

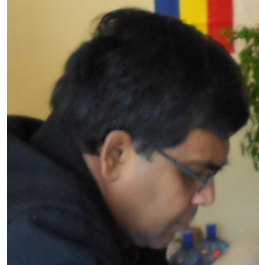
BOARD OF TRUSTEES—WINDSOR BUDDHIST VIHARA

President



Bhante Rahula

Hon. Trustee



Kalana Dissnayake

Hon. Secretary



Rohana Jayatilaka

BOARD MEMBERS



Bhante Gnanaloka



Nimal Tissera



Champika
Abeygunwardana



Sisira Premaratne



Chithral
Jayasuriya

BOARD OF ADVISORS



Cyril Weeratunge



Lakshman
Marasinghe



Thompson Pieris

TABLE OF CONTENTS

Section 1 - Adults'

Message from Ven. Pinnagoda Rahula	3
Happiness - <i>Bhante Gnanaloka</i>	4
A Study of Death, Birth and Intermediate (Antarabhava) States - <i>Bhante Dhammakiththi</i>	5
Message from Windsor Meditation Group	7
I have Often Wondered - <i>Stephen Perera</i>	8
The Results are in (Medication or Meditation) - <i>The Editor</i>	9
Scientific Basis of the Teachings of the Buddha – A Glimpse - <i>Stephen Perera</i>	10
Egocentrism - <i>The Editor</i>	11
nqoq oy u iu. ne s us:Hd u; - <i>Kalana Dissanayake</i>	12
u,%a u,a u,%a - nqoqka j sk u,%a - <i>Margaret Perera</i>	16

Section 2 - Childrens'

The Story of Sigalowada - <i>Kumudu Jayatilaka</i>	18
What Vesak is to Buddhists? - <i>Enuri Gamage</i>	20
Do Not Hurt Animals - <i>Asel Gamage</i>	21
The Value of Observing the Five Precepts - <i>Sanduni Manukulasuriya</i>	22
Art by <i>Sanduni Manukulasuriya</i>	23
The Buddha's Life - <i>Januda Walgama</i>	24
Art by <i>Yasadu de Silva</i>	25
Vesak in Sri Lanka - <i>Yasada de Silva</i>	26
Importance of Wesak - <i>Nipun Atuklorala</i>	26
Art by <i>Diyani Sandalika Atukoralage</i>	27
The Buddha's Enlightenment - <i>Sahana Jayatilaka</i>	28
Art by <i>Sahana Jayatilaka</i>	29
The Little Rahula Hamuduruwo - <i>Ishani Sathyanka Atukoralage</i>	30
Art by <i>Matheesha Ekanayake</i>	31
Art by <i>Shalini Pieris</i>	32
How Buddhism was Brought to Sri Lanka - <i>Kalpa Wickramathunga</i>	33
Art by <i>Aneesha Ekanayake</i>	34
Art by <i>Thehan Bandaranayake</i>	35
Art by <i>Imaya Bandaranayake</i>	36
Art by <i>Irina Mutsuddy</i>	37
Art by <i>Sahan Weeratunga</i>	38
The Buddha's Teachers and His Focus to Find the Truth - <i>Menushka Weeratunga</i>	39
Adopted Quotes—Dhammapada	40

MESSAGE FROM VEN. PINNAGODA RAHULA THERO

This year, too, the Windsor Buddhist Vihara is celebrating Vesak. It commemorates the Birth, Enlightenment and the Great Passing Away of Buddha. From the inception of the Windsor Buddhist Vihara, we have been celebrating Vesak.

I still recall the early beginnings of our Temple. I am happy that this tradition is carried on, even with a leaner membership. I take this opportunity to thank, Bhante Ganaloka, Board Members, Custodians and all those who contributed to the success of the Celebrations.

When we read/listen to this verse:

*Hard to find the pure and noble
who isn't born just anywhere,
wherever one so wise is born,
that family thrives happily.*



We understand that the Buddha is rare indeed. Such a rare person is not born every day and everywhere. If such a noble and wise person were born in a clan, that clan will reap happiness. It is a blessing to hear a sound that completely makes our mind happy and peaceful, 'Buddha'. This noble name has a great meaning according to our Dhamma sources. It is described in many discourses, "The enlightened one, the perfect one and the worthy one". These definitions are a perfect way to introduce the Buddha. His supreme teachings always lead to perfection of life.

Once the Buddha explained in his own words, "who sees the Buddha sees the Dhamma". Dhamma means the pure teaching of the Buddha which he realized under the Bodhi Tree to show the world reality to overcome all suffering. According to his Dhamma, Buddha always advised us to experience things before accepting any. He said that we should never trust or believe anything until we realized that it is perfectly wholesome and does not harm ourselves or others.

The Buddha never encouraged people to worship him. Instead, he advised his followers to practice the right path until they reached liberation. What Buddha said was, "by only offering flowers, incense, candles and other items you are not able to respect me. The one who follows my teachings is the one who really respects the Buddha."

Once he called Venerable Ananda and said, "Ananda, what I have declared is clear and open; there is nothing hidden in my teachings". The Buddha very clearly advised people what we really have to do: "... if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish."

The important message of the Buddha was not to follow anything in blind faith but to see things as they are. Buddha's qualities are innumerable. It is almost impossible to enumerate them completely.

Just reflect on the Words of the Buddha, shortly before his passing away.

'STRIVE FORTH WITH DILIGENCE'

These luminous words should be embedded in the hearts of all of us, whether we are lay folks treading *the Path* or those exceptional beings who are on the *Path of Total Release* from this life of stress.

**Teruwansaranai
Bhante Rahula**

HAPPINESS

Buddhist Teachings explain how one could enjoy the highest happiness on earth through a calm or equanimous mind. A calm mind is one that is free of afflictions: one free of passions. One who does not meditate does not know and does not see one's own mental aberrations. That one does not know how to free him/ herself from those poisonous roots. The Buddha taught us how one free from such factors could enjoy the highest happiness.

There are a number of equivalents in English for the Pali word 'kilesa'. The following is a list of some of them:

Afflictions	Mental Afflictions	Mental Disturbances	Affective Emotions
Conditioning Factors	Destructive Emotions	Defiled Emotions	Defilement
Dissonant Emotions	Distorting Emotions	Negative Emotions	Dissonant Mental States
Kleshas	Passions	Mind Poisons	Worldly Desires

Defilements can be grouped as those that could be observed without any deep insight and those that could be grasped through a meditative mind. Greed, anger and ignorance can be considered as conditions that foster defilement. Venerable Rerukane Chandavimala Thero has written a book with the title '1500 Kilesas'.

A tranquil mind, gained through meditation, displays wisdom and happiness. Wisdom gained through meditation is of a higher plane of understanding than that gained by listening, reading or contemplating. Happiness reached through meditation is definitely superior to the pleasures of the senses: those of the eye, ear, nose, tongue and the body.

There is no inherent happiness or sorrow in the world. It is a mind made-phenomenon. One's source of pleasure may be that of sorrow of another. One who has renounced victory as well as defeat lives a pleasant life in harmony.

The mind is a powerful source of energy in this universe A drowsy mind should be energized with wisdom. There are a number of methods of meditation to produce such energies. One could select one or a few of the methods of meditation and practice the one or those few, regularly and comfortably. For greater benefits, meditation should be practiced daily, at a regular time. Small beginnings but regular practice should be chosen as a more effective method. The time one expends meditating is profitably spent time of investment in one's life.

Many turn to meditation due to unsettled states of mind. Meditation generates a sense of great calmness enveloping areas that cover more than what was originally expected of the sessions: Serenity travels deeper into the inner self. When one's difficulties and concerns are converted into positive energies, one feels that one should thank one's former worries, for the new found calm.

If one could not find the expected sense of peace in life, so far, the time has come for one to gain that sense of exuberance through the regular practice of meditation, which is a form of looking inwards.

Bhante Gnanaloka



A STUDY OF DEATH, BIRTH AND INTERMEDIATE (ANTARĀBHAVA) STATES

According to Buddhism, death and birth repeat until one attains the final liberation (nirvana). This repetition of birth and death is called "Samsāra", in which one undergoes four stages of life, namely, Birth, Life, Death and Intermediate State (antarā-bhava). Here, I am going to discuss Birth, Death and the Intermediate State. According to the Buddhist Teachings, death puts to an end of āyu, usmā, viññāna from body. At death, life is separated from the body and the physical body loses its value, when this event takes place. As death is the end of a lifetime, one can understand the beginning of a new lifetime by understanding death. Furthermore, one may understand the real nature of death through one's life. The very reason why Prince Siddhartha left the royal life in the palace was his awareness of death, which motivated him to search for a solution to death, by attaining Nirvana.

Everyone is vulnerable to death, and there is no escape from it. It is impossible for anybody to live forever in this world. According to Buddhism, the problem of death is solved only when one attains Nirvana. The transition from life to death is described as a process of transfer in the mind. Perception of death serves as a motivating factor for one to live an innocent life and one to have a peaceful death. People face this never-ending process of birth because of their non perception of the death factor. Here death, birth and the intermediate state are studied both separately and jointly.

The first part is on Death, which is divided into three sub-sections. The first part deals with the meaning of death. In Pali language, death (cuti) means (cuti, cyu Sk. cyuti, to cavati) disappearance and death and, the intention of death. According to the Pāli discourses, when the three elements, namely, life-force, heat and consciousness (Āyu, usmā, viññāna) leave the body of a human being, that is considered as his death, for there is no life anymore. In the Abhidharma-Kosa, breaking off of the life-faculty (jīvita-indriya) is described as death. The Yogavacara-sūtra says that death is when ālaya-vijñāna leaves the body of a human being. Secondly, death is explained as six-fold and is divided again into two types called timely death (kāla-marana) and untimely death (akāla-marana). It further discusses the process of death as occurring in the realms such as that of gods, human beings and inmates of hell (deva, manusya, naraka).

Thirdly, the Buddha's view of death is explained as: no matter what their age is, everyone is subjected to death. In the end, just like a ripe fruit is bound to fall from the tree. As a ripe fruit has the danger of falling down from the tree at any time, all those who are born are faced with the danger of falling into death. Life is like a clay-ware made by a potter which is easily destroyable. Like a broken piece of clay-pot the body is thrown away at the end. The matter of death according to Buddhism is ultimately a matter of the mind. In Buddhism, Death is described as an essential aspect of the process of the three signata, or the three characteristics of existence, namely, impermanence, suffering and no-soul-ness (anicca, dukka, anātta - ti-lakkhana). This natural phenomenon becomes a cause of fear for ultimately, according to Buddhism, death is a matter of mind.

The second part, which is on birth is divided into three.. Firstly, the views of the Buddha about the beginning of the world are discussed. The word “world” applies to 10,000,000 worlds including this world located within a galaxy (cattavata). In the Agganna-sutta of the Dighanikāya there is an explanation about the origin of human beings in the world. This discourse will be discussed in the course of this section. The second part discusses the meaning of birth. In Pāli language uppatti (Uppatita pp. of uppatati) means the birth of a being. According to the discourses, three factors need to come together in order for a conception to take place. They are, that the mother being in her menstruation period, parents’ sexual union, and the presence of a consciousness (viññāna) (which is in it’s intermediate stage). The Buddhist view is that in the absence of any of these factors an embryo will not be activated in the mother’s womb. The growth of the embryo is divided into five stages in Early Buddhism and into eight in Sarvāstivāda Buddhism.

The third part discusses the intermediate-existence (antarā-bava). The duration between the instance of someone’s death and his subsequent birth is called the intermediate state. Buddhist scholars discuss this matter according to the Maha-Vibhāsā, Abhidharma-Kosa of Sarvāstivāda and the Yogāvacara sutra belonging to Mahāyāna.

In early Buddhism there is no clear explanation about this state. As is evident from the Kathavatthu-pakarana, one of the seven books belonging to the Theravada Abhidhamma, Theravāda does not particularly recognize the intermediate-existence. The schools such as Mahāsaṅghika, Ekavohāra, Lokuttara and Gokulika also do not recognize the intermediate-existence. However, the intermediate-existence is an important issue in Mahāyāna and Sarvāstivāda forms of Buddhism.

According to Buddhism, the last moment of a life is only a door which leads one into another life. The Viññāna process only sustains the medium which combines the various lives of the human being. To understand meaning of death, it is necessary to respect the truth of one’s life with its inevitable death at the end. The experience of being born and being dead, is identical, and cannot be separated from each other. One continues to die even as one lives.

Bhante Thalgamuwa Dhammakitti

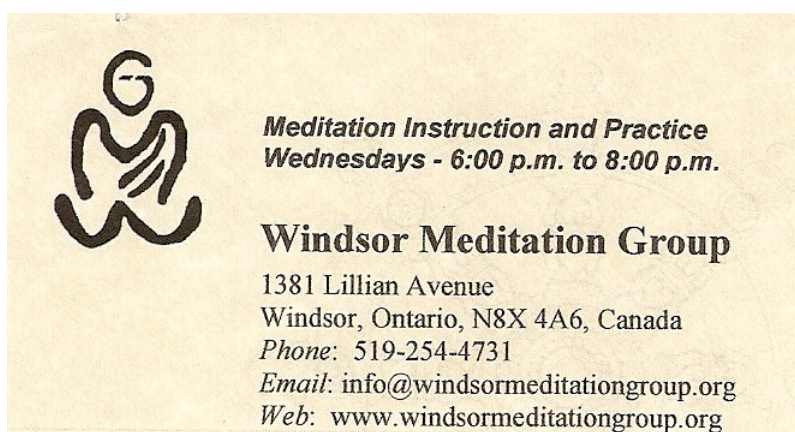


MESSAGE FROM WINDSOR MEDITATION GROUP

The Windsor Meditation Group is very happy to have met the Windsor Buddhist Vihara. We have been able to join the Tuesday evening meditation sessions. For over 12 years a small group of people have met every Wednesday in Dhamma talks and meditation instructions and practice. We were blessed to have guidance from Ven. Chuen Phangcham until his passing away a few years ago.

Many blessings come from daily meditation and many blessings come from gathering with others to practice and support each other.

We look forward to meeting the members of the Sri Lankan community and encourage each other to join in and learn this wonderful art of meditation.



I HAVE OFTEN WONDERED

Through the years, I have often wondered about the unbelievable episodes and incidents in the life of the Buddha. Myths have intrigued me. I read and I listened. I tried to gather evidence. I now believe that such episodes may be exaggeration and hyperbole of artists of one sort or another, down the ages. Buddha, himself, never seemed to have claimed anything extraordinary in his life, except that he had 'gone beyond'. He had said that if one really wanted to 'see' him that one had to 'see' him in and through his Dhamma. So, it must have been the artists who had invested Buddha in divinity.

I had to take into consideration the type of Indian society during the time of the Buddha. It was dominated by Brahmanism with its central idea of a creator/ originator . Buddha saw the world based on causal relations and not on creation. So, instead of fighting head on with the concept of a creator-god, the artists down the ages, saw it easier to counter that idea by showing that even Brahma, the creator god, was subject to death and decay and that he worshiped Buddha. That could be the origin of the story of Brahma 'Sahampathi' and his invitation to the Bodhisathva to be born in the human realm. By the way, almost all parents are said to be in possession of the Four Great Brahma qualities: loving-kindness, compassion, rejoicing in others' good fortune and equanimity.

It could be a similar imaginary creation when it was claimed that the Bodhisathva walked and talked at birth.

There is an often quoted and repeated legend that Prince Siddhaththa sneaked out of his palace, with his minister, Channa, at the dead of the night. King Soddodana and Prince Siddhartha's own wife knew of his fate only on the return of Minister Channa. There is said to be archaeological evidence to show that he left the palace with the full knowledge of the family. Cropping his hair was a sign of his humility- that his life, henceforth was going to be similar to a beggar or a slave.

He may have actually seen an old man, a sick man, a dead body and a monk in between his years at one of his palaces. Yet even the story of the Four Great Omens is a subject of doubt. What could be truer was his unbounded kindness towards humanity. that led him to give up his life of extreme princely luxury for the begging bowl.

That he could walk through earth, air or water, is left to the individual to believe or not. So is the story of his simultaneous breathing of fire and water. However, his taming of the intoxicated elephant, Nalagiri, could have been effected by his Great Kindness.

There is no end to these myths and legends. The re-crafts of Jathaka stories could be added material, too. But they do teach vital lessons for the reader/ listener. **What is unfortunate, in all these myths and legends, is that the episodes are isolated and blown out of proportion to discredit the Teachings of the Buddha.**

It is a fair assumption to observe that Buddha, as Prince Siddhartha, was born a human being, lived a life of extreme luxury, which did not fulfill his idea of happiness. He studied under other teachers, struggled for six long years and 'went beyond' the rounds of birth, through his own efforts. As far as I am concerned, at the present moment, the **Eternal Truth of Dhamma**, to be realized for myself, is all that matters .

By: Stephen Perera

"Be a light unto yourself"



THE RESULTS ARE IN [MEDICATION or MEDITATION?]

[The foregoing is a profound experience that one member of our Meditation Group gained. Perhaps, you may have read this firsthand. However, it was thought worthwhile for others to read about it. The name is withheld, for obvious reasons.]

Recently, I had a severe chest pain. I sought help from a walking clinic, as my doctor was on vacation. My symptoms were pain across the lower chest area. I was never out of breath: I had no pain, any where else. I was sure it was not a heart problem. My purpose was to gain relief from any possible abdominal problems.

However, the moment I related my problems to the doctor, he asked me to go to the Emergency Rooms, immediately. I didn't want to go against the doctor's instructions. So I went to the hospital. By the time I went to the hospital, my pain had subsided a little. I thought I would get my heart checked, any way.

After over 6 hours in the Emergency Room, through a cardiogram, heart monitoring & analysing blood samples, the doctor in charge said there is no problem with my heart. "Go home and get some rest."

I was advised by a friend to go and see a highly trained doctor who had qualified in Internal Medicine, who was practicing in a clinic in Windsor. I made an appointment with her.

She explained to me that the pain could have resulted from many causes: acid reflux, indigestion, ulcers, and liver problems or in the worst case, cancer! She explained that we should not rule out heart problems to isolate the causes. She suggested that I undergo a stress test under controlled conditions. I readily agreed to take the tests.

After going through several procedures, the final test was to dilate the blood vessels in the heart through some controlled dose of medications while keeping an eye on my blood pressure, pulse and my heart rate.

Before starting the procedure the technician asked me few questions. One of the questions was "Are you allergic to any medication?" The doctor who was monitoring the stress test asked me, the same question.

My answer was "I am allergic to all medications!!!" I could see the look of surprise on their faces, not knowing what I meant. I said I don't take any medication and I don't like it. "Sorry... English is my second language."

We, all, had a good laugh

During the stress tests, my heart rate, blood pressure and my pulse rate remained virtually unchanged. The lady doctor who was monitoring the procedure asked me "Do you meditate?" I said: "Yes" and I asked her why? She said:

"The tests shows that your heart rate is comparable to that of a young athlete!"

We had a good laugh!

"Laughter is the best medicine" *Or is it regular meditation?*

That is my simple story. Anyone can take it for what it is worth.

May you be well, happy & peaceful!!

The happy 'patient'

The Editor



SCIENTIFIC BASIS OF THE TEACHINGS OF THE BUDDHA – A GLIMPSE

[One has to be a reputed scientist with a luminous mind to, competently, deal with this subject. The foregoing is only an observation of a mere mortal!]

Did the Buddha follow a scientific method in expounding his Teachings? This is a question that is often asked by many. Scientific method is often explained as 'a method or procedure..... consisting of systematic observation, measurement and experiment and the formulation, testing and modification of hypothesis.' Most often, scientific theory proven, today, as the infallible truth, is often proved otherwise, tomorrow. Buddha invited anyone and everyone to 'come and see' for him/herself the veracity of any of his Teachings. He went further when he talked to the Kalamas who expressed doubt in some teachings current at that time.'.....When there are reasons for doubt, uncertainty is born. So, in this case, Kalamas, don't go by reports, by legend, by tradition, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability or by thought, "this contemplative is our teacher".

Buddha's view on perception far surpasses any view so far expressed on perception. One cannot see the totality of an object. One sees only the external formation and that, too, by the image formed in the mind. Even for that process to take place the eye must come into contact with the object and an impulse formed in one's consciousness. So it is with other sense organs and mind. Man, from times immemorial, has sensed objects and named them. Any object has a form and a name to identify it. One can only observe the qualities of solidity, liquidity, mobility and heat in an object. One can only experience feeling, perception, preparations and consciousness. Individuals may differ in their perceptions.

Buddha's keen sense of observation is evident in any and every thing that he gave expression to. He renounced his princely life after observing an old man, a sick man, a dead body and a monk. He observed that, in youth, one is intoxicated with one's handsomeness/ beauty, health, youth and age. We are blinded by such obsessions. That is one main reason why we are not prepared to observe the three main Characteristics of Life- Impermanence, Stress and Non Substantial nature. Many fail to understand the scientific basis of the Four Noble Truths as they refuse to comprehend the real nature of life- the observation of Stress/ sorrow, the Reason for such conditions, the Way Out of unsatisfactory conditions and the Path leading to one's Release. Many are unable to accept the inter-dependence of life and external phenomena.

The Scientific Basis of His Teachings is best expressed in His observation of Dependent Origination- that there cannot be any creator or an enforcer but that everything depends on causes and conditions.

To take up but a few of the chain of circumstances, we are as we cling to what we feel- attachment, detachment or indifference. We wish for perfect conditions in an imaginary future life. That itself is Stress and Suffering. Yet it is inevitable that we grow old, perhaps fall sick and die. Failing to accept these conditions as reality, we cling to the hope of a better life and blame Buddha's Teachings as those that highlight only the negative aspects of life. Yet, we fail to accept the positive Path out of such unsatisfactory conditions of life.

Can there be any lack of scientific method not included in this simple observation?

When This is, That is;

With the arising of This, That arises;

When This is not, That is not;

When This ceases, That, too, ceases.

By: Stephen Perera



EGOCENTRISM
FALSE SELF-PROJECTION

[The following is an adaptation of the observation made by Bhikku Samahita in the web site: Buddha-Direct Ed]

1. My "self" is identical with my **BODY**. This physical matter is my 'EGO'.
2. My "self" has a body. This physical matter is owned by my 'EGO'.
3. My "self" is hidden somewhere inside and included within this 'BODY' frame.
4. My "body" form is hidden inside and included within a pervading 'EGO'.

5. My "self" is identical with my 'FEELINGS': pain, pleasure and neutral feeling is my 'EGO'.
6. My "self" has **FEELINGS**. These sensations are owned by my very own 'EGO'.
7. My "self" is hidden inside among these **FEELINGS**, included within these emotions.
8. These "FEELINGS" are hidden inside and included within my all-pervading 'EGO'.

9. My "self" is identical with my **PERCEPTIONS**. These experiences are my 'EGO'.
10. My "self" has **PERCEPTIONS**. These experiences are owned by my own 'EGO'.
11. My "self" is hidden inside these **PERCEPTIONS**, included among all these experiences.
12. My **EXPERIENCES** are hidden inside and included, inherently, within my 'EGO-SELF'.

13. My "self" is identical with my **MENTAL CONSTRUCTIONS**. Ideas and intentions are my 'EGO'.
14. My "self" possesses **MENTAL CONSTRUCTIONS**. These activities are owned by my 'EGO'.
15. My "self" is hidden inside among these **MENTAL CONSTRUCTIONS**, included as a core.
16. These **COGITATIONS** are hidden inside and included, inherently, within my 'EGO-SELF'.

17. My "self" is identical with my **CONSCIOUSNESS**, Ideas and intentions are my 'EGO'.
18. My "self" has a **CONSCIOUSNESS**. This naked awareness is my 'EGO'.
19. My "self" is hidden inside this **CONSCIOUSNESS**, included in all moments of awareness..
20. This **CONSCIOUSNESS** is hidden inside and included, inherently, within my 'SELF'.

This imagined **EGO**, imprison itself, in overblown pride and **EGOCENTRISM**. Neither **BODY**, **FEELING**, **PERCEPTION**, **MENTAL CONSTRUCTIONS** nor **CONSCIOUSNESS** is constant and the same, even for a moment. Therefore they cannot possibly ever qualify as 'SAME SELF', nor be identical with any stable and definable identity. Therefore they can never contain or coincide with any autonomic 'SELF'.

[Please note that this does not deny the momentary existence of an 'identifiable person'.]

*When, even, self is not the self
Whence are sons: whence one's wealth?*

*Better to concur oneself
Than a thousand in battle.*

*Cling not
If you wish to be free.*

බුදු දහම සමග සබැඳි මිත්‍යා මත

කළයා දිසානායක

බුදු දහම මහ සග්ගර බද්ධය. එය සරලව වටහා ගත යුතුය. එහි අඩංගු සිද්ධාන්ත පුරුදු ප්‍රභූන්‍ය වීම් තුළින් එහි ගැඹුර අවබෝධ කර ගත යුතුය. බුදු දහම ස්වාභාවිකත්වය මූලික වූ දර්ශනයකි. මිනිසා ඇතුළු සියළු සත්වයන්ගේ කය හා මනස ස්වාභාවිකව ක්‍රියාත්මක වන ආකාරය පැහැදිලි කර දෙයි. මිනිසාගේ සිත, කය, වචනය පාලනයට ලක් කිරීම තුළින් මෙම ජීවිතය සතුටින්, සැනසිල්ලෙන් හා තුලනාත්මකව ගත කරන ආකාරය උගන්වයි. එ තුළින් මරණින් පසු ජීවිත (මතු හමය) සුඛිත, මුදිත කරන අයුරුද පහදා දෙයි. එහෙත් බුදු දහමේ අඩංගු සමහර කරුණු පමණක් උපයෝගී කරමින් මිත්‍යා මත හා විශ්වාස ව්‍යාප්තව පවතී. මේ මිත්‍යා මත හේතුවෙන් බුදු දහම පිළිබඳ අනාවබෝධයක් හටගනී. එමනිසා බුදු දහම මගින් අත්පත් කර ගත හැකි සතුට, සැනසිල්ල හා තුලනාත්මක බව ජීවිතයට ළඟා කර ගැනීමට බාධා කරයි. එසේ ව්‍යාප්තව පවතින දූර්මත කීපයක් පිළිබඳ විමසා බැලීමක් මෙම ලිපිය තුළින් සිදු කෙරේ.

බුදු දහම පිළිබඳව පවතින මිත්‍යා මත කීපයක් මෙසේ සඳහන් කළ හැක.

1. බුදු දහම දැක පිළිබඳව පමණක් සාකච්ඡා කරන අයුරුවාදී දර්ශනයක් ලෙස,
2. බුදු දහම අනිත්‍ය, දුක්ඛ, අනාත්ම යන ධර්මයන් පාදකව පවතින හෙයින් ජීවිතය පිළිබඳව අලෙස, කලකිරීමක් ඇති කරවන බව,
3. තම ජීවිතය වටා සිදුවන සියලුම සිදුවීම් කර්මය මූලිකව සිදුවන බව,
4. ජීවයේ හට ගැනීම හා එහි පරිණාමය පිළිබඳව පවතින දූර්මත,
5. ජාතක කතා මත: කල්පිත ප්‍රබන්ද බව.

1. බුදු දහම හා දුක්ඛ

සියලු සත්වයන්ගේ මූලික පරමාර්ථය උත්පත්තියේ පටන් සිත හා කය පිනවා සතුටින් ජීවත් වීමයි. මෙහිදී සිදුවන්නේ ඇස, කන, නාසය, දිව, කය හා මනස යන ඉන්ද්‍රියයන් පිනවීමට නිරන්තරයෙන් උත්සාහ කිරීමයි.

- ඇසට ප්‍රිය කරන දසුන් ලබා ගැනීමට සත්වයා නිරන්තරයෙන් ප්‍රිය කරයි.
- කනට ප්‍රියකරන මිහිරි නාද රටා සමග ජීවත් වීමට නිතරම ප්‍රිය කරයි,
- නාසයට ප්‍රිය කරන සුවඳ සහිත දෑ ආශ්‍රිතයෙන් කිරීමට නිරන්තරයෙන් ප්‍රිය කරයි.
- දිවට ප්‍රිය කරන ප්‍රභීත රසයන් ලැබීමට නිරන්තරයෙන් ප්‍රිය කරයි.
- කයට සුව පහසුව දෙන මෘදු පහස සහ උණුසුම ලැබීමට නිරන්තරයෙන් ප්‍රිය කරයි.
- මනසට ප්‍රිය කරන අරමුණු හා සිත තබා ගැනීමට නිරන්තරයෙන් ප්‍රිය කරයි.

එහෙත් මෙම ඉන්ද්‍රියයන් පිනවීම තාවකාලි හා නිරතුරුවම වෙනස් වෙමින් පවතින අතර අවසානයේ සිතට හා කයට කනස්සලු ස්වභාවයක් හා දුක්ඛ උරුම කර දෙයි. තවද ලෙඩවීම, වයසට යෑම, මරණය, ප්‍රියයන්ගෙන් වෙන්වීම, අප්‍රියයන් ඇසුරට ලැබීම ආදියද ස්වභාවික 'ධර්මතාවයන්' වන අතර ඒවා දුක් ලෙස බුදු වදනේ සඳහන් වේ. මෙවැනි තත්වයන් හටගන්නා බවද, පවතින බවද වටහා ගැනීම තුළින් එවැනි තත්වයන්ට

මුහුණදීම සඳහා පෙර සූදානමක්, අවබෝධයක් ලබාගත හැක. තවද දුක් හටගන්නා වූ මෙවැනි තත්වයන් නිරුද්ධ කළ හැකි බව චතුරාර්ය සත්‍යය පිළිබඳ කළ දේශනා තුළින් බුදුන් ලොවටම හෙළි කළ සේක. ඒ තුළින් නිත්‍ය සතුව හා විමුක්තිය උදාකර ගත හැකි බව බුදු වදනේ සඳහන් වේ.

බුදු දහම දුක් නම් වූ ස්වභාවිකව හටගන්නා වදා පවතින්නා වූද ගැටලුව හඳුනාගෙන එය නැතිකර ගැනීම සඳහා වූ ක්‍රම වේදයක් පහදා දෙන දර්ශණයක් වන අතර ස්වාභාවිකව පවත්නා දුක් නම් වූ සත්‍යය වසන් කර සත්වය මුලා කරන දර්ශණයක් නොවේ. බුදු දහම පිළිබඳ නිරවුල් අවබෝධය තුළින් ජීවිතය පිළිබඳ කලකිරීමක් ඇති නොවේ. ජීවන ගමනේදී පැන නැගෙන ගැටළුවලට මැදිහත් සිතින් සමබරව මුහුණදීම සඳහා මනස සකස් කෙරේ.

2. අනිත්‍ය, දුක්ඛ, අනාත්ම හා කලකිරීම

බුදු දහම ස්වභාවිකත්වය පිළිබඳ ගැඹුරින් විශ්ලේශණය කිරීමෙන් සත්වයින්ගේ යහපත, විමුක්තිය කරා ළඟාවීම සඳහා ක්‍රම වේදයක් පහදා දෙන දහමකි. ලොවෙහි හටගන්නා වූ සියලු දේ ඇති වී, වෙනස් වීමට ලක් වී අභාවයට යන බව අනිත්‍ය නම් වූ ධර්මතාවයයි. අනිත්‍ය වූ සියලුම අභාවයට යෑම කිසිසේත් සතුටු විය හැකි තත්වයක් නොවේ. එමනිසා එය දුක්ඛ බව බුදුන් වදාළ සේක. තවද අනිත්‍ය, දුක්ඛ වූ සියලු ධර්මයන් කිසිවකුට පාලනය කළ නොහැක. මෙය අනාත්ම ධර්මතාවයක් ලෙස බුදුන් වදාළ සේක.

මෙසේ ලබාගන්නා වූ අවබෝධය තුළින් සසර ගමන දිගු කිරීමට සැපයෙන ප්‍රධාන ඉන්ධනය වන තන්හාව පාලනය කර ගැනීමට නිරන්තරයෙන් අපට උත්සාහවත්ව විය හැක.

තන්හාව අඩුකර ගැනීම ජීවිතය සැහැල්ලු කර ගැනීමට අවශ්‍ය ප්‍රධානම සාධකය වන්නේය. ජීවිතයට ලබාගන්නා වූ සැහැල්ලු බව සතුව වේ. මෙසේ ලබාගන්නා වූ සැහැල්ලු බව හා සතුව අවබෝධය තුළින්ම අත්කරගන්නක් වන අතර එය වැරදි ලෙස වගභා ගන්නා වූ කලකිරීම නොවේ. ජීවිතය සැහැල්ලුවෙන් ගෙවන පුද්ගලයා සමාජයට කරදරයක්, හිරිහැරයක් නොවන අතර තමන්ගෙන් සමාජයට විය යුතු සියලු යුතුකම් නොපිරිහෙලා ඉටු කරයි. සියලු සත්වයින් දුකින් මුදවා ගැනීම සඳහා කටයුතු කරයි. සමාජයට කළහාණ මිත්‍රයෙක්ම වේ. තම ජීවිතය, අවට සමාජය පිළිබඳව මනා අවබෝධයකින් හා ගැටුමකින් තොරව ජීවත් වෙයි. තමා හා අවට සමාජය කෙරෙහි කලකිරීමක් කිසිසේත්ම ඇති කර නොගනී.

3. බුදු දහම හා කර්මය

බුදු දහමට අනුව සත්ව ජීවිතයට බලපාන ප්‍රධාන ධර්මතා පහක් ගැන සඳහන් වේ.

- ධීප නියාම - උදාහරණයක් ලෙස අඹ ඇටයකින් අඹ ගසක් හට ගනී.
- සෘතු නියාම - ජීවීන්ගේ පැවැත්මට ශීත, ශ්‍රීෂ්ම ආදි සෘතු විපර්යාස බලපාන බව
- කර්ම නියාම - තමන් කරන ලද හොඳ හෝ නරක (කුසල්, අකුසල්) අනුව ඊට අනුරූපව තමන්ටම එම විපාක මේ ජීවිතයේදී හෝ මතු ජීවිත වලදී ලැබෙන බව
- ධර්ම නියාම - ලෙඩවීම, වයසට යෑම, මරණය, සිතුවිලි පහල වීම හා නැති වී යාම ආදිය

- චිත්ත නිශාම - සිතුවිලි පහල වීම හා නැති වී යාම, ලෝඛ, දෝස, මෝහ හා අලෝඛ, අදෝස, අමෝහ සිතුවිලි පහල වීම හා නැති වී යාම.

මේ අනුව පැහැදිලි වන්නේ ජීවිතය ක්‍රියාත්මක වීමේදී කර්මය අනුව පමණක් සියලුම සිදු නොවන බවයි. බුදු දහමට අනුව සිත, ලෝඛ, දෝස, මෝහ සිතුවිලි වලින් මුදවා ගෙන අලෝඛ, අදෝස, අමෝහ සිතුවිලි ඇතිකර ගැනීම තුළින් කලින් කරන ලද අකුසල ක්‍රියා හේතුවෙන් ඇතිවන අනිසි කර්ම විපාක තුනී කර ගැනීමට හෝ නැති කර ගැනීමට හැකි බවයි, මෙයින් පෙනී යන්නේ බුදු දහමට අනුව තමන්ගේ ජීවිතයට වඩා බලපාන්නේ තමන්ම ජනිත කර ගන්නා සිතුවිලි හා එයින් ජනිත කෙරෙන චේතනා බවයි.

4. බුදු දහම, ජීවයේ හට ගැනීම හා පරිණාමය

බුදු දහමට අනුව සියලුම සත්වයින් තමන් රැස් කළ කුසල හා අකුසල වලට අනුරූපව එවා විපාක දීම සඳහා අරුප, රූප හා කාම නම් වූ ලෝක තුන තුල පවතින භූමි තිස් දෙකක උත්පත්තිය ලබයි. එම භූමි තිස් දෙකින් එක් භූමියක් ආබසසර නම් වූ බ්‍රහ්ම ලෝකයේ සිට ප්‍රීතිය පමණක් අනුභව කරමින් ජීවත් වූ සත්ව විශේෂයක් පෘතුවියට වාස භවනය කරගත් බවත්, කාලානුරූපව එම සත්වයින්ගේ ඇති වූ තත්හා සිතුවිලි වල වැඩිවීමත් සමග සිරුර සන බවට පත් වී අද සිටින ජීවින්ගේ තත්වයට පරිණාමය වූ බව බුදුන් වහන්සේ වදාරව ලද අග්ගඥ සූත්‍රයේ සඳහන් වේ. මෙම භූමි තිස් දෙක තුල බ්‍රහ්ම, දෙවි, මිනිස්, තිරිසන්, ප්‍රේත ආදී සත්ව කොටස් උත්පත්තිය ලබන බව බුදුන් වහන්සේ වදාළ සේක. බුදු දහමට අනුව සර්ව බලධාරී දෙවි කෙනෙකු නැති බවද, දෙවියන් ලෝකය හා සත්වයා මැවූ බවද විශ්වාස නොකෙරේ.

5. බුදු දහම හා ජාතක කතා

ද්‍රහත සඳහන් කළ පරිදි සත්වයා අරුප, රූප හා කාම නම් වූ ලෝක තුන තුල පවතින භූමි තිස් දෙක තුල සතර ආකාරයකට උත්පත්තිය ලබයි.

- ජලාධුප - ගර්භයන්ගේ තුල වැඩී උත්පත්තිය ලබයි (කෂීරපිඨ සත්වයින්)
- අත්ඛප - බිත්තරයක් තුල වැඩී උත්පත්තිය ලබයි (කුරුල්ලන් ආදී සත්වයින්)
- සංසේදප - තෙත පරිසරයක් තුල දිරා ගිය සත්ව හා ශාක කොටස් තුල උත්පත්තිය ලබයි (බැක්ටීරියා, දිලීර ආදී සත්ව කොටස්)
- ඕපපාතික - දෙමාපියන් නොමැතිව උත්පත්තිය ලබයි (බ්‍රහ්ම, දෙවි, ප්‍රේත ආදී සත්ව කොටස්)

බෝධි සත්වයන් වහන්සේ (බුදු වීමට පෙර බුදුන් වහන්සේ) බුදු බව ලැබීම සඳහා පාරමිතා පුරන කාලය තුල ද්‍රහත සඳහන් හතර ආකාරයටම විවිධ භූමි තුල උත්පත්තිය ලබා ඇත. බුදු බවට පත්වන බෝධි සත්වයන් වහන්සේ කෙනෙකුට එතුම ලබාගන්නා පුබ්බේ නිවාසානුස්සති නම් වූ අති විශේෂ ඥානය තුළින් තමන් වහන්සේගේ පෙර භවයන් පිළිබඳ විමසා බැලීමක් සිදු කළ හැකි බව බුද්ධ දේශනාවල සඳහන් වේ. බුදුන් වහන්සේ විසින් පෙර භවවල ලද උත්පත්තීන් පිළිබඳව කරන ලද දේශනා පාදක කොට නිර්මාණය කරන

ලද සාහිත්‍ය ප්‍රබන්දයන් ලෙස ජාතක කතා සංග්‍රහය විස්තර කළ හැක. මෙම ජාතක කතා ඇසුරින් බෝධි සත්ව චරිතයෙන් සමාජයට ලබාගත යුතු උපදේශයන් හා ආදර්ශයන් පැහැදිලි කර දීමක් සිදු කරයි. එමනිසා ජාතක කතා මාතෘකා මත: කල්පිත ප්‍රබන්ද ලෙස බැහැර කළ නොහැක. ජාතක කතා තුළ ගැබ්ව ඇත බෝධි සත්ව චරිත වලින් අපගේ ජීවිත සුබ්‍රිත, මුදිත කර ගැනීම සඳහා ලබාගත හැකි උපදේශාත්මක පාඩම් රාශියක් සමාජයට ඉදිරිපත් කරයි.

බුදු දහම තුළින් ජීවිතාබෝධය

අපගේ දෛනික ජීවිතය සකස් කළ යුතු අන්දම බුදු දහම මගින් මනාව පැහැදිලි කර දෙයි. දුක-සැප, නින්දා-ප්‍රශංසා, ලාභ-අලාභ, යස-අයස යන අට ලෝ දහම පිළිබඳව මනා අවබෝධයක් ලබා නොසැලෙන මනසින් හා මැදිහත් බවින් එවාට මුහුණ දී ජීවිතය සකසා ගන්නා අයුරු මනාව පහදා දෙයි. බුදු දහම මගින් අපගේ ජීවිත තුළට සරල බව තෘප්තිමත් බව ළඟා කරගැනීමට උපකාරී වේ. එය අපගේ ඵලදායී ජීවිතය සඳහා අත්වැලක් කර ගත යුතුය.



මල් මල් මල් - බුදුන් වදින මල්

මහෙඬි වැඩුනත් අගය නොතැබෙන
බමර මී මැසි ඇසුර සලකන
රුවර සර්වත අගය අපමණ
ඇති එ මල් වල බලනු ලක්සන

කැකුළු කැකුළු මල් - පෙති ගිලිහුනු මල්
පාට පාට මල් - ලොකු පොඬි පෙති මල්
පොකරු පොකරු මල් - සුවඳැති නැති මල්
උඤ්ඤ නිදන මල් - රැ පිබිඳෙන මල්

කඩමු දු මේ මල් - යන්නට පත්සල්
සුවදිත් පිරි සිල් - තැනට ඔබින මල්

මෙන්න මේ ගසේ පිපිලා තරු කැට වගෙ මල්
එන්න එන්න තංගි මල්ලි කඩන්න යස මල්
අද අපි යමු පත්සල වෙත පුදුන්න මේ මල්
බුදු දුම් සඟ රුවන් නැමද දුර ලමු අකුසල්

පිපුණු සුවඳැති මලින් සසොබන
මුතිදු පුදුනෙමු සිතින් ඩැතිගෙන
ලොවට අතිශය කියා පාමින
මලෙක් සැනෙකින් මැලව්ලා යන

දහමේ වතගොත හඳු රුවාගෙන
පවට ඉඩකඩ නොමැති සිතකින
මහලු ගුණ නැණ සිත රජාගෙන
යමු එ බුදු මග දුක නසා ලන

මාගරටි පෙරේරා.



One who exudes wisdom is like a
f-l-o-w-e-r
fair and fragrant.

Children's Creations



Windsor Buddhist Vihara Dhamma School

THE STORY OF SIGALOWADA

In the time of the Buddha there was a man by the name of Sigala. Each day Sigala would wake up and wash, then he would go and respect the six directions (north, south, east, west, up and down) as his father had told him. One day, as he passed through the town, the Lord Buddha met him. The Buddha approached him and asked what he was doing. Sigala told him about what his father had told him to do each morning. The Lord Buddha realized Sigala's mistake and taught him what the six directions really were.

North - Friends

South -Teacher

East - Mother and Father

West - Husband and Wife

Up - Ascetics

Down - Servants and Employers

There are many things we can learn from the Sigalovada Sutta. One of the main things is, respect. We can also learn not to be lazy and to be responsible. In the Sutta there are six directions. Each direction represents a person/people that help us in our day-to-day lives. The Sutta teaches us ways that we must act toward each person. It teaches us not to be lazy in both respect and responsibly to each person.

Each person/people have a way to help us (ex Mother/Father are there to help behave and educate us). There are also ways that we must act toward them, (ex we must help them and listen to what they tell us). When both side (the parents and child) hold up to their responsibilities the family will have a strong bond and work well together. They will be able to peacefully live their lives, without fighting or anger.

This does not only apply to a family. This applies to everyone in a community. When everyone does their part (without laziness) the community will work well and prosper.

Everyone has his own duties that he must uphold. A teacher (south) must take responsibility in training a student. They must not be lazy in explaining their lessons and work. They must also encourage the student to try new things and achieve higher standards. In return a student must respect the teacher. They must listen to them and follow their instructions. They cannot be lazy in completing their school work and must be on time to attend lessons. When a teacher and student both uphold to their duties there will be no hardships and the school will function properly.

A husband and a wife (west) also have duties they must uphold to each other. A husband must treat the wife with respect and look at her as equal and not inferior. He must ask her what she thinks and he cannot try to control her. In return a wife must be willing to work. She must be willing to work and watch the house when the husband is away. She should treat the husband's friends with respect and be willing to entertain them. When both the husband and wife work together their home will prosper. There will be no fights and anger.

Friends (north) are very important to our lives. They are there to support us and cheer us on. They are there to listen and care for us. We rely on our friends, each and every day. We have a duty to our friends and they have a similar duty to us. We must not do anything that would make them angry or upset and in return they must be willing to forgive us, our mistakes. We must be willing to listen to them and they must show the same for us.

Servants and employers (down) have duties to each other. An employer must respect the workers and give them work that they are capable of doing. They must be fair when they allot work and pay. They should make sure the

worker is comfortable and happy. In return a worker must do his work well. They should not be late for work and should not mind staying a bit late. They should not complain and ask for more. When there is a good bond between a worker and employer the company or business will function well.

One of the most important people in our community is the Ascetics (up). Our duties toward the Ascetics include donating and supporting them. We can also do simple things like attending functions at the temple. In return Ascetics should be willing to help us learn the religion and the right way of acting. They should not limit how much they teach and who they teach. They should be willing to teach as long as we are willing to learn.

When everyone in a community works together and completes each of his duties without exception a community will prosper. It will be a safe and happy place to live. When we all respect each other and work well together a community will have no hardships. It starts with a house hold, then a community. Soon, once every community works well together it will spread to a country. Once every country works this way the whole world will be a better place. This story teaches us that a small act (ex respect) will add up and in the end become a bigger act that will affect the whole world



What Vesak is to Buddhists?

Have you ever thought about why Vesak is so important to the lives of Buddhists? In the life of a Buddhist, Vesak is one of the most important days of the whole year. I will tell you how you can celebrate this event too.

First, I will explain why we celebrate Vesak. It is because of three special events in the life of Lord Buddha that happened on the full moon poya day of May. Lord Buddha was born in the Lumbini garden. Thirty-five years later on a similar day, Lord Buddha became enlightened under a 'Bo' tree. So on, after many years, once again on the full moon day of May Lord Buddha passed away. Since Buddhists think that Lord Buddha is the greatest person, we consider that day very special.

Next, I will tell you how Buddhists in Sri Lanka celebrate Vesak. They light colourful lamps, make beautiful lanterns and hoist the Buddhist flags. They go to the temple and observe sil and they try to do good things for good merit. Now in our time, since our lives are very busy, Vesak is a good time to try and do all the good things.

By Enuri Gamage



How would you feel if you had to sleep feeling worried every night? I'm pretty sure that you would be scared. That's why you shouldn't kill or hurt animals. Animals deserve to have a life, just like we do.

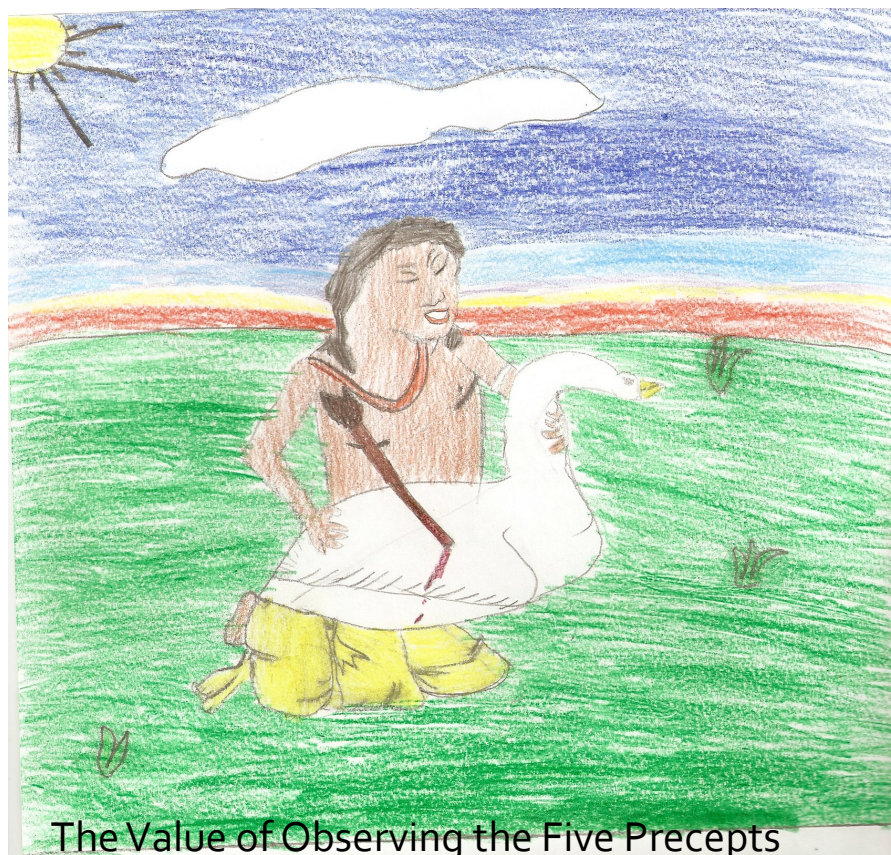
Even Lord Buddha said that you shouldn't hurt animals. The first precept is, I refrain from killing. It's not only animals that deserve to live, all living things deserve to live!

Prince Siddhartha was nice to animals, too. A good example of it was when prince Siddhartha and Devadatta were walking in the woods and saw a swan. Devadatta immediately shot the swan with his arrows. Prince Siddhartha ran to the swan and took out the arrow and then Devadatta came and said: "Give it back. It belongs to me because I shot it". Prince Siddhartha and Devadatta went to the wise men. The wise men said it belongs to Prince Siddhartha because he saved its life.

If we don't stop hurting animals all of these amazing and beautiful creatures will one day, be gone. For an example the Emu from New Zealand is now extinct. It used to be the biggest bird in the world!

Everybody who is reading this, please do not hurt animals. Then, this world will be filled with love and kindness.

By Asel Gamage



Buddhists follow the five precepts. The five precepts are there to help people lead a better, peaceful, calm and joyful life.

Today's society is full of criminals, murderers, thieves and robbers. If the people had followed the five precepts the crime rate in the modern world will not be so high. The five precepts are not just for Buddhists, it is open to all. If everybody follows the precepts regardless of his religion, the world would be a better place to live in for humans as well as animals.

The first precept is "Panathi Patha". It means that one will not kill any living beings. If this precept is followed the wars and the murders that take place today, will not happen. The animals too have the right to live. We must not kill them for our food and pleasure.

The second precept is "Adinnadana", which means that one will not take anything that is not freely given. These days we hear about so many robberies, frauds because the people do not seem to be observing this precept. Children should be taught from their early ages that taking other peoples things is bad. Then the society will be free of robberies.

The third precept "Kame Summichchachara" is the misconduct of behaviour. It is because people do not follow this precept that lot of family problems occur. Broken families are due to this reason.

The next is "Musawada Weramani". It is the most important precept of all which mean that one will not tell lies. If a person does not follow this he would not be trusted by others, he will not be a popular person. It would also lead to disputes and other problems. This is a good precept that should be followed by everybody. A society free of lies is a good place to live in.

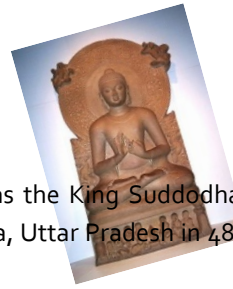
The final precept is "Surameraya". That is not to consume liquor. Consumption of liquor is bad, in many ways. It is harmful to his health, as well as his wealth. Excessive consumption of liquor makes a person lose concentration which may lead to accidents, quarrels and accusations. The person's family will not be looked after. All in all, drunkards are a cancer to the society.

When analyzing the five precepts, we see how they help to build a healthy, peaceful society. The world would be a heaven to live in, if people regardless of any religion, follow the five precepts.

By: Sanduni Manukulasuriya



The Buddha's Life



The Buddha was born in Lumbini (today Nepal) in 563 BCE. His father was the King Suddhodhana, head of the Sakya kingdom and the mother was queen Mahamaya. He died in Kushinara, Uttar Pradesh in 483 BCE at the age of 80. He was the founder of Buddhism.

He became enlightened at the age of 35. For the remaining 45 years Buddha traveled in the Gangetic Plain (Northern plains of India). Two years after his enlightenment, the Buddha agreed to return to his home town, and made a two month journey by foot to Kapilavastu (the ancient Sakya kingdom), teaching the dhamma as he went. On his return, the royal palace prepared a midday meal, but the sangha was making an alms round in Kapilavastu. Hearing this, King Suddhodhana approached the Buddha saying "We belong to great heritage and do not seek alms". The Buddha replied "That is not my way of life. But it is a custom of your heritage. We are seeking alms".

Devadatta, a cousin of Gautama (Buddha) who became a monk but not an arahant, more than once tried to kill him. The first attempt is said to have involved him hiring a group of archers to shoot the awakened one. But, upon meeting the Buddha, they laid down their bows and instead became followers. The second attempt is said to have involved Devadatta rolling a boulder down a hill. But this hit another rock and splintered, only grazed the Buddha's foot. In the third and final attempt, Devadatta is said to have gotten an elephant drunk and set it loose. This had also failed. After his lack of success at killing the Buddha, Devadatta is said to have created a division between the Buddhist monks, by proposing extra restrictions on the vinaya. When the Buddha again prevailed, Devadatta started a breakaway order.

For many centuries the Buddha's teachings have moved on from generations to generations and is alive, today. The Buddha was the first religious teacher that was against animal or human sacrifices. He slept only two hours a day. During the same era in Greece you could find some of the greatest philosophers such as Plato, Socrates, and Aristotle. The difference of Buddha is that the great philosophers did not preach how to be free of sufferings in life.

By:Januda Walgama

Vesak in Sri Lanka



Happy Vesak



By: Yasadu DeSilva

Vesak is considered as both a religious and cultural festival in Sri Lanka. It is celebrated on the full moon in May.

Bhuddihists commemorate the important events that took place in the life of the Lord Bhuddha on this Vesak Full Moon Poya day. First comes the birth of Siddhartha Ghautama in Lumbini in Nepal which took place under the arbor of Sal trees where Queen Mahamaya gave birth to him. The second event was Siddharta Gautam's supreme attainment as the Buddha, the enlightened one. The third event was Lord Bhuddas Parinibbana over 2500 years ago at Kusinagar.

Apart from Sri Lanka, many Asian countries including India, Singapore, Taiwan, Indonesia and Nepal celebrate Vesak. Many religious activities are organized during this period in Sri Lanka, such as Sil campaigns, Bodhi Poojas, Dansalas (Free food, coffee, tea from people), Vesak devotional songs (Bakthi Gee) , pandols (Thorán) and lanterns.

By: Yasada De Silva

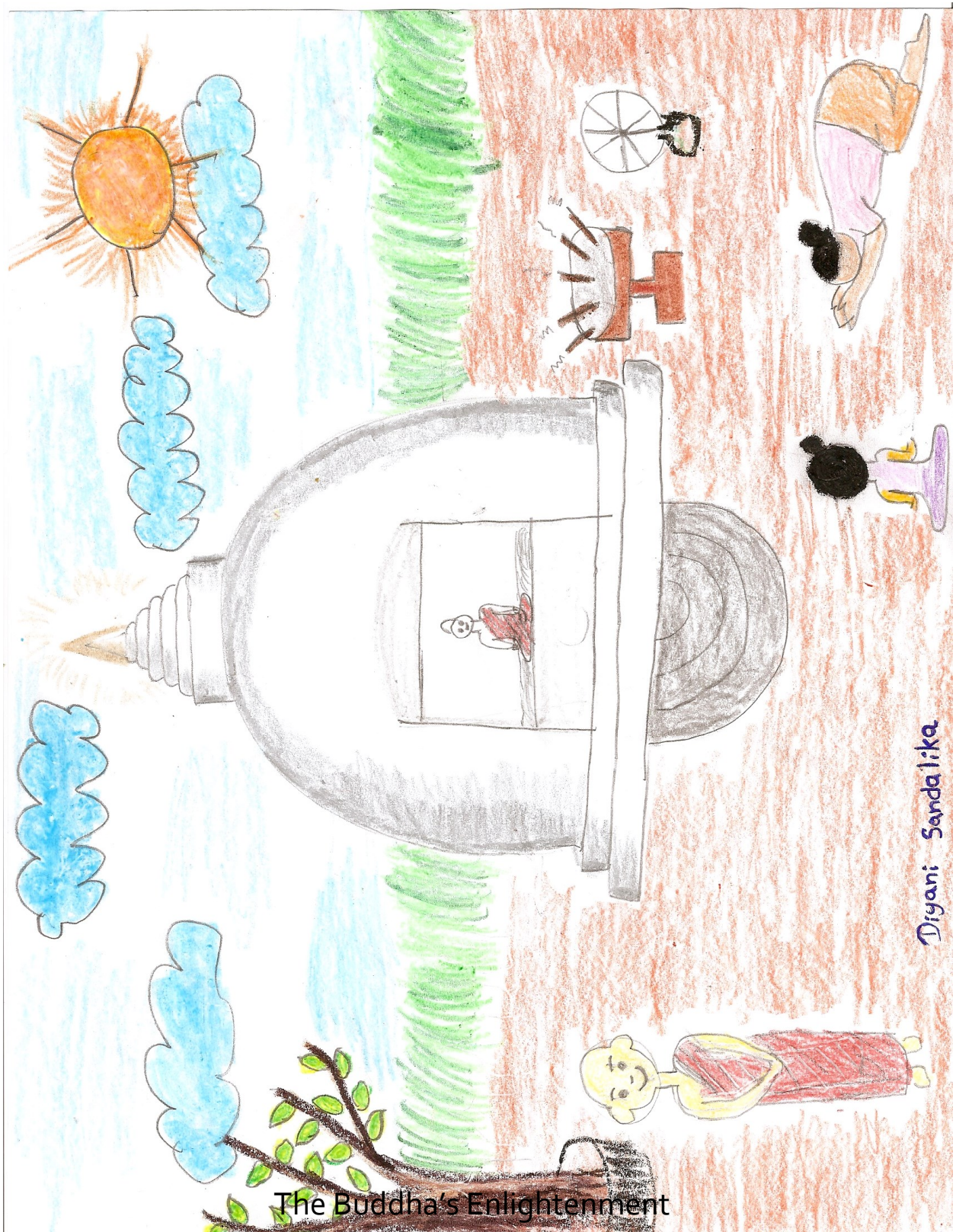
<http://www.lanka.com/sri-lanka/vesak-festival-sri-lanka>

Importance of Wesak

This is a religious festival celebrating the birth of Buddha. This festival is celebrated in all the countries where Buddhists live. Wesak was when Buddha was born, enlightened and passed away .During Wesak, Buddhists, try to bring a little happiness in the life of miserable people like the old, handicapped and the sick. For this, they give away gifts in both cash and kind. Followers also distribute food among people who come into the temple to pay homage to the Buddha. They also help to decorate and lighten up the temple and paint scenes from the life of the Buddha. People offer incense and flowers to the Buddha on Wesak . On Wesak day people will come to temples to, dressed in white to observe "ata sil". Most people will observe ata sil for 24 hours. Children also create 'Vesak lanterns', The lanterns are made from bamboo sticks.

This is the importance of Wesak.

By: Nipun Atukorala



The Buddha's Enlightenment
 By Sahana Jayatilaka, Dhamma School, Windsor Buddhist Vihara

Prince Siddhartha had just left his royal life to find the truth and become enlightened. He had seen the 4 omens just as the wise man said at his birth. [The 4 omens were a sick man, a dead man, an old man and a monk.]

Prince Siddhartha left the palace and traveled with his servant, Channa and a horse named Kanthaka and arrived at the River Anoma. He took off all his royal jewelry and cut his long hair short with a sword. Then he told Channa to take all of it and return to his father, king Suddodana. Sadly, the servant took the horse and royal jewelry and returned to the palace. Prince Siddhartha crossed the river.

Finally Prince Siddhartha, now called Rev Gothama found a forest where all the monks were trying to become enlightened and joined them. At first, he saw that they were meditating without any food. Rev Gothama found a nice Bodhi tree near a small lake. Then he sat down and started to meditate.

Rev Gothama strived for enlightenment without taking any food. He almost killed himself. But he still kept meditating. Soon he became scrawny like the other monks. One day a young boy with a cow came and interrupted Rev Gothama's meditation. He had seen how skinny Rev Gothama was. So he offered a bowl of milk. [If you're wondering how he had a bowl it was because he was getting water to feed his cow.] Rev Gothama realized that he needed to keep the body nourished, so he humbly accepted it. He drank it and felt nourished. Then he went back to mediation. Other monks saw him drinking milk and they left Rev Gothama.

Rev Gothama determined not to get up until he attain enlightenment. With a firm mind he started to meditate. One night, a woman, Mara's daughter (the evil one) appeared. She reminded Rev Gothama of his old wealthy life. She tried to persuade Rev Gothama to quit and rejoin his old life. Mara kept trying but the Rev Gothama never accepted defeat. Rev Gothama knew how close he was to the enlightenment; he could not give up now. Finally Mara gave up. It was on the full moon day of month of May, Rev Gothama attained supreme enlightenment.

Then Rev Gothama opened his eyes. He felt different. Then it struck him; he was enlightened! As he walked past the others everyone asked "How did you do it?" Finally he could change the world. At the age of thirty five Prince Siddhartha became Gothama, The Buddha.

Happy Vesak 2012!



The Little Rahula Hamuduruwo



This is about little Rahula. Just before Prince Siddhartha understood the world, his wife Yasodhara gave birth to a son. When the birth was told to the prince, he said, "A fetter (*rahula*) has been born, bondage has been born." Since this is what Prince Siddhartha said when he heard the good news, the baby was named as Rahula. The birth of this child only made Prince Siddhartha's desire to escape even more difficult. On that evening Prince had finally decided to leave, the Prince Siddhartha came into the royal bedchamber to take one last look at his sleeping wife and child, but the mother's arm was covering the child's face.

Seven years after he left, the Lord Buddha returned to Kapilavatthu. Princess Yasodhara took little Rahula to listen to the Lord Buddha's teachings. When they arrived, she said to him: "This is your father, Rahula. Go and ask him for your inheritance." The child walked through the assembly and stood before the Lord Buddha saying, "How pleasant is your shadow, O Monk." When the Lord Buddha left, Rahula followed him, and as they walked along Rahula said: "Give me my inheritance, O Monk." But the Lord Buddha no longer had gold or property but he had something far more precious, the Dharma, so he turned to Sariputta and said: "Sariputta, ordain him."

The Lord Buddha took great interest in Rahula's moral and spiritual education, teaching him many times himself, and making Sariputta his instructor and Moggallana his teacher. Rahula responded to this excellent guidance by being a willing, an attentive student. It is said that each morning as he awoke, he would take a handful of sand and say: "May I have today, as many words of counsel from my teacher as there are here grains of sand." As a result of this enthusiasm, the Lord Buddha said of his son that of all his disciples, he was the most excited for training. Rahula was trained in the Ten Precepts and monastic discipline and when he was eighteen, the Buddha decided that he was ready for meditation and then gave him advice on how to practice.

After following his father's advice and guidance on meditation, Rahula finally attained enlightenment. He was eighteen at the time. He was called Rahula the Lucky by his friends for two reasons: One is that he was the Buddha's son. And the other is that he had seen the truth.

By: Ishani Sathyanka Atukoralalage



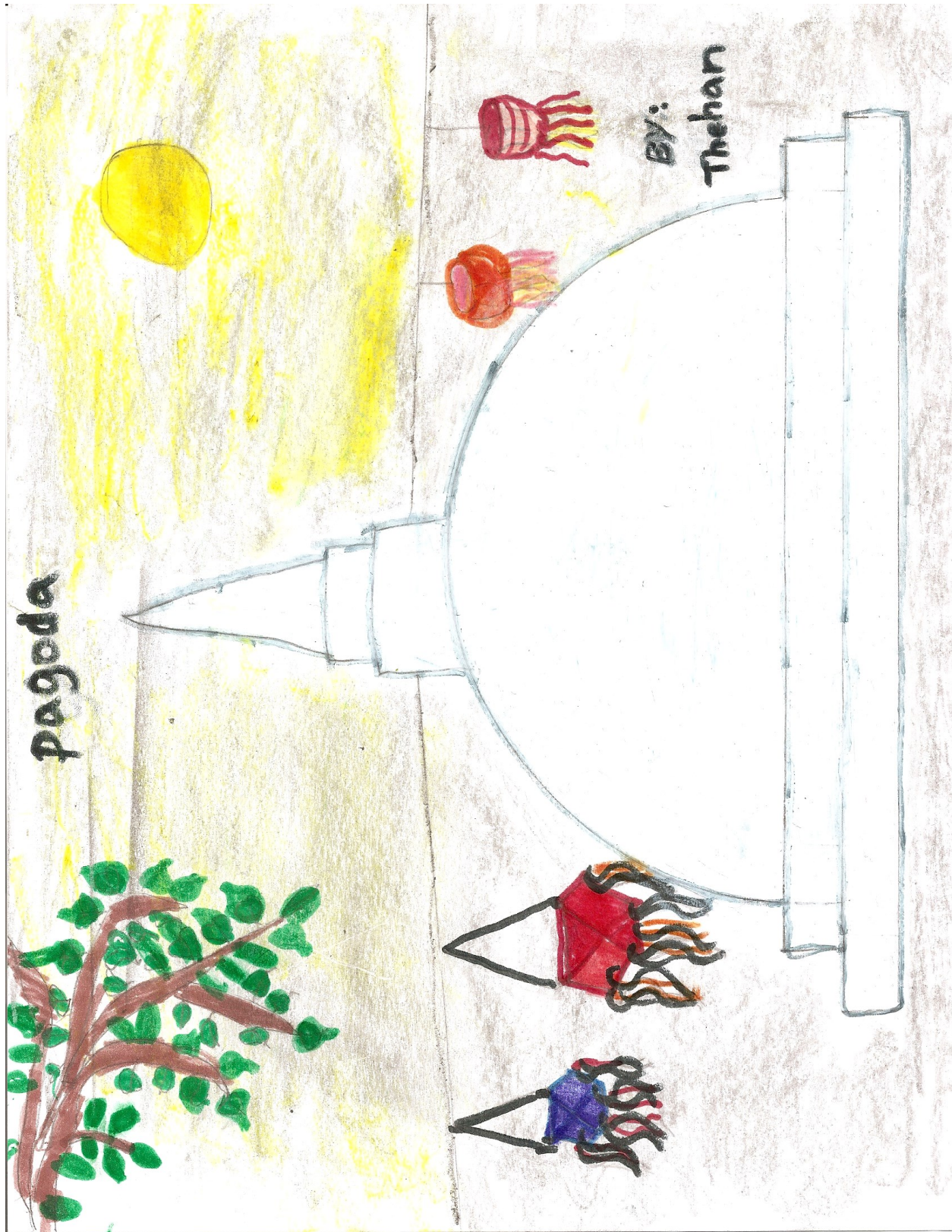


How Buddhism was brought to Sri Lanka

Buddhism is one of the most famous religions in the world. There are a lot of Buddhist countries in the world and Sri Lanka is one from the top ten Buddhist countries. Buddhism was introduced to Sri Lanka when King Devanam Piya Tissa was ruling the country. Buddhism was first introduced in India, where Lord Buddha was born and became enlightened. Emperor Asoka who was a king in India wanted to spread Buddhism so he sent 9 missionary parties to 9 different countries. King Asoka and King Devanam Piya Tissa were friends, so King Asoka sent his son Arahath Mahinda thero to Sri Lanka with 4 Arahath monks, a small monk and a uppasaka. When Arahath Mahinda thero came to Sri Lanka, King Devanam Piya Tissa was going on a hunt and Arahath Mahinda thero alighted on the Missaka Hill now known as Mihinthale where king was hunting. When the king and Arahath Mahinda thero met, king invited them to the city. When they went to the city, they taught dhamma to the people. The people accepted the doctrine. Women also wanted to enter the order of disciples. So, a message was sent to king Asoka to send help of female disciples so that the women in Sri Lanka can also obtain ordination (female Priests). When King Asoka heard about how successful the mission in Sri Lanka, he was sent Sangamitta the sister of Mahinda thero to Sri Lanka at the request of the king Devanam Piya Tissa and attendants with a branch of the sacred bo tree under which Lord Buddha attained enlightenment as a token of the enlightened. King Asoka planted it in a golden bowl. It arrived in Sri Lanka by ship with sangamitta and a large number of attendants to accompany the tree. The ship arrived after seven days to the northern part of Sri Lanka. They were welcomed very warmly by the king and the bo tree was planted in the Maha Mega Garden in Anuradhapura. It was tended with great care. That is how Si Lanka became a Buddhist country.

By: Kalpa Wickramathunga









Irina Mutsaers



The Buddha's Teachers and His Focus to Find the Truth

By: Menushka Weeratunga

The Buddha is one of the many teachers we will have in our lives. His lessons and teachings have stood the test of time and we still follow them in our daily lives. But where did he learn what he teaches us?

Siddhartha, as he was called before he became the Buddha, was not born as a common folk, but as an honored prince. He was trained by the best teachers that money could buy. But these lessons only taught him the knowledge a future king would need to know. King Suddhodana had already decided a grand future for his son. After learning what the teachers could offer, Siddhartha decided that there was more to life than just hunting and shooting. So at the age of 29, he decided that he must learn the secrets of life. He departed from the palace and went to different teachers.

His first teacher, Alara Kalama was a hermit and one of the best teachers in India at the time. Siddhartha learned everything that he could, from the wise man and never complained about his teachings. Alara Kalama taught Siddhartha many things in which one of them was meditation. He was a very good student and eventually gained whatever knowledge that Alara Kalama had to offer. On that day, Alara Kalama said to Siddhartha that they were now even and asked Siddhartha to remain and teach his other students, by his side. Siddhartha had no intention of staying as he sought for more knowledge. He kindly declined his teacher's request and continued on this journey.

As he continued, he found the teacher, Udaka Ramaputta who quickly accepted him as a student. Just like to Alara Kalama, Siddhartha respected and learned from Udaka Ramaputta. He paid attention to him and never questioned the teachings of Udaka Ramaputta. Just like earlier, Siddhartha eventually became equal to his teacher and was offered a teaching position. But, Siddhartha was not looking to become a teacher; therefore he gently declined the teacher's offer.

Next, he joined the Paswaga Mahanun (Kondanja, Wappa, Baddiya, Mahanama, and Assajee) with whom he put his body through supreme pain, trying to find the truth. He practiced this for six years restricting his food to only a nut or leaf a day. Siddhartha almost killed himself of starvation and went to find the truth in a different path, the Middle Path.

After attaining Enlightenment through the Middle Path, the Buddha thought of his teachers. He needed someone to pass his teachings to. The Buddha looked through his Devine Eye and found his past teachers. Alara Kalama and Udaka Ramaputta had passed away before Siddhartha had become enlightened. So, he set out for Paswaga Mahanun. The Buddha found them and taught them what he knew and they became the first Sanga.

It was explained how the Buddha was raised as a prince with the best teachers money could buy, but these teachers taught him only what his father wanted him to know. Even the teachers he found on his journey to find the truth didn't know what he was looking for. The Buddha learned what he could from each teacher and patched up the pieces of information together to find the truth. In life one will not always get the best of things, and even if you do, it might not satisfy your needs, but one must make the best of what you get.

Adapted Quotes—Dhammapada

View the essential as essential,
the non essential as non essential.

A well cultivated mind is like a well thatched house.

Intoxication is the way to DEATH.

The mind travels far by itself; without a body of its own.

Knowledge with wisdom has to be one's aim.

Observe your own faults not those of others.

Know your own faults: only the fool thinks he is wise.

He who points out one's faults is a friend.
He who praises, may be, an enemy, in disguise.

Show no elation in victory nor, despair in defeat.

Good accumulates: so does evil.

One brings delight, the other, despair.

Life is dear to all: spare that of others.

There is no permanence nor stability in the body.

Practice first: preach later.

Who else is protector of one, but oneself?

Those who have eyes, see: the blind, do not.

Health is the best gain contentment, the richest wealth;
Trustworthiness, the best relationship;
Calm - the highest happiness.
Unrestrained pleasure brings sorrow and pain.

No fire like lust;
no monster like anger;
no net like ignorance;
no stream like craving!

Be a light unto yourself.

The detached is one who clings neither to this, that nor both.

Those who harm none wake up bright and happy.

Attachment is a stronger chain than that made of steel.

Never appeased is hatred, by hatred
Non-hatred appeases hatred.

The doer of good deeds is happy here and happy hereafter.

Upright is the mind of the wise one.

An ill-placed mind is worse than one's enemy.

The spoon does not know the taste of soup it serves.

Evil done, follows you, burning you.

One word that pacifies
is better than a thousand useless ones.

Respect an upright man: it is better than your offerings.

Self, prepared is the protector of the self.

Destroy all conditioned things

Before long, this body would lie dead and useless.

A wise one weighs both sides.