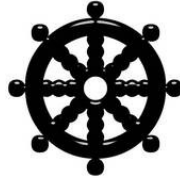


# WINDSOR BUDDHIST VIHARA



**VESAK MAGAZINE - 2017**

වෙසක කලාපය



# **WINDSOR BUDDHIST VIHARA**

(Center for Meditation and Inner Peace Development)

**COME, LISTEN AND LEARN TO RELAX IN  
A SERENE ENVIRONMENT**

## **PROGRAMS OFFERED BY THE VIHARA**

**Meditation Classes (Weekly)**

**Dhamma Schools in Windsor (Bi-weekly)**

**One day retreat (Monthly)**

**Sponsored Dhamma Talks at individual residences or at the Vihara**

**Conducting of traditional ceremonies**

**Individual counseling**

**Coordination with community organizations**

**ALL ARE WELCOME**

## **CONTACT INFORMATION**

**Address:**

691, Campbell Avenue  
Windsor, On  
N9B 2H6

Telephone : 519 256 4223

Email : [wbvihara@gmail.com](mailto:wbvihara@gmail.com)

Web : [www.windsorbuddhistvihara.org](http://www.windsorbuddhistvihara.org)

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e-buddhism.com

## Your mind is a magnet:

If you always think of  
blessings, you attract  
more blessings.

If you always think of  
problems, you attract  
more problems.

**Always keep good  
thoughts and always stay  
positive.**

*Buddha's Teaching & Science*





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**BOARD OF TRUSTEES**  
**WINDSOR BUDDHIST VIHARA**

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**RESIDENT MONK**

Bhante Saddhathissa

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## Message from Bhante Rahula

We are very fortunate to have the noble teachings of the Buddha. The Enlightened One has shown us the noble and right path to find our happiness and wisdom. If we get right directions and follow them correctly and clearly we can make a peaceful life and also a great world. Therefore, we need the right effort in order to achieve our goals. The Lord Buddha is a great light for the dark world. He has taught us everything perfectly. Vesak Day is a very significant day for all the Buddhist followers worldwide. **The Windsor Buddhist Vihara** is celebrating this magnificent Vesak day in order to pay homage to the Lord Buddha.

There are thousands of great and noble teachings that **Buddha** taught us including a discourse name Mallika Sutta in Samyutta Nikaya. One day both King Kosala and Queen Mallika were having a peaceful discussion. During that time King Kosala asked her “Mallika, is there anyone dearer than yourself?” She replied “Great king there is no one dearer to me than myself.” Also she asked the king the same question. So the king also gave the same answer to Mallika. Later the King went to the Buddha and told him their discussion.

The Lord Buddha taught him, “Anyone who is dear to themselves and who loves themselves should harm none.” We have our own freedom to decide whether to follow his teachings or not. Buddha always taught to experience first before accepting something. This is a great way to judge something and to determine whether it’s wholesome or unwholesome. The Buddha taught, “If something harms you and others that something is unwholesome and should not be followed.”

There are many examples for us to realize his great compassion and wisdom and to see how the **Buddha** applied compassion and wisdom to social problems. As **Buddha** taught us, “He who sees the **Dhamma**, sees the **Buddha**.” If you really want to be a disciple of the Buddha try to understand what he has taught us.

On this all-important Vesak day think of what we have to discover and develop as disciples of the **Buddha**. Real happiness can be enjoyed if you are on the right path.

May you be well and happy.

Bhante Rahula

Abbot of Windsor Buddhist Vihara.

## Message from Bhante Saddathissa

The Vesak Celebration is one of the major annual events of the Windsor Buddhist Vihara. As a new resident monk of the Windsor Buddhist Vihara, I am very pleased to join with you today in this celebration. The Vesak commemorates three greatest events of the Gauthama Buddha, the birth of Prince Siddhartha, the Enlightenment of the Buddha (බුද්ධත්වය ලැබීම) and his Ultimate Death (පිරිනිවන්පෑම). The Vesak becomes cultural than religious all around the world these days. But the greatest respect that can be offered to the Buddha is learning and practicing his Teachings.

The Birth of Prince Siddhartha is unique to the whole world because he arrived at this world, after completion of the Ten Perfections (දස පාරමිතා).

At the Enlightenment (බුද්ධත්වයට පත්වීම), the Buddha totally eradicated craving (තන්හා), that is the major cause of suffering (දුක්ඛ). The Noble Truth is the core of his Noble Teachings. All the discourses (සුත්ත) are based on the Noble Truth. Therefore, our main focus is to learn the elements of the Noble Truth. We have to develop moral discipline (සීල) and formulate policies and practices based on the Eight Fold Path (ආර්ය අෂ්ටාංගික මාර්ගය) which is the fourth element of the Noble Truth. Right Mindfulness (සම්මා සති) which is the seventh step of the Eight Fold Path which is the only way to remove defilements (අකුසල) and purify our minds from craving (තන්හා).

Why we celebrate Buddha's Death. Generally, a death of someone is a grieving occasion for the others. We grieve for a normal death because we do not know about our next birth. It is very rare chance of rebirth as a human or rebirth in happy worlds (සුගති ලෝක). The Buddha has preached that most of the humans will get rebirth in suffering worlds (දුගති ලෝක) after a death of this world. This is because we so much attached to our body and mind (සිත හා කය). We have a lot of craving (තන්හා) or desires (ආසා) in our minds. Therefore, we are so much reluctant to detach the body and mind from this life at the death.

A death of the Enlightened Person (රහතන් වහන්සේ) is the happiest moment of his life, as he terminates the journey in the wheel of life (සංසාර චක්‍රය).

Dear Dhamma Friends, today onwards, we should have a solid determination and solid effort to develop mindfulness in our minds to protect our minds from thoughts with lust (ලෝඛ), anger (දෝෂ) and delusion (මෝහ).

May all be well, happy and peaceful!!!

Bhante Saddathissa

Resident Monk – Windsor Buddhist Vihara

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## **Message from Vice President**

Little over 2600 years ago, on the full moon day of the month of May our world was blessed with the Greatest One ever born. Thirty five years later on this same iconic day in May He achieved His goal of ending this samsara or became Enlightened. After delivering His message of the truth about samsara for 45 years, passed away leaving His legacy for the future human kind, setting the path for Nirvana and changing many strongly rooted views and methods of ending the circle of birth.

His message of Loving Kindness made this world a better place. Loving Kindness teach us to be respectful and treat other living beings as one would treat one's self. Basically, practicing Loving Kindness brings harmony to one's self, among the family, with the community and with the rest of the world. Buddha had given much deeper meaning to this simple habit. Developing this practice to a deeper level will bring us to end this vicious cycle of endless births and deaths.

On this important day of triple significances, as Buddhist house holders we must strive to practice Loving Kindness at our best. Windsor is blessed with a peaceful Buddhist community and I'm happy to be a part of the team serving this peace loving community.

Shamini Wijayanayake  
Vice President - Windsor Buddhist Vihara



## නිවනට තවත් එක් මගක්

දිවලකඩ සද්ධාතිස්ස හිමි

කෙලෙස් ගින්නෙන් දැවී දැවී පරක්තෙරක් නොපෙනෙන සසර කතරේ ගමන් කරන පෘතජන අප හට සසර බය කිසි විට නොදැනේ, නොහැඟේ. මන්දයත් තමා ලබා ඇති ආත්මභාවයට ඇති දැඩි ආශාවයි. උදාහරණයක් ලෙස අසුවී අපුලය, අමිහිරිය, දුර්ගන්ධයය. එනමුත් ඒවායෙහි උපදින පනුවාට එම ස්ථාන මහත් තෘප්තිකරය. එසේම සසර බිය නොදැනෙන පෘතජනයාට ලබා ඇති ආත්මභාවය යථෝක්ත පනුවාට මෙන් අගනේය ප්‍රියමනාපයය. එහි අලී ගැලී ජීවත් වන්නේය.

අප සම්මා සම්බුදුරජාණන් වහන්සේ ලොවට හෙලිකල මග අනෙකකි. මේ ඇතිකරගත් ආත්මභාවය සහමුලින්ම දුක්ගොඩක් ලෙස උන් වහන්සේ වදාල සේක. එම දුක් කන්දරාවෙන් අත්මිදීමමයි නියම සැනසුම වන අතර එම සාන්ත සුවදායක සැනසුම උතුම් නිර්වාණයයි.

එම නිර්වානගාමී පුද්ගලයා විසින් අනුගමනය කලයුතු කුසලතා කිහිපයක් බුදුරජාණන් වහන්සේ විසින් අනුදැන වදාලා ඇත. ඒවා නම්:

**සක්කෝ අස්ස** - දක්ෂයෙක් වීම. එම කුසලතා දෙයාකාර වේ. ලෞකික මග හෙලිකරගැනීම හා ලෝකෝත්තර මග හෙලිකරගැනීමේ දක්ෂතාව යනුවෙනි. පඤ්ච සීල ආදී සීලගුණයන් ප්‍රගුණ කරමින් යහප්විතයක් ගත කිරීමට දක්ෂවීම ලෞකික දක්ෂතාවයයි. තම සිතේ ජනිතවන ලෝබ, දෝස, මෝහා ආදී අකුසල සිතුවිලි ප්‍රභාණය කර ගනිමින් නිවන් දොර විවර කර ගැනීමට දක්ෂවීම ලෝකෝත්තර දක්ෂතාවයයි.

**උජු අස්ස** - අවංක භාවයයි.

**සුජුව** - මනා අවංක භාවයයි. තම හෘද සාත්මියට වුවද අභියෝග කල හැකි ප්‍රමාණයටම අවංකවීමයි.

**සුවචෝ අස්ස** - කීකරු වීම. අන් අයගේ අදහස්වලට සවන් දීම හා කීකරු වීම.

**මුදු අස්ස** - මෘදු බව. මෘදු මොලොක් සිතුවිලි ඇත්තෙක් වීම.

**අනතිමානි අස්ස** - මානසෙන් තොර පුද්ගලයකු වීම. මට ධනය ඇත. මට උගත්කම ඇත . මනා රුසපුවක් ඇත ආදී සදාකාලික නොවූ දෙයින් මත් නොවී, උද්දාමයට පත්නොවී සිටින අතර ඒවා නැතැයි පසුතැවීමකින් තොරව මධ්‍යස්තව කටයුතු කිරීම අනතිමානි ගුණයයි. තවද තමා අන්‍යයන්ට පහත් වශයෙන් (හීන මාන), අන්‍යයන්ට සමාන වශයෙන් (සදිස මාන) හා තමා අන්‍යයන්ට උසස් වශයෙන් (සෙය්‍ය මාන) වශයෙන් තම පෞර්භය මාන වශයෙන් සංසන්දනය නොකර මධ්‍යස්තව වාසය කිරීම අනතිමානි ගුණයයි.

**සන්තුස්සකෝච** - ලද දෙයින් සතුටු වීම. ලෞකික සුවය පතන්නා ඉතා අතෘප්තිකරය. ඔහු මෙලොව ඇති සියලු සැප සම්පත් ලැබුවද එයින් සැහීමකට පත්නොවේ. එසේ වීමට හේතුව අධික තණ්හාවයි. එය නිවනට බාධාවකි. එහෙයින් තම දිවිය පැවැත්මට පමණක් අවැසි දේ තේරුම්ගෙන ඒවායින් සැහීමකට පත්වීම ලද දෙයින් සැහීමකට පත්වීමකි.

සුභාරෝච - පහසුවෙන් පෝෂණය කල හැකි වීම. ලද දෙයින් සතුටු වන්නා පහසුවෙන් පෝෂණය කල හැක. මහත් බලාපොරොත්තු ඔහු තුල නැත. අතීත අනාගත පසුතැවීම නැත. වර්තමානයේ ජීවත් වෙයි. සැහැල්ලුවෙන් ජීවත් වෙයි. ඔහුට නිවන් දොර විවෘත වෙයි.

අප්පකිච්චෝ - ස්වල්ප කටයුතු ඇත්තෙක් වීම.

සල්ලහුකචුක්ති - සැහැල්ලු ඇවතුම් පැවැත්ම් ඇත්තෙක් වීම.

සන්තින්ද්‍රියෝච - සන්සුන් ඉඳුරන් ඇත්තෙක් වීම. ඉන්ද්‍රියයන්ට වහල් නොවී කටයුතු කිරීම. පංච ඉන්ද්‍රියයන්ගේ ක්‍රියාකාරිත්වය පිළිබඳව මනා අවබෝධයෙන් හා සිහි කල්පනාවෙන් කටයුතු කිරීම. ඉඳුරන් පාලනය කර ගැනීම නිවන් මග අනුගමනය කරන්නා තුල තිබිය යුතු උතුම් ගුණාංගයකි.

නිපකෝච - තැනට සුදුසු නුවන ඇත්තෙක් වීම.

අප්පගඛ්ඛෝ - හැඩි දැඩි අසංවර ගති නැත්තෙක් වීම.

කුලේසු අනනුගිද්ධෝ - තම කුලයන්හි නොඇලී වාසය කරන්නෙක් වීම.

අවසාන කාරණය නම් නුවනැත්තන් විසින් ප්‍රතික්ෂේප කරන ලද ඉතාම කුඩා වුවද වරදක් නොකර සිටින්නෙක් වීමයි.

ඉහත සඳහන් කරුණු සියල්ල අනුගමනය කරනු ලබන්නාට දුබ නිරෝධය කරා ලඟා විය හැකි අතර ශාන්ත සුන්දර නිර්වාන ධාතුව අවබෝධ කරගත කැකි වන්නේය.

තෙරුවන් සරණයි !!!

**“Just as a mother would protect her only child with her life, even so let one cultivate a boundless love towards all beings.”**

Sati



Samatha



Mettā



Poetry and calligraphy by Shawn O'Rourke

## **Blind faith is the worst enemy of mankind!**

Cyril Weeratunge

Let us examine the implications of the above statement made by the Buddha about 2600 years ago.

As human beings start evolving from homo erectus, a couple of million years ago, they were struggling to cope with & understanding the nature for their survival.

They observed the regular sunrise & sunset attributing it to an unknown super power. Similarly, the rain was identified as some super power spreading it from one area to another. Then the thunder & lightening, resulting in severe damage to forests by setting it on fire & killing animals as well as humans was puzzling. So, they thought may be the super power was angry? Perhaps sacrificing few animals to unknown & unseen super power, may spare their lives? Later on they identified these super powers as gods.

As humans started observing natural phenomena more closely, some could predict changes in weather conditions almost accurately. Farmer's Almanac is a good example. Thus, humans learn to adjust their life styles to suit the changes in weather conditions. ***Those who predicted these changes in nature were treated as agents of gods and received special treatment from the rest.***

Religions start evolving very recently, about 5000 years ago, when humans start worshipping unknown & unseen gods seeking favors & salvation. Some claimed man was created in the image of creator god. What about dinosaurs who roamed the earth about 112 million years ago? Then in whose image these creatures were created? If you visit Drumheller, Alberta you will still see the skeletal remains of these gigantic creatures.

Different faiths claimed their own gods as superior to others. Some exploited religion to achieve their selfish interests. To establish their superiority, humans start killing those who do not belong to their faith.

***Thus, more people were killed in the name of religion than all other world wars combined. However, not a single person was killed or injured to propagate Buddhism. The teachings of the Buddha (Dhamma) emphasize on developing the mind to seek the TRUTH and practicing loving kindness to all beings great & small, including your enemies or people whom you may not like.***

Recently, terrorist groups discovered it is much easier to cause a lot of damage & kill people, by using suicide bombers in strategic locations, to achieve their goals. ***Terrorist leaders promise the young potential suicide bombers good life in heaven after death with seven virgins!***

***Few dares to question these leaders & willingly sacrifice their lives hoping for a good life in the heaven?***

***This takes Blind faith to a new level.***

***2600 years ago, Buddha saw the danger of blind faith as the worst enemy of mankind. He is the only religious leader who advised his followers,***

***“Believe nothing no matter where you read it or who said it, no matter if I have said it; unless it agrees with your own reasoning & common sense.”***

***Sharpen your knowledge by training your mind to seek the TRUTH. Mind is a terrible thing to waste!***

***May you be blessed with wisdom & courage to seek the TRUTH!!***

***With metta (compassionate love)***



# Principles of Metaphysics in Buddhist philosophy and other philosophies

Junuda Walgama

Metaphysics is found in almost all other forms of philosophies. The main questions in most religions today are what is the reality that matters. “Metaphysics is a broad area of philosophy marked out by two types of inquiry. The first aims to be the most general investigation possible into the nature of reality: are there principles applying to everything that is real, to all that is? The second type of inquiry seeks to uncover what is ultimately real, frequently offering answers in sharp contrast to our everyday experience of the world.” (Edward Craig, 1) Metaphysics precedes and underlies many areas of philosophy such as monism, dualism, Taoism, epistemology, and monotheism. The basic questions of metaphysics have are the foundation of these philosophical branches.

Metaphysics is found to be the premise of monism. Monism is a metaphysical branch that states that everything comes from one being, with no fundamental divisions. “A monist holds that the whole is prior to its parts, and thus views the cosmos as fundamental, with metaphysical explanation dangling downward from the One.” (Jonathan Schaffer, 1) There are many different types of monism. For example, Idealistic monism believes that the mind is all that exists. This doctrine believes that external is mental itself, or an illusion created by the mind. Another example is materialistic monism. This form of monism is when there is only one reality, one substance that everything shares in common. The ancient Hindu philosopher Advaita Vedanta said that there is only one reality called the Brahman. Everything else is an illusion. The fundamental theory of monism that everything comes from the one is based on the metaphysical question that everything is related to all that is.

Metaphysics is also found in monotheism. Monotheism states that reality’s ultimate principle is a higher being. It is a view that there is only one god. Some religions that are monotheistic are Christianity, Islam, and Judaism. These religions are called “Abrahamic religions” because they have the same set of stories featuring Abraham in them. Monotheism is thought of having originated in ancient Egypt. At that time Amenhotep IV ruled Egypt. The most common monotheistic type of god is one that is omnipotent, omniscient, the supreme creator and First Cause of all existence, and benevolence. These are controversial traits given to god because they do sometimes oppose one another. Some questions are “If god is omnipotent, he has to be able to create something so heavy he can’t lift it. Otherwise, his inability to create it would mean that there’s at least one thing god couldn’t do. If he was able to create something so heavy that he couldn’t lift it, this would make him not omnipotent.” How can you know for sure that God isn’t altering our reality to control the whole population? In monotheism, god created the world and humanity and is still trying to lead his creations. God essentially created and makes humans conform to ethical and social order. This principle that everything comes from one god can be drawn from the metaphysical idea that everything is related to one this one god

Epistemology is the study of knowledge. How can we acquire knowledge is one of the main questions in epistemology. Epistemology and metaphysics go hand in hand because our knowledge is based on the reality we see around us. If the reality we see is not the truth, all the knowledge we have will be useless. It is no longer true knowledge. The truth is intertwined with reality. When reality is shifted, so are the truths of the universe. A truth is something we can justify. Why should epistemology even exist? Most humans want to comprehend the world they live in. When they fully understand their environment, they can truly learn about themselves and the true nature of the world. The truth is purely based on your perception.

A blind person's perception of a car could be different from a person that can see. It is still the same reality, however, it is just the way each one of them sees or feels that car. "Epistemology is always and inevitably personal. The point of the probe is always in the heart of the explorer: What is my answer to the question of the nature of knowing?"(Gregory Bateson)

Dualism is the belief that there are two different realities. One is the physical reality, and the other is the spiritual reality. Dualism states that the mind and the body are separate from each other. Does this mean that we can live on long after we die in the physical world? Some dualist religions say yes. In some ways, Buddhism could be considered a dualist religion. After you die your mind or consciousness moves on and you are born as another being, until you achieve Enlightenment. At that point, you are free from all sufferings of life. If dualism were not true would our minds just be a product of chemical reactions in our brains? Another question that emerges from dualism is "How does the mind know that it is in the spiritual world?" If somehow this question can be answered, another question emerges. "How does the mind come to know the material world?" Metaphysical questions are the basis of dualistic inquiry.

The definition of Tao can be the "path" or "road". The way of the Tao is the way of Nature and of ultimate reality. The Tao is formless yet solid. Tao is said to be the force that flows through everything. It connects one living thing to many different living things. The Tao disapproves of aggressive measures and to achieve it, you must let go of your earthly bonds. "The Tao believes that all things are connected by an underlying force. By understanding the flow of the underlying force one can be more in tune with reality, and can get closer to ultimate reality." Metaphysics can be found in Taoism in its basic principles of reality.

Metaphysics can be found in these philosophies and many other ones also. A question to many knowledge seekers and religions is "what is reality?" Metaphysics literally means "after science" which means science cannot prove everything in this reality. Metaphysics gives a gateway to understanding more about a certain philosophy by asking questions such as "Do we have free will?" or "Is our universe real?" I believe metaphysics underlies and precedes almost all philosophies.

**Our body consists of two components mind and body (nāma and rupa).**

**Existence of mind and body subjected to three realities:**

**Impermanence (*anicca*)**

**Suffering (*dukkha*)**

**Without soul (*anāthma*)**

**BUDDHA**

## Is the Buddha a God?

Menushka Weeratunga

The true origin of the word “God” is unknown, lost in the countless years after its creation. Still the beginnings of the word can be traced back to the Germanic people, a first millennial group in the European region. Regardless of its geographical origin, the word has travelled many miles and in present day is used in countless religions. Just like the etymology of the word god, its meaning is also somewhat unclear. Generally thinking of the word God, most people will consider an all-powerful being that controls the universe. Others might consider the word to represent just any thing or being with immense power or authority in the universe. The word has now even evolved to be used as an interjection in a conversation to express surprise, anger or distress.

Christianity is generally thought of first when one thinks of God. The religion is centered around an all loving god who watches over the world. This God is thought of as both the creator of humankind and the judge of the actions of his creations. Another interpretation of the idea of God is seen in the ancient civilizations of the Greeks and Romans. Rather than believe in a single God, these civilizations believed in multiple gods and goddesses. Each of these gods controlled a certain aspect of the known world. For example, Zeus was the god of sky and thunder and Poseidon was the god of seas. Some religions even believe that no such god or any higher-level beings exist.

Buddhist do not worship an all-seeing god but rather follow the teachings of the Buddha. The Buddha was born a normal man in India many years ago. He was raised by his parents and learned the ways of life like any normal person at that time. Though he was a prince and on the path to becoming a king, the yet-to-be Buddha saw more to life than the luxurious life of a royal. He left home and traveled to distant places to learn more of the world. After going to teacher after teacher, the young man at the time created his own path and meditated under a Bodhi tree for many days. With this the Buddha finally achieved his goal, a state of being free or terminates the circle of birth and death (wheel of life or *Samsara*) called *Nirvāṇa*.

Now to answer the question; is the Buddha a god? In Buddhism, no. In Buddhism, the Buddha is seen as a teacher, a man who found a way to reach Enlightenment and is teaching his students to follow him on his path. Part of the reason to his way of thinking is the belief of actual higher-level beings. Buddhists believe in the existence of other worldly beings called Deities, beings neither greater or smaller than humankind. They exist as separate beings and possess close to godlike power like constructing illusions and flying at great speeds. Still Buddhists do not consider even these beings as gods, only as other beings. As stated before, the word God can mean many different things and to an outsider to Buddhism the Buddha or the Deities may seem like gods.

In conclusion, the question itself is flawed. Due to the multiple and inconsistent definition of God in modern society it is unclear whether the Buddha can be considered a god. If the user of the word considers a god to be the supreme ruler and creator of the known universe, then neither the Buddha or the Deities can be considered gods. But if the word was used to represent a higher level being then in some circles the word might be applicable. In the end, the question's answer comes down to what the speaker's interpretation of a God is and is therefore different for everyone.

### **The whole multi-verse is governed by five cosmic laws**

**1 Law of Seasons (*Utu Niyāma*)**

**2. Law of Seeds (*Beeja Niyāma*)**

**3. Law of Cause and Effects (*Kamma Niyāma*)**

**4. Law of Mind (*Cita Niyāma*)**

**5. Law of Phenomena (*Dhamma Niyāma*)**

## **BUDDHA**

## **Meditation**

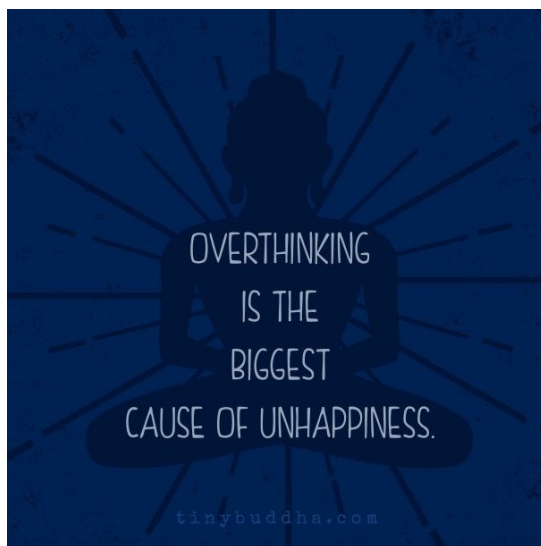
Dinu Abeysinghe

Many people practice Buddhism can master all the Gatha and Pirith and learn everything to perfection. Though this may be the case, the concept of meditation is a struggle to many. This is simply because unlike Pirith or Gatha, meditation is very difficult to practice and/or memorize. It is a feeling of serenity but not one without control. While meditating, one is fully aware of their surroundings and the functions within themselves.

If one finds themselves struggling with meditation, they should find an item to focus their thoughts onto. This can be as simple as a bottle cap. As long as one can maintain focus on the object the task is being accomplished.

Even so, many minds continue to wander. To combat this one may strive to develop something known as a mantra. Mantras can be used to focus on various objects or sounds that are perceived by the five senses and the mind. For example, if one hears a sound whilst meditating, one may create a mantra accordingly, repeating "hearing hearing hearing". If one can determine the source of the sound, for example; from a bird, then one's mantra should become "bird bird bird." The transitions between mantras should be natural. One should not strive to identify the source of a sound. However, human minds are incredibly quick; so if the source of sound is identified, do not recede back to the initial mantra but instead adopt the new one. Meditation should be relaxing and peaceful, don't stress yourself to do anything you're not comfortable with.

Best wishes

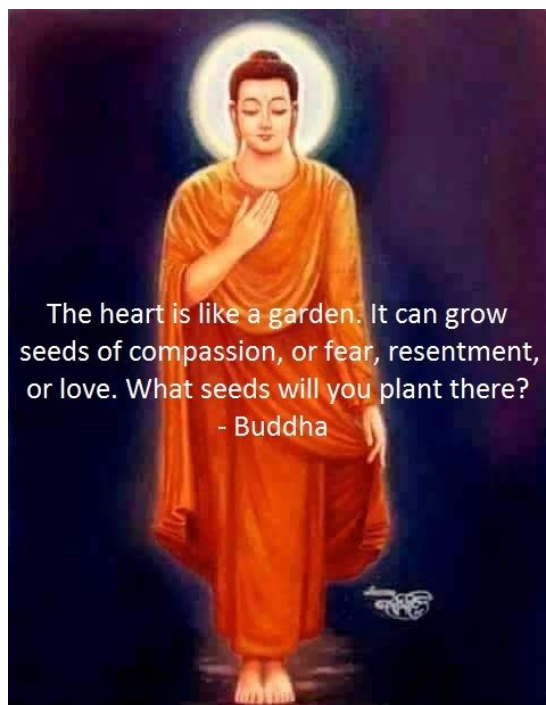




# Buddhism and the Buddha

Sahan Weeratunga

Buddhism is a religion practiced all over the world that is based on the teachings and spiritual beliefs taught by the Buddha. The Buddha was once a young prince who went by the name Siddhartha. Siddhartha's father was told that this son would either become a great sage or a great king. In response to this he made sure that Siddhartha's life was perfect and that he would never see anything wrong or bad that would urge him to become a sage. One day Siddhartha was outside and he saw three things that changed his life forever. He had seen a man struggling from a sickness, a man suffering from old age and a corpse. This had surprised him because he had never seen any kind of suffering in his life. So in response to this Siddhartha left the kingdom and followed the path to enlightenment. After he had become enlightened he had travelled around Asia teaching and advising others about Buddhism. In the present day, Buddhism is different from many other religions because it is said to be Non-Theistic. This means instead of believing any gods or goddesses we practice things such as meditation to find the truth of nature and life. To many people Buddhism is a path to a happier life and a life with less stress.



## Wisdom in the Buddha's Words

Sahana Jayathilake

Today I am going to take a look into the words of the Buddha (in the form of this quotes) and help explain how they apply to our lives.

“Three things cannot be hidden, the sun, the moon and the truth”

The most basic way to interpret this quote is as lies are always exposed. The truth will always find its way to whomever up the one who made the lie is attempted to hide it from. We cannot hide those things, just as we cannot hide the sun and moon because they are controlled by powers out of our reach just as the truth after the event will always spread.

“You will not be punished for your anger, you will be punished by your anger”

I read his as saying that once we have brought ourselves into a stage of fury at someone or something it will send us into a downward spiral that we cannot escape until we have calmed down but by that point we will, have gone down a hole we cannot come back up. We will have done something we regret and that is the bad karma we will, have gotten for our anger.

“A thousand candles can be lit with just one candle and the life of the candle will never be decreased”

We must share our love and caring and affection with others and when we do this we will not lose any of it. If anything it helps us because those thousand other candles that have been lit become fire we can tap emotion from. These “candles” we light become candles that would share flame with us. Flame cannot be lost when even just one of those candles have it as the flame is our emotion for others that we must share.

“The only real failure in life is not being true to best one knows”

In the end only we can judge how we did. We must put our full effort into every thing because we know that is our best and only then will we be able to move on with our lives. Once we know we have given it our all we can be satisfied with the result because it was our all. The best we know of in our selves is always what we should put forward, like in up our judgement to do things. We must take the best path that we know of.

## **Forgiveness Vs Punishment – Buddhist Perspective**

Kalana Dissanayake

Ego, conceit or self is the core that generates all types of emotional thoughts within you. Ego operates in three ways. You may equal your personality with the others or you may feel inferior your personality to the others or you may feel your personality superior to the others. Everyone has the mixture of these personalities. Those who have a superior sense of ego identified as proud or selfish people in a society. Those who have an inferior sense of ego do not want to expose to the society much. Generally, the majority has a sense of equal with the others. A person who has a lower sense of ego is identified as a simple, calm and generous person.

We have to face the facts of life in day to day life. There are eight facts such as sadness – happiness, profit – losses, fame – blames and honor – dishonor. We have our own value systems known as attitudes and views in facing these facts. The mind with a sense of ego always prepares to accept positive sides of life with happiness, profit, fame and honor. The negative facts such as sadness, losses, blames and dishonor create negative emotions in the mind known as anger, jealousy, depression, frustration etc.

The negative emotions create negative social interactions such as conflicts, arguments and finally end up with fights, killings, and wars (mass killings). Generally, the end result of the negative interaction is punishment. The opposite of punishment is forgiveness. Our purpose of life is to develop our mental skills to offer forgiveness rather than follow and attack to those who are doing wrongs to the individual as well as to the society. Angry thoughts create a lot of negativities within yourself as well as in the environment around you. You feel discomfort when you are in an environment filled with negative thought waves. At the same time, a person who is with negative thoughts become very unpopular in a society, as he or she creates lot of conflicts around him or her.

On the other hand, when you practice granting forgiveness, you cultivate a lot of positive thoughts such as loving-kindness, compassion, calmness, empathy, equanimity (free from extremism) and joy (free from jealousy) and radiate positive thoughts to the environment around you. A person, who is with above positive attitudes and qualities, becomes very attractive to the others and well-respected in the society and make the environment around him very peaceful and pleasant. If everyone cultivates positive thoughts, the whole society becomes trouble free. Everyone dreams to live in this type of society.

On the other way, free mind without negative thoughts brings good health for both to the mind as well as to the body. These are some great benefits that you will receive in this life if you practice forgiveness.

# The Fundamentals of Self Awareness

Michael L. Fournier

The Cambridge dictionary defines Awareness as: *'knowledge that something exists, or understanding of a situation or subject at the present time based on information or experience.'* Self Awareness then, is turning one's awareness, with applied attention and concentration, inwardly upon one's self, directly observing the inner flow of thoughts and mental chatter, and the impact this has on our emotions, actions, re-actions, and inter-personal relationships. *While consciousness is a term given to being aware of one's environment and body and lifestyle, self-awareness is the recognition of that awareness.<sup>(1)</sup> Simply put, awareness is our ability to notice things, and Self Awareness is our ability to be aware of ourselves, objectively, almost as though we are observing something that is separate from us.*

*From the many mystics and sages of the east to the philosophers of the west, from Krishnamurdi's 'inner revolution' to Socrates' 'Know Thyself', there have been many who have discovered the profound benefits of deep Self Awareness, and in turn shared their findings with others. By it's many names, Enlightenment, Nirvana, Moksha, Christ Consciousness, Agape, states of consciousness that are free from self-created mental suffering are all brought about through introspection and deep inner observation of the self. What was once thought to be the realm of only a few mystic and spiritual practitioners is now being actively researched in scientific studies, with meditation and mindfulness techniques routinely being recommended by psychologists and therapists. Even sport training coaches are frequently recommending meditation and mindfulness training as a way to 'get in the zone'.*

*The everyday practical benefits of Self Awareness quickly become evident to any serious practitioner. Self-created negative states gradually subside, being replaced with peaceful, contented, equanimous states, our ability to sustain attention and concentration increases, conflicted thought patterns that cause inner turmoil, grief, and disharmony with others quickly become evident, and skills emerge along the way empowering the practitioner to be able to 'let go' of thought patterns that are not in alignment with peaceful inner states. We learn to discern which thought patterns have become repetitious, habitual, and harmful, electing instead for quiescent present moment awareness. Thought disorders such as depression, anxiety, worry, stress, fear<sup>(2)</sup> and any other negative states can all be self healed by simply paying attention to them and their accompanying emotions, and the impact they have on our interactions with the external world. We learn to differentiate between what is working and what isn't simply by paying attention to what is going on inside ourselves. We are observing our own Karma.*

*Attention is the mind's learning mode. We have all heard a teacher say 'Pay attention or you won't learn anything'. For the Self Awareness process to be effective, it is essential that we apply our attention as objectively as possible and be willing to observe everything that goes on inside, no matter how painful. We learn to work our way through our mental issues rather than burying them in the depths of our sub-consciousness where they will only keep re-emerging from time to time along with recurring negative states that can eventually spiral out of control.*

*Simple observation without mental commentary or judgement is paramount, since these prejudice, colour and obscure our observations, and produce faulty results and conclusions based on past experiences that may or may not have any relevance. We must see it for what it is not what we want it to be. By nature we tend to see only what we want to see, and through a process called cognitive dissonance, we tend to ignore or dismiss what does not fit our ideals and beliefs. We need to pay attention to EVERYTHING that goes on inside with complete objectivity for Self Awareness to be truly effective.*

*By directly observing our thoughts, feelings, words, and actions, our mind's natural learning abilities begin to connect the dots, and whatever is not in alignment with inner and outer harmony begins to stand out, making it obvious as something we need to 'let go' of.*

*Like any useful skill worth developing, Self Awareness requires time, patience, diligence, and practice. The best way to learn and practice is through meditation, by removing ourselves from the many distractions of the external world for a while, and begin exploring our inner world, developing our attention and concentration skills, so that we can effectively use mindfulness techniques to apply what we learn in meditation and transition it into our daily lives.*

<sup>(1)</sup>Ferris, Jabr. "Self-Awareness with a Simple Brain". [Scientificamerican.com/article/self-awareness-with-a-simple-brain/](https://www.scientificamerican.com/article/self-awareness-with-a-simple-brain/).

<sup>(2)</sup>Fear in this context is something that exists within the mind, terror is what occurs in reaction to real events

## **SELF AWARENESS LEADS TO SELF REALIZATION**

**SELF REALIZATION IS REAL WORLD EXPERIENCE OF EXISTANCE OF REALITY.**

**REALITY IS NATURE OF IMPERMANENCE, UNEXPECTEDNESS OR SUFFERING AND NO SOUL  
OR NO SELF.**

**SELF REALIZATION STOPS FORMATION OF KAMMA OR ATTAINMENT OF ENLIGHTENMENT  
(ARAHATHSHIP)**

**ARAHATHSHIP ENDS THE JOURNEY IN THE WHEEL OF LIFE OR SAMSARA**

**DEATH OF ENLIGHTENED PERSON (PARINIBBANA) LEADS TO NIBBANA OR NON EXISTENCE  
OF CONSCIOUSNESS OR MIND**



# මෙත් වැඩිමෙන් නිවන් මගට .....

කළණ දිසානායක

සිල් ගන්න, භාවනා කරන, අපට මෙත් වඩන්න හොඳ පුරුද්දක් සිතේ ඇතිවෙලා තියෙන්න ඕන මෙත් සිතුවිලි කියන්නේ තරඟව, ඊර්ෂාව, නපුරුකම වගේ අකුසල සිතුවිලි වලට විරුද්ධ ස්වභාවයක්. මෙත් සිත් වැඩිමේදී මම නිදුක් වෙමිවා ආදී මමත්වය මුලික වූ අරමුණක් නිමිති කරගෙන තමයි සිතුවිලි ධාරා හටගන්නේ. ඒ විදියට හටගන්නා සිතුවිලි තමාගේ දෙමාපියන් වගේ තමන්ට කීට්ටු ආදරය කරන හිතවත් සත්ව පුද්ගල කොටස් වලට සිතුවිලි ක්‍රමයෙන් මුදාහරිමින් සිත සමාධිගත කරගන්න තමයි අපි පුරුදු වෙලා තියෙන්නේ. මේ විදියට අපට සත්ව පුද්ගල කාණ්ඩ හතරකට මෙත් සිත් වඩන්න පුළුවන්.

- මම කැමති, මට කැමති සත්ව කාණ්ඩ වෙත
- මම කැමති, මට අකමැති සත්ව කාණ්ඩ වෙත
- මම අකමැති, මට කැමති සත්ව කාණ්ඩ වෙත
- මම අකමැති, මට අකමැති සත්ව කාණ්ඩ වෙත

මේ විදියට තමයි අපි සමථ භාවනාව මගින් මෙත් වඩන්නේ. මේ භාවනාව දෙවිදියකට කරන්න පුළුවන්.

තමා කේන්ද්‍ර කරගෙන, තමාගේ රූපකාය වටා වෘතාකාරව (රවුමට) පොලොවට සමාන්තරව විහිදෙන ආකාරයට සිතුවිලි ධාරා මුදා හරින්න පුළුවන්. මෙහිදී තමා අවට අවකාශය පාදක කරගෙන අනන්ත වූ විශ්වය දක්වා මෙත් සිතුවිලි මුදා හරින්න පුළුවන්. හරියට ජලය සහිත පොකුණකට කුඩා ගල් කැටයක් පතිත කලවිට ඇතිවන වෘතාකාර ජල තරංග විහිදෙන ආකාරයට.

දෙවෙනි ක්‍රමය තමයි තමාගේ රූපකාය කේන්ද්‍ර කරගෙන චිත්ත තරංග රේඛීය ලෙස (ආලෝක කිරණ විහිදෙන ආකාරයට) ත්‍රිමාණව අනන්තය දක්වා තමාගේ රූපකාය පිහිටි ගෝලීය අවකාශය තුළ, සියලුම දිසාවන්ට මෙත් සිතුවිලි ප්‍රක්ෂේපනය කරන්නත් පුළුවන්.

දැන් අපි ඉහත ආකාරයට මෙත් සිත් වලින් පිරුණු සමාධිමත් සිත තවත් ගැඹුරු ප්‍රඥාවක් ලැබෙන ආකාරයට යොමු කරන්න තමයි ලැස්ති වෙන්නේ.

අපි හැමෝම දන්නවා සත්වයින් විදියට අපට බාහිරව පෙනෙන රූපයත් සමග එම රූපය හසුරුවන්න සිතක් තිබෙන බව. සිත සිතුවිලි වලින් පිරිලයි තියෙන්නේ. එක සිතක් හට ගන්නේ සිතුවිලි විශාල සංඛ්‍යාවක් සමග. ඇසිපිය හෙලන කාලයක් තුළ සිතුවිලි බිලියනයක් පමණ අපේ සිතක ජනිත වන බවයි බුදු දහමේ සඳහන් වෙන්නේ. බුදු හාමුදුරුවෝ මේ සිත, සිතුවිලි හා රූප ගැන හුඟක් දේවල් දේශනා කරලා තියෙනවා. බුද්ධ දේශනාවට අනුව සිතක් ඉපදිලා, පැවතිලා, අභාවයට පත්වන්න ගතවන කාලයට චිත්තක්ෂණයක් කියලා කියනවා. එම චිත්තක්ෂණය තුළ අනුක්ෂණ තුනක් තියෙනවා. පළමු අනුක්ෂණයේදී සිත උත්පාදනය වෙනවා. දෙවෙනි අනුක්ෂණයේදී සිත පවතිනවා, තෙවෙනි අනුක්ෂණයේදී සිත අභාවයට

පත්වෙනවා. අනුක්ෂණය තමයි මේ විශ්වයේ තියෙන අඩුම කාලය මනින ඒකකය. එම ඒකකයට තියෙන්න එක නැතෝ තත්පරයටත් වඩා ඉතා කුඩා කාලයක්. අපි මෙතැන් සිට අපගේ සිත හා කය (රූප), විත්තක්ෂණ හා අනුක්ෂණය කාල ඒකකයත් සමග කොහොමද හැසිරෙන්නේ කියලා ටිකක් හොයල බලමු.

අපගේ සිරුර ඒ කියන්නේ සජීවී රූපය ඇසුරු කරගෙන තියෙනවා ස්වභාවයත් කීපයක්,

තද ගතියක් (පයවි ධාතුව)

ඒ තද ගතිය එකට එකතු කරලා තියෙන තෙත් සහිත ස්වභාවය (ආපෝ ධාතුව)

රූප කොටස් පැවැත්ම සඳහා අවශ්‍ය උෂ්ණත්වය (තේපෝ ධාතුව)

රූපවල හැඩය පවත්වා ගැනීමට හා එහි වලනයට අවශ්‍ය ශක්තිය (වායෝ ධාතුව)

රූප කලාප විදියට පවතින්න අවශ්‍ය ඉඩ හා රූප කලාප අතර පවතින ඉඩ (ආකාශ ධාතුව)

රූප කලාප හා රූපය හැසිරවීමට හා පැවැත්මට අවශ්‍ය ශක්තිය. ඒ කියන්නේ සිත (විඤ්ඤණ ධාතුව)

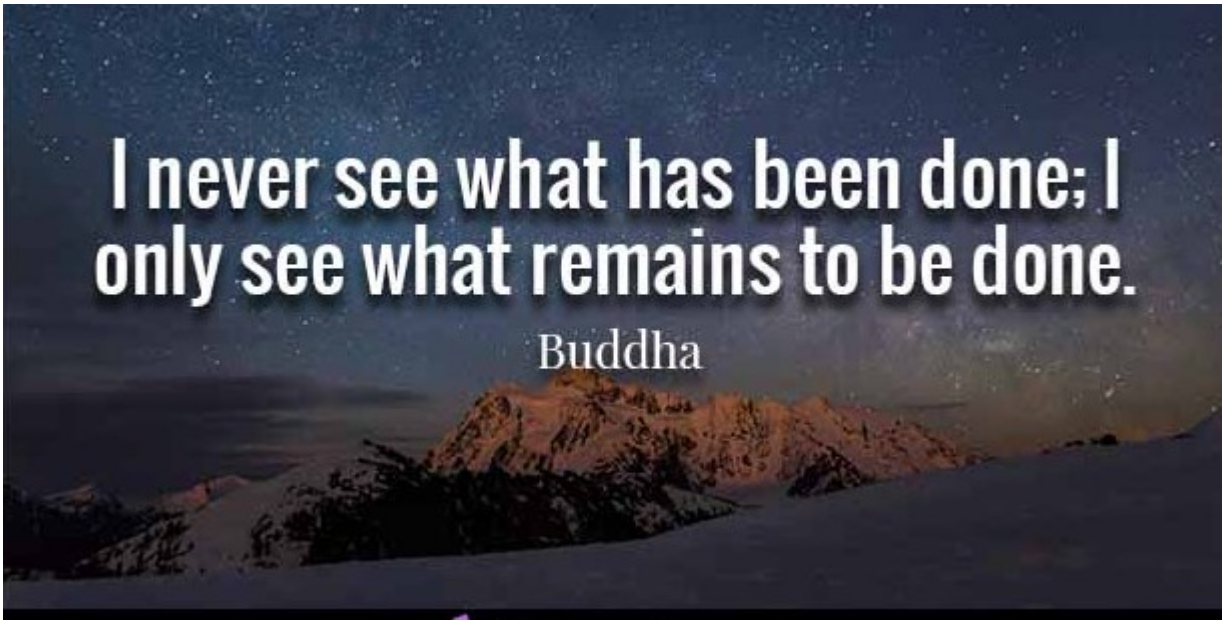
රූප පවතින්නේ රූප කලාප විදියට. ඉතින් මේ රූප කලාප ඉපදිලා, ජරාවට පත්වෙමින් තිබිල අභාවයට පත්වන්න විත්තක්ෂණ 17 ක කාලයක් ගතවෙනවා. ඒ කියන්නේ අනුක්ෂණ 51 ක කාලයක්. විවිධ ආයුෂ ඇති රූප කලාප (විත්තක්ෂණ 17, 16, 15, 14, 13,12, 11,10, ..... 1 දක්වා ) කොට්ටි ප්‍රකෝට්ටි වශයෙන් පවතින නිසා අපට හැඟෙන්නේ රූපය ස්ථිරව පවතින බවයි. මේකට කියනවා සංතති සනය කියල. මේක හොඳින් තේරුම් ගන්න උපමාවක් කියන්නම්. අපි දැකල තියනවා පෙරහැරේ ගිනි බෝල කරකවනවා. ලී දඩු දෙකක් මැදින් එකට සම්බන්ධ කරලා, ඒ ලී දෙකේ කොන් දෙකට පන්දම් බැඳලා තමයි කරකවන්නේ. අඳුරේ ඉඳන් බලාගෙන ඉන්න අපිට ජේන්නේ ගිනි වළල්ලක් කරකවනවා කියල. ඒ සිග්‍රයෙන් වෙනස්වෙන රූපයන්ගේ, ඒ ස්වභාවය අපිට ග්‍රහණය කරගන්න බැරි සිතේ පවතින අධික වේගය නිසා. ඔය ස්වභාවයට කියනවා අවිද්‍යාව හෝ මෝහය කියල.

දැන් අපි බලමු සිත කියන්නේ මොකද්ද කියල සිත ක්‍රියාත්මක වෙන්නේ ස්වභාවික නියමයකට අනුවයි. එකට කියනවා විත්ත නියාමය කියල. සිත් පවතින්නේ විත්තක්ෂණ 17 ක් හෝ ඊට අඩු විත්තක්ෂණ සහිත ජේලි විදියට.. මේවට කියනවා විත්ත වීථි කියල. මෙත් සිතුවිලි වැඩිම සඳහා අප අරමුණක් විදියට ගන්නේ අතීතයේ දුටු රූපයක ස්වභාවය. විත්තක්ෂණ 17 ක් සහිත විත්ත වීථිවලින් අරමුණු හොඳින් ලබා ගැනීමට (සිහි කිරීමට) හැකි වන අතර, විත්තක්ෂණ 17 ට අඩු විත්ත වීථිවලින් ලබාගන්නා අරමුණු එතරම් ප්‍රකට නොවේ. කෙසේ වෙතත් අප මෙත් සිත් වැඩිම අරමුණු කරන රූපය ඒ මොහොතේ පවතින රූපයක් නොව අතීතයේ ඇති වී අභාවයට පත් වූ රූපයකි. මේ ස්වභාවය අවබෝධ කර ගැනීමට අපගේ සිත් පුරුදු වෙලා නැහැ. අපගේ සිත් පුරුදු වෙලා තියෙන්නේ ඒ රූපය තවමත් ඒ විදියටම තියෙනවා කියල හිතන්න. ඒ කියන්නේ අපගේ සිත් නිත්‍ය කියන ආත්මීය ස්වභාවයෙන් හා සන සඤ්ඤාවෙන් ආවරණය වෙලා පවතින නිසා. ඉතින් ඕකටම

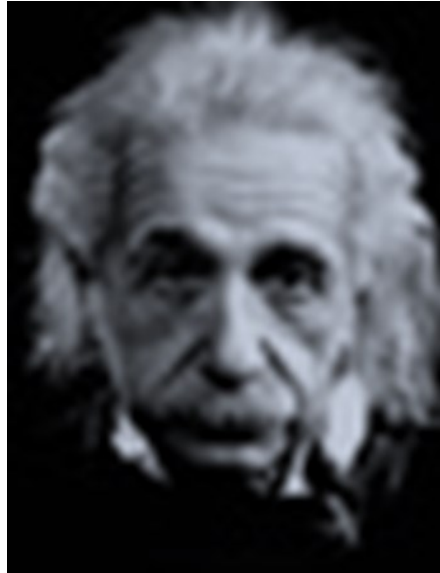
තමයි අවිද්‍යාව හරි මෝහය හරි කියන්නේ. ඇත්ත ඇති හැටියට අවබෝධ වෙන්නේ නැති ස්වභාවය. අප සන්තානයේ හට ගන්න එක් සිතක් එක් චිත්තක්ෂණයක් තුළ ඉපදිලා, පැවතිලා, අභාවයට පත්වනව. එක් සිත් පරම්පරාවක්, ඒ කියන්නේ චිත්ත වීථි රාශියක් ක්ෂණයකින් ඇති වෙලා පැවතිලා නැති වෙන ස්වභාවය අපට දැනෙන්නේ එක සිතක් හට ගත්ත විදියට. එකට කියනවා ආරම්භණ සනය කියල. ඒක සන සඤ්ඤාවෙ තව ස්වභාවයක්.

ඔය විදියට රූප කලාප පිලිබඳවද, හට ගන්නා සිත් පිලිබඳවද, ඉපදිලා, පැවතිලා, අභාවයට පත්වන ස්වභාවය විමස, විමසා, ගලප, ගලපා සමාධිමත් සිතීන් මෙනෙහි කරනවිට සිතේ පවතින රූප පිලිබඳ හා අරමුණු පිලිබඳ සන සඤ්ඤාව ටිකෙන් ටික අඩුවෙන්න පටන් ගන්නවා. ඒ කියන්නේ මේ විශ්වයේ මම කියල සත්වයකුද, මෙනෙක් වෙලා මෙත් සිත් වැඩු වෙනත් කිසිදු සත්වයකු පුද්ගලයකු නොපවතින බව අවබෝධ වෙන්න පටන් ගන්නවා. එක සුඤ්ඤතාවය පිලිබඳ හැඟීමක්, හිස් බවක් පිලිබඳ හැඟීමක්. මම, මාගේ ආත්මය වගේ සිතුවිලි ඒ තුළ පවතින්න විදියක් නැ කියන එක තමයි සිතට දැනෙන්න පටන් ගන්නේ. සිතේ ඇතිවෙන, පවතින ඔය ස්වභාවයට කියනවා සක්කාය දිට්ඨියෙන් නිදහස් සිතක් කියල. මේ සිත තමයි නිවන් මගට ඇතුළු වන පළමු පියවර.

සියල්ලටම සිතේ විමුක්තිය ඇති වේවා !!!



# Albert Einstein on Buddhism



“The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. Buddhism answers this description.”

**“If there is any religion that would cope with modern scientific needs it would be Buddhism.”**