

Happy New Year 2018

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PHOTO NEWS - Desperately needing Sponsors and Co-Sponsors

		Total Available	
Pillars	頂梁柱	RM 25,000	20 Sponsored
Wall Finishes	牆壁裝飾	RM 25,000	12 12
Ceiling Finishing	天花板裝飾	RM 25,000	12 12
Basement Stores	地下儲藏室	RM 50,000	3 3
Staircases	樓梯	RM 50,000	4 4
Flooring Finishes	地板裝飾	RM 50,000	10 9
Sound Proof Glass Counseling Rooms	玻璃隔音輔導室	RM 100,000	2 2
Mezzanine Floor Meeting Rooms	會議室 (閣樓)	RM 100,000	5 3
Classrooms (3rd Floor)	課室 (三樓)	RM 100,000	11 4
Meeting Rooms (Ground Floor)	會議室 (底層)	RM 200,000	2 Sponsored
Meditation Pavilion	禪修閣	RM 300,000	1 Sponsored
Lifts	升降機	RM 300,000	2 2
Meditation Pavilion Garden 1	禪修閣花園 / 園藝 1	RM 500,000	1 1
Meditation Pavilion Garden 2	禪修閣花園 / 園藝 2	RM 750,000	1 1
Kandyan Style Roof	康提 (斯里兰卡城市) 式屋頂	RM 1 MILLION	1 1
Dewan Asoka (Refurbish Tiles + Murals + Lights)	阿育王大殿翻新瓷磚、壁畫、燈	RM 1 MILLION	1 1
Parasol Roof + Frieze of Awkana Buddha Image	佛像遮陽板屋頂、欄板	RM 15 MILLION	1 1

VENERABLE CHIEF’S NEW YEAR MESSAGE

*Sududdasam sunipunam
yatthakāmani patina
Cittamrakkhetha medhāvi
Cittam guttam sukhāvaham*
(Dhammapada verse 36)

*The mind is very hard to perceive,
very delicate and subtle,
it moves and lands wherever it pleases.
Let the wise person guard it;
for a guarded mind leads to happiness*

Sukihotu

I take this opportunity to wish all the devotees of Buddhist Maha Vihara a bright, productive and prosperous 2018. As we embark into the New Year, we as individuals, do so with contemplation and hope to make it better than the previous year. We reflect on what happened in the old year and look forward to change and improvement in the new year. Improving our quality of life is something we should all be striving for.

At this juncture, I would like to thank you for your generous support and your presence at all our religious activities whether big or small like Wesak, Kathina, Meditation Retreats, Dhamma Talks, New Moon and Full Moon Pujas and all other volunteer projects to name a few. We look forward to an even productive 2018 at the Vihara with learned monks and lay speakers from near and far.

The renovations on Wisma Dhammacakka or Sunday School (BISDS building) is coming to an end and we are still very short of funds. I would like to request all of you to continue supporting the BISDS building fund and help us source for sponsors or co-sponsors as we are yet to meet our target. The ultimate intent is to provide comfortable and improved facilities for our children, the future of our Buddhist community.

I wish to thank the President and the Management Committee, the office and vihara staff and volunteers for their time, effort and support in making sure the Vihara functions

PRESIDENT’S NEW YEAR MESSAGE

by Mr Sirisena Perera

Dear Friends,

As we move into the New Year and reflect on the past year, we are bound to see many things that went well and other things that did not. We can only gain joy and contentment with the good things and unhappiness when things did not go the way we wished. Fret not!

The joy that we created within ourselves and the people around us, makes memories that we will all treasure. As for the not so nice things, let’s just learn and if need be, unlearn and relearn. This is where Buddhism excels. As long as our intent is for benefit and not to cause harm, we can enquire, we can experiment and we can experience the results. So friends, go out there and help create good memories for all around us.

The Buddhist Maha Vihara is currently facing our biggest challenge of acquiring funds to meet the target for our Sunday School Building. We are far from reaching our target. We are however very thankful to those who have come

forward and donated and have encouraged their family and friends to donate as well. **We are currently short by RM2.5 million** and we sincerely appeal for sponsors and co-sponsors to please come forward and help us meet our target. The Government of Malaysia has graciously donated RM500,000 towards the Building Fund. I extend my most heartfelt appreciation to the BMV Resource Development Team and to Mr Ng Hong Pau for spearheading the fund-raising efforts. The construction is due to be completed by April 2018 and once completed will serve the Buddhist community better.

The Dhamma-Dana series for 2017 was a major success given that we were constrained by space to hold Dhamma talks. We are grateful to the many local and foreign Dhamma speakers who graciously donated their time and energy to share the Dhamma and to conduct Meditation retreats.

Before I end, I would like to thank all our Resident Monks, Committee of Management, the Office and Vihara staff, devotees and sponsors who have helped us along the way and in the name of service to the



as the leading center for the learning, practice and dissemination of the Buddha Dhamma.

May the Blessings of the Holy Triple Gem continue to guide and bless you for a healthy, happy and peaceful New Year.

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*



community. I wish each and every one of you a Happy New Year.

Thiruwan Saranai
(Blessings of The Holy Triple Gem)

Sirisena Perera
*President
Sasana Abhiwurdhi Wardhana Society
(Buddhist Maha Vihara)*

GAUTAMA BUDDHA – THE SHANTIRAJA

by the late Ven Dr Medagama Vajiragnana

Throughout the Buddha’s ministry, He taught PEACE. The Buddha Dhamma provides the means towards world peace. The Buddha is rightly called “*Shantiraja*” – **The King of Peace**

Just before the Parinibbana of the Buddha, He left instructions as to how a nation will prevail against external forces and influences. They will protect themselves if they: hold regular and frequent assemblies; meet in harmony; live with each other in harmony and carry on their business harmoniously; they must adhere to the elected rules; honour and respect those in authority; do not steal or covet another’s property; maintain and revere their places of worship at home and abroad; and make proper provision for the safety and welfare of the saintly members of their community. “As long as these proper provisions are made then that society will prosper and not decline.”

The path leading to peace is the Noble Eightfold Path which is also the right path for reaching purity and deliverance. This path is the path of right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. With this path adhered to there can be no covetousness, no jealousy, no anger and no conceit.

Conceit is a major cause of dispute. Throughout history we find individuals and nations arrogantly considering a position of superiority for one reason or another. The Buddha regularly opposed what he called the “Three Conceits” – that of superiority, of inferiority as well as that of equality- each view is equally unwholesome and unhelpful for a peaceful existence.

The Buddha was the very embodiment of peace. For this reason He was known as “*Shantiraja*” which means **King of Peace**. Wherever there is neither cruelty, nor harassment, nor hatred wherever one person treats another as he would his own self, in such a place there will be compassionate love. The Buddha taught that it is the vain, sinful concepts of hatred, anger and envy that transform man to act inhumanely. Anger transforms even a beautiful person to ugliness and aversion. The Buddha explained how an angry person not only invites loathing from others, but is also susceptible to various obstacles and impediments. A hostile individual will always live in fear and in depression.



Peace and harmony are universal concepts. They do not differ by country, race or religion. It is the attempt to differentiate between such divisions that tends to shatter peace. A nation’s history is a source of pride and honour. One’s love for one’s place of birth, country, race and religion are noble traits.

If peace and harmony are to prevail, as much as we wish our own race to progress, we must also learn to accept the development of other races.



If one develops loving-kindness or Metta, then justice and fair-play will prevail. Through the development of loving-kindness, one can attain godliness in one’s own human lifetime. World peace can only be achieved through the progressive cultivation of Metta, benevolence, tolerance, patience, and moral discipline. The means to achieve this standard of morality is clearly defined in the Buddha’s teaching.

The Buddha stress that tolerance and patience are essential qualities to be developed if we are to live harmoniously. Good behavior, good words, good living will bring good results. Patience is always rewarded and will never lead to conflict or abuse. Let oneself be one’s own best guide.

“*All beings tremble at punishment. All men fear death and love their own life. Comparing others’ feelings with one’s own, one should neither harm nor cause harm to another*”.

Throughout His forty-five year ministry, we find that the Shantiraja’s Dhamma is teaching peace within oneself, peace with one’s neighbours, peace with society and peace with the environment. If but a small portion of this could be practiced by each and every individual, world peace would become a reality.

Article is extracted from the Vesak Sirisara 1997 issue. Venerable Dr Medagama Vajiragnana was the Sangha Nayake of Great Britain and Head of London Buddhist Vihara from 1984 to 2006. He passed away in 2006 at the age of 78.

KNOW YOURSELF

by the late Venerable Horana Paññāsekera Mahā Therō

“*Napare vacanā corō – napare vacanā muni
Attānam ca yatha vetti – devāpi nam lathā vidū*”
(Thera Gatha)

*One should not accept that a person is bad or good
merely by relying on the words of others,
Because it is the person who knows, who really, he is.
The Devās know that too.*

This is one of the saying of Mahā Kassapa Thera, the Arahant. We need to know who we are by being mindful about our thoughts, actions and speech and continually make an effort to improve ourselves.



First of all, I will explain the meaning of the stanza.

“Napare vacanā corō-napare vacanā muni

“One should not accept that a person is a thief or a saint merely by relying on the words of others. Corō means a thief, a fraud, a hypocrite. It stands for bad qualities. *Muni* means a saint, a sage, a cultured one. It stands for good qualities.

“*Attānam ca yatha vetti*” means, he knows really who he is, according to his own conscience or his understanding.

“*Devāpi nam lathā vidū*” well, as Devas know who that person really is.

At this point, I need to explain to you what it means by the word Devā. You all know that there are satellites up in the sky. They can take detailed pictures, and record every sound produced by us. Though there are vast distances between the satellites and the earth, this illustrates how invisible energies operate to produce the results. Our Universe is full of invisible energies. We cannot see them because we can only see a small part of the total length of the spectrum of light and anything that falls outside this is invisible to us. There appears to be very subtle intercommunication between these energies even to the point that they can be interchangeable. Devās can be regarded as forms of energy that we cannot see but that have the ability to see much more than we can. Due to the nature of their ‘bodies’, they can be everywhere and also know more things than we can. It is possible that these energies have an influencing effect on our lives.

Venerable Mahā Kassapa says: “*devāpi nam lathā vidū*”. Devās know who that person really is. It is wonderful that an Arahant said these words 2545 years ago. Now we are witnessing its reality. Mobile phones, fax machines, Radio, TV and other electronic gadgets demonstrate the amount of information that is floating around us yet invisible to us. The right receivers can pick up the information and have the ability to show their presence.

Ven Mahā Kassapa asks us to behave like a measuring instrument at all times. When someone praises you or blames you, you should check according to your own conscience who you are and whether you deserve what is said about you. You need to assess yourself whether you are worthy of the praise or deserve the blame. If you conclude that you are

worthy of the praise and that you have good qualities, you must make an effort to cultivate and improve more good qualities. If on the other hand the conclusion is that you deserve the blame and that you have bad qualities, then you should try hard to give up the bad qualities and cultivate good ones.

The Buddha has given us a yardstick by which we can measure our own minds and find out whether our minds have improved or not. It is called *samma vāyāma*, the right effort. The sixth link in the Noble Eight-fold Path. It has four parts and is called *caturanga-sannāgata*. They are:

- 1. “*Uppannānam akusalānam pahanāya chandam janeti, viriyan pagganhāti*”
Prevent evil and unwholesome states of mind from arising
- 2. “*Unuppannānam akusalānam anuppādāya viriyan karoti*”
Abandon such evil and unwholesome states that have arisen
- 3. “*Unuppannānam kusalānam uppādāya viriyan karoti*”
Develop good and wholesome states of mind that have not yet arisen
- 4. “*Uppannānam kusalānam bhiyobhāvāya viriyan janeti*”
Maintain and bring to perfection the good and wholesome states of mind already present.

It is not easy to practice these four techniques. One needs to be **mindful at all times** to know the state of one’s own mind. It is also the best way to know who you are and do something about it. If you are not up to the mark, you must try to improve. The environment you live and work in, the friends and acquaintances you associate with, personal problems, your outlook and expectations all influence your thoughts. If you want to take it seriously and improve your thoughts, there are a lot of adjustments you need to undertake.

One needs to undertake practices that bring peace and harmony to one’s mind. Going to the temple and participating in religious activities is one such thing. During the devotional worship “*Puja*”, everybody who is participating recites the verses simultaneously, physical activities like kneeling down, bowing down with folded hands and the passing of offerings to each other, all help in developing peace, harmony and thoughts of loving kindness. Under these conditions, it is easy to prevent the arising of unwholesome thoughts and to abandon any unwholesome thoughts that have arisen. In the same way, developing and maintaining wholesome thoughts become easier.

May you all attain the final goal of *Nibbāna*

This article is taken from the book ‘Gift of the Dhamma’ by the late Venerable Panditha Horana Paññāsekera Mahā Thera. Venerable was the Religious Director of Thames Buddhist Vihara, England for 20 years. He passed away at the age of 97 in 2014 at the Raja Maha Vihara University Pirivena, Sri Lanka where he was the Chief Incumbent.



IT’S NOT MINDFULNESS WITHOUT KINDNESS

by Shamash Alidina



Here’s one thing that might be missing from your definition of mindfulness. The term mindfulness has been mentioned everywhere from front cover *TIME Magazine* to speeches at the United Nations. But some people are asking...what’s next?

Earlier this year I attended a talk by my favourite monk, Ajahn Brahm. He was speaking at Google Headquarters in Mountain View, California—a cool place for a forest monk to hang out. Ajahn Brahm expressed the problem of separating mindfulness and compassion—they work far better together.

Mindfulness on it’s own is simply a present moment non-judgmental awareness, as researchers say. But to develop the beautiful peace, gentleness, and stillness of meditation, a kindly awareness is required.

So Ajahn Brahm developed a new term—*kindfulness*. And I like it!

Mindfulness and kindness are the two wings to help you soar to the dizzy heights of insightful wisdom, unconditional joy, and deep peace.

“I think rather than using the word *mindfulness*, perhaps *kindfulness* is better—it reminds you to be forgiving and friendly as you practice.

Mindfulness without kindness becomes dry, boring, and cold. Kindness without mindfulness is hard to imagine. How can you be kind if you’re not aware of what you’re being kind to?

Most good meditation teachers encourage a warm, kind, and friendly awareness. But I think rather than using the word mindfulness, perhaps *kindfulness* is better—it reminds you to be forgiving and friendly as you practice.

Can I give an example? Sure! I often help people deal with stress. In my latest book, *The Mindful Way Through Stress*, I’ve ensured that the meditations and practises are infused with kindness and compassion, not just mindful awareness.

So let’s consider the following scenario: Imagine you’re feeling stressed right now about a business meeting you have later today. How do you meet that with kindness?

First step — Start with mindfulness. How do you know you’re stressed? Is there tightness in your stomach or a tension in your shoulders? Do you have a headache or is your heart racing. That’s the mindfulness bit. You’re getting feedback. Getting feedback is one of the functions of mindfulness.

Next step — kindness. Send kindness, warmth, and friendliness to your feelings of stress. Feel the stress like you’d hold a young baby, a delicate flower, or a cuddly bear. Be with the sensations using your heart, not just your head. Try this for a few minutes or so if you can.



Final step — mindfulness again. Notice what effect your little efforts had. Did the Kindfulness work? Do you feel better or worse? This way, you discover which attitudes work and which don’t. Either way, you learn something.

Kindfulness is not just for stress. You can also apply Kindfulness to your daily practice.

Begin by noticing the effect of your *practice*, whatever that is—meditation, yoga, mindful movement, jogging, consciously swimming backwards with one arm.

Whatever your thing is, notice how you feel afterwards.

If you feel *warm, fuzzy, relaxed, calm*, and generally happy with yourself, you’re probably mixing mindful awareness with compassion. Well done you!

If you feel relieved that you can finally stop meditating or walking mindfully or whatever your thing is, you’re probably trying too hard. And lacking in friendliness.

If that’s you, try these simple steps:

- 1. **As you’re meditating, place your hand on your heart.**
The warmth of your hand encourages a compassion feeling to whatever you’re focusing on.
- 2. **Smile (please).**
This is mindful time for you, not self-torture. And if you can’t smile, use your two fingers to push up the corners of your mouth and hold them there for a while... I’m serious!
- 3. **Pay attention to whatever your focus is, using your heart, not just your head.**
Feel the breath with emotion if you can, rather than noticing the sensation in a cold, non-judgmental way.
- 4. **Cuddle more.**
Cuddle a teddy bear as you meditate. Cuddle your laptop when it stops working. Cuddle yourself whenever you feel a bit down. Cuddling rules.
- 5. **Soften your self talk.**
Say soothing words to yourself. Stuff like “relax,” “take it easy,” “breathe, Shamash....breathe....” Obviously don’t say Shamash...say whatever your name is...

Shamash Alidina is a professional mindfulness trainer, lecturer and coach. Having taught meditation for over ten years, he also runs mindfulness-based stress reduction and cognitive therapy courses and is a best selling author of several books. His latest book is titled ‘The Mindful Way Through Stress’



1. Coming Up in January and February 2018

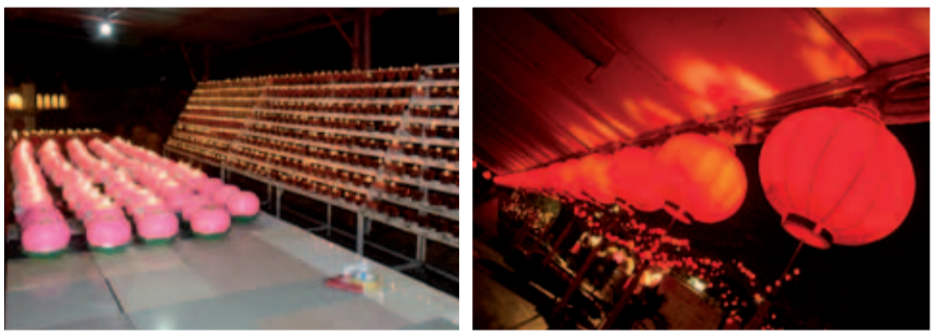
New Year Full Moon Day Blessing Service
- 1st January 2018 at 7.30am and 7.30pm

Begin the New Year by invoking the Blessings of the Noble Triple Gem for the peace, happiness and good health for yourself and your family members by attending the special puja followed by chanting of the suttas by the Maha Sangha in the morning at 7.30am. The Full Moon Puja followed by dhamma sermon and chanting of suttas will be held in the evening at 7.30pm.



Chinese New Year Eve Puja and Blessing Service
- 15th February @ 11pm

There will be blessings conducted by the Maha Sangha throughout the day. Oil lamps can be sponsored for peace and prosperity. Lotus candles, flower bouquets and Chinese lanterns are also available for sponsorship. Refreshments will be served after the puja.

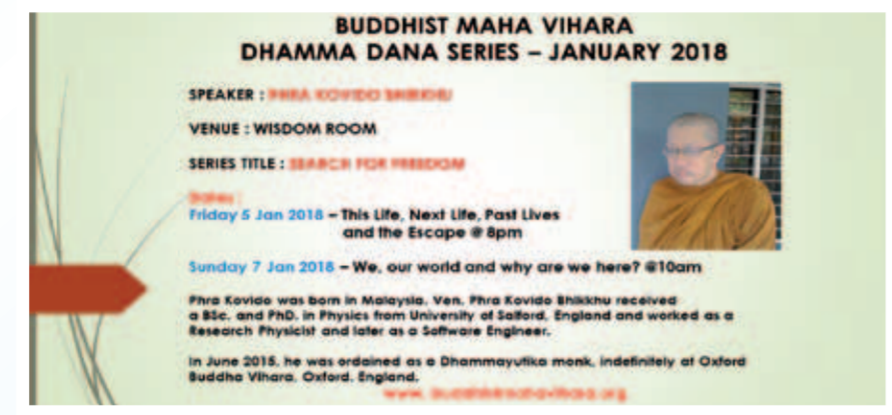


Chinese New Year New Moon Puja and Blessings
- 16th February @ 7.30pm

There will be blessings by the Maha Sangha throughout the day. Free vegetarian lunch will be served after the Dana at 12 noon. New Moon evening puja will commence at 7.30pm with offerings to the Noble Triple Gem followed by Sutta chanting and a dhamma talk.



Dhamma Talk



1. Phra Kovido Bhikkhu



2. Bro Tan Siang Chye

2. Past Activities in Nov and Dec 2017

Dhamma Talk

Buddhist Maha Vihara was fortunate to have 2 distinguished dhamma speakers for the month of November

Bhante M. Seelawimala Maha Thera

President of American Buddhist Seminary Temple at Sacramento, California, Abbot of Buddhist Vihara of Vancouver, Canada and teaches Buddhist philosophy at the Graduate Theological Union affiliated with the University of California, Berkeley.

- 19th November - Buddha as the Ultimate Therapist
- 24th November - 31 planes of Existence
- 30th November - Anicca, Dukkha and Anatta



Bhante Vimalaramsi Maha Thera

Co-founder of the United International Buddha Dhamma Society (UIBDS) and Dhamma Sukha Meditation Centre at Annapolis, Missouri.

- 26th November - Brahmvihara in Day to Day Life

U.S Embassy Harmony Walk 2017
- 14th November

In the spirit of interfaith cooperation and understanding ahead of UN International Day for Tolerance on 16th November, Ambassador Kamala Shirin Lakhdhir led a group of local faith leaders on a “Harmony Walk” starting with the National Mosque and several other houses of worship throughout the Brickfields neighborhood of Kuala Lumpur. The group visited Buddhist Maha Vihara and was led on a tour around the Vihara by Bro Tilak Leslie Jayawardena. Venerable KL Vijitha Thera represented BMV in the group of local faith leaders.



Bro Leslie explaining to Ambassador Kamala (in blue top) and visitors the history of the Shrine Room



The group in the International Pagoda



Group Photo at Masjid Negara. Bhante KL Vijitha Thera represented our Vihara with a visiting monk.

42nd Novitiate Programme
- 1st December to 10th December

Conducted by Venerable R. Padmasiri Thera from Sri Lanka, seven Samaneras and three Upasikas participated in the 10 day programme organised by the Sasana Abhiwurdhi Wardhana Society, Buddhist Missionary Society Malaysia and Young Buddhist Association of Malaysia. The participants observed the 10 precepts when they were ordained at the International Pagoda at the Vihara and took part in dhamma lectures and meditation sessions. On the last day, the Samaneras, Ven Padmasiri and senior Bhikkus of the Vihara participated in the Pindapata in the grounds of the vihara and the vicinity.



Shaving Ceremony



Ordination Ceremony



Group Photo after Ordination



The Upasikas who took part in the Novitiate Programme

Venerable Dr M. Punnaaji Maha Thera’s Birthday Dana
- 26th November

Bhante Punnaaji’s sutta class organised a special lunch Dana for Bhante’s 88th Birthday followed by a Dhamma sermon at the International Pagoda after the Dana. Speeches were given by Bro Vong Choon Choy and Bro Sirisena Perera, President of BMV. Bhante Punnaaji has been serving the Vihara as our Resident Monk conducting Dhamma talks, Sutta classes and Meditation Retreats since 2007 for the benefit of our devotees. Best wishes with the blessings of the Noble Triple Gem to Bhante Punnaaji to continue his dhammaduta work and we wish him a long and healthy life.



Samaneras on Pindapata (Alms-giving)



Senior Bhikkhus leading in Pindapata

Sanghamitta Full Moon Day

- 2nd December

A special observance of 8 precepts was organised to commemorate the special full moon day. Led by Venerable Bhikkhuni Sumangala Theri, 22 upasikas and 3 upasakas participated in the 1 day programme of dhamma talks, meditation sessions and Bodhi vandana from 7am ending with the 28 Buddhas puja and sermon at 10pm.



Venerable Bhikkhuni Sumangala Theri



Upasikas and Upasakas listening to Dhamma Talk



Group photo with Ven Sumangala and Sis Bodhi Teh

Sasana Ladies Section Committee visit senior members

- 9th December

Some of the Sasana Ladies Section Committee members visited 2 senior members of the Society at their homes as part of their community services.



With Mrs Rupa Peyadasa



With Mdm KL Alawathie Jayasinghe

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 8,000 balance (from RM10,000)
- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/ tampered glass
- Est : RM24,800 balance (from RM26,800)



- Pagoda Renovation and Repainting
- Est : RM3,000 balance (from RM16,000)
- Vehicle for Transport - Est : RM RM80,000



Mdm Chin Kim Lan (better known as Aunty Tan)

30th December 1925 – 28th October 2017

It was with much sadness and a sense of loss that the Maha Sangha and Management Committee of BMV learnt of Aunty Tan’s peaceful demise on 28th October. Aunty Tan devoted her voluntary services and utmost dedication towards the cause of the Buddha Sasana through her selfless service at the Buddhist Maha Vihara.

its objectives but also for her friendly, unassuming, kind and helpful nature which endeared her to all those who came into contact with her, past and present at the Buddhist Maha Vihara. Aunty Tan was honored in a Felicitation Award Ceremony for long serving members of the Vihara on 14th January 2012 and received the BMV Felicitation certificate, gift and honorary sash from the Sasana Abhiwurdhi Wardhana Society.

Our heartfelt condolences to her children Tan Siang Chye, Tan Siang Poh and Jade Tan and Aunty’s grandchildren. Our thoughts are with all of you during this time of bereavement. We are confident that Aunty Tan will be reborn in a sublime abode, an environment where she will be able to purify the mind freeing it from all impurities, to go beyond pain and pleasure and finally to experience the bliss of Nibbana. This is the fervent wish and hope of every one of us at BMV who had the pleasure of knowing Aunty Tan.

‘Return to Tranquility’ authored by Venerable Dr. M. Punjabi Maha Thera was printed and sponsored by the Society in remembrance of Aunty Tan. The booklets were handed over to her family at the BMV after the Dana given by her children on 17th November 2017.



Aunty Tan was a pioneer member of the Buddhist Missionary Society Malaysia Ladies Section since the early 1970s and led for several years as its Chairperson and Committee Member assisting to run the Dhammaduta and social-welfare activities of the Vihara. She was a key facilitator the Annual Novitiate Programme, Kathina Programme, activities of Vihara Ladies Section including management of the Main Kitchen at the Vihara. She also led the weekly Sunday Food Sales at the Vihara which contributed funds for various worthy projects. For almost four decades, she played a selfless and admirable role in steering the activities of the Ladies with the Vihara including fund raising for the building projects within the Vihara.

Aunty Tan will always be remembered by the Maha Sangha, BMV Management Committee and Members of the Sasana Abhiwurdhi Wardhana Society not only for her willingness to help the Society carry out



SPONSORED

- LOTUS FOUNTAIN LIGHTING
- In Loving Memory of Mr. Lee Sew Boon & Mdm Yap Chu Eng
- Total Cost : RM3,000

PARTIAL SPONSORSHIP

- PAGODA RENOVATION AND PAINTING
- In Loving Memory of Mr Lee Sew Boon and Mdm Yap Chu Eng
- Amount : RM2,000
- Mr and Mrs Raymond De Silva and Daughters
- Amount : RM 10,000.00
- Mr Low Hon Choon
- Amount : RM1,000



- SHRINE HALL LIGHTS
- In Loving Memory of Mr Lee Sew Boon and Mdm Yap Chu Eng
- Amount : RM2,000
REPLACING THE 56 BUDDHAS STATUES’ HUTS
- In Loving Memory of Mr Lee Sew Boon and Mdm Yap Chu Eng
- Amount : RM2,000

With the merits accrued by your generous donations, May you and your family be blessed and protected by the Noble Triple Gem.

Sadhu..Sadhu..Sadhu.

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 13. Subhuti Maha Thera

– ‘He was supremely free from moral depravity’

Venerable Subhūti was famed as the monk who was most worthy of gifts due to his practice of absorption on loving-kindness (*mettā-jhāna*) before receiving almsfood. As the name implies, the body of this Mahā Arahant had a shining appearance. He as faultless and did nothing low or mean. Not that other Mahā Arahants were guilty of such shortcomings, but Venerable Subhuti was singularly free from blemish.

Subhuti was the son of Sumanaseṭṭhī and the younger brother of Anāthapiṇḍika, a merchant Prince who was the Chief Lay-Disciple of the Buddha. Anathapindika paid a colossal sum and bought a piece of land from Prince Jeta to build a magnificent residence for the Buddha. On the day of the dedication of Jetavana, Subhuti heard the Buddha teach and sought ordination from the Master. After ordination he mastered the two categories of Vinaya rules, and after obtaining a subject for meditation (*Kammatthana*) from the Incomparable Teacher, he repaired to the forest. There he developed insight, and attained Arahantship on the basis of *mettā-jhāna*. Teaching the Dhamma without distinction or limitation, he was declared chief of those who lived remote and in peace (*araṇavihāriṇaṃ agga*), and of those who were worthy of gifts (*dakkhiṇeyyānaṃ*) where the Buddha commends his proficiency in meditation).



Jetavana Grove today – Heritage Site

In the course of his travels, Venerable Subhuti came to Rājagaha and King Bimbisāra promised to build him a dwelling-place. However, the King forgot his promise, and Venerable Subhūti meditated in the open air. There was no rain, and, discovering the cause, the King had a leaf hut built for him. As soon as Venerable Subhūti entered the hut and seated himself cross-legged on the bed of hay, rain began to fall.

When Venerable Subhuti was preaching, he did not beat about the bush. So great was his preaching that he was Buddha-like. He was noted for freedom from moral depravity. When he was going round for alms from house to house, his mind was immersed in loving kindness for all beings. So that alms given to him conferred merit on the giver a hundred fold.

In no long time afterwards, the Buddha, addressing the monks, said Venerable Subhuti of all his Mahā Arahants was pre-eminent for his complete freedom from moral depravity and also of his being worthy to receive alms.

Free from blemish; a steady speaker,
He walked the earth with loving trend.
To the giver always a tenfold to usher,
The Setthi had no greater friend.



The Buddha ordaining Venerable Subhuti at Jetavana Grove

THE BUDDHIST ANSWER TO BULLIES

by Maureen Healy

What is Bully Kindness

Bullying is a universal experience. Each of us can likely remember the first time someone “pushed you around” verbally, emotionally or physically. I won’t forget David Smith*. In eighth grade he called me “black lips” out the window of the bus. I was so hurt. It was my first experience of someone in public pushing me around and seeking to take my power.



The Story Continues

As we all know, children today continue to be faced with bullies from electronic messages to the common name calling, teasing and scare tactics. There is no shortage of things to identify other kids as different, weak or “less than” so that one can temporarily feel an adrenaline bully-rush.

But what do we do as positive parents? How do we explain the concept of a bully to a young child? And help him or her “see” the truth as well as feel empowered to emerge from this all too common experience safe, strong and secure in their own selves.

Buddhism Says

Last month, I was working with Erin (age 7) who was being bullied everyday in school by Sam. Erin’s response was to cry. She didn’t know what else to do because his bullying hurt her feelings - that was it. Erin couldn’t see or think beyond her emotions until I guided her to do the following:

1. “See” the Suffering - Erin revealed to me Sam’s home life situation. His dad was in prison and home was really challenging. Then I asked Erin what she thought about this situation, and she replied, “yup, I guess Sam’s life is hard and he is unhappy.” This ah-ha was the doorway that helped Erin develop compassion for Sam and his situation even if it was just a little bit.

2. Protect Yourself - Erin was called names, which really hurt her but it was clear she was never in any physical danger. This is not always the case. Every child needs to learn how to avoid “bully situations” if they can such as not being alone often in the hallway, schoolyard or lunch cafeteria.



3. Use Mottos (affirmations) - Teaching kids how to use mottos to affirm their own power and strength makes them “completely unappealing to bullies” since they aren’t weak (i.e. good targets). It also has the sneaky side affect of bolstering their confidence. Erin liked saying, “I am strong” over and over again. Coupled with breathing techniques I taught her she also felt actively calm quickly.



4. Apply Kindness - Erin found that when she was nice to Sam - he didn’t want to tease her or bully her. Bullies typically pick kids that are sensitive, quiet or “easy targets” so they can quickly feel strong and a false sense of power. When Erin befriended Sam it was much harder for Sam to “distance” himself from Erin - she became a real person with feelings. Kindness thus diffused this bullying episode.

5. Cut-Off - Kindness quite frankly can’t fix everything. Sometimes bullies that are older become dangerous, aggressive and violent thus requiring kids to learn to remove themselves from this situation. Buddhists call it “cutting-off” when you learn to “cut-off” any negative situations, emotions or responses (i.e. cheating, stealing, lying) that can potentially cause you harm. This means teaching kids not to “respond but walk away” from such aggressors.

These 5 tips come from Buddhist philosophy that encourages insight (see the suffering), preservation of life (protect self), use right speech (affirmations), compassion (apply kindness) and self-discipline (cut-off) in dealing with others.

Such suggestions are also focused upon guiding young children (ages 3 to 8) on how to begin understanding the experience of a bully while keeping their emotional health intact. It is preventative medicine. It is only the beginning. Of course, if any child looks potentially harmful to self or others - serious action needs to be taken immediately.

Strengthening Our Kids

Educating our kids to “see” bullying as a form of suffering is insightful. It teaches them that bullies are hurting, angry and need our compassion more than our criticism.

I also believe the only way that this epidemic of bullying is to be “turned around” in our schools is to change the way we perceive bullies, train our children earlier with tools of emotional health and provide bullies with a “way out” if they are willing, able and ready to transform their thinking as well as actions (i.e. bully intervention programs).

Let us not forget: No one is born wanting to be a bully. They learned it. They can unlearn it too. And in the meantime, my recommendation is we each continue to strengthen our children’s abilities to be strong from the inside out.

Source : Psychology Today. Maureen Healy is an author, speaker and expert working with parents, teachers and children globally.

SHOULD MONKS SURF THE INTERNET

by Venerable Pannyavaro Thera

This article is the personal opinion of Venerable Pannyavaro on his popular website, The BuddhaNet - Editor

Should monks surf the Internet? Is spreading the Dhamma electronically sacrilegious? Is a computer just a glorified typewriter or tablet? It is not as if Buddhists are any more technophobic than any other members of the religious community are, but there needs to be an acceptance of computers and new technology as we enter the twenty-first century, which isn't necessarily apparent at the moment.

What is happening now is that we have new tools and more sophisticated ways to spread the Dhamma. So now monks, who have always had the role of teachers and scholars, are becoming increasingly computer literate. So it is the cyber monk, skilled in the new medium of the Internet, that will take the Buddha-Dhamma into the twenty-first century and beyond.

Monks and computers are still a novel combination. For traditional lay Buddhists, that can pose a dilemma, especially if the monk's lifestyle is perceived only as reclusive. So when you put monks and technology together, some traditional Buddhists have problems with it. There tends to an uncomfortable view of a monk using a computer. As a "cyber-monk", I have found myself telling and sometimes reassuring people that I do not play computer games! I often get a distinct feeling of disapproval, as there seems to be the misconception that using a computer somehow conflicts with or goes against the Vinaya. Well of course there were no computers at the time of the Buddha, but is a computer any different than more traditional forms of communication? Is there any difference between typing a word document and writing with a quill on a parchment? Surely it's the content that is more important.

But only rarely have I experienced outright hostility: Once a long-time supporter came to my office and watched me at work. I could see that she was disturbed about something, in fact she seemed to be very upset. Suddenly she said, "Your computer screen is dirty!" And then as she stormed out, added "...and so are your glasses!"

If anybody can set up a Buddhist web site and present what they believe to be the Buddha's Dhamma, is it the true Dhamma? Where is the guarantee of authenticity, the orthodox may ask?



Venerable Pannyavaro Thera

Well fortunately nobody can control the Internet so all sides and opinions are expressed equally. It is this freedom that makes the Internet flourish as a true global village without the dictation of any one religion or politically motivated party (not even Bill Gates!). Therefore, the Dhamma, as always, can only be recognised through the genuine experience of individual practitioners and not by any arbitrary authority.

The Internet, with its worldwide connectivity, will eventually globalise the Dhamma and free it of all its cultural accretions. Here then is an opening for Buddhism to re-express its essence, freeing itself from the institutional grip and the irrelevancies of non-Buddhist cultural practices.

The new 'cyber temple' will become the meeting place for an online Buddhist community of practitioners, as is already happening in the newsgroups and chat channels worldwide. As the infrastructure improves on the net the dataline to the virtual Buddhist community could bring about a renaissance of Buddhism. The idea of Buddhism on the Internet does not threaten or compete with the ancient understandings - it can only make it more accessible and enhance the original teaching, providing an international forum for discussion and education.

The content of the Internet already offers a limitless ocean of information on the Buddha-Dhamma in the form of text based web pages. But increasingly the Dhamma be will be experienced through multimedia, most probably as Web/TV. This means that Buddhist material will be presented in a multimedia context making it more accessible and interesting to the average user and Buddhist student. Buddhism on the Internet will become a powerful communication tool. It gives us new ways of interacting with the world.

The inevitable globalisation of Buddhism, which is happening in business and commerce, will be accelerated by the new medium of the Internet. Why, therefore, are we not now putting the resources into this new medium? How many more temples, stupas, big Buddha statues, etc do we really need? Can we not now see the merit in supporting Buddhist web sites / CD-ROMs for spreading the Dhamma to the office and / or lounge room?

Who has the commitment to keep alive the Buddha's teachings? In the past it has typically been the monks and scholars with specialised training in the Dhamma. Traditionally they have preserved and spread the Teachings. But 21st century Buddhism will be left behind as a museum piece if we do not harness ourselves to the new technologies and the Internet. Who will be the Buddhist web masters - the teachers on the Internet? It will be the computer



literate monks and nuns, the Cyber Sangha who will provide the dataline to Enlightenment.

I for example, as a Buddhist monk, who after some years of intensive meditation practice and study in Thailand, Burma and Sri Lanka returned home to Australia and established a meditation centre in Sydney about six years ago, without the traditional support.

I started to use computers for word processing and simple desktop publishing, then, acquiring a modem started the first bulletin board service (BBS) ever run by a monk, called BuddhaNet. Naturally as the technology developed I moved with it. I progressed to the net three years ago, hand-cutting simple HTML code (web page programming language) growing naturally with the new medium. I must confess I was a beta-tester for Windows 95. BuddhaNet - the information network - joined MSN (Microsoft Network) "On Australia" later that year.

I am pleased to inform you that the BuddhaNet web site now is a successful non-sectarian Buddhist information network, which includes an online Buddhist magazine - BuddhaZine; and a very popular on-line instructional meditation section: "Insight Meditation Online" plus a section on Buddhist Studies. As a teaching monk, I give regular meditation classes and talks during the week - perhaps up to sixty people or more. But on BuddhaNet's web site, there are over 50,000 visitor per day, and a plethora of e-mail inquires on Buddhism as well.

To tell you the truth, I think the Buddha would have been quite at home using the new technology of the Internet to propagate his teachings. There is a belief in some Buddhist traditions of a future Buddha, called Maitreya - who it is said will come to revitalise the Dhamma. Now, without being disrespectful to the romantic associations of that belief, I cannot honestly see how any future Buddha, or future followers of the historical Buddha, would not naturally use the available technology and be quite at ease in surfing the Internet.

Venerable Pannyavaro is the Webmaster of BuddhaNet. BuddhaNet is a not-for-profit Buddhist information and education network organisation affiliated with the Buddha Dharma Education Association Inc, which was first established as a Vipassana Meditation Centre in 1992 in Sydney by Australian meditation monk Ven. Pannyavara Thera.

BUILDING FUND

Building Construction Report to Date
Target Sum is RM8.5 million
Collected Sum to date is RM6.064 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 2.5 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.

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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			

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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.

START 2018 WITH HEALTHY EATING

by Amanda Lessler



The start of a new year usually comes hand in hand with a new set of resolutions. Getting healthy is among the top new year’s resolutions, but it isn’t just about going to the gym. Most people often forget that getting healthy requires a combination of a healthy lifestyle and a balanced diet.

Eating healthy is much easier than you think it is. You don’t have to drastically start a strict no sugar diet. You can start with small changes before gradually moving on to bigger things. The next few suggestions are baby steps on starting a healthier diet for the year.

1. Cut down on eating out

We all know how amazing Malaysian food is, but do resist the temptation of eating out all the time. If you’re eating out most days of the week, try cutting it down a little. Instead, opt to cook simple, healthy dishes at home. Not only will you be cutting down on unhealthy food, but you’ll be saving money too.

2. Avoid distractions while eating

A study showed that people are more likely to eat larger amounts of food when distracted. So when you’re sitting down to a meal, cut back on distractions like watching television or playing with your handphone. Take your time to enjoy your meal and your company if you’re eating in a group.



3. Don’t skip breakfast

Did you know that breakfast is actually the most important meal of the day? It definitely isn’t a good idea to skip it. Having a good breakfast helps you start off the day with more energy and allows for better concentration. When you start off the day hungry, it will affect your mood and your productivity.

4. Consider your drinking choices

Carbonated drinks, energy drinks and artificial juices contain a lot of sugar. Even certain types of tea and coffee contain a high amount of sugar. If you’re thinking of cutting down on sugar, reduce the amount of sugary drinks that you take per week. Some healthy alternatives are coconut water, green tea, black coffee (if you must have coffee) and the ever-reliable plain water.

5. Look for healthy snacks

Who doesn’t love a good chocolate cake? Chocolate cake is delicious, but as with most cakes, the sugar content can be pretty high. You don’t have to completely give it up, but just reduce the amount you eat. Instead of snacking on unhealthy food like candy, chocolate or cupcakes, opt for Greek yogurt, nuts or roasted edamame. You may even come up with more creative healthy snacks like apple slices with peanut butter or dark chocolate coated strawberries. But of course, an important tip to remember along with all the tips is that moderation is key!

Ârogyâparamâ lâbhâ
santutthi paramam dhanam
Vissâsâparamâ ñâti
Nibbânam paramam sukham

Health is the highest gain,
Contentment is the greatest wealth,
The trustworthy are the best kinsmen,
Nibbana is the highest bliss

(Dhammapada verse 204)

Healthy living
is not a diet

SUDOKU

Sudoku #25

3	5					4	1	
8		2			5	9	3	6
			4					
			2				5	
7	2		8		9			4
		9	1					7
		3	9	8				
	1	6			2	8		
			5			7		

Sudoku #26

5						3	9	
		2			8		1	
1		4		2		5		8
	2	9	4	7				
		5	8		6	9		
8	6		9	1				
7			1				5	
				6	7			
				9				6

Sudoku #27

3				8	1	5		2
					3	7		
						6		8
		1			4	8		3
8		3	9		2		5	
2	4							1
							6	7
4	2			7		3		9
				6	8			

Sudoku courtesy of : <http://krazydad.com/sudoku>

Answers

Fill in the blank squares so that each row, each column and each 3-by-3 block contain all of the digits 1 thru 9.

If you use logic you can solve the puzzle without guesswork.

7	3	9	2	6	8	1	4	5
4	2	6	1	7	5	3	8	9
1	5	8	3	4	9	2	6	7
2	4	5	8	3	6	9	7	1
6	5	4	2	1	9	3	7	8
9	6	1	7	5	4	8	2	3
3	8	6	9	1	7	5	4	8
9	1	4	5	2	7	6	3	8
5	8	2	6	9	3	7	1	4
3	6	7	4	8	1	5	9	2

Sudoku #27

2	8	4	5	6	1	7	9	3
9	1	6	3	7	2	8	4	5
5	7	3	9	8	4	6	2	1
4	3	9	1	5	6	2	8	7
7	2	5	8	3	9	1	6	4
1	6	8	2	4	7	3	5	9
6	9	1	4	2	3	5	7	8
8	4	2	7	1	5	9	3	6
3	5	7	6	9	8	4	1	2

Sudoku #25

Sudoku #26

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- 7.30pm - 8.30pm

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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

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