

BMVdigest

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For Non-Muslims only

Tesaṃ ditthipahānattham - iddhiṃ dassēhi gotami.

Perform a supernatural feat, Gotami in order to dispel doubts about women's full realization of Dhamma.

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Happy New Year 2019

PHOTO NEWS



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EDITOR'S NOTE

It's a new year, a chance for a new start, and what better way to face it than with a new name?

When I first took over the Newsletter from the Bmv office in the beginning of September 2016 upon the request of President Sirisena Perera, I had no knowledge of what I was doing as I inherited the tabloid from the office clerk who had left without a proper hand-over. The President gave me an idea of what the Newsletter should be about and since it was very late, having missed August and we were in mid-September, I quickly put together a few articles, Bmv activities and pictures and a 16-page tabloid for 3 months – August, Sept & October was out by end September. By December 2016, we introduced a 4-page Mandarin language pull-out for the benefit of our mandarin language readers, thanks to Bro Lau Kai Kong and his efficient team. Well, that was then.

Fast forward to 2019 and 27 issues later, I thought it was time to make some changes to the English Newsletter as we move forward into the New Year while still remaining relevant to our readers.

Most significantly, the cover page has undergone some changes. In the past, we posted articles on the dhamma, meditation and teaching of suttas written by our distinguished resident and visiting monks and

shared opinions, personal experiences and commentaries from popular Buddhist websites, blogs of well-known Bhikkhus and books of world renowned Buddhist authors. Therefore, it was time we called it a Digest instead of Newsletter. You will notice this new change in the mast head. Below the mast head is an Apadana verse from the Therigatha which will remain for the rest of 2019. The President's New Year message will reveal Bmv's plan for Bhikkhunis and women.

Moreover, we plan to feature local and international cover page pictures of historical Buddhist buildings and structures with the accompanying story inside. If you notice, we removed the contents section and highlighted the major article titles on the cover page picture. We now have bigger space at the bottom to promote current and future Bmv news and activities under the heading of PhotoNews. The aim is to promote important Bmv news and events.

We hope to bring you interesting feature articles which will relate to your day to day living, keep you informed on what is happening at Bmv as well as cater to a wide range of age groups within our reading audience.

We look forward to your continuous support and presence at all our Bmv activities and events. We hope 2019 will bring you and your family peace, happiness and most of all good health.

Happy New Year.

Pamela Jayawardena

COVER PAGE STORY

A BRIEF HISTORY OF THE INTERNATIONAL BUDDHIST PAGODA AT BUDDHIST MAHA VIHARA

The idea of having a Pagoda for the Brickfields Buddhist Temple was originally conceived as early as the mid-1960s as the cherished ideal of Ven. K. Sri Dhammananda Nayaka Maha Thera ever since his first arrival in Malaysia in 1952.

On 15th April, 1969, at the request of the Venerable K Sri Dhammananda Nayaka Thera, five members each of the Sasana Abhiwurdhi Wardhana Society and Buddhist Missionary Society formed a committee with Venerable Nayaka Thera as the Chairman. They discussed means and ways of raising fund and unanimously resolved that the name of the pagoda be known as The International Buddhist Pagoda in honour of the participant countries to the WBF Conference held that year in Kuala Lumpur

The structure of the 58 foot high International Buddhist Pagoda, with a diameter of 40 feet at the base, forms a swelling white mosaic dome designed by Mr M. H. Albert in the shape of Dhanniyakara (heap of paddy) prevalent in Sri Lanka. The Pagoda is of Sri Lanka design and stands on an octagonal paved base embedded with lotus petals and adorned with Dhammacakka wheels. On the dome of the pagoda is a miniature pagoda-shaped casket made of hard silver metal containing a minute particle (a bone relic) of the corporeal remains of the Buddha which was gifted by Ven. M. Pannasiri Thera, a former resident monk of the Brickfields Buddhist Temple.

Below the granolithic paved base is the octagonal shaped hall used as a serene centre for the learning and practising of meditation as well as a

Seemamalaka or Chapter House for the monks. The eight concrete decorative pillars with lotus flower designs, four feet in height occupy the eight corners of the Pagoda.

On the auspicious date of 28th August 1971, the official opening of The International Buddhist Pagoda was performed by Tan Sri Khaw Kai Boh on behalf of YAB Tun Tan Siew Sin, Minister for Finance who was indisposed on that day. The glorious occasion was appropriately celebrated with an all-night chanting ceremony or Pirith Pinkama.

The Pagoda, a distinguished landmark and Buddhist Shrine in the city of Kuala Lumpur, is venerated by all Buddhists.

Source:-

You can read more on the history of the Pagoda in the book '100 years of the Buddhist Maha Vihara' by Mr H M A De Silva available at the BMV office.





VENERABLE CHIEF'S NEW YEAR MESSAGE

“Dveme, bhikkhave, puggalā dullabhā lokasmiṃ. katame dve? yo ca pubbakārī, yo ca kataññū katavedī. ime kho, bhikkhave, dve puggalā dullabhā lokasmin “ti.

“These two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful and thankful for a kindness done.” — AN 2:118

Sukihontu

What is the meaning of gratitude? According to Google it is “the quality of being thankful; readiness to show appreciation for and to return kindness”.

Often we're told to remember to be grateful for blessings or good fortune. But Buddhism teaches us to be grateful, period. Gratitude is to be cultivated as a habit or attitude of mind not dependent on conditions.

“The Blessed One said, ‘Now what is the level of a person of no integrity? A person of no integrity is ungrateful and unthankful. This ingratitude, this lack of thankfulness, is advocated by rude people. It is entirely on the level of people of no integrity. A person of integrity is grateful and thankful. This gratitude, this thankfulness, is advocated by civil people. It is entirely on the level of people of integrity’.”

At Buddhist Maha Vihara, we have much to be grateful for. We are grateful for 2018 that has passed with no major disasters or obstacles for BMV. Although we had sad news with the passing of two excellent Teachers of Buddhism; Venerable T. Sangharatana Nayaka Maha Thera and our very own Venerable M. Punnaaji Maha Thera in Sri Lanka but we are also thankful for the completion and opening of the Wisma Dhammacakra with much gratitude to our generous

donors and sponsors. We also paid our respects and gratitude to our most loved late Teacher and Chief High Priest of Malaysia and Singapore and Chief Abbot of BMV, Venerable Dr K Sri Dhammananda Nayaka Maha Thera, when we celebrated his 100 birth centenary with many activities at BMV as well as other Buddhist Centres as he was the founder of many Societies in the Klang Valley and Malaysia.

We have much to be thankful for the many dhamma talks and retreats held in 2018 by prominent and world renowned monks locally and from USA, Sri Lanka, Singapore as well for our very own distinguished lay dhamma speakers from various Buddhist Centres in Kuala Lumpur and Selangor.

As we look forward towards 2019, our Dhamma Dana Lecture series will take off in the first quarter with a few well known international dhamma speakers coming in from the US and Canada. BMV Management is trying their best to bring in good local and international monks and lay speakers for the benefit of our devotees but all these cost money especially the transport fare to fly them here. We look forward to your generous monetary support in assisting the Society in allaying these costs. After all the Buddha did say that ‘The Gift of Dhamma excels all other Gifts’ – *Sabbadānam Dhammadānam Jināti*. How you can help us will be made known to you through announcements in the BMV Newsletter, posters at the Vihara notice boards and leaflets available at the office.

Personally, I wish to thank all members of the Maha Sangha at BMV, the Management Committee, BMV office staff and all Vihara volunteers, BISDS teachers, staff and volunteers, K Sri Dhammananda Institute lecturers, staff and volunteers, FOV leaders and volunteers and last but not least our cherished Donors and Sponsors for their precious time, effort and contributions whether monetary or in kind, towards making Buddhist Maha Vihara a leading Buddhist centre in the Klang Valley and Malaysia.

May the Noble Triple Gem continue to guide and bless you and your family for a peaceful, healthy, successful and happy New Year.

Ven. Datuk K. Sri Dhammaratana Nayaka Maha Thera

Chief Incumbent Bhikkhu

Buddhist Maha Vihara

/pj



PRESIDENT'S NEW YEAR MESSAGE

*Thinaṃ dhammābhisamaye ye bālā vimatiṃ gatā
Tesaṃ ditthipahānatthaṃ iddhiṃ dassahehi gotami.*

*In order to dispel the view
Of those fools who have doubts
About women's full realisation of the Dhamma
Perform a supernatural feat, Gotami - Apadana II 535*

Dear Friends,

With the ending of the year 2018 the Sasana Abhiwurdhi Wardhana Society has provided service to the community for more than 125 years. During this period, was also the demise of leading teachers within the Buddhist Maha Vihara namely Ven. K Sri Dhammananda and Ven. M Punnaaji, who were masters in their own right. We acknowledge and express gratitude for their exemplary guidance through their writings, talks and wise counsel.

In our search to find comparable teachers, it dawned upon us that there is a growing resource within the Order of Theravada Bhikkhunis in Sri Lanka, which had been revived after an absence of 1000 years, when Ven Bhikkhuni Kusuma was ordained in 1996. Her 9 day meditation retreat at the Buddhist Maha Vihara (BMV) which was transcribed and written as a book titled “A Step in the Right Direction” is a testament of how a Bhikkhuni can also provide exemplary and clear understanding and guidance in explaining the Buddha Dhamma. The

foreword written by Ven M Punnaaji is an excellent review of her understanding and dissemination of the Teachings. (Even if you don't read the book, please read the foreword)

Regretfully, even with the vocal support of the Late K Sri Dhammananda, our recognition and acknowledgement of the contributions of women and the Order of Bhikkhunis has been limited. We need to enhance this now. For starters, we have done so by undertaking to dedicate to women an entire floor, of the soon to be refurbished and renamed Wisma K Sri Dhammananda. This space will be used exclusively as a residence by women and Bhikkhunis. We will dedicate our efforts to find, and invite Bhikkhunis to give talks and enable services for women's affairs. At BMV, 2019 will be a year when we will address the lack of acknowledgement of the contribution of women to the growth and sustenance of the Buddha Dhamma.

One may ask, why this focus and attention on women? It's quite simple, the Buddha was one of the first Teachers who gave women equality and recognised their efforts and contributions. Women make one half of the world population and are people who are mothers, wives and daughters who make an integral part of the family unit. A unit where all of us belong and should nurture together.

Chauvinism and prejudice are a natural part of human existence but this does not mean we need to accept it, we need to address it. We are not alone in this. Many societies work towards gender equality and so will we at BMV but with the help of the Buddha's teachings. Let's all of us take an inside out approach and level the playing field for ALL genders and share the fruits of this effort.

I wish each of you a wonderful and memorable 2019

Sirisena Perera

President

Sasana Abhiwurdhi Wardhana Society

Buddhist Maha Vihara



BUDDHISM AND WOMEN

by Venerable Dr K Sri Dhammananda Nayaka Maha Thera

‘A female child may even prove to be a better offspring than a male’.

Women’s position in Buddhism is unique. The Buddha gave women full freedom to participate in a religious life. The Buddha was the first religious Teacher who gave this religious freedom to women. Before the Buddha, women’s duties had been restricted to the kitchen; women were not even allowed to enter any temple or to recite any religious scripture. During the Buddha’s time, women’s position in society was very low. The Buddha was criticized by the prevailing establishment when He gave this freedom to women. His move to allow women to enter the Holy Order was extremely radical for the times. Yet the Buddha allowed women to prove themselves and to show that they too had the capacity like men to attain the highest position in the religious way of life by attaining Arahantahood. Every woman in the world must be grateful to the Buddha for showing them the real religious way of living and for giving such freedom to them for the first time in world history.



A good illustration of the prevailing attitude towards women during the Buddha’s time is found in these words of Mara to Bhikkhuni Soma while she was in meditation:

‘No woman, with the two-finger wisdom (narrow) which is hers, could ever hope to reach those heights which are attained only by the sages.’

A popular notion is that, women though they prepare rice throughout their lives, can never predict cooking time, but must instead take grains in a spoon and press them with two fingers to know when the rice is done.

The nun (bhikkhuni) Soma to whom Mara addressed these words, gave the following reply:

‘When one’s mind is well concentrated and wisdom never fails, does the fact of being a woman make any difference?’



The Buddha has confirmed that man is not always the only wise one; woman is also wise. King Kosala was very disappointed when he heard that his Queen had given birth to a baby girl. He had expected a boy. Undoubtedly, the Buddha was vehement in contradicting such attitudes. To console the sad King, the Buddha said:

*‘A female child, O Lord of men, may prove
Even a better offspring than a male.
For she may grow up wise and virtuous,
Her husband’s mother reverencing, true wife,
The boy that she may bear may do great deeds,
And rule great realms, yes, such a son
Of noble wife becomes his country’s guide,’ - (Samyutta Nikaya)*

Nowadays many religionists like to claim that their religions give women equal rights. We only have to look at the world around us today to see the position of women in many societies. It seems that they have no property rights, are discriminated in various fields and generally suffer abuse in many subtle forms.

Even in western countries, women like the Suffragettes had to fight very hard for their rights. According to Buddhism, it is not justifiable to regard women as inferior. The Buddha Himself was born as a woman on several occasions during His previous births in Samsara and even as a woman He developed the noble qualities and wisdom at that time until He gained Enlightenment or Buddhahood.

Source:-

‘What Buddhists Believe’ a book by Ven Dr K Sri Dhammananda

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.



RETHINKING OUR NEW YEAR'S RESOLUTIONS

by Sunada Takagi

It's a new year, and a time when many of us think about fresh starts – like exercising more, meditating regularly, or getting organized. But as we know all too well, just wanting something doesn't make it so. I'm sure we've all experienced times when we lose steam and get bogged down. How do we get around this?

One of the Buddha's basic messages is that we create our own worlds with our thoughts and actions. And by "thoughts," he wasn't just talking about our intentional, conscious ones. Those pesky unintended and subconscious ones are just as much a part of the picture. And it's when we leave them unacknowledged that they can really get us into trouble.

Let's look at a few examples. When I ask people why they want to meditate more, the answer I typically get is something like, "I want to calm my busy mind." What we're subconsciously saying here is, "I have a busy mind." Stop for a moment and say that sentence to yourself. How does it make you feel? Does it give you positive energy and motivation to change? I doubt it. Instead, it just reinforces that you have a busy mind.



Focusing on the problem directs more of our energies toward thing we don't want. By definition, anything we put our attention to is what fills our minds –and perpetuates in our view of the world.

Other thoughts I often hear express self-doubt and self-deprecation. "My mind is too busy to be able to meditate right." Or "I don't know if I can, but if I MAKE myself do it maybe it'll work this time." I'm not saying it's bad to have doubtful thoughts. We all have insecurities, and they will come up in one form or another for all of us. We're only human! But it's when we accept these thoughts as truth that we get into trouble. How much are we buying into the idea that this is the way things are? The more we are, the more we're feeding ourselves negative energy that can only pull us backward.

A third source of backward pull is a lack of focus, discipline, or prioritization. "I tried to go to the gym this week but other things got in the way." "My boss made me stay late so I couldn't do it." It's easy to blame other people or causes for preventing us from doing what we intended. But really, I'm the only one who can choose what I do. My boss didn't make me stay late. It's me that chose to do it to comply with his request. Or maybe I wasn't focused enough to get things done sooner. Whatever we do, we need to take responsibility for our own choices. Otherwise, we perpetuate a mindset of helplessness and being a victim.

I'm sure there are other kinds of thoughts that pull us in the wrong direction, but I think you get the idea. These are the kind of subconscious thoughts that we're allowing to shape our future – one in which we're at odds with ourselves! We may THINK we've made a resolve to change. But there's another side of us thinking subtle (or maybe not-so-subtle!) thoughts that sabotage us before we even begin. No wonder we get stuck.

So what do we do? We can't just banish negative thoughts and replace them with positive ones. And they're really hard to just "let go," as we're taught to do in meditation classes.

There is another way. According to the laws of physics, the only way we can move something forward is by applying more energy in that direction than what's pulling it the other way. So then, how can we increase the energy behind our positive motivations so that they're greater than our negative ones?

Rather than looking at the problem on its own level, how about if we reframe it into a bigger picture of what we aspire toward? So if you want to exercise

more, ask yourself WHY. What is your bigger purpose behind becoming more fit? One woman I know realized that the reason she wants to be in better shape is so she can run around with her grandchildren. To her, family is really important – something she values deeply for its own sake. It's part of her picture of herself at her best. So when she thinks about going to the gym, she thinks of how much she loves her grandchildren's delightful laughter, and off she goes.

The Buddha gave us some clues about the kind of thoughts that help move us forward. He said, "If one speaks or acts with a pure mind, happiness follows like a shadow that never departs." What is a "pure mind"? It's the part of us that reveals our essential goodness. We can tell we're acting with a pure mind when we're motivated by genuine feelings of kindness and generosity, and a wise understanding of our responsibility toward both ourselves and our world. When we act from that place, we flow more naturally and easily. And happiness flows more easily to us.



It turns out that I want to exercise and meditate more this year, too. But those things aren't on my list of resolutions. My intention is to continue building a well-integrated life that allows me to find more of that innate goodness within myself and others, and to share it all around. This picture includes my personal Buddhist practice, life coaching, meditation teaching, and singing. All of these things build upon my natural strengths: a love of learning and growing, an ability to connect deeply with people, and an appreciation of the aesthetic and spiritual beauty in the world. By doing what I love, I tap into an inner wellspring of motivation. Going to the gym or getting on the meditation mat is less about talking myself into it, and more about pursuing things I want because they point me toward who I am at my best.

So if you've got some resolutions on your list, I would urge you to spend some time reflecting on what your higher aspirations might be. And be as specific as can about what it might look like to live that way. Take your time, and do it thoughtfully. It can take months to get clarity on what you really want. And



know that this is an ongoing project. As we evolve and reach new places, our ideas change too. That's all part of the process. But most important of all, enjoy the ride. In the end, that's really how we find joy and gratification in our lives.

Source:-

Wildmind Buddhist Meditation @ <https://www.wildmind.org/blogs/on-practice/new-years-resolutions>

About the Writer:-

Sunada Takagi is on a mission to help people open their hearts and minds through mindfulness. Her work includes leading classes in Mindfulness-Based Stress Reduction in the Boston area, and coaching individual clients through life transitions. Sunada also teaches and leads retreats at Boston Triratna Buddhist Community and Aryaloka Buddhist Center. Sunada was ordained into the Triratna Buddhist Order in 2004. This is where she received her name, which means "beautiful, excellent sound."



THE GODS AT HOME

by Venerable Horana Paññāsekera Maha Thero

Buddhism leads us to live in peace and harmony. The Buddha advised all human beings to lead ideal lives: to be kind, compassionate and considerate and to exercise patience and tolerance.

The foundation of all human societies is the intricate relationship between parent and child. The Buddhists are taught that parents care for their children in the same way as the earth cares for all its plants and creatures.

The Buddha's very famous and important discourse on domestic and social ethics is the *Sigālovadā Sutta*, in which he lists the primary duties and functions as guidelines for parents to follow.

Mangala Sutta, the discourse about favourable and unfavourable situations and matters.

Parabhava Sutta, the discourse about the downfall of man

Viyagga-Pajja Sutta, explains how we can succeed in this life as well as in our next life after death.

The Buddha himself paid great respect to his parents and thereby gave a prominent place to Mothers and Fathers. During the time of the Buddha, the people of India believed that there was a supreme God who created the world and all its beings. He was called Brahmā and governs the destiny of all beings. The Buddha did not believe in the existence of a supreme God. Therefore, he used the word Brahma to describe four sublime states of the mind, which he said are found only in the Buddha's, Arahants and parents. Therefore each one of these persons could be called a Brahmā.

The four sublime qualities are called Brahma-Vihara – Attributes of God. They are

1. *Mettā*
2. *Karunā*
3. *Muditā*
4. *Upekkhā*

1. ***Mettā*** which is a Pāli word means the state of friendship that softens the mind and creates benevolence and a friendly disposition. The opposite of Metta is hatred, or ill will. Metta embraces all beings without discrimination. ***Mettā is the sincere wish for the good and welfare of all.*** The thought of mettā is the identification of oneself with all beings. '*Sabbē sattā mama mittā*'. All beings are my friends. It removes ill will and hatred.
2. ***Karunā*** another Pāli word where one's heart is moved with the suffering of others, it is called Karunā. **The wish for the removal of sufferings of others is its chief characteristic.** Karunā embraces all beings afflicted with sorrow. It discards cruelty.
3. ***Muditā*** is a Pali word for sympathetic joy. It is not mere sympathy, but appreciative joy. Its opposite quality is jealousy. **Its chief characteristic is happy disposition at others prosperity, wealth or happiness.**
4. ***Upekkhā*** means **to see or to view with impartiality, without any attachment or detachment.** It is the balanced state of mind. Equanimity has the same meaning.

The Buddha, the Arahants and parents towards their children are said to be endowed with these qualities, which are attributes of God. In that sense, they are also called Brahma.

One can exercise these four noble states of mind in two ways. They are called *Pamaññā* and *Appamaññā*. Pamaññā is a limited way. Appamaññā is without limits or limitless way. The Buddha and Arahants act towards beings in the ways of Appamaññā – limitless. They show their loving kindness and compassion towards all beings equally without any difference of discrimination. Parents show these sublime qualities to their own children only and generally not to others. That is a limited way. Some parents show these four qualities not only to their children but also to others without any discrimination. This is Appamaññā.

These four noble qualities are said to be inborn in parents and become apparent when bringing up their children. When a child is conceived in the mother's womb, both mother and father show these four qualities towards their unborn child. When the child cries with paid pain, the parents move with compassion and quickly attend to the child and make him or her happy. When the child grows well, is happy in play and does his or her work with joy, the parents would show their appreciative joy. When the child comes of age, gets married and lives happily, the parents see their child with equanimity. When there are, many children the parents treat them with equality. That is the reason why the parents are called Brahma.



These good parental qualities are taught in Buddhism. They promote the welfare and peaceful and peaceful life of the family. The Buddha has taught us the responsibilities of parents toward their children and the responsibilities of children towards their parents. When these responsibilities are not adhered to, problems arise in the family relations and can have an effect on the community as a whole.

In the modern world, crime is carried out by young offenders every day and the police are pointing out that one of the causes for youngsters becoming criminals is because of poor parental supervision. Good parents should be the same wherever they live, because, the parental love for their children is inborn. However, something appears to be distorting this. Are the material attractions of modern society making parents more selfish and making them move away from the noble qualities of the Brahma?

There is the story of the famous novelist Barbara Taylor Bradford. Her family lived in Leeds, England and she was the only child. She stayed with her parents until she was 20 years of age and turned out to be well educated and good natured young woman. She found a job in London and she was preparing to leave her parents with their blessings. She eventually found

a good job in New York and led a successful family life. Thirty years later, her father died at the age of 81 of a heart attack. Her mother also died a few weeks later. She came from New York to participate in her mother's funeral. After the funeral, she went to her mother's room and found her diary. She turned to the day when she left her parents for her first job. There was a note written by her mother. Barbara wrote about it. This is what she wrote.

"I found her diary. I sat there in her room and wept. Because it said **'Barbara went to work in London today and all the sunshine has gone out of my life'**. I sat there and wept.

I thought how terrible when we were young. Because we have everything before us and don't understand how a mother might suffer when a child leaves home. We are rather ruthless and cold-hearted and self-centred at that age because we were looking forward the whole time. I realise now how it must have been for her. I was starting out on a great journey, a great adventure of life, but to my mother something terrible had happened. Her daughter was going away and she saw me as all the brightness in her life. But I didn't know this until she died."

This is a good example for youngsters who do not care about their parents, ignore their needs and feelings and selfishly look forward the whole time



to be happy and enjoy themselves. At the end, they have nothing but a guilty conscience of their life like what Barbara had. Barbara's mother used very few words to describe her daughter, **'all the sunshine of her life'**. It symbolises the sublime quality of a mother's loving kindness, compassion, sympathetic joy and equanimity.

Source:-

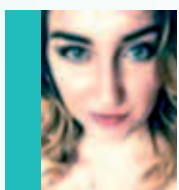
'Gift of the Dhamma' a book written by Venerable H. Paññāsekera Maha Thero

About the Writer:-

The late Venerable H Paññāsekera Maha Thero was the Spiritual Director of the Thames Buddhist Vihara since 1983 while also holding the positions of Patron of the Vihara, Patron of the Thames Meditation Society and Patron of the Sri Lanka Sangha Sabha of Great Britain since its inception in 1992. Venerable Paññāsekera passed away at the ripe old age of 97 in 2014 at Raja Maha Vihara University, Sri Lanka.



FEATURE



FOUR TYPES OF PEOPLE THAT MAKES GREAT FRIENDS

by Francesca F.

What makes great friends? Different people can give different answers to this question. Here is what the Buddha said about true friendship.

"Young man, be aware of these four good-hearted friends: the helper, the friend who endures in good times and bad, the mentor, and the compassionate friend."

The Buddha taught compassion and kindness, no matter the unkindness of others.

We should also hold people near and dear to us in order to create a positive environment so that we may achieve happiness and success.

These people give us what we need **for happiness and success to thrive**, making them true and great friends. These relationships are much stronger when worked at and maintained, giving you a much richer life.

There are four unique types of the friend that we should seek and hold dear, so that we may have a positive environment around us.



1. The Helping Friend

- Protecting you
- Protecting your wealth
- Offering Sanctuary
- Giving double what is expected of them

2. The Enduring Friend

- Guards your secrets
- Shares their own secrets
- Never abandons you
- Would die for you

3. The Mentoring Friend

- Stops you from doing wrong
- Guides you towards good
- Telling you what you ought to know
- Shows you the path to samsaric heavens

4. The Compassionate Friend

- Does not reject you in times of misfortune
- Delights in your good fortune
- Prevents others from speaking badly of you
- Encourages those who speak of your good qualities

No matter how we live, friends are an important part of everyone's lives. They reflect who we are as a people, build certain environments around us, and give us the support we need during hard times.

Whether our friends were made in school, through work, or teammates, those close to us are **an important support network** that we can draw strength from in times of need, and offer support when they need it.



So, what makes great friends?

The underlying aspects of the four friendship types are someone that brings out the best in us. They will push us to do the right thing and to better ourselves, as well as discourage us from doing wrong. This person will tell us when they think we are making a mistake, even giving us advice on **how to fix mistakes**.

A great friend is someone that we can draw strength and seek guidance from in times of hardship. They will also protect us when we feel vulnerable. Great friends will keep others from talking ill of us and alert us to someone who harbour ill will. They will keep our secrets and share theirs with us.

The aspects of these four friendship types may not occur entirely in one person. There may be aspects of more than one friendship personality

present in one friend. It is important that we do not look solely for people that fit this exactly, **as people are not entirely perfect**.

These types of friends are simply personality traits that we should look for in those close to us. They are much more wholesome and supportive and give us the strong relationships that we need around us. With the support and love of these great friends, we are able to grow more positively as people and lead much more enlightened lives.



How can we be better friends to those around us?

Buddha said:

“Beings of admirable dispositions come together & associate with beings of admirable dispositions.”

It important to surround ourselves with good friends. But it is equally important to be a good friend to those around us. To be able to surround ourselves with good people and great friends, we much also be the kind and supportive friends that others seek.

We have the ability to support others in times of hardships, **be true and honest**. That is what we should do to lift others as well as ourselves in all of our relationships.

As we grow, we must decide who is important to us and make a conscious effort to maintain and develop those relationships. By offering the different personality traits of these four friendship types, we are able to offer the love and support that others need, as well as receive it in return.

By avoiding those that may be detrimental to us or those around us, we can create a better environment to thrive in and create success for ourselves. Surrounding ourselves with wholesome people who offer the aspects of these four friendship types gives us the freedom and support to be our true selves and **make happiness much more achievable**.

Source:-

<https://www.wakingtimes.com/2013/12/28/four-types-friends-according-buddha/> and <https://www.lifeadvancer.com>

About the Writer:-

Francesca is a freelance writer currently studying a degree in Law and Philosophy. She has written for several blogs in a range of subjects across Lifestyle, Relationships, and Health and Fitness. Her main pursuits are learning new innovative ways of keeping fit and healthy, as well as broadening her knowledge in as many areas as possible in order to achieve success.

1. Upcoming Events in January and February 2019

A. FRIDAY Dhamma Talks

- i) **Bro Garbis B. Chandana (USA)**
“Finding Security and Safety in the Practice of Dhamma”
 - Fri, 4th January at 8.00pm



Bro Chandana was ordained as a lay Buddhist Minister at the College of Buddhist Studies, LA under the auspices of the Sangha council of Southern California and served as a member as well. He studied the dhamma and has practised meditation under notable teachers such as Ven Dr Walpola Piyananda Maha Thera (USA), Ven Vimalaramsi Maha Thera and the late Ven Punnaaji Maha Thera for several years. His meditative practice spans over two decades of in depth experience, culminating in the practice of the Brahmaviharas and Vipassana. He is also a qualified mental health clinician.

- ii) **Ven. Bhante Vimalaramsi Maha Thera (USA)**
“Smiling and the Power of Mindfulness”
 - Fri, 25th January at 8.00pm



Venerable Bhante Vimalaramsi became a Bhikkhu in Thailand in 1986. He was in Burma and Thailand for several years. He was also in Malaysia for 3 years with the late Ven. Dr. K Sri Dhammanta Nayaka Maha Thera where he taught ‘Metta Bhavana’ and gave weekly Dhamma talks. In 1995, he changed his approach after meeting Bhante Punnaaji Maha Thera

who pointed the Sutta to him and advised him to, “let go of the commentary’s advice and return to the Sutta for meditation instruction.” Through his own experiences, he then recovered the interwoven nature of the Original Buddha-Dhamma. Today, as a well-known meditation teacher, he has taught around the world. His in-depth Sutta study is his main source for instruction. He teaches Forgiveness to remove any blocks, then “Mindfulness of Metta” to develop the Four Brahmaviharas.

- iii) **Ven Thalangama Devananda Maha Thera(USA)**
“Living with Metta”
 - Fri, 11th January at 8.00pm
“The Power of Smiles”
 - Fri, 18th January at 8.00pm



Venerable Thalangama Devananda Maha Thero (Bhante Devananda) was born in 1972. He was ordained June 17, 1982 and took higher ordination (Upasampada) ten years later under Bhante Anuruddha. Bhante Devananda is the Abbot (Vihara Dipati) and Meditation Instructor of Indiana Buddhist Temple. He founded Indiana Buddhist Temple in

2003. He is also the Deputy Incumbent (Vihara Dikari) of Sri Jayawardenapura Kotte Rajamaha Viharaya, Kotte, Srilanka. He has performed dharma services and is popular in various states in the USA and internationally, for Dhamma Sharing, Meditation, Retreats, Special Chanting & Blessing Ceremonies

In addition to his duties in Indiana, Bhante is also the Deputy Incumbent of Lankarama Buddhist Institute, Los Angeles, CA

B. SUNDAY Dhamma Dana Series

- ‘What Buddhists Believe’
3-month Beginners Course
 - Months of January to March
 - Sundays from 10am to 11.30 am

- i) **Nature of the World**
 by **Uncle Vijaya Samarawickrama**
 - Sun, 6th January



Kour Noble Truths, Anicca, Anatta
 Chapter 5 Pg 97; Chapter 5 Pg 110;
 Chapter 5 Pg 155

- ii) **Saint or Sinner, What makes One**
 - Sun, 13th January

Kamma No Sinners

Chapter 5 Pg 113; Chapter 9 Pg 238

- iii) **The Happiness, Recipe and Secrets**
 - Sun, 20th January

Pessimism/Precepts/10 Meritorious Actions/
 10 Unwholesome Actions

Chapter 6 Pg 165; Chapter 8 Pg 202; Chapter 8 Pg 208

- iv) **Getting to Know the Buddha**
 by **Bro Tan Siang Chye**
 - Sun, 27th January



Life of the Buddha
 Chapter 1 Pg 2 to Pg 31

Note:-

Participants are requested to read the relevant chapters from the book “What Buddhists Believe” before each talk. Course Fee: RM50-Includes a copy of the book. Certificates will be awarded upon completion of course (with minimum attendance of 7 sessions) Please register by calling the BMV office at 03-22741141

2. Past Events in November and December

A. Dhamma Talks

i) Phra Kovido Bhikkhu
- 18th November 2018

The World according to Buddhism & The World according to Modern Science.



ii) Ven. Dr S. Pamaratana Thera

- Fri 23rd Nov – “Why We Shouldn’t be Afraid of Suffering”
- Sun 25th Nov – “The Breath”
- Mon 26th Nov – “How Can We See the Buddha”
- Wed 28th Nov – “Papanca – Mind’s Habit of Making Up Stories”



iii) Ven P. Vineeta Thera
- 30th November

“Gratitude”



iv) Full Moon Puja Dhamma Talk
- by Ven M. Piyaarathana Thera
- 22nd November



“Significance of Full Moon Days”

v) Ven Bhikkhuni Kanthi Khema
- 2nd December



“If I Become a Buddhist, What do I Get out of It?”

vi) Bro Vong Choon Choy
- 7th December



“Who is the Buddha?
- The God Concept in Buddhism

vii) Ven Dr. R. Padmasiri Thera
- 9th December

“The 6th to 10th Precepts”



B. 3-day non stay-in Meditation Retreat conducted - by Bhante Dr S. Pamaratana - 23rd Nov to 25th Nov

Theme: Training the Mind for Happiness

An overwhelming success with close to 100 participants. The Retreat was held at Dewan Asoka and lunch and tea was provided. At the end of the Retreat, one could feel the charged positive energy of gratitude and loving kindness fill the air and everyone wanted to take a picture with the ever popular Bhante Pamaratana.



A happy group picture.



Walking Meditation at the Isipatana Meditation Gardens.



Transference of Merits at the end of the Retreat.

C. FOV Senior Club Yoga

i) Beginners Class

The new yoga class for beginner students commenced on Tuesday, 13th November with 40 BMV devotees over the age of 50. The class is under the tutelage of Mr Ramakrishnan Ramasamy who has been teaching yoga for the last 6 years at BMV.



ii) Intermediate Class

The Thursday evening class also consisting of 25 senior devotees has been upgraded to Intermediate level. A small group of 10 including their teacher, Mr Rama went for an International Yoga Retreat and a short holiday to Medan and Lake Toba. They left on the 7th of December and returned on the 11th December.



Teacher Rama in the forefront with some of our BMV yogis at the International Yoga Retreat.



Practising yoga asanas at Medan.



Group photo of Teacher and our yogis from BMV after the Retreat.

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 25. Dabba Malla Putta

– ‘He was proficient in arranging accommodation’

This Māha Arahant hailed from the Malla raja clan. His name was Dabba. He became foremost among the Mahā Arahants for his dexterity in organising seats for the visiting Bhikkhus according to due rank.

Dabba Malla Putta was born in the country of Bahiya to a Queen, wife of a Malla King in the town of Anupia. When Dabba was in his mother’s womb, nearing his time of birth, his mother suddenly died during labour. Many people were under the impression that he also, must have perished with his mother. So his relatives took the body of his mother to a place of cremation according to Indian tradition. As the flames of the funeral pyre began to engulf his mother’s body, her womb opened and the infant Dabba Malla Putta was expelled out and came to rest upon a tuft of Elephant grass. If any other child had come into this world under such dramatic circumstances, it would most certainly not have survived. Nevertheless, Dabba’s birth was indeed a miracle. That is also where his name originated. Mallaputta meaning the child of the Malla family name and Dabba meaning wild elephant grass where he landed. He grew up under the watchful care of his grandmother.

In Dabba’s seventh year, the Buddha visited the town of Anupia and Dabba, as soon as he saw the Buddha, was anxious to join the Order. His guardians gave the consent and Dabba was accordingly ordained.



Ven Dabba Malla Putta Maha Thera



Vaddha made up a story linking Venerable Dabba to his wife.



Buddha and his Disciples

Just like the Elder Maha Arahant, Sivali before him, Dabba Malla Putta became an Arahant by stages, on the last lock of hair being shaved upon his ordination. Then this seven year old Arahant thought since he had nothing more to accomplish upon meeting the Buddha, he would then obtain the favour of arranging board and lodging for visiting Bhikkhus. This wish came from an old resolution he had made.

The Buddha saw his destiny. Although he was of a tender age, the Buddha made him a Upasampada Bhikkhu. As Dabba grew older, he was very good in whatever he did. Over the years, by means of his psychic power, he found accommodation and food in far off places for weary Bhikkhus who were travelling. He required no lantern for his task as his forefinger emitted light. He became quite proficient and became the talking point. Although most have gained but some were jealous of his proficiency. The discontented party looked for a scapegoat to lodge a false complaint to the Buddha. There was always some foolish person who would be ready to oblige. Vaddha from the Licchavi clan was prepared to be their mouth piece.

Vaddha tried to slander the Elder Dabba linking him with his (Vaddha’s) wife. Vaddha didn’t realised that he had to reckon with the power of the Buddha and the arahantship power of Dabba. He was doomed from the beginning but Vaddha remained unmoved at first. The Buddha ordered the monks to proclaim *Patta Nikujjitha* which literally means ‘bowl overturned’ on Vaddha. When Venerable Ananda visited Vaddha and told him this news, he fell in a faint and later with his family, visited the Buddha to ask for forgiveness. He was ordered to go before the Sangha and confess his error. The much grieved Vaddha begged for the forgiveness of the Sangha after which the sentence was revoked. (Vin. ii.124ff.) Vaddha’s crime was namely the following:-

- 1) Causing loss to the Bhikkhus
- 2) Causing harm to the Bhikkhus
- 3) Causing a Bhikkhu’s abrupt departure or end to practice
- 4) Harsh speech to the Bhikkhus
- 5) Causing conflict among the Bhikkhus.
- 6) Talking disparagingly of the Buddha
- 7) Talking disparagingly of the Dhamma
- 8) Talking disparagingly of the Noble Order

Not long afterwards, the Buddha declared that among his Maha Arahants, Dabba was most proficient in preparing and arranging accommodation and food for visiting Bhikkhus and Bhikkhus who travelled to far away places.

*Though a child yet a giant;
Bristling with psychic might;
An adept in preparing seats,
To each due to his deserts*

REVIEW OF MEDITATION RETREAT

Personal experiences of 2 participants of the 3-Day Non-Stay In Meditation Retreat conducted by Ven. Dr. S. Pamaratana Thera

Theme: 'Training the Mind for Happiness'

23 November to 25th November 2018 from 9am to 7pm at BMV's Asoka Hall Wisma Dharma Cakra

1. Sis Jacqueline Ee

There were more than 90 participants registered for this retreat. All wore white and calmly waited for the session to begin. Bhante started the session with chanting and leading the taking of 8 non-monastic precepts.

Day 1 – Bhante begin with Loving Kindness meditation. He guided us with loving kindness in all our meditation practices for the day. Be it body awareness meditation or standing meditation or walking meditation or sitting meditation, we were told to focus on loving kindness in all of them.

Bhante mentioned that we usually radiate loving kindness to people we know including to people we liked. He advised that we should also radiate loving kindness to people we do not know and to the people we are not happy with either on what they said or did.



Day 2 - Bhante focused on meditation to recollect and contemplate on Buddha's virtues in all the meditation practices for the day. Buddha has so many virtues but for this retreat Bhante concentrated to explain on 9 qualities of the Buddha.

Day 3 – We started the day with walking meditation in the Puja hall as well as in the meditation Pavillion on the 1st floor of Wisma Dharma Cakra before we listened to Bhante's sharing in the 10.00am Sunday morning Dhamma talk in Asoka hall. Bhante reiterated that we need to always generate wholesome mental state of the mind to build patterns and tracks of wholesome thoughts in the mind. He requested us to concentrate on our breath daily. He explained in details in using breath in daily life to maintain balance and manage our life. Bhante gave 4 reasons on why we should concentrate on the breath.

- 1) Breath is an indicator.
- 2) Breath is a tool to change the status of body and mental condition.
- 3) Breath is to find inner "food" to find refuge.
- 4) Breath let us understand on impermanence.

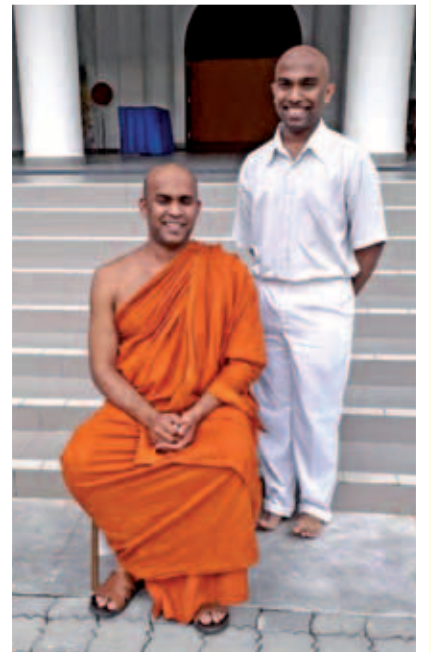
We ended the 3 day retreat with sharing of merits and blessings from Bhante followed by group photograph session outside Wisma Dharma Cakra.



2. Bro Surendrasiri De Silva Kalupahana

A 3 full day meditation retreat was an opportunity to discover one's true self (the wholesome me), to develop self-awareness, mindfulness. In simple terms, it's like pampering from the inside out. A truly happy moment. Imagine being in an environment, free from the hustle bustle busy frenetic activities of the city (though we were in the city), stress free, distraction free and an environment which encourages kindness, compassion and calmness.

It's a 3 day meditation retreat for personal transformation through meditation sessions comprising of meditation on loving-kindness/ metta-karuna, meditation on the Qualities of The Enlighten One (The Buddha) and Anāpānasati meditation "mindfulness of breathing"; inspiring Dhamma talks based on Suttas, Dhammapada, Jatakas and few hypothetical stories; thought provoking and enlightening discussions, wholesome food and beverages, about 90+ like-minded people from various races and nationality in a charmingly peaceful soothing environment, the Asoka Hall of Wisma Dharma Cakra, Buddhist Maha Vihara, Brickfields; and to top it off, the icing on the cake was the presence of The Chief Abbot of Pittsburgh Buddhist Center, Bhante Dr Pamarathana Soorakkulame, who guided us and shared his wisdom throughout this retreat.



At the end, I left feeling renewed, recharged and inspired.



BISDS – Best Volunteers (Academic) - 25th Nov by Sis Lai Yi

Today I feel very blessed to receive the Best Volunteer 2018 for teaching staff category at the Staff Appreciation luncheon. No words can describe how grateful I am after involved in Dhamma teaching 5 years ago. Thank you to the committee and organizing team for presenting the award to me. I will try my best to spread the Dhamma that I've learned over the years to more children in years to come. *Sadhu Sadhu Sadhu*



BISDS – Best Volunteers (non-Academic) - 25th Nov by Sis Lim Mooi Hwa

I am extremely honored to receive the best volunteer 2018 for non-teaching staff award at the staff appreciation luncheon on the 25th Nov 2018.

I am truly obliged for this honor and recognition given by the members of the BISDS exco.

To serve as volunteer, I not only gain many friendships, but also wisdom, understands the process of doing things and develop the capacity to take responsibility. Once again thank you and sadhu.

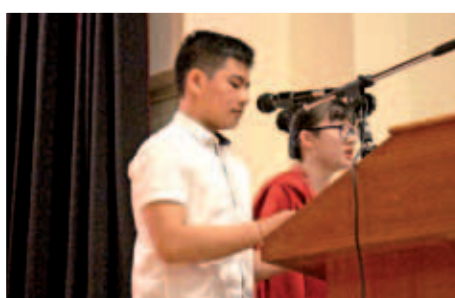


BISDS – Concert & Prize Giving - 11 November 2018 (Sunday) by Rachel Phang, Youth class

Parents, kids, grandparents, teachers, students... Everyone was set to attend this auspicious event BISDS held annually – Concert & Prize Giving. A day where everyone celebrates the achievements, performances and share the joy with one another.

Achievements which is not limited to personal achievements but those achieved as a group too. Students and adults who have worked hard to ensure the success of the event, practiced for weeks perfecting their performance.

Every single performer who went up on stage did wonderfully. They smiled, the audience smiled. Smiles were shared among everyone. However, the most important element of going up on stage performing is not the preparation put in to perfect the performance, but the recognition in the form of applause followed by the ending note of your performance. That is the most rewarding element one will ever experience after having set foot on the stage and do what one do best.



BMV Charity Carnival - 24th February 2019



BUDDHIST MAHA VIHARA CHARITY CARNIVAL 2019

24th February Sunday 9.30am - 2pm

Come give us a helping hand in our goal to raise funds to support welfare activities for old folks, orphanages and the needy; as well as Buddhist education for adults & children.

How can you support us ?

- 1) Operate a stall.
- 2) Donate items for sale. (No recycle item please)
- 3) Assist in sale of coupons.
- 4) Cash donation to support the expenses.

You can purchase coupons from us by contacting:

03 - 22741141
017-216 1287

bmvc2019@gmail.com

Buddhist Maha Vihara (BMV) 123, Jalan Berhala, Brickfields, 50470 Kuala Lumpur, Wilayah Persekutuan Kuala Lumpur

For Stall Booking, please contact Bro David (012-201 8539), Sis Dinah (012-494 2318) or Sis San Ping (012-382 0377)

Jointly organised by
Buddhist Institute Sunday Dhamma School (BISDS)
Friends of The Vihara,
K. Sri Dhammananda Institute



FRIENDS OF
THE VIHARA
Buddhist Maha Vihara



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 : RM119,900 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 : RM23,650 balance (from RM24,800)



- Vehicle for Transport
- Est : RM80,000



BUDDHA FRIEZE FOR SPONSORSHIP AT MEDITATION PAVILION



- Seated Buddha Frieze
- RM18,000 each
- 50 statues left to be sponsored
- Standing Buddha Frieze
- RM38,000 each
- 3 statues left to be sponsored

A brief history 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 was financially supported by the Chinese and Indian communities as well. 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

- 10.30am - 12.00noon
- 8.30pm - 10.00pm

Thurs

- 7.30pm - 9.00pm

Fri

- 1.00pm - 2.00pm
- 8.00pm - 9.30pm

Sat

- 8.30am - 10.30am
- 9.30am - 11.30am
- 10.30am - 11.30am

Sun

- 7.30pm - 8.30pm
- 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

Senior Club Yoga for Beginners

BMV Choir Practise

Senior Club Yoga for Intermediate

Afternoon Puja & Talk

Dhamma Talk

Qigong Practise

Sanskrit Class

Tai Chi Practise

Bojjhanga Puja

Morning Puja

Abhidamma Class

Sunday Dhamma School Session

Dhamma Talk

Traditional Chinese Medicine

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

Pali and Sutta Class

Sinhala Language Classes

Sinhala Cultural Dance Classes

Dhamma for the Deaf (fortnightly)

Diploma & Degree in Buddhism Classes

Feeding the Needy and Homeless

You can donate towards our many projects :

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

Payments can be made via :

BMV Office Counter : Cash, cheques & credit cards

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

Direct Debit : Hong Leong Bank Brickfields
Acct : 292-00-01161-8

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.

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)

We accept VISA and MASTERCARD for donations. Thank You.

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

BMV OFFICE HOURS

MON – SAT : 9.00 am - 9.00 pm

SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm



BUDDHIST MAHA VIHARA

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Website: www.buddhistmahavihara.org