



# SEEING THROUGH

The Monthly Newsletter of Buddhist Monastery and Meditation Center

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## The Dhamma is well-proclaimed by the Buddha

(ස්වාක්ඛාතො භගවතා ධම්මො)

There are six qualities of the Dhamma as mentioned in Suttas. The Buddha himself assures that the Dhamma is unique and possesses many significant qualities according to its nature and function. The same assurance was also proclaimed by the Buddha's great disciples, uttered as exclamations after seeing the Dhamma or reaching enlightenment. One can see many instances scattered in the Buddhist texts that express the salient features of the teaching. Let's take the most common definition of the Dhamma given by the Buddha and investigate the detailed meaning of each quality in it. The following extract is from Vaththupama sutta in Majjhima Nikaya.

“ධම්මෙ අවෙච්චජ්ජසාදෙන සමන්තාගතො හොති – ‘ස්වාක්ඛාතො භගවතා ධම්මො සන්දිට්ඨිකො අකාලිකො ඵ්ඨිපස්සිකො ඔපනෙය්යිකො පච්චන්තං වෙදිතඛිබ්බො විඤ්ඤුහී’ති”  
One, who understands the Dhamma and its salient features, builds unwavering confidence in the Dhamma. He considers the Dhamma as follows:

1. The Dhamma is well-proclaimed by the Buddha (ස්වාක්ඛාතො භගවතා ධම්මො)
2. The Dhamma is visible here and now (සන්දිට්ඨිකො)
3. The Dhamma is immediately effective (අකාලිකො)
4. The Dhamma is inviting us to come and see (ඵ්ඨිපස්සිකො)
5. The Dhamma is leading one onwards (ඔපනෙය්යිකො)
6. The Dhamma is to be experienced by the wise for themselves (පච්චන්තං වෙදිතඛිබ්බො විඤ්ඤුහී)

It is amply very clear that the teaching of the Buddha is well-explained to end the samsaric suffering of terrestrial and celestial beings. Since the first discourse, therefore, the only intention of the Buddha was to show the path with clear guidance to follow it. Let's take a simile to illustrate its important role; to drive to an unknown place, one needs a map with right directions or a global positioning system (GPS). If this is the traveller's first visit to this place, and while driving, he observes. While observing the land marks and remembering the cross roads to make sure he is heading in the right direction, he carefully drives this way based on the road map or the GPS. If he does not follow the map or the GPS, he may get lost. Similarly, for one who wishes to follow the path well explained by the Buddha, he needs clear guidance or a road map to reach the final destination. Otherwise he becomes destitute, lost in Samsara without any help.

For one who is interested in achieving the final goal, the following method is prescribed. The history of Buddhism witnesses many disciples achieved Nibbana by practicing the Noble path according to the following levels.

- ❖ Learning the Dhamma - (Paryappti)
- ❖ Practicing what is learned (Patipatti)
- ❖ Achieving realization through practice (Pativeda)

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Happiness is not something readymade. It comes from your own actions.



Wisdom, the paramount quality derived from practice, is also developed subsequently at the end progressively in three forms as given below:

- ❖ Wisdom through listening (Sutamaya panna)
- ❖ Wisdom through analysis (Cintamaya Panna)
- ❖ Wisdom through training (Bhavanamaya Panna)

This shows that the Dhamma has to be practised on an ongoing basis by the aspirant, gradually seeing and experiencing the progress of his own practice until the journey ends with the realization of Nibbana. Let's examine the three levels further for better understanding the quality of the 'well-said' nature of the Dhamma. One has to know the core teaching in Buddhism, the four Noble truths and its twelve aspects by means of listening, reading or writing. Also the theory of Paticcasamuppada, the concept of Kamma, the Noble eightfold path and Nibbana are some of the key concepts that have to be learned.

The wisdom that develops through listening to teaching or reading is called Sutamaya Panna. Simultaneously, one reflects on what one learns (analytical understanding) over and over again to distinguish the right from wrong and vice-versa. This is a crucial stage of practice because one uses the ability of investigation, the skill that breaks the rope of self view. This wisdom is called Cintamaya Panna and it is higher than the Sutamaya Panna. Cintamaya Panna is always based on reasoning and on facts. Those who have gained significant experience in life and contemplate on the nature of life, with or without the above mentioned knowledge may possess this kind of wisdom, because they mature with time and experience. The final realization or seeing through delusion is the ultimate point of wisdom which happens as a result of two kinds of wisdom. The main source of this wisdom is appropriate attention or Yonisomanasikara. While gaining wisdom through learning and reflecting on what is learned, one has to practice Vipassana (insight) meditation,

practiced in four postures to fulfill the Bhavanamaya Panna. In most cases, the follower needs a gradual training on the eightfold path to accomplish this level of wisdom unless they have fulfilled these requirements before. Therefore, the above mentioned levels of learning the Dhamma and levels of wisdom stand hand in hand as testimony to the well proclaimed Dhamma of the Buddha.

On one occasion, the Buddha was gravely ill and had severe physical pain. Then Venerable Ananda was saddened and frustrated seeing the discomfort his master experienced. However, he managed to relax by thinking that the Buddha would never pass away without a final advice to the fourfold Sangha. The Buddha, seeing what went on in Venerable Ananda's mind, said,

*'As a teacher, I have never kept anything secret what has to be explained by a teacher, who wishes the well-being of the followers, has been explained sufficiently for attaining the final the goal'* (නන්දනන්ද, නවනනිසං ၁၀၀၀၅၅ နာဗရိယမြဝိသီ - *Gilana sutta 375, Sanyutta Nikaya*).

There are similar occasions recorded in the Tripitaka where the Buddha cleared the doubts some had of whether the Tathagatha has sufficiently explained the teaching for the attainment of Nibbana. Sometimes, ascetics of differing views and some ordained followers of the Buddha who did not comprehend the teaching, had doubts about the path. Therefore, the Buddha reiterated the objective of the teaching was to show the arising of suffering with its causes and the path which leads to the cessation of suffering. However, there were many who were interested to know other things such as about the beginning and end of samsara, the beginning and end of the world, how the law of Kamma works, etc.

There are ten such questions that the Buddha refused to answer as they were unimportant to the purification of beings. Addressing such issues, the Buddha pointed out that while the capacity of his wisdom was indiscernible by others, he did not teach everything he knew, but rather only what complemented



*The Kathina Celebration  
at Hilda  
Jayewardenaramaya  
Buddhist Monastery  
2012*

*The Pirith Chanting  
November 3<sup>rd</sup> Saturday from  
6.pm to 9.pm*

*The Kathina robe procession  
at 10.00am on Sunday,  
November 4<sup>th</sup>.*

*The Buddha Puja & the  
Kathina robe offering from  
10.30am to 11.30am.*

*The offering (Dana) Lunch  
to monks & all participants  
from 11.30am to 12.30pm.*

*The Dhamma sermon and  
the offering Pirikara (gifts)  
to monks.*

**The Kathina  
ceremonies in other  
temples**

**The Kathina ceremony  
at Mississauga temple  
on Saturday 11<sup>th</sup> &  
Sunday 12<sup>th</sup>.**

**The Kathina Ceremony  
at Windsor Buddhist  
Vihara on Saturday 17<sup>th</sup>.**

**The Kathina Ceremony  
at Great Lakes Buddhist  
Vihara on Saturday 17<sup>th</sup>  
& Sunday 18<sup>th</sup>**



සාරඤ්ච සාරතො ඤාතවා, අසාරඤ්ච අසාරතො; තෙ සාරං අධිගච්ඡන්ති, සම්මාසඬ්ඤාප්පගොචරා.

**One who knows the right and wrong for what they are, such a person has right understanding.**



**Some friends in beautiful Prince Edward-Island (East of Canada) meditate at the residence of Mr. and Mrs. Tilakasiri Tennekone while participating in other meritorious deeds such as alms giving, discussions and chanting. This activity has become an annual event in the mid summer in P.E.I and the pictures are taken during the meditation session held to quench the spiritual thirst of the friends in Charlestown and in neighboring Cities. Although there is no Theravada Buddhist monastery in the north Atlantic region, they get together once a month to practice the noble path and teach their children Buddhist cultural values.**

the knowledge needed to realize Nibbana.

To attest as to the Dhamma being well proclaimed, we can further see many instances scattered in the sutta pitaka such as Nakhasikha sutta (13:1 SN) and Simsapa sutta (56:31 SN). Let's look at the Simsapa sutta where the Buddha talks about his knowledge and wisdom. On one occasion, picking up some leaves from the ground, the Buddha asks;

*"What do you think, monks: Which are more numerous, the few simsapa leaves in my hand or those overhead in the simsapa forest?" "The leaves in the hand of the Blessed One are few in number, lord. Those in the simsapa forest are more numerous."*

*"In the same way, monks, those things that I have known with direct knowledge but have not taught are far more numerous [than what I have taught]. And why haven't I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That is why I have not taught them.*  
(Translation by Thanissaro Bhikkhu)

The above statement undoubtedly stands for the fact that the Buddha Dhamma has been explained completely for the purpose of gradual training up to reaching the state of Nibbana. The Buddha, concluding the above statement, added that what he has well explained is the irrefutable truth, the four noble truths. In addition, Nakhasikha sutta (13:1 SN) is also a wonderful source that demonstrates that the Buddha has taught the Dhamma to the fullest level for the benefit of the many.

On certain occasions, Mara, the Evil One, requested the Buddha to pass away as the Buddha had already become enlightened and fulfilled his wishes. On each occasion, the Buddha answered that he wouldn't do so until the fourfold disciple are mature in understanding the Dhamma and are able to explain it to others for the benefit of the many.

*I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.* (Mahaparinibbana sutta, 16 DN).

Let's investigate the aggregate of Dhamma in detail to clarify the fact that it has been explained well. The Buddha says in his first discourse that a vision, insight, discernment, knowledge and illumination about each noble truth, which had not arisen before, arose in him sequentially until it culminated in full enlightenment. In the first discourse itself and in many other discourses delivered afterwards, he explained each noble truth with practical examples in simple and clear form. The Buddha uses many similes, analogies and parables. The language used also seems to facilitate better understanding of this precious finding. His soft and compassionate words were always appropriate and clear. Hence, his gentleness in teaching was so powerful as to attract not only people from all walks of life, but beings from even other realms.

Even though he was born a Royal Prince, he later led the life of a poor man, begging for alms, living under trees without proper shelter and thus experienced the different living conditions that others experienced in the society. He lived and understood suffering and also observed how beings were born, became sick, became old and finally passed away. There are scattered instances in Tripitaka which show that the Buddha had a vast knowledge of the socio-economic structure in contemporary Indian society in general and the complicated human conditions at large. Some aspects of the Buddha's definition of suffering are incomprehensible for some people. The birth of a being for many people is seen as an auspicious event. Average people like to celebrate birthdays not knowing that birth itself is the beginning of all kinds of suffering that one has to undergo. Birth itself produces a kind of suffering to the individual who is born from the moment they come in contact with the outside world.

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The Buddha succinctly pointed out that birth is the visible point of generating a chain of suffering. Everything else; such as deterioration, illnesses, death, sorrow and lamentation, follow birth.

In elaborating the concept further towards the second noble truth, he talks about immediate reason for birth and other causes for it in the form of a cycle. The immediate reason for birth is the existence or bhava. The existence is there as a result of clinging to material and immaterial things, and then what could be the cause for clinging to be there? The answer is craving. This research continued until the Bodhisathwa (upon reaching enlightenment) found out that 'Avijja' or 'ignorance' is the primary reason for the cycle of suffering. Unlike other teachers, the Buddha certainly explained the Dhamma pragmatically for the wise to understand and accept it through their own investigation. The facts are stated with examples in the well-said teaching; how suffering arises dependently and what needs to be done to end this mass of suffering. This is what has been explained in the theory of Paticcasamuppada.

Another way to investigate how well the Buddha's teaching was well-proclaimed is to look at the method shown for the cessation of suffering. The Upanisa Sutta (SN 12.23) is very useful in this regard. In this sutta, it is clearly pointed out that transcending order of Paticcasamuppada begins with 'Sradha' or 'confidence in the Buddha, Dhamma and Sangha. Dukka or suffering is the supportive condition (දුක්චූපනිසා සද්ධා) for this confidence to arise in one. Let's take an example at the death of a family member, where other members suffer and become sorrowful. Looking for their solace and the welfare of the departed relative, they turn to the Dhamma. They naturally take refuge in the Buddha, offer alms and listen to Dhamma talks, all due to this faith that arises from suffering. The Buddhist teaching in this way has addressed all aspects of life. Hence the Dhamma has been compared to the ocean, which has an immeasurable amount of water and other valuable things. It possesses all kinds of valuable gems that are there for the one who seeks them.

Another important aspect is that the scope of the Dhamma is not only just limited to the human realm. The Dhamma is for all

beings that are fortunate enough to have a birth that gives them access to the Dhamma that is still visible and available. It helps all types of living beings in the universe to purify their minds. The nature of such beings, the reasons for birth in those realms, the karmic energy that triggered such a birth and the merit accumulated in those existences has also been comprehensively covered in the Dhamma. The suttas witness beings from woeful plains to the highest Brahma worlds experience suffering according to mental and physical conditions. Therefore, the Dhamma was set in motion with the intention of freeing all beings from suffering, namely, the cycle of samsara. Because of this reason, the Buddha is considered as the teacher for all living beings.

We come across many instances in Buddhist literature where many deities have visited the Buddha with questions on various topics and unclear aspects of the Dhamma. Also the Buddha occasionally visited dwelling places of celestial beings for the purpose of disseminating Dhamma to the deities and the Brahmas. It is mentioned in the Vimanavatthu and Pethavatthu that disciples like Maha Moggallana often visited not only divine worlds but also the worlds of unhappy beings. These frequent and close relationships with deities and other living beings indicate how the Dhamma has been the hope and end of suffering not only for humans but for other beings as well.

Careful investigation about the history of the order of monks and nuns shows how this well explained teaching reaped immediate results. After the first sermon, the number of followers and the fully enlightened ones increased in number. The Buddha never used weapons or any other material things to discipline his order of Monks and Nuns. They came uninvited, listened to the teaching, understood it and accepted the Buddha as the teacher. There are eight kinds of such individuals in the order, who made use of the teaching to pull out the seed of suffering. This is undoubtedly a result of the wondrous nature of the Dhamma.

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**"These are the four types of individuals to be found existing in the world."**

*People unrestrained in sensual passions, not devoid of passion, Indulging in sensuality: they return to birth & aging, again & again — seized by craving, going with the flow.*

*Thus the enlightened one, with mindfulness here established, not indulging in sensuality & evil, though it may be with pain, would abandon sensuality.*

*They call him one who goes against the flow.*

*Whoever, having abandoned the five defilements, is perfect in training, not destined to fall back, skilled in awareness, with faculties composed: he's called one who stands fast*

*In one who, having known, qualities high & low have been destroyed, have gone to their end, do not exist: He's called a master of knowledge, one who has fulfilled the holy life, gone to the world's end, gone beyond.*

AN 4.5  
Anusota Sutta: With the Flow  
translated from the Pali by  
Thanissaro Bhikkhu



**A wise man, recognizing that the world is but an illusion, does not act as if it is real, so he escapes the suffering.**



It is important to look at the core teachings to get an idea of what the Dhamma consists of. In the core teaching, there are many factors explained individually and some that are compiled in groups where the mutual relationship of the individual factors has been explained. Sometimes, those larger groups are known by one name such as the *thirty seven factors of enlightenment* that cover the entire teaching.

Many people such as kings, queens, householders, businessmen, barbers and people from all walks of life came to the Buddha with questions on differing themes. The Buddha's answers were short where the need was for short answers. Depending on the occasion and the nature of the audience etc., long and detailed explanations were given at appropriate instances.

In some rare cases, he didn't answer certain questions when the questions themselves were not relevant or when they were beyond the purpose of this precious teaching.

To prove the fact further, in the light of recorded texts, it is good to look at the different aspects of the teaching, just like a gem which can be looked at from the different facets it has been cut. Even though the Buddha used the word 'Dhammavinaya' to introduce his teaching as two main categories, later, in the third Sangha council, the monks compiled the teaching as three major sections called Vinaya pitaka, Sutta pitaka and Abhidhamma pitaka.

This division was made due to the diversity of facts. Each Pitaka was again divided into sub categories. There are more divisions in the Tripitaka today.

For one who is looking at the Dhamma in this aspect, it is good to know how many Suttas were delivered by the Buddha, comprising the discourses contained mainly in the sutta Pitaka. The reason to take only the sutta pitaka into consideration is because the name 'Sutta' itself stands for 'well-said'. The word 'Sutta' has its roots as 'Su + Ukta' which means 'well (well) + Ukka (said)'. This interpretation is used by certain monks, perhaps with the intention of encouraging others to refer to the sutta Pitaka where the word of the Buddha is precisely contained.

The well-proclaimed Dhamma is said to have eighty four thousand teachings. The following chart is presented with the intention of providing the reader with an idea of the number of Suttas in each Nikaya in the Sutta Pitaka.

Sutta Pitaka					
Digha Nikaya	Majjhima Nikaya	Sanyutta Nikaya	Anguttara Nikaya	Khuddaka Nikaya	Total
34	152	7762	9557	110	17615

There are some other important factors left out of this discussion which will be discussed later in another article. However, the factual information given here is sufficient to conclude that the Dhamma has been well-proclaimed.

*By Bhante Jinananda*

<b>The history of Kathina offering at Hilda Jayewardenaramaya Buddhist Monastery since 2008</b>		
<b>Year</b>	<b>The Resident Monks</b>	<b>The Sponsors</b>
2008	The Abbot Muditha thero Brahmanagama & Jinananda thero Nugegalayaye	Sarath/Chandira de Alwis & family Thuradeva/Shiroma Ratnayake & family
2009	The Abbot Muditha thero Brahmanagama & Jinananda thero Nugegalayaye	Nimal/Udula Ratnayake & family Lakshman/Kanthi Dias & family
2010	Pannakitti thero Mativiliye, Abbot Muditha thero Brahmanagama & Maithree thero Pinikahane	Ranjini Alwis & family
2011	The Abbot Muditha thero Brahmanagama, Chandima thero Devahuwe, Saradha thero ... & Vijitha thero Kirinde	Dr.Piyasena/Padmini Hapuarachchi & family
2012	Piyarathana thero Pasgoda, Jinananda thero Nugegalayaye, Vijitha thero Kirinde & Vijitha Piyarathana thero Attanayale	Saman/Irangi Jayathilaka & family



## Complete Medication for Anger in the Buddhist teaching.

In the Buddhist teaching, anger has been considered as one of the main roots that underlie all unwholesome actions; physical, verbal and mental. In the first stanza of the Dhammapada, the Buddha says “if one acts with a polluted mind the bad consequences of his own deeds follow the doer giving him unhappiness and discomfort”. This way, when anger dominates our mind we become blind with anger and that mentality may lead us to do many stupid things like a wild bull that is not tamed and controlled. Always, this uncontrolled mind creates many problems for us in our daily life. Therefore, in order to create a peaceful and happy life, we have to learn to manage our anger and treat our family members, friends and everyone with love and compassion.

What is the main cause of this psychic and irritant anger? We always want to experience wonderful and pleasurable things around us. Also we wish everything should happen according to our liking and the way we want things to be. When things do not happen the way we expect them to happen or in other ways that we do not like, then anger arises in us. This is the nature of the human mind. But, as long as all compound things in the world are of the nature to change, of being impermanent, we should prepare our mind to accept everything as the way they are, whether we like them or not. All the teachings of the Buddha that have been explained throughout the forty five years are about cleaning the mind from all human weaknesses.

I would now like to narrate some of the Buddhist teachings that are helpful for everyone to manage and overcome anger.

In Aghatapativinaya Sutta (the discourse on removing anger), five ways have been explained to curb or control our anger towards people with whom the anger arises in us.

1. One should make an effort to maintain loving-kindness towards the person with whom he or she is annoyed.
2. One should make an effort to maintain compassion towards the person with whom he or she is annoyed.
3. One should make an effort to maintain feeling equanimity towards the person with whom he or she is annoyed.
4. One can make an effort to forget and ignore the ill-feelings for the person with whom he or she is annoyed.
5. Think the ownership of deeds of his own actions. 'This good person is the owner of his deeds, heir to his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is the heir to his deeds, be they good or bad.'

Buddhist teachings are so interesting and practical because it always encourages us to protect our mind from all negative emotions than letting it react in its own natural way. In Kakacupama Sutta (The discourse on Simile of the Saw), The Buddha shows how one should remove aversion or annoyance. In this particular Sutta Buddha says “Monks, a monk may be ever so gentle, ever so even-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he

*Caratha Bhikkhave, Carikam  
Bahujanahitaya Bahujanasukhaya  
lokanukampaya atthaya hitaya  
sukhaya Devamanussanam.*

*Go, bhikkhus, and wander for  
the benefit of many people,  
wellbeing of many people, out of  
compassion for the world, for  
the good, for the benefit, and for the  
wellbeing of the divine and men.*



**Bhante Muditha, the Abbot of HJBM comes back to the Monastery after eight months of Dhamma service in Sri Lanka.**



**Ven. Pasgoda Piyarathana and Ven. Attanayale Vijitha Piyarathana, distinguished monks from Sri Lanka who observed Vassana retreat, will return home in the 3rd week of November. Let's join together to appreciate their kind service rendered during this period of three months and say good bye.**



can truly be known as gentle, even-tempered, & calm. I don't call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, & medicinal requisites for curing the sick. Why is that? Because if he doesn't get robes, alms food, lodging, & medicinal requisites for curing the sick, then he isn't easy to admonish and doesn't make himself easy to admonish." (translated from the Pali by Thanissaro Bhikkhu)

In the same way, when we have everything around us as we wish, there is no chance for anger to arise. But, as followers of the Buddha, we should establish our mind on love and compassion like a strong pillar that is not shakable even in the midst of a heavy storm.

In the same Sutta, Buddha explains five aspects of speech that others may use to address us. In addition, narrating four wonderful similes the Buddha shows how the disciple should maintain composure of his or her mind in these situations.

"Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world

with an awareness imbued with good will — abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves."

Here I would like to bring your attention to the first simile that is much beneficial to keep in mind. There is a man who comes along carrying a hoe and a basket, saying, 'I will make this great earth be without earth.' He would dig here and there, scatter soil here and there, spit here and there, urinate here and there, saying, 'Be without earth. Be without earth.' This man never could do this because this great earth is profound and vast. Only he becomes exhausted and disappointed. Similarly, maintain your mind filled with infinite love and goodwill just as the vast earth that does not disappear or complain even when we put many things to it.

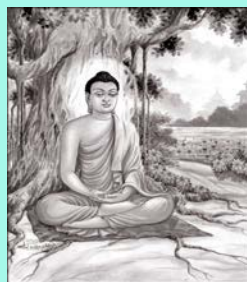
Always think about the bad results of anger. If I get angry or keep anger in myself what happens to my mind and my physical body as well as for others who are living with me. If I act with an angry mind that can result in generating lifelong painful feelings, lifelong enemies, I may even commit a murder. When you reflect in this way, anger will disappear from your mind and you will remain calm and peaceful.

*To be continued*

*By Bhante Vijitha*

**Activities at the HJBM in November**

- **The Annual Kathina ceremony will be held on Saturday 03<sup>rd</sup> & Sunday 04<sup>th</sup>.**
- **Fund raising Food fair and a Raffle will be take place on Sunday 18<sup>th</sup> at Masonic center.**
- **The Full Moon poya Program will be held On Sunday 25<sup>th</sup>.**



**The Evil is overcome by Good**

යස්ස පාපං කතං කම්මං,  
කුසලෙන පිටියති  
සො ඉම් ලොකං පභාසෙති,  
අඛිභා මුත්තොව චන්දිමා

*If the unwholesome actions, done by an individual are replaced by the wholesome Kusala Kamma. He will illuminate the world just like the Moon free from clouds.*

(173. Dhammapada)



'Be prepared' is the scout's motto, it implies you be ready mentally and physically for any challenge that comes at any time. This readiness of the scouts became visible when a group of little scouts visited the Monastery last week. As a part of their training, children are taken to temple once in a while to provide them with spiritual knowledge. Children in the above pictures meditated and participated in a discussion about Buddhism.