



SEEING THROUGH

The Monthly Newsletter of Buddhist Monastery and Meditation Center

Hilda Jayewardenaramaya, 1481, Heron Rd, Ottawa. K1V6A6

www.buddhisttempleottawa.net – Email: bcc.ottawa@rogers.com – Call: 613-321-5677

VOL.01

May 2012

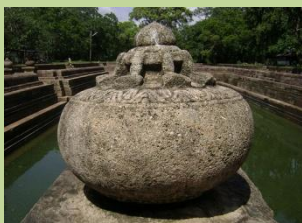
Honour those, to whom
honour is due



“සුජාරභෙ සුජයනො
බුද්ධෙ යදි ච සාවකෙ
පපඤ්චසමතික්කන්තෙ
තිණ්ණසොකපරිද්දවෙ”

Those who have gone beyond apperception (the normal way of perceiving the world), who have crossed over grief and lamentation. They deserve to be worshipped; namely, the Buddhas and their disciples.

Dhammapada - Verse 195



Pun kalasa at Kuttam pokuna

Vesak, the best time to see the Buddha

By Bhante Jinananda

During the Vesak season, it is beneficial for us to know the real Buddha as he lived and taught the Dhamma 2600 years ago, for us to speed up the journey towards the realization of Nibbana. Many envisage the Buddha in different forms and angles. Some people consider him as a religious leader who introduced us good ethics to live harmoniously in a society. Some argue that the Buddha is a philosopher who taught us a way of life, a saint, a great philosopher to all human beings and some think he was beyond human, one who had super natural powers who could help many in need . Whatever we believe, all of these ideas finally point to the best way to know him, and that is thorough the investigation of his teaching. Hence, we can adopt a practical approach in the way of reading, learning and understanding his teaching through the study of the three baskets or the Tripitaka.

The Buddha, the one who realized what has to be realized. explained that it is a very rare occurrence to be born as a human in this vicious cycle of

Sansara, the cycle of birth and death. Through seeing suffering birth after birth and understanding its nature, its cause and its cessation, the Buddha instructed his disciples to practice the right path, which leads to the direct goal, the end of suffering. Through the realization of the four noble truths analysed in their twelve aspects, which is the core of the Buddha's teaching, the Buddha quietly but surely taught the world he is the ‘Buddha’ which means ‘the awakened one’ not a human, a deity, a demon, a Brahma, or a ghost. Once he himself recognized as a skillful physician who gives the ambrosia of medicine to cure the worst illness, Sansaric suffering.

The great compassion of the Buddha towards fellow beings is clearly seen throughout the entire Tripitaka. Cula-Saccaka Sutta of Majjhima Nikaya gives a beautiful statement which was made by the Buddha about how an Arahant would see the unparalleled compassion of the Buddha towards all living beings. The Sutta further shows by the following statement the supremacy

of the Buddha as the greatest teacher ever in the world.

- බුද්ධො සො භගවා බොධාය ධම්මං දෙසෙති - The Blessed one is enlightened and he preaches the Dhamma for others to enlighten
- දන්තො සො භගවා දමථාය ධම්මං දෙසෙති - The Blessed one is tamed and he preaches the Dhamma for others to tame themselves
- සන්තො සො භගවා සමථාය ධම්මං දෙසෙති - The Blessed one is tranquilized and he preaches the Dhamma for others to tranquil
- තිණ්ණො සො භගවා තරණාය ධම්මං දෙසෙති - The Blessed one has crossed over and he preaches the Dhamma for others to cross over
- පරිනිබ්බුතො සො භගවා පරිනිබ්බානාය ධම්මං දෙසෙති - The Blessed one attained Nibbana and he preaches the Dhamma for others to attain the Nibbana

The above reflection of the Buddha's Noble disciples on the qualities of the Buddha, shed light on the Buddha's compassion, wisdom and untiring efforts to get us out of this vicious cycle which brings endless suffering through out Sansara. Many people view Buddhism in a very pessimistic way, which it talks only about negative aspects of life. Sometimes even people who are born to Buddhist families and who have

inherited Buddhist values do not look beyond to the core of the teaching but limit themselves to practicing few things like practicing generosity, observing certain Precepts once a month offering flowers, incense etc revering the Buddha image.

The important fact is to understand the Buddha's message he brought to the world for the sake of our happiness. On this blessed day it is important for us to look at the Buddha's message the restraining of the five senses as the way to peace and happiness. He traveled all over North India by foot to give solace to those who are faced with endless suffering bringing the message of peace, tranquility and contentment.

The compassion of the Buddha towards suffering beings is clearly shown in the stories of Sunitha and Sopaka who were helpless beings discarded by family and society and left to die. While he spoke about the uncertainty of life, he also showed us the way to go beyond this suffering, to cross over the river of Sansara without wasting time clinging to sensual pleasures. In a world full of craving for more, there is no real sanctity or sanity for a person to look for anything higher than sensual pleasure. Till the Buddha's appearance in the world, there was no teacher to explain the selflessness of life and to show the way to go beyond.

Friends are cleaning up the temple For Vesak Celebration



Our Dhamma School

This inspires our children to learn the Dhamma and follow the path to happiness.

2012 New Year rituals and Vesak Sil Program




In addition to the compassionate nature, the Buddha's humility, selfless nature were very evident by the fact that he never expected anything from anyone in return. While he could have lived in a palace with comfort, with many helpers, he chose to live a simple life being content with whatever was offered to him as basic frugal requisites, an exemplary life not only for humans but even for the King of gods. In many instances, the chief god sought help from the Buddha in solving problems. The Buddha reiterated that until beings are full of desire for changing phenomena that are seen by them as unchanging and permanent, they would face problems, but once they see these as devoid of any core of which is permanent, then there is surely peace and happiness in the world. Due to this freedom in Buddha's life, he could spend days and nights under trees, sometimes consuming tiny morsels of food from slums without ever having any repulsive thoughts. His simplicity was revealed by his clothes as well. The clothes were used only as a means of covering and protecting the body from various insects and from rain, sun and climate changes.

He lived for forty five years travelling from place to place for the benefit of others. At the outset of his mission, his instructions to disciples were that no two disciples should take the same route, go their separate ways and preach the Dhamma which is excellent at the beginning, at the middle and at the end that is

beneficial to many. The vision of his Ministry was to provide maximum welfare for the public in terms of showing the way to freedom from the clutches of Mara in general, and dispel the darkness of ignorance which humans are bound by at large. Today, some people misinterpret this vision of the Buddha saying that he advised all the monks to go out from monasteries and help others to realize the truth. Even some lay people think that a monk's foremost duty is to learn the Buddha's teaching and preach it to them. We must keep in mind that the Buddha admonished only the liberated monks to travel and teach as they have already accomplished what had to be accomplished. All other monks, while helping others to reach liberation, should themselves strive for their own purification.

He established a code of discipline only when the need for such a code was apparent after twenty years, for leading the monks to their salvation. The entire set of Vinaya rules are totally based on the great compassion of the Buddha. Once a dialogue took place between the Buddha and Kesi, the horse trainer, where the Buddha implies that he uses harsh methods to sometimes tame some members who would not be easily disciplined. While being compassionate to all without any bias, he stood like a strong pillar that could not be shaken by the wind. This leadership quality of the Buddha is a good example for the present day

Hatred does not cease by hatred, but only by love; this is the eternal rule – The Buddha



judiciary and administrative systems in implementing regulations in just society. Further, the Buddha encouraged monks to practice restraint and renunciation with true understanding of reality. At the same time the Buddha was also very flexible allowing and respecting social customs and leaving room for changes to certain rules with respect to the weather conditions and geographic differences.

The blessed One was sometimes a father to his disciples. When Puthigaththathissa there was sick in bed, he himself nursed him back to health emphasizing the strong message that he, who looks after the sick, is someone who wants to respect the teacher duly.

One main quality of the Buddha is that he is the foremost teacher for humans and deities. That means he has clearly seen the nature of all things, the appearance and disappearance of beings, purity and impurity of their intentions, and also their skills that led one to liberation. The Buddha always used the most appropriate methods, used the best words with Metta and Karuna. However, he urged the listeners to work on their ways because the goal is only achieved through a self-investigation. That is why in his last message, he added the following;

‘Be an island to yourself, there is no refuge for you. Make the Dhamma your refuge having no others.’

The Buddha provided a secure framework, showed the way to reach the final goal for all disciples. Even if the Buddha is no more, people have the Dhamma as their refuge and their teacher. The above passage in Attadipa sutta in Sanyutta nikaya justifies the fact that the Buddha is not only a teacher who looks after the students while he was alive but also left his profound teaching for the benefit of aspirants-to-be in the future.

When we carefully consider the statements made by the Buddha in many discourses, given to the order as well as lay disciples with regard to mental development, we see a powerful message whether in descriptive form or in short form, ‘understand the negativity of sensual stimulus and protect you from them’. The consciousness geared by sensory impingements is an illusion. Nevertheless so long people are able to deal with consciousness knowing the delusionary nature of it properly; they can be rid of suffering, the result of misguided consciousness.

Therefore, in this Vesak season, practice morality, concentration and wisdom. Also try to investigate, find out what type of actions, words and thoughts are useful to dispel the darkness of ignorance and develop wisdom. Then you will see the Buddha indeed.



Heaven

*Let your love flow
outward through
the universe,
To its height, its
depth, its broad
extent,
A limitless love,
without hatred or
enmity.
Then as you stand
or walk,
Sit or lie down,
As long as you are
awake,
Strive for this with
a one-pointed mind;
Your life will bring
heaven to earth.*

(Sutta Nipata)

Outdoor Meditation

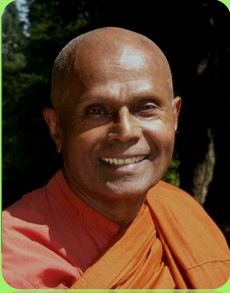
**On following
Sundays in the
temple Ground.**

**June 17, July 15 &
August 19**

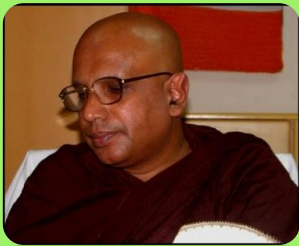
**From 9:00 a.m. to
Noon**



Company of two Spiritual Leaders



Bhante G from Bhavana Society in West Virginia delivered a Dhamma sermon on Thursday 10th. Listen to Dhamma talk at <http://www.buddhisttempleottawa.org/>



Ven Pitigala Gunarathana Thero, a well-known preacher and practitioner, from Labunoruwakanda forest monastery, Galenbidunuwawa, Sri Lanka, will visit HJ temple on 22nd May. During his visit he will conduct a series of Dhamma talks in Sinhala.

May

Friday 25th 7.00pm – 8.30pm
Saturday 26th 7.00pm – 8.30pm
Sunday 27th 6.00pm – 7.30pm
Wednesday 30th 7.00pm – 9.00pm

June

Sunday 3rd Day long Poya Program
Wednesday 6th 7.00pm – 9.00pm
Saturday 9th 6.00pm – 8.00pm
Sunday 10th 6.00pm – 8.00pm
Wednesday 13th 7.00pm – 9.00pm

‘Saddha’ the Confidence

The Pali word ‘Saddha’ simply means the confidence, faith and trust. However, it has a very deep and profound religious meaning that cannot be directly translated into English. *Saddha* is something that one should have to earn and develop like money and wealth. The one who is dear to follow this beautiful teaching of the Buddha, which brings real happiness in this very life, should start with the first step of *Saddha*. It is just like a child who has completed grade one and steps into grade two and so forth. Without completing grade one well, he/she will not be able to study in grade two. *Saddha* is also similar to grade one class, which gives a basic but a powerful start to play a remarkable continuation in the role of education.

In one occasion the Blessed One said, “monks, *Saddha* is the confidence of the fully enlightenment of the Buddha”. Here we should understand how one should get confidence of the enlightenment of the Blessed One? We should not blindly believe what we have been told by the Buddha. But, we should investigate by reasoning as a scientist

would do. This confidence should be rooted in good understanding. As you know, doubt is one of the five hindrances which cover the wholesome state of our mind. As long as doubt is there we are not able to progress in Dhamma as well as our day-to-day life. That is why the Buddha admonished his disciples, ‘one should investigate me, the *Thathagatha*, the fully Enlightened One’. As one realizes the Enlightenment of the Buddha, he becomes confident of the Dhamma, the teachings of the Buddha, which brings ultimate happiness of attaining Nibbana. With this clear understanding then he/she will start to respect the *Sangha*, who has already attained Nibbana and those who are on the way to attain Nibbana.

Friends, it is worth to develop this spiritual faculty of *Saddha* because this inspires our mind with confidence and determination, for launching out to cross the flood of *Samsara*. That is why *Saddha* is called the seed of germination of all wholesome states.

By Bhante Vijitha.

Death is not to be feared by one who has lived wisely.



My Experience in Meditation

By Sue Bellamy

Meditation is helping me to become a more relaxed person. It has taught me the inner joy it is to have peace and quietness inside my mind. It is a time for myself, to become one within and to feel goodness inside this body and mind. It is helping me to find the way on discipline in myself. Metta meditation is loving kindness to myself and others and it has helped me to appreciate all people for who they truly are. It has helped me greatly to see the good in me and others. What a wonderful part of everyday meditation has become in my life!

Mindfulness has taught me the awareness in myself that I never knew existed. When I do sitting and walking meditation I know that this is my time, whether alone or with fellow meditators. I realize I can't always do all the things that I might have to do and this is O.K. My relationship with family members and friends has become more enriched. It has taught me to be more aware of who I am and what I am becoming, thus helping me to grow up and accept myself or who I am. Going with the flow, letting situations be what they are, living for the moment and not in the past or the future is a definite release. Try and let it be is my motto now.

“Ask Bhante” is a new feature recently added to the website to promote better understanding in people who are interested to learn Buddhist teaching.

<http://www.buddhisttempleottawa.org/askBhante.asp>



Doubt

There is nothing more dreadful than the habit of doubt. Doubt separates people. It disintegrates friendships and breaks up pleasant relations. It is a thorn that irritates and hurts. It is a sword that kills. So strive hard to get rid of doubt.

The Buddha.

Weekly Program

*Monday
Meditation & Dhamma
Discussion (English)
07:00 to 8:30 pm*

*Tuesday
Sutta Discussion (English)
07:00 to 8:00 p.m.*

*Wednesday
Meditation & Dhamma
Discussion (Sinhala)
07:00 to 9:00 p.m.*

*Tuesday and Thursday
Serene Lunch hour Meditation
(English)
Noon to 01:00 p.m.*