

## Novitiate Programme

1<sup>st</sup> December to 10<sup>th</sup> December

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VENERABLE CHIEF’S MESSAGE

Sukihotu

I wish to touch on one of the four brahma-viharas or buddhist virtues not as a meditative development but more as a simple explanation.

*Mudita* is a word from Sanskrit and Pali that can be best described as appreciative joy or the ability to share the happiness and success of others even if one did not contribute to it. This attitude is the complement of *karuna*. While *karuna* or compassion shares the sorrow of others, *mudita* shares their joy. One who practices *mudita* will not only be happy when others do well, but will try to promote their progress and welfare.

Cultivating *mudita* may seem difficult at times but its best to start feeling joy for others with those closest to you first like your siblings, close friends and relatives. A traditional example of this mind-state is the attitude of mature, loving parents who observe a growing child’s accomplishments and successes, without feeling narcissistic pride or receiving any direct benefit for themselves.

Another point to note is that while we rejoice when we see others happy, we should also rejoice in our own well-being as well. “How can we feel joy for another person when we do not feel joy for ourselves?” The biggest obstacle to feeling joy is the negativity we hold toward ourselves and others. When you judge yourself, compare yourself to others and envy others, you perpetuate a sense of aloneness. Joy, whether for yourself or for someone else can be difficult to accept because it is tied to issues of self-worth.

By the act of comparing, you are looking to others in order to define yourself. The spirit of *mudita* affirms that you deserve to be happy simply because you ARE, not because you’re the same as others or because you are smarter, richer, nicer, or “better” than anyone else. When you believe and understand this truth, you can take delight in the happiness of others instead of feeling threatened by it.



On another note, the **Annual Novitiate Programme** will commence from **1<sup>st</sup> December to 10<sup>th</sup> December**. We look forward to your presences and participation in the Programme. Thank you.

*May you and your family enjoy the blessings of the Triple Gem*

*May all Beings be well, happy and peaceful.*

**Ven. Datuk K. Sri Dhammaratana Nayake Maha Thera**  
*Chief Incumbant Bhikkhu,*  
*Buddhist Maha Vihara*

FEATURE

*In conjunction with BMV’s 42<sup>nd</sup> Novitiate Programme, the following article was adapted and edited from various different sources - Editor*

RAHULA, THE FIRST SAMANERA

Early Preparation

In the Buddha Sasana full-time devoted novices are known as “Samaneras.” According to Vinaya Rules young boys, ranging from the tender age of seven to nineteen, can enter the religious life as novices. To do so they are required to possess certain standard and ability. In the initiation ceremony they must be able to correctly pronounce and understand the sacred undertaking of “Buddham Saranam Gacchami” - I go to the Buddha for refuge; “Dhammam Saranam Gacchami” - I go to the Dhamma (Teaching) for refuge; “Sangham Saranam Gacchami” - “I go to the Sangha (the Holy Order) for refuge. They must say these affirmations three times. The candidates, after shaving their heads and donning the yellow robes, perform acts of declaration before their Bhikkhu teachers. All Samaneras must observe ten precepts.

Thus the attainment of Samaneraship is a first step to achieve a full ordination known as upasampadda bhikkhuship if one attains the age of twenty.

In this Buddha Sasana, the first Samanera was the famous only son of the Lord Buddha, who, by his unique example, showed how a Samanera should observe their precepts. There are Six Rahulovada Suttas, in the Pali Canon admonishing the following virtues which every Samanera should possess in order to be true to their calling: obedience, humility, service, honesty, truthfulness, perseverance, mindfulness, Dhamma training and Dhamma-practice.

Samanera Initiation

On the seventh day of Buddha’s arrival at the Kapilavatthu City, His young son Prince Rahula was duly adorned with rich, costly clothes and ornaments by his mother Yasodhara, to mark the



*Princess Yasodhara encouraging her son Prince Rahula to seek his inheritance from the Buddha.*

unique occasion. Princess Yasodhara, knowing the seven great treasures possessed by the then Prince Siddhattha, entertained the idea of asking inheritance by sending Rahula to the Buddha.

When he followed the footsteps of the Buddha while He was making alms-collecting rounds in the streets, he was in his seventh year of age. At that time, following the advice of his mother, he asked only for the heritage of mundane wealth. The young boy was sent to the Lord with certain instructions: “Dear Son, look at this wandering Bhikkhu, who is accompanied by twenty thousand Bhikkhus. Although clean shaven, He has golden and excellent complexion like that of the great god Brahma. His face is shining with nobleness and compassion. He is your father who has abundant hidden treasures which we have not seen since He renounced worldly life and performed the great act of Abhinikkhamana - the Great Renunciation. Now go and ask for your rightful inheritance.”

The young boy was instructed also to repeat these words “Dear father, I am the Sakyan Prince who would become a paramount sovereign after my royal consecration. I need wealth. Please give it to me. Indeed, father, the son is the rightful owner of the father’s possessions.” Even while the Lord was walking in the street for alms, the boy was at His back asking for wealth, power and fame. When the young, tender Prince came close to the Bhagava he instantly felt filial affection for his father. He also received the pure, holy vibrations from the Lord. With joy at heart he said: “Lord, pleasant is the shade cast by you.”

After His meal the Bhagava uttered words of blessing leading to mental peace and happiness, he rose up from his appointed seat and departed. As he was eager to inherit the seven golden vessels, and as he was also obedient, the prince followed Him again, saying: “O Lord, give me my inheritance; Give me my inheritance Monk.” Knowing the exact nature of his future destiny, the Bhagava did not send the prince back. Even the attendants were not able to make him turn back from following the Bhagava who did not feel any kind of annoyance. Perfect peace and compassion prevailed in



*Samanera Rahula taking his 10 precepts from Venerable Sariputta with the Buddha observing.*

His heart. So Rahula was able to go straight to the monastery together with the Lord.

Thereupon the Bhagava thought: “The usual paternal property, which deluded people greatly wish for, will surely lead to the rounds of birth and death. Property promotes longings and disputes. So I will give him the seven sacred treasures which I have acquired at the foot of the Bodhi Tree. I shall make him the



owner of the spiritual or supramundane inheritance.” He decided to make him a Samanera. Then, He said to the Venerable Sariputta, “Well, then, Sariputta! do please initiate this young prince Rahula.” So the great Arahant Sariputta asked the prince to leave behind all kinds of worldly dress and ornaments. Then Rahula was donned with the unique robe which all noble Sons of the Lord, in preparation to Arahanthood, must wear.

The first Samanera in this unique, noble Sasana was Rahula. After his noble example all Samaneras must follow the path of humility and obedience.

The precept for Samanera

All Samaneras, because of their full-time ethical endeavour, proceed to take Ten Precepts. For them they are to be observed in a strict manner. The Samanera code of conduct is as follows

- 1. To abstain from killing all living beings.
- 2. To abstain from stealing.
- 3. To abstain from sexual indulgence.
- 4. To abstain from telling lies.
- 5. To abstain from liquor and intoxicants.
- 6. To abstain from eating in the afternoon.
- 7. To abstain from dancing, singing, watching musical performance.
- 8. To abstain from using garlands, unguents, or ornaments.
- 9. To abstain from sitting and sleeping on a big or broad bed.
- 10. To abstain from receiving gold and silver.

For all who seek purity and liberation, the Samaneraship is conducive to peace and happiness. The ten precepts fulfil the need to purify the mind and win higher and deeper knowledge. Truths can be realized by higher morality and insight. Thus the ten precepts and 227 Vinaya rules of bhikkhus are basic requirements to maintain the Sasana pure. The true Sasana needs good Samaneras who will become great bhikkhus in due course.

*Sources :- The Light of Dhamma publication; Tipitaka.net;*

*In conjunction with BMV’s special observance of Sanghamitta Full Moon Day on 2<sup>nd</sup> December - Editor*

SANGHAMITTA THERI FORGED THE LIBERATION OF BUDDHIST WOMEN  
by Ranjitha Weerakoon

No other historical event impacted on the status of buddhist women as the establishment of the Bhikkhuni order by Sanghamitta Theri. Her arrival in Sri Lanka on a Unduwap(December) full moon Poya day 2250 years ago gave

new directions to women, taking them out from a cultural wilderness and bringing them into the socio-cultural mainstream as literate persons and leading them to play a role in matters of significance.



If Mahinda Thera who had made preparations for his visit to Sri Lanka however, had an idea that women would be keen followers of Buddhism and that some of them would desire even to be Bhikkhunis, he may have arrived in preparation for such an event. But it appears that it had not occurred to him that women would be eager students of the doctrine and that they had the capacity to absorb the complexities of the Dhamma until King Devanampiyatissa conveyed to him Queen Anula Devi’s desire to be a Bhikkhuni.

As Vinaya (the rules that govern the conduct of Bhikkhus) permits only a Bhikkhuni to ordain a woman, Mahinda Thera pointed out to the King the need to send the request to Emperor Asoka to send his daughter Sanghamitta Theri, the twin sister of Mahinda Thera to fulfil the task. This was followed by sending Devanampiyatissa’s nephew and Minister Arittha to the Mauryan capital along with the request to bring a Bo sapling from the Bodhi Tree in Buddhagaya under which the Buddha attained enlightenment.

Emperor Asoka was prepared for the departure of his son Mahinda Thera to Sri Lanka which was a result of a decision to send out dhammaduta missions to states outside India. The decision was made at the third Dhammasangayanaya (The Buddhist Council) held after the Parinibbana of the Buddha.

The Emperor was however, reluctant to send his only daughter on an overseas mission. Besides the emotional reasons, it was an arduous journey going down the Ganges and sailing overseas from the Thamralipta port to Dambakolapatuna, which few women at the time would have dared to undertake. Sanghamitta Theri prevailed. But neither the Theri nor the Emperor may have realized at the time as to how her visit would be a turning-point in the history of all women.

Sanghamitta Theri – a woman liberator in every sense of the word, on the conclusion of the planting ceremony of the Bo Sapling which took place in 288 BC in the picturesque Mahamevuna Park setting off a tradition of Bodhi worship. She then proceeded to accomplish her mission of ordaining Queen Anula Devi. The Queen had already reached Sothapanna – a higher spiritual status after listening to the sermons of Mahinda Thera. Five hundred upasikas from all levels of society joined the Bhikkhuni order along with her.

These Bhikkhunis were accommodated at Upasika Viharaya - a specially built monastery in a park at Anuradhapura while Mahinda Thera and the Bhikkhus were staying at an Aramaya built in Mahamevuna Park – a monastery-complex which later developed as the Mahavihara. The sacred Bo sapling was planted in close proximity to the Aramaya.

Apart from the performance of religious customs on the Sacred Bodhi Tree by those sent by Emperor Asoka especially assigned to the task and construction, arts and crafts taking place there followed tremendous activity initiated by Mahinda Thera and Sanghamitta Theri. Anuradhapura came alive with Discourses on Buddhism conducted in the respective monasteries. Discussions and debates on the Buddhist doctrine brought interaction and participation of Bhikkhus and Bhikkhunis.

These activities were of such high calibre that the two monasteries according to ancient literary works had reached the level of renowned



Bhikkhunis in Sri Lanka

places of higher learning with scholars and observers from India arriving to follow them.

This was yet the era when oral tradition was practised and Mahinda Thera - the great communicator was preaching in Sinhala. But the Dhamma was in Pali, the language used by the clergy including Sanghamitta Theri and the international literati. Bhikkhunis in their quest to learn the Dhamma, learnt Pali which helped them to understand the Dhamma and interact with scholars. This was the first step taken by women to the elevation of literacy which led them to be equal partners.

Learning Pali had continued into the mid millennium as with documentation commenced, the first Pali chronicle on the island’s history – the Dipavamsa, was written by a group of Bhikkhunis in the 4<sup>th</sup> century AD – a fact endorsed by professors G.P. Malalasekera, Sirima Kiribamuna and Wilhelm Geiger. Written essentially to propagate the Dhamma, Dipavamsa mostly in Pali verse, signifies the impact Buddhism had on the literacy level of women where women first mastered the then elite Pali language and proceeded to edit a 22-chapter chronicle. Besides historical events, it has given a detailed account of the Bhikkhuni Order from the inception of Maha Prajapathi Gotami Theri through Sanghamitta Theri with names mentioned of every missionary who accompanied Sanghamitta Theri to Sri Lanka.

Dipavamsa which was not an individual effort but written by a generation of Bhikkhunis over a period of time also served as the chief source of information to post Dipavamsa documentations such as Mahavamsa. What is significant however is that Dipavamsa is a literary exercise of Sri Lanka’s earliest literary period and is an illustration as to what extent Buddhism had impacted on Sri Lankan women.

Emulating Sanghamitta Theri, Bhikkhunis in the fifth century AD according to Mahavamsa, sailed the seas taking the Buddhist doctrine with them. In 426 AD eleven Bhikkhunis, under Davasara Thisarana Theri went to China on board a Sri Lanka ship captained by Nandi and ordained over 300 Bhikkhunis in Nanking – the capital in the Sung Dynasty. Chandramali Theri led the second group to Tibet to spread Buddhim in 429 AD.

The Bhikkhuni Sasana begun by Sanghamitta Theri disappeared with the fall of Anuradhapura in 1017AD. It took almost another millennium to re-establish the Order - in the year 2000 when assistance was sought from the descendents of the Bhikkhunis of China who were ordained by Sri Lankan Bhikkhunis in 426 AD.



Professional and empowered Buddhist women

# THE JAYA SRI MAHA BODHI TREE OF ANURADHAPURA, SRI LANKA

**I**nfinite are the ways in which Nature creates life and preserves it. The tree which not only provides sustenance and shade to man but also adds colour to his environment is truly one of the most precious gifts of Nature.



Buddha attained Enlightenment under the Bodhi Tree

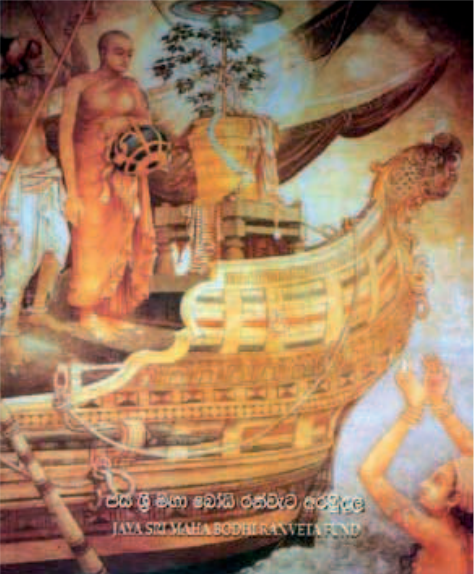
The tree that plays the most important role in the cultural and spiritual life of the Buddhists of Sri Lanka is the Bodhi tree. (Sanskrit: *bodhi vriksha*, Pali: *bodhi rukkha*, Sinhala: *bo ruka* or *bo gaha*) Botanists identify this tree as *Ficus Religiosa* or commonly known as ‘piphal’ tree. Every Buddhist temple on the island nurtures a bodhi tree as one of the three sacred objects that every temple is proud of, the other two being the stupa that enshrines the corporeal relics of the Buddha and the Shrine Room that houses the Buddha images.

The Bodhi Tree forms an integral part of Buddhist ritual because of its association with the life of the Buddha. He gained Enlightenment sitting under the Bodhi tree. Even before His Enlightenment, this tree was long regarded as a holy tree in India.

After His Enlightenment, the Buddha showed His gratitude to this Tree by gazing at it fondly and fixedly from a distance for one whole week upon getting up from His seat of Enlightenment. On another occasion, the Buddha advised His followers to plant a Bodhi Tree to represent Him during His absence. Ever since, the Buddhist world has been venerating this sacred Tree which represents the Enlightenment of the Master.

Bodhi trees which have a great significance in the history of Buddhism is the Bodhi Tree at the Sri Mahabodhi temple in Buddha Gaya, the Anandabodhi Tree in Sravasti, (both in India) and the Bodhi Tree in Anuradhapura, Sri Lanka.

The bodhi Tree at Anuradhapura was originally named as Jaya Sri Maha Bodhi or popularly known as *Jaya Siri Maha Bodin Vahansa* or *Sirima Bodinnanse*. It is a sapling of the original tree under which the Buddha attained Enlightenment in Buddha Gaya, India. The bodhi tree is considered to be the southern bough or right branch of the original Indian tree. It was brought to Sri Lanka by the famous Indian Buddhist nun, Venerable Sanghamitta Theri, daughter of Emperor Asoka who was instrumental in propagating Buddhism in South Asia and the twin sister of Bhikkhu Mahinda who introduced Buddhism to Sri Lanka.



Bodhi Sapling brought to Sri Lanka by Venerable Sanghamitta Theri

According to the Mahavamsa, the Jaya Sri Maha Bodhi in Sri Lanka was planted in 288 BC, making it the oldest verified specimen of any angiosperm. In this year (the twelfth year of King Asoka’s reign) the Bodhi tree sapling brought by Venerable Sanghamittā Theri to Anurādhapura, was presented

to King Devānāmpiyatissa. From Buddha Gayā, the branch was taken to Pātaliputta, thence to Tāmalitti, where it was placed on a ship and taken to Jambukola, across the sea. Finally it arrived at Anuradhapura, staying on the way at Tivakka.

Those who assisted King Devānāmpiyatissa at the ceremony of the planting of the Tree at Maha Meghavana, the Royal Gardens at Anuradhapura, were the nobles of Kājaragāma, Candanagāma and of Tivakka.



The Jaya Sri Maha Bodhi Tree in Anuradhapura, Sri Lanka

How this tree yielded its first saplings adds many more unexplained theories to its story. Thus records the *Mahavamsa*:

“Amidst that great assembly, which was amazed with the miracle, a fruit that was on the east branch became ripe even as they gazed and fell down unspoiled. The Thera picked it and gave it to the king to plant. The ruler planted it in a golden bowl... Even as all were looking at it, eight shoots sprang and grew into eight Bodhi-saplings and, with his mind amazed, honoured them by offering the white parasol and bestowed on them royal consecration.” (Mahavamsa, p.600)

The Jaya Sri Maha Bodhi is also known to be the most sacred Bodhi tree. This came upon the Buddhists who performed rites and rituals near the Bodhi tree. The Bodhi tree was known to cause rain and heal the ill. When an individual became ill, one of his or her relatives would visit the Bodhi tree to water it seven times for seven days and to vow on behalf of the sick for a speedy recovery. A firm belief prevails among Buddhists that certain Devas (Gods) protect and influence the vicinity.

A sacred tree will always have a set of taboos in order to maintain its sanctity. One such taboo relates to the felling of such trees or cutting down its branches. This was the dilemma that Emperor Asoka faced when he decided to send a branch of the bodhi tree to Sri Lanka. The *Bodhivamsa*, the chronicle of the Bodhi tree, poses the questions that arose in the Emperor’s mind thus:

“Who will lay a sword on the body of this sacred tree full of miraculous powers? How will the sword touch this body? It is not possible to cut off a branch of the tree without a weapon. How will the branch that is not separated go to Lanka? How can a branch that cannot be touched with a sword be sent to Lanka?”

Even today no Buddhist with faith will volunteer to cut down a branch of this tree, let alone fell it. If it became necessary to cut a branch or fell the tree, in order to protect an image or a building that is under it, then a special set of rituals were observed. For instance, monks will chant pirith in order to protect the man who carries out this task. Unless one is not ritually protected thus, “Thou shalt not cut this tree!”, for it is the Buddha himself in symbol.

*This article is adapted and edited from ‘What Buddhists believe about the Bodhi Tree – Thou shalt not cut this Tree by Prof. J. B. Disanayaka and Wikipedia ~ Editor*



## 1. Coming up from December 2017 to January 2018

### 42<sup>nd</sup> Novitiate Programme

- 1<sup>st</sup> December to 10<sup>th</sup> December

The Annual Novitiate Programme, jointly organised by the Sasana Abhiwurdhi Wardhana Society (SAWS), Buddhist Missionary Society Malaysia (BMSM) and Young Buddhist Association of Malaysia (YBAM) will be held at the Buddhist Maha Vihara from 1<sup>st</sup> Dec to 10<sup>th</sup> Dec. This year's programme will be conducted by Venerable R. Padmasiri from Sri Lanka. The medium of instruction will be English and all food consumed and served for the duration will be vegetarian. We look forward to your presence and participation in the following events:-

**Shaving Ceremony - Friday 1<sup>st</sup> December at 3.00pm**

**Ordination Ceremony - Saturday 2<sup>nd</sup> December 2017 at 9.00am**

**Pindapata - Sunday 10<sup>th</sup> December at 9.30am**

**Closing Ceremony - Sunday 10<sup>th</sup> December at 2.00pm**



Participants of 2016  
Novitiate Programme



### Non-stay in Meditation Retreat

- by Bhante Dr. M. Punnaaji Maha Thera

Under the Buddhist Maha Vihara's Dhamma Dana Series for December, a 9 day non-stay in Retreat will be organized from **15<sup>th</sup> December to 23<sup>rd</sup> December**. The programme will be conducted by Bhante Dr Punnaaji, a highly sought dhamma speaker and meditation teacher. Bhante holds 2 doctorates from USA and draws resources from world history, psychology, modern science and philosophy. For further queries, please contact the BMV office at 03-22741141



### Sanghamitta Full Moon Day

- 2<sup>nd</sup> December @ 7am – 7pm

A special Observance of 8 Precepts Programme will be organized in honour of Venerable Sanghamitta Theri, a Buddhist nun who was the daughter of the great Emperor Asoka of India. She brought with her to Sri Lanka, a sapling of the Bodhi tree under which the Buddha attained Enlightenment and is also credited with the establishment of the Bhikkhuni Order in Sri Lanka from where it spread to other countries. A programme of meditation and dhamma talks will be led by Bhikkhuni Sumangala. All women are encouraged to participate. Bhikkhuni Sumangala will also give a Dhamma talk after the full moon puja at 8.00pm.



### New Year Eve Blessing Service

- 31<sup>st</sup> December at 11.30pm

A special puja to usher in the New Year 2018 will be held at 11.30pm. The Maha Sangha will conduct blessings and chant Suttas till past midnight.

### New Year Blessing Service

- 1<sup>st</sup> January 2018 at 7.30am

Begin the New Year by invoking the Blessings of the Noble Triple Gem for the peace, happiness and good health of yourself and your family members by attending the special puja followed by chanting of the suttas by the Maha Sangha.



## 2. Past Activities in November

### Dhamma Talk

**Achariya Upul Nishanta Gamage**

Date : Friday, 10<sup>th</sup> November @ 8.00pm

Topic : **Meditation**

- The Solution to Inner Traffic



## Sri Lanka Buddhist Temple, Sentul

- 100 years Anniversary

Sri Lanka Buddhist Temple, Sentul celebrated their 100 years Anniversary (1917 to 2017) with a Bodhi Puja blessings for the temple on the 5<sup>th</sup> of November at 2pm followed by a special programme and Sanghika Dana on the 12<sup>th</sup> November from 9am to 2pm. Congratulations and Best Wishes to the Chief Sangha Nayaka, the President, Management Committee and members of the Sri Jayanti Association.



Guests of Honour lighting the oil lamp



Guests observing the 5 precepts



Performance by SAWS Sinhala Cultural Troupe



Guests of Honour in a group photo



DHAMMA STUDY WITH BHANTE PUNNAJI – Part 5

“Venerable Dr. M. Punnaaji Maha Thera has kindly written an article on Dhammacakkapavattana Sutta but because it is lengthy and clearly explained, Bhante has broken it up in 5 parts. Part 5 will be the last and with this ends the series which started with the August issue. We are most grateful to Bhante Punnaaji for the time taken to explain this important Sutta to us - Editor

REVOLUTION OF THE WHEEL OF EXPERIENCE  
Dhamma Cakka Pavattana Sutta

Transcending the animal nature

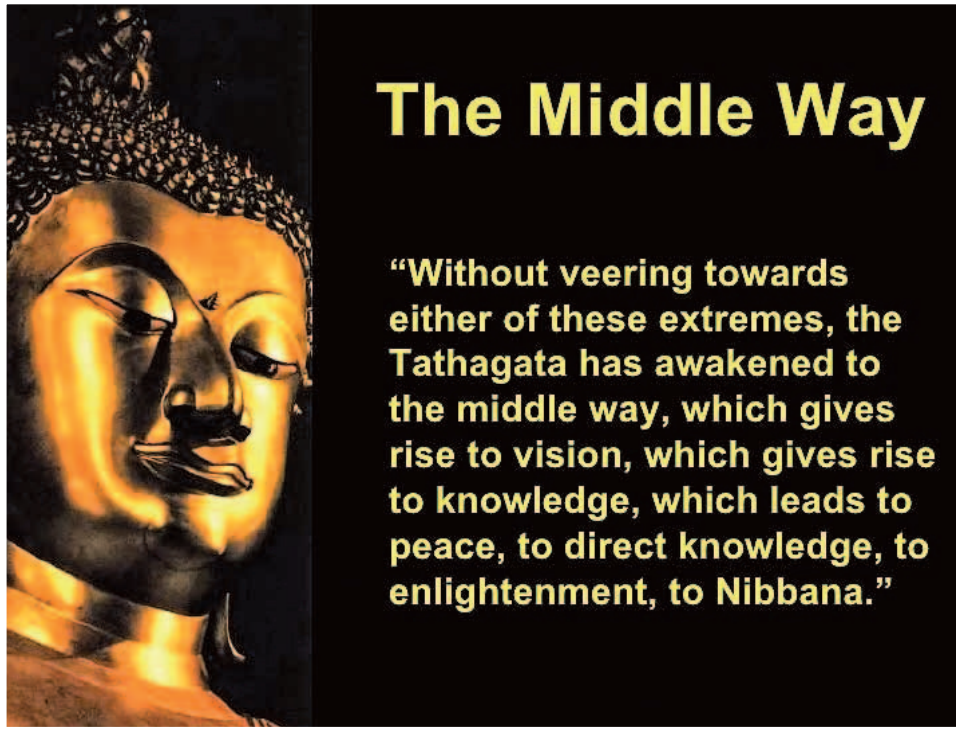
The main message in this Sutta called the Revolution of the Wheel of Experience is to show the way to bring about a transformation of the human mind. This means the human being is transformed from a normal (putujjana) state into a Supernormal (ariya) state. The normal human being is partly animal and partly human. The aim of the Buddha was to eliminate the animal part and turn him into a fully human state. This fully human state however is not normal. It is Super normal. Just as modern psychotherapy is an effort to turn an abnormal person to a normal state, the aim of the Buddha was to turn a normal person to a Supernormal state.

The Buddha introduced this transformation in the form of the Fourfold Supernormal Reality (cattari ariya saccani):

- 1. Anguish (Dukkha)
- 2. Cause (Samudaya)
- 3. Cure (Nirodha)
- 4. Method (Magga)

This transformation is achieved by awakening from the dream of existence. It is the delusion of existence that brings about the worries and anxieties of life.

Anguish originates from the emotional reaction (tanha) to feelings pleasant, unpleasant and neutral. This is followed by personalization of the reaction (upadana), which produces a sense of “self” (bhava). The “self” is then identified as the body (sakkaya ditthi), which occupies space



and time. To occupy space is to have length, breath, height and weight. To occupy time is to have a past present and future. The past of the body is birth. The future of the body is death. In between is aging and sickness. The result is grief (soka), lamentation (parideva), pain (dukkha), depression (domanassa) and exhaustion (upāyāsa).

It was Hans Selye, who introduced the idea of stress into the modern world and spoke about the General Adaptation Syndrome (GAS). He spoke of three stages, which correspond exactly to the stages mentioned by the Buddha.

- 1. Alarm reaction (grief, and lamentation = soka parideva)
- 2. Stage of resistance (pain and depression = dukkha domanassa)
- 3. Stage of exhaustion (exhaustion = upāyāsa)

When He began to deliver this sermon, the Buddha had just awakened from the dream of existence. He had entered the world to beat the drum of immortality to all those who were able to hear and benefit from His discovery.

Open is the door to immortality  
For those who have ears to hear  
Listen to my sound  
And be free from DEATH

Lend A Hand

The Buddhist Maha Vihara “Lend A Hand” programme is to support the undertaking of a number of crucial projects that are needed for continuous maintenance and upgrading for the benefit of all devotees. We appeal to your kind generosity to help us realize the following:

- Shrine Hall External Painting (Heritage Refurbishment) - Est : RM 150, 000
- Shrine Hall Lights
  - Outside - Est : RM 40,000
  - Inside - Est : RM 10,000



- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/tampered glass - Est : RM 26,800



- Pagoda Renovation and Repainting - Est : RM 16,000



- Lotus Fountain Lighting - Est : RM 3,000



- 2 units 20ft x 30ft Marguee c/w 6 in raised platforms for holding activities - Est : RM 25,000 per unit
- Concrete flooring behind the Shrine with drainage for the Marquee - Est : RM 12,500
- Vehicle for Transport - Est : RM 80,000

SPONSORED

- Sponsor for repainting of the 56 Buddha Statues @ Bodhi Trees
  - Sis Niranjalee Monica De Silva
  - Total Cost : RM4,800
- Sponsor for rewiring and changing to LED lights of the 56 Buddha Statues
  - In Loving Memory of the late Mr H. E. Cyril Perera and Mrs Irene Perera
  - Total Cost : RM3,800





PEN PORTRAITS

– Portraits of 93 Eminent Disciples of the Buddha

“The theme is to pay tribute to the 80 Maha Arahants and the 13 Maha Theri Arahants, who had by their efforts won emancipation of a rare distinction. They belonged to the innermost circles in the life of the Gautama Buddha. The Buddha and the Maha Arahants were together at all times. Their lives portray heroic endeavour - Editor

No 11. Cūlapanthaka Thera

– The Mind can work Miracles

No 12. Mahāpanthaka Thera

– The Formless Plane was his beat

Cūlapanthaka was an eminent Arahant, skilled in creating forms by mind-power and in mental “evolution” (cittavivatta). His elder brother Mahāpanthaka’s aspiration was to be foremost in Jhana power in the formless world. Padumuttara Buddha prophesied that both would have their aspirations fulfilled in the Dispensation of Gautama Buddha. The two brothers were the sons of the daughter of a rich Treasurer of Rājagaha, who developed intimacy with a servant of her father’s household and fled with him when her misconduct was discovered.

She wished to return to her parents for the birth of her first child but her husband always postponed the visit. In the end, she went without his knowledge. Fortunately the husband followed her as the child was born by the wayside. Therefore they named him Panthaka. The same thing occurred at the birth of the second child. Because of the fact that this child was also born on the road, the first born child was named Mahāpanthaka and this other Cūlapanthaka.

When the boys grew up they were taken to Rājagaha, where their grandparents took charge of them. Mahāpanthaka often accompanied his grandfather to hear the Buddha preach and he yearned to become a monk. He easily obtained permission and entered the Order, in due course becoming an Arahant. With the consent of his grandparents, Mahāpanthaka influenced his younger brother Cūlapanthaka to join the Order. The latter proved to be slow and in the course of four months was unable to learn a single stanza. It is said that in the time of Kassapa Buddha, Cūlapanthaka was a clever monk, who always scorned a slow colleague who was trying to learn a passage by



The Panthaka brothers seeking counsel from one of the Venerables.

heart and because of this Cūlapanthaka was born as a slow-witted person in the present existence.

When Mahāpanthaka discovered his brother’s stupidity, he asked him to leave the Order, but Cūlapanthaka so loved the Buddha’s teaching that he did not wish to return to the lay-life.

His grief grew when his elder brother made preparations to attend an almsgiving of the physician Jivaka Komarabhacca, to 500 Bhikkhus and the Buddha the following day but Cūlapanthaka was forbidden to follow since he had made no progress in the Doctrine.

It was in this connection that, on one occasion, the Bhikkhus asked the Buddha why Mahāpanthaka, even though he was an Arahant, turned his younger brother Cūlapanthaka out of the monastery. They also added “Do the Arahants still lose their temper? Do they still have moral defilements like ill will in them?”

To them the Buddha replied, “*Bhikkhus! Arahants have no moral defilements like passion and ill will in them. Mahapanthaka acted as he did with a view to benefiting his brother and not out of ill will*”. Then the Buddha spoke in verse as follows: *Dhammapada Verse 407*

*‘Him I call a brahmana, from whom passion, ill will, pride and detraction have fallen off like a mustard seed from the tip of an awl’.*

Greatly grieved, Cūlapanthaka was ready to leave the Order but as he was going out the Buddha met him, took him into the Gandhakuti Hall and comforted him, giving him a clean piece of cloth. “Sit with your face to the East,” said the Buddha, repeat the words ‘*rajoharanam*’ which means ‘*taking on impurity*’. Seeing this change in the condition of the cloth, Cūlapanthaka came to realize the impermanent nature of all conditioned things (anicca). From the house of Jivaka, the Buddha through supernormal power learnt about the progress of Culapanthaka. The Buddha sent forth his radiance so that He appeared to be sitting in front of Cūlapanthaka, saying:

*“It is not the piece of cloth alone that is made dirty by the dust; within oneself also there exist the dust of passion (raga), the dust of ill will (dosa), and the dust of ignorance (moha), i.e., the ignorance of the Four Noble Truths. Only by removing these could one achieve one’s goal and attain Arahantship”.*

Cūlapanthaka understood the message and kept on meditating and in a short while attained Arahantship, together with Analytical Insight. Thus, Cūlapanthaka ceased to be a dullard.

Meanwhile, the Buddha and the monks were seated in Jivaka’s house but when the meal was about to be



Cūlapanthaka with the white cloth as instructed by the Buddha

served, the Buddha ordered it to be stopped, saying that there were other monks left in the monastery. On being answered that there were none, the Buddha replied that there was one and directed them to fetch Cūlapanthaka from the monastery. When the messenger from the house of Jivaka arrived at the monastery he found not only one Bhikkhu, but a thousand identical Bhikkhus.

They were all created by Culapanthaka, who by now possessed supernormal powers. The messenger was baffled and he turned back and reported the matter to Jivaka. The messenger was sent to the monastery for the second time and was instructed to say that the Buddha summoned the Bhikkhu by the name of Cūlapanthaka. But when he delivered the message, a thousand voices responded, “I am Cūlapanthaka.” Again baffled, he turned back. Then he was sent to the monastery for the third time. This time, he was instructed to get hold of the Bhikkhu who first said that he was Cūlapanthaka. As soon as he got hold of that Bhikkhu all the rest disappeared, and Cūlapanthaka accompanied the messenger to the house of Jivaka. After the meal, as directed by the Buddha, Cūlapanthaka delivered a religious Discourse confidently and bravely, roaring like a young lion.

Later, when the subject of Culapanthaka cropped up among the bhikkhus, the Buddha said that one who was diligent and steadfast in his striving would certainly attain Arahantship.

Cūlapanthaka was an expert in rupajjhana and in samadhi, while his brother Mahāpanthaka was skilled in arupajjhana and in vipassana. When creating forms, other monks could produce only two or three, while Cūlapanthaka could bring into being as many as one thousand at the same time, no two being alike in appearance or action

The Dhammapada contains a verse uttered by the Buddha in praise of Cūlapanthaka

*Dhammapada Verse 25*

*(Cūlapanthaka Vatthu)*

*Utthanena’ ppamadena  
samyamena damena  
cadipam kayiratha medhavi1  
yam ogho2 nabhikirati.*

*Verse 25: Through diligence, mindfulness, discipline (with regard to moral precepts), and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.*

FAMILY CONFLICTS OVER ELDERLY PARENTS

As elderly parents begin to rely on family for more support, the amount of conflict between adult children can increase. Dealing with a parent’s care can rekindle sibling rivalries that have lain dormant for years, and the discord can tear families apart.

Causes of Family Conflicts

Family dynamics are infinitely complex, but two underlying themes run through most sibling disputes about their parent’s care: injustice and inheritance.

1. Injustice

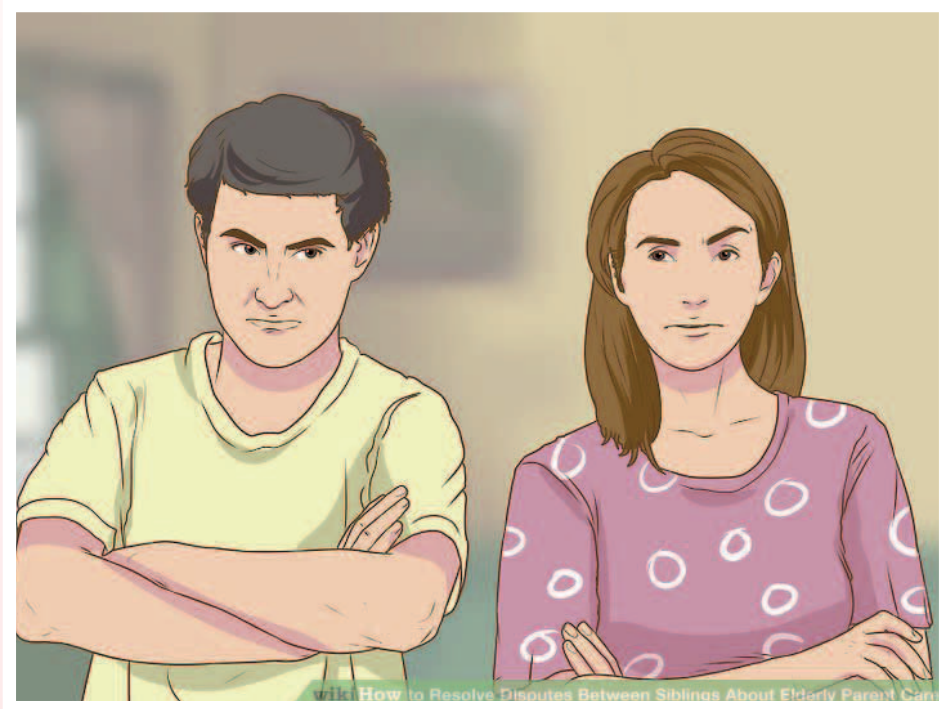
When one sibling shoulders a disproportionate burden of Dad or Mom’s care, that sense of unfairness can foster resentment. Often, by virtue of distance, the siblings who live further away are “off the hook” when it comes to caring for an aging parent, while the nearest siblings are obliged to take on a caregiving role. When the caregiving sibling asks for help from other siblings, the other siblings often don’t fully appreciate, or choose to ignore, how much help their parent needs, and how much work one sibling is doing.

2. Inheritance

Many siblings clash over a parent’s finances. With the average American household’s net worth declining since 2007, siblings must divide an even smaller inheritance, naturally increasing the likelihood of conflict. In a perfect world, each of us is selfless and not motivated by money, but we live in a far from perfect world where money is indispensable, so it remains a problem within families.

Caregiving is stressful on its own, but when injustice and inheritance are added to a situation, they can create animosity between siblings. When family dynamics are already tense because one sibling feels unjustly overburdened with a parent’s care, money can compound the conflict.

A sibling who provides most of a parent’s care may feel entitled to a greater share of an inheritance. Or, siblings who are more distant or not involved may believe that the caregiving sibling is spending too much money on a parent’s care. Sometimes, the children of aging parents will even resist plans for professional care in order to “protect” an inheritance.



Tips for Improving Communication with Your Siblings During a Family Disagreement

There are no easy answers to settle disputes between siblings who are butting heads over a parent’s care, but maintaining communication is crucial. Consider using these tips for improving communication with your siblings during a family disagreement:

A Family Meeting

Ideally, siblings can correct issues before they become irreconcilable. The key is good communication, and a tried and true strategy to facilitate the exchange of ideas is the family meeting. At a family meeting, there should be frank and open discussion about a parent’s care needs. Each sibling’s role and obligations should be established, and future plans should be made. But if the question of where to hold a family meeting leads to a bitter argument in and of itself, the friction may have gotten past the point when a family meeting can help.

Advisors, Counsels and Mediators

Sometimes a neutral third-party can calm feuding siblings. A Place for Mom [Senior Living Advisors](#), who work directly with families as they plan a parent’s care, have defused many disputes between siblings over lengthy conference calls. Family counselors can also help to bridge the differences between siblings, assuming they still talk to one another. If things have become really heated, a family mediator specializing in senior care issues may be able to break through the ill will and help build consensus and find middle-ground.

The High Road

Ultimately, the only person we can change is ourselves. No matter how much we try to reason with a disagreeable sibling, we may not succeed.

While advocating for what’s best for our parent, it’s wise to [let go of anger or resentment towards a sibling](#) who has been unhelpful or hurtful, and to strive for the undeniable peace that comes from acceptance and forgiveness; neither stifling our impulse to call out an uncooperative brother or sister, nor allowing ourselves to be consumed with anger.



Monthly Provisions

A visit to Sri Sai Orphanage in Klang with monthly provisions took place on 15<sup>th</sup> October.



FOV volunteer entertaining the children of the Orphanage



Sri Sai Orphanage children happy with their monthly provisions

Grocery Bag Orang Asli Project - 11<sup>th</sup> November

Friends of the Vihara “Compassion in Action group carried out the 2<sup>nd</sup> Grocery Bag Orang Asli Project on Saturday, November 11, 2017. Volunteers travelled to Perak-Pahang border in Ulu Slim, Tanjung Malim to reach out to another three orang asli settlements of Senoi ethnic group with a total of 72 families.



Close up of provisions



Group Photo before leaving



Distributing some groceries



Families with their provisions

Buddhist Institute Sunday Dhamma School (BISDS)

Art Competition - 22<sup>nd</sup> October

BISDS students aged 11 to 13 participated in an art competition organised by the Lions Club. The theme of the art competition was “THE FUTURE OF PEACE”. Congratulations to the winners. Thank you to the students who participated and teachers who accompanied them.



Winning students with their Teachers and Lions Club members



Serious concentration with an aim to win

Prize Giving and Concert - 12<sup>th</sup> November

Students of all ages showed off their talents in singing, dancing and in many other interesting performances. Prizes were given out to students for best dhamma knowledge, best attendance and best overall student for the various examinations. Congratulations to all the prize winners for doing their best. Well done to the students and teachers for creative performances to entertain the audience. Thank you to all the dedicated and hard working teachers who give up their Sundays to teach the Dhamma.

The event was held at the SRJK (T) Vivekananda School Hall.



Guests of Honour



Prize winners of dhamma exams and best attendance - Sariputta class

BUILDING FUND

Building Construction Report to Date  
Target Sum is RM8.5 million  
Collected Sum to date is RM5.844 million

The Buddhist Institute Sunday Dhamma School Building is almost complete except for some minor work left to finish. As the figures in the box to the left shows, we are still short by 3.5 million of reaching our target. A big amount indeed. We are counting on your kind support and generosity (Dana) to either co-sponsor or kindly help us source for sponsors for the following. All donations are Tax Exempted.

BISDS Building Fund		We accept Co-sponsorships		TAX EXEMPTION Receipts		Buddhist Maha Vihara	
		欢迎联合赞助					
				Total	Available		
Pillars	顶梁柱	RM 25,000	20	Sponsored			
Wall Finishes	墙壁装饰	RM 25,000	12	12			
Ceiling Finishing	天花板装饰	RM 25,000	12	12			
Basement Stores	地下储藏室	RM 50,000	3	3			
Staircases	楼梯	RM 50,000	4	4			
Flooring Finishes	地板装饰	RM 50,000	10	9			
Sound Proof Glass Counseling Rooms	玻璃隔音辅导室	RM 100,000	2	2			
Mezzanine Floor Meeting Rooms	会议室（阁楼）	RM 100,000	5	3			
Classrooms (3rd Floor)	课室（三楼）	RM 100,000	11	4			
Meeting Rooms (Ground Floor)	会议室（底层）	RM 200,000	2	Sponsored			
Meditation Pavilion	禅修阁	RM 300,000	1	Sponsored			
Lifts	升降机	RM 300,000	2	2			
Meditation Pavilion Garden 1	禅修阁花园 / 园艺 1	RM 500,000	1	1			
Meditation Pavilion Garden 2	禅修阁花园 / 园艺 2	RM 750,000	1	1			
Kandyan Style Roof	康提（斯里兰卡城市）式屋顶	RM 1 MILLION	1	1			
Dewan Asoka (Refurbish Tiles + Murals + Lights)	阿育王大厅翻新瓷砖、壁画、灯	RM 1 MILLION	1	1			
Parasol Roof + Frieze of Awkana Buddha Image	佛像遮阳板屋顶、楣板	RM 1.5 MILLION	1	1			

Buddhist Maha Vihara | 123 Jalan Berhala, Brickfields, 50470 Kuala Lumpur | Tel. : +603-2274 1141

Revised on 14-Oct-2017



Final Perspective



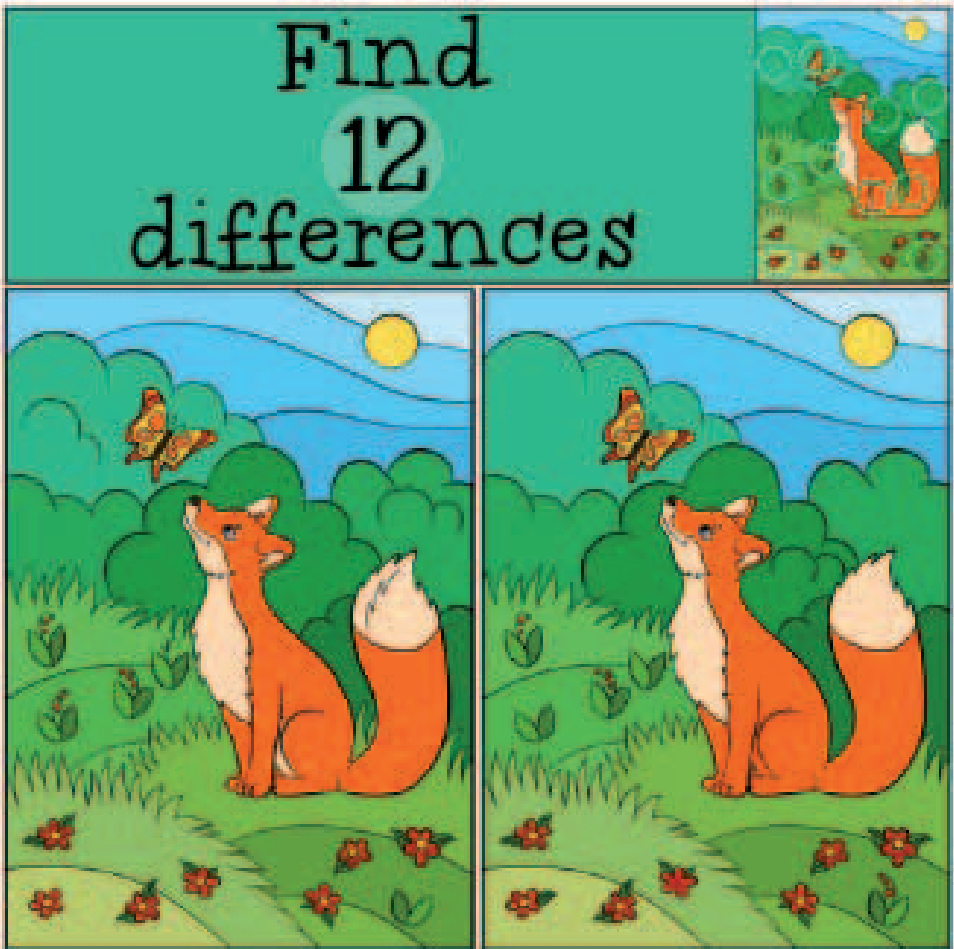
Building Fund App - For the convenience of Donors, an APP has been created for android phone users for donations via mobile towards the Building Fund.



1. COLOUR THE PICTURE  
– Samanera Rahula



2. SPOT THE DIFFERENCE



3. WORD SEARCH

Word Search Game - Types of Gemstones

R	R	B	T	U	E	T	N	K	T	E	R	O	P
X	Y	N	O	A	T	N	O	U	T	E	R	E	A
T	A	O	U	Y	I	T	R	D	R	T	N	E	Q
S	E	D	A	J	R	Q	A	O	I	I	L	R	U
Y	E	Q	N	S	U	X	R	A	L	R	E	I	A
H	T	N	A	O	Z	L	R	A	E	P	E	H	M
T	E	I	I	K	A	K	M	D	H	R	L	P	A
E	M	S	E	U	U	R	E	A	I	R	M	P	R
M	E	T	M	E	U	N	T	A	U	Z	G	A	I
A	R	O	R	O	I	A	Z	B	O	P	O	S	N
T	A	E	T	R	L	A	Y	I	O	E	I	Y	E
A	L	I	T	G	A	R	N	E	T	P	G	A	Y
L	D	I	M	Z	A	P	O	T	I	E	A	E	A
D	C	U	Q	J	A	S	P	E	R	N	M	L	U

- RUBY
- TURQUOISE
- AQUAMARINE
- CITRINE
- SAPPHIRE
- AMETHYST
- GARNET
- OPAL
- ONYX
- PEARL
- PERIDOT
- TOURMALINE
- EMERALD
- JADE
- KUNZITE
- TOPAZ
- AZURITE
- JASPER

4. CROSS-WORD PUZZLE

1	2	3		4	5	6	7	8		9	10	11
12				13						14		
15			16							17		
			18				19		20			
21	22	23					24					
25				26		27		28			28	30
31			32		33		34		35			
36				37		38		39		40		
		41			42		43		44			
45	46						47					
48				49		50				51	52	53
54				55						56		
57				58						59		

ACROSS

- 1 Space
- 4 Angels' illuminants
- 9 Total
- 12 Past
- 13 Vote into office
- 14 Gorilla
- 15 Moon, for instance
- 17 Youngster
- 18 COs' forerunners
- 19 Winter weasel
- 21 Easter egg container
- 24 Golf props
- 25 "The - Daba Honeymoon"
- 26 Water barrier
- 28 Vaults
- 31 On pension (Abbr.)
- 33 In medias —
- 35 Tragic
- 36 Speaks unclearly
- 38 Guy's counterpart
- 40 Away from WSW
- 41 Regretted
- 43 Maestro, e.g.
- 45 Wisconsin, the — State
- 47 Slight amount
- 48 Genetic messenger
- 49 Duke Ellington classic
- 54 Whatever number
- 55 "Excavating for —"
- 56 Trouble
- 57 More (Sp.)
- 58 Subsided
- 59 Ram's mate

DOWN

- 1 Petrol
- 2 Khan title
- 3 Cauldron
- 4 Lent a hand
- 5 Outstanding athlete
- 6 Islander's neckwear
- 7 Group of eight
- 8 Cordwood measures
- 9 Content
- 10 "Once — a time, ..."
- 11 Apportion (out)
- 16 Wapiti
- 20 Anthropologist Margaret
- 21 Behind — (in jail)
- 22 First victim
- 23 Halves of weekends
- 27 "Little Women" woman
- 29 Sea eagle
- 30 Prognosticator
- 32 Pharmaceutical
- 34 Cracker type
- 37 Teeter-totter
- 39 Tilted
- 42 Pulitzer Prize category
- 44 Find 9 - Across
- 45 "Dracula" author Stoker
- 46 Actress Paquin
- 50 Can material
- 51 Have bills
- 52 Depressed
- 53 Shelter wire

Answers — Solution time: 21 mins.

E	M	E		D	E	N	V	M		S	V	M
E	O	M		E	N	I	W	V		A	N	V
T	T	O		D	N	I	L	V	S		V	N
				D	V	L		R	E	G	D	V
R	E	D	V	E	T		D	E	N	R		
E	N	E		T	V	G		S	R	N	T	S
S	E	F	V	S		W	V	D	V	B	V	
		S	E	E	L		L	E	K	S	V	B
E	N	I	W	R	E		S	d	T			
L	O	L		E	L	I	T	T	E	L	V	S
E	d	V		L	C	E	T	E		O	G	V
M	U	S		S	O	L	V	H		d	V	G



# Buddhist Institute Sunday Dhamma School Building Nearing Completion

## DONATIONS CAN BE MADE BY :

- Cash (at the BMV Counter)
- Cheque (made payable to "BISDS Building Fund")
- ATM Transfer / Direct Bank-in  
(Bank Acct : BISDS Building Fund,  
A/C No : CIMB 86-0011008-6.  
Please send the bank-in slip to  
[info@buddhistmahavihara.org](mailto:info@buddhistmahavihara.org))

## You can support our project to serve you better by sponsoring :

- Wall Finishes (12 @ RM25,000 each)
- Ceiling Finishing (12 @ RM25,000 each)
- Basement Stores (3 @ RM50,000 each)
- Staircases (4 @ RM50,000 each)
- Flooring Finishes (9 @ RM50,000 each)
- Sound proof glass counseling rooms (2 @ RM100,000 each)
- Mezzanine Floor meeting rooms (3 @ RM100,000 each)
- Classrooms – 3rd Floor (7 @ RM100,000 each)
- Lifts (2 @ RM300,000 each)
- Meditation Pavilion Garden 1 (RM500,000)
- Meditation Pavilion Garden 2 (RM750,000)
- Kandyan Style Room (RM1 Million)
- Dewan Asoka – Refurbish Tile + Murals + Lights (RM1 Million)
- Parasol Roof + Frieze of Awkana Buddha Image (RM1.5 Million)

## DAILY ACTIVITIES

**Mon - Sun** - 6.30am - 7.30am  
- 7.30pm - 8.30pm

Daily Morning Puja  
Daily Evening Puja

## WEEKLY ACTIVITIES

**Mon, Wed, Thurs** - 8.00pm - 10.00pm  
**Tues** - 8.30pm - 10.00pm  
**Thurs** - 7.30pm - 9.00pm  
**Fri** - 1.00pm - 2.00pm  
- 8.00pm - 9.30pm  
**Sat** - 7.30pm - 8.30pm  
- 9.30am - 11.30am  
**Sun** - 8.30am - 9.30am  
- 9.30am - 11.00am  
- 10.00am - 11.30am  
- 11.00am - 12.30pm  
- 2.00pm - 3.00pm  
- 9.30am - 12.00am  
- 1.30pm - 5.00pm  
  
- 2.00pm - 7.00pm  
- 5.00pm  
- 10.00am - 2.00pm

Meditation Class  
BMV Choir Practise  
Senior Club Yoga Practise  
Afternoon Puja & Talk  
Dhamma Talk  
Bojjhanga Puja  
Sanskrit Class  
Morning Puja  
Abhidamma Class  
Dhamma Talk  
Pali and Sutta Class  
Dhamma for the Deaf (fortnightly)  
Sunday School Session  
Sinhala Language Classes  
Sinhala Cultural Dance Classes  
Diploma & Degree in Buddhism Classes  
Feeding the Homeless  
Traditional Chinese Medicine  
(1<sup>st</sup> and 3<sup>rd</sup> Sun of the month. Please note there will be no clinic if a Public Holiday falls on the allocated Sunday))

## You can donate towards our many projects :

- Dhammadutta
- Free Buddhist Publications
- Welfare Activities
- Monks Dana
- Sunday Dhamma School
- Maintenance of Shrine Hall
- K Sri Dhammananda Library
- Temple Lighting
- BISDS Building Fund

## Payments can be made via :

**BMV Office Counter** : Cash, cheques & credit cards  
**Postage** : Make cheques payable to "Buddhist Maha Vihara" & write your name & contact telephone at back of the cheque.  
**Direct Debit** : Hong Leong Bank Brickfields  
Acct : 292-00-01161-8

**We accept VISA and MASTERCARD for donations. Thank You.**

Donations to Buddhist Maha Vihara operations are tax exempt.  
Any donor who wants a tax exemption for computation of personal or corporate tax can request for a tax exempt receipt.

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.  
KINDLY ENSURE THAT ALL DONATIONS ARE ISSUED WITH A NUMBERED BUDDHIST MAHA VIHARA OFFICIAL RECEIPT.

**BMV OFFICE HOURS**

**MON – SAT : 9.00 am - 9.00 pm**

**SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm**



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