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LETTER TO BENEFACTORS AND SUPPORTERS

May 2018,

To my dear backers and supporters:

Since I intent to make my Lanka trip in June 2018 more meaningful - particularly for my benefactors and supporters' future benefits¹, I have decided to change the research topic into:

**“Meditation practices in the secular movement –
A case of Sri Lanka”**

which would expectedly introduce a publication, possibly a reference book or booklet version once it will have been accomplished in few years later.

In my nearly two years' time (2016-2018) studying and practicing in Australia, I have seen a number of meditation retreats both in temples and meditation centers, for commercial- as well as non-commercial purposes in Sydney, Wollongong, Melbourne and Queensland. We also had some debates between traditional- and contemporary mindfulness in today's applications during class at Nan Tien Institute, Wollongong campus. The movement and benefits of mindfulness practices have become so powerful that mindfulness today is seen as one of a “billion-dollar business” in the US². And yet, we raised some questions such as ethics of the meditation teachers, commercial purposes and the different goals of practitioners in choosing either traditional- or secular practices.

Interestingly, the recent Global Mindfulness Summit that was taken place in Colombo last February has drawn my attention in-depth. During which, the Sati Pasala Foundation stood out as the pioneer having conducted the [basic]



mindfulness lessons at schools and organizations for over two years. Furthermore, Venerable Dhammajiva Thero - founder and spiritual director - has wholeheartedly made it so fascinating and successful that the secular movement keeps widespread throughout Sri Lanka and gets real attentions from both domestic and international educational organizations at the moment. At first, I had thought that I would make an experiment to test out and compare the possible outcomes of *mettābhāvanā*, loving-kindness meditation, and *satipaṭṭhāna*, mindfulness practices. But later on, a change of descriptive method that is to acknowledge and learn the cultural and social differences in a south Asian country associated with an early rich history of Buddhism³; promisingly brings about new insightful perspectives on political, social and personal concerns when an ancient Buddhist-derived practice is applied in the secular movement at the present time. For this reason, I aim to approach Sati Pasala Foundation as the main field research after landing in Sri Lanka and discussing a study plan in detail with my supervisor.

As soon as the dissertation is being submitted, I would like to once again express my gratitude for all your heartily support along with a list of benefactors included in the paperwork. In all sincerity, I hope this journey of experiencing a modern-day approach of Buddhist meditation would benefit everyone who loves and cares.

May you all be happy and at peace!

with love,

-- Joticandā.

¹ Pāli: *puñña*, aka. 'merits'. Ref.: [https://en.wikipedia.org/wiki/Merit_\(Buddhism\)](https://en.wikipedia.org/wiki/Merit_(Buddhism))

² <http://fortune.com/2016/03/12/meditation-mindfulness-apps/>

³ https://en.wikipedia.org/wiki/Buddhism_in_Sri_Lanka