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For Non-Muslims only

Tesaṃ ditthipahānattham - iddhiṃ dassahi gotami.

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

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Footprints in the Dust

The Pali Tipitaka offers convincing evidence that the Buddha was known

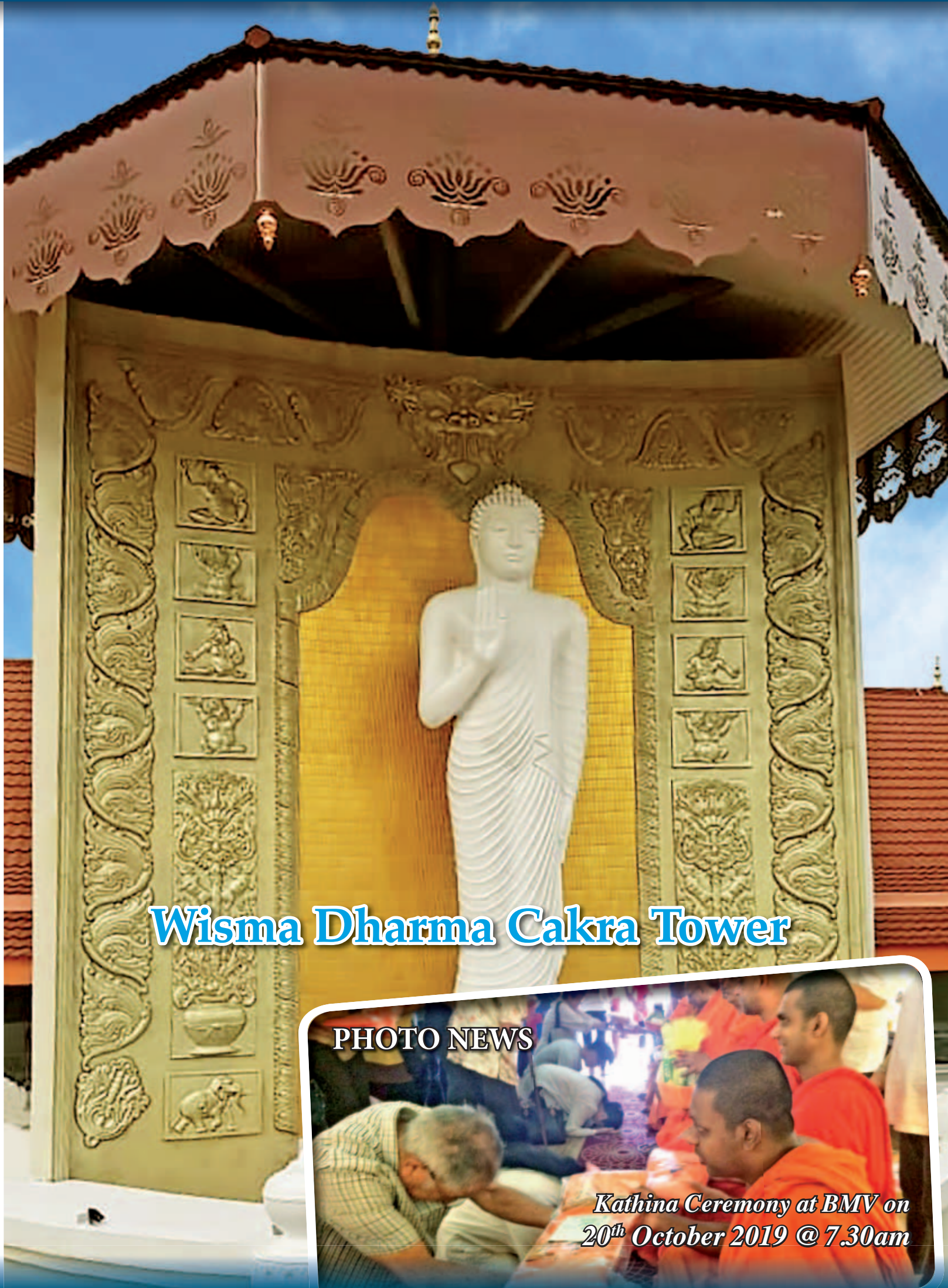
to cover wide tracts of northern India. The first thing the Buddha did after His enlightenment was to embark on a long journey in order to teach others what He had discovered. Here is some evidence of His 'footprints in the dust'. **15-17**



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Wisma Dharma Cakra Tower

PHOTO NEWS

*Kathina Ceremony at BMV on
20th October 2019 @ 7.30am*

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



WISMA DHARMA CAKRA TOWER

by Pamela Jayawardena – Editor

The Wisma Dharma Cakra (WDC) was first built and completed in time for the Centennial celebrations of the Buddhist Maha Vihara on 1st January 1995. The building was closed for major refurbishment in 2016 and recently re-opened on 2nd September 2018.

The tower block was given a visually appealing make-over thus improving the overall aesthetic appearance of the Wisma Dharma Cakra. The main features are the majestic and inspiring statue of the Buddha, the resplendent torana or frieze behind the statue, the attractive Kandyan style parasol roof and the recently completed Dharma Cakra Wheel. The other eye-catching adornments that complete the tower and gives it a Sri Lankan design are the 6 lotus punkalas or lotus pots at the base of the statue, the brass kotha and the 8 brass pekadas at each point of the octagonal-shaped roof.

1. Buddha statue

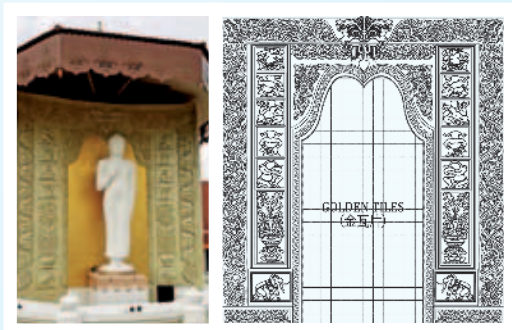
When the WDC tower was under construction in 1991, Mr M H Albert, the then President of the Sasana Abhiwurdhi Wardhana Society (SAWS), took an active role in the installation of the Buddha statue, specially designed and moulded in Sri Lanka. The statue was commissioned to show a standing Buddha image with a Vitarka Mudra (intellectual discussion – the sign of the Wheel of Law).

The Buddha statue stands at an imposing height of 5 metres. It was sculptured from clay, moulded and shipped to BMV for completion and the final touches before the opening ceremony in 1991.

With the recent completion of the refurbishment work in 2018, the 6 pillars that were originally at the outer perimeter of the Buddha statue were removed and replaced with specially designed lotus punkalas (pots). The statue stands on a beautiful lotus pedestal. The lotus symbolises purity of body, speech and mind, as the flower raises from the muddy water unstained. The majestic Buddha statue can be seen from near or far, unhindered for all to see..... looking serene and eternal.

2. Torana (Arch Frieze)

In the Buddhist architecture of the Indian sub-continent, a torana is described as an arched gateway adornment which may be made from leaves or flowers or precious stones for ceremonial purposes. It may even be designed on pillars, paintings and even on walls behind a Buddha statue providing a frame-like background.



Buddha Statue and Torana.

Torana - artist perspective only.

The tower block which houses the monumental and beautiful Buddha statue, an existing wall was exclusively designed by Professor Sarath W. G. Gnanasiri, the Vice Chancellor of the University of Visual and Performing Arts of Sri Lanka, to show-case an attractive three-dimensional torana measuring 7.4m wide and 8.58m high. Made from fibre moulding and finished in matt gold by Professor Sarath and his team of skilled and talented artists, the “Kala Makara” as the torana is called has distinctive patterns and motifs embossed to create a sense of awe and fascination.

These mythical motifs form part of the Buddhist art and is often depicted on toranas in Sri Lankan Buddhist architecture, symbolising prosperity, majesty and blissfulness. There is the intriguing ‘Kimbisi Muhuna’ right at the top, stylised lotus creepers on the fringes and eight beguiling midget-like creatures



WDC Tower.

known as ‘Vamana’. Some of the Vamanas are designed to look like guards of property, some designed to bear the weight of the building whilst some are just sitting and relaxing. Two abstract designed elephants are strategically placed at the bottom of the torana.

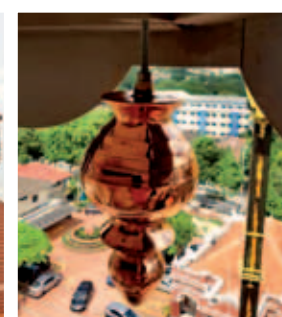
Directly behind the Buddha statue are 9,240 pieces of matt gold tiles pieced together to shimmer in the day and night as befits the esteemed and venerated Teacher, Lord Gautama Buddha.

3. Kandyan Style Parasol Roof

The tower block roof resembles that of a Kandyan style design. Eight iron poles like the spokes of an umbrella were built to prop up the roof with strong support hence the



A Close up of the Roof Design.



Close up of a Pekada installed at each point of the octagonal roof.

parasol design. Lotus design metal panels were laser cut and soldered to the edge of the roof and painted to look like wood. The width of the base is 32 feet. Brass adornments known as pekadas were installed to the 8 points of the octagon shape roof, hanging like gold earrings to enhance the roof. A tall brass kotha was fixed on top of the roof, to complete the ‘Sri Lankan look’. These features are significant and cannot be missed from a distance, gleaming in the sunlight encouraging one to focus on the overall beauty of the roof.

4. Dharma Cakra or Wheel of the Dharma

The final stage of the refurbishment work of the Wisma Dharma Cakra was recently completed with the installation of the Dharma Cakra Wheel on July 17th. This exclusive design is by Professor Sarath W. G. Gnanasiri who came down recently with his team of artisans to construct and put it up.



Artisans working on the mould of the Dharma Cakra Wheel.

The completed Dharma Cakra Wheel.

Made from concrete and cement, the Wheel was finished in a specially designed mould. It was extracted in pieces and installed carefully by the deft and experienced artisans.

The Wheel symbolises the Buddha’s teachings as well as the name of the building, Wisma Dharma Cakra.

A dharma wheel has three basic parts: the hub, the rim, and the spokes. Here are some common understandings of the wheel's symbolism:

- The circle, the round shape of the wheel, represents the perfection of the dharma, the Buddha's teaching.
- The rim of the wheel represents meditative concentration and mindfulness, which hold the practice together.
- The hub represents moral discipline. The three swirls often seen on the hub are sometimes said to represent the Three Treasures or Three Jewels: Buddha, Dhamma and Sangha.
- The Eight spokes represent the Noble Eightfold Path, an essential teaching of the Buddha.



SIVURA: THE STORY OF THE SAFFRON ROBE

by Prasadani Nanayakkara

The vivid saffron robe of the Buddhist monk is far more than mere attire. It symbolises a monastic life, a life of detachment. To the layman it is a symbol, which in essence represents the Buddhist order of the bygone and present times. The sober shades of browns and deep oranges thus inspire obeisance and a sense of humble veneration amongst people. A Buddhist monk is thus characterised by this symbolic adornment and within its many folds and hems lie preserved, a timeless and stringent practice, since the times of the Buddha.

The offering of the sivura or the monastic robes finds its place in the upper echelons of the many items of alms or Pirikara in the Buddhist practice. Even more so is the Ata Pirikara, a combined offering of eight items including three types of robes, belt, needle and thread, alms bowl, cloth filter and shaving knife, and regarded as the foremost amongst alms items. The practice of a monk taking on the customary robes arose with it being instated by the Buddha who laid down the many disciplines for its proper use. It would embody the renouncement of all things worldly and accordingly inherited the boundaries for its origin, material, colour and usage.



Ata Pirikera or Eight-fold Requisites

During the Buddha's age – a time where there was a scarcity of clothing material – discarded clothes and material, particularly the white cloth that was used to cover the dead were obtained by monks for their re-use. This further added to the symbolic nature of the robes in that it represented the impermanence of life – a fundamental teaching of Buddhism. These fabrics were collected and washed and dyed before use. Even to this day a ritual has prevailed stemming from this age-old custom referred to as the Pansakula. It is the offering of a length of white material to the monks by the families of the deceased, where the monks in return invoke merit for the departed.

The many intricacies were followed so that the robe would not inspire any attachment, desire or admiration and would be a thoroughly devalued item.

While certain sources to prepare robes were prohibited, for instance, hair, skin, and feathers so too were the use of plain colours such as blue, yellow and black. Instead a 'mixed' hue, was recommended that could be derived from boiling plant specimens, such as the bark of the Nuga tree, to render *kahata* – a 'discolour' and the robes were in relation referred to as the *kahata wasthraya* – discoloured garb. Although forest monks who reside in seclusion still obtain robes prepared in the traditional method and seen adorned in its characteristic brown shade, city monks who are often seen amidst the people and working closely with the community are offered robes prepared in brighter shades of orange though still within the recommended guidelines.

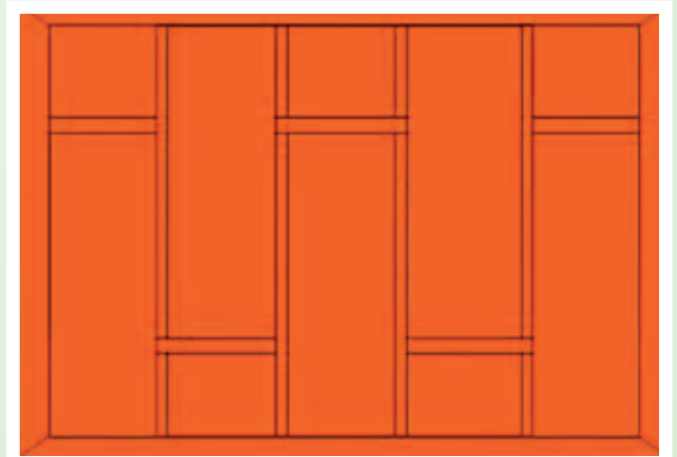
There is however another precept that has been followed unchanged. The many seams that run across the robes are unmistakably present upon the robes of monks from any region. These are as a result of the whole cloth used for the robe being first shredded into parts and then stitched together to appear segmented. This pattern the Buddha himself likened to the paddy fields of the Magadha region of India. All of these many intricacies were followed so that it would not inspire any attachment, desire or admiration towards the 'dress' and would be a thoroughly devalued item that which would not even motivate theft. Aside from these precepts, standards of measurement too were laid down where a monk could measure the required amount of cloth from the breadth of his palm.

The eight items encompassed in the Ata Pirikara meets four requisites for the monks – robes, alms, shelter and health (filtered water). It is for this reason that the Ata Pirikara is given much importance among Buddhist devotees.

With all these precepts in mind the monk from the moment of his ordination must have in his possession the '*thun sivura*', that is three variations of robes; the *andanaya* or inner wear, *thanipota sivura* or single robe and the *depota sivura* or the double robe. The double robe was introduced by the Buddha in the latter stages, when the need for better protection from cold and other external elements was recognised during a period of stay in the Seetha Vanaya – cold forest. Consisting of a double layer of cloth, it served not only sufficient cover and protection for the travelling monk, by folding it eight fold it also offered seat for meditation and a sleeping mat when arranged four fold. Additionally, wear and tear as a result of prolonged use and rustic environments, necessitated that a monk should also in his possession, have a needle and thread so that he could mend his robes to maintain its integrity.

As related in a discourse by Ananda Thero, the Buddha's closest disciple, to King Udeni, the monastic robes of the monk are put to use to such extent that there virtually remains no room for wastage. No longer wearable the lifespan of a robe takes on a course as a floor mat, a carpet, a dust cloth and at long last, embedded in the clay walls of monastic abodes.

Aside from the three robes, a belt for the inner robe (*andana kada*), the needle and thread, an alms bowl to receive alms for consumption, a cloth filter (*perahan kada*) to filter water for drinking and shaving knife (*deli pihiya*), have prevailed as the sole items of the monk's possessions even on his travels



The design on the robe resembles the paddy fields of Magadha region in India during the Buddha's time.

and deemed sufficient to meet his every need for a simple existence. These are the eight items that have now been encompassed in the ata pirikara that which meets four requisites for the monks – robes, alms, shelter and health (filtered water). It is for this reason that the Ata Pirikara is given much importance among Buddhist devotees, and is often offered at alms givings.

The Sivura, of the Buddhist monk, thus depicts an entire monastic lifestyle, the practice of religious precepts and the humble homage to the teachings of the Buddha. Preserved unchanged for 2600 years it is deemed worthy of worship and remains a distinctive symbol of religious heritage to this day.

Source:-

<http://exploresrilanka.lk/2011/08/sivura-the-story-of-the-saffron-robe/>

About the Writer:-

Prasadani Nanayakkara is a professional writer with over nine years of experience developing original content for diverse clients and audiences. Since the inception of her career, writing has remained a central component affording her the opportunity to explore topics in multiple industries.

HOMOSEXUALITY AND THERAVADA BUDDHISM

by A. L. De Silva

Buddhism teaches to, and expects from, its followers a certain level of ethical behaviour. The minimum that is required of the lay Buddhist is embodied in what is called the Five Precepts (*panca sila*), the third of which relates to sexual behaviour. Whether or not homosexuality, sexual behaviour between people of the same sex, would be breaking the third Precept is what will be examined here.



Homosexuality was known in ancient India; it is explicitly mentioned in the Vinaya (monastic discipline) and prohibited. It is not singled out for special condemnation, but rather simply mentioned along with a wide range of other sexual behaviour as contravening the rule that requires monks and nuns to be celibate. Sexual behaviour, whether with a member of the same or the opposite sex, is punishable by expulsion from the monastic order.

The lay Buddhist is not required to be celibate, but she or he is advised to avoid certain types of sexual behaviour. The third Precept actually says: '*Kamesu micchacara veramani sikkhapadam samadiyami.*' The word *kama* refers to any form of sensual pleasure but with an emphasis on sexual pleasure and a literal translation of the precept would be "I take the rule of training (*veramani sikkhapadam samadiyami*) not to go the wrong way (*micchacara*) for sexual pleasure (*kamesu*)". What constitutes "wrong" will not be clear until we examine the criteria that Buddhism uses to make ethical judgments.

Not one of the Buddha's discourses is devoted to systematic philosophical inquiry into ethics such as one finds in the works of the Greek philosophers. But it is possible to construct a criterion of right and wrong out of material scattered in different places throughout the Pali Tipitaka, the scriptural basis of Theravada Buddhism. The Buddha questioned many of the assumptions existing in his society, including moral ones, and tried to develop an ethics based upon reason and compassion rather than tradition, superstitions and taboo. Indeed, in the famous Kalama Sutta he says that revelation (*anussana*), tradition (*parampara*), the authority of the scriptures (*pitakasampada*) and one's own point of view (*ditthinijjanakkhanti*) are inadequate means of determining right and wrong.

Having questioned the conventional basis of morality, the Buddha suggests three criteria for making moral judgments. The first is what might be called the universalizability principle - to act towards others the way we would like them to act towards us. In the Samyutta Nikaya

he uses this principle to advice against adultery. He says: "What sort of Dhamma practice leads to great good for oneself? A noble disciple should reflect like this: 'If someone were to have sexual intercourse with my spouse I would not like it. Likewise, if I were to have sexual intercourse with another's spouse they would not like that. For what is unpleasant to me must be unpleasant to another, and how could I burden someone with that?' As a result of such reflection one abstains from wrong sexual desire, encourages others to abstain from it, and speaks in praise of such abstinence."

In the Bahitika Sutta, Ananda is asked how to distinguish between praiseworthy and blameworthy behaviour. He answers that any behaviour which causes harm to oneself and others could be called blameworthy while any behaviour that causes no harm (and presumably which helps) one self and others could be called praiseworthy. The suggestion is, therefore, that in determining right and wrong one has to look into the actual and possible consequences of the action in relation to the agent and those affected by the action. The Buddha makes this same point in the Dhammapada: "The deed which causes remorse afterwards and results in weeping and tears is ill-done. The deed which causes no remorse afterwards and results in joy and happiness is well-done." This is what might be called the consequential principle, that behaviour can be considered good or bad according to the consequences or effects it has.

The third way of determining right and wrong is what might be called the instrumental principle, that is, that behaviour can be considered right or wrong according to whether or not it helps us to attain our goal. The ultimate goal of Buddhism is Nirvana, a state of mental peace and purity and anything that leads one in that direction is good. Someone once asked The Buddha how after his death it would be possible to know what was and was not his authentic teaching and he replied: "The doctrines of which you can say: 'These doctrines lead to letting go, giving up, stilling, calming, higher knowledge, awakening and to Nirvana' - you can be certain that they are Dhamma, they are discipline, they are the words of the Teacher."

This utilitarian attitude to ethics is highlighted by the fact that the Buddha uses the term *kusala* to mean 'skillful' or 'appropriate' or its opposite, *akusala*, when evaluating behaviour far more frequently than he uses the terms *punna*, 'good', or *papa*, 'bad'. The other thing that is important in evaluating behaviour is intention (*cetacean*). If a deed is motivated by good (based upon generosity, love and understanding) intentions it can be considered skillful. Evaluating ethical behaviour in Buddhism requires more than obediently following commandments, it requires that we develop a sympathy with others, that we be aware of our thoughts, speech and actions, and that we be clear about our goals and aspirations.

Having briefly examined the rational foundations of Buddhist ethics we are now in a better position to understand what sort of sexual behaviour Buddhism would consider to be wrong or unskillful and why. The Buddha specifically mentions several types of unskillful sexual



behaviour, the most common of which is adultery. This is unskillful because it requires subterfuge and deceit, it means that solemn promises made at the time of marriage are broken, and it amounts to a betrayal of trust. In another passage, the Buddha says that someone practicing the third Precept "avoids intercourse with girls still under the ward of their parents, brothers, sisters or relatives, with married women, with female prisoners or with those already engaged to another." Girls still under the protection of others are presumably too young to make a responsible decision about sex, prisoners are not in a position to make a free choice, while an engaged woman has already made a commitment to another. Although only females are mentioned, no doubt the same would apply to males in the same position.

As homosexuality is not explicitly mentioned in any of the Buddha's discourses (more than 20 volumes in the Pali Text Society's English translation), we can only assume that it is meant to be evaluated in the same way that heterosexuality is. And indeed it seems that this is why it is not specifically mentioned. In the case of the lay man and woman where there is mutual consent, where adultery is not involved and where the sexual act is an expression of love, respect, loyalty and warmth, it would not be breaking the third Precept. And it is the same when the two people are of the same gender. Likewise promiscuity, license and the disregard for the feelings of others would make a sexual act unskillful whether it be heterosexual or homosexual. All the principles we would use to evaluate a heterosexual relationship we would also use to evaluate a homosexual one. In Buddhism we could say that it is not the object of one's sexual desire that determines whether a sexual act is unskillful or not, but rather the quality of the emotions and intentions involved.

However, the Buddha sometimes advised against certain behaviour not because it is wrong from the point of view of ethics but because it would put one at odds with social norms or because it is subject to legal sanctions. In these cases, the Buddha says that refraining from such behaviour will free one from the anxiety and embarrassment caused by social disapproval or the fear of punitive action. Homosexuality would certainly come under this type of behaviour. In this case, the homosexual has to decide whether she or he is going to acquiesce to what society expects or to try to change public attitudes.

We will now briefly examine the various objections in other religions to homosexuality and give Buddhist rebuttals to them. The most common objection to homosexuality is that it is unnatural and "goes against the order of nature". There seems to be little evidence for this. Miriam Rothschild, the eminent biologist who played a crucial role in the fight to decriminalize homosexuality in Britain, pointed out at the time that homosexual behaviour has been observed in almost every known species of animal.

Secondly, it could be argued that while the biological function of sex is reproduction, most sexual activity today is not for reproduction, but for recreation and emotional fulfillment, and that this too is a legitimate function of sex. This being so, while homosexuality is unnatural in that it cannot lead to reproduction, it is quite natural for the homosexual in that for her or him it provides physical and emotional fulfillment. Indeed, for him or her, heterosexual behaviour is unnatural. Thirdly, even if we concede that homosexuality "goes against the order of nature", we would have to admit that so do many other types of human behaviour, including some religious behaviour.

One sometimes hear people say: "If homosexuality were not illegal, many people, including the young, will become gay." "This type of statement reflects either a serious misunderstanding about the nature of homosexuality or perhaps a latent homosexuality in the person who would make such a statement. It is as silly as saying that if attempted

suicide is not a criminal offense then everyone will go out and commit suicide. Whatever the cause of homosexuality (and there is great debate on the subject), one certainly does not 'choose' to have homoerotic feelings in the same way one would, for example, choose to have tea instead of coffee. It is either inborn or develops in early childhood. And it is the same with heterosexuality. Changing laws does not change people's sexual inclinations.



Some have argued that there must be something wrong with homosexuality because so many homosexuals are emotionally disturbed. At first there seems to be some truth in this. In the West, at least, many homosexuals suffer from psychological problems, abuse alcohol, and indulge in obsessive sexual behaviour. As a group, homosexuals have a high rate of suicide. But observers have pointed out that such problems seem to be no more pronounced amongst African and Asian homosexuals than they are in the societies in which they live. It is very likely that homosexuals in the West are wounded more by society's attitude to them than by their sexual proclivity, and, if they are treated the same as everybody else, they will be the same as everybody else. Indeed, this is the strongest argument for acceptance and understanding towards homosexuals.

The Buddhist monk's role is to teach the Dhamma and to act as a quiet example of how it should be lived. This, together with Buddhism's rational approach to ethics and the high regard it has always given to tolerance, has meant that homosexuals in Buddhist societies have been treated very differently from how they have been in the West. Theravada Buddhist countries like Sri Lanka and Burma had no legal statutes against homosexuality between consenting adults until the colonial era when they were introduced by the British. Thailand, which had no colonial experience, still has no such laws. This had led some Western homosexuals to believe that homosexuality is quite accepted in Buddhist countries of South and South-east Asia. This is certainly not true. In such countries, when homosexuals are thought of at all, it is more likely to be in a good-humored way or with a degree of pity. Certainly the loathing, fear and hatred that the Western homosexual has so often had to endure is absent and this is due, to a very large degree, to Buddhism's humane and tolerant influence.

Source:-

<https://www.buddhanet.net/homosexu.htm>
(BuddhaNet Magazine Online)

About the Writer:-

A.L.De Silva is a pseudonym for a Buddhist monk who is responsible for this article. Due to the sensitive nature of the subject, he prefers to remain anonymous. The original article was lengthy. This is a condensed and edited version for better understanding. - Editor



OVERCOME PAIN ACCORDING TO THE BUDDHIST WAY

by C. Rajah Kuruppu

Pain is considered as bodily and mental suffering from a Buddhist stand point. Mental and physical pain influence each other. Physical pain leads to mental pain and vice-versa. Mental pains, which include anxiety and worry, lead to physical ailments called psychosomatic diseases. On the other hand, physical pain leads to mental distress. In Buddhism greater emphasis is placed on mental pain over which one has greater control than physical pain.

Pain like death is common to all. While one faces death only once, pain is experienced throughout life from birth to death or even from womb to death. It is a daily occurrence and there is no day when pain, mental and physical, is totally absent, both in good times and bad times.



Although the cause for physical pain is in the body, pain is also experienced in the mind. When there is a physical injury, the nervous system ensures that the mind is made aware of it leading to mental pain. Similarly pangs of hunger originating in the stomach are felt in the mind.

In Myanmar, a meditation Master underwent an operation for hernia without an anaesthetic, similarly, there are meditating monks who have their teeth extracted without pain killers. It is also said that one could have relief from physical pain by engaging in anapanasati – the meditation on in and out breathing, which calms the mind.

Overcoming Pain

Buddhism deals with *dukkha*, the unsatisfactory nature of life. Pain is included under *dukkha* which is explained as old age, disease, decay, death, suffering, lamentation, pain, grief, not getting what one wants, parting from loved ones and being compelled to associate with the disliked. So pain is a part of life. One cannot do away with pain but once could wisely understand pain, accept it as a part of life and fully or partially relieve the pain by wise attention and meditative concentration of the mind.



Pain includes defilements of the mind such as hatred, anger, and jealousy. These evil emotions lead to agitation and cause pain of mind. The Buddhist counter for hatred is the development of metta or loving kindness - the sincere wish for the happiness and welfare of all living beings; for anger - mindfulness and being alive to the liabilities of anger; and of jealousy - the development of the noble quality of muditha, which is sympathetic joy or joy in the happiness and welfare of others.

In accepting and understanding pain, a Buddhist should be constantly aware of the eight vicissitudes of life – *atta-locka dhamma*. They come in pairs, namely, pleasure and pain, praise and blame, repute and ill-repute, and gain and loss. Life is a package of pleasant, painful and neutral experience. One cannot experience only a part of the package.

Positive Aspects

While no one is happy with pain, the positive aspects of pain should not be overlooked. Physical pain is often a warning that there is something wrong with the physical system. Thus, chest pain called angina is a warning of cardiovascular disease. This warning is helpful to take early remedial action to cure the main ailment.

Pain is also helpful for the development of patience, a noble quality of the mind advocated in Buddhism. It provides an opportunity to understand and learn from the normal reactions to pain which includes repulsion, impatience, frustration, anger, restlessness, disappointment and confusion. None of these reactions are helpful to face pain but would only aggravate the unpleasant experience. Patience and impatience are two mental factors that exclude each other. Mindfulness of impatience lead to a knowledge of impatience which is helpful to uproot it.

Another positive aspect of pain from a Buddhist standpoint is that it is an opportunity to think of *dukkha*, the unsatisfactory nature of life. Buddhism deals with *dukkha*, the fundamental problem of life, and its cessation. Happiness is also included in *dukkha* since it is temporary and ephemeral and therefore unsatisfactory. Yet, when one is happy, there is no inclination to think of *dukkha*. It is when experiencing the unpleasant, including pain, that one is more inclined to think and reflect on *dukkha*.

Pain is also a subject for meditation or bhavana. When one is in the meditation posture with the least possible movement of the body and the mind deeply concentrated, pain could arise. When one is engaged in anapanasati meditation, observing the in and out of breathing, pain arises perhaps due to being in the same posture for a considerable period; then, one should observe the pain three to four times and then direct the mind back to the meditation subject of in and out breathing. If the pain increases, observe the pain again three or four times and back again to the subject of meditation. The idea is to observe the pain objectively and it would be good if one could stand the pain, work through it and maintain one's stability, calm, peace and reason.

Why Pain

A Buddhist should never raise the question in one's mind as to why one has to experience substantial pain while others are comparatively free from such pain. No one is completely free from pain for any reasonable length of



time. The reason for experiencing more pain than others is the law of kamma, the law of cause and effect. One's own unwholesome actions, both in this life and previous lives, would be the main cause of exceptional pain. The remedy is to engage in wholesome actions.

Measure to Reduce Pain

Pain, mental and physical, like all other aspects of *dukkha* are not only due to kammic actions of the past. By taking positive action to take care of one's constitution, bodily pains could be substantially reduced. Buddhist literature indicate measures that could be adopted for this purpose. One is, moderate eating habits. The Buddha said that eating too much was bad for health. Another measure for good physical health

advocated in Buddhism, is exercise and to be active and not lazy. Monks are advised to physically exert themselves and maintain the temple and its premises clean and in good condition.

The purification of the mind is another factor for healthy living which would prevent the arising of psychosomatic diseases. Related to the purification of the mind is the development of the great quality of equanimity or balance of mind which would enable one not to be too happy with the unpleasant, to control anxieties and worries that are adverse to good health. To the extent that equanimity is developed, energies dissipated by mental disturbances would be saved and could be utilised for the effort to proceed on the path to liberation.

Source:-

<http://archives.dailynews.lk/2002/10/02/fea07.html>

About the Writer:-

The late Mr C. Rajah Kuruppu was educated at the University of Ceylon, Peradeniya. He was on the Board of Management of the YMBA (Colombo) and was also the President of Servants of the Buddha Society. He served as Editor in Chief of Vesak Sirisara. Mr Kuruppu passed away on April 11th 2017.

TEACHING AND PRACTICE



THE SUNLIGHT OF AWARENESS

by Thich Nhat Hanh

Shine the warm light of awareness on your thoughts and feelings, says Thich Nhat Hanh.

Observe the changes that take place in your mind under the light of awareness. Even your breathing has changed and become “not-two” (I don’t want to say “one”) with your observing self. This is true of all your thoughts, feelings and habits, which, together with their effects, are suddenly transformed.

From time to time you may become restless, and the restlessness will not go away. At such times, just sit quietly, follow your breathing, smile a half-smile, and shine your awareness on the restlessness. Don’t judge it or try to destroy it, because this restlessness is you yourself. It is born, has some period of existence, and fades away, quite naturally. Don’t be in too big a hurry to find its source. Don’t try too hard to make it disappear. Just illuminate it. You will see that little by little it will change, merge, become connected with you, the observer. Any psychological state that you subject to this illumination will eventually soften and acquire the same nature as the observing mind.



Throughout your meditation, keep the sun of your awareness shining. Like the physical sun, which lights every leaf and every blade of grass, our awareness lights our every thought and feeling, allowing us to recognize them, be aware of their birth, duration, and dissolution, without judging or evaluating, welcoming or banishing them.

It is important that you do not consider awareness to be your “ally,” called on to suppress the “enemies” that are your unruly thoughts. Do not turn your mind into a battlefield. Opposition between good and bad is often compared to light and dark, but if we look at it in a different way, we will



see that when light shines, darkness does not disappear. It doesn’t leave; it merges with the light. It becomes the light.

To meditate does not mean to fight with a problem. To meditate means to observe. Your smile proves it. It proves that you are being gentle with yourself, that the sun of awareness is shining in you, that you have control of your situation. You are yourself, and you have acquired some peace. It is this peace that makes a child love to be near you.

Source:-

<https://www.lionsroar.com/sunlight-awareness/>

About the Writer:-

Thích Nhất Hạnh is a Vietnamese Buddhist monk and peace activist, founder of the Plum Village Tradition. Thích Nhất Hạnh spent most of his later life residing in the Plum Village Monastery in southwest France, travelling internationally to give retreats and talks. Nhất Hạnh has published over 100 books, including more than 70 in English. He also refrains from animal product consumption (veganism) as a means of nonviolence towards animals.

Master or Shih CHENG YEN

(founder of the Tzu Chi Foundation)

A Taiwanese Buddhist nun (bhikkhuni), teacher, and philanthropist often called the "Mother Teresa of Asia."

Dharma Master Cheng Yen was born Wang Chin-yun in May 1937, in a small town in central Taiwan. At the age of just 11 months, she was given away to her uncle and aunt who were childless. Chin-yun was a bright and diligent girl much doted on by her adoptive parents.



When she was around seven years old, she experienced the air raids that the Second World War brought upon the then Japanese-occupied Taiwan, and the cruelties of war deeply imprinted on her young mind. Throughout her growing years, she had many questions about life and its meaning.

Becoming a Buddhist Nun

In 1952, when Chin-yun was 15, her mother suffered from a stomach ulcer that required surgery. The filial daughter began praying to Guan Yin Bodhisattva for her recovery and her mother eventually recovered without undergoing an operation, and Chin-yun faithfully fulfilled her vow of becoming a vegetarian.



The original core group with Master Cheng Yen.

In her late teens, Chin-yun started helping her father with managing his business. In 1960, her father suffered a brain haemorrhage and passed away. The shock and trauma of her beloved father's death made her search for the truths behind life and death, and often visited a Buddhist temple in her hometown to study the Buddhist sutras and to seek the answers to her questions.

Inspired and moved by the insights of Buddhism, Chin-yun realized that she could only find true happiness in life when she expanded the love she had for her family to all of humanity.

At the age of 24, Chin-yun left her relatively comfortable home to begin a monastic life. In 1962, she arrived in Hualien and took residence in Pu Ming Temple, living a spartan life as she devoted herself to the study of Buddhism. In autumn that year, she shaved her own head, determined to become a Buddhist nun.

In February 1963, Chin-yun travelled to a temple in Taipei to attend an initiation ceremony for those entering Buddhist monastic life. She met Venerable Master Yin Shun, a prominent monk and scholar in contemporary Chinese Buddhism, and took refuge under him. The Venerable said to her: "Karmic affinities have brought us together. Now that you have become a monastic, you must always remember to work for the good of Buddhism and all sentient beings." He gave her the Dharma name, "Cheng Yen", and she was thus able to undergo ordination in the temple.

After returning to Pu Ming Temple in Hualien, Master Cheng Yen started reciting and studying the Lotus Sutra in a small wooden hut located behind the temple. As she refused to accept any offerings from the laity, life was extremely difficult.

In October 1963, the Master moved to Tzu Shan Temple in Hualien, where she taught the Sutra of the Past Vows of Ksitigarbha Bodhisattva for about eight months. Her teachings were very popular among the local residents and a few young women were inspired to become her monastic disciples. Then, she moved back to the little wooden hut behind the Pu Ming Temple with her disciples.

Master Cheng Yen personally established the rules for daily living for her monastic community, and one of them was to be self-reliant and self-sufficient. Instead of accepting offerings from the laity, the nuns earned a meagre living from farm labour, knitting sweaters, and making baby shoes, bags and other handicraft items for sale. Even till this day, this rule is strictly adhered to at the Jing Si Abode, the residence of Master Cheng Yen and her monastic disciples.

The Origin of Tzu Chi

One day in 1966, Master Cheng Yen went to visit a patient at a clinic. As she was leaving, she noticed a pool of blood on the floor. Upon learning that the blood was from an aboriginal woman who suffered from labour complications, but had to be sent home as her family could not afford the required fee, the Master was besieged with grief. Feeling deeply for the woman's plight, the Master asked herself what she could do to help the poor and needy. Not long after that incident, three Catholic nuns from a local Catholic school paid her a visit. During their conversation, the nuns spoke of the charitable work the Catholics had done for the impoverished and destitute, and commented why Buddhists were seldom seen contributing to society. The nuns' words struck a deep chord with the Master.



Master Cheng Yen helping the poor in the early days.

These two incidents spurred Master Cheng Yen to set up a charity to help the poor and sick. Thus in May 1966, she set up Tzu Chi in Hualien, with the support and assistance of her monastic disciples, and 30 lay followers, most of whom were local housewives.

Humble Beginnings — Starting from Scratch

Though living a simple and austere lifestyle themselves, Master Cheng Yen and her disciples were determined to help the poor. To raise funds for their charity mission, she asked her 30 lay followers to set aside 50 NT cents (RM0.05) from their grocery money each day and save them in a bamboo coin bank. When posed with the question, "Why can't we give once a week?" Master Cheng Yen replied, "Because giving is a practice and we need to give every day. If we have a yearning or a positive desire in us, we must nourish it and bring it to fulfillment. Just as Buddha was guided by a noble desire to help others, we too can listen to those who are

sad or help those who are in pain." In the first year, fifteen families were provided with aid by the initial thirty followers. She hoped that everyone could give rise to a kind thought of helping others every day, and not just once a month. If everyone could do this, it would benefit many people in the world. Word of the campaign soon spread from the market to other parts of Hualien, and more and more people participated.

At the time, many followers sought to take refuge with Master Cheng Yen. In order to let Tzu Chi grow, the Master established the rule that those taking refuge must become donors and also serve as volunteers to work to relieve the poor and suffering. Gradually, the committed volunteers joined the ranks of Tzu Chi commissioners, who would travel to the homes of the donors, to personally collect their donations. On one occasion, a commissioner complained that a particular donor lived so far away that the cost of the trip was higher than the amount donated. Master Cheng Yen, however, replied that giving people an opportunity to participate in a good cause was just as important as the donation itself. By personally collecting donations from people, the commissioners were in fact nurturing the seed of love in every donor. Inspiring love in people's hearts is, in fact, the Master's true goal.

By the end of 1967, the number of donors had increased to 300, and the charity needed a larger space for its expanding operations. Master Cheng Yen's mother donated NT\$200,000 (RM20,000), which enabled Tzu Chi to build the first building of the Jing Si Abode. The Abode has since expanded and become the spiritual home of Tzu Chi members worldwide.

Toiling daily among Hualien's have-nots, CHENG YEN was struck by the link between sickness and poverty. Illness of a breadwinner could quickly reduce a family to penury, yet Hualien's rudimentary hospitals refused to treat anyone who could not pay. Moreover, Taipei's advanced hospitals were too far away for the timely treatment of complex cases. In 1979 CHENG YEN resolved to build a modern hospital for Hualien. By then, membership in the Tz'u Chi Society had expanded to tens of thousands; the hospital fund grew rapidly.

Opened in 1986, the Tz'u Chi Buddhist General Hospital is staffed by some of Taiwan's best-trained doctors and is fitted with state-of-the-art equipment. At CHENG YEN's gentle urging, its patients are treated lovingly as family. The hospital refuses no one; those who cannot afford its fees are readily assisted by the Society. Tzu Chi has since built hospitals in Yuli, Hualien County; Dalin, Jiayi County; Guanshan, Taidong County; and Xindian, New Taipei City.

Tzu Chi experienced modest growth in the first two decades of its establishment, it grew to 293 members in 1968 and by 1986 had just 8,000 members. However, with the surge in popularity of Humanistic Buddhism in Taiwan in the late 1980s and 1990s, Tzu Chi enjoyed a rapid expansion in membership alongside several other major Taiwanese Buddhist organizations. From 1987 to 1991 Tzu Chi membership doubled in size each year, by 1994 it boasted a membership of 4 million members.

Tzu Chi is most well known for its work in disaster relief, Cheng Yen's philosophy includes the notion that not only are those receiving assistance benefiting materially by receiving the aid, but those delivering the aid are also spiritually rewarded when they see the gratitude in the eyes and smiles of the recipients. Tzu Chi's first major disaster relief effort was in 1991, when it undertook relief operations after severe floods hit central and eastern China. One of the most iconic attributes of Tzu Chi disaster relief efforts is that volunteers not only provide short term aid but also partake in long term projects to rebuild the communities affected. Tzu Chi often builds new homes, schools, hospitals, and places

of worship (including churches and mosques for non-Buddhists) for victims following a disaster. As of 2015, Tzu Chi has provided disaster relief aid to over 85 countries worldwide.

A significant fraction of funds raised by Tzu Chi revolves around environmentally friendly goals such as the encouragement of recycling and using reusable items to reduce waste. As of 2014, the foundation operates over 5,600 recycling stations.

Tzu Chi has grown to become a significant benefactor in civil society, Tzu Chi is not only the largest Buddhist organization in Taiwan, but also Taiwan's largest owner of private land. As of 2013, the organization was estimated to have approximately 10 million members worldwide, and chapters in 47 countries.



Jing Si Abode in Hualie, Taiwan where the Tzu Chi Foundation first started.

CHENG YEN and disciples, who support themselves by candlemaking, follow an austere regimen of work and meditation. They take nothing from the Society. Every penny contributed to the latter is meticulously acknowledged and goes directly to support the organization's projects, making it Taiwan's most trusted charity. At the heart of CHENG YEN's burgeoning social service empire is the simple message of love and care for fellow human beings. She urges donors to give not just money but time. Time ministering directly to the poor and sick. Following her example, Taiwanese of all stations, and numbering in the thousands, now do.

Unfazed by her growing celebrity, the frail but the tireless eighty two-year-old CHENG YEN says simply, "I am led by the power of religion, which is immeasurable."

Shih CHENG YEN has received many national and international awards and recognition from her own home country of Taiwan, Hong Kong, Phillipines, Thailand, USA, El Salvador and Japan. Shih Cheng Yen has reawakened Taiwan's modern people to the ancient Buddhist teachings of compassion and charity.

The Master firmly believes that everyone is capable of living their lives with the same great compassion as the Buddha. True compassion, however, is not just about having sympathy for the suffering of others; it is to reach out to relieve THAT suffering through action. In founding Tzu Chi, Master Cheng Yen's wish is to give everyone the opportunity to live out this compassion, so as to create a cycle of love and kindness around the world.

"The sutras are the Way, and the Way is to be walked upon."

~ Shih CHENG YEN

Source:-

Tzu Chi Foundation Malaysia

Compiled by Pamela Jayawardena

1. Upcoming Events in September 2019

Dhamma Sharing by Ven. Dr. P Yasassi Thero – 12th to 26th September

Bhante Dr Yasassi received his PhD from the University of Sri Jayewardenapura and a double Masters degree in Buddhist Studies from the University of Kelaniya and Buddhist & Pali University of Sri Lanka. Bhante is currently a Senior Lecturer at the University of Sri Jayewardenapura. He has been lecturing since 2010 and has presented several academic papers at Buddhist conferences and seminars. Bhante will be sharing the dhamma every Friday and Sunday during his stay at BMV from 12/9 to 26/9. The topics will be confirmed at a later date.



2. Past Events in July and August 2019

A) Dhamma Sharing

- i) **Bro Vong Choong Choy**
– Friday, 12th July
Topic – **Anana Sutta**
– Four Kinds of Happiness



- ii) **Bhante Seelaratana**
– Sunday, 14th July
Topic – **Let's Live a Healthy Life**
– Way to Nurture a Beautiful Garden



- iii) **Dr Phang Cheng Kar**
– Sunday, 21st July
Topic – **The Arts and Science of Loving Kindness Practice**



- iv) **Datuk Charlie Chia Lui Meng**
– Sunday, 4th August
Topic – **Art of Managing Changes**



- v) **Bro Vong Choong Choy**
– Friday, 9th August
Topic – **Cosmology of Buddhism**



- vi) **Dr Puñña Wong Yin Onn**
– Friday, 16th August
Topic – **Crazy Rich Buddhist**

- Sunday, 18th August
Topic – **Happiness in our Golden Years**



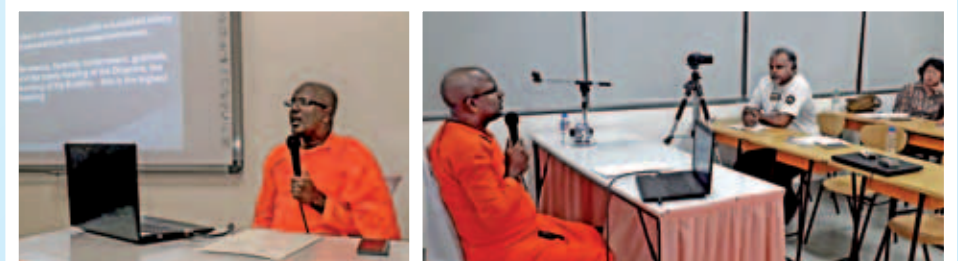
B) Dhamma Sharing by Bhante M. Piyarathana

- i) – Wednesday, 17th July
Topic – **The Significance of Esala Full Moon**
- ii) – Friday, 19th July
Topic – **Satta Jatila Sutta**
– How to Recognise Persons
- iii) – Friday, 26th July
Topic – **Samajivi Sutta**
– Living in Tune
- iv) – Sunday, 28th July
Topic – **The Buddha, A Teacher Extraordinaire**
- v) – Friday, 2nd August
Topic – **Bhogadiya Sutta**
– Benefits to be Obtained from Wealth



C) Sutta Classes by Bhante M. Piyarathana

- i) – Monday, 15th July
Topic – **Maha Mangala Sutta Part 1**
- ii) – Monday, 22nd July
Topic – **Maha Mangala Sutta Part 2**
- iii) – Tuesday, 23rd July
Topic – **Sigalovada Sutta**
- iv) – Monday, 29th July
Topic – **Vyagghapajja Sutta**



D) Esala Full Moon Puja – 17th July

The Esala service was observed with a sermon by Bhante Piyaarathana on the significance of Esala followed by the recital of the Dhammacakkapavattana Sutta by the Maha Sangha. Esala also marks the start of the Vas period or Rains Retreat and President Sirisena Perera offered the traditional tray of betel leaves to Venerable Datuk K Sri Dhammaratana together with representative from the Buddhist Missionary Society.



E) Observance of 8 Precepts – 17th July

23 Upasikas and Upasakas observed the 8 Precepts on Esala Full Moon. A full day programme from 7am to 5pm was conducted by Bhante M. Piyaarathana.



Bhante M. Piyaarathana conducted the 1 day Programme.



Group photo with Bhante M Piyaarathana.

F) One Day Meditation Retreat – 27th July

Conducted by Ven Sumangala Bhikkhuni of Ariya Vihara Buddhist Society, the Retreat was held from 9am to 6pm to commemorate the one year memorial of Bhante Punnaji. The theme of the Retreat was “Relax the Body, Calm the Mind”.



Ven Bhikkhuni Sumangala conducting the Programme.



Group photo of Retreat participants with Ven Bhikkhuni Sumangala.

G) Sanghika Dana in memory of Bhante Punnaji – 27th July

Theravada Bhikkhus and Bhikkhunis from BMV and other Thai temples and Buddhist Centres participated in the Maha Sanghika Dana for the 1 year memorial of Bhante Punnaji. A booklet ‘Remembering Bhante Punnaji’ written by Mr Mahendra Wijayasinghe was sponsored by Buddhist Maha Vihara. A power point presentation of Bhante Punnaji’s life was prepared by Bhante Seelaratana and shown to those present.



Buddha Puja.



Transference of Merits by monks and laity.

President Sirisena presented the booklet ‘Remembering Bhante Punnaji’.

H) 3 day Non Stay-In Retreat in Mandarin by Bhikkhu DhammaSiri – 10th August to 12th August



I) Feeding the Needy – 11th August

The Sasana Ladies Section cooked, packed and distributed food to the Needy at the BURSA car park on Sunday, 11th August to coincide with the 13th year memorial anniversary of our late Venerable Dr. K Sri Dhammananda Maha Nayaka Thera which falls on 31st August.



J) Full Moon Puja in memory of Departed Loved Ones – 15th August

Despite the heavy downpour, a good crowd of devotees turned up for the puja. Recital of suttas was led by the Maha Sangha followed by the transference of merits to departed relatives.



K) Higher Buddhist Studies

Higher Buddhist Studies

New Intake!

*Sabbadānaṃ dhammadānaṃ jināti
Sabbāṃ rasaṃ dhammaraso jināti
Sabbāṃ ratim dhammaratī jināti
Taṇhakkhayo sabbadukkhaṃ jināti*

The gift of the Dhamma excels all gifts;
The taste of the Dhamma excels all tastes;
Delight in the Dhamma excels all delights;
The eradication of Craving overcomes all ills.
Dhammapada verse 354

Buddhist and Pali University of Sri Lanka

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Buddhist Studies:
Diploma, Degree and Masters.

These courses are suitable for:

- **Adults** who want to understand more about Buddhism.
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- **Sunday Dhamma School Teachers** who want to enhance their Dhamma knowledge.
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The Diploma course will
commence in October.

Registration
is open until Mid-September.

For more information, kindly contact:

BMV Office : 03 -2274 1141

Revata class - Puja on Sanghika dana day – 21st of July 2019

Sadhu! Sadhu! Sadhu! It was a good experience for the children to take part in this meritorious deed. To understand Sanghika Dana as an offering to the Order of Sangha where the offering is to be shared with the whole community. The children enjoyed the act of arranging the offerings on the Puja tray and thereafter taking the tray to the Shrine

Hall for blessings. And learning to say, “Sanghassa dema” (I offer it to the Order of the Sangha) from their heart. Thank you to the Committee for arranging this meritorious deed.

By Sis Lily Lee



Vakkali class - Preparing for celebration of Sanghika Dana – 23rd July 2019

Vakkali prepared for the auspicious event a week before.

They were taught about giving dana and how to present their dana to Maha Sangha. On the day of Sanghika Dana, children arrived early to school to pack the requisite food in to the lovely recycled paper bag which was prepared by Teacher Chua.

All requisites were held on their head to show their respect for the requisites.

Children performed well during presentation of the requisite and recite “Sanghassa Dema”

By Sis Jean Yew



Mentakab Buddhist Sunday School – 30th July 2019

Today, The Sunday School from Mentakab Buddhist Society (about 45 of students made up of children aged 13 to 20 years old, as well as their teachers) visited the BMV to offer Dana to the Sangha.

Around 10 BISDS teachers led by our senior teacher brother Lau Kai Kong volunteered to take care of this tour. Big Sadhu to all of them.

The students were given a chance to offer dana to Sangha and learnt the dana procedure shared by BISDS teachers. Once again, thanks to Mentakab Buddhist Society for organizing the trip to BMV which gave us the chance to be the host. *Sadhu Sadhu Sadhu.*

By BISDS communication team



Portraits of 93 Eminent Disciples of the Buddha



Buddha and his Disciples

No 33. Bakkula Maha Thera – none healthier than he

At the time of the Gotama Buddha, in the city of Kosabhi, there lived a wealthy, high caste merchant and his wife. After some time the wife conceived and the couple was blessed with a beautiful baby son on whom they lavished all their love and affection. As they lived close to the river Yamuna, the baby was taken to the river by his nurse for his daily bath. The river Yamuna was a deep, wide river with shallow banks and swiftly-flowing water. The nurse was bathing the young baby when she was terrified by a large fish that was swimming towards her. In her haste to get out of the water she lost the baby. Wading into the river she tried to swim after the precious child. The current, however, was swift. She watched in horror as the child was taken further and further from her reach, towards the large fish.

Many miles down the river was a fishing village. The men who fished in the Yamuna river were excited, for their nets had drawn a very large fish. Hauling in their nets with difficulty, they took the large fish, which was thrashing about to the home of the wealthiest resident, who had a large household with many servants. Knowing that only the rich could afford such a large fish they sold it to the merchant, who had no children. The fish was taken to the kitchen, but the cook was reluctant to cut the unusually large and beautiful fish. Deciding to serve it whole, he carefully opened it by inserting his knife along its side. The cook was greatly surprised to find a young baby, still alive, in the stomach of the fish. Running to his mistress, he handed the beautiful baby to her. The woman, who had no children, was filled with joy at the sight of the baby, and decided to bring him up as her own.

The unusual story of the child's beginning soon spread throughout the village. Many came to see the beautiful baby who was regarded as a miracle child. Before long the news spread upriver to the grieving parents who were still in deep sorrow due to the loss of their son. Suspecting that it could be their child, they visited the fishing village to examine the baby. Recognizing the baby as her own, the birth mother asked for the custody of her child. However, the new mother, who had brought up the child with love, was too attached to the baby to part with it. Unable to settle the dispute on their own, the two families took their grievance to the king.



In a previous life, Bakkula administering medicine to the Sangha.

The king heard both sides of the story and gave both families joint custody of the child, who was renamed Bakkula meaning 'two castes'. Bakkula had the unique privilege of claiming lineage from two very wealthy, high-caste Brahmin families. He grew up in the midst of extreme luxury and love from both sets of parents. He had the best available education and took turns living with both sets of parents. As he came of age his parents arranged a marriage to a beautiful girl. The aspiration made many aeons ago had to be fulfilled.

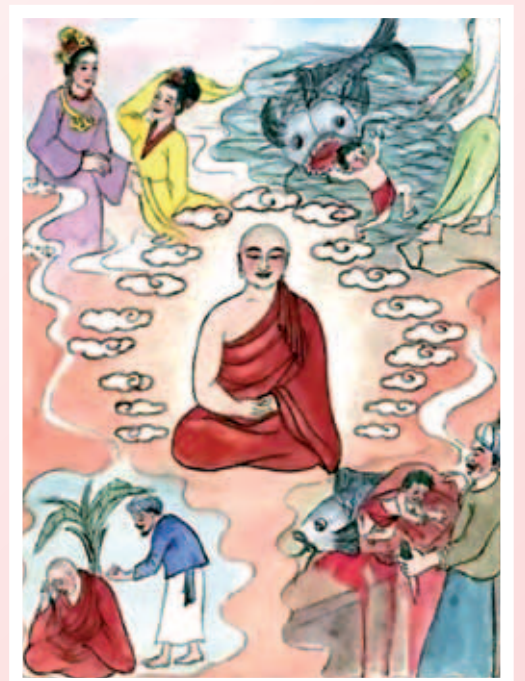
As he grew older, Bakkula was inspired by the teachings of the Gotama Buddha. He decided to join the Buddha's Noble Order at the age of 80. Eight days later he attained the supreme bliss of Nibbána. The monks soon noticed a strange phenomenon regarding Bakkula. Not only was he as knowledgeable as any physician, he was also exceptionally healthy, never succumbing to sickness despite the fact that he often tended the sick monks. Bakkula was also well-known for his remarkable memory. Similarly to the chief disciples of the Buddha, Sariputta and Moggallana and Buddha's former wife, Yasodhara, Bakkula could recall his past births over infinite periods of time.

The Buddha appointed Bakkula as the monk foremost in good health and longevity. Bakkula led the life of a householder for eighty years and the life of a monk for 80 years which made him 160 years old when he passed away. To understand the cause of his remarkable memory and his longevity one needs to go back many, many years into the past.

One hundred thousand world cycles and one infinite period ago, a Supreme Buddha named Anomadassi reigned over India. Having realized the timeless Four Noble Truths and the Doctrine of Dependent Origination, the Anomadassi Buddha, together with His Chief Disciples, Nisabha and Anoma, taught the Buddha Dhamma for the benefit of mankind and gods.

The Anomadassi Buddha, who was traveling through villages and cities preaching the Dhamma, was in a monastery in a beautiful grove of flowering trees near a huge rock formation known as Sobitha when he was stricken with grave illness. Enduring His pain and discomfort with the strength of His mind, the Anomadassi Buddha continued His noble mission of helping mankind eradicate all suffering by showing them the path to emancipation.

At this time a young man who was skilled in his studies, not content with his education, turned to searching for truth. Giving up his household life, he took to the life of an ascetic. Before long he attained the mental ecstasies (Jhana). Inspired by the teachings of the Anomadassi Buddha, he entered the Noble Order. However, despite his effort he did not attain enlightenment. Seeing the Buddha Anomadassi and diagnosing His illness, the young monk requested permission to treat His ailment. He then combed the area, obtained the necessary herbs and roots, and prepared the medicine required for treatment. Offering the medicine to the Anomadassi Buddha with



Bakkula's life story in the Dispensation of Gautama Buddha.

devotion and compassion, he tended to the Buddha's needs and restored Him back to health. He then aspired for long life and good health in all his future births in samsara (cycle of birth and death). Realizing that he required more effort and meritorious deeds to attain emancipation, he continued to perform meritorious deeds.

The Anomadassi Buddha looked into the future and prophesied that the young monk would be reborn in the Brahma realms for many world cycles, after which he would return to the human world as a royal monarch. He would then enjoy the comforts of a royal monarch for many births. Throughout his birth in the celestial and human realms he would be blessed with long life and exceptionally good health.

Bakkula's next documented birth is during the reign of the Padumuttara Buddha. He was inspired by a monk on whom the Padumuttara Buddha had conferred the title of monk foremost in long life and good health.



Bakkula Maha Thera.

He performed many meritorious deeds and aspired to be foremost in long life and good health under a future Buddha. The Padumuttara Buddha prophesied that many eons into the future there would reign a Supreme Buddha of the Sakyan clan by the name of Gotama. At this time, Bakkula would be born into a wealthy Brahmin family, attain the supreme bliss of Nibbana, and be declared the monk foremost in good health and longevity.

The next documented birth story is at the time of the Vipassi Buddha, when Bakkula was born in the city of Bandumatti. On completing his education he decided to join the Noble Order. Before long he attained the mental ecstasies. During this time a contagious disease spread among the Vipassi Buddha's Noble Order. By using his supernormal powers Bakkula gathered the herbs and roots required and prepared the medicine that cured the Sangha. He then renewed his aspiration. At death he was reborn in the Brahma realms and had the opportunity to enjoy celestial bliss for a long period of time.

The next documented birth story is at the time of the Kassapa Buddha. After seeing a derelict monastery he repaired it and offered it to the Sangha. Taking refuge in the Kassapa Buddha he continued his efforts at emancipation. At death he was reborn in the heavens. As prophesied, the aspiration made at the time of the Padumuttara Buddha was fulfilled during the reign of the Gotama Buddha. Bakkula, with his remarkable memory and the experience gained by attending the First Sangha Council was invaluable in teaching and assisting the Sangha in preserving the Word of the Buddha.

FEATURE



FOOTPRINTS IN THE DUST: A STUDY OF THE BUDDHA'S TRAVELS by Bhante S. Dhammika

The only two of the great religious teachers who were successful during their own lifetimes were Mohammed and Siddhattha Gotama, the Buddha. Both had long teaching careers and both lived to see their respective religions firmly established. Prof. Basham has written that Buddhism was a minor religion until its adoption and promotion by King Asoka. Basham bases his assumption on the fact that there is no archaeological evidence of Buddhism before Asoka's time but this seems to me to be a rather weak argument. What physical evidence are wandering ascetics, which are what the Buddha's disciples were, likely to leave? They established few permanent monasteries and those they did build were made of mud, bamboo and thatch. As for stupas, these did not become an important feature of Buddhist worship until about the 2nd century BCE.

The Pali Tipitaka offers ample and convincing evidence that the Buddha was well known throughout wide tracts of northern India and that His Dhamma attracted large numbers of converts from all classes, especially the elite. The highly critical attitude of Jains and Brahmins towards the new teaching as recorded in the Tipitaka suggests that they saw it as a real threat. An important cause of the Buddha's success was no doubt His extraordinary personality. Even despite the great distance in time between Him and us, the heavy editing of the Suttas and their rather stilted language, the Buddha's warm and compassionate presence shines through on nearly every page. The logical consistency of His Dhamma must have been an important factor also. However, no matter how appealing a teacher or how common-sense a teaching, it will not attract converts unless they can come into contact with it. The Buddha was a missionary from the very beginning and this was, together with the two things mentioned above, the most

important factor in the early success of His teachings. He had a still heart but a very mobile body.

According to the Tipitaka, almost the first thing the Buddha did after His enlightenment was to embark on a long journey in order to teach

others what He had discovered. Equally significantly, His instructions to His first five disciples was that they should "wander forth" to teach others what He had taught them. The area in which the Buddha wandered during His life corresponds roughly to the modern Indian states of Uttar Pradesh and Bihar. The furthestmost east He went which can still be identified is Kajangla (now Kankjol, 18 kilometres south of Rajmahal right on the Indo-Bangladesh border) and the furthestmost west He is known to have gone is Mathura, some 180 kilometres south of Delhi. These two locations are nearly a thousand kilometres apart. The Buddha's movements northwards were of course limited by the then impenetrable jungles of the Himalayan foothills and it is unlikely that He ever went further south than the southern edge of the Ganges watershed. Still, this would mean that His wanderings covered an area roughly equivalent to 200,000 square kilometres, a huge area by any standards.



The evidence suggests that the Buddha only occasionally visited the outer edges of this region. For example, He only visited Mathura once and He probably visited Anga in the east (i.e. Campa, Bhaddiya and Kajangla corresponding to modern Bhagalpur District) only once also. Incidentally, I believe that Bhaddiya or Bhaddiyanagara as it is also sometimes called in the Tipitaka, can be safely identified with the village of Bhadariya some 12 kilometres south of Bhagalpur. Most of the Buddha's wanderings took place in the eastern part of this area, between the great cities of Savatthi, Rajagaha, Vesali and Kosambi. The Tipitaka mention carriageways in towns and paths, roads and highways through the countryside. However there is little doubt that these names referred to the frequency of traffic on these arteries, not to the quality of their paving or their width. All roads in ancient India were little more than dusty, rutted tracks in the summer and impassable rivers of mud in the rainy season. Banditry added to the risks of long distance travel.

Travellers on the road between Savatthi and Sakhetā were often robbed (Vin. IV, 87) and of course the fearsome Angulimala was a robber and murderer who operated in forested areas around Savatthi. Once the Buddha and an attendant were on tour of Kosala when they came to a fork in the road. The Buddha said they should take one fork while the attendant said they should take the other. This debate continued for some time until in a huff the attendant put the Buddha's bowl down and walked off on the way he thought correct. He hadn't gone far before he was attacked by bandits who 'struck him with their fists and feet and tore his robe' (Ud. 90). In the more remote districts travellers might have difficulty finding food, water and shelter. The Tipitaka mentions a traveller getting down on all fours to drink from a puddle in a cow's footprint because no other water was available and of two parents lost in the wilderness who saved themselves from starvation by killing and eating their child. More normally though, travel was just uncomfortable, tedious and undertaken only when necessary. And yet it seems that the Buddha spent most of his time on the road in order to reach as many people as possible. Such was His determination and compassion.

In keeping with the rules laid down by Himself and in accordance with long established samana tradition, the Buddha spent three months of the rainy season in one location and the rest of the year on what were called 'walking tours'. According to the commentarial tradition, after the 20th year of His ministry He spent every rainy season in or near Savatthi, the capital of Kosala. The fact that more of His discourses are set in this city than in any other place suggests that there is some foundation in this tradition and if it is true He may have decided to limit His wanderings at that time due to age. He would have been sixty years old at the time. All the Buddha's journeys were undertaken on foot although as there are numerous rivers in the land He knew He must have often had to use boats or ferries despite being no specific mention of Him ever actually doing this.

We read of monks once crossing a river by holding on to the tails and backs of a herd of cattle that was swimming across the same river suggesting that when there was neither bridges, boats or rafts that the Buddha might have had to improvise as these monks did. There is no mention of the Buddha



travelling by carriage or cart. In only one place is He described as wearing sandals, so He probably went bare footed most of the time (Vin. IV,186).

The Tipitaka mentions the itinerary of many of the Buddha's journeys giving us an idea of the distances He sometimes travelled. For example, we know that within the first twelve months after His enlightenment He went from Uruvela to Isipatthana via Gaya and Benares, spent the three months of the rainy season there and then travelled to Rajagaha via Benares, Gaya, Uruvela and Lativanna. All these places can be identified with certainty and thus we can calculate that He must have walked at least 300 kilometres. In the longest single journey recorded in the Tripitaka, He went from Rajagaha to Vesali to Savatthi and back to Rajagaha via Kitigiri and Avali, a round trip of at least 1600 kilometres (Vin. IV,189). It is likely that He would have started a trip like this at the end of the rains retreat and arrived back in time for the next retreat nine months later. Unfortunately, it is not possible to know how much time these or any of the other journeys might have taken.

In the famous Mahaparinibbana Sutta, we know that the Buddha went from Rajagaha to Kusinara via Nalanda, Patna and Vesali, a total distance of about 300 kilometres. According to the sutta, He left Vesali at the end of the rains retreat (October) and of course He is supposed to have attained final nibbana in Kusinara on the full moon of Vesakha (May). This suggests that He took seven months to travel about 95 kilometres. Even allowing for the fact that He was old and in ill health this seems like a very long time. It should be pointed out that later text in the Tripitaka mentioned that the Buddha's parinibbana took place at Kusinara and the sutta gives the impression that while His last journey was slow it was at a steady pace. However, it seems likely that the Buddha conducted His journeys at a leisurely pace.

The evidence suggests that He would wake before sunrise, go for pindapata in the nearest town or village just after sunrise and having eaten, would set off while it was still cool. He would walk until the midday heat became unpleasant and then take an afternoon rest. If there was a village nearby He might stay until the next morning and if not He might continue walking until He got to the next village. How long He stayed at a particular place would have depended on many factors – whether local people came to talk with and listen to Him, whether food and water was available, whether the atmosphere was congenial. We know for example that He cut short His first stay in Rajagaha when people began to complain that too many young men were leaving their families to become monks (Vin.IV,43). Once He arrived in the village of Thuna to find that there was no water to drink because the Brahmin inhabitants, hearing that He was coming, had blocked up their wells with rice husks and cow dung (Ud.78). The warm and respectful reception that Buddhist monks get today was not always available to the Buddha and His disciples. He is often described as travelling with either 500 monks (a conventional number meaning 'a lot') or simply with "a large group of monks". At other times He would dismiss His attendant and companions telling them that He wanted to wander by Himself for a while (S.III:94).

The Buddha was not, as is commonly supposed, primarily a forest dweller. Of the four monasteries He founded and now identified by archaeologists – Ghositarama, Jivakarama, Jetavana and Veluvana – the first is actually inside the walls of the city while the other three are within easy walking distance of their respective cities. When staying in these places the Buddha's accommodation would have been reasonably comfortable but when He was on the road the situation was very different and He would have to sleep in or take shelter in whatever was available. We read of Him sleeping in a potter's shed with grass spread on the floor (M.I,502). On another occasion, He arrived in Kapilavatthu and finding no proper lodgings, spent the night in Bharandu's hermitage sleeping on a mat on the ground (A.I,277). Often He must have simply slept in one of the many mango groves that to this day are still to be seen near most north Indian villages. Finding Him out in the open one winter's night, Hattaka asked the Buddha if He was happy. He replied: "Yes my lad, I live happily. Of those who live happily in the world

I am one.” Hattaka expressed surprise at this, pointing out that it was the dark half of the month, the time of frost, that the ground was trampled hard by the hoofs of the cattle, the carpet of leaves thin, the wind cold and that the Buddha’s robe appeared to be thin. The Buddha reaffirmed that He was nonetheless happy (A.I, 136).



The Buddha must have also enjoyed the freedom His life of wandering gave Him. For Him “the household life is full of hindrances, a path of dust. Free as the wind is the life of one who renounces all worldly things” (D.I,62). However, moving from place to place had very important practical reasons behind it too, in a world without the communications that we take for granted, it allowed Him to spread His teachings far and wide. He was also aware that some personal contact with Him was important, especially for newly ordained monks and nuns, and that this may have been a factor in determining in which districts He visited and how often (S.III,90). During His wanderings He might visit a district, teach, meet some disciples, even ordain a few monks or nuns and then perhaps not come again for many years. If a monk from such a district wished to see Him again he could simply set off to wherever the Buddha was staying at the time.

Sona Kutikanna was ordained by Maha Kaccana and about a year later developed the desire to meet the man whose teachings he had committed himself to. He said to his preceptor: “I have not yet met the Lord face to face, I have only heard about what he is like. If you give me permission I will travel to see the Lord, the Noble One, the Enlightened Buddha” (Ud.58). For lay disciples with domestic obligations, undertaking a long journey to see the Buddha would have been more difficult and so they may have had to wait, perhaps many years, before they got to see Him again. The Thapataya Sutta gives us some idea of the excitement caused in an outlying district when its inhabitants heard that the Buddha might be on His way and how the excitement increased to see Him as word of His gradual approach reached them (S.V,348-349). Elsewhere we read of people’s anxiousness for news about the Buddha and of what He had been teaching.

Once a monk who had spent the rainy season with the Buddha in Savatthi arrived in Kapilavasthu. When people heard where the monk had come from he found himself deluged with questions about the Buddha (S.V,450). On another occasion a group of Brahmins from Kosala and Magadha who had arrived in Vesali, heard that the Buddha just happened to be in town and decided that the opportunity to meet Him was one that was too good to miss. The Buddha had apparently given His attendant instructions that He was not to be disturbed while the Brahmins were adamant that they would not leave until they got to see the famous teacher. Seeing this impasse, the novice Siha asked the attendant to tell the Buddha that there were three people waiting to see Him. The attendant said he would not do this but he wouldn’t object if Siha did. This was done, the Buddha asked Siha to put a mat outside His residence in the shade for Him to sit on while He talked to the Brahmins (D.I,151).

But the Buddha couldn’t be everywhere at once and so monks and nuns would often take long journeys for the privilege of spending some time in His presence. For example once while He was residing in Catuma, at least five hundred monks arrived to see Him(M.I,456). However, with Him moving around a lot, it was not always possible to know where He was at any one time.

In the beautiful Parayana Vagga of the Sutta Nipata, we read of the sixteen disciples of the ascetic Bavari setting out for northern India in the hope of meeting the Buddha. First they heard that He was at Savatthi and “wearing matted hair and dressed in deer skin”, they headed there. They went through Kosambi and Saketa and arrived in Savatthi only to find that the Buddha had left some time previously. They followed His route through Setavya, Kapilavasthu, Kusinara, Pava and Vesali finally catching up with Him at the Pasanaka Shrine, (Barabar Hills north of Gaya) “and like a thirsty man going for cool water, like merchants going for profit, like a heat exhausted man going for shade, they quickly ascended the mountain” (Sn.1014).

There were undoubtedly as many languages and dialects spoken in the Buddha’s India as there are today and this would have created special problems for Him. Theravada tradition asserts that the Buddha spoke Pali although there is no mention in the Tripitaka of what language He spoke. Like merchants, diplomats and others whose professions meant frequent travel in different regions it is very likely that apart from His mother tongue, which would have been a dialect of Kosala, He was probably fluent in several other languages as well. In the Aranavibhanga Sutta, He says that insisting on using one’s own dialect in an area where another is spoken can only cause confusion and conflict. “It has been said, ‘One should not stake too much on the local language...’ How does one do this? In different regions, they might call the same thing a pati, a patta, a vittha, a serava, a dharopa, a pona, a hana or a pisila (these are all different words for a bowl or dish). So whatever they call it in one region, one uses that word thinking, ‘It seems this person is referring to that object’ and one uses that word accordingly.”

These are the words of someone familiar with a range of languages and dialects and who was very open and practical about language. The Buddha was equally open about regional customs as well. Once when He found some monks spending too much time bathing and playing in the water He made a rule that they should only bathe once a month. Later some monks who had been staying in an outlying region where people found their infrequent bathing revolting (not surprisingly) reported this to the Buddha and He allowed them to bathe more often to accord with the customs of that region. Once again this is the kind of thing one would expect of the urbane well-travelled individual. Whatever the Buddha was He was not parochial and no doubt His travels made Him even more urbane and open-minded

Source:-

<https://www.bhantedhammika.net/essays/footprints-in-the-dust-a-study-of-the-buddhas-travels>

About the Writer:-

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



WHAT BUDDHISM TEACHES ABOUT JEALOUSY AND ENVY

by Barbara O'Brien

Jealousy and envy are similar negative emotions that can make you miserable and spoil your relationships. Jealousy is defined as a resentment toward others because they possess something you think belongs to you. It is often accompanied by possessiveness, insecurity and a sense of betrayal. Psychologists say jealousy is a natural emotion that has been observed in non-human species as well. It may actually have had some useful purpose somewhere in our evolutionary past. But jealousy is incredibly destructive when it gets out of control.

Envy is also a resentment toward others because of their possessions or success, but the envious don't necessarily assume those things should have been theirs. Envy may be linked to a lack of confidence or a sense of inferiority. Of course, the envious also crave the things others have that they don't. Envy is closely linked to greed and desire. And, of course, both envy and jealousy are linked to anger. Buddhism teaches that before we can let go of negative emotions we have to thoroughly understand where those emotions come from. So let's take a look.



The Roots of Suffering

Buddhism teaches that whatever causes us to suffer has its roots in the Three Poisons, also called the Three Unwholesome Roots. These are greed, hate or anger, and ignorance. However, the Theravadin teacher Nyanatiloka Mahathera said,

"For all evil things, and all evil destiny, are really rooted in greed, hate and ignorance; and of these three things ignorance or delusion (moha, avijja) is the chief root and the primary cause of all evil and misery in the world. If there is no more ignorance, there will be no more greed and hatred, no more rebirth, no more suffering."

Specifically, this is ignorance of the fundamental nature of reality and what we call self. Envy and jealousy, in particular, are rooted in the belief in an autonomous and permanent soul or self. But the Buddha taught that this permanent, separate self is an illusion.

Relating to the world through the fiction of a self, we become protective and greedy. We divide the world into "me" and "other." We become jealous when we think others are taking something we are owed. We become envious when we think others are more fortunate than we are.

Envy, Jealousy, and Attachment

Envy and jealousy also can be forms of attachment. This may seem odd -- envy and jealousy are about things you don't have, so how can one be "attached"? But we can attach to things and people emotionally as well as physically. Our emotional attachments cause us to cling to things even when they are out of our reach.



This also comes back to the illusion of a permanent, separate self. It is because we mistakenly see ourselves as separate from everything else that we "attach." Attachment requires at least two separate things -- an attacher and an attachee, or an object of attachment. If we fully appreciate that nothing is really separate, to begin with, attachment becomes impossible.

Zen teacher John Daido Looi said, "[A]ccording to the Buddhist point of view, nonattachment is exactly the opposite of separation. You need two things in order to have attachment: the thing you're attaching to, and the person who's attaching. In nonattachment, on the other hand, there's unity. There's unity because there's nothing to attach to. If you have unified with the whole universe, there's nothing outside of you, so the notion of attachment becomes absurd. Who will attach to what?"

Notice that Daido Roshi said non-attached, not detached. Detachment, or the idea that you can be completely separate from something, is just another illusion.

Recovery Through Mindfulness

It's not easy to release jealousy and envy, but the first steps are mindfulness and metta. Mindfulness is full body-and-mind awareness of the present moment. The first two stages of mindfulness are mindfulness of body and mindfulness of feelings.

Pay attention to the physical and emotional sensations in your body. When you recognize jealousy and envy, acknowledge these feelings and take ownership of them -- nobody is making you jealous; you are making yourself jealous. And then let the feelings go. Make this kind of recognition-and-release a habit.

Metta is loving kindness, the kind of loving kindness a mother feels for her child. Begin with metta for yourself. Deep inside you may feel insecure, frightened, betrayed, or even ashamed, and these sad feelings are feeding your misery. Learn to be gentle and forgiving with yourself. As you practice metta, you can learn to trust yourself and be more confident in yourself.

In time, when you are able, extend the metta to other people, including the people you envy or who are your objects of jealousy. You may not be able to do this right away, but when you have grown more trusting and confident in yourself, you may find that metta for others comes more naturally.

Buddhist teacher Sharon Salzberg said, "To reteach a thing its loveliness is the nature of metta. Through loving kindness, everyone and everything can flower again from within." Jealousy and envy are like toxins, poisoning you from within. Let them go, and make room for loveliness.

Source:-

<https://www.learnreligions.com/jealousy-and-envy-449504>

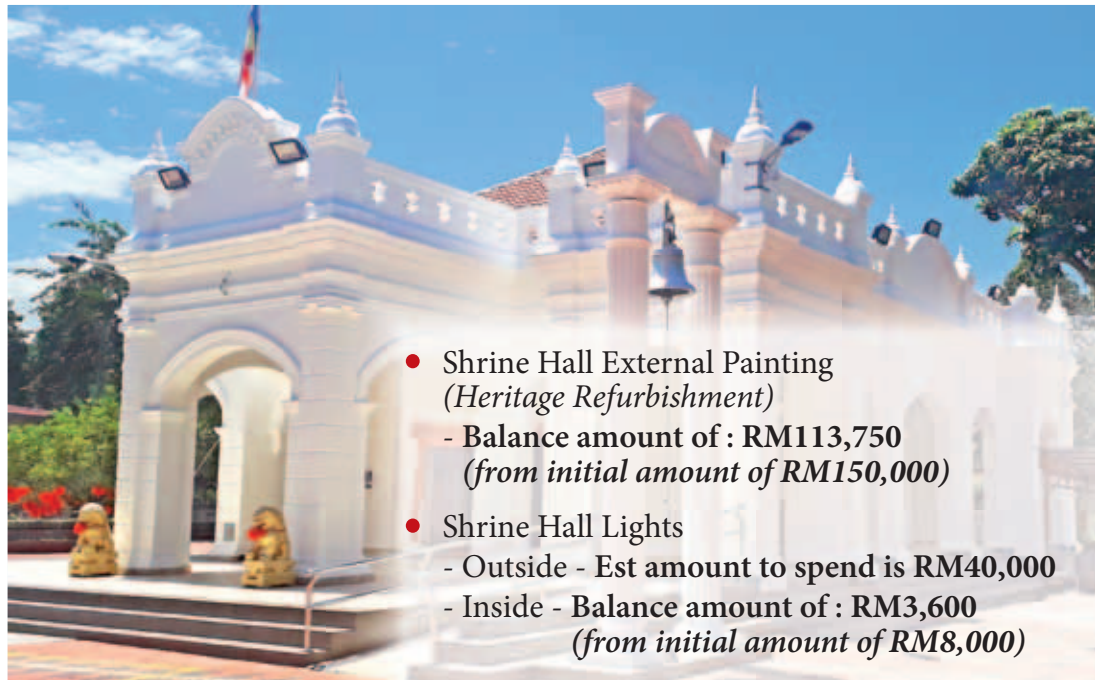
About the Writer:-

Barbara O'Brien is a Zen Buddhist practitioner who studied at Zen Mountain Monastery. She is the author of "Rethinking Religion" and has covered religion for The Guardian, Tricycle.org, and other outlets.



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:



- Replacing the 56 Buddha Statues' Huts with stainless steel panels/ tampered glass.
 - Balance amount of : RM22,080 (from initial amount of RM24,800)



BUDDHA FRIEZE FOR SPONSORSHIP AT MEDITATION PAVILION



- Seated Buddha Frieze
 - RM18,000 each
 - 39 statues left to be sponsored



- Standing Buddha Frieze
 - RM38,000 each
 - 5 statues left to be sponsored

25 Lotus Pillars

A total of 25 Lotus Pillars named after the Buddha's core teachings are available for sponsorship at the Wisma Dharma Cakra building at RM25,000 each. Names of the Sponsors will be placed on the pillar.

- *Ground Floor – 2 pillars
- *Mezzanine Floor – 18 pillars
- *First Floor – 5 pillars



- Supply and Install Visual System at 1st Floor, Puja Hall
 - Estimate Cost:- RM 25,850.00

- Meditation Cushion with Cushion
 - Big 2ft x 2ft @ RM65 x 66 nos = RM4290
 - Small 10x14x46mm @ RM55 x 106 nos = RM5830
 - Total Estimate Cost :- RM10,120

- Wireless Head Set Microphone
 - Estimate Cost :- RM 3,300

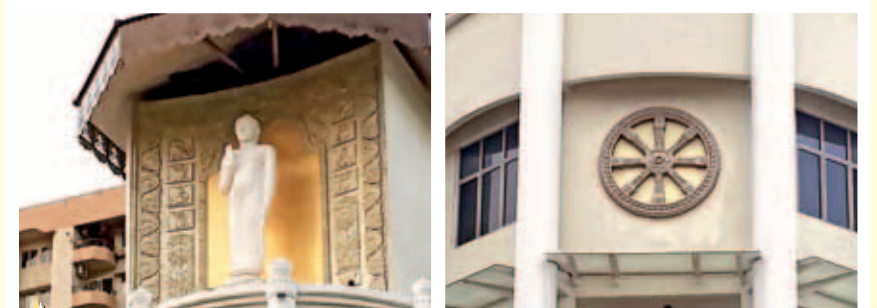
- Tabletop Gooseneck Microphone system
 - Estimate Cost :- RM4,800.00

- Mobile Stage with Skirting and staircase
 - Estimate Cost :- RM7,700

- 10-seater Round Tables
 - Quantity – 50
 - Estimate Cost :- RM9,000

- Skirting for Banquet table
 - Quantity – 100 tables (6ft x 2ft)
 - Estimate Cost :- RM9,500

- Dharmacakra Wheel at Wisma Dharma Cakra Building
 - The exclusively designed Dharmacakra Wheel has been completed and installed at the tower of the Wisma Dharma Cakra. Made in concrete, the total cost came up to RM300,000. A single donor has generously given RM100,000 and now BMV would be most appreciative if more Donors can come forward to off-set the remaining RM200,000. The Dharmacakra Wheel symbolises the name of the building, Wisma Dharma Cakra.



Urgently Needed at BMV !!

We are looking for a Landscape Designer to provide landscape services and consultancy.

Please contact
Sister Yanna at BMV office
(03-22741141)



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 (MCCCBCHST) formed in 1983, a Council which constructively engages the Government on

matters effecting non-muslims in the country. The MCCCBCHST 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

Sat

- 8.00pm - 9.30pm
- 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

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



BUDDHIST MAHA VIHARA

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

Tel: 03-2274 1141 / 011-2689 6123 Fax: 03-2273 2570

Email: info@buddhistmahavihara.org

Website: www.buddhistmahavihara.org