



BMVnews

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For Non-Muslims only



Subha Aluth Avuruddak Vewa Happy Sinhala New Year 2018



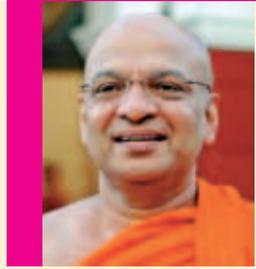
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PHOTO NEWS - Desperately needing Sponsors and Co-Sponsors for the BISDS Building Fund.
(Please turn to Page 13 & 14 for further details.)



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



VENERABLE CHIEF'S SINHALA NEW YEAR MESSAGE

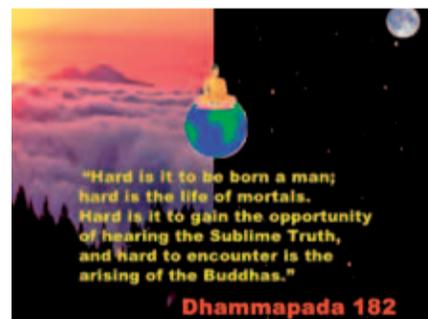
As we usher in the coming New Year with customs, traditions and the usual feasts and exchanging of gifts, we should also practice forgiveness and reconciliation with family and friends. Forgiving those who have hurt us or harmed us, we unburden the weight of resentment and cut the cycle of retribution that would otherwise keep us ensnared in an ugly samsaric journey. Sometimes forgiveness pairs well with reconciliation but reconciliation requires more than forgiveness. Trust needs to be established, responsibility must be owned and respect needs to be earned by both parties to process reconciliation for the friendship to regain solid footing again. When we forgive and reconcile, peace and harmony follows with happiness and good health restored.

I would like to wish all our Sinhalese dayakas, Tamil friends of the Vihara as well as the Thai and Myanmar communities here in Malaysia a very happy and peaceful Solar New Year.

I end my message with a sincere wish that you and your family have a joyful celebration with wholesome family togetherness. May the blessings of the Buddha, Dhamma and Sangha be with you and your family.

Subha Aluth Avuruddak Vewa – Happy and Blessed New Year!!

Ven. Datuk K. Sri Dhammaratana Nayake Maha Thera
*Chief Incumbant Bhikkhu,
Buddhist Maha Vihara*



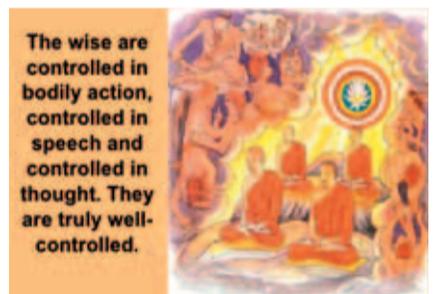
PRESIDENT'S SINHALA NEW YEAR MESSAGE

As we welcome the Sinhala Avuruddha and reflect on the events of the past, I am humbly reminded of the contributions of our very small Sinhala community residing in Malaysia but also take cognisance of the presence of the Sri Lankan expatriate and worker associations. The presence of these groups reminds and reinforces the heritage of the Sinhala culture, race and religion. This coupled with the reverence for our parents and religious teachers brings forth the inherent characteristic of our cultural heritage. The gathering of our families on the first day of the new year, makes memories for young and old which ensures the continuity of the tradition of reverence that benefits future generations. So, let's all of us learn and if need be, unlearn and relearn the values of our cultural practices. This is where Buddhism excels in that it allows our culture to coexist harmoniously with religious practice. As long as our intent is for benefit and not to cause harm, we can enquire, we can experiment and we can experience the results. So friends, let's rejoice with our loved ones in this forthcoming year.

Before I end, I would like to thank all the resident monks, devotees and well-wishers who have helped us along the way and in the name of service to the community. I on behalf of the BMV Committee of Management wish each and every one of you **Subbha Aluth Avuruddak Vewa – Happy New Year!!**

Thiruwana Saranai
(Blessings of The Holy Triple Gem)

Sirisena Perera
*President
Sasana Abhiwurdhi Wardhana Society
(Buddhist Maha Vihara)*



FEATURE



CELEBRATING SINHALA NEW YEAR OR ALUTH AVURUDHA

Different parts of the world celebrate New Year in different ways. In some countries, the time of celebration also differs. New Year in Sri Lanka or for the Sinhalese of Sri Lankan origin around the world is popularly called Aluth Avurudha.

It is a solar festival that is observed either on the 13th or 14th in the month of Bak (or April). It is when the sun moves (in an astrological sense) from the Meena Rashiya (House of Pisces) to the Mesha Rashiya (House of Aries) in the celestial sphere. It marks the end of the harvest season. To the Sinhalese, it signifies the beginning of

the new and the end of the old. It is a fun and a festive time, symbolizing new beginnings, possibility and hope. A time to look forward to what the future has in store instead of looking back on the hurt and pain of the past. It is the time to heal, a time to forgive, and a time to make a fresh beginning.

A number of customs and traditional beliefs are associated with the New Year celebrations. One such belief is the cleaning of their house to wash away the evils of the previous year and this is followed by the lighting of the oil lamp.



The customs begin with Sinhalese community visiting temples to seek blessings and praying for a prosperous year ahead. Among the other customs are the lighting of oil lamps and preparation of the traditional milk rice or kiribath for family members. Milk is considered to be auspicious and brings prosperity.

All the members of the family have breakfast or lunch together to celebrate the arrival of the New year and eat traditional food like kevum (oil cakes) or kokis (crispy light sweetmeats). The younger members offer the customary betel leaves and touch the feet of the elders to seek blessings and show their gratitude and respect towards them.

It is considered to be the best time to start off with a new business as well as wedding ceremonies. People also follow the tradition of exchanging gifts with their loved ones as a token of love and affection. These customs seem to have glued the people belonging to the Sinhalese community together promoting harmony and wholesome family values.



FEATURE

THE ALL IMPORTANT BETEL LEAF

At no other time of the year is there such a demand for betel leaves as at the Sinhala New Year time. Betel is a must at New Year, for it is an essential item in the observance of an important custom. Just like milk rice (kiribath), oil cake (kevum), kokis and plantains, betel leaves are considered an indispensable item. Its purity and holiness are the same to the Kings as well as the common man.



At New Year, when families get together at the parental home, children pay their respects to parents, grandparents and any other elders staying with them, by offering a sheaf of betel. Nephews and nieces on their New Year visits, will bring along sheaves of betel to greet and pay their respects to uncles and aunts. Forty leaves make up a bulath atha but this number is rarely adhered to today.

It doesn't really matter if the sheaf has only 20 leaves or even less. What is important is the act of offering the betel, and it should be given with both hands, with the stems towards the receiver. The giver then falls at the feet of the receiver or bends his/her knees and pays his/her obeisance.

The receiver - parent, grandparent or elder relative - will give a gift in cash wrapped in a betel leaf. The offering of betel is also a symbolic gesture, of saying sorry and asking to be forgiven for any wrongs committed during the past year. When there is some displeasure between two persons or families, the younger person will visit the older one and greet him/her with a sheaf of betel. The elder accepts it and it is a sign that all ill-feelings have been erased and past wrongs forgiven and will be forgotten. It is not only at New Year that we offer betel to elders as a mark of respect.

Offering betel is also an invitation. A householder will offer a sheaf of betel to the Head Bhikkhu, to invite him to a bana or pirith ceremony. Again it is customary to offer a bulath wattiya - a wicker tray - of betel leaves to the monks thus assembled, requesting them to begin the chanting. We do the same to the Bhikkhu who has come to deliver a bana sermon. The betel leaf is used to decorate the pirith mandapa as well.

The betel leaf is given a prominent place in almost all activities of a marriage ceremony. A kinsman is invited to a family wedding by offering a tray of betel. The kinsman by taking a leaf, accepts the invitation. When the bridegroom visits the bride for the Poruwa ceremony, it is customary that he be received by offering a tray of betel. The bride and bridegroom offer betel - as a mark of respect - to parents, aunts, uncles and other elders. Betel leaves make the marriage ceremony a joyous occasion.

No leaf has so important a place among our customs and traditions as this humble leaf.

Source : Sri Lanka Sunday Observer 2015





THE SECRET OF BREATHING

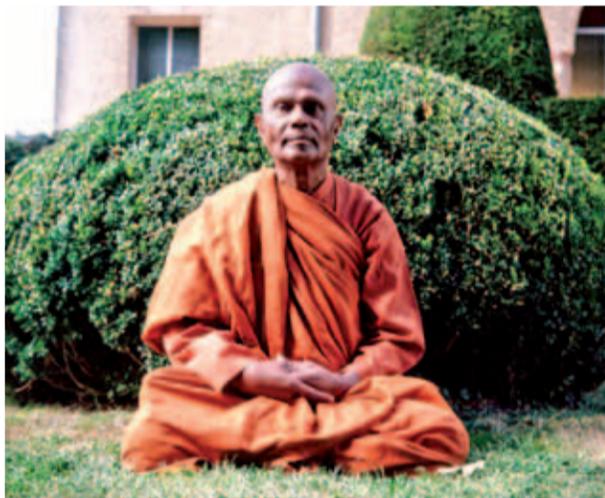
by *Bhante H. Gunaratana Nayaka Maha Thera*

I wish to touch on something very simple and practical, and yet something that most of us pay little attention to. I want to tell you about the secret of breathing, about the truth that is hidden within it. Although we have been breathing all our life, very few of us give much consideration to the breath, to discover the truth it can reveal.

We constantly refer to the importance of paying attention to the breath in our meditation practice. If we do so, what will we become aware of? We may first note that the breath is always coming and going. Second, we may also notice that sometimes the breath has varying qualities, such as being short, long, shallow, or deep. Beyond that, very few of us go into any detailed understanding or examination of the breath. I want to take a deeper look tonight, in order to note some things that we perhaps have not paid attention to before. We can all observe these deeper aspects of breathing, but until we pay attention to them they don't seem to exist. The Buddha said, "All phenomena exist for us only when we pay attention to them.... Attention brings out hidden secrets."

The Entire Truth

I believe that we can find the entire truth of suffering within breathing. Even if you have no other practice, breathing itself can be enough to awaken you to the reality of suffering. You may ask: "How can that be? How can there be any suffering in a simple and automatic act like breathing?"



Let us look deeper. To begin with, I would like to ask you to stop breathing for ten minutes! I don't think anybody can do that. Now that I have your attention, let's consider the breathing process in some detail.

As you breathe in and breathe out, simply give your full attention to the breath. Do you notice that when you breathe in, you experience a great deal of subtle satisfaction? What is happening? If the lungs don't have air, we become anxious. This anxiety message goes to the brain. The parasympathetic nerves immediately give a message to the lungs to pull in air as quickly as possible.

But why does this anxiety arise? Because we have a strong desire to survive, a desire to exist. That desire cannot be assigned to any one place in our brain or in our body. Desire permeates our body and mind. Every cell in our body possesses desire. Every cell has the desire to survive, and they all cooperate to give this message to the lungs and to the brain, because every cell depends upon oxygen. When there is no available oxygen the cells become agitated. This agitation is transmitted to the brain and then to the lungs: breathe!

So you can see that desire is built into us. Even at the moment of birth, we have desire. When we look at a baby we might be inclined to say, "Look at this sweet baby. So innocent!" Although they are indeed innocent, they also have an enormous amount of greed. They can't express this greed in words, but their crying can, and it will attract everybody's attention.

Although a baby doesn't plan to be desirous, when it feels a need, such as hunger, desire arises. Even in tiny babies, their bodies have many trillions of cells, and they all want to be fed. We are born with this desire, this greed. That is why the Buddha said: "The very coming into existence is suffering. This very birth is suffering."

Therefore even our breathing can be seen to be guided by and dependent upon desire-however subtle it may be. So when we breathe in, we fulfill this subtle desire. It is mostly a subconscious desire. In contrast, if you were not to breathe for maybe two minutes, you would experience much agitation, and even fear. You would then become consciously anxious. This anxiety-whether subconscious or conscious-is dukkha. It is suffering.

Subtle Suffering

Suffering has many different levels. The subconscious anxiety associated with breathing is a very subtle level of suffering. We don't always have to experience great suffering, such as sickness and disease, to understand it. Every one of us experiences the subtle anxiety, the subtle suffering, associated with breathing.

So when we breathe in, that anxiety slowly fades away. We then experience a certain amount of satisfaction and comfort; along with a feeling of security and even a certain amount of happiness. It is not a great deal of happiness, but we feel a small sense of satisfaction, proportional to the subtle anxiety we just subconsciously felt, before breathing in.

Then, after we have mindfully breathed in, we note, as the lungs become full of the breath that just gave us satisfaction, it now brings us dissatisfaction. Why is this? When the lungs become full, we cannot hold the breath for long-maybe a minute, at best, two minutes. As we hold the breath, we feel an uncomfortable pressure in our lungs.

What is happening inside? As soon as air goes into our lungs, blood cells absorb its oxygen. They go through our system, exchanging carbon dioxide for the oxygen. Now, there is carbon dioxide in our lungs and we need fresh air. The lungs cannot hold this old air for very long, before they send a message to the brain, and the brain sends out a corresponding message, "Push it out! Push it out!" If the lungs hold that breath for very long, we can begin to feel great anxiety.

Thus, the same breath that once gave us pleasure, now gives us an unpleasant pressure in the next moment. That is also suffering. That is unsatisfactoriness. As we breathe in we get satisfaction. But that breath itself is then growing old, and as it does, it has to die. Every moment of any existence brings a new moment, causing the previous moment to become old and decayed. This happens to our body, our cells, and even our breath.

So, we alternatively experience satisfaction and then dissatisfaction as we breathe in and out, because we have desire. The source of this desire is not lodged in our brain, but is in every cell of our body. It is desire that causes us to bring air in; it is desire that forces us to push air out. It is desire that makes us glad; it is desire that makes us sad. So, within desire itself there is a moment of sadness and a moment of gladness.

Death With Each Breath

When we pay mindful attention, we discover various truths. One truth is that we always have greed. Another truth is that there is always unsatisfactoriness. There is yet another truth: what we have called aging. But another name for it is anicca, impermanence. Because of impermanence, these feelings of

gladness and sadness arise. It is because of impermanence that we have the desire to breathe in and breathe out. First, we breathe in, and since the breath is impermanent, we have to breathe again. The nature of impermanence is to force something to be repeated. When something happens it doesn't last long; it disappears and we have to repeat it again and again and again.



When we mindfully watch the breath, we come to realize that there is nothing in life we do only once. Impermanence causes things endlessly to be repeated. But you might raise the question: "What about birth? What about death? They aren't repeated." The fact is that birth does not happen to us only once. Death does not happen only once. We can even see that as we observe our breathing. Birth takes place every time we breathe in. Death takes place every time we breathe out.

There are three types of death that we can experience. The first is called "momentary death". It's the type of death that happens to the breath. Momentary death also happens to the cells in our body. Every cell has a momentary death and a momentary birth.

The second type of death-that we all understand-is called "conventional death". Understanding the secret of the truth of breathing and experiencing its momentary death, helps us to face conventional death. When we deeply watch anything (in this case, the breath) we see that every moment is changing. There is nothing there for us to hold on to. It's all changing. When we see this truth, we come to understand that conventional death is nothing more than this temporary, momentary death. When we breathe in, we don't really know if we will die at that moment. Similarly, when we breathe out we might not be able to breathe in again. Momentary death is so natural, so real, so quick-it is happening to us all the time. If we keep our mind on this, and we understand the truth of it, then when conventional death approaches, we won't be afraid of it.

Conventional death is just going to be followed by another conventional birth. Of course, our ultimate goal is never to be born again. Instead, we seek to die an eternal death-the third type of death. Ultimately, we seek to bring the repetition of momentary death and conventional death to an end. Craving, greed, and desire must cease. Yet as long as we feel desire, whether we do something wholesome or unwholesome, unsatisfactoriness and suffering occur-and momentary death reoccurs.

So we can see that we have all of these lessons hidden in the breathing process. The main two points I want to emphasize is that there is desire, and thus there is suffering caused by this desire.

An End to Suffering

We can also see the end of suffering, and the end of the cause of suffering, in the breathing process. We see this as we mindfully watch the arising of the desire to breath in-we just let this breath come in without desiring it. Sometimes people will think they can't avoid desire, saying: "But I have to breathe deeply. I have to control my breath. That's a natural desire." That is not true. When we simply let the breath come in and go out, we can watch it, detached, without desiring anything. When we simply watch the breath as it comes and goes, we can experience durable satisfaction.

This lack of desire is true peace. Non-craving, even for the slightest thing, is an experience of peace. Real peace is the cessation of all sankaras

(something that exists dependant upon something else). The breath itself is a sankara. The cessation of this sankara (not grasping) is peace. All grasping is abandoned. When we breathe in and out, if we feel a desire, we abandon it.

The underlying tendency of a pleasant feeling is desire. The underlying tendency of an unpleasant feeling is rejection, resentment, or anger. The underlying tendency of a neutral feeling is confusion. Of course, not all pleasant feeling has the underlying tendency of desire, not all unpleasant feeling has the underlying tendency of hatred, and not all neutral feeling has the underlying tendency of confusion. How can we have a pleasant feeling without it being associated with desire?

When greed ceases and when grasping ceases, peace will then arise. That peaceful feeling is a pleasant feeling. Within that peaceful feeling there is no desire as an underlying tendency. This is what is called happiness without desire or greed. It is spiritual happiness.

Similarly, we can have spiritually unpleasant feelings, without hatred being experienced as an underlying tendency. For example, when we focus our mind on our breath, we can come to see impermanence, desire, letting go of our greed, etc. This may happen for an extended period of time, yet we still may not achieve the expected peace. If this happens, we may find we have the unpleasant feelings of not attaining peace arise, but without the hatred. So the meditator understands: "Instead of getting upset and disappointed, I must make more effort." This experience can be an encouragement for the meditator to practice more vigorously, rather than getting upset. That is why it is called an unpleasant feeling without hatred as an underlying tendency. It is a useful unpleasantness which urges us on.

Glimpsing Right Understanding

If we diligently continue to follow this practice, we may find we momentarily experience the cessation of greed, hatred and delusion. This brings us a feeling of tremendous peace. It is a momentary cessation of suffering. Temporarily, we experience nibbanic bliss, just for a fraction of a second-giving us an indication, a taste of what Nibbana is like.

For every moment that we let go of our desire, our greed, the craving to breathe, we experience the momentary bliss of Nibbana.

We can see that by simply focusing the mind on the breath, we are on the path leading to the attainment of Nibbana. This practice can encompass the complete Noble Eightfold Path leading to liberation. How can this be? I'm not going to go into the complete list at this time, but we might look briefly at number one on that path: right understanding. When we understand this whole process of breathing, exactly as it is, we are developing right understanding. That is, we understand this is what is called suffering, in this tiny example of breathing. The cause of suffering is this little bit of greed that we have. And the end of suffering is that little peace we experience when we let go of greed. That understanding, that insight, is right understanding. We can see this in the breath itself. Simply while breathing and being mindful of it, we can gain a glimpse of it.

While on the Noble Eightfold Path, you don't always practice each step in the order they are listed. You practice each element as required. For example, we have a tendency to neatly arrange our kitchen utensils. The measuring spoon is in its place, ladles are in their place, pans in theirs.



We've arranged everything nicely, even beautifully. But when we begin to cook, we don't necessarily use the utensils in the order in which they're arranged. We grab whatever is necessary and use it. Similarly, for the Noble Eightfold Path, the Buddha has ordered its spiritual utensils in a beautiful way. Step by step, he explains right understanding, thinking, speech, and so forth. But we may practice them in a different order as the opportunity and need presents itself.

So, here is another example of the larger path being contained within the simple activity of watching the breathing process. When we follow the path, we might begin with understanding (the first listed step), but we will use whatever factor is necessary, at the moment. For example, while engaging in this practice of mindfulness of breathing, we may begin with understanding, but as we work at it, we could become drowsy. Then it's necessary to use right effort. Then we might become agitated. So we must regain our balance with right concentration. So we bring to our practice whichever Noble Eightfold Path factor is necessary.

And so, as we focus the mind on the breath, giving it total, undivided attention, many things unfold—all by themselves. As we engage in this practice, our understanding and our mindfulness keep growing, evolving, unfolding. It is a wonderful way to glimpse the truth of existence.

All phenomena exist for us only when we pay attention to them.... Attention brings out hidden secrets.

Source : *Bhavana Society website*

About the Writer

Bhante Dr H Gunaratana Nayaka Maha Thera is a Sri Lankan Theravada monk affectionately known as Bhante G. He is an internationally recognised author and meditation teacher. Bhante G is currently the abbot of the Bhavana Society, a monastery and meditation retreat center that he founded in High View, West Virginia since 1985. He served at BMV for 10 years from 1958 to 1968 in various capacities.

DHAMMA STUDY WITH BHANTE PUNNAJI



If you are reading this, then you are one of the first few hundred to read Bhante Punjabi'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 2 (March Newsletter) under the heading of 'Dhamma Study with Bhante Punjabi' for the next few months - Editor



BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 3)

MODERN PSYCHOTHERAPY

On an examination of the history of the evolution of modern psychotherapy, it can be seen that all modern theories and practices are centred on one fundamental problem, which is understandable in terms of the “structural hypothesis,” presented by Sigmund Freud (in 1923).



The structural hypothesis is a provisional theory of Freud, which divides the personality into three parts, which are oriented towards three goals. The three parts are: the *id* that seeks pleasure, the *ego* that seeks to be in tune with reality, and the *superego*, which seeks

to be moral. These three parts of the personality, being differently oriented, must necessarily come into conflict. Freud saw that it is the job of the ego to put this conflict-ridden personality in order. Failure of the ego to do so would result in neurosis. Mental health is the successful performance of the “ego duty.”

1. *id* – dominated by the pleasure principle
2. *ego* – dominated by the reality principle
3. *superego* – dominated by the morality principle

Almost all modern psychotherapeutic systems could be described in terms of this structural hypothesis. All the different psychotherapeutic systems of today could be broadly classified into two groups, based on this structural hypothesis. They are: (a) those therapies that are mainly concerned with the *id* and its expressions, and (b) those that are mainly concerned with the *ego* and its functions. The *id* psychologies are also seen as **affective therapies**, while the *ego* psychologies are seen as **cognitive therapies**.

It would not be necessary to discuss, at this point, the details of these different therapies, but it would be extremely important to go into a discussion of the **fundamental psychological problem** revealed through the structural hypothesis of Freud as well as the teachings of the Buddha. I see no better way to introduce this fundamental problem of human existence than to discuss the contents of the introductory sermon of the Buddha called the *Dhammacakkavattana Sutra*, appearing in the *Samyutta Nikaya*, and translated by me as “**The Revolution of the Wheel of Experience.**”

The Buddha

“Oh disciples, **two extremes** are to be avoided by those who progress beyond the secular life. They are: (1) **devotion to sensual pleasure**, which is inferior, secular, common, immature, and futile; and (2) **devotion to self-mortification**, which is painful, immature, and futile.

“Avoiding these two extremes, Oh disciples, **a medial way** is seen by the **One-Awakened-to-Reality (Buddha)**, which opens the eyes, brings knowledge, inner peace, super knowledge, awakening, and the imperturbable serenity, Nirvana. And what is that medial way? It is **the Supernormal Eightfold Way** that consists of: Harmonious Perspective, Harmonious Orientation, Harmonious Speech, Harmonious Action, Harmonious Lifestyle, Harmonious Exercise, Harmonious Attention, and Harmonious Equilibrium. This is the medial way seen by the One-Awakened-to-Reality, which opens the eyes, brings knowledge, inner peace, super knowledge, awakening, and the **imperturbable serenity, Nirvana**.

“This, Oh Mendicants, is the **Supernormal Reality of Pain**: birth is painful, aging is painful, sickness is painful, death is painful, meeting what is unpleasant is painful, parting from what is pleasant is painful, and the inability to obtain what one wants is painful. In short, the five personalized constituents of personality are painful.

“This, Oh Mendicants, is the **Supernormal Reality of the Origin of Pain**: It is that emotional urge, which arises again and again, accompanied by delight and passion, and which takes delight now here now there. It is the urge for sensual pleasures, the urge for existence, and the urge for non-existence.

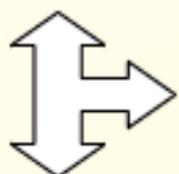
“This, Oh Mendicants, is the **Supernormal Reality of the Cessation of Pain**: It is the dispassionate cessation of the emotional urge without remainder, free from slavery to it, never turning back to it.

“This, Oh Mendicants, is the **Supernormal Reality of the Way to the Cessation of Pain**: It is this Extraordinary Eightfold Way consisting of: Harmonious Perspective, Harmonious Orientation, Harmonious Speech, Harmonious Action, Harmonious Lifestyle, Harmonious Exercise, Harmonious Attention, and Harmonious Equilibrium.”

This Sutra begins with the assertion that there are two extreme modes of living to be avoided. One is the pursuit of sensual pleasure, (*Kamasukhallikanuyoga*). The other extreme is self-denial and asceticism (*Attakilamatanuyoga*). Avoiding these two extremes, the Buddha teaches a third medial mode of living (*Majjima Patipada*) called the Extraordinary Eight-fold Way (*Ariya Atthangika Magga*). This third medial way begins with an awareness of reality (**reality principle**), which is followed by a harmonious goal orientation (**pleasure principle**), resulting in a new way of thinking, speaking, acting and living (**morality principle**), which is considered to be **good, pleasant, and realistic**, resulting in inner peace and happiness.

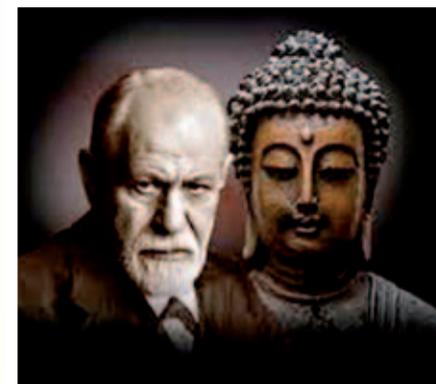
This teaching of the Buddha could easily be examined in relation to the structural hypothesis of Freud. Sigmund Freud pointed to a fundamental problem of human existence, which the Buddha seems to have been aware of more than twenty-five centuries earlier.

Devotion to sensual pleasure (*id*)



Supernormal Eightfold Way (*ego*)

Devotion to self-mortification (*superego*)



Eminent Psycho-analyst
Sigmund Freud

The two extremes of the Buddha, when seen from a Freudian standpoint, would clearly be the work of the *id* and the *superego*; devotion to sensual pleasure is the work of the *id*, and self-mortification is the work of the *superego*. The medial way, which begins with the Harmonious Perspective, is clearly the work of the *ego*. One small difference, which will be discussed in detail later, is the middle path of Freud, which was the **sublimation of energy**; while the middle path of the Buddha was **the pursuit of tranquility**. The Buddha explains this further, in the sutra, in speaking of the Fourfold Extraordinary Reality.

Unfortunately, the sublimation of energy has left civilized man with **discontent**, according to Freud himself (*Civilization and its Discontent*, by Sigmund Freud). Modern concern about **stress** seems to be the obvious result. The Buddha seems to have come up with a solution, according to the above sutra, by proposing the goal of **tranquillity**, which is confirmed by modern experts on stress management (**relaxation response**). It appears that if Freud saw that the sublimation of energy had to be achieved through the pursuit of tranquillity, civilized man would not be discontented. This point will be discussed in detail below.

SIGMUND FREUD

In order to make this method of the Buddha intelligible to the modern Western mind, it is necessary to start by drawing attention to a few discoveries of Sigmund Freud, the father of modern psychotherapy, and the originator of modern thought on this subject. Quite contrary to the common opinion that Sigmund Freud was against religion, it must be pointed out that he was only critical of the belief in a Creator God, as found in theistic religion. He was not against the humanistic religions like Buddhism. In fact, he was reiterating some of the teachings of the Buddha. This has been clearly explained by Eric Fromm, the Neo-Freudian psychoanalyst, in his book, *Psychoanalysis and Religion*.

Freud discovered several important facts concerning the human experience, which the Buddha had pointed to, nearly twenty-five centuries before him. Freud also presented, in his own way, the basic problem of the human experience and suggested a solution. This solution, however, could only convert abnormal suffering into normal unhappiness.

The Buddha spoke of almost this same problem in greater detail and offered a more proficient solution, through the conscious expansion of the human consciousness. It was more proficient because it was able to transform normal unhappiness into supernormal happiness.

This claim could be seen from modern standards as rather extravagant, but on a closer examination of the methods adopted by the Buddha, one finds that its probability is not easily challenged. The approach taken in this paper will be to present this problem and its solution, first as Freud saw it, and then as the Buddha explained it. The purpose of comparing Buddhist psychology with Freudian psychoanalytical thinking is not to support Freudian thinking or to show an agreement between the two ways of thought. It is only to facilitate the modern Western mind to comprehend the importance of the profound teachings of the Buddha, in relation to the practice of psychotherapy, using ideas already familiar to it.

It is also to show that Buddhism is not a mere religion of faith and worship, but a psychotherapy that can make a profitable contribution to modern psychotherapeutic thought.

Psychic determinism

There are three main types of hypothesis that Freud presented at three different periods in his life, which seem to have an important significance, seen from a Buddhist standpoint. The first idea he presented was **psychic determinism**. What Freud meant by this term was that the subjective mental processes arise and continue, depending on the presence of necessary conditions, just as physical processes in the objective physical world do. It was after the 15th century, during the age of enlightenment, that the Western world came to recognize the law of determinism in nature.

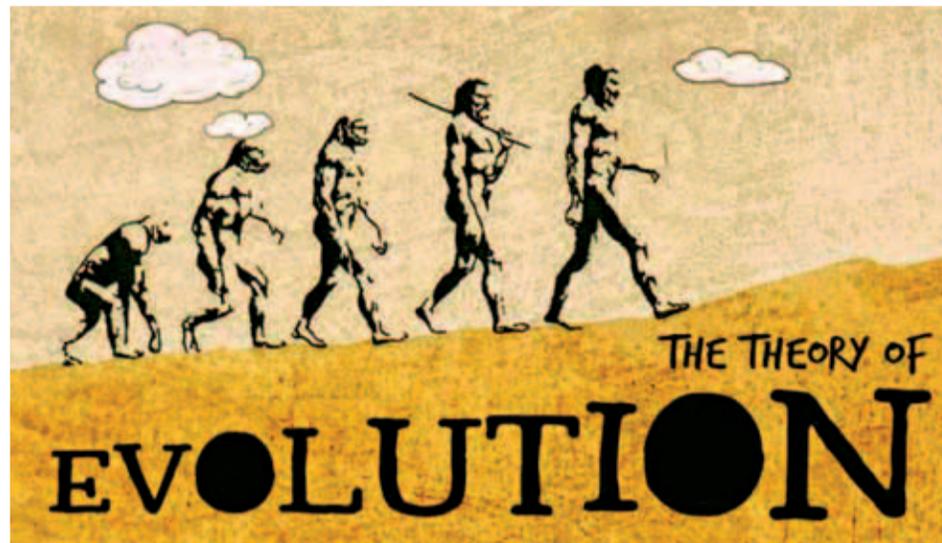
In ancient times, primitive men thought that thunder, lightning and other natural phenomena were due to the activity of invisible spirits who controlled the external world. When modern scientists discovered how thunder, lightning, and other such phenomena occurred, the belief in spirits was discarded. What they discovered was the law of determinism, which means that every occurrence in the world was determined by the presence of the necessary conditions. This idea is generally accepted today even by school children. Yet unfortunately even in modern times almost everyone believes that the thinking, speaking, and physical behaviour of a person are activities done by a spirit living inside every human body, which is called the “self” or the “soul.”



It was Freud who pointed out, in the West, by using the term “psychic determinism,” that even mental processes follow the law of determinism. This means, there is no “person” or “self” thinking, speaking, or doing anything inside our body; it is only the workings of a mental process, similar to the workings of a mechanically worked engine, radio, or television set, whose workings are determined by the necessary conditions. The mind of the driver that drives a car at high speed is as mechanical as the engine that pulls the car, even though we like to think otherwise.

This fact was brought to the attention of the people of India by the Buddha twenty five centuries before Freud. The Buddha called this principle of psychic determinism “Sequential concurrence of antecedents” (*paticca samuppada*),¹ and presented an in-depth exposition of this fact. This fact is the basic principle underlying the philosophy of the Buddha. He even identified his entire teaching with the Sequential concurrence of antecedents: “He who sees the Dhamma sees the Sequential concurrence of antecedents; he who sees the Sequential concurrence of antecedents sees the Dhamma.”

¹ This translation is a more accurate and more meaningful one than the common “dependent origination.”



Charles Darwin's Theory of Evolution

Freud, being a neurologist, clearly saw that the mind was not an entity separate from the body but only an activity of the nervous system. He saw the mind as a continuous process of activity that started with sensory stimulation and ended with motor activity. It was the reaction of the organism to environmental stimulation. He compared this process to the activity of a telescope. It was a chain reaction starting with perception, which was followed by an interpretation of what is perceived using memory. This then resulted in an emotional arousal, followed by the release of tension in action. The emotional arousal produced tension in the muscles of the body. This tension was uncomfortable, and therefore it was removed by the release of tension in action.

This release of tension in action, he called the secondary process. The emotional arousal always accompanies a mental image of what is desired, of what is hated, or of what is feared. That he called the memory image. The secondary process begins with this memory image, and it consists of planning to get what is desired, to get rid of what is hated, or to run away from what is feared. The plan is made using a mental image of the future action, using the cognitive process, intelligence, and reason. This secondary process, however, can also be inhibited, by feelings of shame, and moral considerations, due to the activity of the conscience. Inhibition can also occur due to considerations of consequences and fear. This inhibition will be discussed in more detail later.

Look out for Part 4 of “Buddha the Radical Shrink” in the May 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 April 2018

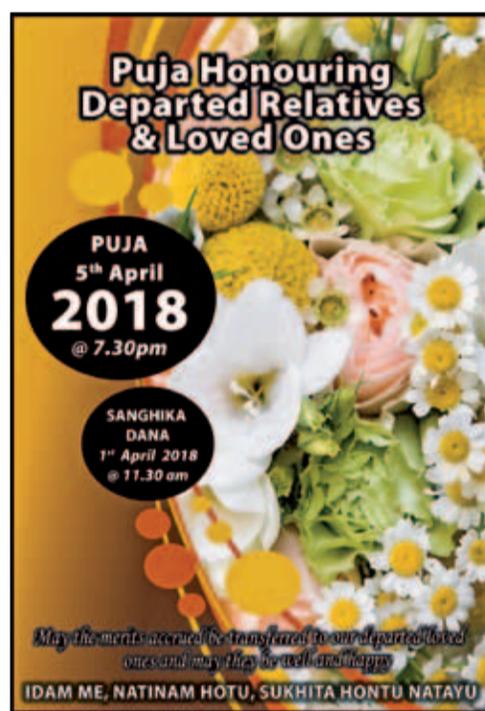
Merit Offering for Departed - 1st April

- **11.30am Maha Sanghika Dana**
In memory of departed loved ones. Vegetarian food only to be offered to the Maha Sangha.
Attention all Sinhala Buddhist devotees
- **5.00pm Merit Offering Ceremony**
- At Sinhala Buddhist Cemetary, Jalan Loke Yew. The Society sincerely hopes that you will be able to donate generously towards the upkeep of our Sinhala Buddhist Cemetary to befit a conducive environment in memory of your dearly departed family and loved ones.

Special Puja Honouring Departed Loved Ones - 5th April

A special Puja to dedicate merits in memory of all dearly departed relatives, friends and loved ones. Gilampasa Buddha puja will be followed by a sermon and paritta chanting by the Maha Sangha.

Sponsorship of Puja trays, flower bouquets and oil lamps will be available. An oil lamp @ 2RM0 per lamp for 1 day or RM150 for 15 days. There will also be a tray of offerings at RM100 per tray. The tray will consist of flowers, fruits, lights, incense and water. The trays can be offered in memory of your departed family members and friends.



Sinhala New Year Blessing Puja

- 14th April @ 7.30am

Buddha puja and chanting of sutras by monks will be held to usher in the New Year at 7.30am on the 14th of April. Hil Dana and paying respects to the Maha Sangha and parents by the children will follow thereafter. New Year colour is blue.



2. Past Activities in February and March 2018

Sri Lanka's 70th Independence Day

- 4th February

The Sri Lankan flag was raised and the oil lamp was lighted followed by blessings by the Maha Sangha from the Buddhist Maha Vihara, Brickfields and the Sri Lanka Buddhist Temple, Sentul. A reception was held on the 5th of February at the Sheraton Hotel.



Chinese New Year Celebrations

CNY Eve Puja and Blessing Service on 15th February at 11pm



CNY Day New Moon Puja and Blessings on 16th February at 7.30pm



Chap Goh Meh Full Moon Puja and Blessings on 2nd March at 7.30pm



Dharma for the Deaf Chinese New Year Fellowship - 25th February

About 90 members of the Dharma for the Deaf group gathered at the Vihara on the 25th of February at 3pm onwards to celebrate Chinese New Year. They organised a simple evening of tea and cakes for their members and their families. Ang Pows were given to the children who attended.



Meditation Classes for Beginners

Bro James Ong commenced his meditation classes for beginners on 7th March and will continue to be held every Wednesdays from 8.00pm – 10pm. Those interested are always welcome to join.



Launch of Ajahn Sobhin's book - 11th March

A special Dana was organised in memory of the late Mr Ir Low Peng Weng to launch 1,000 copies of Ajahn Sobhin's book titled "Insight Meditation Practical Steps to Ultimate Truth" which was translated to the Sinhala language. Sis Joanna Teoh, the wife of the late Mr Low and family also sponsored a standing Buddha frieze (RM38,000) at the newly refurbished Wisma Dhammacakka (BISDS building). May Sis Teoh and her family be blessed by the Noble Triple Gem.



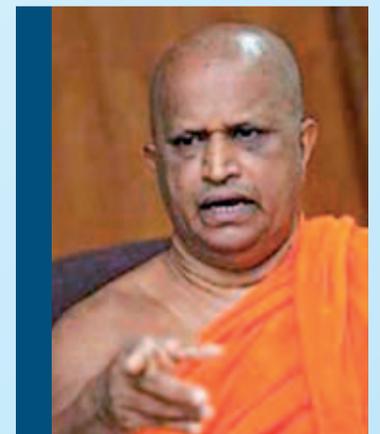
Sis Joanna Teoh and family handing over the book to Bhante Dr M. Punnaaji Maha Thera



Dana offered to Maha Sangha in memory of the late Ir Low Peng Weng

Bhante Dr T. Sangharatana's Dhamma Dana Series for March and April

The Buddhist Maha Vihara regrets to inform that Bhante Dr T. Sangharatana has cancelled his dhammaduta mission to Malaysia in March and April due to ill health. He has been advised by his doctors to have complete rest and not to travel abroad. We wish Bhante a speedy recovery and hope to have him back in Malaysia in due course when he has fully recovered.



Teens Charity Food and Games Fair 2018

- 11th February

On the 11th of February, teenagers from the Moggallana and Mahinda classes organized a Food and Games Fair to raise funds for a non-profit charity organization. As part of the 'Teens' syllabus, to develop the culture "Dana in Action", putting the Dhamma into practice was one of the key objective of this charity drive. Teens learned how to work together as a team, sharing workload, taking responsibility and accountability as well as learning project management. All their hard work and effort paid off as the teenagers raised a whopping RM769.00, an achievement they were proud and happy with.



Malaysian Buddhist Examination Syndicate (MBE) Results

Last year 26 candidates sat for the Preliminary Level Dhamma Examinations conducted by the MBE Syndicate on 31st August 2017. Among these, seven candidates scored distinctions in the Preliminary Level. There was also one candidate who scored a distinction in the Junior and Senior Level respectively. BISDS congratulates all successful candidates of this examination. The MBE Certificates to students were presented by the Principal, Ven K. Siridhamma Thera on 4th of February 2018. Well done and congratulations to all students who passed.



Chinese New Year Caroling and Pot Luck Dinner

- 3rd March

On the 3rd of March, BISDS staff, Youth and Voice of Dhamma Choir group gathered at the BMV and set out on their caroling journey in 2 chartered vans to visit 6 houses. The caroling group ended with the last performance at the BMV where a potluck dinner was organized by BISDS Welfare team. Chief Reverend Ven Dhammaratana, BISDS Principal Ven. Siridhamma and the President of BMV, Bro Sirisena Perera were present to show their support and give some words of encouragement. Good job to all BISDS staff, youths, choir group and all participants on that day.

Editor's Note : Reports and pictures presented by BISDS students, teachers and staff.



BISDS Volunteers and Staff Recruitment Programme

**BUDDHIST INSTITUTE
SUNDAY DHAMMA
SCHOOL**

Volunteers Needed

**Join the BISDS Family
Staff Recruitment Programme**

Volunteer every Sunday for about two hours only (except school holidays & public holidays).

By Giving & Sharing your time & service,
you can make a **difference** to someone's life

**DHAMMA EDUCATION IS THE KEY
TO "TRUE" HAPPINESS**

For enquiries, please contact :
David Kong 012-273 4928

Website : www.bisds.org
Facebook : BISDS Family

BUDDHIST INSTITUTE SUNDAY DHAMMA SCHOOL
BUDDHIST MAHA VIHARA
123, JALAN BERHALA, BRICKFIELDS, 50470, KUALA LUMPUR
TEL: 603-2274 1141 / 603-2274 1886 FAX: 603-2273 2570 Email: 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/
tampere 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 RM6.5 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 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**.

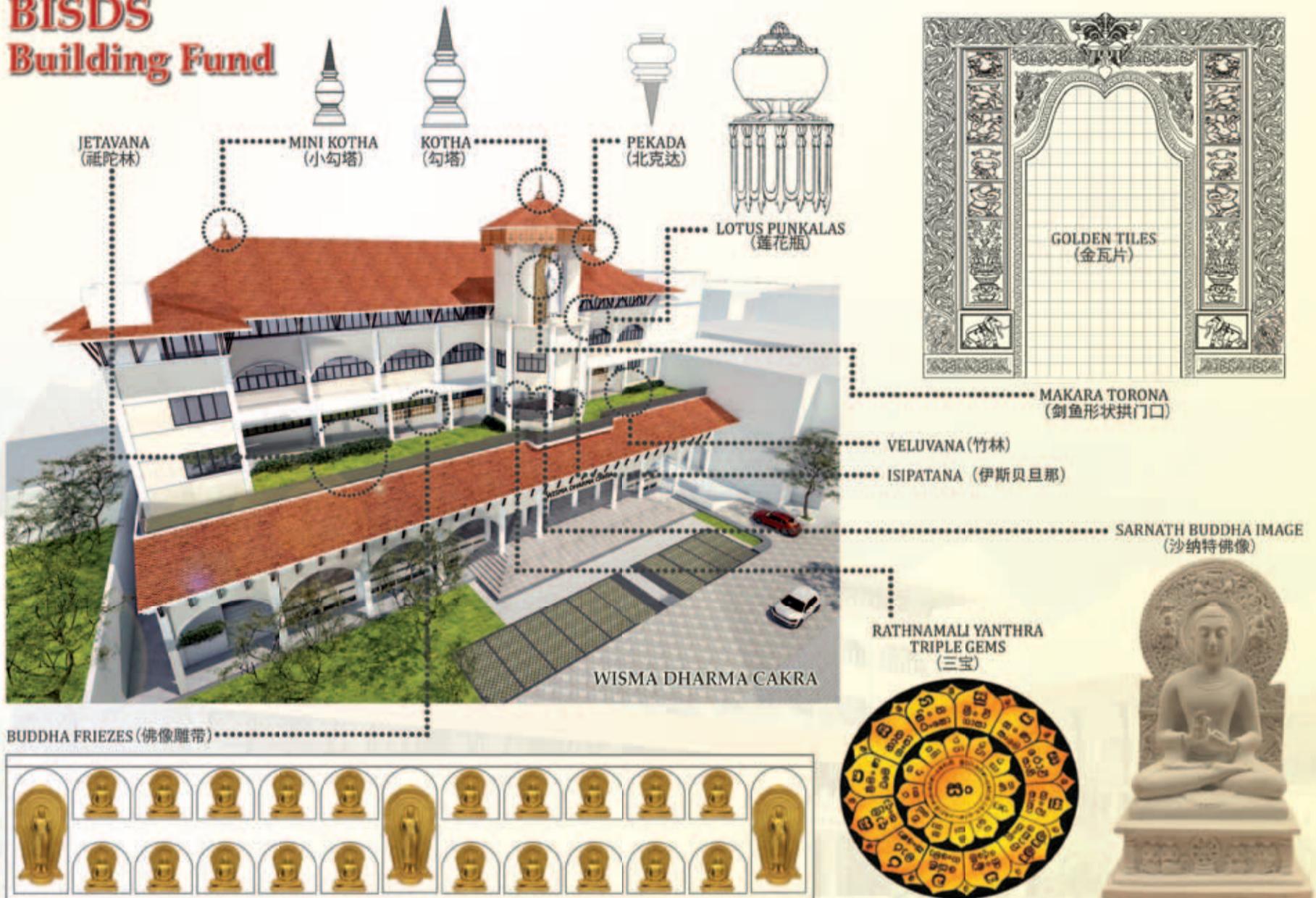


BISDS Building Fund
 We accept Co-sponsorships
 欢迎联合赞助



			Total	Available
Pillars	顶梁柱	RM 25,000	20	Sponsored
Wall Finishes	墙壁装饰	RM 25,000	12	11
Ceiling Finishing	天花板装饰	RM 25,000	12	12
Basement Stores	地下储藏室	RM 50,000	3	3
Staircases	楼梯	RM 50,000	4	4
Flooring Finishes	地板装饰	RM 50,000	10	9
Sound Proof Glass Counseling Rooms	玻璃隔音辅导室	RM 100,000	2	2
Mezzanine Floor Meeting Rooms	会议室 (阁楼)	RM 100,000	5	3
Classrooms (3rd Floor)	课室 (三楼)	RM 100,000	11	4
Meeting Rooms (Ground Floor)	会议室 (底层)	RM 200,000	2	Sponsored
Lifts	升降机	RM 300,000	2	2
Kandyan Style Roof	康提 (斯里兰卡城市) 式屋顶	RM 1 MILLION	1	1
Dewan Asoka (Refurbish Tiles + Murals + Lights)	阿育王大厅翻新瓷砖、壁画、灯	RM 1 MILLION	1	1
Parasol Roof + Frieze of Awkana Buddha Image	佛像遮阳板屋顶、楣板	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 (侧面)	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 16 - Kolivisa Sona

This Maha Arahant was a bundle of energy. There was no task that he undertook which he failed to accomplish without utmost energy. Not that the other Maha Arahants were lacking in energy but this Arahant was supreme.

He hailed from the Kolivisa family. Kolivisa was another name for a millionaire.

Kolivisa Sona was born soon after the parinibbana of Kassapa Buddha in the city of Benares. He had the great good fortune of meeting a Pacceka Buddha. Pacceka Buddhas usually have their haunt at the rock called Gandamana in the Himalayas. They are distinguished from Samma Sambuddhas as they haven't the ability to make men realise the Truth, in other words, they do not teach the doctrine. They are sometimes called for this reason alone, "silent Buddhas".

Kolivisa Sona had a residence built for the Pacceka Buddha and gave alms for three months. Finally, He offered a priceless shawl to be used as a carpet. He resolved that he, too, would be born with a handsome appearance and his feet would be extraordinarily soft.

He was born in this Dispensation of Gautama Buddha in the city of Kalachampa to a very wealthy family. His appearance was so pleasing that he was called Sona. By reason of his meritorious past coupled with aspiration, his diet consisted of a special rice in the preparation of which perfume plays no small a part.

Even the husks of this paddy were in great demand. And it was this rice that enabled him to seek the blessings of the Buddha. One day the Elder Moggallana was anxious to procure a special diet for the Buddha who was convalescing after an illness. He saw with his divine eye, Sona, enjoying perfumed rice in the far off city of Kalachampa. Immediately he was there with the begging bowl. Sona was delighted to see the Maha Thera, and offered him this particular brand of cooked rice. When this was done, the Thera explained the meaning of the mission. Sona's joy knew no bounds. He requested the Thera to partake of the food saying that he would give the Buddha the food he sought.

So after the meal, the bowl was duly washed and filled with the rice. Before the flexed arm could be outstretched, the Great Moggallana Thera was able by his wondrous psychic power, to place the bowl at the feet of the Master at Veluvana, the Vihara donated by King Bimbisara at Rajagaha. At the same moment King Bimbisara arrived with a special diet for the Buddha. As soon as the bowl was uncovered, the spreading fragrance of the rice took the King by surprise. The King thought that this food was from Sakka, the King of the gods or from the country of Kurus.

The Buddha sensing the feelings of King Bimbisara said that the food was from no other than his own vassal at Kalachampa. The Buddha diplomatically offered a portion of the food to the King.

This made the King send for Sona and requested him to meet the Buddha. Sona was glad for the opportunity. He accordingly met the Buddha and sought ordination. He was given a suitable text for meditation (Kammattana). The vigour with which he plied to be an Arahant made

his soft feet split while walking in meditation. Blood oozed from his feet covering the floor. He was so dissatisfied with his tardy progress that he even thought of resuming the layman's life.

The all compassionate Buddha saw what was happening. Buddha knew that Sona had the capacity to become a Maha Arahant. Sona was a great violinist or one who was proficient in the playing of the lute. The Buddha reminded him that music cannot be produced either by tightening the strings too much or keeping the strings too loose, neither too flat nor too taut.

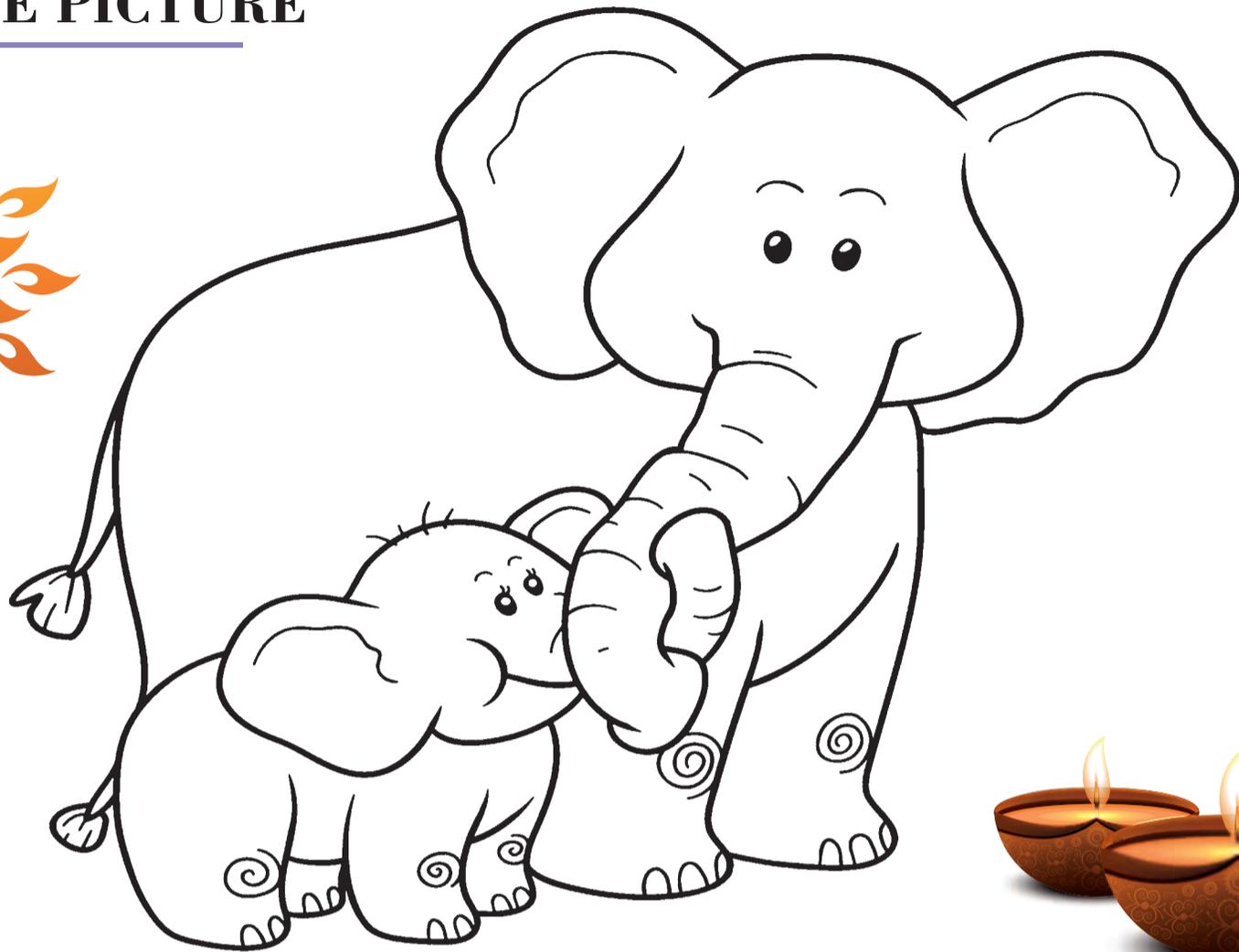
Sona realised the mistake of making too much effort at a single point of time. Needless to say that the lesson (of the Middle Path) drove home the truth of deliverance. Sona was able to get rid of fetters by even balance of effort. His mind was cleansed of the impurities that dog the ordinary mortals. Sona became a Maha Arahant.

The Buddha, addressing the monks and laity, declared Sona was most eminent in exertion.

*He was rich so was his food;
His fragrant rice the Lord ate.
Effort his vigour made good,
Till cautioned by the wise Sage.*



COLOUR THE PICTURE



RECIPE OF THE MONTH

SRI LANKAN DESSERT

- WATALAPPAN

(Cardamom Spiced Coconut Custard)

Ingredients:

- 4 whole eggs
- 2 egg yolks
- ½ lb natural dark brown palm sugar or finely grated kitul jaggery
- ⅛ cup hot water
- 3 - 4 cardamom pod seeds crushed just over ¼ tsp
- ¼ tsp of nutmeg (If using fresh nutmeg, use less as it will be more potent)
- 2 cups of thick coconut milk (First press milk) if the coconut milk is lumpy - which can happen in cold weather - warm it up to dissolve the lumps
- Pinch of salt

Instructions

1. Preheat oven to 320°F / 160°C
2. Oil and prepare 7-8, ½ cup capacity ramekins.
3. In a large bowl combine the sugar and water and stir until it becomes a paste with no lumps (the sugar does not need to dissolve completely)
4. Add the eggs and egg yolk, spices and salt and whisk until well combined - i.e. till the egg mixture becomes very slightly thick (not the "ribbony stage," just enough to thoroughly mix the sugar and eggs). Take care not to make the egg mixture frothy.
5. Add the 2 cups of coconut milk and whisk well.
6. Pour the mix into the prepared ramekins (or a large dish if you prefer). Cover the ramekins / dish with foil.
7. Bake the ramekins/dish in a water bath for about 30 - 40 minutes for the ramekins and up to an hour if in a large dish, depending on the depth of it. You want the custard to set, but the middle to be very slightly wobbly.
8. Remove from the oven and let them cool for about 15 minutes in the water bath.
9. When cool enough to handle, remove them from the water bath and cover the ramekins with plastic wrap, and place it in the fridge to chill for at least 3 hours (longer for larger dishes). Best chilled overnight.
10. Serve as is, or with some cashew nuts and raisings on top.



- SERVINGS : 8½ Cup Servings
- AUTHOR : Dini From Giramuk's Kitchen



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
- 8.00pm - 9.30pm
Sat - 7.30pm - 8.30pm
- 9.30am - 11.30am
Sun - 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

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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