



Ketumati Buddhist Vihara (Manchester)

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NEWSLETTER

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Ketumati Buddhist Vihara Trust
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Autumn & Winter 2000

THOUGHTS FOR THE NEW YEAR

As the first year of the new millennium is rapidly drawing to a close, we look forward to the dawn of another new year. This is a time for much celebration and festivities, a time to exchange greetings and a time to be merry. All these activities are important and have their place. All creatures yearn happiness and we all have happiness latent within our hearts. However, it is most important that we do not get carried away and do things that cause harm and suffering to others or to ourselves. The bad news is that the happiness and enjoyment associated with the New Year festivities are short-lived and we will soon be engulfed in the stresses and tribulations associated with the inevitable ups and downs of life – dhukka. The good news is that the Buddha has pointed the way to a much greater and more lasting form of happiness – the happiness of insight – available to all those who are willing to tread the Path and develop their minds.

This is a good time for introspection – to look inwards and recognise our strengths and weaknesses, so that we could build on the former and rectify the latter. We would all have started this year with many

expectations and aspirations. We would have had our successes and our failures. We could look back on our failures, not to grieve and be frustrated, but to understand why and take remedial action. This is also an opportune time to look forward and form healthy aspirations and resolutions for the coming New Year – but be aware that the future is unknown and that we should be prepared to face profit and loss, fame and infamy, blame and praise, and as well as happiness and sorrow with a balanced mind. The state of our minds is of paramount importance to our welfare. An unsettled agitated mind is a recipe for a chaotic and unhappy life. A tranquil, developed mind, which is an essential factor for lasting happiness, could only be present in one who is disciplined in body, speech and mind. This is 'sila' or virtue or morality.

As individuals we have our own views about morality, about what is right and what is wrong, and the way we should live our lives. Some of us are keen to help those

in need while others are only interested in helping themselves. There are also people who, apart from not helping others, do not even try to help themselves or even cause harm. While no one is perfect, those who live their lives in a way that is beneficial to themselves as well as to others are indeed very fortunate and blessed. Such virtuous and moral living is conducive to security, peace, happiness and good health in this life and to a happy rebirth in the next.

Morality is not the monopoly of any religion or creed. From time immemorial people have had moral and ethical codes. Even the hunter-gatherers of old had some concept of right and wrong – they killed animals only for their sustenance and did not kill indiscriminately for pleasure. Similarly, codes about stealing, sexual impropriety and lying were conceived. As time passed people understood the immense harm done by the use of intoxicants and drugs.

Various religious teachers and philosophers have converted these basic concepts into formal and systematic codes of morality and ethics. All religions of the world urge their followers to do good deeds and avoid evil. Living according to these principles is advantageous both for one's own welfare and for the welfare of the society. Sadly many don't do so!

Buddha has pointed the way to a much greater and more lasting form of happiness – the happiness of insight – available to all those who are willing to tread the Path and develop their minds

The Buddha urged his disciples and followers to have an open mind and "to use oneself as a standard" when deciding how to treat others. On another occasion in His advice to the Kalamas the Buddha said, "... when you know for yourselves: 'these things are unprofitable, blameworthy and are censured by the wise; these things when performed and undertaken, conduce to loss and sorrow' – then indeed reject them. But when you know for yourselves: 'these things are profitable, they are blameless, they are praised by the wise; these things when performed and undertaken, conduce to profit and happiness' – then having undertaken them, abide therein." We can use these statements of the Buddha as guidance to decide between right and wrong.

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THOUGHTS FOR THE NEW YEAR

(Continued from page 1)

Based on these basic principles we can derive the precepts of the moral code: to refrain from killing or using violence towards other beings, to refrain from stealing or taking what is not given, to refrain from sexual misconduct, to refrain from false speech and to refrain from using intoxicating substances. Elsewhere in this Newsletter, two of our young devotees, Chamaleeni and Shyahani de Silva have very eloquently discussed the relevance of these precepts to our daily lives.

Transgression of the precepts is invariably due to ignorance, attachment, craving, hatred and frustration associated with not getting what one wants. Volitional activities undertaken with these defilements as roots constitute unwholesome Kamma and leads to suffering both in this world and the next.

On the other hand, the benefits of adhering to these precepts are also very great. Buddhists use the special term 'upasaka' to describe those who have sought refuge in the Triple Gem and adhere to these precepts. Observing these precepts is also an essential precondition to enter the path leading to Nibbana. We may feel Nibbana is too distant to be presently relevant to our lives but if we observe the precepts and follow the way shown by the Buddha, surely we will get closer and closer to the goal. In any case, according to the Buddha, observing the precepts has more immediate benefits – wealth, fame, fearlessness, clear mind at the time of death and rebirth in a happy state. The first three of these benefits are enjoyed in this life, the fourth at the time of death and the last in the next birth.

As Buddhists we should try our best to observe at least these five precepts at all times. We could also add

three more precepts after the fourth and undertake to refrain from setting one person against another, refrain from using harsh and abusive speech, refrain from idle chatter and replace the fifth with the precept to refrain from wrong livelihood. This is referred to as the Eight Precepts with Right Livelihood as the Eighth. We are pleased to record that, under the guidance of Ven. Pidiville Piyatissa Nayaka Thero, two members of the Buddhist Group of Kendal, Upasaka Mahinda and Upasaka Sumedha, have undertaken to observe these eight precepts for life. This is indeed a most commendable undertaking. They were presented with certificates by the most Ven. Medagama Vajiragnana Maha Thero at the last Kathina ceremony. Even though certificates are not important in our journey towards enlightenment, they will no doubt serve the dual purpose of increasing the resolve of the two upasakas to observe the precepts and encouraging others to follow in their footsteps.

It is rare to be born as a human being and we must make best use of this opportunity to practise the Dhamma. That is the way to peace and happiness. Some of us are discouraged by the many responsibilities and duties in our lives and feel that we are not yet ready or able to make the effort. This can only lead to further suffering. Instead we can use the obstacles created by our duties and responsibilities to our advantage and use them to support our practice.

For the New Year let us make a firm resolution to observe the precepts, develop our minds and to tread that Noble Path shown by the Buddha towards the ultimate goal of Nibbana.

Editorial Notes

KATHINA CEREMONY 2000

The annual Kathina ceremony was held on Sunday 22nd October 2000 at the Polish Social Club hall. [See separate report – Page 7]

NEW RESIDENT MONK

We are pleased to report the arrival of Ven. Sashtravelliye Sumanaratana Thero as the third resident monk at Ketumati Vihara. He is a graduate in Pali and Buddhist Studies. Before coming here he was at Sri Sumangala Pirivena, Wariyapola – a historic institution named after its most famous incumbent, Wariyapola Sri Sumangala Maha Thero. Ven. Sumanaratana held the post of Director at this institution with over 85 novice monks and has had a very busy life.

He hopes to use his time in England to further study the Dhamma and to practice meditation. We have no doubt that he will make a valuable contribution our activities in the future.

We have pleasure in welcoming him to Ketumati and we wish him all the best.

MONTHLY DHAMMA SERMONS

The monthly Dhamma sermons have proved very popular and are regularly attended by a large number of devotees.

From January next year Dhamma Sermons will be held on the first Saturday of every month commencing at 7.00 P.M.

Devotees are invited to sponsor these

Dhamma Sermons as a Dhamma Dana.

All Dhamma sermons are recorded and tapes are available at the Vihara for any one interested.

Since the publication of the last Newsletter we have had the following Dhamma sermons:-

September

'RIGHT UNDERSTANDING'

by Ven. Bogoda Seelawimala Thero

[Ex-teacher at Dharmaraja College, Kandy. Presently a resident Dhamma-dhutha monk at the London Buddhist Vihara. He has conducted lectures for the Buddhist Society of Great Britain on Buddhist Meditation and

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TWO STYLES OF INSIGHT MEDITATION

BY

VEN. BHIKKHU BODHI

Today the practice of insight meditation has gained global popularity, yet in achieving this success it has undergone a subtle metamorphosis. Rather than being taught as an integral part of the Buddhist path, it is now often presented as a secular discipline whose fruits pertain more to life within the world than to supramundane release. Many meditators testify to the tangible benefits they have gained from the practice of insight meditation, benefits that range from enhanced job performance and better relationships to deeper calm, more compassion, and greater awareness. However, while such benefits may certainly be worthwhile in their own right, taken by themselves they are not the final goal that the Buddha himself holds up as the end point of his training. That goal, in the terminology of the texts, is the attainment of Nibbana, the destruction of all defilements here and now and deliverance from the beginningless round of rebirths.

Perhaps the most powerful pressure that has shaped the contemporary expression of insight meditation has been the need to transplant the practice into a largely secular environment remote from its traditional matrix of Buddhist faith and doctrine. Given the sceptical climate of our age, it is quite appropriate that newcomers to the Dhamma be invited to explore for themselves the potential inherent in the practice. Perhaps the last thing they need is to have the full agenda of Buddhist doctrine thrust upon them from the start.

However, though we may initially take up meditation with an open and explorative mind, at a certain point in our practice we inevitably arrive at a crossroads where we are faced with a choice. Either we can continue the meditation as a purely naturalistic, non-religious discipline, or we can transpose the practice back into its original setting of Buddhist faith and understanding. If we choose the first route, we might still deepen our meditation and reap more abundantly the same benefits we have obtained so far – deeper calm, more equanimity, greater openness, even a kind of penetration of the here and now. Nevertheless, as desirable as these fruits might be in themselves, viewed against the Buddha's word they remain incomplete. For the practice of insight meditation to achieve the full potential ascribed to it by the Buddha, it must be embraced by several other qualities that rivet it to the framework of

the teaching.

Foremost among such qualities is the complementary pair of faith and right view. As a factor of the Buddhist path, faith (*saddha*) does not mean blind belief but a willingness to accept on trust certain propositions that we cannot, at our present stage of development, personally verify for ourselves. These propositions concern both the nature of reality and the higher reaches of the path. In the traditional map of the Buddhist training, faith is placed at the beginning, as the prerequisite for the later stages comprised in the triad of virtue, concentration and wisdom. The canonical texts do not seem to envisage the possibility that a person lacking faith in the tenets specific to the Dhamma could take up the practice of insight meditation and reap positive results. Yet today such a phenomenon has become extremely widespread. It is quite common now for meditators to make their first contact with the Dhamma through intensive insight meditation, and then to use this experience as a touchstone for assessing their relationship to the teaching.

At this juncture, the choice they make divides meditators into two broad camps. One consists of those who focus exclusively on the tangible benefits the practice yields here and now, suspending all concern with what lies beyond the horizons of their own experience. The other consists of those who recognize the practice to flow from a fount of understanding far deeper and broader than their own. To follow this wisdom to its source, such meditators are prepared to subordinate their own familiar assumptions to the disclosures of the teaching and thus embrace the Dhamma as an integral whole.

The fact that insight meditation can be seriously practised even outside the domain of Buddhist faith raises an interesting question never explicitly posed by the canon and commentaries. If insight meditation can be pursued solely for its immediately visible benefits, then what role does faith play in the development of the path? Certainly, faith as a full acceptance of Buddhist doctrine is not a necessary condition for Buddhist practice. As we have seen, those who do not follow the Dhamma as a path to spiritual deliverance might still accept the Buddhist ethical precepts and practise

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TWO STYLES OF INSIGHT MEDITATION

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meditation as a way to inner peace.

Faith must therefore play a different role than that of a simple spur to action, but the exact nature of this role remains problematic. Perhaps the solution will emerge if we ask what faith actually means in the context of Buddhist practice. It should be clear at once that faith cannot be adequately explained simply as reverence for the Buddha, or as some alloy of devotion, admiration and gratitude. For while these qualities often exist alongside faith, they may all be present even when faith is absent.

If we examine faith more closely, we would see that besides its emotive ingredients, it also involves a cognitive component. This consists in a readiness to accept the Buddha as the unique discoverer and proclaimer of liberating truth. Seen from this angle,

faith necessarily involves a decision. As the word decision implies (“to decide” = to cut off), to place faith in something is to exercise an act of discrimination. Thus Buddhist faith entails, at

least implicitly, a rejection of the claims of other spiritual teachers to be bearers of the liberating message on a par with the Buddha himself. As a decision, faith also entails acceptance. It involves a willingness to open oneself to the principles made known by the Enlightened One and adhere to them as trustworthy guides to knowledge and conduct.

It is this decision that separates those who take up the practice of insight meditation as a purely naturalistic discipline from those who practise it within the framework of Buddhist faith. The former, by suspending any judgement about the picture of the human condition imparted by the Buddha, limit the fruits of the practice to those that are compatible with a secular, naturalistic worldview. The latter, by accepting the Buddha's own disclosure of the human condition, gain access to the goal that the Buddha himself holds up as the final aim of the practice.

The second pillar that supports the practice of insight meditation is the cognitive counterpart of faith, namely, right view (*samma ditthi*). Though the word “view” might suggest that the practitioner actually sees the principles considered to be right, at the outset of the training this is seldom the case. For all but a few exceptionally gifted disciples, right view initially means right belief, the acceptance of principles and doctrines out of confidence in the Buddha's enlightenment.

Though Buddhist modernists sometimes claim that the Buddha said that one should believe only what one can verify for oneself, no such statement is found in the Pali Canon. What the Buddha does say is that one should not accept his teachings blindly but should inquire into their meaning and attempt to realize their truth for oneself.

Contrary to Buddhist modernism, there are many principles taught by the Buddha as essential to right understanding that we cannot, in our present state, see for ourselves. These are by no means negligible, for they define the framework of the Buddha's entire programme of deliverance. Not only do they depict the deeper dimensions of the suffering from which we need release, but they point in the direction where true liberation lies and prescribe the steps that lead to realization of the goal.

... there are many principles taught by the Buddha as essential to right understanding that we cannot, in our present state, see for ourselves

These principles include the tenets of both “mundane” and “transcendent” right view. Mundane right view is the type of correct understanding that leads to a fortunate destination within the round of

rebirths. It involves an acceptance of the principles of kamma and its fruit; of the distinction between meritorious and evil actions; and of the vast expanse and multiple domains of samsara within which rebirth may occur. Transcendent right view is the view leading to liberation from samsara in its entirety. It entails understanding the Four Noble Truths in their deeper ramifications, as offering not merely a diagnosis of psychological distress but a description of samsaric bondage and a programme for final release. It is this transcendent right view that comes at the head of the Noble Eightfold Path and steers the other seven factors towards the cessation of suffering.

While the actual techniques for practising insight meditation may be identical for those who pursue it as a purely naturalistic discipline and those who adopt it within the framework of the Dhamma, the two styles of practice will nevertheless differ profoundly with respect to the results those techniques can yield. When practised against the background of a naturalistic understanding, insight meditation can bring greater calm, understanding and equanimity, even experiences of insight. It can purify the mind of the coarser defilements and issue in a tranquil acceptance of life's vicissitudes. For these reasons, this mode of practice should not be disparaged. However, from a deeper point of view, this appropriation of Buddhist meditation

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BUDDHISM FOR DAILY LIFE

BY

CHAMALEENI & SHYAHANI DE SILVA

As Buddhists, we live according to the five precepts in our daily lives. Even today, in the modern, western world, these precepts are relevant.

The first precept is:

Panatipata veramani sikkhapadam samadiyami

Which translates as: I undertake the precept to abstain from destroying any living things. You could say that this only refers to murder and assault, but this precept also teaches us to be kind, compassionate, friendly and caring to other living beings including people, animals, and even plants.

When man is not kind and compassionate to man, this results in discrimination, hatred and war. Discrimination may be seen in many situations: in the workplace when seeking jobs and bullying among school children. Most of us have probably experienced some form of racism, though hopefully mild. But any form of hatred can lead to tragedies, ranging from the highly publicised case of Steven Laurence to wars. There have been more wars than can be counted: the world wars, civil wars and wars between countries, such as those in the Gulf and Yugoslavia.

Man's destruction of our natural environment can most often be put down to thoughtlessness or selfishness, but sometimes also to cruelty. The many examples include our decreasing rain forests, or the extinction of animals due to hunting and pollution of air and water. Many organisations work against these things already, such as the RSPCA and the World Wildlife Fund.

We as individuals do not have the power to radically change any of these things for the better. But if we live our lives according to the first precept, we can ensure that our actions and intentions won't harm others. If we have respect for everyone and everything, we can hope that we will only have good effects on those around us.

By observing the second precept:

Adinna dana veramani sikkhapadam samadiyami

we abstain from taking things which are not given to us. As well as stealing, this includes smuggling, fraud and other forms of cheating and exploitation. Observation of this precept encourages honesty and sharing.

The third precept is:

Kamesu miccha cara veramani sikkhapadam samadiyami

This includes abstinence from adultery and promiscuity. Obviously this can promote health in that promiscuity increases the likelihood of transmission of sexually transmitted diseases such as HIV, gonorrhoea, and chlamydia, which can cause infertility or even death. Adultery promotes emotional problems and can destroy trust, the basis of any relationship. In family breakdown, children, who are the innocent party, are often the most severely affected.

Musavada veramani sikkhapadam samadiyami

When we observe this precept, we abstain from false speech. As well as straightforward lies, this precept discourages slandering, gossip and harsh words. Such abstinence fosters friendliness, honesty and courtesy and helps to create a generally peaceful environment.

Sura-meraya-majja-pamadatthana veramani sikkhapadam samadiyami

This means that I take the precept to abstain from taking anything that causes intoxication or heedlessness, such as alcohol, recreational drugs and poisons. Abstinence decreases health problems such as liver damage, accidents through e.g. drink driving, and economic difficulties because addiction can be very expensive to maintain.

In conclusion, the five precepts give us guidelines for our daily life. The best part about them is that they are just that, they are *guidelines*, not rules that we blindly obey. For example, if you choose to interpret them this way, you can choose not to tell a truth if it will only cause pain. Having such a code makes us think about our actions and can help us ensure that we are motivated by only good intentions. To put it very simplistically, following these precepts can make us better people in a better society.

The best part about them is that they are *guidelines*, not rules that we blindly obey.



MY PRECIOUS PARENTS

BY
LAHIRU WIJAYASIRI

The Lord Buddha has said: Noble and holy are the parents.

They are the first teachers of children.

Therefore, all children should love them, respect them and be obedient to them.

When parents are sick, children should help and nurse them.

When parents are old, children should affectionately look after them, remembering all the good things they have done, to make children happy.

Following the Buddha's advice, I worship my parents daily.

When I worship my father saying;

*"Uddhikaro alingithva – Thubithva piya puththakan
Raja majjan supathittan – Pithu padan nama mahan"*

I memorise in my mind –

You brought me up with loving care, introducing me to important people everywhere,

You have wonderful qualities, which are so rare.

To me you have always been fair.

So my dear father, I kiss your feet and say:

"To displease you, I'll never dare."

When I worship my mother saying:

*"Dasamase ure kathva – Posedi uddhikaranan
Ayu deegan vassa sathan – Mathu padan nama mahan"*

I memorise in my mind –

For ten long months you bore me, risking your life;

Fed me, nursed me, showering with love throughout day and night,

You were always behind me, never letting me out of your sight.

You taught me more than anyone else, what really is proper and right.

So my dear mother, lovingly kissing your feet and say:

"As before show me the way."

HOW TO BE GOOD

BY
PRAMUDI WIJAYASIRI

"Do not kill
Do not steal
If you do, bad you'll feel."

My parents taught me so.

I shall kill no insect, steal no object
However small they may be.

'A nice little child, a good little child,'
Every one will then call me.

ÕA! sóN @n`mrÊ
@b`r# @KIM @n`¿yÊ
k`@gW âw sóékkn
@h`> lm@yK vN@nÊ

***"Mother and father are called
'Brahma', 'early teachers'
And 'worthy of veneration,'
Being Compassionate towards
Their family of children.***

***Thus the wise should venerate them,
Pay them due honour
Provide them with food and drink,
Give them clothing and a bed,
Anoint and bathe them
And also wash their feet.***

***When he performs such service
For his mother and his father,
They praise that wise person even here
And hereafter he rejoices in heaven."***

***- The Itivuttaka
Translated by John D. Ireland***

KATHINA CEREMONY – 2000

The Kathina Ceremony of Ketumati Buddhist Vihara was held on Sunday 22nd October 2000. This was the first Kathina since the Vihara was moved to the new premises. In order to be able to accommodate the large numbers of devotees expected, the ceremony was held at the Polish Social Club which is within walking distance of the Vihara. The Kathina ceremony was sponsored by Drs. Kalinga and Sumana de Silva together with their children, Chamaleeni and Shyahani.

Nine members of the Maha Sangha, including the Most Venerable Dr. Medagama Vajiragnana Mahanayake Thero, the Chief Sangha Nayaka of Great Britain, participated at this important ceremony. The other members of the Sangha present were



KALINGA & SUMANA OFFERING THE KATHINA ROBE

Ven. Murungagasyaye Gnanissara Nayaka Thero from Jetavan Vihara, Paris, Ven. Kanumuldeniye Dhammasoka Nayaka Thero from New Polonnaru Gal Vihara, Dehiwala, Sri Lanka, Ven. Naluvela Ananda Maha Thero from Jalgon, India, together with the two resident monks, Ven. Pidiville Piyatissa and Nagama Hemaloka Thero who observed the Vas Retreat at the Vihara.

Around hundred lay devotees from Manchester and surrounding areas such as Bolton, Preston, Burnley, Leeds, Liverpool and Kendal attended the ceremony.

In the morning the monks administered the refuges and the five precepts to the lay devotees. This was followed by offerings to the Buddha and veneration after which Sanghika Dana was offered to the monks. Then lunch was served to all the lay devotees.

After lunch five young devotees made very eloquent speeches. Chamaleeni and Shyahani de Silva spoke on 'Buddhism for Daily Life.' Lahiru Wijayasiri made a very moving speech on 'My Precious Parents' followed by Dilani Perera on 'The Monk Who Was a Goldsmith' and finally little Pramudi Wijayasiri on

'How to be Good.' These speeches were highly appreciated and many of the adults present were moved to tears. The texts of these speeches are reproduced elsewhere in this Newsletter.



SECTION OF THE DEVOTEES ATTENDING KATHINA CEREMONY

Next the Ven. Vajiragnana Mahanayaka Thero handed over certificates to Upasaka Sumedha (Mr. John Gerard) and Upasaka Mahinda (Mr. John Griffith) for undertaking to observe the Eight Precepts with Right Livelihood as the Eighth (Ajiva Atthamaka Sila) for life. Ven. Vajiragnana commended and congratulated them for undertaking these precepts and wished them well in the future.

Kalinga, Sumana, Chamaleeni and Shyahani then offered the Kathina Robe to the Sangha.

This was followed by the traditional ceremony at which the Sangha allocate the Robe to a suitable monk who had observed the Vas Retreat.

The keynote Dhamma Talk was delivered by the Most Venerable Madagama Vajiragnana Mahanayaka Thero.

Finally, Dr. Sarath Senarath-Yapa, Joint Secretary of the Board of Trustees thanked the monks and lay devotees for their help and support.



MONKS PERFORMING THE TRADITIONAL KATHINA RITUAL

THE MONK WHO WAS A GOLDSMITH

BY

DILANI PERERA

There once lived a monk who used to be a goldsmith. This monk now wanted to meditate. So he went and asked Venerable Sariputta for an object to meditate. Venerable Sariputta explained to the monk to watch his impure thoughts that arise in the mind. The monk thanked him and went. Later on the monk sat in a nice quiet place and began to meditate. For a while in his mind he saw beautiful things but suddenly he kept having thoughts about gold: 'Give it to me, I want my own way and can't I have it all.' The monk stopped and sighed and realised his mind was full of impurities. After a while he thought he was not worthy of being a monk.

Sometime later Venerable Sariputta came and asked why he was not meditating. The monk replied, "I am not worthy of being a monk, I keep seeing impure thoughts in my mind." The Venerable Sariputta thought that he should take the monk to see the Buddha.

The monk told the Buddha all about the impure thoughts. The Buddha pictured the monk as a goldsmith and asked him, "You used to be a goldsmith, didn't you?" The monk replied, "Yes."

The Buddha then asked Venerable Sariputta if he could advise the monk. Venerable Sariputta replied, "Yes, please do, Lord." On the way the Buddha thought that the monk could not watch his impure thoughts having worked so much with pure gold, he can only look at beautiful things. So the Buddha took him to look at a beautiful lotus flower and asked him to watch the flower. But the monk replied, "Aren't I supposed to be meditating?" The Buddha replied, "This is your meditation." The monk wasn't sure but did what he was told.

As time went by, the flower began to open and blossom. The monk thought what a beautiful flower it was. After a while the petals started to fall off, the monk thought how quickly the petals are falling off. The monk thought if a beautiful lotus can't last that long, may be bad thoughts won't last either. So the monk thought again and eventually all the bad thoughts in his mind went away. The monk then went and thanked the lotus flower, then the Buddha.

As the monk was meditating he realised that all things are impermanent – nothing lasts forever.

CONCENTRATION

"Develop concentration, monks. A concentrated monk discerns things as they actually are present. And what does he discern as it actually is present?"

"He discerns, as it actually is present, that 'The eye is inconstant'...'Forms are inconstant'...'Eye-consciousness is inconstant'...'Eye-contact is inconstant'...'Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant.'

"He discerns, as it actually is present, that 'The ear is inconstant'...'The nose is inconstant'...'The tongue is inconstant'...'The body is inconstant'..."

"He discerns, as it actually is present, that 'The intellect is inconstant'...'Ideas are inconstant'...'Intellect-consciousness is inconstant'...'Intellect-contact is inconstant'...'Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant.'

"So develop concentration, monks. A concentrated monk discerns things as they actually are present."

Samyutta Nikaya XXXV.99

JIVAKA SUTTA

[ON BEING A LAY FOLLOWER]

Anguttara Nikaya VIII.26

THUS HAVE I HEARD:

On one occasion the Blessed One was staying in Rajagaha, at Jivaka's Mango Grove. Then Jivaka Komarabhacca went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, to what extent is one a lay follower?"

"Jivaka, when one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, and has gone to the Sangha for refuge, then to that extent is one a lay follower."

"And to what extent, venerable sir, is one a virtuous lay follower?"

"Jivaka, when one abstains from taking life, from stealing, from sexual misconduct, from lying, and from fermented and distilled drinks that lead to heedlessness, then to that extent is one a virtuous lay follower."

"And to what extent, venerable sir, is one a lay follower who practices for his own benefit but not that of others?"

"Jivaka, when a lay follower himself is consummate in conviction but does not encourage others in the consummation of conviction; when he himself is consummate in virtue but does not encourage others in the consummation of virtue; when he himself is consummate in generosity but does not encourage others in the consummation of generosity; when he himself desires to see the monks but does not encourage others to see the monks; when he himself wants to hear the true Dhamma but does not encourage others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard but does not encourage others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard but does not encourage others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma and its meaning, practices the Dhamma in line with the Dhamma, but does not encourage others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices for his own benefit but not for the benefit of others."

"And to what extent, venerable sir, is one a lay follower who practices both for his own benefit and the benefit of

others?"

"Jivaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma and its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others."

TWO STYLES OF INSIGHT MEDITATION

(Continued from page 4)

remains incomplete. It is still confined to the sphere of conditioned existence, still tied to the cycle of kamma and its fruit.

When however, insight meditation is sustained from below by deep faith in the Buddha as the perfectly enlightened teacher, and illuminated from above by the wisdom of the teaching, it acquires a new capacity that the other approach lacks. It now functions with the support of dispassion, moving towards ultimate deliverance. It becomes the key to open the doors to the Deathless, the means to gain a freedom that can never be lost. With this, insight meditation transcends the limits of the conditioned, transcends even itself, to arrive at its proper goal: the eradication of all the fetters of existence and release from the beginningless round of birth, aging, and death.

*Courtesy of Bhikkhu Bodhi
and Buddhist Publications Society, Kandy, Sri Lanka*

Editorial Notes

(Continued from page 2)

Teachings of the Buddha.]

Sponsored by Dr. Sarath and Hiranthi Senarath-Yapa.

November

DOCTRINE OF DEPENDENT ORIGINATION'

by Ven. Athurupana Vachissara Thero

[Ex-lecturer in Pali and Buddhist Philosophy at the University of Malaysia. Presently reading for his Ph.D. at the University of London. Resident monk at the Sri Saddhatissa International Buddhist Centre, Kingsbury, London.]

Sponsored by Dr. Indra Ariyawansa

There was no sermon in October because of the Kathina Ceremony.

THE NEXT SERMON ON SATURDAY, 16TH DECEMBER 2000

"THE BUDDHIST CONCEPT OF 'NO-SELF'"

by Ven. Beligalle Dhammajothi Thero

[Senior Lecturer in Buddhist Philosophy, University of Ruhuna, Sri Lanka. He is presently on sabbatical leave and is resident at the Sri Saddhatissa International Buddhist Centre, Kingsbury, London.]

We are most grateful to the venerable monks for these sermons.

POYA PROGRAMMES AND RETREATS

Binara, Vap, Il and Unduvap poya programmes were conducted as usual. We are sorry to note that the attendance on some days was not very good due to some of our devotees having other commitments.

In the New Year it has been decided to have these programmes, combined with a day meditation retreat on the day after the monthly Dhamma sermon.

We very much hope that more will be able attend next year.

MEDITATION RETREATS AND OBSERVANCE OF EIGHT PRECEPTS

As mentioned above day retreats will be held on day after the Dhamma Sermon from 9.00 A.M. to 5 P.M. Devotees are invited to observe the Eight Precepts ('Ata-Sil') on this day.

CHILDREN'S PROGRAMMES AND MONTHLY BUDDHA PUJA / DANA

These will be held on the 3rd Sunday of each month. The content of the children's programme will be decided in consultation with the children and their parents. Their will be a discussion on this during the New Year Programme on the 1st of January.

In response to a request made by some of our devotees, Buddha Puja, Vandana, Alms Giving and a short Dhamma discussion will also be held on every 3rd Sunday of the month alongside the children's programme.

For more details please contact the Vihara or Dr. Raja Korale [Tel: 0161 707 0231]

PASTORAL SERVICES

The monks continue to serve the Buddhist community in the region to meet their individual needs. These have included special Paritta chanting and blessings, memorial and merit-sharing alms-givings, funeral rites etc. The monks also provide valuable confidential counselling and advice to individual members.

OUTSIDE ACTIVITIES

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

We are pleased to report that under the guidance of Ven. Pidiville Piyatissa Thero, two members of this group, Upasakas Mahinda and Sumedha, undertook to observe for life, the Eight Precepts With Right Livelihood As The Eighth.

From next year there will be a more formalised teaching and training programme for members of this group.

TRUST NEWS

A meeting of the Trustees was held on 19 August 2000. The progress made and future programmes were discussed.

It was agreed that Mrs. Nimala Peiris would take over the management of finances from the next accounting year.

Dr. Sarath Gamage will take responsibility for organising the monthly Dhamma Sermons and other special events.

The Trustees will meet again in December 2000.

FINANCIAL NEWS

Thanks to the generosity of many of our supporters we have been able to further reduce the total outstanding debt by nearly £4000 since the date of the last Newsletter.

Please see page 12 for more details and information on how you could contribute towards the repayment of outstanding loans

NEWSLETTER

Due to unavoidable circumstances we were unable to publish the Autumn issue of the Newsletter and it was decided to combine the Autumn and Winter issues. We place on record our sincere apologies.

We are delighted that five of our younger devotees have contributed short articles to this Newsletter. We very much hope that this is only a start and that more and more children will make similar contributions to the future issues of the Newsletter.

We would like to urge more and more parents to stimulate and encourage their children to write articles. At the same time contributions from adult devotees on relevant topics would also be most welcome.



PROGRAMMES AT KETUMATI BUDDHIST VIHARA

JANUARY

- *01 Jan. (Mon)** *New Year Day Programme*
 06 Jan. (Sat) Dhamma sermon
 07 Jan. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 21 Jan. (Sun) Children's Programme / Buddha Puja / Dana

FEBRUARY

- 03 Feb. (Sat) Dhamma sermon
 04 Feb. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 18 Feb. (Sun) Children's Programme / Buddha Puja / Dana

MARCH

- 03 Mar. (Sat) Dhamma sermon
 04 Mar. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 18 Mar. (Sun) Children's Programme / Buddha Puja / Dana

APRIL

- 07 Apr. (Sat) Dhamma sermon
 08 Apr. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 22 Apr. (Sun) Children's Programme / Buddha Puja / Dana
***29 Apr. (Sun)** *Anniversary / New Year / Wesak Celebration*

MAY

- 06 May. (Sun) Dhamma sermon
***07 May. (Mon)** *Buddha Puja / 'sil' / Meditation Retreat [Wesak Full Moon Day]*
 20 May. (Sun) Children's Programme / Buddha Puja / Dana

JUNE

- 02 Jun. (Sat) Dhamma sermon
 03 Jun. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 17 Jun. (Sun) Children's Programme / Buddha Puja / Dana

JULY

- *04 Jul. (Wed)** *Esala Poya — "Vas Aradhana"*
 07 Jul. (Sat) Dhamma sermon
 08 Jul. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 22 Jul. (Sun) Children's Programme / Buddha Puja / Dana

AUGUST

- 04 Aug. (Sat) Dhamma sermon
 05 Aug. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 19 Aug. (Sun) Children's Programme / Buddha Puja / Dana

SEPTEMBER

- 01 Sep. (Sat) Dhamma sermon
 02 Sep. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 16 Sep. (Sun) Children's Programme / Buddha Puja / Dana

OCTOBER

- 03 Oct. (Sat) Dhamma sermon
 04 Oct. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 18 Oct. (Sun) Children's Programme / Buddha Puja / Dana

NOVEMBER

- 03 Nov. (Sat) Dhamma sermon and Pirith Chanting
***04 Nov. (Sun)** *Kathina Ceremony 2001*
 18 Nov. (Sun) Children's Programme / Buddha Puja / Dana

DECEMBER

- 01 Dec. (Sat) Dhamma sermon
 02 Dec. (Sun) Buddha Puja / 'sil' / Meditation Retreat
 16 Dec. (Sun) Children's Programme / Buddha Puja / Dana
***31 Dec. (Mon)** *Midnight Pirith Chanting*

POYA (OBSERVANCE) DAYS 2001

Moon Phase Poya	☾ FIRST QUARTER	☉ FULL MOON	☾ LAST QUARTER	● NEW MOON
DURUTHU (JAN)	2 JAN. (TUE)	9 JAN. (TUE)	16 JAN. (TUE)	23 JAN. (TUE)
NAVAM (FEB)	1 FEB. (THU)	7 FEB. (WED)	14 FEB. (WED)	22 FEB. (THU)
MEDIN (MAR)	2 MAR. (FRI)	9 MAR. (FRI)	16 MAR. (FRI)	24 MAR. (SAT)
BAK (APR)	1 APR. (SUN)	7 APR. (SAT)	15 APR. (SUN)	22 APR. (SUN)
WESAK (APR/MAY)	30 APR. (MON)	7 MAY. (MON)	15 MAY. (TUE)	22 MAY. (TUE)
POSON (MAY/JUN)	29 MAY (TUE)	5 JUN. (TUE)	13 JUN. (WED)	20 JUN. (WED)
ESALA (JUN/JUL)	27 JUN. (WED)	4 JUL. (WED)	13 JUL. (FRI)	20 JUL. (FRI)
NIKINI (JUL/AUG)	27 JUL. (FRI)	3 AUG. (FRI)	12 AUG. (SUN)	18 AUG. (SAT)
BINARA (AUG/SEP)	25 AUG (SAT)	2 SEP. (SUN)	10 SEP. (MON)	16 SEP. (SUN)
ADHI VAP (SEP/OCT)	24 SEP. (MON)	1 OCT. (MON)	9 OCT. (TUE)	16 OCT. (TUE)
SUDDHA VAP (OCT/NOV)	23 OCT. (TUE)	31 OCT. (WED)	8 NOV. (THU)	14 NOV. (WED)
IL (NOV/DEC)	22 NOV. (THU)	30 NOV. (FRI)	7 DEC. (FRI)	14 DEC. (FRI)
UNDUVAP (DEC/JAN)	22 DEC. (SAT)	29 DEC. (SAT)		

SOURCE: SEEVALI ALMANAC

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

WEEKLY PROGRAMMES

**ALL WEDNESDAYS AND SUNDAYS
FROM 7.30 P.M. TO 9.30 P.M.**

- ◆ Buddha Puja & Vandana Followed by Meditation,
- ◆ Reading from the Sutta Pitaka or Other Text followed by Discussion.
- ◆ Pirith Chanting and blessing

**PURCHASE OF VIHARA PREMISES
PRESENT FINANCIAL POSITION**

<u>RECEIPTS</u>	CREDITS	DEBITS	
DONATIONS TO BUILDING FUND	£22,792.00		
FROM GENERAL FUNDS	£8,640.00		
BANK INTEREST RECEIVED	£10.78		
TAX REFUNDS RECEIVED	£5,461.73		
SUBTOTAL (RECEIPTS)	£36,904.51		
<u>EXPENSES</u>			
BUILDING PURCHASE PRICE		£49,500.00	
SURVEY & LEGAL EXPENSES		£547.25	
COST OF NEW TOILET		£518.12	
PAID TO COUNCIL (PLANNING)		£58.75	
OTHER EXPENSES		£0.00	
SUBTOTAL (EXPENSES)		£50,624.12	
<u>LOANS</u>	BORROWED	REPAYMENTS	BALANCE
INTEREST FREE LOANS	£13,000.00	£5,500.00	£7,500.00
BANK LOAN CAPITAL	£15,000.00	£6,561.57	£8,438.43
BANK LOAN INTEREST (PAID)		£1,075.71	
SUBTOTALS (LOANS)	£28,000.00	£13,137.28	£15,938.43
GRAND TOTAL	£64,904.51	£63,761.40	
BALANCE IN BANK (A/C #2)		£1,143.11	
	£64,904.51	£64,904.51	
CURRENT SHORTFALL			£14,795.32

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 0161 678 9726 or 01706 882693 and ask for a Banker's Order Form.

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

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- YOU CAN CANCEL THE DECLARATION AT ANY TIME
- TO QUALIFY FOR TAX REFUNDS UNDER THIS SCHEME YOU MUST HAVE PAID AN AMOUNT OF TAX AT LEAST EQUAL TO THE TAX WE CLAIM ON YOUR DONATION.

THANK YOU FOR YOUR GENEROUS SUPPORT

E-MAIL ADDRESSES

If you have E-mail facilities please let us know your e-mail address so that we could use it instead of Royal Mail to keep you informed of activities of the Vihara.

This will help us to save on postage. Please send your address to:

ketumati@altavista.net

Thank you in anticipation.

A SPECIAL CEREMONY

to

Celebrate the Second Anniversary
of Ketumati Buddhist Vihara
[with Sinhala New Year and Wesak]

Will be held on

Sunday, 29 April 2001

At

The Polish Social Club
Chamber Road, Hollins, Oldham

Chief Guest:

**H. E. Mr. Mangala Munasinghe
High Commissioner for Sri Lanka**

Programme to Follow

PLEASE KEEP THE DATE FREE

With all his

attachments cut,

With the heart's

pining subdued,

Calm and serene

and happy is he,

For he has attained

peace of mind.

Samyutta Nikaya I, 212

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