



BISDS Building Reopens

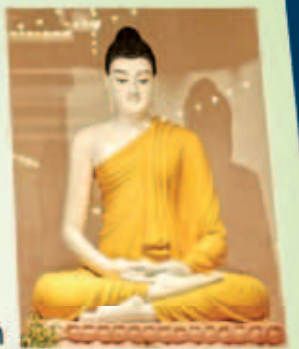
CONTENT

- A Brief History of BISDS Building or Wisma Dharma Chakra 2
- The Significance of Paritta Chanting 3 - 4
by Ven. Dr. K. Sri Dhammananda
- How to Overcome Ill Will 4 - 5
by Ven. Dr. H. Gunaratana
- BMV New and Activities 6
- Buddhist Institute Sunday Dhamma School (BISDS) 7
- Dhamma Study 8 - 10
with Bhante Dr M. Punnaaji Maha Thera
- Observing the Vassa – Annual Rains Retreat 10
- Pen Portraits – Rahula Maha Thera 11 - 12
- Projects – Lend a Hand 12
- BISDS Building 13
- The Meaning of Tamonata Sutta 14
by S. N. Goenka
- Recreation 15
- Daily / Weekly Activities and Projects 16

PHOTO NEWS - Bapu Diploma Course

K SRI DHAMMANANDA INSTITUTE

DIPLOMA COURSE CONDUCTED BY
BUDDHIST AND PALI UNIVERSITY, SRI LANKA



WHO SHOULD ENROL :

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A BRIEF HISTORY OF BISDS BUILDING OR WISMA DHARMA CHAKRA

“An Excerpt from the Book “100 years of the Buddhist Maha Vihara 1895-1995” by Mr H. M. A de Silva in conjunction with the soft opening of the Building at the end of August 2018 after it was closed for 3 years for major refurbishment work

The activities of the institutions and organisations functioning in the Vihara expanded so dramatically that a desperate need for more facilities and floor space became an urgent necessity.

A more spacious and multi-functional building was required to cater for the Vihara's many religious activities, in particular the pressing need to provide Buddhist education and impart Buddhist values to the younger generation. The Building would consist of a large Prayer Hall, a Lecture theatre and 23 tutorial rooms.

By 1985, the enrolment of the Sunday Dhamma School was found to have considerably increased and the then student population of about 450 students had hitherto been forced to study the Noble Teachings of the Great Teacher under zinc roofing and with minimum facilities. Thus the erection of the much-needed Multi Purpose Buddhist Institute Building Project at the Brickfields Buddhist Vihara, Kuala Lumpur, became a matter of the highest priority.

Formation of the Buddhist Vihara Building Fund Committee

A Buddhist Vihara Building Fund Committee was formed with seven representatives each from Sasana Abhiwurdhi Wardhana Society (SAWS) and the Buddhist Missionary Society (BMS). The seven members from SAWS were I.T. Gomis, G.K. Alfred Kumaraseri, Sarath W. Surendre, Simon Dhanapala Jayawardena, Martin Jayathissa, M. H. Albert and Vijaya Samarawickrama. BMS nominated the following members: Tan Teik Beng, Ng Ban Onn, Goh Seng Chai, Chuah Ban Hoo, Yap Cheng Teik, Cheah Huck Chye and Mrs C. E. Lim. A detailed miniature model of the proposed new building, made to scale, was designed by M. H. Albert and exhibited for public viewing during the period construction of the building was in progress.

Ground-breaking ceremony of the building project

The ground-breaking ceremony by YB. Dato Seri Dr. Ling Liong Sik, Minister of Transport, Malaysia was held on 28th August 1988. The ceremony started at 10.40am with a speech by the Chairman of the Buddhist Vihara Building Committee, Yap Cheng Teik, PPN, who briefly touched on the history, the activities and the need for the proposed building at the Vihara. YB Dato Seri Dr. Ling then gave his speech which touched on the need for inter-racial cooperation and goodwill to maintain peace and stability in Malaysia.

Other guests and VIPs included Ven. Seet Kim Beng, AMN, President of the Malaysian Buddhist Association and His Excellency the High Commissioner for Sri Lanka, Herbert Weerasinghe.



Ven Dr K Sri Dhammananda presenting a souvenir to Dato Seri Ling Liong Sik during the ground breaking ceremony in 1988.



Official Opening Ceremony on 1st January 1995.

At 11.00am, the chanting of sutras by the Maha Sangha was performed after which the Minister scooped earth with a spade, marking the ground breaking ceremony.

The ceremony proceeded with a brass “time capsule” being placed into a chamber in the ground. The chamber was later covered and sealed with cement and soil by committee members of both the Societies in the Vihara.

To meet the ever increasing demands on the temple, the building project was launched in 1990, and carried out in three phases.

The pile driving ceremony

The 25th of March 1990, marked yet another landmark in the history of the Buddhist Vihara. This was the day the pile driving ceremony for the Wisma Dharma Chakra was held amidst a large gathering of devotees. The day's ceremony started with speeches by the Chairman of the Buddhist Vihara Building Committee, Yap Cheng Teik, PPN and Ven. Dr. K. Sri Dhammananda Nayaka Maha Thera.

The gathering was pleasantly surprised by a traditional Sri Lankan ceremony known as the Magulbera Puja performed at auspicious occasions. The traditional Puja was performed by the members of the National Youth Services Council Dance Troupe of Sri Lanka.

Soon after the chanting of the Suttras by the Maha Sangha, the first pile was driven by the Most Venerable Nayaka Maha Thera, followed immediately with the second pile driven by the Chairman of the Building Committee.

Completion of Phase II of the Project

Phase 1 of the multi-purpose building was satisfactorily completed (in 10 months) in December 1990 at the cost of RM550,000. The works included the piling, construction of the basement, the floor of the ground floor and the stage.

Phase II of the project which entailed the construction of the structural carcass of the building and the “Menara”(tower block) to enshrine the Aukana Buddha image, specially designed and moulded in Sri Lanka. The project, which commenced in March 1991 was also completed in April 1992 and cost RM800,000.

YB Dato Alex Lee performed the brick-laying ceremony on Wesak Day (May 1992) for the three-storey building project.

The official opening ceremony of Wisma Dharma Chakra was held on 1st January 1995 and hence formed part of the Centenary Year celebrations of the Sasana Abhiwurdhi Wardhana Society and the Buddhist Maha Vihara.



Ven Dr K. Sri Dhammananda, Ven K. Dhammaratana, then Principal of BISDS with students and teachers.



THE SIGNIFICANCE OF PARITTA CHANTING

by Ven Dr K Sri Dhammananda Nayaka Maha Thero

Paritta chanting is the recital of some of the Suttas uttered by the Buddha in the Pali language for the blessing and protection of the devotees.

Paritta Chanting or Sutra Chanting is a well-known Buddhist practice conducted all over the world, especially in Theravada Buddhist countries where the Pali language is used for recitals. Many of these are important sutras from the basic teachings of the Buddha which were selected by His disciples. Originally, these sutras were recorded on ola leaves about two thousand years ago. Later, they were compiled into a book known as the 'Paritta Chanting Book'. The names of the original books from which these sutras were selected are the *Anguttara Nikaya*, *Majjhima Nikaya*, *Digha Nikaya*, *Samyutta Nikaya* and *Kuddaka Nikaya* in the *Sutra Pitaka*.

The sutras that Buddhists recite for protection are known as Paritta Chanting. Here 'protection' means shielding ourselves from various forms of evil spirits, misfortune, sickness and influence of the planetary



systems as well as instilling confidence in the mind. The vibrant sound of the chanting creates a very pleasing atmosphere in the vicinity. The rhythm of the chanting is also important. One might have noticed that when monks recite these sutras, different intonations are adopted to harmonize with different sutras intended for different quarters. It was found very early during man's spiritual development that certain rhythms of the human voice could produce significant psychological states of peacefulness and serenity in the minds of ardent listeners. Furthermore, intonation at certain levels would appeal to devas, whilst certain rhythms would create a good influence over lower beings like animals, snakes, or even spirits or ghosts. Therefore, a soothing and correct rhythm is an important aspect of Paritta Chanting.

The use of these rhythms is not confined to Buddhism alone. In every religion, when the followers recite their prayers by using the holy books, they follow certain rhythms. We can observe this when we listen to Quran reading by Muslims and the Veda Mantra Chanting by Hindu priests in the Sanskrit language. Some lovely chanting is also carried out by certain Christian groups, especially the Roman Catholic and Greek orthodox sects.

When the sutras are chanted, three great and powerful forces are activated. These are the forces of the Buddha, Dhamma and the Sangha. Buddhism is the combination of these 'Three Jewels' and when invoked together they can bring great blessing to mankind:

The Buddha.

He had cultivated all the great virtues, wisdom and enlightenment, developed His spiritual power and gave us His noble Teachings. Even though the physical presence of the Teacher is no more with us, His Teachings have remained for the benefit of mankind. Similarly, the man who discovered electricity is no more with us, yet by using his knowledge, the effect of his wisdom still remains. The illumination that we enjoy today is the result of his wisdom. The scientists who discovered atomic energy are no longer living, but the knowledge to use it remains with us.

Likewise the Noble Teachings given us through the Buddha's wisdom and enlightenment, are a most effective power for people to draw inspiration from. When you remember Him and respect Him, you develop confidence in Him. When you recite or listen to the words uttered by Him, you invoke the power of His blessings.

The Dhamma.

It is the power of truth, justice and peace discovered by the Buddha which provides spiritual solace for devotees to maintain peace and happiness. When you develop your compassion, devotion and understanding, this power of the Dhamma protects you and helps you to develop more confidence and strength in your mind. Then your mind itself becomes a very powerful force for your own protection. When it is known that you uphold the Dhamma, people and other beings will respect you. The power of the Dhamma protects you from various kinds of bad influence and evil forces. Those who cannot understand the power of the Dhamma and how to live in accordance with the Dhamma, invariably surrender themselves to all forms of superstitious beliefs and subject themselves to the influence of many kinds of gods, spirits and mystical powers which require them to perform odd rites and rituals. By so doing, they only develop more fear and suspicion born out of ignorance. Large sums of money are spent on such practices and this could be easily avoided if people were to develop their confidence in the Dhamma. Dhamma is also described as 'nature' or 'natural phenomena' and 'cosmic law'. Those who have learnt the nature of these forces can protect themselves through the Dhamma. When the mind is calmed through perfect knowledge disturbances cannot create fear in the mind.

The Sangha.

It refers to the holy order of monks who have renounced their worldly life for their spiritual development. They are considered as disciples of the Buddha, who have cultivated great virtues to attain sainthood or Arahant hood. We pay respect to the Sangha community as the custodians of the Buddha Sasana or those who had protected and introduced the Dhamma to the world over the last 2,500 years. The services rendered by the Sangha community has guided mankind to lead a righteous and noble life. They are the living link with the Enlightened One who bring His message to us through the recital of the words uttered by Him.



The chanting of sutras for blessing was started during the Buddha's time. Later, in certain Buddhist countries such as Sri Lanka, Thailand and Burma, this practice was developed further by organizing prolonged chanting for one whole night or for several days. With great devotion, devotees participated in the chanting sessions by listening attentively and intelligently. There were some occasions when the Buddha and His disciples chanted sutras to bring spiritual solace to people suffering from epidemics, famines, sickness and other natural disasters. On one occasion, when a child was reported to be affected by some evil influence, the Buddha instructed His monks to recite sutras to give protection to the child from the evil forces.

The blessing service, by way of chanting, was effective. Of course, there were instances when the sutra chanting could not be effective if the victims had committed some strong bad kamma. Nevertheless, certain minor bad kammic effects can be overcome by the vibrant power combined with the great virtues and compassion of those holy people who chant these sutras. Here, the overcoming of a bad kammic effect does not mean the complete eradication of the effect, but only a temporary suspension of such an effect.

Devotees who were tired or fatigued have experienced relief and calmness after listening to the chanting of sutras. Such an experience is different from that provided by music because music can create excitement in our mind and pander to our emotions but does not create spiritual devotion and confidence.



For the last 2,500 years, Buddhist devotees have experienced the good effects of sutra chanting. We should try to understand how and why the words uttered by the Buddha for blessing purposes could be so effective even after His passing away. It is mentioned in the Buddha's

teaching that ever since He had the aspiration to become a Buddha during His previous births, He had strongly upheld one particular principle, namely, to abstain from 'telling lies'. Without abusing or misusing His words, He spoke gently without hurting the feelings of others. The power of Truth has become a source of strength in the words uttered by the Buddha with great compassion. However, the power of the Buddha's word alone is not enough to secure blessing without the devotion and understanding of the devotees.

The miraculous effect experienced by many people in ridding themselves of their sickness and many other mental disturbances through the medium of the Buddhist sutras, enabled them to develop their faith and confidence in this form of religious service.

Source – Article taken from the book "What Buddhists Believe" by the same Author.

About the Writer:-

The late Venerable Dr K Sri Dhammananda was a prolific and world renowned author and Dhamma teacher. He was a household name in the Buddhist world. In more than forty two years as incumbent of the Buddhist Maha Vihara, Malaysia, the Venerable brought the Buddha Word to countless numbers of devotees who otherwise would have had no access to the sublime message of the Enlightened One. Besides his talks the Venerable was able to reach an even wider audience through his numerous publications

In commemoration of Merdeka and to bless our King, nation and her people, the Buddhist Maha Vihara will be organizing the Annual Maha Pirith or All Night Chanting on 30th August 2018 from 7.30 pm to 6.00 am the following morning.

TEACHINGS AND PRACTICE



HOW TO OVERCOME ILL WILL

by Venerable Henepola Gunaratana Nayaka Maha Thera

How to change the way we interact with those who anger us.

As a practice that trains the mind to become gentle and considerate, **metta** is a powerful method to dissolve our habits of thinking about, speaking to, and treating others with ill will.

In the *Discourse on Repression of Ill Will (Aghata Vinaya Sutta)*, Sariputta, one of the Buddha's leading disciples, offers five practices for overcoming ill will and practicing loving-friendliness. These examples show us simple ways to think about complex, difficult situations. When we are with others, as our **metta** is sprouting in our hearts, we may face situations that challenge us. We know that we need to overcome whatever ill will that remains in our minds toward others, but we are tempted to fall into old patterns of judging and distancing ourselves from them. These practices offer a different way of interacting with people who anger us.

The Dirty Rag

We may come across people whose words are kind, but whose bodily behaviour is not. They make promises they can't keep and act evasively, or say nice things to us but act poorly. We can consider behaving toward them like the monk who, while walking down the road, comes across a dirty rag. The rag is so filthy he can't even pick it up with his hands, so

he holds it with one foot while he kicks it with the other foot to clean it off. Then he picks it up with two fingers, shakes it off, brings it home, and washes it. He sees that this once-dirty rag is in fact completely functional and he sews it onto his patchwork robes!

When we encounter people whose deeds are not good but whose words are pleasant, we can search for ways to arouse loving-friendliness within ourselves. We can certainly find one reason or another to do so—we can grasp onto their kind words in the same way the monk saw the value of the cloth obscured by dirt. We admire and respect these people for their words and arouse our own loving-friendliness to share with them. If we are able to associate with them and show them loving-friendliness, it might encourage them to change their way of acting. But we do not pay attention to their actions. Focusing on and encouraging others' positive words gives their kindness room to blossom naturally. Additionally, when we learn to practice compassion and equanimity toward people in this way, our own thoughts of ill will toward them are subdued.

Keep in mind that the layers of conditioning on a person have made them difficult to handle, just like the layers of dirt on the cloth. Perhaps they



have faced hardship unknown to us—such as losing a friend or family member, home, or job. Maybe they were mistreated or abused as a child and this contributed to their thinking that rough behaviour is a normal part of life. What matters to us is that we see that someone is suffering. We can offer them our loving-friendliness.

The Algae-Covered Pond

Next, consider how you become angry with a person whose speech is unkind but whose actions are respectful. For example, someone disparages you for doing a task incorrectly but then does the task for you so that you can learn from them. Sariputta compares this type of person to a pond covered with algae. Say that there is a pond nearby on a hot day when you are very thirsty. You are sweaty and feeling exhausted, and a cool dip would feel so refreshing. But the pond is covered with algae, so how do you dive in? First you must clear the algae away with both hands.



Similarly, you can overlook this person's challenges and recognize that their heart opens to compassion and loving-friendliness from time to time. On this basis, you develop loving-friendliness toward that person. The ill will you may have felt toward them diminishes on its own.

The Hoof Print Puddle

The third type of person speaks both unwholesome words and does unwholesome deeds, but from time to time their heart opens to noble, friendly, and compassionate things. Sariputta suggests that such a person can be compared to a puddle on the road.

Suppose you are walking along a road and there is no water or well. You are thirsty and tired, desperately looking for water. Almost dehydrated, you find a little rainwater that has collected in the hoof print of a cow in the middle of the road. There's very little water, and if you try to scoop it up by hand, you'll make it muddy. What to do? You kneel down and slowly bring your mouth to that bit of water and sip it without disturbing the mud, thus quenching your thirst.

From time to time, even with their bad words and deeds, you'll find that this person's heart opens to loving-friendliness, compassion, appreciative joy, and equanimity. When you recognize a moment when their heart is open, take advantage of it—enter quickly. Say some loving words to keep their heart open. Speak kindly, showing *metta* in your tone and words. This is a wonderful opportunity to share with someone the benefit of *metta*. By patiently practicing loving-friendliness toward this person, despite all their weaknesses, you can produce a miracle. Others might give up and over time get tired and burn out. They might blame *metta*, saying it doesn't work; while it is a normal reaction to blame something that doesn't work, look closely. If you do something haphazardly and fail, don't blame the system. Find out what could be done differently and make the necessary adjustments.

Similarly, you can find a way even with this kind of person to cultivate loving-friendliness. Use whatever possible opening you can get to overcome your feelings of ill will, just as you would sip the water in the cow's hoof print.

The Sick Traveler

The fourth type of person you may feel ill will toward has no visible redeeming qualities: their words are negative, their behaviour is bad, and their heart does not open at all for anything noble.

Coming across such a person is like finding a patient, a sick man, walking alone on a road where there is no hospital, no village, and no other humans around. There is no water, no house to rest in, not a single tree to provide

him shelter. This person is afflicted and suffering from severe sickness. He needs immediate medical attention—otherwise he will die. You see him and feel very sorry for him. Your heart melts. You think, "How can I help this man? He needs water, medicine, food, and clothes. He needs somebody to help him." When your heart responds with empathy, you find a way to help this person. Listen to that voice that wants to help him, and let that spark of kindness grow. Then you will volunteer to help that person in spite of any difficulty.

Similarly, when people are completely negative in thought, word, and deed, we can practice *metta*. Although we might normally react to them with anger, still we need to find a reason to develop thoughts of loving-friendliness and compassion toward them. Then we become like the sick person's medicine.

One who practices *metta* should think about how this person's unwholesome behaviour creates so much suffering for himself, both now and in the future. If this man gives up his bad behaviour and cultivates wholesome bodily and verbal behaviour, he could find peace and happiness in this life. He could enjoy things available to him without grumbling. He could have many friends and live a happy and healthy life. So instead, think: "I should help him to get rid of his hatred; if I do, I will be glad for the rest of my life thinking that I have done something wonderful." Rather than being angry with such a person, let your heart open to him to see how much he suffers by acting in such a harmful way.

The Clear Lake

The fifth person's words and behaviour are sweet, and their heart is open for noble practices.



This person can be likened to a clear, calm lake. The water is sweet and cool, and the pool is surrounded by soft grass and shade trees. If someone comes along tired and overheated, taking a dip in this lake is most refreshing. In a similar way, this person's thoughts are sweet and wonderful, and their words are beautiful and friendly. Their deeds are friendly, beautiful, and pure. Everything is ideal. It is easy for us to cultivate loving-friendliness toward that person. If you are unable to calm the anger you may feel toward such a person, reflect on their good qualities without harbouring any jealousy. Know that it is possible for you as well to become like a clear lake in your thoughts, words, and deeds.

Consider the ways in which you can try to cultivate loving-friendliness equally toward all these five types of people without discrimination. Of course, you may find that it is not very easy—that there are times when you want to give in to ill will. Stretching our capacity for loving-friendliness sometimes requires that we make a great sacrifice—but what we sacrifice are our comfort, thoughts, feelings, and attitudes. In other words, we sacrifice our old way of relating to the world. Remember that the purpose of developing *metta* for these people is to make *yourself* calm and peaceful. To make others comfortable, first make *yourself* comfortable with them. It is not very easy, but in time we may see it as worthwhile—even natural!

Source – Tricycle Buddhist Magazine

About the Writer:-

Venerable Dr H Gunaratana Nayaka Maha Thera popularly known as Bhante G is the founding Abbot of the Bhavana Society, Virginia, USA and an internationally recognized author and meditation teacher. Prior to coming to the United States, he spent five years doing missionary work with the Harijanas (Untouchables) of India and ten years as a resident monk at the Buddhist Maha Vihara, Malaysia. Bhante G has a strong scholarly background and lifelong commitment to dhamma.

Coming up in August 2018

All Night Chanting - 30th August @ 7.30pm

Since 1965, the All Night Chanting is held annually at the end of August to bless our King, nation and her people as well as to commemorate Merdeka. Chanting will be conducted by Sri Lankan Theravada Buddhists monks. Programme will commence from 7.30pm till 6.00am the following day.



All Night Chanting

Examination Blessings Service - 31st August @ 7.30pm

This puja is conducted to invoke the Blessings of the Devas and the Noble Triple Gem for students who are sitting for major public examinations in 2018, to give them courage and confidence to face the mental challenges of preparing and sitting for these exams.

Memorial Sanghika Dana for Late Ven. Dr. K. Sri Dhammananda Nayaka Maha Thera - 31st August @ 11am

Buddhist monks and nuns will be invited to attend this Maha Sanghika Dana to commemorate the 12th Death Anniversary of our late Chief Reverend.



Memorial Sanghika Dana

Centenary Birth Celebrations Programme of Late Ven. Dr. K. Sri Dhammananda at Wisma Dharma Chakra

1. Launch of Commemorative Book
- 31st August @ 9.00am
2. Launch of Exhibition
“K. Sri Dhammananda – Celebrating his Legacy”
- 31st August @ 10.00 am Exhibition ends on 2nd September
3. Intra-Faith Forum
- 1st September from 9.00am to 11.15am

Soft Launch of re-opening of BISDS building (Wisma Dharma Chakra)

1. Chanting and Dhamma Talks at Dewan Asoka
25th to 28th August from 7pm to 9.30pm
2. Launch of BISDS building -
26th August @ 10am at Meditation Area on 1st Floor
3. Launch of commemorative book “A Step in the Right Direction”
by Bhikkhuni Kusuma Theri –
26th August @ 11.15am at Dewan Asoka

The above programme is subject to change. Please check with our BMV office closer to the dates.

Past Activities in June 2018

Meditation Retreats for Beginner Level and Advance Level with Bhante Dr. S. Pamarathana Thera

1. Theme:-
Finding Peace Within
Date:- 15th – 17th June
from 9am to 7pm
2. Theme:-
Deepening Peace and Insight
Date:- 18th – 20th June
from 9am to 7 pm



Group Photo of those who attended

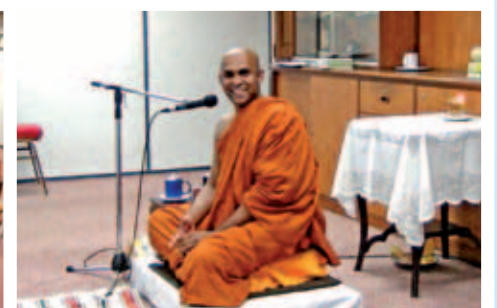
Friday and Sunday Dhamma Talks by Bhante Dr. S. Pamarathana Thera

Friday

1. Title:-
**Our Relationship and
Spiritual Growth**
Date:- 15th June
2. Title:-
Are Buddhists Pessimists?
Date:- 22nd June

Sunday

1. Title:-
Are Buddhists Atheists?
Date:- 17th June
2. Title:-
Dreams–A Buddhist Perspective
Date:- 24th June



Bhante Dr. S Pamarathana

Thank You Blood Donors !!!

In conjunction with World Bank Day, The Buddhist Maha Vihara was one of 25 organisations that received an award for having the largest number of blood donors in the country. We received a certificate and plaque from Pusat Darah Negara at an Award Ceremony at their premises held on 7th July 2018. We share this award with all our blood donors for yet another Anumodana.



Meditation Workshop for BISDS Teachers

- 23rd June 2018

A meditation workshop was organised for BISDS Teachers in Wisdom Room of Brickfields Maha Vihara on Saturday, 23 June 2018 from 9.30am to 5pm. It was conducted by Venerable Dr Pamarathana. He is the Chief Abbot of Pittsburg Buddhist Centre in USA .

About 35 BISDS Teachers attended this enlightening, educational and fruitful workshop. The participants learnt that meditation is to look inwards that is to look inside of oneself to hear and listen to the internal self to learn and understand oneself better. Bhante shared that an unenlightened person sees the world through ignorance (avijja), respond to the world through cravings (tanha) and forming unwholesome habitual patterns, becoming victims of these patterns on auto pilot mode.

In the morning session, Bhante covered several other topics relating to meditations which also included Samadhi and Sati plus Samatha verses Vipassana as well as objects of meditations. The teachers were given time to contemplate and share the new things that they have learnt as well

as their experiences on the differences between Samatha and Vipassana meditation.

In the afternoon, Bhante guided the teachers on the basic guidelines to teach activity based meditation to students of different ages. The teachers noted that childhood is the best time to introduce meditation whilst the children are still shaping their habits and personality where it can significantly influence them psychologically when they grow up. Bhante provided several interesting meditation methods to adopt which will attract the student's enthusiasm to practice.

At the end of the session, the teachers were so grateful and were eager to practice and share what they have learnt in their respective classes. In gratitude to Bhante for his time and effort for sharing an interesting plus enlightening lesson, all the teachers collectively performed Nava Kamma together. Also, the teachers were so thankful and appreciated the free flow of food and drinks sponsored by generous donars organised by one of the parent.

by Sis Jacqueline Ee



Metta Fellowship Camp

- 8th to 10th June 2018

The Metta Children's Camp 2018 was held within the compounds of the Shah Alam branch of the Buddhist Missionary Society of Malaysia (BMSM). There were a total of 36 children participating in this camp, ranging from ages 8 to 13 years old. This camp was planned and executed by both BMSM and BISDS teens and youth, mentored by Bro Vincent Oh, Bro Wallace Tan and Sis Geetha.

The theme of the camp was metta. Metta famously translates to loving kindness. The children had participated in many team building activities and interactive session where Bhante Mahinda spoke to the children on the meaning of Metta. On top of this, kids were trained on basic first aid knowledge which they can use to help anyone with an injury.

I believe the children have learned to open their hearts further than they already did from this camp, because I have felt the metta, from them.

By Khoo Shen Ee (youth)





BUDDHA THE RADICAL SHRINK – Buddhist Psychotherapy (Part 7)

Transcendence Through Evolution

This awakening from the dream of existence is a transcendence of the normal consciousness to a supernormal level, which is extremely rare in the world. It is seen as an evolutionary level of the human consciousness. The human consciousness, obviously, must evolve to a higher level some day. The normal human being is not at the highest evolutionary level. This is why there is so much crime, war and mental sickness prevalent in the world today. The Buddhists believe that, individuals do evolve beyond this level from time to time, and it has occurred in the past. Buddhists believe that the teaching of the Buddha is a description of the path of evolution of the human being. They also believe that the Buddha represents that fully evolved state, and his perfected disciples were also fully evolved individuals. They were those who had transcended the normal consciousness.

Buddhists also believe that it is this transcendence that all religions describe as union with God. Buddhists call it “awakening from the



dream of existence.” The normal consciousness is aware of a “self-existing in the world;” while the supernormal consciousness is aware of the mental process that creates this “world” and the “self” in it, through the process of perception and conception. By becoming aware of the process of perception and conception, the reality of the

“world” and the “self” is lost. This is the awakening from the dream of existence. Just as a magician looking at a magic show sees no magic in it, the one who has awakened from the dream of existence has seen how the process of perception creates the world and all the objects in it, including oneself, and therefore he sees nothing really existing, either subjective or objective. This is not a fact unknown to modern psychologists and philosophers, but they don’t normally take it seriously into their everyday life, because the normal human being, although quite rational, is dominated by emotions, which are blind.

This transcendence of the normal human consciousness can be viewed as the culmination of the evolutionary process, spoken of by Charles Darwin. He pointed out that evolution takes place because of a “struggle for existence.” He spoke of a “survival of the fittest,” but in reality, no individual survived, only the species continued through reproduction. Every molecule that was formed had to break down, because it was dependent on the necessary conditions. What is dependent on conditions is unstable. It was the energy released by this breaking down that was used to build new ones. So the struggle continues but no individual survives. This means, only a struggle to exist continues, but no individual continues to exist. In other words, this struggle is a failure. The continuity of this futile struggle is only a continuity of suffering? Every atom, every molecule, every thought and every emotion is in a continuous process of coming and going. Existence is a static concept, but life is a dynamic process of change, like the water in a river that is changing all the time. It is not the same river that one sees the next moment. This is why Heraclitus of Ephesus said, “one cannot enter the same river twice.” In a similar way, the baby that is born is not the girl or boy that gets married; similarly, the old person that dies is not the girl or boy who got married. A person

or individual is not a static entity, but a dynamic process of change like a wave in the ocean.

Does a wave really exist? Does a changing process really exist? Is it only when the change is found to be slow that we tend to form the static concept – existence? If so, do we, you and I, really exist? “Existence is an illusion,” or more appropriately a “delusion.” If we can accept this, we will be immortal, because if we do not exist, how can we grow old or die? Yet “being immortal” is “not a being,” but an “absence.” This immortality is not eternal life. It is freedom from the “delusion of existence.” This is the immortality shown by the Buddha, which can be gained through the evolution of consciousness. When the human consciousness has evolved, to the level where this truth has been fully comprehended, but in the absence of interfering blind emotions, the struggle for existence stops. This is why Buddhist meditation is of two types: first is freeing the mind of emotions (*samatha*), and then is developing the thinking faculty to realize absence (*suññathā*). This is insight (*vipassanā*).

This process called life, which started as an unusual **self-replicating** molecule that was able to absorb atoms from its surroundings and create molecules of its own kind, made a terrible mistake quite unconsciously. When, through the evolutionary process, the human animal became conscious, and able to think rationally, unhindered by emotions, he became aware of the mistake of struggling to exist. He realized that it was only a struggle to become permanent in an impermanent world. It was a futile struggle where only disappointment and frustration persisted. Becoming aware of this fact, the wise human animal stopped the futile struggle, and thereby stopped not only the process of evolution itself, but also all sufferings connected with illusory existence.

The Humanistic Saviour

This is why the Buddhist does not think, “the saviour of the world is the Creator of the world.” The Creator cannot be a saviour because he is the Creator of suffering. The true saviour can only be a human being who can free himself from this suffering by transcending the normal human consciousness, which is dreaming that a “self” exists in a world that does not allow existence.” This saviour awakens from this “dream of existence,” and then teaches others to awaken from this terrible nightmare, “the dream of life and death.” The all knowing, all powerful, all good “God” is not an unknown Creator, but a known human being who has transcended all human weaknesses. Such an individual is the Buddha, and He is therefore the true God of the Buddhists. He is called “God-become” (*brahma bhuto*).

This description of the Buddha helps one understand that Buddhism is neither theistic nor atheistic. It is humanistic because this concept of God is a humanistic concept of God. It recognises the potential divinity of the human being. It is through the process of evolution that the human being evolves to the level of God. This is the humanistic way of union with God, which all religions speak of in their own way. God is understood in Buddhist thinking to be only the human concept of perfection. God is the ideal of perfection that human



Sigmund Freud.

beings conceive, and struggle to realize through the practice of religion. When a human being does realize this ideal, he is called an Awake One, a Buddha. When this occurs, the process of evolution stops, because the futile struggle to exist stops, and one has “Awakened” from the “dream of existence.” The essence of this “God” is not “existence,” as in the case of the theistic God; the essence of this God is “non-existence.” This God does not exist, even when others see Him as an existing person. This is the anthropomorphic God of the Buddhist.

Tranquillity

The method of entering a state of tranquillity of the mind through meditation was known to the Indian yogis even before the Buddha. There were eight deep levels of tranquillity that the yogis had reached during the time of the Buddha. The Buddha went only one step further and temporarily stopped all activities of the mind by entering a state of quiescence which was similar to hibernation. This state was called *sañña vedayita nirodha*, which means, “cessation of sensation and feeling.” It was when rising from this state that the Buddha “awakened from the dream of existence.”

These levels of deep tranquillity were practiced, in order to rest the mind temporarily, not to remain in them permanently. This temporary tranquillity was not Nirvana. It was only a means to Nirvana. Nirvana is a state of inner tranquillity that could never be disturbed under any circumstance, even in the face of death. It is a state of tranquillity that lasts throughout the normal life. This imperturbable serenity of mind is gained by awakening from the dream of existence and death. It is immortality through freedom from the “delusion of existence.”

In order to achieve this, supernormal and extremely high level of development, called Nirvana, which is extremely rare in the world, both ancient and modern, one has to give up the experience of existence of a “self” in the world. It is the “self-consciousness” that stood as an obstacle to imperturbability. This “self-consciousness” becomes a problem even when we try to control our impulses, because we tend to identify with our emotions and personalize them, and thereby become unable to let-go of what is a part of oneself. It is only when one is able to “awaken from the dream of existence” that the self-consciousness disappears. This was the special attainment of the Buddha, by which he went beyond the other yogis. He did this by attaining to the ending of all mental activity and returning again to the normal state. In doing so, he saw how the mind created the “world” and the “self” in it. He also saw how the “self” gets involved with the “world” in emotional relationships, and how all the painful experiences result, including meeting the unpleasant, parting from the pleasant, frustration, aging, disease, death, and the grief, lamentation, pain, depression, and exhaustion that follows. This attainment is rising above the normal to the supernormal state, which is freedom from all suffering.

This supernormal state, however, is not what we are aiming at in this paper; it was mentioned only to indicate what the teaching of the Buddha aims at, ultimately.



SECTION TWO – The Self

Western philosophers, throughout the history of Western philosophy, have been “self” oriented in their thinking. It was Descartes who made

the categorical statement “I thin, therefore I am” (*cogito ergo sum*). The existentialist philosophers assumed the “existence” of the “self,” even when they seemed to deny it. Even Sigmund Freud, who saw the personality as an energy system, used the term *ego* to refer to the rational part of the mind. His later followers became more interested in the *ego* as a reality, and changed their focus from a concern with the conflict between the *id* and the *ego*, and began to focus on what they saw as the more realistic relation between the *ego* and its object. Therefore, Modern Western psychotherapy is often seen as a way of strengthening the “ego.” It was Alfred Adler, who was an early associate of Freud, who first pointed in that direction.

The problem of self-esteem

Mathew McKay and Patrick Fanning, in their book *Self Esteem*, write: “One of the main factors differentiating humans from other animals is the awareness of self: the ability to form an identity and then attach a value to it.” “In other words,” they continue, “you have the capacity to define who you are and then decide if you like that identity or not. The problem of self-esteem is this human capacity for judgement. It’s one thing to dislike certain colours, noises, shapes, or sensations. But when you reject parts of yourself, you greatly damage the psychological structures that literally keep you alive.”



Alfred Adler.

“Judging and rejecting yourself causes enormous pain. And in the same way that you would favour and protect a physical wound, you find yourself avoiding anything that might aggravate the pain of self-rejection in any way. You take fewer social, academic, or career risks. You make it more difficult for yourself to meet people, interview for a job, or push hard for something where you might not succeed. You limit your ability to open yourself with others, express your sexuality, be the centre of attention, hear criticism, ask for help, or solve problems. “To avoid more judgements and self-rejection, you erect barriers of defence. Perhaps you blame and get angry, or bury yourself in perfectionist work. Or you brag. Or you make excuses. Sometimes you turn to alcohol or drugs.”

McKay and Fanning also point out that hundreds of researchers have been working on this problem, trying to discover the causes of self-esteem and ways of developing it. From what these two authors say, it is quite clear that modern psychologists have begun to see that the psychological problem is the lack of “self esteem,” and therefore they have made “self esteem” their main focus of attention. They have begun to think that the solution to the problem is to find ways of developing self-esteem.

Bernie Zilbergeld, in his book, *The Shrinking of America*, points out that although psychotherapy in general has only limited effectiveness, his studies led him to believe that psychotherapy does positively affect self-esteem. Improved self-esteem “may be counselling’s most important outcome.” In other words, what modern psychotherapy has been able to positively achieve so far is only the improvement of self-esteem. This might, in the future too, become the main goal of psychotherapy.

Inferiority complex

Alfred Adler, one of the pioneers of modern psychotherapy, pointed out that the inferiority feeling is at the root of all psychological problems. This inferiority feeling develops in early childhood because children are naturally weaker than adults. In addition, the growing child is bound to meet children who are better than him in certain ways. Therefore, no one

escapes feelings of inferiority and envy. All children want to be in the limelight, be the centre of attention, and be accepted. Inferiority means that one is not accepted, one is not in the limelight. Inferiority feelings cause children to feel that they are not fit to be in the limelight, and that, if they were thrown into the limelight, people would discover their inferiority or unfitness and reject them. Of course, they are only rejecting themselves by judging themselves in this way. Yet, not realising this, they shy away from public attention. They begin to shiver when attention is focused on them. This inferiority feeling, when carried into adult life, prevents people from getting ahead in life. This could also lead to any or all of the many varieties of psychological problems mentioned above. Thus no one escapes from psychological problems, it is normal to have them - it is supernatural to be free of them.

People compensate for these inferiority feelings in various ways. One might compensate by trying to achieve greatness in some way or other, good or bad, social or antisocial. One might become a philanthropist, a criminal or a neurotic according to how one compensates. This is also how

character is developed, whether good or bad. Withdrawal into neurosis or functional psychosis is an attempt to compensate in an unrealistic way. This unrealistic compensation can also lead to perversions, alcoholism, drug addiction, and even suicide. This is also what makes people turn to crime and war. Good as well as bad can come out of inferiority feelings, depending on how one chooses to deal with them. And no one can escape inferiority feelings.

Look out for Part 8 in the September 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.

FEATURE

OBSERVING THE ‘VASSA’ – ANNUAL RAINS RETREAT (July To October)

Beginning the day after the full-moon of *Esala* month (around July every year), Theravada Buddhist monks are required to observe *Vassana* or ‘Rains Retreat’ for a duration of 3 months. The *Vassana* period from July-August to October-November corresponds with the monsoon season in South and Southeast Asia (which were historically Buddhist strongholds), thus making traveling very difficult and even dangerous. Monks and nuns were often invited by Buddhist communities to reside in village *Aramas* (monasteries and nunneries) for the duration of the ‘rains’.

The tradition of ‘Rains Retreat’ was started by the Buddha Himself in the year 588 BCE, where the Lord and 60 bhikkhus – including the elders Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji, as well as Venerable Yasa and his 54 friends – resided in the vicinity of Sarnath near Varanasi. During those 3 months, the venerables learned and practised Dhamma intensively under the direct guidance of the Buddha; at the end of which, all 60 bhikkhus (monks) had attained the highest spiritual fruit of Arahantship.

At the conclusion of that inaugural ‘Rains Retreat’, the Buddha instructed the Arahant elders to “Go forth O bhikkhus, for the welfare and happiness of the many, out of compassion for the world; propagate the Dhamma... excellent in the beginning, middle and end...in letter as well as in spirit... There are beings with little dust in their eyes, who without hearing the Dhamma will falter and fall away... There will be those who understand Dhamma.”

The Buddha, seeing that the period of intense spiritual practice and communal discipline had greatly benefitted the monks, formally instituted the ‘Rains Retreat’ whereby monks and nuns were to refrain from traveling and engaging in much activity to focus their attention inwardly towards spiritual development and purification.



Bhikkhus reciting the monks’ disciplinary code in unison

The Buddha also encouraged lay devotees to support the material needs of the monks during this 3-month period so as to free the practitioners to concentrate on spiritual work. At the end of the rough-weathered and monsoonal ‘Rains Retreat’, many of the monks’ robes were often close to tatters; hence the Buddha also allowed monks to receive offerings of new cloth from lay devotees to be cut, sewn and dyed into new robes. This allowance has today evolved into the much-celebrated ‘*Kathina*’ Ceremony marking the end of *Vassana*.

The *Vassana* period afforded lay people more opportunities to approach resident monks for Dhamma teachings and spiritual guidance. Thus, the close symbiotic relationship between the monastics and the laity was further cemented.

In the Theravada School of Buddhism, the tradition of observing the *Vassana* persists till today. In fact, the seniority of a Theravada bhikkhu (monk) is reckoned by the number of ‘Rains Retreat’ he has observed since his ‘*Upasampada*’ (higher ordination).

The continuation of the Buddha-Sasana very much depends upon the upholding of the Buddha’s teachings (*Dhamma*) and discipline (*Vinaya*) by both the monastic and lay communities. As long as there is practice and realization of the *Dhamma*, the world will never be deprived of the Buddha’s profound wisdom.

Source:- Nalanda Buddhist Society website.



Monks and nuns would spend their Vas period engaging in meditation and other spiritual pursuits



The end of the rains retreat is marked with the Kathina ceremony

PEN PORTRAITS

– Portraits of 93 Eminent Disciples of the Buddha

No. 20 Rāhula Maha Thera

The Son of the Enlightened One

Rāhula was the only son of Prince Siddhartha and Princess Yasodharā. He was born on the day when Prince Siddhartha decided to renounce the world. The happy news of the birth of his infant son was conveyed to him when he was in the park in a contemplative mood. Contrary to ordinary expectations, instead of rejoicing over the news, Prince Siddhartha exclaimed ‘*Rāhu jāto, bandhanam jātam*—A rāhu is born, a fetter has arisen!’ It is more likely that he was named after a lunar eclipse (*rahu*) that might have occurred around the time of his birth. Either way, the birth of this child only served to make Prince Siddhartha’s desire to escape from what had become for him a golden cage, even more difficult. On the evening of his Great Renunciation, the Prince peered into the royal bedchamber to take one last look at his sleeping wife and child, but the mother’s arm obscured the child’s face.

Accordingly, the child was named Rāhula by King Suddhodana, his grandfather. Rāhula was brought up as a fatherless child by his mother and grand-father.



Prince Siddhartha’s Great Renunciation

The Buddha returned to Kapilavatthu for the first time since His Enlightenment, seven years after He left the Palace, with a big contingent of Mahā Arahants. Princess Yasodhara, pointing out the Buddha to little Rāhula, repeated a set of nine verses, (Narasia gatha) so called as they gave a description of the ‘King’ of men from foot to head, while the last verse gave a graphic picture of the Buddha among his disciples as likened to the ‘resplendent moon in the starry Universe’.

Princess Yasodhara took little Rāhula to listen to the Buddha’s preaching. When they arrived, she said to him: “This is your father, Rāhula. Go and ask Him for your inheritance.” The child walked through the assembly and stood before the Buddha, saying, “How pleasant is your shadow, O Monk.” When the talk had finished and the Buddha left, Rāhula followed Him, and as they walked along, Rāhula said: “Give me my inheritance, O Monk.” Of course the Buddha no longer had gold or property but He had something far more precious - the Dharma, so He turned to Sariputta and said: “Sariputta, ordain him.” Later, the Buddha’s father, Suddhodana, and Yasodhara complained that the boy had been taken away without their permission, as a result of which the Buddha made it a rule that parental consent was necessary before someone could be ordained.

As if to make up for the seven years he was without a father, the Buddha took great interest in Rāhula’s moral and spiritual education, teaching him many times Himself, and making Sariputta his preceptor and Moggallana his teacher. Rāhula responded to this excellent tutelage by being an eager and attentive student and it is said that each morning as he awoke, he would take a handful of sand and say: “May I have today, as many words of counsel from my teacher as there are here grains of sand.” As a result of this enthusiasm, the Buddha said of Rahula that of all his disciples, he was the most anxious for training. When Rāhula was still a boy, the Buddha discussed with him aspects of Dharma that were suitable for the young and in such a way as he could understand and remember.

Rahula was a high-spirited young boy who loved pranks. Once he deliberately misdirected a layperson who had come to see the Buddha.

Learning of this, the Buddha decided it was time for a fatherly, or at least a teacherly, sit down with Rahula. The following was recorded in the Ambalatthika-rahulovada Sutta (Majjhima Nikaya, 61) in the Pali Tipitika Rahula was astonished but pleased when his father called on him. He filled a basin with water and washed his father’s feet. When he finished, the Buddha pointed to the small amount of water left in a dipper:-

“Rāhula, do you see the small amount of water in this pot?”

“Yes, sir.”

“Even so, little is the training of those who have no shame at intentional lying.”

The Buddha then threw the water away and said: “Do you see this small amount of water that I have thrown away?”

“Yes, sir.”

“Even so, Rāhula, thrown away is the training of those who have no shame at intentional lying.”

The Buddha then turned the pot over and said: “Do you see this pot that has been turned over?”

“Yes, sir.”

“Even so, turned over is the training of those who have no shame at intentional lying.”

The Buddha then turned the pot upright again and said: “Do you see this pot now empty and void?”

“Yes, sir.”

“Even so, Rāhula, empty and void is the training of those who have no shame at intentional lying.”

The Buddha then impressed upon Rāhula the importance of speaking the truth.

“Rāhula, for anyone who has no shame at intentional lying, there is no evil that that a person cannot do. Therefore, you should train yourself like this: ‘I will not tell a lie, not even in jest.’”

Having explained what has to be done, the Buddha went on to explain to Rāhula how it could be done.

“What do you think about this, Rāhula? What is the purpose of a mirror?”

“The purpose of a mirror is to look at yourself.”

“Even so, Rāhula, one should act with body, speech or mind only after first looking at oneself. Before acting with body, speech or mind, one should think: ‘What I am about to do, will it harm me or others?’ If you can answer: ‘Yes, it will,’ then you should not act. But if you can answer: ‘No, it will not,’ then you should

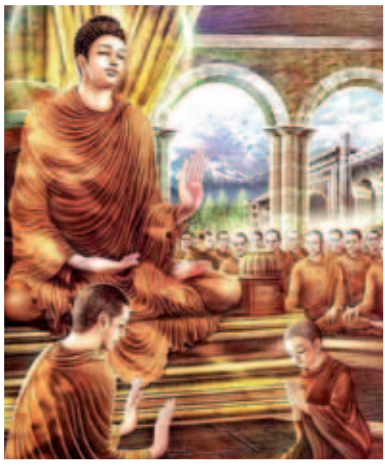
act. You should reflect in the same way while acting and after having acted. Therefore, Rāhula, you should train yourself thinking: ‘We will act only after repeatedly looking at ourselves, only after reflecting on ourselves.’

Rāhula was trained in the Ten Precepts and monastic discipline and when he was old enough, the Buddha decided that he was ready for meditation and then gave him advice on how to practise.



Princess Yasodhara pointing out the Buddha to Prince Rahula

“Rāhula, develop a mind that is like the four great elements (earth, water, fire and air) because if you do this, pleasant or unpleasant sensory impressions that have arisen and taken hold of the mind will not persist. Just as when people throw faeces, urine, spittle, pus or blood on the earth or in the water, in a fire or the air, the earth, the water, the fire or the air is not troubled, worried or disturbed. So too, develop a mind that is like the four great elements. Develop love, Rāhula, for by doing so ill-will will be got rid of. Develop compassion, for by doing so the desire to harm will be got rid of. Develop sympathetic joy, for by doing so, dislike will be got rid of. Develop equanimity, for by doing so sensory reaction will be got rid of. Develop the perception of the foul for by doing so, attachment will be got rid of. Develop the perception of impermanence for by doing so, the conceit, ‘I am’, will be got rid of. Develop mindfulness of breathing for it is of great benefit and advantage.”



Rahula’s ordination

Following the Buddha’s advice and guidance on meditation, Rāhula finally attained enlightenment. He was eighteen at the time. After that, his friends always referred to him as Rāhula the Lucky (Rahulabhadda) and he tells why he was given this name.

They call me Rāhula the Lucky for two reasons:

**One is that I am the Buddha’s son.
And the other is that I have seen the truth.**

Other than this, we know very little about Rāhula. He does not seem to have been prominent at being either a Dharma teacher or a trainer of other monks. It is likely that Rāhula kept himself in the background so that he could not be accused of taking advantage of being the son of the Enlightened One. It is said that through his efforts his mother, Yasodhara, eventually became a nun and realized enlightenment also.

Rāhula died before the Buddha, Sariputta and Moggallana.

**The Earth has not seen a pupil,
So obedient and so fair,
Father and son matchless pair,
An Arahant under His magic spell.**

PROJECTS

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



Thank You

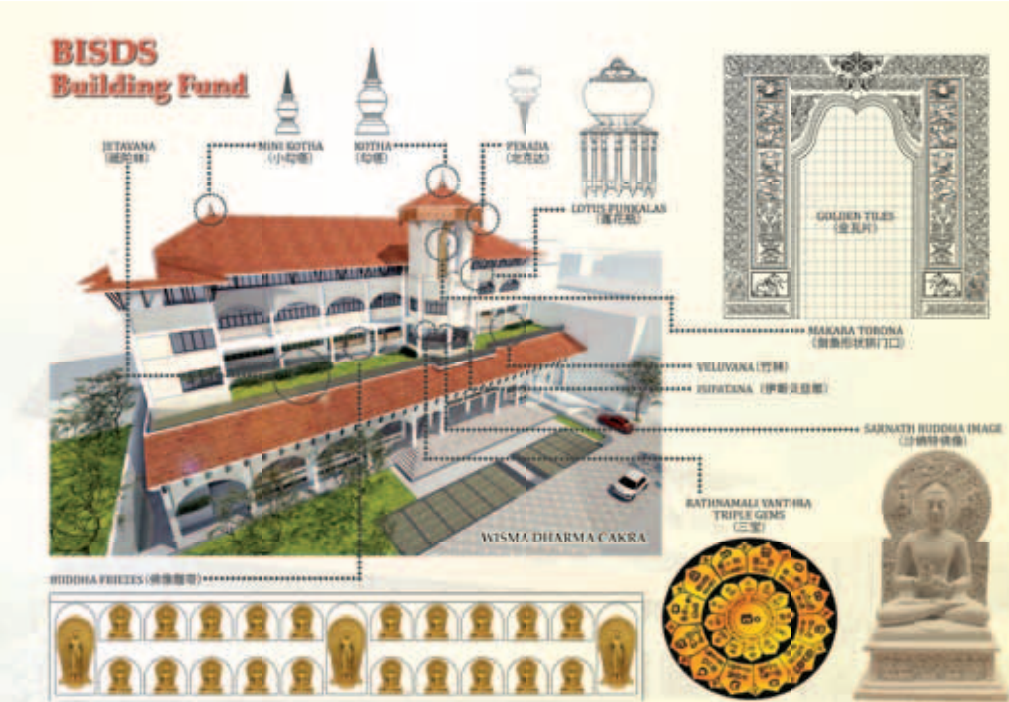
Encik Mohd Kassim from Semarak Civil Construction and four workers from his company spent one and a half days planting grass at the Vihara lawn(near the main entrance) and around the Vihara fountain. He also donated 3 stone slabs which were placed around the fountain to prevent the public from stepping on the grass. BMV management is much appreciative and thanks En. Mohd Kassim for his donation of the grass, stone slabs and manpower.



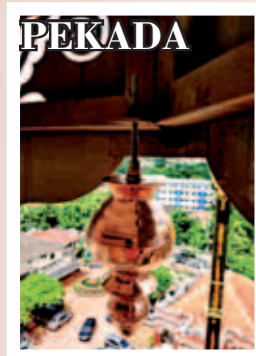
BUDDHA FRIEZE FOR SPONSORSHIP



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



INSTALLATION OF PEKADA AND KOTHA



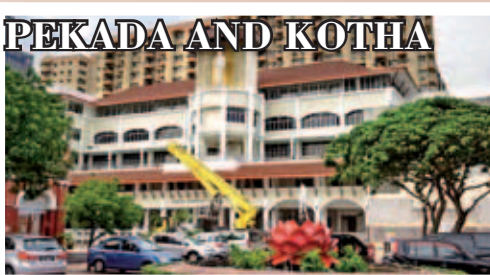
Pekada installed at the Aukana Buddha Tower



Mini kotha installed on Building roof end



One of the Meditation Gardens completed



Crane brought in to install the Kothas and Pekadas



BISDS Building Fund Items for Sponsorship



Updated on 30-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	7181
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 MEANING OF TAMONATA SUTTA (AN 4:85)

by the late S. N. Goenka

The Buddha said: “I see four types of people in this world. The first type is running from darkness towards darkness. The second is running from brightness towards darkness. The third is running from darkness towards brightness. And the fourth is running from brightness towards brightness.”

The Buddha did not speak in riddles. His teaching is clear and well-explained. Svākkhāto bhagavatā dhammo. Whenever he said something that people might not understand properly, he explained it immediately. What is darkness? What is brightness? How does one keep on running from one to the other?

1. From darkness to darkness:

All around there is darkness, a life of darkness, a life of misery. One is suffering in different ways—physically, mentally, materially and because of problems in the family or society. There is no happiness at all. And yet, there is no trace of wisdom within. So every moment, this person is generating nothing but anger, hatred and ill will:

“I am suffering because of this person, because of this incident, because of this cause.” One generates aversion towards that person or cause. This misery is the result of past karmas of aversion, and now, one is planting more seeds of aversion. There is already so much darkness in one’s life and one is planting more seeds of darkness. These seeds of anger, hatred, ill will bring nothing but misery in the future. So the future will also be full of misery. The present is misery, the future is misery. The present is darkness, the future is darkness. So such a person is running from darkness to darkness.

2. From brightness towards darkness:

There is brightness all around in one’s life. There is happiness today because of material wealth, good health and prestige in society. But there is no wisdom within. So one becomes arrogant because of all this wealth, power and status and feels contempt for others.

“These poor people are all useless. I am so smart; I have got so much money, position, power, status.”

Because of some good karmas of the past, there is brightness all around. Sooner or later, this will come to an end. But every moment, one is planting seeds of egotism, seeds of aversion, seeds of misery, seeds of darkness. These seeds of negativity will result in darkness in the future, misery in the future. Thus this person is running from brightness towards darkness.

3. From darkness towards brightness:

The third type of person is in exactly the same position as the one in the first group. There is hardship all around, darkness all around in the present but there is wisdom inside. One keeps on smiling.

“Oh, this hardship has come because of some past bad karmas of mine. Somebody seems to be the apparent cause of my misery. Certainly, this person is not the real cause of my misery. This person has just become a vehicle. May he or she not have to suffer because of these misdeeds! This hardship was bound to come through this person or through some other person because of my own past karmas. Now I will not plant new seeds of misery.”

So one generates only love and compassion towards such people. One is planting seeds of love, of compassion. Now there is darkness, but the future is full of brightness. Sooner or later this darkness will go and then there will be only brightness. One is planting seeds of brightness, which will bring brightness in the future, happiness in the future

4. From brightness towards brightness:

At present, one’s life is filled with brightness, filled with happiness. One enjoys the happiness of material wealth, all worldly comforts, and prestige in society. But there is wisdom and one keeps on understanding:

“All this success is because of some good karmas of the past. And whatever good karma I might have done, they are not eternal, their fruit is not eternal, sooner or later it will come to an end. So, I must make best use of all this money, position, power, status that I have now for the good of others. As a householder, it is my duty to use my wealth for the maintenance of my family and those who depend on me. Whatever remains, I must use for the good of others, for the benefit of others. May more and more people get pure Dhamma! May more and more people develop wisdom! May more and more people be liberated from their suffering!”

So one generates love, compassion, and goodwill all the time. All actions—vocal, physical, and mental—are for the good of others. One plants seeds of brightness. From happiness one is running towards happiness; from brightness, one is running towards brightness.

We should not be like the people in the first or the second group. We must be like the people in the third or the fourth group. Whether third or fourth, this is not in our control. Sometimes, life may be full of darkness, full of suffering because of the past karmas. At other times, life may be full of brightness because of the past karmas. There is happiness or unhappiness in life because of the results of past good and bad karmas. Irrespective of whether there is happiness or sorrow, brightness or darkness, we will develop brightness within.

About the writer:-

Satya Narayan Goenka (30 January 1924 – 29 September 2013), commonly known as S.N. Goenka, was a Burmese-Indian teacher of Vipassanā meditation. Born in Burma to a rich Indian family, he moved to India in 1969 and started teaching meditation. His teaching was notable for emphasizing that the Buddha’s path to liberation was non-sectarian, universal, and scientific in character. He became an influential teacher and established meditation centres worldwide. S. N. Goenka passed away in 2013 at the age of 89

SUDOKU

Sudoku #31

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

Sudoku #32

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

Sudoku #33

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

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

Answers

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

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

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

Sudoku #33

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

Sudoku #32

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

Sudoku #31

A summary of the 124 year old Buddhist Maha Vihara, Brickfields

The Buddhist Maha Vihara was founded in 1894 by the Sasana Abhiwurdhi Wardhana Society (SAWS), the oldest registered Buddhist Society in the Klang Valley.

From its very inception, the Vihara has been managed by the Sinhala Buddhist community but always financially supported by the Chinese and Indian communities. The first structure of the Vihara was the Main Shrine Room, with its ceremonial laying of the foundation-stone taking place on 25th August 1894 and the simple rectangular shaped building completed sometime during the first decade of the 20th century. The donors for the Shrine room, as recorded in the Selangor Government Gazette 1896, pg 408 were clearly Chinese and Indian communities and among the main donors were:

Kapitan Yeap Quang Seng, Towkay Loke Yew, K. Tambusamy Pillay, R. Doraisamy Pillay, Loke Chow Kit, San Peng and Son, Lim Tua Taw, etc...

The Vihara was always the focal point to mobilise the Buddhist community. The large gathering to protest and stop the screening of the then controversial film "Light of Asia" in 1927 in Malaysia was also held at the Vihara, and so was the mass gathering and signature campaign in the 1950s to lobby the government to declare Wesak as a national holiday.

During the Emergency period of 1948-1960, monks from the Vihara made a massive impact reaching out to calm and educate the psychologically disoriented

Chinese New Villagers who were evicted from their traditional lands and placed in new settlements by the Governments which was fighting a communist insurgency.

Since the 1940s, the Vihara commenced a free Dhamma publications programme as a Dhammadutta outreach to the masses which by the year 2012 was made available in 28 languages, with millions of copies of books and CDs produced. The Vihara's Buddhist Institute Sunday Dhamma School (BISDS), founded in 1929, is the oldest Sunday School in the country with an enrolment of more than 1200 students and continues to produce systematic books on Buddhist studies for children.

The Wesak procession organised by the Vihara since the 1890s is the oldest and largest religious procession in the country. The 3-day Wesak celebrations at the Vihara attracts about 100,000 people.

Many students or devotees who have studied and benefited from the BISDS, the Vihara's Free Publications, Dhamma programmes, classes, talks, etc have gone on to set up new Buddhist societies and centers which help to spread Buddhism in the country far and wide.

The SAWS is also one of the founding members of the Malaysian Consultative Council for Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST) formed in 1983, a Council which constructively engages the Government on matters

affecting non-muslims in the country. The MCCBCHST Administrative office is based at the Vihara.

In 2004, the Vihara was a major focal point in the country to collect relief aid to assist the South Asian Tsunami that killed almost 280,000 people. Several forty foot containers equivalent of relief aid were dispatched by the Vihara to Sri Lanka, Indonesia, India, Myanmar and Thailand by air, sea and land.

Buddhists remain the country's largest organ donors, thanks to Cornea and Organ Donation Campaigns carried out by the Vihara. The Vihara continues to operate to deliver its obligation to the Buddhist community till this day and is governed and directed by its Vision, 4 Missions, 6 Strategic Objectives and 4 Ennoblers in tribute and gratitude to all our past and current Sangha, volunteers, donors, friends, etc. We would be failing in our duty if we fail to mention the name of the foremost amongst them, our late Venerable Chief, that is Venerable. Dr. Kirinde Sri Dhammananda Nayaka Maha Thero.



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

Abhidhamma Class

Sunday Dhamma School Session

Dhamma Talk

Traditional Chinese Medicine

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

Pali and Sutta Class

Sinhala Language Classes

Sinhala Cultural Dance Classes

Dhamma for the Deaf (fortnightly)

Diploma & Degree in Buddhism Classes

Feeding the Needy and Homeless

You can donate towards our many projects :

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

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)

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

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

Tel: 03-2274 1141 Fax: 03-2273 2570

Email: info@buddhistmahavihara.org

Website: www.buddhistmahavihara.org