

**Registered Charity Number**  
**1124872**

**Wat Sriratanaram Buddhist Centre**  
**Reports and Accounts**  
**For the Year Ended 31 October 2020**



# **Wat Sriratanaram Buddhist Centre Report and Accounts**

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**Wat Sriratanaram Buddhist Centre**  
**Company Information for the Year Ended 31st October 2020**

**Trustees**

<b>Chairman:</b>	PK Sriratanadhammavides  P. Beddard
<b>Registered Office:</b>	Moss Lane Kearsley Bolton Lancashire BL4 8SF
<b>Charity Registration Number:</b>	1124872
<b>Accountants:</b>	Messing & Co Ltd T/As Accounts Standard Office 98 2 Old Brompton Road London SW7 3DQ
<b>Bankers:</b>	TSB - Wythenshawe



**Independent Examiner's Report on the accounts to Wat Sriratanaram Buddhist Monastery Trust.**

**Respective responsibilities of Trustees and Examiner,**

The charity's trustees consider that an audit is not required for this year (under section 43(2) of the Charities Act 1993 (the Act) as amended by s.28 of the Charities Act 2006) and that an independent examiner is needed.

It is our responsibility to:

- examine the accounts (under section 43 of the Act, as amended)
- follow the procedures laid down in the General Directions given by the Charity Commission (under section 43(7)(b) of the Act, as amended) and
- state whether particular matters have come to our attention

**Basis of Independent Examiner's Report**

Our examination was carried out in accordance with the General Directions given by the Charity Commissioners. An examination includes a review of the accounting records kept by the charity and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts, and seeking explanations from the trustees concerning any such matters. The procedures undertaken do not provide all of the evidence that would be required in an audit, and consequently we do not express an audit opinion on the accounts.

**Independent Examiner's Statement**

In the course of our examination, no matter has come to our attention,

(i) which gives us reasonable cause to believe that in any material respect of the trustees have met the requirements to ensure that:

- proper accounting records are kept (in accordance with section 41 Act) and
- accounts are prepared, which agree with the accounting records and comply with the accounting requirements of the Act; or,

(ii) to which, in our opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.

Messing & Co Ltd  
T/As Accounts Standard  
Office 98  
2 Old Brompton Road  
London  
SW7 3DQ

26/03/2022



Wat Sriratanaram Buddhist Centre  
Income and Expenditure Account  
for the year from 01 November 2019 to 31 October 2020

	2020		2019	
	£	£	£	£
Donation received		97,874		136,285
<u>Less: Expenses</u>				
Bank Charges	0		0	
Repairs & Renewals	587		0	
Heat and Light	11,339		15,809	
Insurance	1,055		10,260	
Legal and Professional	0		0	
Motor Expenses	4,293		11,435	
Event Costs	5,455		51,853	
Monks Training	0		13,692	
Purchase of foods	5,633		3,085	
Printing, stationery, advertising and postages	1,221		2,423	
Rents, Rates and Water			706	
Subscriptions	0		0	
Telephone	536		659	
Travelling & Accommodation	0		18,027	
Sundry				
Depreciation	2,394		2,993	
Accountancy	<u>700</u>	<u>33,213</u>	<u>700</u>	<u>131,642</u>
Net profit for year ended		<u><u>64,661</u></u>		<u><u>4,643</u></u>



**Wat Sriratanaram Buddhist Centre**  
**Balance Sheet**  
**As At 31 October 2020**

	2020		2019	
	£	£	£	£
<b><u>Fixed Assets</u></b>				
Property		305,093		305,093
Van		918		1,147
Fixture & Fitting		8,659		10,824
<b><u>Tangible Assets</u></b>				
Bank (New) TSB ****8268	65,658		24,150	
Cash in hand	109,552		84,005	
	<u>175,210</u>		<u>108,155</u>	
<b><u>Liabilities</u></b>				
Loan				
Creditors and Accruals	<u>700</u>		<u>700</u>	
	700		700	
		174,510		107,455
Total net assets / (Liabilities)		<u><u>489,180</u></u>		<u><u>424,519</u></u>
<b><u>Represented by:</u></b>				
<b><u>Capital Account</u></b>				
Profit / (Loss) B/D	424,519		419,876	
Net Profit / (Loss)	64,661		4,643	
Capital introduced	<u>0</u>		<u>0</u>	
		<u><u>489,180</u></u>		<u><u>424,519</u></u>



**Wat Sriratanaram Buddhist Centre**

**Notes to the Financial Statements for the year ended 31 October 2020**

**1. Accounting Policies - Basic of Accountanting**

These accounts have been prepared in accordance with Financial Reporting Standards for Smaller Entities (FRSSE), the Charities SORP2005 and the Charities Act 2006.

**Change in basis**

There has been no change to the accounting policies (Valuation rules and methods of accounting) during the year.

**Changes to previous accounts**

No changes have been made to accounts for previous years.

**Incoming resource - donations, legacies and similar incoming resources**

These are included in the Statements of Financial Activities when,

- The charity becomes entitled to the resources.
- The trustees are virtually certain they will receive the resources.
- The monetary value can be reliably measured.

**Tax reclaims on donations and gifts**

Tax claims will be submitted shortly.

**Incoming resources with related expenditure**

These are recorded gross.

The financial statement was approved by the Trustees and the House Management Committee and signed on its behalf by,



PK Sriratanadhamavides



P. Beddard



# TRUSTEES ANNUAL REPORT

(Year 2020)

Wat Sriratanaram Monastery Registered Charity No. 1124872

## 1. Background

the major religion of Thailand is Buddhism; therefore, most Thai people who live far away from their country wanted to establish a local Buddhism Centre in Manchester, United Kingdom. This centre which is called Wat Sriratanaram temple was built in response to the needs and requirements of the Buddhist Community of the people of Manchester and the surrounding areas. In 2006, there were 8 Buddhism temples which were recorded in United Kingdom, and Wat Sriratanaram Monastery is now one of 12 in the UK. Venerable PK Sriratanadhammavides is the current abbot, he and his group are responsible for the running of the temple and all its activities. He is assisted by many devoted Buddhist volunteers who work to support the main activities and festivals of the Temple. Wat Sriratanaram Monastery moved last year to new premises which benefit from a capacity of over for over 1,000 people at each Buddhist Ceremony/Even. The Temple address is now Moss Lane, Kearsley Bolton Greater Manchester BL4 8SF. UK Tel: 01204771109 <https://www.watsriuk.org> Email: [watsri.uk@gmail.com](mailto:watsri.uk@gmail.com)

## 2. Festivals from 2020 **No Festival because of Covid 19**

### 2.1 Thai New Year Songkran Festival on 14 April 2019

Songkran day is also known as Thai New Year to celebrate the beginning of new life and for families to spend time together. In addition, the younger generation can take this opportunity to reflect about good and bad things that they have done to older people over the last year and ask forgiveness from them for peace and harmony. Wat Sriratanaram temple celebrates this special festival for the Thai community. Therefore, Songkran festival was set at the new Temple, to gather Thai people to attend the festival as well as Thai culture were also displayed, such as Thai dancing, Thai boxing and Thai foods fair. The Buddhism ceremony was performed in the morning, including offer lunch for monks, chanting group and money donation, followed by Thai culture exhibition and Thai



foods fair in the afternoon. Songkran Festival was very successful. There are approximately 600 people to join this event. The attendants profoundly appreciate and also plan to join next year.

## 2.2 Visakabhucha Day on 18 May 2020 **No Festival because of Covid 19**

Visakabhucha Day is one of essential day of Buddhism because at the same day, but different year, Buddha was born, perceive what he experienced through his life as well as the death. All Buddhists around the world will celebrate this day by going to temple, chanting and making merit for that encounter. Many Buddhists nearby Manchester came to celebrate at Wat Sriratanaram Temple. The event ran all day. It began with offering breakfast and lunch to the monks. In afternoon, full chanting and mediation was applied to attendants. The purpose of meditation is to to release some stress that we all experience in our daily life.

## 2.3 Magha Puja Day on 30 March 2020 **Don't have a festival Because Of Covid 19**

On March 2019 Magha puja Day is the day that Buddha declared his theory, which is called Ovatapatimok, food to all 1250 Arahans. These people faced each other without notification. Offering in the to monks by placing it in to the bowl was set to the morning activities, and then obtained food the bowl was eaten as lunch. Later on, Buddhists will chant and mediate with monks, especially walk theory with that Buddha used to spread in order to remind what he wants to teach us. The triple cycle was light candle was held to perform the celebration of Magha Puja Day as well. All events located at Wat Sriratanaram temple. Some part of theory can be employed to the problems of life, and lead to some solution. The attendants were truly happy.

## 2.4 Asalha Puja Day On 16 July 2020 **Don't have a festival Because Of Covid 19**

Asalha Puja Day is the day that Buddha presented the first Dhamma, called Thammajakkappawatanasood, monk. to five normal people. One of them showed the inspiration to be Therefore, this day is recorded to be significant day that Buddhism possessed 3 vital sections; Buddha, Dhamma and Monk. Wat Sriratanaram temple set up many activities all day. Interested Buddhists came to offer food triple both breakfast and lunch. In the afternoon, chanting and



meditation was established, followed by cycle walk with light candle. Some of attendants would offer Sunkathana to monks if they want to. Some of Buddhists were glad to give alms and purify their heart by chanting and meditation. First Dhamma was re-taught to emphasis the reality of life that Buddha revealed.

#### 2.5 Three months retreat rainy season (Koaw- pan-sa) On July

In Buddha period, it is the strict regulation during harvesting period that all monks are necessary to stay in one place without going overnight anywhere else and study Dhamma throughout that period. There was no electricity in 2500 b.c., so Buddhists will offer the big fabulous candle to those monks

monk

to support their study in the night. Nowadays, Buddhists and monks still carry on this festival. Every who lives in Wat Sriratanaram temple is obliged to stay in this temple and study more in Dhamma. However, Buddhists can come to offer food or Sangkathana as usual. The large candle was also provided to monk according to the tradition. Three months hibernation is the great opportunity of both monk and Buddhist to gain their relationship in Dhamma because the monk afford time to study more in Dhamma and is available for Buddhist, not vacate anywhere.

#### 2.6 Kathina Rope Offering Ceremony **Don't have a festival Because Of Covid 19**

On 4 November 2020 Making merit and giving robe are a fantastic activity in Buddhist way and Katina is one festival that is suitable for doing it. Offer robe to the monks after processing hibernation for 3 months is to support the monks to replace old robe. Kathina is limited only 1month period after terminating 3 months hibernation. Wat Sriratanaram provided an array of free food to everyone who attended the ceremony. New robes were offered to monks in this temple, and full chanting as well as making merit. Wat Sriratanaram Temple uses this festival to provide free food for the supporters who dedicate their time to help temple activities and also to welcome new people to the Temple from within and outside of the Thai Community.



## 2.7 Loy krathong Day Don't have a festival Because Of Covid 19

On 25th November 2020 Loy krathong Day is important day for Buddhist to humble the Queen of river because they use water in their daily life. This event is very useful to ask for forgiveness and realise how water supports us. Loy krathong festival was held at the new Temple. There are a large number of people coming to join this festival. The event had been separated in 2 main parts. The first part belonged to the Buddhism activities such as offer food for monks and chanting. Afterwards,

wear

the second section began. There was the Nang Novpamas competition which allowed candidates to Thai custom, Thai dancing as well as Thai boxing. Thai food fair was also available. Krathong is one special material of this day because Buddhists will float it on the river to humble river's Queen. Therefore, this krathong was applied to float on large pool instead. The result of this festival was really successful. Many Buddhists came to join and enjoyed the ceremony and celebrations at the Tmeple. Thai culture can be conserved by this way although it is as same as the real festival in Thailand.

## 2.8 Money tree on special occasions 2020

### Don't have a festival Because Of Covid 19

This is the festival majority is to provide the robe to monks as same as Kathina, but it is unlimited time. Money tree temple. As of festival because Buddhists will collect money from who is interested to donate to The a consequence, monks will use that money for renovate the temple and living expenses. fix their reason why they need to attach money with the tree is in ancient time monks are necessary to other monks robe by themselves, so Buddhists offer new robe by laying on the stick in the jungle. When supporters pass that tree, he could have it then. Wat Sriratanaram retrieved the money tree from occasionally. All money was collected in the Wat Sriratanaram account to further uses.



## 2.9 Ten Days Monk retreat (Parivasa) on 1-14 July 2020

### **Don't have a festival Because Of Covid 19**

If a bhikkhu/Monk has committed a Sanghadisesa offence and concealed it without confessing to any of his fellow bhikkhus, he shall observe Parivasa (a type of penance) for as many days as he has concealed it. After Parivasa has been observed, he shall observe Manatta (an extra penance to satisfy fellow bhikkhus) for six days. Only then, will he be rehabilitated in the Sangha by means of Abbhana-kamma (act of rehabilitation) at a formal meeting of the Sangha. Then he is purified of his offence.

### **3.Activities 2020 Don't have a festival Because Of Covid 19**

3.1 Making a Merit It means doing good things as mentioned in religious doctrine.

Thais' ways of life, since their birth until their death is so familiar with making merit. They strongly believe other they ought to regularly make and gain merit which would bring them happiness, peaceful life and are good things. Gaining merit will strengthen them to overcome any obstacles or misfortune they would suffering. They intend to gain more merit because they also believe their accumulated merit would help them to be in heaven or a peaceful place after their death. Even more merit they gained help them to reach nirvana (divine peace beyond this world).

Thais' belief is based on the Buddhist doctrine. The concept is as stated in a Thai proverb "if you do good you will receive good; if you do evil you will receive evil". It means the result of Karma which represents the evaluation of all life events, that is, you will receive the outcome of what you have already initiated.

A common rule in making merit is to prepare one's mind and thoughts. The mind must be purified and ready. Gaining merit, however, must not bring any trouble or worry to one or others. There are three ways of making and gaining merit. They are 1) To give alms (Generosity) (give things or forgiveness for reducing wanted or



unwanted) 2) To maintain religious commandment taking five precepts, and 3) To Chant and sitting Meditation.

If all of these are perfectly met, it represents a great merit making. But most people see that making is to give alms. That is partly true because it is the first step of a fully-gained merit. On this occasion only alms giving will be expressed as it is a very common Thais' way of life.

### 3.2 Offering the Sankhatan (Generosity) to Monks

To Offerings for priests or monks are an activity of merit making. Thai people strongly believe that this kind of merit making is most effective, because the offering go to priest or monks in general, and instead of specified individual. A person who wishes to make merit would prepare package of things bring them to temple. Then express his/her intention to the head monk. The head monk, then, it invites is monks to come and receive the offerings. If the things are to be given to specified monk, then no longer called the offerings (Sun-kha-tan).

Things offered are normally food and essential things in everyday life such as Sabong (wearing cloth), Jeeworn (covering cloth), towel, toothbrush, soap, tinned food, milk, and dried food. Tea, coffee, and money are also included. These things are offered as desired. If a person wishes to dedicate the merit to anybody, he/she would tell or write names to monks so that the monk can perform the rite to dedicate merits to named person.

The rite of offering to monks is simple. Just bring your things to Buddhist monk and let the monk know your intention. The monk then let you light up joss sticks and candles, then recite in Bali; (Bali) Imani mayung pantei, pattani, sapariwarani, pickup sunkhussa, ono chanama, ro pantei, pikkhu sungkho. Imani, pattani, sapariwarani, patikkhunhatu, umhakang, teekharuttang, hitaya, sukhaya. (Meaning) Respectful monks, we all here wish to offer these food and things for your own use.

We beg you to receive these offerings, so that we can get merit that would bring us a long lasting happiness. Then monks say "Sa-dhu" which represents their acceptance. After monks already take all offerings, blessings are given in Bali (Yata Suppee article) while we pour water to represent the dedication of merit to persons as wished. This concludes the activity of merit making by offering things



for monks.

### 3.3 Making merit by putting food in the bowl of monks.

This tradition means putting food into the monks' bowl. Monks receive alms from people who believe they are gaining merit by giving. Every morning around 6.00 am - 7.00 am, monks silently pacing the streets to receive offerings. It is understood that this is an opportunity for people to gain merit. Foods offered to monks are well prepared. Newly cooked rice, various kinds of savoury, sweet and fruits. Some people may prepare flowers, joss sticks and candles. When the monk arrives, people will ask them to stop then they will place foods into the bowl monks are carrying. Flowers, joss sticks and candles are put on the metal lid of the bowl or into monks' bag. Then they will get blessed. While monks are blessing, one should pour water which shows that they wish to devote the merits they gained with their relatives who have already passed away. This step concludes the rite of making merit by giving alms. Making merit by giving alms has been part of Thais' lifestyle for thousands of years. It is mentioned in two parts of Buddha history.

First, when Buddha just became enlightened, he went to stay at a milky tree. Merchants named.

Tabussah and Palikah passed by and deeply admired the prestige of Buddha. They gave their provision to Buddha. Buddha used his bowl to receive food offered. Second, when Buddha went to the forest of mango trees, Anupiya district, province of Makadha. He went about with a bowl to receive food. When he passed King Pimpisana's city of Rajgrah. The people in the city saw him doing this for the first time, So they brought food and put it into Buddha's bowl. It became tradition until present. So we can see monks and novices carrying bowl pace the streets every morning. We can also see all kinds of people are willing to make merit which is to give alms, giving food to monks and novices. Anyway, we haven't got a chance doing in the morning every day in UK, because of the weather. We try to keep on this tradition in Manchester. In summer on the first Tuesday of week each month, Wat Sriratanaram monks will go to Bintahpaha at China town, Manchester around 10.15- 10.45 am on Sunday.

### 3.4 Chanting and Meditation at Wat Sriratanaram, Online people can joy



we have been a full chanting on Sangha day, then we will sit meditation and Dhamma talked during 18.00- 20.30 pm on every day.

#### **4.Target**

After we buy and moved to new address it is Manor Golf house before we got the permission from city council to set up place of worship and resident for monks

This year we have substantially making mediation garden for Inter meditation garden and put some caravan for meditation hut and let the staff stay for guarded at the nigh time..

1. To made the lavender garden and make the Roy Naga Sitar pond .
2. To Making meditation garden and put the Buddha statue out side at Garden
- 3.To open institute for Thai and British Community and other by teaching English pass ZOOM Programme on Sunday Tuesday and Thursday
4. To open an English class for Thai and non-Thai who need to improve their life and helping community
6. To helping the people who wish to learn meditation and cultures
7. To support and help the children and welcome with Thai and British Community.

#### **Changing of trustee and update**

#### **5. Name of Trustee for year 2020**

-The Head monk of temple and managing Trustee

1.: PK Sriratanadhammavides

The Abbot of Wat Sri Monastery

-Trustee S. Chairwoman of Community

2. :Mrs Peanpron Beddard



- 3.-Trustee: Mr Pornthep Chumruang
- 4.-Trustee: Msr Rujara Martin
- 5.-Trustee: Mrs Napha Parr
- 6.-Trustee: P Chaisimma
- 7-Trustee: Rev REWAT PHAENGTHAI
- 8-Trustee : Mrs Sai samorn Kamnoonchan
9. Mrs Wilaiwan Clarke
10. Trustere : Mr Steve Clarke