

# BMVnews

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For Non-Muslims only



## Gong Xi Fa Cai

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### PHOTO NEWS – Desperately needing Sponsors and Co-Sponsors (Please turn to page 14 for more details)



*Sabbadānam Dhammadānam Jināti ~ The Gift of Dhamma excels all other Gifts*





## VENERABLE CHIEF’S CHINESE NEW YEAR MESSAGE

*Utthanavato satimato  
sucikamassa nisammakarino  
sannatassa dhammajivino  
appamattassa yaso bhivaddhati.  
~ (Dhammapada Verse 24)*

*If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns his living according to the Law (Dhamma) and is not unheedful, then, the fame and fortune of that mindful person steadily increases.*

Sukihotu

The Year of the Rooster is coming to an end and our Chinese devotees will soon be ushering in the Year of the Dog. I would like to wish each and every one of you a Happy and Prosperous New Year and be blessed by the Noble Triple Gem for a healthy and peaceful year.

Chinese New Year is about wishing wealth, happiness and success to those around us. The celebration is not complete without the traditional act of giving red packets and gifts which demonstrates that one becomes happy by making others happy rather than focusing on personal desires. This act of giving can be compared to ‘dana’ or ‘compassion’ which is central to Buddhist teachings. When Chinese New Year celebration is sanctified with Buddhist wisdom, the Chinese New Year wish for prosperity and happiness becomes more meaningful.

This is also the time to show your family especially the elder relatives, how much you care for them. Spend time with them not only during Chinese New Year but as often as



you can. Get to know their thoughts, wants and fears. You will find that what really makes your life fulfilled is making them happy and that they are loved and cared for.

*‘May the Year of the Dog bring you and your family much peace, happiness, good health and prosperity.’*

*Gong Xi Fa Cai*

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

## PRESIDENT’S CHINESE NEW YEAR MESSAGE

by Mr Sirisena Perera

*Idha modati pecca modati  
katapunno ubhayattha modati  
so modati so pamodati  
disva kammavisuddhimattano.  
~ (Dhammapada Verse 16)*

*Here he rejoices, hereafter he rejoices;  
One who performs meritorious deeds rejoices  
in both existences. He rejoices and greatly  
when he sees the purity of his own deeds*

Dear Friends,

As we welcome the Year of the Dog and reflect on the past year, I am always in awe of the huge migration of the Chinese community throughout the world to be part of their reunion dinner. This phenomenon is characteristic of the rich cultural heritage and the importance that is given to our elders. The joy that is created within and the people around us, makes memories for young and old which ensures the continuity of the tradition of reunion that benefits future generations. So, let’s all of us just learn and if need be, unlearn and relearn the values of our traditional practices. This is where Buddhism excels in that it allows our culture to coexist harmoniously with religious practice . 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, let’s rejoice with our loved ones in this forthcoming lunar New Year .

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.

Before I end, I would like to thank all our Resident Monks, Committee of Management, the Office and Vihara staff, devotees, volunteers and sponsors who have helped us along the way and in the name of service to the community. I wish each and every one of you Gong Xi Fa Cai.

**Thiruwana Saranai**  
*(Blessings of The Holy Triple Gem)*

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



## LEADING A BUDDHIST LIFE (Part 1)

by the late Venerable Dr K. Sri Dhammananda Nayaka Maha Thera

**What is the purpose of Life?**

Man is the highest fruit on the tree of evolution. It is for man to realise his position in nature and understand the true meaning of his life.

To know the purpose of life, you will first have to study the subject through your experience and insight. Then, you will discover for yourself the true meaning of life. Guidelines can be given, but you must create the necessary conditions for the arising of realisation yourself.

There are several prerequisites to the discovery of the purpose of life. First, you must understand the nature of man and the nature of life. Next, you keep your mind calm and peaceful through the adoption of a religion. When these conditions are met, the answer you seek will come like the gentle rain from the sky.

**Understanding the nature of man**

Man may be clever enough to land on the moon and discover wondrous things in the universe, but he has yet to delve into the inner workings of his own mind and develop it to its fullest potential so that its true nature can be realised. As yet, man is still wrapped in ignorance. He does not know who he really is or what is expected of him.

Man must make an effort to overcome ignorance to arrive at realisation and Enlightenment. Even the Buddha had to cultivate his mind to realise the real nature of man. Man can be enlightened - a Buddha - if he wakes up from the ‘dream’ that is created by his own ignorant mind, and becomes fully awakened. He must realise that what he is today is the result of and untold number of repetitions in thoughts and actions. He is not ready-made: he is continually in the process of becoming, always changing. And it is in this characteristic of change that his future lies, because it means that it is possible for him to mould his character and destiny through the choice of his actions, speech and thoughts.

**Understanding the nature of life**

Most people dislike facing the true facts of life. They fail to realise that life is uncertain, but that death is certain. One way of understanding life is to face and understand death which is nothing more than a temporary end to a temporary existence. But many people do not like even to hear of the word ‘ death’. They forget that death will come, whether they like it or not. Recollections on death with the right mental attitude can give a person courage and calmness as well as an insight into the nature of existence.

Besides understanding death, we need a better understanding of our life. We are living a life that does not always proceed as smoothly as we would like it to. Very often, we face problems and difficulties. We should not be afraid of them because the penetration into the very nature of these problems and difficulties can provide us with a deeper insight into life. The worldly happiness in wealth, luxury, respectable positions in life which most people seek is an illusion. The fact that the sale of sleeping pills and tranquillizers, admissions to mental hospitals and suicide rates have increased in



Attending puja at the temple

relation to modern material progress is enough testimony that we have to go beyond worldly, material pleasure to seek for real happiness.

**The need for a religion**

To understand the real purpose of life, it is advisable for a person it choose and follow an ethical-moral system that restrains a person from evil deeds, encourages him to do good, and enables him to purify his mind. For simplicity, we shall call this system ‘religion’

Religion is the expression of the striving man: it is his greatest power, leading him on wards to self- realisation. It has the power to transform one with negative characteristics into someone with positive qualities. It turns the ignoble, noble; the selfish, unselfish; the proud, humble; the haughty, forbearing; the greedy, benevolent; the cruel, kind; the subjective, objective. Every religion, represents, however imperfectly, a reaching upwards to a higher level of being. Religion teaches a person how to calm down the senses and make the heart and mind peaceful. The secret of calming down the senses is to eliminate desire which is the root of our disturbances. It is very important for us to have contentment. The more people crave for their property, the more they have to suffer. Property does not give happiness to man. Most of the rich people in the world today are suffering from numerous physical and mental problems. With all the money they have, they cannot buy a solution to their problems. Yet, the poorest men who have learnt to have contentment may enjoy their lives far more than the richest people do.



Participating in Retreats

**Realisation**

Once we realise the nature of life (characterised by unsatisfactoriness, change, and egolessness) as well as the nature of man’s greed and the means of getting them satisfied, we can then understand the reason why the happiness so desperately sought by many people. They try to gain happiness through accumulation. When they are not successful in accumulating wealth, gaining position, power and honour, and deriving pleasure from sense satisfaction, they pine and suffer, envying others who are successful in doing so. However, even if they are ‘successful’ in getting these things, they suffer as well because they now fear losing what they have gained, or their desires have now increased for more wealth, higher position, more power, and greater pleasure. Their desires can never seem to be completely satiated. This is why an understanding of life is important so that we do not waste too much time doing the impossible.

It is here that the adoption of a religion becomes important, since it encourages contentment and urges a person to look beyond the demands of his flesh and ego. In a religion like Buddhism, a person is reminded that he is the heir of his karma and the master of his destiny. In order to gain greater happiness, he must be prepared to forego short-term pleasures. If a person does not believe in life after death, even then it is enough for him to lead a good, noble life on earth, enjoying a life of peace and happiness here and now, as well as performing actions which are for the benefit and happiness of others. Leading such a positive and wholesome life on earth



and creating happiness for oneself and others is much better than a selfish life of trying to satisfy one's ego and greed.

If, however, a person believes in life after death, then according to the Law of Karma, rebirth will take place according to the quality of his deeds. A person who has done many good deeds may be born in favourable conditions where he enjoys wealth and success, beauty and strength, good health, and meets good spiritual friends and teachers. Wholesome deeds can also lead to rebirth in the heavens and other sublime states, while unwholesome deeds lead to rebirth in suffering states. When a person understands the Law of Karma, he will then make the effort to refrain from performing bad actions, and to try to cultivate the good. By so acting, he gains benefits not only in this life, but in many other lives to come.

When a person understands the nature of man, then some important realisations arise. He realises that unlike a rock or stone, a human being possesses the innate potential to grow in wisdom, compassion, and awareness and be transformed by this self-development and growth. He also understands that it is not easy to be born as a human being, especially one who has the chance to listen to the Dhamma. In addition, he is fully aware that his life is impermanent, and he should, therefore, strive to practise the Dhamma while he is still in a position to do so. He realises that the practice of Dhamma is a life-long educative process which enables him to release his true potentials trapped within his mind by ignorance and greed.

Based on these realisations and understanding, he will then try to be more aware of what and how he thinks, speaks and acts. He will consider if his thoughts, speech and actions are beneficial, done out of compassion and have good effects for himself as well as others. He will realise the true value of walking the road that leads to complete self-transformation, which is known to Buddhists as the Noble Eightfold Path. This Path can help a person to develop his moral strength (Sila) through the restraint of negative actions and the cultivation of positive qualities conducive for personal, mental and spiritual growth. In addition, it contains many techniques which a person can apply to purify his thoughts, expand the possibilities of the mind, and bring about a complete change towards a wholesome personality. This practice of mental culture (Bhavana) can widen and deepen the

mind towards all human experience, as well as the nature and characteristics of phenomena, life and the universe. In short, this leads to the cultivation of wisdom (Panna). As his wisdom grows, so will his love, compassion, kindness, and joy. He will have greater awareness to all forms of life and better understanding of his own thoughts, feelings, and motivations.

In the process of self-transformation, a person will no longer aspire for a divine birth as his ultimate goal in life. He will then set his goal much higher, and model himself after the Buddha who has reached the summit of human perfection and attained the ineffable state we call Enlightenment or Nibbana. It is here that a man develops a deep confidence in the Triple Gem and adopts the Buddha as his spiritual ideal. He will strive to eradicate greed, develop wisdom and compassion, and to be completely liberated from the bounds of Samsara.

Look out for Part 2 of “Leading a Buddhist Life” in the March issue of the BMV Newsletter

Source : Voice of Buddhism/ October 2004 issue. VOB is published by the Buddhist Missionary Society Malaysia (BMSM)

About the Writer  
The late Venerable Dr K Sri Dhammananda Nayaka Maha Thera was the Chief High Priest of Malaysia and Singapore from 1965 to 2006 and the Chief Incumbent Bhikkhu of BMV. He was an internationally known speaker and author travelling around the world giving dhamma talks. His many books are widely read and have contributed greatly to introducing Buddhism to many English-speakers in Southeast Asia and beyond. Ven Dhammananda passed away on 31<sup>st</sup> December 2006 at the age of 87



Attending Dhamma Talks

family, friends, relatives, neighbors, and even strangers in a genuine and centred way. You feel fresh, uplifted, and joyful all day.

3. **You're not likely to have nightmares.**  
When you practice metta, you become solid enough to face whatever arises. And in fact, the Buddha said it's unlikely you'll have nightmares when you practice metta.

4. **Your body relaxes and your face is joyful.**  
Your body reflects your mind. When you feel love for all beings, it shows on your face. Seeing your honest, relaxed face, others will gravitate toward you and enjoy being around you.

5. **Even animals and celestial beings feel drawn to you.**  
When you practice metta, your mind generates a peaceful field around you. Children especially are tuned in to this energy—and non-humans feel it too!

One day I was walking my dog, Brown, and a couple came toward us. The woman kneeled down to Brown's level and talked to him. He wagged his tail and became affectionate with her. The man was frightened, and Brown growled at him.

6. **Spirits protect you.**  
There are times we feel guided and protected by beings beyond our sight. Recognizing this as a kind of grace is a source of serenity. Whether it's literally true or there is some other energy that gives us this sense of guidance and protection, the Buddha included this among the benefits of practicing metta.

7. **Fire, poisons, and weapons will not harm you.**  
When we read stories of old, many of the elements are symbolic or mythic. The Buddha shared tales of adepts who practiced metta and were protected from fire, poisons, and weapons. He explained that greed, hatred, and delusion are the fires, the poisons, and the weapons against which metta protects us.

In the *Fire Sermon (Aditta Pariyaya Sutta)*, the Buddha said that poison is of three kinds—greed, hatred, and delusion. These weapons, like daggers, he said, can cut your peace into pieces. In the *Numerical Discourses of the Buddha*, the Buddha described bodily, verbal, and mental weapons. In the *Udana*, he said, “They quarrel, squabble, and argue with each other, stabbing each other with verbal daggers: “This is dharma. That is not.” In the *Dhammapada*, the Buddha said, “There is no fire like greed, no misfortune like hatred, no suffering like delusion, and no greater happiness than peace.”

8. **Your mind immediately becomes calm.**  
Metta stimulates a friendly feeling that makes us calm and happy. It truly is a wonderful way of life!

9. **Your complexion brightens.**  
Metta shows in your face. As you practice metta, joy arises. At first it is barely noticeable, but as the joy increases, it begins to pervade your whole mind and body. Metta does not rely on any particular time, place, or condition. Once aroused, it can remain present in you the rest of your life. Your face cannot hide what is going on in your mind. When you are angry, it shows on your face. When you are



peaceful, everyone notices. The energy of metta spreads through your bloodstream and nourishes your whole being. You look bright and clear, calm and peaceful.

10. **You'll die with a clear mind.**  
The thought of dying peacefully can be comforting. When we have unresolved conflicts, death can be difficult. Loving-friendliness can make dying easier for the one passing away and for those around her.

There is a difference between true peace and the appearance of peace. You may seem cheerful; you might even make people laugh. But when you are approaching death, if greed, hatred, and delusion are still lurking deep down in your psyche, that joviality will vanish. Practicing loving-friendliness sinks into the depths of your consciousness and makes your mind genuinely calm. With metta, you will die peacefully, without confusion.

11. **You'll die in peace.**  
If at the time of death you do not yet comprehend the highest truth, you will still go to a realm of great peace.

If you have not completed the path of awakening before you die, the peaceful mental state generated by metta will still allow you to be reborn in a heavenly realm.

Regardless of whether we consider heaven a real or figurative place, this portends well and encourages us to practice loving-friendliness while we can.



Source : Tricycle Buddhist Review, a leading independent journal of Buddhism in the West.

About the Writer  
Bhante Dr H Gunaratana Nayaka Maha Thera is a Sri Lankan Theravada monk affectionately known as Bhante G. He is an internationally recognised author and meditation teacher. Bhante G is currently the abbot of the Bhavana Society, a monastery and meditation retreat center that he founded in High View, West Virginia since 1985. He served at BMV for 10 years from 1958 to 1968 in various capacities.

MEDITATION GUIDE



11 BENEFITS OF LOVING - Friendliness Meditation

by Bhante Dr Henepola Gunaratana Nakaya Maha Thera

Theravadan Buddhist monk Bhante Gunaratana outlines the ways meditation can benefit our mind and our body—and even our complexion.

We don't need an ideal society or a perfect world to practice loving-friendliness. We aren't practicing to save the world or make it perfect. We practice for ourselves, for our own peace and well-being. Any effects beyond that are by-products. If the focus is outside ourselves, we will never succeed. But fortunately, our own well-being is intimately bound up with the well-being of others; so truly practicing metta (loving-friendliness) for our own benefit does benefit others.

In the *Discourse on the Benefits of Loving-Friendliness* (Metta Nisamsa Sutta), the Buddha lists 11 benefits derived from practicing metta—and I might add that many of these benefits are being confirmed by contemporary scientific research!

Here is the Buddha's list:

1. **You sleep well.**  
When you go to bed feeling loving-friendliness toward yourself and others, you will be relaxed and will sleep peacefully.
2. **You wake up feeling well.**  
When you get a good night's sleep, you wake up feeling rested and relaxed. With a relaxed mind and body, you are able to connect with



“If you are reading this, then you are one of the first few hundred to read Bhante Punna’s latest written work before it goes to print as a booklet titled ‘Buddha the Radical Shrink’ – Buddhist Psychotherapy. For the purpose of publishing in the Newsletter, it will be presented in a number of sections. This is Part 1 under the heading of ‘Dhamma Study with Bhante Punna’ for the next coming months. - Editor



## BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 1)

### PROLOGUE

Western interest in Buddhism has a history of a little more than three centuries. It is only quite recently, however, that the Western intellect has begun to dig deep into the profound teachings of the Buddha. Modern psychologists who have experimented with Buddhist meditation have begun to notice a close parallelism as well as a few discrepancies between modern psychological thinking and the teachings of the Buddha. This paper is the result of a long research to discover the relation between early Buddhism and modern psychotherapeutic theory and practice, with the hope that it might open vistas of knowledge that lay hidden under the ashes of by gone centuries. This study has also thrown some valuable insights into the mysteries of the human mind that have puzzled many a great scientist of the modern age. An important consequence of this research was the discovery of the intrinsic psychotherapeutic value of early Buddhism, as distinct from the many varieties of Buddhism available in the spiritual supermarket today.

### Buddhism then and now

It is popularly thought today that Buddhism is a religion containing numerous myths, traditions and mystical practices. On a close examination of the original teachings of the Buddha, we begin to recognize the error in this popular view. It is therefore extremely necessary to avoid confusing modern Buddhism, as it is practiced in different cultures today, with what was taught and practiced by Gotama the Buddha and his disciples more than twenty-five centuries ago. What is practiced today in the three main forms of Buddhist culture, whether Theravada, Mahayana, or Vajrayana, are mainly



rituals and ceremonies with symbols of worship, accompanied by emotionally held traditional dogmas. This type of Buddhism is not different from any other religion with different dogmas, rituals and symbols of worship, which serve mankind only as a placebo, in temporarily reducing the anxieties and worries of life, regarding the here and hereafter.

Buddhism originally was a practical solution to the basic problem of human existence, which is the insecurity of life and the resulting anxiety that underlies all our daily concerns, troubles and tribulations. It is only through a thorough examination of the early teachings of the Buddha in comparison with the beliefs and practices of modern day Buddhists, that one may recognize the distinction between original Buddhism and the modern Buddhist traditions and practices. Without adequately understanding this important distinction between early Buddhism, and the culturally oriented modern Buddhism, it would not be possible to comprehend the important psychotherapeutic basis of the teachings of the Buddha. Therefore, it is necessary to emphasize at this point that whenever the term “Buddhism” is used henceforth in this paper, it is the original teachings of the Buddha that is referred to, and not to any form of modern Buddhism that is prevalent among people of any Buddhist culture today.

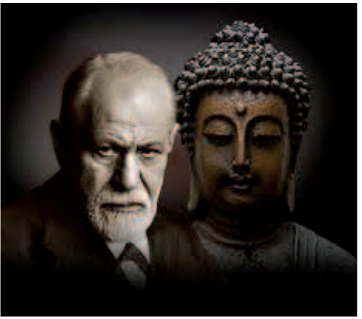
### How this Paper is written

The research findings presented in this paper are in response to the urgent need to come up with a successful psychotherapy, based on the original teachings of the Buddha. The original teachings of the Buddha are found in the earliest recordings, carried by rote in the form of the Pali Suttapitaka. Fortunately, the Theravada school of Buddhism seems to have preserved at least some of the original teachings, even though this school may not have paid adequate attention to them. This school laid more emphasis on the texts called the Abhidhamma, which was only an interpretation of the teachings according to a particular school, rather than the original teachings of the Buddha.

In this paper, we shall discuss at first the basic psychological problem experienced by all human beings, as seen by Sigmund Freud, the father of modern psychotherapy. We shall then compare this with the description of the fundamental problem of human existence given by the Buddha. We shall also discuss the problem of existence as seen by Charles Darwin, when he formulated the theory of evolution. We shall see how these three descriptions wonderfully complement one another. Then we shall examine how Freud attempted to solve this problem, and how he lamented about the imperfections of his method. This will be followed by a description of the method used by the Buddha and the reason for its success in transforming individuals. We shall also dwell on the method adapted by the Buddha to go beyond the goal of Freud. Freud’s main concern was to help his patients, suffering from abnormal conditions of health, to become normal. The Buddha was interested in helping normal people to overcome their normal worries and anxieties, including the fear of death; and in doing so, he discovered a supernormal state of perfect mental health and happiness, through a process of evolution of the human consciousness. We shall also discuss this process of human evolution in relation to Darwin’s biological theory of evolution, and refer the culmination of this evolutionary process in the evolution of the human consciousness to the point where the evolutionary process stops. This concern of the Buddha in “supernormal mental health” may be judged from modern standards as too farfetched. Yet an examination of the Buddha’s methods and his findings may open the eyes of those who are puzzled by the psychotherapeutic problems of the modern day.

### The Purpose of this Paper

Research and information presented in this study is an effort to meet the urgent need for an



Eminent Psycho-analyst Sigmund Freud



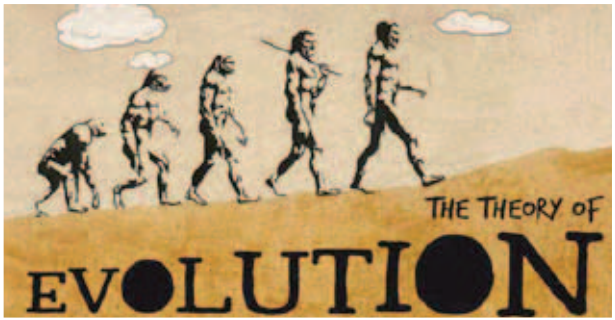
effective Buddhist psychotherapy. A review of historical and contemporary psychotherapies revealed the need for a thorough knowledge of modern psychology and modern psychotherapy, as well as an adequate knowledge of Buddhist psychology and philosophy, before one can arrive at an appropriate psychotherapeutic technique founded on the teachings of the Buddha. It is also essential, for psychotherapists who contemplate using Buddhist psychotherapy on their clients, to find out how this knowledge can be successfully utilised in every day psychotherapeutic practice. There appears to be a lack of such systematic Buddhist psychotherapy at the present time.

Buddhist principles relevant to psychotherapy can be mainly considered under the Fourfold Extraordinary Reality, and specifically the Extraordinary Eightfold Way, on which all Buddhist psychotherapeutic techniques have to be based. The Extraordinary Eightfold Way deals with the cognitive, affective and the motor phases of the reaction of an organism to sensory stimulation, and is therefore a broad based approach to psychotherapy. A unique contribution of the present research is the proposal that when the first step in the

Extraordinary Eightfold Way, which is the Harmonious Perspective, is well established in a client, then the other seven steps: Harmonious-orientation, speech, action, life-style, exercise, attention, and equilibrium will automatically follow, accompanied by a complete personal transformation to a healthy, mature, and happy personality. Conversely, according to the Buddha, all psychological disorders stem from the disharmonious perspective, which is the unhealthy way one sees himself/herself in relation to the world. The Harmonious Perspective is discussed in detail to provide potential therapists with the necessary knowledge to deal with the variety of psychological disorders that they will encounter in practice. The relationships between Freudian and other psychological concepts are also examined in relation to Buddhism, to show both similarities as well as variances.

Application of the above knowledge base with a view to transform the personality is the primary goal of Buddhist psychotherapy. This holistic approach contrasts with the common symptomatic treatment in conventional practice. However, Buddhist psychotherapy is similar to conventional psychotherapies in that the client is assigned the major role in the healing process, while the therapist plays a facilitative role. The methods proposed do not involve converting clients to Buddhism. Our sincere aim is only to help clients, who probably are mainly Buddhists or free thinkers, to view their problem from a healthy perspective. Specific case studies provide examples for practitioners who may wish to apply the knowledge base presented.

The first section of this paper presents detailed information on the theoretical background that would be useful to psychotherapists. In the second section application of this knowledge base in dealing with actual clients is presented.



Charles Darwin’s Theory of Evolution

Look out for Part 2 of “Buddha the Radical Shrink” in the March issue of the BMV Newsletter

About the Writer  
Venerable Dr Madawale Punna Maha Thera has been a senior resident monk at BMV since 2007. Venerable is from Sri Lanka and is a scholar of the Pali Canon and also has extensive studies in science, medicine and western psychology. Venerable has spent more than fifty years making an in-depth intensive study of both the theory as well as the practice of Buddhism. He is a researcher of the original teachings of the Buddha, and has served in North America as a Teacher of Buddhism and a Meditation Master, for nearly 40 years.

## | BMV NEWS AND ACTIVITIES

### 1. Coming up in February and March 2018

#### Chinese New Year Eve Puja and Blessing Service

- 15<sup>th</sup> 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

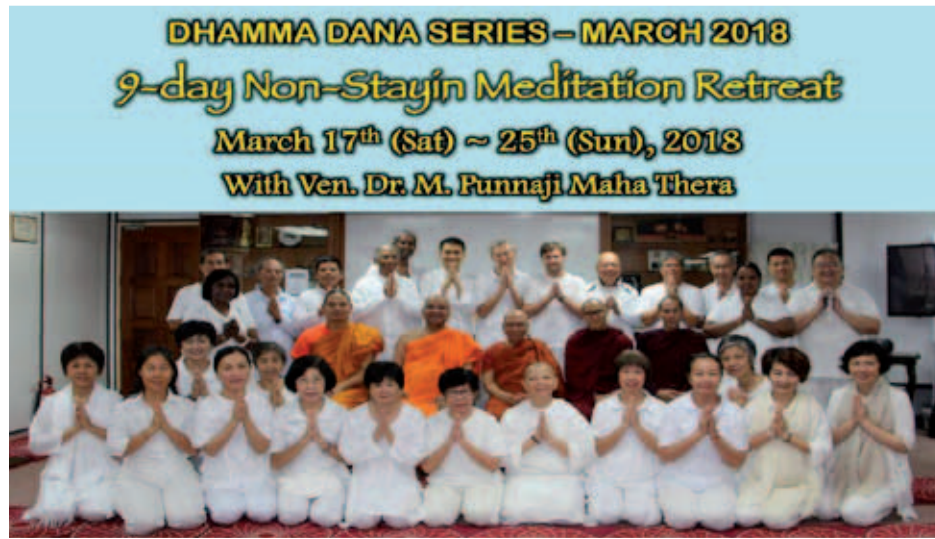
- 16<sup>th</sup> February @ 7.30pm

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



Bhante Punnaaji's Retreat



Bhante Punnaaji's Sutta Class for the months of Jan and Feb 2018

2. Past Activities in December 2017 and January 2018

Study Tour to Borobudur and Jogjakarta  
- 4<sup>th</sup> December to 8<sup>th</sup> December 2017

Led by resident monk Venerable K Siridhamma Thera, 18 devotees went on a study/pilgrimage tour to Borobudur(3 days) and Jogjakarta(2 days). Visiting monk Venerable M. Seelawimala Maha Thera from the US joined the tour as well. The devotees were guided by the Venerables in daily meditation and sutta chanting. They also carried out welfare activities by visiting an orphanage and donating in cash and kind.



Meditation at Borobudur complex



Chanting at Borobudur



Visiting an Orphanage at Borobudur



A warm send off for the visitors



Meditation at Jogjakarta



Group picture at Prambanan Complex, Jogjakarta

9-day Meditation Retreat  
- 15<sup>th</sup> December to 23<sup>rd</sup> December 2017

Conducted by our senior resident monk, Bhante M. Punnaaji Maha Thera, 28 participants took part in the non-stay in Retreat at the Vihara. This time there were 6 foreign participants; 2 from Bangladesh and 1 each from the UK, Sweden, India and Taiwan.



Group Photo



Meditation in session



2 foreign Retreat participants from Bangladesh presenting gifts to Ven Chief Dhammaratana and Retreat Meditation Teacher Ven Punnaaji Venerable Punnaaji



Group Photo with visiting monks from Bangladesh and foreign Retreat participants from Bangladesh, UK, Sweden, India and Taiwan

Dhamma Talk by Professor S. R. Bhatt  
- 15<sup>th</sup> December 2017

Eminent philosopher, Sanskrit scholar and Chairman of Indian Council of Philosophical Research (Ministry of Human Resources), Govt of India. Prof Bhatt delivered his talk on 'Buddhist Paradigm for A New World Order'.



New Year Full Moon Service  
- 1<sup>st</sup> January 2018

The first full moon for the year coincided with New Year's day. Quite a number of devotees came to seek blessings for a happy, healthy and prosperous 2018. The Maha Sangha led by our senior resident monk Bhante M. Punnaaji Maha Thera delivered a dhamma sermon followed by Sutta chanting.



New Year Eve Blessing Service  
- 31<sup>st</sup> December 2017

We had a good crowd of about 200 people who came to the Vihara on New Year's eve to usher in the new year in prayer and seek blessings from the Noble Triple Gem for a happy, healthy and prosperous 2018. Former President Bro Leslie Jayawardena and Chief Incumbent Bhikkhu Venerable Datuk K. Sri Dhammaratana wished all present and the Maha Sangha blessed the crowd with holy water and distributed holy string.



Publications  
for free distribution abroad

1. **Beyond the Horizon** by Venerable M. Punnaaji Maha Thera has been translated to the Marathi language which is the official language in the Maharashtra state in India. 10,000 copies of this booklet has been re-printed by the Sasana Society and sent over to Mr Vilas Wagh of the Sarvesham Seva Sang for free distribution in Maharashtra which has the highest number of Buddhists.
2. Thirty (3) books each of 10 different titles were sent to Washington (USA) care of the San Diego International Bodhisattva Sangha, to be distributed to prisoners under their Prisons Programme.

FRIENDS OF THE VIHARA ACTIVITIES

Cooking and Feeding the Needy  
- 31<sup>st</sup> December 2017

The last for 2017 was carried out with a cheerful group of volunteers led by Sis Lilly Lee at the kitchen of BMV. Two Hundred and Forty (240) packets of the sumptuous dinner of 3 vegetarian dishes were packed at BMV and distributed to the needy and homeless at the BURSA car park by the same group and other volunteers with other food stuff like bread, bananas, biscuits and bottles of water. A big thank you to all the volunteers and FOV coordinators. May all be blessed by the Noble Triple Gem for all voluntary services and activities carried out well in 2017 and we look forward to more success in 2018.





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)



- Pagoda Renovation and Repainting  
- Est : RM3,000 balance (from RM16,000)



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

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.

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



- Vehicle for Transport - Est : RM RM80,000



- 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

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 endeavor - Editor”

No 14. Khadiravaniya Revata  
– ‘As his name implied, he was Revata, dweller of Khadiravaniya forest. He had a yearning for solitude. He loved to dwell in forbidding forests.’

Revata had the privilege of being born in the same illustrious family which gave the world the Commander of the Dhamma, Sāriputta. He was the youngest son. The family owned an immense fortune and as all his brothers joined the Noble order, a marriage was struck for him. At the wedding ceremony of Revata, who was only seven years old then and his equally young bride, a golden pot of water was placed before them. They touched the water in token of symbolic union, while wishing the bride many years of happiness and prosperity, just as her grandmother did before her. Revata looked at his young bride and then at the grandmother who was 120 years old. The contrast of youth and old age had a profound effect on Revata who saw then that if death did not intervene, his young wife would share the same fate.

Graphic was the picture of old age. Bereft of teeth and hair turned grey, emaciated body, weak faculties, wrinkled skin and the feeble body being supported by a prop and gobbling of words, in a word without teeth, without eyes and without everything. To Revata, it was the end of marriage. His youthful wife to share the same fate was too much for him.

During the journey home, Revata pretended to be ill and after feigning twice, finally disappeared to the forest. He eluded pursuit by taking a short cut to the temple and sought ordination from the resident monks. Strange words coming from a youthful prince clad in festive garb. Naturally they refused the request. The horror stricken Prince exclaimed “do not destroy me”. On being further questioned for making such a statement, the Prince replied that he was referring to the triple happiness of a monk, alluding to happy rebirth, human or divine and realisation of Nibbāna. Finally he said that he was the youngest brother of Upatissa, now known as Sāriputta.

This worked. The name of Sāriputta was all too familiar in the Noble Order. Sāriputta had made it known that if Revata sought ordination, non should refuse him. He stood as guarantor. He was duly ordained and obtained the formula of meditation. From there he was going to meet the Buddha when he came to a forbidding forest. Still haunted by the fear of pursuit, he



Khadiravani Forest

rested there. The forest is called Khadiravaniya meaning acacia forest. The formula of meditation or Kammatthana was helpful and he became an Arahant.

The time came for Buddha to visit him. There were two routes open to the Buddha who was accompanied by 500 monks among whom were Sāriputta and Ananda. One was an easy route, though long and the other was a tedious one, though short. The Buddha preferred the latter banking upon the presence of Sivali, the Maha Arahant. For Sivali connotes plenty.

There was no privation. Both deities and demons worked strenuously to smoothen the journey. Nothing ran short. The psychic power of Revata was manifested in making the place appear normal. The question was raised by some monks that after all, Buddha went out of His way to make the journey. These monks were worldlings. When the Buddha asked Revata as to his reaction on hearing the fierce cries of the wild animals, he promptly replied it was joy. Buddha extolled the virtues of Venerable Revata in 500 verses and left the place wishing that those who questioned the propriety of His visit would forget to take with them the four requisites of a monk. This took place accordingly. They rescued their belongings with much difficulty as the glamour that Revata created had disappeared. They found the place forbidding. They realised then that the place was transformed purely by Iddhi power of Venerable Revata for the occasion.

Not long afterwards the Buddha, addressing the monks, declared that among forest dwellers Khadiravaniya Revata was foremost among his Mahā Arahants.

A young lover fled from his wife  
When faced with the truth of old age,  
In the forest he lived his life,  
He was visited by the Sage



Khadiravaniya Revata



My New Year Wishes  
- A BISDS Fund Raising Project

The coming Chinese New Year is a joyous occasion to celebrate achievements over the past one year, to receive wishes from family members, relatives and friends and to make new wishes for a progressive and prosperous year ahead.

It's time now to reflect on your wishes or aspirations. It is good and beautiful to commence a new lunar year with wishes supported by acts of good deeds. Xin Xiang Shi Chen. May you achieve what your heart wishes or aspires.

A Fund Raising Project for the BISDS Building Fund....we are still short by RM3 million.



Step by Step on what to do      Sample of Chinese New Year Card

Sentul Charity Fair  
- 10<sup>th</sup> December 2017

BISDS has been actively taking part in the Sentul Charity Fair for the last 3 years. This year, 2 stalls was set up by Sis Baby Cheah to sell her signature dish of Assam Laksa and Sis Sara Low who sold nyonya dishes like yellow rice with chicken curry kapitan, nyonya kuih, cheese and fruit tarts.



Volunteering at the BISDS Stall      Volunteers at the Fair

Nasi Lemak Charity Drive  
- 7<sup>th</sup> January 2018

The famous 'Sew Sisters'(a group of teachers) set up their delicious nasi lemak stall to raise funds for their Wesak Sewing Project 2018. Other than nasi lemak, the stall had other food stuff like sandwiches and chinese fried dough or better known as 'yao zha guai'. Many happy faces with full stomachs were seen all around.

Staff Appreciation Lunch  
- 3<sup>rd</sup> December 2017

The BISDS Welfare team organised a luncheon at Starlight Seafood Restaurant on 3 December 2017 to celebrate a fruitful year of service in the Dhamma Dana. School Principal Bhante K. Siridhamma Thera gave a motivating speech followed by BMV President, Bro Sirisena Perera who expressed his appreciation to all the dedicated BISDS staff.

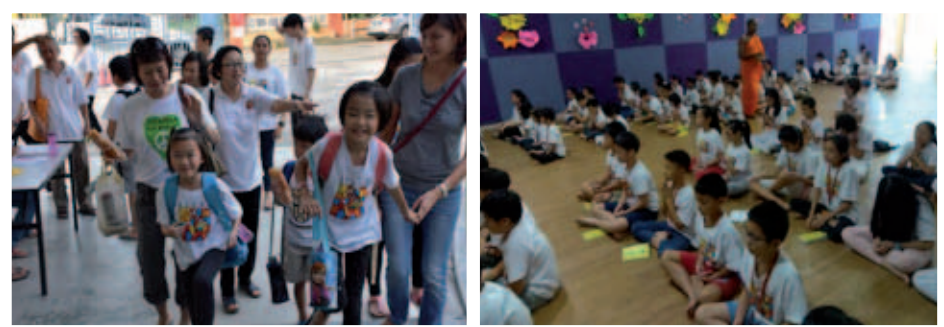
2018 Exco Team was elected by the floor members and the happy event concluded with the birthday celebration of staff born in the month of November and December.



Birthday celebration for those born in Nov and Dec      Group photo

Back to School  
- 7<sup>th</sup> January 2018

Teachers and BISDS youths were on hand to welcome the new students and their parents. They were guided to the registration counters, followed by a briefing and then the students were shown to their new classes to meet their teachers and other fellow students. BISDS youths also set up counters for the sale of books and T-shirts.



Happy to be back at school      Morning Puja



For a good cause      Giving support



AND YET, DOGS FIND ME  
by Joan Halifax

A story about Man's Best Friend to commemorate the 2018 Lunar New Year animal zodiac cycle which is the Year of the Dog - Editor

In this excerpt from the new book *The Dharma of Dogs*, Zen teacher Roshi Joan Halifax recalls her good fortune with four-legged friends.

One winter, I went to Tres Piedras in New Mexico to cross-country ski with friends. Ken, part of our ski gang, had a dog, Hey Girl, who had birthed a litter the month before. Ken was convinced that one of the pups should be mine. I was offered the black puppy, but the runt of the litter — the littlest one, with a deformed tail — captured my heart. I brought her home to the Upaya Zen Centre, cupped in my hands.

I named her Dominga, as I had met her great-great-grandmother in Chiapas many years before. Dominga, the Elder, was a Mexican street dog.

For sixteen years, she was my closest buddy. For our first years together, we lived at Upaya Zen Center in Santa Fe, which I had founded. Fiercely protective, funny, independent, intimate, and (if she trusted you) loving. However, Dominga was also a menace to anyone who got near me and whose demeanour was even slightly assertive or aggressive. Too often I had to pull her off the leg of some unsuspecting person who ventured too close to me.

Finally, I moved with her to Prajna Mountain Forest Refuge so she could roam free and not scare the innocents. We lived at the River House

In her fifteenth year, Dominga began to slow down. Then, her legs could no longer carry her. My student Maria, who loved her, saw Dominga through six months of her dying. It was a tough journey for Maria, Dominga, and me. I was coming and going in my travels, and Dominga was growing more and more helpless. Maria's care and devotion were extraordinary, carrying Dominga out of the house to do her business, sleeping with her, and loving her when she cried in fear and confusion. Finally, the two of us sat with my old dog as she was released from this long siege of suffering.

Since Dominga, I have not had the heart to bring another dog into my life. I am a dog person, but I travel too much to bring another canine into my heart. And yet, dogs find me.

One year, after a hospitalization, I returned to the Upaya to recover, and on my first evening home a monsoon hit Santa Fe. At midnight, I began to worry that our temple would be flooded again. The temple had been flooded twice by storms like this one, so I decided that it would be the wisest choice if I made my way across the property to check the storm drains.



Dominga

Halfway to the temple, something wrapped itself around my legs. I jumped, and then reached down to discover a large, thin dog shivering and clinging to me. I knelt and saw it was an old whippet. I hugged her and then urged her to follow me into River House, where I dried her off.

I laid out my bathrobe on the floor next to my bed so she would have a comfortable place to sleep. She curled up in the green corduroy for all of a minute and then stretched her long body and slid onto my bed and into my arms. We both fell asleep until dawn.



The writer with Zuijin or Roy

I named her Zuijin — water spirit.

The next morning, I made my way to the temple for a final council of a program that was concluding at Upaya. Zuijin followed me to the meditation hall and entered unselfconsciously into this beautiful place of practice. Our head priest, Genzan, made a weak protest when Zuijin walked the circle of people on their cushions and returned to settle onto a cushion next to me.

The council was already in process when the temple doors swung open and a man burst into our midst, shouting, "Has anyone seen Roy?"

Roy? Who is Roy?

As it turned out, Roy was his dog, the whippet, my Zuijin! And Roy was a male. And wasn't moving. It was a standoff between Roy and his owner, with me in between. There was no real choice — Roy had to go. He went very reluctantly, his owner pulling him by the collar out of the Hall.

Zuijin, however, continues to visit Upaya, drifting like an old cloud through the temple grounds. He occasionally finds his way into the meditation hall. Sometimes we are sitting and hear the tap-tap of his long, old toenails on the wooden floor. When this happens, I say to myself, "Well, this old monk is returning to his practice." I smile quietly.

Source : Lion's Roar Magazine

About the Writer  
Joan Halifax is the abbot and head teacher of Upaya Institute and Zen Center in Santa Fe, New Mexico



BUILDING FUND

Building Construction Report to Date

Target Sum is RM8.5 million

Collected Sum to date is RM6.1 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 RM2.5 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			TAX EXEMPTION Receipts		Total Available	
We accept Co-sponsorships			欢迎联合赞助			
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

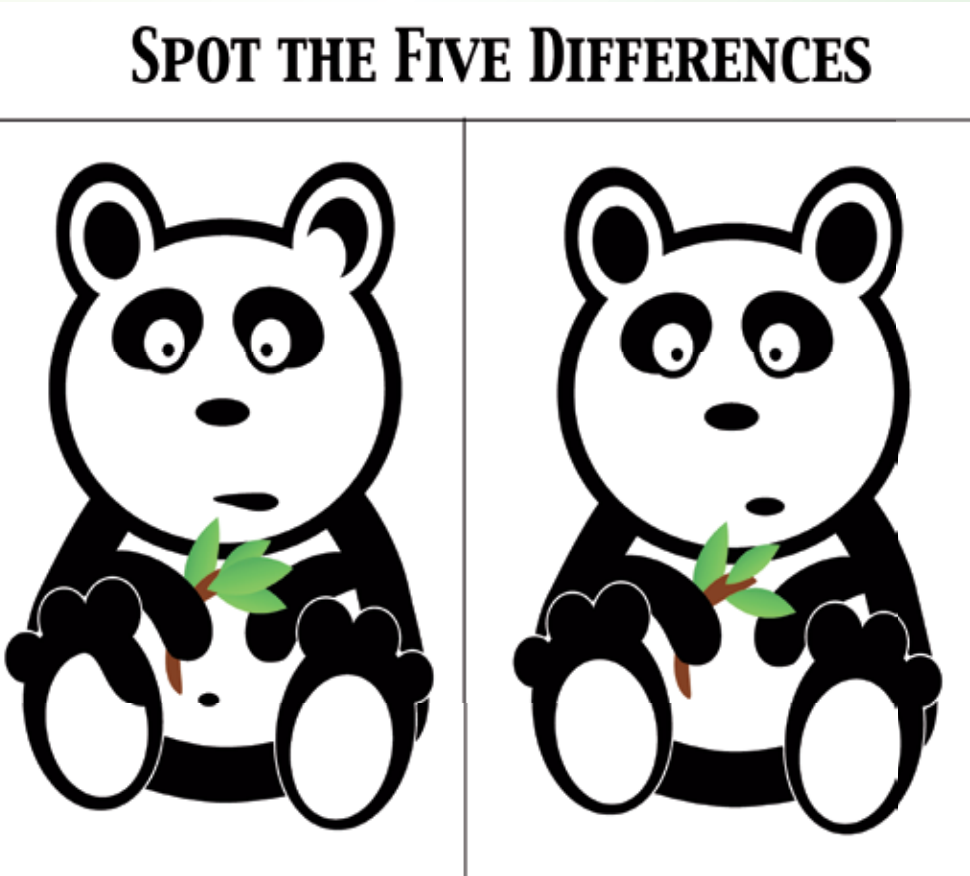
Buddhist Institute Sunday Dhamma School (BISDS) Building Fund			可以扣税 Tax Exemption Receipts		Total Available	
Golden Tiles	金瓦片	RM 100	9,240	9,240		
Pekada	北克达	RM 2,500	8	8		
Lotus Punkalas (Back)	莲花瓶 (后面)	RM 6,000	2	2		
Lotus Punkalas (Side)	莲花瓶 (侧面)	RM 8,000	2	2		
Lotus Punkalas (Front)	莲花瓶 (前面)	RM 10,000	2	2		
Mini Kotha	小勾塔	RM 10,000	2	2		
Kotha	勾塔	RM 15,000	1	1		
Seated Buddha Frieze	坐姿佛像雕带	RM 18,000	110	109		
Standing Buddha Frieze	站姿佛像雕带	RM 38,000	17	17		
Makara Torana	剑鱼形状拱门口	RM 50,000	1	1		
Rathnamali Yanthra (Triple Gems)	三宝	RM 100,000	1	1		
Meditation Pavilion (Isipatana)	禅修阁 (伊斯贝旦那)	RM 300,000	1	Sponsored		
Sarnath Buddha Image	沙纳特佛像	RM 500,000	1	1		
Meditation Pavilion Garden (Veluvana)	禅修阁花园 (竹林)	RM 500,000	1	1		
Meditation Pavilion Garden (Jetavana)	禅修阁花园 (祇陀林)	RM 750,000	1	1		

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

1. COLOUR THE PICTURE



2. SPOT THE DIFFERENCE

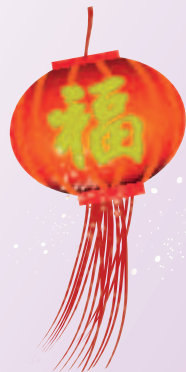


3. WORD SEARCH

Word Search Game - Chinese New Year Word Search

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

- Gung Hay Fat Choy
- Lion Dance
- Fireworks
- Red Envelope
- Tangerines
- Parade
- Rooster
- Spring Roll
- Dumpling
- Lanterns
- Horse
- Pig
- Rat
- Monkey
- Tiger
- Rabbit
- Ox
- Dragon
- Snake
- Sheep





# 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  
- 11.30am - 12noon  
- 7.30pm - 8.30pm

Daily Morning Buddha Puja  
Daily Noon Buddha Puja  
Daily Evening Buddha 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

### Sat

- 8.00pm - 9.30pm

### Sun

- 7.30pm - 8.30pm

- 9.30am - 11.30am

- 8.30am - 9.30am

- 9.30am - 11.00am

- 9.30am - 12noon

- 10.00am - 11.30am

- 10.00am - 2.00pm

- 11.00am - 12.30pm

- 1.30pm - 5.00pm

- 2.00pm - 3.00pm

- 2.00pm - 7.00pm

- 5.00pm

Meditation Class  
BMV Choir Practise  
Senior Club Yoga Practise  
Afternoon Puja & Talk  
Dhamma Talk  
Bojjhanga Puja  
Sanskrit Class  
Morning Puja  
Abhidamma Class  
Sunday Dhamma School Session  
Dhamma Talk  
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)  
Pali and Sutta Class  
Sinhala Language Classes  
Sinhala Cultural Dance Classes  
Dhamma for the Deaf (fortnightly)  
Diploma & Degree in Buddhism Classes  
Feeding the Needy and Homeless

## 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**



**BUDDHIST MAHA VIHARA**

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

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Website: [www.buddhistmahavihara.org](http://www.buddhistmahavihara.org)