



## Hand Positions of the Buddha

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### PHOTO NEWS – Grocery Bag Orang Asli Project

#### GROCERY BAG ORANG ASLI PROJECT ON 11<sup>th</sup> NOV 2017

This round we will travel further into the forest edge to reach out to 3 Orang Asli villages. We intend to provide groceries and basic necessities for 72 families. Come and join hand with us to make a difference in their lives with your kind support and generous contribution.

CONTRIBUTION VIA :-	Grocery Bag (Items Per Family)
<b>PURCHASE ANY GROCERY ITEMS LISTED</b> * Any quantity of items are welcome. * Confirm the items and quantities donated by emailing Bro Ng at benj97@gmail.com. * Goods/Items to be purchased and sent to BMV must label "Project Orang Asli".	1 pkt 10kg Rice 1 bottle 5 kg Cooking Oil 1 pkt 1 kg Sugar 1 pkt 1 kg Beverage (Milo/Chao) 6 cans 425gm Sardines 6 cans 425gm Baked Beans 6 cans 425gm Condensed Milk 2 pkts 750gm Shredded 4 pkts 500gm Instant Noodles 1 pkt 500gm Instant Bites 2 pkts Coffee (10sachets pack) 2 pkts Bath bar soap (1m-1) 2 pcs Bath Towel (1 size) 4 tubes 175gm Toothpaste 1 pack Tooth brush (4-in-1) 2 pcs Sarong 1 pkt 900gm Infant Milk Formula 1pc 1 size Grocery bag
<b>CASH &amp; ONLINE DONATIONS</b> "Online transfer to: "BMV Friends of the Vihara" under CIMB A/C No : 8600110050 * Indicate "Project Orang Asli" on transaction slip and email to dmsywl@gmail.com for issuance of receipt or whatsapp to Dinah Lau at 012-4942318 stating name and email address.	* Refer to Grocery (Items list) attached

All contributions and groceries items must be delivered to Buddhist Maha Vihara (BMV) Office (9am - 6pm) by 31 OCTOBER 2017



For more info, please contact Bro Ng (016-453 2343 / benj97@gmail.com) or Sis Vanessa (012-312 3472) / vanessalim86@gmail.com



MERITS OF WORSHIP  
by Ven. Panditha Horana Paññāsekera Mahā Thero

“*“Abhivādanasīlissa-niccam vaddhāpacāyino  
Cattāro dhammā vaddhanti-āyuvanno sukhām balam”  
Dhp, Ch8-10, Vs109*


*‘For one who is in the habit of always paying  
Reverence and respect to virtuous elders,  
One receives four blessings,  
Long life, beauty, happiness and strength.’*

You must be very familiar with this stanza as every time one pays respects to the Sangha, they bless you by reciting this. Hence, it is important for you to know the meaning and why and where it was first recited. I would like to relate the story first. The Buddha gave this religious advice whilst residing at the city called **Deegalambikā** in India and refers to a boy named **Deeghāyu** (one who had long life).

There were two brahmins at the city of **Deegalambikā**. They renounced the lay life and became ascetics and practiced austerities for many years in the forest. One of them thought that, “Had he remained as an ascetic until death, his parents would continue to live in hardship as there was nobody to support them. With these thoughts, he left the religious life and later got married and was blessed with a son.

Sometime later, the other ascetic who remained in the forest was visiting the city. His former companion, who was now a layman, took his son and his wife to see him. He saluted the ascetic, and so did his wife and the ascetic wished them a long and happy life. However, when their son saluted him, he kept silent. The father asked, “Venerable sir, why is it that when we saluted, you said long and happy life, but when my son saluted, you said nothing. Is there a reason for this, will he face some disaster or misfortune?” “Yes, my friend” said the ascetic. “How long will he live?” asked the father. “For seven days, my friend”. “Is there anything we could do to prevent this?” “I do not know of any way of preventing this because I haven’t attained the higher state of mind yet,” said the ascetic. “Please tell me who might know the answer?” said the father. “You had better go to Gotama, the Buddha. He might know the way to prevent this”, he said.

The layman went to the Buddha and saluted him, and so did his wife. The Buddha wished them a long life and happiness but when their son saluted him, he kept silent. The layman asked the same questions he asked the ascetic. The Buddha told him the same prediction. “Venerable Sir, is there any way to prevent this?” asked the layman. The Buddha said, “Make a pavilion in front of the door of your house and set a chair in the middle. Arrange eight or sixteen seats in a circle around it and ask my disciples to sit there and chant the blessing **suttās (Pirith)** to invoke protection and security for seven days continuously. In this way, the danger might be avoided.” So the Brahmin, having completed the preparation, went to the Buddha to report that he was ready to receive the monks to chant



Stupa

**Pirith.** The Buddha sent the monks. They made the boy sit in the middle of the pavilion. For seven days and seven nights, they chanted the necessary discourses of protection without breaking. On the seventh day, the Buddha himself came to recite **Pirith**. A certain spirit (demon) who wanted to harm the boy, had been standing there waiting for a suitable time. However, the continuous **Pirith** chanting did not give him the opportunity and on the seventh day, he fled. In the early morning of the eighth day, the little boy paid his respects to the Buddha, who wished him a long and happy life. The merit of paying respect to virtuous elders and the compassion and the blessings of the Buddha and his disciples bestowed long life to the child. The Brahmin asked the Buddha, “Venerable sir, how long will he live?” “For more than a hundred years,” said the Buddha. Therefore, they named the boy ‘**Āyuwaddhana**’, meaning one whose life force has been increased. He was also called by the name of ‘**Deeghāu**’ (the one who has long life).

Following this incident, the monks gathered in the preaching hall and discussed what had happened, “the boy **Deeghāyu**, would have died on the seventh day, but now he is declared to live for more than hundred years. There must be a method, how and why the term of life of living beings in this world can be increased?” The Buddha came into the preaching hall at this time and asked what they were discussing. When they told him, the Buddha recited the following stanza in an attempt to explain.

“*“Abhivādanasīlissa-niccam vaddhāpacāyino  
Cattāro dhammā vaddhanti-āyuvanno sukhām balam”  
Dhp, Ch8-10, Vs109*

*‘For one who is in the habit of always paying  
Reverence and respect to virtuous elders,  
One receives four blessings,  
Long life, beauty, happiness and strength.’*

Thoughts act like electronic energies or radio waves. They can be transmitted or received by appropriate receivers. Human brains are the common receivers. These energies are in two forms: positive and negative. Good thoughts, which lead to good effects, are positive. Bad thoughts, which lead to bad effects, are negative. When we exchange loving kindness (mettā) and compassion (karuṇā) with each other, we receive both positive energy and good effects.

When we pay respect to a virtuous person, we exchange goodwill and loving kindness, thereby increasing the positive energy. This results in the increase of good benefits within us.

They are:

- Āyu - Long life
- Vanna - Beauty, complexion
- Sukha - Happiness
- Bala - Mental and physical strength

In Buddhism, there are three sacred symbols, to which we pay homage to and connected symbolically to the life of the Buddha. They are:

**Sārīrika** - Belonging to the physical body of the Buddha  
**Pāribhōgika** - Things used by the Buddha  
**Uddesika** - Things made to represent the Buddha

**Sārīrika** : means that which belongs to the physical body of the Buddha. The pagoda (stūpa, cetiya) symbolizes the physical connection to the Buddha. In every pagoda there is a piece of bone – relic enshrined. You

may have seen large pagodas in Sri Lanka and in other Buddhist countries. They have enshrined within them relics such as hairs, teeth or a piece of bone of the Buddha.

**Pāribhōgika** : means the things that have been used by the Buddha in his lifetime. One of them is the Bo tree. The others include robes the bowl used for begging food, the belt, the walking stick and the pair of slippers.

**Uddesikā** : means things which are made to represent the Buddha. They are the statue or image of the Buddha.

Everytime you pay homage to the triple sacred symbols, you say this stanza:

“*“Vandāmi cetiyam sabbam- sabbathāne supatithitam  
Sārīrika dhātu mahabodim-buddharupam sakalam sada”*

*I pay homage to all cetiyas including the relics,  
The Bo-tree and the statues  
In every place and everywhere.*

One who faithfully pays homage to these three sacred symbols and to any virtuous person is filled with the positive energies of generosity, goodwill, compassion and gratitude. As a result, you will receive long life (**āyu**), beauty (**vanna**), happiness (**sukha**), and mental and physical power (**bala**).

That is the reason why, when you pay homage to the Sangha, they bless you saying the stanza:

“*“āyu vanno sukham balam”*

*“May you receive long life, beauty, happiness and power”*

Now think about the ritual practices of worship within the Buddhist tradition called ‘**pūjās**, which means devotional worship. They are not prayers like in other religions. To pray means to speak to God to ask for some favours from him. The Buddhist **pūjās** have many aspects of verses of worship in Sinhala and Pāli, physical activities like kneeling down, bowing down with folded hands and passing and exchanging offerings with each other. At the same time, our minds are absorbed in generosity, goodwill, compassion and gratitude, thereby creating positive energy and a good emotional status. This creates peaceful and mind-enriching images and symbols of the Buddha, Dhamma and the Sangha.

Such practices, if done with proper mindfulness, facilitate total attention and allow no time for mental distraction or indulgence in harmful negative


thoughts. Take for example, the act of offering flowers to the Buddha. We are very familiar with the stanza we recite :

“*“Vanna gandha gunopetam  
Etam kusuma santatim  
Pūjayāmi munidassa  
Siri pāda saroruhu*


*This mass of flowers,  
Fresh hued, fragrant and choice,  
I offer at the sacred lotus-like feet  
of the Noble Sage.*

The offering is generosity, (**dāna**). To pay our gratitude is virtue, (sīla). Contemplation on impermanency is meditation, (**bhāvanā**). The other offerings, like food, light, candles and incense, take the same meaning and significance.

Making a **pūjā** or paying homage, is a meaningful and mindful act which requires concentration or **bhāvanā**. It is not a mechanical or habitual act, done for the sake of doing or a plea for help. It is a pleasant, mindful act of bringing harmony of body, speech and mind. A group of people usually does these practices together. There is a community spirit; your mind is focused on the beauty of the shrine, the tranquility of the Buddha image, colourful flowers, flickering candles and fragrant incense, the atmosphere is peaceful and positive, devotional feelings embrace your mind and body. You go into meditation, and the mind becomes filled with generosity, goodwill, compassion and gratitude. You meditate on the impermanence of life and become closer o the realization of the true nature of life. You do not discriminate, everybody is equal, you begin to feel detached and vibrate with good merit and positive energy. The merit and understanding you gain during **pūjās**, help you toward the path leading to the highest bliss - **Nibbāna**



Bodhi Tree



Buddha Image

How Buddha was described

WHAT WAS THE BUDDHA LIKE?  
by Ven. S. Dhammika Thera

So extraordinary was the Buddha, so unerringly kind and wise and so positively was an encounter with him able to change people’s lives, that even while he was alive, legends were told about him. In the centuries after his final Nirvana, it sometimes got to the stage that the legends and myths obscured the real human being behind them and the Buddha came to be looked upon as a god. Actually the Buddha was a human being, not a ‘mere human being’ as is sometimes said, but a special class of human being called a complete

person (maha-purisa). Such complete persons are born no different from others and indeed physically they always remain quite ordinary. But through their own efforts they bring to completion every human potential and their mental purity and understanding develop to the stage where they far exceed those of ordinary human beings. A Buddha, a complete person, is even higher than a god because he or she is even free from the jealousy, anger and favoritism that we are told a god is still capable of feeling.



So what was the Buddha like? What would it have been like to meet him? The Buddha was about six feet tall with coal black hair and a golden brown complexion. When he was still a layman, he wore his hair and beard long but on renouncing the world, shaved them both like every other monk. All sources agree that the Buddha was strikingly handsome. The Brahmin, Sonadanda described him as “handsome, good-looking, pleasing to the eye, with a most beautiful complexion. He has a god-like form and countenance, he is by no means unattractive.” Vacchagotta said this of him:

*“It is wonderful, truly marvelous, how serene is the good Gotama’s appearance, how clear and radiant his complexion. Just as the golden jujube in autumn is clear and radiant, just as a palm-tree fruit just loosened from the stalk is clear and radiant, just as an adornment of red gold wrought in a crucible by a skilled goldsmith, deftly beaten and laid on a yellow cloth shines, blazes and glitters, even so, the good Gotama’s senses are calm, his complexion is clear and radiant.”*

But of course as he got older, his body succumbed to impermanence as do all compounded things. Ananda described him in his old age as such:

*“It is strange, Lord, it is a wonder how the Exalted One’s skin is no longer clear and radiant, how all his limbs are slack and wrinkled, how stooped his body is and how a change is to be seen in eye, ear, nose, tongue and body.”*

In the last year before his final Nirvana, the Buddha said this of himself:

*“I am now old, worn out, Venerable, one who has walked life’s path, I have reached the end of my life, being now eighty. Just as an old card can only be kept going by being held together with straps, so too the Tathagata’s body can only be kept going by being held together with bandages.”*

However, in his prime, people were attracted by the Buddha’s physical good looks as much as they were by his pleasant personality and his Dhamma. Just to be in his presence could have a noticeable effect upon people.

The Buddha was a masterful public speaker. With a pleasant voice, good looks and poise combined with the appeal of what he said, he was able to enthrall his audience. Uttara described what he saw at a gathering where the Buddha was speaking as such:

*“When he is teaching Dhamma to an assembly in a park, he does not exalt them or disparage them but rather he delights, uplifts, inspires and gladdens them with talk on Dhamma. The sound that comes from the good Gotama’s mouth has eight characteristics: It is distinct and intelligible, sweet and audible, fluent and clear, deep and resonant. Therefore, when the good Gotama instructs an assembly, his voice does not go beyond that assembly. After being delighted, uplifted, inspired and gladdened, that assembly, rising from their seats, depart reluctantly, keeping their eyes upon him.”*

Although the Buddha never gave cause for people to dislike him, there were people who did, sometimes out of jealousy, sometimes because they disagreed with his Dhamma and sometimes because he held up their beliefs to the cold light of reason. The Buddha responded to all criticism by calmly and clearly explaining why he did what he did and where



Buddha going on his alms round



Buddha looking old and frail before his Parinibbana

necessary, correcting misunderstanding that gave rise to the criticism. He was always unflustered, polite and smiling in the face of criticism and he urged his disciples to be the same. Sometimes the Buddha was not criticized but rather abused ‘with rude, harsh words’. At such times, he usually maintained a dignified silence.

The Buddha is often seen as a gentle and loving person and indeed he was, but that didn’t mean that he would not himself be critical when he thought it was necessary. He was critical of some of the other ascetic groups of the time, believing that their false doctrines mislead people. When, through misunderstanding, Buddhist monks taught distorted versions of the Dhamma, the Buddha would reprimand them. His reprimands and rebukes were never to hurt but to spur people to take more effort or to re-examine their actions or beliefs.

The Buddha’s daily routine was a very full one. He would sleep at night for only one hour, wake up and spend the early morning in meditation, often doing loving kindness meditation. At dawn he would often walk up and down for exercise and later talk to people who came to visit him. Just before noon, he would take his bowl and go into the nearest city, town or village to beg for alms. He would stand silently at each door and gratefully receive in his bowl whatever food people cared to offer. When he received enough, he would return to the place he was staying at or perhaps go to a nearby woodland area to eat. He used to eat only once a day. After he had become famous, he would often be invited to people’s homes for a meal and being an honoured guest, he would be given sumptuous food, something other ascetics criticized him for. On such occasions he would eat, wash his own hands and bowl after the meal and then give a short Dhamma talk.

At night, it was the Buddha’s habit to lie in the lion posture (sihasana) on his right side, with one hand under his head and the feet placed on each other. In the afternoon, he would talk to people who had come to see him, give instruction to monks or, where appropriate visit people in order to talk to them about the Dhamma. Late at night when everyone was asleep, the Buddha would sit in silence and sometimes devas would appear and ask him questions.

Like other monks, the Buddha would usually wander from place to place for nine months of the year, and then settle down for the three months of the rainy season (vassa). During the rains, he would usually stay in one of the huts that had been built for him at various locations like the Vultures Peak, the Jetavana or the Bamboo Grove. Ananda would tell visitors approaching the Buddha’s abode to cough or knock and that the Buddha would open the door. Sometimes the Buddha would instruct Ananda not to let people disturb him. Because he had such a busy teaching schedule and because he was so often approached for advice on different matters, sometimes he felt the need to be completely alone. On several occasions, he told Ananda he was going into solitude and that only those who were bringing him his food were to come and see him. But more usually, the Buddha made himself available for anyone who needed him – for comfort, for inspiration, for guidance in walking the path. Indeed, the most attractive and noticeable thing about the Buddha’s personality was the love and compassion that he showed towards everybody, it seemed that these qualities were the motive of everything he did. The Buddha himself said: “When the Tathagata or the Tathagata’s disciples live in the world, it is done for the good of the many, for the happiness of the many, out of compassion for the world.”

*Venerable S. Dhammika who hails from Australia was ordained in India, lived in Sri Lanka and in 1985 moved to Singapore to be the spiritual advisor of Buddha-Dhamma Mandala Society and several other Buddhist groups. He has authored several Buddhist books including The Buddha and His Disciples of which this article is an excerpt from.*

# BUDDHA MUDRAS : HAND POSITIONS OF THE BUDDHA

by Kyle Tortora

Mudras are a non-verbal modes of communication and self-expression, consisting of hand gestures and finger-postures. The composition of a mudra is based on certain movements of the fingers. They constitute a highly stylized form of body or hand language. It is an external expression of ‘inner resolve’, suggesting that such non-verbal communications are more powerful than the spoken word.

Many such hand positions were used in the Buddhist sculpture and painting of India, Tibet, China, Korea and Japan. They indicate to the faithful in a simple way the nature and the function of the Buddha.

## 1. Dhyana Mudra : Meditation or Samadhi

This is a popular mudra using both hands, the hands are generally held at the level of the stomach or on the thighs. The right hand is placed above the left, with the palms facing upwards, and the fingers extended. The Dhyana mudra is the mudra of meditation, of the attainment of spiritual perfection. According to tradition, this mudra derives from the one assumed by the Buddha when meditating under the pipal tree before his Enlightenment. This gesture was also adopted since time immemorial, by yogis during their meditation and concentration exercises.



## 2. Bhumisparshe Mudra : Calling the Earth to witness

Literally Bhumisparsha translates into ‘touching the earth’. Another popular mudra. It is more commonly known as the ‘earth witness’ mudra. This mudra, formed with all five fingers of the right hand extended to touch the ground, symbolizes the Buddha’s enlightenment under the bodhi tree, when he summoned the earth goddess to bear witness to his attainment of enlightenment. The right hand, placed upon the right knee in earth-pressing mudra, and complemented by the left hand-which is held flat on the lap



## 3. Dhammacakkra Mudra : Teaching or Giving a Sermon; Turning the Wheel of Dhamma

Dhammacakkra in Pali means the ‘Wheel of Dhamma’. This mudra symbolizes one of the most important moments in the life of Buddha, the occasion when he preached to his companions the first sermon after his Enlightenment in the Deer Park at Sarnath. It thus denotes the setting into motion of the Wheel of the teaching of the Dharma. In this mudra, the thumb and index finger of both hands touch at their tips to form a circle. This circle represents the Wheel of Dhamma.



## 4. Vitarka Mudra : Intellectual Argument, Debate

The gesture of discussion and debate indicates communication and an explanation of the Dhamma. The tips of the thumb and index finger touch, forming a circle. All other fingers are extended upwards.



## 5. Abhaya Mudra : Protection, Blessing

This mudra symbolizes protection, peace, and the dispelling of fear. It is made with the right hand raised to shoulder height, the arm crooked, the palm of the hand facing outward, and the fingers upright and joined. The left hand hangs down at the side of the body.



## 6. Varada Mudra : Charity, Compassion

This mudra symbolizes charity and compassion. It is nearly always made with the left hand, and can be made with the arm hanging naturally at the side of the body, the palm of the open hand facing forward, and the fingers extended. The 5 extended fingers in this mudra symbolize the 5 perfections – Generosity, Morality, Patience, Effort, Meditative concentration.



*Kyle Tortora is the founder of Lotus Sculpture, a website that promotes the local sculpture artisans of several south Asian countries who work with native wood, many colored marbles, stone and brass as well as bronze. He graduated from the University of Richmond with a degree in religion.*



1. Coming up from November to December 2017

Acharya Upul Gamage  
Dhamma Talks and Retreats

Acharya Upul is one of Sri Lanka’s most respected teachers of meditation and Theravada Buddhism. He is a resident meditation teacher at Nilambe Meditation Centre in Kandy and a student of Sri Lanka’s best known meditation teachers, the late Acharya Godwin Samararatne. Acharya Upul will be at the Vihara in November as follows:-

- 1). Dhamma talk on Friday 10<sup>th</sup> November at 8 pm
- 2). 2 day non stay-in Meditation Retreat from 11<sup>th</sup> to 12<sup>th</sup> November
- 3). 2 day non stay-in Meditation Retreat from 13<sup>th</sup> to 14<sup>th</sup> November (advance level only).

Please contact the BMV office at 03 22741141 for Retreat registration and further details.



Sanghamitta Full Moon Day  
- 2<sup>nd</sup> December @ 7am – 7pm

A special Observance of 8 Precepts Programme will be organized in honour of Venerable Sanghamitta Theri, a Buddhist nun who was the daughter of the great Emperor Asoka of India. She brought with her to Sri Lanka, a sapling of the Bodhi tree under which the Buddha attained Enlightenment and is also credited with the establishment of the Bhikkhuni Order in Sri Lanka from where it spread to other countries. A programme of meditation, dhamma talks and chanting will be led by a Buddhist nun or Anagarika. All women are encouraged to participate.



42<sup>nd</sup> Novitiate Programme  
- 1<sup>st</sup> December to 10<sup>th</sup> December

The Annual Novitiate Programme, jointly organised by the Sasana Abhiwurdhi Wardhana Society (SAWS), Buddhist Missionary Society Malaysia (BMSM) and Young Buddhist Association of Malaysia(YBAM) will be held at the Buddhist Maha Vihara from 1<sup>st</sup> Dec to 10<sup>th</sup> Dec. This year’s programme will be conducted by Venerable R. Padmasiri from Sri Lanka. The medium of instruction will be English and all food consumed and served for the duration will be vegetarian. All those above the age of 18 are encouraged to join. Please note the number of participants is limited to 24 (12 samaneras and 12 upasikas). Please register early at the BMV front desk (Reception)



Non-stay in Meditation Retreat  
- by Bhante Dr. M. Punnavajira Maha Thera

Under the Buddhist Maha Vihara’s Dhamma Dana Series for December, a 9 day non-stay in Retreat will be organized from 15<sup>th</sup> December to 23 December. The programme will be conducted by Bhante Punnavajira, a highly sought dhamma speaker and meditation teacher. Bhante holds 2 doctorates from USA and draws resources from world history, psychology, modern science and philosophy. For further queries, please contact the BMV office at 03-22741141.



2. Past Activities from September to October

Kathina Ceremony - 8<sup>th</sup> October

The Buddhist Maha Vihara commemorated the end of the Vassa or Rains Retreat with its annual Kathina celebrations on 8<sup>th</sup> October. A large number of devotees participated by offering robes, medicine and other essential requisites to the Maha Sangha. Madam Indra

Abeyasekera, aged 86 years, was given the honour of carrying and offering the main Kathina Cīvara (Robes) to the Maha Sangha on behalf of all the devotees present at the Buddhist Maha Vihara.



Kathina Procession



Maha Sangha



Madam Indra Abeyasekera presenting the Kathina Robe



Devotees offering robe and other requisites



A section of the crowd



Sewing the Kathina robe

Bhante Dr. M. Punnavajira’s Sutta Class  
- 2<sup>nd</sup> October

Bhante Dr. M. Punnavajira resumed Sutta lessons and taught from Majjhima Nikāya 71: Tevijja-vacchagottasuttaṃ (Threelfold True Knowledge to Vacchagotta) on Monday 2<sup>nd</sup> October 2017.



Non Stay in Meditation Retreat  
- 16<sup>th</sup> September to 21<sup>st</sup> September

A total of 29 devotees attended the Meditation Retreat which was conducted by popular Meditation Guru Bhante Dr. M. Punnavajira. The non-stay in Retreat ran over a course of 6 days, from 16<sup>th</sup> Sept to 21<sup>st</sup> Sept.





DHAMMA STUDY WITH BHANTE PUNNAJI – Part 4

“Venerable Dr. M. Punnaaji Maha Thera has kindly written an article on Dhammacakkapavattana Sutta but because it is lengthy and clearly explained, Bhante has broken it up in 5 parts. We will be sharing Parts 1-5 from August to December issues of the Newsletter - Editor

REVOLUTION OF THE WHEEL OF EXPERIENCE

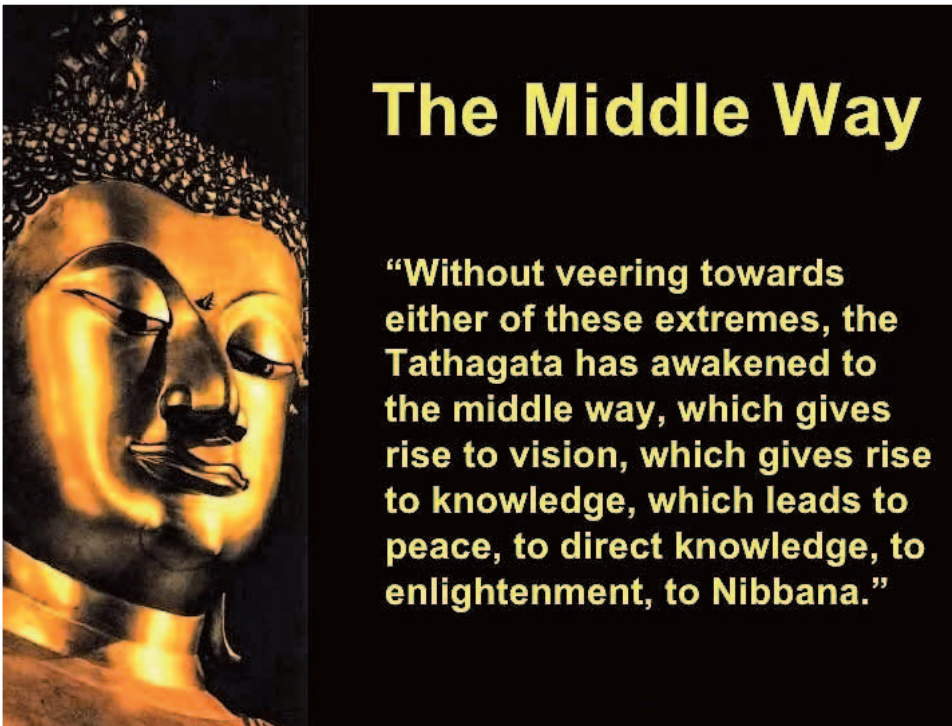
Dhamma Cakka Pavattana Sutta

Human being is partly animal

Citta is the animal part of the human being, which works unconsciously. The thinking (mano) is the human part, which can work consciously, though it also works unconsciously most of the time. The citta always comes in conflict with reality because it is unaware of reality. This is how it creates unhappiness by trying to do the impossible and expect the impossible. It is the mano that is aware of reality. Mano can control the citta but is not fully aware of it. Unfortunately when mano and citta comes in conflict the citta tends to win because it is older and more powerful. Yet the mano is more intelligent and is able to control citta though it rarely does. Mano needs to be educated.

This is why the aim of the Buddha was to educate the human being to transcend the animal nature, and become fully human. To achieve this, it is necessary to get the thinking mano to dominate the mind. It is the mano that has the ability to control the citta. The Buddha pointed this out, in the book of verses called Dhammapada.

- Mano precedes all experience
- Mano dominates, and mano creates
- If with a faulty mano one speaks or acts
- Anguish follows, as the wheel follows the drawer
- If with a wise mono one speaks or acts
- Happiness follows, as the shadow follows the runner



In the modern world, it was Sigmund Freud who became aware of the problems created by the human emotions. He attempted to find a way to get rid of emotions but he thought that emotions are instincts built into the system and therefore cannot be eliminated. They can only be suppressed, repressed, or sublimated, he thought. Therefore he recommended sublimation, which is to direct the energy of the emotion on socially acceptable channels. This inability to eliminate emotions also meant that to be civilized is to be discontented.

Freud spoke about this at the beginning of the twentieth century. In the 1960s, however, a new school of psychology came up called cognitive psychology, which pointed out that emotions can be controlled by the cognitive process that interpreted circumstances. This cognitive process was the mano that the Buddha pointed to. It was by gaining full control over the mano that he eliminated emotions altogether and so became a Buddha.

The Buddha pointed out in the Anguttara Nikaya: “The citta is essentially immaculate. Adventitious pollutants pollute it. The common folk are unaware of this fact. Thus no purity of mind for them, I declare.”

Lend A Hand

The Buddhist Maha Vihara “Lend A Hand” programme is to support the undertaking of a number of crucial projects that are needed for continuous maintenance and upgrading for the benefit of all devotees. We appeal to your kind generosity to help us realize the following:

- Shrine Hall External Painting (Heritage Refurbishment) - Est : RM 150, 000
- Shrine Hall Lights
  - Outside - Est : RM 40,000
  - Inside - Est : RM 10,000
- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/tampered glass - Est : RM 26,800



- Pagoda Renovation and Repainting - Est : RM 16,000
- Lotus Fountain Lighting - Est : RM 3,000



- 2 units 20ft x 30ft Marguee c/w 6 in raised platforms for holding activities - Est : RM 25,000 per unit
- Concrete flooring behind the Shrine with drainage for the Marquee - Est : RM 12,500
- Vehicle for Transport - Est : RM 80,000

SPONSORED

- Sponsor for 4 units Medium Duty Racks
  - Sis Lai Wei Foon – Total Cost : RM 2, 215
- Sponsor for repainting of the 56 Buddha Statues @ Bodhi Trees s
  - Sis Niranjalee Monica De Silva – Total Cost : RM4,800
- Sponsor for rewiring and changing to LED lights of the 56 Buddha Statues
  - In Loving Memory of the late Mr H. E. Cyril Perera and Mrs Irene Perera –Total Cost : RM3,800





PEN PORTRAITS  
– Portraits of 93 Eminent Disciples of the Buddha

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

No. 10 Mahā Kaccānā  
– Master of Doctrinal Exposition

Mahā Kaccānā had an innate love for analysis and exposition. Few could build an edifice with fewer materials. In one word he could impart a wealth of meaning by exposition. Buddha Padumuttara gave the assurance that his wish would be fulfilled during the Dispensation of Gautama Buddha. Kaccānā offered a gold brick to the Dagaba enshrining the relics of the Buddha Kassapa with the wish that wherever he was born he could be one with a skin the colour of a golden hue.

He was born at Ujjeni (Ujjain), the capital of Avanti in the Brahmin family of the chaplain of King Candappajjota, and was called Kaccānā because of his golden colour. He received a classical brahmin education studying the Vedas and on the death of his father, succeeded him as chaplain to the King.

Kaccānā studied under Asita, who had predicted that Prince Siddharta would become either a great worldly ruler or a Buddha. Kaccānā’s father was called Tiritivaccha (or Tidivavaccha), and his mother Candapadumā.

King Candappajjota was anxious to invite Gautama Buddha to his city. It was the unanimous wish that Kaccānā be chosen to approach the Buddha. Kaccānā laid down a condition before he would accede to the king’s request: he would go only if he would be permitted to become a monk after meeting the Enlightened One. The king, ready to accept any condition in exchange for a meeting with the Tathagata, gave his consent.

Kaccānā set out accompanied by seven other courtiers. When they met the Buddha, He taught them the Dhamma, and at the end of the Discourse, Kaccānā and his seven companions all attained Arahantship together with the four analytical knowledges (patisambhida-ñāna). The Buddha granted them ordination simply by welcoming them into the Sangha with the words, “Come, bhikkhus.”

The new bhikkhu, now the Venerable Mahā Kaccānā, then began to praise the splendors of Ujjeni to the Buddha. The Buddha realized that his new disciple wanted him to travel to his native land, but He replied that it would be sufficient for Mahā Kaccānā to go himself, as he was already capable of teaching the Dhamma and of inspiring confidence in King Candappajjota.

Having arrived in Ujjeni, Mahā Kaccānā lived in the royal park, where the King showed him all honour. He preached constantly to the people, and, attracted by his Discourses, numerous persons joined the Order, so that the whole city was one blaze of orange robes.

It is said that after having duly established the Sāsana in Avanti, Mahā Kaccānā returned once more to the Buddha. (Thus, the explanation of the Madhupindika Sutta was given at Kapilavatthu). Candappajjota consulted



Maha Kaccana with King Candappajjota

him on various occasions, and among the verses attributed to him in the Theragāthā (Thag.vss.494 501), are several addressed to the King himself.

The Venerable Mahā Kaccānā usually resided in his homeland of Avanti, a remote region to the southwest of the Middle Country where the Buddha dwelt, and thus he did not spend as much time in the Blessed One’s presence as some of the other great disciples did, such as Sariputta, Mahā Moggallana, and Ananda. For this reason we do not find, in the records of the Sutta Pitaka, that the Venerable Mahā Kaccana figured as prominently in Sangha affairs and in the Buddha’s ministry as the aforementioned elders.

Nevertheless, on account of the astuteness of his intellect, the profundity of his insight into the Dhamma, and his skill as a speaker, whenever Mahā Kaccānā did join the Buddha for extended periods, the other monks frequently turned to him for help in illuminating the meaning of brief statements of the Buddha that had been causing them bafflement. As a result, we find in the Pali canon a sheaf of Discourses spoken by the Venerable Mahā Kaccānā that occupy a place of primary importance. These texts, always methodically refined and analytically precise, demonstrate with astounding lucidity the far-ranging implications and practical bearings of several brief statements of the Buddha that would otherwise, without his explication of them, escape our understanding.

It was on the basis of such skills that the Enlightened One named Venerable Mahā Kaccānā the foremost master of doctrinal exposition, and it is this that constitutes his outstanding contribution to the Buddha’s Dispensation.

Grocery Bag Orang Asli Project  
- 11<sup>th</sup> November

Friends of the Vihara “Compassion in Action group will have the 2<sup>nd</sup> Grocery Bag Orang Asli Project on Saturday, November 11, 2017. We will be travelling to Perak-Pahang border in Ulu Slim, Tanjung Malim to reach out to another three orang asli settlements of Senoi ethnic group with a total of 72 families.

Let’s join hands together to bring joy to these families by sponsoring grocery items specified in the poster attached. You can refer to the enclosed detailed listing of Grocery items to sponsor. Your kind support and contribution, in cash or kind (any amount or quantity) is very much appreciated.

Should you have any queries, do not hesitate to directly contact Bro Ng (016-453 2343) or Sis Vanessa (012-312 3472).



Feeding the Needy  
- 8<sup>th</sup> October



Feeding the Needy - 24<sup>th</sup> September

Kinrara Metta Buddhist Society and Kajang Buddhist Society joined forces to provide for the needy. They cooked and distributed 250 packs of hot meals at Bursa open carpark.

They also distributed bread, apples, mineral water, packet drinks and mooncakes too.

We thank all brothers and sisters who volunteered and supported this project.

Mid Autumn Festival (moon cake)  
- 8<sup>th</sup> October

Entertainment and food was the highlight of the moon cake party for Charis Shelter organized by FOV CIA members and the Mustard Seed Group, an ad hoc street feeding group from Brickfields.



Food prepared for the Home

Happily enjoying the music



Volunteers entertaining the folks

Charis Home, Mustard Seed and FOV Volunteers in a Group Photo

Cooking and Packing for the Needy  
- 1<sup>th</sup> October





National Camp for Dhamma School Teachers  
- 21<sup>st</sup> Sept to 24<sup>th</sup> Sept

The inaugural National Camp for Dhamma School Teachers commenced on 21 September at Kinrara Resort in Puchong. 150 Dhamma teachers arrived from all over Malaysia to attend this 4-day Camp jointly organised by Nalanda Buddhist Society, the Theravada Buddhist Council of Malaysia (TBCM), and the Buddhist Institute Sunday Dhamma School (BISDS). The Programme kicked off with welcoming addresses by Ven. K. Siridhamma Thero, Principal of BISDS, Bro. Tan Leng Huat, President of TBCM, Sis. Paruadi, Chairman of the Camp organising committee, and Dr. Tan Ho Soon, the founder of Nalanda Buddhist Society. The camp held inspiring talks and useful guidance for educators, tranquil meditation sessions, and joyful fellowship activities to connect with like-minded Dhamma school teachers and volunteers.



Group Photo of Organisers and Dhamma Teachers



Chanting in Progress



Guests of Honour



Meditation in Progress



Group Activity

Buddhist Youth Fellowship Games  
- 17<sup>th</sup> September @ 7.30am

Sunday School participated in the above games held at the 1MFU Sentral Puchong. They sent in their best teams to participate in Frisbee, Captain Ball and Badminton. The teams were divided into 6 groups of colours namely Purple, Green, Yellow, Blue, Orange and Red. The Games started very early in the morning at 7.30am and ended quite late in the evening.



Badminton



BISDS representatives



Briefing before start of Games



Captain Ball

Kathina Ceremony - 8<sup>th</sup> October

Sunday School teachers and children participated in the Annual Kathina ceremony by offering robes and requisites to the Sangha. The meaning of Kathina was explained by the Principal of Bisds, Venerable Siridhamma Thera. After the prayers and offering, merits were transferred and those present were blessed with holy water.



Teachers and students transferring merits to departed relatives



Young students paying respects to Maha Sangha



Teachers offering robes and requisites to Maha Sangha



Principal Ven Siridhamma giving his Kathina sermon



Some students monkeying around waiting for Kathina ceremony to start

BUILDING FUND

Building Construction Report to Date

Target Sum is RM8.5 million

Collected Sum to date is RM4.644 million

Work Schedule

Overall Scheduled Progress — 64.13

Overall Actual Progress — 56.86%

Work Activities for Period from 15<sup>th</sup> Sept 2016 to 31<sup>st</sup> August 2017

Work Completed

1. Piling Work

2. Piling Cap Work

3. Brick wall at 1<sup>st</sup> and 2<sup>nd</sup> Floor Toilet

4. Basement Floor Beam and Slab

5. Brickwork at Levels 1, 2 and 3 area

6. Ground Floor Beam and Slab

7. Tiling Work to Corridor

8. Mezzanine Floor Beam and Slab

9. Lift Wall 1<sup>st</sup> to 2<sup>nd</sup> Floor

10. 1<sup>st</sup> Floor Beam and Slab

11. 2<sup>nd</sup> Floor Beam and Slab

12. Cement Rendering work at Classroom and Corridor
13. Roof Trusses installation

14. New Staircase & roof beam & slab

15. New Roof Slab at Asoka Tower

16. Column strengthening Work

17. Retaining Wall

18. 3<sup>rd</sup> Floor Brick Wall

19. Floor Screeding to Corridor

20. Lift Wall 2<sup>nd</sup> & 3<sup>rd</sup> Floor

21. Rain Water Down Pipe (RWDP)l

22. Brick wall at Mezzanine Floor

Work in Progress

1. Roof Covering

2. Ground Floor Tiles at Toilet

3. Internal Wall touch up

4. Partition Wall

5. Cold water piping at Toilet

6. Sanitary waste piping

7. Electrical Wiring

8. Air Conditioning



Bakau Pile in progress at link bridge



Excavation work in progress at link bridge



Footing completed nos at link bridge



Staircase 4 fwk installation at mezz 1<sup>st</sup> floor in progress



Lintel beam & stiffener in progress at Mezz Floor



Welding work Asuka Tower roof truss in progress



Lower Roof Beam completed pending for roof truss



Hacking work in progress at Level 1



Lintel beam & stiffener in progress at Mezz Floor



Brickwall in progress at Mezz Floor



Hocking to existing coping at L3 for M&R Riser Room



Plastering to external front facade beam & column in progress



Toilet kerb in progress



Plastering work in progress



1. JOIN THE DOTS AND COLOUR THE PICTURE



2. RIDDLES FOR FUN

- 1. I'm tall when I'm young and I'm short when I'm old. What am I?
- 2. What has hands but cannot clap?
- 3. What is at the end of a rainbow?
- 4. What starts with the letter "t", is filled with "t" and ends in "t"?
- 5. Which weighs more, a pound of feathers or a pound of bricks?
- 6. In a one-story pink house, there was a pink person, a pink cat, a pink fish, a pink computer, a pink chair, a pink table, a pink telephone, a pink shower– everything was pink! What color were the stairs?
- 7. A girl is sitting in a house at night that has no lights on at all. There is no lamp, no candle, nothing. Yet she is reading. How?
- 8. You walk into a room with a match, a kerosene lamp, a candle, and a fireplace. Which do you light first?
- 9. A man was outside taking a walk, when it started to rain. The man didn't have an umbrella and he wasn't wearing a hat. His clothes got soaked, yet not a single hair on his head got wet. How could this happen?
- 10. A cowboy rides into town on Friday, stays for three days, then leaves on Friday. How did he do it?

Answers to Riddles for Fun

1. A Candle  
2. A Clock  
3. The letter W  
4. A Teapot  
5. Neither, they both weigh a pound  
6. There weren't any stairs, it's a one storey house.  
7. The woman is blind and is reading braille.  
8. The Match  
9. The man was bald  
10. His horse's name was Friday

SUDOKU

Sudoku #22

3		5				9		
	2					3		7
	7			2	3		5	6
			5				1	4
2		6	9					3
	3			6				8
	5		1	8				9
6		1						
	8	2	3		4	7		

Sudoku #23

3	1	6	4	2				7
	2		1			9		
8	4	9			6	1		
				9				5
	5		2		4			
						4	1	9
			7	1				2
				6		7		8
6	9		8			5		

Sudoku #24

3	5	7	9	2				
1		9			4	5	8	
			6					
7		1		4		6		
	2	6		5		3		9
	3			6				7
	1				6			
	4			7	1	9		
9		3	4					

Sudoku courtesy of : <http://krazydad.com/sudoku>

Answers

Fill in the blank squares so that each row, each column and each 3-by-3 block contain all of the digits 1 thru 9.

If you use logic you can solve the puzzle without guesswork.

6	9	7	3	4	8	2	1	5	6
8	6	4	2	5	7	1	9	3	8
4	5	1	8	3	6	9	2	7	4
8	2	6	1	5	7	3	4	9	6
7	9	1	8	4	3	6	2	5	3
2	8	4	6	1	5	7	9	3	8
1	6	9	7	3	4	5	8	2	7
3	5	7	9	2	8	4	6	1	3

Sudoku #24

9	8	2	3	5	4	7	6	1	3
6	4	1	2	7	9	8	3	5	6
7	5	3	1	8	6	4	2	9	8
5	3	4	7	6	1	2	9	8	7
2	1	6	9	4	8	5	7	3	6
8	9	7	5	3	2	6	1	4	5
4	7	9	8	2	3	1	5	6	9
1	2	8	6	9	5	3	8	6	4
3	6	5	4	1	7	9	8	2	7

Sudoku #22

Sudoku #23

RECIPE OF THE MONTH

**Jeweled Rice Pilaf** (by SAFURA ATAN)  
Sprinkled with dates, nuts, and cranberries, this Jeweled Rice Pilaf is flavourful on its own, while making a perfect base for curries and sides



- Course:- Dinner, Main Dish
- Cuisine:- Asian, Malay, Middle Eastern

Ingredients:

- 4 tbsp olive oil
- 2 tbsp unsalted butter
- 1medium onionfinely chopped
- 500g basmati ricewashed, soaked and drained
- 50g lentilswashed, soaked and drained
- 1 medium carrot,julienned
- ¼tsp ground cardamom
- ¼tsp ground cumin
- ¼tsp ground turmeric
- A pinch of salt
- 600ml water to cook rice
- ¼tsp saffron threadsoaked in a little hot water
- 50g dates pitted and chopped
- 50g unsalted pistachios toasted
- 50g slivered almonds toasted
- 50g raisins
- 50g Dried Cranberries

Instructions

- Heat oil and butter in a rice pot then add the onions and sauté it until fragrant and translucent. Stir in the rice and lentils, followed by the carrot, cardamom, cumin, turmeric and salt. Add sufficient water to cover the rice and leave to cook.
- When rice is halfway done, pour the saffron with the water into the rice cooker and be mindful not to stir. Once rice is cooked, stir in half the dates, nuts, raisins and berries, and scatter the rest over the rice when serving.

Read more at <http://www.kuali.com/recipe/jeweled-rice-pilaf/#kC8FZP4V1oL2I19j.99>



# Buddhist Institute Sunday Dhamma School Building Under Construction

You can support our project to serve you better by sponsoring :

- Sound Proof Glass Counseling Room (RM 100,000)
- Meditation Pavilion (RM 300,000)
- Classroom (RM 100,000)
- Pillar (RM 25, 000)
- Meeting Room
- Lift
- Tiles (600 x 600 and 300 x 300)
- Common Clay Bricks
- Roof Covering
- Fire Door
- Concrete
- Rebar

## DONATIONS CAN BE MADE BY :

- **Cash** (at the BMV Counter)
- **Cheque** (made payable to "BISDS Building Fund")
- **ATM Transfer / Direct Bank-in**  
(Bank Acct : BISDS Building Fund,  
A/C No : CIMB 86-0011008-6.  
Please send the bank-in slip to  
info@buddhistmahavihara.org)

## DAILY ACTIVITIES

**Mon - Sun** - 6.30am - 7.30am  
- 7.30pm - 8.30pm

Daily Morning Puja  
Daily Evening Puja

## WEEKLY ACTIVITIES

**Mon, Wed, Thurs** - 8.00pm - 10.00pm  
**Tues** - 8.30pm - 10.00pm  
**Thurs** - 7.30pm - 9.00pm  
**Fri** - 1.00pm - 2.00pm  
- 8.00pm - 9.30pm  
**Sat** - 7.30pm - 8.30pm  
- 9.30am - 11.30am  
**Sun** - 8.30am - 9.30am  
- 9.30am - 11.00am  
- 10.00am - 11.30am  
- 11.00am - 12.30pm  
- 2.00pm - 3.00pm  
- 9.30am - 12.00am  
- 1.30pm - 5.00pm  
  
- 2.00pm - 7.00pm  
- 5.00pm  
- 10.00am - 2.00pm

Meditation Class  
BMV Choir Practise  
Senior Club Yoga Practise  
Afternoon Puja & Talk  
Dhamma Talk  
Bojjhanga Puja  
Sanskrit Class  
Morning Puja  
Abhidamma Class  
Dhamma Talk  
Pali and Sutta Class  
Dhamma for the Deaf (fortnightly)  
Sunday School Session  
Sinhala Language Classes  
Sinhala Cultural Dance Classes  
Diploma & Degree in Buddhism Classes  
Feeding the Homeless  
Traditional Chinese Medicine  
(1<sup>st</sup> and 3<sup>rd</sup> Sun of the month. Please note there will be no clinic if a Public Holiday falls on the allocated Sunday))

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

We accept **VISA and MASTERCARD** for donations. Thank You.

Donations to Buddhist Maha Vihara operations are tax exempt.  
Any donor who wants a tax exemption for computation of personal or corporate tax can request for a tax exempt receipt.

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.  
KINDLY ENSURE THAT ALL DONATIONS ARE ISSUED WITH A NUMBERED BUDDHIST MAHA VIHARA OFFICIAL RECEIPT.

**BMV OFFICE HOURS**

**MON – SAT : 9.00 am - 9.00 pm**

**SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm**



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