



Minnesota Buddhist

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Two Styles of Insight Meditation

By
Bhikkhu Bodhi

Today the practice of insight meditation has gained global popularity, yet in achieving this success it has undergone a subtle metamorphosis. Rather than being taught as an integral part of the Buddhist path, it is now often presented as a secular discipline whose fruits pertain more to life within the world than to supramundane release. Many meditators testify to the tangible benefits they have gained from the practice of insight meditation, benefits that range from enhanced job performance and better relationships to deeper calm, more compassion, and greater awareness. However, while such benefits may certainly be worthwhile in their own right, taken by themselves they are not the final goal that the Buddha himself holds up as the end point of his training. That goal, in the terminology of the texts, is the attainment of Nibbana, the destruction of all defilements here and now and deliverance from the beginningless round of rebirths.

Perhaps the most powerful pressure that has shaped the contemporary expression of insight meditation has been the need to transplant the practice into a largely secular environment remote from its traditional matrix of Buddhist faith and doctrine. Given the skeptical climate of our age, it is quite appropriate that newcomers to the Dhamma be invited to explore for themselves the potential inherent in the practice. Perhaps the last thing they need is to have the full agenda of Buddhist doctrine thrust upon them from the start.

However, though we may initially take up meditation with an open and explorative mind, at a certain point in our practice we inevitably arrive at a crossroads where we are faced with a choice. Dither we can continue the meditation as a purely naturalistic, non-religious discipline, or we can transpose the practice back into its original setting of Buddhist faith and understanding. If we choose the first route, we might still deepen our meditation and reap more abundantly the same benefits we have obtained so far – deeper calm, more equanimity, greater openness, even a kind of penetration of the here and now. Nevertheless, as desirable as these fruits might be in themselves, viewed against the Buddha's word they remain incomplete. For the practice of insight meditation to achieve the full potential ascribed to it by the Buddha, it must be embraced by several other qualities that rivet it to the framework of the teaching.

Foremost among such qualities is the complementary pair of faith and right view. As a factor of the Buddhist path, faith (*saddha*) does not mean blind belief but a willingness to accept on trust certain propositions that we cannot, at our present stage of development, personally verify for ourselves. These propositions concern both the nature of reality and the higher reaches of the path. In the traditional map of the Buddhist training, faith is placed at the beginning, as the prerequisite for the later stages comprised in the triad of virtue, concentration, and wisdom. The canonical texts do not seem to envisage the possibility that a person lacking faith in the tenets specific to the Dhamma could take up the practice of insight meditation and reap positive results. Yet today such a phenomenon

has become extremely widespread. It is quite common now for meditators to make their first contact with the Dhamma through intensive insight meditation, and then to use this experience as a touchstone for assessing their relationship to the teaching.

At this juncture, the choice they make divides meditators into two broad camps. One consists of those who focus exclusively on the tangible benefits the practice yields here and now, suspending all concern with what lies beyond the horizons of their own experience. The other consists of those who recognize the practice to flow from a fount of understanding far deeper and broader than their own. To follow this wisdom to its source, such meditators are prepared to subordinate their own familiar assumptions to the disclosures of the teaching and thus embrace the Dhamma as an integral whole.

The fact that insight meditation can be seriously practiced even outside the domain of Buddhist faith raises an interesting question never explicitly posed by the canon and commentaries. If insight meditation can be pursued solely for its immediately visible benefits, then what role does faith play in the development of the path? Certainly, faith as a full acceptance of Buddhist doctrine is not a necessary condition for Buddhist practice. As we have seen, those who do not follow the Dhamma as a path to spiritual deliverance might still accept the Buddhist ethical precepts and practice meditation as a way to inner peace.

Faith must therefore play a different role than that of a simple spur to action, but the exact nature of this role remains problematic. Perhaps the solution will emerge if we ask what faith actually means in the context of Buddhist practice. It should be clear at once that faith cannot be adequately explained simply as reverence for the Buddha, or as some alloy of devotion, admiration, and gratitude. For a while these qualities often exist alongside faith, they may all be present even when faith is absent.

If we examine faith more closely, we would see that besides its emotive ingredients, it also involves a cognitive component. This consists in a readiness to accept the Buddha as the unique discoverer and

proclaimer of liberating truth. Seen from this angle, faith necessarily involves a decision. As the word decision implies (“to decide”= to cut off), to place faith in something is to exercise an act of discrimination. Thus Buddhist faith entails, at least implicitly, a rejection of the claims of other spiritual teachers to be bearers of the liberating message on a par with the Buddha himself. As a decision, faith also entails acceptance. It involves a willingness to open oneself to the principles made known by the Enlightened One and adhere to them as trustworthy guides to knowledge and conduct.

It is this decision that separates those who take up the practice of insight meditation as a purely naturalistic discipline from those who practice it within the framework of Buddhist faith. The former, by suspending any judgment about the picture of the human condition imparted by the Buddha, limit the fruits of the practice to those that are compatible with a secular, naturalistic world view. The later, by accepting the Buddha’s own disclosure of the human condition, gain access to the goal that the Buddha himself holds up as the final aim of the practice.

The second pillar that supports the practice of insight meditation is the cognitive counterpart of faith, namely, right view (*samma ditthi*). Though the word “view” might suggest that the practitioner actually sees the principles considered to be right, at the outset of the training this is seldom the case. For all but a few exceptionally gifted disciples, right view initially means right belief, the acceptance of principles and doctrines out of confidence in the Buddha’s enlightenment. Though Buddhist modernists sometimes claim that the Buddha said that one should believe only what one can verify for oneself, no such statement is found in the Pali Canon. What the Buddha does say is that one should not accept his teachings blindly but should inquire into their meaning and attempt to realize their truth for oneself.

Contrary to Buddhist modernism, there are many principles taught by the Buddha as essential to right understanding that we cannot, in our present state, see for ourselves. These are by no means negligible, for they define the framework of the Buddha’s

entire programme of deliverance. Not only do they depict the deeper dimensions of the suffering from which we need release, but they point in the direction where true liberation lies and prescribe the steps that lead to realization of the goal.

These principles include the tenets of both “mundane” and “transcendent” right view. Mundane right view is the type of correct understanding that leads to a fortunate destination within the round of rebirths. It involves an acceptance of the principles of kamma and its fruits; of the distinction between meritorious and evil actions; and of the vast expanse and multiple domains of samsara within which rebirth may occur. Transcendent right view is the view leading to liberation from samsara in its entirety. It entails understanding the Four Noble Truths in their deeper ramifications, as offering not merely a diagnosis of psychological distress but a description of samaric bondage and a programme for final release. It is this transcendent right view that comes at the head of the Noble Eightfold Path and steers the other seven factors towards the cessation of suffering.

While the actual techniques for practicing insight meditation may be identical for those who pursue it as a purely naturalistic discipline and those who adopt it within the framework of the Dhamma, the two styles of practice will nevertheless differ profoundly with respect to the results those techniques can yield. When practiced against the background of a naturalistic understanding, insight meditation can bring greater calm, understanding, and equanimity, even experiences of insight. It can purify the mind of the coarser defilements and issue in a tranquil acceptance of life’s vicissitudes. For these reasons, this mode of practice should not be disparaged. However, from a deeper point of view, this appropriation of Buddhist meditation remains incomplete. It is still confined to the sphere of conditioned existence, still tied to the cycle of kamma and its fruit.

When, however, insight meditation is sustained from below by deep faith in the Buddha as the perfectly enlightened teacher, and illuminated from above by the wisdom of the teaching, it acquires a new capacity that the other approach lacks. It now

functions with the support of dispassion, moving towards ultimate deliverance. It becomes the key to open the doors to the Deathless, the means to gain a freedom that can never be lost. With this, insight meditation transcends the limits of the conditioned, transcends even itself, to arrive at its proper goal: the eradication of all the fetters of existence and release from the beginningless round of birth, aging, and death.

(BPS Newsletter – 2nd Mailing 2000, No. 45)

WHAT IS KAMMA?

By

Bhikkuni Sathima

‘Cetanahan bhikhave, Kamman vadami.’ Said the All Seeing, All Knowing, the Blessed One, our Great Teacher. Cetana, O, Bhikkhus is kamma, I declare. Now, what is cetana? It is willed or volitional actions. Kamma is all wholesome and unwholesome deeds that are performed by beings, by way of thought, word and deed. Kamma is a natural law. It is the law of Cause and Effect. Whether one believes in kamma or not it is happening all the time. From the time we wake up in the morning till we go to sleep we are forming kamma using sense contact as the source.

In the Dependent Origination it states; ‘Dependent on ignorance arises kamma formations.’

So, the cause of kamma is ignorance. Due to our ignorance, we do not see things as they really are. We do not see the impermanent, the unsatisfactory, and the self-less nature of all things. In our ignorance we take whatever we see, hear, taste, smell and touch as permanent, desirable and having a permanent self and we get attached to the pleasant and reject the unpleasant. It is this craving, due to ignorance that creates wholesome and unwholesome kamma, by way of thought, word, and deed.

Kamma is NOT fatalism nor is it a doctrine of predetermination. It is a natural law of cause and effect. The past kamma effects the present and the present and past kamma effect the future in this life as well as in lives to come. We are responsible for all our actions and we create our own happiness and misery. A wholesome action brings wholesome results and an unwholesome action brings

unwholesome results. We cannot avoid the consequences of our actions; they will bear fruit when conditions are right. Kamma is not the only cause that influences our actions. There are other factors too that come into play. So everything that happens to us is **not** always due to kamma alone. Even though the law of kamma plays a very important part in our lives it is only one of the twenty four causal conditions that effect us. As human beings we do have the ability to change our actions for the better or the worse. We do have the ability to exercise our free will. Other wise liberation from samsara would not be possible.

Kamma is only our intentional or willed actions, unintentional or involuntary actions are not kamma. It is only the cause. The result of our actions, the result of kamma or what bear fruit is called vipaka. So when we experience happiness or misery due to our actions, it is vipaka that is being experienced. Now one might ask the question; who is the doer of kamma?

Who reaps the fruit of kamma? To this Ven. Buddhaghosa in the Visuddhi Magga writes;

*'No doer is there who does the deed,
Nor is there one who feels the fruit.
Constituent parts alone roll on,
This indeed is right discernment.'*

*"Volition or will is itself the doer, feelings is itself
the reaper of the fruits of action.*

*Apart from these pure mental states there is none to
sow and none to reap."*

(Buddha & his Teachings, Ven. Narada Thero.)

What are wholesome and unwholesome deeds?

The intentional actions that we perform by way of thought, word and deed, using sense contact and the source can be divided into two categories. Wholesome deeds or meritorious actions that bring happiness to self and others; unwholesome deeds or de-meritorious actions that bring misery to self and other. Wholesome kamma is willed actions rooted in non-greed, non-anger and non-delusion. Unwholesome kamma is willed actions rooted in greed, anger and delusion. Once an action is done, whether wholesome or unwholesome, it cannot be erased. Someday, sometime, somewhere, when conditions are right it will bear fruit.

(Dhp.127) 'Not in the sky, nor in the mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from the consequences of one's evil deed'

The fruit of wholesome kamma is happiness and the fruit of unwholesome kamma is misery. All beings seek happiness, no one wants to be unhappy and suffer. As much as unhappiness arises depending on conditions, happiness too arises conditionally. Wholesome deeds are the cause of happiness. If we want to be happy we need to perform wholesome actions. To do wholesome actions we need to be mindful and guard our senses. If our senses are guarded our thoughts will be guarded and when the thoughts are guarded, our words and deeds will be guarded. This is why in the teachings, we are asked to restrain our senses, guard our mind, be mindful and live in the present moment. The most important thing that must be remembered in the working of kamma is the mind.

*"Mind is the forerunner of all states
Mind is chief; mind made are they;
If one speaks or acts with a wicked mind,
Because of that, suffering follows one
Even as the wheel of the cart,
that follows the hoof of the ox that pulls it.
If you speak or act with a pure mind,
Because of that, happiness follows one
Even as one's shadow that never leaves"*
(Dhp.1&2)

Once a certain Brahmin asked the Blessed One, 'Lord, what is the reason, what is the cause for the inequalities in living beings?' The brief answer the Blessed One gave him was:

*'Beings are the owners of their kamma;
Heir to their kamma;
Born of their kamma;
Related through their kamma,
And having kamma as their.
Kamma is what creates distinctions among beings.'
'By action one become a farmer;
By action one becomes a craftsman;
By action one becomes a merchant;
By action one becomes a servant.
By action one becomes a thief too;
By action one becomes a fighting man;*

*By action one becomes a sacrificer;
By action one becomes a king.'*

Where is Kamma, wholesome or unwholesome stored?

Kamma is not stored anywhere, not in the body, not in the mind. It is a karmic force or energy that is there ready to manifest when conditions are right and the occasion arises.

Here is a quote from the questions of King Milinda. 'Where Ven. Sir, is Kamma?' King Milinda questions Ven. Nagasena.

'O Maharaja,' replied the Ven. Nagasena, 'Kamma is not said to be stored somewhere in this fleeting consciousness or in any part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment, just as fruits are not said to be stored somewhere in the tree, but depending on the tree they lie, springing up in due season.'

Classification of Kamma:

Kamma can be divided into four groups according to the time at which results are produced.

1. Dittadhammavedaniya Kamma - Immediately Effective Kamma
2. Upapajavedaniya Kamma - Subsequently Effective Kamma
3. Aparapariyavedaniya Kamma - Indefinitely Effective Kamma
4. Ahosi Kamma - Ineffective Kamma.

Kamma can also be classified according to function. They are:

1. Janaka Kamma -Reproductive Kamma
2. Upatthambaka Kamma - Supportive Kamma
3. Upapidaka Kamma - Counteractive Kamma
4. Upaghataka Kamma -Destructive Kamma.

According to Buddhism, birth is conditioned by the wholesome and unwholesome kamma which is predominant at the time of death. This is janaka or reproductive kamma. It is the upatthambaka or supportive kamma that helps to maintain or assist the results of already existing kamma. The counteractive or upapidaka is what suppresses or modifies the results of janaka kamma and destructive kamma is that which destroys the force of existing kamma and substitute its own resultants.

Here is an example from Ven. Narada Thero's book 'The Buddha & His Teachings' to show how the four types of kamma affect ones' life.

'As an instance of the operation of all the four, the case of Ven. Devadatta may be cited.'

'His reproductive good Kamma destined him to a birth in a royal family. His continued comfort and prosperity were due to the action of the Supportive Kamma. The Counteractive Kamma came into operation when he was subjected to such humiliation as a result of his being excommunicated from the Sangha. Finally the Destructive Kamma brought his life to a miserable end.'

Kamma can be classified according to the priority of results;

1. Garuka Kamma - weighty or serious action
2. Asanna Kamma - Death-proximate Kamma
3. Acinna Kamma - Habitual Kamma
4. Katatta Kamma - Cumulative Kamma - everything that is not included in the others.

The garuka kamma will for certain bear fruit in this life or next. These are the results of the five heinous crimes in the unwholesome side or the jhanas on the wholesome side. If there is no garuka kamma at the moment of death, then the Death-proximate come might come into operation. Lacking that, the Habitual Kamma can be effective. In the absence of the other three the Cumulative Kamma will come into operation.

This shows very clearly that birth is conditioned by one's wholesome and unwholesome kamma that predominates at the moment of death.

What do Kamma and Rebirth explain? (Taken from Ven. Narada Thero's Book Buddha & His Teachings)

1. They account for the problem of suffering for which we ourselves are responsible.
2. They explain the inequality of mankind.
3. They account for the arising of geniuses and infant prodigies.
4. They explain why twins who are physically alike have different characteristics, mentally, morally, temperamentally, and intellectually.
5. They account for dissimilarities amongst children of the same family.

6. They account for the extraordinary innate abilities of some people.
7. They account for the moral and intellectual differences between parents and children.
8. They explain how infants spontaneously develop such passions as greed, anger, and jealousy.
9. They account for instinctive likes and dislikes at first sight.
10. They explain how in us are found 'a rubbish heap of evil and a treasure house of good.'
11. They account for unexpected outburst of passion in a highly civilized person, and for the sudden transformation of a criminal into a saint.
12. They explain how unworthy children are born to saintly parents, and saintly children to unworthy parents.
13. They explain how in one sense, we are the result of what we were, we will be the result of what we are; and, in another sense, we are not absolutely what we were, and we will not be absolutely what we are.
14. They explain the causes of untimely deaths and unexpected changes in fortune.
15. Above all they account for the arising of omniscient, perfect spiritual teachers, like the Buddhas', who possess incomparable physical, mental and intellectual characteristics.

MAY YOU ALL BE WELL HAPPY AND
PEACEFUL!
SADU! SADU! SADU!

Buddhist Theory of Knowledge

By

Prof. Kottagoda Warnasuriya

Buddhism has been an intellectual system of thought from its very inception. At the beginning Buddha was reluctant to preach what he realized due to its deepness and profundity. He assumed that people cannot understand as they have been overcome by ignorance (avijja or avidya), lust, craving and so forth. In his first sermon addressed to five ascetics Buddha emphatically mentioned that this doctrine is deep, difficult to see, incomprehensible, subtle, beyond logic and reasoning and only intellectuals, who are with little

dust, can understand. And also he mentioned that during the process of his deep meditation he was awakened and enlightened.

In Hinduism there are three ways of merging with the supreme reality: i.e. way of action (Karma mārga), way of knowledge (Jbāna mārga) and way of faith (Bhakti mārga). In Buddhism there is only one way of realizing Nirvāna, that is, by way of Wisdom (Pannā). But in later Buddhism we find that the way of karma as well as faith added as means of emancipation. Buddha said that this doctrine is for intellectuals not for non-intellectuals. (Pannāvantassa ayam dhammo na ayam dhammo duppanssa).

In the Savgāra Sutra of the Majjhima Nikāya there is a passage where the pre-Buddhist as well as contemporary religious teachers are divided into three groups by the Buddha on the basis of means of knowledge they used.

1. The first group of religious teachers is traditionalists who relied on revelation and scriptures. Knowledge was imparted orally by the teacher to pupils. Buddha called them Anussavikā as their means of knowledge was hearing from the teacher. After learning from the teacher they came to conclusion that we know the truth, this the truth all else is wrong. Mainly the Vedic Brahmanas fell into this category. This was the traditional way of learning. This was called rote learning. Investigation and questioning was not involved in this system of education.
2. The second group of teachers is rationalists who derived knowledge from reasoning and speculation. This group included seers of Aranyaka (forest dwellers) and Upanishad (sitting down close by the teacher) periods. Metaphysicians, Sceptics (Skeptics), Materialists fell into this class of thinkers.
3. The third group is experientialists who depended on direct personal knowledge and experience. Their means of knowledge was perception. They accepted both sense perception as well as extrasensory perception. Buddha fell into this category. In the Sangarava Sutra of the Majjhima Nikaya

Buddha emphatically mentioned that he was one of the third group teachers.

In the Kalama Sutra of the Anguttara Nikaya, Buddha has discussed ten means of knowledge used by pre-Buddhist and contemporary religious teachers in India in acquiring knowledge.

1. By hearing (Anussava)
2. Through (oral) tradition (Paramparaya)
3. By hearsay (Itikiraya)
4. From religious scriptures (Pitakasampadaya)
5. On account of testimony of experts (Bhabbarupata)
6. On account of the recluse being our teacher (Samano no garu)
7. On account of or adhering to logic (Takka hetu)
8. On account of an already established standpoint (Naya hetu)
9. Considering reasons (Akara-parivittakkena)
10. Due to the agreement with a considered view (Ditthinijjhanakkhanti)

Buddha advised Kalamas (the householders) not come to conclusions regarding the truth on the ground of these ten means of knowledge. These ten means can be divided into two on the ground of their nature. The first six means fall into the category of oral tradition or hearing (Anussava). It is closely related to revelation. Revelation and its handing down orally were considered as a valid means of knowledge by Vedic Brahmanas. Revelation should not be questioned as it was revealed by the creator himself. It should be accepted as the ultimate truth. But later Brahmins, specially the Brahmins of Arnyaka and Upanishads, relegated this knowledge to the status of lower knowledge (Apara vidya). Buddha criticized this way of acquiring knowledge on the ground that there was no personal experience involved in that process. According to Buddhism the truth cannot be imparted in words. Truth is ineffable, wordless. It has to be seen by each individual. Regarding his Dhamma Buddha said come and see (ehi passiko). Nagarjuna also clearly mentioned that the Dharma (truth) cannot be preached. Referring to hearing Buddha emphatically said that our hearing may be correct or incorrect.

The second means of knowledge, that is logic and reasoning as well as speculations, has their own

problems. Definitely logic and reasoning are better than the first means of knowledge. According to Buddhism the truth is beyond logic and reasoning. (Dhammo atakkavacaro). Therefore, the last four means are not valid means of knowledge in terms of Buddhist epistemology. Buddha was aware that logic and reasoning have problems. There are two sides of logic and reasoning, well reasoned and ill-reasoned. On these grounds Buddha discarded these two means of knowledge.

The third means of knowledge is perception. This means of knowledge was accepted by the Buddha as valid. The truth has to be realized by each individual by perceiving it. So the Buddha is in the third category of religious teachers who professed the religious life on the ground of perception. By practicing meditation one can see the truth, penetrate into the truth.

In Buddhism the valid means of knowledge is perception. Perception in Buddhism is divided into two: sense perception and extrasensory perception. Sense perception is the reliable way of seeing things within our sense sphere. Sometimes sense perception can be wrong too. Extra sensory perception is the correct means of knowledge according to Buddhism. This is achieved through the practice of meditation, Tranquility (Samatha) and Insight (Vipassana). Through the practice of meditation Samatha (tranquility) and Vipassana (insight) we acquire special knowledge. There six special knowledge we achieve through the practice of meditation.

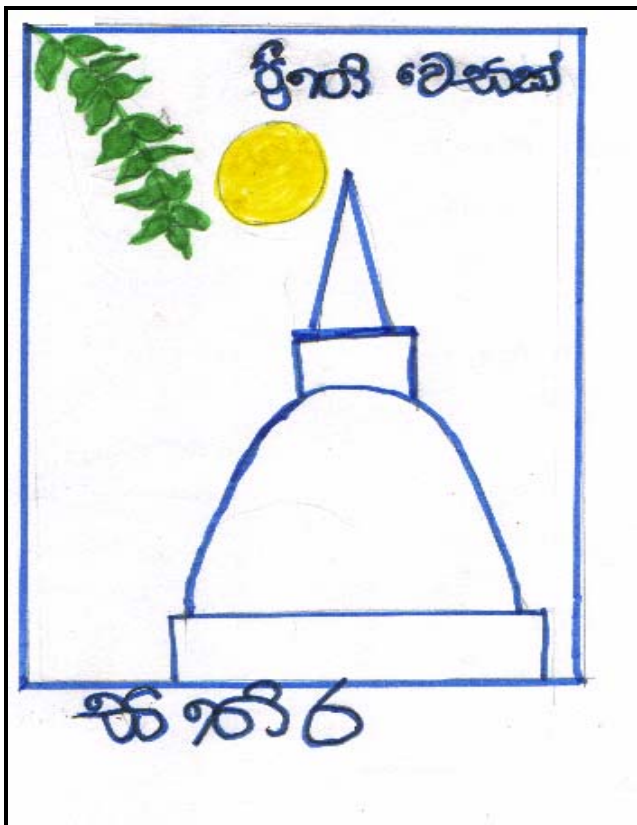
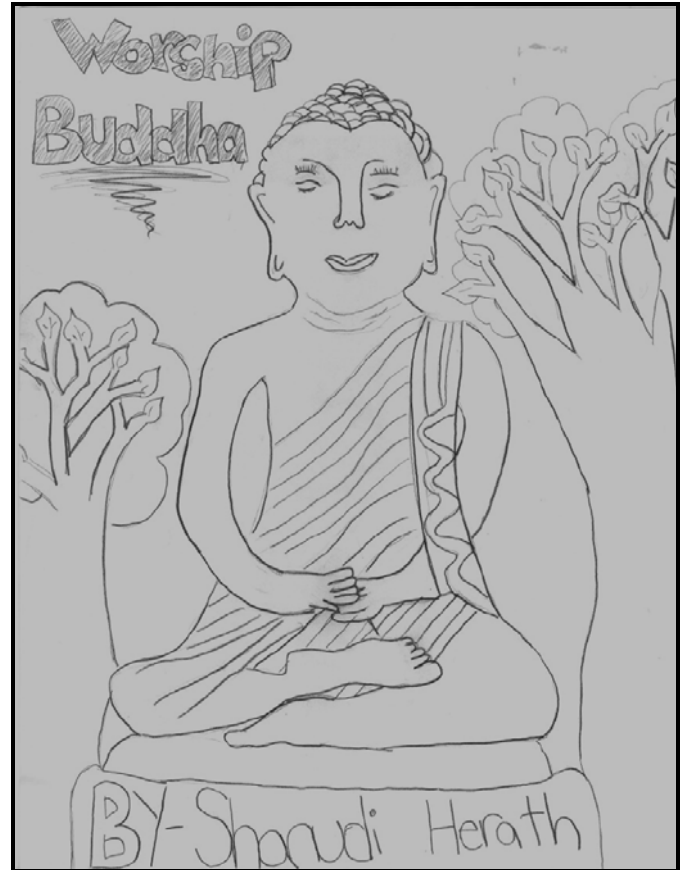
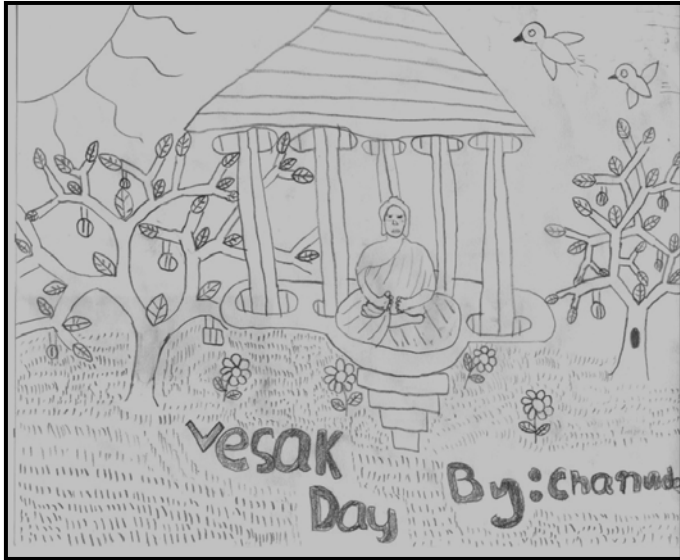
1. Psychokinesis (Iddhividha jnana)- this is a special power developed by the practice of meditation. One is able to perform abnormal activities like miracles, walking on the water without sinking and so forth.
2. Clairaudience (Dibbasota)- the ability to hear sounds beyond the range of auditory faculty.
3. Telepathy (Paracitta Vijanana), the ability to read minds of other people.
4. Retrocognition (Pubbenivasa anussati nana) - the ability to see past existences.
5. Clairvoyance (Dibbacakkhu)- the ability to see things beyond the range of normal eye faculty. The yogi can see being passing away and being reborn.

- 6. The special knowledge of destruction of cankers (Asavakkhaya nana)-the ability to see one's status after the realization of Nirvana.

Department of Religious Studies
University of the West, California

Happy Vesak!

Creations of Dhamma School Students



New Temple Premises in Minneapolis



Ceremonial Opening of the Temple Premises



Dhamma School Students - Senior Class



Traditional *Boiling of Milk* in the new Temple



Dhamma School Students - Junior Class

New Temple Opening Ceremony

The opening ceremony of the new temple is scheduled on Saturday the 24th June, 2006. Please keep the day open to attend this event. Invitation and program will be sent by mail to your residence. If you are not in the mailing list, please e-mail your street address to mnbvusa@yahoo.com.

The Temple is located at
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Ven. Witiyala Seewalie's Journal Update

October 22, 2005

- The first Katina Puja (offering of the robes) of the Minnesota Buddhist Vihara was held at the Temple in the Sri Lankan tradition at dawn.
- A musical concert with Sanath Nandasiri, Malkanthi Nandasiri, and Walter Fenando was held to raise funds to purchase a new building for the Sri Lankan Buddhist temple. The Buddhist community of the Minnesota organized this event. All proceeds were donated

towards the down payment of the new Buddhist vihara.

His family and friends attended this event and we continue to wish him well.

November of 2005

- Venerable P. Chandrasiri, the chief Sanga Nayaka of the North America and the Nayaka Thero at the Buddhist Vihara of Oregon made a special visit to Minnesota. He delivered a sermon and invoked blessing to MN Buddhist community and students of Dhamma school.
- Ven. W. Seewalie attended the 60th Anniversary of the United Nation Organization at St Cloud . He chanted (Pirirth) prayers in Pali, in order for world peace at this public event.

March 5, 2006

- Started a new Diploma Program for American Buddhist community. This program would help others to learn Buddhism and expand their knowledge of cultures in which Buddhism is predominant.

January 1, 2006

- Ven. W. Seewalie Thero and Ven. Vishvakeerthi Thero at the MN Buddhist Vihara performed New Year blessings.

March 11, 2006

- Visited Sri Lankan Buddhist community in Iowa. with the intention of establishing a link between Minnesota and Iowa Sri Lankan Buddhist communities.

January 29, 2006

- The celebration of Vietnamese and Chinese New Year was held.

April 15, 2006

- Celebrated the 2006 Sri Lankan New Year and traditions.

February 4, 2006

- Visited the Sri Lankan community in North Dakota.

April 26, 2006

- Purchased the property for the New Temple in Minneapolis.

February 5, 2006

- Special ceremony was held in order to introduce Sri Lanka Independence Day celebration to students of Dhamma School.

May 11, 2006

- Housewarming ceremony at the New Temple.

February 7, 2006

- I volunteered to teach English as a Teacher's Assistant at the North Metro Adult Basic Education Center for new immigrants. This is an ongoing program funded by the Federal Government.

February 12, 2006

- A special blessing session was held in order to invoke blessing on Dr. Athula Abeyaratne who was hospitalized due to a tragic auto accident.

Contributions

The objective of MN Buddhist Vihara is to promote National, Cultural, and Religious activities of the Sri Lankan Community.

Development of your Minnesota Temple and its activities are all funded by donations. Your contribution is greatly appreciated.

The Minnesota Buddhist Vihara is a 501 C (3) charity registered with the State of Minnesota since March 30, 2004 to conduct charitable, religious, educational, and scientific activities.

All your donations are Federal and State tax deductible and MN Buddhist Vihara Inc. will issue receipts.