



# SEEING THROUGH

The Monthly Newsletter of Buddhist Monastery and Meditation Center

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## Significance of Esala Full Moon

*By Bhante Jinananda*

The month of July (Esala month) is another significant time in the Buddhist calendar as some important events took place in Buddha's life.

### The descent of the Bodhisattva from heaven

The first important thing that took place is the conception of the Bodhisattva in the womb of Queen Maha Maya. Being invited by deities, the Bodhisattva, after fulfilling of necessary perfections for the great enlightenment, looked at the human world for five conditions. The last one of the five is a suitable mother.



The Bodhisattva selected Queen Mahamaya as his mother as she had been developing and observing high moral principles throughout her life and also as she aspired to become 'the Buddhama' (mother to the Bodhisattva) in her previous lives. The Bodhisattva conceived in her womb on Esala Full Moon day in six century B.C (read Accariya Abbhuta sutta

### The great renunciation

The Bodhisattva, the one who was destined to be the Buddha, lived a very comfortable and worries free life for twenty nine years in the palace surrounded by luxury. He did not directly exposed to any kind of sorrow or any signs of aging, sickness or death within the walls of palace. However, as a young prince, He saw changes of life; he saw his father was different from him and the others as well. The Bodhisattva's mind was powerful so that he observed, investigated and understood things in a wise manner. Just as other human beings saw changes around them; it is undeniable that the Bodhisattva did not know aging, sickness and death.

One day he managed to travel beyond the palace gates into the city and suburbs and saw the suffering in many forms. He saw a very old person. After encountering the old person, the Bodhisattva changed his thinking, he happened to meet a sick person and then a group of people who carried a dead body. In those occasions, he strongly grasped the truth and realized that 'I too could not escape from cruelty of suffering. Finally, he saw an ascetic who was serene in appearance. The Bodhisattva wondered about the calm appearance of the ascetic and investigated why he was so serene among the suffering that surrounded him.

On the same day, he became a father with the birth of prince Rahula, which led to

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Prince Siddhartha Gautama to leave the life in the palace. According to the Tripitaka, Prince Siddhartha was not happy about princely life and he was investigating and pondering about leaving in search of the truth even before these events took place in the palace. He thought that time has come to decide whether he would become a slave of mundane pleasures or a seeker of the truth. Siddhartha Bodhisattva left the palace for the greatest discovery in the universe while his father, his beloved wife, the step mother and the royal retinue cried. It was the beautiful full moon day of July in mid-summer. Amidst many difficult thoughts, yet overcoming them for the well-being of the many, the Bodhisattva together with Channa embarked on the journey to enlightenment. Literally, it is called 'The great renunciation'.



### Turning the wheel of Dhamma – the first Dhamma sermon

This is the event when the supreme Buddha, the noble Dhamma and the Noble Sangha all arose in this world. Although the Buddha had attained enlightenment on Vesak Full Moon day, it had been an unknown incident to humans. Also the Dhamma was not expounded yet so the noble Sangha was non-existent at the time. With the first sermon, the Dhamma and Sangha came to exist and it was the first time the world knew a supreme Buddha had arisen in the world.

Brahmanism clearly knew that there would be a person called 'Buddha' in the future even before the Buddha

appeared in the world. They further knew that he would possess such a beautiful body with thirty two characteristics. This is certainly evidence for the fact that arising of Buddhas is happy and preaching the wholesome Dhamma is happy.

From Vesak Full Moon day in May to Esala Full Moon day in July, the Buddha was reflecting on the truth he realized. After that, the Buddha looked at the human beings and realized that they are deluded by greed, hatred and ignorance; hence, it is difficult for them to understand the Dhamma which is associated with non-greed, non-hatred and non-delusion. The Dhamma is deep beyond the understanding of ordinary human beings. While the Buddha was thinking about the nature of beings in this way, the head of the Brahmas came and respectfully invited the Buddha to preach the Dhamma to the world as is the custom of all self-enlightened Buddhas. The Brahma reminded the peerless Buddha that there are beings that have little dust (craving) in their mind, so that such people can grasp the Dhamma if it is expounded by the Buddha.

According to Ariyapariyesana sutta (MN: 26), the Buddha thought of his first spiritual teachers; Alara Kalama and Uddakaramaputta to relay to them to preach what the Buddha found. Unfortunately, they had passed away at that time. Next, the Buddha remembered the ascetic friends who helped him during the six years of practicing self-mortification. He came to know that they were living in a deer park in the city called Benares. Then the Buddha left from Buddhagaya to Benaras in search of the five ascetics, who left the Bodhisattva when he realized that self mortification was not the path for enlightenment.

When the Buddha reached the deer park in Banaras, the five ascetics; Kondanna, Vappa, Bhaddiya, Mahanama and Assaji thought that ascetic Gautama comes

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## What brings contentment?



අත්ථමිනි ජාතමිනි සුඛා සහායා, තුට්ඨි සුඛා යා ඉතරිතරෙන ; පුඤ්ඤං සුඛං ජීවිතසච්චයමිනි, සඛ්ඛස්ස දුක්ඛස්ස සුඛං පහානං.

**Friends in need are contentment. Satisfaction with whatever we have is contentment. At the end of life, merits are contentment. It is certainly a blessing to end suffering**

**(Dhammapada 331)**

පින් කරන්නා මෙලවන් සතුටුවෙයි, පරලොවන් සතුටුවෙයි.



## The 3<sup>rd</sup> Outdoor Meditation

*“Appamado  
Amatapadam”  
Mindfulness is the path  
to deathlessness*

**Join with  
Bhante Yogavacara  
Rahula & Bhante  
Vijitha**

**In sitting, standing  
and walking  
meditation with  
Yoga exercise**

**In the backyard of  
Hilda  
Jayewardenaramaya  
Buddhist Monastery  
and meditation  
centre**

**August 11<sup>th</sup> Sunday  
from 8:00AM to  
11:00AM**

**Dana for monks and  
participants is  
offered by Padmini  
Hapuarachchi and  
friends**

*All are welcome!*

back after failing to reach his goal. They agreed to give him a seat as he was a prince. However, as the Buddha approached them they could not behave the way they discussed due to the power of the Buddha's qualities. So everyone welcomed the Buddha respectfully.

However, five ascetics were not ready to pay attention to the Buddha. They still believed ascetic Gautama was unenlightened although the Buddha proclaimed his enlightenment. To dispel the doubt of the five ascetics, the Buddha questioned them whether he had ever told about his enlightenment. Then they realized that ascetic Gautama never proclaimed anything which he had not attained. What the ascetics Gautama says might be true and correct. They then believed that, he had attained the supreme enlightenment; he has found the path to deathlessness. Then only the five ascetics were ready to listen to the Buddha.



All Buddhas expound and explain to the world the four noble truths as their main teaching. In this very first sermon, all Buddhas proclaim that they have seen and understood the four noble truths with its twelve aspects. Following the great tradition of all previous Buddhas, Gautama Buddha too, preached the Dhammacakkappavattana Sutta (SN 56:11) to the five ascetics. First, the Buddha had proved that neither indulgence in senses pleasure nor self-mortification was the path for enlightenment. So he rejected both extremes through investigation. The Buddha proclaimed the middle path which means the noble eightfold path is the path for enlightenment.

At the end of the sermon, only Kondanna, the eldest of the group attained the fruition of Sotapanna while others delighted in the Dhamma. However, it is recorded that uncountable number of beings listened to this very first sermon and rejoiced very much. In ascetic Kondanna, a vision and knowledge arose that whatever arises due to causes and conditions, have the nature to cease; it means that he vanquished the three fetters; self view or wrong view (sakkayaditthi), skeptical doubt (vicikiccha) and wrong practices and rituals (silabbataparamasa), which bound him to suffering.

The moment that setting the wheel of Dhamma in motion for the first time was one of the rare events that happen in the universe. According to records in suttas, commentaries and chronicles, not only five ascetics embrace the message of peace and happiness but also the whole universe enthralled with the happy news. When the Buddha preached the Dhamma, deities in earth spoke loud about the glory of the Buddha and the Dhamma. Then the divine beings of six divine worlds, the Brahmans of Brahma reteams praised the Buddha and the Dhamma.

### Observance of Vassana retreat

Another significance of month of July is the starting of Vassana period from the Esala full moon day. It continues until Vap full moon day in October. In ancient India this period was a time of heavy rains. It was difficult for the monks to travel in the heavy down pours during this period. The Buddha, seeing the many difficulties advised his disciples to stay in one place during the rainy season and hence it was named 'Rains Retreat'.

This is a wonderful time for both ordained and lay disciples of the Buddha. This period inherently provides time for monks and nuns to develop higher spiritual

qualities as they stay in one place and spend most of their retreat in practicing the Dhamma. Lay devotees in each village or area invited the Sangha to observe Vassa and pledged to look after their requisites. Thus, started observance of Vassana with the fully ordained monks and nuns being invited by lay people to reside in their monasteries and meditate. At the same time, this tradition provides many opportunities for lay people also, to practice generosity by offering robes, alms, building shelters and providing medical and other facilities and requisites to monks and nuns. Therefore, this vassana period could be considered as a very important period in the spiritual development of all four groups of "Sangha" namely Bhikku, Bhikkuni, Upasaka, Upasika.



The history of this noble practice goes back to Buddha's time. Earlier, Bhikkhus did not stay in one place during the rainy season. They went on alms round and even travelled to long distances for different reasons. Sometimes, they stayed one half of the season in one monastery and moved to another place. Especially, those who meditated and realized the Dhamma were travelling from place to place teaching the message of the Buddha not thinking of the difficulties in rainy season.

Ascetics of other traditions accused the Buddha and his disciples of killing insects and damaging the grass and small buds of plants by stepping on them during the rainy season. They claimed that even animals live in one place respecting

nature, but not the Gautama Buddha and his disciples. This was one reason this vinaya rule was introduced, to respect nature and live in one place in the rainy season.

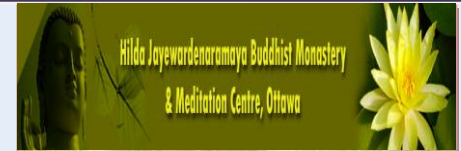
The monks too faced problems when they travelled by foot in paths that became muddy, and without proper cover from the torrential down pours. Since the Monks live with bare minimum requisites, such as three robes, a bowl and so on, they did not have any protection from rain and cold weather. Some monks got sick and experienced pain due to travelling in the rain.

Considering all these facts and information, the Buddha enforced this special vinaya rule for the benefit of disciples and their supporters.

These vinaya rules have contributed significantly for the development of the dispensation for two and half millenniums. While monks are striving to develop the noble eightfold path by meditating, lay people accrue a lot of merits by offering material needs for monks and nuns; for instance, lay people build monasteries, renovate temples where Monks reside... etc. In return, disciples practice the Dhamma and also teach the Dhamma to lay people when they visit monasteries. As a result of this mutual relationship between the venerable monks and the lay people, it is a time of great peace and happiness for all. According to stories found in Buddhist literature, Vassana season was a period when many Monks and Nuns attained Magga-Pala and so also did many lay people due to intense practice of the Dhamma, during the rainy season.

The commentaries mention eight great meritorious deeds that can be performed by devotees. Rainy retreat period is given time for them to do one of them. The eight meritorious deeds are;

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## *Vassana retreat begins At HJBM*

Following the noble tradition of the Buddha's time, **Akil, Mallika and Tansen Edirisinghe**, on behalf of relatives, friends and devotees of the HJBM extended a respectful invitation to the three resident monks to observe Vassana retreat – 2013.

The HJBM is fortunate to have **most venerable Bhante Yogavacara Rahula** for vas retreat this year. **Bhante Jinananda and Bhante Vijitha** were also invited to observe Vas.

**Bhante Rahula** will conduct a series of Dhamma programs including meditation with Yoga, Dhamma talks and discussions.

It is a blessed period with many wholesome activities happening at the temple. Looking forward to everyone's participation.

**"Kattabbam Kusalam, caritabbam brahmachariyam, natthi jatassa amaranam"**  
Let's practice wholesomeness in this Vassana season and live a life based on four brahma viharas, because no one can escape death.

*Sadhu! Sadhu! Sadhu!*

## The Esala Full Moon



## Esala Full Moon Day at HJBM

The day-long program started at 8:00AM with the observance of eight precepts.

Most venerable Bhante Rahula led the meditation session in English from 8:30AM to 11:00AM. Bhante Jinananda led the Dhamma discussions in Sinhala in the afternoon.

Breakfast (Heela Dana) for monks and lunch (Diva Dana) for monks and all Sil observant was offered by Lakshman and Kanthi Dias and friends. The days operating expenses was donated by them together with Champika Gallage and family.

**MAY THEY BE HAPPY  
AND PEACEFUL!**

"කයීනං ව පරික්ඛාරං - වාස දානංව උත්තමං  
බුද්ධජපමුඛසංසස්ස - දානං ධම්මස්ස ලේඛනං  
ඛේත දානංව සංසස්ස - පටිමා කරණං පි ව  
කරණං වච්ච කුටියා - අට්ඨ පුඤ්ඤානි වුච්චරේ"

1. Offering a Katina robe to the community of Sangha
2. Offering an Atapirikara (a gift which includes eight requisites)
3. Building a monastery and offering it to Sangha
4. Offering alms to Sangha along with the Buddha
5. Writing Dhamma articles, books and providing facilities to accomplish these tasks
6. Offering the necessary land to the noble Triple Gems (to build monasteries)
7. Building Buddha statues alters etc.
8. Building Washrooms for the Sangha

Therefore, Vassana period starting from Esala full moon day is very significant for monks and nuns who wish to speed up their journey to enlightenment. Also lay people can use the three months to accumulate much merits and practice meditation.

The Buddha mentioned three things that are rare occurrences in this world; to be born a human, appearance of a Buddha and being able to listen to the supreme Dhamma. Due to powerful Kusala kamma, you are blessed with having all these rare things in your life. Why don't you strive hard reap the benefits from these rare occurrences? Without wasting, Listen to the right Dhamma that is available, from this Poya day and be a real follower of the Buddha's teaching which will only bring you good results.



*Mahathupa, Anuradhapura, Sri Lanka*



මම සියල්ල අභිබවා ගිය තැනැත්තා වෙමි. මම සියලු දේ දැනගත් තැනැත්තාද වෙමි. එසේම සියලු ධර්මතාවන්හි නොඇලුනෙමි. සියල්ල අත්හැරීමෙන් තක්සාව දුරු කළෙමි. මෙලෙස සියල්ල ම විසින්ම දැනගත් බැවින් කවරෙකුහට නම් ගුරුවරයා යැයි කියන්නේද?

**I am one who has transcended all, a knower of all, Unsullied among all things, renouncing all, by craving's ceasing freed. Having known this all for myself, to whom should I point as teacher?**

දෙවියන්, මරුන් සහ මිනිසුන් සහිත ලෝකය තුළ මම ගුරුවරයකු නැත, මා හා සම තැනැත්තෙක් ද නොපෙනේ.

**I have no teacher, and not one like me Exists nowhere in all the world With all its gods, because I have Person for my counterpart**

මම මේ ලෝකයෙහි අර්භත් වෙමි. මම උත්තරීතර වූ ශාස්තෘවරයා වෙමි. මම තනිවම උත්සහකොට සම්මා සම්බුද්ධ වී පිරිනියේ වෙමි.

**I am the accomplished One in the world. I am the teacher supreme I alone am a Fully Enlightened One Whose fires are quenched and extinguished**

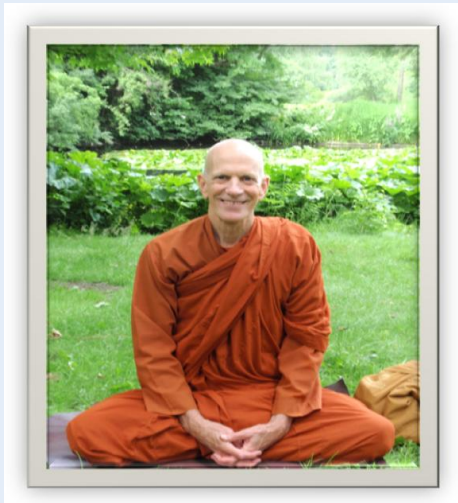
තක්සාවෙන් වේලි අන්ධකාරයේ පසුවන ලෝකය එයින් මුදවා හනිම පිණිස අමරණීයත්වයේ දහම් බෙරය වාදනයට, මම දැන් කාසි පුරය බල ගමන් කරමි.

**I go now to the city of Kasi To set in motion the Wheel of Dhamma In a world that has become blind I go to beat the drum of the Deathless.**

**The Buddha**

*Ariyapariyesana Sutta MN: 26  
Translation by Bhikkhu Bodhi*

## Most venerable Bhante Yogavacara Rahula



Bhante Yogavacara Rahula was born in southern California in 1948. He ordained as a Buddhist monk in Sri Lanka in 1975 and received higher ordination in 1979 in Los Angeles, USA. After a decade of meditation in forest monasteries in Sri Lanka and in other countries, Bhante Rahula took up residence at the Bhavana Society, a forest monastery, in West Virginia where he resided until 2010.

Bhante Rahula is a greatly respected Buddhist monk and is an experienced meditation master, combining Yoga and meditation for the benefit of the many yogis who practice the Dhamma. Since 2010 Bhante has been a travelling monk teaching the Buddha's message to many people in many countries in almost all the continents.

Bhante Rahula has authored many books, one of which is an autobiography entitled 'One night

Shelter: From Home to Homelessness' which shows how the Dhamma when seen well takes a person from the darkness of ignorance into the light of wisdom. The other books, 'The way to peace and happiness', 'Meditation, the body and mind connection', and 'Breaking through the self-delusion' are very helpful books to the reader in understanding the profound Dhamma and provide insight to seeing the true nature of things.

The most venerable Bhante Yogavacara Rahula thero has accepted the invitation of the resident monks and devotees of the Hilda Jayewardenaramaya Buddhist Monastery and meditation centre, to observe Vassana sil from Esala Full Moon day (July 21<sup>st</sup> 2013) to Vap Full Moon day (October 18th). He will be conducting indoor and outdoor meditation sessions with Yoga, delivering Dhamma talks and having Dhamma discussions for the benefit of devotees and friends of HJBM. Bhante will also be conducting meditation sessions at other temples in Ottawa and Toronto.

Please join us with Bhante Rahula and other monks at HJBM to practice the noble path during this Vassana period.

**All are welcome!**

නිහැඩියාව කෙතරම්  
අසිරිමත්ද?

එනමුත්,

ශබ්ද ඔබ නිහැඩියාව  
ගැන දැනුවත් කරයි

නිහැඩියාව ඔබ ශබ්ද  
ගැන දැනුවත් කරයි

From

[www.seeingthroughthenet.net](http://www.seeingthroughthenet.net)

**Bhante Yogavacara  
Rahula teaches  
meditation sessions  
combining with  
Yoga**

Yoga exercises followed by  
meditation and Dhamma talk  
Every Sunday from 5:00PM  
to 7:00PM

Yoga and meditation  
instruction followed by Q&A  
Every Monday from 7:00PM  
to 8:30PM

**Lunch hour meditation each  
Tuesday and Thursday**

Yoga exercises and  
meditation followed by a  
Sutta discussion  
Every Wednesday from  
7:00PM to 9:30PM

**For information:**  
<http://www.buddhisttempleottawa.org/>

## No wisdom without concentration

### How to become a great human being – part 5

"Over there are the roots of trees; over there, empty dwellings. Practice Jhana, monks. Don't be heedless. Don't later fall into regret. This is our message to you." (Translation by Thanissaro Bhikku)

The above statement is found in Kamma Sutta (SN 35:45) where the Buddha emphasized the importance of practicing concentration. When it says practicing Jhana, it talks about concentration. So let us understand concentration as the way the Buddha taught.

The Buddha mentions in the Dhammapada (verse-372) 'there is no wisdom without concentration, no concentration without wisdom. When both concentration and wisdom are developed together, that person is close to Nibbana'. This type of importance has given to development of concentration because it is the state of mind that completes one's journey to discernment. In other words, it is the concentrated mind which facilitates wisdom to spring up and ends suffering. Therefore, the Buddha always advises disciples to practice meditation for gaining concentration.

Concentration or Samadhi is not a new concept for many people. It is another well-known concept in Buddha's teaching since it has been taught and talked a lot in Buddhist literature. Yet, there are many things to know about concentration which is foremost in seeing the Dhamma.

Some terms used in Buddhist teaching such as 'mindfulness and concentration' have become popular topics of conversation and analysis among practitioners. It is not because those qualities are thoroughly understood and practiced by everyone but rather they are

being discussed as factors, which help people overcome stress and other problems in daily life.

Sometimes, people talk about the importance of concentration when they perform day-to-day activities such as washing dishes, cooking, driving, and learning. Usually parents advise children to concentrate on their studies, employers ask employees to concentrate on their work etc. Players of different Sports need to concentrate to win the games. Is this the type of concentration mentioned in Buddhist teaching?

'Samadhi' is the literal word for concentration in the Pali discourses. Also 'Samahita Citta is used parallel to the word Samadhi. Arahant Bhikkhuni Dhammadinna explained in Cula Vedalla sutta (MN 44) that Samadhi is the onepointedness of mind (cittassa ekaggata ayan samadhi). Samadhi is attained through the process of 'Samatha' (tranquility meditation) while panna (wisdom) is gained through Vipassana (insight meditation).

We must understand that the Buddha did not teach just Samadhi; but Samma Samadhi (right concentration) which the Buddha practiced and advised others to practice. Samadhi itself may represent wrong aspect of meditation too, and then it is called Micca (wrong) Samadhi. For instance, a hunter watches a deer for a few minutes with full attention before shooting the deer. The hunter's undivided attention in general speaking is referred to as concentration. But the purpose or the intention underlying the state of concentration is not right, it is thoughts of cruelty, ill-will or harming a living being. Therefore Samma Samadhi that the Buddha explains is right Samadhi which leads to right knowledge.

The general purpose of Samadhi is freeing the mind from mental defilements temporarily. Then the mind is stilled and calm. In this situation what is the mind free of? What are the mental defilements that are subdued when Samadhi is attained? To answer these questions let us search the textual explanations.

## ආලෝකො උදපාදි Arising of vision



ඉදං දුක්ඛං  
අරියසච්ච'න්ති', ඉදං දුක්ඛස  
මුදයං අරියසච්ච'න්ති, ඉදං  
දුක්ඛනිරොධං  
අරියසච්ච'න්ති ඉදං,  
දුක්ඛනිරොධගාමිනී පටිපදා  
අරියසච්ච'න්ති මෙ,  
හික්ඛවෙ පුබ්බෙ  
අනන්තස්සනෙසු ධම්මෙසු  
චක්ඛුං උදපාදි, ඤාණං  
උදපාදි, පඤ්ඤා උදපාදි,  
විජ්ජා උදපාදි, ආලෝකො  
උදපාදි

Monks, this is the noble truth of suffering, this is the noble truth of the origin of suffering, this is the noble truth of the cessation of suffering, and this is the noble truth of the path leading to the cessation of suffering, which are things unheard before. There arose in me vision, knowledge, wisdom, true knowledge, and light of these four noble truths.

The Buddha

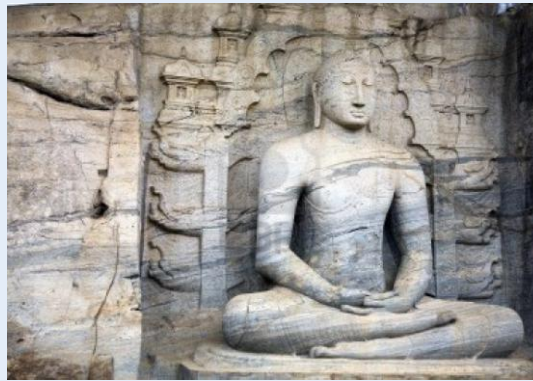
According to Maha vedalla sutta (MN 43), five things should be abandoned to gain Jhanas or Samadhi. They are sensual desire, ill-will, sloth and torpor, restlessness and worry and doubts. These five mental states weaken wisdom; hence they are called 'Nivarana or hindrances'. When these five dominate human mind, they act blindly then become slaves of unwholesome mental states. Although a human birth is a very rare occurrence in samsara, it happens due to un-relinquished greed, hatred and delusion. Hindrances are kind of representative of three roots of unwholesomeness. Hence, no one can escape from consequences of those defilements except through right effort. The wise person, understanding the danger of unwholesome states of mind, first makes effort to reduce and later abandons the unwholesomeness in terms of protecting the mind.

Samadhi is explained in many places in the Tripitaka as a fundamental requirement for enlightenment; Samadhi has been discussed in the five spiritual faculties, in five spiritual powers, in the noble eightfold path, in the seven factors of enlightenment. In each places, the Buddha explains only one Samadhi.

Sometimes, higher mental states like the base of infinite space, the base of infinite consciousness, the base of nothingness and the base of neither perception nor non-perception are called Jhanas. To gain those mental states, the meditator focuses attention to immaterial objects such as space, consciousness, nothingness, neither-perception nor non-perception. Therefore, they are called immaterial Jhanas. But in the first four Jhanas, the objects are material objects and therefore they are material Jhanas.

It is useful to know what kinds of meditation lead to cultivating Samadhi. There are forty objects to develop concentration according to Visuddhimagga (the path of purification by Ven. Buddhaghosa). These forty objects of meditation have been recommended for different individuals with different temperaments. In the monastic tradition, one's teacher gives the student the meditative objects or the meditator

himself can select a suitable object for his meditation. It does not matter which object the meditator selects, the same concentration is attained. The Buddha, in many discourses has given a special attention to concentration developed through Anapanasati (concentration on in and out breathing meditation). On one occasion, the Buddha mentioned if someone asks his disciples how the Buddha dwells in his free time, he tells ven. Ananda 'tell that the Tathagata dwells in Anapanasati Samadhi'. Therefore, concentration gained from breath meditation is called the 'tathagatha dwelling'.



The prerequisites of Samadhi are explained as right understanding, right thoughts, right speech, right action, right livelihood, right effort, and right mindfulness (Mahacattarisaka Sutta MN). It means that other seven steps or the factors of the noble path must gradually develop to gain Samadhi. Also the four foundation of mindfulness are explained as the basis of Samadhi. The four right exertions are defined as the equipments of Samadhi. When these qualities repeat, develop and cultivate in our mind, Samadhi is attained (Cula vedalla sutta MN 44)

The Buddha has shown different ways to develop Samadhi. This exposition is significant for both ordained disciples and lay people because this way of developing Samadhi can be practiced by anyone, even when bound with duties and responsibilities. On one occasion, the Buddha explained these methods of gaining Samadhi to a king called Mahanama.

(To be continued)

## July 14<sup>th</sup> 2<sup>nd</sup> Outdoor meditation

*It was a very serene morning. Many devotees and friends joined with Bhante J and Bhante V to practice sitting, standing and walking meditation in the backyard of the HJBM on July 14<sup>th</sup> Sunday from 9:00AM to 11:00AM. Asoka Weerasinghe, the coordinator of the outreach program organized the event. Saman and Irangi Jayathilaka and family offered lunch for monks and meditators.*

*We thank all who participated in the program, and those friends who supported it.*

*If one becomes happy by giving up small things that brings happiness, he gains the highest happiness;  
Nibbana  
(Dhp 290)*

# Summer Garage Sale - 2013



## Visitor Guidelines during Vassana Season

- ❖ Sponsors of Puja, Dhamma talks and meditation sessions must arrive at the temple at least 15 minutes before the program starts.
- ❖ They must take responsibility to clean the temple after the event
- ❖ Place cushions in the place they belong
- ❖ Please try to arrive ten minutes before a meditation program start and Do not enter or leave the room during the meditation session unless in an emergency.
- ❖ Please refrain from Wearing revealing clothes, short shorts, or tank tops, as a mark of respect for the place of worship and the monks.
- ❖ If intending to visit the temple, please notify us by telephone.

meditation

*Silence*



Invitations for  
Vassana in  
neighboring temples

Ottawa Theravada Buddhist  
Vihara, Navan Road.

Saturday July 20<sup>th</sup>

Venerable monks;

Most Venerable Kekanadure  
Hemalankara Thero  
Ariyawimala Thero  
Anuruddha thero

Key sponsor

Yamuna de Silva

Ottawa inter-community  
Buddhist Vihara, Christie  
Street – Saturday July 20<sup>th</sup>

Venerable monks;

Venerable Bataduwe  
Santhamanasa thero

Key sponsors

Sri Lankan, Vietnamese,  
Cambodian, Malaysian, Thai,  
Burmese and Canadian  
devotees

**Tisarana Buddhist Monastery,  
Perth – Sunday July 28<sup>th</sup>**

Venerable monks

Most venerable Ajahn

Veeradhammo

Venerable Subhara

Venerable Pamutto

Key sponsors

Nalaka, Risini, Shalini  
Gunawardena and friends



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

## Veg/Yoga Fest

The Veg/ Yoga Fest is an annual festival held in Ottawa organized by Heather, one of our friends from lunch hour meditation group.

She had organized one booth representing the temple.

Asoka Weerasinghe and Debby Simpson also volunteered and dedicated two full days for promoting the activities of our temple. Bhante V presented an introduction to Meditation.

