

THE BUDDHIST REVIEW

ālōkā

May 2020 | 01 Volume



Buddhism and its
Contribution to World Culture

The lighting of lanterns

The four foundations of
mindfulness

Buddhist perspectives in
overcoming today's

CLIMATE CHALLENGES

ālōka
THE BUDDHIST REVIEW

**Malalasekera Foundation**

No. 12, Malalasekera Pedesa, Colombo 07, Sri Lanka

Tel / Fax: +94 112508207 / +94 777352078

www.malalasekerafoundation.com

Chief Editorial Consultant:

Mr. Ashan Malalasekera

Editorial Board Advisers:

Professor Kusuma Karunaratne

Dr. W.A. Abeysinghe

Dr. Edwin Ariyadasa.

Mr. Vijaya Malalasekera.

Editorial Board:

Mr. Ratnasiri Mutukumara

Mr. Manoj Divituragama

Ms. Nayomi De Silva

Contributing Writers:

Snr. Prof Raj Somadeva

Ms. Nadeesha Paulis

Mr. Priyantha Navarathna

Design and Layouts:

Burgundy Consultants (Pvt) Ltd.

Photographs for Malalasekera**Foundation Events:**

Mr. Roshan Hewage

Mr. Manoj Divituragama

Printer:

Aitken Spence Printing & Packaging (Pvt) Ltd.

Publisher:

Malalasekera Foundation

All correspondents:

Manoj Divituragama | manoj@malalasekera.com

Ratnasiri Mutukumara | rathnamuthu@malalasekera.com

Contents

World Buddhism

- 07 Buddhism and its contribution to World Culture
- 14 Ancient Buddhist Temples in Korea
- 18 The Buddhist perspectives in overcoming today's environmental challenges for a better tomorrow
- 22 An oldest and leading organization for peace and development in Bangladesh
- 36 My Experience with Kammatthanacharyas in Nepal
- 44 The Lighting of Lanterns: Magha Puja Day
- 48 Dharma Yathra: Spreading Damma from village to village

The Rays Of Dhamma

- 50 Oneness of mankind according to Buddhism
- 56 The four foundations of mindfulness
- 68 The Last Teaching of the Shakyamuni Gautama Buddha
- 72 Untangle yourself through meditation

Ancient Values of Buddhism

- 74 Velgam Vehera, a historical reminiscence of religious harmony and peace

The Roots Of Buddhism

- 78 Sanghamitta | The illustrious daughter of emperor Asoka
- 82 Philosophy and the National Role of Anagarika Dharmapala

Prof. Malalasekera & Malalasekera Foundation

- 86 The Malalasekera Foundation
- 87 The merit of unveiling the Sri Pada Padmaya in Sri Lanka
- 88 Hon Chairman and CEO Awarded The Vishwa Keerthi Title By The Dharmapala Foundation
- 89 Dalada Pujawa
- 90 Prof. Gunapala Malalasekera Memorial Day
- 91 Development Project of Arisimale by the Malalasekera Foundation
- 92 Participation In World Peace Award And International Peace Conference
- 92 Foundation day Annual celebration organized by the Malalasekera Foundation
- 93 Global Buddhist Ambassador Award

Cover Story



The Temple of the Tooth Relic

The Temple of the Tooth at Kandy is the final location of the sacred tooth of the Shakyamuni Gautama Buddha which was brought to Sri Lanka during the reign of the king “Keerthi Sri Megawarna” by prince “Dantha” and Princess “Hemamala” from the kingdom of Kalinga India. It became the palladium of SriLankan kings and was preciously guarded in a special shrine built within precincts of the royal palace where the capital was located.

Editor's Note



Namo Buddhaya!!

I take this opportunity to wish all of our fellow readers, Buddhists, and Non Buddhists throughout Sri Lanka and the world, a blessed 2020 and a happy New Year. It is with a great sense of excitement that we publish the first edition of the ālōka, Buddhist Review Magazine for 2020, which has been carefully curated with thoughtful Buddhist articles and insights, which I believe will further simulate and spread the noble doctrine of the Dhamma throughout the world.

Putting together such a magazine requires a dedicated team effort by the editorial team in order to have a diverse range of thoughtful, and insightful reading material that could simulate an intellectual discourse across all of facets of Buddhism. I believe our New Year edition, has ably met this challenge by compiling an exciting magazine that could be a useful companion for anyone interested in the Dhamma. It is my fervent hope that we will continue to bring you more and more insightful Buddhist perspectives that could be inculcated in our modern lives, in terms of enhancing our spiritual and personal journey.

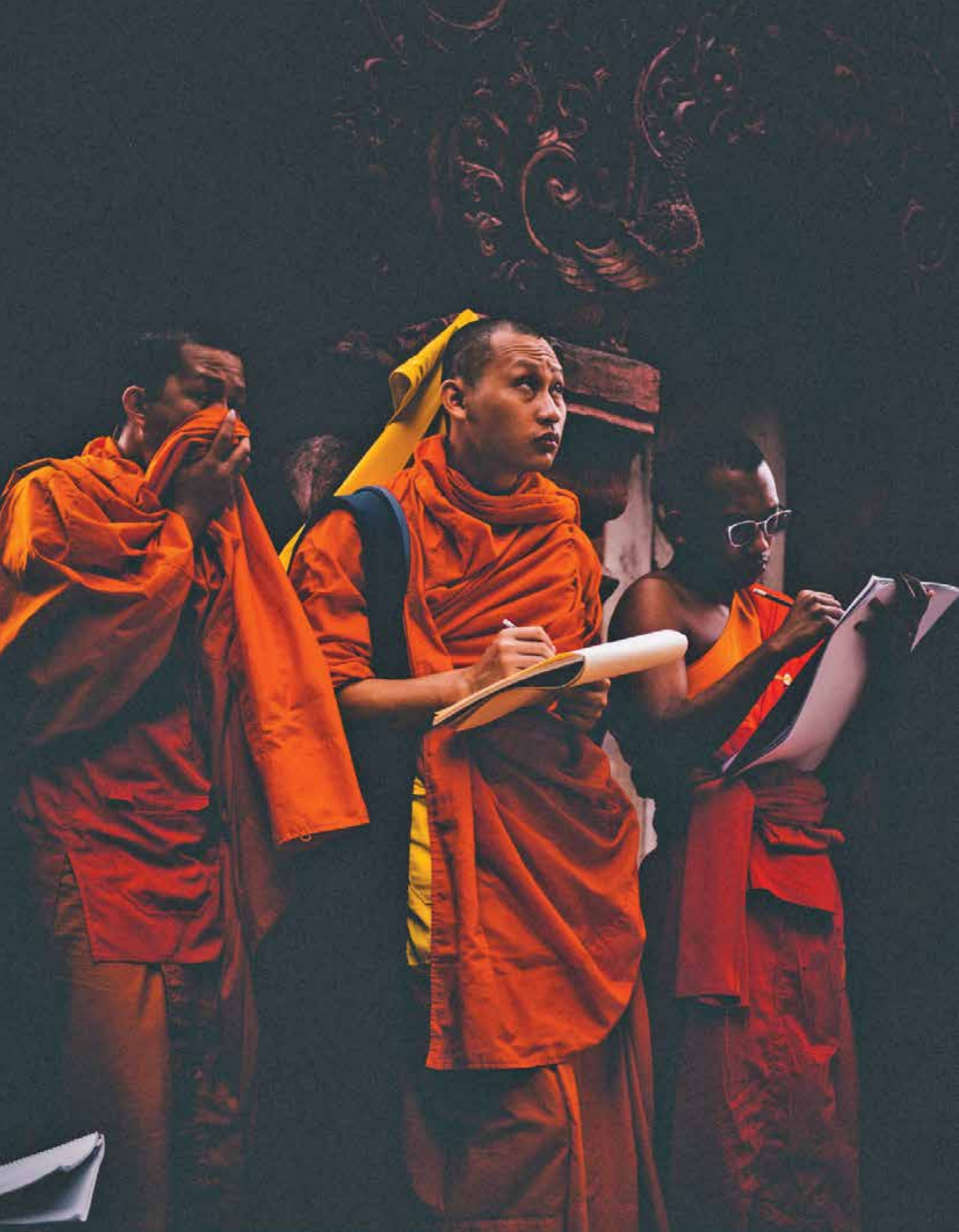
I take this opportunity to thank the Editorial Board of the ālōka Buddhist Review Magazine who has achieved this difficult task of compiling this magazine through all of the challenges in coordinating with many of our contributors throughout the world. Hence, I would like to personally thank Ven. Godamune Chulanaga Thero, Ven. Senior Prof. Uturawala Dhammaratana Thero (International Buddhist Center, Kelaniya), Ven. Visva Kirti Sri Sasana Sobhana Tripitakacarya Piyadassi Maha Thera, Dr. Dipankar Srijnan Barua (Bangladesh), Prof. Daya Edirisinghe, Prof. (Dr.) Bikirn Prasad Barua, Prof. (Dr.) Pravat Chandra Barua (USTC), Mr. Hem Bahadur Shakya (Nepal), Mr. Ratnasiri Mutukumara, and Bukkyo Dendo Kyokai (Japan), as well as Mr. Manoj Divituragama and Burgundy Consultants and the Editorial Board of the ālōka Buddhist Review Magazine.

In Metta!!

A handwritten signature in black ink, appearing to read 'Ashan Malalasekera'.

Ashan Malalasekera

Chief Editorial Consultant



BUDDHISM AND ITS CONTRIBUTION TO THE WORLD CULTURE

BY. Prof.Dr. Dipankar

Srijnan Barua

Professor and Ex.Chairman-
Department of Pali
University of Chittagong.
Bangladesh.

INTRODUCTION

Gautama Buddha, the greatest person of the world was born in India more than two thousand and five hundred years ago in sixth century BC. He preached a new way of life which was later known as Buddhism. Buddhism is a realistic way of looking at life and by practising it, one can be happy and peaceful. The foundation of Buddhism is on logic and human intelligence. These teachings are timeless in how they're useful then as well as now.

As a teacher, the Buddha made mankind think independently. He did not refer to any false assurance to allure or tempt them to follow him. Instead, he spoke about world realities and truths based on logic and reason and was against the superstition and blind beliefs. He did not encourage anyone to accept anything that was illogical.

The Buddha asked people not to follow any teachings (even his own) blindly, but to question everything. He asked the people not to follow something simply because other people were following it or because it was written in some scripture or just because some great men had spoken about it. He even went to the extent of saying not to follow the Buddha's own words blindly but asked them to test what he spoke just as good goldsmith tests the gold to find out the purity of the gold. Once that is done, and then only should one accept the saying. After accepting one should not have any doubt whatsoever but practice it diligently.

The Buddha had full faith in practical insight which he had gained over years of practice and therefore his Dhamma was able to attract the general masses. The Buddha preached his doctrines for forty-five years. Later on, his

teachings were compiled in the Tripitaka.

EQUALITY

During the time of the Buddha, religion and society experienced inequality or divisions because of caste differences. People from the lower caste were subjected to different hardships and difficulties by the people of the higher caste. People of the lower castes were not allowed to enter places of worship or pray to God and even the womenfolk were restricted from performing religious rites and rituals. They were not allowed to be recluses or saints. Only the higher caste Brahmins were entitled to become recluses. Sri Krishna in the Bhagavad Gita mentions that he is the highest amongst the four castes and that he has formed the four castes accordingly because different people possess different qualities and one is always different from the other and therefore he has decided to create a caste system.

“One does not become a Brahmin by birth nor by caste. One becomes a Brahmin by his deeds,” said the Buddha in opposition of the caste system. He did not stay silent by

merely preaching his opposition to the caste system, but invited people from all castes to see and embrace Buddhism. Even women were included in the Bhikkhuni Sangha. Everyone could practice the Dhamma regardless of their gender or caste. This created a revolutionary awareness in the history of mankind by giving equal status to everyone. The so-called untouchables, the suppressed and the repressed (dalitas) got respect as human beings. There was no caste or religious distinction and all got admission to the Buddhist Sangha. Suman, Gardner of the royal palace, the poor Brahmin Radha of Jetavana, the executioner or hangman Tambadathik, the huntsman Kukkutamitra, the dacoit Angulimala, the girl who made cotton-yarn in the palace of Aabhi, the fisherman of Sravasti, the dacoits of the jonnakuti caste, the barber Upali, the courtesan Amrapali, Empress Mahaprajapati, Bimbisara’s wife Khemadevi, the daughter of the cremator Prakriti, in one word all types of people in society got a place in the Buddha’s Sangha.

Buddhism was the first religion in

India which offered such equality.

MORALITY

The Buddha did not accept animal sacrifice, fire (Yajna) or any other form of external rites and rituals and therefore Buddhism can be termed as an ethical and moral system.

Dr. B.R. Ambedkar says “In fact, it can be said that the Buddha was the first teacher in the world who could free himself from these old beliefs and system when he made his Dhamma free from any form of rite or ritual,”

Rites and rituals do not help one’s self-development. The Buddha stressed more on the observation of morality or Sila and character building for ethical development. Without morality and good character, one cannot develop the mind. The Buddha says that living beings have the same kamma and all good and bad actions constitute kamma. One has to suffer according to one’s own kamma. Good kamma will beget good and bad kamma will beget bad fruits. Therefore, the Buddha stressed more on Sila for the general masses. Abstaining from killing living beings, stealing, illicit



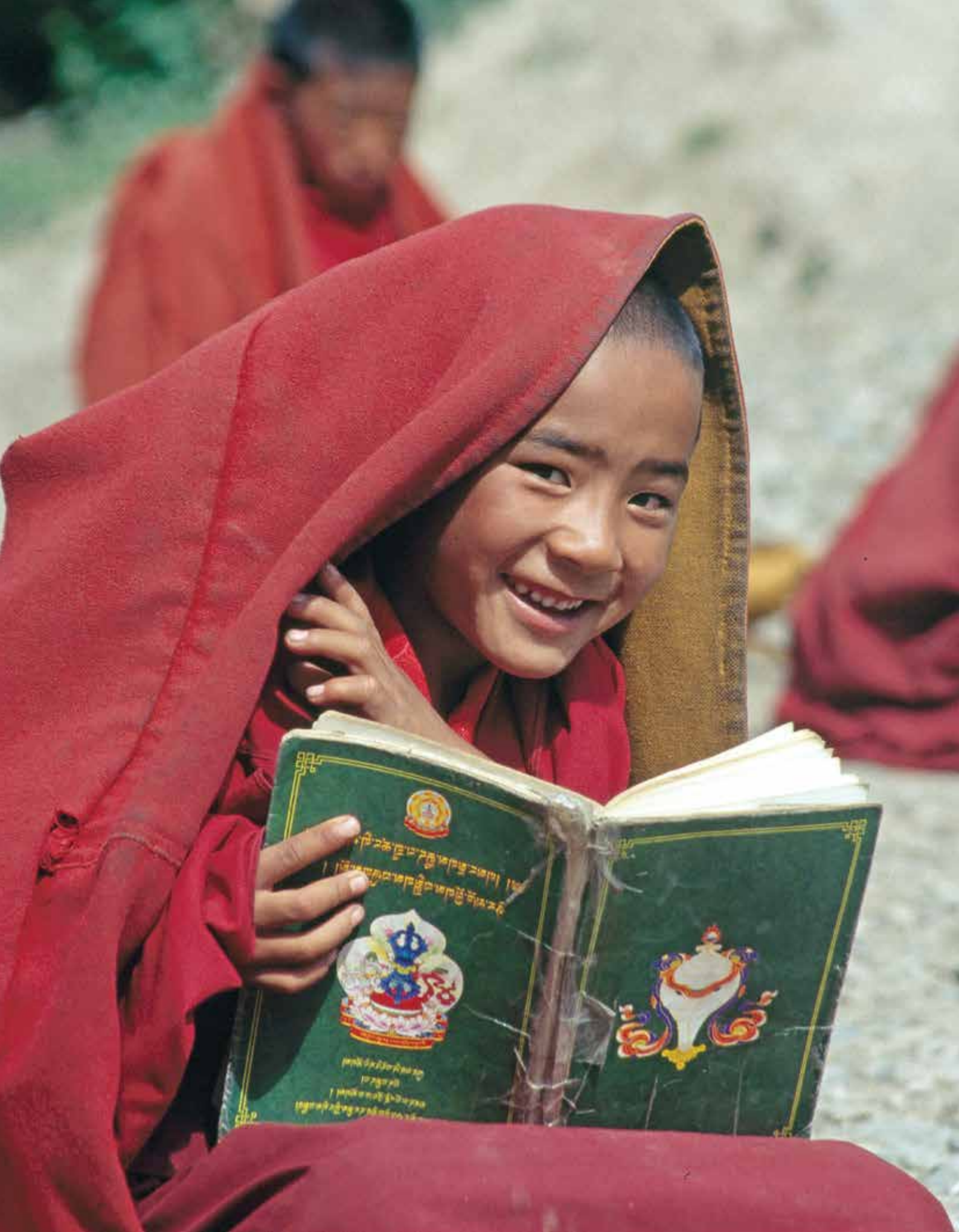
relationship, lying or false speech and intoxicants will help us purify ourselves through body, speech and mind and thus help accumulate good kamma and develop ethics in us. The ethical development is the development of the human faculties and this is the ultimate satisfaction of human life. These rules regarding ethics are acceptable to all mankind. With equality, man gets social, mental, economic and political freedom.

EDUCATIONAL SYSTEM

The Buddhist Monasteries and viharas are the main sources of the

Indian educational system. These viharas were residential institutions where monks and novices practised Dhamma and Vinaya. Many years later, viharas became places of higher learning and converted to schools or institutions. Students from home and abroad started seeking admission to these universities to gain knowledge. Also many learned and well-known teachers from far and wide started coming to these centres to teach and spread knowledge. Gradually these institutions started becoming bigger and extended their boundaries. Apart from

monks and novices, there were lay people who were admitted to these schools and given opportunities to study there. There was no limit to the educational curriculum with Buddhist literature, Art, History, Philosophy, Science, Economics, Upanisada, Literature, Mathematics, Law, Vedas, Ayurveda, Astrology etc being taught there. Later, these schools turned to universities. According to Rabindranath Tagore, Universities first appeared in India. Nalanda, Vikramashila and Taxila were famous institutions of learning but no one was able to give an exact date regarding their foundation,



but it can be said that the advent of these universities was much before the European Universities came into existence.

Out of the Universities of Nalanda, Vikramashila, Taxila, Valabhi, Somapuri, Jagaddala, Odanatapuri etc, it was the University of Nalanda that was famous throughout the world. It is said that there were ten thousand students and more than one thousand Buddhist monks who were teachers. All such universities were residential and the teachers got no wages, but sustained on food and lodging only and the expenses to run these universities were borne by the Kings, merchants and landlords.

There were vast differences in the educational standards between the then prevailing ashrams run by Gurus and the universities run by the Buddhist monks. Similar to being admitted to the Sangha, education was imparted to all irrespective of caste, creed, colour, religion or country and thus it was able to acquire a universal character and this universality is possible only by the Buddhist Sangha because the example set by it was unmatched

before.

Their fame extended far and wide and their character was pure and faultless. They practice the Dhamma with great respect and dedication. Students from home and abroad had high regards for them. They inquired about their welfare to command such respect. The responsibility was on the monks and they do this through their living standard, their unblemished character and meditation. All the teachers and professors were always aware of their character and work and therefore they were never shown any disrespect by the students. The Dhamma and lifestyle that was practised there was an ideal one and well-known throughout India and abroad. It was like a shining light that attracted respect from all. In short, the life span or longevity of Buddhism relied on these viharas or universities. As long as they could keep their image and ideals untainted so long Buddhism was alive. It can be said that the viharas and monasteries were centres of learning and cultural exchange and they played an important role in spreading Buddhism.

MISSIONARY WORK

Buddha himself was the founder of missionary work. We know that the Buddha after the first rainy retreat asked the monks to go from place to place and spread the Dhamma for the welfare of mankind. Since then all monks took part in missionary work. Later on the Kings, the rich merchants and landlord became followers of the Buddha and his Dhamma known as Buddhism and they patronized Buddhist missionary work which helps the speedy expansion of Buddhism. On one hand, there was the Buddha's magnetic personality, the difference from other religious nobleness and on the other hand there was the sangha's pleasant character and realistic propagation which fascinated the people of India regardless of class or caste. Thousands of men and women took ordination in the sanghas. Buddhism attained universality in the 3rd century B.C. during the reign of King Asoka of the Mauryan dynasty. Nearly all parts of India, Kabul and the Hindukush Mountain were covered by Buddhism.

Emperor Asoka was horrified with the negative effects of the Kalinga war and was attracted to the gentleness of Buddhism. He embraced Buddhism and patronized it for expansion, propagation and development. Under his patronage, the third Buddhist council took place. At the end of the council, under his patronage and under the leadership of Moggaliputta Tissa some missions with Ganapuraka Bhikkhus were sent headed by the monks to the following countries. Majjantika Sthavir went to Kashmir and Ghandhara Mahadeva Sthavir to Mahisamandala. Rakkhita Sthavir to Vanavasi. Dhammarakkhita Sthavir to Aparantaka. Maharakkhita Sthavir to Maharastra. Majjhima Sthavir to Himavanta. Sona and Uttara Sthavir to Suvaranabhumi and Mahinda, Utthiya, Sambala and Bhadrāsala Sthavir to Tamraparni (Sri Lanka). These missions were quite successful in establishing Buddhism in these

countries. Since then Buddhism came to be known as a universal religion. During the Kushana reign, King Kanishka also patronised Buddhism for its propagation. During his reign, Buddhist missions went to Middle Asia and China. Buddhism is practised in all these countries up to this date. This was possible due to the patronage extended by the kings, merchants and landlords and above all the dedicated efforts of the sangha. The integration or united efforts of these people helped Buddhism attain universality where it is practised by half of the world's population. This integration is the only reason for the propagation of Buddhism worldwide.

CONCLUSION

Once it was decided that Dhamma is hereditary. The son of a Brahmin who although immoral in character, could become a Brahmin and conduct all rituals but the son of

a shudra or lower caste who had an unblemished moral character, was not allowed to perform any religious activity and was considered hateful in the society. Even today, this is being followed. Nowadays the wise intellects of the world don't accept this kind of disparity. Many people of the world do not want dispute or violence. They want to live a happy and peaceful life. World organisations such as UNO, WFB, ABCP etc are established for the welfare of mankind. The aim of these organisations is based on Buddha's doctrine directly or indirectly. The precepts of Pancasila (ethical rules) are very practical, perfect and logical teachings advised by the Buddha.

In the above discussion, we find that non-violence, equality and the missionary works followed by the different organisations, the modern education system, ethical propagation for human rights are influenced by Buddhism.



ANCIENT BUDDHIST TEMPLES IN KOREA

By, Professor Daya Edirisinghe

Emeritus Professor of Philosophy – D.Litt
University of Kelaniya –Sri Lanka.

How did Buddhism spread in Korea?

Buddhism is one of the major religions in Korea with over ten million followers learning its teachings. It's origins in the region date back to 372 A.D when it was introduced to Koguryo Paekje Silla, the three Kingdoms of the Korean peninsula.

The Silla Kingdom conquered two of its neighbours, Koguryo and Paekje in 668 A.D and ruled for three centuries. During the Silla period (668-935 A.D) Buddhism, Buddhist art and architecture became an important part of the life of the Korean people. By 805 A.D there were thousands of temples throughout the peninsula.

In 935 A.D the unified Silla Kingdom disintegrated and was succeeded by the Koryo dynasty which reigned in the northern part of Korea up to 1392. During this period, Korean Buddhism reached its apogee with

Koryo rulers officially declaring Buddhism as the State religion with many kings and royal family members becoming monks. State administration was controlled by monks while a lot of state finances were used to build and maintain temples.

In 1392 Gen. Yi Songo Gye became the new King in Seoul. The Yi administration ordered to remove some temples from the capital city and rebuild them in the mountains. Gradually, due to the strong influence of Confucianism, Buddhism began to decline in Korea. During the Japanese invasions, Buddhist monks mobilized people to fight against foreign forces.

Among the thousands of temples in Korea, Pulguk Sa, Sokkuram, Haein Sa, Popehu Sa, Songkwang Sa, and Chondung Sa are considered the nation's most famous landmarks.

Pulguk Temple and Sokkuram

Korea's well-known monastery, Pulguk Sa or Temple of the Buddhaland and Sokkuram, the stone cave site temple, are located in Kyongju, the capital city of ancient Silla. Pulguk Sa was constructed in 535 AD during the reign of King Puhuangs who was a Silla dynasty king. He was the first to accept and give royal recognition to Buddhism among the Silla rulers. According to art historians, these two places can be considered the best surviving art monuments in the Far East. The magnificent stone pagodas and bronze Buddhas at the main temple and perfect stone carvings in the stone cave are surrounded with great natural beauty. The grotto, known as Sokkuram, was built by King Tae Sung who is also credited



with building the Pulguk Temple. The seated Buddha statue in the Sokkuram grotto is one of the finest pieces of art in the world.

Haein Temple

The Haein Temple is a historically important temple in Korea. Also known as the Temple of the sea, it is located on Mt Kaya in the south Kyonasang province. It was built in 805 A.D by the great monk Sa Song on the order of the ruler of Silla who visited the temple frequently. Haein temple is one of the historically

important temples in Korea. Haein Sa houses the most valuable collection of Buddhist scriptures, the Korean Tripitaka, which was compiled in the early 15th century by order of King Kojong of Koryo. The first King of Yi dynasty ordered the woodblocks from Ganghwa island to be moved to Haein Temple. The Halls preserving the woodblocks are five hundred years old. The monastery had a granite pagoda and a lantern of the unified Silla period which is one of the most attractive stone lanterns in Korea.

Chondung Temple

This ancient temple located in Kangwha island in the Kyonggi province, Chondung Sa (also known as Temple of the transmission of the lantern) became important when King Koryo fled to Kangwha island from Kesong during the Mongolian invasion in the 12th century. A few miles away on Mt Mani there is a small temple, Chongsu Sa also known as the pure water temple. The main building which is of early Yi dynasty construction is decorated with beautiful carved lotus designs.

Mt Mani is the altar where Tangeon the legendary father of the Korean people have been worshipping for four thousand years. In Kangwha town, there is a large bell of the early Yi period, and there are many ancient ruins in the north of Kongwha island.

Sonkwha Temple

Songkwha or 'Temple of the flourishing Pine' on Mt Chogye, has been an important temple for nearly ten centuries and is one of the largest temples in Korea. Even today this temple is considered the centre of song Buddhism or Dhyana Buddhism (Jan in Chinese Zen in Japanese) in the country during the Koryo period. Priest Poja and sixteen nationally recognised priests resided at this monastery. Many local and foreign students follow meditation classes there under son master Ku-San today.

Tongdo Temple

Established in 646 A.D. by the great monk Chajang, Tongdo Sa (Temple of Universal salvation) is found at the foot of Mt. Yongohi or holy Eagle Mountain which is located twenty miles north Pusan which is the

second largest city in Korea. Before the Korean war, it was considered the largest Buddhist institution in Korea, with more than 250 monks. A relics pagoda or 'saritap' is claimed to preserve some of the Gautama Buddha's bones brought from china in 645 A D.

Popchu Temple

The temple is located at the foot of famous Mt.Songni, a mountain covered with old trees, jagged rock peaks and small temples. According to historians, Popchu Sa was built in 555 A.D during the reign of Silla King Chinhung. It is noted that the King invited over thirty thousand monks to this temple to pray for the ailing priest Uichong in the 12th century. Popchu temple has been rebuilt many times over the last few centuries. The more recently built seventy-foot concrete statue of Miruk of future Buddha is visible from afar. This standing Buddha is the largest statue in Korea.

Pusok Temple

Pusok Sa or temple of the Floating stone is a temple with few monks, but it is rich in natural beauty and has an ancient history Pusok Temple

was constructed by Usang in 676 AD under orders of King Silla, a large granite dragon is believed to be buried under the main building of this temple. The impressive large hall was built in the Koyom Period seven centuries ago and is one of the oldest buildings in the Far East. A second smaller hall also remains from the Koryo dynasty. It contained wall paintings later removed to the main building.

Kumasan Temple

Kumasan Sa or Gold Mountain Temple is located at Mt Moak in the north Cholla province. It is said that King Paekje and his son were exiled to this mountain during the Silla invasion. The father later joined Wangkeum who conquered Silla and set up the Koryo Kingdom in the 10th century. This temple was first built by priest Chinpyo Yulsa in 766 during the reign of Hyengong Chinpyo. He was a great monks of the Silla period who also built the Popchu Temple and Tongwha Sa near Taegu city.

Kap Temple

Kap Sa or First temple is located on Mt Keryong (South Chung Chon

Province) ten miles south of Kongju city. This temple was founded in 420 A D by priest Ado, the first mission priest sent to Silla. Kap Sa is separated into two parts by a mountain stream. There one can find stone-carved memorial pagoda of the Koryo period. Buddhist monks of this temple fought against the Japanese invaders and defeated the Hydeyoshis army on the temple grounds. On the eastern and northern slopes of Keryong

Mountain are the smaller temples. Sinwon Sa and Tonghak Sa and near the peak of the Mountain are two large stone pagodas marking the site of some earlier temples.

Yaksa Sa Temple

Yaksa Sa or Medicinal water temple is located on Mount han san at Song Nam city in Keyongi – Do Province. This beautiful temple was founded by Sok in Wan Mahanayaka of Yore Buddhist Sector in the Republic of

Korea to propagate Korean Buddhist teaching. Nearly one million believers visit this temple each year to pay homage to the huge granite Buddha and the shrine room. Yaksa Sa temple organized most colourful Bocheonism Osinnal or the Buddha's Birthday lantern parade both in Seoul Capital City and son Nam City. This temple continues to have a special relation to the Sri Lankan community in the Republic of Korea.





THE BUDDHIST PERSPECTIVES IN OVERCOMING TODAY'S ENVIRONMENTAL CHALLENGES FOR A BETTER TOMORROW

By Prof. Dr. Bikiran Prasad Barua

Former Professor and Chairman of Department of Physics, University of Chittagong, Bangladesh.
Senior Vice President-Bangladesh Bauddha Kristi Prachr Sangha
President-Centre of Excellence in Buddhist Studies-Bangladesh
Chairman Standing Committee on Publication, Publicity, Education Culture and Art
-World Fellowship of Buddhists.

Let me start with an idea by Prof. Dr. Chammong Adivadhamasit of Thailand about the Buddhist view of the environment. He says that the environment means everything surrounding us, embracing both biotic and non-biotic entities of living or non-living beings, either man-made objects or naturally existing resources. It is true that our beloved earth is gradually being polluted creating a dangerous situation around the globe for the existence of living and non-living beings. As such conscious people are worried about the future consequences of humanity.

Here are some of the world's problems:

1. Global climate change
2. Depletion of forest resources
3. Biodiversity decline
4. Ozone layer hole expansion
5. Depletion of mineral resources
6. Waste increase
7. Overpopulation
8. The pollution of marine life
9. The pollution of ocean water
10. Soil Pollution
11. Desertification phenomenon
12. Arms race in war
13. Nuclear waste
14. Nuclear hazards
15. Ultraviolet and infrared rays



Out of all these problems, 'climate crisis' is the biggest threat to peace and global security. It affects rainfall, temperature and water for agriculture which affect life on this planet. Ex. UN Secretary General Kofi Annan once in his lecture on threat to environment, commented that climate change is a threat to peace and global security, and that it is a danger on a par with other armed conflict, arms trafficking or poverty. What is Climate Crisis?

I would like to present from the Human Development Report 2007-2008 of the UN Development Programme (UNDP) mentioning that climate crisis caused several human setbacks.

Climate affects rainfall, temperature and water used for agriculture. In 2008, 600 million people in the world were malnourished and 1.8 billion people lived without water, especially in regions such as North China, the Middle East, South America and North Asia. Close to 330 million

people were displaced temporarily or permanently due to floods caused by the rise of temperature.

A 2-degree rise in temperature will increase the rate of extinction. From 1920 to 2005, earth's temperature rose by 1-degree centigrade and by the end of the year 2035, the earth's surface temperature is estimated to increase by 2-degree centigrade and by the end of the 21st century, by 4 degrees.

What will happen when the temperature of the earth rises? Ice caps will melt. Sea level will rise. Low islands will be submerged. Lands of the coastal belt of many countries will go underwater. Floods, cyclones, storms, hurricanes, tsunamis and tornadoes will occur. Every being on land and sea will be affected by it.

How does climate crisis happen? Most Venerable Dr. Thich Tam Due of Vietnam has beautifully explained in his article.

How does *paticcasamuppada* relate to environmental preservation?

Scientists confirm that the direct cause of this crisis is greenhouse gas emissions, especially carbon dioxide from burning fossil fuels such as coal, oil and gas for industrial development. Most forms of animal husbandry, transport, deforestation (unsustainable logging included) are big contributors to this.

On April 09th 2012, the UN warned of severe weather events. Severe weather events are increasing in number and extremes due to heat and humidity of environment because humanity continues to burn billions of tons of fossil fuels.

I am not going to present what the world leaders think about the global climate crisis as it will take too long. However, as Buddhists, we can view this in a different light.

Buddhists practice Buddhism as envisaged by the Buddha. To overcome this environmental challenges we are to find the solution from Buddha's teachings. The four noble truths as discovered by the



Buddha are scientific prescriptions. There is suffering, there is the cause of suffering, suffering can be removed and there is a way to get rid of suffering. Environmental disasters are sufferings or problems, definitely there are causes of these problems, the environmental problems can be removed and there are ways or means to remove the problems or sufferings.

The Buddha taught us many important relevant elements which humanity can apply to get rid of problems. Paiccasamuppada or dependent origination or cause and effect principle, panchashila or five principals, right actions, right livelihood, love for nature etc. are good examples to overcome environmental problems. The Buddha has taught us theories

(Pariyatti), application (patipatti) and desirable goals (pativatha). The environmental crisis arises from humans delusion and greed, over consumption, over investment, over exploitation of natural resources, over emphasis on material economic growth, over stocking of raw materials and industrial products, world population explosion. In Buddhism, we are taught to



minimise our wants by reducing our greed, extending loving-kindness and compassion to nature and the world as a whole. Ignorance can be overcome by wisdom. Greed can be overcome by charity. Hatred can be overcome by loving-kindness. We as humans should practice this daily in our lives, regardless of our faiths.

Buddha and his life in nature

The Buddha was born in Lumbini forest in Nepal, achieved enlightenment in Urubilwa forest under the Bo tree and even passed away at Salabana forest.

The Buddha stayed at Sravasti and taught Buddhism in a green atmosphere. From the life of Buddha we can understand how the Buddha

loved the nature. This is a great example that how the Buddhists can learn from the life of Buddha.

In conclusion, living life and making decisions from a place of loving-kindness, compassion and respect towards nature, we are able to overcome environmental challenges.

The Bangladesh Bouddha Samity (BBS) and Chattogram Bouddha Vihara (CBV):

AN OLDEST AND LEADING ORGANIZATION FOR PEACE AND DEVELOPMENT IN BANGLADESH

By. Prof. Dr. Pravat Chandra Barua

Former Vice Chancellor –University of Science & Technology –Chattogram Bangladesh



Preamble:

Laudable to cite the name of Bangladesh Bouddha Samity (BBS), an ancient, national and international organization which played a tremendous role for the cause of development and reforms of socio-cultural and religious activities during colonial, pre-independence and in present Bangladesh.

Laudable to cite the name of Bangladesh Bouddha Samity (BBS), an ancient, national and international organization which played a tremendous role for the cause of development and reforms of socio-cultural and religious activities during colonial, pre-independence and in present Bangladesh. It is entrusted with the proximal and intensive linkage with the devotees, social workers and almost all of peripheral villagers of the country. The prominent role played by Chittagong Buddhist Association (CBA) by meeting Governor Lord Curzon of undivided Bengal in 1904 along with a memorandum has, surprisingly, been proved to be a pioneering move making an unforgettable history of development in every respect of society, economy, religion and culture of the entire community. Its farsighted leadership influences the regeneration and revival of Buddhism in this subcontinent.

This was the first organization in this subcontinent entirely dedicated to the socio-economic improvement of the backward Buddhist community . It played an immense role for the revival and the propagation

of the Buddha's Philosophy of life and its teachings. Chattogrom Bouddha Vihara (CBV) navigated by Bangladesh Bauddha Samity is the labour room of the flourishing Theravada Buddhism.

Archeological ruins in museum along with historical evidence had dominated the Buddhism flourishing in this land mass from the 5th to 12th centuries A D or even before. Buddhism had exercised a profound influence in language, culture, social and daily lives of the people since ancient period. The genesis and origin of Bangla language was deeply rooted with the intellectual practices of Buddhist Bhikkhus; Bouddha Gan O Doha, in lyrical verses and the popular folklore known as Charjyapad. A good number of Buddhist scholars of mediaeval Bengal included Silabhadra, Chandragomin, Shantarakhsita, Kamalsila and Atisha Dipankar Srijnana who glorified world culture and civilization.

With the great patronize of Bangladesh governments BBS extended bilateral friendship with Asia & SE Asia. And thus this organization played a vital role in strengthening the loving kindness in

the hope of cultivating world peace by creating cultural and diplomatic bondage. In 1864, Arakanese Sangharaja Samedh Mahastavir (1801-1882) introduced Theraveda Buddhism in this undivided Bengal. He was honoured and acknowledged as the first Sangharaja of the then Supreme Sangha Council in that reforms of Sangha council.

In 1866, another versatile Bengali Bouddha Pandit, Sangharaja

Punnachar Achariya Dhammadheri (Chandramohan) Mahasatvir (1838-1909) did join in that Sangha Council and was honoured as His holiness 2nd Sangharaja of Supreme Sangha Council. In 1884 Bouddha Bandhu Patrika, the first monthly newspaper edited by Kalikingkor Mutsuddy and sponsored by Nazir Krishna Chandra Chowdhury of BBS was introduced. All of these progressive deeds of wisdom greatly influenced Nazir Kirshna Chandra Chowdhury to

form a national organization with an objective to unite the lagging behind and scattered community members for their progress and also to make them free from the curse of poverty, negligence and ignorance. Chattagram Bouddha Vihara (CBV) began its journey at old Church Road (near Loyal Rd) and was later shifted to Nandan kanan in 1889, currently known as Bouddha Mandir Sarak. In Chattogram Municipality this was the first Urban Buddhist



Vihara by the Barua Buddhists in the undivided Bengal. The name & fame of the CBV as the holiest place for the Buddhists got widened in the capital of the undivided Bengal (BDS was established in 1891) & later in Bodhgaya (IMC in 1971) and astonishingly throughout the subcontinent.

At the beginning, the very mission of Chittagong Buddhist Association (CBA) was concerned with the

- a. Propagation and Promotion of Theravada Buddhism in home & abroad related to socio-cultural, education sector and overall to enhance the quality of life.
- b. Development of harmonical relationship with all variable communities and by and large, at the National Security Administration.
- c. Development of close bondage with all allied development and peace-loving organization in the country.
- d. Upliftment of Youths especially in cultural affairs, career building, skills and social development.
- e. Engagement & participation

of women body for women's development and empowerment.

Few Important landmarks in the history and Heritage of BBS:

1887-BBS was established for the promotion of Socio-Economic condition and the propagation of Buddhist culture. The founder president was the Arakanese born (presently at Harbang, Chakaria) Reverend U Gunameju Mahastavir who was an expert in Pali, Arakanese, English and Bengali language along with a profound knowledge in Tripitaka and Buddhist Philosophy. With the virtue of his manifold talents, he was chosen as the President of BBS.

The English literate noble Buddhist leader, philanthropist late Nazir Krishna Chandra Chowdhury of Satbariya was the first and founder General Secretary of this historical association. During British period, it was originated as Chattagrom Bouddha Association (CBA) and over the passage of time it was designated as Pakistan Bouddha Samity (PBS) in 1947 and eventually Bangladesh Bouddha Samity (BBS) after the

independence of Bangladesh in 1971.

1889- Chittagong Bauddha Bihar was established in the present place.

1892-Bodhgaya Discovery rescued by Achariya Sangharaja Punnachar Dhammadheri (Chandramohan) Mahasatvir (1838-1909) and Nazir Krishna Chandra Chowdhury participated with foreign delegates.

1894-Dr. Bhaghirat Chanadra Barua (Compounder Cum dresser in Chattagrom Jail) was elected as the General Secretary after the death of Nazir Krishna Chanadra Chowdhury.

1895-This was the important landmark that Achariya Punnachar Dhammadhara Mahathero (1836-1909) was elected as the President of CBA and carried out responsibilities from the year of 1895 until his death in 1909. He was the Sangharaj-the Second. It is notable that he was the Chief Abbot of 3 Viharas simultaneously ; CBV, Unainpura (His native village) Lankaram Vihara and Mahamuni Phartali Sangharaja Vihara, Roazan, Chattogram.

1903- In Rangmohal Pahar, Nibbuthi Buddha, an ancient statue was discovered at the time of excavation of Anderkilla General Hospital. It was installed with due honour and homage at the ground floor.

With the passage of time it has ensured its reverend place as a holy shrine within the hearts of people irrespective of all cast, creed and colour.

1903- The subject Pali was introduced in Chattagram Collegiate School, by CBA Aggha Mahapandit Dharmobangsha Mahastavir (1872-1939) who led the organization from 1908 to 1939. He was picked up as a Scholar, Pandita in Pali language and Buddhism by his Holiness Acharya Punnachar Mahastavir. He had been studying Buddhism in Moulmein, Myanmar under the preceptorship of His Holiness U Sagar Mahastavir at Baijyanti Vihara.

He is ever remembered for obtaining the fortunate opportunity to teach his beloved students, Professor Dr B M Barua (D.Lit.), Nalinaksha Dutta (Professor), Apurba Chandra Barua Professor and Rebati Raman Barua (1st deputy Magistrate of this community)

1904- 16th February, Arrival of Lord Curgeon in Chittagong, the then Governor of undivided Bengal. He inaugurated the comprehensive and independent Assam Bengal Railway company & its office. In this occasion , CBS presently known as BBS

peacefully demonstrated with yellow robe and submitted a memorandum on behalf of the neglected Buddhist Community. The appeal included the demands for rights, privileges for education and development aspects of downtrodden Buddhist Community.

The essence of this memorandum placed at the desk of the then Empirical British Govt. highlighted:

1. Giving recognition to the Baruas as an independent ethnic group.
2. Approval and establishment of nine model primary schools for the development of education among the backward Barua Buddhists.
3. Introducing the traditional Pali language for the Buddhist students in the study curriculum as like the other conventional religion languages exercised in the text books.
4. Ensuring quotas in the Government job aiming at the upliftment of the economically backward Buddhists.
5. Providing stipends to the talented but poor Buddhist students for the purpose of their higher education.

1905-As follow up consequences, Chattagram College was upgraded as

class 1 type of govt. college.

1908-Being greatly inspired and influenced by Reverend U Sagar Mahastavir, (Chief Abbot of Baijoyantee Vihara, Myanmar) in his priceless sermon at CBV, the young layman Birendra Lal Barua could not but be determined to renounce layhood life and initiate a dignified monastic way of life. And later with his matchless devotion and contribution to the community and religion gathered great fame in the name of Binoyacharya Bangshadeep Mahastavir.

1910-Chintamoni Library enriched with huge collections was established in honouring the mother of Reverend Dharmabangsha Mahastavir.

1910-Pali Honours course was introduced and opened in Chattagram Government College along with 10 other disciplines. Professor Mahim Chandra Barua was appointed as a teacher in Pali Department.

1911- Joining of Dharmabngsha Mahathero as a teacher of Pali in Chattagram Government College. During his tenure (1911-1927) he provided with a perfect education to many brilliant scholars. Of them, Roy Bahadur Dhirendra Lal Barua M



A, L L B, Krishna diwejar Chakma, Professor Nirmal Barua were prominent.

1912-13 Indologist Dr B M Barua D Lit. was recommended to Lord Governor, for Scholarship in London University , by both Bengal Buddhist Association (BDS-Chaired by Reverend Karmavir Kripasaran Mahastavir) and Chittagong Buddhist Association (CBS) according to the suggestion of Sir Asutosh Mukherjee, the then V C of Calcutta University.

1914- Donation of about 4.5 kani

land for CBA by Sarat Chandra Das for CBS at Devpahar.

1915-Anagarika Dhammapala, Founder of Mahabodhi Society (1891) with karmabir Kripasaran Mahastavir, founder Chairman of BDS (the Bengal Buddhist Association,1892) visited for the first time the C BV and Chattagrom B S now BBS and different villages of .

1917-Notable leader and prolific Writer Umesh Mutsuddy, General Secretary of CBA was nominated as Honorable Member of Chattaogram District Council on behalf of CBA.

This brought honour to the CBA & its community with positive impact for the social welfare.

1918-1922-the present building was built pucca (cement) with the help of Tripura Maharaja and All squares Mahendra Babu, Deputy Magistrate Rebati Babu and Professor Mahim Barua.

1918-15th February, the editor of Bouddha Bandhu Kalikingkor Mutsuddy Biddhyabinod MRAS presided over the ever largest Annual meeting of CBA presently BBS at Satbaria. Dr. B M Barua of Calcutta

University was expected to be the chief guest of CBA but unfortunately failed to participate.

1919- 31st December, his disciple reverend Dipankar Sriganan was conferred higher ordination in the presence of 60 Sangah members with high morality of undivided Bengal including Myanmar.

1922-One of the ancient Buddha Statues was excavated from the General Hospital, Anderkilla, Chittagong which was lived blessed in NIBBHUTI Vihara, the Chattagram Bouddha Vihara.

1924- 14th December, In Nalanda Park, Calcutta by BDS an international Buddhist Conference was organized while Eng Dhakshina Ranjan Mutsuddy, the then the GS of CBA, who delivered the inaugural speech.

1927- Dhammabangsha Mahathero was awarded with the highest degree of Agghamahapandita by Myanmar Government ever received by an Indian Subcontinent for the first time by the Myanmar Government in British period. Then he was honoured with flower wreaths by the Head Mistress, Surama Biswas of Dr. Khasthagir Government High School with her colleagues and Boarding

students.

1927- A total of 66 Bronze Buddha Statues were discovered /excavated from Jhiuri, barauthan of West Patiya ,of which 7 were preserved in our mini museum of Buddhist temple which were treated as contemporary of Pandita Vihara.

1930-Holy Hair Relics of Lord Buddha was received by Aggha Mahapandit Dharmabangsha Mahastavir from the Tibetan Monk named Reverend Shakya.

1931-32, With initiatives from Anagarika Dharmapala, the President of Mahabodhi Society Aggamaha Pandit Dharmabangsha Mahastavir Participated and delivered an invaluable but attractive speech in the inauguration ceremony of Sarnath Mulgandhakhuti Vihara, near Benaras UP. Pandit Jahwarlal Neheru was present in this auspicious gathering.

1936-President C B A was invited by the devotees /disciples of Dibrugarh, Asam of India. In consequence one branch of CBA (Bangladesh Boudha Samity) was established.

1939- Chattogram Pali College was established under the Bengal Sangskrit Board, which was renamed as Dipankar Pali College , well

managed by Bangladesh Sangskrit & Pali College for teaching and learning of oriental Pali language and Buddhism.

1937-1939-BBS & CBS jointly applied to His excellency Lord Governor of Undivided Bengal Presidency to nominate Barrister Arabinda Barua as a Member Bengal Legislative council.

1938-District Magistrate Annada Shankar Roy of Chattagram in British period acknowledged the contribution of the BBS in brief, “ The Vihara the Buddhist Temple at Chiitagong was at once a cultural center for students from Tibet, China, Japan and other Buddhist countries. It reminds us of the distant past when Indian Universities were thronged with foreign pupils.”

1939-The English literate Buddhist Dipankar SreeGyan Mahastavir BA (first graduate priest in British Period) became the president and Chief Abbot of CBV.

In the post partition of Subcontinent

1947-1948, Buddhists leaders Kiron Bikash Mutsuddy, Ex GS of CBA lawyer Umesh Mutsuddy and Lawyer Fani Bhusan Barua formed the then Pakistan Buddhist league. It is to be noted that they were against the

partition in India , similar to other minorities.

1948-the Buddhist Educational Fund (BEF) was created by the influence of PBS and they increased the fund. This BEF greatly facilitated the poor & meritorious students of the community.

1949-In Falguni Fullmoon day, Rathnidra Chakam first opted for Novice Samaenera under the precept of Rev Dipankor Srigyan B A in CBV. He was inspired by the pious local Dr Gajendra Lal Barua who born in Naikhana, Patiya and practiced in Rangamati. Rev Sadanananda (1920-2012) Mahathero (Banovante), the most respectful Sangha figure in this continent for his philosophy of higher and idealistic wisdom accompanied by unequalled benevolence, spiritual wisdom and magnanimity admittedly recognized by all.

Offering Holy Relics and Peace development with South East Asia by BBS

1954-Two Buddhist members, one for CHT and the other for Bangalee Buddhists were elected in Provincial Legislative Assembly (MLA) which was the legacy and successor of 1937 achievement.

1954-56, PBS and some other organizations actively observed the 2500th birth Anniversary of Lord Buddha in then Pakistan.

1958-firstly, holy Hair Relics of CBV were offered to Sri Lanka, Theravada Practitioner of Buddhism, as a symbol of strengthening bilateral relationship.

1960-the Provincial Minister Maung Shew Prue Chowdhury was given warm reception while it was stressed for comprehensive unity among the Buddhists of Chittagong and Chittagong Hill Tracts.

1962-Gustav Roth Academic Council Indology Seminar, Goettingen University, Germany depicted invaluable comments in the visitors book of PBS about this organization and Vihara is noteworthy here for our dear readers,

“ This is to be regarded as the best monastery Library so far I have seen in East Pakistan. He, who is interested to study Bauddha Dharma, will be well-provided and guided here.

The Chintamani Library and Museum has been established on a wider scale. It goes beyond the Buddhist circle and includes

valuable religious documents of other groups too like the Jaina Grantha, the Holy Quran and the Holy Bible.”

1964-25th September, official handing over of holy relics of Lord Buddha by Venerable Dipankar Srijnan and the Chief Bomang Circle Maung Showe Prue Chowdhury to the Editor of Popular Japanese daily ,Shimbhum, Mr Matsutaro Soureki. in the presence of the then central Education Minister A T M Mostafa at Henada Airport in Japan, the land of sun rising. It was glorified by the presence of Pakistani Ambassador, Lt Gen K M Sheikh and Honorable F M of Japan M. Shiina. It was placed & implanted in Jyomuriland Pagoda which was further enriched with relics from Sri Lanka and other seven Japanese spiritual leaders.

1964-The Chief Chakma Circle was included to Pakistani delegates to attend the U N Assembly in then Pakistan.

1968-8th February, Francis B. Corry , Consul of USA in Dhaka visited CBV and BBS and made an important remark of his observation:

“Your temple has greatly impressed me, in part because of its unique library and literary



treasures and in large part by the devotion and dedication of the members of the Sangha. The visit has been most enjoyable.”

1979-3rd time to the Royal Thai government by Reverend Dipankar Srijnan/

2007-8th July, for the 4th time, pieces of Holy relics were handed over to Honorable 3 ministers including F Minister of People’s Republic and socialistic country Sri Lanka in presence of Religious Hon’ble Advisors to the Ministry of Religion & Health and family Welfare, GOB (Major General (Retd) Matiur Rahaman).

1967- 23rd April – observation of joint participation of PBS and the first centennial birth anniversary of Pakistan (the then East Pakistan,

now Bangladesh) Sangharaja Council at Chattagram Bauddha Vihar managed by BBS.

1967-21st April, The President Princess Poon Pismai Dhiskul and the Honorable General Secretary IAM Shanka Bhasi of the World Fellowship of Buddhists (WFB) were honoured cordially with cross section of people in the auditorium By PBS and CBV. Her Excellency the president of WFB expressed that she was honored and pleased to meet with Buddhist Community and wished for triple Gem for peace and contentment.

1n 1967-Martyred Supati Ranjan Barua was elected as General Secretary who was one of the two outstanding Central Superior Service officers of the then (CSS) of this

community.

1968-June, massive flood devastated the municipality of Chattogrom along with many police stations while the office bearers of the then PBS organized the relief camp and managed shelter for homeless people in this CBV with proper care and support.

In New Independent Bangladesh:

1971 –26th March, a red letter day in Bangladesh when the G S Sree Supati Ranjan Barua , M A, PARS was martyred by the occupant Pakistani military killer in EBR.

In 1971- extended Socio-economic support for the development of IMC, Bodhgaya.

1973-late Subimal Dutta, the First High Commissioner of India in Bangladesh sent a message for the



souvenir, Biswamaitree,
 “I am happy to know that the Bangladesh Bouddha Samity of Chittagong is celebrating sacred Buddha Purnima day in secular Bangladesh. The new constitution of Bangladesh guarantees right to every citizen to perform his religious ceremonies freely. Secularism does not mean irreligion. It means that religion is a man’s personal affair and should not be abused for political purposes as unfortunately it was before independence.”
 This was a revolutionary remark directing our future endeavors of the organization.
 In 1980-the Head of the Government of Bangladesh offered & planted

Bo-Tree (Bodhi Tree) from Anuradhapura, Sri Lanka the oldest and original offs spring Maha Bodhi tree of the Bodhgaya.
 1981-BBS youth, the constituent organization was opened . The Bangladesh Buddhist Association Youth are vibrant in planning, organizing and implementing the core activities of the BBAY Samity (Association). They have been successfully organizing cultural competition, including Arts & Painting, Music, debate and religious recitations and social development activities in different parts of the country.
 1981-BBS Women’s wing was established with the relevant mission.
 They discharged potential forces to

facilitate the routine and the special program for the organization. They perform a number of meritorious activities in the hope of developing for peace and welfare of the community.
 1992- B B S established Dharmabangsha Institution (D B Institution), an ideal school for the provision of State of Art teaching for future generation of the country.
 In memory of the President of this organization, Agghamahapandit Dharmabangsha Mahastavir, the pathfinder of Pali education in the subcontinent, it was named.
 1993-28th May, BBS & BBKPS Sanghahati Samabesh at Jemsen Hall for the national integrity of the Buddhist Community as guided by the Lord Buddha.

2004-14th May, Nazir Krishna Chandra Chowdhury's 160th Birth Anniversary was duly observed by people from all walks of life and "Azi Pranami Tomera" was published at Jemsan Hall, Chattogram.

2007-Symbolic Metallic footprint of Goutam Buddha was duly placed in the alter of Buddha statue

Scholarship & Honour

Since 2014 the meritorious students of the community have been awarded with a certificate of credit, memento and stipend on the previous day of the Yellow robe Offering program as an attempt of inspiration.

2010-15th May, Bandarban Branch was inaugurated and ABISIKTA Nilachal, a souvenir was edited.

2011- Rajuk, MOPWD of the Government of Bangladesh donated 2 bigha land for the Dhaka region of the BBS. This Dhaka Bouddha Mahavihara has become the growing international monastery near the international airport.

2012-28th March, foundation stone of the Redevelopment of Chattagram Bouddha Vihara was erected by the world leader, Honorable Prime Minister, Sheikh

Hasina of the people's republic of Bangladesh.

2015- 150 years birth centenary of Karmavir Kripasaran Mahastavir was observed By B BS jointly with Bouddha Dharmankur Sabha (BDS) by publishing a valuable souvenir at C B Vihara.

2016- His Excellency the President of the People's Republic of Bangladesh paid courtesy visit. He was honoured with an exhibition of Holy hair relics of Lord Buddha and planted Nageswari tree in the Vihara compound.

2016: Award –Sangharaja Sarmedh-Punnachar and U-Gunameju and Nazir Krishna Chandra Chowdhury Memorial golden award were introduced.

Seat of learning for Scholars: Scholar Anomadharshi Barua of Banaras Hindu University, Nalinaksha Dutta of Calcutta Varsity, Prof Dr Rabindra Bijoy Barua of Dhaka University, were the resident novice in this Vihara just after 1947. Dr Rebatapriya Barua of Chittagong Government College, Professor Nirmal Chandra Barua of Satbaria, Shilananda Brhrammachi, Diwejendra Lal Barua and

Monoranjan Barua of Unainpura, Dr Kokileswar Barua and Dr. Nalinaksha Dutta are the notable names who reaped benefits in this regard.

In Conclusion:

Bangladesh Bouddha Samity (BBS) is an un-parallel socio-cultural institution till to date for its history & heritage. It rendered immense contribution as a unique voluntary organization for the cause of humanity, development of a microscopic ethnic group and thus restoration of peace in this part of the world. The Office bearers specially the top executives belong to high moral personality with sacrifice & dedication, devotion and sincerity for the forward looking of the organization. Their untiring leadership since the inception identified this organization as a national non profitable, reputed, prestigious and commendable organization in the contemporary time.

Dipankar Pali College for creating manpower in teaching and learning Buddhism and Humanity is laudable to mention. D B Institution has also been the pioneer since three

decades for imparting fundamental elementary and primary education to the children of all faiths & beliefs. The significant number of the first generation of elite in this community did reside in this Vihara campus as a resident student. Still many students are reaping the benefits. The official publication is the BiswaMaitree. Half a century ago, its editors were the Literature & Dramatist Late Asoke Barua and historical writer Arun Barua, Badal Baran Barua, Prof Pranab Barua who developed their writing carrier with this journal and organization. It deserves mentioning that with the bliss of the prompt endeavors of a good number of institutions and also because of the fortunate patronage of the Government of Bangladesh, the Baruas have achieved the glory of being a dynamic community enriched with education, culture and their engagement in the national development activities. With its overall image and profound national role and responsibility, Bangladesh Bouddha Samity has now become an integral part of the national heritage of the country.



References:

1. Nazir Krishnachandra Chowdhury's 160th Birth centenary, Azi Pranomi Tomera, 14th may, 2004;31st Boshok 1411.
2. Ajit Baran Barua, Aggha Mahapandit Dharmangsh Mahastavir, Pali Book Society 17th Agrahayan, 1385; 3rd December 1978.
3. Pakistan Sangharaj Sarmedh (Saramitra) Mahastavir & Brief Biographs of next Sangharaja, Published by Pakistan Sangharaja Nikya Centenary celebration Committee, Chattagrom Bouddha Vihara, Chattagram 2511 Buddhabda, 1374 Bangla, 23.4.1967.
4. Bangladesh Barua Bouddga Samaj and Sangskar (Reforms), Edited & Published by Shakyapada Chowdhury, Satbariya Patiya , Chattagrom, 10.6.1979.
5. Chattagrama Bouddhader Itihas, Dr Shingshu Bikash Barua,
6. Theraveda Bouddha Dharma, Shilachar Shastry, Chattgram.
7. Chattagramer Itihas, Ahmed Sharif, 3rd edition, Falgun 1417. Agami Prakashani, Dhaka.
8. D P Barua, Bangalee Bouddhader Sangskriti and Heritage, Jagriti Prakashani, February 2006.
9. Biswamaitree, The Katian Cibara Danotsab, Chattagram Bouddha Vihara, Bangladesh Bouddha Samity 2009, 2010, 2016, 2017 & 2018.
10. Hazar Bachaerer Chattogram, Dainik Azadi, 35th years Celebration special issue.
11. Chira Vaswar, Pujya Banavanter centenary birth Souvenir, 8th January, 2019, Published by Babavante centenary Celebration Committee, Rajban Vihara, Ranghamati.
12. Parbon,2nd year, Special issue, 28th March, 2012 ,
13. Chattgrom Bouddha Vihara rebuild & reforms development Committee. Inaugurated by Prime Minister Sheikh Hasina.
14. Biswamaitree, Baishaki Purnima Swaranika; Edited by Asoke Barua & Managed by Bijoy Krishna Barua, Published by Pakistan Bouddha Samity, 2513 Buddhabda, 1376 Bangla.
15. Biswamaitree, Baishaki Purnima Swaranika; Edited by Asoke Barua & Managed by Bijoy Krishna Barua, Published by Pakistan Bouddha Samity, 2514 Buddhabda, 1377 Bangla.
16. Biswamaitree, Baishaki Purnima Swaranika; Edited by Arun Bikash Barua & Managed by Kamal kanta Barua, Published by Pakistan Bouddha Samity, 2517 Buddhabda, 1380 Bangla.
17. Buddhist Heritage of Bangladesh; Editor Bulbul Ahmed, August 2015.
18. Benimadhab Uttaradhikar, Shimul Barua, Publisher Kharimati, 35, Momin Road. July 2019.







My Experience with KAMMATTHANACHARYAS IN NEPAL

By Hem Bahadur Shakya

Former President YMBA Nepal
Founder Secretary General –Buddhist South Asian Association
for Regional Cooperation (Buddhist SAARC)

Historical Background

In 1970 AD when we were in the process of establishment of YMBA (Young Mens Buddhist Association) at Sumangal Vihar Lalitpur, the Vietnamese Ven. Bhikkhu Khipapanyo used to teach meditation. Young people used to participate in his teaching and practice meditation with him often. He was popular among then upasakas and upasikas.

Ven. Pragyananda Mahasthvir was the oldest Theravada Monk in Nepal. He preached the dhamma and meditation to his followers.

Ven. Sumangal Mahasthvir tried to bring Vipassana Meditation in Nepal around in 1980 AD. He used to invite senior meditation teachers to teach meditation. Once he invited the world-renowned Ven. Tamplu Sayadaw of Myanmar. We, a group of YMBA members, requested to have his dhamma deshana and one

night's meditation at Buddha Vihar of Bhrikuti Mandap. The Venerable Sayadaw was kind enough to give us time. Around the year of 1979 AD, Dhammavati Guruma was managing meditation retreats under different Kammata acharyas from Myanmar in Nepal. She managed to conduct retreats of Ven. Mahasi Sayadaw, Ven. U. Sundar Sayadaw, Ven. U. Panditabhivansa Sayadaw and Rev. Daw Pannacari Guruma of Myanmar. There were no formal centres for meditation in this period in Nepal. The above meditation activities were done in Theravada Vihar only.

Ven. Bhikkhu Jnanpurnika Mahasthvir

Ven. Jnanpurnika Mahasthvir is a very popular Kammathanacharya from Nepal. In IBMC the earlier nepali versions of Ven. U. Panditabhivansa Sayadaw's Dhammadesana were translated

by him. The instruction tape is very popular translated under his convincing voice. With his great efforts I was lucky to join the inaugural function of Milton Keynes Peace Pagoda in London founded by the Great Nichidatsu Fuji Guruji. In 1993 AD I had a very good opportunity to work as assistant to him in conducting Vipassana Retreat at Bodhgaya for 3 weeks for American students of Antioch University of the USA.

Daw Pannacari Guruma

Among them Daw Pannacari Guruma conducted retreats at Pranidhipurna Vihar at Balambu. I was lucky to be able to take one retreat from 27th Aswin to 2nd Kartic in 2036 BS along with Dhamma friends like Mr. Ananda Raj Shakya. That retreat was my first fully fledged entry into Vipassana meditation. I experienced a lot of things to my great satisfaction in this retreat. I took very seriously and with my full heart. Accordingly I was astonished to see some SAMADHI with which I was able to see different type of feeling on six sense doors e.g. Ear, Eye, Nose, Tongue, Body and Mind. It seemed to me that time that I was being instructed by

some divine force on sense door one by one. I saw different type of light in sitting meditation hours even though my eyes were closed. I did walking meditation also very carefully. The teacher Guruma was very much kind to instruct and to give clear demonstration of walking meditation. She used to walk slowly and with rule along with yogis side by side to give kind attention.

Ven. U. Sundar Sayadaw

Under the guidance of Dhammavati Guruma we volunteers from YMBA worked to run retreats at Aksheswor Maha Vihar at Pulchowk in 1979 AD. Sayadaw U. Sundar from Myanmar conducted two retreats. He was very simple and straight forward Sayadaw. He used to give good instructions and give precious Dhammadesana in Burmese language which was translated into Nepali by Dhammavati Guruma. Many yogis came from Patan to attend retreats.

Ven. U. Panditabhivansha Sayadaw

YMBA conducted a Vipassana Mediation retreat under Ven. U. Panditabhivansa Sayadaw at Aksheswor Maha Vihar in 1980. Sri

Chaitya Maya Shakya used to come to listen the Dhamma discourses daily. A great Sraddha came in her mind about Dana Kusala. She talked with Mr. Ananda Raj Shakya about giving eight ropanis of her land of Sankhamul for Vipassana Meditation Centre. Accordingly the land for International Buddhist Meditation Centre came into being. The Vipassana retreats at IBMC began in 1987 AD. Since then the Most Venerable Sayadaw began to conduct one retreat every year in the winter time. The Inaugural Vipassana Retreat in Lumbini Panditaram International Vipassana Meditation Centre was held in 1998 February under Ven. U. Pandit Sayadaw.

Ven. Mahasi Sayadaw

The most Venerable Mahasi Sayadaw of Myanmar came to Nepal in 1981 to give Dhamma discourses and run Vipassana retreat in Lumbini. He was given civic reception at various places of Kathmandu Valley. Ven. Mahasi Sayadaw conducted one Vipassana Retreat at Lumbini during this visit. I was lucky to be able to participate in that retreat. All yogis that time were very much satisfied. When we listened his sweet and musical voices



at the time of Dhamma discourses on Anatta Lakhan Sutta it became more interesting and serious. My mind became very clear and cool. Even though my eyes were closed still there was clear and transparent like vision in peaceful and cool environment. The presence of the Most Venerable Sayadaw had created very good environment. I felt something special during that retreat. It was very much different and meaningful. I felt very much

lucky to have chance to participate in that valuable retreat.

Ven. U. Dhammapiya Sayadaw

I used to see Ven. U. Dhammapiya Sayadaw during my regular visits to IBMC in 1988 AD. He was kind to encourage me do Vipassana meditation. I used to listen his discourses. He was the first resident Kammathanacarya in IBMC. A great sraddha came into my mind when

I listened his discourses. At that time I had in my mind that I should go seriously in IBMC afterwards. I went to Bangkok on 5th May 1988 to study in AIT. I was with Ven. U. Dhammapiya in the plane when he was returning to Myanmar. I had chance of discussion on Vipassana with him in the plane also.

Ven. U. Aasabhacara Sayadaw

Ven. U. Aasabhacara Sayadaw was the

most popular and friendly Resident Kammathanacharya Sayadaw in IBMC from Myanmar since 1988 AD. I was lucky to have several ten days Vipassana retreats under him at IBMC. He used to give very precise, simple, effective and convincing instructions to each and every yogi. I still remember his instruction once during my reporting time in the morning that I should concentrate with much emphasis on SMRITI. SMRITI plays the main role. We have to develop it as much as possible. He gave me instructions on the third method of Chankraman adding one step one by one in consecutive days.

I had great privilege to talk with him daily in the morning after breakfast in the dining room. With the result of such discussion IBMC conducted the children course in the winter vacation since 1990 which is still running. In early 1994 AD there were U. Asabhadara Sayadaw, Anagarika Bina Guruma and myself discussing about possibility of building a Vipassana Centre in Lumbini. I proposed to him that as my father in law late Prof. Asha Ram Shakya was the Member Secretary in Lumbini Development Trust there was possibility of getting land for the

meditation centre. Immediately after discussion, U. Aasabhadara Sayadaw and I went to Prof. Asha Ram Shakya to request for the land. Prof. Asha Ram Shakya was very glad with the proposal. He said there was provision for two meditation centres at the Eternal Flame site of the Lumbini Master Plan. He said that there was possibility of getting one for us. He said he had to discuss about this in Lumbini Development Trust meeting. I was very glad to note that the Most Venerable Ovadacariya Sayadaw U. Panditabhivansa also had talked about this with Prof. Asha Ram Shakya when he visited him in Myanmar earlier. Shortly afterwards he informed us that the request for the land had been accepted. Formal procedures went on for this. On June 30, 1995 there was a contract signing between U. Aasabhadara Sayadaw, the then Minister of Culture Mr. Modnath Prashrit and the then Vice Chairman of Lumbini Development Trust Ven. Ashwoghosh Mahasthabir. Shortly afterwards U. Aasabhadara Sayadaw and I went to Lumbini to see the site. We were very glad to step into the proposed land. Firstly it was a rectangular area with 160 meter by 120 meter. It was

very exciting. We were very glad to measure. There was no measuring tape with us that time. The Sayadaw had one umbrella measuring about 3 feet. We used this umbrella to measure approximate length of the area. In course of time the shape was changed by the Lumbini Development Trust. U. Aasabhadara Sayadaw and I went to Lumbini several times for different purposes. Shortly afterwards U. Aasabhadara Sayadaw went to the USA. He stayed there for several months. I wrote many emails to him. He asked me to take care of the land. I had to contact the Lumbini Development Trust several times for this purpose. I used to see Mr. Lok Darshan Bajracharya and Mr. Pratap Khatri there. The LDT office used to ask me about when to start construction works. Later on I wrote an email to the Most Venerable Sayadaw U. Panditabhivansa about the delay in the start of the construction. He was with Ven. U. Aasabhadara Sayadaw in the USA that time. Ven. U. Aasabhadara Sayadaw communicated with him regarding the delay of the beginning of construction works. They were concerned about this. Ven. U. Aasabhadara Sayadaw

returned to Nepal soon and began to do construction works shortly afterwards. He labored very hard in construction works. With his constant monitoring construction works took shape shortly.

Ven. Bhikkhu Vivekananda

Ven. Bhikkhu Vivekananda is a very gentle, learned and devoted Kammathanacharya from Germany. He speaks many languages. He is resident Kammathanacharya in Lumbini Panditarama International Vipassana Meditation Centre. I had been able so far to take three 3 months retreats under him. They are very precious retreats in my life. He used to instruct me to see for **Predominant Objects** during my retreats with him. At first I did not understand. But later on I found that these words are very practical and to the point to experience things. I still remember his first instruction on noting the arising objects. He says **“See the object arising. See how long it stays. How does it move? Where does it end? Does it move around and disappear in another location? Or does it start and ends at the same point?”**. At many times I used to spend much

time in imaginations. He instructs me at proper time **“Let reality be your teacher”**. He asks **“Did you experience so and so. If not, continue with more seriousness”**. He praises saying **“If you have experienced this you must have been happy to have done this”**.

Ven. U.Sujanpiya Sayadaw

Ven. U. Sujanpiya Sayadaw joined IBMC as the second resident Kammathanacharya to U.Aasabhacara Sayadaw by 1995 as there was increased workload. He was very friendly and always smiling. In 2002 AD there was a group of American Buddhist pilgrims under Lani Hunter. U. Sujanpiya Sayadaw used to arrange companions and exchange money to go to India. I was appointed as assistant team leader under Lani Hunter. In this group of 15 pilgrims 7 male pilgrims were ordained as monks at Rajgir Myanmar Buddha Vihar under Ven. U. Dhammacharya. I was lucky to be one among ordained monks. I continued and stayed up to the 100th day of ordination. During this monkhood I was able to do Vipassana Meditation in Lumbini and IBMC under the most

Venerable Ovadacariya Sayadaw U. Panditabhivansa for 30 days. I continued and meditated for two months in IBMC under Ven. U. Sujanpiya Sayadaw. He used to teach Vipassana techniques clearly and slowly. **On one occasion in IBMC I heard one peculiar sound of the watch ringing in my ear which seems to be the sound produced by winding parts of the watch. I told this to Sayadaw in my next morning reporting.** Since that time he sent attendants in the hall especially in the evening to give company to me so that I do not get distracted out of fear. He used to encourage me with different type of precious instructions. He instructed me **“You have taken many Vipassana retreats. You have done Dana Kusala occasionally. You have been doing Volunteer works. Now you are being a monk. You are doing Vipassana retreat now”**. You should keep in mind **“By virtue of these merits, let me be able to go to higher level of meditation further than the present”**. He used to instruct me time and again that I should remember my past attempts and develop energy out from this to

go ahead. Such encouraging words meant much in my practice. I valued too much in these words. I am quite satisfied to have experienced two other 3 months long retreats with Ven. U. Sujanpiya Sayadaw jointly with Ven. U. Wannisar Sayadaw and Ven. U. Vijjota Sayadaw .

Ven. U. Vijjota Sayadaw

Ven. U. Vijjota Sayadaw was a very wise, compassionate and enthusiastic Kammathanacharya from Myanmar. He was also known as Kachhe Sayadaw because he comes from Kachhe of Myanmar. His style of dhammadesana was interesting and to the point with good and effective examples. I like to describe one of his most interesting examples. He used to mention the travel expense which is needed to travel all through one's cycle of rebirth until one finds Nibbana. He used to say that we have to earn dana kusala, Sila Kusala and Vipassana Kusala by practicing them. We have to use our material wealth in proper way to earn Kusala in the way of Travel Expense which is only carried from one life to another life permanently until Nibbana is attained. This travel expense is only our personal wealth throughout our

entire cycle of rebirths. I was lucky to have attended one three month long Vipassana retreat from Ashad 26th to Ashwin 22nd , 2063 BS at IBMC under him. After listening my report seriously he used to give me personal, very analytical and wise instructions for next 24 hours to work on. Among many instructions the following was very valuable for my Chankraman walking meditation. He described me the third method of Chankraman for my cause in the following way. **“Raise the foot slowly and at the end of raising feel that you have raised. Take the foot forward slowly and at the end of forward movement feel that you have taken forward. Take down the foot to the ground slowly and at the end of taking down to the ground feel that you have touched down”**. I followed this instruction for the whole retreat which gave me a clear view on walking meditation.

Ven. U. Wannisar Sayadaw

Ven. U. Wannisar Sayadaw was resident Kammathanacharya in IBMC during 2005 – 2006 AD. When I saw him first in IBMC

he was crouching and peeping from the window. He seemed to be very young and teenager Sayadaw. His dhammadesana were very dictating and instructive for yogis. His explanations on doing away with the hindrances during meditation were very noteworthy and understandable. He used to take much trouble in solving problems of each yogi individually. I got opportunity to take 3 months long course from Srawan 17th to Kartic 13th, 2061 BS under him. He gave personal attention to me. I was doing Chankraman in the main Dhamma hall amidst my fellow yogis. He instructed me to do Chankraman there so that other yogis also may see me and follow the style which I had been doing. Actually I felt proud when other yogis commented later on that they like and are encouraged from my style of Chankraman.

Ven. U. Kundala Sayadaw

Ven. U. Kundala Sayadaw is resident Kammathanacharya in IBMC from Myanmar. He came to Nepal in 2008. Since then he is conducting regular Vipassana retreats at IBMC. His instructions are very clear and to the point. His dhammadesana

are also popular. He gives interesting examples in between his dhammadesana. I was lucky to have done one 3 month retreat from Srawan 3, 2065 to Ashwin 28, 2065 at IBMC under him. I was asked to observe movements during going to toilets. **“Open the door, turn around, shut the door, kneel down, unfasten the trouser, sit over the pan etc. Do the activities very slowly with keen interest and attention. Do not leave steps. Be attentive to each activity. Do not leave a gap between activities”**. These instructions were very practical. I tried to do in this way in other general activities also. To my great satisfaction I was able to experience my actions in very slow and detailed motions for some minutes one morning. **On that morning while I got up from the bed, I kept my full attention to**

rise from the bed. I stood in my feet with full attention. I knelt down slowly to pick the tooth paste. I sent my hand again to pick tooth brush slowly. I opened the tooth paste. I put the paste into the brush. I sent back the paste tube into its place. I was very attentive in every activity moment by moment

Ven. U. Nanujot Sayadaw

Ven. U. Nanujot Sayadaw is resident Kammatthanacharya in IBMC from Myanmar. He came to Nepal in 2011. Since then he conducted regular Vipassana retreats at IBMC. I was fortunate to have a 3 months retreat with him in IBMC from July 15 to Oct 12, 2011. He gave me very precious instruction in Chankraman walking meditation. He instructed me about the walking in slow motion such that it should be neither too

slow nor too fast. It should be such that one can note the feet movement so that one should be able to feel sensations of heaviness or lightness of foot. One should note the foot movement in a speed such that one will not be stuck in imagination when it is done in very slow motion. One should not be too fast so that one will not be able to see the true nature of phenomenon viz Sabhava Dhamma.

Ven. U. Indaka Sayadaw

Ven. U. Indaka Sayadaw is resident Kammatthanacharya in IBMC from Myanmar. He came to Nepal in 2016. Since then he is conducting regular Vipassana retreats at IBMC. His instructions are very clear and very instructive. He gives interesting examples in between his dhammadesana. I was lucky to have done two retreats from Nov



4 – Dec 30, 2017 and July 27 – Sept 7, 2019 at IBMC under him. He was very kind to give me precise instructions. When I was seeing very fast rising and falling movements of the abdomen, he asked me “ How many segments are there in one rise ?”. I answered one segment. But when I continued seeing such movements afterwards also, he still asks me the same question again and again. Actually I was not correct. I saw many segments in one rise of abdomen. I told this and there was no more questions about this afterwards. I am very much impressed by his way of instructions

Ven U Swebu Sayadaw

Ven. U. Swebu Sayadaw is resident Kammathanacharya in Panditarama City Centre in Yangon, Myanmar. I had opportunity to do a 20 days

retreat at Yangon Panditarama City Centre from January 15 – Feb 4, 2019 under Ven U Swebu Sayadaw . His instructions are very clear and very precise. He is a very kind and simple Sayadaw.

Conclusion

With efforts of International Buddhist Meditation Centre , Maha Nayak Sayadaws like Ven Beelin Sayadaw and Ven Pannasami Sayadaw are visiting Nepal in winter to conduct retreats once in a year. Nepal has many Kammathanacaryas and teachers of Vipassana Meditation at present in the country. There are centres like IBMC in Buddhanagar, Lumbini Panditaram International Vipassana Meditation Centre in Lumbini, Ratna Vipassana Vihar in Sano Bharyang, Nepal Vipassana Centre in Budhanilkantha

and Branches of NVC in many places of the country. These centres provide basic instructions of meditation for beginners. Some centres give advanced courses also. People who want to experience and devote time in Vipassana Meditation have ample opportunity to go anywhere among these centres.

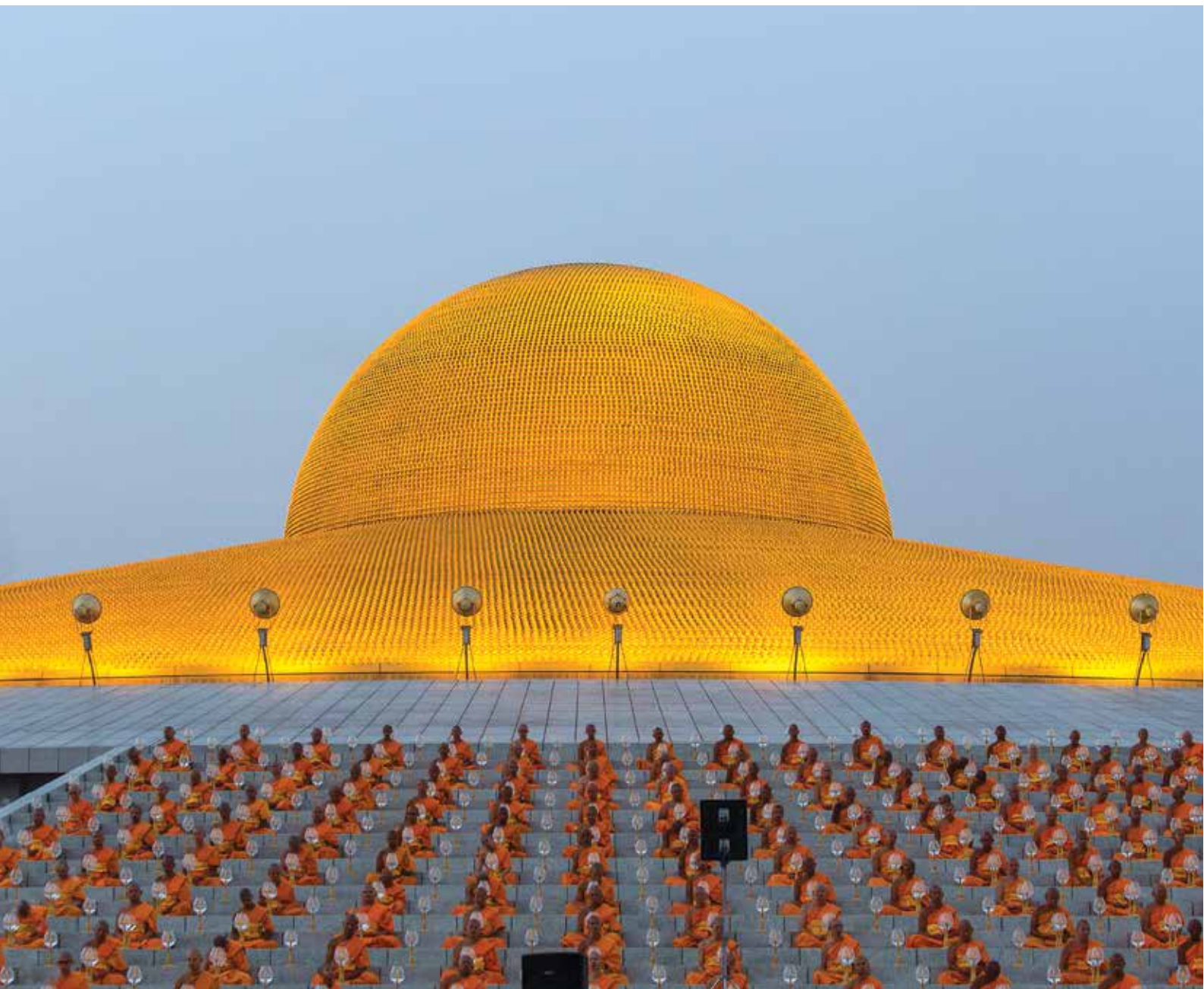
People can benefit from them to live a very precious life. They can earn kusala which is the real individual property to travel in the cycle of rebirths until they attain Nibbana.



THE LIGHTING OF LANTERNS: MAGHA PUJA DAY

By, Ratnasiri Mutukumara

President- WFBY Sri Lanka | Secretary – WFB Sri Lanka Centre
Former Assistant Secretary General, Vice President, & Advisor – WFBY
International Relations officer- Malalasekera Foundation



February 8th, 2020. Thailand — Over 500,000 people from all over the world, including 100,000 Bhikkhu Sangha from all Buddhist fraternities will converge at the Dhammakaya Cetiya in Pathumthani Province on Nawam Full Moon day to light lamps of Peace. This unique event symbolises the ‘World Light of Peace Programme’ or ‘Magha Puja’ Day.

This year’s event also marks the 50th Anniversary of the Dhammakaya Foundation which was established on April 08th 1970.

During the day, people engage in acts of mindfulness and merit such as meditation, offering food and offering alms to the Bhikkhu Sangha among other religious activities. Towards the evening, everyone gathers around the Dhammakaya Cetiya – the gigantic stupa built as the international monument of world peace, to circumambulate and light more than 100,000 lanterns as homage to the Sakyamuni Buddha and make a resolute wish for world peace. This annual religious celebration in Thailand is the biggest religious festival of the Dhammakaya Foundation and platform for the international Buddhist leaders around the world to participate. Students who won the national and international Dhamma Quiz contests

will also receive their awards at this ceremony.

Why is Magha Puja important for Buddhists?

Buddhists have stayed true to this Puja for over 2500 years. It marks the four auspicious occasions that happened nine months after the Enlightenment of the Sakyamuni Buddha near Rajagaha in Northern India.

1. It was the full moon day of the third lunar month.
2. 1250 Arahants (the Enlightened disciple monks) visited the Sakyamuni Buddha that same evening without any prior arrangements.
3. All of them were ordained by the Buddha himself.
4. The Sakyamuni Buddha delivered a sermon called the ‘Ovada patimokka’ which includes the

fundamental ideology, the moral standards and the conducts of Buddhism.

The Buddhist ideology is the ultimate objective of the spiritual journey of the Buddhists. As outlined in Gautama Buddha’s sermon, the Buddhist ideology comprises the following;

1. Be patient until you reach achievement. As our life may be burdened by suffering, we should be patient. Furthermore, patience towards sensual desire can prevent us from sensual indulgence.
2. All the Buddhas have taught that Nirvana is the state of supreme bliss.
3. Monks who kill or harm other living beings do not deserve to be monks.

Subsequently, Gautama Buddha suggested the following moral standards.



1. Abstaining from misdeeds because the Law of Karma still controls us. If we break precepts or commit bad deeds, karmic retribution will return to us either in this lifetime or during a future lifetime.
2. Doing only good deeds. When the karma from good deeds bears fruit, our life will be joyful, prosperous and successful.
3. Purify our mind by practising mindfulness

through meditation. This is the only way that we are able to attain true happiness and Nirvana.

Finally, the Gautama Buddha recommends how disciples should behave;

1. Buddhism should propagate without insulting or making slanderous allegations against each other.
2. Buddhism should prosper without assaulting or harming each other.

3. Buddhists should observe the precepts. In particular, Buddhist monks must observe all 227 precepts.
4. One should be content in consuming food.
5. One should live in a tranquil place that is suitable for meditation practice.
6. One should practice mindfulness when standing, walking, sitting or sleeping.

Lighting Lanterns to Cultivate Faith and Wisdom:
Buddhists light lamps to pay homage



to the Triple Gem represents our faithful heart with realization in the Sakyamuni Buddha's virtues. We humbly offer the light to worship his compassion, purity and wisdom as he knew the truth of life thoroughly. Nothing could conceal his insight power. As we worship him with respect, we will receive merit in return. The merit from paying homage to the wholesome one will enable us to be prosperous and successful in our lives. The gift of life will allow us to have beautiful eyes, superb vision, beautiful radiance, a

bright mind, luminous wisdom and ultimately, attain the Buddhahood or Dhammakaya inside ourselves. According to the Buddhist scripture, There was a lady who faithfully lit lanterns to pay homage to the Buddha. Later on, her good karma caused her to be reborn as a beautiful lady with a golden subtle complexion. Radiance glowed from her body constantly. Even when she was in the dark, she was able to see things because of her own radiance. After she ordained to become a Bhikkhuni, she managed to attain

Enlightenment quickly and went to become a female disciple monk, who was recognized by the Tathagata, as the one who was excellent in recalling as lifetimes. From the story, we can conclude that the act of worship to the Triple Gem into our own heart, similar to opening the lid of the crystal jar to receive drops of clean rain from the sky. We do not only believe in what we do, but we also understand why we do it. This is why the act of worshipping allows us to cultivate both faith and wisdom simultaneously.



DHARMA YATHRA: SPREADING DAMMA FROM VILLAGE TO VILLAGE

By Priyantha Nawarathna

B.Sc.(Physical Science) Uni. Of Kelaniya

M.A. (Demography) Uni. Of Colombo

M.A. (Buddhist Studies) PGIPBS, Uni. Of Kelaniya

Lecturer and Author

International Ordination Programme in Thailand makes a big social impact to promote a better society. As the second stage of the ordination programme, around 1500 monks walk from the Dhammakaya temple to rural areas in Thailand to encourage people to adjust their life according to the peaceful teachings of the Buddha.

Before walking, everyone receives training on surviving with one meal a day, to walk as much as four kilometres per day and carry necessary items such as an extra robe, bowl and the collapsible tent and so on. During training, the monks practice tolerance, respect and problem-solving.



The Dharma Yathra (or Dhamma journey) starts with thousands of lay people chanting 'sadhu' and kneeling down to allow 1500 monks to walk through. The path is laid out on a carpet of flowers and creates a visual of the time when the Buddha followed by thousands of monks travelled from one village to another village to spread Damma.

Once the walk begins, monks receive little to no comfort, sleeping on the hard floor, walking barefoot and so on, which furthers their discipline and understanding of the challenges that were faced during the time of the Buddha.

When this group reaches a temple, they engage in activities such as meditation, dhamma discussions and even the cleaning work of temples with the support of school children and community of the area. This type of community work further strengthens the connection between the temple and the community, builds a sense of peace and harmony and furthers the cause of the monks in creating a peaceful world.



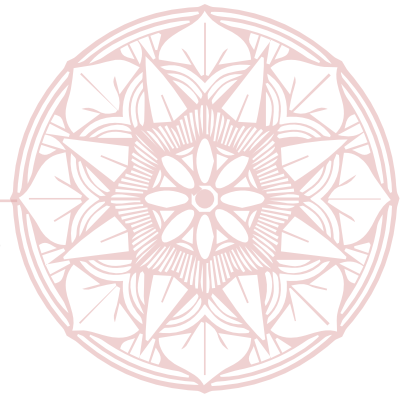


ONENESS OF MANKIND ACCORDING TO BUDDHISM

By. Ven. Godamunne Chulanaga thera

Oneness of Mankind is discussed in Buddhism in ‘Puggala Vemattata’ i.e. the difference between individuals. It means “all men are equal while one man is different from another”.

When Buddhism says that all men are equal, what it means is that there are fundamental equalities common to all men and women.



For example, the physical and mental structure (known as Nama and Rupa) are common to all. All human beings are constituted with nama and rupa. As far as 5 aggregates are concerned, there is no difference between two individuals. So far as the perennial problems that man faces are concerned there is no difference between two individuals. Those problems are Jati (birth) Jara (decay) Vyadhi (illness) Marana (death). No can boast of the non-existence of these problems. The problems which are counted as of minor importance under Soka parideva dukkha domanassa

Upayasa are also common to all human beings. There may be a difference of gravity of these problems, but that is the common legacy of humankind.

The Oneness of man is meaningful in the inner ability of man. All are equally capable of getting rid of the above problems following the spiritual path that Buddhism has recommended. There is no sinner who is esteemed to go to purgatory forever. The Seed of Arahant hood is found in all men and women.

It is said in Mahayana the Bodhicitta, The mind of enlightenment, is common to all human beings. So that anybody



could become enlightened. Spiritual ability and achievement is the common property of the entire human race. Therefore Buddhism accepts the equality of all men and women on some basic principles. As mentioned earlier this acceptance is subject to a more fundamental teaching of Puggala Vemattata which is operative due to the theory of Kamma in Buddhism. Kamma is one of the great Pillars on which Buddhism rests. In the proverbial statement of the Buddha regarding Kamma, it is said that Kamma divides men and women as inferior and superior (Kammam Satta Vibhajati Yadidam hinappanitataya). If Kamma divides men into superiority and inferiority, equality among humans is impossible. Each individual inherits his own past Kamma. This is where the difference enters in. There are no two individuals who can claim to the same amount of quality of past Kamma. Therefore the hard truth in Buddhism is that equality operates under various guises of diversity and rurality. The Oneness of mankind is Buddhism should not be taken as an independent solid principal. It

is possible and meaningful only at the primary levels. Two basic primary levels where the Oneness of mankind is emphasized can be found in the Buddhist discourses. They are called the anthropological argument and the biological argument. The anthropological argument is found in the Ag. Sutta of the Digha Nikaya while the biological argument is formed in the Vasetta Sutta of the Majjhima Nikaya. A summary of these two arguments are given below. According to the anthropological argument the earth was inhabited by beings who came from the world of radiance. They were neither men nor women. They lived on the planet earth for so many thousands and thousands of years being subject to the circumstances which were mostly natural. This long evolution changed their thinking and their mind was polluted later on with impurities. As a result of fundamental changes to place among the so-called beings. Firstly, the change of complexion occurred. Secondly, the difference of sexes appeared. Thirdly stratification of social groups came into existence. The changes gave effect to the

human race that exists even now. But primordially these differences were not known. They belong to a single undivided group of beings. Therefore the fundamental nature of this indivisible brotherhood still exists. It is to be noted that this is what is emphasised in Buddhism. It does not say that the various divisions now exists among the human beings are mere illusions. Those are realities of life. But in essence they are one as beings who inhabited this planet earth. The divisions that arose later are mostly un-intentional. That was the decree of evolution. The man willingly or unwillingly succumbed to them. The anthropological sameness and Oneness had being a historical factor. If man ponders over of if he can bring concord and harmony to this society. Therefore there is a pragmatic value in the anthropological argument found in the Agganna Sutta. The division of man into various complexions and in to two sexes are unavoidable. They have become the inherent nature of mankind. However the stratification of society into various castes and classes is man-made. Therefore he



should be able to transcend the caste and class barriers thinking in the light of the anthropological argument found in the Agganna Sutta.

The biological argument is sometimes firstly misunderstood. What the Vasetta Sutta emphasizes is that there is no plurality of species among the human beings as in animals and plants. The statement "Jati Vibhagam Pananam" found in the Vasetta Sutta is of crucial importance in this regard. Accordingly the Buddha categorizes the plants and the animals in to various divisions on the basis of a common factor. It seems that the entire plant life is taken as one category. The animal life is divided into various

categories on the common factor which is termed as "**Lingam Jati mayam**"

The theme of the Sutta is found in the following stanza. "**Yatha etesu Jatisu Lingam jati mayam putu Evam natthi manussesu Lingam jati mayam puthu**"

What this stanza says is the lingam jati mayam is not found among human beings as it is found in the animal kingdom. On the basis this Lingam jati mayam, reptiles are different from two footed animals and two footed animals are different from the four-footed animals.

Similarly birds are different from fish and the fish are different from worms. This shows that the categorization of animal is

narrowed down to a specific number of groups on the basis of a basic physical character that each group inherits from birth. Therefore it is quite obvious in the analysis of life in the Vasetta Sutta the world species is used in its scientific sense. One example is enough to clarify all those animals who have four feet are taken as a single group in the Vasetta Sutta under the world "Catuppada". But in actual fact there are hundreds of species among the four-footed animals as lion and elephant belong to two separate species. Therefore it should be thoroughly understood that the Oneness of mankind is taken in to consideration in the Vasetta in this sense. As the Vasetta Sutta implies



that there are various species among the four-footed animals there may be various division among the human beings. But on the basis of the physical features that man inherits from birth they are the same; as animals belonging to the four footed class are the same on the basis of four feet. On various other factors four-footed animals are divided in to various categories. What is emphasized in the biological argument that there is a specific basic principle which puts mankind together. There are five more arguments that have been abused in the discourses to prove the Oneness of mankind. They are given below in brief.

1. Sociological argument

Assalayana Sutta of the Majjhima Nikaya

This argument is mainly discussed in the Assalayana Sutta of the Majjhima Nikaya. The various forms of stratification of mankind are not either absolute or universal. This is the main thrust of the sociological argument. The existence of four fold division is neither absolute nor universal according to the

Assalayana Sutta. It is not absolute in the sense that a Brahmin cannot be identified from a Sudra on any specific ground.

It is not universal in the sense that this division is not common to all the societies of human being scattered all over the world. The Buddha emphasizes the fact that this fourfold division of society is not found in the countries such as Yona and Kambhoja and in the peripheral territories (Yona Kambojesuca paccantimesu Janapadesu ca). In those societies there are only two groups of nobles and serfs (Aiyo ceva daso ca) A noble can change his identity and become a serfs while a serfs can change his identity and become a noble (Aiyo hutva daso hoti - daso hutva aiyo hoti).

Therefore there is no rigid, permanent stratification of human beings that divides man from another man. As reported in the discourses, in India itself the nobles at the right to be the serves from servitude (Dasavya muccheiya). Sociologically speaking the divisions that exists in the society are nothing but convention. All men are equal by birth.

2. Legal arguments

Madhura Sutta of the Majjhima Nikaya

According to this all men are equal before the law. Even though this seems an idea produced by the liberal thinking that arose in one western world after the 18th century, there is concrete evidence to show that it was known to the early Buddhists. The Madura Sutta of the Majjhima Nikaya can be cited as an example.

A person who steals will be recognized as a proverb irrespective of his social identity (Corotveva Sankan gacchati). The Brahmin as well as the Sudra, if he steals, is known not as a Brahmin or a Sudra but as a robber. As the Madura Sutta explains further when the punishment is meted out by the state what will be taken in to consideration is the offence done, but not the social identity. Therefore both a Brahmin and a Sudra should undergo the same punishment if either of them steals. There is no privilege social group either in identification of social vices or in meeting out the punishments. This goes against what was accepted in the Brahmin

society during the time of the Buddha. They believed that they were a privileged class. It was believed that the duty of the state was not to punish the Brahmin but to look after them irrespective of whatever crimes that they perform. In the **Mahabharata** it is specifically said that the Institution of State was created to look after the interests of the Brahmins. The Buddhist law quite contrary to this prescribe the equality of all men before the law.

3. Kammic argument or Moral argument

The Kamma and its results operate equally for all social groups. The result of harming life will be accrued by the Brahmin in the same way that the accrued Sudra accused them. The law of Kamma divides man into two groups as **Hina and Panitha**. However neither of these groups is privileged before the law of Kamma. There are various categories of deeds according to the Buddhist theory of Kamma. All these are equally operative on all social groups.

4. Ethical argument

As this argument says ethics operate equally among all social groups.

The possibility for refraining from harming life is available to all human beings. The individuals of the society cannot be permanently labeled as good or bad. The actions that they carry out can either be dark (**kanha**) or white (**sukkha**). However it is wrong to accept that there are human beings who perform only the acts of either white or dark.

The capability of each and every individual is such that he can select either the act of act that can be termed as Kanha or Sukkha. Therefore ethics is not a monopoly of a particular group. Both rich and poor can either be ethnically good or bad. Both nobles and serfs can either be ethically good or bad. Therefore refraining from bad and engaging in good depends not on social conditions but on individual decision.

There is neither an external urgent nor an institution which dictates man to be good or bad. Man alone

is responsible for whatever he does, says and thinks.

5. Spiritual argument

In all religions there is a notion of an end.

It is called liberation. Each religion has its own path leading to this final end. What Buddhism says is that a man can liberate himself from the path of prescribed bearing. We call it the **Noble Eight-fold Path**. All individuals are equally capable of following this path and experiencing the bliss of liberation. This potential is not a monopoly of a particular social group. That is why the Theravada Buddhism mentions that all ordinary people can become the Enlightened One if they so wish. In Mahayana Buddhism it is specifically said that the **Bodhicitta** (Enlightened Mind) is found in all individuals. Therefore all can become **Bodhisattvas**. Spiritual ability and happiness are common property of all mankind. Therefore according to Buddhism all men are equal in a wider and broader sense.

THE FOUR FOUNDATIONS OF MINDFULNESS

By. Ven. Senior Professor Uturawela Dhammaratana thera

Director- Mind Development Training and Research International Buddhist Centre.

One day the Blessed One visited Kammasadamma, a market-town in the State of Kuru in India. There He addressed the monks thus:

"This way, monks the only way to the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of pain and grief, for reaching the right path, for the realization of 'Nibbana', namely the four Foundations of Mindfulness".

Three benefits could be achieved by practicing the Four Foundations of Mindfulness.

Purification of the beings

Attainment of Sainthood

Realization of Supreme Bliss

The four ill-effects destroyed by practicing the Four Foundations of Mindfulness:

Sorrow: Suffering due to loss of loved objects and separation from loved ones

Lamentation: Passionate expression of grief due to above-mentioned sorrow

Suffering: Physical pain experienced by a person

Grief: The mental pain

At the beginning of the Discourse on Mindfulness, it is stated that the defilement of sorrow, lamentation, suffering and grief are removed. The three good results as well as the four bad results eliminated by practicing the Discourse on Mindfulness are clear to you now.



The Four Foundations of Mindfulness are as follows:-

- 1. 'Kayanupassana'** - Contemplation of the body.
- 2. 'Vedanupassana'** - Contemplation of the Sensations.
- 3. 'Cittanupassana'** - Contemplation of the Mind.
- 4. 'Dhammanupassana'** - Contemplation of the Mental Contents.

Here 'Sati' means 'Mindfulness' and 'pattana' means Formation or Contemplation. Therefore, 'Satipattana' means having a proper frame of mind. In Buddhism, Mindfulness meditation or 'Satipattana' is the unfailing path to Enlightenment or Supreme Bliss. The Mindfulness form or meditation includes Tranquillity-Meditation as well as Insight

Meditation. Tranquillity means the overcoming of the five mental hindrances. Insight means the cultivation of the Three Realities. Contemplation of the Body is based on Tranquillity-Meditation. The other three forms of Mindfulness namely Contemplation of the Body, Contemplation of the mind and Contemplation of the mental contents.

Lord Buddha identified the Mindfulness mental state as one. Again the Mindfulness state has been divided into four, as contemplations. Again this Mindfulness state was divided into forty four. The same state of mind has been divided into forty four thus:

- 1. Contemplation of the Body ('Kayanupassana') - Fourteen forms**
- 2. Contemplation of the Feelings on Sensations (Vedanupassana) - nine forms**
- 3. Contemplation of the Mind ('Cittanupassana') - sixteen forms**
- 4. Contemplation of the Mental Contents (Dhammanupassana') - five forms**

The disciples who have embraced the Order should, with effort, overcome the bodily defilements with wisdom, perfect mindfulness. They shall overcome craving and grief and live through the Contemplation of the Body. He shall cultivate the Contemplation of the Body Mindfulness. The meanings of the connected Pali words need to be understood correctly.

1. **The extreme effort required to overcome defilements - 'atapi'**
2. **The correct wisdom - 'Sampajana'**
3. **The proper Mindfulness - 'Saatima'**
4. **These are the five Aggregates of Matter (Rupa), Sensations (Vedana), Perceptions Sanna), Mental Formations (Sankhara) and Consciousness (Vinnana).**
5. **Unbridled craving. This is the craving for possessions belonging to others - 'Abhijja'.**
6. **Grief - (Domanassa) The mental suffering and pain.**
7. **Overcoming (Vineyya).**

Overcoming what? Overcoming the hindrances or unbridled craving and grief. The other three hindrances are Sloth and Torpor, Restlessness and Worry and Doubt.

Thus these five hindrances are overcome and Contemplations of the Body (Kayanupassana), Contemplation or Sensations (Vedanupassana), Contemplation

of the Mind 'Cittanupassana)' and Contemplation of Mental Contents ('Dhammanupassana') meditation is developed. The Four of Mindfulness should be developed accordingly.



Three retreats where one ordained could go, where he could meditate, namely a forest, at the foot of a tree or a place devoid of human habitation, whilst sitting cross-legged with the body erect and being mindful are mentioned.

1. **The forest ('Aranna)**
2. **At the foot of a tree ('Rukka Mula')**
3. **Place devoid of human habitation ('Sunnagara')**



These places are considered suitable for meditation. The monks are addressed as 'Bhikkave' and is applicable to monks, nuns as well as the 'Upasakas' and 'Upasikas'. Therefore, a person belonging to any of these categories desirous of meditation, should select one of the three retreats mentioned. The word, Practitioner of Meditation, 'Yogavacchara' means a person engaged in meditation. It means a 'Meditator' or one engaged in meditation. Having selected a retreat of his choice, what should the Practitioner of Meditation do next? He should sit down cross-legged or in a half-cross-legged posture. He should sit with his back erect and meditate with the set objective.

Contemplation of the Body comprises fourteen sections as follows:

1. **Section on Respiration ('Anapana Pabbam').**
2. **Section on Postures ('Iriyapatta Pabbam').**
3. **Section on Clear Comprehension of Deliverance from Defilement ('Chatusampanna Pabbam').**
4. **Section on Reflections on Repulsiveness ('Pattikkula Manasikara Pabbam').**
5. **Section on Reflections on the Material Elements ('Dhatumanasikara Pabbam').**
6. **Section on the Nine Channel-Ground Contemplation (Navasivatika Pabbam').**

All these fourteen sections have been taught as Objects. The eleven objects mentioned in the Contemplation of the Body, namely the section on Respiration, the section on Reflections on

Repulsiveness, section on the Nine Channel-Ground Contemplation are main objects... These eleven subjects lead to the 'Dhyana' Heavens. The other three sections namely, the Section on Postures, the Section on

Clear Comprehension, the Section on the Reflection on the Material Elements are supportive subjects. They do not possess the capability of achieving 'Dhyana'. Therefore, they are called Supportive Subjects.

MEDITATION ON RESPIRATION

First Step

Next one should be trained in Contemplation on Respiration which is the first part on Mindfulness of the Body. This means the mindfulness of in-breathing and out-breathing. Here, 'ana' means in-breathing or inhaling and 'apana' means out-breathing or exhaling. Therefore, meditation on Respiration is the meditation having as its objectives, in-breathing and out-breathing.

He breathes in consciously.
Breathes out consciously.
Concentrates on in-breathing and out-breathing.....

Did you realize where the breath comes into contact whilst breathing in and breathing out? If not, repeat the in-breathing and out-breathing process. Then you will realize. In some persons, the breath will be felt in the upper front of the nostril. In some others, the breath will come into contact with the surface of the upper lip. The one practicing Contemplative Respiration should be conscious of the place where the breath comes into contact. Hence, he should

contemplate, "I am breathing in", when he is in-breathing and, "I am breathing out", when he is out-breathing. He should continue in this manner for five, ten or fifteen minutes. It would be a great achievement if one can continue with this meditational Respiration consciously. Effort should be taken to practice this first step diligently.

Meditational Respiration is the highest subject in Buddhist teachings This can be practiced by the young and the old as well as the literate and the illiterate. Therefore, one should persevere.

Second Step

Having mastered the first step, you should now proceed to the Second Step in the following manner :-

1. Breathing-in a deep breath, he understands consciously that he is taking in a deep breath.
2. Breathing-out a deep breath, he understands consciously that he is breathing out deeply.
3. Breathing in a shallow breath, he understands consciously that he is taking in a shallow breath.
4. Breathing out a shallow breath,

he understands consciously that he is breathing out shallow.

In this manner, you should consciously experience breathing-in deeply, breathing-out deeply, breathing-in shallow and breathing-out shallow. This step is more advanced than the first step. Improve your contemplation on same.

Third Step

Having mastered the second step, you should now learn the third step. This is as follows :-

1. He shall calm himself saying, "feeling the whole body, I shall breathe-in".
2. He shall calm himself saying, "feeling the whole body, I shall breathe-out".

Whilst breathing-in, he shall direct his attention to the beginning, middle and the end. Whilst breathing-out, he shall direct his attention to the beginning, middle and the end. Heedful of the bodily sensations means being observant of the beginning, middle and end. The mind should be finely attuned. In



this direction. Whilst breathing-in, the tip of the nose or the upper lip where the breath comes into contact, should be considered as the beginning, the point where the breath terminates as the end and the intervening area as the middle.

If you can meditate concentrating in the beginning, middle and the end of the breathing-in and breathing-out process, it is a great achievement. It would be equal to attainment of ecstasy ('Jhana').

The Fourth Step

By the third step, you would be able to meditate for a couple of hours. You should now proceed to the fourth step in the following manner :-

1. "With the bodily activities calmed, I shall breath-in", thus he trains himself.
2. "With the bodily activities

calmed, I shall breath-out", thus he trains himself. An ordinary person's mind is not serene. His body is also not serene. Therefore, his breathing-in and breathing-out will not be serene. Once the mind is serene, the body too will be serene. Then the breathing-in and breathing-out will also be serene.

Think of a situation where you are very tired. When your body is also tired your breathing will be laboured. Once the mind becomes calm, the body will be calmed, the breathing will also be calm.

One should meditate mindful of, "I shall control breathing-in and breathing-out. Once the first, second, third and fourth steps of Contemplative Meditation on Respiration are achieved, it would not be difficult to gain the first 'dhyana' (ecstasy). With the attainment of 'dhyana', the breathing will be extremely fine

and controlled. Once the fourth stage of 'dhyana' is achieved Breathing will be hardly discernible. Accordingly, this Mindfulness of breathing practice could be pursued to overcome all defilements since it is viewed as Impermanence, sorrow and Soullessness'. He can become a fully Enlightened One ('arahant').

You can achieve quick results through mindfulness breathing practice. If you practice this for at least one hour a day, you could achieve great results in this birth itself. Once you are seated in the proper posture, no pain would be experienced since no pressure would be exerted on the skin, flesh and veins. When no pain is experienced, the mind would also be at peace - the mind would be under control. The objective of the meditation would be uninterrupted. Therefore, the meditation would culminate.

MINDFULNESS OF POSTURE MEDITATION

various kinds of grain, he can separate them as rice, green gram, sesame seed, kidney beans etc.

In the same way, the practitioner meditates on this very body from the soles of the feet or up, from the crown of the head or down separating the 32 vile parts of the body. He contemplates on these vile parts as being 'These are, Head hairs, these are body hairs, these are nails, these are teeth, this is skin. He contemplates on these as the three Realities of Impermanence ('anicca'). Suffering ('dukkha') and Soullessness (

Again Monks, while he

is walking understands, "I am walking", while he is standing; he understands, "I am standing"; While he is lying down, he understands, "I am lying down".

Throughout his lifetime, a person maintains four bodily postures. They are -

- 1. Walking**
- 2. Standing**
- 3. Sitting**
- 4. Sleeping**

Thus, Mindfulness of Posture Meditation means meditating consciously of these four postures.

1. When walking, he walks

consciously aware that, "I am walking".

2. When standing, he stands consciously aware that, "I am standing".

3. When sitting, he sits consciously aware that, "I am sitting".

4. When sleeping, he sleeps consciously aware that, "I am sleeping".

When a practitioner of meditation comes, goes or walks, he should be consciously aware that he is coming, going or walking. In his day to day activities, he should engage in these activities consciously. He should not have anything else in mind.



VIRTUOUS WISDOM MEDITATION

There are four virtuous wisdoms. The practitioner who meditates on the four virtuous wisdoms, thinks with a clear mind at all times and in all situations. The four virtuous wisdoms are as follows :-

1. Considering the success or failure of something before commencing it. He should consider whether the action agrees with his objectives.
2. When commencing some action he should consider whether it would benefit his objective. That is to consider everything with a clear mind.
3. When going out for alms, he should consider whether it would benefit his objective. That is to consider everything with a clear mind.
4. Working without a confusing mind. Every action should be carried out with a clear comprehension.

Every person engages himself in a multitude of activities from his birth to death. Such actions are nineteen in number. They are:-

1.Going forth	7.Wearing the robes	13.Walking
2.Returning	8.Consuming	14.Standing
3.Looking ahead	9.Drinking	15.Sitting
4.Looking aside	10.Chewing	16.Sleeping
5.Bending the limbs	11.Savouring	17.Lying down
6.Stretching the limbs	12.Expulsion of urine and faeces	18.Speaking
		19.Keeping silent

The following 12 parts belong to the fluid elements ('apo dhatu'). They are :-

1.Bile	7.Tears
2.Phelegm	8.Skin oil
3.Pus	9.Saline
4.Blood	10.Mucus
5.Sweat	11.Fluid in the joints
6.Fat	12.Urine



Just as if a person opens a sack at both ends finds it full of 'anattma'). This is called reflections on Repulsiveness ('pattikkula manasikara'). The 32 vile parts can be learnt in seven ways.

1. Meditate by repeating the words ('vachasa').
2. Meditate thinking ('manasa')
3. Meditate contemplating the colour ('rannato')
4. Meditate contemplating the form ('ganatato')
5. Meditate contemplating the direction ('disa')
6. Meditate contemplating the place ('oka')
7. Meditate contemplating the separate parts ('parichchedaato')

After learning these forms for some time, you will understand the 32 vile parts more clearly. You will understand that they are not permanent. You will realize that there is nothing called 'self'. Then

you will be able to realize all these parts in terms of the Three Great Realities.

When you meditate in this manner, sensual thoughts will not arise.

You will not feel misled. The mind will be calmed. The mind will also be freed from all defilements. The mind will be focused on achieving liberation through enlightenment. Contemplation on the Material Elements

All living beings are formed of several elements. They are divided into four sections in the Discourse on the Four Foundations of Mindfulness: They are -

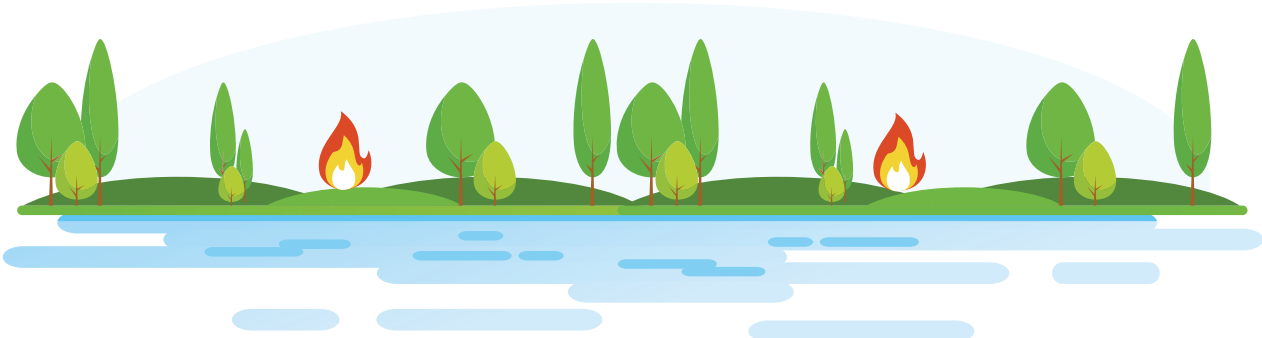
- 1. Earth Element (solid matter) - ('Patavi')**
- 2. Water (liquid) Element - ('apo dhatu')**
- 3. Fire (Heat) Element - ('tejo dhatu')**
- 4. Air (Energy) Element - ('vayo dhatu')**

Reflections on the Material Elements are based on meditating on the elements. An element is the beginning of something. These four elements are sub-divided into;

1. Animate ('pariggnanaka')
2. Inanimate ('avignnanaka')

The human body is comprised of these four elements. Contemplating on the different parts of the body separately, is the reflection on the material elements.

You are now aware that the human body consists of 32 vile parts. 20 of these belong to the solid elements and 12 belong to the fluid elements. These 32 exist even after death and decays gradually. The fire element and the air element are considered to be the "life" of a living being. The warmth in the body born of the Law Causation is the heat element. The air element, through its energy activates the body. As long as the fire element





remains, the living body continues to live. Once the fire element is no more, the living being dies. Then the air element ceases to exist.

Just as if O' Monks, a skillful butcher or his assistant, having slaughtered a cow and having divided it into portions would sit down at a crossroad, then

the idea of a cow no longer remains. Then it becomes flesh. In this manner, O' Monks, the practitioner of meditation contemplates that the human body is a collection of these Great Elements. There is no soul. Contemplates on the four Great Elements separately. You should also contemplate

on a similar manner. Then the idea of "self" disappears. The mind is calmed. It becomes free of defilements. The mind is concentrated on achieving Supreme Bliss. Therefore, you should, at all possible times strive to practice contemplate on the Material Elements.

NINE-CHARNEL -GROUND CONTEMPLATION

There are ten forms of meditation contemplating on a corpse left in the cemetery. These are known as the Ten Objects of Meditation. Nine of these are explained in the Foundations of Mindfulness. This is known as the Charnel-Ground Observation. In the olden days, there was no practice of burying or burning corpses. The corpses were wrapped in cloth and left in the forest. The meditator waits for

such an opportunity to meditate. However, in modern times, since this practice has changed, it is extremely difficult to practice this form of meditation. The Nine Charnel-Ground Observation form of Meditation is not suitable for a person with sensual desires ('raaga'). The practitioner having gone into the forest, looks at the corpse and contemplates, "My body is like this. It does not surpass

this nature of impermanence". He should contemplate this in terms of impermanence, suffering and soullessness. You should try to practice these three Realities. It should be kept in mind that the corpse of a female is not suitable for a male practitioner and a male corpse is not suitable for a female practitioner. This is because of the possibility of sensual desires being aroused.

There are nine objectives in the Nine Charnel-Ground Contemplation.

They are as follows :-

- 1. The corpse with bloated flesh.**
- 2. The corpse turned blue.**
- 3. The corpse oozing with pus.**
- 4. The corpse disintegrating.**
- 5. The corpse torn into pieces by dogs and other animals.**
- 6. The corpse with pieces scattered around by dogs and other animals.**
- 7. The body parts being strewn around.**
- 8. The corpse bleeding.**
- 9. The maggot filled corpse.**

The system of meditation, viewing a corpse from nine angles is the Nine Charnel Grounds Observation. Looking at all these pictures contemplates, "My body is of a similar nature. It will come to pass in a similar manner. It will not be different from this nature". This has to be viewed from the three characteristics of impermanence, sorrow and soullessness. This will help you to tone down the exceeding attachment linking to your body. The nine sections in

this form of meditation should be contemplated as nine separate steps.

1. The Corpse with Bloated Flesh

This the first Charnel-Ground. This corpse left at the channel is one day old. It is bloated like a skin inflated with air. Looking at the body, you contemplate, this body also,

2. is similar in nature,
3. is subject to change,
4. it will not be different from this nature,

This corpse has to be seen in this manner. Then the idea of 'me' and 'myself' will be dispelled. This realization will help to dispel the idea of 'self' and help to bring you closer to Supreme Bliss. The first charnel-Ground should be seen in terms of impermanence, sorrow and soullessness. The first step has to be practiced for a length of time. Once you have mastered the first Charnel-Ground, proceed to the second Charnel-Ground and so forth. You should take every effort to complete all nine Charnel-Grounds Observation.

2. The Corpse Turned Blue

This is the Second Charnel-Ground.

This is the corpse which has taken a mixed colour of white and red, quite different from the original colour. Since the body is bloated, the raised areas are red in colour, where pus is oozing it and is white. You should strive to carry out the objects of meditation according to the instructions.

3. The Corpse Oozing with Pus

This is the third Charnel-Ground. The dead body splitting, cracking-up and oozing with pus. Effort should be taken to follow the instructions.

4. The Corpse Disintegrating

This is the fourth Charnel-Ground. The body is disintegrating into pieces as if cut with a sharp instrument. Here again, effort should be taken to follow instructions.

5. The Corpse Torn Into Pieces By Dogs and Other Animals

This is the fifth Charnel-Ground. This is a corpse torn by crows, eagles, birds with red beaks, dogs, tigers, leopards and jackals and pieces strewn around.

Effort should be taken to follow the instructions.

6. The Corpse with Pieces Strewn Around.

This is the Sixth Charnel-Ground. The Corpse torn into pieces by dogs, jackals, tigers & leopards, with the head, limbs strewn around. Effort should be taken to follow instructions.

7. The Body Parts being Thrown Around.

This is the Seventh Charnel-Ground. This is the body cut-up into pieces, with sharp instruments with the head and limbs separated.

8. The Bleeding Corpse

This is the Eighth Charnel-Ground. In this instance, the dead body is blood splattered. Effort should be taken to follow the instructions.

9. The Maggot Ridden Corpse

This is the Ninth Charnel-Ground. This is a body decaying and filled with maggots. Effort should be taken to follow the instructions.

All the Charnel-Ground objects explained under Contemplation of the Body in the Discourse on the Foundation of Mindfulness, have

been mentioned here. The diagrams appropriate for the objects of meditation have also been given here.

These five objects of meditation, namely the observations of the Body, the Mindfulness of Posture, Clear Comprehension of Deliverance from Defilement Reflections on Repulsiveness and Reflections on the material elements are in relation to the

living body. The nine charnel-Ground Observations are in relation to the corpse. All these 14 sections focusing on the living and the dead body have been explained in the Contemplations of the Body as Objects of Meditation.

There is no doubt that these 14 objects of meditation have been clearly understood. You may now practice these 14 objects of meditation.





THE LAST TEACHING OF THE SHAKYAMUNI GAUTAMA BUDDHA

Beneath the sala trees at Kusinagara, in his last words to his disciples, the Buddha said;

“Make of yourself a light. Rely upon yourself, do not depend upon anyone else. Make my teachings your light. Rely upon them, do not depend upon any other teaching.

Consider your body; Think of its impurity; knowing that both its pain and its delight are alike causes of suffering, how can you indulge in its desires? Consider yourself think of its transiency, how can you fall into delusion about it and cherish pride and selfishness, knowing that they must all end in inevitable suffering? Consider all the substances you can find among them any enduring self? Are they not all aggregates that sooner or later will break apart and be scattered? Do not be confused by the universality of suffering, but follow my teaching, even after my death, and you will be rid of pain. Do this and you will indeed be my disciples.”

My disciples, the teachings that I have given you are never to be forgotten or abandoned. They are always to be treasured, they are to be taught about, they are to be practised. If you follow these teachings you will always be happy.

The point of the teachings is to control your own mind. Keep your

mind from greed and you will keep your behaviour right, your mind pure and your words faithful. By always thinking about the transiency of your life, you will be able to resist greed and anger and will be able to avoid all evil.

If you find your mind tempted and so entangled in greed, you



must suppress and control the temptation; be the master of your own mind.

A man's mind may make him a Buddha, or it may make him a beast. Misled by error, one becomes a demon, enlightened, one becomes a Buddha. Therefore, control your mind and do not let it deviate from the right path".

You should respect each other, follow my teachings and refrain from disputes, you should not, like water and oil, repel each other, but should, like milk and water mingle together

Study together, learn together, practice my teachings together. Do not waste your mind and time in idleness and quarrelling. Enjoy the blossoms of Enlightenment in their season and harvest the fruit of the right path.

The teachings which I have given you, I gained by following the path myself. You should follow these teachings and confirm to their spirit on every occasion.

If you neglect them, it means that you have never really met me. It means that you are far from me, even if you are actually with me; but if you accept and practice my teachings, then you are very near to me, even though you are far away".

My disciples, my end is approaching, our parting is near, but do not lament. Life is ever-changing, none can escape the dissolution of the body. This I am now to show by my own death, my body falling apart like a dilapidated cart.

Do not vainly lament, but realise that nothing is permanent and learn from it the emptiness of human life.



Do not cherish the unworthy desire that the changeable might become unchanging.

The demon of worldly desires is always seeking chances to deceive the mind. If a viper lives in your room and you wish to have a peaceful sleep, you must first chase it out.

You must break the bonds of worldly passions and drive them away as you would a viper. You must positively protect your own mind.

My disciples, my last moment has come, but do not forget that death is only the end of the physical body. The body was born from parents and was nourished by food; just as inevitable are sickness and death. But the true Buddha is not a human body; It is enlightenment. A human body must die, but the wisdom of

Enlightenment will exist forever in the truth of the Dharma, and in the practice of the Dharma. He who sees merely my body does not truly see me. Only he who accepts my teaching, truly sees me.

After my death, the Dharma shall be your teacher. Follow the Dharma and you will be true to me.

During the last forty-five years of my life, I have withheld nothing from my teachings. There is no secret teaching, no hidden meaning, everything has been taught openly and clearly. My dear disciples, this is the end, in a moment, I shall be passing into Nirvana. This is my instruction.”



A man's mind may make him a Buddha, or it may make him a beast. Misled by error, one becomes a demon, enlightened, one becomes a Buddha. Therefore, control your mind and do not let it deviate from the right path



Credited: Bukkyo Dendo Kyokai
Tokyo Japan



UNTANGLE YOURSELF THROUGH MEDITATION

By Nadeesha Paulis

We're always running. Some after money, some after happiness, some after money thinking that it will give them happiness. Everyone's busy. Most of us are so busy running, that we forget to live a life of peace and relaxation.

At the Bodhiraja International Meditation Centre in Rakvana, we are invited to take a break from our lives to immerse in an experience that is out of the ordinary. The centre is built to allow locals and foreigners to develop mindfulness and peace and in turn, lead happier lives.

Sit among trees and streams and listen to the sounds of nature. Be one with everything around you. Learn how to let go of mental stress through guided meditation. It is a chance for us to re-learn how to be happy and at peace.

The Bodhiraja Foundation

Established in 1991 with the leadership of Ven. Dr Omalpe Sobhita Thero, the Bodhiraja Foundation carries out meditation programmes, educational activities, delivering the word of the dhamma, housing and water for needy houses and so on. Sobhita Thero wishes the happiness and well-being of all beings, both human and non-human. His vision led to the foundation working on many community projects that include the well being of children, elders as well as animals.

This was the second initiative of Malalasekera Foundation to support meditation programs for Russian Buddhist delegations at Bodhiraja Meditation Center at Rakwana.



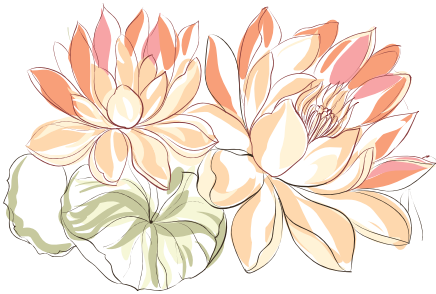


VELGAM VEHERA

A HISTORICAL REMINISCENCE OF RELIGIOUS HARMONY AND PEACE

Raj Somadeva PhD

Senior Professor in Archaeology
University of Kelaniya



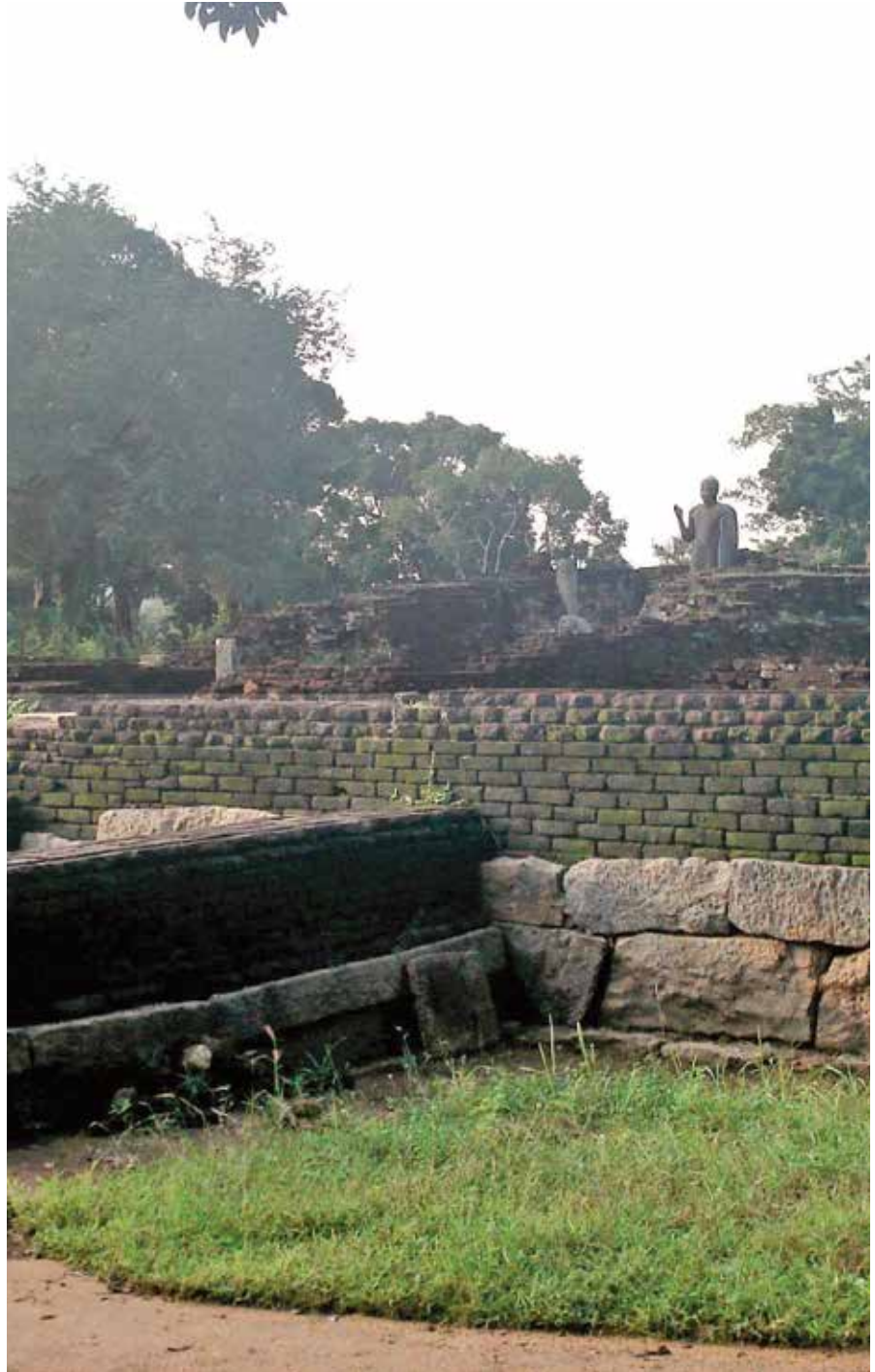
There is a ruined ancient Buddhist monastery situated in Kaddukulam, east of Trincomalee District in the Eastern province. It was known as Natanar Kovil by the Hindus and Velgam vehera by the Buddhists.

Conservation and the restoration work of this monastery was started in 1929 by Professor Senarath Paranavitana. This monastery is said to be constructed by King Devanampiyatissa in the Third century BCE. According to an inscription set up by the King Bhatika Tissa (143-167 CE) in a location adjacent to the present site, the monastery was named as Velgama Abagara vihara. This epigraphical reference provides us secure evidence thus confirming the historicity of this important Buddhist monastery. Velgam

vehera had maintained its legacy as the principle Buddhist centre in the pāchīna passa (skt. prāchīna pārshava) which means ‘the eastern sector’ of the country. King Nissankamalla (1187-1196 CE) has mentioned in one of his inscriptions, that this monastery as one of the most venerated Buddhist temples in the island in his time. This suggests that Velgam vehera had played a pivotal role in Buddhist practice of the contemporary society for a prolonged period in the history. The grandeur of this Buddhist centre had unfailingly withstood even during the periods of socio-political instability of the country. During the late ninth century CE, the political power held by the local ruler was interrupted by the powerful Chōlas from South India, which culminated with



the capture of King Mahinda V (982-1029 CE) by the Chōla King Rajaraja I. According to the information furnished by the historical chronicles in Sri Lanka, the Chōla rule was not much favourable for Buddhism and the life of the people of the day. They looted the wealth and other assets owned by the Buddhist temples and general public who resided in the city of Anuradhapura. Chōlas used such wealth even among such a turbulent socio-politically condition, the invaders did not cause any destruction to the Velgam vehera monastery. Instead the Chōlas made their patronage to the monastery. The Chōla King had changed the prevailing name of Velgam vehera to Rajaraja Perumpalli after the name of the king Rajaraja I. Among the collection of inscriptions recovered from this monastery, there are 13 Tamil inscriptions. One of them was set up by a person named Aditta Pera perayan Manavati of Palavan Pudukudi who had donated a dolos maha pahana (a lamp kept burning through all twelve months) and 84 cows to the Rajaraja maha palli, meaning the





present monastery. It is no doubt that the donor was a Tamil devotee. Another inscription dated to the 12th year of the King Rajendra describes a donation made by a person named Hariyanan puvata devan who resided in Kollam (Quilon in Kerala) to the vihara. It included 4 coins and dolos maha pahana and he wished that the monks who resided in the monastery may receive oil to light the lamps forever due to the merits of that deed.

Velgam vehera is identified as the only Buddhist monastery that was helped and maintained by the invading powerful Chōlas. The constructions done at the monastery premises during the period of Chōla control in Sri Lanka, show the inspirations from the Hindu religious architecture at large. Considering this extraordinary appearance of religious harmony, some scholars tend to coin this particular Buddhist monastery as 'a Hindu Buddhist monastery' thus attempting to highlight the socially significant message exemplified by the religious hybridization observed at this monastery.

SANGHAMITTA

THE ILLUSTRIOUS DAUGHTER OF EMPEROR ASOKA

By Vishva Keerti Sri Sasana Sobhana Tripitakacharya
Most Venerable Piyadassi Maha Thera

The Unduwap full moon day falls on December and to the Buddhist of this island it is a day of sacred memories in view of its unforgettable association with an emperor's daughter, a noble lady of great self sacrifice and deep religious fervour, who came to this island and dedicated her life for the weal and happiness of the people especially the womenfolk of the country.

She is none other than the Arahata Theri Sanghamitta. The daughter of Emperor Asoka of India and the sister of Arahata Mahinda Thera who introduced Buddhism to Ceylon in the 3rd century BC on a full moon day of June. (Poson)

URGE FROM WOMEN

When Arahata Maha Mahinda had planted the faith in this country and constituted Bhikkhu Sangha, the order of monks, there came the urge from the womenfolk to enter the order of nuns, the Bhikkhuni Sangha. The story behind the strong desire is told in the chronicles and the vinaya commentary samantapasadika. Maha Mahinda an able exponent of

the clear worded exposition of the Buddha, delivered many inspiring discourses. He instructed on lightened and gladdened both the King and the commoner. People in large numbers sought refuge in the Buddha, Dhamma and the Sangha. The members of the royalty, too, were there to listen to his illuminating sermons which were all new to them, for they had not hitherto heard the

word of the Buddha. Queen Anula, the consort of an uparaja Mahanaga with 500 of her attendant ladies having listened to the discourse gained mental attainments and implored Arahata Mahinda to grant them ordination. The Venerable Maha Mahinda suggested to King Tissa that his sister Sanghamitta, who, was then a Bhikkhuni in India, be invited to Sri Lanka for bestowing ordination on those desirous of it and thus establish the Bhikkhuni order in Sri Lanka.

King Devanampiyatissa, glad at heart made all arrangements to dispatch a deputation headed by Aritta, one of his ministers, to Emperor Asoka intimating to him the wish of Maha Mahinda and himself.

When the deputation conveyed this message, Emperor Asoka was

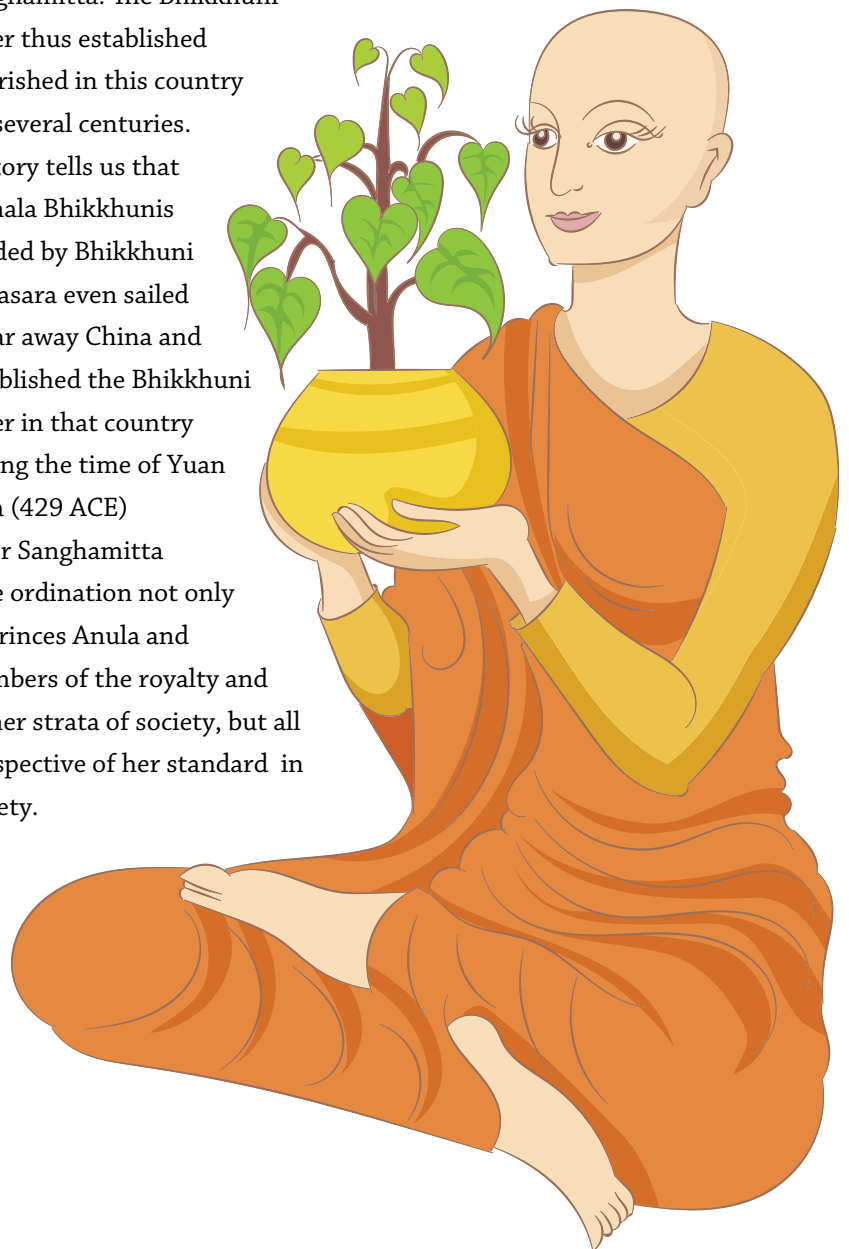
overcome by grief over losing also his daughter when his son, too, had left him and the country. Emperor Asoka was not an Arahata, a perfect one, who had eradicated all personal attachments and it was in accord with human nature that he tried to dissuade his daughter from leaving him. Sanghamitta Theri however, consoled father by explaining him that the request had come from her noble brother and that she would have the rare opportunity and good fortune to establish Bhikkhuni order in Sri Lanka.

The Emperor agreed as requested by Arahata Mahinda suggested that she take with her a sapling of the Sri Maha Bodhi tree under whose shelter the Bodhisatta Gautama gained full enlightenment. A sapling from the southern side of the tree was obtained and Emperor Asoka made all arrangements for Theri Sanghamitta to take it to Sri Lanka in the company of eleven Arahata Bhikkhunis.

ORDER OF BUDDHIST NUNS

Theri Sanghamitta made the Upasika Vihara a nunnery within the city, her abode. After the planting of the

Bodhi sapling and the ceremonies connected with it were all over. Anula and her women were ordained and the Bhikkhuni order was set up under the able guidance and leadership of the Arahata Theri Sanghamitta. The Bhikkhuni order thus established flourished in this country for several centuries. History tells us that Sinhala Bhikkhunis headed by Bhikkhuni Devasara even sailed to far away China and established the Bhikkhuni order in that country during the time of Yuan Chia (429 ACE). Their Sanghamitta gave ordination not only to Princes Anula and members of the royalty and higher strata of society, but all irrespective of her standard in society.





Women from all walks of life joined the order. Following in the footsteps of the Buddha who treated women with consideration and civility and pointed out to them too. The path to peace, purity and sanctity .

Theri Sanghamitta did all in her power to raise womenkind from lower to higher levels of life. She worked with unflagging devotion and undaunted courage for the moral intellectual and spiritual uplift of the womenfolk of this country.

Buddhism make no distinction of sex with regard to doctrinal matters. All follow the same doctrine and discipline set forth by the Buddha. All irrespective of sex, caste or color, can reach the higher attainments found in Buddhism provided they follow the path pointed out by the Master, namely the Noble Eightfold path which is Buddhism in practice.

UNIQUE BROTHER AND SISTER

By her saintly character and virtue, her compassion and conscientiousness and service for the religion. Theri Sanghamitta

endeared herself to the people of this country. Like her brother Maha Mahinda she stands a vivid and notable figure, In the annals of history there never was an instance of a brother and sister dedicating themselves to the task of a spiritual ministrations abroad with so deep a devotion and such far reaching results as Arahata Mahinda and Theri Sanghamitta.

The Theri Sanghamitta passed away at the age of seventy nine, while she dwelt in the peaceful Hatthalakununnery. Her funeral was performed by King Uttiya with honour and proper solemnity at a spot not far from the Bodhi-tree.

A monument in her honour was built. It is interesting to note that almost all authors who wrote about Sri Lanka never forgot to make a reference to the Jayasiri Mahabodhi at Anuradhapura. H.G.Wells the renowned historian observes .

In Sri Lanka there grows to this day a tree, the oldest historical tree in the world. Which we know certainly to have been planted as a cutting from the Bo Tree in the year 245 BC. From that time to this it has been carefully tendered and watered. Its great branches are supported by pillars.

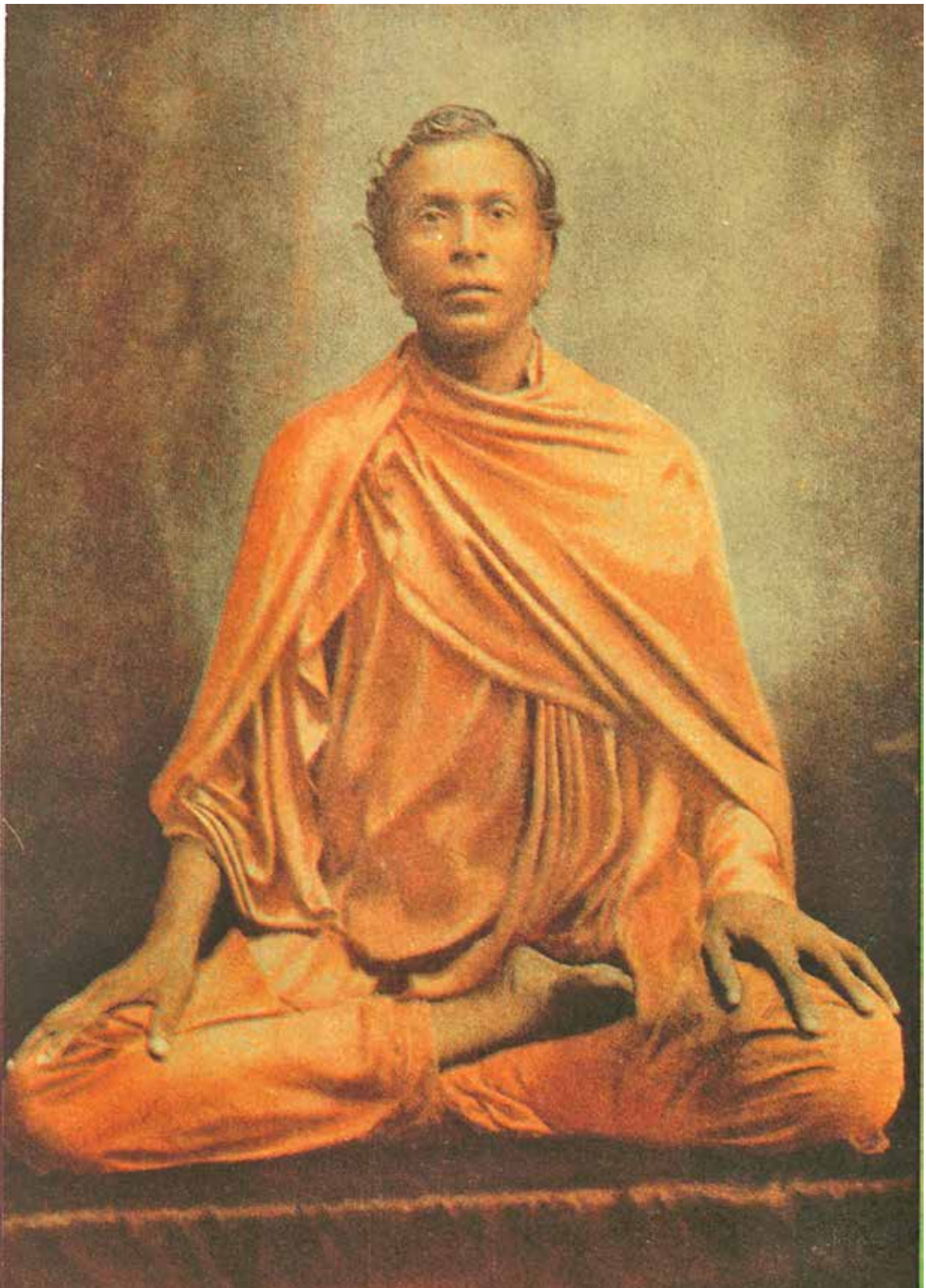
It helps us to realize the shortness of all human history to see so many generations spanned by the endurance of one single tree.

Fahien, the Chinese monk and traveler, who visited Sri Lanka in the fifth century after Christ and spent two years at the Mahavihara, Anuradhapura, saw the tree in vigorous health and makes mention of it in his records.

Dr. Rhys Davids and Emerson Tennent give detailed accounts of the Bodhi Tree.

Our own Dr. Paul Pieris Deraniyagala writes. It is doubtful if any other single incident in the long history of their race has seized upon the imagination of the Sinhalese with such tenacity as this of the planting of the aged tree.

Like its pliant roots, which had sustenance on the face of the bare rock and cleave their way through the stoutest fabric. The influence of what it represents has penetrated into the innermost being of the people till the tree itself has become almost human, and even now on the stillest night, its heart-shaped leaves on their slender stalks ceaselessly quiver and sigh as they have quivered and sighed for twenty three centuries.



PHILOSOPHY AND THE NATIONAL ROLE OF ANAGARIKA DHARMAPALA

Chitra Kulatunga Boteju

Former Electrical Superintendent at State Engineering Corporation, Former Maintenance Engineer at Peoples' Bank

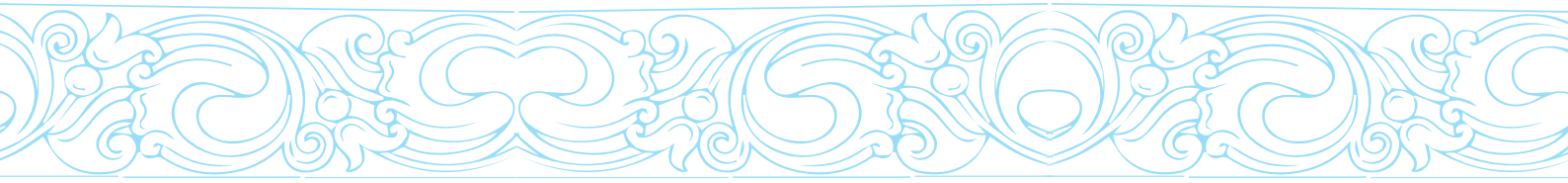
In a society in which time and labour are used selfishly for self-interest and without paying attention to the feelings of others, it is a Bodhisatwa ideology to devote whole life for the benefit of others. Anagarika Dharmapala who has such an ideology is undoubtedly a Sri Lankan Marvel.

Dharmapala who entered in to a national and religious battle by wearying his body, mind and suffering days and nights never stopped work in a halfway. His tongue end sticks out the aphorism **“Do it right – if you can’t get off”** (කරතොත් කරපත් හරියට - බැරිනම් පලයන් අහකට), whose sole intention was to complete honestly whatever the work needed to be done. Born in 1835, in the name of Don Carolis Hewawitharana. He was the son of Hewawitharana Dingiri Appuhami who lived in a Ruhunu state of Hiththatiya, Matara in Southern Sri Lanka.

Anagarika Dharmapala was the Chief Secretary of Buddhist Division of Association of Parama Wingnanartha (පරම විඥානාර්ථ), Manager of Sandaresa & Buddhist Academy (සඳරස හා බෞද්ධ ශාස්ත්‍රාලය* & Assistant Secretary of the Baudharakshaka Council

(බෞද්ධාරක්ෂක සභාව). He served devotedly and dedicatedly since March 1886 to December 1890 in these organizations.

He visited various Countries in the world and witnessed the rapid development and growth in those Countries. After returning to his own Country he was saddened due to the underdeveloped and deteriorating state of his Country. Thereafter, he accelerated his battle towards the upliftment and improvement of the country, nation and religion as well. Dharmapala’s major and victorious battle of his own life began in 1891. It is worth



publishing in a book of thousands of pages **the unique struggle and great efforts that Dharmapala had made to save Buddhagaya (බුද්ධගයාව) from the Hindus, which is the most sacred place for Buddhists in the world.**

In 1891 when he visited Buddhagaya Temple he was shocked and disturbed after seeing that the Buddha Statue had been resembled to appear as a Hindu God 'Shiva' with a dot marked on forehead of the statue and a cloth wrapped round the forehead. Buddhagaya Temple was built by King Dharmasoka in the place where Siddhartha achieved Samma Sambuddha. During this period Buddhagaya was governed by Hemanarayanagiri who is a devotee of Shiwa.

Dharmapala swore "as long as I live, I would not leave the Buddhagaya without saving it from the big belly Jatila", which he did while placing his forehead on a Blackstone shrine of Sri Maha Bodhi. Anagarika Dharmapala was determined that he would spend his whole life to save Buddhagaya. With the irrepressible courage and high spirit that Dharmapala had, he was able



to save Buddhagaya without spilling a drop of blood.

Dharmapala taught languages such as Hindu and Tamil to Dharma preachers and with this Dharma was propagated in India through branches of Association of Mahabodhi (මහ බෝධි සමාගම). As a result of this, Buddhism has been embraced by many Dalits, those who were considered as low caste people and after half a century later a person named Ambedkar converting thousands of Dalits

into Buddhism. In Nagpur city of Maharashtra, six hundred thousand people became Buddhists, thanks to his efforts.

Dharmapala's "Dharma Mission" helped to popularize Buddhism among Tamil people in South India and some embraced Buddhism as well.

He travelled widely around the world and after his 3rd visit to United States in 1903, he started implementing the lessons he learned from the US and Japan for

the establishment and upliftment of industries in our country. Establishment of cloth weaving schools in various parts of Sri Lanka, commencing of technical college at Saranath of Baranasa Isipathana and ceremonial opening of Maha Bodhi rest house in Buddhagaya, were the important events that took place during this time. During the reign of King Mahasen & the King Parakumbahu the Great, farming in Sri Lanka was improved greatly and our country became famous because of farming and was named as Granary of the East (පළරදිග ධාන්‍යාගාරය). However, Dharmapala was convinced that our country could not be developed only with agriculture. Therefore, he commenced establishing industries in our country according to the models and lessons learnt from Japan and United States. U. B. Dolapihilla, a weaving scholar and an educationist was sent to Japan and given the expertise knowledge in weaving industry. Dharmapala commenced a Center for weaving industry at Rajagiriya with the assistance of Dolapihilla. Further a matchbox manufacturing industry in Sri Lanka was initiated

by Dharmapala by educating Viyangoda Balasooriya in a matchbox manufacturing industry abroad. Apart from this, it was Dharmapala who made a marvelous improvement in the carpentry industry and he advised his father, Carolis Appuhami to enhance the company activities of Don Carolis & Sons to a higher position in world's carpentry industry. Bravery is a special feature of real Buddhism. In Buddhist canon (ත්‍රිපිටකය) we find that no other human as brave as Buddha who was born in human society. The Sinhalese who protected Buddhism were a brave nation over the history. Buddhism and nationalism were main features appeared in Dharmapala who had studied Buddhism and genetically featuring Sinhala. **The bravery of the entire Sinhalese race was visible in one person called Dharmapala, via his deep voice and glorious splendor.** Anagarika Dharmapala has emphasized that developing the motherland by using the wealth earned from overseas, together with technical and technological knowledge gained, would be a great welfare for the needy citizens of the country.

.....

I myself followed his philosophy and used the wealth and knowledge gained abroad for the benefit of the children in our country. I am encouraging children who are studying technology to make new products and market the same. Further, I have established an avenue for the Engineering Diploma holders to obtain Engineering degree while working.

Currently I am working with lifelong members of Buddhist Students Federation to train the students to be good citizens and to help the poor, needy and sick people in our country. With this all the Buddhist Students in our Federation had joined to engage in Hospital Service. Further, I have set an example by planting over 2000 trees, in 13 acres at Dambulla to address the global warming in a small scale that I could.

My wish is to follow the path of Anagarika Dharmapala, as being the first woman Electrical Superintendent at State Engineering Corporation, first woman Maintenance Engineer at Peoples' Bank and first woman Technologist in Sri Lanka.

.....



මලලසේකර පදනම MALALASEKERA FOUNDATION

Professor Gunapala Piyasena Malalasekera , was one of Sri Lanka's foremost academic scholars, one of the pioneers of Buddhist renaissance, and an outstanding public figure. Prof. Malalasekera's contribution to the Buddhist canon of knowledge, history, cultural development, linguistic and numerous other academic disciplines, elevated him to the status of a global thought leader on Buddhist affairs.

Throughout his life, Professor Malalasekera made many contributions to various spheres of activities, which are too numerous to mention, however, foremost amongst these achievements, are his contribution to the worldwide spread of Buddhism, its teachings, and philosophy both locally and internationally. He was the inspiration, and founder of the World Fellowship of Buddhists, and its first President as well.

To maintain and safeguard the great legacy of Prof. Malalasekera for future generations, his immediate family members and descendants, initiated the Malalasekera Foundation a few years ago. The vision of the Foundation is to build on the rich Buddhist heritage of Sri Lanka, which will continue to honor and respect the teachings of the Buddha, and his noble philosophy, while sharing the great literary works, speeches and thoughts of Prof. Malalasekera with the broader Sri Lankan and academic community locally and globally.

The Malalasekera Foundation today comprises 02 areas; the first being the Family Society that he founded in 1938, to uplift his village and destitute relations, in their endeavors to gain better education and employment, which still continues to this day. The second unit, was the formation of the Youth Progressive Front (YPF), which has a broader vision to uplift the under privileged and the rural people of various communities throughout the island.

There are currently 06 centers around Sri Lanka, which have benefitted the communities in those areas in no small measure. The primary objectives of the Centers are to increase our village students knowledge on various subjects, with particular focus on English and Computer Literacy. These centers have also taken steps to teach the both National languages, so that proficiency in both Sinhala and Tamil will help create racial amity amongst the different communities.



THE MERIT OF UNVEILING SRI PADA PADMAYA IN SRI LANKA

The merit of unveiling the Sri Pada Padmaya and the seven jade and gold leaf buddhas from Thailand together with the Foundation of Goodness.

Principal Sponsor: Malalasekera Foundation





HON CHAIRMAN AND CEO AWARDED THE VISHWA KEERTHI TITLE BY THE DHARMAPALA FOUNDATION



June 14, 2019 - Dharmapalaramaya Temple, Mount Lavinia. World-renowned eminent Pali scholar and a great Buddhist leader Professor Gunapala Malalasekera's youngest son Vijaya Prasanna Malalasekera and grandson Ashan Praveen Malalasekera were awarded the titles of Vishwa Keerthi Deshabhimani Sri Lanka Tilaka and Vishwa Keerthi Desha Shakthi Sri Lanka Puthra respectively on June 13th in the presence of the Most Venerable Aggamahapanditha Kotugoda Dhammavasa Uththareethara Mahanayaka Thero The Supreme Patriarch of The Sri Lanka Amarapura Maha Nikaya at Dharmapalaramaya Temple in Mount Lavinia.





DALADA PUJAWA

It was a great opportunity that the Malalasekera Foundation was able to hold a Buddha pooja and a sanghikapooja to the pinnacle of all Buddhists in Sri Lanka and the world, to the Sacred Tooth Relic of the Buddha at the Temple of the Tooth Relic - Dalada Maligawa - Kandy.

This pooja, considered one of the most sacred by the Buddhists all over is done continuously from ancient times. This opportunity was given to us on 12th November 2019 and we carried it out with utmost Piety following all the traditional rites and rituals. In parallel to this, a sanghikadana offered to 50 monks of the Malwathuvihara and Asgirivihara with the blessings of the Most Venerable Mahanayakas and Anunayakas

of those sects. This high level patronage is highly appreciated by us. The Malalasekera Foundation led by Mr. Ashan Malalasekera and the board of directors, representatives and several other well wishers and devotees participated in this meritorious deed. It is heartening to mention here that a delegation from Thailand representing the World Fellowship of Buddhists also participated at this ceremony.





PROF. GUNAPALA MALALASEKERA MEMORIAL DAY

9TH NOVEMBER 2019 WITH THE
PARTICIPATION OF MEMBERS OF
THE WAB, WFB, AND ACBC.



It is with great pride that we were able to commemorate on a grand scale, the 120th birth anniversary of our founder, Prof. Gunapala Malalasekera who has left an unmatched legacy with the participation of Deshamanya emeritus Prof. J. B. Dissanayake as a key note speaker. After the ceremonial floral tribute to the statue of Prof. Malalasekera in front of Buddhist Congress headquarters at Baudhaloka Mawatha, Colombo 07 the ceremony continued at the ACBC auditorium.



DEVELOPMENT PROJECT OF ARISIMALE BY MALALASEKERA FOUNDATION



Arisimale hermitage located at Pulmuddai in the Trincomalee District in the Eastern Province of the country and the Girihandu Maha Seya built in the same area has a great importance and historical value for the entire Buddhists in the world as it occurred at a time when Sakyamuni Gautama Buddha was living. Girihandu cetiya has a significance and historical value in a Buddhist culture. After the seventh week of the enlightenment of the Buddha,

Two brothers Tapassu and Bhalluka met the Sakyamuni Gautama Buddha. The Buddha gave them a portion of Buddha's hair as a noble gift and later two brothers Tapassu and Bhalluka constructed the stupa and enshrined these noble Keshu Dhatu they received from the Buddha in the stupa. The Girihandu seya is considered as the greatest invaluable wealth for the Buddhists all over the world as it was taken place during the Sakyamuni Gautama

Buddha was alive. The Bhikkhus living in the surrounding areas devoting themselves in meditation retreat, and even in midst of great difficulties committing themselves in preserving of this historical invaluable Buddhist site.

Under the guidance of most venerable Panamure Tilakawansa Maha Thera, the chief of the Aranya Senasana and also the chief sanghanayaka of the Vanavasi Nikaya, the Malalasekera Foundation has constructed the Bhikkhu Medical care centre for the benefit of the Bhikkhu sangha of all three Nikayas and also constructed the North Eastern Archaeological centre and donated to the Buddha Sasana recently.

The donation of this centre to the Maha Sangha was held at the historical Bhatiya Pabbatha Aranya Senasana under the patronage of Chief Executive Officer of the Malalasekera Foundation Mr. Ashan Malalasekera on 13th November 2019.

Malalasekera Foundation has decided to do its utmost for the development of the ancient historical sites of Arisimale at all times in the future.

PARTICIPATION IN WORLD PEACE AWARD AND INTERNATIONAL PEACE CONFERENCE

The 02nd World Peace Conference and World Peace Award 2019 which was jointly organized by the Universal Peace Foundation Sweden, Union of Thai Missionaries of Europe, International Youth Society, Buddharam Temple in Sweden and was supported by the World Alliance of Buddhists (WAB) was held at Stockholm City Hall in Stockholm Sweden and Estonia from June 29th to July 3rd, 2019.

On an invitation received by Malalasekera Foundation Mr. Manoj Diviturugama, National Coordinator of the Foundation participated at this conference. More over 450 delegates from 22 countries attended this world conference chaired by the Most Venerable Wides Punyaporn. Abbot of Buddharam Temple Sweden and the secretary of Union of Buddhist Missionaries in Europe.



FOUNDATION DAY ANNUAL CELEBRATION ORGANIZED BY THE MALALASEKERA FOUNDATION DECEMBER 18, 2019

Annual celebration of the founders day ceremony organized by the Malalasekera Foundation was held with the participation of the members of the foundation and well wishes at the Kirivehera historical premises this year too on the 18th December 2019. This year's celebration was also conducted as in the past 14 years giving priority to the rituals of the Kataragama religious premises. A Samadhi Buddha Statue erected by the Malalasekera Foundation was also offered to the historic hermitage of Madunagala too, in connection with this annual celebration of the founders day event.

Prizes and certificates were also distributed to the best students selected from the English Language Educational program conducted by the Malalasekera Foundation in the very remote areas were also taken place at the Madunagala Hermitage and the large members of the Malalasekera Foundation and well wishers participated in this ceremony.

GLOBAL BUDDHIST AMBASSADOR AWARD

Mr. Ashan Malalasekera, the Founder and the Chief Executive Officer of the Malalasekera Foundation received the Global Buddhist Ambassador Award from the World Alliance of Buddhists based in Thailand on Vesak day on May 18 th 2019, at an International Award Presentation ceremony held at the Global Buddhist Building (the Master Nun Chand Centennial Building) at Pathumthani in Thailand.







