

If there is disease there is its opposite in health. Heat has its opposite in coolness. Darkness has its opposite in light. In the same way if there is unsatisfactoriness in the forms of decay, diseases and so on, there must be its direct form of eternal bliss or everlasting peace, which is the cessation of unsatisfactory existence. The truth concerning this fact is the third one among the *Four Great Truths*.

The attachment to this unsatisfactory existence is due to ignorance, the absence of realization of the exact nature of this existence. If the same ignorance is rooted out, then attachment the upshot of ignorance finds no ground to arise in, just as darkness is removed by light, ignorance is removed or destroyed by wisdom, insight or the realization of what we really are. For this purpose we have each to make a deep search for ourselves.

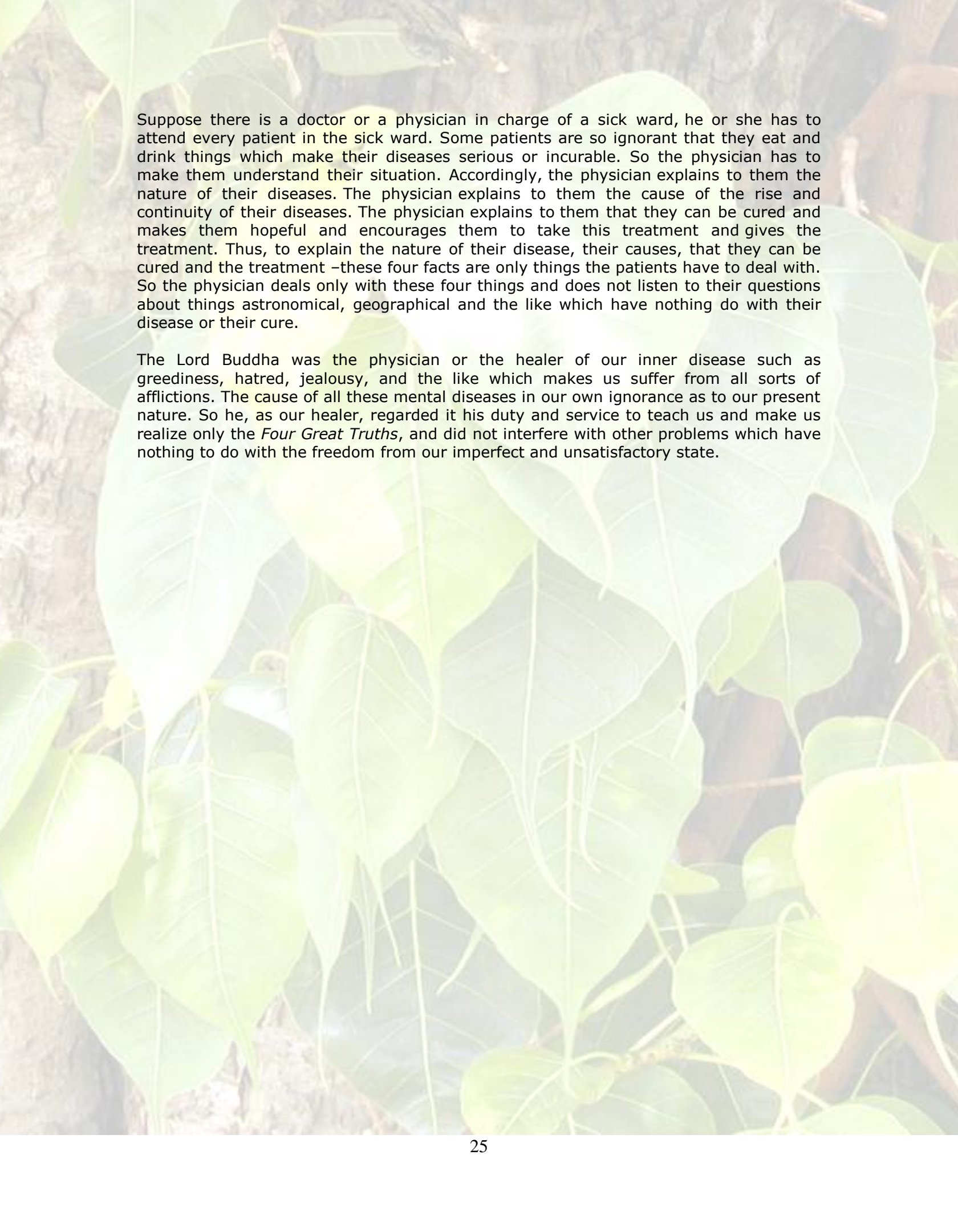
Nothing can be successfully done by one who has no self control one must have control over one's speech and deed. Then one should control one's mind by keeping it from straying. Next to this, one must start one's search of oneself. This process of practice begins at verbal and bodily control which is named as *Sila* (verbal and bodily discipline) one has to develop mind control, which is termed *Samadhi* or one pointedness of mind. Depending on this, one must start the search of oneself, the self-investigation, which is called the *Vippassana* in Buddhist terminology.

This is the third-factored discipline, which is otherwise called the eight-factored path in another way of clarification.

The factors path are; Right understanding, Right thought, Right speech, Right action, Right livelihood, Right endeavor, Right mindfulness and Right concentration. Out of these eight factors Right speech, Right action and Right livelihood form the factor of *Sila* or good conduct, in other words moral discipline. Right effort, Right mindfulness and Right concentration – these three together form the factor *Samadhi* or Concentration. Right understanding and Right thought – these two together form the factor of *Panna* or insight. This three factored discipline or eight-factored path is the way that leads to external peace by destroying the cause of the unsatisfactory existence. This is the last one of the *Four Great Truths*.

Thus the exposition of these *Four Great Truths* is what we call Buddhism, the teaching of the Lord Buddha.

One may ask why the Buddha was not interested in dealing with the question about the origin of the universe and the like.



Suppose there is a doctor or a physician in charge of a sick ward, he or she has to attend every patient in the sick ward. Some patients are so ignorant that they eat and drink things which make their diseases serious or incurable. So the physician has to make them understand their situation. Accordingly, the physician explains to them the nature of their diseases. The physician explains to them the cause of the rise and continuity of their diseases. The physician explains to them that they can be cured and makes them hopeful and encourages them to take this treatment and gives the treatment. Thus, to explain the nature of their disease, their causes, that they can be cured and the treatment –these four facts are only things the patients have to deal with. So the physician deals only with these four things and does not listen to their questions about things astronomical, geographical and the like which have nothing do with their disease or their cure.

The Lord Buddha was the physician or the healer of our inner disease such as greediness, hatred, jealousy, and the like which makes us suffer from all sorts of afflictions. The cause of all these mental diseases in our own ignorance as to our present nature. So he, as our healer, regarded it his duty and service to teach us and make us realize only the *Four Great Truths*, and did not interfere with other problems which have nothing to do with the freedom from our imperfect and unsatisfactory state.

Tribute to Dr. Cleobis Jayewardene and Dr. (Mrs) Hilda Jayewardene

By Dan, Ranjini Alwis & Family

Their class mates called them Cleobis and Hilda, but most of us who knew them called them Dr. and Mrs. Jayewardene.

Hilda Jayewardene was a qualified paediatric doctor in Sri Lanka. Her husband, Cleobis whom she met at the Medical College was also a medical doctor. He came to the USA to continue his studies further and obtained a PhD in Criminology and later became a University Professor. They moved to Canada in 1969 and he became a Professor of Criminology at the University of Ottawa.

Mrs. Jayewardene did not pursue her medical career in Canada; instead she stayed home and became a housewife. She had a passion for gardening and developed a natural green thumb. Her garden was filled with a carpet of beautiful flowers and various types of roses. Her favourite flower was the Red Rose and she had so many beautiful rose bushes in her garden. During the summer she spent many hours in her garden and she would always bring flowers from her garden to be offered at the altar when she came to the temple.

She never became a Canadian Citizen. It was important to her that she keeps her Sri Lankan nationality. She loved her motherland very much. Every year she would travel to Sri Lanka to see her parents and her sister. After her parents passed away she made it a point to go to Sri Lanka to see her sister and her other relations.

Dr Jayewardene and Mrs. Jayewardene were very compassionate and caring people. If they were to hear about a person in our community being admitted to the hospital, they made it a point to visit the patient even without knowing the person personally. Both of them were very keen on helping people in need. We consulted Dr. Jayewardene for his advice when we needed it.

She liked trying new recipes and her food was delicious. She was a wonderful hostess and both Dr. and Mrs. Jayewardene would invite friends to their house quite often. Dr. Jayewardene always made us laugh by telling jokes. We really enjoyed their company. When they came around to anyone's house they made sure to bring chocolates for the children. Mrs. Jayewardene would slowly go and find the children and give them their treats. They didn't have children of their own but were very fond of children nonetheless. We have many treasured memories of them.

On December 8, 1997, Mrs. Jayewardene passed away at the age of 72. It took all of us by surprise; no one expected it to happen so soon. That year, she had planned to celebrate Dr. Jayewardene's birthday, which happened to be on the 22nd of December, and Christmas together as he was a Christian. She expected to spend the holidays with him and all of their friends for one last time. Despite her illness, she made *lamprais* parcels and a Christmas cake for him and all to enjoy. On the Christmas day of 1997 Dr. Jayewardene had asked us and some friends to come to their house. He wanted to carry out late Mrs. Jayewardene's wish by entertaining us with her food that she prepared with great courage. Dr. Jayewardene asked some of us to dish out the food on the table. Then he turned to me and said Mrs. Jayewardene had made her Christmas cake and to serve that also. With tears in my eyes, I did so as that was his loving wish. Until that moment, I never realized the kind of person she was. I now understood that she was not afraid of death. Even knowing that she would not live, still she made it a point to do all the things she could do up to her last days. After all, she was gone and here we all were eating her tasty food. That was the last supper that she gave us. She was a devout Buddhist in true sense of the word. She taught Dhamma in Dhamma Schools in Sri Lanka. In Canada, every Poya day she would observe *sil* with us. With these meritorious acts, may her 'Sansaric Journey' be shorten.

On Mrs. Jayewardene's birthday, June 7th, the Hilda Jayewardenaramaya Temple was donated in 1998 by Dr. Jayewardene to the Buddhist community in Ottawa in memory of his beloved wife. She died before her husband as if she wanted for him to fulfill this noble task. He cared so deeply for her that he performed this noble task by giving away his wealth in the form of a Buddhist

temple to keep her name alive. And the temple was named after her which is now called, the Hilda Jayewardenaramaya.

As time passed by, Dr. Jayewardene was also not in good health. He missed his dear wife and living without her was very hard on him. He died in 2004, at the age of 76.

In a few decades from now, the next generation of Buddhists will take over and be the Directors of the Hilda Jayewardenaramaya. It is up to them to keep Dr. Jayewardene's & Mrs. Jayewardene's rich legacy alive.

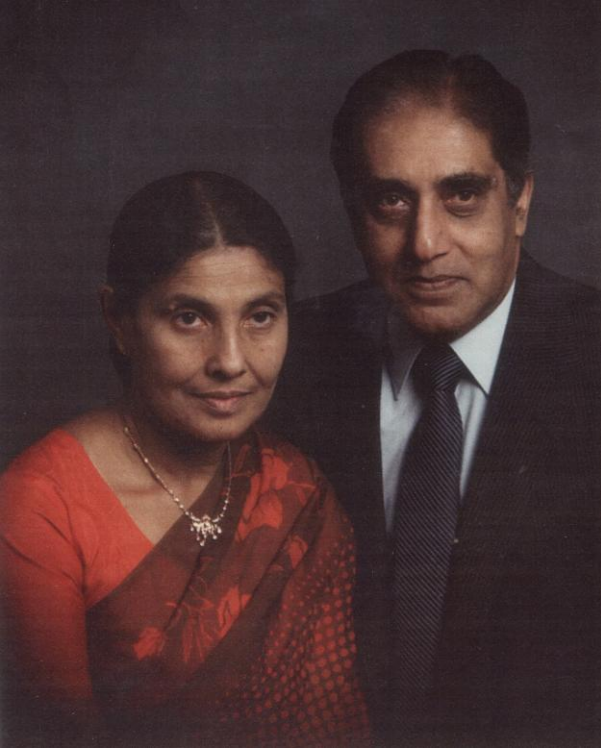
Because of these two noble people, today we have a Buddhist Temple in Ottawa where we can go to worship and acquire wholesome deeds for our sansaric journey. Our Muditha Thero and the resident monks of Hilda Jayewardenaramaya are giving Dhamma knowledge to us Buddhists and non-Buddhists alike and are taking us in the direction to cease suffering by showing the path to achieve it.

Dr. Jayewardene's vision was to expand his beloved temple 'Hilda Jayewardenaramaya' which he donated to the Buddhist Congress of Canada, into a bigger Theravadha Buddhist institution and a prosperous facility that would provide religious activities and spiritual enhancement for those who use it and to promote it to be a popular temple in North America.

May Dr. Cleobis Jayewardene & Mrs. Hilda Jayewardene attain *Nibbana*.



Dayaka Sabhawa of Hilda Jayewardenaramaya Says "Thank You" to the Jayewardene Couple



The Theravada Buddhist Temple which existed in Ottawa for several years, catering to the diverse religious needs of its devotees and friends was relocated at 1481 Heron Road on June 7, 1998. This move was made possible since the late Dr. Cleobis Jayewardene (former professor of criminology at Ottawa University) donated this building to the Buddhist Congress of Canada for its temple as a memorial to his beloved wife, Dr. (Mrs) Hilda Jayewardene, after whom this temple has been named, as Hilda Jayewardenaramaya.

Dr. Jayewardene graduated from the Faculty of Medicine, University of Colombo, Sri Lanka, in 1953, and practiced in many Government Hospitals as a medical doctor in the country. Later on, he also served on the tutorial staff at Peradeniya University. He married Dr. Hilda (Jayewardene) in 1954. Furthering his academic pursuits, he went on to study forensic science, and later obtained a doctorate in criminology from the University of Pennsylvania. After that, in 1969, he was appointed as professor of criminology at the University of Ottawa, in which position he functioned for the next 30 years. During this time, the books and research papers he published bear ample evidence to his expertise as a criminologist. His background in medical and sociological fields coupled with his research skills and intellectual abilities earned him

international fame as an eminent criminologist. The well-known Buddhist discourse *Karaneeya Metta Sutta*, explains the qualities of a person who is skillful in achieving one's set goals. It says, if one is to achieve the set goals, he or she must be efficient and competent, honest, upright and must be pleasant and polite in speech and gentle in behavior. Dr. Jayewardene possessed all these outstanding qualities, in full measure, and many of his work can be quoted to substantiate this.

Dr. (Mrs) Hilda Jayewardene, after whom this temple has been named, was also a medical graduate of the University of Colombo, and a batch mate of Dr. Cleobis Jayewardene. She was a pediatrician, and selected this field of medicine as she loved children. After graduation, she was employed at the Lady Ridgeway Children's Hospital in Colombo as a House Officer and thereafter she worked as a School Medical Officer at the Health Centre, Kurunegala. Later on, she also worked at the Philip Memorial Hospital at Kalutara before she left for the United States with her husband. In the United States she worked as a Resident Medical Officer at the Children's Department of the University of Pennsylvania Teaching Hospital, Philadelphia, and as an OPD Medical officer at the Bainbridge Street Children's Hospital in Philadelphia. On returning to Sri Lanka, she was employed as a Medical Officer in the Colombo Municipality Health Services. In 1969 she came to Ottawa to join her husband who had been appointed as the Professor of Criminology at the University of Ottawa. Though married to a Christian Dr. (Mrs) Hilda Jayewardene, a born Buddhist, diligently practiced her religion with the full blessings of her husband.

Dr. Cleobis Jayewardene strongly aspired to see that the Hilda Jayewardenaramaya functions well in catering to the multiple religious needs of diverse segments of the population in Ottawa, disseminating the philosophical message of the Buddha. Precisely in accordance with his expectations Hilda Jayewardenaramaya turned over a new leaf with the arrival of Venerable Brahmanagama Muditha Thero as its Abbot. Bhante Muditha, an all rounder in Buddhist religious activities brought a wealth of experience to the Temple, and devised multiple religious programs to its devotees, friends and well wishers. Under the insightful guidance of Venerable Muditha Thero, in executing these religious programs, the devotees, friends and well wishers of the temple gather immeasurable amounts of merits, day and night, throughout the year. We very sincerely wish and pray that with these accumulated merits Dr. Cleobis Jayewardene and Dr. (Mrs) Hilda Jayewardene may attain the ultimate bliss of *Nibbaana* within the shortest possible time.

Enabling access to the *Disabled* in Sri Lanka in the 2600th year of Enlightenment



In this special year, enriching ourselves with the *Brahma Viharas* of the enlightened Buddha and the 10 Perfections (Parami) of the Theravada tradition and emulating the practices of King Asoka, who enabled the *disabled*, may challenge us to assist Sri Lanka in building environments that are accessible to all. In 2009, the Supreme Court of Sri Lanka ordered that all new public buildings should provide reasonable access to facilities, especially toilets, for persons with physical disabilities. Still buildings are being constructed without such access and are non-compliant with this order.

IDIRIYA is a not-for-profit registered humanitarian organisation focusing on disability rights. Based in Sri Lanka, it comprises of a group of professionals in diverse fields who give their services voluntarily. IDIRIYA fully understands disability related access issues that affect a wide range of people in day-to-day life that concerns even their safety and physical, mental and social well being. IDIRIYA members focus on making a positive difference to human lives of persons disadvantaged or marginalised by a *dis-abling* society because these persons experience, for different reasons, restricted ability and restricted mobility in particular (<http://en.wikipedia.org/wiki/Idiriya>).

Creating accessible environments in Sri Lanka will allow those who have or receive wheelchairs through donations to use them outside of their homes. An increase in the number of persons having wheelchairs may also raise the profile of this group and pressure persons responsible to improve accessibility. The **Wheel-chairs for Sri Lanka (WC4SL)** project in Ottawa has collected and transported many wheelchairs to Sri Lanka in association with the **Red Lotus organization**.

WHAT YOU CAN DO:

1. To help Sri Lanka improve accessibility for the *disabled*, please contact the founder of **IDIRIYA** Dr. Ajith C.S. Perera by e-mail: acsp@sltnet.lk

2. Those who wish to support the **WC4SL** project please visit the project web site at: <http://dh-web.org/wc4sl/>

Finally, join me in taking the Sri Lanka Accessibility Pledge:

*Like the honey bee that builds hives for both nesting and accessibility to the nectar, I pledge during the year of the 2600 Sri Sambuddhatva Jayanthi to support active organizations such as **IDIRIYA** for ensuring that the Sri Lanka Government enforces the legislation that enables buildings to be accessible to wheelchair users and help the **WC4SL** and the **Red Lotus** in their efforts to help the mobility restricted persons.*

Martin Nicholas, Ottawa, Canada

Children's Page

A Quiz for Young Buddhists for an 'Earthly Existence' within Pancha Seela & Brahma Vihaara

By Kumudini Nicholas

(Please circle your choice and check the Score Table)

1. *Mother became sick while father is absent:* a. Sneak out to meet friends at the mall; b. Eat food mother would not approve and fall ill; c. Ask her advice on how to help her; d. See TV all day
2. *The old lady next door fell on ice while moving garbage:* a. Take a picture to show friends; b. Run to get help while she lies on the road; c. Help her stand and pick up the mess and; d. Ignore and walk away
3. *During 'Dharma Desana' the 'thero' started to cough :* a. walk out to find help for the 'thero' b. Check whether others make a move to help c. fall asleep while sitting d. bring water to help 'thero'
4. *A friend discusses having good knowledge on what Lord Buddha preached:* a. Say I know even better b. Listen carefully to what the friend has to say c. Steal friend's meditation cushion d. Try to sell the story to a newspaper
5. *A new comer is trying to befriend my best friend:* a. Sneak behind to listen to the private dialog b. Invite both to home to make a new friend c. Tell-tale to prevent a friendship d. Make sarcastic remarks to the new comer
6. *A fellow citizen lost the family home to fire:* a. Take pictures to send to the local paper to earn money b. Enquire who set the fire c. Donate clothes and food to the family d. Take water in buckets to help to extinguish fire
7. *Found a valuable piece of jewellery when attending a large party:* a. Hide it in the pocket for future use b. Try and sell it c. Announce asking to describe it to return to the owner d. Donate it to a charitable organization
8. *Alcohol served at a friend's party:* a. Leave the premises immediately b. Request for some juice c. Drink some alcohol to please the friend d. Criticise the friend for the choice
9. *A squirrel has stolen the planted bulbs:* a. Kill all squirrels in the vicinity b. Leave some food to distract the squirrel c. Plant new bulbs d. Set a trap to catch the 'thief'
10. *A friend is in agony due to family loss:* a. Ignore the distress b. Take a holiday to get away c. Visit when possible to console d. Discuss what a 'pain' the person is with others

Score Table: 1. a b c d 2. a b c d 3. a b c d 4. a b c d 5. a b c d 6. a b c d 7. a b c d
0 1 3 2 1 2 3 0 2 1 0 3 1 3 0 2 2 3 0 1 0 1 3 2 0 1 3 2
8. a b c d 9. a b c d 10. a b c d
2 3 1 0 0 2 3 1 2 1 3 0

Rating Table (with thought provoking humour):

- 25-30** You are a very good Buddhist. You are capable to direct others to the right path.
- 20-25** You are a good Buddhist, but watch for those funny moments you have from time to time, which deviates you from the right path.
- 15-20** You are a bit of a tear-away, are you not? Consider meditation as a day-to-day event.
- 10-20** You got a little problem. Consider reading the responses scoring 3 for inspiration!
- 0-10** Your colleagues may say "Better luck in the next life, this one is not working out well!!", but do not give up, Dharma may give you a new perspective on living.