

BMVnews

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For Non-Muslims only



Publications of the late Ven Dr. K. Sri Dhammananda

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PHOTO NEWS – Desperately needing Sponsors and Co-Sponsors for the BISDS Building Fund.
(Please turn to page 10 & 11 for more details)



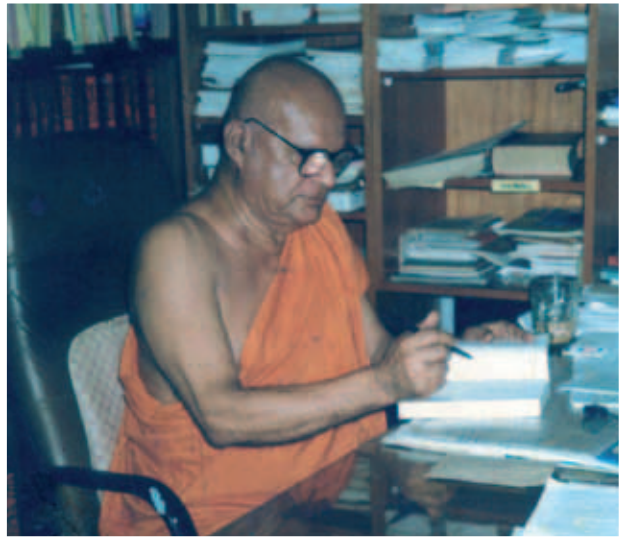


THE LATE VENERABLE DR. K. SRI DHAMMANANDA'S CONTRIBUTIONS THROUGH PUBLICATIONS

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(To commemorate the 99th birthday of our late Chief Incumbent Bhikkhu of Buddhist Maha Vihara and Chief High Priest of Malaysia and Singapore, a Maha Sanghika Dana will be organised on Sunday, 18th March (Venerable's actual birthday). All are welcome to participate ~ BMV Management)

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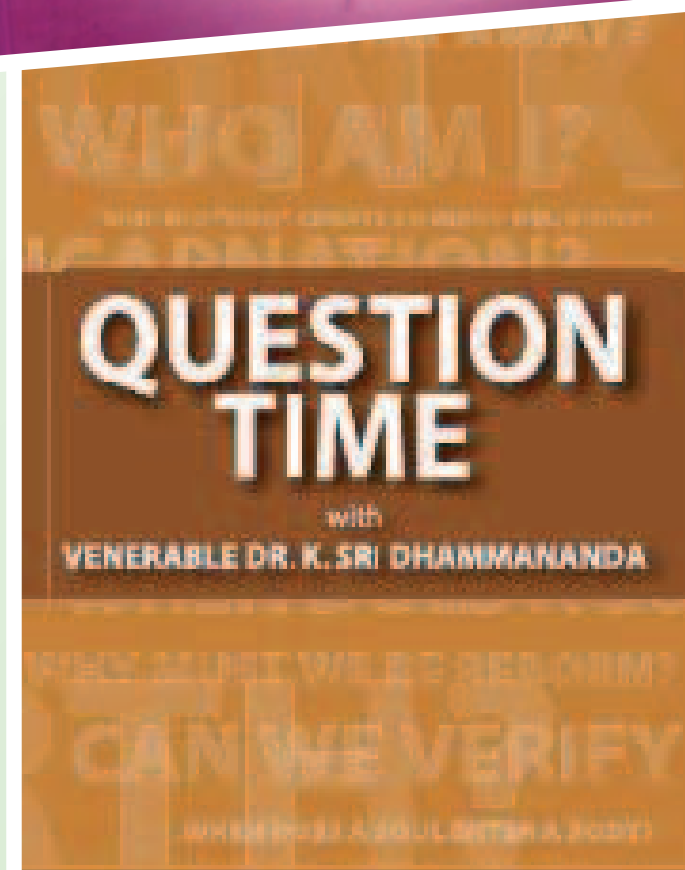
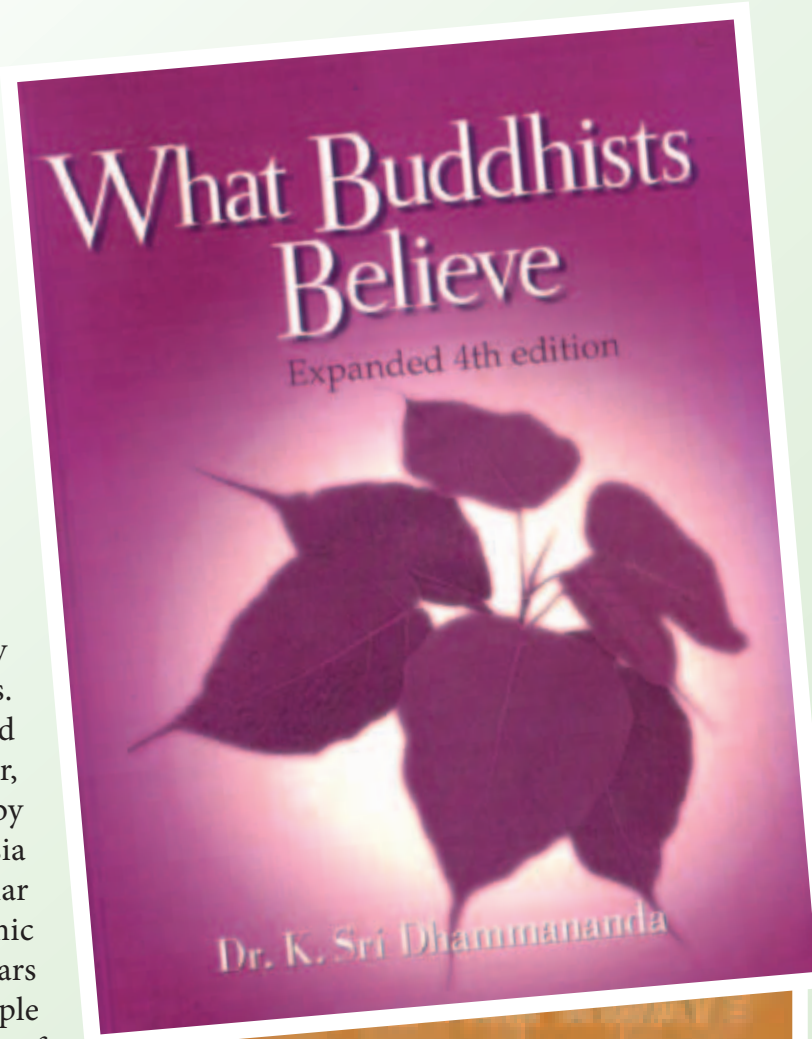


books began to find their way to other English speaking communities across the globe – the USA, Europe, parts of Africa, Australia, other Asian countries and some parts of the Middle East. Non-English-speaking Buddhists have also benefited when these works were translated into various languages – Chinese, Sinhalese, Tamil, Vietnamese, Dutch, Spanish, Korean, Hindi, Bengali, Indonesian, Bahasa Malaysia and Portuguese. Besides these publications, he wrote numerous Buddhist articles for various Buddhist magazines.

One sure test of a book's popularity was when the need arose for reprints. Venerable's books have been reprinted many times, not only by his publisher, the Buddhist Missionary Society, but by numerous other groups within Malaysia and overseas. His books were popular because they avoided the heavy academic style and abstruse language of scholars and because they were written in a simple style and clearly for the genuine seeker of the Truth. He also provided practical and rational explanations for human problems. He approached problems in an unorthodox and liberal manner, taking care not to hurt anyone or condemn the beliefs and practices of other schools or religions.

Venerable Dhammananda's first effort in writing in the English Language was a modest little booklet called Noble Living at a time when there were very few books on Buddhism written in English for lay devotees. The book was immediately popular.

Source:- K Sri Dhammananda.
A Pictorial Retrospect
(A BGF Publication)



One of Venerable Dhammananda's greatest contributions to the cause of Buddhism must surely be in the area of publications. For over forty years, he wrote profusely and his works have touched not only Buddhists, but also non Buddhists, both within Malaysia and in different parts of the world. Very early in his missionary career he recognised the power and durability of the written word. Books could be stored, distributed and referred to all over again in a manner that can never be replaced by the spoken word.

Ven. Dhammananda's books were written in response to a very real and practical need. During his frequent Dhamma talks, devotees and interested listeners asked him numerous questions regarding the practice of Buddhism. After answering their questions, he was inspired to commit them to writing, and this soon led to revisions and new books.

Forty to fifty years ago, there was a dire need for such books. Today he has to his credit no less than 50 important Buddhist books ranging from simple pamphlets to full scale texts exceeding 700 pages. There was a sizeable number of English educated Buddhists in Malaysia who were in need to understand Buddhism in a rational and practical manner. Venerable Dhammananda responded to this need. There were more requests and these



LEADING A BUDDHIST LIFE (Part 2)

by the late Venerable Dr K. Sri Dhammananda Nayaka Maha Thera

(Conclusion to Part 1 that was featured in the February Newsletter ~ Editor)

Buddhism for Man in Society

This religion can be practised either in society or in seclusion.

There are some who believe that Buddhism is so lofty and sublime a system that it cannot be practised by ordinary men and women in the work-day world. These same people think that one has to retire to a monastery or to some quiet place if one desires to be a true Buddhist.

This is a sad misconception that comes from a lack of understanding of the Buddha. Some people jump to such conclusions after casually reading or hearing something about Buddhism. Some people form their impression of Buddhism after reading articles or books that give only a partial or lopsided view of Buddhism. The authors of such articles and books have only a limited understanding of the Buddha's Teaching. His Teaching is not meant only for monks in monasteries. The Teaching is also for ordinary men and women living at home with their families. The Noble Eightfold Path is the Buddhist way of life that is intended for all people. This way of life is offered to all mankind without any distinction.

The vast majority of people in the world cannot become monks or retire into caves or forests. However noble and pure Buddhism may be, it would be useless to the masses if they could not follow it in their daily life in the modern world. But if you understand the spirit of Buddhism correctly, you can surely follow and practise it while living the life of an ordinary man. There may be some who find it easier and more convenient to accept Buddhism by living in a remote place; in other words, by cutting themselves off from the society of others. Yet, other people may find that this kind of retirement dulls and depresses their whole being both physically and mentally, and that it may therefore not be conducive to the development of their spiritual and intellectual life.

True renunciation does not mean running away physically from the world. Sariputta, the chief disciple of the Buddha, said that one man might live in a forest devoting himself to ascetic practices, might be full of impure thoughts and 'defilements'. Another might live in a village or a town, practising no ascetic discipline, but his mind might be pure, and free from "defilements". 'Of these two' said Sariputta, 'the one who lives a pure life in the village or town is definitely far superior to, and greater than, the one who lives in the forest (*Majjhima Nikaya*) The common belief that to follow the Buddha's Teaching one has to retire from a normal family life is a misconception.

It is really an unconscious defence against practising it. There are numerous references in Buddhist literature to men and women living ordinary, normal family lives who successfully practised what the Buddha taught and realized Nibbana. Vacchagotta the Wanderer, once asked the Buddha straight forwardly whether there were laymen and women leading the family life who followed His Teaching successfully and attained the high spiritual states. The Buddha categorically stated that there were many laymen and women leading the family life who



had followed His Teaching successfully and attained the high spiritual states.

It may be agreeable for certain people to live a retired life in a quiet place away from noise and disturbances. But it is certainly more praiseworthy and courageous to practise Buddhism living among fellow beings, helping them and offering service to them. It may perhaps be useful in some cases for a man to live in retirement for a time in order to improve his mind and character, as a preliminary to moral, spiritual and intellectual training, to be strong enough to come out later and help others. But if a man lives all his life in solitude, thinking only of his own happiness and salvation, without caring for his fellowmen, this surely is not in keeping with the Buddha's Teaching which is based on love, compassion and service to others.

One might now ask, 'If a man can follow Buddhism while living the life of an ordinary man, why was the Sangha, the Order of Monks, established by the Buddha? The Order provides opportunity for those who are willing to devote their lives not only to their own spiritual and intellectual development, but also to the service of others. An ordinary layman with a family cannot be expected to devote his whole life to the service of others, whereas a Monk, who has no family responsibilities or any other worldly ties, is in a position to devote his life 'for the good of the many ~ (Dr. Walpola Rahula)

And what is this 'good' that many can benefit from? The monk cannot give material comfort to a layman, but he can provide spiritual guidance to those who are troubled by worldly, family emotional



problems and so on. The monk devotes his life to the pursuit of knowledge of the Dhamma as taught by the Buddha. He explains the Teaching in simplified form to the untutored layman. And if the layman is well educated, he is there to discuss the deeper aspects of the teaching so that both can gain intellectually from the discussion.

In Buddhist countries, monks are largely responsible for the education of the young. As a result of their contribution, Buddhist countries have populations which are literate and well-versed in spiritual values. Monks also comfort those who are bereaved and emotionally upset by explaining how all mankind is subject to similar disturbances.

In turn, the layman is expected to look after the material well-being of the monk who does not gain income to provide himself with food, shelter, medicine and clothing.

In common Buddhist practice, it is considered meritorious for a layman to contribute to the health of a monk because by so doing he makes it possible for the monk to continue to minister to the spiritual needs of the people and for his mental purity.

The Buddhist Way of Life for Householders

The Buddha considered economic welfare as a requisite for human happiness, but moral and spiritual development for a happy, peaceful and content life.

A man named Dighajanu once visited the Buddha and said, “Venerable Sir, we are ordinary laymen, leading a family life with wife and children. Would the Blessed One teach us some doctrines which will be conducive to our happiness in this world and hereafter?”

The Buddha told him that there are four things which are conducive to a man’s happiness in this world. First: he should be skilled, efficient, earnest, and energetic in whatever profession he is engaged, and he should know it well (*utthana-sampada*); second: he should protect his income, which he has thus earned righteously, with the sweat of his brow (*arakkha-sampada*); third he should have good friends (*kalyana-mitta*) who are faithful, learned, virtuous, liberal and intelligent, who will help him along the right path away from evil; fourth: he should spend reasonably, in proportion to his income, neither too much nor too little, i.e., he should not hoard wealth avariciously nor should he be extravagant- in other words he should live within his means (*sama-jivikata*)

Then the Buddha expounds the four virtues conducive to a layman’s happiness hereafter: (1) *Saddha*: he should have faith and confidence in moral, spiritual and intellectual values; (2) *Sila*: he should abstain from destroying and harming life, from stealing and cheating, from adultery, from falsehood, and from intoxicating drinks; (3) *Caga*: he should practise charity, generosity, without attachment and craving for his wealth; (4) *Panna*: he should develop wisdom which leads to the complete destruction of suffering, to the realisation of Nibbana.

Sometimes the Buddha even went into details about saving money and spending it, as, for instances, when he told the young man Sigala that he should spend one fourth of his income on his daily expenses, invest half in his business and put aside one fourth for any emergency. Once the Buddha told Anathapindika, the great banker, one of His most devoted lay disciples who found for Him the celebrated Jetavana Monastery at Savatthi, that a layman who leads an ordinary family life has four kinds of happiness. The first happiness is to enjoy economic security or sufficient wealth acquired by just and righteous means (*atthi-sukha*): the second is spending that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds (*bhoga-sukha*): the third to be free from debts (*anana-sukha*): the fourth happiness is to live a faultless, and a pure life without committing evil in thought, word or deed. (*anavajja - sukha*)

It must be noted here that first three are economic and material happiness which is ‘not worth part’ of the spiritual happiness arising out of a faultless and good life.



From the few examples given above, one can see that the Buddha considered economic welfare as a requisite for human happiness, but that he did not recognize progress as real and true if it was only material, devoid of a spiritual and moral foundation. While encouraging material progress, Buddhism always lays great stress on the development of the moral and spiritual character for a happy, peaceful and contented society.

Many people think that to be a good Buddhist one must have absolutely nothing to do with the materialistic life. This is not correct. What the Buddha teaches is that while we can enjoy material comforts without going to extremes, we must also conscientiously develop the spiritual comforts without going to extremes, we must also conscientiously develop the spiritual aspects of our lives. While we can enjoy sensual pleasures as laymen, we should never be unduly attached to them to the extent that they hinder our spiritual progress. Buddhism emphasizes the need for man to follow the Middle Path.

Source : Voice of Buddhism/ October 2004 issue. VOB is published by the Buddhist Missionary Society Malaysia (BMSM)

About the Writer
The late Venerable Dr K Sri Dhammananda Nayaka Maha Thera was the Chief High Priest of Malaysia (1965) and Singapore (1993) and the Chief Incumbent Bhikkhu of BMV. He was an internationally known speaker and author travelling around the world giving dhamma talks. His many books are widely read and have contributed greatly to introducing Buddhism to many English-speakers in Southeast Asia and beyond. Ven Dhammananda passed away on 31st December 2006 at the age of 87

| DHAMMA STUDY WITH BHANTE PUNNAJI

“If you are reading this, then you are one of the first few hundred to read Bhante Punnaaji’s latest written work before it goes to print as a booklet titled **‘Buddha the Radical Shrink’ – Buddhist Psychotherapy**. For the purpose of publishing in the Newsletter, it will be presented in a number of sections. This is a continuation from Part 1(Feb Newsletter) under the heading of **‘Dhamma Study with Bhante Punnaaji’ for the next few coming months.** - Editor



BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 2)

Historical survey

Psychotherapy, as it is practiced in the modern world, began with Sigmund Freud, the Viennese neurologist who turned introspective psychologist and psychoanalyst, at the beginning of the twentieth

century. Later followers as well as dissenters began to modify or reformulate his theories. Today, there is only a jumble of theories, each in disagreement with the others. Students are confused and practitioners generally take an eclectic position because they are undecided as to which approach to take.

There are a few practitioners, however, who choose just one position and adhere to it. Of late, many books have mushroomed, condemning psychotherapy. These writers argue that modern psychotherapy as well as psychoanalysis is a failure.

Although psychotherapy has gone into disrepute today, among several thinkers, people in Europe and even in North America, often go to the psychotherapist, hoping to find a solution to their diverse emotional problems. Going to the psychotherapist today is like going to the family doctor. It is not only the abnormal people who visit the therapist today; even normal people visit the therapist for counsel, when overcome by worries and anxieties. Even the law courts have started consulting therapists to decide upon the sanity of criminals. The therapists have a great influence on the thinking of people. Even politicians are concerned about this trend. People, who formerly visited the priest or minister for advice, when they were in trouble, today visit the therapist.

Probably due to this fact, Christian ministers and Catholic priests have started studying modern psychology, and they practice psychological counselling as a part of their ministerial work. Buddhist teachers, living in the West, are often called upon to help people with their emotional problems too. They have also recognized the need for a form of Buddhist psychotherapy. Some modern psychologists who have studied and practiced Buddhist meditation find that some of the Buddhist concepts appear to come in conflict with modern psychological theory and practice. Therefore, the Buddhists who are interested in helping are faced with the task of coming up with a Buddhist theory and practice of psychotherapy.



No researcher seems to realize that Buddhism, in its original form, was already a form of psychotherapy. Unfortunately, today, the Buddhist practice has descended to the level of a religion of faith and worship.

It has lost its psychotherapeutic significance. Therefore the task of the modern Buddhist is not so much to create a new form of therapy that is acceptable to a particular school of Buddhist or Western thinking, but to rediscover the original

psychotherapy that is already in existence, though hidden, in the original teachings of the Buddha.

Buddhism as psychotherapy

In speaking of the psychotherapeutic aspect of Buddhism, it must be said that psychotherapy is not merely one aspect of original Buddhism. It would be more accurate to say that it was entirely a form of psychotherapy. The Buddha emphatically states in the Buddhist scripture, *Anguttara Nikaya*, that it may be possible for a person to claim to have been free from physical disease even for a hundred years, but it is not possible for a person to claim to have been free from mental disease even for one day, other than a perfected disciple (*Arahat*), or the Buddha himself. A critic may have doubts about this apparently ostentatious claim. Yet it is recognized by all Buddhist scholars that the ultimate aim of the Buddha, according to the early Buddhist scriptures, was to produce *Arahats* who were perfect in mental health. *Arahatship* was the culmination of the Original Buddhist Practice. If the *Arahat* is the only person with perfect mental health, the Buddha’s ultimate aim or target was nothing below “perfect mental health” for all human beings who are ready for it. This means that Buddhism is not merely another form of psychotherapy, but rather the “ultimate psychotherapy,” that brings about perfection in mental health. In fact, it has been said that while modern psychotherapy attempts to turn abnormal “suffering” to normal “unhappiness,” the Buddha has been turning normal “unhappiness” into supernormal “happiness,” by bringing people to “perfection in mental health,” where even temporary mental disturbances, like common worries and anxieties, come to an end. According to the *Pali Nikaya* teachings, which are considered to be the earliest sources of the teachings of the Buddha, the Buddha has been described as the “Unsurpassable-physician-and-surgeon” (*anuttaro bhisakko sallakatto*), and even as the “Unsurpassable-trainer-of-personality” (*anuttaro purisa damma sarati*). Expressed in modern terminology, these terms may be rendered as “the super psychiatrist” and “the super personality trainer.”

The human predicament

With due respect for the above assertions, let us now enter into a more thorough and systematic examination of Buddhist concepts in relation to modern psychotherapeutic theory and practice, which would indeed help us verify the validity of these claims. Before we come to a systematic examination of Buddhist concepts, however, it is necessary to explain the human predicament in modern perspective.

Modern biology tells us that we are but organisms by birth. We are born with five main sense organs: the eye, the ear, the nose, tongue, and the body. We are living in an environment,



Eminent Psycho-analyst Sigmund Freud

which constantly stimulates our senses. There are several varieties of disturbances in the environment that stimulate the senses, and each sense organ is sensitive only to one kind of stimulus. One sense organ reacts to stimulation only in one specific way. For example, light affects only the eye, not the ear or the nose. Sound affects only the ear. Similarly, the other senses are specialized to be receptive only to one kind of stimulus. Light stimulating the eye results in seeing, and in the same manner, sounds stimulating the ear results in hearing; so does the nose smell, the tongue taste, and the body feel the touch. All the different sensory data received through the different senses, such as, light, sound, smells, tastes, and touch, are combined or synthesized in the brain, to construct a mental image with a meaning concerning what we perceive. This means, the world that we are aware of is a product of the reaction of the senses to stimulation, accompanied by the activity of the brain, which forms a mental image and gives meaning to it. The world that we are aware of is a creation of the process of sensory perception and mental conception, which is going on unconsciously all the time.

Our comprehension of the world is limited by our senses and our brain’s ability to reason out. The world that appears to be out there is not really what is found out there. It is only a picture produced in the brain, just as a camera does. The brain in addition gives a meaning to it. Modern psychologists as well as modern philosophers are aware of this fact. This means, the Creator of the world is our own mind, and each individual is living in his/her own “made up world.” Yet we communicate with one another through the medium of language, and so build up a cultural world. Through exchange of ideas, we build up a view of the world common to our culture. This is why each culture has a different view of life, and a different way of doing things. When we meet a person from another culture we begin to see that person as somewhat strange, weird, or offbeat not only in appearance but also in thought, feelings, and behaviour.

It is very important to recognize this fact in the modern world, where there is so much

international and intercultural communication. This is not merely a Buddhist dogma, but a fact recognized in modern biology, psychology, and philosophy. It is an observable fact, which was also recognized by the Buddha. Buddhism is not based on dogmas or beliefs but on the observation of experience here (*sanditthiko*) and now (*akaliko*), which any one can verify for oneself (*ehipassiko*). Modern scientists and psychologists seem to be only rediscovering what the Buddha discovered centuries ago (*paccattāṃ veditabbo viññuhi*). This is why Buddhism has been a science rather than a religion from the beginning. It was not a physical science but a mental science or psychology. It was the **science of happiness**. Buddhism, however, is an introspective (*openaiko*) science, unlike the modern physical sciences that focus attention only on the external world that is visible and tangible. This is why it has similarities to Freudian introspective psychology.

It is interesting to note at this point that the modern school of psychology known as



Behaviourism holds that, to be scientific, one has to imitate the physical sciences. Behavioural psychologists have focused only on the external objective experience, and rejected introspection as unscientific. They define psychology as “the study of human behaviour,” and avoid the study of mental processes, which are subjective and therefore unverifiable. The behaviourists recognize the transformation of behaviour that results when the thoughts are changed. It is true that one cannot observe another person’s inner experience, but one can observe another person’s change of behaviour and make an inference by comparison with one’s own experience. For example, if a person A is pinched by a person B, B cannot feel the pain, but B can know whether it hurts A, by observing A’s behaviour. Behaviourists study only human behaviour.

The difficulty about introspection was that subjective mental processes could not be observed objectively, and are therefore considered to be non-verifiable. This is not a problem to the Buddhist because the Buddhist is not concerned with observing other people’s

minds but in dealing with one’s own. Buddhism is not a search for knowledge for the sake of knowledge. It is an effort to solve a problem in one’s own mind. As the structure and function of the body is the same in every human being, the structure and function of the mind is similar. If one understands one’s own mind, one understands other’s minds also. This fact makes it possible for a doctor to help a patient, whether the ailment is physical or mental.

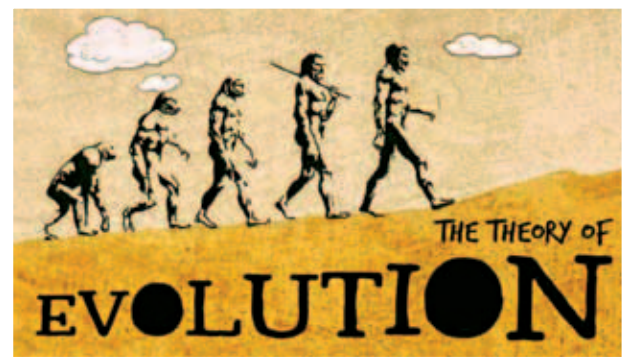
According to the Buddha, it is possible to observe the subjective mental process objectively, by first removing the emotional obstacles to observation. It can also be verified by testing it in the crucible of one’s own experience. If you tell me that a fruit tastes good, I can verify it only by tasting the fruit myself. The fruit may be an objective experience but the taste is a subjective experience. I cannot observe another’s sight, sound, smell, taste, feel of touch, or thought, but I can observe mine. This is how a scientist verifies another’s experience. If I see bacteria under the microscope, you can verify it by looking at it yourself. If I hear the tune of a song, you can verify it by listening to it yourself. If I smell perfume, you can verify it by smelling it yourself. If I feel the warmth of a cup of tea, you can verify it by feeling it yourself. This is how the scientists perform experiments. If we cannot trust our subjective experience, we will not be able to perform any scientific experiment.

Some psychologists, however, have realized that psychology has to be the study of the mind or mental processes, and that we cannot know about the mind by looking only at the body and its behaviour. Thus the school of Cognitive Psychology has come into being. Modern scientists dealing with quantum physics have begun to realize that the physical world that they attempt to discover is actually a mental construct. There are many books written on this subject by scientists as well as philosophers. Since modern physicists began to realize that the external world is only a product of perception and conception, objectivity has become a misnomer and a myth. In fact, there is no “out” to look at, other than what “seems to be.”

This is why the Buddha called the objective experience, *nama-rupa*, which means, mental image and its identity, and the subjective experience was called, *viññana*, which means, the process of perception. The Buddha also saw that there is no “person” who perceives, or a “thing” that is being perceived, but only the “process of perception,” and the “product” of the process. This means, the subjective experience, which is the “seer,” and the objective experience, which is what is “seen,” are both mental

constructs and not real entities that “exist” in real time and real space. Even space and time are mental constructs. This is the meaning of *suññata* or the “emptiness” of experience, which Mahayana Buddhists talk a lot about. Without understanding this basic premise on which the teaching of the Buddha stands, we cannot understand the problem we are about to discuss.

The aim of the Buddha was to solve the problem of human suffering, which has to be achieved by each individual, examining one’s own experience, and not by examining other’s experience. The result was the disappearance of unhappiness, which is observable by one-self as well as by others. The systematic technique of the Buddha for the observation of one’s own experience was called *satipatthana* (systematic introspection). Sigmund Freud’s method of psychoanalysis through free association is also a method of introspection, where the patient is helped by the analyst to observe the mind of the patient. This explains why some of the findings of Freud are almost what the Buddha had pointed to many centuries earlier.



Charles Darwin’s Theory of Evolution

Look out for Part 3 of “Buddha the Radical Shrink” in the April issue of the BMV Newsletter.

About the Writer
Venerable Dr Madawale Punnaaji Maha Thera has been a senior resident monk at BMV since 2007. Venerable is from Sri Lanka and is a scholar of the Pali Canon and also has extensive studies in science, medicine and western psychology. Venerable has spent more than fifty years making an in-depth intensive study of both the theory as well as the practice of Buddhism. He is a researcher of the original teachings of the Buddha, and has served in North America as a Teacher of Buddhism and a Meditation Master, for nearly 40 years.

1. Coming up in March 2018

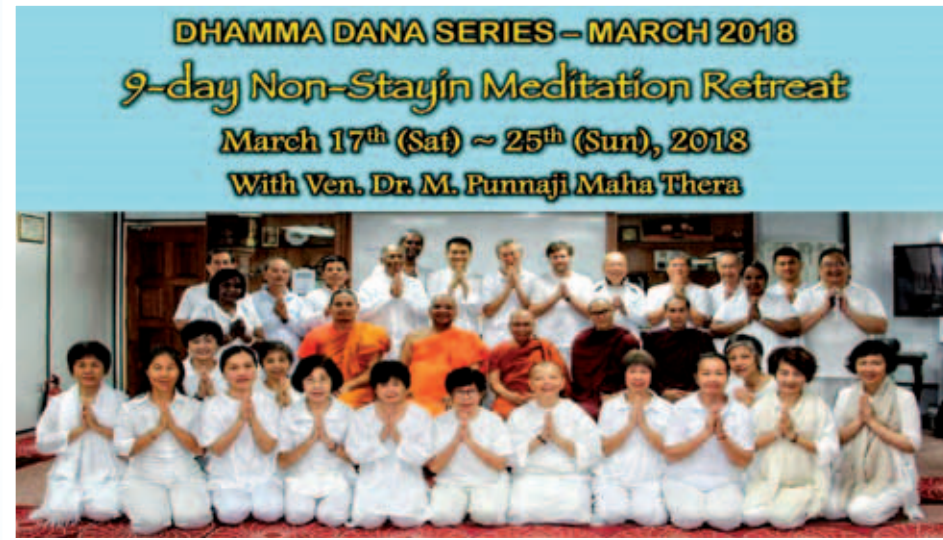
Dhamma Talk



Bhante Dr. Talawe Sangharatana, Chief Bhikkhu of Pitaramba Vihara, Bentota, Sri Lanka will be making his annual visit to BMV in March and April to share his dhamma knowledge with us.

Bhante Sangharatana will be conducting Dhamma sermons as follows. Dates are subject to changes.

- 1. Politics and Buddhism – Can they co-exist? - **Friday 2 March 2018**
- 2. Buddhism and the Environment. - **Sunday 4 March 2018**
- 3. Vegetarianism In Buddhism - **Friday 9 March 2018**
- 4. The World in Chaos Today: Is Buddhism the Answer? - **Sunday 11 March 2018**
- 5. The Buddha’s advice to live a wholesome lay life - **Friday 16 March 2018**
- 6. Kamma : My personal experience - **Friday 30 March 2018**

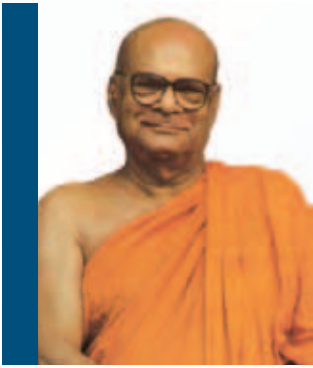


Bhante Punnaaji’s Retreat

2. Past Activities in January 2018

Dhamma Talk

- ☛ **Bro Tan Siang Chye** shared his thoughts on ‘The Six Great Gifts’ with those present on Friday, 19th January



Maha Sanghika Dana to commemorate Late Ven Dr K. Sri Dhammananda’s birthday
- 18th March @ 11.30am

Venerable Dr K Sri Dhammananda Nayaka Maha Thera or ‘Chief Reverend’ as he was popularly known, was born 18th March 1919 in Kirinde, Matare, Sri Lanka. He arrived in then Malaya in 1952, at the age of 32 upon being invited by Sasana Abhiwurdhi Wardhana Society, Buddhist Maha Vihara to administer to the Buddhist community in the country. For 54 years as Incumbent Bhikkhu of the Buddhist Maha Vihara and forty years as the Chief High Priest of Malaysia(1965) and later Singapore(1993), the late Chief Reverend had brought the Buddha Word to countless numbers of devotees who otherwise would have had no access to the sublime message of the Enlightened One. Besides his talks, Chief Reverend had been able to reach an even wider audience through his numerous publications which ranged from the voluminous “Dhammapada” to over 60 books and booklets. He had been able to reach all levels of readers from erudite scholar monks to young school children. Chief Reverend passed away after a short illness on 31st August 2006 at the age of 87.

To commemorate his 99th birthday on Sunday, 18th March, the Buddhist Maha Vihara will be organizing a Maha Sanghika Dana at 11.30am. All are welcome to participate in this Dana to remember a great teacher whose whole approach to the exposition of the Dhamma was governed by his deep concern for giving the ancient teachings a contemporary relevance, to show that the Sublime Message is timeless and had a meaning that cuts across the boundaries of time, space, race, culture and even religious beliefs.

- ☛ **Bro Billy Tan** spoke on **Pañcha Khanda : The Science of Perception** on Friday, 26th January



Bhante Punnaji’s Sutta Class

Sutta classes conducted by Bhante was held every Monday since the 8th of January. Bhante explained the Samaditthi Sutta.



Donation to TCM (Traditional Chinese Medicine)

TCM Consultant, Dr Chai Yoo Yuen donated RM1,000 to the TCM Clinic in memory of his mother, the late Madam Hor Mee Lin who passed away on 18th January at the age of 86. Our appreciation to Dr Chai and we wish to extend our deepest condolences to Dr Chai and his family for the loss of his beloved mother.



| **FRIENDS OF THE VIHARA ACTIVITIES**

Distribution of CNY Goody Bags - 20th January

Thirteen FOV volunteers made a day trip to Kuala Kubu Baru to share Chinese New Year cheer and distribute goody bags in the form of groceries, bags of rice and eggs to ease the expenditure of 12 poor families.



BOARD & CARD GAME (Special Interest Group)

Keen on spending fun quality time playing games with friends? Are you itchy to throw dices or play out cards? If you answered yes, then do come on over and join the BISDS Board & Card Game Special Interest Group (BCGSIG)! BCGSIG was established in 2014 by Brother **Nicholas Hing**. The group’s objective is to prepare a platform that allows BISDS students of all ages to socialise, make new friends and foster healthy relationships through playing tabletop games.

For more details. Please visit our www.bisds.org or contact us via info@bisds.org



ZHINENG QIGONG (Special Interest Group)

2018 will be the third year that the Zhineng Qigong classes are conducted by sis Gina Lim for BISDS teachers and adult students. The classes are in the morning from 8 am to 9 am. Zhineng Qigong is a simple training that relaxes both the body and mind. When the physical body and the mind is in a state of relaxation, the body is able to carry out its various activities in a natural manner and healing takes place naturally. Various energy points are stimulated and enhanced which promotes healthier well-being, enhanced immune system and a more focused mindset. Zhineng Qigong practices have been known for giving almost an instant relief to most ailments.

For more details. Please visit our www.bisds.org or contact us via info@bisds.org



VOICE OF DHAMMA CHOIR (Special Interest Group)

Every Sunday, a group of students aged 8-12 gather to sing their hearts out. The practice starts at 12.30pm after the Sunday school ends. Singing Buddhist Hymns is another interesting way to learn the Dhamma, instead of just didactic lessons in the classroom. The choir was the brain-child of Ven K. Siridhamma Thera, the Principal of BISDS. In

July 2017, Bhante Siridhamma appointed a few teachers to set-up and organize the choir. A big Sadhu to Mr Jimmy Lim, the music teacher and the teachers, for their effort and guidance. To know more about Voice of Dhamma Choir group, please email to info@bisds.org



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 8,000 balance (from RM10,000)
- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/
tamppered glass
- Est : RM24,800 balance (from RM26,800)



- Pagoda Renovation and Repainting
- Est : RM3,000 balance (from RM16,000)
- Vehicle for Transport - Est : RM RM80,000



BUILDING FUND

BUILDING FUND

Building Construction Report to Date

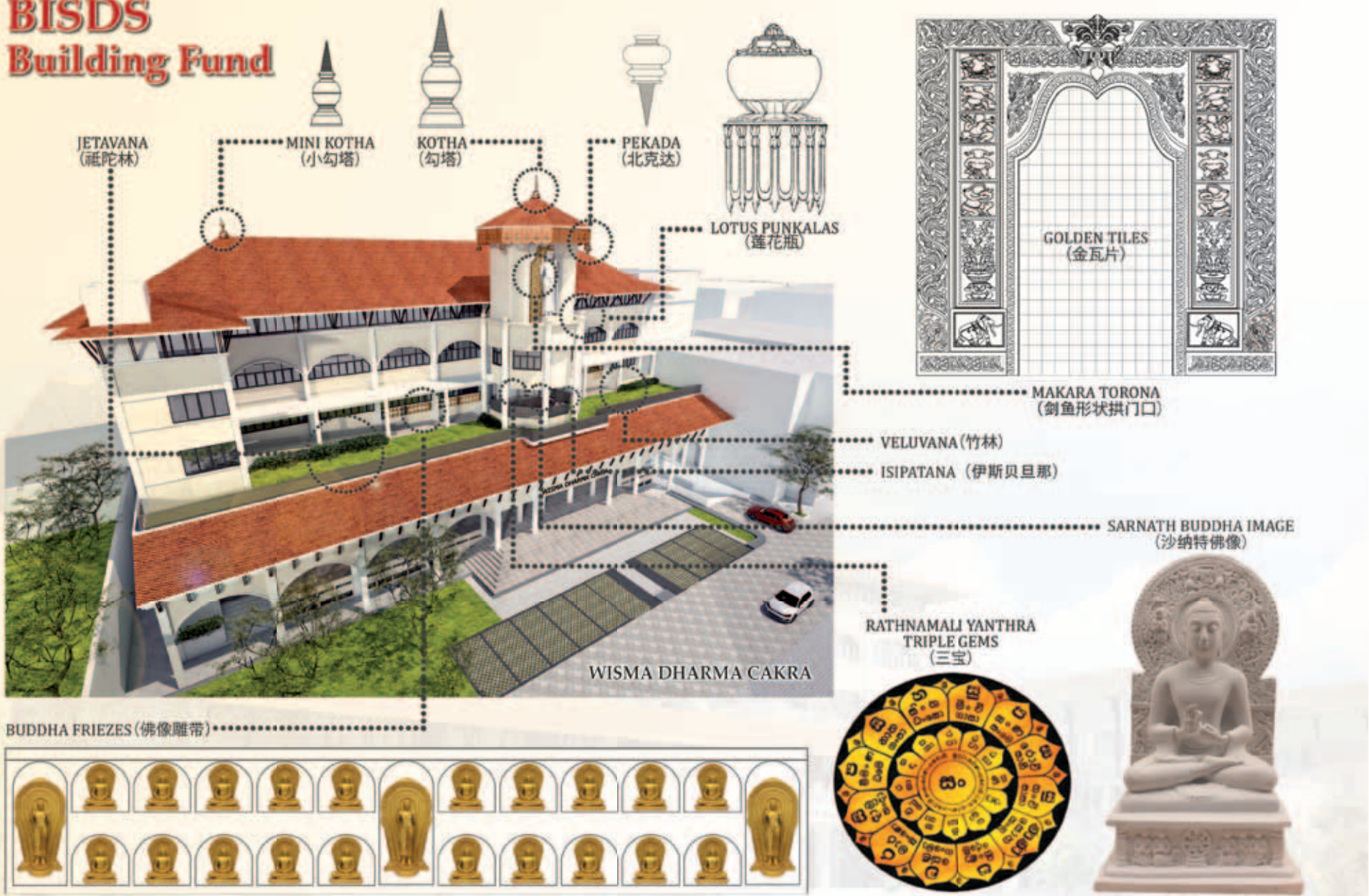
Target Sum is RM8.5 million

Collected Sum to date is RM6.2 million

The Buddhist Institute Sunday Dhamma School Building is almost complete except for some minor work left to finish. As the figures in the box to the left shows, we are still short by RM2.5 million of reaching our target. A big amount indeed. We are counting on your kind support and generosity (Dana) to either co-sponsor or kindly help us source for sponsors for the following. All donations are Tax Exempted.

BISDS Building Fund				可以扣稅 Tax Exemption Receipts			
We accept Co-sponsorships				歡迎聯合贊助			
				Total	Available		
Pillars	頂梁柱	RM 25,000	20	Sponsored			
Wall Finishes	牆壁裝飾	RM 25,000	12	11			
Ceiling Finishing	天花板裝飾	RM 25,000	12	12			
Basement Stores	地下儲藏室	RM 50,000	3	3			
Staircases	樓梯	RM 50,000	4	4			
Flooring Finishes	地板裝飾	RM 50,000	10	9			
Sound Proof Glass Counseling Rooms	玻璃隔音輔導室	RM 100,000	2	2			
Mezzanine Floor Meeting Rooms	會議室 (閣樓)	RM 100,000	5	3			
Classrooms (3rd Floor)	課室 (三樓)	RM 100,000	11	4			
Meeting Rooms (Ground Floor)	會議室 (底層)	RM 200,000	2	Sponsored			
Lifts	升降機	RM 300,000	2	2			
Kandyan Style Roof	康提 (斯里兰卡城市) 式屋頂	RM 1 MILLION	1	1			
Dewan Asoka (Refurbish Tiles + Murals + Lights)	阿育王大厅翻新瓷磚、壁畫、灯	RM 1 MILLION	1	1			
Parasol Roof + Frieze of Awkana Buddha Image	佛像遮陽板屋頂、欄板	RM 1.5 MILLION	1	1			

BISDS Building Fund



Buddhist Institute Sunday Dhamma School (BISDS) Building Fund



			Total	Available
Golden Tiles	金瓦片	RM 100	9,240	9,240
Pekada	北克达	RM 2,500	8	8
Lotus Punkalas (Back)	莲花瓶 (后面)	RM 6,000	2	2
Lotus Punkalas (Side)	莲花瓶 (側面)	RM 8,000	2	2
Lotus Punkalas (Front)	莲花瓶 (前面)	RM 10,000	2	2
Mini Kotha	小勾塔	RM 10,000	2	2
Kotha	勾塔	RM 15,000	1	1
Seated Buddha Frieze	坐姿佛像雕带	RM 18,000	110	109
Standing Buddha Frieze	站姿佛像雕带	RM 38,000	17	17
Makara Torana	剑鱼形状拱门口	RM 50,000	1	1
Rathnamali Yanthra (Triple Gems)	三宝	RM 100,000	1	1
Meditation Pavilion (Isipatana)	禅修阁 (伊斯贝旦那)	RM 300,000	1	Sponsored
Sarnath Buddha Image	沙纳特佛像	RM 500,000	1	1
Meditation Pavilion Garden (Veluvana)	禅修阁花园 (竹林)	RM 500,000	1	1
Meditation Pavilion Garden (Jetavana)	禅修阁花园 (祇陀林)	RM 750,000	1	1

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 endeavor - Editor

No 15. Kaṅkhā Revata

– ‘Spiritual purification through overcoming doubt’

KAṆKHĀ REVATA’S LAST LIFE.

Kaṅkhā Revata came from a very wealthy brahmin family in Sāvatti. One day, after his noon meal, he went with others to hear the Buddha teach and upon accepting the Buddha Word, he renounced the world. According to the Apadāna, this happened in Kapilavatthu. He gained arahanthood through attaining jhana, and is declared by the Buddha to be the foremost of those monks who are jhana-attainers. Before he attained arahanthood, he was greatly perplexed regarding what was permissible for him to use and what was not (for example, whether mung beans was allowable to be consumed or not) Hence his name, Kaṅkhā Revata, Revata the Doubter. Revata was often mentioned in the company with other eminent disciples, such as Anuruddha, Nandiya, Kimbila, Kundadhāna and Ānanda.

The Mahā Gosinga Sutta (M 32) recorded a discussion amongst Moggallāna, Mahā Kassapa, Anuruddha, Revata and Ananda, where Revata was praised as the highest type of monk, the one who delighted in meditation and lead a peaceful solitary life. In the Uttaramātu Petavatthu (Pv 2.10), Uttara’s mother, having been born as a preti (female peta), on account of reviling her devout son who offered the four supports to the monks. She wandered about for fifty-five years with neither food nor water. When she tried to drink water, it turned into blood. One day, she met Revata who was spending his siesta on the banks of the Ganges, and begged him for succour. Out of compassion, it was said that Revata offered water to the Sangha in the preti’s name. As a result, the preti was relieved of her suffering state, and was reborn as a Deva. Kankhā Revata appeared to have survived the Buddha.

HIS PAST LIFE.

In the time of Padumuttara Buddha (the 16th historical Buddha), Revata was a Brahmin of Hamsavati, well versed in the Vedas. One day, while listening to the Buddha, he heard him declare a monk in the assembly as the foremost of those monks who practised Jhana, and he himself wished for the same honour under a future Buddha. To that purpose, he continuously performed various good deeds. After various rebirths amongst humans and the gods, for a hundred thousand world-cycles, he was reborn, in the time of Gautama Buddha, into the family of a wealthy Brahmin in Sāvatti.

PURIFICATION BY OVERCOMING DOUBT

The (Kaṅkhā) Revata Sutta (U 5.7) is a very short text on the Buddha making an utterance (udāna) inspired by the sight of the monk Revata sitting in meditation, reviewing his own purification by crossing over doubt. This expression “purification by overcoming doubt” (kaṅkhā, vitarāṇa, visuddhi) is found in only two places in the early texts, namely, (1) the Ratha, vinita Sutta (M 24.9/1:147,23) (2) the (Kaṅkhā) Revata Sutta (U 5.7/60,5) In the Sutta’s concluding verse, the Doubter (kaṅkhā) is said to be about the here or the beyond, about oneself or others, that arise as we meditate. In other words, here kaṅkhā is synonymous with vicikicchā, both often translated as “doubt.” In fact, the Madhyama Āgama version specifies this doubt as vicikicchā: yigāi.

The commentary to the (Kaṅkhā) Revata Sutta explained that Revata was reviewing his purification of overcoming doubt achieved through full liberation. It specified that through the wisdom of the supramundane path, he had gone beyond any doubt related to speculations about a self in past, present or future, as well as beyond any doubt regarding the Buddha, the Dhamma or the Saṅgha. (UA 315) This closely relates to the purification by overcoming doubt to the attainment of streamwinning, since to go beyond such speculations and to have firm faith in the Three Jewels are qualities of a streamwinner, one who through the strength of personal realization has completely removed doubt. In other words, Revata here is at least a streamwinner. However, to ascertain this point, we need to look closer at “doubt” and its removal in other discourses. According to the Dhammasavana Sutta (A 5.202), for example, doubt can be overcome while listening to a discourse on the Dhamma. Though listening to the Dhamma may at times occasion streamwinning, but this is not always the case. Several discourses report junior monks visiting elder monks and posing them questions in order to “remove their doubts.” These instances do not seem to be related to the attainment of streamwinning, but only to such monks improving their theoretical understanding of the Dhamma or to clear their doubts about their practice.



SEEING BEYOND THE SCREEN

by Yael Shy

Yael Shy invites millennial to bring some mindfulness into their digital lives.

If you are a millennial (between the ages of eighteen and thirty-six) you probably spend an average of eighteen hours a day consuming media, with approximately five hours of that time engaged in social media and peer-created content. Those hours are consumed across a variety of platforms and may include simultaneous consumption of media. For example, if you spend two hours per day on Facebook, three hours texting, and an hour watching television, that adds up to six total hours, even though it may only translate to three or four “real” hours in your day, if you are doing some of those things at the same time. Media consumption includes texts, surfing the internet, binge-watching Net-flix, and playing games on your phone. I reach for my phone at nearly every pause in my day, from the moment I wake up to the moment I fall asleep. Our phones are extensions of ourselves, connectors to others, portals to the world, and addictive tools. If we are going to take our goal of living a mindful life seriously, we have to consider our very intimate, ubiquitous relationship with our devices.

The key to mindful living “off the cushion” is building in a pause to check in with our intention, our body, and our heart before we reach for our favorite distractions. Nowhere is this more palpable and powerful than in our relationships to our devices. When do you reach for your phone? When do you click on social media sites? How do you feel right before heading to your page on the site? What happens in your mind while scrolling or posting? How do you feel afterward?

For me, that initial reach toward my phone usually comes when there is any type of pause in the action. Aside from just being addicted to stimulation, some part of me suspects there



might be loneliness, disconnection, and sadness waiting for me in the silence of phoneless, and I am scared to face it.

Once I open my time-wasting app of choice—perhaps with some mindfulness, perhaps on autopilot—I immediately begin to tumble down the rabbit hole of posts, tweets, photos, videos, and memes. After twenty minutes (or more) of scrolling along, I begin to realize that I am lost in a scroll-and-click universe where I have the capacity to ingest endless thoughts, photos, and virtual lives of friends and acquaintances, post my own, and wait for the “likes” to roll in.

I deeply understand the pull of social media. I find pleasure reading about the goings-on of friends and family who live far away, appreciate the notifications about events and interesting articles, and I like getting affirmation for my posts and photos.

I am pretty certain, however, that I could obtain all of those pleasures in about one hour on the site per day, or less. What I do instead is spend hours of my life scrolling, getting lost in articles, comment conversations, and other people’s photo albums. Like staring blankly at a television screen, the endless scroll allows my brain to zone out from my life and float away.

There is nothing inherently wrong with this zone out, but after a certain period of time, I notice that—like a junk food binge—I feel pretty sick. I feel alienated and lonely, exactly the opposite of the reason I signed on in the first place.

I think of the hours and days I have spent on social media. I think of the precious time I have squandered after I have checked in on my friends and loved ones, after I have checked my messages and invites, and after reading any interesting articles. The time spent endlessly scrolling. It makes me sad. It makes me want to be more aware, and to wake up from the social media trance and interact in real time again.

One of the other dangers of too much social media is engaging in what Buddhists call “comparing mind.” This is exactly what it sounds like—comparing our lives, our looks, our achievements, and even our meditation abilities to others to see how we stack up. Everyone engages in comparing mind sometimes, but in the world of social media, where people only publicize the rosy moments, the filtered photos, and the happy news, it is particularly easy to think we are the only ones having a hard time.

I remember one particular day of college when I made the mistake of Googling a young woman



with whom I was planning a conference. Even though this woman was only a few years older than me, I found hundreds of articles she had written, awards she had won, and other accomplishments staring back at me on the screen. Tears streamed down my face as I compared it to what happened when I typed in my own name: Nothing. Nada. No results whatsoever. I am a nobody, I remember thinking, my comparing mind in full force. I will never be as accomplished as this woman.

I will never amount to anything. I carried around this dreary view of my own worth all day, long after I had shut down the computer.

Comparing mind starts from a place of insecurity. It rests on an assumption of deficit or lack (I’m not lovable, I’m not worthy) that then looks to the outside world to prove or disprove that flawed assumption. “If I am better looking than Lilly, I am good looking,” the logic goes. “If I have achieved more than Jim, I am successful.” The trouble with comparing mind is that, resting on that shaky foundation of insecurity, it is never satisfied. It never successfully answers the question of whether we are lovable or successful. Even if we come out “on top” in one particular comparison, there is always someone who seems to have more or be more than us.

Additionally, even if we were to be deemed the best looking, the most lovable, the most successful by others, when the affirmation comes exclusively from the outside world and is tied to our sense of self, we will suffer.

The “self” is always changing, and is completely interpenetrated with everything else in the universe. Its very nature is instability. When I recognize this, how can I take credit for the good things “I” do, since “I” am constantly being influenced by the people and landscapes around me? How can I compare myself to anyone else in the world when every force in their universe and every force in my universe came together in very different, yet interpenetrating ways?

“Self-ing,” the project of continuing to try and reify a separate, permanent, unchanging self, is a delusional project that I find myself trapped in over and over again, and it is what lies at the heart of comparing mind. In many ways, it also lies at the heart of social media, where we are all continually branding ourselves, polishing our images, curating our lives, and then comparing ourselves to the “brands” of others.

Sometimes, to break out of comparing mind while scrolling through social media, or just looking around the room at a party, I ask myself, “What if I am okay and enough right now? What if the only standard I have to live up to is my deepest, most authentic self?”

The first step in mindful technology consumption is to pause and recognize the power these devices have over us, to check in with ourselves before we reach for them, and to build in pauses, breaks,

and (emotional) rehab when it all becomes too automatic, too addictive, and too much. The magic of mindfulness in the “in-between” moments of our life is that we don’t need any special gear, quiet space, or complex instructions to practice it. We can bring meditation to meet us wherever we are, whatever we are doing, right in the middle of our crazy lives.

Source : Lion’s Roar magazine

About the Writer

Yael Shy is the Senior Director of the NYU Global Spiritual Life Center, Founder and Director of MindfulNYU, Director of the Of Many Institute for Multi-faith Leadership, as well as the author of the forthcoming book, What Now? Meditation for Your Twenties and Beyond.



| RECREATION

RECIPE OF THE MONTH

Pineapple Jam Tarts



• Servings:- 50 pieces

Ingredients:

Pastry

- 220g butter at room temperature
- ¼ tsp salt
- 50g icing sugar sifted
- 1 Grade A egg yolk
- 1 Grade A egg
- 390g plain flour sifted together with 20g corn flour

Filling

- 1kg grated pineapple from 3 pineapples
- 150g sugar or to taste
- 50g rock sugar
- 3cm cinnamon stick
- ¼ tsp salt
- Pineapple tart mold/cutter
- 1 egg beaten lightly for egg wash

Instructions

To prepare filling:

1. In a non-stick pan, cook filling ingredients over low heat till mixture is thick, glossy and sticks together, about 30-35 minutes. Adjust sugar to taste. Remove and leave to cool. Then shape jam into small balls and set aside.

To prepare pastry:

1. Using an electric beater fitted with a paddle, beat butter, salt and sugar until just mixed. Beat in egg yolk and egg until well combined. Slowly beat in sifted flours until just combined. Remove dough, wrap with cling film and refrigerate for 30 minutes.
2. Roll out dough until 0.75cm thick. Use a tart mould/cutter to cut out base patterns and place onto pre-greased trays. Top each pastry with a ball of pineapple jam.
3. Roll out some dough thinly and cut into fine strips. Place 2 strips on top of jam to form an X. Brush the whole tart with the beaten egg wash.
4. Bake in a preheated oven at 180°C for 15-20 minutes or till lightly brown. Remove and cool before storing.

Read more at <https://www.kuali.com/recipe/tart-nenas/#ZYPmlaCgZRqH8IKl.99>

1. FIND THE 6 HIDDEN WORDS



2. JUMBLED WORDS QUIZ

We see these things daily, letters here are jumbled up, can you guess the correct word from it?

@BhaviniOnline.com

1. Pturecmo	6. Emohipleon
2. Cebofoak	7. Enp
3. beutghtil	8. Oodf
4. rtaslpsu	9. Treaowof
5. Riromr	10. hwcta

3. JOIN THE DOTS AND COLOUR THE PICTURE



4. FIND YOUR WAY OUT OF THE MAZE



Buddhist Institute Sunday Dhamma School Building Nearing Completion

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)

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

- Wall Finishes (12 @ RM25,000 each)
- Ceiling Finishing (12 @ RM25,000 each)
- Basement Stores (3 @ RM50,000 each)
- Staircases (4 @ RM50,000 each)
- Flooring Finishes (9 @ RM50,000 each)
- Sound proof glass counseling rooms (2 @ RM100,000 each)
- Mezzanine Floor meeting rooms (3 @ RM100,000 each)
- Classrooms – 3rd Floor (7 @ RM100,000 each)
- Lifts (2 @ RM300,000 each)
- Meditation Pavilion Garden 1 (RM500,000)
- Meditation Pavilion Garden 2 (RM750,000)
- Kandyan Style Room (RM1 Million)
- Dewan Asoka – Refurbish Tile + Murals + Lights (RM1 Million)
- Parasol Roof + Frieze of Awkana Buddha Image (RM1.5 Million)

DAILY ACTIVITIES

Mon - Sun

- 6.30am - 7.30am
- 11.30am - 12noon
- 7.30pm - 8.30pm

Daily Morning Buddha Puja
Daily Noon Buddha Puja
Daily Evening Buddha Puja

WEEKLY ACTIVITIES

Mon, Wed, Thurs

- 8.00pm - 10.00pm

Tues

- 8.30pm - 10.00pm

Thurs

- 7.30pm - 9.00pm

Fri

- 1.00pm - 2.00pm

Sat

- 8.00pm - 9.30pm

- 7.30pm - 8.30pm

Sun

- 9.30am - 11.30am

- 8.30am - 9.30am

- 9.30am - 11.00am

- 9.30am - 12noon

- 10.00am - 11.30am

- 10.00am - 2.00pm

- 11.00am - 12.30pm

- 1.30pm - 5.00pm

- 2.00pm - 3.00pm

- 2.00pm - 7.00pm

- 5.00pm

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

You can donate towards our many projects :

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

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

Direct Debit : Hong Leong Bank Brickfields
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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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