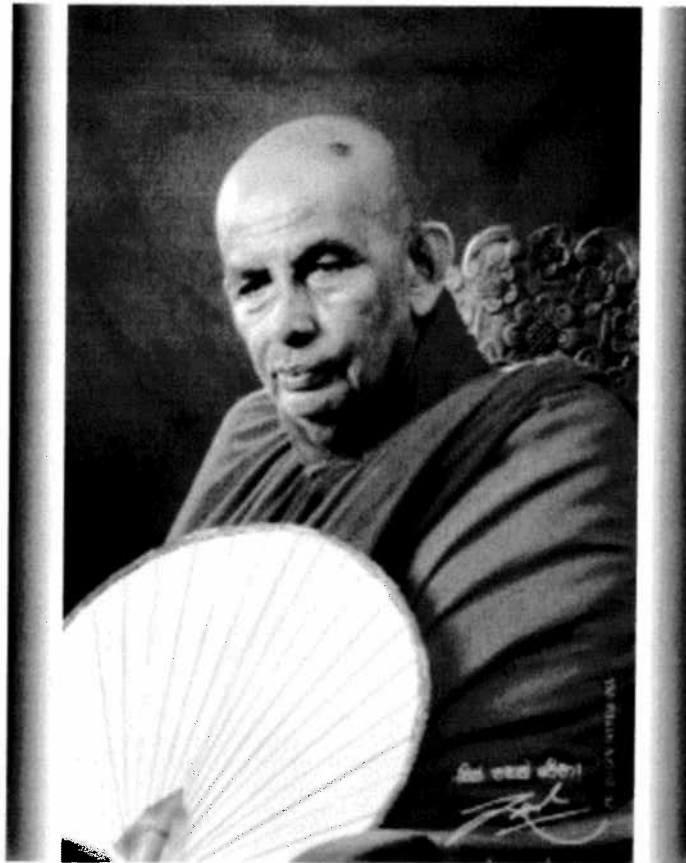


THE WASHINGTON BUDDHIST



*Quarterly Newsletter of the
Washington Buddhist Vihara
Spring 2013*

100th Birthday of Late Most Venerable Madihe Pannasiha Mahanayaka Thero

This special edition of "The Washington Buddhist " newsletter is dedicated to the late Most Venerable Madihe Pannasiha Mahanayaka Thero, in commemoration of hundred years since his birth. Having come from a revered, erudite and renowned lineage of Teachers, he dedicated his whole life for the wellbeing of his native, fellow citizens.

Following the compassionate words and the foot steps of the Buddha, he pioneered to establish the first Theravada Buddhist temple in America - the Washington Buddhist Vihara- almost 50 years ago. His unselfish and genuine aspiration for American friends was to guide and support the freedom of the mind and peace within themselves. His wholesome wish for them was to experience the taste of liberation using the ancient Noble Path of the compassionate Buddha. May the late most Venerable beloved Teacher attain ultimate happiness of Nibbana !



Sinhala and Tamil New Year was celebrated at the Vihara on April 14. 2013. One of the items in this long-held traditional ceremony was to worship at the feet of parents and elders. This is how our Sunday School kids practiced it on this day of Sri Lankan New year.





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The Washington Buddhist

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This issue sponsored by:
LOUIS HOOPER
in memory of his
beloved mother
MARJORIE F. HOOPER

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Vihara Weekly Schedule

Sunday	9:30 a.m. 12:30 p.m. 3:00 p.m. 7:00 p.m.	Sunday Dhamma School for Children (meets every other Sunday through the academic year) Sinhala Class with Sunil Ratnayake Vandana + Meditation Service open to public: Ven.M.Pannawansa Dr. R. Rhyne Meditation (Washington Mindfulness Community)
Monday to Friday (except Wednesday)	7:00 p.m.	Meditation : Ven.M. Pannawansa Dr. R. Rhyne
Wednesday	6:30 p.m. 7:30 p.m.	Yoga Class : Elsie T. Neely Meditation : Ven.M. Pannawansa Dr. R. Rhyne
Friday	7:00 p.m.	Vihara Buddhist Studies Group (every other Friday: call Vihara at 202-723-0773 or Jim at 571-529-0113 information)
Saturday	6:00 p.m.	Meditation : Ven. Pannawansa Dr. R Rhyne

Sunday Dhamma School

A Sunday Dhamma School for Children is conducted in English on every other Sunday in the Fall and Spring semesters. Topics of study and discussion include the life of the Buddha, the Dhamma, the Arahats, and Jataka tales. Please call Bhante Dhammasiri at (202) 723-0773 or Email Udaya at uranawaka@hotmail.com for schedules.

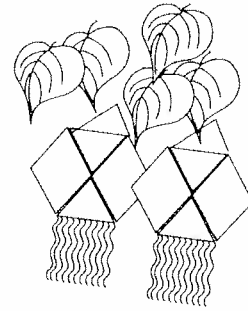


Sentiments of the Buddha on Vesak day

What the blooming flowers in this spring sing
While dancing, are the supreme qualities
Of the nectar of the sayings in the Dhamma,
Which you expounded after becoming the Buddha.

What the moon expresses while floating in the air
While smiling, are the supreme qualities
Of the nectar of the sayings in the Dhamma,
Which you expounded after becoming the Buddha.

When the people are following your teachings perceive
While appeasing themselves, are the supreme qualities
Of the nectar of the sayings of the Dhamma,
Which you expounded after becoming the Buddha.



Wetara Mahinda Thero
Washington Buddhist Vihara

Vesak - 2013



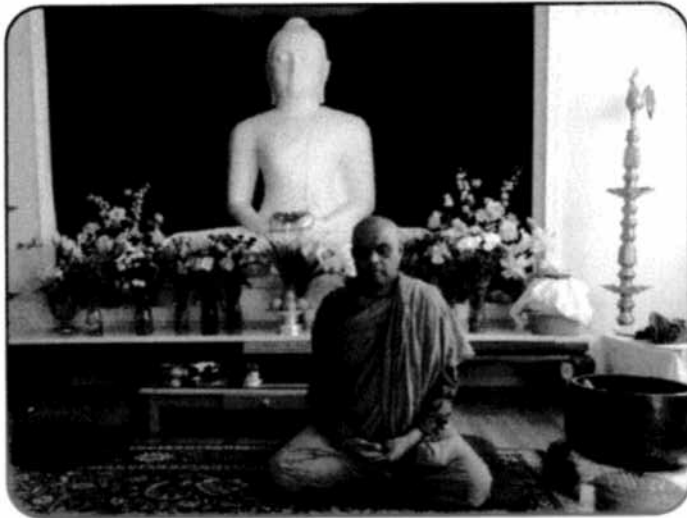
On May 5, 2013, the Washington Buddhist Vihara celebrated Vesak in a grand scale, to commemorate The Birth, The Enlightenment and the Passing Away of the Buddha. This well attended program included observing eight precepts, Buddha Pooja, Dana, meditation, Dhamma talks, a Dhamma discussion and a blessing service. The program started with H.E. Ambassador Jaliya Wickramasuriya and Linda Spaulding hoisting the Buddhist and American flags.



Notes and News Spring 2013



American children love to learn about Buddhism and Buddhist practices. From many schools and universities they visit the Vihara on weekdays to learn Buddhist way of life towards peace, harmony and happiness. Our resident monks are ready to help them. In the photo our President Bhante M. Dhammasiri answers their questions. March 2013.



Vihara meditation master Venerable Mandawala Pannawansa is a treasure to the Washington Buddhist Vihara devotees. People love to learn meditation from him. After meditating over 10 years in the slopes of the lonely hills of the Alps in France, he kindly accepted to become the meditation master at the Vihara.





Students learning Buddhist meditation at the Vihara from Venerable Mandawala Pannawansa.



Enjoying a noble deed, friends and supporters of the Vihara gathered and worked hard to make the Asian Food Festival a success. This was organized to collect funds to help rebuild a destroyed Buddhist temple in Ramu, Bangladesh. March 24, 2013. Organizers of this event were Lalitha Gunatilake, Daya Karunaratne and Nelum Basnayake.





Asian Food Festival on March 24th held at the Vihara to collect funds to help rebuild a destroyed Buddhist temple recently in Bangladesh. Our Deputy Chief of Mission Mr. Esala Weerakoon, visiting the special Bangladesh table arranged by our Bangladeshi friends.



Another photo of the Asian Food festival. Here they practiced DANA. Vihara friends gave their energy and , precious time too for the benefit of our Buddhist brotherhood in Bangladesh.



LORD BUDDHA

*Lord Buddha, All is over now.
Forever you have gone.
Blown out's your life that once had shone.
The Buddha statues are just stone,
Before which I must bow.
The holy diamond throne
Where you Nirvana found
Has been encased deep in the ground.
Your bones are buried in the mound.
You're out of sight-men moan.
Where is the Bodhi Tree
That spread its branches wide,
That shelter where you would abide ?
The Tree has long died.
Just offshoots I can see.
I touched the soil of Gaya and felt my spirits lifted
Until I heard the soil'd been shifted
The dust that touched Your feet had drifted –
I'd been ensnared in Maya !
So oft I try to turn
Over in my mind:
Your path to untie sad Samsara's bind
And how you preached to cure the blind.
You, alas , will not return !
How can I venerate
My Teacher Glorious?
I seek your voice victorious :
What I have read is perhaps spurious
And inappropriate.
The statues showing you
To me are very dear.
But they can neither see nor hear.
If only you were present here , Then might my life anew!
But hark hear the song by monks who left the ocean
Of worldly life and base emotion. They praise The tree with devotion.
It carries me along.*

Claudia Weeraperuma, Paris, France.





A week long non-stop Ratana Sutta Chanting was held at the Vihara by the end of December 2012 to bless all beings and the devotees. Many important monks gathered at the Vihara to perform this long held Buddhist tradition.



Pandit Mawarala Bhaddiya, a famous and inspirational monk with a bright future visited the Vihara to deliver a Dhamma Talk for the benefit of the friends of the Washington Buddhist Vihara. March 12, 2013.



The Significance of Vesak - Buddha Day

The significance of Vesak lies with the Buddha and his universal peace message to mankind.

As we recall the Buddha and his Enlightenment, we are immediately reminded of the unique and most profound knowledge and insight which arose in him on the night of his Enlightenment. This coincided with three important events which took place, corresponding to the three watches or periods of the night.

During the first watch of the night, when his mind was calm, clear and purified, light arose in him, knowledge and insight arose. He saw his previous lives, at first one, then two, three up to five, then multiples of them . . . ten, twenty, thirty to fifty. Then 100, 1000 and so on.... As he went on with his practice, during the second watch of the night, he saw how beings die and are reborn, depending on their Karma, how they disappear and reappear from one form to another, from one plane of existence to another. Then during the final watch of the night, he saw the arising and cessation of all phenomena, mental and physical. He saw how things arose dependent on causes and conditions. This led him to perceive the arising and cessation of suffering and all forms of unsatisfactoriness paving the way for the eradication of all taints of cravings. With the complete cessation of craving, his mind was completely liberated. He attained to Full Enlightenment. The realisation dawned in him together with all psychic powers.

This wisdom and light that flashed and radiated under the historic Bodhi Tree at Buddha Gaya in the district of Bihar in Northern India, more than 2500 years ago, is of great significance to human destiny. It illuminated the way by which mankind could cross, from a world of superstition, or hatred and fear, to a new world of light, of true love and happiness.

The heart of the Teachings of the Buddha is contained in the teachings of the Four Noble Truths, namely,

The Noble Truth of Dukkha or suffering
The Origin or Cause of suffering
The End or Cessation of suffering
the Path which leads to the cessation of all sufferings



The First Noble Truth is the Truth of Dukkha which has been generally translated as 'suffering'. But the term Dukkha, which represents the Buddha's view of life and the world, has a deeper philosophical meaning.

Birth, old age, sickness and death are universal. All beings are subject to this unsatisfactoriness. Separation from beloved ones and pleasant conditions, association with unpleasant persons and conditions, and not getting what one desires - these are also sources of suffering and unsatisfactoriness. The Buddha summarises Dukkha in what is known as the Five Grasping Aggregates.

Herein, lies the deeper philosophical meaning of Dukkha for it encompasses the whole state of being or existence.

Our life or the whole process of living is seen as a flux of energy comprising of the Five aggregates, namely the Aggregate of Form or the Physical process, Feeling, Perception, Mental Formation, and Consciousness. These are usually classified as mental and physical processes, which are constantly in a state of flux or change.

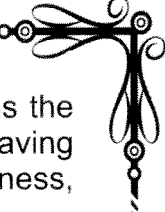
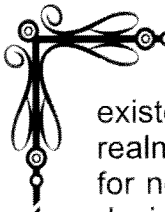
When we train our minds to observe the functioning of mental and physical processes we will realise the true nature of our lives. We will see how it is subject to change and unsatisfactoriness. And as such, there is no real substance or entity or Self which we can cling to as 'I', 'my' or 'mine'.

When we become aware of the unsatisfactory nature of life, we would naturally want to get out from such a state. It is at this point that we begin to seriously question ourselves about the meaning and purpose of life. This will lead us to seek the Truth with regards to the true nature of existence and the knowledge to overcome unsatisfactoriness.

From the Buddhist point of view, therefore, the purpose of life is to put an end to suffering and all other forms of unsatisfactoriness - to realise peace and real happiness. Such is the significance of the understanding and the realisation of the First Noble Truth.

The Second Noble Truth explains the Origin or Cause of suffering. Tanha or craving is the universal cause of suffering. It includes not only desire for sensual pleasures, wealth and power, but also attachment to ideas', views, opinions, concepts, and beliefs. It is the lust for flesh, the lust for continued





existence (or eternalism) in the sensual realms of existence, as well as the realms of form and the formless realms. And there is also the lust and craving for non-existence (or nihilism). These are all different Forms of selfishness, desiring things for oneself, even at the expense of others.

Not realizing the true nature of one's Self, one clings to things which are impermanent, changeable and perishable. The failure to satisfy one's desires through these things; causes disappointment and suffering.

Craving is a powerful mental force present in all of us. It is the root cause of our sufferings. It is this craving which binds us in Samsara - the repeated cycle of birth and death.

The Third Noble Truth points to the cessation of suffering. Where there is no craving, there is no becoming, no rebirth. Where there is no rebirth, there is no decay, no, old age, no death, hence no suffering. That is how suffering is ended, once and for all.

The Fourth Noble Truth explains the Path or the Way which leads to the cessation of suffering. It is called the Noble Eightfold Path.

The Noble Eightfold path avoids the extremes of self-indulgence on one hand and self-torture on the other. It consists of Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

These path factors may be summarised into 3 stages of training, involving morality, mental culture and wisdom.

Morality or good conduct is the avoidance of evil or unwholesome actions -- actions which are tainted by greed, hatred and delusion; and the performance of the good or wholesome actions, - actions which are free from greed, hatred and delusion, but motivated by liberality, loving-kindness and wisdom.

The function of good conduct or moral restraint is to free one's mind from remorse (or guilty conscience). The mind that is free from remorse (or guilt) is naturally calm and tranquil, and ready for concentration with awareness.

The concentrated and cultured mind is a contemplative and analytical mind. It is capable of seeing cause and effect, and the true nature of existence, thus paving the way for wisdom and insight.



Wisdom in the Buddhist context, is the realisation of the fundamental truths of life, basically the Four Noble Truths. The understanding of the Four Noble Truths provide us with a proper sense of purpose and direction in life. They form the basis of problem-solving.

The message of the Buddha stands today as unaffected by time and the expansion of knowledge as when they were first enunciated.

No matter to what lengths increased scientific knowledge can extend man's mental horizon, there is room for the acceptance and assimilation for further discovery within -the framework of the teachings of the Buddha.

The teaching of the Buddha is open to all to see and judge for themselves. The universality of the teachings of the Buddha has led one of the world's greatest scientists, Albert Einstein, to declare that "if there is any religion that could cope with modern scientific needs, it would be Buddhism."

The teaching of the Buddha became a great civilising force wherever it went. It appeals to reason and freedom of thought, recognising the dignity and potentiality of the human mind. It calls for equality, fraternity and understanding, exhorting its followers to avoid evil, to do good and to purify their minds.

Realising the transient nature of life and all worldly phenomena, the Buddha has advised us to work out our deliverance with heedfulness, as "heedfulness is the path to the deathless."

His clear and profound teachings on the cultivation of heedfulness otherwise known as Satipatthana or the Four Foundations of Mindfulness, is the path for the purification of beings - for the overcoming of sorrows and lamentation, for the destruction of all mental and physical sufferings, for the attainment of insight and knowledge and for the realisation of Nibbana. This has been verified by his disciples. It is therefore a path, a technique which may be verified by all irrespective of caste, colour or creed.

- Venerable Mahinda -

buddhanet.net/vesak.htm



Notes and News



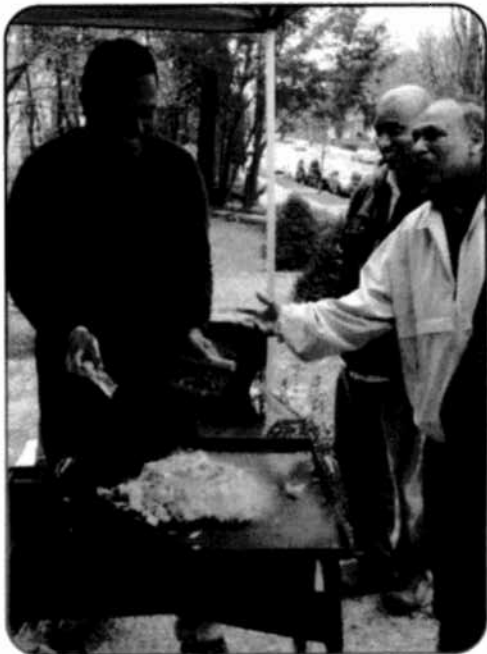
Venerable Dodanduwe Sirikara Nayaka Thera was chosen by the Sangha to receive the Kathina robe last year. While he was observing the Vassa at the Vihara he delivered many Dhamma talks and also conducted some beautiful POOJAS too.



Dr. Saranath Weerakoon and Melony Weerakoon together with their families sponsored the Kathina ceremony last year. This is considered as one the greatest meritorious deeds one can perform. This year Kathina ceremony will be held on Sunday, October 27, 2013. It will be sponsored by Sumana Lekamge, Kamala Soma and Daya Karunaratne.



Cleaning inside! Cleaning outside! Our young members of the Vihara meditation class preparing a flower bed in front of the Vihara.



Our Sri Lanka Embassy staff presented an outdoor Kottu Kitchen for the Asian Food Festival. This was one of the main attractions of this festival.

Next Asian food Bazaar.

Sri Lankan Embassy staff in the U.S.A. headed by H.E. The Ambassador Jaliya Wickramasuriya, will sponsor the next Asian Food festival at the Vihara on July 14th Sunday 9.30 am to 3.00 pm. Please reserve this day to take part in this great event.





Meditate at Washington Buddhist Vihara to relieve holiday stress

By Moira E. McLaughlin, December 20, 2012 (Washington Post)

It's the time of year when we pack our days with parties, shopping, cooking, decorating, wrapping and family time. Lots of family time.

It can be enough to leave anyone breathless. This holiday season, take a breather literally and feel what it's like to meditate. "I know that I'm breathing in. I know that I'm breathing out," says Bhante Mandawala Pannawansa, a Buddhist monk leading a weekly meditation at the Washington Buddhist Vihara, a monastery on upper 16th Street NW.

Open to anyone, the hourlong guided meditation offers a short escape for people of any religious background looking for a holiday reprieve. "It's very peaceful," said Robert Rhyne, 45, a lawyer who has been a Buddhist for more than a decade and who sometimes leads the meditations. "People just enjoy the sense of peace. . . . There's little ritual so it's easy for Westerners to come."

On a recent Sunday, 20 people entered the monastery, which is simply a house with a modest but colorful sign in the front yard. Everyone removed their shoes and walked quietly into the dimly lit, empty living room. Photos of Buddhists sat on the mantle in the back of the room and a large white statue of Buddha sat in the front, facing the meditators. Otherwise, there were few visual distractions.

Most meditators grabbed cushions from the back of the room and sat down. A few sat on folding chairs. A couple of people arrived late, without disruption; it's easy to sneak in and out anonymously, because there is no sign-in sheet or overt donation request. The only prerequisite is that visitors come seeking quiet.

"Silence is most important," Bhante Pannawansa said before beginning the meditation. And yet when a phone rang somewhere in the house, he seemed undisturbed. He explained that the mediation would be in three parts, one part focused on breathing, another on the body and sensation, and a third on compassion meditation. Change your position if you need to throughout the mediation, Pannawansa said. And then he began the session by banging a thick stick on a large metal bowl three times. "This is an inward journey we start with breathing," he said as everyone closed their eyes. "At this moment, I am in the here and now."

Most meditations include a discussion afterward with the monks. This works well for first-time visitors to the monastery such as Gilberto Zazueta, 29, a student from Silver Spring who learned about the meditation from Meetup.com. He said he and his wife, Stephanie Somohano, 31, "Like to study religions."

But for Brandi Walker, 40, a social worker in the District, the weekly meditation she regularly attends means something more. "Slowly, through exposure, I was able to grasp how the mind works, how we create suffering for ourselves. [Meditation] allows you to just breathe. It takes the weight off," she said. The monastery "is like an oasis in the city."



A.G.M. March 24th 2013



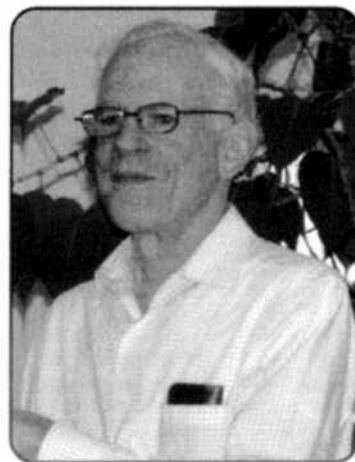
Wetara Mahinda maha Thera
delivering the key-note speech.



Dr. Rathan Barua came from New York
to deliver a speech on challenges
faced by Buddhists in Bangladesh.



Susan Singh, our executive secretary
delivering the annual report of the
Buddhist Vihara Society, Inc .



Our former Treasurer James Shaffer
presenting the annual Financial Report
of the Buddhist Vihara Society, Inc.



Need to understand Buddhist morality from a positive perspective

When we hear the five basic moral rules in Buddhism, the five precepts, what strikes us is that these rules are articulated in negative terms. For example, we undertake, as a part of our daily religious practice, to refrain from destroying life, taking what has not been given to us, engaging in sexual misconduct, telling lies and taking intoxicating alcohol. All five undertakings are in negative form, namely, the acts of not doing something or refraining from certain forms of behavior. As a matter of general agreement we believe that it is better to say something positively than saying it negatively. Consequently it is believed that negative articulation of Buddhist ethics is not likely to be as forceful as it were to be articulated in positive terms. One might even find fault with Buddhism for not being pro-active



The present day preference for positive articulation could well be something new, not necessarily shared by those of the ancient times. It could be a mere way of saying something without any particular emphasis. Whether this was so or not during the times of the Buddha one thing very clear in the Buddhist articulation of ethics is that it is not at all confined to negative articulation exclusively. It is well known that the Buddhist morality has two aspects, namely, refraining from doing what is wrong (*virati*) and practicing what is morally good (*samaadana*). Although the formulae of precepts are given in negative form, they are to be understood and construed in positive form. In other words, two aspects of morality are understood as mutually inclusive, enriching and supportive.

The two aspects of morality have been described by the Buddha in many discourses. In particular, the Buddha has described the two aspects in connection with the ten unwholesome (*dasa- akusala*) deeds. It is interesting to note that the fifth precept in the five precepts does not have any specific positive application mentioned in the discourses. This suggests that the violation involved is not on par with the other four forms of misbehavior. Nevertheless, the tradition takes intoxication as a very serious condition which could serve as the leading cause of all the other violations. Therefore in this particular context, the abstinence itself seems to have been taken as comprising a very vital aspect of morality.

The Buddhist approach, however, is not limited to refrain. Its positive aspects have been described in many discourses. Accordingly, 'abandoning the taking of life, one dwells refraining from taking life; without stick or sword, scrupulous, compassionate, anxious for the welfare of all living beings', one practices the first precept'. Likewise the second is practiced by living purely, accepting what is given, awaiting what is given and without stealing. Abandoning unchastity one practices pure life and practices the third precept. Abandoning false speech one becomes 'a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world'. The positive behavior with



regard to precepts involving further verbal and mental behavior has been elaborated in a similar manner. (For details read the account of sila found in the Brahmajala-sutta of the Digha-nikaya: The Long Discourses of the Buddha).

Supporting this approach further, the Buddha describes 'the three-cornered purity' (ti-koti parisuddhi) of the moral practice. They are: (i) refrain from, say, killing; (ii) persuade others to refrain from killing; and (iii) praising the acts of refraining from killing. These three are applicable to all practices covered by morality in Buddhism. The last two aspects in particular lay much emphasis on the 'social responsibility' of morality.

There is a need to understand the moral precepts in Buddhism in a broader perspective. Very often it is seen that precepts are interpreted and understood and consequently incorporated into daily life in very narrow manners. The precept to abstain from killing is understood as merely involving killing for food such as fishery or animal slaughter. But all types of unkindness to fellow human beings, cruelty to animals other than slaughtering for food are not thought of as violating the first precept. The precept against killing has to be understood as an active step toward practising loving kindness (metta) to all living beings. In other words, what is detailed in the well-known Karaniyametta-sutta has to be understood as guidance to the practice of the precept against killing.

In the like manner, 'taking what is not given', stealing, has to be understood as refraining from all types of dishonesty involving claiming anything material or non-material such as good name, credit for some good actions, or even not doing fully what one should do in order to claim one's pay. On the positive side, refrain from sexual misconduct involves working for the peace and harmony in society by promoting family values. Abstaining from falsehood is ultimately a plea for honest in one's total behavior and not mere 'telling' truth. Refraining from intoxicating drinks has to be interpreted in today's context to include all kinds of use of drugs not merely by drinking but also by way of pills, powders, smoke and intravenous injection.

Morality (sila) in Buddhism provides a comprehensive guide for our moral behavior. It contains the basis for universal system of morality applicable to all people irrespective of their religious or ideological affiliations. What needs to be done is to interpret this great system of morality so as to meet the needs and challenges of our contemporary social life.

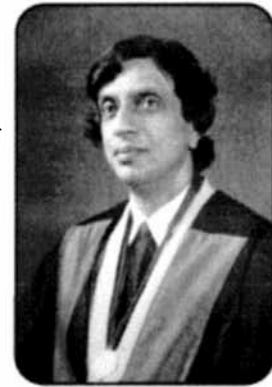
Asanga Tilakaratne, PhD
Professor of Pali and Buddhist Studies
University of Colombo
Colombo, Sri Lanka



Tribute to Dr. D.V.J Harischandra Consultant Psychiatrist
Posted on March 2nd, 2013

Dr Ruwan M Jayatunge, York University, Canada

I first met Dr. D.V.J Harischandra in 1998 when he came to deliver a presentation on Euthanasia at the Brown's Beach Hotel in Negombo that was organized by the Clinical Society of the Negombo Hospital. On that day he gave an outstanding presentation on Euthanasia and Medical Ethics and captured everyone's attention with his knowledge and language skills. He was a superb orator.

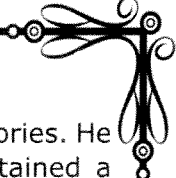
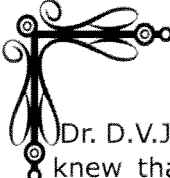


Dr Harischandra was an excellent media presenter and he had the exceptional ability of presenting deep concepts of psychology and psychiatry to the general public in simplistic manner. He was an admirable teacher and an instructor. Trained as a Psychiatrist, Dr. Harischandra served in a number of hospitals treating a large number of patients. He was a friendly and a gentle specialist who observed the professionals ethics at all times.

The Consultant Psychiatrist Dr. D.V.J Harischandra had a profound knowledge in Psychiatry, Psychology, Sociology and Philosophy. It was a rare combination. He was not a traditional doctor who trapped in his limited specialty. He could eloquently speak of many subjects and I always considered Dr. D.V.J as a walking encyclopedia. He never gave up reading and exploration. He was open to new subjects and never became a slave to any dogma. Until his death Dr. DVJ actively engaged in the process of accumulation of knowledge.

Dr. D.V.J Harischandra used different treatment strategies to treat his patients. Although he was trained in England Dr. DVJ never forgot the traditional healing methods that brought holistic approach. He strongly believed in the impact of culture in the healing process. He did incorporate psychodrama to treat his patients. In 2002 he invited me to visit his clinic in Galle where he used numerous successful psychotherapies. He was an excellent and a gifted counselor who knew Rogerian Therapy from A to Z. He offered empathy and treated his patients in a nonjudgmental atmosphere. I had never met a Psychiatrist who had a deep knowledge in Psychoanalysis as Dr. D.V.J Harischandra. He knew the works of Freud, Jung, Alfred Adler, Melanie Klein and Eric Fromm like the back of his hand.





Dr. D.V.J Harischandra took a special interest to study the Buddhist Jathaka stories. He knew that the Jataka stories deeply analyzed the human mind and it contained a profound universal humanistic philosophy. In his famous book Psychiatric Aspects of Jataka Stories, Dr. Harishandra pointed out that the Western Psychologists / Psychiatrists should carefully study this ancient DSM which is a priceless piece of work.

Dr. D.V.J Harischandra adored the work of Munidasa Cumaratunga the great Sri Lankan linguist and a writer who had a reflective knowledge of the Sinhala language. Dr. Harischandra believed that Munidasa Cumaratunga had similar views on language like Jacques Derrida who introduced the theory of Deconstruction. He knew that Munidasa Cumaratunga and Derrida were two different people who lived in different academic eras, but they shared something common. Dr. Harischandra highlighted the major child psychology concepts that were used by Munidasa Cumaratunga in his works. According to Dr. D.V.J Harischandra, Munidasa Cumaratunga used linguistic scaffolding in the language acquisition period to help the children to grasp language skills.

Dr. Harischandra realized the psychological impact of the war in Sri Lanka first hand and encouraged me to study combat Psychology. Once in a TV program he quoted a few lines from one of my books that recounted Combat Trauma in Sri Lanka. He knew the psychological repercussions of the armed conflict and how it affected as a damaging factor in mental health. He had treated a large number of war victims. In addition during the Asian Tsunami in 2004 Dr. Harischandra did a commendable work treating Tsunami victims.

Our last meeting was in 2007 at the 3rd International Conference of South Asian Federation of Psychiatric Associations that was held at the Tangerine Hotel Kalutara. After that we intermittently exchanged views via telephone. When I asked for his email Dr. Harischandra replied: I am an old fashion guy and I don't have an email. He honestly admitted that he was little far behind computer technology. But I have no doubt that Dr. DVJ had picked up necessary IT knowledge that he needed. He was a genius and a quick learner.

Before I conclude my eulogy I ought to mention some of the extraordinary human qualities of Dr. D.V.J Harischandra. He did not walk with a big ego and a chip on his shoulder. He possessed no professional jealousy and he never treated the junior doctors with sarcasm. He had an open mind to admire the knowledge and skills of his junior doctors. He was a true professional until his last day.



'Sukho Buddhanam Uppado'

Sukho Buddhanam Uppado
Sukha Saddhammadesana
Sukha Sanghassa Samaggi
Samagganam Tapo Sukho - (Dhammapada: - 194)
Happy is the Birth of Buddhas.
Happy is the Teachings of the Sublime Dhamma.
Happy is the unity of Sangha.
Happy is the discipline of the united ones.

Three Great Events

The three great events in the life of the Buddha are - the birth of Prince Sidhartha, the Bodhisatva at the Royal Park of Lumbini, His attainment of the Perfect Enlightenment in his 35th year under the shade of Sri Maha Bodhi at Buddha Gaya.

His demise after a noble ministry that lasted 45 years at Kusinara in the Sala Grove, Upavartana that belonged to Royalty of Malla-occured on the Vesak Full Moon Poya Day. It is renowned as the most sacred Poya Day in the Buddhist world over.

On this Vesak Full Moon Poya Day, it will be relevant to draw your kind attention to the 20 point plan of action, to be jointly implemented by the Maha Sangha, the Government of Sri Lanka and general public to commemorate the 2600 Sambuddhatva Jayanathi. It will be relevant to human development process or the moral regeneration of our Society that will commence in view of the Sambuddatva Jayanathi should continue far beyond 2011 so that the world at large could gain long lasting benefits.

The Buddhist Flag

The Buddhist history of Sri Lanka records, a very important event that took place 125 years ago on a Adhi Vesak Full Moon Poya Day. The attractive, beautiful Buddhist Flag which consists of six colours - Neela (Blue), Peeta (Yellow), Lohita (Maroon), Odata (White), Manjesta (Orange), Prabhashvara (Mixture of above five colors) was officially hoisted at the Dipaduttamaramaya Temple, Kotahena on April 28. 1885. Among the Dignitaries present on this



occasion were Hikkaduwe Sri Sumangala Maha Thera, Migettuwatte Gunananda Maha Thera and Henry Steele Olcott, the Father of Buddhist education in Sri Lanka.

Out of all world religious leaders in the world the Blessed One, the Great Master, has made an enormous impact on human civilization by discovering the sublime Eight fold path composed of eight categories or divisions namely.

Appropriate Perspective, Aspirations, Speech, Action, Lifestyle, Effort, Mindfulness, Concentration. Whether it is Wesak or Adhi Wesak, the need of the hour is to follow the Message of the Buddha Dhamma. The knowledge of Buddhism is the key to the higher Path to attain calmness and peace in life. Buddhism can be considered as a way of living.

Today, on this Vesak Poya Day temples will be filled to capacity. Going through the chronicle Mahavamsa, King Dutugemunu, Bhatiya, Vasakha held 26 and 46 Vesak Festivals respectively.

Further, Voharatissa, Gotabhaya, Jettahssa, Dalamugalan, Sena II, Parakramabahu the great. Celebrated Vesak in a grand scale in the ancient Sri Lanka. This tradition is continued up to today.

One of the cardinal principles of the blessed one is peaceful and harmonious living.

On this day of Vesak, let us recite a stanza, which condense what Buddhism is all about. This is what all Buddhist should follow and practice.

Sabbapapassa Akaranam

Kusalassa Upasampada

Sacittapariyodapanam

Etam Buddhana Sasanam (Dhammapada 183)

To refrain from doing evil, to indulge in doing good, it cleanse one's mind - this is the teaching of the Buddha.

May all beings be happy!

'Sukho Buddhanam Uppado' (Happy is the birth of Buddhas)



BLESSED VESAK !

626 B.C, in the month of pleasant May
It was also the Vesak full moon day,
Most of the people of Kapilavastupura,
Prepared to go on a grand Perahera".

King Suddhodana's queen Maha Maya
Was to go in procession to State Devdaha,
To the neighbouring Kingdom of father- king,
To get a baby - then a customary thing.

Subjects on foot went with kith and kin,
Queen, of course, travelled in palanquin.
When they were tired queen thought it best
At a beautiful park to take little rest.

Blooming 'sal' flowers on spreading trees,
Elegant leaves rustling in the breeze.
This 'Lumbini Park' she wished to see,
And rest awhile and comfortable be.

The queen went in, with all the others,
While walking in the park gathering flowers.
She had a bath so refreshing and cool
Her attendant ladies swimming in the pool.

To touch a branch with flowers galore,
She raised her hand - the branch bent low,
She caught it hard - a surprising one,
She delivered the baby - a fortunate son!

Just after delivery, the baby got down!
Walked seven steps on lotuses shown!
And declared in "Lion Voice" call:
"I Supreme, Senior and greatest of all,
Will' not have re-birth in 'Samsaric' roll."

"Aggo hamasmi lokassa - Jettho hamasmi lokassa
Settho hamasmi lokassa
Ayamanti ma jati
Natthi' dani punabbhavo"

The mother and baby went back again,
Since proceeding to Devdaha was in vain;
King Suddhodhana, then, was filled with joy
To be the father of a profound boy.

- *Danister I. Fernando*



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I wish to enroll myself as a member of the Washington Buddhist Vihara Society, Inc., and enclose herewith a check for my membership: Life membership \$250.00, Annual Standard membership \$25.00, Annual Student membership \$15.00 (Circle One)

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(The Logo & Seal of the Washington Buddhist Vihara were created by Mr. S.A.D Subasinghe in 1965)



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