

BMVdigest

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For Non-Muslims only

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



Wat ArunRatchwararam, Bangkok, Thailand

This temple recalls the Kingdom of Siam's rising from the ashes—the newest temple built after the fall of the last capital Ayutthaya to invading Burmese armies in 1767. Named after the Indian god of dawn Aruna, Wat Arun represents a fresh start for Siam, further underscored by the construction of the 70-meter tall prang, or grand pagoda. The central Pagoda is Wat Arun's most notable architectural feature—a tower covered in intricately-patterned pieces of colored glass and Chinese porcelain. Visitors can climb part of the way up the prang and glimpse the Chao Phraya River, and the Grand Palace and Wat Pho opposite the river's banks. The ordination hall is the oldest part of Wat Arun, and it houses a Buddha image that was reportedly designed by King Rama II himself..

Photo Credit: **Kosin Sukhum**

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A WELL DISCIPLINED MIND BRINGS HAPPINESS



The Dhammapada is an ancient Buddhist text which anticipated Freud by thousands of years. It says: "What you are now is the result of what you were. What you will be tomorrow will be the result of what you are now. The consequences of an evil mind will follow you like the cart follows the ox that pulls it. The consequences of a purified mind will follow you like your own shadow. No one can do more for you than your own purified mind-- no parent, no relative, no friend, no one. A well-disciplined mind brings happiness".

From - Mindfulness in Plain English by Bhante Gunaratna



THE BUDDHIST LAW OF DEPENDENT ORIGINATION

It was only when the Buddha had preached to His listeners on the Four Noble Truths, that is to say, on

- (1) how Birth (Jati) is the Cause of Suffering;
- (2) how it is Craving (Tanha) that gives rise to Birth;
- (3) how it is the Complete Cessation of Craving (Nibbana) that is the highest happiness and
- (4) how it is practicing the Noble Eightfold Path that leads to the complete Cessation of Craving,

that the Buddha began to explain to them the Law of Dependent Origination (Paticca-Samuppada).

The Law of Dependent Origination or Paticca-Samuppada will be explained in brief and will be designed only to arouse that modicum of interest that would be sufficient to induce the reader to make a more detailed study of the subject.

Arijjā-paccaya-sankhārā, Sankhārā-paccaya-riññānan,

begins the Law of Dependent Origination,

and ends by saying Jāti-paccay-Jārā-maranan, Sōka, Paridēva, Dukkha, Dōmanassupayasa sanibhavanti.

Evamethassa Kevalassa Dukkakkhandassa Samudaya hōti;

which in the fuller English means that:

Owing to Ignorance, there arise Volitional activities;

Depending on Volitional activities arises Consciousness;

Depending on Consciousness arise Name and Form;

Depending on Name and Form arise the six sense, organs;

Depending on the 6 sense organs arises Contact;

Depending on contact arises Sensations;

As a result of sensation there arises Craving;

As a result of Craving there arises clinging;

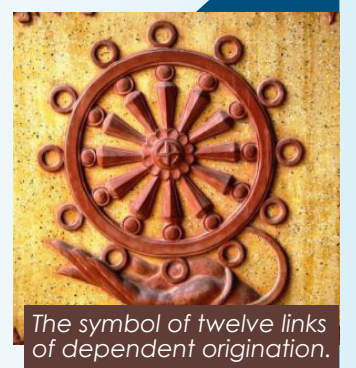
As a result of Clinging there arises Becoming;

Dependent on Becoming there is Rebirth, and

As a result of Rebirth, there is Decay and Death,

Followed by Sorrow, Lamentation, Pain, Grief and Despair.

This is called the Noble Truth of the Origin of Suffering.



The symbol of twelve links of dependent origination.

Source : Buddhist Digest Vesak Lipi 2011

The Fullness of Emptiness



By Thich Nhat Hanh

"Emptiness is not something to be afraid of, says Thich Nhat Hanh. The Heart Sutra teaches us that form may be empty of self but it's full of everything else."

One autumn day I was in a park, absorbed in the contemplation of a very small but beautiful leaf in the shape of a heart. Its color was almost red, and it was barely hanging on the branch, nearly ready to fall down. I spent a long time with it, and I asked the leaf a lot of questions. I found out the leaf had been a mother to the tree. Usually we think that the tree is the mother and the leaves are just children, but as I looked at the leaf I saw that the leaf is also a mother to the tree. The sap that the roots take up is only water and minerals, not good enough to nourish the tree, so the tree distributes that sap to the leaves. The leaves take the responsibility of transforming that rough sap into refined sap and, with the help of the sun and gas, sending it back in order to nourish the tree. Therefore, the leaves are also the mother to the tree. And since the leaf is linked to the tree by a stem, the communication between them is easy to see.

I asked the leaf whether it was scared because it was autumn and the other leaves were falling. The leaf told me, "No. During the whole spring and summer I was very alive. I worked hard and helped nourish the tree, and much of me is in the tree. Please do not say that I am just this form, because this leaf form is only a tiny part of me. I am the whole tree. I know that I am already inside the tree, and when I go back to the soil, I will continue to nourish the tree. That's why I do not worry. As I leave this branch and float to the ground, I will wave to the tree and tell her, 'I will see you again very soon.'"

You have to see life. You shouldn't say, life of the leaf, but life in the leaf, and life in the tree. My life is just Life, and you can see it in me and in the tree. That day there was a wind blowing and, after a while, I saw the leaf leave the branch and float down to the soil, dancing joyfully, because as it floated it saw itself already there in the tree. It was so happy. I bowed my head, and I knew that we have a lot to learn from the leaf because it was not afraid—it knew that nothing can be born and nothing can die.

So please continue to look back and you will see that you have always been here. Let us look together and penetrate into the life of a leaf, so we may be one with the leaf. Let us penetrate and be one with the leaf and to realize our own nature and be free from our fear. If we look very deeply, we will transcend birth and death.

Tomorrow, I will continue to be. But you will have to be very attentive to see me. I will be a flower, or a leaf. I will be in these forms and I will say hello to you. If you are attentive enough, you will recognize me, and you may greet me. I will be very happy.

Source : From "Awakening of the Heart: Essential Buddhist Sutras and Commentaries," by Thich Nhat Hanh.

Yoniso Manasikara (Wise Attention) Part 1



By Dr Ari Ubeysekera

Wise attention can be described as thinking in terms of causal relationships, such as the consequences of one's thoughts and actions, or exploration of the conditioned nature of phenomena which will lead to the development of insight or wisdom. It is an essential factor that will help a Buddhist disciple to progress through various stages of the Noble Eight-fold Path towards Nibbana – liberation from all suffering and the cycle of birth and death (samsara). In Buddhist literature it is also referred to as wise reflection, critical reflection, reasoned attention, wise consideration, systematic attention or analytical reflection among many other terms. The Pali word Yoniso means "to the womb," "birthplace" or "origin" that is the essence or core of a particular matter. Manasikara means "to do/keep something in mind" or direct the attention. Through wise attention, one directs attention to the core or essence of a particular matter or phenomenon in order to acquire a deep understanding of its true nature. Through wise attention, one will see what is impermanent as impermanent, what is unsatisfactory as unsatisfactory, what is not self as not self and what is foul as foul.

In the 'Yoniso Manasikara Sampada Sutta' of the Samyutta Nikaya, the Buddha has likened wise attention to the dawn that marks the rising of the sun in the morning:

"Dawn, bhikkhus, is the forerunner, the harbinger of sun-rise. Even so, bhikkhus, for a monk this is the forerunner, the harbinger of the arising of the noble eight-fold path, that is, accomplishment in wise attention. Bhikkhus, when a monk is accomplished in this wise attention, it is to be expected that he will cultivate the noble eight-fold path, develop the noble eight-fold path."



Open your mouth only if what you are going to say is more beautiful than silence.
Thich Nhat Hanh



About the Writer : Thich Nhat Hanh (1926-2022) was a renowned Zen teacher and poet, the founder of the Engaged Buddhist movement, and the founder of nine monastic communities, including Plum Village Monastery in France. He was also the author of *At Home in the World*, *The Other Shore*, and more than a hundred other books that have sold millions of copies worldwide.

The eight factors of the Noble Eight-fold Path

1. **Right View (samma-ditthi)**
2. **Right Intention (samma-sankappa)**
3. **Right Speech (samma-vaca)**
4. **Right Action (samma-kammanta)**
5. **Right Livelihood (samma-ajiva)**
6. **Right Effort (samma-vayama)**
7. **Right Mindfulness (samma-sati)**
8. **Right Concentration (samma-samadhi)**

In the Buddha's sayings (Itivuttaka), the Buddha has emphasized the importance of wise attention for someone in training on the path of liberation - i.e. someone who has attained at least the first Noble stage of Stream Enterer (sotapanna) but has not attained the final stage of Arahant hood.

"Monks, with regard to internal factors, I don't envision any other single factor like appropriate attention as doing so much for a monk in training, who has not attained the heart's goal but remains intent on the unsurpassed safety from bondage. A monk who attends appropriately abandons what is unskillful and develops what is skillful."

With unwise attention (ayoniso manasikara), one does not direct attention to the core or essence of a matter or phenomenon in order to understand its true nature but, rather, directs attention away from them. As a result, one may regard what is impermanent as permanent, what is unsatisfactory as satisfactory, what is not self as self and what is foul as beautiful. These four wrong perceptions are known as the four perversions (vipallasa).

In the 'Tittiya sutta' of the Anguttara Nikaya (collection of Buddha's numerical discourses), the Buddha described unwise attention as the cause of the three unwholesome roots of passion (lobha), aversion (dosa) and delusion (moha). Unwise attention to the theme of attraction will cause the arising of unarisen passion and the growth of arisen passion while unwise attention to the theme of irritation will cause the arising of unarisen aversion and the growth of arisen aversion. Unwise attention itself will cause the arising of un-arisen delusion and the growth of arisen delusion. In one who pays wise attention to the theme of unattractive, unarisen passion will not arise and arisen passion will be abandoned. In one who pays wise attention to goodwill as an awareness release, un-arisen aversion will not arise and arisen aversion will be abandoned. In one who pays wise attention, un-arisen delusion will not arise and arisen delusion will be abandoned.

According to the 'Ahara sutta' of the Samyutta Nikaya, unwise attention (ayoniso manasikara) is the food for the arising of un-arisen mental hindrances (pancha nivarana) and for the growth and increase of mental hindrances once they have arisen. Mental hindrances act as obstacles to spiritual progress and will negatively affect the development of both tranquility and insight in the meditative practice. The five mental hindrances are:

1. **Sensual desire (kamacchanda)**
2. **Ill will (vyapada)**
3. **Sloth and torpor (thina-midda)**
4. **Restlessness and remorse (uddaccha-kukkuchcha)**
5. **Sceptical doubt (vicikicchha)**

On the other hand, wise attention (yoniso manasikara) is the food for the arising of the un-arisen seven factors of enlightenment or awakening (sapta bojjhanga) and for the growth and increase of the arisen factors of enlightenment. The seven factors of enlightenment are:

1. **Mindfulness (sati)**
2. **Investigation of dhammas (dhamma vicaya)**
3. **Effort (viriya)**
4. **Rapture (piti)**
5. **Tranquility (passaddhi)**
6. **Concentration (samadhi)**
7. **Equanimity (upekha)**

While wise attention (yoniso manasikara) helps one progress through the path of liberation and escape from the cycle of birth and death, its opposite, unwise attention (ayoniso manasikara), keeps one bound to the cycle of birth and death. This has been very clearly stated by the Buddha in the 'Discourse on All the Fermentations' (Sabbasava sutta) of the Majjhima Nikaya (the collection of the Buddha's middle length discourses). There are three fermentations or influxes (asava) that are the mental defilements that exist at the deepest level of the mind which prolong suffering and one's existence in the cycle of birth and death:

1. **The influx of sense desire (kamasava)**
2. **The influx of desire for existence (bhavasava)**
3. **The influx of ignorance (avijjasava)**

Although only the above three influxes are mentioned in the Sabbasava Sutta, four influxes have been described elsewhere in Buddhist teaching, particularly in the Abhidhamma (Buddha's Higher Teaching), namely:

1. **The influx of sense desire (kamasava)**
2. **The influx of desire for existence (bhavasava)**
3. **The influx of wrong views (ditthasava)**
4. **The influx of ignorance (avijjasava)**

In this discourse, the Buddha stated that:

"Monks, the ending of the fermentations is for one who knows and sees, I tell you, not for one who does not know and does not see. For one who knows what and sees what? Appropriate attention (yoniso manasikara) and inappropriate attention (ayoniso manasikara). When a monk attends inappropriately, unarisen fermentations arise, and arisen fermentations increase. When a monk attends appropriately, unarisen fermentations do not arise, and arisen fermentations are abandoned."

An untaught ordinary person does not know what is fit for attention and what is unfit for attention. Such things that are unfit for appropriate attention are issues connected with one's identity and existence such as:

Was I in the past?
Was I not in the past?
What was I in the past?
How was I in the past?
Having been what, what was I in the past?
Shall I be in the future?
Shall I not be in the future?
What shall I be in the future?
How shall I be in the future?
Having been what, what shall I be in the future?
Am I?
Am I not?
What am I?
How am I?
Where has this being come from?
Where is it bound?

Unwise attention to these issues will lead to the development of one of six types of wrong views about self such as:

**I have self
I have no self
I perceive self through self
I perceive non-self through self
I perceive self through non-self
Self of mine is constant, everlasting and eternal**

As long as these wrong views about self are present, one is bound to continue to exist in the cycle of birth and death and is not free from birth, ageing, death, sorrow, lamentation, pain, distress and despair.

A well-taught noble disciple knows what is fit for attention and what is unfit for attention. Things that are fit for appropriate attention are the Four Noble Truths, namely:

- 1. This is suffering (dukkha sacca)**
- 2. This is the cause of suffering (samudaya sacca)**
- 3. This is the cessation of suffering (nirodha sacca)**
- 4. This is the path leading to the cessation of suffering (maggā sacca)**

Proper and wise attention to the Four Noble Truths will result in the development of Right View (sammā ditti) and attainment of the first noble stage of Stream Enterer (sotapanna). A Stream Enterer has abandoned the three fetters (samyojana) of personality view (sakkāya ditti), sceptical doubt (vicikiccha) and clinging to mere rites and rituals (silabbata paramasa). One who has attained the noble stage of Stream Enterer is believed to attain Nibbana and liberation from the cycle of birth and death within a maximum of seven births.

The Buddha has described seven different methods of abandoning the unwholesome influxes that one is expected to practise through wise attention:

- 1. Influxes abandoned by seeing (dassana pahatabba)**
- 2. Influxes abandoned by restraint (samvara pahatabba)**
- 3. Influxes abandoned by reflective use (patisevana pahatabba)**
- 4. Influxes abandoned by endurance (adhivasana pahatabba)**
- 5. Influxes abandoned by avoidance (parivajjana pahatabba)**
- 6. Influxes abandoned by removal (vinodana pahatabba)**
- 7. Influxes abandoned by cultivation (bhavana pahatabba)**

According to Buddhist teaching, one who cultivates diligently the Noble Eight-fold Path as described by Gautama Buddha will sooner or later attain full enlightenment or Nibbana through four well-defined progressive stages of spiritual development:

- 1. Stream Enterer (Sotapanna)**
- 2. Once Returner (Sakadagami)**
- 3. Non Returner (Anagami)**
- 4. Arahāt (Arahāt)**

Stream Enterer has attained the path and the fruit of the first stage of enlightenment and has thus become a Noble person (ariya) having previously been an ordinary worldling (puthujjana). One who aspires to follow the path to attain the stage of Stream Enterer is expected to observe certain wholesome practices including wise attention which plays an extremely important role:

- 1. Association with spiritual friends (kalyanamittha-sevana)**
- 2. Listening to true Dhamma (saddhamma-savana)**
- 3. Wise attention (yoniso-manasikara)**
- 4. Living according to Dhamma (dhammanudhamma-patipada)**

In the 'Ghosa suttas' of the Anguttara Nikaya, wise attention (yoniso manasikara) and listening to correct teaching from another person (parato ghosa) are stated as the two conditions necessary for the arising of Right View of the Noble Eight-fold Path.

Of these two conditions, wise attention must be the only condition contributing to the development of wisdom in a Private Buddha (pacceka buddha) or a Samma Sambuddha as the condition of listening to the teaching from someone else does not apply to them.

The same suttas describe unwise attention (ayoniso manasikara) and listening to incorrect teaching from another person (parato ghosa) as the two conditions leading to the arising of Wrong View.

In the 'Silavant sutta' of the Samyutta Nikaya, Venerable Sariputta, one of the two chief disciples of Lord Buddha, has described how wise attention helps a virtuous monk to advance in spiritual development through the four Noble Stages of Stream Enterer (sotapanna), Once Returner (sakadagami), Non Returner (anagami) and Arahant. By paying wise attention and seeing the five clinging aggregates of form (rupa), feeling (vedana), perception (sanna), mental formation (sankhara) and consciousness (vinnana) as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness or not self, a virtuous monk would realize the Stream Entry. In a similar way, wise attention will help one progress from Stream Entry to Once Returner, from Once Returner to Non Returner and from Non Returner to Arahant. The same practice of wise attention by an Arahant will lead to a pleasant abiding in the here and now and to mindfulness and alertness.

In the 'Ambalatthika-rahulovada Sutta' of the Majjhima Nikaya, the Buddha instructed Venerable Rahula, His seven-year-old son, to pay wise attention before, during and following any physical, verbal or mental action to note whether it is a wholesome or unwholesome action. Through wise attention, if one realizes that a particular physical, verbal or mental action is leading to self-affliction, to the affliction of others or to both, and that it is an unskillful action with painful consequences and painful results, then one should not perform that action. If, on the other hand, through wise attention one realizes that a particular physical, verbal or mental action is not leading to self-affliction, to the affliction of others or to both, and that it is a skillful action with pleasant consequences and pleasant results, then it is an appropriate action for one to perform.

Thus, in Buddhist teaching, wise attention (yoniso manasikara) is a central and key factor of the path to liberation that helps the practitioner attain insight and wisdom. According to Buddhist texts, Gautama Buddha, as well as preceding Buddhas, had used wise attention in the enlightenment process in order to attain the realization of the Dependent Origination (paticca samuppada) and the four Noble Truths (chatur ariya sacca). Through wise attention, one is able to focus, analyse, comprehend and realize the true nature of all physical and mental phenomena - impermanence (anicca), unsatisfactoriness (dukkha) and absence of a self (anatta) - by directing attention to the essence or heart of the matter and by penetrating beyond the superficial appearance of conditioned phenomena.

Unwise attention (ayoniso manasikara) to agreeable or pleasant objects through the six senses of eye, ear, nose, tongue, body and mind can give rise to the unwholesome factor of greed while unwise attention to unattractive or unpleasant objects received through the six sense doors can give rise to the unwholesome factor of aversion. Unwise attention itself can lead to delusion. On the other hand, wise attention will lead to the elimination of greed, aversion and delusion. It will also lead to elimination of the five mental hindrances and development of the seven factors of enlightenment. Wise attention will help one practise concentration and mindfulness practices in a balanced manner, to attain right view (sammā ditti) and to progress through the rest of the eight factors of the Noble Eight-fold Path towards Nibbana.

Editor's Note - Part 2 will appear in the May-June issue

Source : <https://drarisworld.wordpress.com/2017/04/28/wise-attention-yoniso-manasikara-in-theravada-buddhism/>



By Paolo Coluzzi

The climate is changing all over the world, and according to most experts this is due to human activity. The recent terrible flooding in Selangor and Kuala Lumpur are clear signs of this, even though other factors have contributed too, such as poor urban planning, poor infrastructures, overbuilding, tree felling, etc. Every country in the world is being affected by this climate change to a greater or lesser extent, and rising sea levels, tornados, typhoons, desertification, etc. are growing in extent and intensity.

At the root of all this, however, we find what the Buddhists call the three poisons (akusala-mūla): greed, aversion and ignorance. Too many human beings have too much and want too much, and they are never content. They reject whatever requires some efforts on their parts to do something to improve our environment, and often they don't know exactly what the consequences of their actions are on the world surrounding them, and they often don't really want to know. What is worst perhaps is that they have lost connection with nature, with our mother earth we are a part of. According to Buddhism everything is interconnected and messing with one part of our world may have dire consequences on other parts.

Nature has always been very important in Buddhism. In the Buddha's time there was obviously no environmental crisis yet, much fewer people lived on earth and they did not have the power and technology to destroy their environment that are available now. They were dependent on nature, on the weather, and they could feel the connection. Buddhist scriptures therefore do not address environmental problems directly, but they do address the suffering that human beings as well as animals of all sorts, mammals, birds, reptiles, insects, etc. have to face as they are struggling together through Samsara; and this suffering nowadays is often man-made. Trees especially have been close to the Buddha, his silent companions for all his life – when he came to this world in Lumbini, when he reached Enlightenment in Bodhgaya, when he passed into Parinibbana in Kushinagar. Sal trees and Bodhi trees, and many others.

I believe Buddhism is a strongly environmental religion (and much more than this, of course!). Every single factor that has led to the present crisis can be related to greed, aversion and ignorance, the three poisons that create unhappiness and suffering, to us and to the whole world. Our very economic system is based on greed and attachment – continuous economic growth is fueled by continuous consumption, i.e. acquiring new things all the time and discarding the old ones, even when these are still functional and in good conditions. Many people believe that new items can make them happier, but Buddhists like us know that they obviously do not. Producing new things is always polluting in many different ways (for the raw material and the energy required – most of the time coming from fossil fuels – and the waste produced), and discarding the old things also pollutes (perhaps plastic above anything else). Buddhist monks are an excellent example of low environmental impact: they consume the minimum and possess hardly anything.

Another strong contributor to the environmental crisis is laziness. What I mean by laziness here is very tightly connected to attachment, aversion and ignorance. In our ignorance, in fact, we are attached to what we see as physically and mentally pleasurable and reject even those small efforts that are good for us and for the environment.... For instance, we think that using a car is good because we want to avoid the feeling of tiredness that walking may bring about, even when walking is actually good for us, actually one of the best exercises for our body. When we walk we can also do some walking meditation, or even some sitting meditation or mindful practices while sitting in the LRT! No meditation is possible when we drive a car! Some may say they don't have time to waste on buses and trains... But time for what? For more work? For more money? Do we really need it? We get a kick out of the Internet on our smartphones when that time, or part of that time, could be used for good reading, talking to a friend or, again, meditation! The society we live in is really the opposite of Buddhism, it does not care about our real happiness and in the world's and people's physical, mental and spiritual health. It can offer us some temporary pleasure perhaps... All it is interested in is money...

Buddhism is also the middle way, and we don't really need to lead a monk's life if we are not prepared for it. However, monks should be our inspiration! Having too much, consuming too much do not make us happy, quite the contrary. I love an Arabic proverb which goes something like: 'the really wise person only owns what he can carry with him'.

We are not monks but we should take them as an example – limiting our consumption and owning only what is really needed. One of the happiest moments in my life was when I backpacked in Southeast Asia and China 12 years ago: I travelled for five months only carrying a small backpack and a travel trolley bag from Indonesia to China, traveling cheaply using local transport, never taking an aeroplane. Such an amazing feeling of lightness and happiness! I stayed in cheap guest houses with everything I needed, my whole possessions, in those two bags. Even the many books I read during my travelling, once I finished them, I swapped them with other second-hand books in the many second-hand bookstores I found along the way. Again, I believe this is the way: low consumption, recycling and reusing whatever we can. It is possible to leave a low environmental footprint! It is even possible to live without any money, for a while at least! Obviously this is not for everybody, but if you have a chance, do have a look at the book: 'The moneyless man: A year of freeeconomic living' by Mark Boyle.

On a day-to-day basis, Buddhism is a religion that addresses wellbeing and happiness, and we cannot be really happy in an unhappy environment, where concrete, fumes and dirty water are polluting both the environment and our bodies and minds. For this reason I believe one of our priorities should be to look after whatever and whoever is around us, trying to change any habits we may have that are not conducive to a clean, peaceful and happy world.



About the Writer : Paolo Coluzzi is Associate Professor at the University of Malaya in Kuala Lumpur, Malaysia, where he teaches Italian and sociolinguistics. He first became interested in Buddhism at the age of seventeen when he happened upon a book tucked away in the corner of his school's small library. It is a fascination which has deepened over the years, thanks to contact with the many monks, Dharma experts and fellow-travellers he has encountered on his journeys. His first book on Buddhism, 'Buddhism and Pilgrimage', a personal account of his expedition to Buddhism's four most important pilgrimage sites, came out in September 2021. He also contributes to the online magazine The Elephant Journal.

BMV News & Events

Past Events from January to February 2022.

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



Bhante K Anuruddha
(Switzerland)

Fri, 7th January

The 6 Senses



Dr. Gamini Abhaya
(UK)

Sun, 9th January

How to See the Buddha - Part 3



Bhante D Vijitharathana
(Sri Lanka)

Sat, 15th January

Mandarin Dhamma Talk - Dhammapada Verse 28



Ayya Suvira
(Australia)

Sun, 16th January

Pure Bliss: The Theory and Practice of Joy in Buddhism - In the Sutta Pitaka

Fri, 21st January

Pure Bliss: The Theory and Practice of Joy in Buddhism - In Abhidhamma

Fri, 11th February

Joy in the Dhamma



Bhante M. Kamalasiri
(USA)

Sun, 23rd January

Hope for Happiness and Nibbana

Fri, 18th February

Finding the Path to Salvation (Dvedavitakka)

B. Flood Relief for Malaysian Community

The Dec 18th 2021 floods that hit many parts of Malaysia caught many of us off guard. It took a while for us to realise the extent of the damage. While many looked at the urban areas of the country such as Taman Sri Muda in Shah Alam and Klang, BMV received a plea for assistance from a resident of Bentong, Mr Sathia and his family who were themselves not affected but they sent us pictures and videos of the devastation in 1. Karak; 2. Mentakab; 3. Sabai estate; 4. Lewenchi Estate; 5. Renjok Estate; 6. Sungai Perdak; 7. Sungai Gapoi and 8. Sri Telemong

The initial appeal was for basic items such as drinking water, 3 in 1 sachets of drinks and instant noodles. This was because there was no water supply in the taps, electricity was not available and roads were blocked with debris.

We started a fund and collected RM139,000. Most of the initial aid was donated in kind which included 1,000 cartons of water, beverage drinks sachet and instant noodles. After the initial aid, we bought follow up aid in the form of mattresses, pillows, blankets, bedsheets, pillow case, sarongs and towels. We supplied 100 sets via Mr Sathia to the Karak area and another 100 sets is being utilised by the Friends of the Vihara to distribute in other needy areas.

We also supported a private clinic providing free service in Sri Muda with medical supplies and also a few families in Sri Muda, Klang and Bandar Kinrara. We will continue to supply aid in areas that need it.

Report by Mr Sirisena Perera - President



The river in Karak badly damaged by logs and debris



Residents affected by the flood receiving aid from BMV



A set of bedding consist of mattresses, pillows, bedsheets and pillowcases, blankets, 2 sarongs and 2 towels



C. Photo Story - Chinese New Year at BMV - 1st & 2nd February 2022



Bouquets and vases of beautiful flowers filled up the puja table to honour the Buddha



28 Buddhas Huts at the Bodhi Tree Area



Seeking blessings for a Happy & Prosperous New Year



Candles of different shapes and sizes were sponsored by devotees.



Volunteers manning the counters.



Lion Dance on Chap Goh Mei Day - 15th Feb.

E. April Activities

1. New Moon Buddha Puja - Honouring the Departed - 1st April @ 7.30pm
2. Maha Sanghika Dana and Merit Offering Ceremony - 3rd April @ 5pm
3. Sinhala & Tamil New Year Buddha Puja and Blessing Ceremony - 14th April @ 7.30am

D. Weddings on Special Date 22.2.22

Seven couples took the opportunity to get registered on the very special date of 22.2.22 at BMV. Asst Registrar of Marriages Mr U. G. Syril conducted the registration ceremony and Chief Sangha Nayaka Thera, Ven Datuk K Sri Dhammaratana conducted the Blessing Service. BMV provides this service of Buddhist Marriage Registration. Please contact BMV office at 03-22741141 for further assistance.



NEW YEAR GREETING



The Chief Sangha Nayaka of Buddhist Maha Vihara, Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thera, President Sirisena Perera, The Committee of Management of the Sasana Abhiwurdhi Wardhana Society, all BMV resident organisations and BMV Admin Staff would like to wish our Sinhala devotees "Subha Aluth Awruddak Wewa" and Tamil devotees "Puthandu Vazthukal". May the New Year bring you and your family peace, happiness, good health and prosperity.



Buddhist Institute Sunday Dhamma School (BISDS)



Buddhist Institute Sunday Dhamma School Staff Recruitment 2022



If interested, please send an email to Registration@bisds.org or contact sis San Ping at 012-3820377

BISDS INTAKE NOW OPEN MID-YEAR 2022

ONLINE REGISTRATION
FROM 1 MARCH 2022 – 30 APRIL 2022

Scan the QR code to register or
visit <https://forms.gle/tqsnDXvMoXUZCNX27>

For enquiries
Email: registration@bisds.org or visit www.bisds.org

Treasury of Truth – The Dhammapada

Chapter 1 – Yamaka Vagga (Twin Verses)

Verse 5 – Kāliyakkhinī Vattu

Hatred never conquers hatred. Only non-hatred conquers hatred

**Na hi vērēna vērāni
sammantīdha kudācanaṃare tose
avērēna ca sammanti
ēsa dhammō sanantanō**

Never here by enmity
with enmity allayed,
they are allayed by amity,
this is a timeless Truth

Explanatory Translation

Those who attempt to conquer hatred by hatred are like warriors who take weapons to overcome others who bear arms. This does not end hatred, but gives it room to grow. But, ancient wisdom has advocated a different timeless strategy to overcome hatred. This eternal wisdom is to meet hatred with non-hatred. The method of trying to conquer hatred through hatred never succeeds in overcoming hatred. But, the method of overcoming hatred through non hatred is eternally effective. That is why this method is described as eternal wisdom.

The story of Kāliyakkhinī

While residing at the Jetavana monastery in Savatthi, the Buddha uttered **Verse (5)** of this book, with reference to a certain woman who was barren, and her rival.

Once there lived a householder, whose wife was barren; later he took another wife. The feud started when the elder wife caused abortion of the other one, who eventually died in child birth. In later existences the two were reborn as a hen and a cat; a doe and a leopardess; and finally as the daughter of a nobleman in Savatthi and an ogress named Kali. The ogress (Kalayakkhini) was in hot pursuit of the lady with the baby, when the latter learned that the Buddha was nearby, giving a religious discourse at the Jetavana monastery. She fled to him and placed her

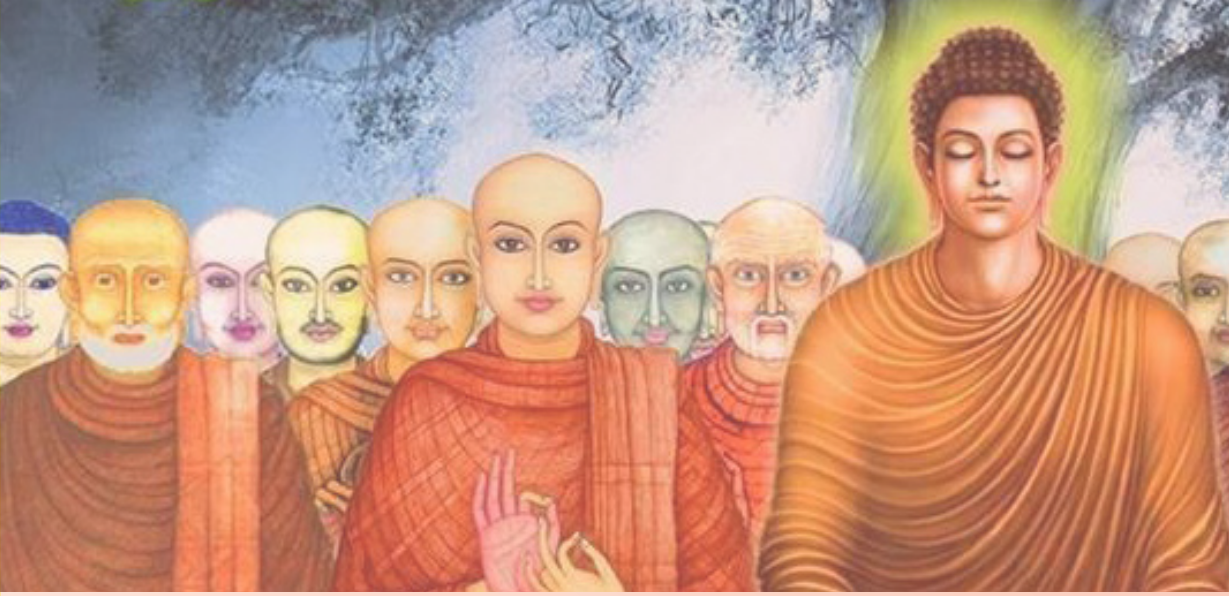


son at his feet for protection. The ogress was stopped at the door by the guardian spirit of the monastery and was refused admission. She was later called in and both the lady and the ogress were reprimanded by the Buddha. The Buddha told them about their past feuds as rival wives of a common husband, as a cat and a hen, and as a doe and a leopardess. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding and goodwill.

Then the Buddha spoke in verse as follows:

Verse 5: Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient law.

At the end of the discourse, the ogress was established in Sotapatti Fruition and the long-standing feud came to an end.



The theme is to pay tribute to the 80 Maha Arahants and the 13 Maha Theri Arahants who had by their efforts won emancipation of a rare distinction. They belonged to the innermost circles in the life of the Gautama Buddha. The Buddha and the Maha Arahants were together most of the time.

No 49. Nalaka Maha Thera – The Arahant distinguished for his practice of the Moneyya Patipada

Every time a Buddha appears, there usually emerges a monk who cultivates the practice of moral perfection (Moneyya). At the time when our Supreme Buddha appeared, the monk who asked the Buddha about the practice of moneyya and who cultivated it was Monk Nālaka (nephew of Hermit Kāladevila or better known as the sage Asita). This Maha Arahant was distinguished for his practice of the Moneyya Patipada, the most difficult of monastic practices. Because of this, it was later called after his name: Nalaka Patipada.

The sage Asita was the purohita or counsellor to King Sivaguru, the father of King Suddhodana. After his father's death, he was appointed counsellor by King Suddhodana by which time he was already an old man. Asita continued to lead a hermit's life at the royal residence and was present during the naming ceremony of Prince Siddharta, son of King Suddhodana. The hermit knew that the child was going to be a Buddha. He got up quickly and to the consternation of all, he worshipped the infant. On further examination, the Sage laughed in joy and wept in sorrow. The King inquired of this strange display. Then the hermit confessed that the end of his life's span on this earth was near and he would not hear the First Sermon of the Buddha. He did the next best thing. He entrusted his sister's son, Nalaka to become a hermit in anticipation of ordination by the Blessed One. The nephew could not but obey so distinguished an uncle.

Thus Nalaka became the first person who became a hermit in preparation to becoming a Bhikkhu in the Buddha's Noble Order. Ever since he became a recluse thirty-five years ago, the Venerable Nālaka had been waiting for the appearance of the Buddha. On the seventh day after the First Sermon, Nalaka proceeded to Isipatana near Benares where the Buddha was resting. He not only asked for ordination but indicated to the Buddha that Moneyya practice was his ideal. Buddha told Nalaka of the difficulties of the practice.

Nālaka was very much overwhelmed with faith and devotion, so he respectfully made obeisance to the Buddha and questioned him, reciting two verses:—

*Aññatametaṃ vacanam;
Asitassa yathatātham.
Taṃ taṃ Gotama pucchāmi;
Sabbadhammāna pāragum.*

*Anagāriyupetassa;
bhikkhācariyam jigīsato.
Muni pabrūhi me puttḥo;
moneyyaṃ uttarnam padam,*

“Exalted Buddha of Gotama lineage! I have personally found that the words spoken to me thirty-five years ago by (my uncle) Kāladevila Hermit are perfectly true (now that I can see the Buddha in person, with my own eyes). And so, (in order to learn and practice) please allow me to question you, as Buddha, who has crossed to the other side and is accomplished in all the Dhammas in six ways.”

“Venerable Buddha, Great Sage (Mahāmuni), being many times superior in attributes to the five Sages (Munis)! please be kind enough to teach the noble Path leading to the realisation of the four magga-ñāṇas by the recluse who has renounced worldly life and maintains himself on alms-food.”

Thereupon, the Buddha taught the Venerable Nālaka the practice of Moneyya in detail, by means of twenty-three verses beginning with ‘Moneyyam te upanissam!’

(Here, Moneyya means the four magga-ñāṇas. Especially, arahatta-magga-ñāṇa is called Moneyya. So, it should be noted carefully that the noble and genuine practice leading to the realisation of the four magga-ñāṇas is called Moneyya Paṭipadā)

The Buddha concluded the delivery of the noble Dhamma concerning the moneyya paṭipadā which has arahatta-phala as its ultimate achievement.

The Three Instances Venerable Nālaka having Little Desire

Upon hearing the Buddha's discourses on moneyya paṭipadā which has arahatta-phala as the ultimate achievement, the Venerable Nalaka Thera became one who had little desire to engage in three matters: (1) Seeing the Buddha; (2) Hearing the Dhamma; and (3) Asking questions concerning the moneyya paṭipadā. To elaborate:

(1) At the end of his hearing of the Dhamma concerning the moneyya paṭipadā, the Venerable Nālaka Thera was very much pleased and delighted and, after making obeisance to the Buddha to his heart's content, he entered the forest. After entering the forest, such a wish as: “It will be good if I can once again see the Buddha!” did not occur in his mind continuum even once. This is the instance of him having little desire to see the Buddha.

(2) In the same way, such a wish as: “It will be good if I can once again listen to the Dhamma!” did not occur in the mind continuum of the Venerable Nālaka Thera even once. This is the instance of him having little desire to hear the Dhamma.

(3) Likewise, such a wish as: “It will be good if I can once again address and question the Buddha on the moneyya paṭipadā!” did not occur in the mind continuum of the Venerable Nālaka Thera even once more. This is the instance of him having little desire to question on the moneyya paṭipadā. Being the one and only individual and disciple of distinction (Puggala-visesa and Sāvaka-visesa) who emerges with the appearance of each Buddha, he was contented and his wish was fulfilled even with seeing the Buddha just once, with hearing the Dhamma also only once and with asking about the moneyya paṭipadā also only once; and so he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions again. It is not for want of faith that he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions.

The Venerable Nālaka becomes an Arahant

In this manner, the Venerable Nālaka Thera, being endowed with the three instances of having little desire, entered the forest at the foot of the mountain and stayed in one grove only for one day, not remaining there for two days; stayed at the foot of a tree also only for one day, not for two days, and went round for alms in a village only for one day, not repeating the round the next day. In this way, he wandered about from one forest to another forest, from the foot of one tree to the foot of another tree and from one village to another village and practised the moneyya paṭipadā, suitable and appropriate for him; and before long he attained the arahatta-phala.

Source: <https://www.wisdomlib.org/buddhism/book/the-great-chronicle-of-buddhas/d/doc364479.html>

Pahan:

The Traditional Sri Lankan Oil Lamp



By Darrshini Partheban

This article is presented in conjunction with the Sinhala and Tamil New Year on 14th April.

Since time immemorial, lighting of lamps has been integral to the lives of Sri Lankans. From the humble clay lamp to ornate brass oil lamps adorned with intricate carvings, the oil lamp is interwoven with the fabric of island life. Known as Pavana in Sinhalese and Vilakku in Tamil, the flickering flame is not only a source of light but also a source of life.

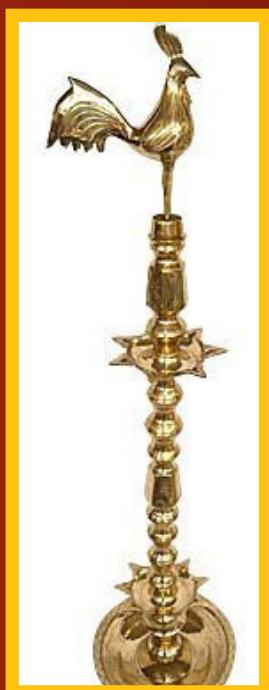
After the discovery of fire, the flickering light has been carried by man in vessels of different shapes and sizes. The oil lamp in Sri Lanka, which is tightly woven into the island's culture, traces its roots back to the proto-historic period.

It is believed that humans invented the oil lamp during the Old Stone Age, when society discovered that the wick, soaked in and fed by oil, provided a lasting light. In Sri Lanka, our forbearers crafted an oil lamp in its simplest form using a hollowed out stone in the prehistoric era. The use of single wick clay oil lamps or mati pavana was believed to be commonplace in the ancient world, and in Sri Lanka it has survived till present day.

According to the historical annals of Sri Lanka, oil lamps were vital to life during the Anuradhapura Era, the first kingdom of Sri Lanka. These lamps are presumed to have been made of clay, and thus have not withstood the test of time.

Archaeological discoveries from other kingdoms reflect the heights reached by the Sri Lankan artisans who crafted oil lamps. The 'Elephant Lamp' or Ath Pavana found in a relic chamber at the Dedigama Kota Vehera in 1951 is an oil lamp sculpted during the reign of King Parakramabahu in the Polonnaruwa Era (12th century AD). The iconic lamp is an excellent example of the position of importance held by oil lamps in Sri Lankan culture. The Ath Pavana is designed in the shape of a majestic elephant with two riders and has a hydraulically controlled oil container. It is a beautiful expression of Sri Lankan artistry.

The oil lamp continued to become an integral element of art and religion of Sri Lankan society during the Polonnaruwa Era, and various artistic elements were added to adorn the simple structure of the oil lamp. Oil lamps were often made with bronze stands of varying heights,



some of them being raised or lowered at will. The brass lamps were in two major forms; standing and hanging. The features of the earthen lamp was also enhanced by elaborate carvings of human figurines, flowers and birds such as roosters. Another variety of ancient oil lamps of Hindu origin features an open back that enshrine the figure of a deity.

During the Kandyan Kingdom, exquisite oil lamps were crafted to illuminate households and the shrines dedicated to the divinity. These 18th and 19th century detailed brass lamps showcased the dexterity of craftsmen. Lamps with multiple wicks, each held out by delicately crafted birds are of great artistic value. The various hanging and pedestal brass oil lamps that were used for religious and festive customs continue to be of importance at cultural events in Sri Lanka today. The standing brass lamps usually featured five wicks in spoke-like form in a star-shaped tray atop a central staff with a bigger circular drip tray at the base. The lamp design of composite figures of bird-man with spread out wings is an unconventional creation of this period, and is believed to have Javanese inspiration. Some lamps of the Kandyan Era even resemble flowering plants and trees bearing fruits.

The flickering brightness that emanates from an oil lamp symbolises wisdom, hope and new beginnings. Thus, the traditional oil lamp that



dispels the surrounding gloom is an integral element of Sri Lankan culture. Even today, the oil lamp is inextricably linked to the key moments of our lives; both happy occasions and otherwise.

Honouring age-old traditions, new beginnings are marked today by lighting the symbolic rooster-shaped brass lamp. The oil lamp is lit to represent prosperity at the dawn of the Sinhala and Tamil New Year. Devotees light clay oil lamps to pay homage to the Buddha. Aloka Pooja are performed with rows of oil lamps lit around the hallowed grounds as an offering of reverence to the Buddha. Deepavali, the festival of lights celebrated by Hindus, signifies the lighting of oil lamps to eliminate physical and spiritual darkness. In Catholic churches, a Sanctuary Lamp enclosed in a red glass container is kept lit day and night in front of the altar, signifying the living Christ.

During the Buddhist marriage ceremony or Poruwa Ceremony, once the newlyweds descend the poruwa they light a brass oil lamp decorated with flowers, signifying hope and blessing for a favourable future. In Hindu marriage rituals, upon the arrival of the groom at the bride's family house, the ritual of Aarthi is performed to ward off the evil eye. One of the key elements of the Aarthi plate is a decorated oil lamp. While the groom ties the Thali around the bride's neck, it is customary for the groom's sister to hold the oil lamp.

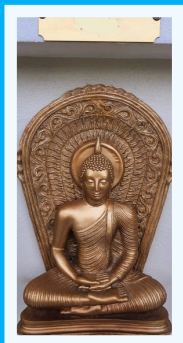
The oil lamp has flickered through the ages, weaving its glow into the heart and soul of Sri Lankan culture and life. A source of physical and spiritual light, the tradition of lighting an oil lamp for belief, hope and prosperity in the island will continue for generations to come.

Source : <http://serendib.btoptions.lk/article.php?id=2599>

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:



Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV

Seated Buddha Frieze

RM 18,000 each

30 statues left to be sponsored

We have the above Seated Buddha Frieze available for sponsorship. Please contact the office for further details. A big Sadhu to all who have sponsored the Standing Buddha Frieze.

General Items for Temple and Devotees' Use

Items displayed are for illustration purpose only



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

Estimated Cost : RM25,730



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



Wireless Head Set
Microphone

Balance Required :
RM2,300



Mobile Stage with
Skirting and Staircase

Estimated Cost :
RM7,700



Microphone System

Estimated Cost : RM4,800



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

Estimated Cost : RM9,500



10-seater Round
Tables (50 tables)

Estimated Cost :
RM9,000

Vehicle for Transport



Balance Required: RM77,500

WISMA DHAMMA CAKRA

9 Lotus Pillars available for sponsorship at

RM25,000 each.

Each pillar is named after the Buddha's
core teachings

PILLARS ON MEZZANINE FLOOR (18 nos) TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	6 pillars available for sponsorship
SAMMA DITTHI (Right View)	Available
SAMMA VACA (Right Speech)	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	3 pillars available for sponsorship
ADINNA-DANA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from taking things not given)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from sexual misconduct)	Available
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from taking anything causing intoxication or heedlessness)	Available

Dhammacakra Wheel



Balance
Required:
RM100,000

Partial Sponsorship

Names of Sponsors for Amounts RM500 and above

Buddha Statues Huts at the Bodhi Tree Area

Rajeswary a/p N. Thanapalasingam - RM500

Shrine Hall Refurbishment and Buddha Statue Huts

Lim Khoon Hai & Family - RM100,000

Dhammacakra Wheel

Ng Lai Heng In Loving Memory of Mr Lee Kim Seng - RM100,000

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

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

Account Name:

Buddhist Maha Vihara

Account Number: 292-00-01161-8

Bank: Hong Leong Bank

TEL: 03 - 2274 1141 / 011- 2689 6123

eMAIL: info@buddhistmahavihara.org

Tax Exempt Receipts can be issued for sponsorship

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 Programma



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	Meditation Class
Tues	- 10.30am - 12.00noon - 8.30pm - 10.00pm	Senior Club Yoga for Beginners Qigong Practise
Thurs	- 7.30pm - 9.00pm	Senior Club Yoga for Intermediate
Fri	- 1.00pm - 2.00pm - 8.00pm - 9.30pm	Afternoon Puja & Talk Dhamma Talk
Sat	- 8.30am - 10.30am - 10.30am - 11.30am - 2.00pm - 7.00pm - 7.30pm - 8.30pm	Qigong Practise Tai Chi Practise Degree & Master's in Buddhism Classes Bojjhanga Puja
Sun	- 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	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
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Website: www.buddhistmahavihara.org
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