

BMVdigest

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For Non-Muslims only

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



Photo credit : YOUNG N FAB vlog

The Great Buddha Statue, Daijokyo Buddhist Temple, Bodh Gaya, Bihar

The Great Buddha Statue is one of the largest statues of Gautama Buddha in India. The unveiling and consecration of the Great Buddha Statue took place on November 18, 1989. The consecration ceremony was graced by His Holiness the XIVth Dalai Lama who blessed the 25-meter statue (80 feet). In meditation pose, the statue is fully carved from red granite marble and sandstones. The statue took seven years to build with the help of 12,000 workers. This statue was built within the compound of the Daijokyo Buddhist Temple and is owned by the Society. The Statue is now a symbol of Bodhgaya, next to Maha Bodhi Temple which is a World Heritage site, and enjoys constant visits of pilgrims from all over the world.

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Editor's Note



Happy New Year to each and everyone....

There's no better way to start the New Year than with a continued effort to practice the Buddha's noble teachings of mindfulness, loving kindness and compassion. Last year was immensely difficult but if there's one bright side to it, it would be that the pandemic has taught each one of us a lesson with regards to our strengths and weaknesses. As the Persian adage goes "This too shall pass" The question is whether by then, would we have learned our lesson? Well, that's something we should think about and work on....

As we move closer to achieving a paperless and environment friendly system at BMV, we would like to encourage our devotees to read the digitalized version of the Digest either on our website at www.buddhistmahavihara.org or email us at info@buddhistmahavihara.org to receive your soft copy. There will be limited printed copies available at the Vihara Office and Shrine Room.

What can be expected from the Digest in 2021? The new theme for the cover page this year is based on Buddhist Pilgrimage Sites. There may be some articles on controversial subjects but the Digest will continue to feature the Vihara's latest news and events as well as articles by prominent writers on religion, meditation practices, life and culture, parenting and subjects of social interest which are all related to our day to day living.

May contentment, longevity and good fortune be yours this New Year and always. May the Noble Triple Gem bless and protect you and your family for a happy, healthy and peaceful year ahead.

Pamela Jayawardena

New Year Messages



Venerable Chief's Message

Dhammapada Verse 24
Kumbhaghosakasetthi Vatthu

Uttanavato satimato
sucikamassa nisammakarino
sannatassa dhammajivino
appamattassa yaso bhivaddhati.

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

Sukhi hotu dear friends,

Happy New Year.

As we welcome and celebrate 2021, we continue to be faced with the global contagion Covid-19 pandemic which has affected us all in many ways. The pandemic vividly illustrates a core Buddhist principle: "That beings are equally subject to birth, aging, sickness and death. That all things – physical and mental – are in continuous change, not remaining the same from one moment to the next." As humanity suffers from this crisis, Lord Buddha's timeless message of unity and service to others is more important today than ever.

With this in mind, the Buddhist Maha Vihara will continue to be of service to our Buddhist community with the propagation of the Buddha Dhamma whilst remaining as the centre of Buddhist learning and practice. Since mid 2020, all Dhamma talks, meditation and other Dhamma teachings were conducted online due to the movement control order placed by the government. BMV Management will continue with this until advised otherwise. We hope to recover from this pandemic soonest so that all Dhamma activities can resume as usual. We miss the flurry of activities at the Vihara and the fellowship of our devotees.

May the Noble Triple Gem continue to guide and bless you and your family for a happy and peaceful New Year.

With metta,

Ven Datuk K Sri Dhammaratana Nayake Maha Thera

Chief Incumbent Bhikkhu

Buddhist Maha Vihara /pj

President's Message

Dear Devotees and Friends of Buddhist Maha Vihara

We start the year 2021 trying to figure out this situation called the "new norm" which is continuously evolving. We have been forced to relook at every aspect of life; be it at home, at work, at play, at leisure and even our place of worship. The pandemic has forced us to review the things we have taken for granted and we must look at the future positively and with hope. Many have reviewed their relationships and spent more time with family and loved ones.

There were challenges at Buddhist Maha Vihara looking after the wellbeing of monks, devotees, staff and those with spiritual needs. We have also come to realise that if we put our mind to it, we can be innovative in how we work but what's in our mind needs to be put into action. Therein lies the human challenge, finding a renewed sense of purpose. The Buddha has taught us that the purpose of life is to be of service. This drives us with an enthusiasm that is joyful when we fulfil a human need. It invigorates us.

At Buddhist Maha Vihara we used the initial quieter time to rethink the way we work. We have embraced technology to reach out when people had difficulty reaching in. We are still evolving and will strive on with diligence to serve. Kindly join us in this endeavour, your

support has been tremendous and our sense of duty is resolute. In this time of the pandemic, we encourage compassion but with caution to look after ourselves and be considerate to our neighbours.

Our journey continues to bring the teachings of the Buddha not just at Buddhist Maha Vihara but to you, at home. We wish you the very best in the new year.

Theruwana Saranai

(Blessings of the Noble Triple Gem)

Sirisen Perera

President

Sasana Abhiwurdhi Wardhana Society

Buddhist Maha Vihara



Feature

Spreading the Dhamma

Triumph of Reason

By Upali Salgado



“O great hero, your teachings brought trembling to sectarians.
Misery to Namuci (Mara), but rejoicing to both devas and men.”

~Matrcetas Hym to the Buddha

Walk into any Library, or a reputed bookshop, and you will surely find several books on the life and teaching of Sakyamuni Gotama Buddha, who held centre stage prominence, in an age of intellectual ferment. In that age, there were in India, 63 other known religious leaders of vedic upanisadic faith, each having his own interpretation and emphasis on an age old dharma, associated with Athman and the cosmic laws. There were some others, too, professing the Jain teaching. This historical figure of the Buddha has been well researched on for over a century by Scholars and Archaeologists. Today, there are about three billion Buddhists of different schools, all of them believing in the fundamental teachings of the Great Master, who has been accepted not as a God-head, but as an extra-ordinary human being, whose mission (Theravada school) was to “show the Path” to human liberation from suffering, as seen in many faceted forms. Whilst He had generally spoken Magadhi, a language similar to Pali, to communicate with others, He did not use persuasive methods, nor the power of the sword to convert people to accept His dhamma. He also did not require of His followers to blindly accept or follow His Teachings (see Kalama Sutra), nor did He rely on the performance of miracles frequently, to win over people towards accepting His religious dhamma, although He did once perform a miracle before the Jain leader Udakku Ramaputra, by creating fire and water to come out of His body.

After attaining Enlightenment at Buddha Gaya on a Poya day (in May), the Buddha thought for Himself whether there were no people alive, who could comprehend His profound and priceless dharma, which He said was deep, difficult to see and difficult to understand, tranquil, excellent beyond dialectic, subtle and intelligible only to the learned. Deva, Brahma Sampathi in Heaven had then addressed the All Knowing Perfect One and said, there were a few on earth ‘with little dust in their eyes’.

He said.

“Rise O” conqueror of war of miseries,
leader of men, free from all impurities;
wander forth in this world,
O Bhagavan, preach your teaching,
there will be persons who will comprehend,”

Gotama Buddha then surveyed with clairvoyance (His Divine Sight) where the virtuous - and intelligent lived, and thought of His five fellow ascetics, who then resided at the Deer Park, in Isipatana (modern Sarnath). He said “In the language of Angels, of Serpents or even fairies if there be, in the speech of Demons, the talk of humans, in them I shall expound my dharma, deep as it be, and in the tongue they may grasp.” So saying, He went to Isipatana and met the five ascetic friends, Kondanna, Baddiya, Assaji, Mahanama and

Vappa, to deliver, without reservation His historic first Sermon, the DHAMMACAKKAPPAVATTANA SUTTA. On that historic Esala Poya Day in July, the Buddha set in motion ‘the RIGHTEOUS WHEEL OF BUDDHISM’ as opposed to the known wheel of a chariot used by a warrior to go to war, with greed for power and land, and have blood stained hands. This then was an important communication of the Buddha, as was seen at Sarnath.

Within a span of three centuries; Buddhism had spread to distant Syria, Albania, Balukhistan, Afghanistan, modern Pakistan, the whole of India, Sri Lanka, Burma (Myanmar) Siam (Thailand), Cambodia, Vietnam, China, Japan, Korea, Java and several other States. Three months after Esala Poya, the Buddha sent forth, 60 trained Dhammadutta monks on a Full Moon Day, in all directions to spread his dharma. He said “Go ye forth in all directions, and no two of you who go out, for the good, for the benefit of the many should move in the same direction.” The Buddha then became the world’s first known Missionary. In that background, when Vedic and Upanishadic thinking was present based on priestly power; with priests performing rituals and having an inane belief in occult sciences, adopting a rigid caste system which chastised women to live in the backyard of society, the Buddha became a revolutionary. He gave society a new vision, not by divine revelation, to adopt and free themselves from the grips of priest craft and unquestionable tradition, and blind faith. He communicated something new, which had ethical values and reason as basis of all thinking.

The Axels of Buddha’s Dharma

The four noble truths relating to dukka; its presence, the cause, and the way (or path) that leads to the cessation of Dhukka (dissatisfaction in all its many facets forms); the practice of Sila (morality), Samadhi (mental culture) and Panna (wisdom), the Law of Causation (or dependent origination) and the theory of good or bad karma were the axels of his teaching, which he communicated by using different methods of delivery, when preaching.

As a skillful Teacher and possessor of clairvoyance (Divine Sight) He often used similes, parables or allegories and the psychological approach, knowing well the intellectual capacity and behaviour of his flock.

People often cling to comfort, prestige and wealth, for their convenience. Life to them is a chain of ‘grasping’ or attachments. The Master once said, “There was a man travelling on foot. He had to cross a swollen river. Therefore, he made for himself a raft to cross the river. Having crossed the river, the man had an attachment for the raft, and did not wish to abandon it. He thereafter, carried the heavy raft which was an unnecessary burden to himself. The Buddha questioned, “Can we call him a wise man?” This parable He related to drive home the point that, even a good thing when it becomes an unnecessary burden should be sold or discarded.

The Psychological Approach

In at least three known instances, the Buddha used the psychological approach to instill in the minds of those who came to Him for advice and solace, that life is impermanent and the human frame holds together much that is repulsive to look at. The human body He said, consists of phlegm, smelly odours, excreta, urine, pus, sweat and several unhealthy discharges. He dealt with grief stricken Kisa Gotami who had lost her only child, and kept on weeping without control of her senses. In the case of Patachara, who appeared to be insane, after realising the sudden loss of her husband and child who were dear to her, He brought her to her senses to realise that everything is impermanent. In another story, the Buddha played the role of an Auctioneer. The beautiful courtesan Sirima had, after listening to the Buddha, turned a new leaf in life, and gained much merit by continuously offering lavish dana to the Maha Sangha. But, when the Buddha auctioned her corpse, there were no bids at all. In that instance, His mission was to drive home the point that, inside this body of ours, there is much that is foul smelling and repulsive that is rejected by man.



When expounding His Dhamma, did He ever smile ?

It has often been asked, “Did the compassionate Buddha who was an experienced communicator, ever smile?” Aggha Maha Panditha Walpole Rahula Maha Thera has said in his publication “Humour in Pali literature” that there is a short sutta in the Anguttara Nikaya which indicates that the Buddha did not appreciate moderate laughter, gaffing and showing one’s teeth. That, He considered childish in the discipline of the Arya (Arya Vinaya) but, He had remarked, that it was proper and also sufficient, if His Sangha Order just smiled.

Many years ago, the late Ven. Bhikkhu Kassypa (Vairaramaya Temple, Colombo) wrote a few sentences:

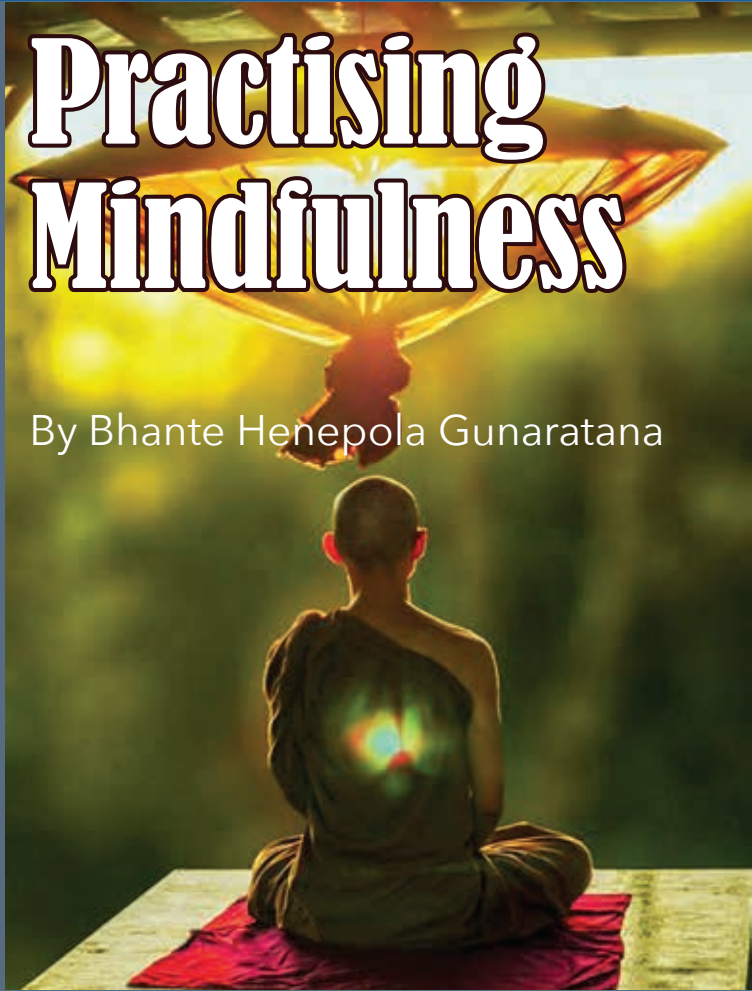
“The Buddha smiles my son because he knows,
the end of toilsome round, and of all life’s woes,
What’s won is won, and never lost again;
It’s fruit is sure - beyond this life’s pain;
The goal is sure for you, that’s won by me,
It is that lends to Buddha’s serenity.”

As the Enlightened Perfect One, Gotama Buddha, though a king who donned a beggar’s clothing for 45 long years, moved on foot throughout India, spreading His glorious Dhamma, adopting numerous methods. He was a philosophic genius. He had an attractive, composed personality, which was admired by His disciples and people who chanced to meet Him. As an experienced communicator, He went out in search of people. The methods of communication He adopted suited the audience and the situation. As His message was eternal (Akalika), it was a great success, prompting historians to recognise Him, as the greatest Religious Leader: and a skillful communicator of that time. Amidst age old, hard religious obstacles, He triumphed. It was the triumph of reason.

Source : Buddhist Digest “Vesak Lipi” 2002

About the Writer : Upali Salgado J.P. Educated at St Thomas College, Mount Lavinia and at the University of Ceylon, Peradeniya. Author of a bestseller “Budu-Sesun Lediyo” (Sinhala). A retired Public Company Secretary and Company Director. He has compiled and edited the Vesak Lipi Digest continuously since 1986. He is a free lance journalist.

Teachings and Practise



By Bhante Henepola Gunaratana

When we practice mindfulness, before we speak we ask ourselves: “Are these words truthful and beneficial to me and to others? Will they bring peace, or will they create problems?” When we think mindfully, we ask: “Does this thought make me calm and happy, or distressed and fearful?” Before we act, we ask: “Will this action cause suffering for me and for others?” Being mindful gives us the opportunity to choose: “Do I want joy and contentment or misery and worry?”

Mindfulness also trains us to remember to pay attention to the changes that are continually taking place inside our body and mind and in the world around us. Normally, we forget to pay attention because the countless things that are happening simultaneously distract our minds. We get carried away by the superficial and lose sight of the flow. The mind wants to see what is next, what is next, and what is next. We get excited by the show and forget that it is, indeed, simply a show.

Source: From - The Four Foundations of Mindfulness in Plain English by Bhante Gunaratna

<https://wisdomexperience.org/.../four-foundations.../>



About the Writer : Bhante Henepola Gunaratana is a Buddhist monk from Sri Lanka and the author of Mindfulness in Plain English. He is president of the Bhavana Society in High View, West Virginia, an organization that promotes meditation and monastic life.

Chapter II

The Buddha Teaches Deities

The Buddha teaches deities when they visit the human plane where He normally resides, and sometimes too by visiting them on the higher planes. On some occasions devas and brahmas come to the Buddha for clarification of Dhamma problems. On other occasions the Buddha becomes aware, through His supernormal knowledge, that a god needs some instruction to correct a wrong view or to goad him further on the path to awakening. Then the Buddha travels to the higher plane and gives the deity a personal discourse.

Once a brahman admirer of the Buddha recounted as best as he could evidence of the greatness of the Buddha. He was trying to convince other brahmans to meet the Buddha. His proof included the fact that “many thousands of deities have gone for refuge for life to the recluse Gotama” (MN 95.9). Devas, like humans, develop faith in the Buddha by practicing His teachings. Later in Chapter III we will see how grateful devas express this confidence. When devas come to visit the Buddha late at night, their luminous bodies light up the monastery as they pay respects to the Exalted One and ask their questions.

We will start with a god who was agitated by fear arisen from his sensual desire, and conclude with one who becomes a stream-enterer during his conversation with the Buddha.

DEVAS COME TO THE BUDDHA FOR HELP

Subrahma Deva

Subrahma deva was not a very sophisticated god; he delighted in sensuality, like many other devas of the sensuous sphere. He had been playing in sport with his thousand nymphs when half of them suddenly vanished. Subrahma used his deva vision to find where they had gone and he saw that they had died and been reborn in a hell realm. Anxious that he and his remaining nymphs might soon suffer the same fate, he came to the Buddha looking for a way to end his fear:

“Always frightened is this mind,
The mind is always agitated
About problems not yet arisen
And about those that have appeared.
If there exists release from fear,
Being asked, please explain it to me.”

The Buddha does not offer simplistic short-term solutions to the suffering beings go through when their loved ones die; he did not console the deva. Instead, he told Subrahma that only by developing wholesome mental states through meditation and by giving up all attachments can anyone find security:

“Not apart from enlightenment and austerity,
Not apart from sense restraint,
Not apart from relinquishing all,
Do I see any safety for living beings.” (KS I, 77; SN 2:17)

The deva and his remaining nymphs apparently comprehended these words, as the commentary says that at the end of this discourse they all became stream-enterers.

How to Escape Suffering

One deva who came to visit the Buddha seemed to be already trying to practice the Dhamma, for he was concerned about how beings can eliminate their internal and external bondage:

“A tangle inside, a tangle outside,
This generation is entangled in a tangle.
I ask you this, O Gotama,
Who can disentangle this tangle?”

Teacher of the Devas

(Part 2)

By Susan Elbaum Jootla



The Buddha replied that to untie these knots of misery one must cultivate morality, mindfulness, concentration, and insight. He added that the arahants are indeed freed from the twists and bonds of rebirth:

“A man who is wise, established on virtue,
Developing the mind and wisdom,
A bhikkhu who is ardent and discerning:
He can disentangle this tangle.

Those in whom lust and hatred too
Along with ignorance have been expunged,
The arahants with taints destroyed:
For them the tangle is disentangled.” (KS I, 20; SN 1:23)

A Discouraged Meditator

A deva named Kamada had been trying to follow the Buddha’s teachings but found the task too demanding. He sounds depressed, as we human meditators feel when we cannot see any “progress” in our practice and lose sight of the long-term perspective. Discouraged, Kamada complained to the Buddha about how difficult it is to practice the Dhamma.

The Buddha took a positive approach. He did not coddle or comfort the deva, but praised those bhikkhus who leave the household life to work steadfastly towards the goal:

“They do even what is difficult to do,
(O Kamada,” said the Blessed One),
“The trainees who are composed in virtue,
Steadfast are they in their hearts.
For one who has entered the homeless life
There comes contentment that brings happiness.”

Kamada remained disconsolate, insisting on the difficulties: “It is hard to win this serene contentment, Blessed One.” The Buddha repeated that some beings do it, those “who love to achieve the mastery of the heart, whose minds both day and night, love to meditate.” Meditation on the universal characteristics of change, unsatisfactoriness, and non-self is the way to ultimate contentment because it leads to detachment from all worldly concerns. Kamada, however, complained that it is hard to compose the mind. The Buddha agreed the task is not easy, but added: “Yet that which is hard to compose, they do compose it” and, calming their restless minds, they attain the stages of awakening.

“The path is impassable and uneven, Blessed One,” the deva complained. He seems to crave some magic to make everything easy. But that is not how the Buddhas teach: they only show the way, and we ourselves must put forth the energy to walk on. Liberation takes consistent, persistent, diligent effort. To Kamada, not yet a noble one, training the mind seemed to be an endless task:

“Though the path is impassable and uneven,
The noble ones walk along it, Kamada.
The ignoble fall down head first,
Straight down on the uneven path;
But the path of the noble ones is even,
For the noble are even amidst the uneven.” (KS I, 68-69; SN 2:6)

Downfall

On a similar occasion a deva asked the Buddha to explain the causes of the downfall, or moral decline, of beings. In reply, the Buddha first gave a summary: “He who loves Dhamma progresses, he who hates it declines.” Then he named ten specific dangers to avoid: (1) the company and teachings of the vicious, (2) excessive sleep and talk, (3) being irritable, (4) not supporting aged parents if one has the resources to do so, (5) lying to a monk or Dhamma teacher, (6) being stingy, (7) being conceited about birth, wealth, or community, (8) running around with many women, (9) drinking, gambling, and adultery, and (10) marrying a woman many years younger than oneself.

The Buddha concluded, “Reflecting thoroughly on those causes of downfall in the world, the wise one, endowed with insight, enjoys bliss in a happy state.” Meditation on this negative subject makes wisdom grow, through avoidance, while encouraging insight and bringing pure happiness (Sn vv. 91-115).

Sakka’s Questions

Sakka, king of the devas in the heaven of the Thirty-three, played many roles in the Buddha’s mission. He attended on the Bodhisatta at his final birth and at the Great Renunciation, visited the Buddha under the Bodhi Tree, and several times proclaimed his confidence in his unique qualities. A discourse called Sakka’s Questions (DN 21) took place after he had been a serious disciple of the Buddha for some time. The sutta records a long audience he had with the Blessed One which culminated in his attainment of stream-entry. Their conversation is an excellent example of the Buddha as “teacher of devas,” and shows all beings how to work for Nibbana. For these reasons we will study Sakka’s Questions in depth to see what message it has for us today.

From his vantage point in the Tavatimsa plane, Sakka was a keen observer of the behavior of humans and other beings. He saw that while beings would like to live with each other peacefully, they rarely succeed. Thus his opening question to the Buddha attempted to unravel this contradiction:

“By what fetters, sir, are beings bound – gods, humans, asuras, nagas, gandhabbas, and whatever other kinds there may be – whereby, although they wish to live without hate, harming, hostility or malignity, and in peace, they yet live in hate, harming one another, hostile and malign?”

The Buddha explained that two mental factors – jealousy and avarice – cause all this trouble; from these two qualities almost all the aggression in the world arises. In this way the Buddha began a step-by-step lesson in Buddhist psychology: causes and conditions govern everything that happens in the universe. Sakka next asked about the origin of jealousy and avarice. Behind jealousy and avarice, the Buddha said, lie liking and disliking, and the source of both liking and disliking is desire.

Sakka once again was very appreciative of the Buddha’s words and he next asked more specifically about the practice of bhikkhus. The deva knew that monks practice the Dhamma to the highest degree, in the purest form. As a god he could not become a monk, but he wanted to discover how monks acquire the restraint required

by the monastic disciplinary code. The Buddha replied that the good bhikkhu pursues only bodily conduct, conversation, and goals which are conducive to the growth of wholesome qualities, to the attainment of Nibbana. He rigorously restrains himself from everything detrimental to these aims.

Sakka was so at ease with his Teacher that he then related a story which shows an unexpected aspect of deity-human relationships. Long ago he had gone to various human ascetics for advice on these matters with utterly unilluminating results. None of the yogis that Sakka had hoped to learn from had told him anything. In fact, as soon as they realized he was the king of the devas, one and all decided to become his disciples. Ironically, Sakka found himself in the awkward position of having to tell them what little Dhamma he understood at the time. They had no teachings to give him.

Sakka had been delighted with this whole conversation. He declared that it had given him a unique happiness and satisfaction “conducive to dispassion, detachment, cessation, peace, higher knowledge, enlightenment, Nibbana.” This was the direction he had longed to travel, literally for ages. He had at last made substantial progress with the guidance of the Blessed One.

Inviting Sakka to delve further into his mental processes, the Buddha then asked him what thoughts contribute to this great satisfaction. In his final reply, Sakka declared he was joyful because he foresaw six facts about his future: (1) As king of the devas he had gained “fresh potency of life.” (2) At the end of this life, he would mindfully choose where to be reborn, in a human or higher realm. (3) In that future life too, he would follow the Buddha-Dhamma with wisdom, clear comprehension, and mindfulness. (4) He might attain arahantship in that existence. (5) But if not, he would become a non-returner (anagami) and, after dying there, be reborn in the highest Pure Abode. (6) Finally Sakka knew that that existence would be his last; before it ended he would become an arahant.

The king of the devas then spoke a verse in gratitude to the Buddha:

“I’ve seen the Buddha, and my doubts
Are all dispelled, my fears are allayed,
And now to the Enlightened One I pay
Homage due, to him who’s drawn the dart
Of craving, to the Buddha, peerless Lord,
Mighty hero, kinsman of the Sun!”

The sutta then indicates that Sakka gained the stainless “vision of the Dhamma” by which he became a stream-enterer. All his uncertainties about the path to final awakening had been dispelled by the Buddha’s masterly replies to his questions, and his own past merits bore their proper fruit.

Source : <https://www.accesstoinight.org/lib/authors/jootla/wheel414.html#intro>

About the Writer : Susan Elbaum Jootla was born in New York City and obtained B.A. and M.A. degrees in Library Science from the University of Michigan. She lives in the Western Himalayan hill station of Dalhousie with her husband, Balbir S. Jootla. They have both been practicing Vipassana meditation in the tradition of the late Sayagyi U Ba Khin of Burma since 1970 and are now students of his leading disciple, Mother Sayama, who directs the International Meditation Centres in England and Rangoon. Susan has written many books and essays for the Buddhist Publication Society.

BMV News & Events

Past Events in October, November and December.

A. Virtual Dhamma Sharing (Streamed online via BMV Public Facebook Page)



Bhante K Chandima Thera
(Sri Lanka)
Friday, 16th October
Bhojjhanga Series
Viriya (Energy)



Bhante W Bhaddiya Thera
(Sri Lanka)
Sunday, 18th October
Bhojjhanga Series
Piti (Happiness)



Bhante M. Gnanawasa Thera
(Sri Lanka)
Friday, 23rd October
Bhojjhanga Series
Passadhi (Calm)



Ayasma Ariyadhammika
(Austria)
Sunday, 25th October
Interactive Dhamma Quiz
Friday, 27th November
What is Early Buddhism



Professor Rathna Wijethunga
(Sri Lanka)
Friday, 30th October
Bhojjhanga Series
Samadhi (Concentration)



Bhante Professor L. Siriniwasa Maha Thera
(Sri Lanka)
Sunday, 1st November
Bhojjhanga Series
Upekkha (Equanimity)



Professor Kapila Abayawansa
(Sri Lanka)
Friday, 6th November
The Fake Friends Series - Mitta Patirupaka (The Taker)



Bhante Dr B. Shantavimala Thera
(Sri Lanka)
Sunday, 15th November
The Fake Friends Series - Anuppiya Bham (The Flatterer)



Bhikkhu Abhipunno Thera
(Indonesia)
Sunday, 20th November
The Fake Friends Series - Appaya Sahaya (The Waster)



Bhante D. Vijitharathana Thera
(Sri Lanka)
Sunday, 29th November
Mandarin Dhamma Talk - Verse 2 of the Dhammapada
Sunday, 6th December
Mandarin Dhamma Talk



Bhante A. Samitha Thera (UK)
Rev Dato Dr Sumana Siri Nayaka Maha Thera (Malaysia)
Friday, 4th December
Buddhist Psychology Heals the Body and Mind - A Dialogue



Bhante K. Suseela Thera (Sri Lanka)
Friday, 11th December
Avakujja Sutta (Anguttara Nikaya)
Three types of Dhamma Listeners

BMV Committee of Management 2020-2021



Treasury of Truth (The Dhammapada)



Dhammapada Verse 387
Anandathera Vatthu

*Divā tapatī adicco
rattī mabhatī candimā
sannaddho khattiyo tapatī
jhayī tapatī brāhmano
athā sabbamahorattim
buddho tapatī tejasa*

The Story of Thera Ananda

While residing at the Pubbarama monastery, the Buddha uttered Verse (387) of this book, with reference to the Venerable Ananda.

It was the full moon day of the seventh month (Assayuja) when King Pasenadi of Kosala came to visit the Buddha. The king was then resplendent in his full royal regalia. At that time, Thera Kaludayi was also present in the same room sitting at the edge of the congregation. He was in deep mental absorption (jhana), his body bright and golden. In the sky, the Venerable Ananda noticed that the sun was setting and the moon was just coming out, both the sun and the moon radiating rays of light.

The Venerable Ananda looked at the shining splendour of the king, of the therā, and of the sun and the moon. Finally, the Venerable Ananda looked at the Buddha and he suddenly perceived that the light that was then radiating from the Buddha far surpassed the light shining from the others. Seeing the Buddha in his glory and splendour, the Venerable Ananda immediately approached the Buddha and burst forth, "O Venerable Sir! The light that shines forth from your noble body far surpasses the light from the king, the light from the therā, the light from the sun and the light from the moon."

To him the Buddha spoke in verse as follows:

*Verse 387: By day shines the sun; by night shines the moon;
in regalia shines the king; in meditation shines the arahat;
but the Buddha in his glory shines at all times, by day and
by night.*



Buddhist Institute Sunday Dhamma School (BISDS)

BISDS Staff Appreciation Tea Session

Dec 6 at 3pm via Zoom meeting



For the first time BISDS conducted it's Appreciation Day for staff in a virtual environment through Zoom video conferencing. A total of about 58 staff joined this 2020 Staff Appreciation Tea Time.

Several weeks prior to this session, the Resource and Welfare departments had arranged a donation drive to deliver food supplies to Tong Sim Senior Citizen Care Centre. This Centre houses senior citizens who were abandoned by their families. This charity drive was funded from part of the funds allocated in 2020 budget for staff appreciation lunch but is now used to support the needy.

The Welfare team has also appointed a non-profit organization, Seven Tea One (<https://m.facebook.com/7tea1/>) to deliver gift boxes containing handmade biscuits and tea bags to all Staff as appreciation for their services rendered to BISDS. The Seven Tea One employs differently abled persons & marginalized communities



to self - sustained themselves and to this end provide training & work to enable them to earn dignified income in a non-discriminative work environment. BISDS staff supports this group for a good cause in the current challenging times during this pandemic.

Over the tea session, our Principal who is currently in Sri Lanka delivered his opening speech followed by an appreciative address by Bro Sirisena, the President of our parent body. After the speech BISDS staff were briefed on 2021 organization chart, teaching structure and year planner by the EXCO.

In between the teatime briefing, the staff had breakout room fun sessions holding several interactive games together as a form of bonding of BISDS family.

All the staff had an enjoyable fun time together.

From Sis Jacqueline Ee

Friends of the Vihara

Delivery of Provisions in Klang – 13th December

Provisions were delivered to 3 Homes namely Sri Sai Orphanage, Berlian Home and Pusat Cahaya Home.



Feeding the Needy – 13th December

FOV provides meals to Charis Home, Trinity Home and the Myanmar Shelter Home every Sunday.



PORTRAITS
 OF 93
 EMINENT
 DISCIPLES OF
 THE BUDDHA



NO 42. ~ ARAHANT VAPPA THERA

This Maha Arahant was among the Panca Vaggya Bhikkhus (five elders) to whom the Blessed One preached the first sermon and who were therefore the vanguards. There was some dispute as to whether he was the second or the third but it did not matter.

Vappa was born as a son to Brahmin (priest) Vassettha at Kapilavattu. When Asita the Seer declared that Prince Siddhattha would become the Buddha, Vappa and four other brahmins, headed by Kondanna, became recluses in leading the life of a hermit ready to receive the word. Vappa’s resolve to be among the first of the Buddha’s followers was taken in the time of Padumuttara Buddha. In the past, he was sixteen times king.

There was then a widespread and persistent belief that the Path to Deliverance lies through abstinence or self-mortification. The Prince at first shared this view. But after repeated experiments with these monks, of which the Buddha had given us a detailed description and at which the world stands aghast, he gave up this practice in favour of the Middle Path. Vappa was with the Prince during the six years of his ascetic practices at the Uruvela forest, but being disappointed when the Buddha began taking solid food, he left him and went to Isipatana with the rest of his fellow monks.

At Gaya, Prince Siddharta became the all enlightened Buddha under the shade of the Asetu tree, later to be called the Bodhi tree by reason of the Enlightenment. The Buddha remembered His former fellow travelers. The noble quality of gratitude was ever in the mind of the Master. Ascetics like Alara Kalama or Uddaka Ramaputta were intellectually gifted enough to receive the Doctrines. But, they had already passed away. So He had to count on these five ascetics to unfold the noble doctrine. The Buddha preached the Dhammacakkappavattana Sutta to Kondanna, Bhaddiya, Vappa, Mahanama and Assaji in the deer sanctuary called Isipatana near Benares on a Esala full moon day. The sermon was well understood by the ascetics. Between the two extreme practices of ascetism and gratification of senses lay the Noble Middle Way which He propounded. The Buddha condemned both the rigours of asceticism by subjecting the body to the cruel abstinence and the indulgence in the delights of the senses.

Vappa became a sotapanna on the second day (AA.i.84). On the fifth day, at the end of the Anatta Lakkhana Sutta or the sermon on non-self, Vappa became an Arahant. Having arrived at the goal, Venerable

Vappa’s joy was immense. Upon that, reflecting on the might of the Lord(Buddha) and the blindness of the world, and how the Ariyan state bestowed vision, he said this verse:

Passati passo passantam apassantam ca passati
 Apassanto apassantam passantam ca na passati’ ti.

*He who did see can see another seer,
 Him too who has no eyes by which to see,
 He who himself sees not, can never discern
 Either the eye that sees not, or the seer.*



Certainly our past actions will give fruit, good or bad. They will determine the type of life we have, the general situation in which we find ourselves. But that does not mean that whatever happens to us is predestined, ordained by our past actions, and that nothing else can happen.

This is not the case. Our past actions influence the flow of our lives, directing them towards pleasant or unpleasant experiences. But present actions are equally important.

Nature has given us the ability to become masters of our present actions. With that mastery we can change our future.

S.N Goenka

vndhamma.org



What is the Buddhist
 Response to Grief?

By Ven. Thubten Semkye

This is an important question and the Buddhist worldview has a perspective on it that I hope you will find it helpful.

Change is happening all the time—life changing, small, and mostly unnoticeable. Change is part of being human and living in an ever-changing universe. The very fabric that weaves our lives together is impermanent; everything around us arises and ceases every moment and we are inextricably connected to it all.

The last teaching the Buddha gave was his own death—that even the great spiritual sages of the world are subject to impermanence and death. If we resist or reject this universal truth, unhappiness and sorrow will follow because we will be in direct opposition to how things actually exist. Change in and of itself is not a bad thing. The struggle is our relationship to it. Do we use loss, change, and transitions as opportunities for growth or do we resist, struggle and deny?

My teacher, Venerable Thubten Chodron, defines grief as adjusting to a change we did not want or expect. Grief comes to the mind because we mistakenly grasp at things as permanent, not as how they actually exist, which is fleeting and transitory. Because of that misconception, we mistakenly believe that we can control the coming and going of things, events and especially people. But due to their impermanence, there is no way that we can control and determine how things will go.

We grieve many things—the loss of a loved one, a career or job, our health, our economic state, our dreams, our worldly possessions. Such losses are a major part of our lives, yet, when these things end, leave or break, the common response is disbelief. No matter how tenuous a relationship, old or sick a loved one, or fragile a possession, there is still shock when it ends.

Sometimes we cherish our loved ones so much that we can’t imagine going on without them. When they die the grief is so deep because we have projected a future that now will never come. In reality, however, a fabricated future is a mere fantasy. Underpinning the grief many times is a future that is only a dream.

Grieving is a process and these places of sadness, loss, disbelief and denial are normal. Giving ourselves the time and space to experience these strong emotions with compassion, gentleness, and acceptance is the only way to move into, through, and past this time of sorrow.



There is no time schedule for grief. It is different for everyone. Many times grief can last in someone’s mind for a long time, and we may even become impatient with ourselves wanting to move on in our lives. Or others may think YOU need to grieve longer as you work out your feelings around loss. Everyone close to the deceased will have their own ways to grieve. It is important to tend to our own process and at the same time be kind and patient with theirs.

When we finally know in our hearts the truth of the fleeting nature of life, then grief becomes a process to help us adjust to the change. It is also an opportunity to look at our own lives, prioritize the important things to hold, and to let go of the rest.

Some of the ways in which we can relate to our grief and work with its strong emotional content is to let go of any blame around our relationship to our loved one—all the “should have” —and to learn to accept the situation and ourselves in the here and now.

Thinking in a new way can support our healing. We can rejoice at having had that person in our life. Of all the living beings in the world, we had the good fortune to be close to them and to be part of their world.

We can also pass on their love and goodness to others. Having been the beneficiary of their good hearts, now we can offer that gift to everyone we meet.

We can give their belongings to the needy or a religious organization with a sense of richness and dedicate the merit to their peace and joy and for all their deepest wishes to be realized. Kindly work on any feelings of regret and harmful feelings we may have about them or their death so we don’t die with regrets.

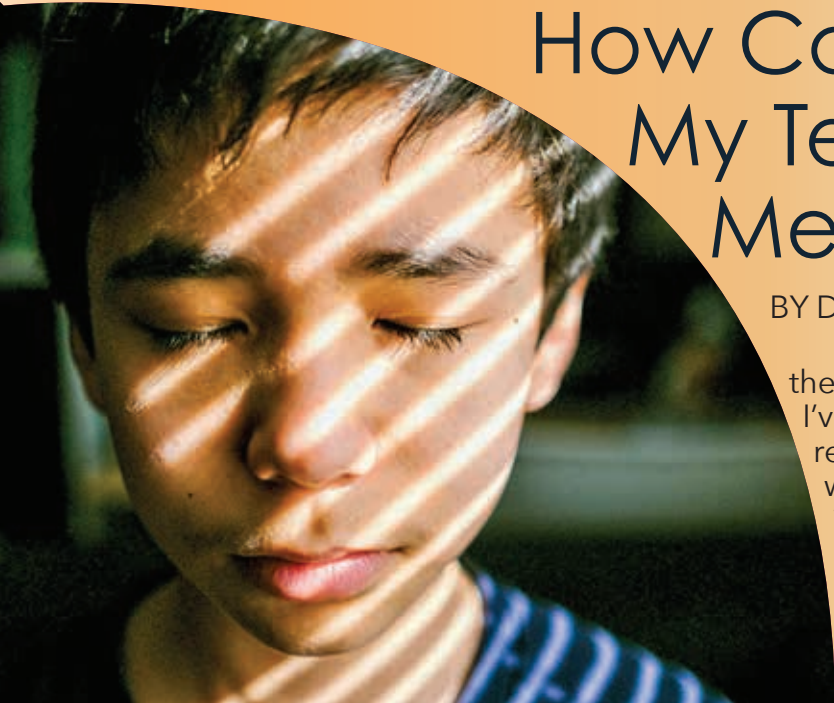
As time goes on memories can show up at any time – anniversaries of the death, birthdays, and holidays. These are precious opportunities to propel us to live our lives with love, compassion, and joy.

Loss is a reality of life. We can do our best to use it as a gift that teaches us to hold our lives lightly and openly. When we remember the impermanence of people and things, we live with greater purpose. And loss can help us have greater compassion towards everyone who, without exception, will experience loss as well.

Source : <https://spokanefav.com/ask-a-buddhist-what-is-the-buddhist-response-to-grief/>

About the Writer : Ven. Thubten Semkye moved to Sravasti Abbey in 2004 as a lay Chairperson of ‘Friends of Sravasti Abbey’. Although she didn’t originally see ordination in her future, after the 2006 Chenrezig retreat when she spent half of her meditation time reflecting on death and impermanence, Ven. Semkye realized that ordaining would be the wisest, most compassionate use of her life. She became the Abbey’s third nun in 2007. In 2010 she received bhikkhuni ordination at Miao Fa Chan Temple in Taiwan.





How Can I Get My Teenager to Meditate?

BY Dr Dzung X. Vo

the right thing in order to help. What I've learned is that teens may not remember what we said or what we did. What they will remember is that someone was really there for them in a difficult moment. As Zen master Thich Nhat Hanh said, "If you love someone, the greatest gift you can give them is your presence."

If you want the teens in your life to benefit from mindfulness practice, the first step, says Dzung X. Vo, is to have a strong practice yourself.

As an adolescent medicine pediatrician, one of the most rewarding parts of my job is the privilege of sharing the joy of mindfulness with adolescents. Adolescence is a wonderful time of life, filled with new growth and experiences, and the opportunity to develop lifelong habits of stress management and healthy coping. At the same time, growing up right now is profoundly challenging. As parents and caregivers who care about adolescents and about our society's future, how can we support their growth into mindful, caring adults?

Take My Advice—I'm Not Using It

One frequent question I get asked is, "How can I get my teenager to start meditating?" My reply is, "Tell me about your own personal practice."

Teens have a very powerful "BS-meter," that is, they know right away when adults are telling them to do something that they themselves are not doing. Adults who aren't following their own advice come across as hypocritical and disrespectful, and severely undermine the message and intention they may have.

My mentor in adolescent medicine, Dr. Kenneth Ginsburg, said that what we as adults do matters way more than what we say to teens. Teens don't need more adults telling them to meditate who are not practicing themselves. They need adults who can align their words and their actions, and who can embody mindfulness in their lives. If you want to offer your teen the gift of mindfulness, please start by developing your own deep, authentic practice.

Your Presence Is Medicine

Sometimes when we're with a young person in crisis, we think that we have to say or do

We can set our intention to give our teens our full, open-hearted presence, and at the same time we can admit that it's not always so easy to give! One of the hallmarks of adolescence is strong emotions, and any parent or caregiver of a teenager knows that in the heat of a tough conversation, our own emotions can get heated as well. In these moments, our own mindfulness practice can be our anchor. Our own skills of deep listening and compassionate speech can help us be our best, help our teen feel truly heard, and restore communication. Sometimes, this means breathing more, speaking less, and just listening, without judgment, without advice-giving, and with unconditional love.

I heard these wise words from an Indigenous elder in British Columbia: "When someone is hurting, just your presence is medicine." When a teen we care about is in pain, just being fully there for them without judgment, without advice-giving, and with unconditional love, is medicine.

Why Should I Care?

One of the most common questions teens ask about mindfulness is, "Why should I care? What does this have to do with my life?" When I'm working with a teen, I want to try to get to know what they are most interested in. What are their passions, their goals, their stresses, their fears? Are they an athlete? A musician? An artist? What is stressing them out? Is it school? Family? Friends? Racism or homophobia? Whatever it is, I try to meet the teen where they are, connect with them on a human level, and offer an authentic glimpse of how mindfulness could be relevant to their own lives. Maybe I'll mention a famous mindful athlete, or describe how another teen I work with practices mindfulness to cope with test anxiety at school. Occasionally, in the right situation, I might even consider offering a small amount of skillful self-disclosure, sharing a story about how mindfulness has helped me in my own life, in a situation that might relate to the teen's own difficulties.

Planting Seeds

One young person I worked with used to come to a drop-in mindfulness workshop I offered in an urban area of Vancouver. The only reason she attended, it seemed, was because she had nothing better to do, so might as well join us. She often looked bored, on her phone or whispering something to her sister, and after a few months of this, I wondered, "Is this a waste of time? Is she getting anything out of this?" Despite my doubts, I let her have her space, continued to invite her to join, and never gave her a hard time for "not paying attention."

One day when I entered the community center, she walked up to me right away, with an excited smile on her face. "Dr. Zoom, I really want to tell you something that happened to me," she said. "I had to do a medical procedure, and I started freaking out, and the person told me they'd have to cancel unless I calmed down. And I didn't want them to cancel it, because I knew I'd have to start over. So, I said, 'Wait a minute, let me try this thing that Dr. Zoom taught me.' And I closed my eyes. And I heard your voice, doing that 'breathing thing' that you do. And by the time I opened my eyes, the procedure was done!"

Through this experience, she discovered a power she had inside her, which showed up in her life when she really needed it. What I learned from this was the power of "planting seeds." As long as I show up with authenticity and integrity in my mindfulness teaching, I can have confidence that at least some positive seeds are being watered and they will show up in my students' lives when needed.

Healing the World

Mindfulness is not a substitute for addressing what in medicine are called "social determinants of health," that is, societal and structural factors such as inequality, racism, discrimination, poverty, and violence in families and communities. Teens are not responsible for these conditions, and yet these conditions have profound impacts on their health and development. When I'm teaching mindfulness to adolescents, I hope that the practice can help them cope with and be more resilient to these factors. At the same time, we as adults have a responsibility to improve the conditions that young people grow up in, to give them the best chance of developing into the caring, compassionate, mindful adults that our world so desperately needs right now.

Source : <https://www.lionsroar.com/how-can-i-get-my-teenager-to-meditate/>



About the Writer : Dr. Dzung X. Vo is a pediatrician at British Columbia Children's Hospital and the author of The Mindful Teen: Powerful Skills to Help You Handle Stress One Moment at a Time.

Buddhist art: These Ancient Images Are More Timely Than You Think



By Brian Boucher CNN

What was the Buddha's great wisdom, and how do the artworks of the Buddhist tradition convey it to us today?

Buddhist art has been created over two millennia across India, China, Japan and throughout Asia, and takes some distinctive forms in various regions, but generally speaking it was created to guide followers of the Buddha, known as "the Awakened One," in their religious practice.

Whether they depict the Buddha himself, episodes from his life, or bodhisattvas (those who have taken a vow to seek enlightenment), this art was meant to inspire the Buddha's devotees and remind them of his teachings, whose core message is about compassion and the path to relieving suffering.

One thing Jeff Durham, associate curator of Himalayan art at the Asian Art Museum, San Francisco, stresses is that the very role of Buddhist art is fundamentally different from that of art in the Western world.

"Buddhist art isn't just a picture of anything," he said over the phone. "It's active art designed to reflect and project a certain mental state. These works are meant to change the mind from a

state of obsession to one of friendliness."

Durham's museum recently mounted the exhibition "Awaken: A Tibetan Buddhist Journey Toward Enlightenment," whose works point to key aspects of Buddhist philosophy.

One classic representation of the Buddha, depicting a key moment in his life, is the museum's "The Buddha triumphing over Mara," a ninth-century Indian stone sculpture. In it, the Buddha is seated in meditation at the very moment of his awakening, or

enlightenment, when he realized the causes of suffering in human life, and understood that meditation could release humankind from such suffering. The Buddha went into Vipassana meditation, a technique practiced throughout the world today, Durham explained, after making the resolution that, "My bones may break, my blood may dry up, but I will not move from this position until I have solved the mystery of the universe."

He would not rise, he determined, until he had divined a means to banish suffering.



Buddha Shakyamuni, 12th century, central Tibet. Credit: Courtesy of The Metropolitan Museum of Art

There is a way to read what these sculptures are saying, Durham explained. Here, the clue that the sculpture shows the moment of Buddha's awakening is the gesture he is making with his right hand. When the demon Mara -- who in Buddhist cosmology is associated with desire -- tried to challenge the Buddha by demanding a witness to his awakening, the Buddha touched the Earth itself, calling upon it to testify to his enlightenment. When the Earth testified, "I am your witness," it drove the demon away.

Another exceptionally fine representation is the brass "Buddha Shakyamuni" from the twelfth or thirteenth century in central Tibet, explained John Guy, curator of South and Southeast Asian Art at New York's Metropolitan Museum of Art. This particular

Buddhist Art and Symbolism

sculpture is rare since it avoided destruction in a historical purge: "It's one of the rare survivors of Tibetan art to have come down to us from this very early period," he said over the phone. "They survived in greater numbers until the 1950s, when the Chinese Communist People's Liberation Army invaded Tibet and destroyed so much art."

It's not only gestures that clue viewers in to the fact that a sculpture represents the Buddha and conveys his teachings, but also distinctive physical attributes. One common feature of the Buddha among Tibetan renditions, Guy explained, is the fire atop his head, seen in this work. "Kings and rulers are understood to have distinguishing body marks, of which this is one," he said.

Another telltale mark is the profile of the Buddha's cranium. That's not a headdress you see creating a conical shape on top of the Buddha's skull -- it's actually a bodily attribute called the ushnisha (cranial protuberance), which signifies great wisdom.

Other identifying marks of the Buddha are long earlobes (a relic of his earlier, wealthier life, when he wore earrings), flat soles of the feet, and fingers all the same length.

The Met's seventh-century Indian bronze sculpture "Buddha Offering Protection," meanwhile, shows how some of the earliest artists to depict the Buddha combined attributes that were unique to Buddhist teachings, with those associated with regal figures in other art

historical traditions, such as the raised right hand, palm outward, which extends protection to his followers.

"The Buddha triumphing over Mara" provides a great example of an artwork that doesn't just remind you of an episode from the Buddha's life, but also includes the Awakened One's teachings too," Durham said. The writing around the Buddha's head reads, "Everything has a cause." The Buddha realized at his moment of enlightenment that nothing in the world is disconnected from anything else; samsara, remember, is caused by our own minds. If you're not quite ready to accept that your own mind causes the endless cycle of death, rebirth and suffering, there's still plenty to be gleaned from this ancient tradition and its artworks.

"The Buddha's teachings can be read on many levels," Guy said. "But at a fundamental level, all the storytelling was a way of conveying ethical values. One of them is the peaceful coexistence of all life forms, which is very germane today. We've wandered dangerously far from that principle in the era of climate change."

Referring to the seated Buddha sculpture in San Francisco, which is inscribed with the message that all things are connected by causality (in contrast with the deterministic belief that our fate is out of our hands), Durham, too, brings matters from the time of the Awakened One to today.

"What he saw is that things don't happen by chance, that everything is connected by causality," he said. "And if nothing else, Covid-19 is waking us up to the fact that we are all connected."

Source : CNN Style <https://edition.cnn.com/style/article/buddhist-art-images/index.html>



Buddha Offering Protection, Late 6th-early 7th century, India. Credit: Courtesy of The Metropolitan Museum of Art



A basalt statue: "Standing crowned Buddha with four scenes of his life," approx. 1050-1100, southern Magadha region, Bihar state, India. Part of the Brundage Collection at the Asian Art Museum, San Francisco. Credit: Asian Art Museum of San Francisco

Projects

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 realise the following:

TAX EXEMPT RECEIPTS CAN BE ISSUED FOR SPONSORSHIP



SHRINE HALL

- i) Heritage Refurbishment
 - Balance Required - RM111,900
- ii) Outside Hall Lights
 - Balance Required - RM39,400



Bodhi Tree Area

Stainless Steel Panels with tampered glass for all 56 Buddha statues’ Huts

Balance Required – RM17,470

Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV



Sponsorship can be made in Your Name or In Memory of a dearly departed family member or friend



Seated Buddha Frieze

RM 18,000 each

35 statues left to be sponsored

Standing Buddha Frieze

RM 38,000 each

2 statues left to be sponsored



WISMA DHAMMA CAKRA

21 Lotus Pillars available for sponsorship at **RM25,000 each.**

Each pillar is named after the Buddha’s core teachings

PILLARS – GROUND FLOOR (4 Nos) 4 NOBLE TRUTHS	All Pillars Sponsored
(Truth of Suffering)	Sponsored
(Truth of the Origin of Suffering)	Sponsored
(Truth of the Cessation of Suffering)	Sponsored
(Truth of the Path to the Cessation of Suffering)	Sponsored

PILLARS ON MEZZANINE FLOOR (18 nos) TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	All Pillars Available for Sponsorship
DANA (Generosity)	Available
SILA (Morality)	Available
BHAVANA (Meditation)	Available
APACAYANA (Respectfulness)	Available
VEYYAVACCA (Serving Others)	Available
PATTIDANA (Sharing Merits with Others)	Available
PATTANUMODANA (Rejoicing in Others’ Merits)	Available
DHAMMA-DESANA (Teaching The Dhamma)	Available
DHAMMA-SAVANA (Listening To The Dhamma)	Available
DITTHIJU-KAMMA (Rectifying One’s View)	Available
SAMMA DITTHI (Right View)	Available
SAMMA VACA (Right Speech)	Available
SAMMA AJIVA (Right Livelihood)	Available
SAMMA SATI (Right Mindfulness)	Available
SAMMA SAMKAPPA (Right Resolve)	Available
SAMMA KAMMANTA (Right Action)	Available
SAMMA VAYAMA (Right Effort)	Available
SAMMA SAMADHI (Right Concentration)	Available

PILLARS ON LEVEL 1 (5 Nos) FIVE PRECEPTS	Two out of five Sponsored
PANATI-PATA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from destroying living beings)	Sponsored
ADINNA-DANA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from taking things not given)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from missing sexual misconduct)	Available
MUSAVADA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from false speech)	Sponsored
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from taking anything causing intoxication or heedlessness)	Available



Dhammacakra Wheel

Balance Required: RM200,000

General Items for Temple and Devotees’ Use

Items displayed are for illustration purpose only

- 

1. Supply and Install Visual System at 1st Floor, Puja Hall (for dhamma talks and retreats)

Estimated Cost : RM25,730
- 

1. Meditation cushion with cushion
Big 2 feet x 2 feet @ RM65 x 62 nos = RM4,030
Small 10 x 14 x 46mm
@ RM55 x 106 nos = RM5,830

Total Estimated Cost : RM 10,120
- 

1. Wireless Head Set Microphone

Balance Required : RM2,300

Estimated Cost : RM4,800
- 

1. Microphone System

Estimated Cost : RM4,800
- 

1. Mobile Stage with Skirting and Staircase

Estimated Cost : RM7,700
- 

1. 10-seater Round Tables (50 tables)

Estimated Cost : RM9,000
- 

1. Skirting for Banquet Table (for 100 tables - 6 ft x 2 ft)

Estimated Cost : RM9,500

Vehicle for Transport



Balance Required: RM77,500

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

TEL: 03 - 2274 1141 / 011 - 2689 6123

EMAIL: info@buddhistmahavihara.org

Account Name: Buddhist Maha Vihara

Account Number: 292-00-01161-8

Bank: Hong Leong Bank

Tax Exempt Receipts can be issued for sponsorship

Partial Sponsorship

Names of Sponsors for Amounts RM500 and above

Buddha Statues Huts

In memory of Madam Chin Beng Choo - RM1,000

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

Sadhu.....Sadhu.....Sadhu

Buddhist Maha Vihara (Established in 1894)

The Vihara was founded by the Sasana Abhiwurdhi Wardhana Society, which is the oldest registered Buddhist Society in the country. The Vihara was elevated to that of a Maha Vihara since 1994 with the full complement of the three main sacred objects of veneration namely the Buddha image (1894); the Bodhi Tree (1911) and the International Buddhist Pagoda (1971). Being the oldest Buddhist temple in the Klang Valley, we have served the community selflessly as follows:

Religious Activities

- Daily Buddha Puja at designated hours
- Full Moon and New Moon Buddha Puja
- Bojjangha Puja for good health
- Dhamma Talks
- Meditation Classes and Retreats
- 8 Precept Programme
- Chanting Classes
- Wesak Programme and Candle Light Procession
- All Night Chanting to invoke Blessings
- Kathina Ceremony
- Novitiate Programme



Socio-Welfare Activities

- Weekly Feeding the Homeless and Needy
- Festive Season Midnight Aid Distribution to the Homeless
- Grocery Aid Distribution to Welfare Homes and Orang Asli Settlements
- Weekly Traditional Chinese Medicine Clinic
- Pursuing inter-religious harmony through the Malaysian Consultative Council for Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST)

Education Programme

- FREE Buddhist education for children and adults via the Sunday School since 1929.
- Systematic tertiary Buddhist education.
- Distributed more than 2 MILLION free publications and CDs/MP3/ DVD/VCD in 30 languages since the 1950s.
- Dharma for the Deaf class since 1999

VISION

To be a leading international center for the Learning, Practise and Dissemination of the Buddha Dhamma

MISSION

To provide a conducive environment to:

- promote scholarship and study of the Buddha Dhamma
- propagate the Buddha Dhamma
- be the focus of Buddhist activities for the larger community
- foster Theravada Buddhist cultural and traditional practices

Six Strategic Objectives

To be the Buddhist center of choice for:

1. Pariyatti – Structured Buddhist education for children and adults.
2. Patipatti, Pativedha – Regular programmes for the practice and the realization of the Buddha Dhamma.
3. Dhammadutta – Dhamma materials for the masses locally and abroad
4. Karuna – Compassion in Action
5. Kalyana Mitrata – Networking and Fellowship with Buddhist and non-Buddhist organisations to sustain the Buddha Sasana.
6. Samajivikata – Financial viability while committing to Religious and Cultural Obligations.

Four Ennoblers

1. Loving Kindness
2. Compassion
3. Altruistic Joy
4. Equanimity

Motto

Go forth, for the good, happiness and welfare of the many, out of compassion for the world.

DAILY ACTIVITIES

Mon - Sun

- 6.30am - 7.30am
- 11.30am - 12.00noon
- 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

Sun

- 10.30am - 11.30am
- 2.00pm - 7.00pm

- 7.30pm - 8.30pm

- 8.30am - 9.30am

- 9.30am - 11.00am

- 9.30am - 12.00noon

- 10.00am - 11.30am

- 10.00am - 2.00pm

- 11.00am - 12.30pm

- 1.30pm - 5.00pm

- 2.00pm - 7.00pm

- 3.00pm - 4.30pm

- 5.00pm

Meditation Class

Senior Club Yoga for Beginners

Qigong Practise

Senior Club Yoga for Intermediate

Afternoon Puja & Talk

Dhamma Talk

Qigong Practise

Tai Chi Practise

Degree & Master's in Buddhism Classes

Bojjhanga Puja

Morning Puja

Abhidamma Class

Sunday Dhamma School for Children & for Adults

Dhamma Talk

Traditional Chinese Medicine

(Every Sunday except Public Holiday)

Pali / Sutta Class

Sinhala Language Classes

Sinhala Cultural Dance Classes

Diploma & Degree in Buddhism Classes

Dhamma for the Deaf (fortnightly)

Feeding the Needy and Homeless

You can donate towards our many projects :

- Dhammadutta
- Free Buddhist Publications
- Welfare Activities
- Monks Dana
- Sunday Dhamma School
- Maintenance of Shrine Hall
- K Sri Dhammananda Library
- Temple Lighting
- BISDS Building Fund

Payments can be made via :

BMV Office Counter : Cash, cheques & credit cards

Postage : Make cheques payable to "Buddhist Maha Vihara" & write your name & contact telephone at back of the cheque.

Direct Debit : Hong Leong Bank Brickfields
Acct : 292-00-01161-8

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