



Kathina Ceremony 4th November 2018



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PHOTO NEWS - Yoga for Beginners

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KATHINA ROBE-OFFERING CEREMONY: HISTORICAL AND SPIRITUAL SIGNIFICANCE

by Venerable Prof Dr K Dhammasami Thera

The word '**Kathina**' is Pali in origin. It means a frame used in sewing robes those days in India. However, before we talk about Kathina, let us look at some other monastic practices related to it so that we can understand Kathina ceremony in a broader perspective.

PRACTICE OF RETREAT

Kathina ceremony is a monastic one, supported by the generous devotees. It is essentially connected to the three-month retreat that ends in October.

The Buddhist monastic retreat came into existence as a result of a complaint made by the people during the Buddha's time. Jain monastic order were already practising this Vassana Retreat practice before the Buddha made His follower Bhikkhus do the same. The people expected monks, both Buddhist and non-Buddhist, to stay in one place at least for a certain period. They complained that the Buddhist monks were moving from place to place all the time without a permanent dwelling. The monks during their movement, damaged the plants and crops. There were no highways during the Buddha's time. One had to cross the farm lands to travel. Therefore, due to agricultural reasons, this prompted the Buddha to lay down a rule that Buddhist monks should observe the Retreat and stay in one place for three months. People wanted them to do that during rainy season and it became known as the Rains Retreat (**Vassana**).

Before this rule, the monks including the Buddha Himself travelled around during the year and they still did so, for nine months after the rule was laid down. Travelling and meeting people at different places is a kind of missionary life that the Buddha envisaged. It helps the monks not to be attached to dwelling places and people. It enabled them to render their service to as many as possible. It freed them from a huge burden of constructing, maintaining and developing a big temple or monastery. It helped the teachings to spread everywhere as they travel. Travelling made them encounter with different cultures. It gave them an understanding of the real nature of life. Roaming around empowers them to endure hard life. When you have to move from one place to another almost all the time, you do not gather things. You start gathering things only when you have the idea to settle. Since they wandered most of the time, their way of thinking, their attitude towards life and their spiritual practices are very pragmatic, realistic and based on facts.

With this Rainy Retreat (Vassana) practice coming along, the monks became comfortable and settled down. The devotees who approached them enjoyed the opportunity of learning the Dhamma. They had the opportunity of performing acts of generosity. Therefore, the benefit of the three months retreat became mutual. (Samyutta Nikaya)



Monks usually meditate or study during the Retreat.

With the introduction of this Vassana practice, Buddhist monastic life came to balance its way of life. Brahmanism had secular lay life as its core while Jain monastic life encouraged no shelter whatsoever such as a place for three months retreat. Buddhist Vassana practice could be viewed as middle way in this context.

A monk can choose his own time to start the Rains Retreat. There are two commencing dates different from one another exactly a month. But he is entitled to receive Kathina-civara (Kathina-robe) only if he starts his retreat with an earlier date -- not the later one. This is quite an important condition required of a monk to be entitled to Kathina-robe. Within the three months retreat he must not break the rule of retreat by spending nights somewhere else without a valid reason consented in the Vinaya (Buddhist Monastic Disciplinary Rules). If there is an emergency reason to travel, he can do so even during the retreat.

INVITATION CEREMONY

The second important procedure that must be done before Kathina ceremony is Invitation Ceremony (Pavarana). This is again purely monastic practice.

Invitation means at the end of retreat the monks must get together and invite one another to point out one's fault if they have seen it themselves or have heard from some one or are just in doubt. This would help them in purifying themselves. A Bhikkhu has to be open to any criticism from his colleagues regarding his behaviour.

Being open was a way of life the Buddha led. The monks have to be sensitive to a complaint made by the people in order to win their respect and in order to encourage them to learn the Dhamma. They have to be sensitive towards the remarks made by their fellow monks. This, according to the Buddha, could maintain both unity and purity in the Buddhist Monastic Order. It could also help keep the Monastic Rules and Regulations (Vinaya) alive. It is a kind of check-and-balance system between individual Bhikkhus as well as between the seniors and the juniors. This is exactly the core of Monastic Discipline as much as of the Teachings.



Bhikkhunis during the Forgiveness Ceremony on Pavarana Day.

Every fortnight there must be a meeting between the higher ordained ones, known as Bhikkhu (monks) or Bhikkhuni (nuns) in the case of ordained female. In that kind of assembly, a learned monk recites the 220 rules to the monks. Before he recites there has to be a procedure of confession, which means every individual has to inform the Sangha of the offense he has committed. This kind of confession can clear him from 203 kinds of offenses out of 220. Confession can psychologically relieve someone who has committed a grave evil like patricide. The story of King Ajatasattu who killed his father is an example. He could not sleep until he confessed his sin to the Buddha. Confession did not put his sin away but practically relieved him from psychological burden.

In being open to others the Buddha Himself was the best example. At every fortnight meeting the Lord Buddha would start inviting anyone present there to point out His fault, if any. He encouraged people to be open making Himself the subject of openness.

The Buddha wanted His disciples, at least those who have been ordained, to be as close as possible in their spiritual quest helping one another along the way. The only way of doing it and maintaining it is to practice to become increasingly open to each other that we no longer have anything to hide. Public morality can be maintained in this way. Therefore, we can say that monastic life is where one has least privacy.

This Invitation Ceremony is so important ceremonially as well as spiritually. Without this there cannot be a proper Kathina robe-offering -- it may become only ordinary robe-offering with no advantage on the part of the monks themselves.

The two ceremonies -- the Ceremony of Invitation and that of Offering Robe -- mark the termination of the Retreat.

KATHINA CEREMONY

We may well imagine a situation during 6th BC where there were no advanced textile technology known to the people. The monks had no choice but to sew the robe and giving it a dye themselves. The Buddha asked them to help one another using the best technique then available. Some made a frame while some went out in search of needle and thread. Some sewed pieces of cloth to make a robe while others prepared for another process of making fire and getting a suitable colour ready. Dying a robe was extremely difficult because they had to boil the bark of the tree to get the colour they wanted. Just imagine how the monks were busy to get a robe done. It was a hard life collecting pieces of cloth from different places such as rubbish-heap, cemetery, and streets to get it sufficient for a robe. Ordinary life was at that time reasonably hard especially regarding clothes; the monks were no exception; they had to struggle for a robe.



Kathina Procession.

But this became a kind of practice that trained monks to depend on themselves, to live in a simple way, creating no burden to the lay community and to be content with basic needs. They took it as a way of life with great honour. This humbleness and contentment clearly indicated high spiritual achievement.

The Buddha recommended this practice to be observed at the end of the Retreat because monks can still be found in large numbers in one place at this time and they could help one another.

Once entitled to Kathina-robe, a Bhikkhu is permitted to ignore some five minor rules. The relaxation is mainly felt during travel and invitation for alms-giving. Normally a Bhikkhu, senior or junior has to inform his fellow Bhikkhu living in the same temple before he goes out. He can choose not to do it when he has received the Kathina-robe. Usually he has to carry all the three pieces of robe wherever he goes. He can now leave one behind if he wishes after he has been offered Kathina-robe. He certainly has less restriction on travel. He can also accept as many robes if offered during the period of four months. Monks on the usual occasions are not supposed to accept food offered by someone using the terms of layman culture, the words normally employed by people in their social interaction. But once offered Kathina-robe(s) a Bhikkhu can receive such food given to him in that way.

This Kathina ceremony is mainly for the welfare of the Sangha (the Community of monks). Gautama Buddha did take into consideration how the Order He founded could survive. After the Mahaparinibbana (the Great Passing Away) of the Buddha Himself, the whole responsibility of both perpetuation and propagation of His Teachings would certainly fall on the Sangha. Therefore, the continuity of the Sangha means the continuity of the Dhamma itself. Moreover, after His Mahaparinibbana, we could see the Buddha Himself when we see, understand and realise the Dhamma. This was the case even when the Buddha was alive for He declared that one really sees Him only when one sees the Dhamma. Now we can see the logic behind the recommendation of this Kathina ceremony -- how it is important for the cause of Buddhism itself.



Offering of robes during the Kathina ceremony.

The Buddha did not start preaching to every one before He had the Monastic Order well established. After His Enlightenment, He made a long journey to Benares -- a journey that took Him more than a week -- just to convert a group of five ascetics and made them a monk. He knew very well that all the five had a very high possibility of becoming a monk and forming the Order.

He continued focusing on establishing the Order until He became confident that the Order has been well established and was capable of helping Him to propagate the Dhamma. His teachings spread far and wide after He passed away. Despite the fact that the Buddha was no longer with us, the geographical expansion still took place in a greater scale. The Buddha Himself would have definitely foreseen this great service of His disciples that He put a lot of effort to establish the Monastic Order (Sangha).

The Monastic Order was firmly established when the Buddha had ordained sixty men -- all of whom came from either royal family or that of nobility. Missionary work in its true sense started only then with sixty monks, despatching them to different directions asking two not to go in the same way.

The implication here is that the existence of the well-established monastic order is extremely essential if we are about to get the teachings of the Buddha across to the people. The Arahant Mahinda simply had this in mind when he told King Devanam Piyatissa of Sri Lanka (3rd BC) that the Sasana (Buddha's Dispensation) will get rooted on Sri Lankan soil only when a Sri Lankan native monk has become well versed in Monastic Rules (Vinaya).[2]

Together with ceaseless support on the part of the devotees, the successive Kathina ceremonies held every year in Sri Lanka, Burma, Thailand and other countries have enabled the monks to carry on their missionary work far and wide.

Source: www.budsas.org

About the Writer:

Ven Prof Dr. Khammai Dhammasami Thera; MPhil (BPU & Kelaniya), DPhil (Oxford) is a Theravada Buddhist monk-scholar from Oxford, Great Britain. He is now involved in teaching and research in Buddhist Studies at University of Oxford where he received his doctor of philosophy in Buddhist Studies. He also teaches Pali and meditation at the School of Oriental and African Studies, University of London where he is a research associate. Venerable is the incumbent abbot of the Oxford Buddha Vihara, UK and was a co supervisor for the late Ven K Dhammadina's MPhil thesis.



A LOOK AT THE KALAMA SUTTA

by Bhikkhu Bodhi

KĀLĀMA SUTTA

*Do not believe in anything (simply)
because you have heard it.*

*Do not believe in traditions because they
have been handed down for many generations.*

*Do not believe in anything because it is
spoken and rumoured by many.*

*Do not believe in anything (simply) because
it is found written in your religious books.*

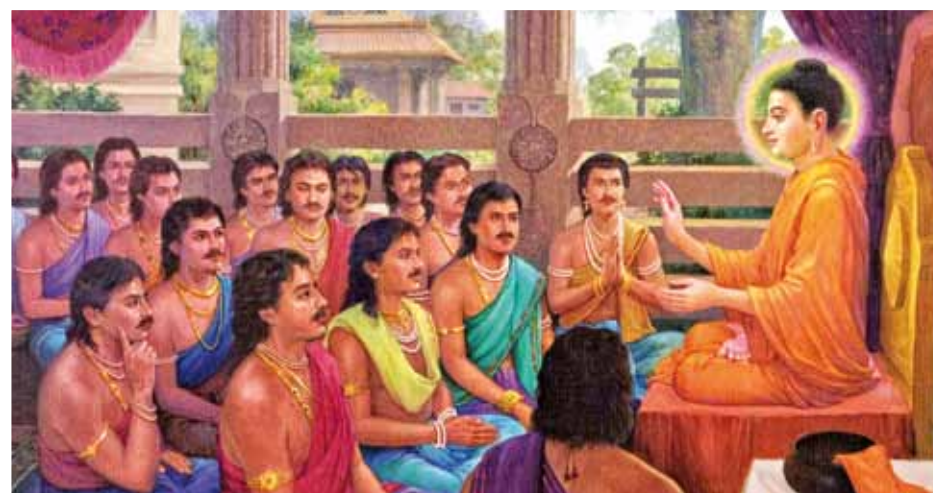
We take a fresh look at an often quoted discourse of the Buddha, the Kalama Sutta. The discourse has been described as “the Buddha’s Charter of Free Inquiry,” and though the discourse certainly does counter the decrees of dogmatism and blind faith with a vigorous call for free investigation, it is problematic whether the sutta can support all the positions that have been ascribed to it. On the basis of a single passage, quoted out of context, the Buddha has been made out to be a pragmatic empiricist who dismisses all doctrine and faith, and whose Dhamma is simply a freethinker’s kit to truth which invites each one to accept and reject whatever he likes.

But does the Kalama Sutta really justify such views? Or do we meet in these claims just another set of variations on that egregious old tendency to interpret the Dhamma according to whatever notions are congenial to oneself — or to those to whom one is preaching? Let us take as careful a look at the Kalama Sutta as the limited space allotted to this essay will allow, remembering that in order to understand the Buddha’s utterances correctly it is essential to take account of his own intentions in making them.

The passage that has been cited so often runs as follows: “Come, Kalamas. Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon scripture, nor upon surmise, nor upon axiom, nor upon specious reasoning, nor upon bias toward a notion pondered over, nor upon another’s seeming ability, nor upon the consideration ‘The monk is our teacher.’ When you yourselves know: ‘These things are bad, blamable, censured by the wise; undertaken and observed, these things lead to harm and ill,’ abandon them... When you yourselves know: ‘These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness,’ enter on and abide in them.”

Now this passage, like everything else spoken by the Buddha, has been stated in a specific context — with a particular audience and situation in view — and thus must be understood in relation to that context. The Kalamas, citizens of the town of Kesaputta, had been visited by religious teachers of divergent views, each of whom would propound his own doctrines and tear down the doctrines of his predecessors. This left the Kalamas perplexed, and thus when “the recluse Gotama,” reputed to be an Awakened One, arrived in their township, they approached

him in the hope that he might be able to dispel their confusion. From the subsequent development of the sutta, it is clear that the issues that perplexed them were the reality of rebirth and kammic retribution for good and evil deeds.



The Kalamas, citizens of Kesaputta approaching the Buddha for clarification.

The Buddha begins by assuring the Kalamas that under such circumstances it is proper for them to doubt, an assurance which encourages free inquiry. He next speaks the passage quoted above, advising the Kalamas to abandon those things they know for themselves to be bad and to undertake those things they know for themselves to be good. This advice can be dangerous if given to those whose ethical sense is undeveloped, and we can thus assume that the Buddha regarded the Kalamas as people of refined moral sensitivity. In any case he did not leave them wholly to their own resources, but by questioning them led them to see that greed, hate and delusion, being conducive to harm and suffering for oneself and others, are to be abandoned, and their opposites, being beneficial to all, are to be developed.

The Buddha next explains that a “noble disciple, devoid of covetousness and ill will, undeluded” dwells pervading the world with boundless loving-kindness, compassion, appreciative joy and equanimity. Thus purified of hate and malice, he enjoys here and now four “solaces”: If there is an afterlife and kammic result, then he will undergo a pleasant rebirth, while if there is none he still lives happily here and now; if evil results befall an evil-doer, then no evil will befall him, and if evil results do not befall an evil-doer, then he is purified anyway. With this the Kalamas express their appreciation of the Buddha’s discourse and go for refuge to the Triple Gem.

Now does the Kalama Sutta suggest, as is often held, that a follower of the Buddhist path can dispense with all faith and doctrine, that he should make his own personal experience the criterion for judging the Buddha’s utterances and for rejecting what cannot be squared with it? It is true the Buddha does not ask the Kalamas to accept anything he says out of confidence in himself, but let us note one important point: the Kalamas, at the start of the discourse, were not the Buddha’s disciples. They approached him merely as a counselor who might help dispel their doubts, but they did not come to him as the Tathagata, the Truth-finder, who might show them the way to spiritual progress and to final liberation.

Thus, because the Kalamas had not yet come to accept the Buddha in terms of his unique mission, as the discloser of the liberating truth, it would not have been in place for him to expound to them the Dhamma unique to his own Dispensation: such teachings as the Four Noble Truths, the three characteristics, and the methods of contemplation based upon them. These teachings are specifically intended for those who have accepted the Buddha as their guide to deliverance, and in the suttas he expounds them only to those who “have gained faith in the Tathagata” and who possess the perspective necessary to grasp them and apply them. The Kalamas, however, at the start of the discourse are not yet fertile soil for him to sow the seeds of his liberating message. Still confused by the conflicting claims to which they have been exposed, they are not yet clear even about the groundwork of morality.

Nevertheless, after advising the Kalamas not to rely upon established tradition, abstract reasoning, and charismatic gurus, the Buddha proposes to them a teaching that is immediately verifiable and capable of laying a firm foundation for a life of moral discipline and mental purification. He shows that whether or not there be another life after death, a life of moral restraint and of love and compassion for all beings brings its own intrinsic rewards here and now, a happiness and sense of inward security far superior to the fragile pleasures that can be won by violating moral principles and indulging the mind’s desires. For those who are not concerned to look further, who are not prepared to adopt any convictions about a future life and worlds beyond the present one, such a teaching will ensure their present welfare and their safe passage to a pleasant rebirth — provided they do not fall into the wrong view of denying an afterlife and kammic causation.

However, for those whose vision is capable of widening to encompass the broader horizons of our existence, this teaching given to the Kalamas points beyond its immediate implications to the very core of the Dhamma. For the three states brought forth for examination by the Buddha — greed, hate and delusion — are not merely grounds of wrong conduct or moral stains upon the mind. Within his teaching’s own framework they are the root defilements — the primary causes of all bondage and suffering — and the entire practice of the Dhamma can be viewed as the task of eradicating these evil roots by developing to perfection their antidotes — dispassion, kindness and wisdom.

Kalama Sutta

The Buddha told them that it is right to doubt and to ask questions.

He did not say “do not believe the others, believe me”.

Instead, the Buddha taught them the proper way to discover the truth.

Thus, the Kalama Sutta is also known as the Buddhist “Charter of Free Enquiry”.

Thus the discourse to the Kalamas offers an acid test for gaining confidence in the Dhamma as a viable doctrine of deliverance. We begin with an immediately verifiable teaching whose validity can be attested by anyone with the moral integrity to follow it through to its conclusions, namely, that the defilements cause harm and suffering both personal and social, that their removal brings peace and happiness, and that the practices taught by the Buddha are effective means for achieving their removal. By putting this teaching to a personal test, with only a provisional trust in the Buddha as one’s collateral, one eventually arrives at a firmer, experientially grounded confidence in the liberating and purifying power of the Dhamma. This increased confidence in the teaching brings along a deepened faith in the Buddha as teacher, and thus disposes one to accept on trust those principles he enunciates that are relevant to the quest for awakening, even when they lie beyond one’s own capacity for verification. This, in fact, marks the acquisition of right view, in its preliminary role as the forerunner of the entire Noble Eightfold Path.

Partly in reaction to dogmatic religion, partly in subservience to the reigning paradigm of objective scientific knowledge, it has become fashionable to hold, by appeal to the Kalama Sutta, that the Buddha’s teaching dispenses with faith and formulated doctrine and asks us to accept only what we can personally verify. This interpretation of the sutta, however, forgets that the advice the Buddha gave the Kalamas was contingent upon the understanding that they were not yet prepared to place faith in him and his doctrine; it also forgets that the sutta omits, for that very reason, all mention of right view and of the entire perspective that opens up when right view is acquired. It offers instead the most reasonable counsel on wholesome living possible when the issue of ultimate beliefs has been put into brackets.

What can be justly maintained is that those aspects of the Buddha’s teaching that come within the purview of our ordinary experience can be personally confirmed within experience, and that this confirmation provides a sound basis for placing faith in those aspects of the teaching that necessarily transcend ordinary experience. Faith in the Buddha’s teaching is never regarded as an end in itself nor as a sufficient guarantee of liberation, but only as the starting point for an evolving process of inner transformation that comes to fulfillment in personal insight. But in order for this insight to exercise a truly liberative function, it must unfold in the context of an accurate grasp of the essential truths concerning our situation in the world and the domain where deliverance is to be sought. These truths have been imparted to us by the Buddha out of his own profound comprehension of the human condition. To accept them in trust after careful consideration is to set foot on a journey which transforms faith into wisdom, confidence into certainty, and culminates in liberation from suffering.

Source: www.accesstoinsight.org

About the Writer:

Bhikkhu Bodhi (born December 10, 1944) is an American Theravada Buddhist monk, ordained in Sri Lanka and currently teaching in the New York and New Jersey area. He was appointed the second president of the Buddhist Publication Society and has edited and authored several publications grounded in the Theravada Buddhist tradition. He now lives and teaches at Chuang Yen Monastery (Carmel, New York), and is the president of the Buddhist Association of the United States. Bhikkhu Bodhi is the founder of the organization Buddhist Global Relief, which funds projects to fight hunger and to empower women across the world.



BUDDHIST ARGUMENTS FOR VEGETARIANISM

by Bhante S Dhammika

So the next question is this – could vegetarianism be implied from or be more consistent with the Buddha’s teachings in general?



The cardinal virtue of Buddhism is respect for life. This is embodied in the first Precept; not to harm living beings. I use the word ‘harm’ rather than ‘kill’ because on many occasions the Buddha mentioned that we should not just abstain from killing but also from cruelty and violence. For example, he said that someone is unrighteous (*adhamma*) in body if they “kill living beings, are murderous, bloody-handed, given to blows and violence and are without mercy.” (Majjhima Nikaya I, 286). It is clear that killing is against the first Precept but so is pulling a cat’s tail, flogging a horse or punching someone in the face, although these actions would be less grave than killing. So this is the first point –

(1) Both cruelty to and killing living beings is against the first Precept.

That true adherence to the Precept goes beyond the individual’s direct physical involvement in harming or killing is clear from the Buddha’s instructions that someone who takes the Dhamma seriously should “not kill, encourage (*samadapati*) others to kill, approve of (*samamunno hoti*) killing, or speak in praise of (*vannam bhasati*) killing” (Anguttara Nikaya V,306). Here the Buddha says that one should take into account even the indirect and distant implications of one’s actions and speech. So this is the second point –

(2) Trying to influence and encourage others not to harm or kill living beings and being kind to them oneself would be consistent with the first Precept.

As is often pointed out, the Precepts have two dimensions, firstly to stop doing wrong (*varitta*) and then to actually do good (*caritta*, Majjhima Nikaya III, 46). In the case of the first Precept its *varitta* aspect would be avoiding harming and killing while its *caritta* aspect would be doing what one could to nurture, protect and promote life. This is expressed in the Buddha’s full explanation of the Precept when he said; “Avoiding the taking of life, he dwells refraining from taking life. Putting aside the stick and the sword he lives with care, kindness and compassion for living beings.” (Digha Nikaya I, 4).

Again and again throughout his teachings the Buddha asked us to empathize with others, to feel for others. “Put yourself in the place of others and neither kill nor cause killing.” (Dhammapada 129. “Think, ‘As am I so are others. As are others so am I’ and neither kill nor cause killing.” (Sutta Nipata 705). This then is the third point –

(3) Feeling and acting with kindness and compassion towards living beings is an integral part of the first Precept.

The Buddha’s teachings of respect for life can be clearly seen in several of his other teachings as well, Right Livelihood (*samma ajiva*) being but one example of this. The Buddha gave as examples of wrong means of livelihood the selling (and/or manufacturing?) of weapons, human beings, flesh (*mamsa vanijja*), alcohol and poisons (Anguttara Nikaya III, 208). Although he did not specifically mention it, it is easy to see that the reason why these livelihoods are unethical is because they involve at some level harming or killing living things. So this is the fourth point –

(4) Not harming or killing living beings and being kind to them, is an integral part of the whole Dhamma, not just the first Precept.

Another of the Buddha’s important teachings is that things do not come into existence randomly or through the will of a divine being but through a specific cause or web of causes. The most well-known example of this is where the Buddha describes the conditions that give rise to suffering (Digha Nikaya II,55). However, there are other examples of dependent arising – the sequence of causes that give rise to enlightenment (Samyutta Nikaya I,29-32) and to social conflict (Sutta Nipata 862-77), etc.

Using this same principle, we can clarify issues related to meat eating. Farmers do not raise cows or chickens for fun; they do it because they can make a living by selling them to the abattoirs. Likewise abattoirs don’t slaughter animals for fun, they do it to make a profit. They sell their meat to the processors, who sell it to the local supermarkets or butchers who in turn sell it to the consumers. Any reasonable person would agree that there is a clear trajectory, a discernible causal link between the farmer or the abattoir and the consumer. It may be a distant link but it is there. Put in its simplest terms, people would not slaughter animals if other people did not purchase meat. So this is the fifth point –

(5) Eating meat is causally related to the harming or killing of living beings and thus is connected to some degree to breaking the first Precept.

Now let us consider the implications of these five points. Avoiding the complexities of the modern food processing and production industries for the time being, let us look at the simple version of it as it would have existed at the time of the Buddha and how it may still exist in some developing countries and perhaps even in some rural areas in the West.

Let’s say that during the Buddha’s time some monks were invited to the house of a devout family for a meal and that they were served, amongst other things, meat. In accordance with the Buddha’s instructions in the Jivaka Sutta (Majjhima Nikaya II,369) they ate the meat because they had not seen, heard or even suspected that their hosts had gone to someone and specifically asked them to slaughter an animal so that it could be fed to the monks. While eating their meal these monks would

have had no bloody intentions, no murderous anger, no perverse fascination in seeing a creature have its throat cut. It is likely that they gave no thought whatsoever to where the meat came from or what was involved in procuring it. From the narrowest, most literal, strictly direct interpretation of it, the first Precept would not have been broken.



A beautiful picture that shows how a cow responds to the loving kindness of a monk.

But this narrow perspective raises, at least in my mind, quite a few troubling questions:

- (A) Firstly, as we have seen above, all the evidence shows the Buddha wanted the Precept to be interpreted in a broad manner and to have all its implications taken into account.
- (B) If the monks did not directly break their rules, maybe the lay people broke the first Precept in that they “encouraged others to kill, approved of killing or spoke in praise of killing” when they purchased the meat.
- (C) Maybe the monks *should* have given some thought to the implications and consequences of their actions. Did not the Buddha say; “Before doing something, while doing it and after having done it one should reflect, ‘Will this action lead to my own or others’ detriment?’ ” (Majjhima Nikaya I,416).
- (D) Although they may not have seen, heard or suspected that an animal was killed specifically for them, the monks must have been aware that it was killed for people who eat meat, and that in eating meat they would fall into this category.
- (E) Even if their role in the death of a creature is only distant and indirect, genuine *metta* would urge one not to be involved in killing even to that extent. The Buddha said; “Just as a mother would protect her only child at the risk of her own life, like this one should develop an unbounded mind towards all beings and love to all the world. One should develop an unbounded mind, above, below and across, without obstruction...” (Sutta Nipata 149-50). He also said we should think like this; “I have love for footless creatures. I have love for the two-footed. I have love for the four-footed and I have love for many-footed creatures.” (Anguttara Nikaya II,72). Saying “It wasn’t killed specifically for me and while I ate it my mind was filled with love” does not sound like the deep, kindly and pervasive love the Buddha asked us to develop. It sounds more like a love restricted by rather narrow concerns.

- (F) In a very important discourse in the Anguttara Nikaya the Buddha praised those who care about others as much as they care about themselves. He said; “There are these four types of people found in the world. What four? He who is concerned with neither his own good nor the good of others, he who is concerned with the good of others but not his own, he who is concerned with his own good but not the good of others and he who is concerned with both his own good and the good of others. Of these four he who is concerned with his own good and the good of others is the chief, the best, the topmost, the highest, the supreme.” (A.II,94). And a little further along the Buddha asked the question; “And how is one concerned with both his own good and the good of others?” In part of the answer to this question he said; “He does not kill or encourage others to kill.” (A.II,99). We saw before that there is a casual link between killing animals and purchasing their meat. Quite simply, slaughter houses would not slaughter animals and butchers and supermarkets would not stock meat if people did not buy it. Therefore, when we purchase meat or even eat it when it is served to us, we are encouraging killing, and thus not acting out of concern for others, as the Buddha asked us to do.



The conclusions of all this seems to me to be inescapable – that intelligent, mature Dhamma practice would require vegetarianism, or at least reducing one’s meat consumption.

Source: dhamma musings@sdhammika.blogspot.com

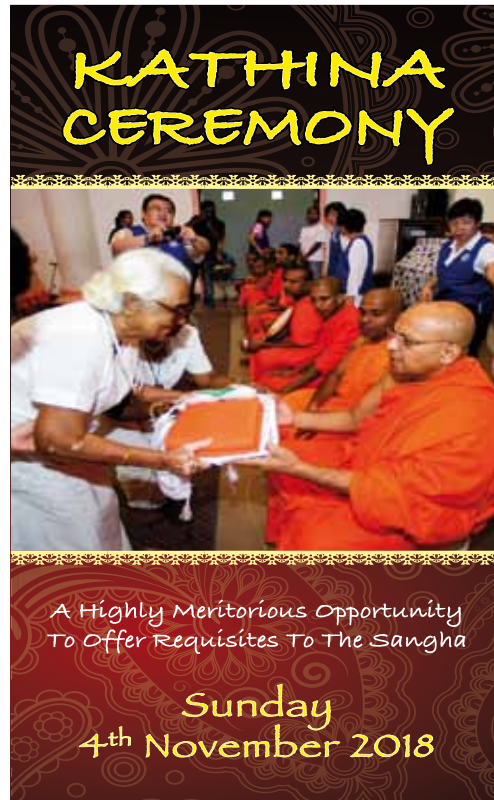
About the Writer:

Bhante Shravasti Dhammika was born in Australia in 1951 and converted to Buddhism at the age of eighteen. He ordained as a monk under Ven Mativella Sangharatna of India in 1976. The same year he went to Sri Lanka where he studied Pali at Sri Lanka Vidyalaya, and later became a co-founder and teacher of Nilambe Meditation Centre in Kandy. Currently, Bhante Dhammika is the spiritual advisor to The Buddha Dhamma Mandala Society in Singapore. Bhante Dhammika had written over 25 books and scores of articles on Buddhism and related subjects and his most popular book Good Question Good Answer has been translated into 36 languages.

1. Upcoming Events in November and December 2018

a. Kathina Ceremony - 4th November at 6.45am

A special day which is held yearly for devotees to offer basic requisites to the temple and the Maha Sangha (monastic order) after the 'monastic rains retreat' (3 month Vassa period). Devotees will circumambulate the heritage Shrine Hall Building 3 times and then make their offerings together with the "Kathina Cheevera" (robe) to the Maha Sangha. The presenting of "Kathina Robe or Cheevera" is one of the ways for the laity to support and pay tribute to the Maha Sangha. The requisites offered include robes, medicines, toiletries, cleaning equipment and kitchen items. We rejoice over the devotees' faith and meritorious deeds.



YOU CAN PARTICIPATE BY SPONSORING :

- (a) RM 100 - A parcel of food items, medicines, toiletries
- (b) RM 100 - Offering one monks robe
- (c) RM 300 - An offering tray comprising of monks robe, alms bowl, medicines, toiletries

AND DONATING TOWARDS :

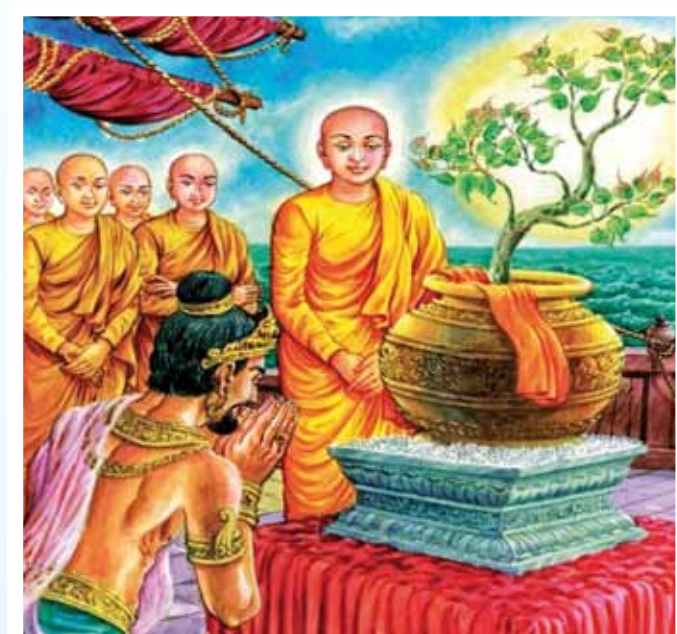
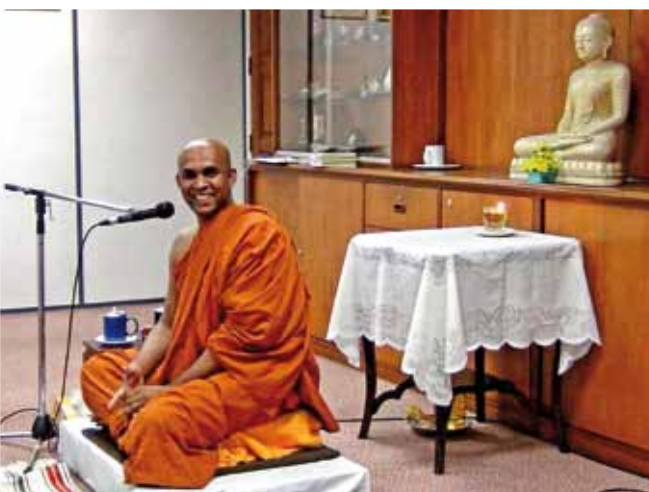
- Other requisites for monks such as soap bars, toothbrush, toiletries, white bed sheets, pillow cases, bathing towels, medicines, etc.
- Articles used by monks and devotees at the Buddhist Maha Vihara kitchen such as kitchen towels, stainless steel forks & spoons, plastic bowls, cups, etc.
- Consumable food items such as rice, sugar, milo, meecheon, milk powder (Fern-leaf Full Cream) etc.

A DETAILED LIST IS AVAILABLE AT THE BUDDHIST MAHA VIHARA OFFICE



b. Meditation Retreat by Venerable Dr S. Pamarathana - 23rd Nov to 25th November

A non-stay in meditation retreat will be organised from Friday 23rd November to Sunday 25th November from 9am to 6pm. The theme for the retreat is "Training the Mind for Happiness". Interested devotees are requested to register with BMV office at 03-22741141 during office hours.



c. 43rd Novitiate Programme - 7th Dec to 16th December

Buddhist Monks Training Centre of Buddhist Maha Vihara is pleased to announce the Novitiate Programme on the dates mentioned above. The Programme gives one the experience of renunciation from the world of work and family life to experience the world of chanting, puja, meditation, self-reflection and Dhamma study. Men and women above the age of 18 are encouraged to join as Samaneras and Upasikas. Please register early at the BMV Reception or call 03-22741141 for enquiries.

Shaving Ceremony – Friday 7th December at 3.00pm

Ordination Ceremony – Saturday 8th December at 9.00am

Pindapata – Sunday 16th December at 9.30am

Closing Ceremony – Sunday 16th December at 2.00pm

Chief Preceptor and Coordinator – Venerable R. Padmasiri Thera from Sri Lanka

Medium of Instruction – English

Food served for the duration – Vegetarian

**** Dana** – daily at 7.30am and 11.30am



Pindapata.



Shaving Ceremony.

d. Sanghamitta Full Moon Day - 21st December

A Special Observance of 8 Precepts programme will be organised from 7.00am to 7.00pm in honour of Venerable Sanghamitta Theri who is credited with the establishment of the Bhikkhuni order in Sri Lanka as well as bringing with her, a sapling of the original Bodhi Tree from Buddha Gaya, India to Anuradhapura, Sri Lanka. A programme of meditation and dhamma talks will be organised and all women are encouraged to participate. More details will be posted in the December Newsletter.

2. Past Events in August, September and October 2018

a. Review of Bhante Punnaji's Lessons - 13th and 20th August and 3rd September

Bro Billy Tan conducted 3 classes from a scientific perspective at BMV in memory of the late Bhante Punnaji. Topics covered were Mind vs Brain, How the Brain Evolved, Viññāna, Mano and Citta, Cognition and Affection and the 5 Aggregates.



b. Dhamma Talk by Bhikkhuni Khanti Khema - 9th and 16th September

Over 2 Sundays, Bhikkhuni Khanti Khema spoke on the topic of Buddha's Fundamental Meditation Methods. She explained on how to refine the practise of meditation, understanding the 5 hindrances, that practising meditation needs Effort or Sammā Vāyāma and one's transformation towards peace and happiness.



c. BMV Inter Religious Forum - 21st September

To commemorate the Birth Centenary of the late Ven Dr K Sri Dhammananda Nayaka Maha Thera (founder member of MCCBCHST), a Inter Religious Forum was organised by Buddhist Maha Vihara to discuss the topic of "Common Elements in All Religions Regarding Good Governance". The distinguished panel comprised of Mr Vijaya Samarawickrama (Buddhist rep), Reverend Father Dr Clarence Devadass (Christian Rep), Ms Gowri PS Thangaya (Hindu rep), Sardar V. Harcharan Singh (Sikh rep), Daozhang Dr Yam Kah Kean (Taoist rep) and Tuan Haji Zaid Kamaruddin (Muslim rep). The moderator was Dr Amir Farid Isahak (Chairman of INSAF) * MCCBCHST stands for Malaysian Consultative Council for Buddhism, Christianity, Hinduism, Sikhism and Taoism)



d. Dhamma Talk by Luang Pu Boonsong Thittasaro - 1st October

A well known forest meditation monk, Luang Pu Boonsong came to Malaysia to visit a few temples and Buddhist Associations to give dhamma talks.. He is currently the Abbot of Wat Santivanaram from the Chantaburi Province, Thailand. Luang Pu Boonsong studied with great meditation masters of Thailand. He now teaches the monks and lay devotees to follow the discipline and teachings of the forest tradition. Luang Pu Boonsong visited BMV on Monday, 1st October to give a dhamma talk.



“In the October Newsletter, we reported on the first ever Convocation of the K Sri Dhammananda Institute held on 2nd September 2018 for the students of Master of Arts, Bachelor of Arts and Diploma in Buddhism since its founding in 2007. Below we give you the history and dedication of those involved in the setting up of this prestigious Institute of Buddhist Studies - Editor”



HISTORY OF THE K SRI DHAMMANANDA INSTITUTE

by Bro K Don Premaseri (Vice President of BMV)

A discussion took place on the future of Buddhist scholastic pursuit at the Vihara with the passing away of Venerable Dr K Sri Dhammananda Nayaka Maha Thera. It dawned upon everyone the important words of our late Venerable Chief:

Moslems quote the Quran when they teach their religion.

Christians quote the Bible when they teach their religion.

Buddhists however says so and so said this or that.

Buddhists do not quote the Buddha!

The Inspiration

This was the sad truth. Unlike other religionists, there was no in depth study of Buddhism among our Malaysian Buddhists. The learning has been touching the surface or periphery only and Buddhists cannot even quote from the Suttas, let alone the Dhammapada.

For many years, the Vihara has been offering Buddhist examination programs yearly for scholastic pursuit through the Buddhist Institute Sunday Dhamma School (BISDS) such as the Malaysian Buddhist Examination Syndicate (MBES) in August and the Young Mens' Buddhist Association Colombo (YMBA Colombo) in June, but it was felt that we needed to cross to the next level by offering tertiary education in Buddhism.

The three individuals in the discussion were Ven K. Siridhamma Thera, Ven K. Dhammadinna Thera and K. Don Premaseri. Ten years earlier in the period 1996-1997, a group of Sunday School teachers had taken up the Diploma in Buddhism course off campus program of the Buddhist and Pali University Sri Lanka coordinated by Than Hsiang Temple in Penang.

Since these Sunday School teachers were on their own, they coordinated the classes among themselves using syllabus from Than Hsiang Temple and roped in Dato' Dr Ananda Kumarasiri, Mr Vijaya Samarawickrama and Bro Yong to teach the classes and the students prepared their own notes.

The examinations were held in Penang. Among the Sunday School teachers were Ven K. Dhammadinna, Ven Bhikhsuni Sing Kan and 7 lay teachers. After the examinations, Ven Sing Kan flew off to Sri Lanka to pursue her Degree program in Buddhism while Ven K. Dhammadinna continued his scholastic pursuit in Buddhism later.

This episode a decade earlier gave the discussion a scenario of the possibilities. After much deliberation, it was decided that we will try to offer this Diploma in Buddhism program at our Vihara with organized classes and teachers. Other higher level programs could commence later.

Application as Examination Centre

The momentum begun with the submission to the University for approval. The application forms were filled and all photographs of all the required facilities were submitted such as a Shrine Room, large Lecture halls, small lecture rooms, accommodation for visiting lecturers, Dana Hall, list of lecturers and their academic qualifications, etc. All throughout our

application, we were guided by our Advisors, Ven Dr Gnanarama Nayaka Maha Thera and Ven Dr T. Sangharatana Nayaka Maha Thera whom we are truly grateful. Ven Dr M. Punnaaji Maha Thera agreed to assist us to stand in as Head of the Institute until a replacement was found but Venerable clearly mentioned he will not be teaching in the Institute.

The name “The Buddhist Institute” for the Institute was chosen because this was the name chosen by our late Venerable Chief in the early 1960s in his application to the Government for land in Lornie Road (now known as Jalan Syed Putra) for purposes of a building a Buddhist education centre. Unfortunately this application was not successful. This name was later used by late Venerable Chief to name the newly completed Sunday School building in 1962.

We then received a letter from the University that a physical audit will take place and they required further documentation. The day of reckoning arrived and we passed the inspection. We finally received the letter we could proceed to offer courses from the University.

Gaining momentum with University study programs

The first batch of students for the Diploma in Buddhism began classes in October 2017 and sat for their exams in October 2018. The first class teachers for the Diploma program were Ven Dr T. Sangharatana, Ven A. Yasassi Thera, Mr Vijaya Samarawickrama and Mr K. Don Premaseri. The first batch of students included three gentlemen who were above 70 years old who got to know each other during the program. One of them became the top student for the Pali Paper. They were truly an inspiring group and their passion in studying spurred all the other students. A Venerable from Seck Kia Eenh Melaka also joined the program.



The Late Venerable T Sangharatana was one of the first to teach in the Diploma Programme.

We had several years of Diploma students who passed the program but we still failed to commence the Degree program as we did not have the right lecturers. We had to wait till 2012 with the return of Ven K. Dhammadinna for the Degree program to commence where Venerable took up to teach some of the classes.

We then had a new challenge as we could not get a teacher to teach the Pali class for the year for both the Degree and Diploma programs putting us at great risk on how to continue the programs. Our Principal, Ven K. Siridhamma and K. Don Premaseri went to meet Ven Dr Dhammapala Maha Thera at a centre in Klang Lama and to invite Venerable to assist us out of the predicament which Venerable readily obliged. The rest became history. Ven Dr Dhammapala is an exponent of the Pali and Sanskrit languages.

Expanding the Institute study offerings

In 2015, Ven Dr Dhammadinna was appointed the Director of the Institute and Venerable boldly went on to commence teaching the Masters in Arts program with Datin Loo Mew Ling. This batch of students successfully completed the program and passed their examinations in 2016. The top student for the program was Ms Lim Voon Pheng.



The late Ven Dr K Dhammadinna Thera who was a Director of the Institute.

In 2016, the Institute was renamed the K Sri Dhammananda Institute and Ven Dr K. Dhammadinna was appointed its Director and a Board was formed by Venerable to manage the Institute. Other members of the Board included Ven K. Siridhamma as Principal, Mr Vijaya Samarawickrama, Mr Gunananda Ooi, Mr K. Don Premasiri and Ms Khema Lim. The Director had then made plans to launch the Master of Philosophy program which will lead to awarding of PhD.

Ven Dhammadinna started reaching out to various teachers given his wide circle of acquaintance in the Buddhist academic field. He had also planned to launch new programs from the Buddhist and Pali University of Sri Lanka and was working hard to get approvals to introduce study programs from the University of Kelaniya of Sri Lanka.

Various meetings have been held to discuss many other matters too such as exploring ways to increase enrolment of students, introducing distance learning programs, fund raising to reduce student fees by increasing current subsidy levels, etc. Sadly, all these plans came to a halt with the demise of Ven Dr K Dhammadinna and the vacuum left was too big to fill. It was then decided that we will continue the existing programs first and move progressively forward from this base. In 2018, Ven Dr T. Sangharatana passed away dealing a further blow to the Institute.

Gratitude

Periodically, with the availability of teachers, the Institute has been offering programs on Pali language at the Basic and Intermediate level and this has been extended to the Sanskrit language as well with Ven Dr Dhammapala teaching the program as well as Pali.



Venerable Dr Dhammapala who taught the Pali language.

We are blessed that Ven Siridhamma and our Venerable Chief keeps sourcing for monks to try to help us out for teachers to teach Pali. We are grateful to Ven Sri Saranankara Nayaka Maha Thera and the Sri Lanka Buddhist Temple Sentul for periodically supporting us with teachers for the Pali classes such as Ven A. Yasassi and Ven Sunanda. We are thankful to Ms Khema Lim for being the Coordinator for the last 9 years.

We are grateful to Ven Dr Gnanarama, the Principal of the Buddhist and Pali College of Singapore based at the Mangala Vihara for supporting us yearly by personally coming to our Vihara in the initial years and in later years sending lecturers yearly for the Examination seminar for students sitting for the Degree and Diploma programs.

Ven Siridhamma has also stabilized the group further by forming a Committee to look into all aspects of study and matters that could now be explored with stability in the Institute.

To build closer cooperation, Venerable liased with the Vice Chancellor to commence a program to bring about 15 of the university student monks

from various countries yearly to Kuala Lumpur to assist the Vihara and other centres during the Wesak period and in return the students get to visit and learn about some active Dhammadutta centres and some iconic spots in the Klang Valley.

The Masters of Philosophy program is beginning to gain traction with Ven Dr Dhammapala graciously accepting to be the students' supervisor in Malaysia and we should be seeing the graduation of our first PhD students within 3 years. The Degree and Diploma programs are stable with current teachers and students who have completed their Masters in Arts teaching in the program.

We are ever grateful to our past and current teachers. May you continue to be blessed with Ayu, Vanno, Sukham, Balam. May your dedication and patience continue to be an inspiration to us and everyone to get closer to the Buddha Vacana and appreciate the Dhamma and strive for along the Path with diligence:

Ven Dr Dhammapala Maha Thera

Ven R. Sunanda Thera

Ven A. Yasassi Thera

Ven K. Dipavamsa Thera

Ven Nandawimala Thera

Datin Loo Mew Ling

Mr Vijaya Samarawickrama

Mr Ananda Foong

Mr K Don Premasiri

Ms Lim Voon Pheng

Mr Lo Yean Meow

Mr Paul Chee Keong Kok

Mr Eng Jin

We are also thankful and dedicate merits to our two past teachers and our Head who have passed away. May their journey in Samsara be short. May they realize Nibbana soonest:

The late Ven Dr T. Sangharatana Nayaka Maha Thera

The late Ven Dr M. Punnaaji Maha Thera

The late Ven Dr K. Dhammadinna Thera

The Principal's vision was also to host the convocation of the K Sri Dhammananda Institute at the Vihara itself. In the past, the Diploma in Buddhism scrolls were presented during the prize giving day of the BISDS. 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.



Our Venerable Chief, Our Pincipal and Teaching Staff of the Institute now.

The Vice Chancellor of the Buddhist and Pali University of Sri Lanka, Ven Prof 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.

PEN PORTRAITS

– Portraits of 93 Eminent Disciples of the Buddha

No 23. Vangisa Maha Thera

Once, in Rajagaha, there was a brahmin by the name of Vangisa who by simply tapping on the skull of a dead person could tell whether that person was reborn in the world of the devas, or of the human beings, or in one of the four lower worlds (apayas). The brahmins took Vangisa to many villages and people flocked to him and paid him ten, twenty or a hundred to find out from him where their various dead relatives were reborn.

He also had a following who gave him a gold coloured garment and a shawl to match as well as a chariot. They organised a mobile caravan. Wherever he went, the crowds followed him, more for curiosity than for devotion.)

On one occasion, Vangisa and his party came to a place not far from the Jetavana monastery. Seeing those people who were going to the Buddha, the brahmins invited them to come to Vangisa who could tell where their relatives had been reborn. But the Buddha's disciples (according to the Apadana, Vangisa saw Sariputta first and learnt from him about the Buddha) said to them, "Our teacher is one without a rival, he only is the Enlightened One." The brahmins took that statement as a challenge and took Vangisa along with them to the Jetavana monastery to compete with the Buddha.



Vangisa Maha Thera

The Buddha, knowing their intention, instructed the bhikkhus to bring the skulls of a person reborn in niraya or hell, of a person reborn in the animal world, of a person reborn in the human world, of a person reborn in the deva world and also of an Arahant. The five were then placed in a row. When Vangisa was shown those skulls he could tell where the owners of the first four skulls were reborn but when he came to the skull of the Arahant, he was at a loss. Try as he could, he was unable to say. Crowds were looking on.

Then the Buddha said, "Vangisa, don't you know? I do know where the owner of that skull is." Vangisa then confessed his ignorance and implored the Buddha to impart to him the knowledge he was lacking. But the Buddha said that such knowledge is open only to the initiated. Hence his ordination was necessary. Vangisa then told the brahmins to wait outside the monastery. Thus, Vangisa became a bhikkhu. He was ordained by Venerable Nigrodhakappa. As a bhikkhu, Vangisa was instructed by the Buddha to contemplate the thirty-two constituents of the body. Vangisa was very intelligent and diligently practised meditation as instructed by the Buddha and attained Arahantship within a short time.

When the brahmins who were waiting outside the monastery came to ask Vangisa whether he had acquired the knowledge, Vangisa said, "You all had better go now; as for me, I should no longer go along with you." He said he was done with all earthly tasks and had come to a parting of ways. When the other bhikkhus heard Venerable Vangisa speaking as if he were an Arahant, they reported to the Buddha, curious to know how Vangisa progressed so quickly

To them the Buddha explained that "the Elder Vangisa has fully mastered the why and wherefore of births and deaths of individuals. He has travelled the Ariyan Eightfold Path. He has got rid of all defilements."



Vangisa Maha Thera

The Buddha recited the verses 419 and 420 of the Dhammapada.

Verse 419.

Him I call a brahmana, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

Verse 420.

Him I call a brahmana, whose destination the devas or gandhabbas or men do not know who has eradicated moral intoxicants and is an arahant.

Venerable Vangisa visited the Buddha on another occasion and praised him in various verses, full of similes and metaphors. This brought him reputation as a poet (Kavyacitta or Kaveyyamatta). Ven. Vangisa was designated by the Buddha as his foremost disciple in the composition of spontaneous verse. The Buddha declared him foremost among those pre eminent in ready expression (patibhanavantanam).

Not long afterwards, the Buddha addressing the monks said Venerable Vangisa was foremost among His Maha Arahants in speaking the right word to suit the occasion.

***On a dead man's skull,
To tell future was his skill,
He was stopped by sage's skull,
Till rescued by Lord's skill.***

BISDS Cleaning Day - A clean and meaningful Sunday

- 23rd September 2018

Today is a special day for BISDS. Today is our first day back to Wisma Dharma Chakra at BMV. Today is our first day back to our classrooms and today is our first day to work together to clean up our school.

BISDS management took this opportunity to cultivate mindfulness and ownership by involving all students and teachers to clean up the classroom, corridors and toilets of the building. Class teachers and students brought their own cleaning equipment from home. A morning briefing done by Bro David and followed by School Principle briefing and blessing. All students and teachers were briefed on their roles and responsibilities as well as areas of responsibility. There were 2 supervisors assigned to monitor the progress of the cleaning and lastly we managed to clean up the entire school in 2 hours' time. We would like to thanks to all students, teachers and staff for your great teamwork.

Interview report from Revata Class:

"Thank you for organizing this campaign, I've learnt a lots from this, namely teamwork, each materials' origin and etc. Thanks to all the funds so we could have this wonderful building and facilities. I'm very grateful as I have learnt many things. Very nice equipment and Thank you."

Interview report from Myanmar Students:

"I'm happy with my new classroom, I liked the school in white colour and feel fresh go into classroom. I'm excited and I'm not tired, happy to work with friends to clean up the classroom."

*Report by
Sis Rachel Phang, Natasha Phang (youth) and Sis Loh Mei Leng*



Dental Activity Day - for BISDS students and staff

- 23rd of September 2018

Thank you, Ministry of Health, Dentistry Dept. for providing a community service to the Buddhist Maha Vihara and BISDS students. A wonderful day for our students as they are able to learn about oral health care. In total there are 3 sections, i) Dental care presentation, ii) Dental exhibition and iii) Dental screening service provided for students and staff. All this is part of Dhamma living skills to enable students to alleviate ignorance on our oral health care and how to take care of our teeth properly.

The following are the interview reports from our 6 out of 8 volunteers:

"I feel so happy to be here today and also to rejoice together with all BISDS brothers & sisters in helping to get ready to shift into our new building." By Sis Fiona Ong

"I feel so blessed to be able to participate in this volunteer service. Good that with the free dental check, children can learn to take good care of their teeth at an early age." By Bro Lam Voon Chee

"I am so blessed to be given this great opportunity to serve as a volunteer. Can be a role model especially to the Myanmar students. Merits can be shared." By Sis Wee

"I am feeling very good to be a teacher, able to help out taking care of the Myanmar students." By Parrvathi

"I always feel happy to be able to contribute to whatever BMV requires or needs." By Bro Tan Lin Choong:

"Its just a service I can give. I feel very happy and excited today to be in this new building." By Sis Ong Sim Leng

"To serve as a volunteer, I feel very satisfied. There is so much joy and happiness to be here today." By Sis Elaine Chai

By Bro David Kong and Sis Judy Tan



Visit to Homes

FOV Advisor Venerable K Siridhamma Thera visited Sri Sai Orphanage and Cahaya Ladies Home on 9 Sept with some FOV members.



Bhante Siridhamma with the children and staff of the Sri Sai Orphanage.

Bhante having a chat with the children of Sri Sai Orphanage.

Bhante Siridhamma blessing the inmates of Cahaya Ladies Home.

Cahaya Ladies Home.

Donation of a Wheelchair

FOV donated a wheelchair to Mr L G Nadun on 17th September 2018. Mr Nadun who is a magician shared some cards tricks with Bhante Sridhamma, Bro Thomas, Bro Ng, Sis Ann and Bro David.



Grateful to receive a new wheel chair, Mr L G Nadun. Standing from left Bro Thomas, Bhante Siridhamma, Bro David, Bro Ng and Sis Anne.

Mr Nadun showing some card tricks.

Trip to Kuala Kubu Baru

FOV members reached out to several families in Kuala Kubu Baru to deliver groceries on Sunday 23rd September 2018.



Groceries given to the families.

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



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

SPONSORED

- Commercial Four Door Refrigerator sponsored in full by Mr Lim Kim Eng
• Total cost : RM5,000

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.

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

effecting 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

Abhidhamma 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