



SEEING THROUGH

The Monthly Newsletter of Buddhist Monastery and Meditation Center

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The Physiology of Meditation Practising Yoga to aid meditation



By Bhante
Yogavacara
Rahula

It has been a widely held belief among traditional Theravada Buddhists that the practice of Yoga and Buddhism do not or should not be mixed. Yoga comes out of the Vedas and Hindu tradition with its central belief in the “Atman” or “Supreme Self,” which appears to be diametrically opposite to the Buddha’s teaching of “Anatta” or “No-Self.” In addition to that is the stigma of the Buddha having practiced yoga as self-mortification and ultimately rejected it as futile. And in Western countries Yoga is perceived and practiced mainly as a system of physical exercises for health, energy or relaxation, not to mention a good figure.

At some vipassana meditation centers there are rules against doing yoga exercises while undergoing intensive retreat; they are considered to be a distraction from the pure inward mental focus or an escape from dealing with the physical pain of long motionless sitting or from boredom. I have experienced these disapproving attitudes myself (from others) during my initial monk training in Sri Lanka and when starting to teach Vipassana retreats where I included some yogic breathing and exercises. There may be a degree of truth that a number of practices of yoga may not be

applicable to some forms of Buddhist meditation. However, it doesn’t mean that we should “throw the baby out with the bathwater.”

The Buddha, in the opening segment of the Satipatthana sutta, recommends sitting cross-legged in the full lotus posture and keeping the spine erect to begin sitting meditation. Apart from walking meditation little else concerning specific physical exercises, is mentioned in the Pali texts. In the Ningyma School of Tibetan Buddhism, a system of physical awareness exercises called Kum Nye has been developed and taught to Western practitioners. Many Chinese Buddhists practice Tai Chi and Qi Gong exercises designed to get the life force of the body flowing more dynamically. Other than this, physical exercise as an aid to meditative/spiritual development has been largely neglected among Buddhists and sometimes frowned upon as mentioned above. This has resulted in some Buddhist meditators being ‘closet yogis,’ not wanting to be seen doing yoga.

Now, however, the recognition and popularity of Hatha Yoga practice among Western Buddhist

meditators is increasing. Even some prominent Western Dhamma teachers have recently 'come out' to more or less endorse it. A well-known Yoga magazine has done a feature article on Yoga practice for Buddhist meditators. This current Yoga practice among westerners is confined primarily to the notion of Yoga being a system of beneficial body and breathing exercises to promote health, cure physical problems, increase physical energy, etc....all of which are beneficial for meditation. Long-time meditators, as well as beginners, who have suffered through stiff, sluggish, or sick bodies, and restless or drowsy minds have experienced noticeable, sometimes dramatic, improvements in their meditation after practicing some Yoga exercises even for just a short time.

To be fair, Yoga is an ancient spiritual science of body and mind that also has as its goals, Enlightenment and Moksha, as does Buddhism. And, like Buddhism, Yoga has its own version of the Eight-fold Path, Ashtanga Yoga (Eight-Limbed Yoga). Asana and pranayama (posture and breath control), which comprise current popular Yoga, are the third and fourth steps of that eightfold path. They precede the higher or inner practices of concentration and meditation. Under the Yogic system, purifying, strengthening, and balancing the respiration, circulation, glandular, and nervous systems are seen as necessary prerequisites for deeper meditation to progress steadily toward the goals of Realization and Liberation. Whether the Hindu/Yoga goal of Self-realization and Moksha is equivalent to the Buddha's Enlightenment and Nibbana is beyond the scope of this article, and could be a testy debate among scholars.

What is probably not a testy debate is the connection between the body and mind, at least on the relative level where most of us live and meditate most of the time. The body affects the mind and the mind affects the body. When one is sick, in chronic pain, or weak in energy, one finds it difficult to put forth the effort to meditate. If the body is stiff with poor blood and life force circulation, if one cannot keep the spine erect and sitting is uncomfortable, then meditation is less enjoyable, painful, discouraging and of slow progress. Only those who have already attained a high level of meditative development could perhaps transcend the body/mind connection. Physical pain and drowsiness are two main obstacles that hinder the beginner in meditation. A regular practice of Hatha Yoga can help correct and alleviate some of the physical and energy blocks that make meditation more difficult than it needs to be. And this holds true for other body/energy based disciplines like Tai Chi and Qi Gong, both of which are also gaining a modest following among Buddhist meditators in Western countries.

The main purpose or effect of Hatha Yoga is to purify and condition the body/mind nervous system so that it becomes a fit vehicle for the practice of meditation. Meditation happens through the nervous system. The mind is affected by the state of the nervous system. Purifying and strengthening the skeletal structure of the body allows you to progress in meditation without undue physical hindrances such as poor circulation, inability to keep the back straight, pain due to stiff joints or tense, tight muscles, low energy, or poor health. Hatha Yoga deals with



The path to Nibbana is sense restraint

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-බුදු රජාණන් වහන්සේ-

Restraint in bodily actions is good and good is restraint in speech; restraint of the mind is good and good is restraint in all things. The disciple who is restrained in every respect is liberated from all suffering.

-The Buddha-

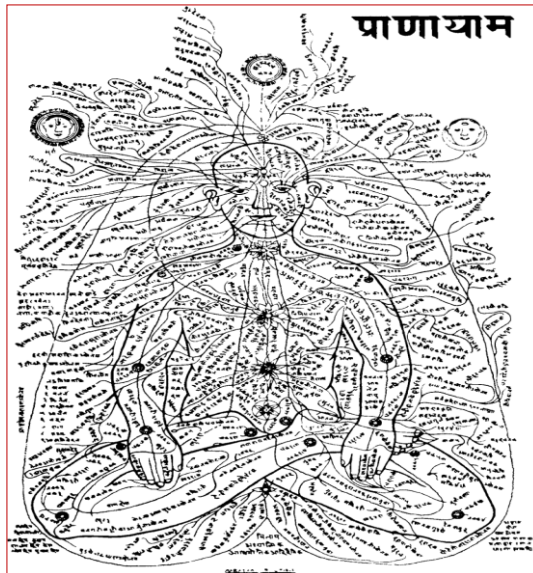
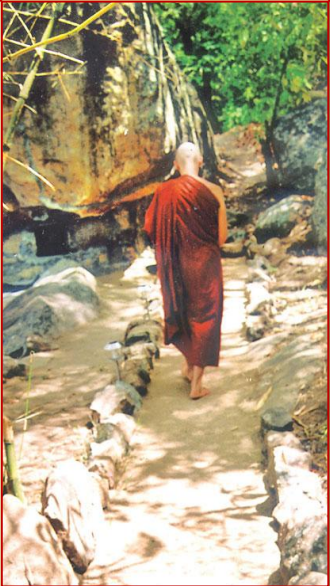


The Buddha statue is located in the ancient capital of Sri Lanka, Polonnaruwa, 1070 AD.

generating and circulating generous amount of vital life force called prana (Chi in Chinese) throughout the entire body/brain nervous system. You can think of prana as the invisible cosmic electricity which pervades the Universe and which sustains all life forms, animate and inanimate. In Astronomy each star is a sun and all of their combined energy pervades the entire solar system. Since there are millions of suns throughout the Universe, it is not hard to imagine this concept of prana. We all know what happens when exposure to sunlight is cut off for too long. Prana is not oxygen, hydrogen, or nitrogen, but it is what gives life to these essential elements which keeps our cells alive. Prana is referred to in Yoga as, 'cosmic plasma'. The equivalent word in Pali could be, 'jivitindriya', the life faculty.

undue aches and pains, and even mental problems arise when not enough life force is available and/or is not circulating properly to maintain the body's defenses and other vital functions. The breathing and physical exercises in Hatha Yoga are designed to keep prana flowing through the body in a harmonious way and in perfect balance. And the Buddha has said, "health is the highest gain", arogya parama laba. The body receives most of the prana through the breathing process. Smaller amounts come in through the food eat and eat and the water we drink. Prana circulates through the body along innumerable invisible etheric channels called nadis, which allow the life force to reach all areas/cells of the body. In yoga anatomy, these nadis pass through major nerve plexi (such as solar plexus) and those located along the spine. These nerve plexi are associated with centers called chakras that have specific emotional and psychic characteristics associated with them. The circulation of prana can become inadequate and inhibited due to poor shallow breathing, slouching posture, stiffness and inflexibility of muscle tissue and joints, and even by negative emotions such as anger, lust, stress, anxiety and fear. When the flow of prana is inadequate, disturbed or blocked, pain and many other physical and psychological problems can ensue. Restoring the adequate and free flow of the vital force is most important for the overall health of the body/mind system. This is all the more true and pertinent for people who are beginning to meditate or who have been meditating but find that their progress is stagnating or

Practicing Sati in walking



“ගවිජන්තෝවා ගවිජාමිති පජානාති”

When walking, be aware of walking

-The Buddha-

This body, any material body, is made up of billions of cells. Prana life force must pass through each cell to keep it charged up. This is similar to how a battery is kept charged by the steady current flowing from the positive to negative post. If the flow of the current is interrupted then the battery loses its power and the battery becomes dead. Sickness, disease,

Next page..

degenerating; they are meditating more but enjoying it less.

In Yoga developing the ability to breathe more deeply and slowly is important, and to fill up the lungs from bottom to top. It is a fact that most people under normal conditions breathe only about one tenth of the lung's capacity, usually only a small amount into the lower or middle part. Rarely does air reach up to the higher lungs unless one is doing some heavy exertion. Nature made the lungs the shape and size they are for a good reason—to use fully! But, because of slouching postures, modern stress, neuroses and other negative emotional states, breathing in most people is short, quick and shallow. The average rate of respiration for most people is about 15 breaths a minute even at rest. Because of short, shallow breathing, the body must breathe quickly in order to get more oxygen to keep the cells alive. From a yoga point of view this is unhealthy. Healthier breathing is slower; fuller breathing that fully oxygenates the blood and evenly bathes the whole body, including the brain, with gentle waves of cosmic electricity or life force. Training oneself to breathe like this for three to five minutes several times a day, allows more oxygen and life force to be brought in and evenly distributed throughout the whole body in a relaxing mellow way so respiration rate and heart rate may go down. An even respiration rate of four or five breaths a minute is more relaxing and beneficial for meditation also. One of the main reasons why Yogis practice slow deep breathing is to regulate, purify and slow their respiration in order

to facilitate the practice of deeper meditation. Breathing in this way also helps as an initial concentration technique to draw attention inside and get the mind off the external world and out of our thoughts.

In addition to deeper slower breathing, the body itself needs to be strong and flexible so that it can handle and distribute the vital life force in the most effective way, especially in terms of aiding meditation. Asana (literally, firm seat) is the third step of the Yogic Eightfold Path. Traditionally this seat is one of the various cross-legged sitting positions; generally, the padma asana or lotus posture.)

The body should be held still for long periods of time (one to three hours) with the spine erect so that the breath and prana energy can flow freely, allowing the mind to become calm, concentrated and focused. If the joints and muscle tissue are stiff and inflexible, then blood and life force has difficulty penetrating them. Numbness, discomfort, and pain easily arise to disturb the mind, hindering concentration. This is where yoga exercises come in.

There are two main ways of doing yoga exercises. Postures can be held for varying lengths of time—thirty seconds to three minutes. Or, they can be done co-ordinated with deep slow breathing as rhythmic movements with the in and out breaths. In this latter method, one goes into a position while breathing in slowly, holds the position with the breath two or three moments, then returns to the starting position or opposite direction on a slow 4-6 out-breath. One pauses a moment and repeats the sequence two more times for a total of three repetitions.

One then takes a longer pause to relax and feel the subtle body sensations before going on to different exercises done in the same flowing, mindful way.

It is this style of doing yoga exercises, coupled with deep slow breathing, which I have found to be of the greatest benefit especially for practicing body-based Vipassana meditation. The mind has to function through the body/brain nervous system to accurately Anatta.

experience and understand the conditioned world in its three characteristics, Anicca, Dukkha, and Awareness of the breathing and body is the first foundation of mindfulness. Coordinating slow, even breathing with the repetition of fairly simple bending and stretching movements generates a powerful but soothing current of life-force sensation which can be noticeably felt. It tranquilizes the nervous system naturally and helps the mind become calm and concentrated. If done just before sitting in meditation it helps one to have a nice light breathing/body awareness and one feels nicely centered; one hits the cushion already meditating as it were, allowing mindfulness, concentration and wisdom to deepen more quickly. In brief, this is the physiology of meditation.

May all Beings be well
Peaceful and Wise!

Continued from July

No wisdom without concentration

How to become a great human being – part 5

By Bhante Jinananda

If one has the seed of the five spiritual faculties in his mind (confidence (saddha), perseverance (Viriya), mindfulness (sati), concentration (Samadhi) and wisdom (panna)), that person sooner than later establishes them and develops another six spiritual qualities.

First, this person reflects on the incomparable and immeasurable qualities of the Buddha as 'etipiso Bhagava araham..... etc. Then greed, hatred and delusion cannot invade his mind at that time. As a result, he gains a steady mind based on the qualities of the Tathagata, then he feels the taste of the spiritual gaining and develops the right effort to reach the goal. Also he understands the Dhamma for achieving the goal. Due to this achievement, he experiences joy in seeing the Dhamma. One who is joyful, experiences rapture. One who is rapturous, experiences calm and tranquility. Equipped with a calm and tranquil mind, he experiences happiness, and one whose mind is full with happiness, attains Samadhi. (Mahanama sutta AN 11:2:1 ...උජුගතමෙවස්ස තස්මිං සමයෙ චිත්තං හොති තථාගතං ආරබ්භ. උජුගතචිත්තො ඛො ජන, මහානාම, අරියසාවකො ලහති අත්ථවෙදං, ලහති ධම්මවෙදං, ලහති ධම්මුපසංහිතං පාමොජ්ජං. පමුදිතස්ස පීති ජායති, පීතිමනස්ස කායො පස්සම්භති, පස්සද්ධකායො සුඛං වෙදියති, සුඛිනො චිත්තං සමාධියති) Similarly, he recollects the qualities of the Dhamma, Sangha, Sila (Morality), Chaaga (generosity) and the Devas. In all these situations, this person can

develop the mind and attain the state of Samadhi.

Today, some people talk about Jhanas as something not that important for enlightenment. Considering the two meditation practices; tranquility meditation and insight meditation, they argue that striving to attain Jhana is wasting time because it just gives a kind of pleasure that keeps the meditator from seeing the truth. If that is so, why did the Buddha include Jhana in the noble eightfold path? If practicing Jhana does not help one to progress on the Path, the Buddha would not have included it as a major factor of the noble Eight Fold Path. The important thing that we all should realize is that, both tranquility meditation and insight meditation open the doors to experience Jhanic bliss. They are respectively called Samadhi through tranquility (samathapubbangama Samadhi) and Samadhi through insight (vidassanapubbangama samadhi). In the above example, mind is released from hindrances while recalling the qualities of the Buddha. Such an abandonment of hindrances cannot be achieved without insight. Again Mahacattarisaka sutta explains that Samadhi develops based on right understanding and the coming together of other factors.

Another interesting point sheds light on to the fact that Jhana is important in attaining enlightenment. In the discourses where the Buddha explains how enlightenment achieved, it is stated that Gautama Bodhisattva attained the first Jhana when he was very young at a harvesting festival. In the last battle with Mara, the Buddha remembers how he meditated and gained Jhana. Next page...



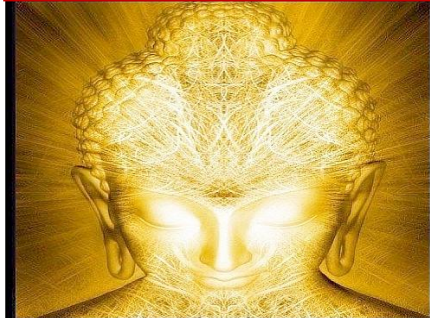
Nikini Full Moon day

The 1st Sangha council commenced on this day headed Arahant Mahakassapa Beginning of Pasuvas', observance of Vassana retreat after the initial observance by monks who missed it on July full moon day

අයං වස්සාන කාලේ This is rains retreat

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The Stilled Mind



The answers you seek never come when the mind is busy, they come when the mind is still.

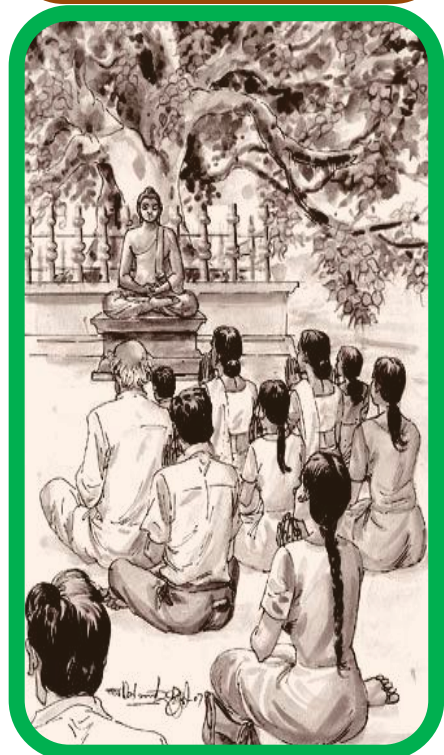
*Wisdom is
wealth.*



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පෙන්වාදෙන්නේ වරදක් දැක
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කරන්නා එම වරදින් නිදහස් කර
ගැනීම පිණිසයි.

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පෙන්වාදෙයි. එබඳු සන්සුරුණයන්
ඇසුරු කරන්න.

(ධම්මපදය)



Under the Bo tree at on that full moon day he remembers and thinks this would be the path to attain Buddhahood.

If we look at the four Jhanas and their characteristics, we are able to understand how wonderful the teaching of the Buddha is and how profound it is.

1st Jhana

”Quite secluded from sense pleasures, secluded from unwholesome states of mind, one enters and dwells in the first Jhana, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion ”(Gunaratana, 2009)

In the first Jhana, there are five qualities; applied thought, sustained thought, rapture, pleasure and unification of mind. There is confusion whether these words ‘applied and sustained’ are meaningful translations of the Pali words ‘vitakka and vicara’ with their right meanings. According to Patisambhidamagga (a book in Khuddaka nikaya), right thoughts (samma sankappa) is a synonym for vitakka and vicara. Then vitakka and vicara are clearly the thought of renunciation, the thought of friendliness and thought of compassion. Now with the attainment of first Jhana, the meditator pervades his whole body with rapture and happiness born from seclusion. The Buddha makes a simile to illustrate that bliss of the first Jhana in Mahasakuludayi sutta (MN 77). Think of a person who is ready to bathe, he gets some bath powder and sprinkles it in the water. Gradually, the washbasin with bath powder pervades with it inside and outside. Similarly, the

whole body of the meditator pervades the rapture and happiness; there is no part of the body of the meditator which is not bathed in the rapture and happiness of the first Jhana.

2nd Jhana

With the subsiding of applied and sustained thoughts, one enters and dwells in the second Jhana, which has internal confidence and unification of mind, is without applied and sustained thoughts, and is filled with rapture and bliss born of concentration. (Gunaratana, 2009)

Applied and sustained thoughts have ceased in the second Jhana. There are some significant changes of the mind of the meditator; equanimity starts to grow and Jhana qualities develop based on concentration, also mindfulness strengthens in the second Jhana. According to Mahasakuludayi sutta, it is likened to a pond without water from rain or by any other means. Then suddenly, cool water comes from a water fountain in the pond and fills the pond with that cool water. In the same way, the meditator pervades his whole body with rapture and pleasure born of concentration. Now see the difference between the 1st Jhana and the 2nd Jhana. Rapture and happiness in the first Jhana is based on seclusion but the rapture and happiness of the 2nd Jhana depend on concentration.

3rd Jhana

With fading away of rapture, one dwells in equanimity, mindful and discerning; and one experiences in one’s own person, that bliss of which the noble ones say: ‘Happily lives one who is equanimous and mindful’; thus one enters and dwells in the third Jhana.(Gunaratana, 2009)

In this third Jhana, equanimity becomes prominent and also mindfulness is stronger. Like in the first and second Jhanas, the meditator pervades the whole body with the pleasure in the third Jhana but here the meditator divests rapture and pleasure because now, equanimity has developed significantly. It is likened to a pond with various colored lotus flowers. They all grow in the mud and cool water. Yet, the flowers rise out of the muddy water untouched by the mud in the water. However, whole lotus plant feels the coolness of the water just like the body feels the Jhanic bliss.

4th Jhana

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, one enters and dwells in the forth Jhana, which has neither-pain-nor pleasure and has purity of mindfulness and equanimity (Gunaratana, 2009)

When the meditator attains the forth jhana, he may not need to end it as he dwells in such peace. In this Jhana, mindfulness and equanimity have developed strongly. This is the peak of Samma Samadhi and if needed, the meditator changes the direction of the spiritual journey towards gaining immaterial Jhanas or gaining supernatural abilities like the divine eye, divine ear...ect. However, the Buddha's advice is to direct the mind to see the true nature of things, the three characteristics of things; impermanence, unsatisfactoriness and non-self. After developing those skills, attaining enlightenment is also possible. The Buddha uses a simile to show the serenity of the forth Jhana as follows; there is a person who sits with his head bent down and covers his whole body with a white cloth. Then his whole body feels the touch of the

white cloth. Similarly, in this Jhana, his whole body pervades the purity of bright mind.

It is important to know the role that hindrances play and understand them as they are. When we begin to read about the 1st Jhana, the following words come through to us; 'Quite secluded from sense pleasures, secluded from unwholesome states of mind'. They imply that the meditator frees his mind from the five hindrances. At the same time, his entering the Jhana and experiencing the qualities of Jhana take place simultaneously. The Buddha has discussed how the meditator experiences the absence of hindrances and the presence of Jhanic bliss.

But when he sees that these five hindrances
Have been abandoned within himself,
He regards that, as freedom from debt,
As good health, as release from prison,
As freedom from slavery, as a place of safety.
When he sees that these five hindrances
Have been abandoned within himself, gladness arises.
When he is gladdened, rapture arises.
When his mind is filled with rapture,
His body becomes tranquil.
Tranquil in body, he experiences happiness.
Being happy, his mind becomes concentrated. (Bhante G, 2009)

In Samadhi Bhavana sutta (AN 4:5:1), the Buddha pointed out four forms of Samadhi meditations which have different purposes. In the first Samadhi meditation,



Let's venerate the triple Gem by our practice

ඉමාය ධම්මානුධම්ම පටිපත්තියා බුද්ධං පුජෙමි
By this practice of the Dhamma, in accord with the Dhamma, I venerate the Buddha.

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By this practice of the Dhamma, in accord with the Dhamma, I venerate the Dhamma.

ඉමාය ධම්මානුධම්ම පටිපත්තියා සංඝං පුජෙමි
By this practice of the Dhamma, in accord with the Dhamma, I venerate the Sangha.

the meditator attains to the four Jhanas and experiences happiness. Supreme bliss experienced in the four Jhanas is called 'ditthadhamma sukhavihari' which means happiness is right now. Therefore, this is a good example to also show that happiness can be gained in this very life and one does not need to wait for after death. The second Samadhi Bhavana is one that helps gain knowledge. In this meditation, the meditator perceives day as night and night as day. This way he is able to gain a knowledge that helps him reach his final goal. The third Samadhi Bhavana is geared towards developing clear comprehension. The meditator understands the arising, existing for a short moment and subsiding of feelings, perceptions and thoughts. That understanding leads the meditator to gain concentration and clear comprehension. Finally, there is a Samadhi meditation which aims at seeing the arising and passing away of the five aggregates of clinging. The purpose of this Samadhi meditation is to totally uproot all mental fermentations.

While Ven. Anuruddha was reflecting the Dhamma, he knew without any doubt that this Dhamma is only for people who can gain Samadhi but not for those who cannot. The Cula Vedalla sutta (MN: 44) proves clearly the thought of Ven. Anuruddha. It is explained that concentration is the second pillar out of three pillars on which the noble eightfold path is established. It also shows that unwise people cannot attain Samadhi. Also it shows that the aggregate of morality and wisdom (Silakkhanda and pannakkhanda) are perfected due to the presence of Samadhi (samadhikkhanda).

After gaining Samadhi for the first time, a meditator will try to reach

reach Samadhi again and again and will be inclined to practice more and because he knows the path of attaining Samadhi and happiness. The Buddha explains that he gains it easily whenever he likes and also without difficulties (Akiccalabhi, Akasiralabhi hothi nikamalabhi) when practiced constantly. According to many suttas, the meditator should attain Samadhi many times in order to firmly establish the Samadhi. Otherwise, the meditator cannot get the momentum to see things as they truly are. When he experiences Samadhi a number of times, he sees the impermanence of the Samadhi itself; perhaps, he does not find satisfaction of the state of Samadhi anymore, as that too is also subject to change.

In conclusion, Samadhi or concentration is a spiritual energy that we all need to develop. If the right requisites for Samadhi arise together, Samadhi can be achieved. It is the mental state that defeats the army of Mara temporarily and clears the path for wisdom to arise. The concept of Samma Samadhi is the unique discovery of the Buddha. No other faith or religion explains such a rich and powerful way to wisdom. That's why the Buddha mentions in the fifth verse of the Ratana sutta (S.N:2:1) that Samadhi as given in the supreme Dhamma is definitely a product of the noble path and it helps gain Right wisdom.

Although there is a large amount of discourses that talk about Samadhi it is hard to include everything in this article. The purpose of this short article is to encourage readers to find out more about Samadhi and practice it for long term benefits.

May you be happy and peaceful!

The danger of gain, honor and praise

Just as a plantain tree, a bamboo tree or a reed yields fruit to its own downfall and destruction, so monks, gain and honor, praise can arise for one's downfall and destruction. Monks, Devadatta gained higher mental abortions, so that honor and praise flew to him, which paved the way for his downfall and destruction. So train yourself thus that how dreadful are these gains, honor and praise.

(SN 35/5 Labasathkarasanyutta)



The 1st Sangha council held on Nikini Full Moon Poya day

Nikini Poya day is significant for the Buddhist world due to the first Sangha council taking place on the full moon day of August in sixth century B.C. This Sangha council is recorded as the hallmark of the Sasana and its future development.

Two months after the Buddha's Parinibbana, five hundred Arahant Bhikkhus gathered at the Sattaparni cave temple in the city called 'Rajagaha' and Observed Vassana season expecting to discuss the Dhamma. Venerable Mahakassapa presided this gathering while venerable Ananda, Venerable Anurudhha, Venerable Upali and students of Venerable Sariputtha and Moggallana took upon themselves to preserve the Dhamma. All monks gathered were Arahants except Venerable Ananda who became an arahant on the last day the Council. Just before the Council began, Venerable Ananda attained Arahantship completing the quorum to begin the Council. It is mentioned that King of Magada, Ajasattha had changed and become a righteous king by accepting and regretting his evil behavior to his father. Therefore, the king gave his full support to the Council. The King constructed the conference hall in front of the cave for the Council to be held without interruption.

The main reason for this historic Council to be held was to preserve the Dhamma and Vinaya from being distorted and misinterpreted. Some monks started to misinterpret the Dhamma even before the Buddha passed away. At the time of the Buddha's Parinibbana, a newly ordained monk called 'Subhadda' paved the way

for such misinterpretation by saying 'the One who enforced vinaya rules has gone and there is no one to disturb us'. Venerable Mahakassapa saw the danger when he heard Subhadda's words and called an immediate meeting of the Sangha which later paved the way to the 1st historic Sangha Council. This was needed as some groups of monks were misbehaving and distorting the Dhamma.



Sattaparni Cave

According to recorded history, it took seven months to conclude the Council. As a result of this formidable action taken by Noble Sangha, the Dhamma and Vinaya are available to many people in their purest form today, and also the teaching would be available for the future generations.

This council is called 'pancasathika sanghithee' as five hundred Arahants participated in it. Monks who had great skills took the responsibility to memorize the many sections of the Dhamma and Vinaya.

The Dhamma was the teacher for the Buddha and The Buddha instructed his disciples to treat the Dhamma as their teacher just before Parinibbana. So let's follow the Buddha's advice and venerate the teacher, the Dhamma through genuine practice.



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Let's go to
Dhamma School



The HJBM Dhamma School will be starting on September 8th Sunday at 2:00PM after summer vacation. Bhante Vijitha together with the staff welcome you in advance and extend an invitation to new students to join the Dhamma School and learn the Buddhist teaching. Parents, if you wish to enroll your child as a new student, please download the Dhamma school registration form @ http://www.buddhisttempleotawa.org/doc/DhammaSchool_Regn..pdf.

There will be a 'back to school Puja' to invoke blessings to children who begin new term on September 2nd at 5pm.

There will be a Dhamma class and a meditation session for parents during the time the Dhamma School held.

All are welcome to the HJBM Dhamma School!

Happy is the practice of the Dhamma!

Devotees participate in sitting meditation sessions and Dhamma discussions held by Most Venerable Bhante Yogavacara Rahula at HJBM meditation hall. Since Vassana began from July Full Moon day, many devotees participate in meritorious activities on the following days of the week;

Sundays (5:00PM – 7:00PM)

Mondays (7:00PM – 8:30PM)

Tuesdays (12:00 Noon – 1:00PM)

Wednesday (7:00PM – 9:30PM)

Thursday (12:00 Noon – 1:00PM)

All are welcome to experience peace and happiness through self-investigation. If you would like to meet Bhantes individually for meditation instructions, don't hesitate to call

613-321-5677, 613-667-2988

**DOUBT
EVERYTHING,
FIND YOUR
OWN LIGHT**
- Buddha

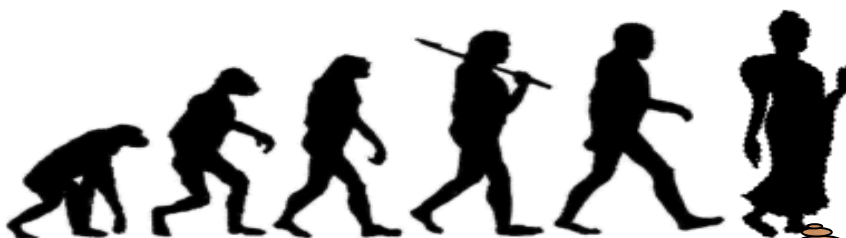


Visitor Guidelines during Vassana Season

- ❖ Sponsors of Puja, Dhamma talks and meditation sessions must reach to temple at least 15 minutes earlier the program starts.
- ❖ Sponsors must clean the temple after the event
- ❖ Place the cushions at the right place after use
- ❖ Avoid of visiting the temple at these hours (except emergency); 5:00– 7:00AM, 11:00AM-12:00Noon, 7:00-8:00PM.
- ❖ Do not enter or leave during meditation hours.
- ❖ Wear a suitable cloths (long leave shirts, trousers...etc).



The Next Evolution is The Evolution of Consciousness



From Self to Non-Self

The Buddha

www.protobuddhism.com

Sri Lankan Biryani

Organized by the Barrhaven
friends of Hilda
Jayewardenaramaya

On Monday September 2nd 2013

Please make your order before
August 31th

Each \$10

We will deliver your order to your
home between 12:00 Noon to 2:00PM

Food will be prepared by a
culinary expert from Sri Lanka

For Pre-orders;

Duleep Mahanama (613-983-1466)

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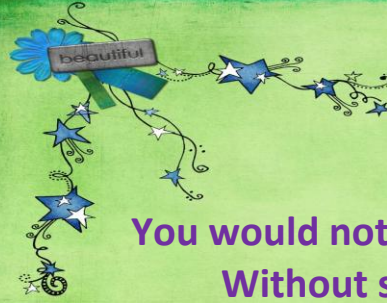
Padmini Hapuarachchi
(613-830-8464)

Samanthi Marakawatte
(613-406-9337)

Through Email

bcc.ottawa@rogers.com

All are welcome!



If you knew
What I know about
The power of giving,
You would not let a single meal pass
Without sharing it in some way
-The Buddha-

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නොමැත. සතුටම එහි මාවතයි.

There is no way to happiness
Happiness is the way

The Buddha



A man once told
The Buddha
"I want Happiness"

The Buddha replied,
"First remove
"I",
That's ego.
Then remove
"Want",
That's desire.
And now
All
You are
Left with
Is

Happiness

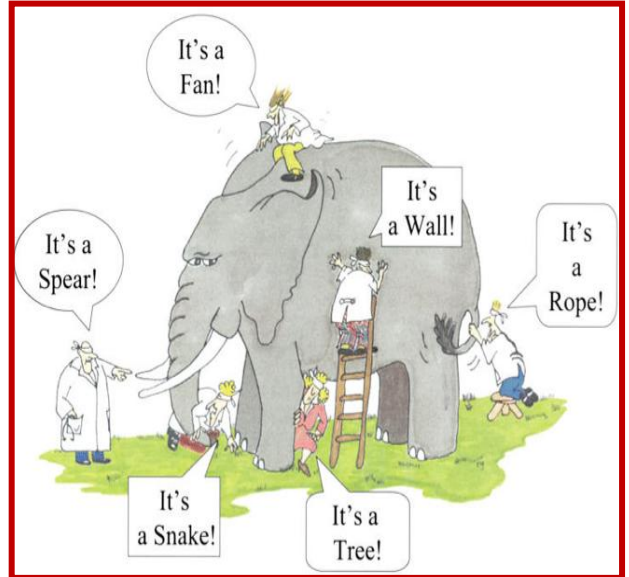


The serenity of meditation

A few moments of the 3rd Outdoor meditation session conducted by Bhante Yogavacara Rahula

On August 14th at 8:00AM devotees gathered in the backyard of Hilda Jayewardenaramaya Buddhist monastery for sitting, standing and walking meditation. Devotees practiced Yoga exercises during this three hour meditation session.

We would like to thank most Venerable Bhante Yogavacara Rahula for conducting the program, Bhante Vijitha and Asoka Weerasinghe for organizing the event, Padmini Hapuarachchi and friends for offering lunch (Dana) to all participants, and also all friends for attending to the program.



An Honorary Presentation by
Nilantha Karunarathna and Roosara Dance
 in collaboration with
Upasana the Spirit of Dance

Triveni - The Three Rivers

A Fusion of Sri Lankan, Indian Classical and Contemporary Dance

In aid of Hilda Jayewardenaramaya
 Buddhist Monastery and Meditation Center, Ottawa

On Saturday, September 14, 2013

6:00 PM to 8:00 PM

at

Kailash Mital Theatre

Carleton University
 D283 Loeb bldg, 1125 Colonel by Drive, Ottawa, ON, K1S 5B6

Contact for Ticket:

Ticket: \$25 - Front Seat \$15 - Adult \$10 - Student	613 983 1466 - Duleep Mahanama
	613 823 5344 - Dhammika Herath
	613 224 5244 - Kanthi Dias
	613 869 0248 - Heli Amarasinghe
	613 744 5961 - Ranjini Alwis
	613 741 7441 - Oli Cosgrove
	613 700 0225 - Parami Gunasekara