

KETUMATI BUDDHIST VIHARA [MANCHESTER]

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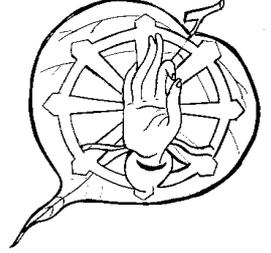
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Ketumati Buddhist Vihara Trust –Registered Charity No:1078173



NEWSLETTER

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDASSA



Volume 6 No. 2 & 3

Summer & Autumn 2004

EXPERIENCING SPIRITUAL FRIENDSHIP

By

Ven. Dr. Henepola Gunaratana Nayaka Thera, Bhavana Society, West Virginia

One day when the Ven. Ananda was speaking with the Buddha, he said, “Sir, fifty percent of the spiritual life, the success of spiritual life, depends on good friends.”

Then the Buddha said, “No, no Ananda, don’t say that. Not only fifty percent, one hundred percent of your spiritual life depends on good friends. Because good friends never lose patience, they are always compassionate, kind, reserved, warm-hearted. They are full of knowledge and therefore never hesitate to answer questions. So all the way, right up to the attainment of enlightenment, good friends help you. That is why one hundred percent of the spiritual life depends on good friends.”

When the Buddha says, ‘good friend,’ he means a good spiritual friend. This isn’t the same as a friend in the worldly sense. A worldly friendship is based on material life: eating together, drinking together, taking care of the house when the friend is away, bringing food when someone is sick or taking them to the hospital. Or you might talk over ordinary problems with such a friend or offer consolation.

Underlying ordinary friendship is the idea that the friend you give to or help will help or give to you in return. You may not expect a lot, but still this kind of reciprocal understanding is there. If you don’t get anything in return, you might feel that the friend you helped was not really grateful, doesn’t care about you. You might even say that the person was selfish. Then sometimes the whole friendship will break up.

The spiritual friend is not like that. Spiritual friends are friends who do things without expecting anything in return. They are friends all the time. When a spiritual friend speaks, he is a very pleasant person, a very loving

person. This is called *piya*. This is not just ordinary friendliness; he is pleasant all the time. He never gets upset. *Piya* actually means “affection.” With true affection, the person helps without expecting anything in return.

The spiritual friend is a person with dignity, honesty, sincerity. The spiritual friend wants to uplift the dignity of other person, to uplift and increase the honesty and sincerity of the other person through association. The spiritual friend is willing to talk, willing to explain what the other person does not know.

When this good friend is asked a question, he won’t become upset or impatient. The spiritual friend’s role is to guide the other person spiritual ally, in the spiritual direction. So when the person asks a question related to spiritual matters, without any hesitation, without thinking about his time or energy, the friend will answer the questions with an enormous amount of patience.

In ordinary life people sometimes lose friendship because of their impatience. Although they may have been friends for years, they get upset over little things over and over again. Then the other person may break up the friendship because of the person’s impatience.

The spiritual friend will maintain his patience. Patience, as I define it, is not simply letting the other person take advantage of you or walk all over you. Patience means to bide your time, to say right the right thing at the right time with right word and with the right attitude, with a feeling of affection.

If a person asks a question at the wrong time or with the wrong attitude, this good friend will take his time, will postpone the answer, but he won’t get upset. He wisely postpones answering the question rather than answering

(Continued on page 2)

(Continued from page 1)

it wrongly. Patience means taking the time to give a correct answer, to do something correctly, so that nobody is offended or misled.

The good friend would never give poor advice. To the best of his ability, he thinks and gives the correct answer. He would never want to mislead another person through dishonest behaviour, dishonest words, or a dishonest attitude. If he doesn't know the answer, he would directly say, "I don't know. If I learn more, I'll let you know, but for now this is all I know."

Everybody must recognise their limitations, and that is why the good teacher, good friend, humbly admits his limitations to the other person.

A person with all these qualities can be a very good friend. She or he doesn't have to be a monk or nun or a former teacher. Many wonderful spiritual friends teach only one-on-one.

Some might say our description of a spiritual friend is too idealistic, that in society you can not find people like that. Of course noble characteristics are not a dime a dozen. These are rare qualities. But society is not totally devoid of good people. In any society we can find very moral people. We have to associate with such people to see how wonderful they are.

Therefore I don't think it is totally beyond our grasp, beyond our possibility to find a good friend. Good friends are there. We have to find them.

Following the Buddha's definition of a good friend that I mentioned earlier, the best friend, the one who has all these qualities, of course is the Buddha. Since we can not find the Buddha, the next best friend would be an Arahant. Even Arahants are not that commonly encountered. There are not very many Arahants around.

What we need to look for is a friend who is honestly, sincerely, regularly meditating. Not someone who is meditating just to pass the time. Not someone who is meditating simply to feel good. Not someone who is meditating just to get rid of some aches and pains or worries and fears.

We are looking for someone who is meditating with the intention of becoming liberated from greed, anger, and ignorance and for helping others to become liberated as well. One who meditates with this attitude will be a good friend.

Such a person would never hesitate to give good advice to other people. The good meditator does not only meditate by spending a lot of time on the cushion. This person also meditates when off the cushion.

In addition to being such a meditator, the good friend must also have knowledge of Dhamma. The reason is that meditators come up with many questions. So while

a meditator who wishes to act as a spiritual friend can answer those questions from his own experience that experience may not always reveal the real guidelines, the real indicator of spiritual reality.

Sometimes a meditator can be confused. Therefore, to help other person, the spiritual friend has to have a knowledge of Dhamma to verify their views, to check their experience, to evaluate the methods, the systems that they practice. Knowing the Dhamma gives double confidence. Confident in practice, confident in knowledge of Dhamma, the meditation teacher should then be able to give advice to others.

As I mention earlier, anybody can be a spiritual friend, not just a formal teacher, not just a monastic. Among lay people there are wonderful meditation teachers, very honest, very sincere. Some of them have a good knowledge of Dhamma as well. So when I speak of spiritual friends, I mean all of them, not only one particular category.

They can be formal teachers or informal teachers. Some people can not play the role of teachers as such to a mass, to a large crowd, but they are wonderful with individuals, one to one. Through conversations sometimes they can teach even better. I think that the most effective way of teaching is one to one. And some people are excellent at that. So I mean both kinds of teaching.

Whoever has the qualities I have described, whether the person is teaching a class or having a conversation, a person to person discussion, doesn't matter. The teacher might even be using mass media to relate to others. A person who wants to be a spiritual friend should meditate, study Dhamma, and develop the willingness to share their meditation experience and knowledge of Dhamma. Meditating and knowledge of Dhamma, even together, are not enough. There has to be a very earnest desire to share the knowledge, the experience, with others, without being stingy.

Those who aspire to be good friends must also be willing to learn. Good spiritual friends who are not yet enlightened are still learners. While teaching, they will learn more skilful ways of teaching from their students.

These aspiring spiritual friends won't be stubborn about their own way of teaching. If one way is not working, then the good spiritual teacher will think of another way. The other way perhaps may come from the student.

By observing the student, by listening to the student's questions, the student's attitude, the way the student looks at the problems, and how the student reacts to their answers, the teacher, the spiritual friend, will learn more skilful ways of imparting knowledge. This teaching process is never unidirectional. It is always both ways. Both are learning.

(From 'The Bhavana Society Newsletter' Vol. 14 No.2, 1998)

EDITORIAL

KATHINA, CHRISTMAS AND NEW YEAR CELEBRATIONS- DO THEY ALL HAVE A DEEPER MEENING

We have just finished celebrating our annual Kathina ceremony in grand fashion. So did the temples all over the Theravada Buddhist world.

Celebrating the offering of a kathina civara always comes to the top of the calendar of traditional Buddhist countries. There is a very special meaning for this belief. It is very important to understand the real meaning behind this centuries old tradition; other wise it becomes another meaningless ritual, which wastes our valuable time.

It seems there are some that believe, that offering of kathina robe is the one and only, and the main event of rainy retreat. In fact, this is only the final event of the retreat. Of primacy is the observance of the great teachings of our Lord; and strictly adhering to the 'vinayas' to be observed during this rainy retreat consisting of control of the three 'dwaras' - the mind, body and use of ones communications appropriately. My aim here is not to give a detailed explanation of the significance of kathina or the traditional rainy retreat in this editorial, but to make a very important point regarding what should be the focus of emphasis both for the prelates and the laity constituting in the broadest sense the 'Sanga Community', that is all who have chosen the 'Noble Path' once taken and shown to us by the Buddha and the Arahant.

If we observe very closely and mindfully, we will see that the Buddha had specialist knowledge about the time management. The lord with his greatly developed loving kindness and 'Karuna' followed a carefully designed daily routine to provide a maximum service to the people. Buddha also had an excellent knowledge about the terrain, its weather pattern, and climatic variations. During the Buddha's time, the members of Maha Sangha and even the Buddha himself had a wandering life style. They used to live and meditate in caves in the jungles, open spaces, abandoned houses, charnel grounds, and going from place to place covering vast terrains of land in quite inhospitable weather to explain the dharma to different populations. But heavy monsoon rains made this life style virtually impossible. Not just the wondering monks, even ordinary people were forced to stay indoors during this period.

Before the *Buddhist Rainy Retreat* was in force, people spent the rainy season, sleeping and eating trapped in their own homes. When the Buddha asked monks to stay in one place, during the rainy season, it benefited parties, monks and the people alike. Monks had more time to teach and practise Dhamma and people also had ample opportunity to learn and practice Dhamma, because there were monks with them all throughout the season. Thus, wet and dark period of the year turned into a very useful time with the observance of the rainy

retreat. Monks received material support, such as shelter, food and other requisites from the people without any difficulties; in return, people received invaluable guidance for their spiritual development. When the rainy season was over, people organised a ceremony to pay their respect for the spiritual support they received from the monks during the rainy season by offering a specially prepared robe normally known as 'kathina'. Now it should be clear, that offering of a kathina robe is not the one and only event of the rainy retreat, but it is its ceremonious culmination.

Unlike the time of the Buddha things have changed a lot and every body has very busy life styles. And therefore one may argue it is not easy and perhaps not necessary to follow the same rules and regulations of traditional rainy retreat here in the West. What I want to emphasise here is not blindly following the tradition, but the importance of understanding the real meaning of Buddhist rainy retreat and taking the opportunity of progressing towards spiritual advancement.

Not just rainy retreat in the Buddhist communities, other ceremonies in other traditions, such as Christmas too, has a very special meaning. Christmas as we all know normally falls on the coldest, darkest and the most miserable time of the year. That is on the 25th of December. Christmas decorations and the colourful Christmas trees illuminate not only the homes but also the peoples minds, and exchanging greeting cards, and gifts, visiting parents and friends having Christmas dinner together with all the family members warms the mind and keep the social relationships in a very good condition. If the real meaning of this great event is ignored; like any other ritual, Christmas too can become a waste of time.

Not only the Christmas, the New Year too is now on the way. Even though people in different countries and in different traditions may interpret and celebrate New Year differently, some times in different months of the year; for example in countries like Sri Lanka, India, Thailand, Burma New Year is celebrated in the April not in January. Despite different interpretations and different way of celebrations primary meaning of all these remain similar. Realising and correcting ones mistakes, making a new start to the life with confidence and improving the social relationships. By ignoring the deeper meaning we run the risk of losing the very purpose of the celebration.

On behalf of Ketumati Buddhist Vihara, I would like to take this opportunity to wish you all a very Merry Christmas and Happy New Year. May all beings be well and happy.

Yours in Dhamma

Ven. Pidiville Piyatissa. Chief Incumbent Priest.

CHILDREN'S PAGE

RESPECTING ELDERERS

You can ask yourself this question many times,

“Why is it so important that we should respect elders?”

Even the Buddha's days respecting elders were considered of utmost importance. Many of Lord Buddha's sayings have reminded to children the importance of respecting elders. In Maha Mangala Sutta there are many references to this. **“Matapitu upattanam-** Treat one's father and mother, **Garavo cha-** Reverence. It isn't just Buddhism that highlights this valuable advice, but many other religions share this belief.

Unfortunately we see that some of these advices have fallen on deaf ears. We see so often the scene of an old person lying on the pavement with no home to go to.

We should respect our elders because they are wiser than us in most circumstances and have far more experience in life than ourselves. The blessings and advice they can offer are worth far more than money can ever buy.

Supeshala Weerasinghe

Ketumatiamma School

DHAMMA & SINHALA CLASSES

**SECOND SUNDAY
OF EVERY MONTH**

FROM 01.30 TO 04.30 P.M.

**OPEN TO CHILDREN
OF ALL AGES**

**ALL PARENTS ARE INVITED TO BRING THEIR
CHILDREN**

**PLEASE CONTACT THE VIHARA
FOR DETAILS**

T'PHONE: 0161 678 9726

*Pujemi Buddham Kusumena nena
Punnena metena ca hotu mokkham
Puppham milayati yatha idam me
Kayo tatha yati vinasa bhavam*

I offer Thee, Lord Buddha. These flowers,
May this virtue aid in my emancipation,
Our bodies undergo decay,
Even as these flowers must fade.

Raveesha Fernando



Duresha De Zoysa 5 Years old

Regular programmes

Daily: From 7.00 PM To 7.45 PM
Buddha Puja, Meditation &
Pirith Chanting

First Saturday of Every Month
At 7.30 P.M– Dhamma Sermon

Following Sunday-
Day Meditation Retreat

Every Wednesday and Sunday
At 7.30 P.M. **Meditation &
Dhamma Discussion**

Second Sunday of Every Month
From 1.30 P.M To 4.00 P.M.

Dhamma School for Children
Dhamma Discussion (For parents)
For details Please Contact The Temple
0161 6789726

SCHEDULED PROGRAMMES 2005

JANUARY 2005

1st (Sat) -Dhamma Sermon
2nd (Sun) -Meditation Retreat
10th (Sun) -Dhamma School

FEBRUARY 2005

5th (Sat) - Dhamma Sermon
6th (Sun) - Meditation Retreat
13th (Sun) - Dhamma School

SINHALA & TAMIL NEW YEAR CELEBRATION

Will be held on
Sunday, 10th April 2005
At
The Polish Social Club
Chamber Road, Hollins, Oldham
ALL ARE CORDIALLY INVITED

DONATIONS

Ketumati Buddhist Vihara Trust is a registered charity, dependent on voluntary donations from well wishers like you. We need your generous support to meet the day to day running cost of the Vihara. If you like to make a donation please write your cheques in favour of –**Ketumati Buddhist Vihara Trust-** & send it to the temple or inquire from the temple for further details.

Ketumati Buddhist Vihara,
3, Pretoria Road,
Oldham, OL8 4NH.
Tel. 0161 6789726.

Thank you for your generous support.

The benefits of Virtue

What is the benefit and reward of virtuous ways of conducts?

“NON-REMORSE”

What is the benefit and reward of non-remorse?

“Gladness”

What is the benefit and reward of gladness?

“JOY”

What is the benefit and reward of joy?

“SERENITY”

What is the benefit and reward of serenity?

“HAPPINESS”

What is the benefit and reward of happiness?

“CONCENTRATION OF THE MIND”

What is the benefit and reward of concentration?

“KNOWLEDGE AND VISION OF THINGS AS THEY REALLY ARE”

What is the benefit and reward of knowledge and vision of things as they really are?

“REVULSION AND DISPASSION”

What is the benefit and reward of revulsion and dispassion?

THE BUDDHA IMAGE

(Brief explanation of the main features of the Buddha Statue)

The method of representing the human image of the Buddha (i.e. its iconography) is based on several traditionally established guidelines and features. They are followed by painters and sculptors in every part of the Buddhist world. Except for some differences in detail, there has been an established set of standard forms in representing the human image of the Buddha.

POSTURES

The posture of the Buddha comprises three main varieties: sitting, standing and reclining. In the first of these postures, the Buddha is shown seated with legs crossed (the lotus 'position') on a lion throne or on a lotus. Symbolically, the lion represents the power of the Buddha's doctrine. The lotus is associated with purity.

The standing posture generally shows the serene features found in seated statues and, additionally, the majestic qualities of the Buddha. It is very often used in painted or sculptured scenes depicting the life of the Buddha. The reclining figure is specifically associated with the Buddha's 'Parinibbana' (Passing away).

LAKSHANAS

Ancient texts refer to thirty two major and eighty minor bodily marks (lakshanas) of the Buddha. Not all these Lakshanas have been used by painters and sculptors in their work. Some are more commonly used than others – examples being the 'Ushnisha' (cranial bump), the 'Urna' (shown by a dot or mole on the forehead) and 'Lamba kanna' (long ears). Some of the other Lakshanas are shown on the palms and the feet of the Buddha.

MUDRAS

Mudras or hand gestures and positions, in addition to conveying a set meaning, are associated with certain important events and episodes in the life of the Buddha. The five most important of these mudras are described below.

DHYANA MUDRA: This is the gesture of meditation. The Buddha is seated, cross legged, with one hand placed on the other, inside the lap.



VARADA MUDRA: This is the gesture of giving or generosity. The right hand is extended downward with the palm open.



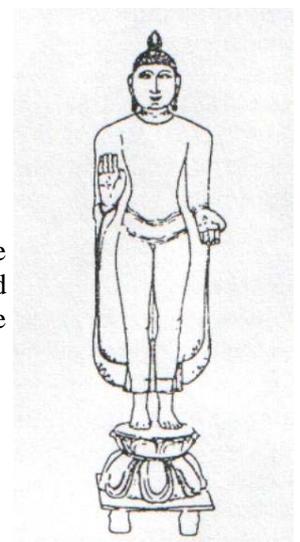
BHUMISPARGA MUDRA: Closely associated with this gesture is the well-known incident of Mara's attempt to prevent the Bodhisatva from attaining Enlightenment. Failing to distract the Bodhisatva, Mara challenged him to show evidence of his great qualities. The Buddha touched the earth, which answered back with the voice of thunder: 'I am his witness'. 'Bhumisparga' means the 'touching of the earth'.



DHARMACHAKRA MUDRA: This gesture refers to the Buddha's first sermon given at Saranath, setting the wheel of doctrine (dhammachakka) in motion. The hands are drawn up in front of the chest, left below the right.



ABHAYA MUDRA: The right hand is raised with the palm held outward. The hand gesture depicts the offering of reassurance and bestowing fearlessness or confidence.



-Editor-

KETUMATI NEWS AND EDITORIAL NOTE SUMMER/AUTUMN 2004

By Sarath Senarath-Yapa

The latter half of the year 2004 saw further germination of the seed of ‘ **A Purpose Built Vihara for Ketumati Sankalpa(thought)**’ as an inevitable consequence of the growth of the activities of Ketumati Vihara with the continuing popularity of the Dhamma School of budding Buddhists drawn from an expanding and wide catchments. Luckily for the Vihara we have seen the emergence of a group of younger and active enthusiasts willing to devote their time effort and resources in the fruition of this magnificent ‘sankalpa’.

The Ketumati Board of Trustees have unanimously upheld this ambitious but putatively worthwhile proposal, and decided to promote and guide the ad hoc Action Committee appointed at a Special General Meeting of the supporters in September this year. The Trust Board is particularly anxious to guide the action committee, and facilitate the completion of the project so as to encompass an overarching consensus of the needs and expectations of the different strands of Ketumati supporters and devotees. The ultimate goal in this great endeavour, as so very well alluded to by Ven. Piyatissa the Chief Incumbent Priest in his comments, is for the Ketumati Buddhist Community including the Resident Priests, members of the Trust Board and all Devotees and Supporters to be united as one; in our quest and understanding of the Teachings of our Great Lord.

If at the completion of this great Vihara project; we have not improved spiritually at all and have not cultivated a modicum of Alobha, Adwesa, Amoha we would have completely failed in our mission. Let us by the virtue of the Triple Gem get the strength and wherewithal to see the Truth, and the wisdom in Nekkamma (renunciation) in all its many facets.

The **Ketumati Finances** have steadily grown with balances of £4735.40 in the General Expenses Account, and a sum of £21,594.27 in the Vihara Charity Share Account, as at end of November 2004. Despite increased number of devotees attending the major ceremonies like the New Year and Kathina celebrations, the monthly inflow from standing orders have remained somewhat static around £635.00 per month, perhaps a reflection of a saturation point for long term supporter commitment.

The **Monthly Dhamma Sermons** have continued to be well attended as usual, being held on the first Saturday of the month and included:-

“Right Concentration” by Bhikku Pesala in May

“Rebirth” by Bhikku Bodhidamma in June

“ Sinhalaya as a savior of the Buddha Sasana by Ven. Kassapa of GB in July.

“Spiritual Perfections” by Ven. Pidiville Piyatissa in August.

“Taking Refuge in the Triple Gem” by Ven. Dr. Pollamure Soratha in September.

“ Lving in Peace & Harmony using Dhamma and Meditation” by Ven. Homagama Kondanna in October.

The 2004 **Kathina Ceremony** took place at the Polish Social Club at Hollins on the 14th of November and was a grand success; attended by more than Two Hundred devotees. Offering of the Kathina civara was sponsored by Sarath & Hiranthi Senarath Yapa and family The Buddha Puja was eloquently conducted by Ven. Milleththawe Sumana Thero of Leicester Vihara. The afternoon session was augured in by lighting of the Traditional Oil Lamp led by Ven. Piyatissa, Ven.Keppitiyagoda Gunawansa of Jetavana Buddhist Vihara in Birmingham, Dr Senarath-Yapa, Hiranthi Senarath-Yapa & Sarangadeva. The Kathina assembly voted for Ven. Sasthrawelliye Sumanrathana thero as the most worthy recipient of the civara this year. Ven. Katumuluwe Sumanajothi while summarising the origin and significance of Kathina as a hallowed tradition of unsurpassable merit expounded the exclusion of Lobha, Dwesha and Moha in the path to Asawakkayagnana leading to the supreme bliss of Nibbana. Dr. Panditarathna spoke of the need, especially for the sake of the future generations, of every body uniting together in this great proposal for working towards a more spacious Vihara for Ketumati. He summarised modes of contribution, and emphasised how every bit of contribution would help in its ultimate realisation.

Dr Senarath-Yapa in his vote of thanks reminded the big gathering of the enormous sacrifices and effort made by the founder members in putting Ketumati Vihara on a viable footing and added that we should never forget the purpose for which Ketumati Vihara was inaugurated: that is promoting of teaching of Buddhism and Buddhist Meditation. He thanked Ven. Piyatissa for his pivotal role as the king pin in developing the supporter network and the young resident priests for there great effort in making Vihara ceremonies the grand success they always turn out to be. He gave singular praise to Mrs Nimala Peiris for her promptness, accuracy and great dedication in her invaluable duty as honorary treasurer to the Trust. Mr. Anura Wijesiri received the now customary thanks for leading the organising committee by example in his own inimitable fashion. Thanks also went to Sunitha, Mallika and Kanthi in training the pupils of the Dhamma Scool, Leslie as the Trustee responsible for the ceremony and superbly managing the audio systems. He thanked those who organised and prepared the delicious dishes for the Dana and Lunch for the laity.

NEW PURPOSE BUILT PREMISES FOR KETUMATI BUDDHIST VIHARA

Established five and a half years ago, the Ketumati Buddhist Vihara has grown from strength to strength, serving a large population of Buddhists in the North West of England and beyond. Such has been the expansion of the services provided; its popularity has grown from year to year. Becoming a victim of it's own success, especially with the expanding Dhamma School for children, the current premises have become inadequate for its many-fold functions and hence the quest for a more salubrious purpose built premises for the Vihara.

At Ketumati we are fortunate to have three resident priests, all experienced tutors of the teachings of the Buddha. Ven. Piyatissa, the chief incumbent priest having graduated from the University of Sri Lanka in Buddhist Philosophy has played a pivotal role in establishing a network of support from a broad and expanding network of Buddhists and has very appropriately been appointed the Buddhist Chaplain for the University of Manchester.

The Vihara holds regular monthly Dhamma Sermons, inviting learned Scholars of Buddhism from different parts of the UK, and visiting monks from Sri Lanka and Europe. Sermons are usually followed by meditation retreats on the following day. Children attending the Dhamma School have benefited under the tutelage of the dedicated resident monks learning the teachings of the Buddha, Sinhalese Language, and our cultural heritage. The Vihara also holds two popular ceremonies a year the New Year celebrations and the Kathina ceremony.

The Board of Trustees is entrusted with the duty of encouraging the propagation of the Teachings of Buddha and Buddhist Meditation through provision of suitable premises. In pursuance of this duty the Trust has decided to guide and promote an ad hoc Action Committee, appointed for the purpose of taking forward this worthy cause. The Board's vision is to work towards an overarching consensus encompassing the needs of the different interest groups of Ketumati devotees; be it Buddhist Education, Meditation Practice, Sinhalese, and Children's exposure to Sri Lankan culture.

Plans discussed by the Action Committee include

- 1) Building a new purpose built Vihara on a suitable vacant plot of land
- 2) Conversion of a suitable acquired building on an adequate plot of land

Suitable Building Types: Former schools, Council owned buildings, former clubs, former job centres, Farm buildings, etc

Further Particulars:

- Access to Public Transport and good links to Motorway Network
- Location to be within Lancashire / Cheshire/Merseyside
- Tenure to be Freehold with clear title and vacant on completion
- Site Area to Approx. 0.25 Acres
- Services – mains gas, electricity, drainage, water & telecom
- Parking – approx. 20 cars. 2 no. 'disabled'
- Accommodation – One large multi-functional, flexible space (10m X 20m)
 - Four bedrooms and a separate bathroom for the residents
 - Toilets for the users/visitors with min. 2 WC's
 - Toilet for the disabled
 - Kitchen and Store space

INITIAL ESTIMATE

Option 1: £ 50,000 to purchase plot + £125,000-£150,000 building cost

Option 2: £150,000 to purchase premises + £25,000-£50,000 for alterations

You could support the Vihara in realisation of this project in one or more of the following ways:

- a. Donation of a lump sum.
- b. Donation by instalments.
- c. Donation of an interest free loan to be paid back over next 5 years.
- d. Make a regular contribution through a Banker's Order towards the mortgage payment.
- e. Pledge an amount to be paid later
- f. Looking for suitable buildings in your area and contacting the action committee, if you find one.

If you are in a position to make a donation please complete and return the enclosed reply form to the Vihara, together with the tax declaration form. As the Ketumati Buddhist Vihara Trust is a registered charity all donations will be eligible for tax benefits under the Gift Aid Scheme.

Action Committee & Members of the Board of Trustees

KETUMATI BUDDHIST VIHARA TRUST