

Sarnath Buddha Image at BMV



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*BMV Committee of Management wish to inform that
the Kathina ceremony this year will be held on the
4th of November 2018 @ 6.45am*



THE SARNATH BUDDHA IMAGE AT BMV

by Pamela Jayawardena, Editor

On the 2nd of September 2018, the Maha Sangha and guests who attended the re-opening ceremony of the Wisma Dharma Cakra, proceeded to the First Floor for the unveiling and consecration of the Sarnath Buddha statue that was placed at the centre of the Isipatana Meditation Pavilion. Above the statue was the Rathnamali Yantra which was covered as well.

Venerable Sangha Nayaka of BMV, Venerable Datuk K. Sri Dhammaratana led the Maha Sangha by lighting the lotus candle. Venerable then unveiled the yellow silk cloth covering the image to the loud ringing chants of Sadhu, Sadhu, Sadhu from the guests present. Simultaneously, the yellow veil covering the Rathnamali Yantra installed on the ceiling above the Sarnath Buddha was removed by Venerable Professor Dr G. Sumanasiri Thera, Vice-Chancellor of the Buddhist and Pali University of Sri Lanka. Venerable Dhammaratana completed the consecration ceremony by blessing the statue with holy water to the recital of paritta sutras by the Maha Sangha.

Guests present were in awe and only had words of admiration in numerous adjective forms to describe the regal and stunningly beautiful Sarnath Buddha image. There were many questions on the background of the statue. We shall put to rest the curiosity of our devotees.



Maha Sangha before the unveiling. From Left Venerable Dhammaratana, Venerable Gnanasiri, Venerable Gnanobhasa and Venerable Siridhamma.

How the story goes.....

In early 2017, when the President of Sri Lanka, HE Maithripala Serisena visited Malaysia and Buddhist Maha Vihara, Bro Sirisena Perera, President of BMV took the opportunity to hand deliver a letter from BMV Management. The letter requested the Sri Lankan Government for a recommendation of a suitable artistic expert to advice and work on a Sri Lankan design and motif for the refurbishment of Wisma Dharma Cakra. The Sri Lankan Government recommended engaging the services of Professor W. G. Sarath Gnanasiri, the Vice-Chancellor of the University of Visual and Performing Arts of Sri Lanka. Professor Sarath's qualifications and experience in designing and sculpting Buddha statues and other Buddhist work of art was impressive enough for the BMV management to engage his services. The Professor's initial job was to propose ideas for a Sri Lankan outlook for the building and the commissioning of small seated and standing Buddha frieze images

to be installed on the walls at the Meditation Pavilion. The Professor even suggested putting up a Rathnamali Yantra for meditation purposes and this idea was approved. A Buddha image at the Pavilion was not in the initial plans.

The idea of putting up a Buddha image at the Pavilion was first mooted by Bro Sirisena Perera as it would aesthetically complete the Isipatana Meditation Pavilion and accompanying Jetavana and Veluvana gardens. The decision **to choose the Sarnath Buddha image** was finalised after consultation with Venerable K. Siridhamma Thera, Venerable R. Padmasiri Thera (when he was down to conduct the Novitiate Programme in December 2017) and Venerable M. Punnaaji Maha Thera and approved by the BMV management. Since Professor Sarath had vast experience and expertise in sculpting large Buddha images as well, the task of designing and commissioning the Sarnath Buddha image was handed over to him and his team.



Venerable Dhammaratana blessing the image.

Designing and Sculpting the Sarnath Buddha Image

Professor Sarath began work on the image from scratch on 10th January 2018 in Sri Lanka. There were three stages to the final completion of the image. He with 4 other workers used special clay to start building from base up. The clay was used to make the initial main structure of the image but it was not the finished permanent material. Clay was used first because it was easier to handle since it was soft and pliable. The final material used was silicone rubber and fibre to complete the mould.



Bro Siri saying a few words. Bhante Pannaloka on extreme left and Bhante Sumangala next to him.

During this stage of sculpting, the Professor followed the Gupta art form from north India. He sculpted the image following the example of the Buddha image in Sarnath, India with devas (or gods) and the 7 figures and several deer at the bottom. The main figure of the Buddha was sculpted according to fixed principles of measurements to get the statue even from top to bottom and left to right. These measurements were passed down from generation to generation. The statue was eventually made to protrude out of the wall and given a 3-D effect or in the Professor's words 'high relief'.

The silicone rubber and fibre mould was then shipped to Buddhist Maha Vihara for completion. Concrete was poured into the mould to fill it up. The concrete filled mould was kept to dry for 15 to 20 days. The professor put in the final touches and completed the statue with a silver/gold finish. At this stage the statue weighed 600 kg and was finally completed on 22nd April 2018. The cost of the image was sponsored by a generous devotee who wished to remain anonymous.



Professor Sarath putting the final touches on the clay mould.



Ratnamali Yantra.

Rathnamali Yantra and Buddha Frieze

Professor Sarath had the brass Rathnamali Yantra made in Sri Lanka. It was engraved and measured 3 feet in diameter. The Yantra was installed on the ceiling at the Meditation Pavilion for specific benefits such as for meditation purpose and protection from harmful influence.

The seated Buddha frieze images which numbered a hundred and standing Buddha frieze images numbering fifteen were completed in gold finish and installed on the walls at the edge of the Jetavana and Veluvana gardens at the Meditation Pavilion.

The standing Buddha frieze images which are almost 3 feet in height was completed in 3 different hand mudras or hand gestures namely Varada mudra (charity or compassion); Asisa mudra (a variation of the Abhaya mudra) and Para dukkha dukkhita mudra (sorrow for others). The seated Buddha frieze image which are almost 2 feet in height was completed in 5 different hand mudras or hand gestures namely Abhaya mudra (Protection, blessing); Bhumisparsha mudra (calling the earth or touching the earth to witness); Dharmacakra mudra (Teaching or giving a sermon); Dhyana Mudra (Meditation) and lastly Vitarka Mudra (Intellectual Argument or debate).



Buddha Frieze Panel of Standing and Seated Buddhas.

Significance of the Sarnath Buddha

The history of the Sarnath Buddha image art form came about during the Gupta Empire period of 4th to 6th century AD when the monarchs were powerful and art, literature and science flourished greatly during this time. The iconographic canons of Brahmanical, Jain and Buddhist divinities were perfected and standardised, which served as ideal models of artistic expression for later centuries, not only in India but also beyond its border.

Mudras are the peculiar hand gestures of many Buddha statues depicting the Buddha in various positions and performing different hand gestures. Each of the mudras have their own meaning and ways of depiction in the Buddhist Arts. In this instance, the hand gesture of the Sarnath Buddha is famously known as the Dharma Cakra or Wheel of Dharma mudra. The Dharma Cakra mudra is a preaching mudra and is formed when the thumb and index finger of both the hands touch at their tips to form a circle. This particular circle symbolizes the Wheel of Dharma. The mudra represents the setting into motion of the wheel of the teaching of the Dharma. It depicts one of the most important moments in the Buddha's life when He used this hand gesture to preach His first sermon (the four Noble Truths and the Noble Eight-fold Path or Dharmacakkapavattana Sutta) to the five ascetics at the Isipatana deer park at Sarnath after he attained enlightenment.

END OF VAS AND THE ACCOMPANYING MERITORIOUS DEEDS

by Upali Salgado JP

The Vas season's religious activities ends on the full moon day (Poya) of October. It was on this full moon day ("Il Poya") that the first sixty Arahants went out to preach the Buddha-Dhamma. On that occasion, (that "Il Poya day"), about 2560 over years ago Gautama Buddha, the Perfect One said: ***"Go ye, O Bhikkhus! go and wander for the welfare and happiness of the many in compassion for the world, for their good and happiness of gods and men. Let not two of you go in the same direction. Proclaim, the dharma that is excellent in the beginning, excellent in the middle, excellent in the end."***

From August to November, when there is more rain than is usual in India and in Sri Lanka, one often hears at dawn on the streets, the reverberating sounds of drums followed by the sound of high pitched flutes. At dawn, several processions headed by dancers take to the streets of their towns, for several hours.

In these processions devotees carry head high, a robe that is worn by Bhikkhus. This annual feature is seen only during this particular period of the year, in some Theravada Buddhist countries. This is one of the most important of Buddhist activities or rites that has been performed for thousands of years.

After the Buddha had preached the Dhammacakkapavattana Sutta on an Esala full moon day in July at the Deer Park, Sarnath, to his former companions, the five ascetics and illuminated the world with the Noble Eight-fold path - the following month, (August) the rainy (Vas) season began. It therefore became necessary that His disciples, who soon grew in numbers remained indoors, listening to Discourses given by the Teacher.

The Bhikkhus remained indoors in caves and in "Kutties". As time passed this Retreat became an annual feature. Thus was born the "Vas season" or "rains retreat", which ends with the full moon of October - November.

The "Vas Pinkama" (merit gaining activity spanning three months) is observed in all Buddhist temples and affords an opportunity for both the laity and the Bhikkhus to interact on matters concerning Buddhism.

The temple becomes a hive of activity. This season also gives an opportunity for the laity to look after the daily needs of the Bhikkhus by providing Dana, and looking after those Bhikkhus who are sick.



Monks observing the Vas usually spend time meditating.

Bodhi pujas, religious discussions, sermons and other religious activity take place in the temple.

Those who actively undertake to care for the needs of the monks and of the temple in general, do so with great piety spending considerable time and money. The needs of the temple, such as effecting minor repairs to buildings and providing of adequate kitchen equipment, is looked into.

The "Vas Pinkama" ends with the offering of the Kathina Robe. This is the pinnacle of meritorious conduct of the season. Its importance lies when one considers the merit gained is said to be that great or bountiful, to qualify it, to be the foremost meritorious act one could do.



One of the meritorious deed after the Vassa season is to offer Robes to the Maha Sangha during Kathina season.

According to the Buddha word, there are eight great meritorious acts one could do, viz - (1) offering to the Maha Sangha a Kathina Robe (Pali - "Cheevara"), (2) offering of Atapirikara (8 articles or objects which are used by Buddhist monks), (3) Building and offering a Sanghavasaya (Hall of residence for Bhikkhus), (4) Building a shrine room, (5) offering of land to a temple, (6) writing and offering of Dhamma books, (7) constructing wells in the temple and (8) constructing toilets for use of the Sangha.

Of these eight great meritorious deeds, the offering of a Kathina Robe which is carried head high, is considered the noblest of all meritorious acts one could do. The merit gained by offering Kathina Robe cannot be erased easily, and stands good throughout one's samsara. It is therefore said that such merit is "unshakeable". The Kathina Robe is just not an ordinary robe. It is especially prepared and dyed for the great event, with much piety.

The robe is finally offered to the Maha Sangha, who in turn, in accordance with the Vinaya rules, at a Poyage (seema) ceremony offer it by unanimous decision, to a deserving or virtuous ("Silvath") Bhikkhu, who during the entire Vas season had observed his vows with piety at the temple.

The offering of a Kathina Robe can be done only once a year in each temple and on a particular day, whereas one could offer other robes on any day of the year. Therefore, the merit one gains by this offering is said to be greater than what one would gain by building a stupa and having it crowned with a pinnacle or chaitya. The offering of a Kathina Robe also signifies the perpetuation or continuation of the order of the Maha Sangha.

The first sixty Arahants went out to preach the Buddha dharma to all corners of India travelling on foot, from village to village, to dispel ignorance, to announce the rationality of Buddhism; to show the equality of man and women by breaking down Brahminical caste barriers; to give women a better place in Indian society to give them liberation of the mind and to bring happiness and security to all animals, both seen and unseen.

About the Writer:

Mr Upali K. Salgado JP was educated at University of Ceylon, Peradeniya. He is the author of "Budu Sesun Lediyo" (Sinhala) and the Editor of Vesak Lipi Buddhist Digest for the past 35 years. A retired Company Secretary, he is also a freelance Journalist.



Another meritorious deed during the Rains Retreat or Vassa Season is giving Dana or offering of alms to the Maha Sangha

LIFE AND CULTURE



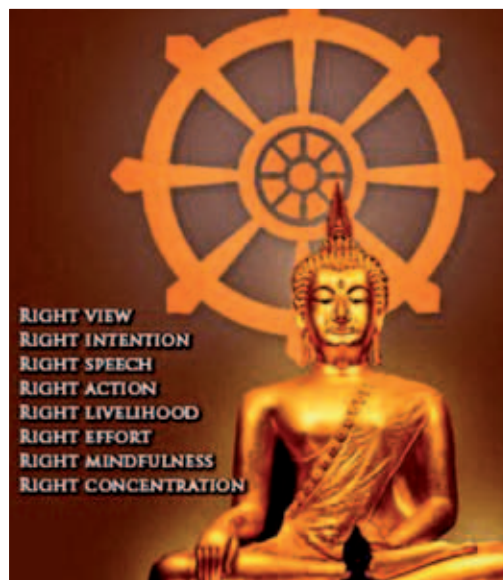
COULD BUDDHISM HELP YOUR BUSINESS? by Beth Burgess

It's not a connection that many people automatically consider - profit-making and spiritual practice, but introducing Buddhist precepts into your business can have positive effect on your employees and on your bottom line.

The goal of Buddhism is ultimately to achieve enlightenment, but along the pathway to awakening, there are many useful lessons about how to operate ethically and effectively in the world.

Seen from an angle of improving successful operation through internal examination, insight and correction, spiritual development and business growth are not worlds apart after all.

I run business and employee workshops, and I use the teachings of Buddhism to help organisations improve their communication, to build effective ways of working, to help employees deal with change and to manage stress.



Consider the Noble Eightfold Path, which is the foundation of Buddhist Practice. It is made up of eight practical ways of organising your thoughts and behaviour so that you will reduce unsatisfactory living. The precepts easily apply to reducing conflict, stress and ineffectiveness within a business environment.



Here is a quick guide to how the three training dimensions of the Eightfold Path can benefit your business:

Wisdom (Panna): The first division of the Eightfold Path relates to 'Right Understanding' and

'Right Thought'. According to the Buddha, we need to realise that everything is impermanent. This transience causes us suffering, particularly if we deny its truth and insist on over-attachment to things. The Buddha also taught that everything is connected and interdependent.

Training your workforce with these insights in mind can result in greater creativity, teamwork and co-operation as colleagues learn not to attach to their own ideas or fixed ways of doing things, and to share their successes with others. This learning also builds an increased ability to adapt, and to be flexible and resilient in the face of change.

Ethical Conduct (Sila): Buddhism teaches us to do no harm and to talk and act in a way that is considerate and helpful to others. Not only does taking such an approach encourage a more harmonious and open

communication process in the workplace, but it also an important factor in customer service. Companies which show themselves to be ethical, transparent and support the local community also earn good brand loyalty from consumers in the modern world.

Concentration (Samadhi): In Buddhism, 'Right Concentration' means concentrating on one object or subject to the exclusion of all irrelevant things, as in the practice of Mindfulness. This is accompanied by a commitment to making the effort to improve, to develop greater awareness and to deepen insight. Taking an attitude of wanting to develop and excel into the boardroom and onto the frontline will benefit any business.

Developing Right Concentration also means that workers learn to be more focused, more driven, more effective and can manage their time better. In the process of training the mind, workers learn to overcome hindrances to concentration, such as laziness, torpor and a wandering mind. They also learn to manage stress responses.

Needless to say, in my workshops, I don't stand there and recite the Dharma to delegates. I translate the lessons into practical forms and formulas that managers, employees and whole organisations can

use to make their business run more smoothly, more harmoniously and with greater effectiveness.

If you still think that Buddhism is all bosh, consider that big businesses such as Google, Apple and Procter & Gamble have all introduced the Buddhist practice of Mindfulness meditation into their offices as a way to reduce employee stress.



About the Writer:

Beth Burgess is a British writer, author, therapist and Recovery Coach. Burgess has authored several books and also writes articles about general mental wellbeing and how to be a happier person, despite stress and challenges. Her writing often appears on the Tiny Buddha website, on The Huffington Post and on Wiseism.com.

| BMV NEWS AND ACTIVITIES

Past Activities in August and September 2018

1. Sasana Ladies Section Community Service

Some of the ladies from the committee led by their Chairman, Sis Gladys Jayawardena visited 3 senior members of the Sasana Abhiwurdhi Wardhana Society at their homes as part of the Sasana Ladies community service. They visited Ms Ruth Jayasekera, Mdm M. G. Chandrawathie and Mr Stephen Ranasinghe on 22nd August.



Ladies with Mr and Mrs Stephen Ranasinghe.



Ladies with Mdm M G Chandrawathie.

2. Full Moon Puja - 25th August 2018

Trays of offering, bouquets of flowers, candles and oil lamps were offered by devotees who came for the full moon puja to honour their departed relatives and loved ones. After the Buddha puja, Venerable K. Siridhamma Thera gave a sermon followed by the recital of Paritta sutras.



Devotees carrying the trays of offering.



Trays and bouquets to remember their departed loved ones.

3. Annual All Night Chanting - 30th August 2018

The 54th All Night Chanting was back at the Asoka Hall, Wisma Dharma Cakra after a year of absence. The building was re-opened after 3 years and the overnight chanting of sutras was a perfect way of blessing the premises.



The beautiful mandappa.



Mr Stephen Ranasinghe receiving the Buddha Relic from Venerable Dhammaratana.



Maha Sangha in the Mandappa.

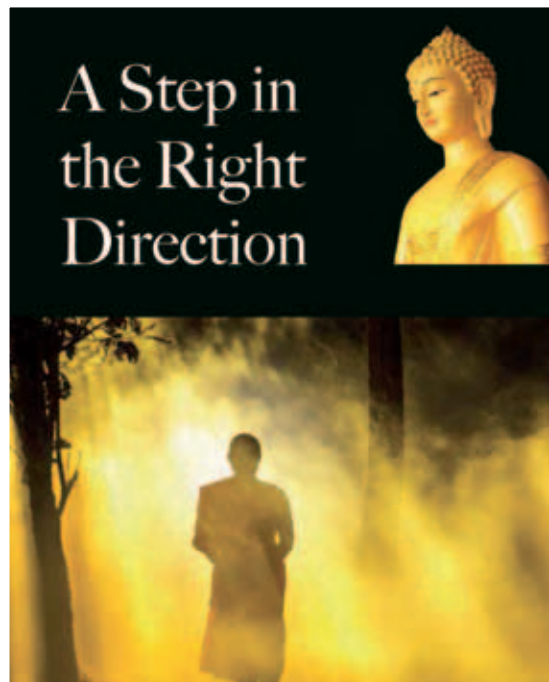
4. Launch of Books and Paritta Chanting CDs - 30th August 2018

Sasana Abhiwurdhi Wardhana Society sponsored 2 books and 2 Paritta Chanting CDs in conjunction with the birth centenary of the late Ven. Dr. K. Sri Dhammananda Nayaka Maha Thera.

Books

a. *A Step in the Right Direction* by Bhikkhuni Dr Kusuma (Sri Lanka)

The transcripts of Bhikkhuni Dr Kusuma's notes of a 9-day meditation retreat at BMV was converted into a book by Sis Mallika Perera. After reading the transcripts, she realized that she was holding a gem that should be converted into a book. Sis Mallika consulted with her brother, Sirisena Perera (President of BMV), and she called Bhikkhuni Dr Kusuma over the phone to recreate the sequence of the book. As she was making progress, she felt the necessity to fly to Sri Lanka and meet Dr Kusuma in person and complete the task.



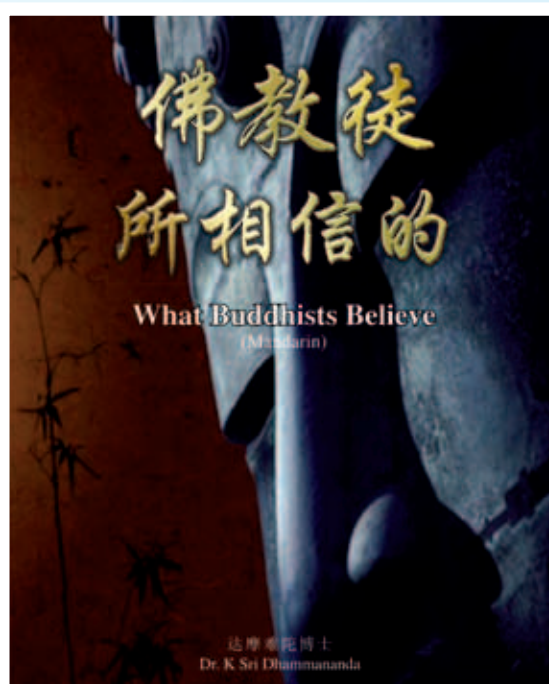
A Step in the Right Direction.



Sis Mallika Perera presenting the book to Venerable Dhammaratana.

b. *A Mandarin version of What Buddhists Believe* by Venerable Dr K Sri Dhammananda Nayaka Maha Thera

This book was translated by BISDS teacher for more than 25 years, Bro Lau Kai Kong. He found the Dhamma expounded by the late Chief very profound which changed his life and made him a Buddhist twenty-five years ago. With the conviction that the late Chief's book could similarly inspire others, he decided to embark on translating the book into Mandarin more than 3 years ago, with the blessings of BMV Management.



Mandarin version of *What Buddhists Believe*.

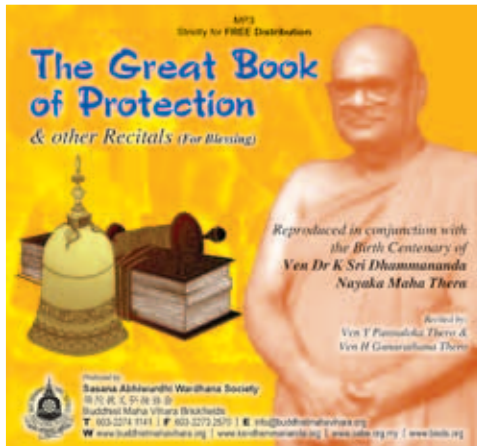


Bro Lau Kai Kong who translated the book.

CDs

a. *The Great Book of Protection and other Recitals CD (for blessings)*

Recited by Ven. Y. Pannaloka Thera and Ven. H. Gunarathana Thera. Venerable Pannaloka is well known for his golden voice for chanting suttras.



Great Book of Protection.



Venerable Pannaloka presenting the CD to Venerable Dhammaratana.

b. *Buddhist Suttras*

The Sutra Chanting on the CD originated from the First Long Play record on Buddhist Suttras chanting recorded in 1972



Buddhist Suttras.



Sis Loh Pai Ling presenting CD to Venerable Dhammaratana.

5. Birth Centenary Celebration of the Late Ven Dr K Sri Dhammananda - 31st August to 2nd September

This year, 2018, marks the centenary year of the late Venerable K. Sri Dhammananda's birth. Eleven Buddhist associations came together to jointly organise a series of programmes throughout the year to celebrate his contributions to the development of Malaysian Buddhism.

a. *Launch of Commemorative 3-volume Book*

– K Sri Dhammananda 'Essays in Honour of His Centenary'

Nalanda Buddhist Society published a three-volume tribute in honour of Ven. Dhammananda's legacy and vast contributions to Buddhism. The first and second volumes are named "Future Trends" and "Contemporary Perspectives" in Buddhism respectively. They contain essays written by 38 Buddhist teachers and activists, including Ven. Bhikkhu Bodhi, Ven. Thubten Chodron, Ven. S. Dhammika, and Ajahn Sujato of Australia. Local contributors include Āyasmā Aggacitta, Ven. Dhammasubho, and many more.

The third volume themed "Celebrating His Legacy" presents the life of Ven. Dhammananda through archival photographs – from youth to elderly Sangha Nayaka of Malaysia and Singapore – so that the present and future generations of Buddhists will get to know more about this illustrious leader, scholar, and teacher. The Book was launched on 31st August by Venerable Datuk K Sri Dhammaratana Nayaka Maha Thera and Venerable B Sri Saranankara Nayaka Maha Thera.



Launch of commemorative 3-volume book (1) Standing from left to right Ven Saranankara, Bro Benny, Ven Dhammaratana, Uncle Vijay and Bro Tan



The 3-volum book titled K Sri Dhammananda 'Essays in honour of his Centenary'



The 11 organisations and honoured guests - recipients of the book on late Chief

b. The opening of Exhibition

– ‘K. Sri Dhammananda – His Legacy Lives On’

With a preparation time for the exhibition of fewer than 2 months, Buddhist Gem Fellowship organised the Exhibition of our Late Chief Venerable Dr. K Sri Dhammananda

This exhibition served as a brief walk down memory lane for those who have met the Late Chief personally and as an inspiration for those who haven't, to contribute back to the society. The Exhibition was held on the 1st floor of the newly refurbished Wisma Dharma Cakra and was launched by Venerable Datuk K Sri Dhammaratana and Venerable B Sri Saranankara on 31st August and ended on 2nd September.



The Launch of the Exhibition
Standing from left Ven Dhammaratana, Bro Victor Wee of BGF and Ven Saranankara

Maha Sangha at the K Sri Dhammananda Exhibition



The opening of the Exhibition

c. The offering of Maha Sanghika Dana to 100 monastics

One hundred monks from the Theravada, Mahayana and Vajrayana traditions were invited to participate in the Sanghika Dana to mark the 12th Anniversary of our late Chief K Sri Dhammananda's passing on 31st August.



d. Cheque presentation

A mock cheque for RM50,000 was handed to Nalanda Buddhist Society by the K. Sri Dhammananda Trust Fund.



e. Intra Faith Forum

Theme: **One Buddha Dhamma**

Objective: To clarify that there is only One Buddha Dhamma despite the many traditions, and that Buddhists should know the Buddha word.

The four speakers were:-

- Datuk Seri Dr. Victor Wee on 'Buddhism through the Ages'
- Venerable Mahinda Thera on What Buddhists Believe – 'Danger of not knowing; Importance of Knowing; and Spirit to ask'.
- Ven. Dr. Karma Tashi Choedron on 'Achieving happiness, the Buddhist way'.
- Bro Tham Ah Fun on 'Knowing What Buddhism Is and What Buddhism is not'.



Guests at the Forum.



The panel from left are Bro Tham Ah Fun, Bro Victor Wee, Bro Benny Liow, Ven Mahind and Ven Dr Karma Tashi Choedron.

6. Maha Sanghika Dana in Memory of the Late Ven Dr K Sri Dhammananda - 31st August

To mark the 12th anniversary of Ven Dhammananda's passing, a maha sanghika dana was held for 100 monks from the Theravada, Mahayana, and Vajrayana traditions participating.



Transferring of merits by Venerable Dhammaratana and late Chief's Family and BMV Management.



Offering dana to Maha Sangha.

7. Examination Blessing Service - 31st August

Students sitting for major government and private examinations attended the Puja which was held at 7.30pm. Special sutras were chanted and students were blessed with holy water and holy string to give confidence to sit for the exams.



Students from different age groups who attended the service.

8. Workshop on Buddha Images - 1st September

Professor Dr W. G. Sarath Gnanasiri who designed the Sarnath Buddha image, Ratnamali Yantra and other significant Sri Lankan designs and motifs for the Wisma Dharma Cakra conducted a workshop on Buddhaiimages. He also gave a live demonstration on how to sculpt a Buddha image with a power point presentation to explain in pictures as well.



Professor Sarath carrying out a live demonstration.



The captivated audience.

9. Re-opening Ceremony of the Wisma Dharma Cakra - 2nd September

A soft launch of the newly refurbished building was held on a low scale but with much excitement and enthusiasm. Venerable Datuk K Sri Dhammaratana, Chief Sangha Nayaka of BMV and Maha Sangha arrived with the other honoured guests, Patron of Sasana Abhiwurdhi Wardhana Society, Mr Vijaya Samarawickrama and his wife Mrs Amita Samarawickrama, President of BMV, Mr Sirisena Perera and his wife Mrs Elsie Perera as well as BMV Management Committee, Donors and Well-Wishers. The teachers, staff and students of Buddhist Institute Sunday Dhamma School (BISDS) were also present in full force. Speeches were given by Venerable Chief and Bro Sirisena. Both expressed their gratitude that the building was completed on time with no major hiccups. Enough money was raised to pay for the cost of the refurbishment and



all Donors and Sponsors were thanked with much humility and gratitude. Phase Two of the BISDS Building Fund was launched with the unveiling of the perspective drawing of the Wisma K. Sri Dhammananda.

BISDS choir performed 2 songs and the students from the Myanmar community performed 2 dances. The event ended with lunch being served to all who attended including the students, teachers and staff of BISDS.



Unveiling the Perspective Drawing of the Wisma K Sri Dhammananda.



Venerable Dhammaratana officially handing over the BISDS building keys to Bro K L Tan.

10. Unveiling of the Sarnath Buddha Image - 2nd September

The unveiling and consecration ceremony of the Sarnath Buddha image, Ratnamali Yantra and the Buddha Frieze at the Isipatana Meditation Pavilion was carried out by Venerable Datuk K Sri Dhammaratana Nayaka Maha Thera and Venerable Professor Dr G. Sumanasiri Thero, Vice-Chancellor of the Buddhist and Pali University of Sri Lanka. Venerable Dhammaratana blessed the image to the recital of paritta sutras by the Maha Sangha. Maha Sangha and the guests took a tour of the surrounding area which included the Jetavana and Veluvana Pavilion Gardens whilst admiring the Sarnath Buddha, Ratnamali Yantra and the Buddha Frieze. Guests were also seen taking snap shots of the panoramic view of the Vihara premises below and the Brickfields skyline.



The captivating and alluring Sarnath Buddha Image.



Maha Sangha reciting the Paritta Sutras.



A section of the guests reciting the Suttras with the Maha Sangha.

11. K Sri Dhammananda Institute Graduation Ceremony - 2nd September

History was made on 2 September 2018 when the first ever convocation of the K Sri Dhammananda Institute, since its founding in 2007, was hosted at the Dewan Asoka in the newly renovated Wisma Dharma Cakra.

The Vice Chancellor of the Buddhist and Pali University of Sri Lanka, Ven Prof Dr G. Sumanasiri Thera officiated the event and presented the scrolls for the Master in Arts, Bachelor of Arts and Diploma in Buddhism programs of the University. Our Venerable Chief presented the certificates from the Institute for the Pali and Sanskrit study. The K Sri Dhammananda Institute has finally come of age in the 100th Birth Anniversary of the inspiration behind its founding.



Our Venerable Chief, Our Principal and Teaching Staff of the Institute.



President Sirisena presenting a trophy to top student of Masters of Arts in Buddhist Studies Ms Lim Voon Peng.



Vice Chancellor Ven Prof Sumanasiri Thera presenting the Diploma in Buddhism certificate to Ms Sherene Liew.



K Sri Dhammananda Institute students who received their Diploma in Buddhism.

12. Catholic and Buddhist Dialogue - 3rd September

An informal Catholic and Buddhist Dialogue was held at the Vihara premises to discuss and understand the Catholic/Buddhist relations in Malaysia. Present were Father Clarence Devadass, Present Director of the Archdiocese Pastoral Institute (API) and Catholic Research Centre and visiting Catholic Priest from USA, Father Leo D. Lefebure, Professor of Theology at Georgetown University in Washington D. C. and a priest of the Archdiocese of Chicago from the Catholic. Representing the Buddhists were Mr Vijaya Samarawickrama, Bro Benny Liow, Bro Tan Siang Chye and Bro Sirisena Perera.



Catholic and Buddhist Dialogue.



Standing from left Bro Tan Siang Chye, Uncle Vijay, Father Leo, Bro Sirisena and Father Clarence.

| DHAMMA STUDY with BHANTE PUNNAJI



BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 9 - Conclusion)

“The page *Dhamma Study with Bhante Punjabi* started in mid-2017 when Bhante Punjabi gave his written work on the *Dhammacakkapavattana Sutta*. It ran monthly for 5 consecutive months. In January 2018, Bhante Punjabi decided he would give his finished work of “Buddha the Radical Shrink” as well before BMV published it into a book. The book is still in its finishing stages but Part 1 of his written work was exclusively printed in the Newsletter from February 2018 onwards. Here below is the final Part 9 and I hope all our readers who have been following, have an enlightening conclusion. I have also decided to end this Page with pictures of all the different faces of Bhante Punjabi for your keepsake. I think he would not have minded us calling him “Bhante Punjabi the Radical Monk” I can imagine the glint in his eye. May Bhante Punjabi attain the Bliss of Nibbana soonest” – Pamela Jayawardena, Editor

The Harmonious perspective

This Harmonious Perspective results from an understanding of the fundamental problem of existence, and its solution. Before we can find a solution, the cause of the problem should be understood. The solution then is the removal of the cause, but a method has to be adopted to remove the cause. The Buddha, along with modern psychologists, especially the Freudians, was aware that the problem we are faced with is a **conflict between our self-centered blind emotions and reality**, which has two parts: the inner and the outer. The outer conflict is the familiar conflict between our emotions and the reality of impermanence around us; for example, the impermanence of life itself, ending in death, or the mere change in our pleasant relationships in parting from our loved ones, or meeting the unavoidable devastating effects of a tornado, an earthquake, or even of war. The inner conflict is the conflict between our blind emotions and our reason, which is aware of the impermanent reality around us. It is a conflict between two parts of our own mind, **emotion** and **reason**.

When emotion and reason are in conflict, emotion always tends to win. Emotion is powerful but blind. Reason is weak though intelligent. Yet intelligence can be more successful than brute power. It is true that



emotions have helped the lower animals to some extent, in defending themselves from danger, and in the continuation of their species, although it is not the best defence, for we see its failure when we see a lion chasing

the deer. The human beings, however, have a better tool for this purpose. This tool is what distinguishes the human being from all other animals. It is the human intelligence, which has helped humankind through out history to tide through the troubles and tribulations of life, despite its imperfections. The imperfection in the intelligence, when seriously considered, appears to be the result of blind emotions interfering with proper thinking.



Sigmund Freud.

Emotions have been for mankind a nagging vestige carried forward from an earlier evolutionary stage, like the appendix, which has to be removed or kept under the control of the later developed but more effective intelligence. It is when emotion plays a dominant role that all psychopathic problems arise.

In seeking the way to gain control over emotions, it is important to understand that the human mind is not an entity separate from the body. It is the subjective experience of the activity of the body itself. It is the result of the activity of the nervous system. What we commonly call the mind is mainly two parts of this activity: the cognitive and the affective, which is subjectively experienced as reason and emotion, which often come in conflict and create our problems.

The immature child or adult is dominated by emotion to a great extent, whereas the mature adult is mostly dominated by reason. Psychotherapy is an effort to make an immature person become mature. The reality of the immature person is influenced by emotion, and is quite different from that of the mature one. The mature mind can think more clearly, and therefore it is less hindered by emotions. The harmonious perspective is therefore a mature perspective. The modern cognitive psychologists are becoming aware of the importance of developing the cognitive process. They have understood that the cognitive process does control of the affective process. It is the cognitive process that is responsible for the bad behaviour of the affective process.

This is why cognitive therapy deals with the cognitive process in order to correct the affective activity. In other words the emotions are corrected by correcting the rational faculty. This is why the Buddha started with the Harmonious Perspective. This was why even Sigmund Freud pointed out: “where the id is, there should be the ego.” This means: instead of the id, the ego should dominate one’s life.

Both the Buddha as well as Freud saw that emotions or the affective process comes in conflict with reality and also reason. Freud spoke of it terms of the id coming in conflict with the ego, while the Buddha spoke of it as the citta coming in conflict with mano and reality. Reason is aware of the reality around, and therefore wants to be in tune with reality, while the blind emotions want to express itself in action, to obtain immediate gratification. This is why the child and the neurotic, who are dominated mainly by emotions, acts emotionally rather than rationally.

The Buddha saw a solution to this conflict not through suppression, repression, or sublimation. His method was to understand that emotion is a physical disturbance created by thinking. If we learn to correct our thinking, the mind becomes free from emotional disturbance.

Such a mind is calm and tranquil. This tranquil mind is the healthy and happy mind. Such a mind is neither normal nor abnormal. It is **Supernormal** because perfect tranquillity is not a normal phenomenon. The aim of the Buddha was **Perfect Imperturbability Of Mind**, at all times. The tranquil mind is free of self-centred emotions. Therefore, it is not only dominated by reason, it is also free of selfishness or the “sense of self.” Tranquillity depersonalizes the personality. It is only when this depersonalization has been perfected cognitively, that the tranquillity will remain. Otherwise, the mind can get disturbed again and the tranquillity is lost. Therefore, while in the tranquil state, the depersonalization must be consciously perfected by changing the way we think. It then becomes a cognitive transformation, which we call a paradigm shift from existential thinking to experiential thinking. We may not be able to attain to that ideal state immediately, but every step taken in that direction through the Supernormal Eightfold Way brings one to a greater level of happiness, the problem being solved gradually to a greater and greater degree. In other words, the solution grows in degrees.

Levels of presentation

Harmonious perspective, in short, is becoming aware of the problem and its solution. It is in making this paradigm shift that the therapist can help. The rest is the work of the patient, which often follows automatically. The therapist acts as a teacher rather than a doctor, and the patient becomes a student. The Buddha presented the problem and its solution, in the form of the **Fourfold Supernormal Reality**.

1. **The problem** – Conflict between emotions and reality
2. **The cause** – The blind emotions
3. **The solution** – Elimination of blind emotions
4. **The method** – The Supernormal Eightfold Way

This reality is supernormal because it is not the reality of the normal or the abnormal person. It is a reality that rises above the normal to a supernormal level, though it is quite accessible. Yet one has to gain access to it in degrees. Therefore it has to be described in relation to four main levels of development as follows:

Levels of Development

1. **The right sense of values** – appreciating perfection of mind
2. **Expansion of heart** – beyond oneself, to all
3. **Knowing true happiness** – tranquillity of mind
4. **Understanding reality** – the instability, painfulness, and impersonality.

The principle of determinism

Having understood the Harmonious Perspective, it is possible to see how a problem such as “low self esteem” can be solved through this technique.

1. The first level of development

At this level we consider the sense of values. Our judgement of superiority or inferiority depends on our sense of values. For example, if I think that financial prosperity is of great value, I will begin to feel inferior when I meet a person who is richer than me. If I do not think so, I will not feel inferior. If I think that having a university degree is of great value, I will feel inferior when I meet someone who has a degree higher than mine. If I think that physical height is of great value, I will feel inferior when I meet a person taller than me. Our feeling of inferiority or low self-

esteem depends on our sense of values. Therefore the problem is solved at this level by changing our sense of values.

2. The second level of development

At this level we consider the expansion of heart. When we become interested in others, we stop worrying about our superiority or inferiority. We realize that these feelings of inferiority are present in everyone, even great kings and emperors. What is important is to help the needy, and be concerned for the welfare of all humanity, and even animals and plants. Such thoughts dissolve the feelings of low self-esteem. Our hearts become broad. Only narrow minds feel inferior.

3. The third level of development

At this level we consider the importance of calmness. We learn to relax the body and calm the mind. We learn to calm the emotions instead of fighting, suppressing or repressing them. We learn that emotions are controlled by mental images. We can learn to change our mental images and maintain calming images in the mind. We walk calmly, work calmly, talk calmly, and think calming thoughts. We avoid emotional thoughts as far as we can. Even if we become emotional by accident, we know how to regain our composure and return to calmness quickly. This way, thoughts of inferiority never enter our minds. We are not concerned about inferiority or superiority at all.



4. The fourth level of development

This is the level of impersonality. This is a very high level. It is at this level that we learn to depersonalise all that has been personalised as “mine.” By cultivating calmness of mind, we have seen how thoughts of “self” disappears when the mind is fully tranquil. We know that the self-consciousness is a result of tensions in the body and emotional excitement. We are fully convinced that there is no real “self” to talk about. We understand that the idea of “self” arises from personalisation. Although we understand that there is no true “self,” yet thoughts of “self” spring up by habit. So we try to overcome the habit by constantly watching the mind for pop-ups and dwelling on depersonalising thoughts, such as:

- (1) My body is dependent on conditions
- (2) What is dependent is unstable
- (3) What is unstable is not as I want
- (4) What is not as I want is painful
- (5) What is not as I want, and is painful, is not under my power
- (6) What is not under my power cannot be “mine”
- (7) What is not mine cannot be “me” or my “self.”

We think in the same way, regarding every part of the personality. When we have been able to depersonalise the total personality, the thought “I am” does not arise as a real fact. When the thought “I am” is absent, how can there be the thought “I am inferior?” This is how the harmonious perspective can put an end to all troubles described above. Yet this depersonalisation has to be done in degrees, according to different levels of progress.

When this Buddhist meditation, as taught by the Buddha, is practiced, one begins to see oneself as an impersonal process, which is really the

modern scientific perspective, although this perspective does not play a dominant role in any scientist’s mind, in normal life. This unfortunate condition has been called, “cognitive dissonance.” This dissonance is because we are governed by habits of thought, just as a computer is governed by the software. Yet it is possible to overcome wrong habits of thought by consciously cultivating right habits of thought. It has to be done through constant repetition of right thoughts in the mind. This means, this harmonious perspective has to be reflected upon day and night by constant repetition. This is the meaning of **insight meditation** in Buddhism.

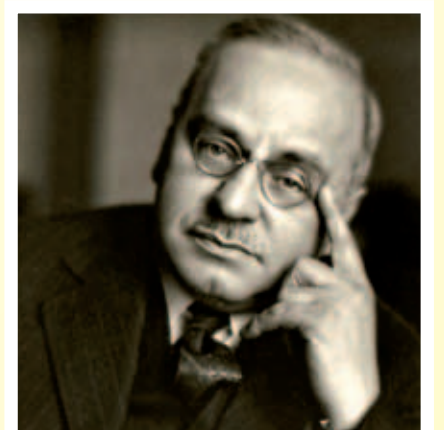
This is how one depersonalises what has been personalized. This depersonalisation in thought (*ditthi*) has to penetrate into one’s feelings (*sankappa*), and behaviour in the form of speech, (*vaca*) and action (*kammanta*) and one’s whole life style (*ajiva*). This can happen only by constant practice (*vayama*), or repetition of this way of thinking. This means paying constant introverted attention (*satipatthana*) to one’s thoughts, feelings, speech, action, and life. When this is done, one regains one’s lost mental equilibrium (*samadhi*). When this equilibrium is successfully attained, followed by proper insight into the reality of impersonality, one gets disinterested (*nibbindati*) in one’s personality, being disinterested, one becomes dispassionate (*virajjati*), being dispassionate, one is freed from the “delusion of existence” as a “self” (*vimuchchati*).

Regaining the mental equilibrium

Our problem is that we have lost our mental equilibrium, because of our reaction to the environmental stimulation of our senses. We not only react, we also personalize the reaction, thinking “I react.” Then we begin to experience the instability of what has been personalized. Our mind is then shaken by the changing vicissitudes of life. If, on the other hand, we depersonalise what has been personalized, our mind is not shaken any more by whatever happens to the impersonal phenomena. Thus we regain our mental equilibrium.

This “self identity” or “notion of self” is indeed a tragedy because it carries with it all the miseries of life. We can turn our life into a joyful comedy by gaining freedom from this “delusion of self.” This makes Buddhism a very optimistic way of thought, though some writers have mistakenly called it pessimism. Freedom from “self” is **not death**; on the contrary, it is the **freedom from death**. When there is no “self” who is there to die? Obviously, this loss of “self” is the only way to perfect happiness, however fearful it may look. It is also the only true way to **immortality**, which all religions ultimately seek.

This is the Buddhist idea of awakening from the “dream of existence.” Of course, this process of depersonalization is not a sudden occurrence. It is a gradual process of growth and evolution. How long it takes depends on the individual’s level of maturity in terms of readiness to give up the pleasure principle and accept the reality of impersonality. According to the Buddha, an intelligent and serious meditator can reach perfection in seven years the maximum. Some may take much longer. Yet some have done it in seven days, and very few overnight. The important point to realize, however, is that every step one advances, greater the degree of happiness experienced.



Alfred Adler.

This teaching of the Buddha is worthy of special study by modern psychologists. Such a study could end up in a major break through in the field of psychotherapy.

It is interesting to note that modern psychiatrists and psychotherapists have been nicknamed “shrink” by Americans, because they are being compared to the Native American medicine men of old. It is believed that the ancient medicine men could, by some method, shrink the heads of their enemies, after killing them, and preserve them as trophies. This “head shrinking,” however, can be given a more laudable interpretation in relation to Buddhist psychotherapy. A properly carried out psychotherapy, according to the Buddha, could be seen as a deflation of a person’s “ego,” which is “head shrinking.” The removal of the delusion of “self” can be seen as a deflation of the “ego” of a person.

This Buddhist approach to psychotherapy is a deflation carried to its ultimate end. This form of therapy does not merely make abnormal

people normal; it makes normal people “supernormal.” This means that Buddhist psychotherapy is a radical therapy, and that the Buddha becomes the “Radical Shrink.”

THE END

About the Writer

The late Venerable Dr Madawale Punnaaji Maha Thera was a senior resident monk at BMV since 2007. Venerable was from Sri Lanka and was a scholar of the Pali Canon and had done extensive studies in science, medicine and western psychology. Venerable spent more than fifty years making an in-depth intensive study of both the theory as well as the practice of Buddhism. He was a researcher of the original teachings of the Buddha, and served in North America as a Teacher of Buddhism and a Meditation Master, for nearly 40 years. Venerable Punnaaji passed away peacefully in his sleep in Sri Lanka on the 27th of July 2018 at the age of 88.

The Many Faces of our Dear Bhante Punnaji



*Sis Bodhi reminisces that Bhante said
1 cap for winter and 1 cap for summer.*



PEN PORTRAITS

– Portraits of 93 Eminent Disciples of the Buddha

No 22. Kundadhāna Maha Thera – *He was the first to be invited for alms*

An Arahant, he was proclaimed the first among those who received food tickets (salaka). He came of a brahmin family of Savatthi and his name was Dhāna. He knew the Vedas by heart, and when advanced in years, heard the Buddha preach and joined the Order.

From that day, however, in all Kundadhāna's movements the form of a young woman followed him wherever he went, though he himself could not see the figure. This caused great merriment and evoked many sarcastic remarks, which he could not understand. When he went for alms, women would put into his bowl two portions of food, saying, one is for your Reverence and the other for your friend, the young lady, your companion. In the monastery the novices and young monks would point at him and say: Look, our venerable one has become a konda (gallant). From this, he became known as Konda or Kundadhāna. Driven to distraction by this teasing, he became abusive and was reported to the Buddha, who told him to be patient as he was only being pursued by the remnant of an evil kamma.

The people reported the matter to King Pasenadi of Kosala. They requested the King to investigate this happening. So the king went to the Monastery where Kundadhāna was staying.

Hearing noises and voices, the Bhikkhu Kundadhāna came out and stood at the door, and the apparition of the woman also appeared not far from him. Knowing that the King had come, the Bhikkhu went into the room to wait for him. As the King entered the room, the vision disappeared. When questioned, the innocent Kundadhāna replied that he saw no woman. The king wanted to make sure and asked the Bhikkhu to leave the room for a while, but when the king looked out, again he saw the woman. But when the Bhikkhu returned to the room the woman was nowhere to be found. The king concluded that the woman was not real and so Kundadhāna must be innocent.

He therefore paid respects to him and invited the Bhikkhu for almsfood. When other bhikkhus heard about this, they were puzzled and said to him, 'O Bhikkhu with no morals! Now that the king, instead of accusing you has invited you for almsfood, you are doomed!' Kundadhāna retorted, 'Only you are the ones without morals; only you are doomed because you are the ones who go about with women!'

When the matter was reported to the Buddha, he admonished Kundadhāna, 'My son, did you see any woman with the other bhikkhus that you have talked to them thus? You have not seen any woman with them in the way that they have seen one with you. I see that you don't realise that you have been affected on account of a bad deed done by you in the past existence. Now I will explain why you have an image of a woman following you about.'

You were an earthbound deva in the time of Kassapa Buddha. Seeing two monks who were



Ven Kundadhana Maha Thera.

firm friends, on their way to the uposatha held by the Buddha, you had a mischievous desire to test their friendship. When one of the monks retired into the forest leaving the other on the road, you followed the former, unseen by him, assuming the form of a woman arranging your hair, adjusting your garments, and so on. The second monk, seeing his friend return and shocked by his apparent misdemeanour, left him in disgust, refusing to perform the uposatha with him. Realising the effect of your practical joke, you did all you could to make amends, but the friendship of the two monks was for ever spoilt. For that evil deed, you are now being followed by the image of a woman. So, my son, in the future, do not argue with other bhikkhus anymore; keep silent and strive to realise Nibbana.



The silhouette of a woman following Ven Kundadhana.

King Pasenadi, satisfied by his personal investigation that the Bhikkhu Kundadhāna was blameless, provided him with all necessities, so that he need no longer go around for alms. This enabled him to concentrate his mind, and he became an Arahant. Thereupon, the figure of the woman disappeared.

It was at this time, that Culla Subhadda who was married to a Hindu and was residing at the town of Ugga, invited the Buddha for almsgiving. She did not send any messenger with an invitation but simply threw a handful of jasmine flowers which by reason of her great merit rested as a canopy overhead at Jetavanaramaya where the Buddha was preaching.

The Buddha recognised the invitation of Culla Subhadda and requested monks to be sent for the ceremony. On these occasions, only Arahants participated. It was on this memorable event that Venerable Kundadhāna came forward, springing up in the air, requesting as a right to receive first, the invitation viz the (salaka) food ticket.

Kundadhāna's determination to attain this special eminence was formed in the time of Padumuttara Buddha. Once he gave Padumuttara a well ripened comb of bananas when the Buddha arose from a long trance. As a result, he became king of the devas eleven times and king of men twenty four times.

The Gautama Buddha addressing the monks praised Venerable Kundadhāna that among His Mahā Arahants, he was the foremost to receive the invitation for alms known in Pali as salaka.

***Even for fun to separate friends,
Holy, is without amends.
On monks shady spectre attends,
Till released at last from bonds.***

Reopening of Wisma Dharma Chakra for BISDS

Yeah! Hooray! These were the scream of joy heard loudly from the students upon hearing wthe news that school will commence back in BMV when they return from their school holidays on 23 September 2018.

As a show of gratitude and appreciation as well as to commemorate the handing over of the newly completed renovation of Wisma Dharma Chakra building to BISDS, the parent body as well BMV management have official launched the ceremony on Sunday, 2nd September 2018 to re-open the school in the building.

All students, past and present teachers as well as staff including generous donors, contributors & supporters plus parents were invited to witness this memorable ceremony.

BISDS students, teachers and staff wore full white & gathered in Asoka Hall as early as 8 am to participate and witness this historical ceremony. Ven Datuk K Sri Dhammaratana, Venerable Chief of BMV started the program by leading in the recital of Triple Gem as well as the observance of 5 precepts followed by an opening speech from Venerable himself.

Thereafter, Bro Sirisena Perera, President of Sasana (SAWS) shared the history of the building as well as his experience in the old building before the serious planning and approval to commence the badly required renovation and upgrading of Wisma Dharma Chakra. Subsequently, Bro Siri launched the phase 2 of BISDS Building Fund to renovate “Wisma K Sri Dhammananda” where the top floor of the building will be dedicated to Bhikunis and ladies practitioners.

The entertainment for the day were performances from BISDS’ young choir group where the children sang several songs to serenade the audience and

followed by 2 dance performances from 18 graceful young BISDS’ Myanmar students in their colorful traditional costumes.

Subsequently, the entourage adjourned to 1st floor, the Meditation Pavilion for the consecration of the Buddha images, lead by members of the Maha Sangha and thereafter viewing of the classrooms.

Lunch was served in the Asoka Hall to all present. The students patiently waited for their class’ name to be called before they could orderly line-up for their food. Prior to that, the student practice short meditation and reflection before meals including gratitude to the people that has prepared the food.

BISDS encourages students to practice the 3Rs where students were required to bring their own food containers including cutlery for their food to be served. This is just a small effort from BISDS to train our students to practice saving the environment. There were several student volunteers and teachers serving the food and ushering of distinguished guests..

Jacqueline Ee
BISDS

2nd of September 2018



Delivery of monthly groceries

FOV volunteers went to Sri Sai Orphanage in Klang and Promise Home to deliver the monthly groceries and rice on 19th August. They also gave some electrical appliances for their use.



Sri Sai Orphanage.

Promise Home.

BMV SENIOR CLUB YOGA CLASSES FOR BEGINNERS



VENUE	: BUDDHIST MAHA VIHARA
DATE	: COMMENCING 13 NOVEMBER 2018
AGE GROUP	: 50 YEARS AND ABOVE
FEES	: RM50 FOR 3 MONTHS
CLASS DAYS	: EVERY TUESDAY
TIME	: 10.30AM – 12 NOON

REGISTRATION CONTACT: PAMELA @ 016-3690191

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 : RM120,000 balance (from RM150,000)
- Shrine Hall Lights
- Outside - Est : RM 40,000
- Inside - Est : RM 7,000 balance (from RM8,000)



- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/tampered glass
- Est : RM23,800 balance (from RM24,800)



- Vehicle for Transport
- Est : RM80,000



BUDDHA FRIEZE
FOR SPONSORSHIP AT MEDITATION PAVILION

- Commercial Four-Door Refrigerator
- Est : RM5,000



- Seated Buddha Frieze
- RM18,000 each
- 50 statues left to be sponsored
- Standing Buddha Frieze
- RM38,000 each
- 3 statues left to be sponsored

SUDOKU

Sudoku #34

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

Sudoku #35

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

Sudoku #36

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

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.

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

Sudoku #36

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

Sudoku #35

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

Sudoku #34

A brief history of the 124 year old Buddhist Maha Vihara, Brickfields

The Buddhist Maha Vihara was founded in 1894 by the Sasana Abhiwurdhi Wardhana Society (SAWS), the oldest registered Buddhist Society in the Klang Valley.

From its very inception, the Vihara has been managed by the Sinhala Buddhist community but was financially supported by the Chinese and Indian communities as well. The first structure of the Vihara was the Main Shrine Room, with its ceremonial laying of the foundation-stone taking place on 25th August 1894 and the simple rectangular shaped building completed sometime during the first decade of the 20th century. The donors for the Shrine room, as recorded in the Selangor Government Gazette 1896, pg 408 were clearly Chinese and Indian communities and among the main donors were:

Kapitan Yeap Quang Seng, Towkay Loke Yew, K. Tambusamy Pillay, R. Doraisamy Pillay, Loke Chow Kit, San Peng and Son, Lim Tua Taw, etc...

The Vihara was always the focal point to mobilise the Buddhist community. The large gathering to protest and stop the screening of the then controversial film "Light of Asia" in 1927 in Malaysia was also held at the Vihara, and so was the mass gathering and signature campaign in the 1950s to lobby the government to declare Wesak as a national holiday.

During the Emergency period of 1948-1960, monks from the Vihara made a massive impact reaching out to calm and educate the psychologically disoriented

Chinese New Villagers who were evicted from their traditional lands and placed in new settlements by the Governments which was fighting a communist insurgency.

Since the 1940s, the Vihara commenced a free Dhamma publications programme as a Dhammadutta outreach to the masses which by the year 2012 was made available in 28 languages, with millions of copies of books and CDs produced. The Vihara's Buddhist Institute Sunday Dhamma School (BISDS), founded in 1929, is the oldest Sunday School in the country with an enrolment of more than 1200 students and continues to produce systematic books on Buddhist studies for children.

The Wesak procession organised by the Vihara since the 1890s is the oldest and largest religious procession in the country. The 3-day Wesak celebrations at the Vihara attracts about 100,000 people.

Many students or devotees who have studied and benefited from the BISDS, the Vihara's Free Publications, Dhamma programmes, classes, talks, etc have gone on to set up new Buddhist societies and centers which help to spread Buddhism in the country far and wide.

The SAWS is also one of the founding members of the Malaysian Consultative Council for Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST) formed in 1983, a Council which constructively engages the Government on matters

affecting non-muslims in the country. The MCCBCHST Administrative office is based at the Vihara.

In 2004, the Vihara was a major focal point in the country to collect relief aid to assist the South Asian Tsunami that killed almost 280,000 people. Several forty foot containers equivalent of relief aid were dispatched by the Vihara to Sri Lanka, Indonesia, India, Myanmar and Thailand by air, sea and land.

Buddhists remain the country's largest organ donors, thanks to Cornea and Organ Donation Campaigns carried out by the Vihara. The Vihara continues to operate to deliver its obligation to the Buddhist community till this day and is governed and directed by its Vision, 4 Missions, 6 Strategic Objectives and 4 Ennoblers in tribute and gratitude to all our past and current Sangha, volunteers, donors, friends, etc. We would be failing in our duty if we fail to mention the name of the foremost amongst them, our late Venerable Chief, that is Venerable. Dr. Kirinde Sri Dhammananda Nayaka Maha Thero.



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

(1st and 3rd 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

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)

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

BMV Statement of Accounts :

Buddhist Maha Vihara's Monthly Statement of Accounts is displayed on the Notice Board at the Reception area for public viewing. Please address all queries to the Hon. Secretary in writing.

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.

Tel: 03-2274 1141 Fax: 03-2273 2570

Email: info@buddhistmahavihara.org

Website: www.buddhistmahavihara.org