

Ketumati Buddhist Vihara (Manchester)

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3 Pretoria Road ❖ Hollins ❖ Oldham ❖ Gtr. Manchester ❖ OL8 4NH

NEWSLETTER

Volume 4 Nos. 1 & 2

KETUMATI BUDDHIST VIHARA TRUST
REGISTERED CHARITY NO. 1078173

Spring-Summer 2002

EDITORIAL

Dealing with Emotions

Ketumati Vihara had its annual general meeting in December 2002. It was quite a happy occasion for all the members, as the entire loan taken to purchase the Vihara has been paid off. It is not only the financial aspect that we are happy of. The devotees are gaining confidence in our success in many ways. Understanding the essence of Buddhism & motivation to practice are slowly but surely developing. We all know that the initial period of this project was quite turbulent & full of uncertainty. Many different ideas & emotions had to be dealt with. This opened our eyes to be more connected in a practical way with Lord Buddha's teaching.

Emotion is a state of deep feeling, which generally arises in response to the spontaneous evaluation of perceptions. One may evaluate a situation as desirable or undesirable, as helpful or as threatening. On the basis of this evaluation an emotion will arise in response to the situation. Too often self-interest & egotism bias our emotions. This can act as a motivation for unwholesome or wholesome actions. As we are greatly conditioned by emotions, one important aspect of Buddhism is mastering them in order to prevent unwholesome actions.

People vary widely in their emotional development. While one person as passionate & impulsive another is cool & reflective. Different karmic inheritance of tendencies & character trait brought from previous life may be partly responsible for this difference. However these instinctive emotions are the raw material for moulding of a personality.

Mundane right view or belief in Kamma helps us to understand the situation & develop universal acceptance or metta towards everybody without developing aversion to undesirable situations caused by negative emotions

Understanding the true nature of emotion help us to deal with difficult situation in accordance with Dhamma. We cannot find true happiness without understanding & letting go of emotions. The tools we have to understand them are mindfulness clear comprehension

& wise attention. Mindfulness by objectively watching with clear comprehension will note the arising & passing away of emotions. Wise attention & panna will see clearly the characteristics of emotions such as impermanence, non-self & unsatisfactoriness. Accepting emotions as mine & reacting to them produce suffering. Though it is initially difficult to understand the nature of emotions as they arise, right effort combined with mindfulness will certainly achieve this. Proper understanding leading to letting go of emotions will keep the stability of mind.

" He whose mind does not flutter by contact with worldly contingencies, Sorrowless, Stainless, and Secure-- this is the Highest Blessing
Mangala Sutta

What is Buddhism

(Extract from a book written by Ven. Pesala)

Buddhism means different things to different people. To some, Buddhism is the religion founded by Gotama Buddha 2,500 years ago, which is now practised in many countries of the world, such as Burma, Sri Lanka, Thailand, Laos, Cambodia, Malaysia, Tibet, Japan, China, *etc.*

However, anyone can see that the interpretation and practice of Buddhism in these various countries differs significantly.

... a key difference between the human mind and the animal mind is the ability to understand the difference between what is right and wrong

If one sincerely wishes to know what Buddhism is, therefore, one must take the trouble to find out **what the Buddha taught**. The Buddha advised us not to believe something just because it is held to be true by many, nor because it is handed down by tradition, nor because it is the teaching of a renowned teacher. He advised that one should consider whether it is for the benefit of oneself and others, and if so, one should accept it and follow it.

The Buddha's teachings have been carefully preserved by his disciples. He taught for forty-five years to people from all walks of life, with a wide range of intellectual abilities. The Buddhist scriptures were first written down several hundred years after the Buddha's demise. The language used was Pāli, which is common to the Theravādin Buddhists of Burma, Cambodia, Laos, Sri Lanka, and Thailand. The scripts used are unique to each country, but the texts are almost identical in each tradition.

The Mahāyāna Buddhists of China, Japan, and Tibet have many texts in common with the Theravādins, but have some additional texts of their own. The essential teachings are broadly the same in both schools. Mahāyānists usually aspire to omniscience; Theravādins generally aspire to nibbāna in this life.

Soon after the Buddha's demise, the First Council was convened at which his teachings were rehearsed and certified by the unanimous consent of five hundred enlightened monks. Six such Councils have been held to date - the sixth at Kaba-Aye, Rangoon, Burma, in 1956. Successive

councils have collated the texts for easier memorisation, and verified them by comparing different versions. Over the centuries, commentaries and subcommentaries were written to clarify the teachings and put them into context.

Some of these date from the time of the Buddha, but others are obviously much later.

One needs to study the texts and commentaries carefully to gain confidence in what

is, and what is not, the teaching of the Buddha. The Buddha's advice "do not accept teachings just because they are handed down by tradition" means that one should submit tradition to a probing investigation. It does not mean that one should dismiss tradition as apocryphal, unscientific, and unverifiable. Each word spoken by the Buddha was significant. His advice should be followed precisely, having understood both the spirit and the letter of the texts.

He did not teach that all religions lead to the same goal, nor did he claim a monopoly of the truth, but he did claim to have personally realised the absolute and complete truth. If he was not omniscient, then he would not have claimed to be the Perfectly Enlightened Buddha. We make no such claims, but we can infer that all those who arrive at the ultimate truth, do so by faithfully following the Noble Eightfold Path taught by the Buddha.

No one should misrepresent the Buddha for the sake of political correctness. Unless they are diluted, his teachings will not appeal to the meek, nor to the lazy. The foolish majority will do whatever suits them, but those who want to attain nibbāna must strive against the currents of craving and ignorance.

The Buddha was not a god, nor a prophet sent by God. He was a human being, but one of extraordinary wisdom and compassion. Perceiving the universal suffering of humanity, he resolved to find a cure. To seek it he renounced his comfortable

(Continued on page 3)

THE DHAMMAPADA - A BUDDHIST BIBLE?

BY

TITUS GOMES

(Continued from page 2)

life as a prince and lived the life of an ascetic recluse. By deep introspection he discovered the root cause of unhappiness within the mind, and simultaneously realised how to remove this cause. Thus he gained the perfect peace of *nibbāna*, which is the end of all suffering. He found craving to be the root cause. He taught that to remove it one must follow the path of insight meditation, based on a firm foundation of blameless moral conduct.

This method can be followed by anyone, whatever their native religion. If one has some confidence in the method, and practises it strenuously, the benefits will follow. Buddhism is not a system of belief - though many doctrines can be found in its teachings. Nor is it a religion - if by religion is meant the traditional observance of rituals and - ceremonies. -

Primarily, Buddhism is a method of mental training and self-discipline. Its aim is

to gain insight into the mental and physical processes that make up what we call a human being, in order to develop detachment, objectivity, and wisdom. Without wisdom one cannot understand the profound teaching of the Buddha. Without the practice of meditation one cannot be wise, and without wisdom one will not be inclined to practise meditation.

The Human Condition

Before describing how to practise Buddhist meditation it is necessary to explain its purpose. Why do people need to practise meditation and what should they aim to achieve through it? Not only Buddhists, but anyone with the right mental attitude can practise Buddhist meditation and achieve very significant benefits. However, it is not just a therapeutic technique - its ultimate aim is very high, being no less than enlightenment or human perfection.

Human perfection might seem an impossible goal for most people, so it would be better to

explain first about the condition from which we begin - that is human imperfection. To have the right attitude to meditation we have to acknowledge the imperfection of the human condition. In the Pāli language this human imperfection is called *dukkha*. The word '*dukkha*' is often translated as suffering. This is a correct translation but not a comprehensive one. *Dukkha* does mean pain or suffering - *i.e.* physical pain, mental sorrow, grief, *etc.* All these things are undoubtedly painful and are therefore *dukkha*. However, the word '*dukkha*' also means unsatisfactoriness, discontent, unease. Even feelings of happiness and pleasure are included in the term '*dukkha*' because they are unstable and offer no real peace. When pleasure or happiness disappears one feels sad, so worldly happiness is not the most important goal for which people should strive.

Sri Lankan Buddhists, in particular,

regard this book as the quintessential

Buddha Vacana, the epitomy of the word

What is Meditation?

The Pāli word '*bhāvanā*' has a broader meaning than meditation. It means 'mental culture', and includes all efforts to develop the spiritual side of life. Practising charity, morality, paying respect to elders and religious symbols, helping others, memorising *suttas*, listening to religious discourses, reading to enhance both secular and religious understanding, discussing ethical and philosophical questions - all of these can be included in the term '*bhāvanā*.' The most important aspect of mental culture is insight meditation to realise the causes of suffering within one's own psyche. Only direct realisation of the causes will eradicate the effects.

Whether one grows in wisdom or not depends on one's own efforts. Mere worship of others, however wise they might be, will not develop wisdom. Anyway, if one is not wise, how could one know whether others are wise or foolish? Wisdom must be cultivated through one's own inner experience and understanding of the human condition.

Cultivating wisdom can be compared to cultivating crops. One cannot force crops to grow,

(Continued on page 4)

THE DHAMMAPADA - A BUDDHIST BIBLE?

(Continued from page 3)

but one can provide the best possible conditions by removing weeds and by providing plenty of fertiliser, water, and sunlight. If one removes the weeds of immoral conduct and unwholesome thoughts, if one studies and listens to teachings on the Dhamma, if one makes strenuous efforts in meditation, if one practises tolerance and loving-kindness, then wisdom will inevitably develop - though its growth may not be easily discernible. Day-by-day, and from moment-to-moment, we must cultivate mindfulness; only this, and no amount of prayer or wishful thinking, can produce the desired result.

The Buddha showed the way that leads to perfect peace, but each individual must fulfil the conditions that will enable him or her to realise the same peace. Though the way is not easy, each step taken is one step nearer to the goal, and the benefits follow immediately. To attain the perfect peace of *nibbāna* there is no need to wait for death - on the contrary, if one lives in hope, one must die in despair. One must get up and strive for results, not kneel down and pray for favours.

The goal of *nibbāna* is extremely subtle. People are generally obsessed by the pursuit of pleasant feelings, or with avoiding unpleasant ones. So the absence of feeling may be imagined as some kind of annihilation or self-denial. Yet feeling is a raging inferno, consuming all fuel with which it comes into contact, thus burning ever hotter. Satisfaction cannot be achieved by running after feelings. If you spend a

few hours in meditation, you can appreciate the peace that comes from not feeding this fire. Then you could perhaps imagine what it would be like to be totally cool!

Practising meditation is like pouring cold water on the fire. Gradually the heat of craving will be reduced and the mind will become more serene. However, practice must be persistent; if you stop pouring water onto the fire, and resume heaping on fuel as before, craving will soon reassert itself.

Continuity is the secret of success in meditation. First learn the technique, then work hard to improve it. Once you are on the right track, practise repeatedly until practice makes perfect.

" The mind is difficult to control;
swift and fickle, it flits wherever it likes.
To tame the mind is good,
for a well-tamed mind bring happiness."

"Not by a shower of gold coins can sensual pleasures be satiated; sensual pleasures give little satisfaction and are fraught with evil consequences. Knowing this, the wise man, the disciple of the Buddha, does not delight even in heavenly pleasures, but rejoices in the destruction of craving (*nibbāna*)."

(*Dhammapada* verses 35, 186-187)

Donations

Ketumati Buddhist Vihara Trust is a registered charity, dependent on voluntary donations from well wishers like you. We need your generous support to meet the day to day running cost of the Vihara.

If you like to make a donation please write your cheques in favour of - **Ketumati Buddhist Vihara Trust** -& send it to the temple or inquire from the temple for further details.

Ketumati Buddhist Vihara, 3, Pretoria Rd.
Oldham, O18 4NH.

Ketumati Dhamma School

Children's Page

Who is the lucky winner to receive a present ?

¹V		2		³K				
		⁴D						
		⁵A						
	⁶R							

CLUES

Across

- 1.The most significant day in the Buddhist's calender
- 4.The Buddhist monk who was reborn in the hell
- 5.A tutor of king Suddhodana
- 6.One of the princes who was ordained at the age of 7 years

Down

- 1.Residence of Buddhist monks
- 2.Father of prince Siddharta
- 3.One of the four Brahma vihara

KETUMATI NEWS

BY SARATH SENARATH-YAPA

SINHALA AND TAMIL NEW YEAR AND THE 3RD ANNIVERSARY OF THE VIHARA

Sinhala and Tamil New Year and Ketumati Anniversary celebrations were held on Sunday 14th of April on a smaller scale in the Vihara premises itself. This was expected to serve two purposes. In addition to cutting down on expenses of hiring a more spacious venue, it was deemed salutary to encourage those devotees who had not had the opportunity of visiting the Vihara in previous occasions, in visiting the Vihara.

The programme for the day was well attended and included the Buddha-puja and a sermon by the resident monk Ven. Sasthravelliye Sumanarathana thero relating to the Sinhala and Tamil New Year, followed by Sanghika Maha Dana and participation in the lunch by the lay devotees. This was followed by, Jayamangala Gatha by the children of the Ketumati Dhamma School. The children also listened to a talk by Dr. Senarath Panditratne on the significance of the Sinhala Tamil New Year specially presented to them in a simplified and easily understood format. Children present received token gifts, as is traditional on the New-Years day from the monks in appreciation of the hard work done during the past year. This was followed by invocation of the blessings of the three refuges and Parittha.

WESAK PROGRAMME

The Wesak was celebrated on the 25th and 26th of May. The first day was devoted to observance of the Eight Precepts and a meditation retreat led by Ven. Bhikkhu Bodhidhamma who also delivered the evening Dhamma talk on the subject of Dependent Origination. This was very well attended and proved to be a very fruitful day. Drs. Sumana & Kalinga de Silva and family sponsored the Dhamma sermon on this day.

The following day was left as an open day for individual devotion and worship. Many devotees visited the Vihara on this day for Buddha Puja and blessing.

DHAMMA SCHOOL

The Dhamma school continues to be held on the 3rd Sunday of the month and remains popular among parents and children alike. Those parents wishing to enlist children to the Dhamma school, should contact the Vihara on Tele. 0161 678 9726.

MONTHLY BUDDHA PUJA AND DANA

Alongside the children's programme, Buddha-Puja, Vandana, Alms Giving and a short Dhamma discussion is held on every third Sunday of the month commencing at 10.30 a.m.

For more details regarding this programme please contact Dr. Raja Korale (Tel. 0161 707 8070)

DHAMMA SERMONS

Monthly dhamma sermons and meditation retreats continued during the spring except in April.

March:

"The Five Aggregates" by Ven. Varagoda Pamarathana visiting lecturer from the University of Sri Lanka Peradeniya Campus.

May:

"Dependent Origination" by Ven. Bhikkhu Bodhidhamma

June:

"Buddhist Approach to Day to Day Psychological Problems and Mental Well-being" by Ven. Sumanajothi Thero resident monk of Ketumati Vihara.

July:

"Buddhist Practice for Daily Living" by Ven. Revathadhamma of the Birmingham Buddhist Vihara.

VISITING MONK

Ven. Sanghasubhadra Bhikkhu, a leading meditation teacher from Sri Lanka, accepted our invitation to spend a week at the Vihara. Those of us who had the opportunity to visit the Vihara during this time benefited very much from his vast knowledge and experience of the Dhamma. We wish to thank him for his most valuable contribution during his short stay.

MEDITATION RETREATS

A whole day meditation retreat is held once a month on the day following the Dhamma sermon and devotees have benefited greatly from the visiting monks with specialist skills as tutors in meditation.

OUTSIDE ACTIVITIES

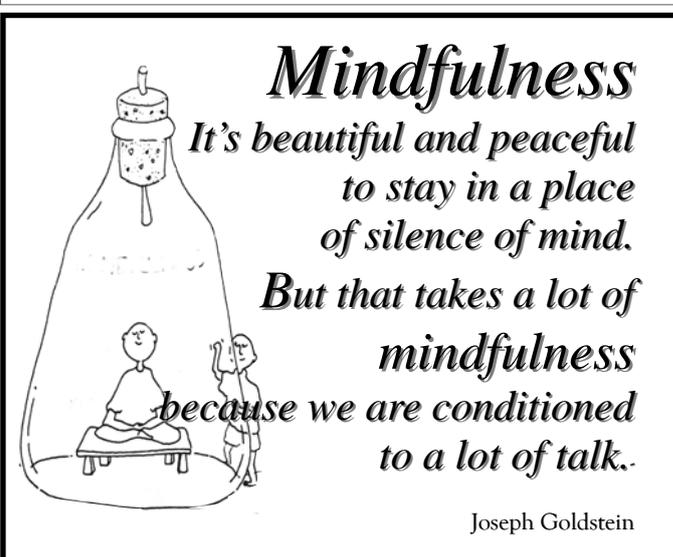
Monks from the Vihara regularly visit Kendal to conduct a monthly programme of meditation and worship for the Buddhist Group of Kendal.

PASTORAL SERVICES

The resident monks continue to serve the Buddhist community in the North and the neighbourhood, attending to their individual needs.

KITCHEN REFURBISHMENT

Thanks to generous donations of kitchen units and work-tops and the most valuable personal time and skills of the Vihara supporters and benefactors, the kitchen has been redesigned to some extent and almost fully refurbished.



Mindfulness
*It's beautiful and peaceful
to stay in a place
of silence of mind.
But that takes a lot of
mindfulness
because we are conditioned
to a lot of talk.*

Joseph Goldstein

DHAMMA SERMONS AND MEDITATION RETREATS [AUGUST TO NOVEMBER 2002]

03 AUGUST (SATURDAY) VEN. NAGASENA
BIRMINGHAM BUDDHIST VIHARA

07 SEPTEMBER (SATURDAY) VEN. DHAMMASAMI
- TOPIC TO BE DECIDED

02 NOVEMBER (SATURDAY) VEN. DR. DEEGALLE MAHINDA
SNR. LECTURER—UNIVERSITY OF BATH

**ALL DHAMMA SERMONS WILL START AT
7.30 P.M. ON SATURDAY AND WILL BE
FOLLOWED BY A DAY MEDITATION
RETREAT ON THE FOLLOWING DAY
(SUNDAY).
ALL ARE WELCOME**

SCHEDULED PROGRAMMES - 2002

AUGUST 2002

3rd (Sat) - Dhamma Sermon
4th (Sun) - Meditation Retreat
18th (Sun) - Dhamma School

SEPTEMBER 2002

7th (Sat) - Dhamma Sermon
8th (Sun) - Meditation Retreat
2nd (Sun) - Dhamma School

OCTOBER 2002

13th (Sun) - Dhamma School
27th (Sun) - Kathina Ceremony

NOVEMBER 2002

2nd (Sat) - Dhamma Sermon
3rd (Sun) - Meditation Retreat
17th (Sun) - Dhamma School

DECEMBER 2002

7th (Sat) - Dhamma Sermon
8th (Sun) - Meditation Retreat
15th (Sun) - Dhamma School
31st (Tue) - *Midnight Pirith Chanting*

*“There are no sorrows for the stable one
Who is calm and ever mindful.”*

- Udana 4.7

POYA (OBSERVANCE) DAYS - 2002

Moon Phase Poya	☾ FIRST QUARTER	☉ FULL MOON	☾ LAST QUARTER	● NEW MOON
UNDUVAP (DEC/JAN)	22 DEC 01 (SAT)	29 DEC 01 (SAT)	5 JAN 02 (SAT)	12 JAN 02 (SAT)
DURUTHU (JAN/FEB)	21 JAN 02 (MON)	28 JAN 02 (MON)	4 FEB 02 (MON)	11 FEB 02 (MON)
NAVAM (FEB/MAR)	20 FEB 02 (WED)	27 FEB 02 (WED)	5 MAR 02 (TUE)	13 MAR 02 (WED)
MEDIN (MAR/APR)	21 MAR 02 (THU)	28 MAR 02 (THU)	04 APR 02 (THU)	12 APR 02 (FRI)
BAK (APR/MAY)	20 APR 02 (SAT)	26 APR 02 (FRI)	04 MAY 02 (SAT)	11 MAY 02 (SAT)
VESAK (MAY/JUN)	19 MAY 02 (SUN)	26 MAY 02 (SUN)	02 JUN 02 (SUN)	10 JUN 02 (MON)
POSON (JUN/JUL)	17 JUN 02 (MON)	24 JUN 02 (MON)	02 JUL 02 (TUE)	09 JUL 02 (TUE)
ESALA (JUL/AUG)	17 JUL 02 (WED)	23 JUL 02 (TUE)	01 AUG 02 (THU)	08 AUG 02 (THU)
NIKINI (AUG/SEP)	15 AUG 02 (THU)	22 AUG 02 (THU)	30 AUG 02 (FRI)	06 SEP 02 (FRI)
BINARA (SEP/OCT)	13 SEP 02 (FRI)	20 SEP 02 (FRI)	29 SEP 02 (SUN)	05 OCT 02 (SAT)
VAP (OCT/NOV)	13 OCT 02 (SUN)	20 OCT 02 (SUN)	29 OCT 02 (TUE)	04 NOV 02 (MON)
IL (NOV/DEC)	11 NOV 02 (MON)	19 NOV 02 (TUE)	27 NOV 02 (WED)	03 DEC 02 (TUE)
UNDUVAP (DEC/JAN)	11 DEC 02 (WED)	19 DEC 02 (THU)	26 DEC 02 (THU)	

ALL ARE WELCOME TO PARTICIPATE IN RELIGIOUS OBSERVANCES
AT THE VIHARA ON ALL POYA DAYS

REGULAR PROGRAMMES

ALL WEDNESDAYS & SUNDAYS
FROM 07.30 P.M. TO 09.30 P.M.

BUDDHA PUJA & VANDANA
MEDITATION
DHAMMA READING & DISCUSSION

EVERY MONTH (FIRST SATURDAY OF MONTH)
AT 07.30 P.M.

DHAMMA SERMON (ENGLISH)

DAY FOLLOWING THE DHAMMA SERMON
FROM 09.00 A.M. TO 04.30 P.M.

DAY MEDITATION RETREAT

THIRD SUNDAY OF EVERY MONTH
FROM 11.00 A.M. TO 04.00 P.M.
[PARALLEL WITH DHAMMA SCHOOL]

SANGHIKA DANA
DHAMMA DISCUSSION



Aukana

106 miles from Colombo and 36 miles from Anuradhapura, famed for its magnificent 39 foot rock cut Buddha which towers out of the jungle.

A colossus of tremendous impact, it is considered to be one of the finest ancient (5th century AD) stone sculptures in Asia.



Ketumati Dhamma School

DHAMMA & SINHALA CLASSES

**THIRD SUNDAY
OF EVERY MONTH**

FROM 01.30 TO 04.00 P.M.

**OPEN TO CHILDREN
OF ALL AGES**

**ALL PARENTS ARE INVITED TO
BRING THEIR CHILDREN**

**PLEASE CONTACT THE VIHARA
FOR DETAILS**

T'PHONE: 0161 678 9726

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KATHINA CEREMONY 2002

WILL BE HELD

FROM 10.00 A.M. TO 04.00 P.M.

ON

SUNDAY, 27TH OCTOBER 2002

AT

**THE POLISH SOCIAL CLUB
CHAMBER ROAD, HOLLINS,
OLDHAM**

[WALKING DISTANCE FROM THE VIHARA]

SPONSORED BY

DR. & MRS. B. PANAGAMUWA & FAMILY

ALL ARE WELCOME

DONATIONS

Ketumati Buddhist Vihara Trust is a registered charity solely dependent on voluntary donations from our friends and well wishers like you.

We need your generous support to meet the day to day running costs of the Vihara as well as to pay the outstanding loans (as shown above).

If you would like to make a donation towards the building fund or maintenance of the Vihara please write your cheques in favour of — **KETUMATI BUDDHIST VIHARA TRUST**— and send it to: Ketumati Buddhist Vihara, 3 Pretoria Road, Oldham OL8 4NH.

Alternatively, if you wish to make a regular contribution through a Bank Standing Order please phone the Vihara at 0161 678 9726 and ask for a Banker's Order Form.

**YOU CAN ADD OVER 28% TO THE VALUE OF YOUR DONATION
WITHOUT ANY EXTRA COST TO YOU**

IF YOU PAY UK TAXES AT BASIC RATE THE TRUST CAN CLAIM A TAX REFUND FROM INLAND REVENUE.

FOR EVERY POUND YOU DONATE THE TRUST WILL GET AN EXTRA 28P AT NO EXTRA COST TO YOU.

HOWEVER TO ENABLE US TO DO SO YOU SHOULD MAKE A **GIFT AID DECLARATION**.

[Gift Aid Declaration Forms are available at the Vihara. You can also make a declaration by telephone]

THANK YOU FOR YOUR GENEROUS SUPPORT

KETUMATI BUDDHIST VIHARA (MANCHESTER)
3 PRETORIA ROAD, HOLLINS, OLDHAM. GTR. MANCHESTER, OL8 4NH
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