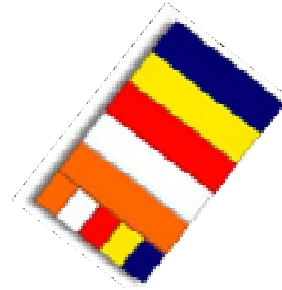


# WINDSOR BUDDHIST VIHARA



**VESAK MAGAZINE - 2013**

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 and London (Bi-weekly)**

**One day retreat (Monthly)**

**Summer Meditation Classes (One month)**

**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.com](http://www.windsorbuddhistvihara.com)

### **Cover Page Story**

The "Avukana Buddha Statue" is located in central part of Sri Lanka. The statue which is carved out of rock with forty feet height, is overlooking a large manmade lake built by King Datusena in fifth century.

## **TABLE OF CONTENTS**

Board of Trustees .....	1
Message from Chief Monk .....	2
Relieved Mind – Bhante Gnanalok.....	3
Trustee’s Message .....	4
Breath Meditation – Mike Fournier.....	5
Grasshopper and the Oil Lamp – Stephen Perera.....	6
Enjoy Life with Sustainable Happiness – Kalana Dissanayake .....	7
Message from Windsor Meditation Gruoup – Sheila Duke .....	9
Art by Sisira Premarathna .....	10
අපේ දෙමව්පියන් තම දරුවන්ට හරි ආදර්ශයක් දෙනවාද? - සුදුන් දයාසුන්දර.....	11
Meditation – Aneesha Ekanayake.....	12
Medicine of Meditation – Eruni Gamage .....	12
Art Works - Nadeesha Ranatunga & Danushi Ranatunga.....	13
Art Works - Dinith Atukorala & Nipun Atukorala .....	14
Snake and the Tortoise – Danuja Perera.....	15
Art Works – Shalini Peiris and Sahana Weerathunga.....	16
How Meditation Helps to manage Anger - Imaya Bandaranayake.....	17
Art Works – Thehan & Irina Mutsuddy.....	18
Art Works – Imaya & Sehara.....	19
Art Works – Pavan & Aneesha.....	20
Art Works – Himaya & Jithara.....	21
Save Wild Life – Asel Gamage .....	22
All about Buddha Sadu – Nisith Jayalath.....	22
Vesak Festival – Matheesha Ekanayake.....	23
Art Works – Sahana Jayathilaka.....	23
The Buddhist Teachings - Sahana Jayathilaka.....	24
හොඳ බොද්ධ ජ්‍යෙෂ්ඨයන්ගේ හොඳ පුරුදු - සහන් චීරතුංග.....	25
වෙසක් උත්සවය සහන ජ්‍යෙෂ්ඨයන්.....	26
Past Memories – Pictures.....	27
Past Memories – Pictures.....	28

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

**President**



**Bhante Rahula**

**Hon. Trustee**



**Kalana Dissnayake**

**Hon. Secretary**



**Bhante Gnanaloka**

**BOARD MEMBERS**



Rohana Jayathilaka



Nimal Tissera



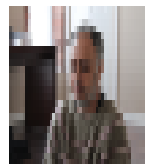
Sisira Premaratne



Chithral Jayasuriya



Sheila Duke



Mike Fournier



Jim Burch

**COUNCIL OF ADVISORS**



Cyril Weeratunge



Thompson Pieris

Lakshman Marasinghe

## Message from Chief Monk

Just think how we are fortunate to be aware of the **Noble Teaching of the Buddha**. Every year we are reminded of the **Enlightened One** who discovered this pure and noble path. **The Windsor Buddhist Vihara** is celebrating this magnificent Vesak day, in order to pay our homage the Lord Buddha.

There are thousands of great ideas in what **Buddha** taught us. If we are able to be aware of at least one of those **Noble Teachings**, then we learn something to enrich our life. **Buddha Dhamma** has taught to anchor our thoughts to **Compassion and Wisdom**. We have our own freedom to decide on whether to follow his teachings or not.

There are so many examples for us to realize his great compassion and wisdom and to see how the **Buddha** applied for them 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 had taught us.

If you are able to improve your thoughts guided by the **Four Divine Qualities**, that will lead you to immense happiness.

- Loving kindness – ( **Metta** ) against anger
- Compassion - ( **Karuna** ) against cruelty
- Appreciate Joy - ( **Mudita** ) against jealousy
- Equanimity – ( **Upekkha** ) against extremes

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

May you be well, happy and peaceful.

**Bhante Rahula**

Abbot of Windsor Buddhist Vihara.

*“It is better to conquer yourself than to win a thousand battles.  
Then the victory is yours. It cannot be taken from you, not by angels or by demons,  
heaven or hell.”*

— [Gautama Buddha](#)

## A RELIEVED MIND

### **Bhante Gnanaloka**

Mind is a beautiful creation. It is fascinating and fulfilling. Lord Buddha invited all beings to enjoy this bliss and calmness of the mind.

What is the aim in life? The main aim in life is to live. "Real Living" is to live with a blessed tranquil mind. It should be free of conflicts, regrets, frustrations and sorrow.

Lord Buddha never repented about the past, which is dead. Nor did he fear or have doubts about unborn future. He lived in the present moment happily.

To a normal person, life would mean his/her parents, family, culture, religion, and knowledge gained through books and experiences. But what should be the truth behind his existence? A wide knowledge without experience is just a collection of stories.

You are obliged to perform only one duty to yourself. That is to understand the truth about you and be relieved and satisfied

"Ma Nivaththa Abhikama" Proceed without Stopping.....

## සැනසුණ සිත

### සේ. සුඤ්ඤාචාර්ය භික්ෂු

සිංහල ස්වභාවය වූ කමි අභිසං රමණීයය, දැකුම්කළු, සැනසිලිදායකය. මුදුරජාණන් වහන්සේ සිතේ සන්ධිතව ආරාධනා කළේ එම සුවය අත්විඳීමටයි.

පිටිතයේ අරමුණ කුමක්ද? පිටිතයේ සැබෑ අරමුණ නම් පිවිසීමයි. පිවිසීම යනු පරම මානසික සුවයෙන් පිවිසීමයි. අරභය, සටන් කිරීම, දුක්ඛය, පසුපාදීම, මානසික අසහනය සැබෑ පිවිසීම නොවේ.

මුදුරජාණන් වහන්සේ මිහඳුණු අභිසං පිළිබඳ සේක නොකළහ. නූපත් අනාගතය සොරභි බිස සැක පහළ නොකළහ. මොහොතින් මොහොත සිත පවත්වමින් පරම සතුටින් පිවිස වූ සේක. පිටිතය පිළිබඳ සාමාන්‍ය මිනිසාගේ අවබෝධය නම් තම දෙමාපිය, සංස්කෘතිය, ආගමික, පොත පත පරිච්ඡේදනය මගින් ලබාගන්නා ලද දැනුම් සම්භාරයයි. සැබැවින්ම මිනිසාගේ සර පැවැත්ම පිළිබඳ සත්‍ය කාරණය කුමක් විය හැකිද? තම අත්දැකීමෙන් තොර වූ දැනුම හුදු කතන්දර සමුදායක් පමණි.

ඔබට ඔබ වෙනුවෙන් ඉටු කිරීමට ඇත්තේ එකම සුදානමක් පමණි. එනම් ඔබ පිළිබඳව වූ පරම සත්‍යය අවබෝධ නොව ගෙන සැනසීමට පත් වීමයි. "මා පිවිසුවී ඇති බව".... නොනැවැත්වී ඉඳිරියටම ගන්න.

## Trustee's Message

The teachings of Lord Buddha mainly focus on identifying and realizing true nature of one's body and mind. The Windsor Buddhist Vihara has become a centre for many who are seeking happiness and relaxation in their lives, through the guidance of the Buddhist teachings. The meditation training programs conducted by the Vihara are becoming popular among folks in many communities. The Dhamma School is a main focus for Dhamma education for younger children.

Every person understands experiences and realizes the Buddhist Teachings in different ways in reaching ultimate goal or the true happiness.

We are thankful to Bhante Rahula and Bhante Gnanaloka who are guiding the community and are taking leadership in all religious and social activities of the Vihara.

Publishing the Vesak Magazine is a showcase to manifest our community's knowledge-base and how individuals experience, understand and realize Dhamma in the learning process. I would like to thank all those who provided articles, art works, poems etc, on time, On behalf of the board. I would like to convey my heart-felt gratitude to Mike Fournier for his untiring effort in printing and compiling the magazine for distribution among Dhamma Friends in Windsor and London and to Stephen Perra for his help in editing the magazine.

Finally I thank you all for your encouragement and continuous support in various ways in all the activities of the Vihara.

May you all be happy, well and peaceful!!!

### **Kalana Dissanayake**

The Trustee – Windsor Buddhist Vihara

*“Thousands of candles can be lit from a single candle,  
and the life of the candle will not be shortened.  
Happiness never decreases by being shared.”*

— Gautama Buddha

## **Breath Meditation, "One Brick at a Time"**

**Mike Fournier**

Breath meditation has one primary goal. That goal is to use the breath as an object to occupy the mind and divert it away from discursive thought. With both practice and persistence the mind will be able to come to a one pointed focus on just the breath, abandoning all thought. With continued practice, even the awareness of the breath itself can be abandoned, allowing the mind to rest in absolute silence, but let that come once you have become proficient at maintaining awareness of the breath.

For a mind that has been conditioned to be constantly engaged in some form of thought or another, this tends to go against the grain, and thus in the beginning is a very difficult process to master. It takes a great deal of diligence to maintain awareness of when the mind wanders so that you can catch it and pull yourself back to the breath.

The process is a lot like building a brick wall. If you are not actively engaged in the work process of building the wall, wandering away, daydreaming, thinking about other things, the process of building does not occur. To build a wall you must begin with a good solid foundation, and full attention to proper placement of the first brick. Trying to place a brick on the top row before you have placed all the ones below it will quickly prove to be an exercise in futility.

With full attention to every detail of laying the first brick as straight and square as possible, it is placed upon the foundation that will support the rest of the wall. If the first brick is laid properly and each one there after given the same awareness and consideration, you will have a good start to build upon and eventually the result will be a straight solid wall.

Breath meditation is the same. Rather than being concerned with whether you will be able to maintain concentration for the entire meditation session, or if the meditation session will be "straight and solid", begin instead by starting with a good foundation. Begin with a strong intention to catch the mind as soon as you are able to recognize that it has wandered, and to pull it back to the breath. Then begin with full attention on the first in-breath only. Place all of your awareness into the details of that in-breath, the sensations, the movements, the airflow, the rising sensations. After the first in-breath has been completed, pay attention to the transition from in to out, and the ever slight pause. Then you can you begin with the out-breath, giving it the same attention and awareness. At all times, maintain concentration only on the breath at hand.

Yes, your mind is going to wander, especially in the beginning of your practice. When it does, simply bring yourself back to your task. Don't admonish yourself, it serves no purpose other than to further engage the mind. It may be useful to treat this as a game. How quickly can you catch the mind after it has wandered? Once you recognize that the mind has wandered, bring yourself back to awareness of the next breath and continue on.

In the early stages of practice you will find that the mind wanders often and far before you catch it. Like anything that is practiced, the more you practice, the better you get. As the practice continues, you will begin to catch the wandering sooner and sooner, and will eventually begin to notice the thought at the first instance it begins to arise, and being aware of it means you can simply let it pass without engaging or following it.

Just like with a brick wall, begin with a good foundation, an intention to catch yourself whenever you wander, and build your breath meditation from the ground up, one brick at a time.



## THE GRASSHOPPER AND THE OIL LAMP

**Stephen Perera**

Umpteen times I have seen  
Grasshoppers burn to death  
By the flame  
Of an oil lamp.

This time  
I, hardly lighted the lamp  
At the foot of  
The Buddha Statue.

From nowhere came  
A GRASSHOPPER.  
It flew around  
Once or twice.

Then it happened!  
He went too close  
To the flame  
Of the oil lamp.

It burned its feathers  
And fell down,  
Turning and twisting,  
In agony.

But, wait a minute!  
Once, I, too,  
Was exactly like  
This reckless grasshopper!!!

The flame, unseen,  
Of ATTACHMENT  
Beckoned me  
With its brightness.

My wrong view!!  
Closer to the FLAME,  
I burned my 'feathers'!  
Fell away in pain!!!



## **ENJOY LIFE WITH SUSTAINABLE HAPPINESS**

(A social analysis based on the Lord Buddha's Teachings)

Kalana Dissanayake

Main purpose of life is to live it with abundance of happiness. Every one seeks happiness through satisfaction of the six organs, such as eye, nose, ear, tongue, body and mind. Even though sensed data received through these six organs are very temporary or impermanent, six organs are continuously expecting to receive more favorable sensation at all times. Different societies and cultures have their own standards and norms, but the basis is same for satisfying these six organs is quiet similar.

Everyone tries to seek happiness and satisfaction through acquisition of high social and living standards, with a sound education, good employment, good health condition (better housing, clothing, food etc.) and with more effective wielding of power in the society in which one lives. In this scenario, even though wishes or desires are unlimited, resources such as lands for housing, agriculture, industries, commercial land uses, employment, finance or capital and entrepreneurship are limited to meet such desires. Such needs lead to high competition in usage of limited resources. The ultimate results are towards dissatisfaction, frustration, stress and depression in attempting to fulfill one's unlimited wants or desires.

A research conducted by the Association of Psychologist in US reveals that the younger generations carry higher level of stress than their counter part older generation. The stress level calculated for age group 35 and 44 years is 58% and this levels drop for age group over 55 years to 23%. (America's Stress Level Is Rising - RICK NAUERT PHD *Senior News Editor*) This shows that younger age groups with higher aspirations are more vulnerable for stress and frustration. Most of these aspirations are not essential for day to day living. This situation is not favorable for a sustainably healthy society. Simpler living is gradually being distanced by use of technology. Technology undermined the peaceful life patterns that our older generations enjoyed in the past. Modern technology rendered us comfort and convenience to our day to day living, but it created more unfavorable situations in long run, especially for social and natural environment.

### **The author has identified some basic factors which lead towards complex life patterns are:**

1. Over consumption of resources and poor knowledge in identification of affordability level in spending.
2. Poor knowledge in identification of one's own priorities such as health, family, job, housing, social obligations etc.
3. Blind imitations of what others do without considering one's own affordability levels.
4. Weak will power and lack of self control which in turn results refuge of satisfying the needs of six organs, eye, nose, ear, tongue, body and mind.

It is also revealed that debt levels in younger generations are higher and they are relatively unsuccessful in saving money for any future use. The modern business world introduces numerous techniques to increase the profit in businesses. The introduction of credit card is one such technique to sell more goods and services and increase profits accordingly. The use of credit cards with the market flooded with sophisticated goods, especially electronics goods may allow huge opportunities and tempt consumers to buy any item beyond his or her affordability level. It shows that consumption level and in debt levels are rising in close proportions in the modern societies. Health conditions such as obesity, diabetes, heart diseases etc., are directly linked to higher consumption levels. Poor health conditions and higher level of indebtedness take away happiness from one's own life and fill it with unfavorable conditions such as sadness, frustration, stress. Modern societies are prone to traverse misleading paths because of its complexities.

Then what is the correct path to acquire happiness, good health, wealth, self confidence etc., in our own life? The answer is in the teachings of Lord Buddha. Lord Buddha has preached number of discourses (Suttas) as Code of Disciplines for a layman (Gihi Vihanaya) to acquire balanced, simple and happy life which, in turn, is favorable to a peaceful social environment and a sustainable physical and natural environment.

The “Anana Sutta” is one of discourses which highlighted four kinds of genuine satisfaction and material pleasure that could be enjoyed by a layman to lead a happy and peaceful family life. The family is the smallest unit in any society. Peaceful families make peaceful society, a countries and the world at large.

### **Types of happiness preached in the “Anana Sutta”:**

#### **Happiness with earning good income (Atthi Sukha)**

Atthi Sukha means the happiness that is acquired through economic freedom in life. If one has saved some money, accumulated some wealth and property in righteous way without indulging in any kind of forbidden trades or profession (sales of weapons, intoxicated drugs etc.), he or she would be able to enjoy a real satisfaction in his/her own future. His or her future life will be economically secured and relaxed that leads to a happy life free of frustration and stress.

#### **Happiness of using wealth (Bhoga Sukha)**

This idea of happiness can be enjoyed by anyone when he or she spends the money or wealth earned and accumulate in a profitable manner, after he or she treats his or her parents, children, doing meritorious deeds and fulfill social obligations Lord Buddha always emphasized on a life lived by satisfying primary needs, rather than spending on dispensable things that create additional burden on a life. He mentioned that one who miserly hoards money will not be able to enjoy happiness in this life, as his main ambition is to protect his or her wealth from others and to accumulate more.

#### **Happiness of debtlessness (Anana Sukha)**

This way of happy living can be acquired by a person who is not indebted to anybody. If one is indebted to others (to a person or to an institution), as a result of borrowing of money or other articles, he or she has no peace of mind, happiness or consolation in his or her mind.

According to the Lord Buddha only 25% of the income should be used for personal and other expenses. Other 25% should be saved for future use. Balance 50% has to be allocated or invest for further improvement of one’s trade, business or upgrading of one’s professional skills. Therefore anyone has to follow this as a guideline and adjust his or her expenses based on his or her own income level. Spending priorities need to be identified in an independent and in an intelligent manner.

#### **Happiness of blamelessness (*anavajja-sukha*),**

This form of happiness can be enjoyed by a householder who leads a harmless life without doing any harm, danger or damage or misery to any of his or her fellow beings. If he or she has done any wrong or harm to anybody, he cannot enjoy any sort of satisfaction when he or she thinks his or her unwholesome deeds done in the past.

Even at their death, they will recollect and repent their wrong actions and then will be neither at peace nor consolation remained in the mind. Lord Buddha emphasized personal happiness as well as social happiness in one's relations with various members of the society. He advocated perfect harmony, solidarity and responsibility in a community by laying down social obligations that a layman had to fulfill.

Although Lord Buddha had laid down this Code of Disciplines for a layman two thousand five hundred fifty seven years ago, these are still valid for modern societies. These rules are applicable even today to any advanced and civilized human society without distinction of caste, creed, color, race or gender. If anyone follows and lives according to the rules laid down in this discourse (Anana Sutta), he or she will receive sustainable happiness which will be vital for social harmony, integrity of all fellow beings.

**Simplicity is the key to happiness.**

**May all beings be well, happy and peaceful.**

## **MESSAGE FROM WINDSOR MEDITATION GROUP**

**Sheila Duke**

Windsor Meditation Group has had another wonderful year. We continue to open the door every Wednesday Evening to invite mediators to listen to a Dharma talk and sit with us in guided meditation we have been happy to host Ajahn Dharmanada on the first Wednesday of each month and Bhante Gnanaloka on each third Wednesday. Group members fill in the other weeks.

Twice this year members of our group dropped into Tisarana Monestary in Perth Ontario and Ajahn Viradhamma generously filled their vehicles with wonderful books for distribution. We had the opportunity to share those books with many new comers to the group plus adding to the library at the Vihara (Temple).

We invite our Sri Lankan friends to come and sit with us any Wednesday evening to enjoy the company of fellow supporters of the Dharma on meditation. We are a grateful to have made such a strong connection with your community and look forward to a long association.

All the best to you!

Visit us online at:

<http://windsormg.wordpress.com/>

Facebook at:

<http://www.facebook.com/groups/windsormeditationgroup>





විවක වෙදුරු, මුදුරුකට බෙහෙත් ගැඹුරු මහනෙල් මල් තුනක් ආඝ්‍රහණය කරවා විරේචනය කරනු වගයි ....

ස්වාමිනී, මේ පළමු වැනි මල එක වරක් ආඝ්‍රහණය කළ කල්හි දැන් චාරයක විරේකව ශරීරයෙහි උග්‍ර වූ දෝෂ පලායයි. දෙවැනි මහනෙල් මල ආඝ්‍රහණය කළ කල්හි දැන් චාරයක විරේකව මධ්‍යක ශරීර දෝෂ පලායයි. පසුව තුන් වැනි මහනෙල් මල එක වරක් ආඝ්‍රහණය කළ කල්හි දැන් චාරයක විරේකව සියුම් වූ දෝෂ පලායයි.

(ප්‍රභාවලය 28 වැනි පරිච්ඡේදය)

## අපේ දෙමවුපියන් තම දරුවන් හට හට් ආදර්ශයක් දෙනවාද?

තම ජීවිතේ හැරදීමා පිරිවැසි සංක්‍රමණය වුනු අප සැමදෙනාම තම දරුවන්ගේ යහපත සඳහා මෙම රටවල පදිංචි වූ බව එකමේ පවසනු ඇත. මෙහි පැමිණෙන වැඩි භටියක් උගතුන් වන අතර සමහරු මෙහි පැමිණ තම ඉගෙනීමේ සම්පූර්ණ කර උගතුන් බවට පත්වෙති.

උගත් කමින්, මනුෂ්‍ය කමින් යනු දෙකක් බව අප තරයේම වටහා ගත යුතුය. ගසක පල බරවෙන විට එම ගස තව තවත් පහලට බරවෙන බව පෙර කියමනක් වුවද එය සත්‍යයක් බව කුඩා දරුවකු වුවද හොඳින් දන්නා කරුණකි.

එක් අපේ සමහර උදවිය ඉහල යන්න යන්න ඕලුව තව තවත් ඉදිකිරීම් ගනිති. අපගේ වාට්ටු වාට්ටු, ආගමික ධර්මය අමතක කර දමති. අපගේ මිනිසුන් සිතාම මරා යැයි සිතා එම සිටිමින් පිටින් තම දරුවන් හට පුරුදු පුහුණු කරනු වීනා තමන්වත් හොරකරති.

ශ්‍රී ලංකාවේ පිරිසර ගම්වල ඉපදී ගමේ පාසලෙන් අධ්‍යාපනය ලබාගත් සමහරු, මේ රටට පැමිණි පසු කොළඹ හමුත් හෝන්ලා, මහන්වරු හැටියට රාගනය කරමින් පිටින් තුලක් තම සුරතලේ බැඳ ගැනීමට හෝ පන්සිල් ගැනීමට පවා ලැජ්ජාවක් දක්වති.

මේවැනි උදවිය සිටින අද සමාජයේ අප දරුවන් හට ආදර්ශයක් ලැබෙනවා වීනා, ජීවිතේගෙන් නිර්මල පුද්ගලයෙක් පවා වන්නේ නිත්‍යවනි. පුදුන් දෙසු දහමට අනුව, උපතින් මිනිසෙකු වසලයෙන් හෝ ප්‍රායෝගිකයෙන් හොඳයි. ක්‍රියාවෙන් පමණක් මිනිසා වසලයෙන් හෝ ප්‍රායෝගිකයෙන් වේ. මේවැනි ක්‍රියාවන් කරන අය උගතුන් හෝ උගත් මෙහිවියන් ලෙස හැඳින්විය යුතුය.

අවිවාදයට වඩා ආදර්ශය උතුම් බව අප කවුරුන් හොඳින්ම දැන ගත යුතුය. වරක් එක් මවක් තම දරුවන් යහ මගට හරවා දෙන මෙන් ඉරුදින පාසලේ ස්වාමීන් වහන්සේගෙන් අයැද සිටියාය. වසරේ 365 දවසේම සිය දරුවන් සමඟ එකට සිටින මවට එය කල හොඳකි නම් සත්‍යයට පැය දෙකක කාලයක් පමණක් ජීවිතේ සමඟ ගතකරන ස්වාමීන් වහන්සේ හට කල හැක්කේ කුමක්ද?

ලද දෙයින් සතුටු හොඳින් සමහර දෙමවුපියන්, තව තවත් වස්තුව සහ තත්වය සොයන්නට යෑමෙන්, තම දරුවන්හට අවිවාද දෙහොවා වීනා ජීවිතේ ගැන බලන්නටවත් ජීවිතේ සමඟ එකට ඉඳගෙන කැමි ගැනීමටවත් වෙලාවක් නැතිවී ලකවෙනු ඇත. ඉතින් මේවැනි දරුවන් අතීතරු වන බව අනුකූලවත් කිව යුතු නැත.

වැස්සකටවත් පත්සලකට හොයන, වසරකට දවසක් වත් පුද්ධ පුත්‍රයෙකුට ආනයක් හොඳෙන, අවම වශයෙන් පුද්ධ රූපයක් වත් ගෙදරක පුද්ධගතය හොරකරන, වැඩිහිටි දෙමවුපියන් අනන්තවත් සිටින අප මේ සමාජයේ තම දරුවන් හට ආගමික ධර්මය ගැන හට් ආදර්ශයක් දෙන්නේ කෙලෙසදැයි අප සැමට මහත් ප්‍රශ්නලිකාවක් වනු ඇත.

පුද්ධ ධර්මයේ හැටියට මේවැන්නන් දිනෙන් දිනම පිරිසිමට භාජනය වනු ඇත. මතු ආත්ම වලදී මන්ද පුද්ධිකයන් වනු ඇත. මෙය මෙසේ වුවහොත් අප මිනිසුන් පරමපරාවට අපගේ ආගමික ධර්මය, ජාතික සම්පත් අහිමි වී යනු ඇත. එමනිසා අප දෙමවුපියන් තම දරුවන් හට මීට වඩා ආදර්ශයක් විය යුතුය.

මා විසින් මෙම ලිපිය ලියන ලද්දේ කිසිවෙකුට පහරක් ගැසීමටවත්, අවිවාදයක් දීමටවත් හොඳයි. මේවැනි දේ මා විසින් නිතරම අසා ඇති බැවිනි. මේවැනි උදවිය අප අතරින් සිටි නම් ජීවිතේ යහ මගට හැටි තම දරුවන් ද යහමගට හරවා ගන්නා ලෙස සැමගෙන් අයැද සිටිමි. මම සැමට ගෙරුවන් සරණයි!

- සුදන් දයාසුන්දර -

## **MEDITATION**

Aneesha Ekanayake

Have you ever meditated? Meditation helps to train and control our minds. It brings great benefits to us. It prevents you from being lazy. It will make you healthy. You would be able understand school work well. It will also make you disciplined.

There are different types of meditation. Two types of meditation that I have learnt are Anapanasati meditation and maitree or loving kindness meditation.

In loving kindness meditation we learn to cultivate love for ourselves and to all living beings.

Anapanasati meditation it is a meditation connected to breathing. It's like a breathing excise. Here the mind is trained to concentrate by focussing on breathing. Once the mind is trained we could concentrate better and understand things easily

## **MEDICINE OF MEDITATION**

Eruni Gamage

In Dhamma school, this year, we made meditation cushions so we remember to meditate. Meditation can prevent anger. If everyone can stop anger, it would solve many problems.

“Do Good. Do not Do Bad. Meditate.”

Now more than Buddhist people can learn to meditate in Windsor at the Windsor Buddhist Vihara. We have a meditation group where many people can learn to meditate. There we can learn to calm ourselves.

Calm the mind is highest pleasure.

“No fire like lust”.

“No monster like anger”.

“No net like ignorance”.

No stream like Craving”.

This is how meditation works. Breathing meditation helps calm the body by feeling and watching your breathing. Concentrating the mind on one thing can calm your body. The other kind of meditation is loving-kindness meditation. To do it, you have to make some quotes (May you be well and happy) the repeat them spreading the loving kindness. (ex. May my parents be well and happy, May all beings be well and happy) this lets your body spread loving-kindness. I will make you happy, trying to bring happiness to others.

Now that you understand how meditation works, you can try it and let it help you. Thank you.

Happy Vesak !!!



Nadeesha



Danushi





Dinith Atukorala



Nipun Atukorala

## THE SNAKE AND THE TORTOISE

BY DHANUJA

Once there was a snake who was very rich and fast. He bragged to his friend the tortoise that he was so fast. The tortoise asked the snake to race. The snake agreed to race. When fox made the course the race began. Snake zoomed off leaving tortoise behind. When snake got to the middle of the course he thought there was lots of time to rest. When snake was resting tortoise was making his way to the finish line. When tortoise got to the finish line all the animals cheered so loudly that it woke snake up. Snake looked behind him and did not see tortoise. Snake zoomed to the finish line and was surprised to see tortoise with a smile on his face.

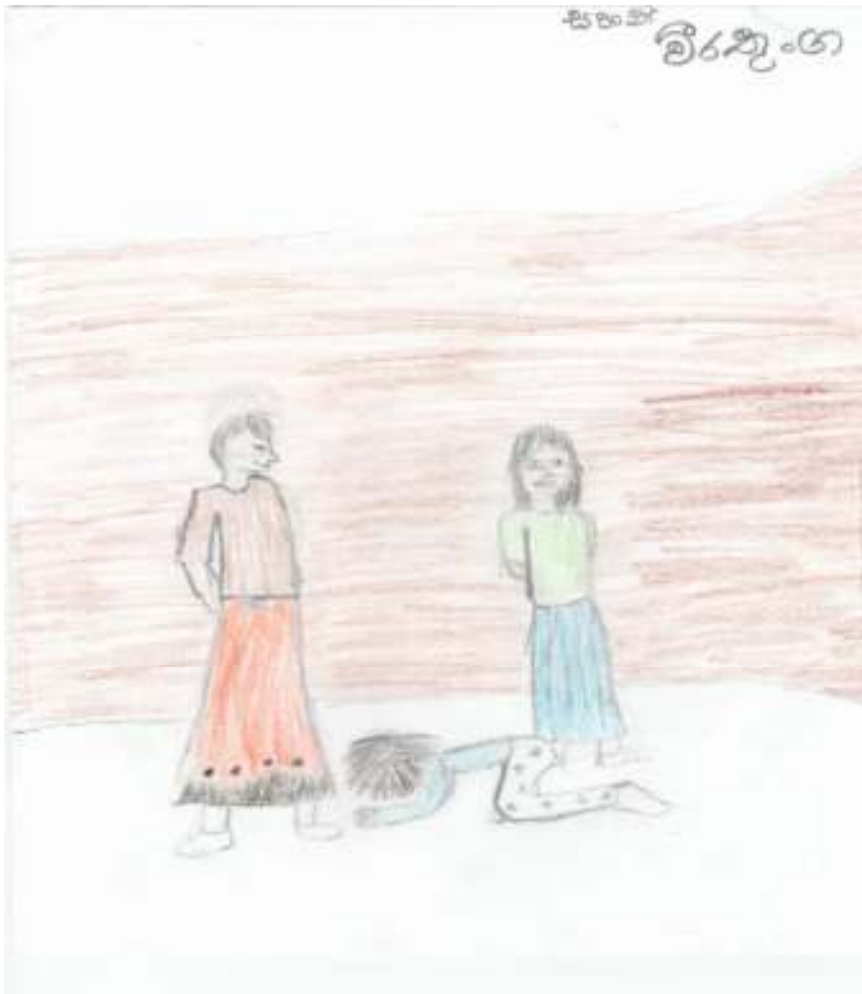
Moral: Slow and steady wins the race.

The end

DHANUJA PERERA  
8 YEARS  
LONDON . ONT.



**Shalini Peiris**



**Sahana Weeratunga**

## **How Meditation Helps to manage Anger.**

**Imaya Bandaranayake.**

When you get angry, you don't have a control of your body and mind. You don't know how to calm yourself down. This happens to many people who are not Buddhists. Buddhists learn how to meditate. When you meditate, your mind and body becomes calm. Your thoughts are exited from your mind so you won't be disturbed. I say this because if you are thinking about anything that bugs you, that will lose your focus and concentration. Lord Buddha gained enlightenment after he meditated for a long time. If you are angry, breathe in and breathe out very slowly. Then count to 10 in your mind to soothe your mind and body. Also do not let the mind control YOU. If you let that happen, there will be consequences and that will threaten your mind more to be angry.

Lord Buddha was a noble and calm person. Nor did he ever got angry. He was calm because he meditated. His teaching proves us that bad people can overcome their anger after practicing meditation. Even if sometimes we are angry, we have many, many strategies to calm ourselves down. Meditation is the top one. Most Buddhist people do it. Some people around the world, who are not Buddhist, understand the Buddha's teachings and want to follow his teachings. So, then their minds can be calm and peaceful like Lord Buddha's. I know many people who are interested in Buddhism would like to learn it. Monks are following lord Buddha's teachings. They speak softly and they know all the prayers that Lord Buddha taught. Monks know how to meditate because they are calm.

If you get angry, never, ever wish to harm another. Anger can make bad situations if you don't get a hold of it.

So that's a few tips from me on how meditation helps to manage anger.

Hope you enjoy your Vesak!!



Thehan



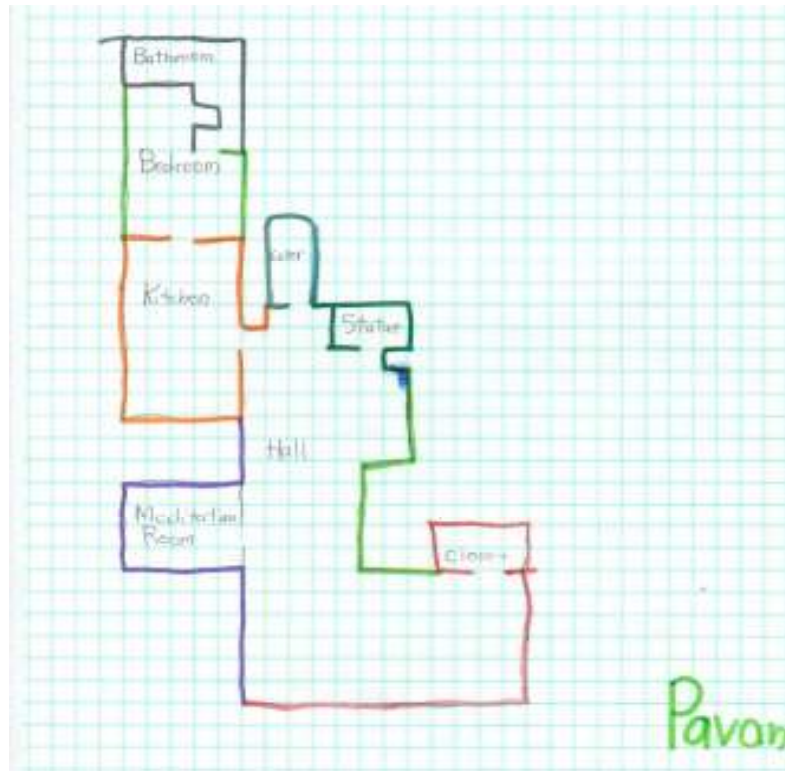
Irina Mutsuddy



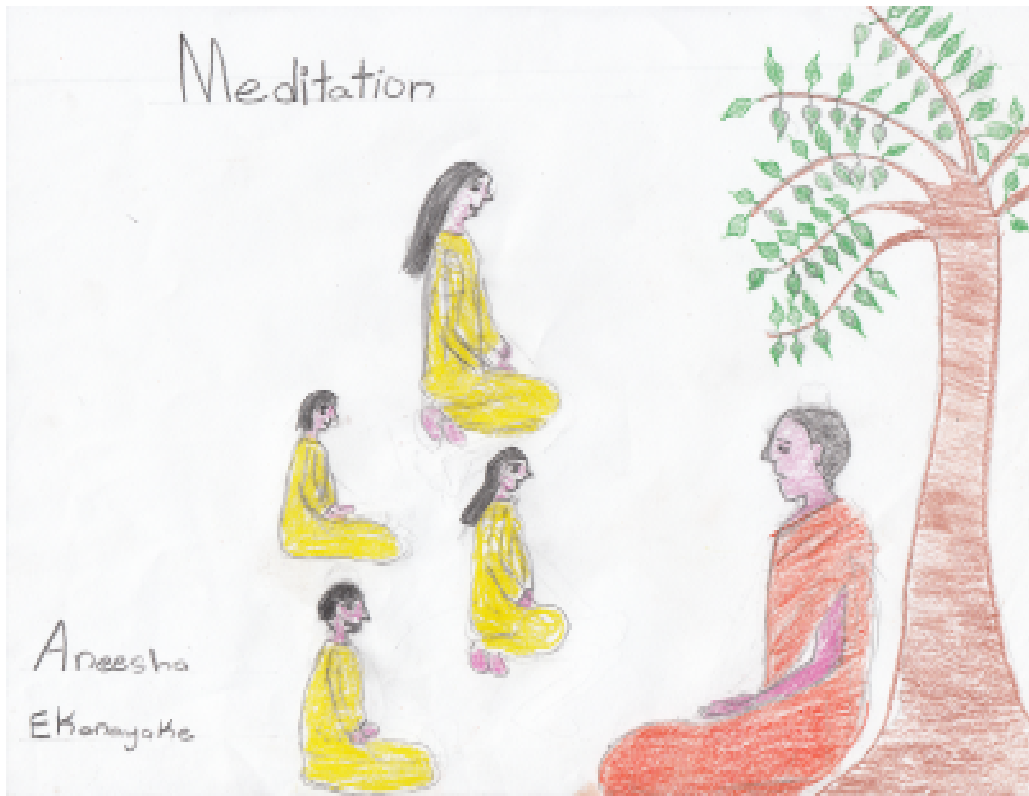
Imaya



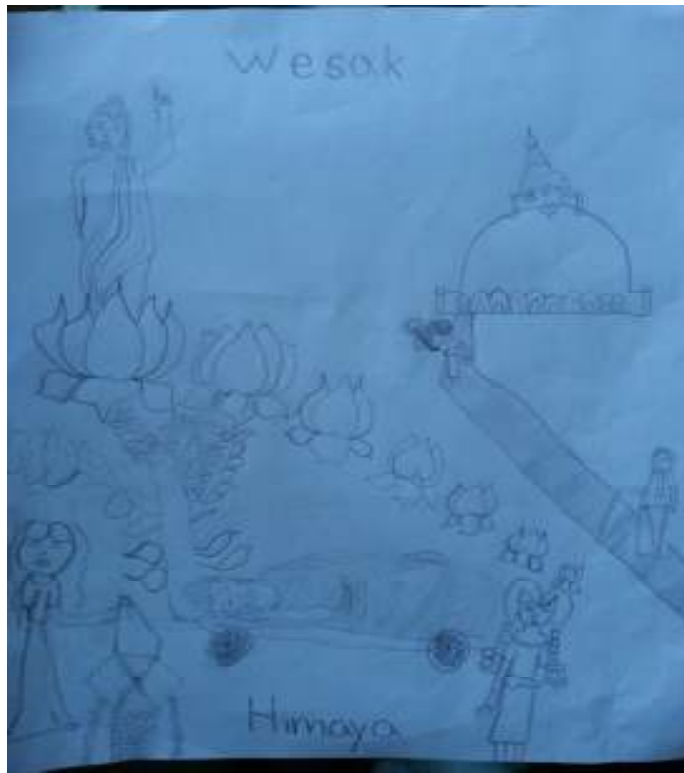
Sehara



Pavon



Aneesha



**Himaya**



**Jithara Gallage**



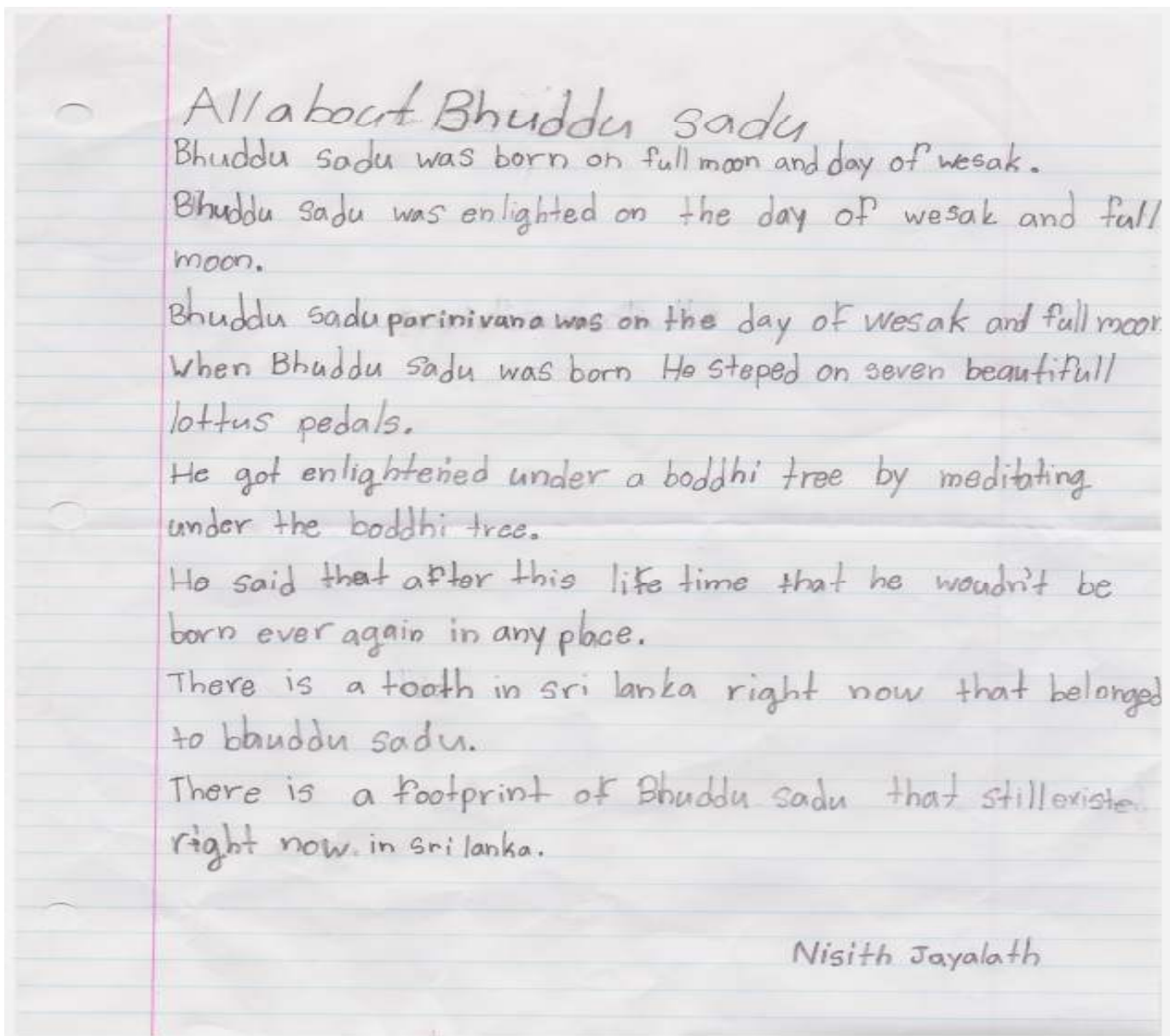
## SAVE WILD LIFE

Asel Gamage

Can you imagine having a bad dream that could be true and it never goes away for your entire life. I bet you would be Scared, but luckily humans don't have to live that way. There are some things that do. The answer is animals. Thousands animals die every year from poachers, get hunted for sport and well..... just to get rid of them!

But there is good news ! The good news is that people are starting help animals! But they need help from you and me. Then there will be so much loving kindness.

Asel Gamage



## Vesak Festival

Matheesha Ekanayake

We Sri Lankans celebrate Vesak as a religious and cultural festival. Vesak is celebrated on the full moon day of May. Vesak is celebrated by Buddhists all around the world and it is one of the biggest religious festivals in the world. This occasion is very important to Buddhists because it is the day on which prince Siddhartha was born attained enlightenment and passed away. Different countries celebrate Vesak in different ways according to their cultures.

In Sri Lanka Vesak is celebrated giving prominence to Dhamma. Most of the Buddhists observe the 8 precepts early in the day. They spend almost the entire day following the 8 precepts, engaging in discussions on dhamma, listening to sermons and also meditating. Main celebrations of Vesak take place at the Temple of tooth in Kandy, Jaya Sri Maha Bodhi in Anuradhapura and at Kelaniya Temple. Sri Pada season or the period during which devotees climb the Adam's peak to worship the Sri Pada also concludes on the Vesak day. In addition, every temple in Sri Lanka organizes special religious observances to celebrate Vesak.

People in Sri Lanka start preparing for Vesak in advance. While people make Vesak lanterns to decorate their homes, Buddhist organisations build large Vesak lanterns to decorate tons. They also build Vesak Pandols illuminated with thousands of light bulbs, depicting Jathaka stories. Buddhist organizations also arrange Dansalas and provide free food for the people on the Vesak day. Sale of meats and liquor are also not allowed on the Vesak day. Buddhists also release animals that are to be slaughtered from abattoirs in celebration of Vesak.

The illuminations on Vesak day signify the enlightenment of Prince Siddhartha. Buddhists equate the Dhamma to light that illuminates the darkness of ignorance.

Celebration of Vesak annually reaffirms the importance of the Triple gem in our daily lives. It helps to preserve Buddhist traditions for ages. Vesak also helps to spread the teachings of the Buddha which would alleviate the suffering of masses and pave the way for true happiness and world peace.



**Sahana Jayathilaka**

## The Buddha's Teachings

The Buddha taught us a lot. He taught us how to control ourselves in bad, exciting or even sad situations. He taught us how we should not dwell in the past or dream of the future. (As per the quote "do not dwell in the past, do not dream of the future, concentrate the mind on the present moment.") He was a true being of caring and love. He is a role model to men and women alike across the world. But did his teachings mean? Were we just supposed to say them and think that we were holy beings? No we were not (As per the quote "However many holy words you read, however many you speak, what good will they do you if you do not act on upon them?") We were supposed to take his teachings to our heart and do so as appropriate.

One example of his teachings of calmness is found in the story of the woman who tried to bring her child back:

There once was a woman who lived in a small village with her son. One night her son fell terribly sick and didn't wake up the next morning. She cried and cried and realized if anyone could help her it would be the Buddha. So she immediately left her home and began on the path to the Buddha's temple. Once she had reached the temple she let out a sigh a relief knowing that the Buddha would be able to help her. The Buddha told her to get a mustard seed from a family that no one had died in. So she went back to the village and began to ask every one if they had one. Everyone told her that their father, grandfather, mother, grandmother, aunt, uncle or someone else had died in their family. But she never went back to the Buddha because she learned that the past could never be changed.



Sahana Jayatilaka

Sahana Jayatilaka

හොඳි ඩොප්පේව ලවයි නිගේ හොඳි  
පුරුදු

හොඳි ඩොප්පේව ලවයි නිගේ දොවොපිය නිව  
නිනරව කිනාරුවේ. ගරුචරු නිව සහ  
වෙච්චවිය නිව ගරුකාරනි.

හොඳි ලවයි නිනර පනිසල් හා දහව  
පාසල් යකි. දොවොපිය නිව නිනර

ගෙ.දර වෙච්ච උදුචි නරනි. ඩවුන්  
හොඳිව මුගෙන ගනිනි. පොත් හොඳිව  
පාච්චිචි නරනි. ඩවුන් නිනරව පුරුදු  
සිටිනි.

හොඳි ඩොප්පේව ලවයි නිනර සතුනිව හා  
පුරුදුපන් විනිසිපුනිව උදුචි නරනි.

ඩවුන් පුරුදුපියව ආදි රෙ නි සිටිනි. ඩවුන්  
නිනරව පනිසල් පද රනිනි.

සහ නි විරතුංච





**Bhakthi Gee (Devotional Songs)**



**Kids Meditation**

**Pay Homage to Parents**



**Observance in Vesak Festival**

**Adults Meditation**



**Alms-giving at Katina Ceremony**



**Making Meditation Cushions**



**Offering Buddha Puja**



**Dhamma School - London**



**Walking Meditation**

