

Venerable Dhammavasa Maha Thero

Venerable Dhammavasa Maha Thero, the Abbott of Mitirigala Nissaranavanaya passed away on 28th January 2015, after a brief terminal illness. During this period he was showered with continuous and devotional care from lay supporters as well as monks from the Nissaranavanaya monastery. Lay supporters offered him expert medical facilities as well as dana and other forms of care, all of which made his last days bearable. Despite the discomfort and pain he suffered in the end, his demeanor was always pleasing. His face always shone with his characteristic smile. Loku Hamuduruwo – as he was respectfully and fondly known to all yogis and supporters, was an exemplary disciple of the Buddha, who strictly adhered to the vinaya. He was a role model to everyone.

The simple funeral was held on the premises of Nissaranavanaya and was attended by Most Venerable Maha Theros Katukurunde Nanananda, Vatte-gama Dhammavasa from Sri Subodaramaya, Uda Eriyagama Dhammajiva, Udugampala Dhammaransi and all the resident monks of the Nissaranavanaya monastery. In addition to the Karakha Sabha a large numbers of dayakas and meditators, as well as many others from the Nissaranavanaya community were present on this day.

The following biographical account of Venerable Maha Thero was adapted from the publication :

'Mitirigala Nissaranavanaya – An Anthology of Teachings' - 2012

Venerable Dhammavasa Maha Thero is the present Abbott of the Mitirigala-Nissarana Vanaya. He is one of the oldest living students of Venerable Matara Sri Nanarama Maha Thero, and to date has spent over forty years at the hermitage.

Born in 1931, Venerable Dhammavasa Maha Thero recollects having a strong desire during his childhood, to become enlightened. As a child he evinced a keen interest in spiritual activities and was a regular attendee at the local temple. As he grew older, deep within him developed the urge to become a monk and he set foot on a journey in search of a suitable teacher and an appropriate place to cultivate the practice. Yet, wherever he went he was faced with disappointment.

He was the youngest sibling in a family of three girls and three boys. The eldest sister died when he was very young and the other two sisters also died sometime thereafter. Only one of the brothers is still living. Although he undertook formal education and became a dedicated student, his days were empty of meaning, always yearning to become a monk. At seventeen he asked a teaching monk at the local school whether he could be ordained but the request was met with disapproval. His desire to become a monk was postponed, albeit, temporarily.

In the 1960s prior to entering the order of the sangha the Venerable Maha Thero worked as a supervisor at the Maliban Biscuit Company. Always bent on acts of generosity and a life of simplicity, the Venerable Maha Thero's life as a layman was one of austerity and harmlessness. He was never interested in material enrichment, positions or prestige. Instead he opted for a simple and autonomous life and to live without being a burden to others. (continued...)





Venerable Dhammavasa Maha Thero (Continued...)

When he undertook full-time employment it was simply to meet living expenses only. In his 30s he had made a firm resolution to become ordained at the Mitirigala Nissarana Vanaya. He loved his family dearly but had no intense attachment to them. His wish was to renounce all worldly pursuits and the earnest quest for liberation became pressing when he first arrived at Nissarana Vanaya.

The Venerable Maha Thero recollects his first meeting with his teacher, Venerable Matara Sri Nanarama Maha Thero, as one of his greatest moments. During his first visit to the monastery as a layman he observed the eight precepts and made his way towards the Maha Thero's kuti. He paid homage to the Venerable teacher to be, and sat by his bed side. Venerable Nanarama Maha Thero had been seated on the bed, packing a few things into a bag in preparation for a visit. Although Venerable MahaThero noticed the arrival of the lay disciple no words were spoken, and he had remained silent for a few minutes. After a while, looking at the layman from the corner of his eye, the Venerable Maha Thero had asked why he had come to visit him. He responded, 'Venerable Sir, I have a strong desire to become a monk, yet, there is no one to assist me on this journey. I have met with many people but nothing has worked out and I have not find a suitable mentor'. Venerable Nanarama Maha Thero gave a gentle assurance, " this is why we are here; we have all travelled in samsara together".

The young disciple was filled with joy as he left the Kutu. He was convinced he had come to the right place. Since that day Venerable Nanarama Maha Thero became his teacher and his mentor. Thereafter in 1971 he entered the order of the sangha at Mitirigala Nissarana Vanaya as Venerable Dhammavasa.

Fondly recollecting his time with his teacher, Venerable DhammavasaMaha Thero reminisces how his teacher never spoke a harsh word towards him, always demonstrating equipoise candour - with neither affection nor disdain. It is possible that they were relatives as the Venerable teachers mother's village was next to the hometown of Venerable Dhammavasa Maha Thero.

Venerable Dhammavasa Maha Thero as a young monk was a diligent student and strove hard in his practice. Dedicated effort and determination often led to losing sleep and sometimes limiting intake of food. There were times he fell ill with strain imposed on his body. Yet, when looking back he triumphantly explains the benefits of the practice, the fruits of his silent labour, and the gratitude for instructions received from his teacher and the appreciation he constantly showed towards his pupil's dedicated efforts.

Recollecting a significant moment in his practice the Venerable Maha Thero says, " I felt enormous joy in my heart, to simply realize that I had undertaken a task that had been undertaken by the Buddha".

Tributes from devoted yogis

Loku Hamuduruwo may have taken care of what needs to be done to be free from all forms of suffering and find the ultimate happiness. May the kusalahakthi generated through our efforts in the path help to complete (if any steps still remains for) the full realisation of Nibbana! We had the good fortune to get to know Loku Hamuduruwo not only as a Venerable Nayaka in the lineage of Nissaranavanaya, and but also as a dhamma relative close to our hearts. The warmth and loving-kindness we felt through our encounters with Loku Hamuduruwo and the ways of sharing experiences in the path certainly enriched our lives. Both Loku Hamuduruwo and our Venerable Bhante at Nissaranavanaya helped to fill the large void in life created by not having parents living in Sri Lanka any more. Such Dhamma relationships, which gradually developed though our quest to end the sansaric journey, filled the void in much noble way - lighting up our hearts and minds and helping us to progress towards the ultimate goal.

Chandrika and Lalith

I was fortunate to visit this great monk just a few days prior to his passing away. His terminal illness had worsened by that time and he was fully aware of that situation. I spent just over an hour with him during that encounter and it was inspirational! The body was breaking down and was in distress... but his manner had not changed even a little bit! An ordinary patient with a similar terminal Cancer would have been in pain both physically and emotionally. His eyes were very calm and collected like a deep settled pool. There was absolutely no emotional or physical distress in the eyes.

Aruna

Most Venerable Dhammawasa Maha Thero has been an all pervading influence in our lives, a figure of authority, inspiration, a Venerable Father to whom we looked for guidance. His calm presence was so gracefully underpinned by an unstated charisma; and his candour, a silent teaching to all disciples that were in the presence of his near orbit. His physical death has not consigned him to silence. His ardent practice, his teachings, continue to guide us, to lead us with the example he has left behind. In spite of his physical absence, he continues in our midst, through his teachings of Dhamma, which he imparted in simple utterings whilst translating deep understandings which he himself gained through dedicated practice.

A Faithful Disciple – Melbourne

'Ape lokuswaminanse' as Venerable Dhammajiva often referred to him during a crucial time, facing imminent death, body passing away slowly but surely, we were able to experience and share a rare unfolding of the Noble dhamma that passed through the mind of a Noble forest monk. An embodiment of compassion serenity and wisdom. An inspirational life dedicated to serving the dhamma to all!

Shiroma

Until the end Lokuhamudurow's memory and clarity of mind seemed quite intact, going by the brief conversations we had whenever I visited. I took with me 'Stillness of Truth' and reminded him that he was the author, and showed him his picture in the book. He smiled his trade-mark smile, as if to acknowledge what I had said. He remained unusually cheerful despite all the pain and discomfort.

Tara



The End of the World In Buddhist Perspective

An exposition of the RohitassaSutta

by: Bhikkhu Katukurunde Nanananda

"It is in this very fathom-long physical frame with its perceptions and mind, that, I declare lies the world, the arising of the world, the cessation of the world, and the Path leading to the cessation of the world"

Rohitassa Sutta - S.1.61

The Buddha's concept of the world and its end comes to light in a number of discourses in the Pali Canon. It is of refreshing relevance in the context of the findings in modern quantum physics. Rohitassa Sutta occurring in two discourse collections, probably due to its importance (S 1 61, A 11 47) is highly significant in this connection. In my 'Samyutta Nikaya - an Anthology with Notes', first published in 1972 in the Wheel series of the Buddhist Publication Society, Kandy. I gave a long annotation to this Sutta with a side light on Einsteins Theory of Relativity. Some of those who appreciated it suggested the feasibility of bringing out the Sutta and the annotation as a separate booklet. Though belatedly I take up the suggestion now in the hope that the booklet will reach a wider readership.

Wherever the Buddha redefines a word in common usage, he introduces it with the phrase 'AriyassaVinaye' ,I.e in the discipline of the noble ones. Once Venerable Ananda solicited a redefinition of the concept of the world in the following words : (Paloka S.S.1V53).

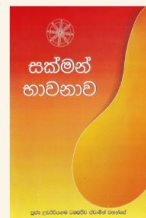
'The world, the world' so it is said. In what respect Venerable Sir, is it called the world?"

The Buddha responds with the following answer:

"Whatever Ananda is subject to disintegration, that is called 'the world' in the noble ones discipline. And what, Ananda, is subject to disintegration? The eye, Ananda is subject to disintegration, forms are subject to disintegration, eye-consciousness is subject to disintegration, eye-contact is subject to disintegration, and whatever feeling that arises dependent on eye-contact , be it pleasant or painful or neither pleasant nor painful, that too is subject to disintegration. Whatever is subject to disintegration, Ananda, is called the world in the noble one's discipline."

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(පිටු අංක 42 - 43)

ධර්ම දේශනා CD

තැපැල් මගින් ඔබ නිවසට ගෙන්වා ගැනීමට...

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දැන් ඔබටත් ඇත

dhmmaarchive@gmail.com

විද්‍යුත් තැපැල් ලිපිනයට ඔබේ ලිපිනය සහ අවශ්‍ය සූත්‍ර දේශනා
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<http://www.nissarana.lk/wwwwww/cd.php>



Supporting Nissaranavanaya

Aramudal Dayaka Kramaya

The Nissaranavanaya monastery welcomes support from the dayaka and yogi community so that it can continue providing infrastructure and other facilities to the meditating monks and the yogis who regularly attend meditation retreats. Monetary support will be channeled towards basic utilities, daily operational matters and maintenance of the monastery facilities as well as the Retreat centre. Please see the web site for details (www.nissarana.lk).

Dhamma Dana

A Dhamma Archive containing CDs of suttas taken for discussion at meditation retreats conducted by Venerable Dhammajiva was compiled in 2013. The Archive became more formalized with the employment of a full time administrator in July 2014. Participants at Retreats and devotees request CDs of their choice from a List of suttas displayed on the NV website (www.nissarna.lk) and from the Retreat Centre. When requests are made they receive the CDs by post, free of charge. Since July 2014, over 1000 CDs have been posted to devotees/yogis. This program was initiated and is maintained through the generosity of donors. In order to continue this valuable Dhammadana after July 2015, we need financial support.

Donations for both above can be made to the following account:
(please indicate to which program you wish to contribute)

Account number : 2021-00124641478

Account name:

Mitirigala Nissarana Vanaya Sanrakshana Mandalaya

Name of Bank:

Peoples Bank (Kirindiwella Branch)

Swift Code : Peoples Bank – Colombo Head Office - PSBKLKLX

Overseas Retreats

2015 May - 2015 July

Slovakia, UK, Canada, USA, Germany



තෙමසකට වරක් ප්‍රකාශයට පත්කිරීමට නියමිත මෙම විද්‍යුත් තොරතුරු ප්‍රකාශනය ඔබේ විද්‍යුත් තැපෑල ලිපිනයට ගෙන්වා ගැනීමට අදහස් කරන්නේ නම් nissarananews@gmail.com යන ලිපිනයට අප වෙත දන්වා එවන්න.

Constructing accommodation for male yogis

An additional floor to the Retreat Centre, to accommodate male lay meditators is planned. This is to avoid male yogis having to climb the hill to the upper monastery 4-5 times daily, as is the present practice. The estimated total cost is Rs 15 Million. Please email duleepmahatantila@gmail.com for details of the building project. Donations are welcome to the Sampath Bank account and a tax deductible receipt will be issued.

Name of Bank – Sampath Bank

Account number : 002960002914

Head Office Branch, Colombo 02

Swift Code - BSAMLKLX

ඉදිරි කාලයේ පැවැත්වීමට නියමිත භාවනා වැඩසටහන් කිහිපයක්...

- 2015-04-11 අම්බරිගල.
- 2015-04-12 සංඝමිත්තාරාමය - තලවතුගොඩ.
- 2015-04-18 ශ්‍රී ඇලන්මැතිණියාරාමය - කොළඹ 05.
- 2015-04-19 Dhamrivi (8.00a.m - 1.30p.m).
- 2015-04-19 හෝකන්දර (පස්වරු 2.00 සිට 5.30 දක්වා).
- 2015-04-20 සිට 2015-04-24 දක්වා නිස්සරණ වනය - මීතිරිගල.
- 2015-04-25 සිට 2015-04-26 දක්වා විපස්සනා භාවනා මධ්‍යස්ථානය - කොළඹ.
- 2015-07-04 සිරි සුබෝධාරාමය - පේරාදෙණිය.
- 2015-07-05 සිරි සමනොළ සෙනසුන - යටියන්තොට.

මේ දක්වා නිස්සරණ වන සෙනසුනේ භාවනා වැඩසටහන් 90 ද ඉක්මවා පවත්වා ඇති අතර 2015 වර්ෂයේ ඔබ වෙනුවෙන් පැවැත්වීමට නියමිත ඉදිරි භාවනා වැඩසටහන් පිළිබඳව සියළුම විස්තර ලබාගැනීම සඳහා www.nissarana.lk/wwwwww/schedulep/nissaranaspschedulesplist.php යන වෙබ් අඩවි ලිපිනය භාවිතා කරන්න