

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.

Inside:

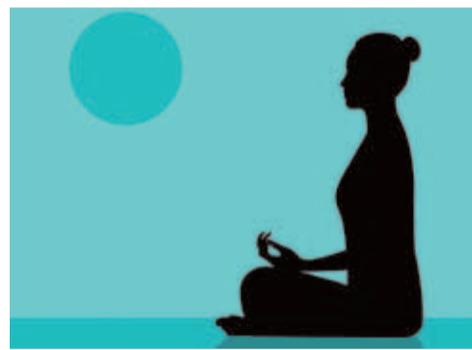
Dhammacakkappavattana Sutta



Setting the Wheel of Dhamma in Motion

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Hundreds of years ago in a field in Deer Park in modern day India, a man Sat across from five ascetic. This man had been the son of a wealthy family, a Prince living a sheltered and easy life **3**



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PHOTO NEWS

VOLUNTEERS NEEDED !

DHAMMA TEACHER'S REQUIREMENTS

All aspiring volunteer models must:

- Compulsory dhamma knowledge
- Attended any dhamma classes / exam / completed Buddhist study
- ✓ Dhamma Teachers
- ✓ Co-Teachers
- ✓ Class Facilitators
- ✓ Refreshment Team
- Ex-student of BISDS adult class
- Passionate In teaching

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" BY GIVING AND SHARING YOUR TIME AND SERVICE. YOU CAN MAKE A DIFFERENCE TO SOMEONE'S LIFE "

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

BUDDHA IMAGES VENERATED AT THE BMV SHRINE ROOM

The original shrine room at the turn of the 20th century, was a modest rectangular shaped building which had no windows but there were six large oval-shaped ornamental air vents to provide ventilation and to allow sunlight into the interior.

The only object of veneration at the shrine room in the early days was a one-foot high sculptured marble Buddha image. There is not much written history as to the origins of this image and who donated it but the fact remains that sculpting a marble Buddha images is a daunting task. It is an art steeped in tradition and it normally involves a select group of sculptors and artisans.

In 1926, the original one-foot high marble Buddha image was replaced when Mr A. A.G. de Alwis donated a five-foot high brass Buddha image of Burmese origin. This statue is believed to have cost Mr de Alwis \$3,000. It was said to have been brought from Cambodia by train through Thailand and by ship to Port Weld. A bullock cart carried the statue from Port Weld to Kuala Lumpur which took several days.

This brass statue remained in the shrine room till some major renovations took place on 17th May 1935. This renovation project was undertaken by Mr P H Hendry at his personal cost. A central colossal image of the seated Buddha shows the Bhumisparsha mudra with the right hand as a pendant over the right knee reaching toward the ground with the palm inward while touching the lotus throne. The left hand can be seen with the palm upright in the lap. This gesture represents the moment of the Buddha's awakening as He claims the earth as the witness of His Enlightenment. This image was installed, replacing the former 5-foot high brass Buddha image. This brass image was then moved to the side of the shrine hall next to the standing Buddha image and placed on a specially built model of the Mucalinda serpent in a protective stance.

Flanked on either side of the colossal seated Buddha image are statues of the Buddha's chief disciples, Sariputta on the left (light colour) and Moggallanna on the right (blue colour), shown paying respects to the Buddha. Paintings on the walls and ceiling depicted various scenes from



This seated Buddha image in the Bhumisparsha mudra is flanked by Sariputta on his right and Moggallana on his left.

Buddhist Jataka stories. These paintings were replaced by decorative tiles after the renovations of the Shrine Room in 1979.

Alongside the wall at the right appears the figure of the Buddha in a reclining Sayana position. On the opposite side are shown Maitreya Bodhisattva (at left) and the Buddha (at right) both in a standing position (Thanaka) with the right palm outward, denoting blessing/protection (Abhaya mudra), as if to say silently "Fear Not". Maitreya (Sanskrit) or Metteya (Pali) or the 'Kindly One' – is the name of the future Buddha, successor of the historic Gotama Buddha. All the images and paintings were the gifts of Mr P. H. Hendry.

The one-foot high sculptured marble Buddha image and the five-foot high brass Buddha image of Burmese origin has now been installed for veneration at the International Buddhist Pagoda on the premises of the Buddhist Maha Vihara.

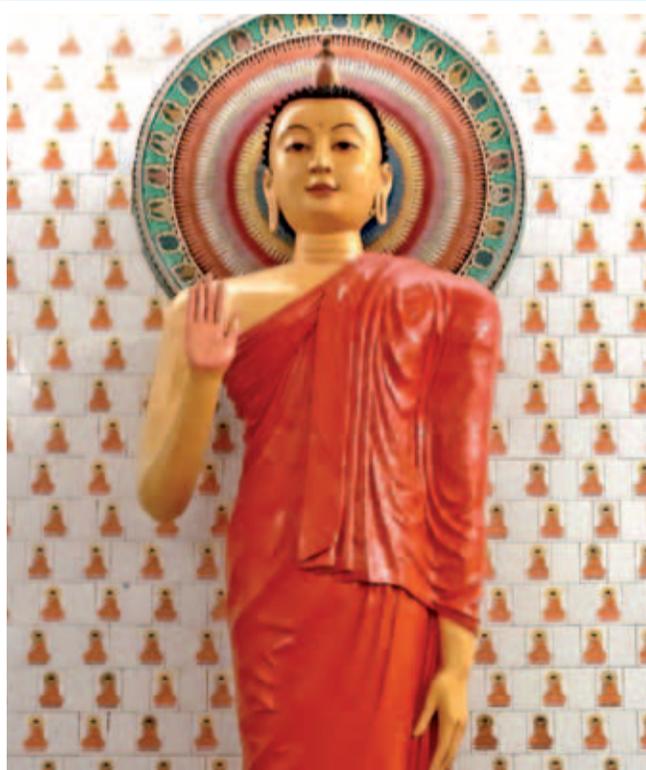
Source:-

100 years commemorative book of the Buddhist Maha Vihara by Mr H. M. A DeSilva.

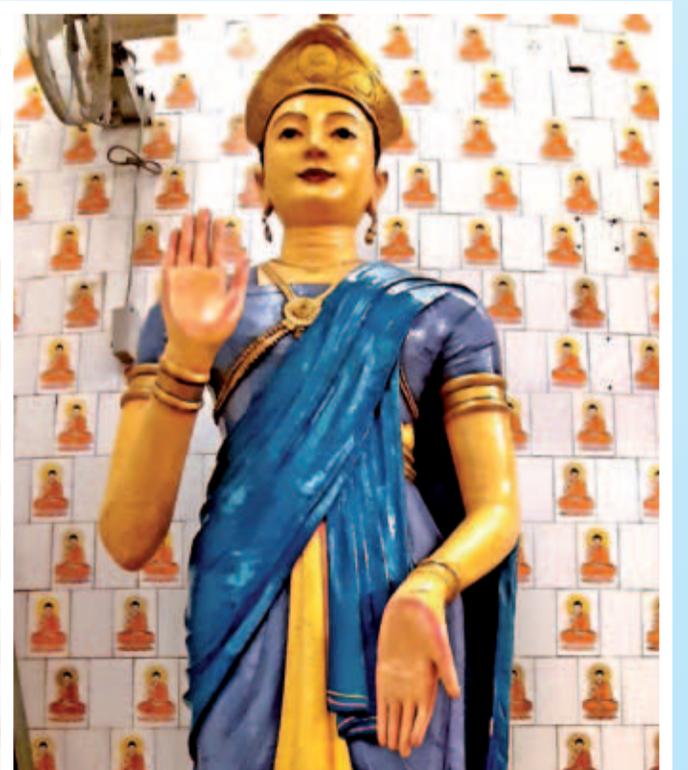
Resourced and compiled by Pamela Jayawardena



The one-foot high sculptured marble image as it was originally brought.



This Buddha image in a standing position with the right palm outward denoting blessing or protection.



The Bodhisattva or Future Buddha, Maitreya.

THE BUDDHA'S FIRST SERMON – A Path To Happiness For All Faiths

by Chantry Brewer

Hundreds of years ago in a field in Deer Park in modern-day India, a man sat across from five ascetics (people who have a strict and simple way of living that avoids physical pleasure). This man had been the son of a wealthy family, a sort of prince, living a sheltered and easy life inside the walls of his palaces. But one day he ventured outside the walls, and was confronted with a world he did not expect—one full of sadness, pain and suffering. He went on a religious quest to find the end to suffering, and had joined the ascetics hoping to find truth through their severe practices. But now he sat before his former companions bathed and clothed. He'd had an Awakening. And had come to teach them a new way to Enlightenment.

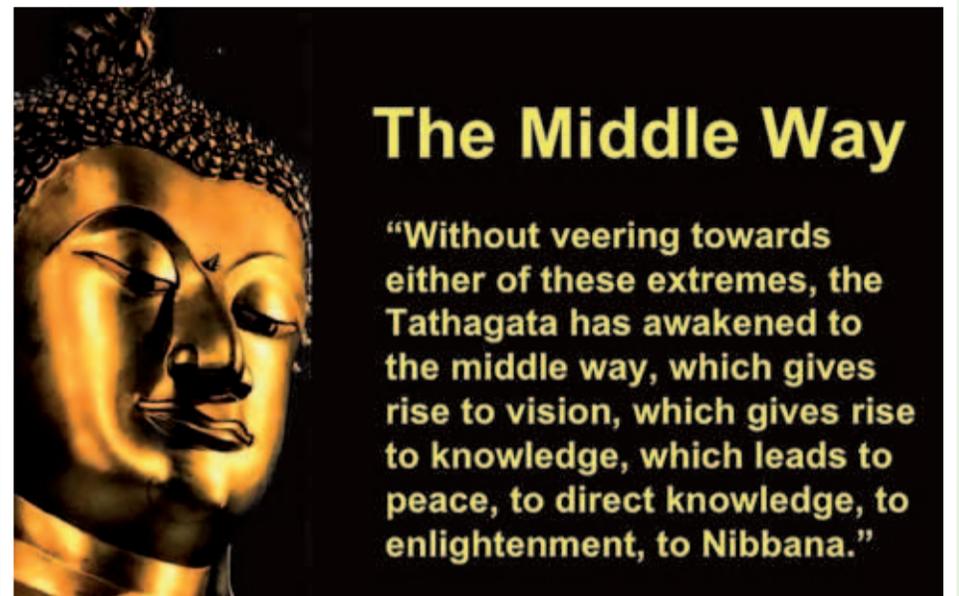
That's how tradition sets the stage for the first sermon of Siddhārtha Gautama—the Buddha. Historians don't always agree on the exact year or place, or even if this was his first sermon chronologically. But the ideas laid out in this sermon provide a foundational framework for major Buddhist thought that can inspire and teach people of all faiths and backgrounds.

This sermon, or sutra, according to Buddhism scholar Justin McDaniel, “lays out the basic motivation of why you should take up the path to Awakening.” The Buddha termed this path the “middle way” between the harsh austerity of the ascetics he taught and the luxuries and opulence he had seen in his own upbringing. A key to understanding Four Noble Truths. These Truths, says Christopher Ross-Leibow, a Buddhist teacher, “diagnose a problem, diagnose the cause of the problem and then the remedy to the problem.” The problem is the same one that set the Buddha out from his palace in the beginning: suffering. The Buddha called this suffering dukkha—the first Truth.

McDaniel says, “A lot of people say, ‘Oh, it says life is suffering.’ Well that's not true at all.” Instead, the sutra says “all people suffer because they misperceive certain things. They misperceive permanence, they misperceive the nature of substance or self and they misperceive the nature of suffering.” People, the Buddha taught, crave and cling to these misperceptions, which causes a state of dissatisfaction. “Dukkha is the suffering that comes when we want some things to be different than they are,” Ross-Leibow says. This is the second Truth.

That there is a way to cease this suffering is the Third Truth. “The way out of that pain, or dissatisfaction or malaise or whatever you want to say—existential despair—is to take up a path of discipline, meditation for contemplation, and development of wisdom about the nature of reality,” says Daniels. The path to end suffering is contained in the Fourth Truth and termed the Eightfold Path: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditation.

“The greatest thing about it,” Ross-Leibow says, “is that anybody can practice part of the Eightfold Path—it doesn't matter what faith tradition you come from.” One of his favourites is “right speech,” which he calls “a



straightforward and powerful spiritual practice.” For example, gossip—whether that be among friends, in a church congregation, or at work—goes against the idea of right speech, and anyone can benefit from striving to keep their language “healing and not harming.” Each of the steps in the eightfold path lends itself to deep study, interpretation and the possibility of personal change.

McDaniel says this sermon is straightforward and not as lyrical as some of the other of the Buddha's sutras, but that it's “incredibly useful” to people of all level of understanding. “There's multiple paths to liberate yourself from suffering, it really doesn't matter if you're Buddhist or not, it doesn't matter if you even know how to spell the word Buddha properly.”

“I think a lot of it depends on the soil of a person's life,” says Ross-Leibow. “Has the soil been tilled and is it ready to take the seeds of the teaching, whatever they may be?” Those dealing with suffering will especially be moved by the words of the sermon, and may have their interest sparked to dive deeper into the other sutras.

For Ross-Leibow, one of the greatest gifts of studying and following the tenets of this sutra was that it “gave birth to a greater compassion for my brothers and sisters.” He says anger, bitterness, pettiness and fear in people is a sign of suffering. “My first response isn't reflecting back their suffering, but my first response is compassion to that suffering.” If people can come to understand not only their own, but other people's suffering, Ross-Leibow believes “we could see a transformation.” Because of that, “I think it's more relevant to today's world than maybe it's ever been.”

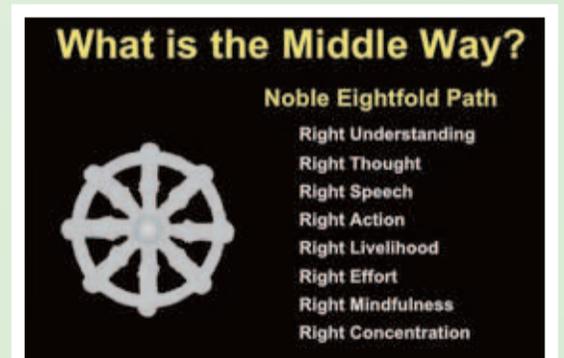
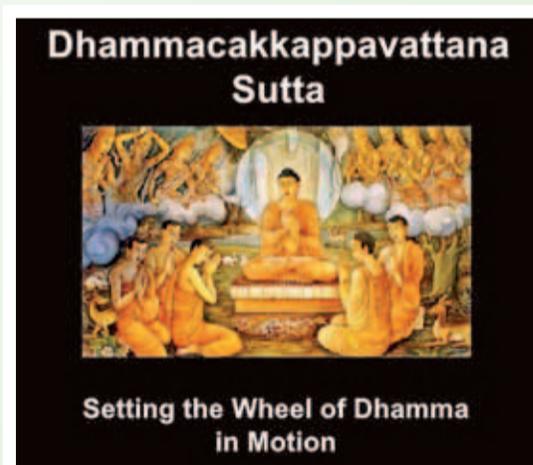
These are a few lessons that can be drawn from this sutra. Because of the broad reach of these foundational doctrines and the fluid, interpretive nature of Buddhism, this text has much to offer anyone looking for any form of spiritual enlightenment or renewal.

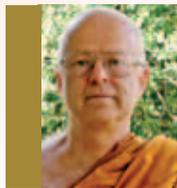
Justin McDaniel is a Chair of the Department of Religious Studies at the University of Pennsylvania, and teaches courses in Buddhist studies and religion in Asia.

Christopher Ross-Leibow is the leader of the Salt Lake Buddhist Fellowship.

Source:-

<https://faithcounts.com/buddhas-first-sermon-path-happiness-faiths/>





CREATING A GOOD GROUND FOR MEDITATION

by *Thanissaro Bhikkhu*

Meditation isn't a one-way street—it's not like you can just meditate and your life will automatically get better. You have to change the way you live to improve your meditation.

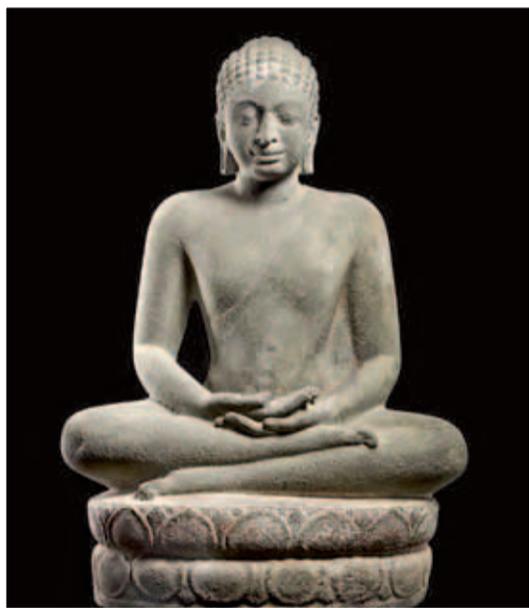
Thanissaro Bhikkhu outlines five principles of the ethical, restrained life conducive to meditation practice.

Often we like to think that simply by adding meditation to our daily schedule, the effects of the meditation will permeate our whole lives without our having to do much of anything else. Simply add the meditation to the mix of your life and it will change all the other ingredients—that's what we'd like to think, but it doesn't really work that way. You have to make your life a good place for the meditation to seep through, because some activities, some states of mind, are really resistant to receiving any influence from the meditation.

This is why, when you're a meditator, you also have to look at the way you live your life, your day-to-day activities. See if you're creating a conducive environment for the meditation to thrive and spread.

Otherwise the meditation just gets squeezed into the cracks here and there, and never permeates much of anything at all.

There's a teaching in the Theravada canon on five principles that a new monk should keep in mind. These principles apply not only to new monks, but also to anyone who wants to live a life where the meditation can seep through and permeate everything.



The first principle is virtue. Make sure you stick to your precepts. In the case of monks, of course, this refers to the Patimokkha—the monastic rules. In the case of lay people, it refers to the five precepts, and on occasion the eight precepts. When you're holding to the precepts, you're holding to firm principles in your life. The Buddha described observing the precepts as a gift: a gift both to yourself and to the people around you. You give protection to other people's lives, their property, their knowledge of the truth. You protect them from your being drunk. You protect them from your engaging in illicit sex. And when these principles become precepts—in other words, a promise to yourself that you keep in all circumstances—the Buddha says that you're giving unlimited protection, unlimited safety, to other beings, and you have a share in that safety yourself.

So the precepts create an environment where there's more protection. And when there's more protection it's easier to meditate. The precepts also foster an attitude of giving. You realize that for the sake of your own happiness, you have to give. When you have that attitude, it gets easier to meditate, because all too often people come to meditation with the question, "What can I get out of this?" But if you're used to giving and seeing the good results that come from giving, you're more likely to ask, "What can I give to the meditation? What needs to be given for the good

results to come?" With that attitude you're more willing to give of your time and energy in ways that you might not have been willing to before.

You have to make your life a good place for the meditation to seep through.

The second principle for creating a good environment for meditation in your life is restraint of the senses. In other words, you're not only careful about what comes out of your mind, you're also careful about what comes in, in terms of the things you look at, listen to, smell, taste, touch and think about. Be careful not to focus on things that will give rise to greed, anger or delusion. If you're careless in your looking, careless in your listening, it's very difficult to be careful about your thoughts, because thoughts are so much subtler.



This doesn't mean that you go around with blinders on your eyes or plugs in your ears; it simply means that you're skillful in how you look at things, skillful in how you listen. If you know that something tends to arouse lust or anger, learn to look at it in a way that counteracts the lust or anger. In other words, if something seems attractive, you look for its unattractive side. If something seems unattractive, you look for its attractive side. As Ajahn Lee, one of the foremost teachers of the Thai forest ascetic tradition, says, be a person with two eyes, not just one.

It's not that you shouldn't look at the body; it's just that you should look more carefully. Look at the parts that aren't attractive. This balances the one-sided view that simply focuses on a few attractive details here and there and tends to blot out everything else in order to give rise to lust. After all, it's not the body that's productive of lust. The mind produces lust. Many times the mind wants to feel lust and so it goes out looking for something to incite the lust. It grabs hold of whatever little details it can find, even when those details are surrounded by all sorts of unclean things.

So keep watch on what comes out of the mind and what comes in. For lay people, this means being careful about the friends you associate with, the magazines you read, the TV you watch, the music you listen to. After a while you find that this is not a case of restricting yourself so much as it is learning to see things more carefully, more fully. Now you're seeing both sides of things that used to seem solely attractive or solely unattractive.

This takes some effort. You have to be more energetic in watching how you look and listen. But the benefit is that the mind is in much better shape to meditate because you're not filling it up with all kinds of stuff that's going to harm it, weaken it or get in the way. So many times when you sit down to meditate, if you've been careless about what's been coming in and out of your mind, you find it's like cleaning out a shed after a year of neglect. There's so much garbage in there that you spend almost the whole hour cleaning it out and then realize you have only five minutes for any real stillness at the end. So keep the mind clean from the beginning, all the time. Don't let any garbage in the door or in the

windows. That way you find you have a much nicer place to settle in when you create your meditation home.

The third principle for creating a good environment for meditation is restraint in conversation. When I first went to stay with my teacher, Ajahn Fuang, he said that lesson number one in meditation is keeping control of your mouth. In other words, before you say anything, ask yourself: “Is this necessary? Is this beneficial? Is there a good reason to say this?” If there is, then go ahead and say it. If not, then just keep quiet. As he said, if you can’t control your mouth there’s no way that you’re going to control your mind. And when you make a habit of asking yourself these questions, you find that very little conversation is necessary. If you’re at work and you need to talk to your fellow workers in order to create a good atmosphere in the office, O.K., that counts as necessary speech. But so often social-grease speech goes beyond that. You start getting careless, running off at the mouth, and that turns into idle chatter, which is not only a waste of energy but also a source of danger. Often the things people say that cause the most harm are when they’re just allowing whatever comes into their mind to go right out their mouth without any restraint at all.

If observing this principle means that you gain a reputation for being a quiet person, well that’s fine. You find that your words, if you’re more careful about doling them out, start taking on more worth. And at the same time you’re creating a better atmosphere for your mind. After all, if you’re constantly chattering all day long, how are you going to stop the mental chatter when you sit down to meditate? But if you develop this habit of watching over your mouth, the same habit then comes to apply to the meditation. All those mouths in your mind start going still.

The fourth principle for creating a good environment for meditation in your life is finding some solitude. There you can get a sense of perspective on your life so that what’s going on in your mind can stand out in bolder relief. Try to find as much solitude as you can. It’s good for you. When people have trouble living in solitude it shows that there’s lots of unfinished business inside.

So make a little solitary place in your home. Turn off the TV, turn out the lights, and allow yourself to be alone without a lot of distractions. Tell everyone you need to have a little time alone on a regular basis. When you do this, you find that things submerged in the depths of your mind come up to the surface—and it’s only when they come up to the surface that you can deal with them. When you’re without a lot of outside input, the mind will tend to stay with the meditation more easily. There may be a lot of mental chatter at first, but after a while you get fed up with it. You prefer just to be quiet. At the same time, you get away from the influence of everybody else’s thoughts and everybody else’s opinions. You are forced to ask yourself, “What do I really believe? What are my opinions? What’s important to me when I’m not swayed by the opinions of others?”

This leads to **the fifth principle, which is to develop right view.** Right view has two levels. First, there’s belief in the principle of karma—that what you do really does have results. And you have to acknowledge that it really is you acting; it’s not some outside force acting through you, not the stars or some god. You’re making the decisions and you have the ability to make them skillfully or not.

It’s important to believe in this principle, because this is what gives more power to your life. It’s an empowering belief—but it also involves responsibilities. This is why you have to be so careful in what you do, why you can’t be heedless. When you’re careful about your actions, when the time comes to meditate it’s easier to be careful about your mind.

As for the second level of right view, the transcendent level, that means seeing things in terms of the four noble truths—stress and suffering, the cause of stress and suffering, the cessation of stress and suffering, and the path of practice to that cessation. Just look at the whole range of your experience: instead of dividing it up into its usual patterns of me and not me, simply look to see where there is suffering and stress. Ask, “What am I doing that gives rise to that stress? Can I let go of that activity? And what qualities do I need to develop, what things do I need to let go of, in order to let go of the craving, the ignorance underlying the stress? When I drop craving, can I be aware of what’s happening?” All too often when we drop one craving we simply pick up another. “Can I make myself more aware of that space in between the cravings, and expand that space? What’s it like to have a mind without craving?”

According to the Buddha, it’s important to see things in this way because if you identify everything in terms of yourself, how can you possibly understand anything for what it actually is? If you hold on to suffering as yourself, how can you understand suffering? If you look at it simply as suffering without putting this label of “self” on it, then you can start seeing it for what it is and then learn how to let it go. If it’s yourself, if you hold to the belief that it’s yourself, you can’t let go of it. But looking at things in terms of the four noble truths allows you to solve the whole problem of suffering.

So start looking at your whole life in this light. Instead of blaming your sufferings on people outside, look at what you’re doing to create that suffering and focus on dealing with that first. When you develop this attitude in everyday life, it’s a lot easier to apply it to the meditation. You create the environment where it makes more and more sense to stick to the noble path.

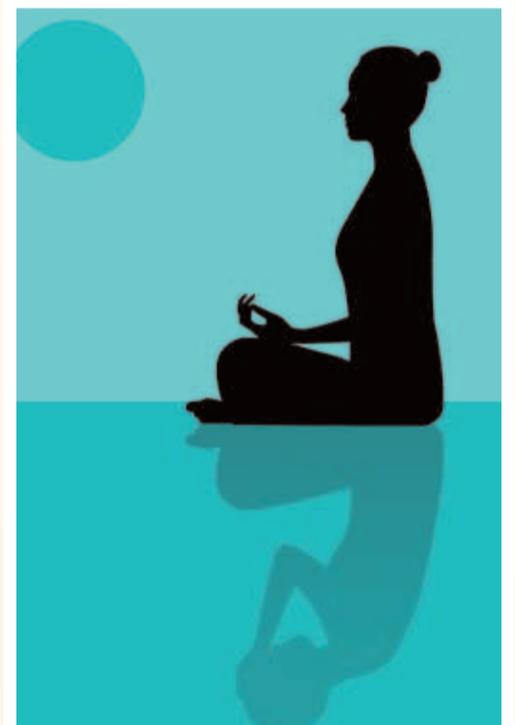
Whether you’re a new monk living in a monastery or a lay person living outside the monastery, these are the factors that create the environment for meditation: you want to stick to the precepts, keep restraint over the senses, practice restraint over your conversation, create quiet, secluded places for yourself, and develop right view. When you follow these principles, they create a conducive environment for concentration, as well as a receptive environment that allows the results of concentration to permeate your surroundings. This way your practice, instead of being forced into the cracks of a hostile, alien environment, has room to grow and to transform everything around it.

Source:-

<https://www.lionsroar.com/creating-a-good-ground-for-meditation/>

About the Writer:-

*Thanissaro Bhikkhu is abbot of the Metta Forest Monastery in San Diego County, California. He is the author of *Wings to Awakening* and *Mind Like Fire Unbound*. These and many of his other teachings and translations (including his newest, of the *Sutta Nipata*) can be found online at dhammatalks.org.*



ESALA OR JULY FULL MOON

– Signifying the Start to the Buddhist Rains Retreat and Kathina Ceremony

by Rajitha Weerakoon

From the earliest years of the Gautama Buddha, the Sangha traversed the face of the earth, through terrains others had not trodded before, meeting people and preaching to them the Buddha's teachings. With the Buddha having said "Go forth O monks for the good of many....," the Sangha, who had renounced the world as disciples of the Buddha had, in accordance with the Teacher's appeal, been on the move, carrying the message of Dhamma for the welfare of the people.

It did not take long for the numbers of these itinerant monks to increase and while on the move, they took refuge in places such as caves, under the cover of trees and even in the most unimaginable of places to spend the nights. The rainy season however, made it harsh for the propagation of the Dhamma and monasteries in the early years fell short in numbers to accommodate them all. This resulted in the Buddha ruling out travel and outdoor Dhamma activity during the three-month rainy season or the "vassana kaalaya" and established the practice of "vas retreat sojourns" starting from Esala Full Moon Poya in July/August to Vap Full Moon Poya in October. The Sangha were asked to remain indoors.



Rains Retreat Meditation in Myanmar.

While remaining indoors, the Buddha called on the "Savanak Piris" – His four groups of Buddhist disciples comprising bhikkhus, bhikkhunis, upasakas and upasikas to engage themselves in Buddhist practices. The Buddha thus transformed the rainy season to a period of intensive practice of the Dhamma enabling them to purify themselves spiritually and He made it an occasion for the monks to jointly engage in the practices with the laity.

To overcome the problem of accommodation during the rainy season, prominent disciples were permitted to invite monks or bhikkhunis to observe the "vas retreat" in their abodes with the house owner assuming the responsibility to provide all their needs. These duties were conducted with utmost piety and were considered as a great meritorious deed. During the time of the Buddha, Visakha, the foremost woman disciple, desiring to offer special gifts of cloth to the Buddha and the monks, invited them for "vas observation" to a monastery she had donated. The "vas aaradhana," was accepted by the Buddha which commenced the practice of inviting travelling monks to go into "vas retreat" in a monastery or a dwelling place by a lay person.

The hosting of the Sangha in dwelling houses immensely benefited the laity. They learnt the Dhamma direct from learned monks, engaged in religious discussions, cleared doubts, participated in meditation, followed sermons, paritta chanting and immersed themselves entirely in spiritual practices. Thus the two-way monastic tradition gave an extraordinary opportunity to the laity to acquire merit while strengthening ties with the monks. The monks gained merit through the rigorous practices of moral conduct and once the retreat was over, they returned to the road to purify others.

Not however before following the "pavarana," a ceremony performed before the "vas retreat" drew to a close. It required monks to divulge the faults and lapses they discovered of one another during the retreat which was intended to help the monks to correct themselves. The rule was carried out irrespective of seniority when it allowed even the junior-most monk to point out the errors and misconduct of senior monks. This ceremony, commenced by the Buddha, is looked upon as a wonderful reflection of democratic norms in human relations.

In the case of bhikkhunis however, "pavarana" had to be performed not only before bhikkhunis but bhikkhus as well and held in regard to three aspects: what has been seen, what has been heard and what has been suspected. The "vas-retreat" over the years has progressed into a Kathina pinkama or ceremony – an event which takes place during the period between Vap Full Moon (October) Poya and Ill Full Moon (November) Poya day.

Its history, according to the Mahavagga Pali, the third book of the Vinaya Pitaka, goes back to the time of the Buddha when 30 monks from Paweyya state, having concluded the "vas retreat," set off from Saketha Nuwara to Jethavanaramaya to inform the Buddha of their success. With heavy rain pelting them on their way, they arrived in Sravasthi soaked and their robes wet and mud-splashed. They had no change of clothes except for the trivasa – the robe of three parts which they wore. On seeing them, the Buddha permitted them for "Kathinaskarnaya" which entitled them to have another Kathina or a robe. One of them was found to be more wet than the others. Buddha seeing this monk advised him to accept the extra robe or the cheevaraya. With it commenced the custom to offer the Kathina cheevaraya to the monk who most needed it.

In those early years, the Kathina, the robe and the Kathina cheevaraya, used against the cold weather, may have been hard to come by. These were sewn by the monks themselves who had to start from the point of collecting the cotton. Some mendicants according to Buddhist literature, stitched the robes that had wrapped even dead bodies.

Monks however, who had completed the strenuous spiritual practices during the "vas retreat" were considered as the most deserving to receive a Kathina robe and a Kathina cheevaraya. The Buddha said that the offer of the Kathina was the noblest religious activity and



Devotees listening to the Dhamma.

was considered as one of the eight great meritorious acts of Theravada Buddhism. The Kathina thus came to be identified as the symbol of the successful culmination of the "vas retreat."

Even in the making, where many pieces of discarded cloth had to be sewn together, there were rules to follow. Maybe to ensure it was austere, it had to be sewn and completed within the day and night while stationed in one place. Therefore, monks proficient in sewing were assigned to the task who had to stitch and thereafter dye it in saffron. Unlike the Kathina robe, the Kathina cheevaraya was stitched to be used during the

cold season. With the cold season approaching after October in India, the offering of a Kathina cheevaraya may have indeed been a meritorious deed. Devotees in the meantime, were allowed to offer any number of robes. But only one was allowed to be offered to a monk in each monastery.

Today, the Kathina pinkama, deviating from the past, has proved too colourful an occasion. It however is welcoming as it enables devotees the opportunity to practise generosity and provide the needs to maintain the temple and its inhabiting monks. A needy monk even today is given priority by the senior monks of the temple to receive the Kathina after which the



Kathina Ceremony.

recipient delivers a sermon with merit bestowed on the contributors which concludes the Kathina pinkama.

One of the gathas recited during the Kathina glorifies the greatness of the merit. It says even the solid earth or a solid rock or a piece of diamond could tremble, shake and break at times. However, the merit obtained by offering the Kathina robe to the Sangha cannot be nullified by anything until one achieves the ultimate goal of Nibbana. It is also believed that the positive karma gained by making offerings at Kathina, could reduce the negative effects of other minor bad karma one may have committed. One would be blessed with long life, happiness, good health, good complexion, physical strength, and wisdom in this life and in many more lives until Nibbana is achieved.

Esala (July) Full Moon or Uposatha Day falls on 17th July 2019. A full moon evening puja will be held at BMV commencing at 7.30pm with offerings to the Buddha followed by a Dhamma talk and chanting of the Dhammacakkapavattana Sutta by members of the Maha Sangha.

FEATURE



GENDER, WOMEN AND BUDDHISM IN TAIWAN

by David Schak

Women have long been second-class beings in Buddhism, occupying a status well below that of males. They were said to invite disasters and to be polluted, temptresses, dull, flirtatious, vain and too flighty to cultivate themselves sufficiently to become arhats or enter Nirvana. Moreover, women bore a “karmic burden,” being inherently inferior to men. According to the Eight Strict Rules (Garudhammas, 八敬法), nuns were required to act deferentially toward monks in all circumstances. More charitably, the burdens of being wives and mothers were said to make self-cultivation extremely difficult for them. However, as the Buddha explicitly stated that women could achieve enlightenment, their inferior status undoubtedly reflects the status of women in the societies that gave birth to or embraced Buddhism, rather than the content of his initial teachings.

This view of women, be they laity or cleric, still exists in Chinese Buddhism. A Fo Guang Shan (佛光山) nun said she encountered them for the first time while accompanying Ven Xingyun (星雲) to China in 2007 where he taught for a few weeks at a monastery near Guangzhou. She noticed that only monks attended his lectures, so she asked the local abbot what curriculum the nuns studied. “Study?” he asked, “Study? Why do they need to study?” She asked again, didn’t the nuns need to learn. “Gardening is enough for them,” he replied, “growing vegetables and doing some good deeds.”



Buddhist Nuns Ordained in Taiwan with the Abbot of Ri Yue Chan Temple.

Although there are still conservative voices among Buddhists in Taiwan, the status and roles of women in socially engaged Buddhist groups is, while not completely equal, much higher than in the past or than in other Buddhist populations. Socially engaged Buddhism (renjian fojiao 人間佛教) was developed by Ven Taixu (太虛) early in twentieth century China in reaction to the contrast between Christian groups, which established schools, hospitals and orphanages, and the Buddhists, who merely performed ceremonies, often by illiterate monks. Ven Taixu referred to Buddhists as a “kept” group. He died in 1947, but some of his disciples went to Taiwan with the KMT government where they established Buddhist orders. What is written below is based on studies of these orders in Taiwan, namely Tzu Chi (慈濟), Foguangshan, Dharma Drum (法鼓山), Lingjiushan (靈鷲山) and Fuzhi (福智). It may not reflect the situation in Taiwan’s other, more traditional, Buddhist groups. Below, ‘Buddhism’ refers only to socially engaged groups.



Main Hall at Tzu Chi Foundation.

The importance of women in these groups is evident in the ratio of males to females. The ratio of lay members is around 70:30 across the groups with the exception of Tzu Chi, which was founded by a nun and was exclusively female until the 1980s when it added males as auxiliary members. Lay women are crucial in group fund raising and volunteer work. As for clerics, the monk-nun ratio varies from close to even for Fuzhi, 3:1 for Foguangshan, to 7:1 for Lingjiushan.

This relatively strong female sex ratio is reflected in the number of women who occupy important lay and clerical administrative positions. They are also, to be sure, regarded as highly competent by group leaders.

Although clerics are separated residentially by sex, women teach both males and females, the ordained as well as novices. They lead chanting and meditation and occupy crucial leadership positions in seminaries and in administrative roles. For instance, Tzu Chi is led by a nun. Foguangshan and Lingjiushan both have very high numbers of women in important teaching and functional roles, as does Dharma Drum, though it still operates on a basis of male superiority. However, there is probably a limit to how high, nuns can climb. When Ven Shengyan (聖嚴), abbot of Dharma Drum, died, some speculated that he could be succeeded by a particular very capable nun. I mentioned this while interviewing a renowned Buddhism scholar in Taipei, asking whether it was possible that a woman might lead a major Buddhist group. “Maybe in another hundred years,” he replied, hesitating then adding, “when there are no more monks.”

Prominent Buddhist leaders reject the old notions of female inferiority and strongly support efforts toward greater gender equality. Clerical scholars such as Ven Chao-huei (昭慧), contend that those notions are contrary to the thoughts of Gautama Buddha and were added after his death, and argue that they be disposed off as relics from the past. However conservative voices remain: some lay members accept that women bear a heavier karmic burden than men and that the extra burdens imposed on women limit their ability to cultivate themselves, and certain clerics call for strict adherence to the Eight Strict Rules.

At a societal level with its tradition of renouncing, Buddhism is ambivalent overall toward marriage and the family. It is not necessary for all who choose a secular life to marry or for those who do marry to have children. However, for those who choose to, the groups have various ceremonies to bless the unions, and groups urge that those who marry should strive for sound families and avoid divorce, which Buddhists see as bad for society.

Buddhist views of the family can be seen as having negative consequences for women. First, views of the family tend to be very traditional. Tzu Chi rivals Confucianism in its emphasis on filial piety, and it and other groups emphasize the classic women-inside-men-outside division of labour. Second, while domestic violence or incompatibility are legitimate causes for divorce, adultery—at least on the part of men—is not. Women

who seek counselling because their husbands have mistresses (very common, especially for those working in China) are often told to self-evaluate to see if they can improve themselves in ways that will mend their marriage. This seems to be done not

so much to blame the women for their husband’s straying as in the realization that it is easier to change oneself than to change another person; Buddhism holds that the only person whose life one can control is one’s own. Alternatively, such women are told to re-evaluate their lives and decide what is really important to them—perhaps their children, or their volunteer work for the group might be more significant than their relationship with their husbands.

Thus, although Buddhism in Taiwan does not confer complete equality on women, their position is greatly improved over that of the past. Moreover, it has provided opportunities for women to greatly enlarge their social lives through volunteering and participation in Buddhist groups as well as opportunities to develop and utilize their social, organizational, administrative and leadership abilities. The level of participation in Buddhist groups by women in Taiwan demonstrates that this is of significant value to them.

Source:-

<https://theasiadialogue.com/2019/03/01/gender-women-and-buddhism-in-taiwan/>

About the Writer:-

David Schak is Associate Professor and a retired anthropologist with 50 years of experience researching society in Taiwan and China. He has published on topics related to family and marriage, poverty and mobility, business management culture and practice, civil society, religion and civility. He is currently affiliated with the Griffith Asia Institute, Griffith University, Australia.



Main hall of Fo Guang Shan Monastery.

BMV NEWS AND EVENTS

1. Upcoming Events in July 2019

DHAMMA SHARING PROGRAMME

A) Phra Kovido Bhikkhu



- 1) Friday 5th July at 8.00pm
Title – **The Mind and Brain :**
How much do we need to know both in our practise
- 2) Sunday 7th July at 10am
Title – **The Path towards Enlightenment :**
The Thai Forest Way

B) Dr Phang Cheng Kar



- 1) Sunday 21st July at 10.00am
Title – **Heartfulness :**
The Arts & Science of Loving Kindness Practice



2. Past Events in April and May 2019

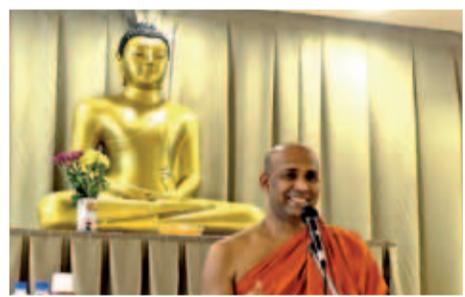
A) Feeding the Needy – 12th May

The Sasana Ladies Section cooked, packed and distributed food to the Needy at the BURSA car park on Sunday, 12th May which coincided with Mother's Day.



B) Dhamma Sharing

1) Meditation Retreats by Venerable Dr S Pamarathana Thera



Retreat 1

3rd June to 5th June from 9.00am to 6.00pm



Retreat 2

7th June to 9th June from 9.00am to 6.00pm



2) Dhamma talks

by Venerable Dr S Pamarathana Thera

a) Sunday, 2nd June @ 10.00am
How to Raise a Good Buddhist Family

b) Monday, 3rd June @ 8.00pm
How to Use our Breath for Healing and Insight



c) Friday, 7th June @ 8.00pm
What Draws People to Violence

d) Sunday, 9th June @ 10.00am
Managing Stress the Buddhist Way



e) Friday, 14th June @ 8.00pm
Lessons from the Life of the Buddha



3) Sutta Study

with Ven. Dr. S. Pamarathana

a) Monday, 10th June @ 8.00pm
Sutta 1 - Karajakaya Sutta (AN 10.208)

b) Tuesday, 11th June @ 8.00pm
Sutta 2 - Vitakkasanthana Sutta (MN20)

c) Thursday, 13th June @ 8.00pm
Sutta 3 - Abhaya Sutta (AN4.184)



4) Meditation Retreat in Mandarin

by Ven Kai Zhao

Sunday, 16th June from 9.00am to 5.00pm



5) Poson Full Moon Day - Observance of 8 Precepts

by Ven Dr. S. Pamarathana

Monday, 17th June from 7.00am to 6.00pm



SOCIAL INTEREST



DEALING WITH DIFFICULT PEOPLE - 5 Effective and Compassionate Practices

by Elizabeth Young

“Whatever you fight, you strengthen, and what you resist, persists.”

- Eckhart Tolle

It's morning; you're in a great mood. You're relaxed and have plenty of time to practice your morning routine. After a delicious breakfast, you head out to start your day. Then it happens: You encounter a difficult person, and your calm turns to calamity.

We all have encounters with people who prefer to stay miserable, making everything difficult. They exist, and perhaps there was a time in your past when you once were one of those negative people. Perhaps you still can be at times.

As a former miserable person, I know it was my inability to handle my mental and emotional states that kept me oozing all over others. I felt

so disconnected from life, living obsessively in my mind, that I truly felt helpless.

Most often that helplessness manifested into continuous critiquing, judging, anger, and sometimes even pure rage. I was unwilling to take full responsibility for my relationship to life. I wanted peace, joy, and harmony, but I was unwilling to do the necessary work to experience them.

Difficult people are demanding. They demand something from the external world in hopes of filling the disconnection and restlessness they feel within. Whether they are demanding our attention, a certain action or reaction, or a particular outcome, the root of their behavior is a demand for something other than what is.

Difficult people haven't yet learned to take responsibility for their whole selves—mind, body, and spirit. Feeling disconnected and restless gives rise to their need to argue, judge, critique, and tweak everyone around them.

Their inability to handle themselves adds fuel to the fire, which perpetuates their harshness.

Underneath their personality is a feeling of being separate and a desperate plea for help.

We can't change another and we can't make someone want to change. The only way we can help is by being true to our self, finding our power within, and being an example of wholeness.

Here are a few practices I've found useful, loving, and extremely effective.



1. Be still and ground yourself.

Naturally, when we are confronted with a rude, irritable, or irate person, we tend to avoid them. We think that if we avoid them they will go away, or at least we hope they will. The truth is that, although this may happen, it is much more likely that they won't until we learn an alternate way of dealing with them.

Negative energy has a force and it can knock us on our butt, usually in the form of us engaging in toxic behavior. If we are not grounded, we may find ourselves arguing, judging, or stomping out of the room.

Making sure we are firmly planted in our body enables us to look the person in the eye and be completely present. It gives us the opportunity to remain calm and pause rather than engage in behavior we may later regret.



2. Look them directly in the eyes.

Darkness, negativity, can't stand light, so it can't remain in the light. Looking someone directly in his or her eyes dispels darkness. Your light pierces through the superficial persona to their being.

When I practice this tool one of two things always happens:

- The person walks away or stops talking.
- The conversation takes a more positive direction.

We all want to be seen, from the cashier at Target to our spouse. Taking the time to look at someone offers them the greatest gift we have to offer: connection.

Try it as an experiment and see what happens.

3. Listen to understand.

I find that whenever a difficult person confronts me, I automatically tense up and mentally consider my defence. When I am calm and open-minded, I know that I never have to defend myself, ever.

The most effective way to diffuse a difficult person is to truly listen to what they are trying to say, which means keeping my mouth closed and hearing them all the way through.

Whether or not I agree with them is irrelevant, and I certainly don't need to let them know what I think. I can listen and get back to them if necessary such as with a spouse, co-worker or friend.

I find the following responses to be most effective:

“Let me get back to you on that.”

“You could be right.”

When a person is being difficult, it is because they are responding to their perceived reality rather than what is going on in the moment. Often times their frustration has very little to do with us.

I find when someone's reaction seems over the top for the situation that repeating the same response diffuses the situation.

4. Learn when to be silent.

Some people are extremely closed-minded and impossible to talk to, but we need to speak to them. When I find myself in a situation with someone who just can't hear me in the moment, I don't force the issue. Trying to get my point across to someone that can't hear me only escalates the situation. Sometimes the clearest form of communication is silence.

At a later time I can revisit the conversation with the person and communicate what needs to be said. Regardless of the person's response, I can share my feelings and thoughts and let go of the outcome. Focusing on them responding a certain way only results in two difficult people unable to accept what is.

5. Be honest with yourself.

If we are repeatedly in a situation with someone who is abusive verbally, physically, and/or emotionally, we must stop trying to change him or her. If we find we are practicing a spiritual way of life and someone close to us isn't changing, it may be time to get honest with our self and find out what is really going on.



The question of whether or not to end a relationship with a difficult person, whether a friendship, work or romantic relationship, can only come from within you.

If you can honestly say you have done what you know to do, have asked for help from a friend or professionally and nothing is changing, then its time to go within for the answer and trust what you find.

On the other side of a difficult person is an opportunity to grow.

No matter what we are presented with in life, we have an opportunity to choose more or less responsibility. Remembering that true responsibility is our ability to *respond* in the moment.

Of course, this takes practice and is not easy. However, as we take more and more responsibility for our life, circumstances and people lose their power over us. We learn to choose our responses moment by moment, no longer being dragged around by emotions, thoughts, or circumstances created by another or our self.

Source:-

<https://tinybuddha.com/blog/dealing-with-difficult-people-5-effective-compassionate-practices/>

About the Writer:-

Elizabeth Young is most importantly a student of The Art of Living Inspired. Years of suffering ended when she discovered who she is. She writes about her journey that led to the recognition of One. She produces and co-hosts The Possible Podcast – To Achieve Things You Never Thought Possible found in iTunes, Stitcher, and Zune.

WESAK AT BMV on 18th & 19th May 2019



Venerable Chief Datuk K Sri Dhammaratana lighting the first oil lamp on Wesak Eve.



The Maha Sangha lighting the big candles on Wesak Eve.



Devotees come in droves for Wesak blessings.



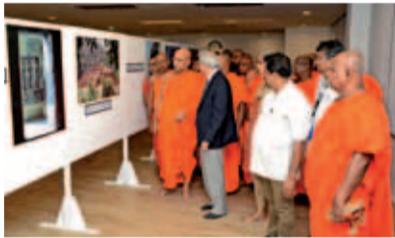
Volunteers ready to welcome donors at the oil lamp counter.



BMV fund raising counter.



Ven Chief Dhammaratana doing the honours at the Wesak Exhibition.



Mr Benoy explaining to the Maha Sangha the stories behind his photographs.



Group photo of the Maha Sangha and the VIPs who attended the opening of the Exhibition.



Raising the Buddhist Flag on Wesak day.



The Sasana Cultural Troup singing the Jaya Mangala Gatha.



BMV Choir rendered 2 songs after the Sasana Cultural troupe.



Wesak Overnight Meditation by Ajahn Yanapalo on 17th May 9.30pm to 6.00am on 18th May.



Dana during Wesak.



Visiting monks for Wesak.



Free Food distributed to the public on Wesak Day.



Blood Donation Campaign on the eve of Wesak and Wesak Day.



A beautiful sight when all the oil lamps have donors.



Wesak Lantern lighted up on Wesak eve.



Volunteers chopping and cutting to prepare for the cooking of free food on Wesak Day.



Cooking.



Young volunteers washing cups for the free drinks counter.



Recycling team at the Basement carpark.



VIPs at the start of the Candle Light Procession.



BMV's Float which was the main float leading the rest of the 25 or so floats from other Buddhist temples and centres.



Buddhist Maha Vihara Float.



Wesak Caring & Sharing - 26th May Patron of the programme, Ven Chief Datuk K Sri Dhammaratana.



Wesak Caring & Sharing - 26th May Representatives of the various Homes that turned up for the programme.



Wesak Caring & Sharing - 26th May - The Volunteers.

Ananda Class Wesak Day Project 2019
 – 18th May 2019

Great teamwork by the students produced ten pieces for display during the Wesak Day.

Students are creating a beautifully coloured drawing of the Buddha on a Bodhi leaf. Meticulously drawing the BISDS logo that's jointly coloured by classmates. On top of it, students were divided to group, drawing the Buddhist flag, Anjali palms pressed together, the calm face of the Buddha and statue of the Buddha. At last, students were folding origami lotus flowers to embellish a drawing of a lotus flower, Stupa and colouring the Dhamma wheel with the handwritten words of the Noble Eightfold Path.

By Sis Woon Lay Sean, Sis Ong Sim Leng & Sis Lim Hooi Hoon



BISDS WESAK
Best Gems Kids (volunteers)
 – 19th May 2019

Our *Star of Gems Kids #1 Kenrick Yap of Yasa, an amazing boy that never failed to give all devotees a big smile despite the heat and long hours of standing. Kenrick has done an amazing job! We are very very proud of his dedication.



Kendrick

Our *Star of Gems Kids #2* goes to *Liew Loong Ie* who is also from Yasa. He started off by showing us with the least interest as a volunteer but ended up performing his duty superbly outstanding!!!



Liew Loong Ie



Young Volunteers

Big Sadhu to the donors of Coway water dispenser
 – 1st June 2019

We would like to express our appreciation to the donors for the Coway water dispenser (with hot and cold water), They are Yeoh Ko Hooi, Yeoh Lee Sim, Leong Mun Kit and Leong Mun Ping.

This Coway water dispenser is located at the Mezzanie floor and on behalf of BISDS EXCO, Staff and Sttudents , we would like to say sadhu x 3 to you.

By BISDS EXCO



BISDS – Teachers Training
 by Uncle Vijaya

The Art of Storytelling program was conducted on 25 May 2019 in Revata classroom for BISDS Teachers and Staff. A prominent speaker and widely known as Uncle Vijaya was the facilitator for this program. A total of 35 teachers & staff registered for this program.



Uncle Vijaya started the session with the "whats" and "whys" of storytelling. He has also explained to the participants on the "how" to storytell. From the feedback evaluation collected, all the participants had a fruitful and enjoyable day in this class. The session ended with presentation of Certificate of Attendance to the participants and group photography but not forgetting a show of gratitude to Uncle Vijaya.

By Sis Jacqueline



Portraits of 93 Eminent Disciples of the Buddha



Buddha and his Disciples

No 31. Uruvela Kassapa – He forsook his household gods to follow the Buddha

This Maha Arahant's name was Uruvela Kassapa. He was so called because he was ordained at Uruvela. He was distinguished for an immense following.

Before his ordination, Kassapa, the leader of the Jatilas lived with his 2 brothers Nadi and Gaya on the banks of the Neranjara river. They were prominent Brahmin hermits with matted hair with 500, 300 and 200 followers respectively. They worshipped the fire and kept a fire-dragon and a serpent demon.

Gautama Buddha who started with 5 ascetics and increased to 60 Arahants, addressed Himself to the missionary effort. He told his missionaries to "Go ye forth, oh Bhikkhus for the welfare and happiness of many. Let not two take the same path". Buddha himself proceeded to Uruwela. The Buddha knew that none but He could convert such a prominent and powerful leader like Uruwela Kassapa. It was a mission worthy of a Buddha.



Buddha taming the fire breathing dragon.

The Blessed one visited Uruvela Kassapa and took lodging for the night where the sacred fire was kept, in spite of Kassapa's repeated warnings that the spot was inhabited by a fierce and powerful Naga. He finally relented when the Buddha said "What if your dragon did not harm the visitor – would you allow the visitor to stay?" It was a fearful encounter in which the Buddha remained unscathed. The Buddha, by his magical powers, overcame, first this Naga and then another, both of whom vomited fire and smoke. Kassapa and his turbaned followers saw the encounter and were pleased with this exhibition of iddhi-power. They invited the Buddha to be their guest and undertook to provide the Buddha with his daily food.

Meanwhile the Buddha stayed in a grove nearby, waiting for the time when Kassapa should be ready for conversion. The Buddha spent the whole rainy season there, performing, in all, three thousand five hundred miracles of various kinds, reading the thoughts of Kassapa, splitting firewood for the ascetics' sacrifices, heating stoves for them to use after bathing in the cold weather, etc. Still Kassapa persisted in the thought, "However great this ascetic may be, but he is not an arahant or holy like

me." Kassapa was obsessed with his own greatness because he had such an immense following.

Gradually, the mind was softened towards the Buddha who grasped the opportunity. Addressing Kassapa, the Buddha said "You are not the Arahant that you pretended to be. For you are ignorant even of the road that led to Arahantship. You are certainly not on that road".



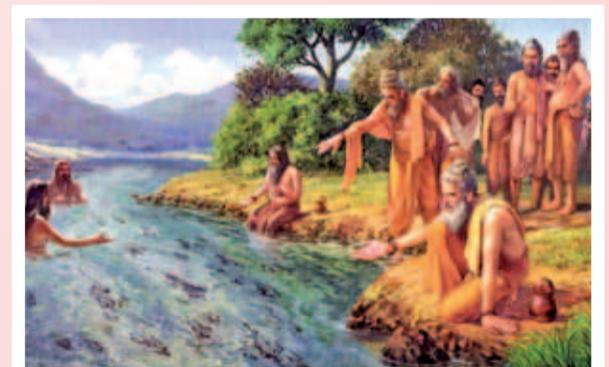
Uruvela Kassapa seeking ordination from the Buddha.

Kassapa was startled by this revelation and owned defeat and reverently asked for ordination. The Buddha realising that Kassapa was the Chief and leader of 500 followers, asked him to consult with his pupils. They, one and all declared that they were willing to be ordained under such a being as the Buddha – just as their leader was willing. They shaved their heads and threw their turbans and sacrificial utensils into the river. Kassapa's brothers Nadi and Gaya who were living further down the river saw all the turbans and utensils floating past. They hurried to the scene curious to know what was happening. They were greeted by the Bhikkhus who were their brother and his followers. Likewise the two brothers and their followers decided to ordain as well. At Gayasisa the Buddha preached to them "Adittha Pariyaya" Sutta, and they all attained arahantship.

From Gayasisa the Buddha went to Rajagaha with the 3 brothers and their big group of arahants, and in the presence of King Bimbisara and the assembled populace, Uruvela Kassapa declared his allegiance to the Buddha.

Uruvela Kassapa was so called partly to distinguish him from other Kassapas and partly because he was ordained at Uruvela. At first he had one thousand followers, and after he was ordained by the Buddha all his followers stayed with him and each of them ordained a great number of others, so that their company became 3,000 strong.

Later, in the assembly of monks, Uruvela Kassapa was declared to be the chief of those who had large followings (aggam mahaparisana) (A.i.25). Six verses attributed to him are found in the Theragatha (vv.375-80), wherein he reviews his achievement and relates how he was won over by the Buddha.



Kassapa's brothers Nadi and Gaya noticed the cut hair and turbans floating down the river.

***The task of taming the leader,
Was the lot of the Teacher,
Though among men he towered,
The Sage he revered.***

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)
- Balance amount of : RM113,750
(from initial amount of RM150,000)
- Shrine Hall Lights
- Outside - Est amount to spend is RM40,000
- Inside - Balance amount of : RM4,150
(from initial amount of RM8,000)



- Replacing the 56 Buddha Statues' Huts with stainless steel panels/tampered glass
- Balance amount of : RM22,480
(from initial amount of RM24,800)



- Vehicle for Transport
- Est : RM80,000



BUDDHA FRIEZE FOR SPONSORSHIP AT MEDITATION PAVILION



- Seated Buddha Frieze
- RM18,000 each
- 41 statues left to be sponsored

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

PARTIAL SPONSORSHIP

- Shrine Hall Lights
 - IMO Dr Low Keh Teong
- Amount : RM1,200
- Shrine Hall External Painting (Heritage Refurbishment)
 - Lee Bea Leng
- Amount : RM500
- Replacing the 56 Buddha Statues' Huts with stainless steel panels/tampered glass
 - Lim Cherng Woei
- Amount : RM500

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

Sadhu...Sadhu...Sadhu.

A brief history of the 125 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 effecting 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
- 7.30pm - 8.30pm
- 8.30am - 9.30am
- 9.30am - 11.00am
- 9.30am - 12noon
- 10.00am - 11.30am
- 10.00am - 2.00pm

Sun

- 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
(Every Sunday except Public Holiday)
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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