

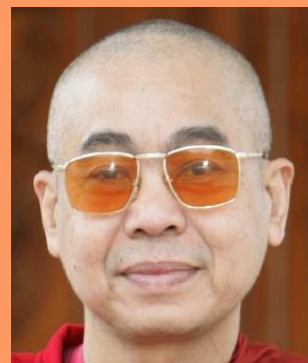


LOTUS REVIEW

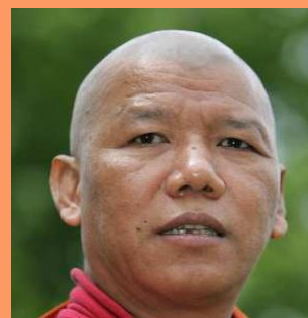
PEACE PAGODA 20TH ANNIVERSARY EDITION

CONTENTS

	Page
Message from Spiritual Director	1
DHAMMATALAKA Peace Pagoda	2
Pagoda Donations	2
Biography of Dr Rewata Dhamma 1929 - 2004	4
Tribute To Our Sayadaw Tin Htoon (USA)	5
Decorating the bas-reliefs Marie Cecile Forget (Dhammadinna)	8
The Ten Powers of Buddha's Wisdom Mingon Tipitakadhara Sayadawgyi	9
Metta Brahma Vihara Nathabandu Kottegoda	11
Friends and Enemies S.N Goenka	12
A Pictorial Record of our Vihara	13
Buddhist Councils by Dr Rewata Dhamma	17
REACHING OUT: the work of the Pagoda Yann Lovelock	20
Birmingham Buddhist Academy Theingi Thant (BBA Student)	22
Ceti Design	24



Dr Ottara Nyana



U Ratthapala



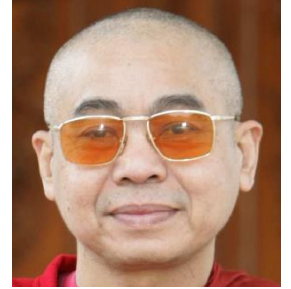
U Ganddhathara



Dr Nagasena



Message from Spiritual Director



On Sunday, 22th July 2018, Sayadaw Dr Rewata Dhamma's disciples and supporters will celebrate 20th anniversary of Dhammatalaka Peace Pagoda which was opened on 28th June 1998.

Even though a decade is a short time in history there have been significant events during the last twenty years (1998 to 2018), we have successfully completed various deeds in the holy land of Peace Pagoda.

1. *The opening of sangharama monastery (24-25 Aug. 2002)*
2. *UN Buddha Relics visit to Pagoda (13 July 2003)*
3. *Dr Rawata Dhamma passed away on 26th May 2004***
4. *The opening of a High school in Samangone Village(12th December 2005)*
5. *The Restoration of Peace Pagoda to its former glory (9th July 2006)*
6. *The opening of Dr Rewata Dhamma teaching hall together with installation of his bronze statue (July 2007)*
7. *The visiting of Buddha Relics from Metreyya Project (November 2007)*
8. *Publication of several books by Dr Rewata Dhamma & Dr Ottara Nyana including six Special Lotus Reviews*

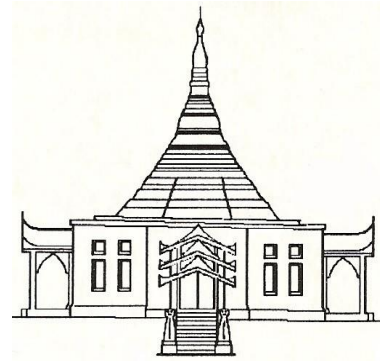
Birmingham Buddhist Academy was formally opened and established in 2013. In January 2016, academic board of ITBMU (International Theravada Buddhist Missionary University in Yangon, Myanmar) had granted as an Autonomous branch of ITBMU to Birmingham Buddhist Academy. To build a scholastic centre on the ground of the Peace Pagoda was Dr Rewata Dhamma's ultimate ambition and today, we have fulfilled Sayadaw's ambition.

We have completed the four remarkable tasks in Vihara such as Pagoda Major Renovation, Offering Gold Robe to Pagoda, Concrete Foot Path around Pagoda and Publishing Special Lotus before the 20th Pagoda Anniversary celebration event.

I would like to thank to all of the writers who have contributed to this issue, and dhamma friends from near and far who have been very generously donated and supported to our Peace Pagoda and Vihara. I would also like to express my special gratitude to Dr Mar Mar Lwin for sponsoring this publication and Theingi Thant for all her hard works in preparing Birmingham Buddhist Academy's paper works and editing the Lotus Magazine.

*Ven. Dr Ottara Nyana
Birmingham Buddhist Vihara
Sunday, 22nd July 2018*

DHAMMATALAKA PEACE PAGODA



The Dhammatalaka Pagoda

The building of cetiyas, also known as pagodas or stupas, dates back to around the 6th century BCE when the Buddha passed into Nibbana.

Following the Buddha's cremation only fragments of bone remained which were collected and divided amongst those rulers who were devout followers. Within each kingdom the relics of the Buddha were placed in golden containers and cetiya built over them allowing people to pay homage and venerate them.

The cetiya is recognised throughout the world as symbolising the qualities of the Buddha and in particular those of peace and compassion. With the spread of Buddhism, cetiyas were built in all those countries where it became established. In addition the style of the cetiya changed with time and location. The Dhamma Talaka Pagoda is based upon Shwedagon in Yangon, stands approximately 60 feet in height and represents the whole Buddhist cosmology according to the Theravada tradition. It is also a shrine where Buddhists can perform their ceremonies, a place where non-Buddhists may learn about Buddhism and where both may find peace and tranquility.

Venerable Dr. Rewata Dhamma first wrote to the Birmingham City Council in 1985 about such a building and from the various possibilities the Osler Street site was chosen in 1990; later to become known as the Dhamma Talaka Pagoda: the Reservoir of Truth. David Jones (architect) drew the basic plan for the site and Bhante obtained designs from Myanmar. In 24th May 1992 the foundation ceremony was conducted as in the Burmese tradition. Two artists, Win Tin and Khin Zaw U, arrived from Myanmar in 1994 to start work on various decorations and help with some modifications to the original plan. Khin Zaw U was replaced U Aye following a road accident in January 1997. The cetiya was first used in 1996 for that year's Kathina Day after which

worked continued and the building officially opened in 1998.

Within the cetiya are relics of the Buddha. These were once in the possession of the former royal family of Myanmar. Thibaw, the last king, was exiled by the British to Ratnagiri in India, where he was kept under supervision. There he was visited by two Myanmar monks whom he entrusted with a portion of the Buddha's relics. One of them, U Kitti, eventually passed this on to U Arsaya, another Myanmar monk living in India. In his turn, shortly before his death, he passed them on to venerable Rewata Dhamma in 1964. When the latter travelled to England eleven years later, he left the relics on the shrine of U Nu, a former Prime Minister of Myanmar then in exile in India. After his return, his daughter Daw Than Than Nu kept them in her shrine room. With the inception of the pagoda project, Venerable Rewata Dhamma brought the relics to England.

In addition many other items have been donated by devotees and enshrined in the cetiya including a piece of the old Berlin wall picked up by Bhante in 1989 when it was demolished.

The centre piece of the building's interior is a marble statue of the Buddha in the meditation posture which came from Mandalay, Myanmar. The Buddha sits on a golden lion throne with a traditional Myanmar canopy above. Around the inner dome are images of the Twenty Eight Buddhas as well as many other Buddha statues, old and new; including a new Buddha statue recently arrived from Myanmar.

A complete set of the Theravada scriptures (the Tipitaka), with the Commentaries, are housed in the bookcase; along with these are ancient scripts on palm leaves. The teak doors were hand carved in Myanmar and provide spiritual protection; as do the two lion statues at the

entrance. Finally, the parquet flooring is from Myanmar teak.

It is evident that teamwork has been a major factor in the success of the Vihara. In particular a special thanks is due to those who held the project together over the years, and without whose constant effort it could not have been realised, notably:- Samsari Lal: Mr. Lal was among the first people to greet Venerable Dr. Rewata Dhamma when he came to Britain in 1975 and continued to work closely with him over the years.

Dr. Mar Mar Lwin: Dr Lwin became a trustee of the vihara as soon as she arrived in Birmingham and has continued to support the vihara through both generous donations and committed hard work.

Ann Lovelock MR PharmS: She is a founder

member of the vihara and its treasurer.

The artists U Win Tin and U Aye: Win Tin arrived in Britain in 1994 doing preparatory work for the Dhamma Talaka Pagoda and superintending its installation. U Aye is a famous Myanmar sculptor and arrived in Britain in 1997 to replace U Khin Saw.

Marie Cecile Vandergucht: Painter of the 28 Buddhas and founder of the Dhammaramsi Meditation Centre, Belgium

David Jones BSA (Hons), B.Arch RIBA: David was the supervising architect for the Dhamma Talaka Pagoda project.

Martin Walker, LL.B: Martin acted as the legal advisor for the pagoda project on a voluntary basis.

Peace Pagoda Donation from Dec17-Jun18

Dr Aung Thein + Daw Than Than, London	£1000
In Memory of Dr Aung Thein by Mr Tin Han and Mrs Elizabeth Han, Guildford	£250
Dr Kyaw Myint Oo+ Daw Than Than Ywe and family, London	£3000
Dr Thet Win+ Mrs Tu Tu, Wolverhampton	£50
Dr So Pye and Dr Kathe Saw & daughters, Wynyard	£125
In memory of U Than Aye by Daw Than Than Aye (son) U Lyinn Than Aye and brothers. London	£500
Mr Theha Tun Oo , London	£520
U Than Tin+Dr Htoo Htoo, London	£30
Coffee Pot Family, London	£30
Zin Le Win, London	£30
Dr Myat Soe Aung+Thi Thi Oo (daughter) Thalynn Hninsi, Tewkesbury	£205
Theingi, London	£50
Aung Aung+Arkar & friends , London	£100
Naung Naung& Mei, London	£20
Aung Kyaw Htet+Point Haymar Lwin , London	£20
Ko Billy+Ma Khinezar Win, London	£130
Ma Naing, London	£60
Steve Nyint, London	£10
Aung Aung + Arker, son Arthit, London	£200
Dr Khin Maung Aye+ Dr Kyi Sein, London	£300
U Ko Ko Gyi and family, Yangon, Myanmar	\$100

Dr Rewata Dhamma 1929 – 2004



Born in Myanmar in 1929, Ven. Rewata Dhamma studied under several eminent scholar monks from a young age. After completing higher studies, he was given a state scholarship in 1956 to study Hindi and Sanskrit in India. He went on to study Indian philosophy and Mahayana Buddhism, gaining his Ph.D. from Varanasi University in 1967. He edited and published the *Abhidhammattha Sangaha* with its commentary in 1965 and a Hindi translation of this, with his own commentary in Hindi, in 1967. For the latter he received the Kalidasa Prize from the Hindi Academy for one of the outstanding books of the year and it still remains a university textbook in India.

In 1975 he was invited to England, where he eventually set up the West Midlands Buddhist Centre, finally to become the Birmingham Buddhist Vihara. From this base he travelled to Europe, as well as the U.S.A., Mexico and Brazil, teaching Buddhism and leading Insight Meditation retreats in various centres and universities. He was also highly regarded in Asia and served on a number of commissions and international Buddhist bodies. In 2000 the Government of Myanmar awarded him the prestigious title of Aggamahapandita.

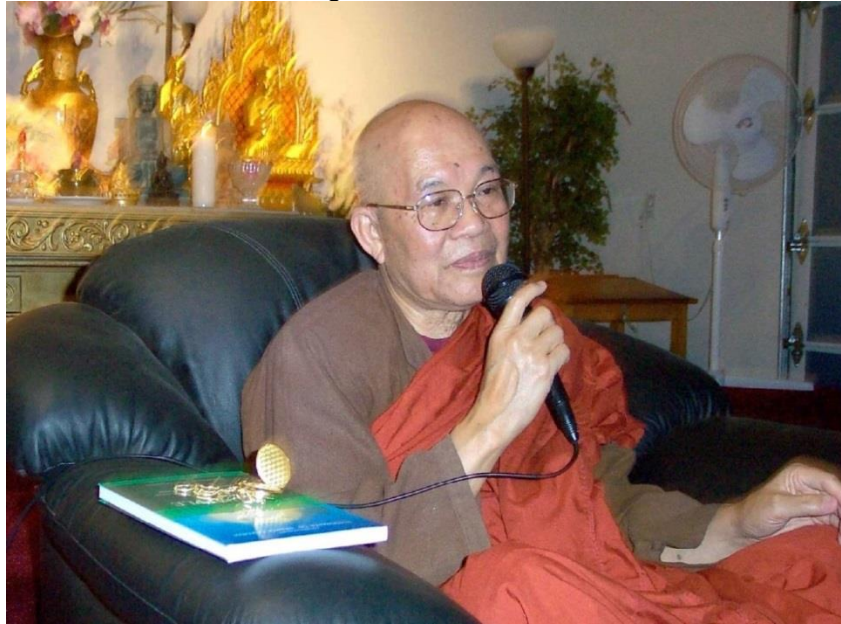
In 1998 Sayadaw realised his dream of housing the Buddha relics, formerly belonging to the Myanmar royal family, in the Dhammatalaka Peace Pagoda, which opened the same year. Subsequently he opened the Sangharama Monastery on the same site and was planning to build a Buddhist academy prior to his death on 26 May, 2004.

Other books by Dr Rewata Dhamma include *A Comprehensive Manual of Abhidhamma* (with Bhikkhu Bodhi, Buddhist Publication Society, Sri Lanka, 1993); *The First Discourse of the Buddha* (Wisdom Publications, USA, 1997); *The Buddha and His Disciples* (Dhammatalaka Publications, UK, 2001); *Emptying the Rose-Apple Seat* (Triple Gem Publications, USA, 2003) and *The Buddha's Prescription* (Triple Gem Publications, USA, 2005).

Venerable Dr. Rewata Dhamma passed away peacefully in his sleep in the early morning of 26th May 2004.

TRIBUTE TO OUR SAYADAW

*Tin Htoon,
Retired Architect
Los Angeles, California, USA.*



There is a beautiful saying that those who has established in Dhamma values the sense of gratitude as well as serving others:

From every pore flows gratitude,
I can never repay this debt.
Living the life of Dhamma,
Serving suffering people,
Sharing the happiness of Dhamma with all,
This is the only repayment.

With this noble goal in mind our late Sayadaw Dr. Rewata Dhamma set foot in Birmingham and carried out the propagation and perpetuation of Buddha Sasana. Although we have now lost a great master of Buddha Dhamma, an accomplished scholar of Abhidhamma, a humble and dedicated monk, and a compassionate man selflessly devoted to the service of humanity, the Dhammatalaka Peace Pagoda and the Birmingham Buddhist Vihara that he left behind continues to grow and glow. Thus we now have the opportunity to celebrate the 20th anniversary of this great pagoda.

It gives me great pleasure to be given the honor to contribute this article for the auspicious occasion by Sayadaw Dr. Ottara Nyana. I first met Sayadaw U Rewata Dhamma (from now on I will address him as "Sayadaw") in Singapore when the members of the International Burmese Buddhist Sangha Organization visited after their very first annual meeting held in Penang in the early eighties. Being trained as an architect I did the conceptual design of the Singapore Burmese Buddhist Temple as well as started the Temple's Newsletter. Sayadaw served as one of the Spiritual Directors of our temple. Today the Singapore Burmese Buddhist Temple shines magnificently as one of the great Burmese Buddhist Temple outside Myanmar, designed in the traditional Burmese architecture and serving as the monastery for the huge marvelous marble Buddha image.

My association with Sayadaw ripens when I migrated to California, USA in the late 1990. With a group of Dhamma friends from UK, Canada, Australia and Singapore, we managed to form Triple Gem Publications on the full moon day of May in the year 2000, with the sole aim of making Buddha's Teachings readily

available to those interested so that it will help enrich the knowledge and understanding of the Buddha's Teachings, not only in theory, but also in practice as well. Sayadaw served on our Advisory Board together with Sayadaw Dr. Silanadabhivmasa (USA) and Sayadaw Dr. Jagarabhivamsa (Australia). In 2004 we had the privilege of printing and publishing 2,000 copies of "Emptying the Rose-Apple Seat." We collected donations to meet the cost of printing and shipping so that the books can be distributed free of charge. We managed to raise a lot of donation but Sayadaw told me not to use them all since he has plans to publish another book. At that time I wasn't aware that he was working on the book "The Process of Consciousness and Matter."

Thereafter I came to know Sayadaw's plan to visit Mexico together with Sayadaw U Silananda to open a new monastery and visit Los Angeles on his way back, Being the case, I instructed the printer in Malaysia to send two copies of the book by airmail to Los Angeles so that I can personally present the book to Sayadaw. He was so happy to see the finished product unexpectedly, and I took a photo of him with the book before the start of the Dhamma talk which is included in this article. That became the most valuable and unforgettable historical moment as Sayadaw passed away after this trip. The books that we shipped to Birmingham Vihara arrived only at the time of his funeral. Although we were saddened by his sudden death, the consolation was that Sayadaw at least had the opportunity to hold and see his book in Los Angeles.

Later that year I was requested by the Birmingham Buddhist Vihara trustees to print and publish the book "Buddha's Prescription" in commemoration of Sayadaw's first anniversary, as well as the seventh anniversary of the Peace Pagoda. We were able to assist the request easily with the surplus funds we have in hand, as it was a very fitting tribute by publishing his talks and essays.

In 2007 I was approached by Sayadaw Dr. Ottara Nyana to print and publish the book "The Process of Consciousness and Matter" which was the very last book that Sayadaw wrote. With the help of our printers in Malaysia, Triple Gem Publications was able to carry out the job successfully as before. Since Sayadaw and Sayadaw U Silananda contributed in Bhikkhu Bodhi's "A Comprehensive Manual of Abhidhamma" book, I send some copies of "The Process of Consciousness and Matter" to Bhikkhu Bodhi in New York, never realizing what the chain effects will be.

During 2010, I received a letter from Clint Dickens, an inmate from Lebanon Correctional Institution in Ohio State, requesting a copy of the book – The Process of Consciousness and Matter as advised by Bhikkhu Bodhi. At that time he was around forty years of age and he was serving life sentence for a murder case that took place when he was a minor. I gladly mailed the book to him and from then onwards we had a regular exchange of letters almost on a monthly basis. I came to know that since serving in the Correctional Institutions he did a lot of research on different religions and decided to adopt Buddhism to practice. He was so desperate to enrich his knowledge that he even learnt Sinhalese as the Sinhalese monk he got in touch with couldn't converse in English properly. He also started learning Pali as he believes that he will benefit more by able to read the original teachings of Buddha in Pali rather than from English translations.

He poses many intelligent questions and I tried to reply back with proper "quotations" as he seems to have be very knowledgeable. I also provided simple words of encouragements like not to get disheartened being in the Correction Institutions as it is only bounded by four walls, whereas all of us living outside are suffering endlessly within the walls of samsara. I also told him that he murdered only two whereas Angulimala killed 999 people, and yet attained arahant hood when he met with Buddha and got established in Dhamma.

In one of his letters he said *"Your thoughts on being a prisoner and finding the Buddha Dhamma being fortunate went straight to my heart. This is a truth that I have held dear for many years. There is something about the degree of suffering in prisons, the tensions and frustrations, the senselessness and heedlessness of the people in here -- all of this has driven me to the Dhamma. It was the only logical solution to bring my life into conformity to the truth. Dukkha is impossible to ignore here; there is no way to distract myself*

indefinitely from such a comprehensive reality. Impermanence is demonstrated to me daily In the way so many small things are taken from me by the authorities; In the way that the erratic behavior of my fellow inmates robs me of any sense of consistency or harmony in my daily life -- I cannot create a stable daily pattern that is immune to intrusion and obstruction. With the constant assault of Dukkha and Anicca upon my mind, the only solution -- the only defense is to totally embrace Anatta to whatever extent I am capable. If I do not (or cannot) then I will eventually be overwhelmed by a vision and understanding that I cannot live up to. It is as though I am being driven by an angry hoard of murderers in the direction of the most beautiful and peaceful city ever conceived of. I smile at the thought of being grateful to them. It is truly amazing that such a dynamic path to freedom exists that it could be stronger than the forces that rage within these fences!"

Isn't that interesting to know his understanding of *Anatta* to overcome *Dukkha* and *Anicca*, which in fact is the correct way for all of us to practice as taught by the Buddha.

One day he requested me to help find a monk who speaks English to act as his clergy, I finally managed to get one American monk by the name of Ajahn Khemasanto from Michigan to serve his needs. Later he requested to help him get transferred to Toledo Correctional Institution within Ohio State, as it will be more convenient for his clergy to commute as well as for his mother's visitations. If he get transferred there, he will be living in a single room which will become his monastery with an altar. He can chant to his heart content and meditate without being disturbed. Ajahn Khemasanto and I assisted him. In February 2011, I was told that the Transfer Committee had approved and the warden has been informed. I am glad that I was instrumental in helping Clint to continue living a Dhamma life in a conducive environment that he preferred. I am sure Sayadaw will be very glad to know how his book "The Process of Consciousness and Matter" provided me with such wonderful opportunity to assist suffering people. The only regret I had was for not being able to visit the Birmingham Vihara when Sayadaw was around.

My association with Birmingham Buddhist Vihara didn't ended there. Sayadaw Ottara Nyana requested Triple Gem Publication to print his book "The Essence of The Path of Purification" in 2011, and as usual we managed to assist. However Sayadaw funded the book and thus we didn't had the opportunity to collect donations for it. The most unexpected interesting thing that happened was that my wife Helen Thanaye and myself were able to visit the Birmingham Vihara on August 11th 2011, and thus had the opportunity to pay respect to the Peace Pagoda as well as see and appreciate the works done by Sayadaw

In conclusion I want to reproduce the sayings of Thabyekan Sayadaw as follows:

THE GREAT INHERITANCE

The Myanmar people today can take pride in the purity and achievements of the Buddha's Sasana in Myanmar, and the success of the Myanmar's Sangha in propagating the teachings abroad.

We must teach and culture our children so that future generations too can take pride in the Buddha's Sasana, realize it's value, and know how to worship and revere the Triple gem.

This is the greatest inheritance we can leave for future generations. This is the way to ensure the propagation, purity and success of the Buddha's Sasana for posterity.

May the Birmingham Buddhist Vihara and Dhammatalaka Peace Pagoda continue to grow and glow more and more for years to come for the benefit and welfare of many.

Decorating the bas-reliefs Marie Cecile Forget (Dhammadinna)

Every year, at the end of the summer retreat, it was the same ritual: "Let us go and see the "Ground"... the "Ground" was that of Dhammatalaka Peace Pagoda planned since a long time by the renowned scholar and meditation teacher, Aggamahapandita Rewata Dhamma !

The land was there but... not even a shadowy wall. ..

It was not until 1996 that the Pagoda began to rise; the base and walls were octagonal. Bas-reliefs of the Twenty Eight Buddhas were created on site by a Burmese workman Mr Win Tin to be mounted round the inner dome.

Dr. Rewata knew I was an artist... He asked : *"The bas-reliefs of the Twenty Eight Buddhas must be colored... could you handle that?"*

A race against time

August 1997. Bhante takes me to an art store. I suggest acrylic colors... *"They will hold up for long..."*

The summer retreat has started; Henry, my husband participates. I only have ten days to finish the work!

The program is well filled: preparing meals for meditators and meditating is the morning work, in



47, Carlyle road.

The afternoon is devoted to the 28 Buddhas... on the site of the Pagoda to be, Osler street. Ten minutes of brisk walk away

I work for hours with a lot of enthusiasm. I am losing track of time and do not even see Dr. Rewata Dhamma who practices walking meditation behind me!

The bas-reliefs scroll one after the other ...

Devas, Celestial beings! I look at the images, but they are not familiar to me...thankfully, the Burmese artist is here ...

All is well that ends well, painting the 28 Buddhas was completed in time. The pagoda was opened on 26-28 June 1998 in the presence of one hundred monks, government representatives and visitors from all over the World.

I feel extremely honored, happy and proud to have been invited by Dr. Rewata Dhamma to participate in this grandiose project.



The Ten Powers of Buddha's Wisdom



i) Thānathāna Kosalla-ñāna: Knowledge that understand what is appropriate as appropriate, and what is impossible as impossible.

ii) Vipāka-ñāna: Knowledge of the operation of kamma in the three periods (past, present and future), as to the immediate results and contributory or subsidiary result.

iii) Sabbatthagāminīpatipadā-ñāna: Knowledge that understands the ways or the modes of practice that leads to various forms of existence, and the way or the right practice that leads to Nibbāna.

iv) Anekadhātu-ñāna: Knowledge that understands the various elements pertaining to living beings, the aggregates, and sense-bases, etc. as well as those pertaining to non-living things as to their species, genes, etc.

(Pacceka Buddha and the two Chief Disciples have some limited knowledge about the elements constituting living beings. They do

not have knowledge of the various nature of non-living things. As for the Buddha, He understands what elements are responsible for the species of tree with a white stem, or for the species of tree with a dark stem; or for the species of tree with a dark smooth stem, or for the species of tree with thick bark; or for the species of tree with thin bark. He knows what particular elements make a certain species of tree to have such and such leaves with such shape and colour, etc.; what particular elements make a certain species of tree to have flowers of a particular colour or of a particular smell, such as good smell, bad smell, etc. He knows what particular elements make a certain species of tree to have fruit of such and such shape, size, smell, and taste such as sweet, sour, hot or astringent. He knows what particular elements make a certain species of tree to have thorns of such and such nature, such as sharp, blunt, straight, curved, red, black, white, brown, etc. Knowledge of non-living things and their intrinsic nature such as these are the province of the Buddha only, and are beyond the capabilities of Paccekabuddhas and disciples.) (Ref: Commentary on the Abhidhamma.)

v) Nānādhimuttika-ñāna: Knowledge of the different inclinations of beings.

vi) Indriyaparopariyattha-ñāna: Knowledge of the maturity and immaturity of the faculties in beings.

vii) Jhānavimokkha samdāhisamāpatti-ñāna: Knowledge concerning the defiling factors, and the purifying factors with regard to the jhānas, deliverances, concentration and attainments and knowledge of rising from jhānas.

viii) Pubbenivāāsnuṣṣati-ñāna: Knowledge in remembering former existences.

ix) Cutūpapāta-ñāna or Dibbacakkhu-ñāna: Knowledge in perceiving with the Divine Eye how beings pass away and are reborn according to their actions.

x) Āsavakkhaya-ñāna: Knowledge of arahatta-magga through extinction of moral taints.

How The Buddha engages The Ten Powers

First, the Buddha surveys the world with the first of the Ten Knowledges to see the possible beings to gain enlightenment by examining, whether there are the gross types of wrong view in them that render them impossible to gain arahatta-magga.

Next, He examines, by means of the Second Knowledge, the type of rebirth to see if they were born only with two good root causes (dvihetu) or with no root causes (ahetu), in which cases, the subject cannot gain enlightenment in the present existence, being born with deficient merit. Then He examines by the means of the Third Knowledge, the presence or otherwise of the five kinds of grave evil actions in the subject: (1) Killing one's own mother, (2) Killing one's own father, (3) Killing an arahat, (4) Rupturing the Buddha's blood vessels, (5) Causing schism amongst the Sangha.

After examining beings by means of the first three Knowledges, to see the state of their past actions, their defilements and their resultants, whether they were handicapped for enlightenment or not in these three areas, the Buddha attended His mind on those not so handicapped. He engages the Fourth

Knowledge to ascertain the right type of discourse to be given to the right person, considering the latter's mental make up (i.e. the elements that constitute his mentality). Then by means of the Fifth Knowledge, the Buddha examines the inherent inclination of the subject, regardless of sufficiency of effort on His part. Having known the inclination of the subject, the Buddha examines, through the Sixth Knowledge, the quality of the faculties, such as conviction of the subject. If the faculties are mature enough to gain jhāna or magga-phala, the Buddha would lose no time to go and deliver a discourse to the subject. He is able to do this because He is endowed with the Seventh Knowledge. Having gone over to the subject, the Buddha reviews, through the Eighth Knowledge, the past existences of the subject, and also, through the Ninth Knowledge, reads the mind of the subject (reading other's minds being part of dibba cakkhu ñāna). Ascertaining the present state of mind of the subject, the Buddha preaches the Doctrine to suit the subject, with a view to his attaining arahatta-magga. This is the final step the Buddha takes with the Tenth Knowledge (Āsavakkhaya-ñāna).

The Buddha discoursed on the Ten Powers in the same order as He actually puts them to use for the benefit of the world at large. (Anguttara Nikāya (Ṭikā)).

The Great Chronicle of Buddhas, Vol.II.
P.1146-5 (Singapore, Edition)

Chapter 42. Dhamma Ratana

Metta Brahma Vihara

by **Nathabandu Kottegoda**

The practice of *metta bhavana*, meditation of loving kindness, is a technique of radiating love and good will towards all beings. Lord Buddha instructed his followers to develop *metta* so that they can lead peaceful and harmonious lives. The love he prioritised is the kind of love a mother has for her child in the way she risks her life to protect the child, like when a pram with a baby in it fell on to the railway line recently at a London underground station the mother jumped in and saved her child, as in the 13th line of the *Karaniya Metta Sutta: Mata yatha niyam puttam ayusa ekaputtam anurakkhe*.

Metta is characterised by friendliness. Its natural function is to promote friendliness, because it comes from *mitra*: friend. Equally important is the elimination of hatred of any form. In fact, *metta* is a sincere wish for the good and welfare of all, an unselfish concern for others. The meditator identifies himself or herself with all. This leads one to think: just as I am subject to pain and pleasure so are others, and in the same way I wish myself well I shall wish others well. We cultivate the gift for standing in another's shoes and feeling another's feelings and seeing through that person's eyes rather than through our own eyes which tends to divide people into friends and foes.

Happiness comes from empathising with others, as opposed to feeling envious or superior to others, and seeing their wellbeing and their suffering as being important as our own. Loving kindness meditation will not become just an intellectual exercise when we develop a genuine concern for others. Thus *metta* helps us to generate positive emotional states towards ourselves and then to others so that we become patient, forgiving and kind.

I begin the practice by overcoming negativities that may arise such as ill will, cruelty and anger and I keep myself at peace. This is a translation of the ancient Pali verse: *Aham avero homi, avyapajjho homi, anigho homi, sukhi attanam pariharami*. When I come to this stage, I am in a position to bestow *metta* on others. I commence with my mother, father, teacher, relatives and proceed to the whole community and all beings without any exceptions. In this way a sense of connectedness is also established.

The 18th line of the *Karaniya Metta Sutta* is as

follows: *Etam satim adhittheyya brahmametam viharamidha mahu*. It refers to the *Brahma Vihara*, which the Buddha called the sublime living abode.

Commencing with *metta* this includes three other practices. They are *karuna*, compassion: supporting and helping others who are in pain or sorrow; *muditha*, sympathetic joy: rejoicing in others' well-being and joy; and *upekkha*, equanimity: a balanced or calm state of mind, without anger, in all situations and accepting patiently our own joy and suffering and that of others. Equanimity is the most difficult state to achieve. It is the culmination of the other states and provides the stabilising factor. It can be reached using insight, that is, a clear understanding of how the vicissitudes of life originate, our *kamma*, arising from our thoughts, words and actions and the Buddha's teaching of *anatha*, non-self.

Similar attitudes are encouraged in other faiths for the common humanity they inspire. In Buddha's dhamma, firstly, the sublime states are guided by *sati*, mindfulness, as we can see in the 18th line quoted before. We can also experience how they are interconnected and how they reinforce one another and become spontaneous. As elaborated by Nyanaponika Thera and Nanamoli Thera in their booklet on the Four Sublime States loving kindness is enhanced by the practice of compassion, sympathetic joy and equanimity. Compassion makes loving kindness impartial which will then impart a selfless and boundless nature to equanimity. Furthermore, sympathetic joy is naturally supported by compassion which prevents selfishness and indifference arising in equanimity. Above all, the practices when rooted in insight and developed as contemplations will make us truly realise Buddha's teaching of the Four Noble Truths and practise closely his Noble Eightfold Path. This will take us closer to our final goal, *Nibbana*: the complete extinction of lust, hatred and delusion.

Friends and Enemies

Pali workbook by S.N Goenka

Human beings have full of negativity in our mind because of the five hindrances. We need to practice Vipassana meditation to eradicate these enemies and to live happier life by using the five friends called masteries.

The Five Masteries

The first friend, in the language of those days was called saddhā. This means devotion, faith. Devotion, faith—a very important friend. One who does not have any faith, any devotion in whatever one is practicing, then how can one work properly?

The second important friend— viriya. Viriya means effort. Again, proper effort. If you don't know how to make proper effort, you make effort in the wrong way and you don't get the result. Proper effort know how to work, and then you work properly, with wisdom, understanding what the path is, understanding what the technique is. Yes, you will reach the final goal. Otherwise all your efforts will go to waste.

And third important friend is sati awareness, awareness. ... awareness is always of the present moment. You can't be aware of the past; you can only have a memory of this. You can't be aware of the future; you can just be thinking of this, but you can't be aware of it. Awareness should always be, and can always be, of the present moment, from moment to moment. Whatever you experience, you are aware of it. Whatever you experience, you are aware of it—aware at the surface level, and aware at the depth level. When you work with the sensations, you are aware at the depth level. When you are walking, you are aware of walking; when you are eating, you are aware of eating, but at the same time you are aware of your own sensations. If this awareness is missing, then it won't take you to the final goal. You may be very well aware of your walking, walking, walking—you develop a wonderful faculty to remain alert about all your activities. But it won't take you to the final goal of liberation, if you are missing your sensation.

And then samādhi—again, samādhi must be sammā-samādhi, the right type of samādhi. One's understanding must be proper, of what samādhi is. Mere concentration does not work. Kusala cittassa ekaggatā: the concentration must be of a pure mind. That means the base must be free from ignorance. ... Free from craving, free from aversion, free from imagination. The object that you are experiencing from moment to moment—your sati—from moment to moment, from moment to moment.

And the fifth friend: paññā, wisdom; upekkhā, equanimity. Very important. Again, if this paññā, this wisdom, is merely at the intellectual level, or merely whatever you have heard or whatever you have read—suta-mayā-paññā, or cintā-mayā-paññā—it doesn't work. It must be bhāvanā-mayā- paññā ... You have to experience wisdom at the level of your sensations.

Then it is real paññā. Wisdom at the level of sensations is your direct experience and equanimity, wisdom—this keeps you free from craving, free from aversion at the deepest level of the mind.

The Five Hindrances

There are hindrances; there are difficulties. In (Pāli) they (are) called nī varaṇa. They are like curtains, thick curtains, which won't allow you to see the things behind them. You can't see the reality within you, because of these nī varaṇa, these obstacles, these barriers. ... I call them "five big enemies" .

Two of these big enemies are craving (kamacchanda) and aversion (abhijjhāvyāpāda). You are meditating to come out of your old habit of craving, to come out of your old habit of aversion. And while you are meditating, through ignorance you are multiplying your craving, multiplying your aversion. You are supposed to come out of the misery of craving; you are supposed to come out of the misery of aversion. And look what you have started doing. This is because of the old habit pattern of the mind, because of ignorance, because of these nī varaṇa as, these two nī varaṇa as, two barriers.

Two other big enemies. Understand: all these enemies are defilements, mental defilements, which came into your body, into your mind, as guests, and then they became the owners of the house. They do not want to go out. And when you practice Vipassana, they can't stay, they have to go out. ... but they don't want to go. So they give you a kick from within: "Stop Vipassana. This is not good for you. I don't want to go. You stop Vipassana. One big kick will make you feel so drowsy. ... A very big enemy is overpowering you. Fight it out. ... Keep on fighting this enemy. Otherwise, when this enemy overpowers you, you can't meditate.

Another kick from within. This kick will make you ... very agitated (uddhacca-kukkucca). You feel like doing a little bit of this, a little bit of that, a little bit of this, a little bit of that; but no meditation. ... It won't allow you to practice properly. This is a dangerous enemy.

The fifth enemy is doubt. All kinds of doubts come in the mind: "What is this technique? What sort of technique is this? 'Observe respiration, observe respiration.' Even when I was not observing respiration, it was there all the time. What do I gain by observing respiration? Now, observing heat, observing perspiration. What I am doing? Have I gone crazy? What kind of meditation is this?" This doubt will not allow you to work.









Buddhist Councils

by Dr Rewata Dhamma



Asokan pillar in Vesali



Stupa containing relics of Ananda

The First Buddhist Council

Took place 3 months after the Buddha's Passing (c. 486 BCE). Held at Rajagaha (the modern city of Rajgir), in the Sattapanni cave. Sponsored by King Ajatasattu, son of King Bimbisara. Presided over by Venerable Maha Kassapa with 500 monks. A monk called Subhadda resented the strict rules and rejoiced at not having to follow them anymore. Ven. Maha Kassapa convened the First Council to prevent the Dhamma and Vinaya from being corrupted and to protect and preserve the teachings of the Buddha. The Buddha told Ananda that some of the minor rules could be changed but Ananda did not ask which ones. It was decided that no changes were to be made, and the Monastic rules were preserved as originally laid down. The rest of the 500 monks then agreed on and formalized the Vinaya and Dhamma. These were compiled into the Vinaya Pitaka and Sutta Pitaka and memorized, handing them down by oral tradition. The process took 7 months. There was no written record of the teachings yet and the monks had to memorize them and then teach the next generation of monks in the same way. They were recited by groups of people cross-checking with each other to ensure that no omissions or additions were made. Around 83 BCE, the Fourth Council (in the Theravada tradition) was held in the town of Matale, at the Aluvihara in Sri Lanka. At this Council, the teachings handed down orally, were put down in writing on ola leaves.

The Second Buddhist Council

Took place 100 years after the Buddha's Passing (c. 386 BCE). Held at Vesali. Patronage of King Kalasoka. Presided over by Venerable Revata with 700 monks. Whilst visiting Vesali, Ven. Yasa saw that a group of monks known as the Vajjians were soliciting and accepting gold and silver. He criticized them but their response was to offer him a share in the hope that he would be won over. Ven. Yasa reported these breaches to the highly respected Ven. Revata, who advised that a council should be called. Ten disputed points were brought before a council of the most senior monks at the time.

1. Using salt in horns.
2. Eating after mid-day.
3. To eating once and then going again to a village for more food.
4. Holding the Uposatha Ceremony in a separate building (in a large sima).
5. Performing a Vinaya ceremony first, then getting consent from absent monks.

6. Following a certain practice because it was done by a monk's tutor or teacher.
7. Drinking sour milk after the mid-day meal.
8. Drinking unfermented palm wine.
9. Using a mat that has fringes.
10. Accepting and using gold and silver.

The Council passed a verdict against the Vajjian monks and declared their conduct unlawful. A total of 700 monks present then reaffirmed the teachings of the Buddha by reciting the Dhamma and Vinaya together. However, the Vajjian monks refused to accept this verdict and left to hold a council of their own. This resulted in the Buddhist Order formally splitting into two sects, and became known as the 'Great Schism' of Buddhism. The liberal Vajjian monks became known as the Mahasanghikas or the 'Great Community'. The orthodox monks associated with Ven. Revata became known as the Sthavarivadins or the 'Community of the Elders'.

The Third Buddhist Council

Took place about 200 years after the Buddha's Passing (C. 250 BCE). Held at Asokarama in Pataliputta. Patronage of King Asoka. Presided over by Ven. Moggaliputta Tissa and 1,000 monks. King Asoka was originally a particularly ambitious and ruthless man who attained the throne by killing all of his father's sons, except his own real brother.

He went on to conquer the neighbouring states, causing untold death and destruction. He eventually realized the suffering he caused to hundreds of thousands of people and was converted to Buddhism by a young novice monk called Nigrodha. He then ruled according to the Buddhist ideals of pacifism and compassion, and his empire flourished greatly. He prohibited animal sacrifices and eventually also forbade the killing of animals in the palace for consumption. He spread Buddhism throughout India through Rock Edicts and Pillars which had important teachings inscribed on them. Many of these archaeological treasures have survived till now. He used his vast wealth to build countless stupas, temples and viharas throughout India and provided generous support to the Sangha. But this led to many unwholesome and greedy people joining the Sangha who held wrong views and preached heretical teachings. King Asoka then asked the respected Elder, Ven. Moggaliputta Tissa to help rectify this sorry situation. The Elder selected 1,000 monks to recite and reaffirm the Dhamma and Vinaya. This took 9 months to complete. The King also questioned monks from many monasteries, and those who held wrong views were exposed and immediately expelled from the Sangha. In this way, the Sangha was purged of heretics, and corrupt and bogus monks. In addition, the fifth book of the Abhidhamma Pitaka called the Kathavatthu, was compiled to examine and refute heretical teachings. Possibly the most significant achievement of this Council was the sending of missionary monks to nine different regions around India. By far the most important and successful mission was to Sri Lanka. It was led by King Asoka's own son, Ven. Mahinda who converted the Sri Lankan king, and eventually all his subjects, to Buddhism. The Tipitaka was also brought over and eventually compiled into writing in Sri Lanka about 300 years later.

The Forth Buddhist Council

The Fourth Council was held in Tambapanni (Sri Lanka) in 29 B.C. under the patronage of King Vattagamani. The main reason for its convening was the realization that it was now not possible for the majority of monks to retain the entire Tipitaka in their memories as had been the case formerly for the Venerable Mahinda and those who followed him soon after. Therefore, as the art of writing had, by this time developed substantially it was thought expedient and necessary to have the entire body of the Buddha's teaching written down. King Vattagamani supported the monk's idea and a council was held specifically to reduce the Tipitaka in its entirety to writing. Therefore, so that the genuine Dhamma might be lastingly preserved, the Venerable Maharakkhita and five hundred monks recited the words of the Buddha and then

wrote them down on palm leaves. This remarkable project took place in a cave called, the Aloka lena, situated in the cleft of an ancient landslip near what is now Matale. Thus the aim of the Council was achieved and the preservation in writing of the authentic Dhamma was ensured. In the Eighteenth Century, King Vijayarajasiha had images of the Buddha created in this cave.

The Fifth Buddhist Council

The Fifth Council took place in Mandalay Burma now known as Myanmar in 1871 A.D. in the reign of King Mindon. The chief objective of this meeting was to recite all the teachings of the Buddha and examine them in minute detail to see if any of them had been altered, distorted or dropped. It was presided over by three Elders, the Venerable Mahathera Jagarabhivamsa, the Venerable Narindabhidhaja, and the Venerable Mahathera Sumangalasami in the company of some two thousand four hundred monks (2,400). Their joint Dhamma recitation lasted for five months. It was also the work of this council to cause the entire Tipitaka to be inscribed for posterity on seven hundred and twenty-nine marble slabs in the Myanmar script after its recitation had been completed and unanimously approved. This monumental task was done by some two thousand four hundred (2,400) erudite monks and many skilled craftsmen who upon completion of each slab had them housed in beautiful miniature 'pitaka' pagodas on a special site in the grounds of King Mindon's Kuthodaw Pagoda at the foot of Mandalay Hill where it and the so called 'largest book in the world', stands to this day.

The Sixth Buddhist Council

The Sixth Council was called at Kaba Aye in Yangon, formerly Rangoon in 1954, eighty-three years after the fifth one was held in Mandalay. It was sponsored by the Burmese Government led by the then Prime Minister, the Honourable U Nu. He authorized the construction of the Maha Passana Guha, 'the great cave', an artificial cave very like India's Sattapanni Cave where the first Buddhist Council had been held. Upon its completion The Council met on the 17th of May, 1954. As in the case of the preceding councils, its aim first objective was to affirm and preserve the genuine Dhamma and Vinaya. However it was unique in so far as the monks who took part in it came from eight countries. These two thousand five hundred learned Theravada monks came from Myanmar, Cambodia, India, Laos, Nepal, Sri Lanka, Thailand and Vietnam. The late Venerable Mahasi Sayadaw was appointed the noble task of asking the required questions about the Dhamma of the Venerable Bhadanta Vicittasarabhivamsa who answered all of them learnedly and satisfactorily. By the time this council met all the participating countries had had the Pali Tipitaka rendered into their native scripts, with the exception of India.

The traditional recitation of the Buddhist Scriptures took two years and the Tipitaka and its allied literature in all the scripts were painstakingly examined and their differences noted down and the necessary corrections made and all the versions were then collated. Happily, it was found that there was not much difference in the content of any of the texts. Finally, after the Council had officially approved them, all of the books of the Tipitaka and their Commentaries were prepared for printing on modern presses and published in the Myanmar (Burmese) script. This notable achievement was made possible through the dedicated efforts of the two thousand five hundred monks and numerous lay people. Their work came to an end in May, 1956, two and a half millennia after the Lord Buddha's Parinibbana. This council's work was the unique achievement of representatives from the entire Buddhist world. The version of the Tipitaka which it undertook to produce has been recognized as being true to the pristine teachings of the Buddha Gotama and the most authoritative rendering of them to date.

REACHING OUT: the work of the Pagoda

Yann Lovelock

Long before there were even plans for a pagoda, Dr Rewata Dhamma had a clear idea of the kind of outreach to be undertaken by what was then the West Midlands Buddhist Centre. Included in it was providing an educational resource, both for school and adult groups; chaplaincy; and civic involvement. This developed over the years and even more so once our Sangha was based in the beautiful Dhamma Talaka Pagoda - a building that is impossible to miss, or to forget once you have seen it.



Education

The greater part of our educational work has always been with junior schools and the numbers of those who come has depended on availability of volunteers to take sessions. It used to average out at two days a week - always the same two while Robert Black was responsible for school bookings - although this could include both morning and afternoon sessions. Now that Ven. Nagasena and Ellen Parker have taken over, they are open to providing a five-day service, although secondary schools and adult groups often have to be fitted in as well during that time. The work has also contributed to the vihara's income since we regularly point out the need to support its work through donations when replying to requests. Visiting groups sometimes bring offerings of fruit, vegetables and flowers with them too.

As well as providing information about Buddhism and the pagoda, visiting groups are given a short

experience of meditation, in which there is a growing interest at present, especially as it is now being branded as mindfulness training. This resulted in an invitation from Hillary School in Walsall for someone to come in and do an all-day session training all 90 children in Year 6, together with their teachers, in basic mindfulness of breathing. The idea was to calm the children over the exam period, and the teachers agreed to start every school day with 6 to 8 minutes of mindfulness in class. Everyone came on a visit to the pagoda afterwards and said how much it had helped them, but we have not heard from them whether it improved their exam results! On another occasion I was invited to lead a mindfulness session with the entire staff of St George's Church of England School in Edgbaston: teachers, clerical staff, dinner ladies too.

Among our other visitors have been school groups specialising in Buddhism for GCSE O Levels and A Level exams; or else those at college or university intending to teach the subject. Over the years we have also had a long-standing relationship with Queens College in Edgbaston, where priests and ministers are trained. Not only do they visit the pagoda, but they invite me to join a panel including a Jew, a Christian and the city's Diversity Officer, when they hold a seminar for visiting groups as well as their own students. At the start of the new millennium I used to sit as Buddhist representative on the city's Standing Advisory Committee on Religious Education, the body responsible for drawing up the local Religious Education syllabus. Other colleagues on the West Midlands Buddhist Council took over that position eventually but the newest recruit is Andrew Nicholls, just as they are revising the syllabus again.

Temple visits

Some ten years ago an old friend of the pagoda, Ruth Tetlow, decided that the guiding skills of those who showed visitors round the religious buildings in the city were not very professional.

She therefore decided to plan a course which provided such training. I joined the steering group which helped advise her, while Ann was one of the first to join the course. This meant that the pagoda was briefly turned into an examination hall for the candidates on the Faith Encounter Programme's course and, when the FEP was afterwards approached to organise tours of Birmingham's religious buildings, Ann hosted the visiting groups. These have included traditional summer tours from Indian groups; members of Amnesty International, Birmingham Council of Faiths and West Midlands Police. The pagoda has also served as a resource for at least three local groups of the University of the Third Age and has provided teachers for their Multi-Faith courses. Personally, whenever I have been at the pagoda and have seen people hovering at the gates and trying to take photos, I have invited them in and shown them round – since I too eventually took the faith-guiding course and needed to put my newly learned skills to use. Another avenue through which visitors approach us is our website, which includes requests from many different unofficial groups and from interested individuals. Talking to so many different people is an education in itself!

Taking the Buddha outside the walls

Back in 1980, Dr Rewata Dhamma was asked to become a prison chaplain at HMP Long Lartin and sent me instead. The work so interested me that in the end I joined with Ajahn Khemadhammo in helping set up the Buddhist Prison Chaplaincy Organisation. Bhante and other monks in the city were later invited to become hospital chaplains until that area of work became formally organised by our associate, Keith Munnings. Then in 2010 I was invited to join the West Midlands Police Multi-faith Chaplaincy and took their police chaplaincy course. Actually there are not many Buddhists working for the police, so I was nominated as their Buddhist Advisor and joined their Faith and Chaplaincy Advisory Group. It was very obvious, however, especially after the cuts in funding, that people working in the many police

departments, from Welfare to Forensics, from Custody to CID, were subject to so much stress that it was causing health and psychological problems. I therefore became an advocate of the benefit of meditation and began providing mindfulness sessions at the various Health and Wellbeing sessions organised by management.

An enquiry from Birmingham Museums provided us with an opportunity for a much more prominent Buddhist display. They wanted a closer relationship with the faiths in the city and came to the pagoda to discuss it with us. We immediately asked if we could celebrate Buddha Day publicly in front of their magnificent standing Buddha (the Sultanganj Buddha) and involve all the other Buddhist groups in the city. This was in line with Bhante's hope for intra-Buddhist co-operation locally, which resulted in the setting up of the West Midlands Buddhist Council in 2002. The first civic Buddha Day followed in 2004 and has continued at the Art Gallery ever since. The city's two most senior Theravada monks, Ven. Uttaranyana and Ven. W. Kassapa, have been particularly supportive and have not missed a session. Art Gallery managers have also appreciated the event and have gone out of their way to give it their backing. Inclusive displays involving diverse Buddhist schools can certainly be found elsewhere in the world, but the involvement of public authorities in them is much rarer.

The Buddha and Birmingham

Just the fact that the pagoda is such a prominent building has given us the opportunity to remind people of the Dhamma. It has also been helped by the presence of Ven. Uttaranyana and John Beard as Buddhist representatives on the Birmingham Faith Leaders group, making the pagoda a focus for Buddhism in the city. It is a reminder that, while we can take inspiration from what happens within its walls, it is by serving those outside the walls that we practise the Dhamma most effectively.



Birmingham Buddhist Academy was formally opened and established in 2013. In January 2016, academic board of ITBMU (International Theravada Buddhist Missionary University in Yangon, Myanmar) had granted as an Autonomous branch of ITBMU to Birmingham Buddhist Academy.

The first batch of Diploma class was opened in September 2014 with 6 students. Four full time and two part time students. As part of the admission process, all students had to sit for entrance exam and submitted application form, educational qualifications and relevant references. Students are only accepted to the Diploma class once they have passed the written entrance exam followed by interview with Program Director and have been met all the required documentations. Full details of admission criteria, syllabus and further details can be found on Birmingham Buddhist Academy website at <http://birminghambuddhistacademy.org/>

Diploma students mainly study four subjects including Abhidhamma, Pali, Meditation and Basic Buddhism. It is online teaching on SKYPE during weekend. Two Subjects on Saturday between 8 – 10 pm and another two on Sunday between 8-10 pm. These online teachings involve reading from text book, discussion with lecturer and asking questions. Homework is also given accordingly. Topic studied each week is also recorded. Students are required to join Practical meditation retreat during Easter and summer holiday. Occasionally, students and lecturers meet face to face at Birmingham Buddhist Academy to discuss some lessons and term paper preparation. After each semester, students are required to submit term papers for the topics they have agreed with program director. Lecturers do corrections and give Feedback on each term paper. The duration of Diploma Course is one year. After completing all the term papers and practical work on Meditation,

students are granted a Diploma Certificate by BBA.



After the Diploma, students are eligible to start MA Course which only includes 3 subjects, Abhidhamma, Pali and Meditation. The same teaching method is used as per Diploma class and timetable during weekend. However, the lessons are more in depth and term paper requirement are much harder than Diploma. All four full time Diploma students of 2014-2015 continue to study MA. There were no Diploma students during 2015-16 and 2016-17 academic year. Second batch of Diploma started in 2017-

18 with 4 full time students again. These students also follow same admission process and learning methodology.

Since these courses are on line, all student's documentations are saved electronically and students and lecturers are mostly communicated by email and phone except occasional face to face meetings and during meditation retreat. All the students' data are also saved electronically.



Brief Description of 4 courses

Basic Buddhism introduces the students with some of the discourses delivered by the Buddha on various occasions such as Mahaparinibbana Sutta, Dhammacakkappavattana sutta, about Buddhist Councils and much more. Students can study ancient Indian culture and customs to understand the context of Buddha's discourses at that time.

Abhidhamma & Pavarana Day
Wednesday 24 Oct. 7:00pm

Kathina - Sunday, 28th Oct. 10:30am

10-DAY Insight Retreat- 17th-26th Aug (experienced)
Led by Dr Ottara Nyana

Abhidhamma & Pavarana Day - Wednesday 24 Oct.

Abhidhamma course explains the history of Abhidhamma and Paññatti and Paramattha. Out of four ultimate realities citta (consciousness) and Cetasikas (mental factors) are explained here. This course covers eighty-nine or 121 types of citta (Consciousness); fifty-two types of cetasikas; how to associate cetasikas with cittas (Sampayoga); and how to associate citta with cetasikas (Sangaha).

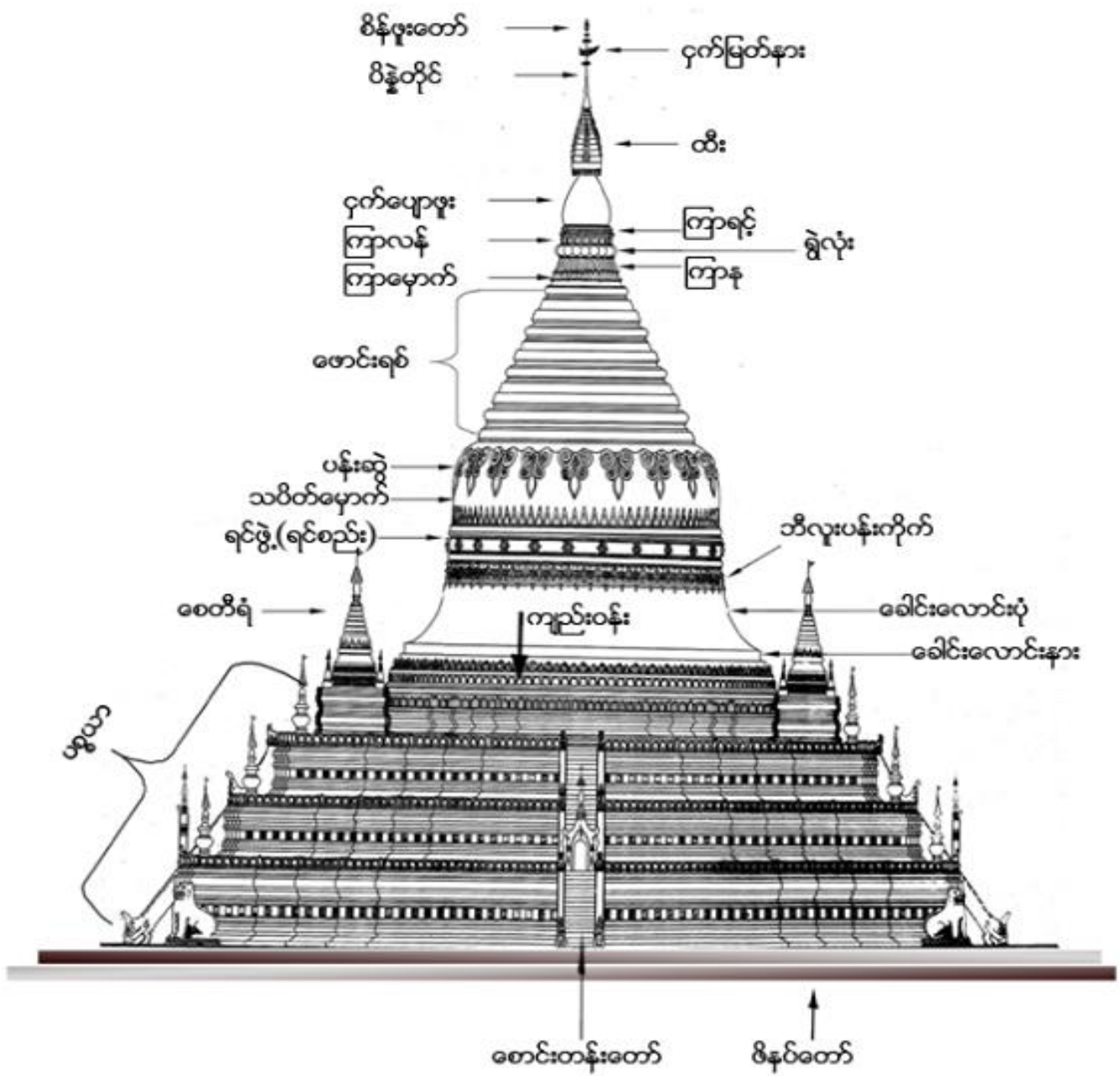
Pali course covers: Pali alphabet, Declension of masculine and feminine nouns ending in -a; Declension of neuter nouns ending in -a; the gerund/ absolute; the infinitive; the present participle, masculine and neuter genders; Conjugation of verbs -present tense, active voice and the future tense; the optative /potential mood and the imperative mood.

Meditation course covers the study of Samatha (Tranquillity) meditation. It includes the purpose of tranquillity meditation, Forty objects of tranquillity meditation; Six types of carita (temperament) and Choice of meditation object in accordance with the temperament; Preparations prior to meditation including the Four guardian meditations; and the attainment of Jhana and Abhañña. This course also covers the Treading the Noble Eightfold Path; Enlightened states worthy of aspiration; Five factors leading to the stages of ariyas; Four types of individuals with respect to attainment; Five antarāyas; 5 barriers of obstacles which prevent attainment of jhāna, magga or phala; Seven stages of purifications and Ten insight knowledge; and stage of attainments.

More details of the syllabus can be found on the BBA website mentioned above. First semester starts from September to November and the second semester starts from February to June. During holiday time, students have to complete the term paper for the chosen topic agreed by lecturer.

This course provides academic study of Buddhism as introductory level in Diploma and more in depth in Master level. Commitments from both students and lecturers are required to be successful in this study.

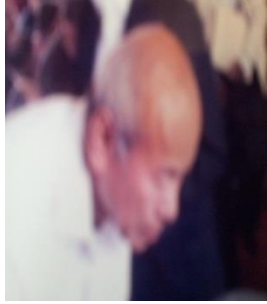
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OUR PATRON



Dr Lay Maung



Dr Win Maung



Mr Yann Lovelock



U Mg Mg Than



Mr R L Sampla



John Maxwell



Dr N Kotteoda



Vajira Bailey, OBC



Mr W Strongman

OUR TRUSTEES



Mr J Beard



Mrs A Lovelock



Mrs M Zeyya



Mr S Lal



Dr Mar Mar Lwin



Andrew Nicholls



Patron Dr Aung Thein (1927-2018)



Dr Chit Ko Ko

Dear Daw Than Than,

We the trustees at Birmingham Buddhist Vihara were very sorry to hear of your husband's death.

You and Dr Aung Thein have both been long-term supporters of the vihara since the days of Dr Rewata Dhamma and we are very grateful for the help you have both given to the vihara over the years and we will miss seeing him at our celebrations.

We know you have been married for many years, not

many couples come to the Pagoda to celebrate their 60th wedding anniversary as you did at 19th April 2015, and therefore are aware that you are really going to miss him.

We are pleased to note that you are giving dana in his memory at Buddha Day on 29 April 2018. You may be assured that our thoughts are with you and your family at this time.

With our deepest sympathy
Ven Dr Uttaranyana and BBVT Trustees

Birmingham Buddhist Vihara



**Irrigators regulate the waters;
arrow-makers straighten the arrow shaft;
carpenters shape the wood;
the wise control themselves.**

Verse.80, Dhammapada

6.Panditavagga (The Wise Man)

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