

Suriya Lamai - „Children of the Sun“



Project *Suriya Lamai* - “Children of the Sun” was founded by Czech Buddhist nun, Venerable bhikkhunī Visuddhi with the intention to help poor children and orphans in Sri Lanka and other countries in Asia. Based several years of hands-on experience with the everyday life of poor children she founded the project to help them. *Suriya Lamai* project was established to enable the development and education of children from poor families who cannot afford to pay current school-fees as well as to provide and cover their basic needs. The form of education will respect traditional Buddhist culture.

The project is based on a voluntary gift - *dāna*. Our plan to gain donors for the project is to focus our attention on students of primary, secondary schools or universities as well as general public.

However there is another level of the project besides the already mentioned support and help to poor children. The second level is the possibility to develop generosity and cultivate human qualities of mind of students and donors, who will participate in the project. From the Buddhist point of view generosity is one of the most important abilities of the mind which is necessary to cultivate continuously. **Why should we in fact take care of our mind and cultivate it?** The pure mind, the mind without blemish is the only lasting guarantee of human happiness. Generosity can be developed regardless of religious affiliation; much more important is the *willingness to help those who need our help*, not to be *indifferent to human suffering*. It provides dual benefit to donors: the silence of immoral ideas of selfishness as well as the development of pure ideas of selflessness.

“Bless the one who gives and the one who takes. Acts of bodhisatta are absolutely unselfish because they are inspired by compassion for all beings only. So unlimited is his love and his infinite all-pervading compassion when he tries constantly during countless number of his lives to reduce suffering, to promote greater respect for poor and low and help to needy all possible ways”.

Bodhisatta does not care whether a done is really in need or not, because his only one purpose is to cultivate generosity - as he does - is to eliminate self-cherishing which is hidden in him. The pleasure from services, its accompanying happiness and the reduction of suffering are other benefits of generosity.

In spreading his love with vast compassion makes no distinction between one being and help. He would never consider his merit with the help provided to other, never looking at the man as his debtor for the service provided. He is interested only in a good deeds but not in anything emanating from it. He expects no reward for it nor desires for a growth of his good reputation. Although Bodhisatta is always ready to provide assistance, rarely - if ever - he



condescends to demand anything. However true compassion is not reflected in tears or sorrowful words but above all in the determination and acts leading up to the reduction alternatively to the complete elimination of human suffering.

We all have the opportunity to do something for others as well as for ourselves by this meaningful project. It depends only on us how we decide. Assistance can be in all forms, however currently we prefer a donation to tend to the immediate needs of the children.

Finally, passage of *Dakkhina-vibhanga-sutta (MN142)*:

“Of an offering made to an animal the results expected are by hundreds. Of an offering made to an ordinary non virtuous person the results expected are by thousands. Of an offering made to an ordinary virtuous person the results expected are by hundreds of thousands. Of an offering made to a not greedy one, turned away from sensuality the results expected are by hundreds of thousands of millions. Of an offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching, the results expected is innumerable and unlimited. What would be the results for offering a gift to a stream entrant of the Teaching? Or one has fallen to the method of realizing the state of not returning? Or one who would not return? Or one has fallen to the method of realizing worthiness? Or a worthy disciple of the Thus Gone One? Or the silent enlightened One? Or the worthy, rightfully enlightened Thus Gone One? “

...“Even small drops if they drip long enough can penetrate through rock. Mind is the forerunner of all states, mind is the basis, mind is the creator, with a pure mind who speaks, who acts, that happiness follows as a faithful shadow.” ...

මනඃසුඛබ්බිගමා ධම්මා, මනඃසවේදා මනඃමයා; *Manopubbangamā dhammā, manosethhā manomayā*
මනසා ච ජෙසඤ්ඤා, භාසති චා කරොති චා; *manasāce pasannena, bhāsati vā karoti vā*
තනං තං සුඛමන්වතී, ඡායාව අනපායිනී *tato nam sukhamanveti, chāyāva anapāyini*

Mind precedes all mental states. Mind is their chief; they are all mind-wrought.

If with an impure mind a person speaks or acts

Suffering follows him like the wheel that follows the foot of the ox.

More information can be found on:

<http://www.karunasevena.blogspot.com> or

<http://www.karuna-sevena.cz/>

You may send your financial contribution on bank account set up for Suriya Lamai:

Contact email address: suriya.lamai@gmail.com

Bank account: **6855679001/5500**

IBAN: **Z495500000006855679001**

SWIFT code: **RZBCCZPP**



We thank you for your kind support. May all beings be happy and free from suffering.