

BMVdigest

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For Non-Muslims only

Tesaṃ ditthipahānattham - iddhiṃ dassēhi gotami.

Perform a supernatural feat, Gotami in order to dispel doubts about women's full realization of Dhamma.



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

HAPPY WESAK

– 19th May 2019

These two verses are expressions of intense and sublime joy felt by the Buddha at the moment of attainment of Supreme Enlightenment (*Bodhi nana* or *Sabbannuta nana*).

Dhammapada Verses 153 and 154 Udana Vatthu

*Anekajatisamsaram
sandhavissam anibbisam
gahakaram gavesanto
dukkha jati punappunam.*

*Gahakaraka ditthosi
puna geham na kahasi
sabba te phasuka bhagga
gahakotam visankhatam
visankharagatam cittam
tanhanam khayamajjhaga*



Verse 153: I, who have been seeking the builder of this house (body), failing to attain Enlightenment (*Bodhi nana* or *Sabbannuta nana*) which would enable me to find him, have wandered through innumerable births in samsara. To be born again and again is, indeed, *dukkha*!

Verse 154: Oh house-builder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the unconditioned (i.e. *Nibbana*); the end of craving (*Arahatta Phala*) has been attained.

Venerable Chief Sangha Nayaka of Buddhist Maha Vihara, Venerable Datuk K Sri Dhammaratana Nayaka Maha Thera, President Sirisena Perera, The Committee of Management and Staff would like to wish all our devotees and well-wishers a Happy Wesak, a thrice blessed day that commemorates the Buddha's Birth, Enlightenment and Parinibbana.

COVER STORY

WESAK CELEBRATIONS AT BMV - 1895 to 1962

The following is a record of known Wesak festivities conducted by the Sasana Society since 1895, gleaned for the most part from available reports and from various sources.

Wesak 1895

In the absence of records or reports in newspapers at the time, it could not be ascertained if indeed Wesak was celebrated by the Society in 1895. However, it was confirmed by Mr T. A. Gunasekera, the first President of the Society, that two monks arrived from Sri Lanka in May 1895 and it would only be logical to assume that the Society's first Wesak celebrations could have, in all probability, been held in May 1895, with the ceremonies being conducted by these two monks.

Wesak 1896

According to the available records at the National Archives, Malaysia, the Society celebrated Wesak full moon day festival on 25th May 1896 with a carol party to commemorate the occasion.

The Sinhala Buddhist carol party commemorated Wesak by going in procession round the town and its outskirts on the night of 25th May 1896 from 8pm till the early hours of the following morning.

Wesak during the 1920s

Martin Jayathissa, a former President of the Society, vividly recalls Wesak carols during the mid-1920s:



The Buddhist Carol party on their way to homes and temples on Wesak evening.

'I particularly remember participating in Wesak carols for three successive years in 1923, 1924 and 1925, and we travelled on our rounds in gaily decorated bullock carts starting off from the Sentul Buddhist temple on the evening of Wesak Day, visiting all the Sinhala Buddhist houses and finally the Brickfields Buddhist temple before returning to Sentul in the early hours of the following morning.'

Wesak during the 1930s

The Brickfields fireworks formed part of Wesak celebrations until the 1940s. They were held at the Brickfields Buddhist Temple and were made by Sinhala craftsmen from the community. They scoured the jungles for bamboo and young coconuts which formed the casings for the fireworks. Colourful processions went around the Temple grounds headed by musicians, while flowers and other offerings were carried aloft by devotees under a canopy. The day's celebrations ended with a public lecture on the teachings of the Buddha.



Devotees lighting joss -sticks at BMV during the 1940s.

Wesak during the 1940s

The Society did not function officially during the Japanese occupation. All bare necessities were attended to by the then President, Mr P H Hendry and the Committee. After the war, Wesak celebrations returned to normal with vegetarian meals served to the poor at noon, the carol party visiting the temple and homes providing entertainment of Buddhist songs. Officers and men of the Royal Ceylon Pioneer Corp who were mainly devout Buddhists, provided valuable services and contributions to the Society and Temple during the Wesak celebrations of the late 1940s. They helped with the decorations of the temple premises and even built a giant Pandal at the entrance of the Temple during Wesak of 1949.

Wesak during the 1950s

Wesak was celebrated on a low key within the Temple premises as the Selangor State Government was then engaged in anti-terrorist operations during the traumatic days of the Emergency period. Permission was granted by the government to the Buddhist Associations in Penang, Malacca and Singapore to hoist the Buddhist flag on Wesak Day of 1950.



Candle light and Floats procession of the 1950s.

Other key events of the Wesak celebrations of the 1950s was the procession organised by the World Fellowship of Buddhists (Sasana Society was a member of the World Fellowship of Buddhists, Selangor Regional Centre) in 1953 after a lapse of 18 years. The procession moved along a ten mile long route covering the main streets of Kuala Lumpur.

During Wesak of 1954, nearly 5,000 Buddhists in Kuala Lumpur and nearby towns and villages saw for the first time, the relics of the Buddha brought down from Ceylon and displayed at the Buddhist Temple at Brickfields. A Buddha puja, chanting of sutras and a sermon in English was conducted by the Maha Sangha.

Wesak of 1956 marked the completion of 2,500 years of the Buddhist era and the Parinibbana of the Buddha and was therefore known as the Buddha Jayanthi Wesak full moon day. The Society held a 3-day celebration and the temple was illuminated brightly with 2,500 lamps and two colourful floats were included in a grand procession through the Federal capital. Wesak messages were broadcast in Sinhala, Tamil, Chinese and English over Radio Malaya and Redifussion. A Buddha Jayanthi publication souvenir was issued the same year by the World Fellowship of Buddhists (Selangor Regional Centre).



Wesak decorations from the 1950s.

Wesak 1962

The Wesak Full Moon Day on 18th May 1962 was very significant in that it was the first time Wesak Day had been declared an annual Public Holiday throughout the Federation of Malaya. Sasana Society together with other Buddhist organisations held a mammoth illuminated procession around the principal streets of Kuala Lumpur. As in previous years, an image of the Buddha from the Brickfields Temple took pride of place on the main float of the procession.

Resourced and prepared by Pamela Jayawardena

Source:-

100 years of the Buddhist Maha Vihara (1895-1995) book by Mr H. M. A de Silva



THE SIGNIFICANCE OF WESAK

by Venerable Mahinda Thera

The Significance of Wesak lies with the Buddha and his universal peace message to mankind.

As we recall the Buddha and his Enlightenment, we are immediately reminded of the unique and most profound knowledge and insight which arose in him on the night of his Enlightenment. This coincided with three important events which took place, corresponding to the three watches or periods of the night.



During the first watch of the night, when his mind was calm, clear and purified, light arose in him, knowledge and insight arose. He saw his previous lives, at first one, then two, three up to five, then multiples of them ... ten, twenty, thirty to fifty. Then 100, 1000 and so on....As he went on with his practice, during the second watch of the night, he saw how beings die and are reborn, depending on their Karma, how they disappear and reappear from one form to another, from one plane of existence to another. Then during the final watch of the night, he saw the arising and cessation of all phenomena, mental and physical. He saw how things arose dependent on causes and conditions. This led him to perceive the arising and cessation of suffering and all forms of unsatisfactoriness paving the way for the eradication of all taints of cravings. With the complete cessation of craving, his mind was completely liberated. He attained to Full Enlightenment. The realisation dawned in him together with all psychic powers.

This wisdom and light that flashed and radiated under the historic Bodhi Tree at Buddha Gaya in the district of Bihar in Northern India, more than 2563 years ago, is of great significance to human destiny. It illuminated

the way by which mankind could cross, from a world of superstition, or hatred and fear, to a new world of light, of true love and happiness.

The heart of the Teachings of the Buddha is contained in the teachings of the Four Noble Truths, namely,

1. The Noble Truth of Dukkha or suffering
2. The Origin or Cause of suffering
3. The End or Cessation of suffering
4. The Path which leads to the cessation of all sufferings

The First Noble Truth is the Truth of Dukkha which has been generally translated as 'suffering'. But the term Dukkha, which represents the Buddha's view of life and the world, has a deeper philosophical meaning. Birth, old age, sickness and death are universal. All beings are subject to this unsatisfactoriness. Separation from beloved ones and pleasant conditions, association with unpleasant persons and conditions, and not getting what one desires - these are also sources of suffering and unsatisfactoriness. The Buddha summarises Dukkha in what is known as the Five Grasping Aggregates.

Herein, lies the deeper philosophical meaning of Dukkha for it encompasses the whole state of being or existence.

The Four Noble Truths And



The Noble Eightfold Path

Our life or the whole process of living is seen as a flux of energy of the Five aggregates, namely the Aggregate of Form or the Physical process, Feeling, Perception, Mental Formation, and Consciousness. These are usually classified as mental and physical processes, which are constantly in a state of flux or change.

When we train our minds to observe the functioning of mental and physical processes we will realise the true nature of our lives, we will see how it is subject to change and unsatisfactoriness and as such, there is no real substance or entity or Self which we can cling to as 'I', 'my' or 'mine'.

When we become aware of the unsatisfactory nature of life, we would naturally want to get out from such a state. It is at this point that we begin to seriously question ourselves about the meaning and purpose of life. This will lead us to seek the Truth with regards to the true nature of existence and the knowledge to overcome unsatisfactoriness.

From the Buddhist point of view, therefore, the purpose of life is to put an end to suffering and all other forms of unsatisfactoriness - to realise peace and real happiness. Such is the significance of the understanding and the realisation of the First Noble Truth.

The Second Noble Truth explains the Origin or Cause of suffering. Tanha or craving is the universal cause of suffering. It includes not only desire for sensual pleasures, wealth and power, but also attachment to ideas, views, opinions, concepts, and beliefs. It is the lust for flesh, the lust for continued existence (or eternalism) in the sensual realms of existence, as well as the realms of form and the formless realms. And there is also the lust and craving for non-existence (or nihilism). These are all different Forms of selfishness, desiring things for oneself, even at the expense of others.

Not realizing the true nature of one's Self, one clings to things which are impermanent, changeable and perishable. The failure to satisfy one's desires through these things; causes disappointment and suffering.

Craving is a powerful mental force present in all of us. It is the root cause of our sufferings. It is this craving which binds us in Samsara - the repeated cycle of birth and death.

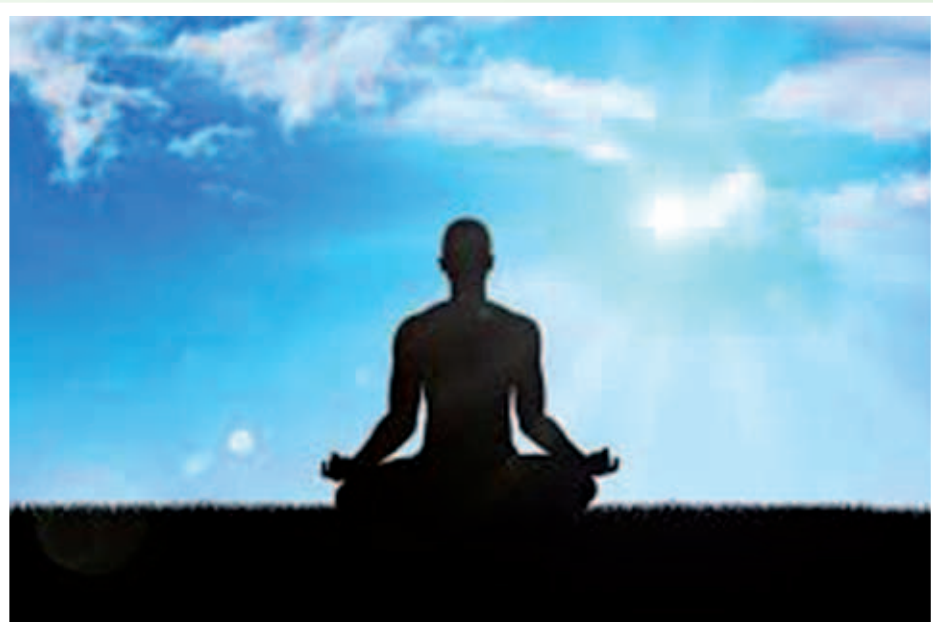
The Third Noble Truth points to the cessation of suffering. Where there is no craving, there is no becoming, no rebirth. Where there is no rebirth, there is no decay, no old age, no death, hence no suffering. That is how suffering is ended, once and for all.

The Fourth Noble Truth explains the Path or the Way which leads to the cessation of suffering. It is called the Noble Eightfold Path.

The Noble Eightfold path avoids the extremes of self-indulgence on one hand and self-torture on the other. It consists of Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

These path factors may be summarised into 3 stages of training, involving morality, mental culture and wisdom.

Morality or good conduct is the avoidance of evil or unwholesome actions -- actions which are tainted by greed, hatred and delusion; and the performance of the good or wholesome actions, - actions which are free from greed, hatred and delusion, but motivated by liberality, loving-kindness and wisdom.



The function of good conduct or moral restraint is to free one's mind from remorse (or guilty conscience). The mind that is free from remorse (or guilt) is naturally calm and tranquil, and ready for concentration with awareness.

The concentrated and cultured mind is a contemplative and analytical mind. It is capable of seeing cause and effect, and the true nature of existence, thus paving the way for wisdom and insight.

Wisdom in the Buddhist context, is the realisation of the fundamental truths of life, basically the Four Noble Truths. The understanding of the Four Noble Truths provide us with a proper sense of purpose and direction in life. They form the basis of problem-solving.

The message of the Buddha stands today as unaffected by time and the expansion of knowledge as when they were first enunciated.

No matter to what lengths increased scientific knowledge can extend man's mental horizon, there is room for the acceptance and assimilation for further discovery within -the framework of the teachings of the Buddha.

The teaching of the Buddha is open to all to see and judge for themselves. The universality of the teachings of the Buddha has led one of the world's greatest scientists, Albert Einstein to declare that ***'if there is any religion that could cope with modern scientific needs, it would be Buddhism'***

The teaching of the Buddha became a great civilising force wherever it went. It appeals to reason and freedom of thought, recognising the dignity and potentiality of the human mind. It calls for equality, fraternity and understanding, exhorting its followers to avoid evil, to do good and to purify their minds.

Realising the transient nature of life and all worldly phenomena, the Buddha has advised us to work out our deliverance with heedfulness, as 'heedfulness is the path to the deathless'.

His clear and profound teachings on the cultivation of heedfulness otherwise known as Satipatthana or the Four Foundations of Mindfulness, is the path for the purification of beings - for the overcoming of sorrows and lamentation, for the destruction of all mental and physical sufferings, for the attainment of insight and knowledge and for the realisation of Nibbana. This has been verified by his disciples. It is therefore a path, a technique which may be verified by all irrespective of caste, colour or creed.

Source:-

Buddhist Council of New South Wales,
<http://www.zip.com.au/~lyallg/index.html>

About the Writer:-

Bhante Mahinda is the founder and spiritual Director of Aloka Foundation. Bhante Mahinda was ordained in 1976 under the tutelage of the late Venerable Dr K Sri Dhammananda Nayaka Thera. He has travelled to more than 30 countries to spread the peace message of the Buddha. Since 1976, Bhane Mahinda has been conducting the annual Novitiate Programme at the Buddhist Maha Vihara in Brickfields, Kuala Lumpur every year for 32 years. From 2007, he conducted Novitiate Programmes in the Buddha's holy sites - Lumbini(2007), Bodhgaya(2008), Sarnath(2009), and Kushinara-Sravasti-Lumbini(2010). Bhante Mahinda has taught Mindfulness and Metta Meditation for more than 30 years.



BUDDHISM AS A CATALYST FOR WORLD PEACE

by K.H.J. Wijayadasa

History of humanity, the history of war

The world today is in turmoil. Human beings are killing human beings for political, economic, ethnic or religious reasons. They are losing their sensitivity day by day. There is no wisdom in their decision making. Fear, anxiety, mistrust and conflict prevail in society. Uncertainty of life has become the order of the day. From the Buddhist point of view all these manifestations are due to insatiable desire, greed, hatred, conceit and ignorance. Consequently, peace of the individual, peace of society and peace of the world look like mere illusions; just a mirage after all!

The world today has embarked on a path of destruction in which an unending build-up of armaments holds sway. It is also a fact that all of us have experienced to a lesser or greater degree the horrors of warfare, the hatred that divides different peoples and the cruelty that degrades humanity. Not so long ago the world was divided on dogmatic and ideological differences. The capitalists and socialists were eternally at loggerheads unable to mix like oil and water. However, over the years common sense has prevailed over pig-headedness. Now, there is an intermingling of capitalist free enterprise and open economy with socialist equity and social justice.



The free, open and competitive world of today has generated a society where the rich are getting richer and the poor are becoming poorer. Poverty breeds jealousy, contempt, hatred, hopelessness and environmental destruction. Poverty does not automatically imply environmental degradation. It is exacerbated by inequitable distribution and lack of access to resources. The poor and environmental damage are often caught up in a downward spiral. People in poverty have no alternative other than to deplete resources and this further impoverishes them while causing irreparable harm to the environment. This downward spiral eventually nose dives leading to crime, violence and civil unrest as seen in several countries recently. Today, our understanding of human development is materialistic. It is said that there is enough to satisfy human need but not human greed. This makes it imperative that we change the direction of our thinking to higher realms of moral and spiritual upliftment.

Everyone born to this world has the right to utilize natural resources. This is common to humans as well as to all other living beings. But we find that people who have an abundance of resources not only utilize them to satisfy their selfish needs but also deprive other people engaged in the struggle for existence from having access to them. This has resulted in the eternal conflict between the haves and the have nots. Man by nature is peace loving and peaceful. However, various disparities, inequalities and injustices have driven man to the confrontational path. Unfortunately the history of humanity has been the history of war. Leaders of every society proclaim publicly that they aspire to live in peace and harmony. Yet, at the same time they prepare for war. To them scientific advancement is necessary for refining the instruments of war. But, they do not advocate that science should develop such tools that can bring organic oneness of the human family. Wrong perceptions about development have created a limited external world for human beings and most of their time is spent battling it.

Suffering is caused by mental anguish

Unending inner desires and the unceasing quest for power have led to substantial inequities and conflicts in the world. Turmoil and conflict within have engendered ill will among people, triggered angry outbursts and motivated selfish attainment of one's own desires even at the cost of others agony.



The greatest tragedies human society has faced including the two world wars are classic examples of how conflict within men triggered disastrous consequences for the entire humanity. Even the great Indian epic Mahabharata and the Greek epics Iliad and Odyssey are symbols of man's inner turmoil which surfaced as violent battles causing mayhem, death and destruction to millions of people.

It is universally accepted that every human being desires peace. Whenever one is faced with an inner conflict the remedy prescribed is to perform acts of morality or seek assistance from the sacred scriptures. But, the solution lies within. Delving within one realizes that the truth does not lie in outer support systems. The dawn of such wisdom about the truth of reality is the first step towards surfacing from the troubled waters of inner turmoil. In his quest for universal peace Shri Jawaharlal Nehru extolled the virtues enshrined in Buddhist teachings as follows. "We live in an age of conflict and war, of hatred, violence, all over the world. Never before has the need been greater for all of us to remember that immortal message of peace which Lord Buddha, the greatest and the noblest of the sons of India gave us, and you, and the world. That message of two thousand five hundred years ago is a living message today, enshrined in our hearts and we draw inspiration from it to face the troubles and difficulties that threaten to overwhelm us".

Westerners assume that suffering is caused by the vagaries of the natural environment and the injustices prevalent in society. So they attempt to create a perfect natural environment, a perfect society with all the material benefits and all the securities that the government could provide for its citizens. And even though there has been a fair amount of success in those endeavours, the people are still very unhappy. They suffer enormously not so much because of poverty and hunger but through mental anguish and despair; a feeling of hopelessness.

There is peace where there is no self

Today, the common cry in the western world and for that matter all over the world is the cry for peace. There is a great desire to find peace of mind of the individual and also have world peace. Yet, peace is something that most people do not know anything about because you can only know peace when you know the true nature of your mind. The true nature of the mind is peaceful. If you let go of those evil conditionings you will find that inner peace.

There is peace where there is no self; where there is no selfish desires, no delusions about oneself or belief in oneself as a memory or as a feeling or as a personality. There is peace where we can truly feel compassion. There will never be peace in any family, community, country or in the world as long as human beings remain immature, selfish, demanding, competitive and unreasonable. The UNESCO constitution of 1945, reflects this fundamental truth in its first clause as follows. "Since wars begin in the human minds of men, it is in the minds of men that defences of peace must be constructed". It is not possible to have any kind of peace; personal peace, communal peace, national peace or universal peace unless one is willing and able to access the path to peace. In this regard all over the world people are beginning to realise that there is something each one of us has to do by himself. We cannot expect governments to do that. We cannot wait for the Messiah or the Maithriya Buddha to come along and make us happy and grant peace. Each one of us must take on that responsibility and start living according to the Dhamma.

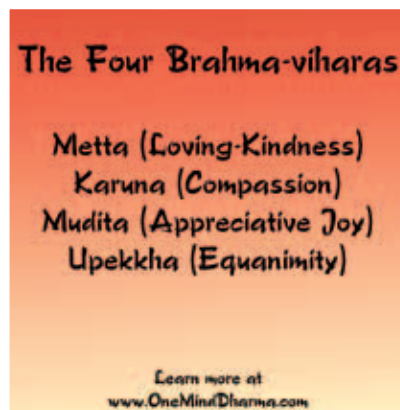
Impressions of the mind have the strongest influence on acts and deeds of human beings. The very first twin verses of the Dhammapada reflect the essence of this central teaching of the Buddha. "The mind precedes all phenomena, mind is supreme and everything is mind made. If one speaks or acts with an impure mind suffering follows him like the wheel following the hoof of the draught animal". "The mind precedes all phenomena, mind is supreme and everything is mind made. If one speaks or acts with a pure mind happiness follows him like the shadow that never leaves".

To establish world peace the individual is the key. For society to change for the better the individual has to change. When the entire forest has withered, each tree has to be nurtured, its roots cleared of disease and then watered. Then the entire

forest will bloom again. Similarly, for the betterment of the world, each individual has to improve. Consequently, world peace will be established by the assimilation of the peace of mind of millions of individuals. Therefore inevitably peace of mind of the individual is the source of world peace.

Inner awareness; pathway to world peace

Peace is the essential teaching of Buddhism. As a means of practice, peace cultivated in a person's mind is the source of an act of peace; hence a moral deed. Only a peaceful mind can originate a peaceful act. The Buddha's teachings enable a person to keep his mind at peace and demand peace from others. Fellowship, amity and peaceful living have been the salient features of the Buddha's teachings.



Lord Buddha was the first person in the world who proclaimed that one is indeed one's own master. He said that one's mind is the forerunner of one's actions. Thus a person can acquire not only peace of mind but also a peaceful life by following the Buddhist teachings of meditation and moral cultivation. Morality keeps the world in balance and equilibrium. Those who think, speak and act morally always find the balance of equilibrium leading to peace and happiness. Those who act against this equilibrium create disturbances and unrest. Therefore, morality is indispensable for the realisation of peace on earth.

Buddhist teachings of the four Brahma Viharas and the five precepts are ways to peace. The word Brahma Viharas signify a sublime or divine state of the mind. The four Brahma Viharas are intended to trigger the cultivation of the four feelings of maithri or loving kindness, karuna or compassion, muditha or sympathetic joy and upeksha or equanimity. These four are the supreme states of consciousness. Brahma means supreme or the great. These are the supreme sources of the purification of the mind. The person who practises the four divine states of mind acquires internal peace and wishes for the welfare of all beings. A peaceful mind yields wisdom and all virtues.

The first sublime state is maithri or loving kindness not only for all mankind but for the whole of the animate creation. Maithri has been defined as the sincere will for the genuine welfare of all living beings without exception. Maithri is the most powerful force in the world but it is a neutral force. All war like nations could be prevailed upon to substitute spiritual maithri for destructive weapons of materialism and govern the world not with might and force but with right and love. Then only, will real peace and happiness ensue in the world.

The second sublime state is karuna or compassion which entails relieving all living beings of suffering. A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return, not even gratitude. The feeling of violence disappears when the feeling of compassion arises. Compassion should be extended without limits towards all suffering and helpless creatures including animals.

The third sublime virtue is muditha or sympathetic joy. Sympathetic joy destroys jealousy; its direct enemy. Jealousy pervades each and every facet of life. The poor are jealous of the rich; the uneducated are jealous of the educated. One religion is jealous of the other religion. Sympathetic joy or appreciative joy destroys jealousy; its direct enemy.

The fourth sublime state is upeksha or equanimity. It means the maintenance of a balanced mind when faced with the ups and downs of life. Loss and gain, fame and infamy, praise and blame, pain and happiness are the eight worldly conditions that affect all humanity. Most people are affected by favourable states and likewise perturbed when confronted by unfavourable states. The Buddha has said that only the wise person would stay unmoved, like a solid and firm rock exercising perfect equanimity. All these qualities convey a universal message. They point to the most satisfactory way of living in harmony with one's fellow human beings, the path to true happiness; to everlasting world peace.

The first and foremost and the common and fundamental presentation of Buddhist ethics is represented by the five precepts or "Panca Sila". Panca Sila is a unit of measurement which enables a person to evaluate his day to day acts of good or bad conduct. The five ingredients of the panca sila are to refrain from killing, stealing, lying, adultery and intoxication and gambling. They form the foundation for the development of loving kindness and compassion. The observance of panca sila enables communities and nations to live peacefully with mutual goodwill and friendship and appreciative understanding of each other. The five precepts are the compendium of Buddhist virtue. They are called the treasure truth. Their observance lays the foundation for success in morality. Leading a life in accordance with these precepts would bring forth the satisfaction, happiness, progress and peace in life. These precepts certainly help safe and contented living in this world which is otherwise riddled with hatred, instability and uncertainties. It is said that little drops of water make the mighty ocean. Likewise, millions of individuals fortified by morality would make the mighty fortress of world peace.

Other prerequisites of world peace

For the realisation of world peace, economic justice and social equity are essential. No one should be deprived of a fair standard of living. Schumacher has said that "to live peacefully we must live with a reasonable degree of equity or fairness, for it is unrealistic to think that in a communications rich world a billion or more persons will accept living in absolute poverty while another billion live in conspicuous excess. Only with greater fairness in consumption of the world's resources can we live peacefully and sustainably as a human family.



Well documented scientific studies have now clearly established that each living creature has its place in the biosphere, whereby it plays its unique role in maintaining the collective ecological balance. The egalitarianism of right to life is therefore based on scientific realities such as the unity of the living world, its vast diversity and the complementary nature of its different components. Therefore, it is important that we marry economic growth and resource conservation with spiritual and religious values. The current global financial crisis that has changed the economic landscape of the entire world can be traced back to the fallacy of maximizing greed and over indulgence in the limited physical resources. The right to have humanizing work that is dignified and meaningful described in Buddhism as right livelihood or samma-ajiva should be adopted.

The biggest lacuna in our education system today, is the lack of peace education. We educate our children on language, literature, mathematics, science, technology and even sex but not on peace. All institutions and agencies responsible for education should teach ways and means of achieving peace of mind individually and living in peace collectively. Education should be restructured to give pride of place to the promotion of humanness and morality which would make humankind both righteous and peaceful. The word "manussa" or human being in its original sense means "one of noble heart". Therefore, the right education system should endow students with noble hearts and make them peaceful and peace loving complete human beings.

Source:-

Excerpt from the book 'Reflections on Buddhism in Practice by KHJ Wijayadasa

About the Writer:-

Mr K H J Wijayasasa is a reputed public administrator, environmental management specialist, political analyst, Buddhist scholar and author. He was a former Secretary to two Presidents of Sri Lanka. He is a panel member of The Government Services Buddhist Associations and was the Chairman of the Anuradhapura Jaya Sri Maha Bodhi Development Fund for ten years and made a lasting contribution for the conservation and preservation of the Sacred Jaya Sri Maha Bodhi Shrine.



THAILAND'S TOP FEMALE MONK HACKED THE SYSTEM TO BRING WOMEN INTO THE FOLD

by Patrick Winn

Dhammananda is a self-described “rare species.” She’s a monk. She’s also a mom. And in the eyes of her homeland’s Buddhist establishment, she’s a feminist insurgent.

Each day, she and her female disciples wear the same clothing: flowing robes the color of ripe mangoes. Their heads are shorn down to stubble. Their possessions are limited to flip flops and little else.



In other words, their day-to-day lives are largely indistinguishable from that of any upstanding Buddhist monk in their native Thailand.

But because they are women, Dhammananda and her flock of 15 female monks are shunned by the state-backed Buddhist hierarchy. This powerful all-male order, known as the “sangha,” regards them as imposters.

“That’s their problem,” Dhammananda says. She’s the abbess (yes, that’s female for “abbott”) of a temple 60 kilometers west of Bangkok.

“That’s their own ignorance, which they’ll have to overcome.”

There are roughly 300,000 monks in Thailand, home to one of the highest concentrations of Buddhists on the planet. Yet only 100 are women. They’re scattered among small temples that the traditional order views as insolent.

Before Dhammananda, there were none at all. Prohibited from ordination in Thailand, she hacked the system in 2001 by flying to Sri Lanka, which started ordaining women in the mid-1990s.

She then returned home as Thailand’s first female monk in modern times — at least in the old-school Theravada strain of Buddhism that dominates Southeast Asia.

In Dhammananda’s view, the near absence of women in the monkhood has left Buddhism as wobbly as a three-legged chair. The faith is lopsided, she says, because it lacks feminine insight.

Past experience as a mother, she says, is particularly valuable to Buddhist spiritual life. “That experience makes you whole,” she says. “You tend to understand people’s problems on a different level than men do.”

The argument against allowing women into the monkhood is shaky, she says. Roughly 2,600 years ago, Buddha explicitly stated that women can achieve enlightenment. He even ordained his own foster mom.

“Enlightenment is the quality of mind that goes beyond. There is no gender there,” Dhammananda says. “When you talk about the supreme spiritual goal in Buddhism, it’s genderless.”

Thailand’s monastic order, however, rests its case against female monks on a technicality. The sangha insists that female monks can only be brought into the fold by other women.



But because the sangha in Thailand has never sanctioned a female monk, there are no women available to open the door to newcomers. The original lineage of female monks dating back to Buddha’s time faded out centuries ago.

Thailand’s official Buddhist order “feels women are a big threat. Especially women in robes,” says Sulak Sivaraksa, one of Thailand’s best-known Buddhist scholars.

“But since [the female monks] are wonderful people, more and more people recognize them,” Sulak says. “I told the Thai [female monks] ... to keep clear of scandal. Do good work. And soon the male monks will not only recognize you. They will come and worship you. They will be led by you.”

Like any Buddhist monk, female monks such as Dhammananda are sworn to a dry life that forsakes romance, luxury and excess of any kind.

Holding hands? Devouring an entire carton of Häagen-Dazs in one sitting? Pop music or even gossiping? All are forbidden. More than 300 rules (called precepts) dictate their behavior to ensure they do not grow attached to sensual pleasures.

Nor can they work. They acquire nourishment by walking the streets and collecting free food — often soy milk, rice or curry — from everyday Buddhists.

Here are Dhammananda’s thoughts on rebellion, moms in the monkhood, and the decadent treats she misses from her life before the temple. Her comments have been edited for brevity and clarity.

Do you think of yourself as a rebel?

I never thought of myself as a rebel. Even though I might be one.

My intention is not to provoke. My intention is to insist that we return to the right path.

Would you call yourself a feminist?

Yes. Not that I ever studied feminism. But my understanding of feminism is you should bring out your potentiality to the fullest. Anything obstructing your path, you should work against it. That's my feminist attitude.

When your sons come to visit, are you allowed to hug them?

No. That is a very hard part. Particularly for my oldest son. He really misses that. He once said to the [other female monks], "You don't know how much I miss my mother."

He's kind of making an offering to the Buddha by giving up his own mother to do this job. But he still misses the hugs.

Are there special rules for men speaking to female monks?

As long as there is a third person around, and as long as we are not sharing the same seat, [men and female monks] can be close. But I must have a sister [fellow female monk] here as a witness.

You have very young grandkids. What are the rules regarding grandchildren? Can you pick them up and play with them?

The youngest is a boy and, yes, I have held him. I don't think of him as a man so I'm not touching a man. He's a two-year-old boy. A child! But I don't go around hugging him.

As I understand it, monks aren't even allowed to tickle?

Oh yes! You aren't supposed to tickle a monk. Because people will roll into a great laughter. That's part of the rules.

So no tickling your grandchildren?

No, that rule is about tickling monks. Not about tickling laypeople. But, no, I don't tickle them.

How do regular people treat female monks out in public?

There are two groups. Some couldn't care less. Others are more suspicious. But for those who are interested, we educate them. It's much easier now compared to 16 years ago when I was the only female monk walking in this land.

Tell me about your first day collecting alms.

I was invited to Rayong (a Thai coastal province) for a seminar. And I went out with the male monks. People in the marketplace, when they realized the last one walking in the back was actually female, they were so interested!

One household ran inside and grabbed a big box of drinks and offered it to my [alms] bowl. I was happy.

To go back to Buddha's time, it's said that if you make an offering to monks, that's well and good. But if you make offerings to both monks and female monks? It's even better. This is in the text.

**The ordination process for female monks involves embarrassing questions, even sexual questions. Does that create more resistance to ordaining women.**

For men, they ask, "Are you a man? Do you have such and such illness?" For women, they will ask about our private parts. "Do you menstruate all the time?" Or whether you have all of your sex organs.

But if I am willing to answer this, they should give us ordination. I think Thai women, young and old, are willing to go through this interrogation.

What do you miss about regular life?

I miss high tea. This here [gestures toward an 11 a.m. lunch spread donated by the local village] is our last meal of the day. So no high tea. I actually used to enjoy it more than dinner. Especially if it came with blueberry cheesecake.

Can't you just eat cheesecake in the morning?

It doesn't feel the same way in the morning! You just have to give it up.

Some people who've been through challenges in life end up being pretty funny. Do you have a sense of humor?

I have a great sense of humor! The monastic life is quite dry. You need to laugh once in a while.

You shouldn't be making jokes all the time like a joker. But if you can show people another way to look at things, even by making them laugh, that's OK.

People see monks and wonder: Does it really make you happy to give up everything like that?

Yes. Because we give up the bad things, not everything. It is letting go of that which is unwholesome.

But you have to let go of pizza. And high tea, as you mentioned. Or your boyfriend or girlfriend. It seems hard.

At certain points, it may be so. But then you look ahead in time, outside this context, and realize the goal is much greater than your boyfriend or your girlfriend. And much greater than pizza.

What sorts of backgrounds do the female monks here have?

All different backgrounds. This one studied journalism. The next one over was a seamstress. Some were just ordinary factory workers. Two of them have master's degrees.

If there was a vote, do you think Thai society would allow women to be ordained?

Ordination is our heritage given by the Buddha. So we should not be ordained expecting people to accept me. You should ordain because you want to do it and to keep our heritage alive.

As a monk you have to subdue your anger. But doesn't it make you irritated that people think you shouldn't be a monk?

I cannot put the ignorance of all the people in the whole world on my shoulders.

Source:-

PRI (Public Radio Investigations) Online
<https://www.pri.org/stories/2016-07-05/thailand-s-top-female-monk-hacked-system-bring-women-fold>

About the Writer:-

Patrick Winn was a senior correspondent with Global Post. He is currently the Asian Correspondent for PRI. He is a journalist and non fiction story teller who writes, produces radio and makes documentaries.

1. Upcoming Events in May 2019

A) Dhamma Talk - "Are Women Better Buddhists?" by Ven Sumangala Bhikkhuni - May 12th @ 10am - 11.30am

A special dhamma talk "Are Women better Buddhists?" will be conducted by Venerable Sumangala Bhikkhuni. The topic chosen is related to the theme of Women and Buddhism which is promoted by the BMV Management for the year 2019. All women are encouraged to attend with their families. Venerable is currently the President of Ariya Vihara Buddhist Society and an Advisor of the Gotami Vihara Society. She pioneered and conducts the Rainbow Kidz Programme- a holistic dhamma education for family and gives dhamma talks, conducts meditation retreats, organises and teaches in Samaneri novitiate programmes amongst many other invaluable services to the Buddhist community.



B) Wesak Eve Special 8 Precepts Programme - May 18th

A regular programme dedicated to the Observance of the Eight Precepts, with meditation, chanting and listening to Dhamma talks to purify and cultivate our minds

C) Wesak Blood Donation Drive

A Blood donation campaign to replenish the Blood Bank from General Hospital, KL.

18th May @ 6.00pm to 12 am

19th May @ 9.00am to 10.30pm

D) Wesak Full Moon Day - May 19th

Wesak is the thrice Blessed Day to commemorate the Birth, Enlightenment and Parinibbana of the Buddha. BMV will be illuminated with thousands of lights and decorations. A Wesak float and candle light procession will be launched at 7.00pm proceeding from BMV to the city centre.



E) Wesak Caring & Sharing Programme - May 26th @ 9am - 2pm

A Wesak programme to bring cheer and assistance to over 1,000 visually and hearing impaired, physically challenged, orphans and senior citizens from over 30 welfare centres.



2. Past Events in March and April 2019

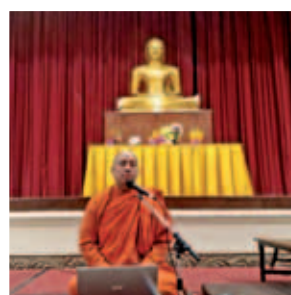
A) Dhamma Talks by Bhante Dr Saranapala

- 1) Friday 15th March @ 8pm
'Calming Negative Energy with Mindfulness'
- 2) Thursday 21st March @ 8pm
'Full Moon Day Dhamma Talk'
- 3) Friday 22nd March @ 8pm
'From Darkness to Light, Ten Steps'
- 4) Thursday 28th March @ 8pm
'Disarming the Mind'



B) Non- Stay In Meditation Retreat by Bhante Saranapala

- 1) Wellness Camp for Mind & Body
9th & 10th March from 9am to 5pm



- 2) Still the Mind with the Urban Monk
- 15th & 16th March from 9am to 5 pm



C) Dhamma Workshop by Ven. Aggacitta

'How to Die a Good Death'

23rd and 24th March from 9.00am to 7.00pm



D) Sunday Dhamma Dana Series

'What Buddhists Believe'

- a 3-month Beginners Course Graduation Ceremony

The Course which was based on the book 'What Buddhists Believe' by the late Ven. Dr K Sri Dhammananda began the first class on 6th January 2019. 28 participants completed 7 out of 9 lessons which were conducted by Mr Vijaya Samarawickrama, Bro Tan Siang Chye and Bro Ananda Fong. The Graduation Ceremony was held on the 31st of March and a certificate of attendance was given to each participant.



President Sirisena Perera presenting a token of appreciation to Bro Ananda Fong.

Course Lecturers Mr Vijaya Samarawickrama and Bro Ananda Fong.



Group photo of Course participants.

E) 'Avurudu-da Ape Gama' (New Year at our Village) - 7th April at Asoka Hall

A showcase of how the Sinhala and Tamil New Year is celebrated at the villages in Sri Lanka. There were traditional food and delicacies as well as herbal drinks, traditional songs and dances to entertain the crowd and traditional games for the young ones. The organising committee was led by Ven K Siridhamma as the Advisor and headed by the Acting High Commissioner Mr Majintha Jayasinghe.



Sri Lankan traditional 'kevum' or delicacies.



Village homes set up to the theme of 'Ape Gama'.



Guests at the opening ceremony.



Global Indian School's dance performance.



Dance performance by Sasana's Cultural Dance group.

F) Sinhala and Tamil New Year Blessings - 14th April

A special Buddha puja and blessings service was conducted by the Maha Sangha to usher in the New Year followed by the breakfast dana where the traditional milk rice or kiribat was served with traditional cakes, delicacies and cookies. Children offered betel leaves and bowed in respect and paid homage to the Maha Sangha after which they did the same to their parents.



Ven Chief and the Maha Sangha ushered in for the Blessing Service at Asoka Hall.



Children paying homage to the Maha Sangha with the customary betel leaves.



Devotees with puja offerings.

Mindfulness & Loving Kindness Meditation

by Bhante Saranapala

23rd March 2019

There was a total of 90 participants comprised of BISDS past & current teachers, students and staff as well as devotees registered for this inspiring meditation retreat conducted by Bhante Saranapala from Toronto, Canada.

Bhante is widely known as "the Urban Buddhist monk" in Canada. He honed his skills as Meditation Master and Spiritual Counselor.

The program started with Buddha Puja and observance of 8 precept lead by Bhante Saranapala before he shared on mindfulness meditation and his experiences. The meditators had 1 hour experience of mindfulness meditation practice guided by Bhante before they break for vegetarian lunch.

Bhante guided the class for 45 mins of meditation on loving kindness before the mindful sipping of warm herbal tea during the short break. Bhante is also the Director and Principal of Sunday Dhamma School in West End Buddhist Temple and Meditation Center of Greater Toronto, he shared the class with a video on the operations and activities of the Dhamma School.

The program ended with presentation of monks requisites and navakamma, followed with chanting of blessings from Bhante.

We concluded the day with sharing of merits and group photography.

By Sis Jacqueline Ee

Sadhu Sadhu Sadhu



BISDS Teens Fellowship Camp 2019

- 25th March to 28th March 2019

BISDS youths organized the annual Teens Fellowship Camp (TFC) during the last March school holiday. This 4 days 2 nights camp was organized by 27 youths and lead by teacher Ronald and few teachers. The Theme of the camp is "Growing in the Dhamma". We have 16 participants with a good mixed of girls and boys. This is the first year we organized camp in our new renovated Wisma Dharma Cakra building. Besides lot of interesting activities, the organizer managed to invite Bhante Saranapala to give Dhamma talk on Meditation to all participants and youths. All youths and teens have spent a meaningful 4 days together.

The following are some feedbacks extracted from participants:

- *"In the morning, we get to do puja to calm our mind and morning exercise to wake us up. At this camp there is also committees and facis that taken very good care of us"* by Jeremy
- *"It was excellent, because there are some activities and food surprised me."* by Jim Chuen
- *"This camp is enjoyable for teenagers. I felt tired but fun."* by Jonathan
- *"This camp has a lots of fun and interesting activities."* by Edmund
- *"Water games and candle night are both amazing!"* by Emily
- *"I really enjoyed this camp and I hope I can attend this camp again, furthermore, the place is clean and its totally different from my expectation!"* by Jolyn
- *"I feel happy to have the opportunity to come to this camp as I made friends and learned along the way. I also reflected about myself during candle night & realized that I need to love my family"* by Participant

Compiled by San Ping, Tan



Portraits of 93 Eminent Disciples of the Buddha



Buddha and his Disciples

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

No 29. MAHA KOTTHITA THERA

– Deeply versed in the four attainments of an Arahant

One of the prominent disciples of the Buddha, ranked foremost among masters of logical analysis (Patisambhidappattanam) (A.i.24; Dpv. iv.5; v. 9) or Four Discriminations. Maha Kotthita was born into a very wealthy brahmin family of Savatthi, his father being Assalayana and his mother Candavati.

Maha Kotthita gained great proficiency in the Vedas and, after hearing the Buddha preach to his father, entered the Order and, engaging in meditation, soon became an Arahant.

He was extremely skilled in knowledge of the Patisambhida (Four Discriminations), on which were based all his questions to the Buddha and his own colleagues. He made it a point to discuss these wherever and whenever an opportunity arose with the other Maha Arahants notably with the Chief Disciple Ven. Sariputta. He thus became a master and knew the subject from A to Z. The Pali words are (1) Attha (2) Dhamma (3) Nirutti and (4) Patibhana. To each is attached the word Patisambhida meaning discrimination.



Maha Kottitha Thera.

In the time of Padumuttara Buddha, Maha Kotthita was a rich householder, and, hearing the Buddha praise a monk as foremost among those skilled in the Patisambhida, he wished for similar eminence for himself in the future. To this end he visited the Padumuttara Buddha and his monks and entertained them for seven days, giving them three robes each at the conclusion of his almsgiving. Owing to the skill showed by him in the Maha Veddha Sutta, the Buddha declared him foremost among those skilled in the Patisambhida (Thag.vs.2; ThagA.i.29ff.; AA.i.159; Ap.ii.479; also Avadanas ii.195).

Several instances are given of discussions between Ven. Maha Kotthita and other eminent Theras - e.g., the Nalakalapiya Sutta on kamma, the Sila Sutta on religious discipline, three suttas on samudayadhamma (the nature of arising), two on assada, two on samudaya and three on avijja and vijja. Another similar sutta is on sense and sense objects, and there is a series of suttas on matters not revealed by the Buddha. The pre eminent

monks were playing at teacher and pupil in order to aid Maha Kotthita to win proficiency as a teacher. Another such lesson is given as to the motives guiding those who live the brahmachariya life.

All these suttas took the form of discussions with Ven. Sariputta, in which Ven. Maha Kotthita is the questioner and Ven. Sariputta the instructor.

One sutta records a lesson given by the Buddha to Ven. Kotthita on conceptions of anicca, dukkha and anatta. The Anguttara Nikaya (see the Kayasakkhi Sutta) records a discussion at Jetavana between Savittha, Kotthita and Sariputta, as to who is best: one who has testified to the truth with body, one who has won view, or one released by faith.

Once, Ven. Sariputta and Ven. Maha Kotthita were living near Varanasi, at Isipatana in the Deer Park. Then Ven. Maha Kotthita, in the late afternoon, left his seclusion and went to Ven. Sariputta. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sariputta, "Now tell me, friend Sariputta, is the eye the fetter of forms, or are forms the fetter of the eye? Is the ear... Is the nose... Is the tongue... Is the body... Is the intellect the fetter of ideas, or are ideas the fetter of the intellect?"

"No, my friend. The eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds... The nose is not the fetter of aromas... The tongue is not the fetter of flavors... The body is not the fetter of tactile sensations... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire & passion arises in dependence on the two of them: That is the fetter there.



Monks playing teacher and pupils in order to aid Maha Kottitha to win proficiency as a Teacher.

"Suppose that a black ox and a white ox were joined with a single collar or yoke. If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black' — speaking this way, would he be speaking rightly?"

"No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by which they are joined: That is the fetter there."

"In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds... The nose is not the fetter of aromas... The tongue is not the fetter of flavors... The body is not the fetter of tactile sensations... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire & passion arises in dependence on the two of them: That is the fetter there.

"If the eye were the fetter of forms, or if forms were the fetter of the eye, then this holy life for the right ending of stress & suffering would not be proclaimed. But because whatever desire & passion arises in dependence on the two of them is the fetter there, that is why this holy life for the right ending of stress & suffering is proclaimed.

Not long afterwards, Buddha extolled Maha Kotthita as supreme among His Maha Arahants in the four attainments.

*The mantle of the Discipline,
Sits softly on thee a while,
The learning to perfection,
In art of discrimination*



IS DEATH REALLY FRIGHTENING? - Final Part 3

by Venerable Dr K. S. Dhammananda

LIFE IS UNCERTAIN, DEATH IS CERTAIN

– The conclusion to a 3 part article which was carried in the March and April issues of the BMV Digest.

CONTEMPLATION ON DEATH

Why should we think about death? Why should we contemplate it? Not only did the Buddha encourage us to speak about death, he also encouraged us to contemplate it and reflect on it regularly. That which is born will die. The mind and body which arise at the time of conception develop, grow and mature. In other words, they follow the process of aging. We call it growing up at first, then growing old, but it is just a single process of maturing, developing, and evolving ultimately towards inevitable death.

Today, according to a world record, about 200,000 people die, on the average, everyday. Apparently about 70 million people die every year.

We are not used to contemplating on death or coming to terms with it. What we usually do is to avoid it and live as if we were never going to die. As long as there is fear of death, life itself is not being lived to its fullest and at its best. So one of the very fundamental reasons for contemplating death, for making this reality fully conscious, is that not for making us depressed or morbid; it is rather for the purpose of helping to free ourselves from fear.



The second reason is that contemplation of death will change the way we live and our attitudes towards life. The values that we have in life will change quite drastically once we stop living as if we are going to live forever, and we will start living in a quite different way.

The third reason is to develop the ability to approach and face death in the right and peaceful way.

The contemplation of death has three-fold benefits:

- relieving fear;
- bringing a new quality to our lives, enabling us to live our lives with proper values; and
- enabling us to die in dignity.

It enables us to live a good life and die a good death. What do we need?

The contemplation on the following factors are encouraged in Buddhism:

- * I am of the nature to age, I have not gone beyond aging;
- * I am of the nature to sicken, I have not gone beyond sickness;
- * I am subjected to my own kamma and I am not free from kammic effects;
- * I am of the nature to die, I have not gone beyond dying; and
- * All that is mine, beloved and pleasing, will change, will become otherwise, will become separated from me.

When we contemplate this reality with a peaceful mind and bring it into consciousness, it has a powerful effect in overcoming the fear of old age, sickness, death and separation. It is not for making us morbid, rather it is for freeing ourselves from fear. That is why we contemplate death: it is not that we are eagerly looking forward to dying, but that we want to live and die without fear.

DEATH IS PART OF LIFE

Death comes to all and is part of our life cycle. Some die in their prime, others in old age, but all must inevitably die. Uninvited we came into this world and unbidden we leave it. Inevitably I am going to die - so does everybody, every plant, every form, every living being, which follows the same path. Soon it will be autumn, the leaves will fall off the trees. We do not cry, it is natural, that is what the leaves are supposed to do at the end of the season. Human beings experience the same thing.

Religious people usually have less fear of death than very materialistic people, because materialists are particularly interested only in this life to satisfy their-fold senses.

But from the Buddhist perspective, death is not the end and each birth too is not the beginning of a life. In fact death is the beginning of life and conversely birth is the ending of life. It is just one part of a whole process, a whole cyclic process of birth, death, rebirth and dying again. If one has some understanding of this on-going process, death begins to lose its ability to create morbid terror, because it is not so final after all. It is only the end of a cycle; just one cycle along the way and then the way continues ad infinitum with other cycles. The leaves fall off the trees, but it is not the end. They go back to the soil and nourish the roots; next year the tree has new leaves. The same can be said of human life. Conditioned by the moment of death is rebirth. An understanding of this basic principle helps to relieve ourselves of the fear about death.

LIVING CONSCIOUSLY

We live our lives in many foolish ways without even considering how much time we waste for nothing. How much time have we wasted today worrying about next year, about the next twenty years, thinking about the future, to the extent that we have not been fully living even this very day?

And our values in life will change. What is important in life? What is motivating us? What is the driving factor in our lives? If we really contemplate death it may cause us to reconsider our values. It does not matter how much money we have for we cannot take any of it with us. Even our own body has to be left behind for others to dispose of in one way or another; it is just a heap of refuse left behind. We cannot take our precious body with us when we leave this world.

The quality of life is more important than mere material acquisitions. The quality of life is primarily the quality of our minds. How we are living today may be more important to us than many other external things. But the condition for rebirth, and that of rebirth is conditioned by death and the quality of the mind this is one thing we take with us. This is the one inheritance that we do not leave behind for others:



- * I am the owner of my kamma, heir to my kamma,
- * Born of my kamma, related to my kamma abide and supported by my kamma.
- * Whatever kamma I shall do, for good or for ill, of that I will be the heir.



All that which will follow us will be the qualities that we develop within us, the qualities of mind, the spiritual qualities and the good or bad qualities. These are all what we inherit. These are the conditions which will determine our rebirth and shape the future. These in turn will give rise to a new value in our lives. We may enjoy the millions we have already gained but it is more important that we live more peacefully and start to build up some virtuous qualities. It can have a very good effect on the way we live our lives and on the values we develop. It is not just a matter of being successful; it is how we become successful.

DYING A GOOD DEATH

Having considered all of these, if dying becomes no longer an alarming event but an actual experience, we can with confidence face it. Not only that we can also do a lot towards dying a good death. If we have led a good life, dying is easier. But regardless of how we have lived, we can still endeavour to die a good death. To help in the dying process, we stress very much the development of the same quality of fearlessness.

For many people, it's more the fear of pain and the fear of separation from all their loved ones, more than anything else, that is fearsome. At the time of dying, encouragement and reassurance are most essential. For a start you need to reassure yourself. The pain indeed will be excruciating and will be difficult to bear, but we are fortunate in that advances in modern medicines make it possible to reduce the amount of physical pain a human being has to experience before death. Pain need not be such an overwhelming object of fear.

I usually reassure a dying person, such as someone who is terminally ill, for example with cancer, that they will not needlessly be allowed to suffer and, that prompt treatment will be given to alleviate his pain. An important result of this is that the patient can relax and die more peacefully.

The other worry is the inevitable separation from one's possessions. Of course, if we've contemplated this before, it's a lot easier. We know that to come together implies separation. If a dying person hasn't done this kind of contemplation, then you need to gently encourage and reassure him or her that the children and those left behind will be well taken care of. They need to be reassured that it's all right, that there are friends to take care of them; they need to be encouraged to relax and be peaceful, not to worry about other things, that they'll all be taken care of.

The whole emphasis is on trying to encourage the dying person, to become more peaceful. How can one die a good death? The Buddhist way is to maintain an atmosphere of peace in the room where someone is dying. It's not very conducive to have people shouting, screaming and crying. What does that do to the poor person who has this very important thing to do, to die? They make it very difficult for the dying person to

die peacefully. It's good if friends and relatives who are present, show by their presence that they care, that they love, that they are willing to contribute something to support.

"Religious symbols are very useful and come in handy in such situations. If the dying person is a Buddhist, then a small Buddha statue, and possibly the presence of Buddhist monks with soothing words of chanting will be very beneficial so as to allow the dying person to pass away with the greatest peace and dignity. It's a wonderful thing for them to move into their new life in the best possible way." -- (Ajahn Jagaro)

PEACEFUL DEATH

Everyone hopes and desires to have a peaceful death after having fulfilled his lifetime duties and obligations. But how many have actually prepared themselves for such an eventuality? How many, for instance, have taken the trouble to fulfil their obligations to their families, loved ones, friends, country, religion and their own destiny? It will be difficult for them to die peacefully if they have not fulfilled any of these obligations.



We must learn to overcome the fear of death by realizing that the gods are also subjected to it. Those who have allowed fleeting time to pass away frivolously will have good cause to lament later on when they themselves are nearing the end of their lives.

When people see their own lives as being only a drop in an ever-flowing river, they will be moved to contribute even their little part to the great stream of life. The wise know that to live they have to work for their liberation by avoiding evil, doing good and purifying their mind. People who understand life according to the Teachings of the Buddha never worry about death. Death is no cause for sorrow, but it would indeed be sorrowful if one dies without having done something for oneself and for the world.

I DIED TODAY

David Morris was a well known Western Buddhist scholar who died at the age of 85. Soon after his death the writer of this booklet received a letter from him (obviously he had written it earlier with instructions for it to be posted on his death.) It went like this, 'You will be happy to know that I died today. There are two reasons for this. Firstly, you will be relieved to know that my suffering from the sickness has finally ended. And secondly, since I became a Buddhist I have faithfully observed the five precepts. As a result you know that my next life cannot be a miserable one'. Life is like a dream. Death is a factual happening and rebirth a natural occurrence. In preparing for that eventuality one would either have to continue or to end the repeated cycle of births and deaths so as to be free from suffering and this is what human intelligence is all about.

Source:- DhammaTalks.net

https://www.dhammatalks.net/Books2/Bhante_Dhammananda_Is_death_really_frightening.htm

About the Writer:-

The late Venerable Dr K Sri Dhammananda was a prolific and world renowned author and Dhamma teacher. He was a household name in the Buddhist world. In more than forty two years as incumbent of the Buddhist Maha Vihara, Malaysia, the Venerable brought the Buddha Word to countless numbers of devotees who otherwise would have had no access to the sublime message of the Enlightened One. Besides his talks the Venerable was able to reach an even wider audience through his numerous publications.



FIVE THINGS TO STOP DOING WHEN YOU'RE STRUGGLING AND FEELING DRAINED

by Lori Deschene

"There is nothing in nature that blooms all year long, so don't expect yourself to do so either." ~ Unknown

Recently I've been spread incredibly thin and, at times, I've felt stressed to the max.

In addition to being at the tail end of a high-risk pregnancy, with complications, I've been working toward various new projects—not just for fulfillment but also because I've allowed the business side of running this site to slide for years. And I have a baby coming soon. It's crucial that I revive what I've allowed to deflate because I'll have a whole new life to provide for.



There's a lot I need to do over the next six weeks, before my scheduled C-section, and a lot I've failed to do over the previous weeks, largely because I've had many days when I've felt physically and emotionally incapable of rising to the challenge.

To be fair, there's also been a lot to enjoy and appreciate, and I know I am incredibly fortunate to be pregnant at all, and to have the opportunity to do so much professionally. But life has felt somewhat pressure-filled as of late, and along with many small wins have come many hours and days when I've felt drained and defeated.

I recently realized that my best days all have certain things in common—little things I choose to do for my well-being, and a number of unhelpful habits I resist the urge to indulge. If you're also struggling, personally or professionally, and feeling drained, perhaps my lessons will be helpful to you too.

5 Things to Stop Doing When You're Struggling and Feeling Drained

1. Stop comparing your struggle to anyone else's.

Over a year ago an old friend of mine was diagnosed with breast cancer. She's the same age as I am, and she's someone I've long admired, even though we've fallen out of touch beyond occasional interactions on social media.

She's left unfulfilling jobs, despite the financial risk involved; walked away from relationships that weren't right for her, even while engaged, when it would have been easier to stay; and jumped out of more than 100 planes, each leap representative of the courage that guides her every inspiring, bold life choice.

She's faced cancer with the type of bravery I've come to expect from her, coupled with an honesty and vulnerability about her fears that, to me, displays even more strength. But still, I know it's been gruelling.

As I sit here in my own very fortunate circumstances—at the same age as her—I often tell myself I have no reason to be struggling. My current experience couldn't even be termed a struggle compared to what she's been through. I should just suck it up when I'm having a hard day and push myself through any tiredness or discomfort. Because I'm lucky.

But the reality is, I still have hard days. I am still going through a high-risk pregnancy, juggling a lot, and dealing with a host of fears and physical symptoms that require my compassion.

I wouldn't compare my hard days to her devastating year—there's clearly no comparison—but the point is, I don't have to.

I'm allowed to experience the feelings and struggles associated with my current life circumstances even if someone else's are far more tragic. And so are you.

Many may have it "worse," but why compare and judge? If it helps alleviate self-pity so you can find the perspective and strength you need to keep going, then by all means make comparisons. But if it only serves to minimize your feelings and needs, try to remember that two people can have completely different situations, and both can need and deserve compassion equally.

2. Stop focusing on things that aren't priorities.

When we're going through a tough time, we need to get extra-discriminating about what truly matters and what doesn't. If we exhaust ourselves with the non-essential, we'll have little energy for the things that can actually move the dial in the areas of our life that most need our attention.



I remember when I had surgery to remove uterine fibroids seven years back. I knew I needed to take it easy or else I'd prolong my healing, but I also felt the overwhelming urge to maintain order in my environment. I'm a control freak. It's what I do.

I remember there was a pair of shoes next to the door, where shoes didn't usually go, and not only that; they were askew. The horror!

I was one day out of surgery, my lower stomach stitched together after being sliced across the middle, yet I still felt the need to slowly lower myself so I could put those shoes in the closet—even though it was painful to do so. My mother, who was visiting to help me, pointed out the insanity, and I knew she was right.

I now think of those shoes whenever I am struggling physically or emotionally, and I ask myself, what else really doesn't need to be immediately done, or do I not actually have to do myself?

Can the dishes wait till the morning? Or can I get someone else to do them? Does every email in my inbox need a response—and immediately? Can I say no to some requests? Can I simplify my daily routine? What do I really need to do for myself—physically, emotionally, and professionally? And what do I just want to do because I think I should, to feel ahead of the curve, or on top of things, or good about how much I'm checking off my to-do list?

Scaling back can feel like failure, especially if you're Type A, like me, but sometimes we have to prioritize so we can use the limited energy we have wisely. If we don't, we risk busting open our "stitches," whether that means physical burnout or an emotional breakdown, and then we set ourselves back even further.

3. Stop expecting yourself to do what you could do before.

Maybe you were far more physically active or productive before (I know I was). Or you were the person anyone could call any time, any day,

whenever they needed an ear or a hand. Or you were everyone's go-to person for a night out when they needed to blow off some steam.

It's easy to cling to our sense of identity when we feel it slipping away. Not only do we mourn who used to be, fearing this change may be permanent, we worry other people may not like this new version of ourselves—this person who's far less fun or far more needy.



But the thing is, we're not who we were before. We're in a new chapter, facing new circumstances and challenges, and our evolving needs won't go away just because we ignore or neglect them.

I'm not going to sugar coat this: It just plain sucks when you can't do the things you once enjoyed. My boyfriend has had multiple knee surgeries and ongoing knee problems, and my heart breaks for him knowing he may never be able to do certain things he loves again, like playing basketball.

But he's accepted his limitations and found new things to do that check off some of the same boxes. He works out on an elliptical to stay in shape and rehab his knee. He throws himself into fantasy football to scratch his competitive itch. And he sweats it out in the sauna to help blow off some steam.

As for me, I'm not going to yoga classes at the moment because I don't have the time or energy, and I'm also not getting as much done as I once did on a daily basis. But I count my lucky stars that I'll someday be able to do these things again, even if not for a while after the baby comes.

It's natural to grieve losses, temporary or permanent, big or small, but eventually we need to accept reality and then ask ourselves, "How can I work with the way things are instead of resisting them?" Otherwise, we cause ourselves a lot of unnecessary stress—and it doesn't help or change anything.

4. Stop pushing yourself when you need to take it easy.

We all do it, or at least I suspect we do: We minimize our physical and emotional needs because we judge ourselves for having them. We think we should be able to do more. Maybe because other people in similar situations are doing more. Or because we just plain expect a lot from ourselves.



But the thing is, telling yourself you *shouldn't* be exhausted doesn't make you better able to function through your tiredness. Demeaning yourself for needing a break doesn't make you any more productive or effective. And belittling yourself for feeling whatever you feel doesn't immediately transform your emotions.

If you're tired, you need rest. If you're drained, you need a break. If you're hurting, you need your own compassion. And nothing will change for the better until you give yourself what you need.

I get that we can't always instantly drop everything to take good care of ourselves, especially when other people are depending on us. But we can usually create small pockets of time for self-care by alleviating our self-imposed pressure and prioritizing our needs.

Recently I've been embracing the idea of mini-self-care practices. It's not easy for me, because I have a tendency to be very all-or-nothing. But sometimes, small things can make a big difference.

I might not have time for an hour nap, but I can rest my eyes for fifteen minutes. I might not be able to clock in 10,000 steps, but I can take a walk around the block. I may not have the time to journal about my feelings for an hour, but I can jot down three worries and three potential solutions to help calm my mind.

And sometimes, I just need to find a way to do more for my own well-being, whether that means cancelling a commitment or asking someone for help.

It's tempting to push ourselves, especially if this has been our pattern. But some days aren't for moving forward. They're just for honoring where we are.

5. Stop reminding yourself of how you're "falling behind."

I think it all boils down to this. When we minimize our struggle, try to do too much, and push ourselves despite our desperate need for self-care, it's generally because we're afraid we're somehow falling behind.

We think about everything we want to accomplish, everything we believe we need to do in order to become who we think we should be, and we panic at the thought of losing momentum.

Most of us are accustomed to living life like a race to some point in the future when we imagine we'll be good enough—and our lives will be good enough. Any threat to our sense of progress can feel like a threat to our self-esteem and hope.

We also live in this constant bubble of comparison, as if we need to keep up with everyone else in order to make the most of our lives.

But none of this is true. While we may want growth and change, we don't need it in order to be worthy or happy, and certainly not on a pre-determined timeline. We also don't need to keep up with anyone else because we're never behind; we're simply on our own path.

What's more, wherever we are right now, this is a valid piece of our life experience, and perhaps even a valuable part. We don't need to rush through it to catch up to everyone else or to where we thought we'd be.

Most people would agree that some of their most immense growth came from their greatest challenges, and in some cases, even their sense of purpose.

I would never have guessed, during the ten-plus years I struggled with depression and bulimia, that that period of my life would be the catalyst for this site.

I could never have imagined how profoundly my pain would shape the trajectory of my life, and how this chapter would lead to new chapters that were equally as exciting and fulfilling.

Wherever you are right now, be there fully. Accept it. Open up to it. It's only when we accept the lows that we're able to grow through them and rise to the highs.

Yesterday was a tough day for me. I was tired. I hurt. I did little, got down on myself, and cried. But today was better. Today I was kind to myself, I did what I could, and I gave myself what I needed.

Whatever you're going through, I wish the same for you: self-compassion to help alleviate your pain, permission to do only what you reasonably can, and space to take good care of yourself.

Source:-

<https://tinybuddha.com/blog/5-things-to-stop-doing-when-youre-struggling-and-feeling-drained>

About the Writer:-

Lori Deschene is the founder of Tiny Buddha. She's also the author of Tiny Buddha's Gratitude Journal and other books and co-founder of Recreate Your Life Story, an online course that helps you let go of the past and live a life you love.



MEDITATION, THE BUDDHA AND MENTAL-HEALTH

by Kevin Redmayne

When it comes to mental-health, the road to recovery began under a Bodhi Tree, 2563 years ago. Last summer I set out to find first hand what Buddhism offered, discovering how the paths of psychology and spirituality intersect.



Tucked away in a little corner of Hertfordshire England, in midst of forest grove and glade, is the Amaravati Buddhist Monastery. Here monks and nuns in amber robes, see out their lives in quiet contemplation. In spring, where the first buds appear on the cherry trees, to the winter where the gardens are jewelled with frost, it's a place of rest and retreat. Here at Amaravati, after a diagnosis of Borderline Personality Disorder (BPD), I found strength to move on. In the single story Pagoda, the giant golden Buddha, surrounded by candles and chrysanthemum, smiles benevolently. And of course, I was wondering, could he answer my questions.

I had a chance to sit down and talk to the new abbot of Amaravati, Ajahn Amaro. He was able to tell me how a daily practise of mindfulness can help all of us attain a better quality of life.

'The Buddha was a pragmatist. He was concerned with what worked. Not with the way things should be, but how they are.'

Amaro was surprisingly frank about serious mental health problems: 'Buddhism isn't just meditation. It can be that some individuals will be suffering illnesses which makes them too unwell to practise; the cliffs too steep.' Nevertheless he believes, 'things that you can enjoy, people you can empathise with, and methods of work which are rewarding help bring sufferers out of the mental realm to a more physically involving level. Participation is a very healing activity.' Yet can mindfulness be adapted for daily life? Amaro says yes: 'Here at Amaravati when you meditate it's like being in a music room. You're learning the methodology. However, the point is to learn how to play music wherever you find yourself. By practising here, learning to identify emotions without reacting to them, you develop insight which carries through to everyday life.' However, in today's fast-paced consumer world, is there a place for deeper contemplation. We began talking about the Buddhist concept of Metta:

'Loving-kindness (Metta) meditation is very important. By practising Metta you are not simply developing compassion for others, you're also learning how to be compassionate towards yourself; your own chaotic or difficult mind states.'

This is especially relevant to people with mental illness who struggle with the chaos of their own minds. Amaro says we can all practise 'weeding the garden.' Some mind states are unhelpful and can be gently changed by patience and compassion. He says, 'you're still relating to your



thoughts in a kind way, but also recognising you don't have to suffer them. You can cultivate your garden so it is more fruitful.' Beyond all this, is the simple yet profound teaching of acceptance. Some problems unfortunately require an acknowledgement of the 'the way it is.' This a mantra constantly repeated at Amaravati. It is not a fatalistic pronouncement about the world, but rather a knowledge born out of reflection. The Three Marks of Existence as Buddha called them: *Anicca* (Impermanence) *Dukkha* (Dissatisfaction) *Anatta* (Non-Self) help us 'let go of the fire, but still sit and warm ourselves beside it.' This means, acknowledging the reality of illness, the conditions of the life in which we've found ourselves, but that peace is possible.

So what are the techniques? Buddhism means to be awake and alive to the present moment. In its purest form, meditation is called Anapanasati and involves counting the breath, to attain calmness.

Jongrom or Walking Meditation, is another method, which helps the practitioner get in touch with reality through the five senses, especially touch. Another practice involves body-scanning; directing attention to different parts of the body in order to release tension. *Metta* meditation aims to cultivate loving kindness, using imagination to wisely reflect on our humanity. Finally *Vipassanā* is an analytical meditation which aims to cultivate insight into reality through the lens of *Kamma*. Despite the variety, the starting point is always in the breath, which creates calm, but also anchors consciousness in the present moment. If we practice this mindfulness in all areas of life, benefits will arise. We learn to understand our personality, its fears and frustrations. Amaravati has been a place where I learnt to heal. Over Sunday Dhamma talks with chai tea, to Meditation workshops with the monks and nuns. Recovery is a word stretched out over years, but Amaravati taught me patience.



Yet, we don't simply have to take the monks and nuns of Amaravati's words for it. Study after study has shown meditation can rebuild the brain. A recent Harvard led neuroimaging programme has shown just a little mindfulness each day, increases grey matter, in the parts of the brain that deal with emotional-regulation, compassion and attentiveness. Previous studies have confirmed it improves stress levels, heart rate variability, and can even halt the cognitive decline associated with age. Mindfulness is not only a biofeedback system, but also a building block to neuroplasticity. Ajahn Amaro was right to point out



'The NHS is now prescribing Mindfulness Based CBT in many parts of the country because not only is it effective but Buddhism is an open source.'

Of course for me personally, the strongest evidence is when I sit quietly in the temple in front of that golden Buddha, noticing that, in the stormy ocean of thoughts, the waves have finally abated. And how telling the Buddha has answered my questions, with the knowing silent smile of serenity.

About the Writer:-

Kevin Redmayne is a freelance writer, journalist, BPD survivor. Words have the power to shine a light on realities otherwise missed.

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)
- Balance amount of : RM114,250 (from initial amount of RM150,000)
- Shrine Hall Lights
- Outside - Est amount to spend is RM40,000
- Inside - Balance amount of : RM5,350 (from initial amount of RM8,000)



- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/tampered glass
- Balance amount of : RM22,980 (from initial amount of RM24,800)



- Vehicle for Transport
- Est : RM80,000



BUDDHA FRIEZE FOR SPONSORSHIP AT MEDITATION PAVILION



- Seated Buddha Frieze
- RM18,000 each
- 45 statues left to be sponsored
- Standing Buddha Frieze
- RM38,000 each
- 4 statues left to be sponsored

PARTIAL SPONSORSHIP

- Shrine Hall External Painting (Heritage Refurbishment) and Shrine Hall Lights
- Ng Chin Chai and Choo Meng Kean
- Amount : RM2,000

APOLOGY

In the April issue of the BMV Digest, Donors Ng Chin Chai and Choo Meng Kean's partial sponsorship of RM2,000 was inserted as IMO. The typo error is very much regretted. Please accept my sincere apology. Editor - BMV Digest

- Shrine Hall External Painting (Heritage Refurbishment)
- Leong Kok Wah & Family
- Amount : RM1,000

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

Sadhu...Sadhu...Sadhu.

A brief history of the 125 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 in 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

- 10.30am - 12.00noon
- 8.30pm - 10.00pm

Thurs

- 7.30pm - 9.00pm

Fri

- 1.00pm - 2.00pm
- 8.00pm - 9.30pm

Sat

- 8.30am - 10.30am
- 9.30am - 11.30am
- 10.30am - 11.30am
- 7.30pm - 8.30pm
- 8.30am - 9.30am
- 9.30am - 11.00am
- 9.30am - 12noon
- 10.00am - 11.30am
- 10.00am - 2.00pm

Sun

- 11.00am - 12.30pm
- 1.30pm - 5.00pm
- 2.00pm - 3.00pm
- 2.00pm - 7.00pm
- 5.00pm

Meditation Class

Senior Club Yoga for Beginners

BMV Choir Practise

Senior Club Yoga for Intermediate

Afternoon Puja & Talk

Dhamma Talk

Qigong Practise

Sanskrit Class

Tai Chi Practise

Bojjhanga Puja

Morning Puja

Abhidamma Class

Sunday Dhamma School Session

Dhamma Talk

Traditional Chinese Medicine (Every Sunday except Public Holiday)

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



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