

PITTSBURGH BUDDHIST CENTER
OPENING CEREMONY
APRIL 28-29, 2007

SCHEDULE

Saturday, April 28th, 2007

- 6 pm – 7 pm Special Buddha Pooja
Conducted by Ven. Thalangama Devananda Thero, Chief monk of Indiana Buddhist Temple
- 8 pm – 12 am Maha Piritha (Pirith Chanting Ceremony)
Lead by Ven. Katugastota Uparatana Thero, Chief monk of Maryland Temple

Sunday, April 29th, 2007

- 10 am – 11 am Opening of the Pittsburgh Buddhist Center Sign (Plaque?) and Formal Dedication Ceremony
- 11 am – 11:30 pm Buddha Pooja
- 11:30 pm – 12 pm Dana
- 12 pm – 1 pm Lunch
- 1 pm – 2 pm Dhamma Talk by ????? and
Speech by the Sri Lankan Ambassador to USA His Excellency Bernard Goonetilleke
- 2 pm – 2:15 pm Bhakti Geeta
- 2:15 pm – 2:30 pm Concluding Remarks by Ven. Nehinne Ariyagnana Theor, Chief monk of Pittsburgh Buddhist Center

MAHANAYAKE, RAMANNA CHAPTER

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ANUNAYAKE, RAMANNA CHAPTER

Most Ven. Bopitiye Wansananda Maha Thero
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Mulamaha Viharaya
Payagala South
Sri Lanka

My felicitation at the precious moment of offering the first Buddhist center in America to the Ramanna chapter by the sane devotees of Buddhism in Pennsylvania on the 29th of April 2007.

The endeavor by Ven. Nehinne Ariyagnana Thero to redeem the restless people of America from their untold sufferings and grievances is praiseworthy, I am sure the Buddhist center at Pittsburgh will be a fountain spreading peace, mutual understanding and loving kindness over the continent.

May the Buddha Dhamma pervade over America giving warmth to a serene surrounding and mindfulness to all human beings.

NEW YORK BUDDHIST VIHARA



Ven. Kurunegoda Piyatissa Nayaka Maha Thero

New York Buddhist Vihara Foundation

New York Buddhist Vihara

214-22 Spencer Ave.

Parkside Hills

New York 11427 – 1821

The advice of the Awakened One for the monks was to go about the four corners of the country and propagate the Dhamma for the benefit of the vast majority of people. In faithful obedience with this advice, his disciple monks engaged themselves in the task with extreme enthusiasm.

The lay devotees took up the cue from the monks with equal zeal, amply supported by the rulers of the day. It is worth mentioning here the yeoman services rendered to Buddhism by devotees of the nature of Anatha Pindika, Visakha and many other lay people and also Kings such as Bimbisara, Kosala, Ajatasattu and Emperor Asoka of ancient India. Almost all our ancient rulers particularly the Kings Dutugemunu, Vattagamini Abhaya and Parakramabahu, ruled the country, always having at the top of their mind, the best interests of the religion. This is because, unless the people were religious enough, both their present and future spiritual advancement would certainly be in jeopardy.

Following the tradition, the venture initiated by Ven. Nehinne Ariyagnana by way of a Buddhist Centre in Pittsburg, Pennsylvania is highly commendable and needless to say, immensely meritorious. Launching an establishment of this nature primarily serves the purpose of educating the people in the ways of the Dhamma. Furthermore, this kind of effort enables both the divine and the human beings to benefit as long as the institution lasts and even beyond, through the enormous amount of merit accruable in the process.

In the circumstance, I would like to urge the public particularly those living in the area and the environs to make the best use of the services available to them at this centre.

May we all rejoice the merits of this good deed and attain the ultimate bliss of Nibbana!

INTERNATIONAL BUDDHIST CENTER

Ven. Katugastota Uparatna Thero
International Buddhist Center
2600 Elmont Street
Silver Spring MD 20902

The International Buddhist Center is delighted to hear a new Buddhist temple is opening in Pittsburgh. We would like to send our greetings and congratulations on this auspicious occasion.

Theravada Buddhists in the Pittsburgh area now have a place to worship the Buddha, hear the Dhamma, serve the Sangha and practice meditation. Sri Lankans also have a place to congregate where their children can learn our traditions and preserve our culture.

Founder and Abbot Ven. Nehinne Ariyagnana Thero has tremendous knowledge and years of experience teaching and practicing, both in Sri Lanka and America. We are confident that this Buddhist Vihara will blossom under his guidance.

We appreciate the effort of Dr. K. Siripala and Mr. Damitha Karunarathna in establishing the Pittsburgh Vihara. They serve as the model for the lay community to serve the Sasana and gain merit in this lifetime.

We are excited to welcome the Vihara and look forward to opportunities to offer our support. We wish the best in your service to the Sri Lankan community and the American people.

May the Triple Gem bless you!

THE SACRED LAND IN PENNSYLVANIA

Ven. Hungampola Sirirathana Nayaka Thero
Chief Incumbent
New Jersey Buddhist Vihara

Photo Here

"Caratha Bhikkha Carikam Bahujana Hitaya Bahujana Sukhaya"

As a monk his main duties and aim should be traveling place to place, state to state, abroad and worldwide teaching the Dhamma and protecting religious life with doing religious services. Bhikkhus do all these great service keeping temples as a centre. In very recent a new temple established at Pittsburgh in Pennsylvania named by Pittsburghg Buddhist Center. It may be a new step for propagate Buddhism in United State. This new temple could be help for arising Buddhism further. The United State is one of the greatest states in the world. So, I think it is the most suitable time for establish new centers to expand Buddhism in large state such as United State. Today, which we have centers these are not enough for work properly. This center help for create good qualities in American civil society in their heart such as loving kindness, Compassion, sympathetic and equanimity.

Sri Lanka is an Island which sufficient with Buddhism and Buddhist Culture. We can give only one thing for the world. It is pure Theravada Buddhism. In worldly well developed American people, we have nothing to give except Buddhism. So, we must introduce those people what is Buddhism? Who is Buddhist? What is the basic teaching in Buddhism? What is Meditation? What is the use of meditation? What is the valuable of meditation and gain result from the meditation? For do these jobs properly we need enough temples and centers. So, newly built Petersburg Buddhist Vihaya could be helpful for approach those great goals.

There are many Sinhalese people live in United State. Most of them are our Buddhist people. They built their lives with Buddhist teaching and lived with Buddhist culture when they were in Sri Lanka. They can not away from religious rite and rituals. For their religious purpose they need temple. Here, temple play great role to Sri Lankan for their religious activities. At the end, I would like to wish Pandit Nehinne Ariyagnana and all the devotees that you may able to offer great service for Buddha Sasana.



TITLE

Ven. Kulugammana Dhammawasa Thero

Abbot & President

Temple?

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May Buddha Dhamma Ring Through Mountains and Valleys of Picturesque Pittsburgh!

While Buddhists the world over are busy making preparations for the advent of the festive season of Vesak, the State of Pennsylvania, together with the entire North American Continent is richer today, as yet another Buddhist Temple of the Theravada tradition marks its dedication and canonical presentation by its lay trustees and promoters to the *Maha Sangha* in the City of Pittsburgh!

Locating a Buddhist Centre in Natrona Heights in Pittsburgh was an idea that took wings six months ago in response to a crying need so forcefully expressed by a handful of committed Buddhist devotees in the region for resident Buddhist monks to cater to the their spiritual well being on a regular basis.

As a member of the Theravada tradition in North America, it is indeed with great pleasure that I along with my fellow-monks hasten to welcome the *Maha Sangha* of the Pittsburgh Buddhist Centre into the North American fraternity with open arms! Success of a Temple is mostly dependent on the quality of leadership the founding monks can provide the lay community. We have no doubt whatsoever that in the sure hands of its charismatic director, the Venerable Nehinne Ariyagnana, Pittsburgh Buddhist Centre will grow from strength to strength making the echo of Buddha Dhamma ring through the mountains, valleys and the plains of the picturesque Pittsburgh region in the years to come! Such is our heartfelt wish and prayer for the fruition of the sincere efforts of our brother, Ariyagnana Thera! May the Triple Gem bless the Venerable Thera and keep him in good health for the tasks ahead!



BIRTH OF A TEMPLE IS A WELCOME EVENT!



Ven. Brahmanagama Muditha Thero

Great Lakes Buddhist Vihara

Detroit, MI

[Full address?](#)

Birth of a Buddhist Vihara in this hemisphere is a welcome event and augurs well for the propagation of Buddha Dhamma. It's always a boost to the valiant efforts of Buddhists committed to the preservation of the religion and the culture of their forefathers. The time honored Buddhist Temple concept has a twofold purpose; one, to propagate the Dhamma and the other, to cater to the well being of the community.

Teaching Buddhism in the context of a society such as here all too willing to embrace materialistic values is no easy task. Running a temple is even more difficult. Pitfalls are many and often unexpected. Therefore, it becomes imperative that the venerable monks and the laity understand their different roles and help each other with compassion.

However, much depends on the purity of intention of the parties concerned and the mutual respect and compassion with which they treat each other. The importance of a clear understanding that the temple is an integral part of each Buddhist family cannot be overemphasized. A temple is not only a place of worship but also a forum that brings different members of a community together. For our Buddhist compatriots, it is a place of spiritual uplift and quiet rest from their day to day challenges and the confusion of life. For their children whose lives will be fashioned through its routine religious exercises and Sunday school, it becomes a safe haven ensuring character building and a truly Buddhist upbringing conducive to pursuit of excellence in their chosen fields of endeavor.

Bhante Ariyagnana has taken a giant step in establishing a new Buddhist Vihara, Pittsburgh Buddhist Center, in the State of Pennsylvania with dedication; and of course, the support of a few like-minded devotees! Bhante Ariyagnana is eminently qualified for the task before him. His charisma, his endearing humility and his capacity to relate to people will go a long way!



There are many temples belonging to the Sri Lankan Theravada Tradition that have taken root in the fertile soil of the USA serving communities from coast to coast. May this new Temple in the State of Pennsylvania, the great State of Independence, bloom in due season spreading the fragrance of Dhamma attracting all seekers of Truth! May the Triple Gem bless all!

DHARMA VIJAYA BUDDHIST VIHARA



Ven. Walpola Piyananda
Abbot and President
Dharma Vijaya Buddhist Vihara, Inc.
1847 Crenshaw Boulevard,
Los Angeles, CA 90019

On behalf of the Sri Lankan Sangha Council of America and Canada and Dharma Vijaya Buddhist Vihara in Los Angeles, We wish to congratulate you on the occasion of the celebration of the first Vesak in your new Temple.

It gives all of us great happiness to know that another temple has been established here in the United States. We are confident that you will be successful in the endeavor of sharing the Teachings of the Buddha with all who are interested.

We wish you the Blessings of the Triple Gem and wish we could be there to share in Vesak, but unfortunately our temple's Vesak is that same day.

TITLE



Clark Chilson
Assistant Professor
Department of Religious Studies
University of Pittsburgh

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I want to express my warmest congratulates to the Pittsburgh Buddhist Center on this occasion when it will be formally handed over to the sangha. As someone who teaches about Buddhism and pursues the academic study of it, I am delighted that the temple has opened and will now be a formal part of the sangha. I have attended several dharma discussions at the temple and have learned something each time. I have found the temple welcoming and open to all people, regardless of whether they are Buddhists, non-Buddhists, academics, or just someone curious about the teachings of the Buddha. The temple is an important local resource for learning about Buddhism. Bhante Ariyagnana is a knowledgeable priest who is adapt at explaining complex doctrines using insightful analogies. I expect that my students and I will learn much from him and others at the temple in the future. I commend the temple on its efforts to further intellectual discussions on religion and its willingness to promote inter-religious dialogue. I wish the temple great success in its endeavors to make a positive contribution to western Pennsylvania.

ZEN BUDDHIST CENTER OF



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Rev Koyiki

Zen Buddhist Center of Pittsburgh

Harrison Township

PITTSBURGH

Message Here.

MESSAGE FROM PRESIDENT, PBC

Ven. Nehinne Araiyaṅṅana Thero
President and Chief Monk,
Pittsburgh Buddhist Center

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Message Here.

MESSAGE FROM PRESIDENT, SLAAWP

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Professor Ananda Gunawardena
President, Sri Lankan American Association of
Western Pennsylvania

Message Here.

MESSAGE FROM PRESIDENT, SRI



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His Excellency Mahinda Rajapaksa
President of the Democratic Socialist Republic of Sri
Lanka

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Message Here.

MESSAGE FROM THE AMBASSADOR



His Excellency Bernard Goonetilleke
Sri Lankan Ambassador to the USA
Embassy of Sri Lanka
2148 Wyoming Avenue NW
Washington, DC 20008

I am very pleased to send this message on the occasion of the offering of the Pittsburgh Buddhist Center to the Maha Sangha and the Vesak Celebrations.

Services provided by the temple, such as conducting a Dhamma school and Dhamma discussion, practicing meditation etc., to all communities in Pittsburgh are commendable tasks, taking into consideration the fact that these services are being provided by venerable Sri Lankan Buddhist monks within the confines of limited space.

I would like to highlight the major role being played by Buddhist temples as hubs of socio-religious activities in traditional Sri Lanka society. In addition to being places for practicing Buddhism, temples have also functioned as centers for spiritual empowerment, religious education and where the rural communities gathered for important social activities. Even though this kind of setting is typical of rural Sri Lankan life, it also demonstrates the manner in which a place of worship can influence the society, while improving the spiritual well being of people.

More than 2500 years ago Lord Buddha spoke of the important role the Buddhist missionaries should play by urging venerable monks to spread the word of Dhamma saying "*Charatha Bhikkave Charikan Bahujana Hithaya Bahujana Sukhaya*". Thus, the Lord Buddha asked the monks to travel and spread the supreme truth to enlighten people. Therefore, it is certainly a great satisfaction to see the commendable efforts being taken by the most Venerable Nehinne Ariyagnana Thero of the newly established Pittsburgh Buddhist Center, supported by the devoted *dhayaka sabha* of the temple spreading the supreme truth and enlightening people in and around Pittsburgh.

I wish the Pittsburgh Buddhist Center success in all its virtuous efforts.

MEDITATING ON THE BODY: AN ANCIENT RELAXATION TECHNIQUE

Ven. Tapovanaye Sutadhara Thero
Director, Ventura Buddhist Study Center,
An Lac Mission
901 South Saticoy Ave.
Ventura, CA 93004

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Most of you are familiar with meditation techniques that use the breath as their object. This article will briefly introduce a meditation technique that focuses on the body.

Contemplation of the body (*Kaayagataasati*) is also known as *PaTikkuula manasikaara*, "the reflection on the repulsiveness of the body." The 'Discourse on the Foundations of Mindfulness' in *Majjhima Nikaya* (Middle Length Discourses) explains this meditation technique as the Contemplation of the Body. Many authors translate the Pali word PaTikkuula as "repulsiveness." But as the Sutta explains this meditation technique, it reflects on the thirty-two parts of the body as Buddhist texts number them. PaTikkula also can mean 'against the slope'/'the bank (of a river)'. This meditation teaches us to train ourselves to see the body from a different perspective.

What benefits can we achieve by practicing this meditation?

The Buddha used a simile in discourses on this meditation that the practitioner should examine the body in the way some one would examine and identify different varieties of grain in a bag of mixed grains.

At this point we are not going to focus on all thirty-two parts given in the discourse. We are going to pay attention to following questions:

What is the posture for meditation?

Any posture other than walking is recommended. This could be practiced while standing, sitting, or lying.

How do you practice this method of meditation?

You can either close your eyes or keep them open. Pay attention to the following body parts and contemplate each of them in this order:



- 1) hair of the head,
- 2))hair of the body,
- 3) finger-and toenails,
- 4) teeth,
- 5) skin,
- 6) flesh,
- 7) veins,
- 8) tendons,
- 9) bones, and
- 10) marrow.

After reaching marrow, the last body part on the list, you come back marrow, bones, tendons, veins, flesh, skin, teeth, fingernails and toe nails, hair of the body, and hair of the head. Just visualize these body parts back an forth using your mind as a scanner. It is extremely important to keep focused on each body part to get the most benefit from this method. As time permits continue scanning back and forth. When you want to end the meditation session slowly move your fingers and toes and come back to normal everyday awareness.

What are the benefits?

By doing this your body and mind will be very relaxed. If you can practice this meditation right after physical exercise, a long workout, or at the end of a long day this benefit can be easily observed.

Is it appropriate to use a method of meditation in Buddhism for a worldly benefit?

Yes. At the beginning of the Discourse on Foundations of Mindfulness the Buddha himself explained the benefits of contemplation on the body, feelings, mind, and mind objects thus: ' This is the sole way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destroying of pains in the body and mind, for reaching the right path, for the realization of nibbana-enlightenment, namely the four Foundations of Mindfulness.'

Benefits such as 'overcoming of sorrow and lamentation, destroying of pains in the body and mind,' are worldly to the core but essential aspirations. So the Buddha himself wanted us to be well and happy. On the other hand if we can overcome sorrow, lamentation, and pains in the body and mind, that is a good way to test the method of meditation. If you achieve these benefits you can assume that the rest of the benefits will follow if you continue to meditate. Imagine that you want to visit a place you haven't visited. You get driving directions from the Internet. When you follow the directions you are still not sure that you will get there until you reach the destination. If you have directions with obvious landmarks that you pass, then your confidence in the set of directions increases. When you experience the immediate benefits of practicing this meditation technique, your confidence in the method grows.

Buddhism is not a set of secret teachings. It is for sensible people to practice individually and see the benefits that together are the sixth quality of the teachings of the Buddha, memorized and recited by Buddhists at any devotional or blessings ceremony at home or at a Buddhist temple. **[I don't get this. Can you explain a bit more?]**

Why do we focus only on ten parts of the body rather than going into all thirty-two parts?



Traditionally, this meditation is listed along with the meditation techniques of reflection on the qualities of the Buddha, Loving-kindness, and Reflection on death which are called meditations that provide protection.

At an ordination ceremony, the candidate repeats after the preceptor the five constituents ending with skin (hair of the head, hair of the body, finger-and toenails, teeth, skin) as the preceptor cuts his hair in the direct and reverse order [frontward and backward? forward and back? back and forth?] several times. These five parts of the body are the most visible. In contrast, the parts from flesh to marrow go from the periphery to the core. This technique was modified for lay people after observing it as practiced at ordination ceremonies.

The purpose of this article is not to enter into a theoretical discussion on the subject but to share a simple idea on a meditation technique useful for reducing physical and mental stress. The best test is to put it into practice and see whether it helps or not. Give it a try!

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bkaoshdfö fn!oaO Wrehla jk nqoaO.hd mqiou wdrËd lr.ekSu;a th fn!oaOhkag Wreu úh hq;= nj Y%S ,dxlslfhl= jQ wk.dßl Ou_md, ;=udg uq,skau m%ldY lf<a Y%Su;a tâúka wdfkda,aâ ;=udh' tx.,ka;fha uyrcqf.a K.C.I.E. khsÜ kduho Tyqg ysñúh' weußldfö ydjâ úYaj úoHd,fha wdrdOkhla wkqj meñKs t;=ud nqÿ oyu ms<sn| foaYkhla mj;ajk ,os' Oj, ukaosrfhaoS Wkqiqi ms,s.ekSulg ,la jQ fudyq ckdêm;s yeßika úiska ms,s.kakd ,os' miqj Light of World keue;s lD;sh we;="j lD;s lsystemhla rpkd lf<ah' fi wlddrhg ngysrg meñKs nqÿ oyu ngysr ck;djf.ao fkduo we.hSulg ,laj ;sfí'



Pittsburgh Buddhist Center (PBC) - History and Future

Buddhism - Religion of true realities, of deep philosophical, spiritual, and moral empowerment, metaphysical in its outer realms, and bringer of hope, vision and wisdom to a world un-assured of its past, present, future, and the beyond.

The first Theravada Buddhist Center of Pittsburgh was opened on 26th September 2006. Its benefactors, Dr.'s Mr. and Mrs. _____ and Ranjini Siripala, son Dhuminda, and daughter _____, together with Mr. and Dr. Mrs. Dhammitha and Padma Karuraratne, most generously ventured into establishing a temple in Pittsburgh for its Sri Lankan community as a means of conserving the faith and traditions of its country Sri Lanka, and its Buddhist occupants in Pittsburgh and its surroundings. Our community would like to thank these two families of **Dayakas** (those who serve the chief priests), for their overwhelming bounty and generosity in providing the means for all of Sri Lankan origin to participate in the religion of its ancient and cultural heritage.

Sri Lanka's majority belong to the Theravada Buddhist faith. It is a religiously diverse country and many of other faiths in Sri Lanka relate to, and hold in esteem, this religion of high intellectual and principled disciplines; one of non-violence; one of refinement and dignity. In Sri Lanka, interdenominational relations are practiced and enjoyed by all.

On this day of auspices, April 28th, 2007, this temple is to be dedicated to the Ramanya Nikaya of Kandy/Moratuwa(?), Sri Lanka. This is the official handing over of the temple religious agenda to the very old and orthodox segment of Buddhism. The head of this Nikaya will be responsible for making sure that the staff assigned to PBC for years to come, are experienced and can meet the goals of the Ramanya Nikaya. A more formal operating structure for the temple will now be defined.

Discussions about the establishing of a Sri Lankan Buddhist center began in earnest in 2004, by the Sri Lankan community of Pittsburgh. The president of the Sri Lankan American Association of Western Pennsylvania, Dr. Ananda Gunawardane, together with secretary, Dr. Chandrasiri Jayakody initiated and conducted these discussions, and a monthly program was set up for our monks to visit Pittsburgh from the temple in Breezewood, PA. The Vietnamese temple in Homestead, PA kindly consented to letting us use their temple for our **Dhane** sessions (alms-giving), **Dhamma** discussions (discussions on the Buddhist faith) and meditation sessions. We are very grateful to the Vietnamese temple, and would like to thank them abundantly for letting our community use their temple prior to the opening of ours.

Dr.'s Siripala and Mr. and Mrs. Karuranatne stepped up and made a commitment to pay the down payment and the mortgage for a \$150,000.00 for a property around Pittsburgh area, with no time-line, as long the temple was financially capable of undertaking the mortgage payment. A survey was conducted through the community web-site, **pgh-ik** on the Yahoo-groups, to find out our community's interest in such an endeavor. Many responded positively, and a committee was set up to look for a suitable location for such a temple. Many sites were considered, and after much deliberation, Natrona Heights was chosen because of its convenience in driving time for most in the community. A car for the priests and its maintenance has been provided for by Mr. and Mrs. Karuraratne.



Utilities and maintenance for the temple are supported through donations provided by visitors to the temple.

Many visitors of different faiths visit the temple, and are struck by the logic and rational of Buddhism, and its scientific viewpoints (preached in the ancient times of 500B.C. by *Buddha*, the enlightened one). Many ponder on its abstract concepts like that of the supernatural power of the mind, and the concept of reincarnation and rebirth, where connectivity between all living beings in this world and the worlds of the unseen, are contemplated. The weekly meditation sessions brings a certain calmness to the mind, an empowerment of the spirit, the easing away of old tensions and fears, a realization that one has a greater capacity for free will and self inspiration, and that one can find fulfillment of happiness in this life.

Both our priests have long experience ...Venerable Nehinne Ariyagnana, the Chief Monk of PBC,with Venerable Kamburupitiye Munindawansa having a masters degree in studies of Divinity. Ven. Ariyagnana has a clear vision for the future of the temple. His main desires are *To contribute to the spiritual development of people (Buddhist and non-Buddhists) through Buddhist Philosophy, *To contribute to the ethical development (**Sadaachaara Sanwardhanaya**) and to stop the erosion of social values, *To educate people about the reasons for downfall (**Piriheema**), and *To provide an environment for Sri Lankan Buddhists to practice Buddhist traditions and especially introduce them to the kids.

The temple's current activities involve a * Monthly Meditation Program (Saturday: 2.5 hours; days announced on the website), * Weekly Meditation Sessions (every Wednesday: 1 hour from 6:30-7:30), * Monthly **Dhane** Programs (remembrances of the departed with alms-giving - conducted on Sundays: 4 hours with the days announced on the website), and * **Dhamma** school (Buddhist teachings and practices for kids on Sundays of **Dhane**). All activities provide refreshment afterwards. **Dhane** sessions include alms-giving, where a Sri Lankan vegetarian meal (sometimes with the addition of seafood) is provided by the community for all who participate.

Plans for the future include * Addition of a new shrine room and meditation hall,* Regular meditation sessions and meditation retreats where people can stay longer time on the temple premises and concentrate on meditation, * Summer camps for those who are interested in learning Buddhist teachings, especially kids, * Annual **Wesak** celebrations (Birth, Enlightenment and Passing away of the Buddha, which happened on **Wesak Poya**, a day of full moon, and ***Sil** programs (calming oneself of **Dangakara** or excess energies by reflecting on Buddha's teachings). All these programs, especially the meditation programs are open to people of all beliefs who would like to get its benefits.

Venerable Ariyagnana and Venerable Munindawansa call the devotees to prayer and meditation by the ring of a bell. The main hall or prayer room is filled with seated people, and the deep and glorious resonance of priestly chanting (**Pirith**) fills the temple. One feels the true essence of being human and of its rare occurrence in the cycle and chain of re-birth. One is now transported into a rarer dimension of consciousness; into a deeper awareness of self-worth, of tranquility, and of peace. One is gradually moving towards

Nirvana.



Opening Day 17th Sept., 2006



New Buddha Statue, Dec. 17th, 2006
Donated by Mr. and Mrs. Lakshman
Wickramaarachchi of Los Angeles, CA



Devotees hold cord which symbolizes the protection
that was achieved as a group participating in the Chanting
Ceremony (**Pirith**)

