

## Sarnath, India Site of Buddha's First Sermon

*Esala Full Moon Day at BMV*  
*– 27<sup>th</sup> July 2018*

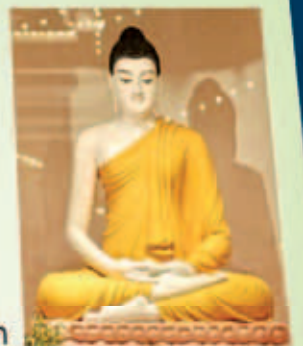
### CONTENT

- Significance of Esala Full Moon Day ..... 2
- Buddha's First Sermon – A summary ..... 2 - 3
- Sarnath – A short history ..... 3 - 4
- Five Advantages of Listening to the Dhamma ..... 4 - 5  
*by Āyasmā Kumāra Bhikkhu*
- BMV New and Activities ..... 5 - 6
- Buddhist Institute Sunday Dhamma School (BISDS) ..... 7
- Dhamma Study ..... 8 - 10  
*with Bhante Dr M. Punnañi Maha Thera*
- Pen Portraits – Vakkali ..... 11
- Projects – Lend a Hand ..... 12
- Building Fund ..... 12 - 13
- Jataka Story – The Monkey King ..... 14
- Recreation ..... 15
- Daily / Weekly Activities and Projects ..... 16

### PHOTO NEWS - Bapu Diploma Course

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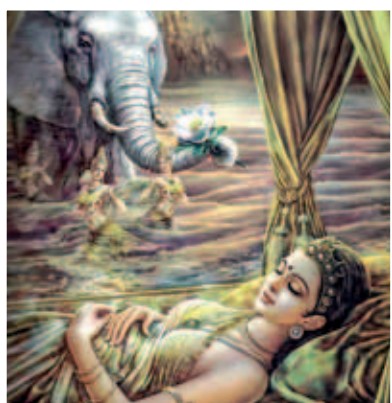


## SIGNIFICANCE OF ESALA FULL MOON DAY

— 27<sup>th</sup> July

**E**sala Full Moon Day commemorates several important events in the history of Buddhism, the **Buddha's first sermon being the most important.**

Buddha's preaching of his First Sermon, the Dhammacakkappavattana Sutta, to the five ascetics Kondanna, Vappa, Bhaddiya, Mahanama and Assaji took place at the 'Deer Park', near Benares, on an Esala Full Moon thereby inaugurating his public ministry.



*Queen Maha Maya's dream.*

The other noteworthy events connected with this day include the conception of the Bodhisatta in the womb of Queen Maha Maya; the birth of Prince Rahula, the only child of Prince Siddhartha and Princess Yasodhara; the Great Renunciation of Prince Siddhartha; the performance of the Twin Miracle (Yamaka-Patihariya); and Buddha's preaching the Abhidhamma for the first time in the Tavathimsa heaven

The convocation of the first Buddhist Council (First Dharma Sangayana) was also held on the Esala Full Moon Day under the patronage of King Ajasattha (*three months after the Parinibbana of the Buddha*) at the Satipattana cave near Rajagaha. It was headed by the Ven Maha Kassapa with the participation of 500 Arahants.

Esala month assumes prominence for yet another important ritual for the Bhikkhus. This is the annual rains retreat of the monks, 'Vas', which commences on the day following the Esala full moon.

Vas signifies the cessation from going about begging alms (Pindapatha) during the rainy season for the Bhikkhus thereby residing in a definite place, either in a sanctuary of their respective viharas or in a particular abode. Buddhist laity provide the Bhikkhus with food, robes and other necessities during the rainy season.

In return for this gesture, the Bhikkus were told by the Buddha to engage in the practice of 'Vidharshana Bhavana' meditation and make the laity partake of the merit.



*Prince Siddhartha leaving his wife and child.*



*Buddha in Tavathimsa Heaven.*

## BUDDHA'S FIRST SERMON – A summary

### The Dhammacakkappavattana Sutta

**T**he Buddha's first sermon after His enlightenment is preserved in the Pali Sutta-pitaka (Samyutta Nikaya 56.11) as the Dhammacakkappavattana Sutta, which means "The Setting in Motion of the Wheel of Dhamma." In Sanskrit the title is Dharmacakra Pravartana Sutra.

In this sermon, the Buddha gave the first presentation of the Four Noble Truths, which are the foundational teaching, or primary conceptual framework, of Buddhism. Everything He taught after that ties back to the Four Truths.

### Background

The story of the Buddha's first sermon begins with the story of the Buddha's enlightenment. This is said to have happened at Bodh Gaya, in the modern Indian state of Bihar.

Before His realization the future Buddha, Siddhartha Gautama, had been traveling with five companions, all ascetics. Together they had sought enlightenment through extreme deprivation and self-mortification -- fasting, sleeping on stones, living outdoors with little clothing -- in the belief that making themselves suffer would cause a spiritual breakthrough.

Siddhartha Gautama eventually realized that enlightenment would be found through mental cultivation, not through punishing his

body. When he gave up ascetic practices to prepare himself for meditation, his five companions left him in disgust.

After His awakening, the Buddha remained at Bodh Gaya for a time and considered what to do next.

What He had realized was so far outside ordinary human experience or understanding that He wondered how He would explain it. According to one legend, the Buddha did describe His realization to a wandering holy man, but the man laughed at Him and walked away.

Yet as great as the challenge was, the Buddha was too compassionate to keep what He had realized to Himself.

He decided that there was a way He could teach people to realize for themselves what He had realized. He decided to seek out His five companions and offer to teach them. He found them at a deer park in Sarnath, which was formerly known as Isipatana. This was said to be on a full moon day of the eighth lunar month, which usually falls in July.



*Buddha preaching his first sermon at the Deer Park to the 5 ascetics.*



This sets the scene for one of the most auspicious events in Buddhist history, the first turning of the dharma wheel.

## The Sermon

The Buddha began with the doctrine of the Middle Way, which is simply that the path to enlightenment lies between extremes of self-indulgence and self-denial.



*The elegant Sarnath Buddha statue.*

Then the Buddha explained the Four Noble Truths, which are --

***Life is dukkha (stressful; unsatisfying)***

***Dukkha is driven by craving***

***There is a way to be liberated from dukkha and craving***

***That way is the Eightfold Path***

It's important to understand that merely believing in something, or attempting to use will power to not "crave" things, is not Buddhism. After this sermon, the Buddha would continue to teach for forty-five years, and almost all of His teachings touched on some aspect of the Fourth Noble Truth, which is the Eightfold Path.

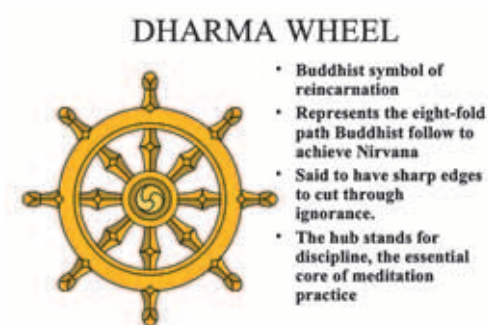
Buddhism is the practice of the Path. Within the first three Truths can be found the doctrinal support for the Path, but the practice of the Path is essential.

Two more important doctrines were introduced in this sermon. One is impermanence. All phenomena are impermanent, the Buddha said. Put another way, everything that begins also ends. This is a big reason life is unsatisfactory. But it's also the case that, because everything is always changing liberation is possible.

The other important doctrine touched on in this first sermon is Dependent Origination. Very simply, this doctrine teaches that phenomena, either things or beings, exist inter-independently with other phenomena. All phenomena are caused to exist by conditions created by other phenomena.

Things pass out of existence for the same reason.

Throughout this sermon, the Buddha placed great emphasis on direct insight. He didn't want His listeners to simply believe what He said. Rather, He taught that if they followed the Path, they would realize the truth for themselves.



*Turning The Wheel of the Dhamma.*

## A SHORT HISTORY OF SARNATH, INDIA

One of the four most important Buddhist pilgrimage destinations in India, Sarnath in Uttar Pradesh is the site where Lord Buddha delivered his first sermon after attaining Enlightenment. The rich and eventful history of Sarnath is an interesting and captivating one.

Sarnath had also been referred as 'Migadaya' meaning 'deer park' and 'Isipatana' denoting the place where holy men fell to earth. Legend has it that before the Buddha was born, devas descended upon earth to announce the birth to 500 holy men. The holy men all rose into the air and disappeared, and all their relics fell onto the ground.

The history of Sarnath began with the arrival of Gautama Buddha at this place in 528 B.C. after He attained Enlightenment at Bodh Gaya. Here He preached His first Discourse to His five former companions. This event is described in Buddhist texts as Dhammacakkapavattana Sutta, meaning the Turning of the Wheel of Dhamma. The Buddha taught them all that He had learned and thus they also became enlightened. This marked the foundation of the first Buddhist Sangha or the community of monks.

Other Suttas delivered by the Buddha at Sarnath include Anattalakkhana Sutta, the Saccavibhanga Sutta, Panca Sutta and a few other Suttas. The Buddha's main teachings after His enlightenment centred around the Four Noble Truths and the Eightfold Path

After preaching His first Discourse at Sarnath, the Buddha spent the next rainy season at the Mulagandhakuti Vihara in Sarnath. By then, the Buddhist Sangha had grown to 60 in number. The Buddha then sent the members of the Sangha to preach His teachings all around.

The flourish of Buddhism in Sarnath can be attributed to a large extent to the support of Kings and wealthy merchants inhabiting the region. By the 3<sup>rd</sup> century B.C., Sarnath had flourished as a major

centre for arts, and the town reached its zenith during the Gupta reign (4<sup>th</sup> - 6<sup>th</sup> century A.D.)

When the Chinese traveller Hsuan Tsang visited Sarnath in the 7<sup>th</sup> century, there were 30 monasteries and 3000 monks living in Sarnath.



*Ancient ruins in the Deer Park of Sarnath where Buddha preached his first sermon.*

The end of the 12<sup>th</sup> century saw Sarnath being attacked by Turkish Muslims. The site was extensively plundered for building materials and has been lying in ruins since then. Thereafter, Sarnath remained completely deserted until 1836, when the British began excavations and restoration of this historic city.

## Other prominent features of Sarnath

### Dhamek Stupa

The Dhamek Stupa was built in 500 CE to replace an earlier structure commissioned by the great Mauryan king Ashoka in 249 BCE, along with several other monuments, to commemorate the Buddha's activities in this location. Stupas originated as circular mounds encircled by large stones. King Asoka built Stupas to enshrine small pieces of calcinated bone and other relics of the Buddha and his disciples. The Dhamek Stupa is said to mark the spot where the Buddha gave the first sermon to his first five brahmin disciples after attaining enlightenment "revealing his Eightfold Path leading to Nibbana".



### Asoka Pillar

The Asoka pillar of Sarnath, was built by the Emperor Asoka, in about 250 BCE. The pillar, sometimes called the Asoka Column, is not in its original location. It was found to have been deliberately destroyed at some point in time but 3 sections of the pillar broken near ground level were found and since then has been housed at the first onsite museum in India, built to house these pillars. The Lion Capital sculpture that was originally placed atop the Pillar was removed from the pillar when found and is now placed in the Sarnath Museum. The sculpture comprises of four Asiatic lions standing back to back on an elaborate base, standing at 2.15 metres (7 feet) high. The Lion Capital sculpture is more elaborate than the other very similar surviving capitals of the pillars of Asoka.



*Dhamek Stupa.*



*Asoka Lion Capital.*

## | TEACHINGS AND PRACTICE



### FIVE ADVANTAGES OF LISTENING TO THE DHAMMA

*by Āyasmā Kumāra Bhikkhu (Sasanarakkha Buddhist Sanctuary)*

**I**t is mentioned in the Mangala Sutta that timely listening to the Dhamma is one of the highest blessings. When we find something good, especially something that benefits us spiritually, it is good to share or introduce it to others. Doing so would also be to our own benefit.

Here are the five advantages of listening to the Dhamma based on the Dhammassavana Sutta (AN 5.202).

#### *Learn new things.....*

On each occasion that a person listens to the Dhamma, he is likely to be exposed to new information and knowledge. This is especially so for a new student of Buddhism. But even for those who may have heard the subject before, listening to it again can bring about a new perceptive and perhaps even deeper understanding.



*Buddhist devotees listening intently to the Dhamma.*

The Buddha's teachings are unfortunately not taught in schools here in Malaysia, unlike Islamic Studies, which is a compulsory subject for all Muslims attending schools. At most, non-Muslims are only given a general subject called Moral Education. So, it is necessary to deliberately expose young people to the Dhamma in a skilful manner.

For adults, there are various kinds of general courses on how to get the most out of life: many of them very much oriented to the material side, while some are genuinely more spiritual in nature. Usually, you have to pay big money to attend those type of courses. We, however, do it for free!

#### *Clarify what we have learnt.....*

The more you know, the more you know how much you don't know. Listeners who are fairly knowledgeable in the Dhamma often need to clarify their understanding of it. A good example is the first precept: to abstain from killing. Is accidental killing of an insect killing? Is smoking considered as breaking the fifth precept?

Rather than being passive, it is good to ask questions during Dhamma talks and to forward your queries on what is unclear to you. This gives you a great opportunity to increase the depth of your knowledge in the Dhamma and enhance your wisdom.

#### *Abolish doubt.....*

At times, we are doubtful about certain aspects of our understanding or practice. For example, can Buddhists pray to deities? Should Buddhists make food offerings to their departed relatives?....etcetera, etcetera



*A dhamma discussion with devotees.*

If you listen to enough Dhamma, you are sure to come across topics that address such issues and you can then dispel any doubt or misgiving that you may have on such topics.

#### *Straighten our views.....*

There are a number of false views that occur among people. One such view, for example, is that there is no rebirth, i.e., when this body dies, that is the end. Such a person can be rather confused when he dies. In fact, he can be very afraid as he approaches his death. Another wrong view is that there is no law of karma. This is potentially dangerous as one having such a view would be more likely to act as he likes, believing that the evil that he does will not return to him so long as he can circumvent the worldly law.

For many of you, however, having learnt much, you probably have much less wrong views. Yet we should keep straightening them, discarding our wrong views as we learn. For example, you know that giving is good and brings good results, but do you know that it does not bring about rebirth in a happy existence? Only virtue does that. So with that knowledge, people seeking a good birth would be motivated to go beyond mere giving.

Listening to the Dhamma can help you to straighten your views so that you have a better understanding of life. With that, we can then live in better harmony within the laws of life and live a happier life.



### Gladden the mind.....

While living in this world we cannot be free from suffering. Yet, when you keenly listen to the Dhamma, you may experience occasions when what is said strikes you deeply and you go, "Ah..." During such an occasion, happiness and joy arises in the mind and suddenly suffering diminishes, at least momentarily. Wisdom arises and peace prevails. Just imagine what it would be like if such states of mind never leave us.

In a nutshell, listening to the Dhamma is immensely beneficial and will definitely lead a person to happier living and even to the ultimate liberation.

### About the Writer:-

*Āyasmā Kumāra Bhikkhu was ordained a Buddhist monk in 1999 at the age of 27 by Sayadaw U Revata at Subang Jaya Buddhist Association. Currently, he resides in Sāsanārakkha Buddhist Sanctuary, Taiping. He graduated with a bachelor degree in education (Teaching English as a Second Language) from the University of Malaya. It was during his studies there that he became enthusiastic about the Buddha's teachings and decided that he wanted to live this life as a monk. Since then, with his training in education, he has been sharing the Dhamma in various ways and in several languages (mainly English, Mandarin and Hokkien) with Buddhists of various traditions and non-Buddhists too.*

## | BMV NEWS AND ACTIVITIES

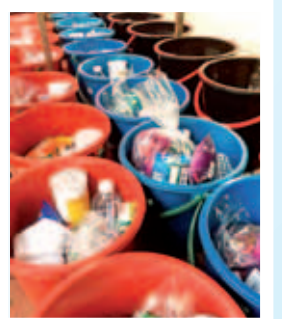
### Past Activities in May 2018

#### Wesak Caring and Sharing - 20<sup>th</sup> May

This annual programme for the less fortunate and underprivileged is the brainchild of Venerable Datuk K Sri Dhammaratana Nayaka Maha Thera since the late 1980s. This year's programme was no different from previous years as various welfare homes arrived to be feted with food and entertainment. Everyone went back with gifts of cash and kind. A big thank you to the volunteers for helping out in one of the biggest events before Wesak.



Chief Reverend, Bro Siri with representatives from the various Welfare Homes.



Pails of goodies for distribution.



Please have a drink.



Chief Reverend and Bro Siri helping out.



Thank you for coming.



Chief Reverend with the core volunteers before the thank you lunch.

#### Launch of Wesak Thorana - 26<sup>th</sup> May

The government and people of the Democratic Socialist Republic of Sri Lanka presented a 60ft Thorana or Pandol to the Buddhist Maha Vihara for this year's Wesak celebrations. The Thorana was launched in a ceremony with speeches by our Chief Reverend Ven K Sri Dhammaratana, President of BMV Mr Sirisena Perera and the High Commissioner of Sri Lanka, HE Mr. A.J.M. Muzammil. The VIPs then proceeded to switch on the lights of the Thorana depicting the story of Bhikkhuni Kundalakesi. Dancers from Sri Lanka performed for the guests with a set of 5 different dances. The Thorana was up from 26<sup>th</sup> May to 2<sup>nd</sup> June. A great big thank you from the Maha Sangha, BMV Management, devotees and the Buddhist community of Malaysia.



The Thorana waiting to be lighted up.



Sri Lankan Dancers leading the VIPs into the Hall.



VIPs and guests.



VIPs all set to switch on the lights of the Thorana.



The beautiful Thorana lighted up depicting the story of Kundalakesi.



Sri Lankan dancers entertained the guests.





## Wesak Celebrations

- 28<sup>th</sup> to 29<sup>th</sup> May

The most important event of the year for the Vihara and Buddhist community as we celebrated Wesak with 2 full days of activities. Observance of 8 Precepts Programmes, Blood Donation Campaign by the National Blood Bank, lighting of the first oil lamp at the Oil Lamps counter, blessing service for devotees, lighting of the Thorana and Sri Lankan dance performances, free distribution of food and drinks (dansal), Wesak morning Flag Raising Ceremony, raising funds for the BISDS building, distribution of holy water and holy strings and finally Wesak Day came to an end with the Candle Light and Floats Procession Launch by VIPs the Minister of Finance, Mr Lim Guan Eng and the Minister of Transport, Mr Anthony Loke from the newly minted Pakatan Harapan Government. Other guests present were the Sri Lankan High Commissioner, BMV President and the Committee of the Joint Wesak Celebrations led by its Chairman, Mr Ng Hong Pau.



### Note of thanks to all BMV volunteers

Dear Friends of the Vihara (FOV) Team,

We have all had a very long, tiring but very fulfilling Wesak 2018. I do realise that many of you took personal time off from work and family to plan and execute work before, during and even after Wesak.

I express my personal heartfelt appreciation and also of the Committee of Management for the tremendous effort of volunteerism. I believe all of us, will take our service level to society at large, to much greater fulfilling levels.

Let's always forgive each other for the little errors we make in the heat of the moment and treasure the fellowship and comradeship that we have forged.

Theruwana Saranai

**Sirisena Perera**

*President, Buddhist Maha Vihara*



Chief Reverend and Maha Sangha lighting the oil lamps on eve of Wesak.



Sasana Sinhala Cultural Troup (Children) performing after the Flag raising ceremony on Wesak Day morning.



Free Drinks Counter.



Preparing to cook for distribution of free food on Wesak Day.



Packing food for free distribution.



One of many beautifully designed Wesak floats all set to go.



Devotees collecting holy water and holy string.



Nothing but the best finery for the Buddha seen on a Float.



Mr Lim Guan Eng giving his speech.



BMV basking in the glorious sunshine of the Day.



BMV shining in the splendour of the Night.



A section of the crowd attending the Candle Light Procession launch.



Volunteers washing thousands of oil lamp glasses after Wesak.



## Teens Orphanage Home Visit

- 13<sup>th</sup> May 2018

On Sunday 13<sup>th</sup> May 2018, after being blessed by the BISDS Principal, 33 teenage students together with 10 teachers went to Pertubuhan Kebajikan Rumah Anak Yatim Sri Sai Selangor, with a compassionate mission.

Upon arrival, children of the Orphanage greeted us with smiling faces. In no time, some teens were seen to have started mingling with some of the children. They were getting to know each other.

This was just the beginning of our journey to explore and experiences the Brahma Viharas of Metta, Karuna and Mudita as shown by the teens expressing their emotions from the visit. Report by teacher Sis Foong A. C.

Below are feedback from some of the students who went on this Trip.

☞ *"The visit to the orphanage was an exciting one."* by Tong Zhi Rui (Moggallana)

☞ *"The children were friendly and happy to see us. We are happy that we have parents. I feel grateful that I have my own room. We must be grateful that our parents always give us enough meals to eat."* by Leong Qin Yu (Tissa)

☞ *"I felt grateful that I have a family to stay with, and a shelter to stay. These orphans are very independent and friendly, welcoming us like we're buddies."* by Eunice Tan (Tissa)

☞ *"I feel very appreciated and grateful. All the children worked together and did their share of chores to keep the place tidy, clean and organised I feel very sad for the kids, but they look after each other and are still happy."* by Januli Thimansa (Mahinda)

☞ *"I get to play with orphans, dance together and ate KFC together. It was a wonderful day. I hope we can go on a trip like this again."* by Lim Yuan Zhi (Subhuti)

☞ *"Everyday it is an achievement to wake up from bed."* by Elise tan (Subhuti)



## Happy Wesak

- 29<sup>th</sup> May 2018



A few pictures tell all. A sight to behold during Wesak, contributed by so many people. Maha Sadhu and heartfelt thanks to all 2018 Sariputta class students; Sariputta Alumni; BISDS teachers and staff; lovely and energetic BISDS youth, children and their parents; public volunteers; florists; item sponsors; BMV monks, management Staff, workers and Sri Lanka painters; printers, reporters; transporters and

thousands of devotees. Together we made it a memorable Wesak 2018 with final Phase covering 4 hectic days. Busy scheduled, marvelous energies, great team work and walking extra miles for Buddha-Dhamma with a smile and goodness of heart in providing service. Once again, thanks and do catch up with sleep, rest and family members. Looking forward to seeing you again next year. By Tan B.H..







## BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 6)



### Buddha and the Freudians

While the later Freudians complain that Freud did not emphasize the idea of “self” enough, or that Freud depersonalized the personality, Buddhist thinking seems to do the opposite, in complaining that Freud did not depersonalize the personality enough. Modern psychologists who have become interested in Buddhism and Buddhist meditation find this to be problematic. Some try to bring about a compromise by saying that one has to build the “self” before it can be removed. Let us examine this problem to see if we can find a better solution.

The problem, according to Freud, is that the three parts of the personality are in conflict, because these three parts seek three different goals as follows:

- id* – seeks pleasure
- ego* – seeks to be realistic
- superego* – seeks to be moral or good



Freud did seek a medial path to solve the problem. This was not to seek pleasure, as the *id* wanted, nor was it repression, or suppression as the *superego* wanted. Freud's middle path was **sublimation**. By the term sublimation Freud meant channelling the energy of the *id* along a socially acceptable path. If one is interested in sexual relations, instead of indulging in

rape or adultery, one can get married, or channel the energy through social or religious service. This solution seems to be very Buddhist, in that it represents “good conduct” (*sila*), according to the five precepts, which is the common practice of the good Buddhist householder (*gihī*) or laymen. From the Freudian perspective, it is sublimation or the practice of the normal healthy personality. From the general, common perspective, it is the civilized way of living.

Freud, however, pointed out that the civilized way of living is living with discontent, (*Civilization And Its Discontent*, Sigmund Freud) because the satisfaction is limited by confining oneself to the socially acceptable way of living. The *id* is not fully satisfied. A man may not be interested in one wife, or woman may not be interested in one husband. This means discontentment. Therefore, the aim of psychoanalysis was only to change abnormal suffering into normal unhappiness.

### Buddha's solution

The Buddha went further than Freud. He also came up with a middle path, but this was different. He saw a way of integrating the personality by presenting a new goal to pursue. It was the goal of “tranquillity.” Freud himself saw this possibility, when he said that the psychic apparatus was ultimately seeking a state of equilibrium through release of tension. But he did not see this as the solution to the conflict. The Buddha saw that what the emotional impulse wanted was the state of relaxation and mental calm, which is a state of happiness. When this goal of tranquillity is consciously pursued, not only is the *id* satisfied but also the *ego* as well as the *superego*. The *id* is satisfied because of the relaxation of tension (relaxation response). The *ego* is satisfied because relaxation does not come in conflict with reality. The *superego* is satisfied because relaxation does not come in conflict with moral principles or social norms. This pursuit of tranquillity of mind is the pursuit of NIRVANA (*nir*, non + *vana*, movement). Nirvana is the **imperturbable**

serenity of mind, which even the Stoics and the Epicureans spoke of in the West.

Another important insight of the Buddha becomes applicable here. When Freud thought of the structural hypothesis, this hypothesis became useful to understand the mechanics of the neurosis or even the psychosis. Yet it had a shortcoming, which was that by seeing the mind as a structure made up of three parts that come in conflict, one tends to think of the mind as an entity similar to a material entity that occupies space. Even if the mind is considered to be immaterial, it could still be conceived as a spiritual entity. To compare the mind to a machine, or see it as a psychic apparatus, or any structure, is to see it as an entity. This easily encourages the formation of the concept of “self” in relation to the mind. To personalize the emotions, or consider the emotions to be a part of oneself, is to lose control over emotions.

### Buddha's Functional Hypothesis

In order to avoid this difficulty, the Buddha looked at the mind from a functional point of view, which falls in line with Freudian thinking as well as Buddhist thinking. For the Buddha, the mind is not an entity separate from the body. It is simply the subjective experience of the activity of the nervous system and the whole body. Put in modern terminology, mind is the reaction of an organism to environmental stimulation. The Buddha pointed out that there are three phases in this reaction that we refer to as the mind. They are the **perceptual** activity (*viññāna*), the **cognitive** activity (*mano*), and the **affective** activity (*citta*), which ultimately ends up in the physical **behavioural** activity (*kamma*). The first three are observable as subjective mental experiences, and not as objective material entities. Even the fourth is a physical activity, rather than a material entity.

If we take as an example a young man meeting a girl: when light falling on the girl is reflected, and falls on the eye of the young man, he begins to see the girl. That is perception (*viññāna*). Having perceived, he begins to interpret what was seen using his cognitive faculty (*mano*). Let us say, the interpretation was, “I see a sexy girl.” This results in an emotional arousal (*citta*). A message goes from the brain to the sexual gland, and a sexual hormone is secreted into the blood, and changes take place in the young man's body. The body gets ready for action. Of course the young man being a civilized person does not decide to rape the girl. He has a conscience that prevents him from doing so. This example explains how the three stages of the reaction work.

The young man, however, has a problem at this point. There is a conflict in his mind, as Freud pointed out. The conscience or *superego* is in conflict with his *id*, and the *ego* has to bring about a settlement. The *ego* decides to go and speak to the girl in a courteous way and propose a date. This would be a Freudian solution. Yet the young man may be disappointed if the girl rejects him or if he sees her boy friend coming to take her away. This is civilization and its discontentment.

The Buddha goes further in suggesting a different solution. That is to understand that happiness comes from tranquillity of mind and not from gratification of sense desires. Therefore the young man should only take a deep breath and consciously relax the body, and calm the mind, and stop thinking about the girl. This is not easy because the emotional arousal is not a mere thought. The emotion is a change in the blood chemistry, and change in the function of various organs in the body. This means, the emotion is a physical change rather than a mere thought. Yet it is the thought that created the physical change. Just as the manipulation of a switch turned the light on, and no amount of blowing on the light can turn it off; in the same way, no amount of fighting with the emotion can turn the emotion off. The emotion is only a disturbance in the body, and it is created by a thought. It is only by changing the thought, which got the emotion started, that the emotional



activity can be stopped. This is a fact recognized even by the cognitive psychologists today.

What this means, in Freudian terminology, is that the *id* is the result of the activity of the *ego*. Therefore the *ego* does not have to repress, suppress or sublimate the *id*; the *ego* has only to realize that the trigger that activates the *id* is in the hands of the *ego*, and by thinking in a different way, the *ego* can make the *id* to stop the annoying behaviour. It is true that the *id* contains energy, but this energy is aroused by the *ego*, because the trigger is in the hands of the *ego*. Just as the dog's tail is not shaking by itself, it is the dog itself that is shaking it. The dog may be unconscious of it, but by becoming conscious it can be stopped. If the *ego* changes the interpretation, of the circumstance, the *id* will stop demanding. The cognitive psychologists have begun to realize this only recently.

## Freud's Mistake

The mistake that Freud appears to have made is his emphasis on instinct. He thought the emotion is inborn, and therefore it starts within and seeks an outlet. Because the emotion is inborn, Freud thought, it cannot be eliminated; he thought it has to be gratified in some way or another. The Buddha did not see the emotion as instinctual. He saw it as something started by an external stimulus. He saw the emotion as a part of a chain reaction, where the intellectual activity of interpretation preceded the emotional activity. Stating the Buddha's position in Freudian terminology, the *ego* activity precedes the *id* activity. Freud, however, saw it the other way. He thought that the *id* activity preceded the *ego* activity, and that the purpose of the *ego* was mainly to cater to the *id*. This is a serious mistake that Freud made, from the Buddhist standpoint.

The other mistake of Freud was his breaking up the mind into parts that come in conflict. The *ego* and the *id* should have been seen as parts of a continuous process of activity, one leading to the other, instead of being independent activities opposed to each other. He did attempt this at the beginning, when he took up the functional approach comparing the mind to a telescope. It was the structural hypothesis that created the confusion although it did help understand the conflict in the mind of the neurotic. The conflict displayed by the structural hypothesis comes about due to the ignorance of the neurotic patient about how the emotional arousal gets started. The problem created by the neurotic is like pressing the accelerator and the break at the same time, while driving a motor vehicle. It is the *ego* that arouses the emotion; for example the boy appreciating the beauty of the girl is the work of the *ego*. This arouses the passionate desire for the girl, which is the *id*. Now the conscience, which is the *superego*, comes to block this arousal and tells the *ego* to stop it, and the ego holds the break, while continuing to appreciate the girl. That is like holding the break and pressing the accelerator at the same time. This creates the conflict between the *id* and the *ego*.

The solution of the Buddha was to look at the mind from a functional standpoint. That is, to see the mind as a reaction of an organism to sensory stimulation. The reaction being in four stages: perception (*viññana*), conception (*mano*), emotion (*citta*), and action (*kamma*). This reaction is what creates all the trouble, as the sutra quoted above indicates. The Buddha called this reaction a compulsive thirst (*tanha*). A thirst is not something that we do. It is something that happens to us. It is almost a mechanical process. Freud recognized this when he called it the *id*, the Latin form of "it," the neuter gender. The trouble created by this thirst, the Buddha called pain (*dukkha*). The solution that the Buddha suggested was not sublimation but eradication, which was to take it off by the root. The way to uproot



Sigmund Freud.

it is to **stop the incorrect thinking**, which arouses the emotion, and that in Freudian terms is to correct the *ego* activity. This is also the method of modern Cognitive therapy.

## Buddha's Method

This means, in order to **solve the problem** created by the emotions, the **underlying philosophy** or the assumptions behind the thinking **must change**. That is, the problem and its solution must be understood. When the underlying philosophy is changed, a **reorientation** of the mind takes place, which is the **pursuit of tranquillity**. This reorientation results in a different way of seeing life and interpreting circumstances. For example, the young man who met the girl and appreciated her beauty will now think in a different way. Instead of looking at the surface of the body, he will begin to **think of the inside of the body** from an anatomical point of view. He begins to think of the skin, the flesh, the blood, the bones, the intestines, the faeces and all the **repulsive elements** contained in the body. He can also think of the **mental condition** of the girl, which could be very unpleasant, even though she may have good looks. This is a broader outlook than the narrow superficial perspective that leads to the emotional reaction. Often people begin to acquire the **broader outlook only after marriage**. This seems to be the reason for most divorces. This broader outlook is accompanied by the philosophy that **true happiness comes through tranquillity of mind** and not through the gratification of sense desires; and this means, changing the goal of life to calmness or tranquillity.

Here we may be reminded of Alfred Adler, who spoke about the importance of the philosophy of life and the goal orientation. Yet this fact was taught by the Buddha twenty five centuries before Adler. The Supernormal Eightfold Way of the Buddha is based on this principle. It begins with the Harmonious Perspective and the Harmonious Goal-orientation. The extent to which Adler was influenced by the Buddha is a mystery, as it is in the case of Sigmund Freud. It appears that Freud was influenced by the first and second truths of the Buddha, while Adler was influenced by the fourth.

This method of the Buddha for eradicating the emotional reaction needs to be fully understood by modern psychologists, and it can be of great help in their practice, as well as their research. The Extraordinary Eightfold Way, however, is a gradual progressive process of growth. It does not result in a sudden transformation. It should be carried out step by step. The first step is to understand the problem and its solution. The problem is the unconscious reaction of the organism to environmental stimulation. The solution is to stop this reaction by becoming conscious of it. At first we stop the active phase of the reaction. This is the stopping of emotional behaviour (*sila*). The second step is to stop the emotional arousal. This is to learn to relax the body and to calm the mind (*samadhi*). The third step is to learn to change one's way of interpreting circumstances. This is to cultivate a broad mind, as opposed to a narrow mind, and to consider the importance of others in our lives, and to practice patience, tolerance and the understanding of the other's point of view. Learning to calm the mind is called tranquillity meditation (*samatha bhavana*). Learning to change our way of thinking is called insight meditation (*vipassana bhavana*).

This practice of emotional control or purification of mind has four parts: (1) Preventing emotional arousal (*samvara*), (2) eliminating emotions already aroused (*pahana*), (3) Cultivating calmness (*bhavana*), and (4) Maintaining calmness (*anurakkhana*). Let us compare the mind to a room. We want to clean the room. The first step is to shut the doors and windows through which the dirt enters the room. The second step is to take the dirt off from the room by sweeping or using a vacuum cleaner. The third step is to put clean furniture and decorate the room. The fourth step is to constantly keep watch and maintain the cleanliness.

Clearing the mind of emotional disturbances is also done in a similar way. First we prevent the arousal of emotions. This is done by guarding the senses, because the sensory stimulation is the starting point of the chain reaction that ends up in the emotional arousal. There are three conditions necessary



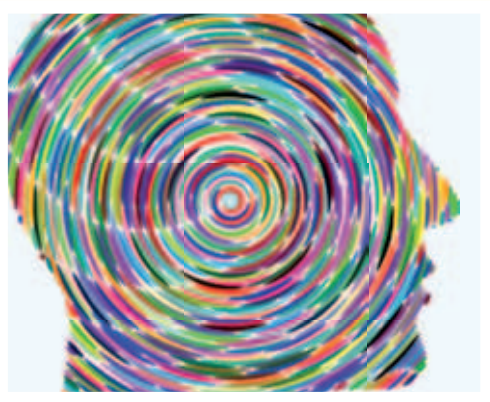
for the arousal to take place: for example, the eye being open, an object being visible, admiring the object. It is not possible to keep our eyes closed all the time, or to avoid things coming into our field of vision. The third condition is under our control. That is the way we think about what we see. We can stop thinking about what we see, or we can think in a way that emotions do not arise. This is guarding the senses.

The second step is to get rid of emotions already aroused. It is important to understand that an emotion always carries a mental picture along with it. As long as this picture is in the mind, the emotion will remain. It is only by throwing the picture out of the mind that the emotion can be thrown out. The emotion as we understand it is physical and the picture is mental. The mental part is the cognitive part, which is the Freudian *ego*. It is the *ego*, therefore, that is responsible for the continuity of the emotion. The mental image does not stand alone; it also comes with a verbal interpretation. Both the image and the verbal interpretation have to be thrown out. In other words, it is by changing the thinking of the *ego* that the emotion can be removed. This is a method used in cognitive psychotherapy today.

The third step is to cultivate calm. It is important to remember at this point that the emotional reaction occurs when we focus our attention on an external object, and then start thinking about it. Instead of doing that, if we can get into the habit of focusing attention on what is going on in the mind and body, which is the reaction, then the reaction automatically stops. This is like switching off the light. A switch is on when two wires are touching, so that the current begins to flow. The switch is off when the two wires are separated. In a similar way, when the attention is focussed on an external object, the reaction occurs. When the attention is taken off the external object, and focused on the body and the mind, the switch is off, and the reaction stops. Of course, if the emotion is already excited, when we take the attention off the object, the emotion does not disappear suddenly like the light disappearing when the switch is turned off. The emotion is more like the hot plate than the light in this case. The emotion takes time to calm down, just as the hot plate takes time to cool down, even when the switch is turned off. This is the way the calmness of the mind is achieved and maintained. This method of introversion of attention is called “introspection” (*satipatthana*)<sup>1</sup>, which is looking within, resulting in “in-sight” (*upekkha*)<sup>2</sup>, which is “seeing within.”

The last or fourth step is to maintain the calm, so that the mind can never be disturbed again. This maintenance of absolute calm comes from “understanding” (*pañña*)<sup>3</sup>, which follows “in-sight” (*upekkha*), which is seeing within, or seeing what is inside. In other words, in-sight is becoming aware of the subjective mental process, which is the reaction of one’s body to environmental stimulation. By focusing the attention within, or introspection, carried out in a relatively calm state of mind, one becomes aware of one’s own reaction to stimulation. This happens progressively in degrees. First one becomes aware of the physical manifestations of the reaction (*kayanupassana*). Then one becomes aware of the reaction in terms of sensations in the body

(*vedananupassana*). Then one becomes aware of subtle emotional arousals, which one is not aware of normally (*cittanupassana*). Next one becomes aware of the concepts that start the emotional reaction (*dhammanupassana*). When one has gained in-sight in degrees this way, one begins to become fully aware of the chain reaction that begins with sensation leading to perception,



conception, emotion, and action. This makes one realize that what we call the mind is this impersonal, unconscious, chain reaction. There is no “self” involved with the thinking feeling or acting. Becoming conscious of this unconscious process, stops the emotional arousal. With the calmness of mind gained this way, one then begins to become fully aware of the cognitive process, beginning with sensation, leading to perception, and ending in conception. Then one begins to realize that the object to which we normally react as well as the subjective “self” are only mental constructs. The reality of the subject as well as the object is not real any more.



Alfred Adler.

The mind then enters a state that can never be disturbed. One then becomes aware of the Extraordinary Reality of “impersonal experience” (*Dhamma*)<sup>4</sup>.

Normally people stand on concepts taking them to be reality. People basically stand on the concept of existence, taking it to be real. When one has seen that the subject and object are only mental constructs the reality of existence ceases. The reality of both subject and object ceases when one gains this in-sight. Then one begins to see that existence is only a mental construct, created through the process of perception. In other words, existence is only a cognitive experience. Cognitive experience is the basis of existence. Cognitive experience precedes existence, and existence is a product of the cognitive experience. When one realizes this, one stops standing on existence, and begins to stand on the cognitive experience, which is the basis of existence. This is “under-standing” (*pañña*).

In other words, this is to Awaken from the “dream of existence” into the Extraordinary or Transcendent Reality – “Impersonal Experience” (*Dhamma*).

As one’s awareness of the reaction develops to a high level, and one begins to become aware of the perceptual process, when one begins to see that there is no real person thinking or doing anything here, when even the reality of the object perceived ceases to be real, then there is only a process of activity going on due to the presence of the necessary conditions. When the conditions cease, the activity ceases. With this realization, the “sense of self” disappears, and then the emotional reaction has no meaning. Therefore this realization stops all emotional reactions and maintains the calmness and imperturbability of the mind, which is called NIRVANA.

At this level a person has transcended the normal human level and has reached a supernormal level. This supernormal level of under-standing is the “experiencing of experience.” It is also the “awakening from the dream of existence.” At this level, one does not personalize experience thinking, “this experience is mine,” nor does one identify oneself as, “this is my self.”

*Look out for Part 7 in the August 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.*

<sup>1</sup> This is a more meaningful translation than the common translation, “mindfulness.”

<sup>2</sup> This translation is more accurate than, “equanimity.”

<sup>3</sup> This is a much more meaningful translation than the common, “insight.” This is explained further below.

<sup>4</sup> This is a special translation of the word *Dhamma*, which is extremely meaningful.



## 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 19 Vakkali - Faith could move mountains

**Editor's Note:-** There are 2 accounts to Vakkali's story. One is a Samyutta Nikaya version and the other is from the Dhammapada commentary.

##### The Dhammapada commentary version

This Maha Arahant was well known for his faith (*saddha*).

He was drawn to the Buddha as a piece of iron to a magnet. He, too, was born in the remote past when Padumuttara was Buddha who gave him assurance.

He was born a Brahmin at Sravasti in this Dispensation of Gautama Buddha, and was learned in the Vedic lore. One day the Buddha was going around for alms when Vakkali saw Him for the first time. He became spellbound. The vision of the Buddha gripped his mind.

The 32 main and 80 lesser manly attributes of the Buddha took him by surprise. None could be tired in gazing at the Buddha. There was no way of satisfying his gaze unless he went into residence at Jetavana Vihara. The only way to do so was to seek ordination. Accordingly, he met Buddha and asked for ordination. He was the first to be ordained by the faith (*saddha*) alone.

He got the opportunity he sought. Barring the mealtime and calls of nature, he was ever with the Buddha. There was no devotion so great as Vakkali's to Buddha. His conduct was in contrast to the Teaching of the Buddha. Vakkali attached excessive importance to the physical body of his Master. Such importance was an obstacle to his spiritual advancement. Again and again, the Tathagatha has said that impermanence was inherent in everything. The man's body comprises of various kinds of filth, 32 in number and had nine exits for matter to pass out.

The Buddha did not wish to check Vakkali at once for wisdom, like wine, requires time to mature. At last Vakkali's period of probation was over. The Buddha emphasised that he was simply wasting his time. If he

wished to see the Tathagata, he must understand his Dhamma(doctrine) and vice versa. The Buddha told Vakkali - *“Yo kho Vakkali dhammam passati so mam passati. Yo mam passati so dhammam passati.”* “He who sees the Dhamma, he sees me; He who sees me, he sees the Dhamma” Vakkali remained unmoved.

The Buddha proceeded to go to Rajagaha to spend the ‘vas’ season i.e. to spend three months during the rainy season. Chiding became necessary and Buddha reprimanded Vakkali.

Filled with sorrow, he was bent on taking his own life. He went to Vulture's Peak and leapt from the peak. The Compassionate Master was at hand. He sent a halo of His own person before Vakkali who became thunderstruck. Here was the Buddha who had rejected and left him. His joy knew no bounds. Instead of gravitating to the earth, he found himself lifted high. The Buddha recited the verses beginning with 261<sup>st</sup> verse (22 of the Bhikkhu series) of the Dhammapada and stretched His forefinger towards Vakkali saying *“Ehi Bhikkhu”* (“Come here, Bhikkhu”)

This was the formula used in formal ordination of an Arahant. Remembering the verses recited by the Buddha and aided by good *Karma* from his past, at that moment, he became a full fledged Maha Arahant and came down saluting the Lord.

Not long afterwards, the Buddha whilst addressing the monks, extolled Venerable Vakkali and said that among his Maha Arahants, Vakkali was the foremost to seek ordination by virtue of faith (*saddha*) alone.

##### The Samyutta Nikaya version

The Samyutta account (S.iii.119ff.; SA.ii.229) differs in some respects from the above. Vakkali, the monk, fell ill while on his way to visit the Buddha at Rājagaha, and was carried in a litter to a potter's shed in Rājagaha. There, at his request, the Buddha visited him and comforted him. He questioned Vakkali, who assured him that he had no cause to reprove himself with regard to morals (*silato*); his only worry was that he had not been able to see the Buddha earlier. The Buddha told him that seeing the Dhamma was equivalent to seeing him, and because Vakkali had realized the Dhamma, there would be no hereafter for him. After the Buddha had left, Vakkali asked his attendants to take him to Kālasilā on Isigili. The Buddha was on Gijjhakūta and was told by two devas that Vakkali was about to “obtain release.” The Buddha sent word to him: “Fear not, Vakkali, your dying will not be evil.” Vakkali rose from his bed to receive the Buddha's message, and sending word to the Buddha that he had no desire or love for the body or the other khandhas, he drew a knife and killed himself. The Buddha went to see his body, and declared that he had obtained Nibbāna and that Māra's attempt to find the consciousness of Vakkali would prove useless.

The Commentary adds that Vakkali was conceited and blind to his remaining faults. He thought he was a khīnāsava, and that he might rid himself of bodily pains by death. However, the stab with the knife caused him such pain that at the moment of dying he realized his puthujjana state, and, putting forth great effort, attained arahantship.



Vakkali with the Buddha.





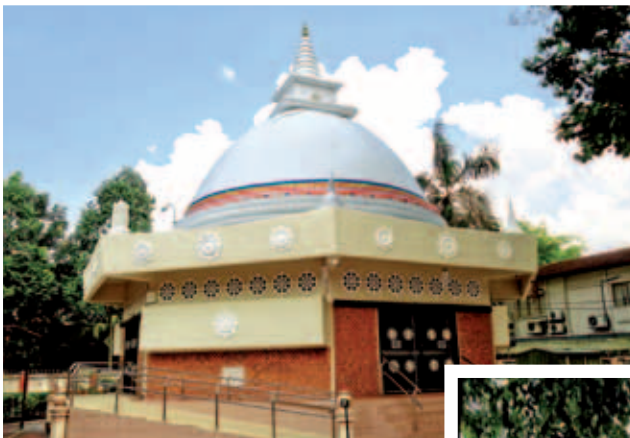
LEND A HAND

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)
- Vehicle for Transport  
- Est : RM80,000
- Commercial Four-Door Refrigerator  
- Est : RM5,000



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



International Pagoda looks beautiful after a new paint job. A big sadhu to the sponsors.

Sanchi Gate at the entrance of the Vihara has been given a new coat of paint.



BUILDING FUND

BUILDING FUND

Building Construction Report to Date  
Target Sum is RM8.5 million  
Collected Sum as at 31<sup>st</sup> May is RM8.52 million

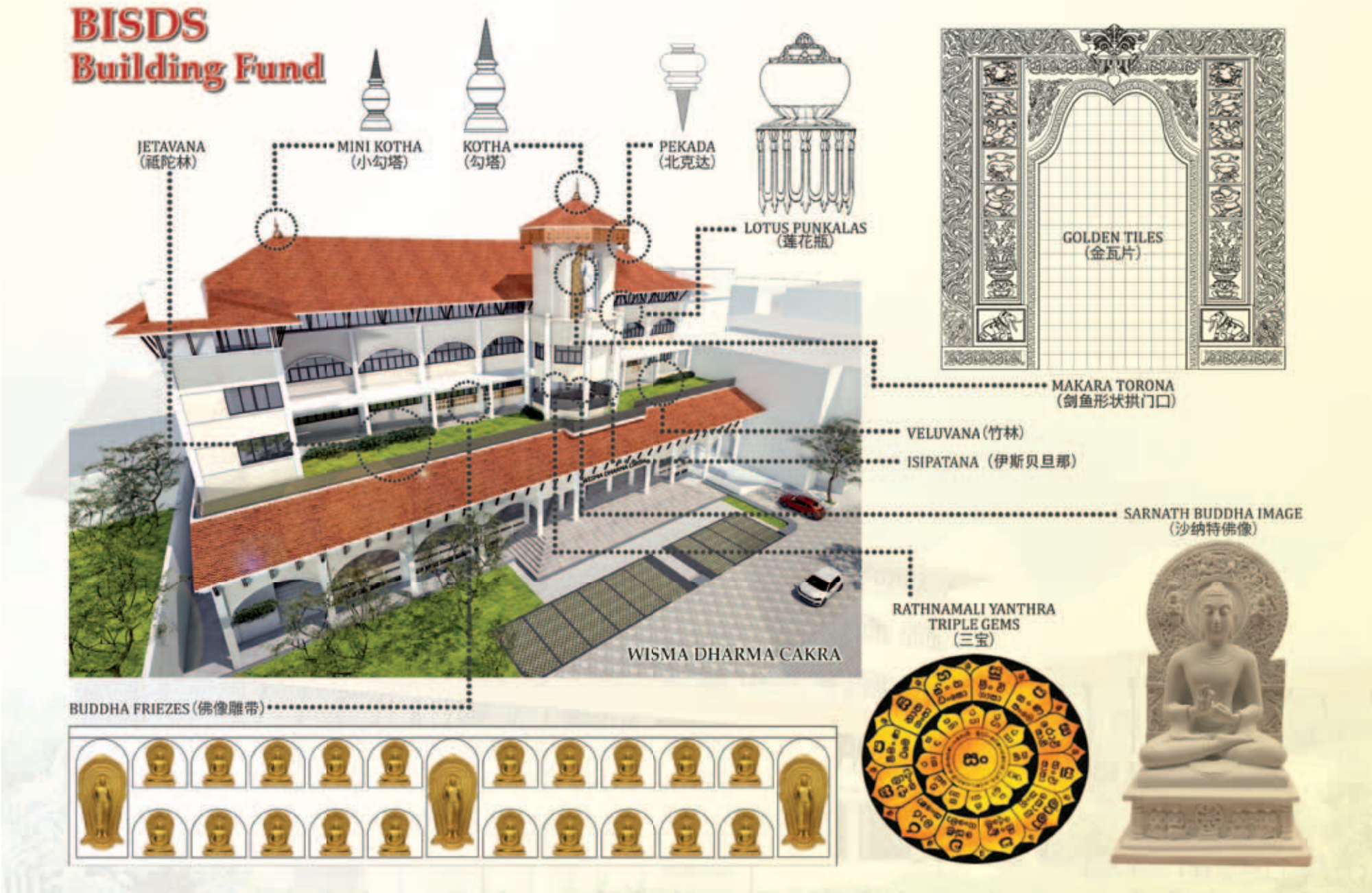


The resplendent Makara Torana behind the standing Buddha is complete.



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





BISDS Building Fund  
Items for Sponsorship



Updated  
on 13-June-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  | 7686      |
| 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      | 100    | 55        |
| 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      | 15     | 4         |
| 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         |





## THE MONKEY KING

### A Tale of Leadership and Self Sacrifice.

**D**eep in a beautiful and blessed region of the Himalayas, the Bodhisattva lived as the King of the Monkeys. The whole monkey kingdom inhabited a large banyan tree that was so tall it was believed to be the Lord of the Forest. Its large branches swelled with beautiful and fragrant fruit that sustained the entire kingdom.

One branch of the tree hung over a river. The Bodhisattva, in his wisdom, told his troop that they must always keep that branch from bearing fruit, for if it did, they would never taste the splendour of its growth again. They indeed took great care that this should not happen, yet one day a small fruit far out on the branch that was curled up in a leaf fell into the river. It travelled downstream to where a King was bathing with his harem. Never having smelled such fragrance, or seen such a fruit, the King tasted it and was amazed by its wonderful flavour. He proclaimed that such a marvellous fruit was fit only for royalty and decided to find the source.

The King then set off upstream with a large body of armed men. He knew it could not be far because the fruit was still fresh when it reached him, and before long the tree was in sight. An intoxicating aroma more fragrant than ripe mangoes wafted down to the men, but when the King saw monkeys running among the tree's boughs and branches, he became enraged. He saw them devouring the fruit and felt that they were robbing him of what he craved. He ordered his men to attack.

The warriors strung their bows with arrows and began to shoot, all the while yelling war cries to frighten away the monkeys. The noise was tremendous and the monkeys were frightened, looking to their King for guidance. Some of the men picked up stones, sticks, and spears and rushed to the tree as if attacking a hostile fortress.



*Soldiers attacking the monkeys on the tree.*

The Bodhisattva (Monkey King) however, seeing that his frightened subjects were depending on him, reassured the group. Quickly climbing to the top of the tree, and in one giant leap, he flew to a nearby hilltop where he found a bamboo cane that was tall, strong, and deeply rooted. Fastening the top of the cane to his feet, and leaving it rooted in the earth, he jumped back to his tree home. Holding a branch of the tree, he ordered all the monkeys to evacuate across his body and down the cane to safety. Desperate and bewildered by fear, the monkeys wildly scrambled across the body of the King and down the cane. Although his body grew weak and numb, his mind remained firm, for the survival of his subjects was his only concern.

Witnessing this, the human King and his men became overcome with astonishment. They had never seen such strength and wisdom combined with such great self-denial and kindness for others. The human King ordered his men to stop attacking. Seeing that the great monkey King would not be able to hold his position much longer, as the hordes of frightened monkeys had bruised and torn their leader's limbs, the human King ordered a canopy be held up to catch the monkey King when he fell. After the monkey landed in the canopy, the king had him carefully lifted onto a soft couch. As he



*The Monkey King saving his subjects by lying down flat for them to escape.*

lay there unconscious from pain and exhaustion, the human King had the monkey's wounds salved and washed with butter and medicinal ointments and before long he recovered his senses.

The human King approached, full of curiosity, admiration, and respect, and asked the great monkey King who he was in relation to all the monkeys he had saved. To his great surprise, the monkey replied that he was their King. He explained that as their ruler, he was bound to them with the same affection that parents have for their children. The shocked King retorted that subjects are meant to serve their King and not the other way around, and then inquired why he would dare sacrifice himself for mere servants.

The monkey King stated that he was unable to overlook suffering in strangers, much less kin, and especially not in those who are intent on looking to him as their leader. He explained to the man that although his body was broken, his mind is totally sound, and that he would happily and patiently wait through the pain of his injuries because the discomfort was nothing in comparison to the joy of saving his subjects. He then asked the human King to look at all that has come from his physical sacrifice, he had now achieved satisfaction, serenity, fame, and even the admiration and honour of a King of men! He continued to explain to the human King that a ruler who does not know kindness will never know such virtues and will in fact, obtain their opposite.

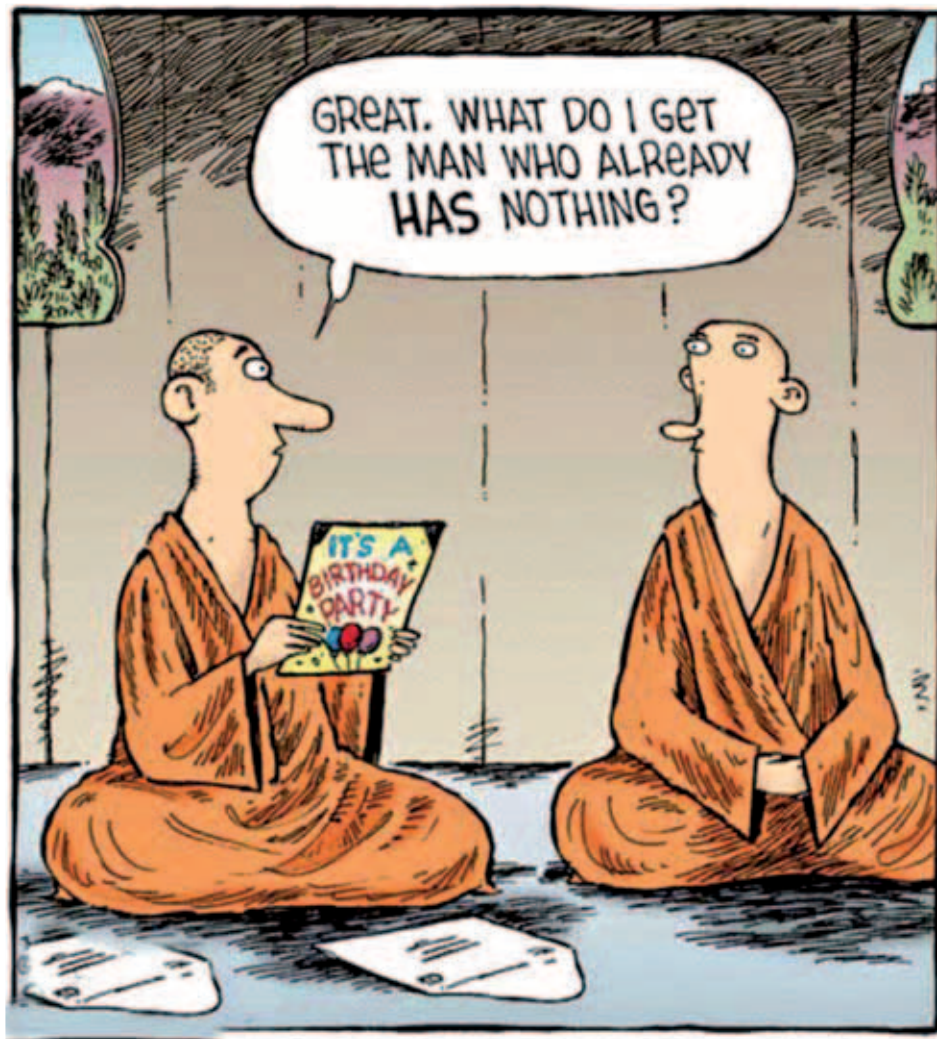
The Monkey King's last words to the human king were that he must always protect his kingdom with spiritual truth, and to view all subjects, from officials to peasants, humans to animals, as if they were his own children. The great Monkey King then peacefully passed away and ascended into the heavenly realms.



*The human King instructed his soldiers to get a canopy ready to save the Monkey King when he fell.*



## BUDDHIST JOKES



☺ What did the Buddhist say to the pizza chef?

*Make me one with everything. The pizza chef prepares it and gives it to the monk. The monk pays him and asks for the change. The pizza vendor says: "Change comes from within."*

☺ A zen student asked his master: "Is it okay to use email?" "Yes", replied the master, "but with no attachments."

☺ Says the Master to his pupil: "Do you understand that you don't really exist?"

*Upon which the pupil replies: "To whom are you telling that?"*

## RECIPE OF THE MONTH

### Delicious Mango Orange Jelly

- by AMY BEH

*(Weather the hot spell with cold and refreshing agar-agar desserts. This recipe was first published in Amy Beh's column, Cook's Nook.)*

#### Ingredients:

- flesh from 1 large, ripe mango set aside 2 tbsp finely diced mango
- juice from 1 orange strained
- 1 tsp lemon juice
- 17g agar-agar powder
- 80g caster sugar
- 600ml water
- 1 passion fruit pulp (and seeds) only

#### Instructions

1. Place the mango flesh, orange and lemon juice in an electric blender or food processor. Blend into a puree. Remove and set aside.
2. Combine the agar-agar powder, sugar and water in a pot and bring to a boil. Stir until sugar and agar-agar powder dissolve. Reduce the heat to low and stir for 8-10 minutes. Add the mango and orange puree and continue to boil over low heat for another 6-7 minutes. Keep stirring while it is boiling.
3. Remove from heat and stir in passion fruit pulp and diced mango. Pour the mixture into individual moulds. Leave aside to set at room temperature. When set, transfer to the refrigerator to chill well – you can also leave it to chill overnight.
4. Remove from mould before serving.



Mango Orange Jelly.





# Buddhist Institute Sunday Dhamma School Building

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