



## Buddha and the Environment

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**PHOTO NEWS -** Desperately needing Sponsors and Co-Sponsors for the BISDS Building Fund.  
(Please turn to Page 12 & 13 for further details.)







## CAN BUDDHISM SAVE THE PLANET ?

by David L Roy and John Stanley



We live in a time of great crisis, confronted by the gravest challenge that humanity has ever faced: the ecological consequences of our collective karma. Scientists have established beyond any reasonable doubt that human activity is triggering environmental breakdown on a planetary scale. There is an increasingly

urgent need for Buddhists to reflect upon our ecological predicament and bring to bear the resources of our great traditions.

Global warming in particular is happening much faster than predicted even a few years ago, occurring most rapidly at the Poles. In 2007 the Intergovernmental Panel on Climate Change (IPCC) forecast that the Arctic might be free of summer sea ice by as early as 2100. It is now apparent that summer sea ice will disappear *within five years*. According to the same IPCC report, all Himalayan glaciers are likely to disappear by 2035. Not surprisingly, Tibetan Buddhists are especially sensitive to this problem. The Dalai Lama has remarked: “Older people say that these mountains were covered with thick snow when they were young and that the snows are getting sparser, which may be an indication of the end of the world.”

Climate change, the most consequential of a number of ecological crises, plays a major role in many of the others — for example, in the extinction of many of the species that share this Earth with us. Edward O. Wilson, one of the world’s most respected biologists, is among those who predict that half the world’s plants and animals could be extinct by the end of this century. What does this mean for bodhisattvas, who traditionally vow to save all sentient beings?

We don’t like to think about this ecological crisis, any more than we like to think about our own mortality. Yet an increasing number of scientists believe that the survival of human civilization, and perhaps even the human species, is now at stake. We have reached a critical juncture in our biological and social evolution.

As eco-philosopher and Buddhist scholar Joanna Macy points out, denial of what is happening is itself the greatest danger we face. Repression carries a high price: according to many psychologists, people in advanced industrial societies are psychically numbed as a result of being cut off from nature, unable to feel the beauty of the world — or respond to its distress. The pervasive influence of advertising works by promising to fill this void. We spend our time pursuing substitutes that never satisfy, because we can never get enough of what we don’t really want. Yet haunted by a vague dread, we become more obsessed with the competition for power, fame, sex, and profit.

The effectiveness of corporate misinformation about global warming suggests that our most immediate problem is lack of awareness — which brings us back to Buddhism. The Buddhist path is about awakening from our delusions. As Thich Nhat Hanh puts it, we need a collective awakening from our collective delusions — particularly from delusions that have been skillfully manipulated by fossil-fuel corporations. We

cannot simply rely upon our present economic and political systems to solve the problem, because to a large extent they *are* the problem. Rather, we need to make conscious choices based on greater awareness of our true situation.

The eco-crisis makes it clear that the kind of consumerist society we take for granted today is toxic to the environment. Continuing business-as-usual is a grave threat to our survival. To address our obsession with consumerism, we need different perspectives on the predicament and potential of the human condition.

New technologies cannot save us unless they are combined with a new worldview. We need to shift our emphasis from fostering never-ending economic and technological growth to healing the relationship between our species and the Earth.

Buddhism offers no easy solution to our environmental crisis. However, its teachings on impermanence, interdependence, and non-self provide valuable insights into the nature of our ecological predicament. Moreover, its focus on greed, ill will, and the delusion of a separate self as the root of suffering points us in the direction of relief, for these three poisons function institutionally as well as personally. Collectively, we suffer from a sense of self that feels not only disconnected from others, but from the Earth itself.

The Buddhist solution to this predicament is not to get rid of the self. This would be impossible, since there never was a self. Rather, as Thich Nhat Hanh puts it, “We are here to awaken from the *illusion* of our separateness.” When I realize that “I” am what the whole world is doing, right here and now, then taking care of “others” becomes as natural as taking care of my own leg. This realization is the vital link between wisdom and compassion. My own well-being ultimately cannot be distinguished from the well-being of others.

Our individual predicament corresponds precisely to our ecological predicament today. Human civilization is a collective construction, which has led to a collective sense of separation from the natural world, a sense of alienation that causes dukkha. Our response to that alienation has been a collective obsession with securing or “grounding” ourselves technologically and economically. But no matter how much we consume or how much we dominate nature, it can never be enough, because the basic problem is not insufficient wealth or power, but the alienation we feel from the Earth. We cannot “return to nature” because we have never really left it. We need to wake up and realize that the Earth is our mother as well as our home—and that in this case, the umbilical cord binding us to her can never be severed.





Given the failure of our economic and political systems, today's religions have a special responsibility to foster a new collective worldview. This is an opportunity for religions to rise to the challenge in a way that no other institutions seem able to do. To accomplish this, religions need to learn more about talking to and learning from each other. How can they do that unless different groups within each religion first communicate effectively? The worldwide eco-crisis challenges us as Buddhists to work together and to learn from each other in order to respond appropriately.

By clarifying the essential Dhamma of the Buddha, inherent in its diverse cultural forms, we can strengthen its vital core message for this pivotal time. Although Buddhist institutions — like other religious institutions — tend to be conservative, the Buddhist emphasis on impermanence and insubstantiality implies an openness and receptivity to new possibilities that we certainly need now. Today's crisis calls for something radically different. Instead of turning inward and focusing on clarifying the Buddha-Dhamma itself, Buddhist teachers need to turn outward and ask how the Buddha-Dhamma can help us to understand and respond to our planetary emergency.

The environmental crisis is also a crisis for Buddhism, not because Buddhism will suffer if human civilization suffers, but because Buddhism is the religion most directly concerned with the alleviation of suffering — the dukkha of all living beings. Buddhism has something distinctive to contribute at this crucial time, when humanity needs to marshal the best of what it has learned over the course of its history. We need new kinds of bodhisattvas who vow to save not only individual beings, but also the life-support systems and suffering species of a threatened biosphere.

#### About the Writers from Lion's Roar

*David R. Loy is Besl Chair Professor of Ethics/Religion and Society at Xavier University in Cincinnati. His most recent book is **Money, Sex, War, Karma: Notes for a Buddhist Revolution** (Wisdom Publications, 2008). He is a Zen teacher in the Sanbo Kyodan lineage.*

*John Stanley is a biologist based in Ireland. He and his wife, Diane, are longtime practitioners in Dudjom Rinpoche's lineage of Tibetan Buddhism. They recently established the website [Ecological Buddhism \(ecobuddhism.org\)](http://ecobuddhism.org), a Buddhist response to the global climate and energy crisis.*

## FEATURE



### EARTH GATHAS

by Thich Nhat Hanh

**G**athas help us to practice mindfulness in our daily lives and to look deeply. Reciting these short verses will bring awareness, peace, and joy to the simple activities we may take for granted, like eating a meal, washing our hands, or taking out the garbage. These gathas remind us that Earth provides us with precious gifts every day.

#### Taking the First Step of the Day

*Walking on the Earth  
is a miracle!  
Each mindful step  
reveals the wondrous Dharmakaya.*

This poem can be recited right as we get out of bed and our feet touch the floor. It can also be used during walking meditation or any time we stand up and walk. Dharmakaya literally means the “body” (*kaya*) of the Buddha's teachings (*dharma*), the way of understanding and love. Before passing away, the Buddha told his disciples, “Only my physical body will pass away. My dharma body will remain with you forever.” All phenomena—



the song of a bird, the warm rays of the sun, a cup of hot tea—are manifestations of the dharmakaya. We, too, are of the same nature as these wonders of the universe. We do not have to walk in space or on water to experience a miracle; the real miracle is to be awake in the present moment. Walking on the green Earth, we realize the wonder of being alive. When we make steps like this, the sun of the dharmakaya will shine.

#### Turning on the Water

*Water flows from high mountain sources.  
Water runs deep in the Earth.  
Miraculously, water comes to us  
and sustains all life.*

Even if we know the source of our water, we often take its appearance for granted. But water is what makes all life on Earth possible. Our bodies are more than 70 percent water. Our food can be grown and raised because of water. Water is a good friend, a bodhisattva, which nourishes the many thousands of species on Earth. Its benefits are infinite. Reciting this gatha before turning on the faucet or drinking a glass of water enables us to see the stream of fresh water in our own hearts so that we feel completely refreshed. To celebrate the gift of water is to cultivate awareness and help sustain our life and the lives of others.

#### Looking at Your Empty Bowl

*My bowl, empty now,  
will soon be filled with precious food.  
Beings all over the Earth are struggling to live.  
How fortunate we are to have enough to eat.*



When many people on this Earth look at an empty bowl, they know their bowl will continue to be empty for a long time. So the empty bowl is as important to honor as the full bowl. We are grateful to have food to eat, and with this gatha, we can vow to find ways to help those who are hungry.

### Serving Food

*In this food,  
I see clearly  
the entire universe  
supporting my existence.*

When we look at our plate, filled with fragrant and appetizing food, we should be aware of the bitter pain of people who suffer from hunger and malnutrition. Looking at our plate, we can see Mother Earth, the farm workers, and the tragedy of the unequal distribution of resources. We who live in North America and Europe are accustomed to eating foods imported from other countries, whether it is coffee from Colombia, chocolate from Ghana, or fragrant rice from Thailand. Many children in these countries, except those from rich families, never see the fine products that are put aside for export in order to bring in money. Before a meal, we can join our palms in mindfulness and think about those who do not have enough to eat. Slowly and mindfully, we breathe three times and recite this gatha. Doing so will help us maintain mindfulness. May we find ways to live more simply in order to have more time and energy to change the system of injustice that exists in the world.

### Touching the Earth

*Earth brings us into life  
and nourishes us.  
Earth takes us back again.  
We are born and we die with every breath.*

The Earth is our mother. All life arises from her and is nourished by her. Each of us is a child of the Earth and, at some time, the Earth will take us back to her again. In fact, we are continuously coming to life and returning to the bosom of the Earth. We who practice meditation should be able to see birth and death in every breath. Touching the earth, letting your fingers feel the soil, and gardening are wonderful, restorative activities. If you live in a city, you may not have many opportunities to hoe the earth, plant vegetables, or take care of flowers. But you can still find and appreciate a small patch of grass or earth and care for it. Being in touch with Mother Earth is a wonderful way to preserve your mental health.



### Watering the Garden

*Water and sun  
green these plants.  
When the rain of compassion falls,  
even the desert becomes a vast fertile plain.*

Water is the balm of compassion. It has the capacity to restore us to life. Rain enlivens crops and protects people from hunger. The Bodhisattva of Compassion is often depicted holding a vase of water in her left hand and a willow branch in her right. She sprinkles down compassion, like drops of nurturing water, to revitalize tired hearts and minds weak from suffering. Watering the garden, the compassionate rain falls on the plants. When we offer water to plants, we offer it to the whole Earth. When watering plants, if we speak to them, we are also speaking to ourselves. We exist in relationship to all other phenomena. The feeling of alienation among so many people today has come about because they lack awareness of the interconnectedness of all things. We cannot separate ourselves from society or anything else. This is like this, because that is like that is a phrase taken from the sutras, summarizing the principle of interrelatedness. To water plants and experience compassion and interconnectedness is a wonderful practice of meditation.

### Recycling

*In the garbage, I see a rose.  
In the rose, I see the garbage.  
Everything is in transformation.  
Even permanence is impermanent.*

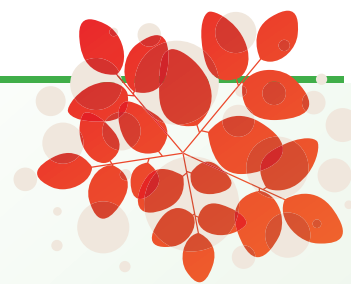
Whenever we throw something away, whether in the garbage can, the compost, or the recycling, it can smell terrible. Rotting organic matter smells especially terrible. But it can also become rich compost for fertilizing the garden. The fragrant rose and the stinking garbage are two sides of the same existence. Without one, the other cannot be. Everything is in transformation. The rose that wilts after six days will become a part of the garbage.

After six months the garbage is transformed into a rose. When we speak of impermanence, we understand that everything is in transformation. This becomes that, and that becomes this. Looking deeply, we can contemplate one thing and see everything else in it. We are not disturbed by change when we see the interconnectedness and continuity of all things. It is not that the life of any individual is permanent, but that life itself continues. When we identify ourselves with life and go beyond the boundaries of a separate identity, we shall be able to see permanence in the impermanent, or the rose in the garbage.

*Adapted from "The World We Have: A Buddhist Approach to Peace and Ecology," by Thich Nhat Hanh.*

### About the Writer

*Thich Nhat Hanh is a renowned Zen Master and poet, and founder of the Engaged Buddhist movement. He is the author of over a hundred books which have sold millions of copies worldwide. His most recent books are Inside the Now and No Mud, No Lotus. Thich Nhat Hanh lives at Plum Village practice center in France.*





## Past Activities in March, April and May 2018

### Meditation Retreat with Bhante Punnaaji

**N**ine day non-stay in Retreat was held from 17<sup>th</sup> March to 25<sup>th</sup> March. A total of 34 participants benefitted from the meditation sessions and dhamma sermons.



### Special Puja for Honouring the Departed - 5<sup>th</sup> April

**A** special Buddha Puja service followed by a dhamma sermon and paritta chanting was conducted by the Maha Sangha at the Shrine Room after the devotees present carried the special puja trays and flower bouquets to the Pagoda.



### Sinhala New Year Puja - 14<sup>th</sup> April

**A** good crowd dressed in multiple shades of blue turned up with their families at the early hours of the New Year bringing with them trays of kiribath, seeni sambol and an array of delicious cakes and cookies to offer as dana to the Buddha and the Maha Sangha. A blessing puja was held followed by New Year greetings by Venerable Dhammaratana, Bro Sirisena and HE the High Commissioner of Sri Lanka, Mr A J M Muzzamil. Mr Muzzamil and other High Commission staff then joined the rest of the devotees for breakfast after the hil dana.



Offering Dana to the Maha Sangha.



Sri Lanka High Commissioner HE Mr Muzzamil wishing the devotees.

### Sinhala and Tamil New Year Festival - 15<sup>th</sup> April

**T**he Festival or annual Bak Maha Ulela in other words was held at the Kinrara Oval Stadium, Puchong. A live band entertained the guests. Fun games with food and drinks was the order of the day.



Stage and guests all set for the Avuruddu celebrations.



VIP Guests.



Childrens' Games.

### SAWS Sinhala New Year Dinner - 21<sup>st</sup> April

**S**asana Abhiwurdhi Wardhana Society hosted the annual dinner despite the space constraint as the spirit and culture of New Year must continue no matter the obstacles. Mr and Mrs Vijaya Samarawickrama, Patron of SAWS, Mr Nelson Sammie, President of Sri Jayanthi Association, Mr Sarath W. Surendre, President of Malaysian Sinhala Association and Mr Ng Hong Pau, Chairman of the Joint Wesak Celebrations Committee (JWCC) were the Guests of Honour. Congratulations to the children of Sasana Society member who received cash awards from Sasana Society President for obtaining good results in Government and Private based examinations for 2017.



President Sirisena Perera leading the Guests of Honour in lighting the traditional oil lamp.



Congratulations for obtaining good exam results



Dinner is served.



Sasana members, smile please.



## Visit by Pure Life Society members - 27<sup>th</sup> April

3 members of Pure Life Society, Mr Prem Prethaban@Pratap, Chief Administrator, Mr Sandra Segaran, Internal Auditor and Mr Subramaniam, Finance Administrator 1, paid a visit to Buddhist Maha Vihara on 27<sup>th</sup> April and had a meeting with President Sirisena Perera to learn more about the BISDS building project.



## Translation of “What Buddhists Believe”

Ven. Dr Phramaha Phocana of the Maha Chulangkornrajavidyalaya University, accepted our invitation to stay in Malaysia to translate the popular ‘What Buddhists Believe’ by Ven. Dr K Sri Dhammananda, into Thai language. The translation has been completed and is at the editing stage. We thank Ven. Saranankara Nayaka Thera and Bro Nelson Sammie of the Sri Lanka Buddhist Temple(SLBT), Sentul for their kindness and understanding in hosting Ven Phocana at the SLBT during the course of this translation project.



## SAWS Children’s Drama Workshop - 22<sup>nd</sup> April

This initiative of getting the children of the Sasana members involved in temple activities is the brainchild of Sis Claudine Weerasena. Sis Claudine roped in Uncle Vijay Samarawickrama who has been very accommodating and committed in expounding his wisdom and vast experience in this field for the benefit of the Sinhala children. She was positive that this will be a success and more kids will join as they went along.



## Sasana Ladies Section “Cooking and Feeding the Needy” - 13<sup>th</sup> May

In conjunction with Mother’s Day, Sasana Ladies Section helped out at the Friends of the Vihara’s Cooking and Feeding the Needy programme by sponsoring the food packets on 13<sup>th</sup> May. The ladies cooked the dishes starting at 2 pm and helped distribute the food packets with other volunteers at the BURSA carpark at 5.00pm.



Sis Violet helping out with the cooking.



Food packets ready for distribution.



A long line waiting patiently.



Chairman of Ladies Section Sis Gladys distributing food packets to the needy





*If you are reading this, then you are one of the first few hundred to read Bhante Punna'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 4 (May Newsletter) under the heading of 'Dhamma Study with Bhante Punna' for the next few months. - Editor*



## BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 5)

### Buddha on the structural hypothesis

One might ask at this point whether the Buddha ever spoke about anything like the structural hypothesis of Freud. Infact he did in different words. He used an analogy saying that there are three kinds of people in the world.<sup>1</sup> One is



blind in both eyes, the second is blind only in one eye, and the third has vision in both eyes. What are these eyes? The first eye is the eye that sees how to satisfy one's desires. The second is the eye that sees what is good and bad. If we compare this statement with the structural hypothesis, it is clear that the person with both eyes blind is the *id*. And the person with the one eye open is the one whose *ego* has developed, because the first eye that sees how to satisfy desires is the *ego*. The second eye that sees what is good and bad is obviously the *super ego*. The second eye is also called by the Buddha *hiri-ottappa*, which means "reluctance and repentance" (sometimes translated as "shame and fear"), which is the "reluctance to do evil and repentance for having done evil." The activity of the super ego censuring the ego is referred to as, "the self-reproaching the self" (*attanam atta upavadati*).

What Freud saw, as the problem, was that the *id* comes in conflict with the *ego* and the *super ego*. The *id* is unaware of the external reality and it demands immediate satisfaction. The *id* is aware only of what it wants; it is not concerned about how it is obtained. The *ego* on the other hand is aware of the external reality, and only the *ego* knows how to gratify the *id*. The *ego* wants to gratify the *id*, but it can be gratified only within the confines of reality. Immediate gratification is not always possible. Therefore, the *ego* might have to postpone gratification. This, the *id* does not like. The *id* is uncomfortable till it is gratified.

This conflict, between the *id* and the *ego*, sounds very much like the familiar conflict between the child and the mother. The child cries for food but only the mother knows how to get it. But then, the mother has

to prepare it before the child can have it. This takes time. Therefore, the satisfaction has to be postponed. But the child wants food immediately, and is unconcerned about how it can be got. The child remains hungry and cries till the food is given. The child, according to Freud, is mainly the *id*, and is dominated by the pleasure principle. The emotionally mature adult, on the other hand, whose *ego* is strong, is dominated by the reality principle. Even in the emotionally immature adult, the *ego* is in control, even though it is weak.

If the child makes demands that are detrimental to itself as well as to others, and the mother is undecided, in such a case the father may intervene and demand that the mother must not cater to the child's irresponsible demands. If the mother follows the father's advice, the child will not be satisfied at all, and it will continue to cry. So the mother has to find a way of satisfying the child while at the same time following the father's advice. This is an analogy where the father represents the *super ego*, the mother represents the *ego*, and the child represents the *id*. The *super ego* does not deal with the *id* directly, but only through the *ego*. The *ego* is always in control even when it is weak. The *ego* has to find ways of satisfying the *id* as well as the *super ego*. The *ego* becomes the mediator between the *id*, the *ego*, and also the external reality.

### Mental sickness

It is when the *ego* is weak that the conflict is not resolved, and the personality becomes sick. This means, the *ego* tries to push away the conflict and forgets about it. When this happens the *ego* is unable to pay full attention to the external reality and deal with it, because the unresolved internal conflict starts pestering the *ego* for attention. When this happens, the society in which the individual lives becomes intolerant and begins to condemn the individual for the negligence of responsibilities. This makes the individual become withdrawn from society and feel and behave as an invalid. The individual regresses into a childhood mode of behaviour. This is a description of the neurotic personality. The neurotic, though withdrawn from the external social reality, is fully aware of it.

The psychotic, on the other hand, withdraws from the social reality totally. He does not pay attention to it. He lives in a world of his own making, though he is aware of the physical reality around. In doing so, he loses his social identity, and acquires a physical identity. If he identifies with the physical body, he may experience himself as a robot, or if he identifies himself with the totality of the physical reality, he may experience himself even as God. He experiences as himself whatever he identifies with.

<sup>1</sup> Monks, there are these three persons found existing in the world. (Gradual Sayings I, p111, 29.)



## Ego psychology

Freud spoke about mental and physical processes, not about persons. What is called his “personality theory” is only a mechanical theory of personality. He called it the “psychic apparatus.” In other words, he saw the personality to be an impersonal process of psychophysical activity. Therefore, his theory is also called the psychodynamic theory. Although Freud saw the personality as a mechanical process of activity comparable to a machine, or an energy system, some of his followers were dissatisfied with the depersonalization and reification of the personality. Some later psychologists and psychoanalysts who were existentialist thinkers, like R.D.Lang, criticized this way of thinking, considering it to be a dehumanizing of the human being, through “depersonalization” and “reification” of the human personality. (*The divided self*, by R.D.Lang). This latter way of thinking among psychoanalysts came to be called “Ego Psychology.”

Freud saw the *ego* only as an impersonal faculty of reasoning, the main concern of which was to manage the *id* impulses, and to resolve the conflict between the *id* and the *superego*, as well as to deal with the external reality. Later followers saw the *ego* as the “real self” whose main concern was to deal with the external reality. They were mainly concerned with the development of the “sense of self” and the strengthening of the “ego” to deal with the external world.

Freud pointed out that the “sense of self” is formed through the infant’s relationship with the mother. This relationship with the mother was seen as an “object relationship,” where the mother was the object. As Freud saw it, the infant does not see the mother as a separate entity from itself, at the beginning. It is later that the infant notices that the mother appears at times, and disappears at other times, and that the mother is not under its control, as its own legs or arms are. This makes it feel that the mother is a person separate from itself, and so a “sense of self” is formed. Then a relationship of dependence on the mother develops. In this relationship, frustrations and disappointments are experienced. These remain as memories, which affect relationships with other people in later life. These memories also affect the self-concept or self- image in later life, where the “self” can be felt to be weak or strong, resulting in feelings of inferiority or superiority, or what is today called lack of self-esteem.

Later followers of Freud became concerned with the development of the sense of self, which they identified as the *ego*. This psychology based on the concern with the *ego* and its relations with external reality was called “ego psychology,” or “object relations psychology.” The earlier concern with the *id*, and its conflict with the *ego* and *superego*, was called *id* psychology, which was rejected by the later followers of Freud who became interested in *ego* psychology. The new turn took place when the psychoanalysts became concerned with psychosis, which, they thought, was rooted in the *ego*’s relationship with external reality, and the change in the “sense of self”. Formerly, Freud’s main concern was neurosis, though his concern always extended to psychosis as well.

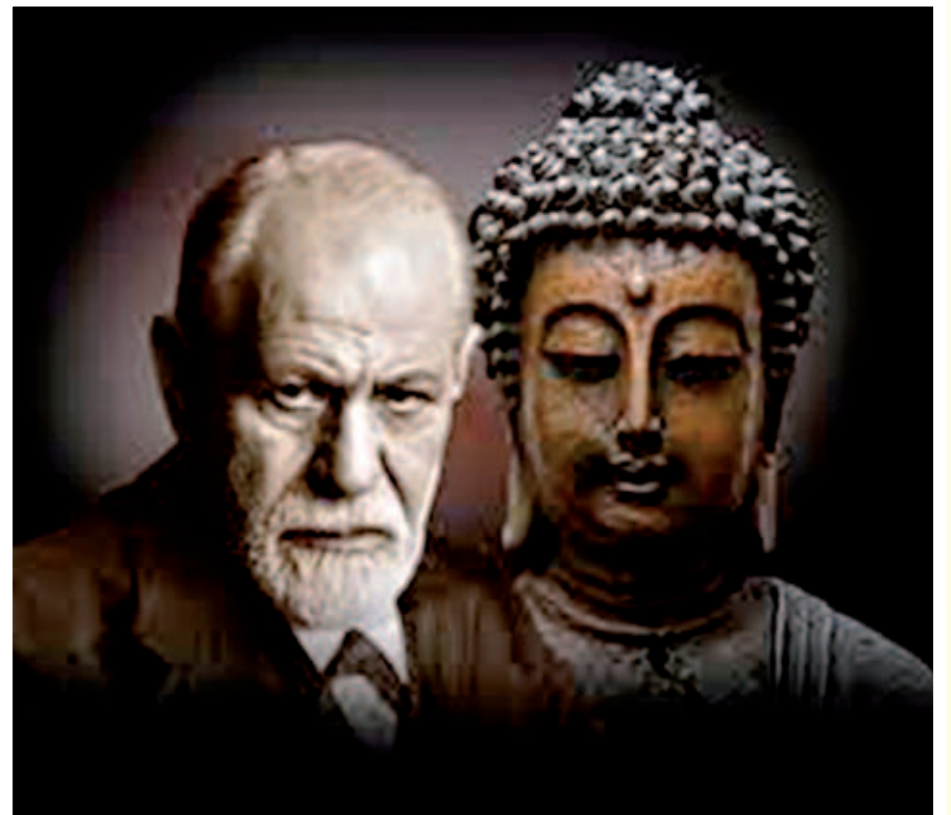
## The Buddha’s approach

Having discussed some of Freud’s discoveries and how he and some of his later followers tried to conceptualize the problems of human beings both normal and abnormal, let us now examine some of the Buddha’s teachings in relation to these findings of Freud and the Freudians. First of all, the Buddha too saw the individual human being as a mere organism with five senses, a nervous system, and motor activity. He too saw a psychophysical process beginning at the senses, and ending

in motor activity. He saw it occurring in three main stages: (1) the cognitive, which includes perception and conception, (2) the affective, which is the emotional agitation, and (3) the active, which is the release of tension in action. This emotional reaction occurs, however, quite unconsciously. When we are conscious, on the other hand, we are able to understand what is occurring, and its consequences, and so begin to act quite rationally *sampajanna*

Unconscious = stimulus ---- emotion ---- emotional action = (reaction)

Conscious = stimulus ---- cognition ---- rational action = (response)



Eminent Psycho-analyst Sigmund Freud

The presence of mind or introspection (*sati*) and the consideration of consequences (*sampajañña*), before the release of tension, can prevent the release of tension, if it is detrimental to oneself and others. Presence of mind (*sati*) during the action can stop the action. Reflection on the action and its consequences (*cetana*) can stop the action from being repeated in the future. Absent minded, and impulsive behaviour, which is unconsciously done, can be called a **reaction**, which the Buddha called an “unskilful action” (*akusala kamma*). A rational action done with presence of mind, which is consciously executed, can be called a response, which the Buddha called a “skilful action” (*kusala kamma*).

This decision before action was what the Buddha called *cetana*, which was equated to karma (*cetana ahan bhikkave kamman vadami*). This decision (*cetana*) is commonly called volition or will power, which can stop emotional behaviour. It is important to understand that this is a power exhibited by the cognitive process (*mano*) and it distinguishes the human being from the animal. This decision is not possible for the animals. The animals passively react to stimulation of the senses, while the human being can get sufficient time to decide (*cetana*) what action to take in a given situation. Yet it is also possible for the human being to react suddenly to a loud sound, and in a few seconds decide it is harmless and relax. Modern research in neuroscience has pointed out the reason for this. This will be discussed in detail in due course.



## Personalization

The teaching of the Buddha about personalization (*upadana*) is very significant, in relation to Freud's structural hypothesis. Buddha spoke of four kinds of personalization as follows:

### BUDDHA

1. Personalization of likes and dislikes for pleasure and pain (*kama upadana*) = (*id*)
2. Personalization of rational thoughts about reality (*ditthi upadana*) = (*ego*)
3. Personalization of moral principles (*silabbata upadana*) = (*superego*)
4. Personalization of the notion of self (*atta vada upadana*)

### FREUD

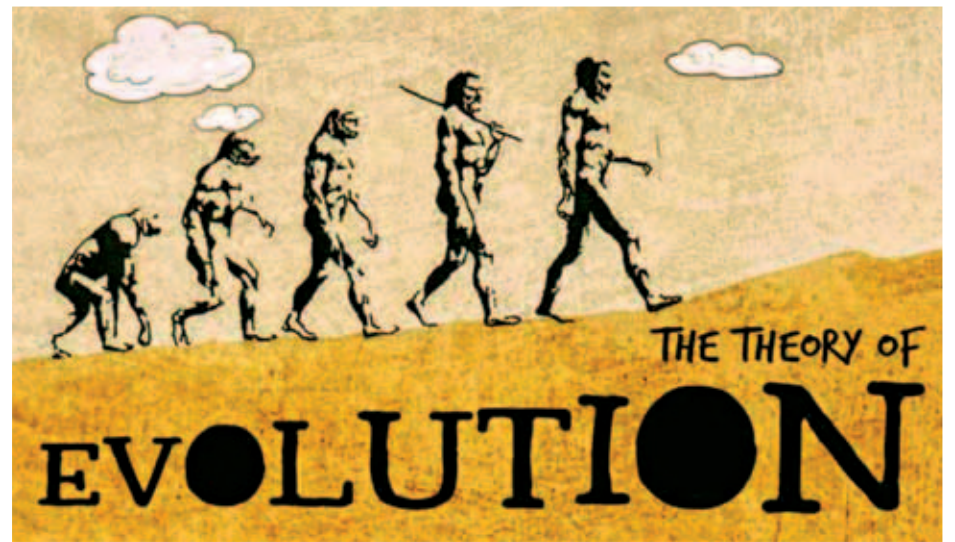
***id*** – the emotional urge dominated by the pleasure principle

***ego*** – the rational faculty dominated by the reality principle

***superego*** – the conscience dominated by the morality principle

It is clear that there is a parallelism between Freud's structural hypothesis and the Buddha's account of personalization. Freud considered the *id*, the *ego*, and the *superego* as structural divisions of the personality. This assumption was based on the notion of "personality," which was a kind of "self." Even the use of the terms *ego* and *superego* implies that a concept of "self" underlies the hypothesis. The *id*, which is the Latin for "it," has been called as such because Freud saw the *id* as a mechanical process. It seems that Freud called the rational part the *ego* following Descartes' idea, "I think therefore I am." (*cogito ergo sum*). The *superego* was also seen as a part of the *ego*. This is why it was named as such. This means, the idea of "self" remains in hiding in the structural hypothesis, even though Freud considered the mind or personality to be an energy system or machine. This helped his followers to lay stress on the "ego," and want to make it more real.

The Buddha's fourfold personalization explains the problem contained in the structural hypothesis. Freud has personalized the *id*, *ego*, and the *superego*, in calling them parts of the personality. In addition, he has personalized the notion of "self" in using the term personality. According to the Buddha, the idea of personality is the result of personalization. This explains why the critics condemned Freud for



*Charles Darwin's Theory of Evolution*

depersonalizing the personality when Freud compared the personality to a machine. Although Freud compared the mind to a machine or energy system, even calling it the "psychic apparatus," and even speaking about psychic determinism, it appears that he could not get the idea of "self" as "personality" out of his mind. This is why this hypothesis is also called the personality theory of Freud. This means that Freud did not really make a full depersonalization of the personality.

The later followers of Freud carried the idea of personality even further. They criticized Freud for seeing the *ego* only as the rational faculty. They wanted the *ego* to represent a real person or "self." The *ego* psychology, or object relations psychology that resulted was interested in the relationship between the "self" and the external world.

In psychoanalytic therapy, the aim of Freud was to integrate these three parts of the personality. Neurosis and psychosis was seen as a disintegration of the personality. In explaining neurosis, Freud thought that the *id*, being a part of the personality, is denied expression, and is rejected by the *ego* through repression.

*Look out for Part 6 in the July 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.*





## PEN PORTRAITS

### – Portraits of 93 Eminent Disciples of the Buddha

#### No 18. Arahant Sivali

**A**t the time of the Buddha Gotama there reigned a righteous King and Queen named Koliya and Suppavasa. After some time, Queen Suppavasa conceived a child. The unborn child brought great fortune to the Kingdom. Not only did the queen receive many gifts from friends and relatives, but the whole Kingdom became prosperous. Crops grew in abundance and everyone was well-fed and healthy.

The Queen grew heavy with child but when the natural time for the birth arrived, she failed to deliver the baby. The birth of the child was delayed for seven years instead of the period of 10 months. At the end of the 7<sup>th</sup> year, she suffered terrible agony. She then implored the King to invite the Buddha and His retinue of monks for a meal. After the meal, the Buddha blessed the queen by saying:

*“Sukhini hotu Suppavasa Koliya dhita sukhini arogam puttam vijayatu”*

*“May Suppavasa, daughter of the Koliya clan, be happy and healthy and give birth to a healthy son.”*

After the Buddha left, the Queen gave birth to a beautiful, healthy son. As a mark of respect for the Buddha, who had eased the queen’s heavy burden with His blessings, the Buddha and His retinue were invited to receive alms at the palace for seven days.

The Prince was named Sivali, as from the time of his conception; the people’s hardships were alleviated through an abundance of rich crops. One day when Sariputta was on his alms-round, he visited the Prince and informed him of the suffering that he and his mother had undergone because of the delayed pregnancy. Sariputta then went on to explain to the Prince the unwholesome action that his mother and he had performed and the resulting effects of their actions. In a previous existence, Sivali was the son of a king who lost his kingdom to another king. In trying to regain their kingdom, Sivali had besieged the city on the advice of his mother. As a result, the people in the city were without food or water for seven days. It was for this evil deed that Sivali, was imprisoned in his mother’s womb for seven years.

After illustrating the Noble Truth of suffering, Sariputta asked the Prince if he would like to join the Noble Order so that he could seek the path to end all suffering. The Prince was overjoyed at this invitation and agreed to join the order with his mother’s permission. The Queen, who was a devoted follower of the Buddha, agreed.



On the day of ordination when his hair was shaved, Sariputta advised Sivali to meditate on the impurities of the body. Sivali, who was spiritually advanced resulting from previous wholesome actions, focused his mind as instructed. Before the completion of the shaving of his hair, Sivali attained the supreme wisdom of Nibbāna.

The monks soon noticed a strange phenomenon when they were with Sivali. Sivali always seemed to have an abundance of rich, fragrant food and the other requisites (robes, shelter and medicine). Monks who were

with him also had the opportunity to share in the bounty. Wherever Sivali went people flocked around to prepare food for him. Sivali was indeed blessed with all the requisites of a monk. And so it was that wherever Sivali travelled, he was well taken care of.

Sivali and his retinue of 500 monks were in an uninhabited forest for seven days, but they were not short of food. The Devas made sure that all their requirements were met. Similarly, when Sivali was traveling through the desert, his requisites were provided. The Buddha, seeing that Sivali was fulfilling a previous aspiration in His reign, declared that he was foremost among the monks in obtaining requisites. He also instructed monks who were traveling on long, tedious journeys through uninhabited terrain to be accompanied by Sivali, as with him by their side they would be ensured of the requisites.

This overflow of the results of the effect of a person’s strong kamma on others is known as nissandha pala (overflowing results of kamma). While vipaka pala (results of kamma) are reaped only by the doer. Nissandha pala are experienced by others who happen to be with you. Nissandha pala could be both wholesome and unwholesome in accordance with the deed performed.

To seek the cause of this strange phenomenon, we need to go back many aeons to the time of the Buddha Padumuttara. Sivali, who had been born as a poor man, had the opportunity to see the Buddha Padumuttara confer on another monk the honor of being foremost among monks who obtain the requisites. Fascinated by the way everyone desired to provide alms and robes to this monk, Sivali had decided that he too would like to hold a similar position in a future birth. He had then performed many acts of generosity to the Buddha Padumuttara and His retinue and made an aspiration. The Buddha Padumuttara, foreseeing that Sivali’s aspiration would be fulfilled, had prophesied that at the time of the Gotama Buddha, he would be foremost among the monks who obtained requisites.

From this point onwards, Sivali had started in earnest to work toward his aspiration. At death he was reborn in a heavenly realm where he enjoyed many years of heavenly bliss.

The next documented birth story took place at the time of the Buddha Vipassi, 91 world cycles before our Gotama Buddha. Sivali was born as a merchant in the City of Bandhumati. The City was preparing a great alms giving for the Buddha Vipassi and His retinue of monks, when they realized that they were short of curd and honey, a delicacy that was often served after the noonday meal. Messages were sent all over the city to obtain the required delicacy. Unable to obtain the quota required, the king’s men raised the price of the curd and honey from one gold coin to 100 coins.

In the meantime, Sivali, a merchant who sold curd and honey, was approached and offered 100 gold coins for his merchandise. Sivali was surprised at the unusually high offer and asked for whose consumption they were buying the curd. On being told that it was for the Buddha Vipassi and His retinue of monks, Sivali asked permission to donate his wares to the Buddha. He then renewed his aspiration to be foremost among the monks who received requisites. The Buddha Vipassi, seeing that Sivali’s aspiration would be fulfilled, blessed him by saying, “May your aspiration be fulfilled.” Sivali then became a devotee of the Vipassi Buddha and practiced His Dhamma.

Resulting from this strong aspiration and the meritorious deeds and efforts performed in previous births, Sivali fulfilled his aspiration to be foremost among the monks who obtained requisites at the time of the Gotama Buddha. To date, Buddhists venerate the Arahant Sivali, and often keep a picture in their home as a symbol of abundance of food and prosperity.



## Delivery of March Provisions - 18<sup>th</sup> March

**F**OV volunteers lead by Bro Ng visited the homes in Klang to deliver March provisions on 18th March 2018. Volunteers spent time engaging with the children from Sri Sai Children Home, Trinity Children's Home, Klang Cahaya Ladies Home and Promise Children's Home in Kota Kemuning.



*Klang Cahaya Ladies Home.*



*Promise Children's Home.*



*Sri Sai Children's Home.*



*Trinity Children's Home.*

## Grocery Bag Orang Asli Ulu Geruh Project - 21<sup>st</sup> April

**T**eam CIA organized the yearly "Project Orang Asli" initiated to reach out to Orang Asli's at rural areas to provide them with a special Grocery Bag of food provisions and daily essentials.

Over the years we have successfully brought joy to many families at various rural areas in Malaysia and this time round we reached out to 125 Orang Asli families in Hulu Geroh, Gopeng. Together with 29 great volunteers in 10 Vehicles we started the day early at 5.30am to load all groceries before heading up north. At around 10am we arrived at the village and begin unloading and organizing the groceries for each family. Babies and children were given milk powder, stationeries, some treats, toys and clothes as well. With great team work from all our volunteers we successfully completed the distribution, bringing joy and food relieve to these 125 families on 21st April 2018. Thank You sponsors, donors and volunteers for your support.



*Before Leaving BMV Group Photo.*



*Children excitedly receiving their gift packs.*



*Getting the goodies ready.*



*Goodies all ready to be collected.*



*Orang Asli Mother with children in tow checking their names with FOV volunteer.*



*Group Photo after Distribution.*



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 : RM120,000 balance (from RM150,000)
- Shrine Hall Lights  
- Outside - Est : RM 40,000  
- Inside - Est : RM 7,000 balance (from RM8,000)



- Replacing the 56 Buddha Statues’ Huts with stainless steel panels/tampered glass  
- Est : RM23,800 balance (from RM24,800)



- Vehicle for Transport  
- Est : RM80,000



- Commercial Four-Door Refrigerator  
- Est : RM5,000



PARTIAL SPONSORSHIP

- PAGODA RENOVATION AND PAINTING
  - Tan Tian Lian – Amount : RM1,000
  - Ng Wai Han – Amount : RM500
  - Chia Foong Kwan – Amount : RM 1,000
  - Soo Fooh Khoon – Amount : RM 500

Total Amount : RM3,000. With this balance amount donated, the total estimate of RM16,000 for the pagoda renovation and painting is complete.

- SHRINE HALL LIGHTS
  - Tan Tian Lian – Amount : RM1,000
- REPLACING THE 56 BUDDHAS STATUES’ HUTS
  - Tan Tian Lian – Amount : RM1,000
- SHRINE HALL EXTERNAL PAINTING (HERITAGE REFURBISHMENT)
  - Choo Meng Kean & Tan Sow Youn – Amount : RM 30,000

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

BUILDING FUND

BUILDING FUND

Building Construction Report to Date

Target Sum is RM8.5 million

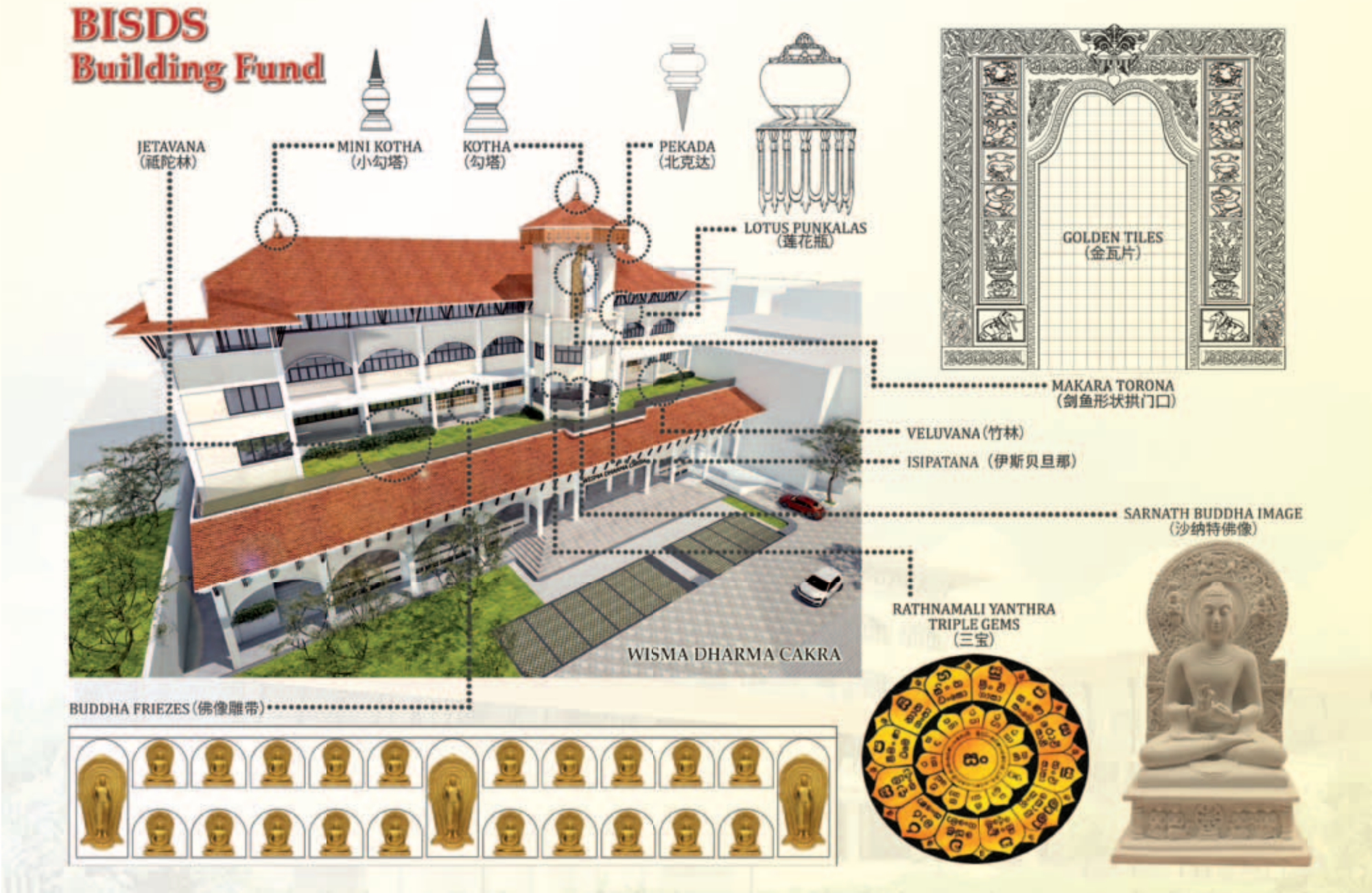
Collected Sum as at 30<sup>th</sup> April is RM7.2 million

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 RM1.3 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.



- Seated Buddha Frieze  
- RM18,000 each  
- 92 statues left to be sponsored
- Standing Buddha Frieze  
- RM38,00 each  
- 15 statues left to be sponsored





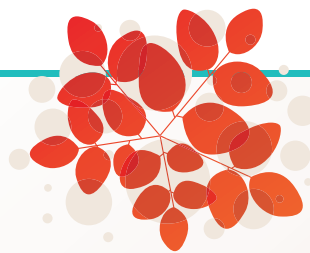
BISDS Building Fund  
Items for Sponsorship



Updated  
on 14-April-2018

Sponsorship Items	赞助项目	Amount	Total	Available
Bricks	砖	RM 30	81,370	Available
Roof Tiles	房顶的瓦片	RM 50	3,888	Available
Golden Tiles	金瓦片	RM 100	9,240	8200
Water Heater (Panasonic)	热水器	RM 600	18	Sponsored
Pekada	北克达	RM 2,500	8	Sponsored
Lotus Punkalas (Back)	莲花瓶 (后面)	RM 6,000	2	Sponsored
Lotus Punkalas (Side)	莲花瓶 (侧面)	RM 8,000	2	Sponsored
Lotus Punkalas (Front)	莲花瓶 (前面)	RM 10,000	2	Sponsored
Mini Kotha	小勾塔	RM 10,000	2	Sponsored
Kotha	勾塔	RM 15,000	1	Sponsored
Seated Buddha Frieze	坐姿佛像雕带	RM 18,000	110	92
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
Standing Buddha Frieze	站姿佛像雕带	RM 38,000	17	15
Makara Torana	剑鱼形状拱门口	RM 50,000	1	Sponsored
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
Rathnamali Yanthra (Triple Gems)	三宝	RM 100,000	1	Sponsored
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	4
Classrooms (3rd Floor)	课室 (三楼)	RM 100,000	11	3
Meeting Rooms (Ground Floor)	会议室 (底层)	RM 200,000	2	Sponsored
Meditation Pavilion (Isipatana)	禅修阁 (伊斯贝旦那)	RM 300,000	1	Sponsored
Lifts	升降机	RM 300,000	2	2
Sarnath Buddha Image	沙纳特佛像	RM 500,000	1	Sponsored
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
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	遮阳板屋顶	RM 1.5 MILLION	1	1





## India to host World Environment Day on 5 June 2018

**N**ew Delhi, 19 February 2018 – Dr. Harsh Vardhan, Minister of Environment, Forest and Climate Change, and Erik Solheim, United Nations Under-Secretary-General and Head of UN Environment, jointly announced that India will be hosting the global World Environment Day celebrations on **5 June 2018**.

“Beat Plastic Pollution”, the theme for World Environment 2018, urges governments, industry, communities, and individuals to come together and explore sustainable alternatives and urgently reduce the production and excessive use of single-use plastic polluting our oceans, damaging marine life and threatening human health.

“India is excited to host the World Environment Day this year on June 5. Indian philosophy and lifestyle has long been rooted in the concept of co-existence with nature. We are committed to making Planet Earth a cleaner and greener place”, said Dr. Harsh Vardhan.

He added: “If each and every one of us does at least one green good deed daily towards our Green Social Responsibility, there will be billions of green good deeds daily on the planet.”

The Government of India has committed to organizing and promoting the World Environment Day celebrations through a series of engaging activities and events generating strong public interest and participation. From pan-Indian plastic clean-up drives in public areas, national reserves and forests to simultaneous beach clean-up activities – India will lead the initiative by setting an example.

“India will be a great global host of 2018’s World Environment Day celebrations,” said Erik Solheim at the announcement on Monday.

He added: “The country has demonstrated tremendous global leadership on climate change and the need to shift to a low carbon economy, and India will now help galvanize greater action on plastics pollution. It’s a global emergency affecting every aspect of our lives. It’s in the water we drink and the food we eat. It’s destroying our beaches and oceans. India will now be leading the push to save our oceans and planet.”

India is emerging as a leader, given it has one of the highest recycling rates in the world. It can be instrumental in combating plastic pollution. By hosting World Environment Day 2018, the Indian government is accelerating its leadership on an issue of tremendous magnitude.

World Environment Day is a UN Environment-led global event, the single largest celebration of our environment each year, which takes place on June 5 and is celebrated by thousands of communities worldwide.

Since it began in 1972, it has grown to become a global platform for public outreach that is widely celebrated across the globe.

Most of all, World Environment Day is a day of everyone around the world to take ownership of their environment and to actively engage in the protection of our earth.

### Plastic Pollution facts:

- *Every year the world uses 500 billion plastic bags*
- *Each year, at least 8 million tonnes of plastic end up in the oceans, the equivalent of a full garbage truck every minute.*
- *In the last decade, we produced more plastic than in the whole last century*
- *50 percent of the plastic we use is single-use or disposable*
- *We buy 1 million plastic bottles every minute*
- *Plastic makes up 10% of all of the waste we generate*

For more information about World Environment Day and Plastic Pollution, visit:

[www.worldenvironmentday.global](http://www.worldenvironmentday.global)



## Single-use plastic has Reached the World’s Deepest Ocean Trench



**A** new study has revealed that human activities are affecting the deepest part of the ocean, more than 1,000 kilometers from the mainland.

Plastic pollution is emerging as one of the most serious threats to ocean ecosystems. World leaders, scientists and communities recognize the urgent need for action, but the impacts of plastic pollution are not well understood.

To raise awareness of the far-reaching effects of plastic pollution, ocean scientists - including those from UN Environment’s World Conservation Monitoring Centre - crunched numbers from the Deep-sea Debris Database. The Global Oceanographic Data Centre of the Japan Agency for Marine-Earth Science and Technology launched this database for public use in 2017. It contains over 30 years of photos and videos of debris that have been collected by deep-sea submersibles and remotely operated vehicles.

The data revealed that, from 5,010 dives, more than 3,000 pieces of manmade debris – including plastic, metal, rubber and fishing gear – were counted. Over a third of debris found was macro-plastic, 89 per cent of which was single-use products. In areas deeper than 6000m, over half of debris was plastic, almost all of which was single-use.

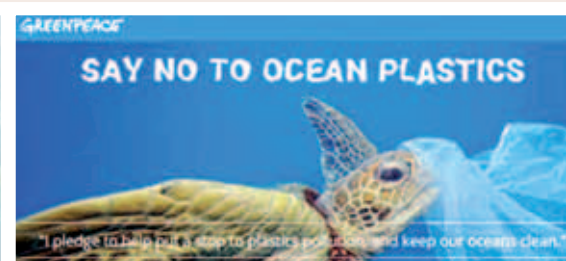
The study - *Human footprint in the abyss: 30 year records of deep-sea plastic debris* - also reveals that single-use plastic has reached the world’s deepest ocean trench - a plastic bag was found in the Mariana Trench, 10,898m below the surface. The ubiquitous distribution of single-use plastic, even to the greatest depths of the ocean, reveal a clear link between daily human activities and the remotest of environments.

Once in the deep-sea, plastic can persist for thousands of years. Deep-sea ecosystems are highly endemic and have a very slow growth rate, so the potential threats from plastic pollution are concerning. There is growing concern that deep-sea ecosystems are already being damaged by direct exploitation of both biological and non-biological resources – through deep-sea trawling, mining and infrastructure development, for example. The results of this study show that deep-sea ecosystems are also being affected indirectly by human activities.

Reducing the production of plastic waste seems to be the only solution to the problem of deep-sea plastic pollution. A global monitoring network is needed to share the limited data on deep-sea plastic pollution, and impact assessment surveys should be prioritised for biologically and ecologically important areas with high concentrations of plastic debris, and to use ocean circulation models to identify how plastic is travelling from land to the deep-sea.

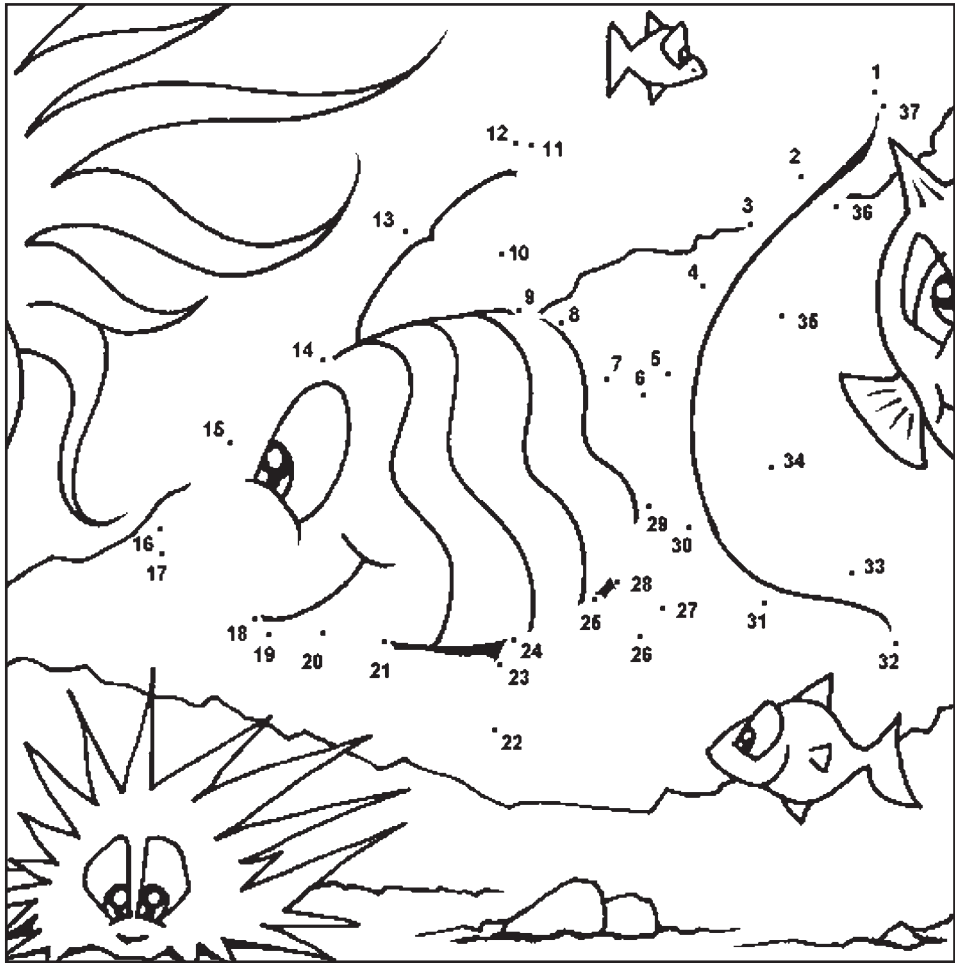
#BeatPlasticPollution is the theme of World Environment Day 2018.

Learn more about our work on oceans and seas.

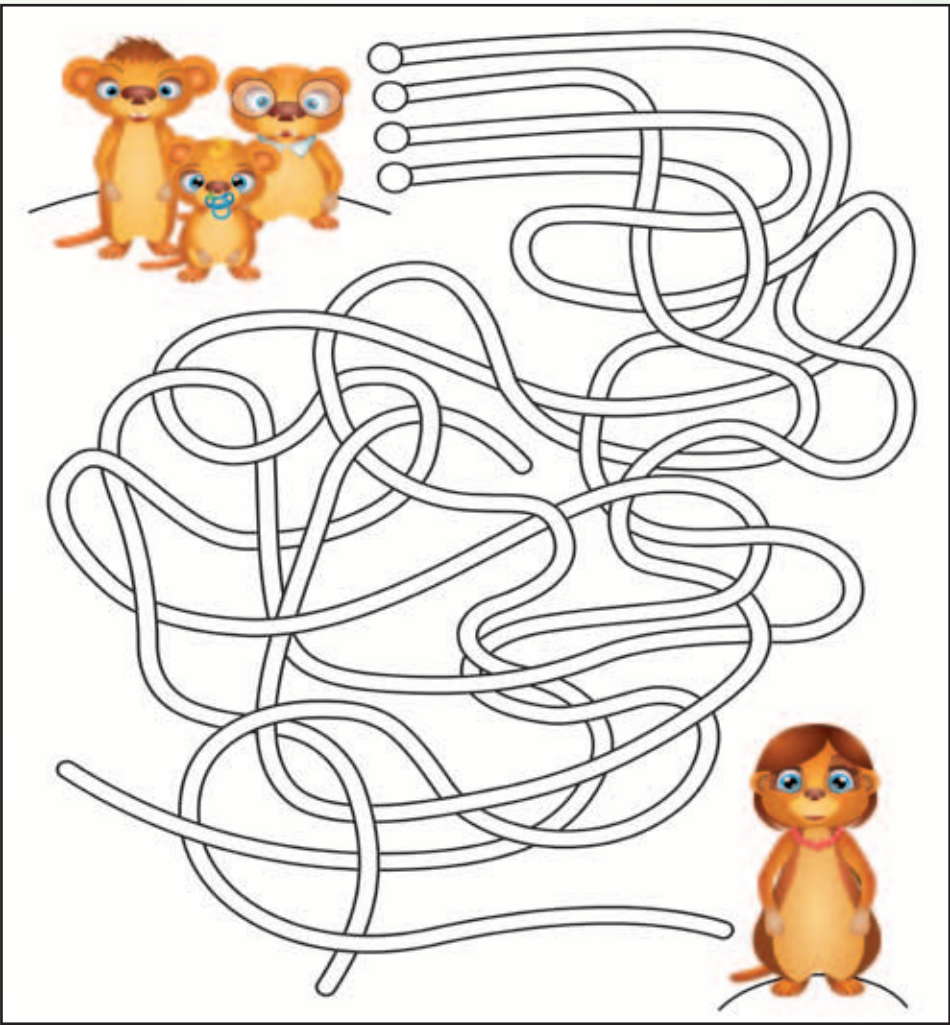




1. JOIN THE DOTS AND COLOUR THE PICTURE



2. THE MAZE



3. WORD SEARCH

Word Search Game - Environmental Word Search



E	R	W	A	T	E	R	C	Y	C	L	E	R	E
L	E	T	A	M	I	L	C	L	A	B	O	L	G
H	A	E	E	W	F	F	O	N	U	R	P	S	O
C	B	E	F	C	M	O	L	E	C	U	L	E	P
O	E	F	S	D	E	H	S	R	E	T	A	W	G
A	T	M	O	S	P	H	E	R	E	M	S	E	Y
E	R	E	H	P	S	O	R	D	Y	H	O	L	A
H	Y	D	R	O	C	A	R	B	O	N	S	T	S
O	T	H	E	R	M	O	S	P	H	E	R	E	A
P	O	T	W	A	R	M	F	R	O	N	T	Y	A
G	R	T	A	Q	U	I	F	E	R	D	P	T	G
Y	T	R	E	G	N	I	L	L	E	W	P	U	U
R	S	B	A	M	E	S	O	S	P	H	E	R	E
E	E	R	E	H	P	S	O	P	O	R	T	E	M

- ATMOSPHERE
- GLOBAL CLIMATE
- THERMOSPHERE
- TROPOSPHERE
- WATERSHED
- HYDROCARBONS
- ATOM
- MESOSPHERE
- WATER CYCLE
- MOLECULE
- RUNOFF
- WARM FRONT
- UPWELLING
- AQUIFER
- HYDROSPHERE
- GYRE





# 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](mailto:info@buddhistmahavihara.org))

## 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
- 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  
(1<sup>st</sup> and 3<sup>rd</sup> Sun of the month. Please note there will be no clinic if a  
Public Holiday falls on the allocated Sunday)  
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

## BMV Statement of Accounts :

Buddhist Maha Vihara's Monthly Statement of Accounts is displayed on the Notice Board at the Reception area for public viewing. Please address all queries to the Hon. Secretary in writing.

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

Donations to Buddhist Maha Vihara operations are tax exempt.

Any donor who wants a tax exemption for computation of personal or corporate tax can request for a tax exempt receipt.

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

KINDLY ENSURE THAT ALL DONATIONS ARE ISSUED WITH A NUMBERED BUDDHIST MAHA VIHARA OFFICIAL RECEIPT.

**BMV OFFICE HOURS**

**MON – SAT : 9.00 am - 9.00 pm**

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



**BUDDHIST MAHA VIHARA**

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Website: [www.buddhistmahavihara.org](http://www.buddhistmahavihara.org)