

# BMVdigest

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*For Non-Muslims only*

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



## **Ruins of Nalanda, Bihar, India.**

Nalanda was an ancient Maha Vihara, a revered Buddhist monastery which also served as a renowned centre of learning, in the ancient kingdom of Magadha (modern-day Bihar) in India. The university of Nalanda obtained significant fame, prestige and relevance during ancient times, and rose to legendary status due to its contribution to the emergence of India as a great power around the fourth century. The site is located about 95 kilometres southeast of Patna near the city of Bihar Sharif, and was one of the greatest centres of learning in the world from the fifth century CE to c. 1200 CE. Today, it is a UNESCO World Heritage Site. At its peak the school attracted scholars and students from near and far, with some travelling from Tibet, China, Korea, and Central Asia.

*Photo Credit – Daksha Prajapati*



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## Vesak Greetings

# HAPPY VESAK

Dhammapada Verses 183  
Anandattherapanha Vatthu

*Sabbapapassa akaranam  
ku salassa upasampada  
sacittapariyodapanam  
etam buddhana sasanam.*

*The non-doing of any evil  
the performance of what's skillful,  
the cleansing of one's own mind:  
This is the teaching of the Awakened.*

The Chief Sangha Nayaka of Buddhist Maha Vihara, Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thera, President Sirisena Perera, The Committee of Management of the Sasana Abhiwurdhi Wardhana Society, Sasana Ladies Section and BMV Staff would like to wish all our devotees and well-wishers a Happy Vesak. A thrice blessed day that commemorates the Buddha's Birth, Enlightenment and Parinibbana.

## TWENTY-FOUR BRAND-NEW HOURS

By Thich Nhat Hanh



Every morning, when we wake up, we have twenty-four brand-new hours to live. What a precious gift! We have the capacity to live in a way that these twenty-four hours will bring peace, joy, and happiness to ourselves and others.

Peace is present right here and now, in ourselves and in everything we do and see. The Question is whether or not we are in touch with it. We don't have to travel far away to enjoy the blue sky. We don't have to leave our city or even our neighborhood to enjoy the eyes of a beautiful child. Even the air we breathe can be a source of joy.

We can smile, breathe, walk, and eat our meals in a way that allows us to be in touch with the abundance of happiness that is available. We are very good at preparing to live, but not very good at living. We know how to sacrifice ten years for a diploma, and we are willing to work very hard to get a job, a car, a house, and so on. But we have difficulty remembering that we are alive at the present moment, the only moment there is for us to be alive.

Every breath we take, every step we make, can be filled with peace, joy, and serenity. We need only to be awake, alive in the present moment. ...

### Uposatha (Poya) Day

*The temple bells now softly ring,  
The pilgrims hasten on,  
Their baskets rich with flowers of spring,  
So majestically borne.*

*Flowers of beauty, shade and smell,  
They bring from near and far,  
Lotus's sweet from hill and dale,  
Jasmines, Idda and Na.*

*The curling smoke of incense sweet,  
All fill the air with joy,  
The clustered flowers, at the Master's feet,  
Be-decked by maid so coy.*

*The lamps with tapering flame doth glow,  
Each one, their duty hold,  
The Devas sweet, their blessing pour,  
And pilgrims throng ten-fold.*

*The moon with all her luster shines,  
The Night is young and fair,  
And Nature too with love reclines,  
The peaceful balmy air.*

*The shrine-room decked with beauteous flower,  
The pilgrims prostrate low,  
Their humble heads bowed down for hours,  
With prayers their lips o'er flow.*

*The holy robes in saffron hue,  
Mingles among the crowd,  
To chant the precepts, sweet as dew,  
Which echoes far and loud.*

*The drummers play their gladsome tune,  
It's rhythm greatly fall,  
The flutes with blended music croon,  
Their sound as Devas call.*

*Golden waves of shimmering light,  
In circles join to woo,  
The pilgrims cry with sheer delight,  
O'Sadhu! Sadhu! Sadhu!*

~ Daisy de Livera~

## Feature

# The Birth of a Unique Being



A Unique Being arises in the world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and men. Who is this Unique Being? It is the Samma Sambuddha - the Fully Enlightened One.

Rare indeed is the birth of such a being. He is the flower on the tree of humanity which blossoms once in many millions of years. But when it has once flowered, the fragrance of that bloom pervades the world for a long, long time.

On a Vesak Full-moon day, twenty-five centuries ago, the world witnessed the appearance of such a being. During this long period, many changes have come upon this earth. Kingdoms have risen and fallen, nations have prospered and perished; but the world has not forgotten His name. Today, hearts and hands of over 850 million are lifted in honour of Him whose wisdom and love brought comfort, hope, and light to the suffering world.

If anyone should ask how one should observe this day, I would recall the words of the Blessed one himself. Flowers were falling on His death-bed. Heavenly choirs were singing Anthems of praise. Sandalwood powder was sprinkled from the sky. The Buddha seeing all these extraordinary events said, "It is not Thus that the Tathagata is rightly Honoured, Revered or Venerated. Who constantly fulfils the greater and lesser duties, who is correct in life, walking according to the precepts, it is he who rightly honours Him with the worthiest homage."

Therefore, beautiful as it is the lighting of Vesak lamps, the offering of beauteous flowers, the lighting of fragrant incense, far more is the observance of the Buddha's precepts of virtue, and the practice of meditation.

Source : Vesak Lipi Buddhist Digest 2006

## THE PHILOSOPHY OF VESAK

By Venerable Dr M Punnaji

### WHAT IS VESAK?

Vesak is a religious monument of great significance to the devotees. Most monuments are located in the dimension of space, and on the earth. Pilgrims visit them in large numbers, even from distant lands, because they inspire them, elevate their spirits, and remind them of the teachings of their religion.

Vesak is such a monument, but it is one located in the dimension of time. Pilgrims do not go to it. It comes to them seasonally, like summer, winter or the rain. Vesak visits them during the month of May, with the waxing of the moon, and inspires, elevates, and enlightens them about the facts of life.

For the Buddhists, it is not a season for merriment such as eating, drinking, singing and dancing. It is, for the Buddhists, a season for serious religious observances, pilgrimages and meditation retreats.

Vesak is a time when all Buddhists become rejuvenated by reflecting on the Buddha, his wisdom, and his immense love for all beings. Throughout the month of May, and especially on the full moon day of May, they begin to express the glory of the Buddha and his enlightening message to the world, through vivid visual displays and solemn devotional ceremonies that mesmerize, captivate, and fascinate everyone. All those who come to witness this ostentatious display, begin to see the picturesque scenery created by the exquisite Vesak decorations, and hear the sonorous sounds of songs, sermons, and rhythmic chants constantly reaching their ears from

## FEATURE



loud speakers, carols, pageants and pandols. They also enjoy the sweet smelling perfumes of fragrant flowers and incense that enter their faithfully receptive noses. They even begin to taste Vesak from the free food fares (dansal) that are given out of charity to all comers in friendly fellowship, and they also touch the beautiful resplendent creations of Vesak with their own hands. Everyone absorbs and experiences the magnificent grandeur and majesty of the Buddha and his teachings through all their senses. Thus Vesak is a magnificent ceremonial experience for all visitors and participants, because it tantalizes them through the grandeur of Vesak by catering to all the six senses.



A Different Reality

During Vesak, Buddhists are reminded of the reality revealed by the Buddha, the reality to which when one awakens, transforms one's personality from a self-centered, evil, unhappy, and unwise state, into a selfless, good, happy, and wise one. This is the Buddhist conversion, which is not a mere enlistment, achieved through coercion, compulsion, persuasion or bribery; nor is it a ceremonial religious endowment; but an inner psychological transformation, achieved through "awakening from the 'dream of existence,' which begins with an intellectual enlightenment or paradigm shift, and ends in a spiritual Awakening," which transforms the individual's character entirely.

The term Vesak is the Sinhalese equivalent of the Pali term Vesakha, its Sanskrit form being Vaisakha. It is the name for the month of May. The full-moon-day of May is a thrice blessed day for the Buddhist, because Buddhists believe that three important events in the life of the Buddha occurred on the Full-moon-day of May: (1) the birth of the Bodhisatta, the human being destined to become a Super Human Buddha. (2) The Spiritual Awakening of the Bodhisatta, which transformed the human Bodhisatta into a Superhuman Buddha. (3) The demise of the mortal body of the Bodhisatta that was known to the public as the Buddha, but, in fact, was not the body of the Buddha, because a Buddha does not have a body, mind or soul. Nor can he be born, grow old, fall sick, or die, because he has awakened from the dream of existence. Once awake, he does not exist anymore. The foregoing statements are somewhat confusing to most readers. Therefore, they need further clarification. Let us begin by explaining the meaning of (1) the birth of a Bodhisatta, (2) the Awakening of a Bodhisatta to become a Buddha, and (3) the passing away of the mortal body of the Bodhisatta that appeared to be a Buddha.

Birth of the Bodhisatta

The Bodhisatta (the Buddha to be), who was Prince Siddhatta Gotama, was born on the full-moon-day of the month of May. This is the reason for the celebration of Vesak.

The birth of the Bodhisatta was not an ordinary birth. It was the final birth of a being who has been struggling in "samsara" for an infinite number of lives, strenuously qualifying himself for the task of becoming a Buddha.

Many wonderful happenings have been recorded about the birth of the Bodhisatta. They all represent the greatness of the extra-ordinary individual who was born.

The sacred scriptures say that the delivery was painless and it occurred while the mother was standing. The Holy infant was first received in the hands of celestial beings, before humans touched it. Two jets of water poured from the sky, one warm and one cold, to bathe the Holy infant. Then the Holy infant walked seven steps on the earth, while seven lotuses sprang up from earth to receive the tender feet.



The Awakening of the Bodhisatta

Bodhisatta's "spiritual awakening" took place at the age of thirty-five, on the full-moon-day of May. That means the Bodhisatta "Awoke" from the "dream of existence" and was transformed into a "perfectly selfless" Superhuman Buddha (Awake-one). Such a Buddha has no body, mind, or soul. He is free from birth, aging and death "here and now," not after death.

The Bodhisatta awoke spiritually when He gave up attachment to everything that He thought was His. This was not easy to do, but He had prepared Himself for this task, during the numerous lives in samsara, practicing the numerous paramitas of self-sacrifice.

The Bodhisatta ceased to exist as a person, when He awoke from the dream of existence, and entered the reality of impersonality. Through this process of waking up, He was transformed into a "Buddha," an



Awake-one, who does not exist as a "person." This transformation was not a physical change such as metamorphosis. It was a psychological change as metempsychosis. Buddha is not a physical entity that is visible and identifiable physically. "He" can be seen only through someone's own experience, and understanding of the Dhamma. One who sees the Dhamma sees the Buddha, but not as a person in concrete form, but in abstract.

Nibbana, by definition, is the "cessation of being" (bhava nirodho nibbanam). This "cessation of being" is not the annihilation of an "existing entity" but the disappearance of the "delusion of being." All other beings are said to be "existing" only because they carry the "delusion of being."

Conquest of Death

The Buddha preached the Gospel of Immortality to the world for forty-five long years. The mortal body, which was depersonalized by the Bodhisatta, in the process of waking up to Buddhahood, was visible to the public, as the body of the Buddha, and the public identified the Buddha with it. Though this body was not Buddha strictly, the Buddha appeared to the world, through this body, and preached the Gospel. When this mortal body died, however, no one could identify the Buddha as before. The Buddha seemed to disappear from the world, when this so called body of the Buddha died, even though the Buddha was still visible to one who saw the Dhamma.

The Bodhisatta "ceased to be" in becoming a Buddha, but once a Buddha, He is really "absent." We use the higher "H" to indicate that He has transcended the "self-centered existence," and He does not exist as a "self" any more. This is because the Buddha is not an entity, or body, or even a mind or a soul and He has no identity, no personality; "He" never "is," nor "was," nor "will be." If so, how could "He die?" Therefore, Parinirvana is not a glorified term for "death." It is the complete cessation of "being," which occurred when the Bodhisatta became a Buddha.

A Pertinent Question

Sometimes the question is posed whether the Buddha lives after death or whether He does not live after death. To answer either way is wrong, because Buddha does not exist, either to live after death or to not live after death.

The Bodhisatta conquered death, by gaining freedom from the "delusion of being," by waking up from the dream of "being in the world." "His" greatness lies, according to Buddhist thinking, in His realization that "He did not exist," in the first place, either to live forever, or to die for ever.

The Bodhisatta became a Buddha, by awakening to the reality of "impersonality" (anatta). He conquered death, not by dying, to be never reborn but by "ceasing to be" here and now. He conquered death, not by eliminating rebirth, but by eliminating "being" or existence. The elimination of "being" is not the cessation of life, which is "death." It is cessation of the "delusion of existence." He eliminated "being" not through death, but through the process of "depersonalization" of what had being personalized. He did so with the thoughts: "this is not mine," "this is not me," "this is not myself." This conquest of death is very beautifully expressed in the last words of the Buddha:

"My final word to you, my disciples:

All that is constructed is subject to destruction.

Tread the path in sanity."

These last words of the Buddha, sum up His message to the world. The death of the body itself should remind us that the delusion of "self" one creates is subject to destruction. The futility of constructing a "self in the world" has been clearly expressed. Clinging to this evanescent construct is insanity. To walk out of this delusion is sanity. Our task therefore is to stop being insane. It should also remind us that the task of stopping the construction must be accomplished without delay before death can come to interrupt the task. This urgency is what Buddhists should recall on this Vesak day, "struggle on as if your head is on fire."

This message of the Buddha is the message of freedom from the delusion of "being," which results in the freedom from death, or immortality. The Buddha achieved this immortality and taught this as the way of salvation to the world. The world, for the most part, preferred to ignore this message, in favor of the "delusion of being," and the pseudo-immortality of the fantastic dream world.

Complete Quietus (Parinirvana)

The demise of the mortal body, which appeared to the world as the Buddha, is called the "Complete Quietus" (Parinirvana). At the age of eighty, the "mortal body," that was already "depersonalized" by the Bodhisatta, on the day of awakening, expired on a full-moon-day of May.

This death, of the mortal body, is called Pari-Nirvana today, which term does not mean death, though it is often mistaken to mean, the death of the Buddha. A "Buddha," who is one who has awakened from the "dream of existence" is immortal, because he has ceased to exist as a body, mind, or soul; even though the body, which is mistaken to mean the Buddha, is living. One has to exist in some form before one can die. If one does not exist, how can one die? Therefore, it is an inaccuracy to state that the Buddha ever died. This is the reason why it is extremely important for a Buddhist to understand the meaning of this "Awakening" of the Buddha.

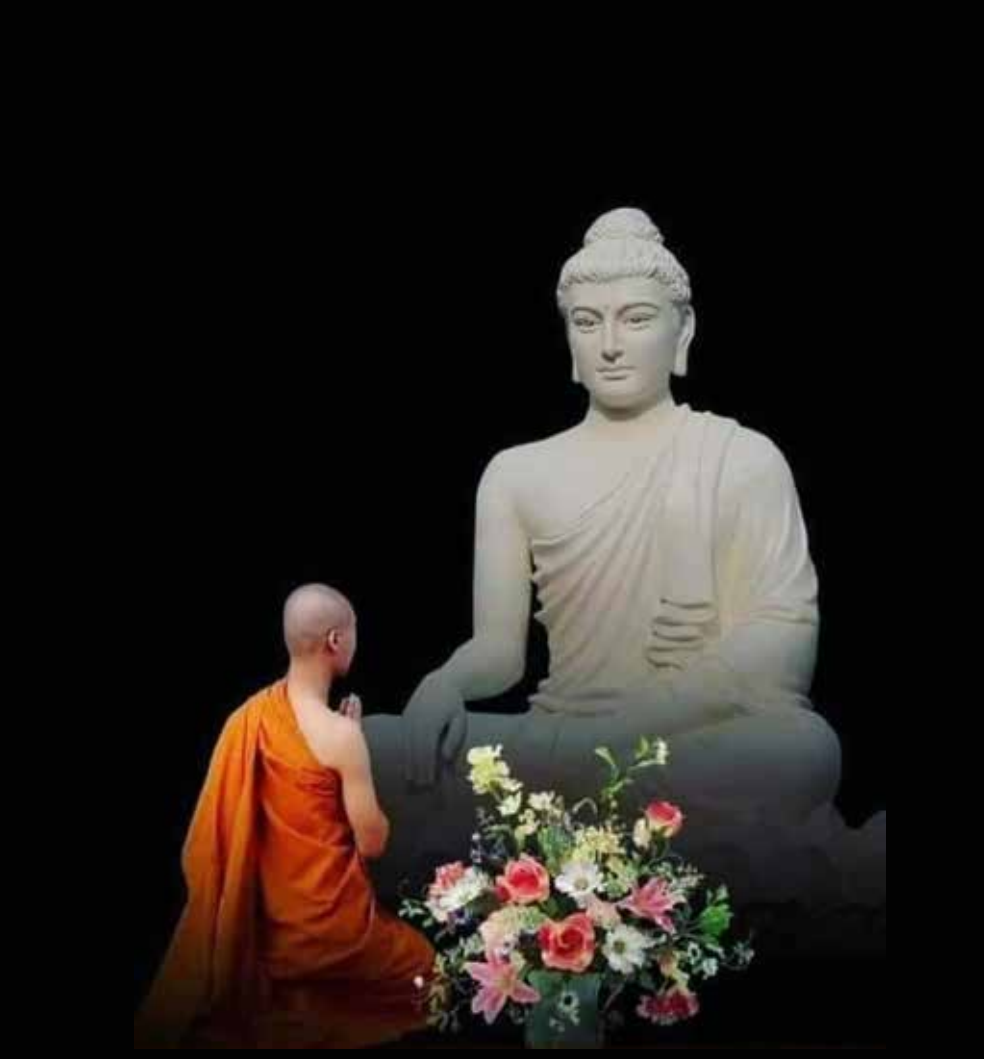
CONCLUSION

It becomes clear that the Buddha was never born, and "He" never died because He never existed. Yet the body of the Bodhisatta who became a Buddha remains to be seen by all as the Buddha. The Buddha, however, can be truly seen only by someone who sees the Dhamma. The Buddha has "become Dhamma" (Dhamma Bhuto) through a paradigm shift. He has moved from the ken of "apparent existence" to the ken of "the reality of impersonal experience" where no "self" or "world" is visible or known. This is what the Mahayanists call suññata. This is why the Buddha is called "The Transcendent One" (Tathagata). He has transcended the human and ordinary state of "existence."

Therefore, we celebrate the Bodhisatta Gotama's conquest of death, by Awakening from the dream of "being-in-the world," and entering the reality of "impersonality" (anatta), by becoming the Buddha, the "Awake-one."

We celebrate Siddhatta Gotama's discovery of the way to immortality, or opening the door to deathlessness, for the benefit of all beings. This achievement is a historic and truly scientific breakthrough, which is of great significance to all humanity. It was not only a great step for the Bodhisatta, but also a tremendous step for all humankind.

Therefore, on this Vesak day, we do not really celebrate the birth, existence, or death of the Buddha, because He was never born, nor did "He" exist, nor did He die. We do, however,



celebrate the final birth of the Bodhisatta who suffered in samsara and practiced the Paramitas through innumerable aeons, for the sake of all beings.

We celebrate the Bodhisatta Gotama's conquest of death, through freedom from "being," by Awakening from the dream of "being-in-the-world," and entering the reality of "impersonality" (anatta), by becoming a Buddha, an "Awake one."

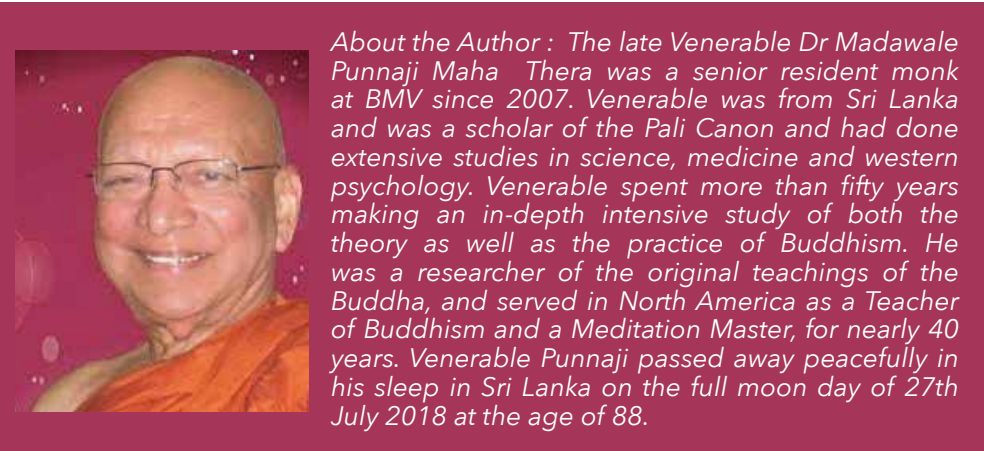
We also feel, as unenlightened beings, our extreme condolences about the disappearance of the figure of the Buddha, when the body of the Bodhisatta that was depersonalized in attaining Buddhahood, and was visible to us as the Buddha, attained quietus.

These glorious Vesak celebrations of Buddhists remind not only Buddhists, but all humankind, about:

- 1. The ultimate realities of life
- 2. The basic problem of life that everyone suffers from without exception
- 3. The victory of man over the ever threatening Challenger - Death (MARA), by the awakening of the Buddha from the dream of existence.

This fact, if understood fully by all humankind, all the fires of lust, hate, sorrow and fear, will be extinguished forever, and Global Unity, Peace and Happiness, will prevail in the world.

Editor's Note: Dear readers, this article is an edited and condensed version of the booklet 'The Philosophy of Vesak' written by Bhante Punnaji. The booklet is a free publication available at BMV.



About the Author : The late Venerable Dr Madawale Punnaji Maha Thera was a senior resident monk at BMV since 2007. Venerable was from Sri Lanka and was a scholar of the Pali Canon and had done extensive studies in science, medicine and western psychology. Venerable spent more than fifty years making an in-depth intensive study of both the theory as well as the practice of Buddhism. He was a researcher of the original teachings of the Buddha, and served in North America as a Teacher of Buddhism and a Meditation Master, for nearly 40 years. Venerable Punnaji passed away peacefully in his sleep in Sri Lanka on the full moon day of 27th July 2018 at the age of 88.



VYAGGHAPAJJA SUTTA: DISCOURSE TO DIGHAJANU ON CONDITIONS OF WELL-BEING IN THIS LIFE AND FUTURE LIVES



By Dr. Ari Ubeysekara

In this discourse, in response to a question by a rich householder named Dighajanu, the Buddha has described eight qualities and conditions that would help a householder to become successful in this life as well as in future lives. The Buddha has advised on how to earn wealth with right effort, how to protect it from possible means of destruction and the significance of living within means. Then the Buddha has described the spiritual qualities of accomplishment of faith (*saddha sampada*), accomplishment of virtue (*sila sampada*), accomplishment of charity (*caga sampada*) and accomplishment of wisdom (*panna sampada*) which will bring welfare and happiness in future lives. These qualities that the Buddha described twenty-six centuries ago, are equally applicable to householders at the present time and to the future generations of householders.

Introduction

All of the discourses delivered by the Lord Gautama Buddha, who lived and preached in India during the 6th and 5th century BC, were grouped into five collections at the first Buddhist council that was held three months after the passing away of the Buddha in 483 BC.

Collection of long discourses (*digha nikaya*)

Collection of middle length discourses (*majjhima nikaya*)

Collection of connected discourses (*samyutta nikaya*)

Collection of numerical discourses (*anguttara nikaya*)

Collection of minor discourses (*khuddaka nikaya*)

Collection of numerical discourses (*anguttara nikaya*) contain the discourses in eleven groups (*nipatas*), grouped numerically from one to eleven, based on the number of facts discussed by the Buddha in each discourse. The Vyagghapajja sutta is included in the eighth group of the discourses in the Anguttara Nikaya. Vyagghapajja sutta which is also known as Dighajanu sutta, was delivered by the Buddha to a rich householder named Dighajanu, a member of the Koliya clan. The Pali word Dighajanu means long knee, Digha meaning long and janu meaning the knee. It has been suggested that Dighajanu is not the real name of the person, but his nickname. The Pali word Vyagghapajja means tiger’s foot, vyaggha meaning tiger and pajja meaning the foot. It is said to be the name of the city of Koliyans from where Dighajanu may have come from, which was supposed to have been built upon a tiger track. It has also been suggested that Vyagghapajja may have been Dighajanu’s family name.

Content of Vyagghapajja sutta

Thus have I heard,

At one time, the Buddha was staying among the Koliyans in their market town named Kakkarapatta. Then a Koliyan named Dighajanu approached the Buddha, saluted and sat down on one side. Having sat down, he said to the Buddha:

‘Lord, we are laymen who enjoy worldly sensual pleasures. We live at home surrounded by spouses and children. We use Kasi fabrics and sandalwood. We wear garlands, perfumes and creams. We handle gold and silver. To those like us, may the Lord teach those things that would lead to welfare and happiness in this life and in future lives.’

“Vyagghapajja, these four means lead to the welfare and happiness of a householder in this life. Which four? Accomplishment of effort (*utthana sampada*), accomplishment of protection (*arakkha sampada*), good friendship (*kalyanamittata*) and balanced livelihood (*sama jivikata*)”.

“What is the accomplishment of effort? Here, Vyagghapajja, by whatever means a householder earns a living, whether by farming, trading, raising cattle, archery, serving under the king or any other type of craft, he is skillful and not lazy. He has a sharp and inquiring mind to know how to complete and organise the work. This is called accomplishment of effort”.

[In the Buddhist teachings, the Buddha has consistently emphasised the significance of effort (*viriya*) required to succeed in the worldly life as well as in cultivating the Buddhist spiritual path of liberation. In applying effort to any worldly or spiritual process, it needs to be maintained from the beginning till the final outcome. Depending on the stage of a particular task there are three types of effort:

Effort required to begin a particular action (*arambha dhatu viriya*)

Effort required to sustain an action in spite of obstacles (*nikkama dhatu viriya*)

Effort required to continue till the completion of an action (*parakkama dhatu viriya*)]

“And, what is accomplishment of protection? Here, Vyagghapajja, whatever wealth a householder has earned through effort, collected by the strength of his arms, earned by the sweat of his brow, and justly earned by right means, he guards it and protects it so that the king will not seize it, thieves will not steal it, fire will not burn it, water will not wash it away, or unloving heirs will not take it away. This is called accomplishment of protection”.

[Here, the Buddha has emphasised the need to protect the wealth that one has collected through effort and right means, from all possible means of loss and destruction. The Buddha brings to the attention of the householders that there is the possibility of losing what they have rightly earned, unless they keep a constant guard against those who are waiting to take it away from them. This does not mean that one should be miserly and not spend it on things that are necessary for a comfortable householder’s life. The Buddha has also encouraged the householders to use their income to invest, save and donate to deserving recipients. It should be noted that the next factor of association with good friends will also be helpful in protecting the wealth rightly earned by a householder.]

“And, what is accomplishment of good friendship? Here, Vyagghapajja, in whatever town or village a householder lives, he associates with and engages in conversation and discussion with householders or householders’ sons who may be young or old, but are accomplished in faith, virtue, charity and wisdom. He emulates the faith of the faithful, virtue of the virtuous, charity of the charitable, and the wisdom of the wise. This is called accomplishment of good friendship”.

[In the Buddhist literature, a good friend (*kalyana mitta*) is also known as a spiritual friend, noble friend, admirable friend and virtuous friend. In the *Maha Mangala sutta*, in which the Buddha has described the great blessings in life which lead to one’s material and spiritual success, the very first two factors are avoidance of the foolish people and association with the wise people.

“Asevana ca balanam, panditanan ca sevana”

“Not to associate with the foolish, to associate with the wise”

Association with the wise people will provide the opportunity to listen to good advice, and to cultivate faith, clear thinking and good moral conduct. In this discourse, the Buddha has described four positive qualities of a good friend: faith (*saddha*), virtue (*sila*), generosity (*caga*) and wisdom (*panna*).]

“And, what is accomplishment of balanced livelihood? Here, Vyagghapajja, a householder knowing his income and expenses, balances his finances, neither extravagant nor miserly, knowing that his income is in excess of his expenses and his expenses are not in excess of his income. Just as the goldsmith or his apprentice, while holding the scale, knows it has tipped down by so much or it has tipped up by so much. In the same way, a householder knowing his income and expenses, balances his livelihood, neither extravagant nor miserly, knowing that his income is in excess of his expenses and his expenses are not in excess of his income. If Vyagghapajja, a householder with little income lives an extravagant life, other people will say “this householder enjoys his wealth like a fig eater”. If Vyagghapajja, a householder with a large income lives a miserly life, the other people will say, “this householder will die of starvation”. But, a householder knowing his income and expenses leads a balanced livelihood, neither extravagant nor miserly, knowing that his income is in excess of his expenses and his expenses are not in excess of his income, this is called accomplishment of balanced livelihood”.

[The Buddha brings the attention of the householder to the importance of balancing the finances and to be mindful of one’s income and the expenses. The Buddha has advised against being miserly and hoarding one’s wealth and also against extravagant spending that will ruin the wealth that one has earned with effort. Unfortunately, many people have the tendency to live their life beyond their means due to temptation after material comforts and destroy whatever wealth that they have earned. Association with bad friends can also contribute to this by receiving bad and unwise advice from them.]

“Vyagghapajja, the wealth accumulated in this way has four means of destruction. Indulgence in women, indulgence in alcohol, indulgence in gambling, companionship and intimacy with bad friends. Just as in the case of a large reservoir with four inlets and four outlets, if a man were to close the inlets and open the outlets and there is no proper rainfall, a decrease of the water, not an increase is to be expected. In the same way, Vyagghapajja, there are these four means of destruction of the wealth accumulated in this way: Indulgence in women, indulgence in alcohol, indulgence in gambling, companionship and intimacy with bad friends”.

[In the *Sigalovada sutta* of the *Digha Nikaya* (collection of the Buddha’s long discourses), the Buddha has described six factors that lead to the destruction of one’s wealth. Three of them are indulgence in alcohol, indulgence in gambling and intimacy with bad friends similar to three of the four factors described in this discourse.]

“There are four means of increasing the accumulated wealth. Not indulging in women, not indulging in alcohol, not indulging in gambling, companionship and intimacy with good friends. Just as in the case of a large reservoir with four inlets and four outlets, if a man were to open the inlets and close the outlets and there is proper rainfall, an increase of the water, not a decrease is to be expected. In the same way, Vyagghapajja, there are these four means of increasing the wealth accumulated in this way: Not indulging in women, not indulging in alcohol, not indulging in gambling, companionship and intimacy with good friends”.

“Vyagghapajja, these are the four means that lead to the welfare and happiness of a householder in this life”.

“Vyagghapajja, there are four means that will lead to the welfare and happiness of a householder in his future life. Which four? Accomplishment of faith (*saddha sampada*), accomplishment of virtue (*sila sampada*), accomplishment of charity (*caga sampada*) and accomplishment of wisdom (*panna sampada*)”.

“What is the accomplishment of faith? Here, Vyagghapajja, a householder has faith in the Enlightenment of the Buddha: thus indeed, the Buddha is worthy, fully self-awakened, accomplished in wisdom and conduct, well-gone, knower of the worlds, unexcelled as a trainer of those to be tamed, teacher of gods and humans, awakened, blessed. This is called accomplishment of faith”.

[Two types of faith have been described in the Buddhist teaching: blind, irrational, baseless or rootless faith (*amulika saddha*) and confidence based on reason and experience (*akarawathi saddha*). The Buddha encouraged the disciples to have faith based on experience rather than blind faith which can act as an obstacle to one’s spiritual progress. Out of the innumerable qualities of the Buddha, the disciples generally reflect on nine qualities which the Buddha has described in this discourse. In the Buddhist teaching, faith has also been described as having conviction in the Triple Gem, the Buddha, the Dhamma (Buddha’s teaching) and the Sangha (Buddha’s disciples who are already liberated or are on the path of liberation. Faith is the first of the five spiritual or controlling faculties (*pancha indriya*) the other faculties being effort (*viriya*), mindfulness (*sati*), concentration (*samadhi*) and wisdom (*panna*). One’s spiritual progress depends on the progressive strength of these five faculties, and one who has completed and fulfilled the five faculties is said to have been fully liberated and become an Arahant.]

“And, what is accomplishment of virtue? Here, Vyagghapajja, a householder abstains from killing any living beings, abstains from stealing, abstains from sexual misconduct, abstains from false speech, abstains from alcohol and intoxicants that cause heedlessness. This is called accomplishment of virtue”.

[In Buddhism, the basic code of moral conduct for the lay disciples is the set of five precepts (*pancha sila*) mentioned in this discourse. They can also observe higher sets of precepts such as the eight precepts and ten precepts. Morality is the second of the ten perfections (*parami*) that need to be cultivated by those aspiring to gain enlightenment (*Nibbana*), and to be liberated from rebirth and its associated sufferings. Morality is the second of the ten meritorious actions (*dasa punna kriya*), that one can perform in order to accumulate merits that will bring beneficial results in both this life and future lives. In the Noble Eight-fold Path, which is the Buddhist spiritual path to enlightenment, the Buddha included the three factors of right speech (*samma vaca*), right action (*samma kammanta*) and right livelihood (*samma ajiva*) in the group named morality (*sila*). The Buddha also emphasised the fact that right morality is essential to develop right concentration (*samadhi*) which is essential to develop wisdom (*panna*).]

“And, what is accomplishment of charity? Here, Vyagghapajja, a householder, having got rid of the stain of miserliness, lives at home devoted to charity, open handed, delighting in giving, devoted to giving alms, delighted in distributing alms. This is called accomplishment of charity”.

[The Buddha considered giving, or generosity, as a fundamental and essential virtue in one’s spiritual development. Giving is the first of the ten perfections (*parami*) that need to be cultivated by those aspiring to gain enlightenment (*Nibbana*). Giving (*dana*) is the first of the ten meritorious actions. In the *Ariya Dhana Sutta* of the *Anguttara Nikaya*, the Buddha has described generosity (*caga*) as one of the seven treasures or sources of spiritual wealth for the noble ones with the remaining six treasures being faith (*saddha*), moral conduct (*sila*), moral shame (*hiri*), moral fear (*ottappa*), learning (*suta*), and wisdom (*panna*). What is offered by a donor to a recipient in an act of giving (*dana*) can generally be divided into three groups: material gifts (*amisa dana*), gift of fearlessness (*abhaya dana*), and gift of the teaching (*doctrine*) (*dhamma dana*).]



"And, what is accomplishment of wisdom? Here, Vyagghapajja, a householder is wise possessing the wisdom of the phenomenon of rising and falling away that is noble and penetrative, leading to the total eradication of suffering. This is called accomplishment of wisdom".

[In the Buddhist scriptures, wisdom (*vijja*) is generally defined as an understanding of the four Noble Truths: Truth of universal suffering (*dukkha*), Truth of the cause of suffering (*samudaya*), Truth of the cessation of suffering (*nirodha*) and the Truth of the path leading to

the cessation of suffering (*magga*). In this discourse, the Buddha has described wisdom in terms of an understanding of the origin and the cessation of mental and physical phenomena. Similarly, in the *Meghiya sutta* of the *Anguttara Nikaya*, the Buddha has described wisdom of the rising and falling away as one of the five factors that will help a meditator to bring liberation of the mind to full maturity leading to the total eradication of suffering.]

"These, Vyagghapajja, are the four means that will lead to the welfare and happiness of a householder in his future life".

## BMV News & Events

### Past Events in February to April 2021.

#### A. Virtual Dhamma Sharing (Streamed online via BMV Public Facebook Page)

 <p><b>Bhante D Vijitharathana Thera</b> (Sri Lanka)</p> <p>Friday, 19th February</p> <p><b>Mandarin Dhamma Talk</b> - Verse 9 &amp; 10 of the Dhammapada</p>	 <p><b>Bhante P. Vineetha Thera</b> (Sri Lanka)</p> <p>Sunday, 21st February</p> <p><b>Muni Sutta SN 1.12 Part 1</b> - Discourse to Muni or Sage</p> <p>Friday, 5th March</p> <p><b>Muni Sutta SN 1.12 Part 2</b> - Discourse to Muni or Sage</p> <p>Friday, 12th March</p> <p><b>Muni Sutta SN 1.12 Part 3</b> - Discourse to Muni or Sage</p>	 <p><b>Venerable Dr Dhammapala Thera</b> (Malaysia)</p> <p>Sunday, 28th February</p> <p><b>Mandarin Dhamma Talk</b> - Mangala Sutta Part 2</p> <p>Sun, 28th March</p> <p><b>Mandarin Dhamma Talk</b> - Mangala Sutta Part 3</p>	 <p><b>Dr Iromi Ariyaratna</b> (Sri Lanka)</p> <p>Monday, 8th March</p> <p><b>Buddhist Attitude Towards Women</b> - In conjunction with International Women's Day</p>	 <p><b>Bhante Prof Dr L. Sirinivasa Thera</b> (Sri Lanka)</p> <p>Sunday, 14th March</p> <p><b>The Present Decides the Future</b> - Kukkuravatika Sutta MN11.1.7</p>	 <p><b>Dr Nipunika Dilani</b> (Sri Lanka)</p> <p>Friday, 19th March</p> <p><b>Women's Immense Contribution to Buddhism</b></p>
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#### B. Full Moon Puja & Dana Honouring the Departed

- 27th March & 4th April

The Annual Merit Offering Ceremony is held annually to honour, express our gratitude and to transfer merits to our departed loved ones. Full moon offerings, flower bouquets, lighting of oil lamps, chanting of sutras and transference of merits were carried out on 27th March.

Devotees offered Dana to the Maha Sangha and transferred merits on the 4th of April. The Merit Offering Ceremony at the Sinhala Buddhist Cemetery at Jalan Loke Yew was cancelled due to the Covid 19 related CMCO but the SOP stated that limited number of family members could visit and offer prayers.



#### C. Sinhala New Year Celebrations - 14th April



Due to the state wide Covid 19 related CMCO implemented by the government, this year's New Year was celebrated on a smaller scale but joyous mood. Devotees in light green attire (New Year colour) attended the Buddha puja for blessings and offered Dana to the Maha Sangha. An array of kiribat and seeni sambal, cakes and cookies and traditional Sinhala fare were offered to the monks and later to the devotees who stayed behind after the Dana.



## Buddhist Institute Sunday Dhamma School (BISDS)

Welcome our new Vakkalian

9th Feb 2021, this year we have 3 adorable students from Rahula joining Vakkali. These energetic boys are quick learners too.

Even though classes are conducted online, they are very attentive and active learners like their seniors in Vakkali.

They can sit in the proper posture and chant the Vandana and Ti-Sarana confidently as shown in these pictures.

Many thanks to their supportive parents who encourage their children to wake up early every Sunday and take part in our activities and lessons. Their enthusiasm is very infectious and spur their seniors in Vakkali as well. In addition, they make their teachers proud and happy too.

It has been more than 10 years since I taught Rahula students. Having these cute and bright boys again certainly make the class enjoyable and entertaining. A very happy weekend for all of us.

From sis Chua G.K.



# BISDS INTAKE NOW OPEN MID-YEAR 2021

ONLINE REGISTRATION  
FROM 1 MARCH 2021 – 30 APRIL 2021



Scan the QR code to register or  
visit <https://forms.gle/9gNJ8D4i64ThcLev6>

For enquiries  
Email: [registration@bisds.org](mailto:registration@bisds.org) or visit [www.bisds.org](http://www.bisds.org)





# Friends of the Vihara

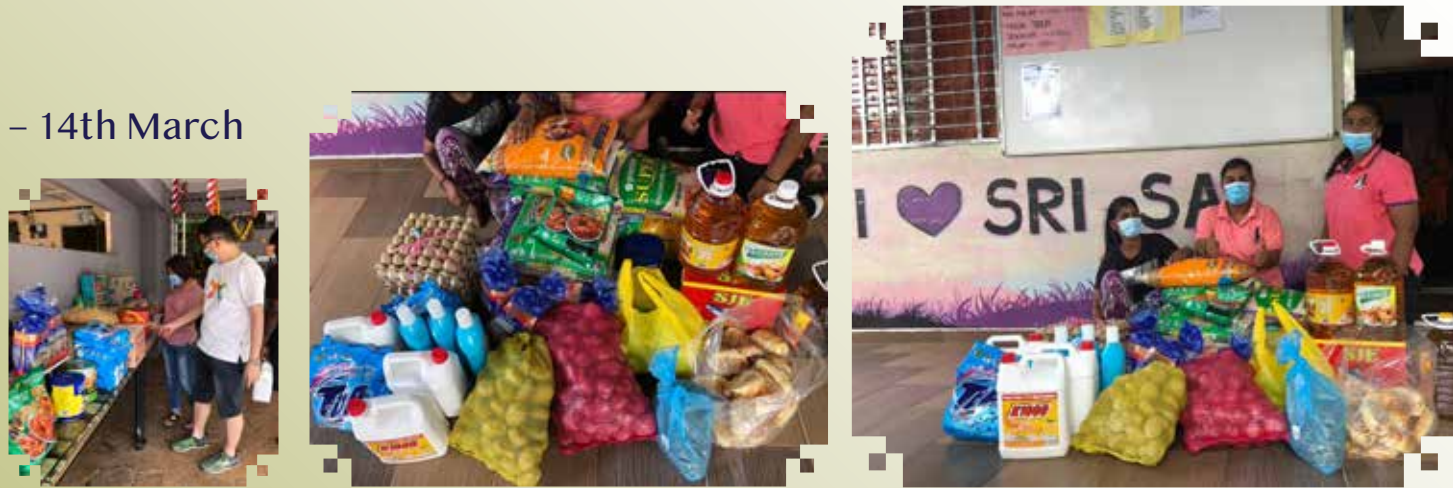
## 1. Feeding the Needy – 14th March, 21st March & 28th March

Food was provided to inmates of the Charis Home, Myanmarese Shelter Home and Trinity Childrens' Home



## 2. Provisions to Klang Homes – 14th March

Provisions were delivered to Sri Sai Orphanage, Berlian Home and Cahaya Ladies Home.



# PEN PORTRAITS

## PORTRAITS OF 93 EMINENT DISCIPLES OF THE BUDDHA

Mahanama was the son of a Brahmin scholar. His father was one of the holy men who prophesied that Prince Siddharta would either be a great Ruler or a great religious leader.

Mahanama longed to be in the front rank. Even during the time of Buddha Padumuttara, he was ever anxious to fulfil this destiny. He was assured by such an august personage as the Buddha that he would fill the role during the Dispensation of Buddha Gotama even though 100,000 kalpas must elapse.

Mahanama was a keen student. He mastered Vedas of Brahminical lore. He was not satisfied. That was the reason he joined Kondanna, Bhaddiya, Vappa and Assaji and led an ascetic life. Of these, Kondanna was the youngest of the eight brahmins who read the signs on Gotama's body on the day of the name giving festival. The four others had been advised by their fathers to watch Gotama's career and to join him should he renounce the world. This they did, and all five joined in the austerities of Gotama at Uruvela. When He abandoned his austerities and started to follow the Middle Way, they left Him in disappointment.

But after the Enlightenment, the Buddha visited them at Isipatana Deer Park, Sarnath and preached to them. At first they refused to pay heed to Him, but gradually His powers of persuasion won their hearts and they became His first disciples. It is noteworthy that, although warned by their fathers of the great destiny awaiting Gotama, they were yet reluctant to accept the Buddha's claim to Enlightenment.



No 44.

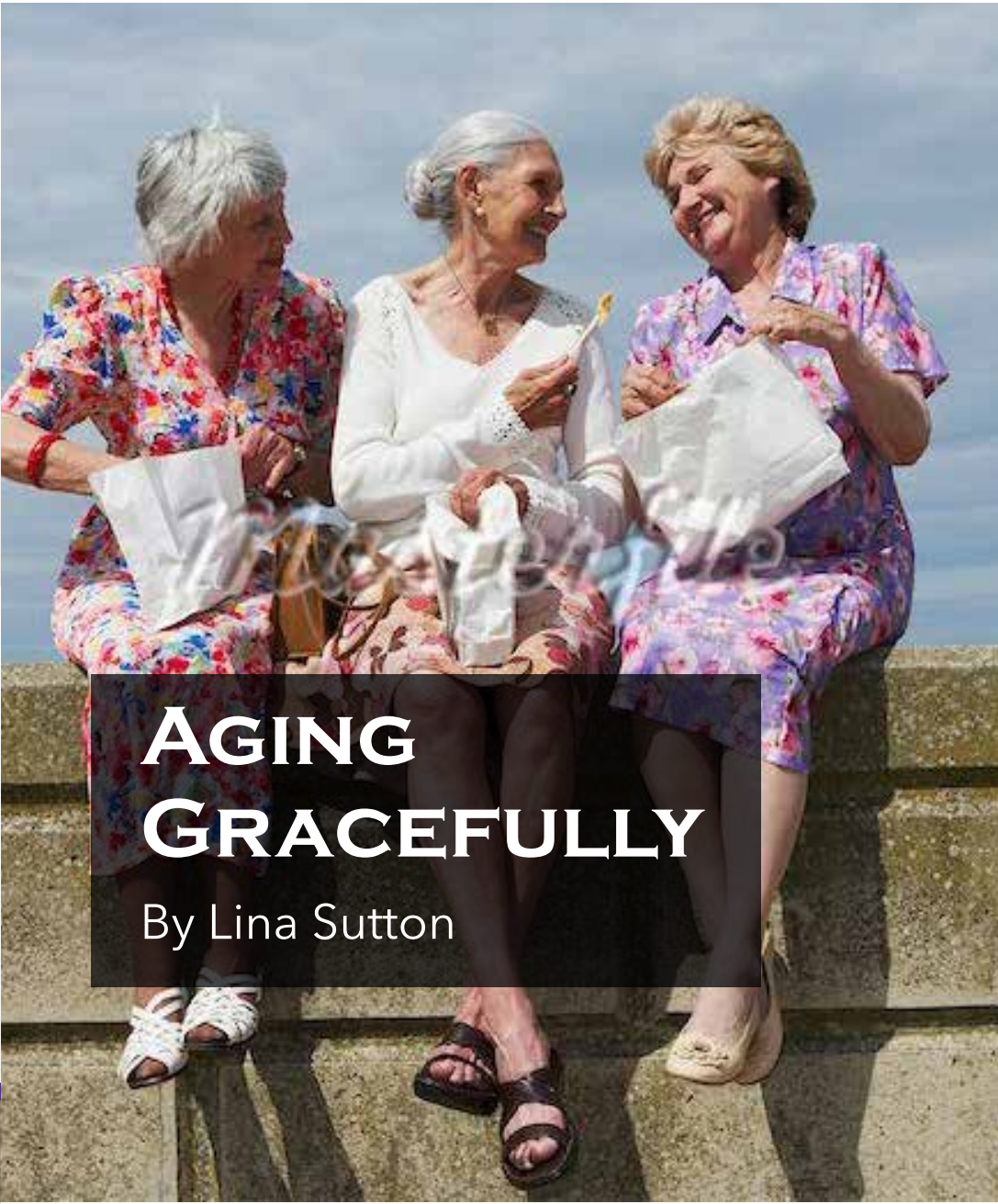
## MAHANAMA MAHA THERA

The First Sermon that the Blessed One preached marked Him as the greatest teacher and the most powerful orator whose like the world had not seen. This was followed by homely talks until the Blessed One delivered the second sermon, the Anatta Lakkhana Sutta, which was supplementary to the first. Nothing could delay the fulfilment of Mahanama's destiny. He was numbered among the first five Arahants who entered the Noble Order.

Mahanama became a Sotapanna on the third day after the preaching of the Dhammacakkappavattana Sutta. He became an arahant on the day of the preaching of the Anatta Lakkhana Sutta.

Mahanama once visited Macchikasanda, and there Cittagahapati, seeing him beg for alms and pleased with his bearing, invited him to his house, gave him a meal, and listened to a sermon by him. Citta was greatly pleased, and offered his pleasure garden of Ambatakavana to Mahanama as a gift to the Order and built there a great monastery.

# SENIOR LIVING



## AGING GRACEFULLY

By Lina Sutton

I have had the privilege of caring for, and working with, many members of the older generation in our society for a good 15 years.

Having observed their life experiences – the trials they have overcome and the approaches these seniors have adopted – I have come to realise that they are far more aware of the intricacies of life than I had considered myself to be. In fact, although I am now in my late 40s, I am still learning about life from the older folk around me.

To grow old gracefully and to embrace growing old naturally, we have to plan ahead.

We have to know where we are heading, our envisioned life path as we age, and the values we cherish and aim to manifest in our journey.

We can pass through our senior years beautifully provided we get the balance right. You get that balance by learning from the mistakes made in the past and starting anew with more healthy behaviours.

When we look at many of the older people in communities around the world, we come to understand they have mindsets that have evolved and matured through the decades, perhaps even lifetimes through good karma.

We can look upon their accumulated wisdom as wonderful and enlightening and appreciate its positive impact on our lives if we choose to accept it.

During this ongoing pandemic, my family, which includes my parents, went through various challenges in health, finance, mental and social spheres. But we saw these as opportunities to find balance and grow.

# Health & Wellness



Overcoming our challenges with the practices we adopted remain key to our collective wellbeing. These practices are not novel or specific to any given situation but work as an integrated approach to an overall balanced and healthier lifestyle.

What is remarkable is the agility of our mindset as we grow older. It becomes stronger and more expansive, as do the emotions, if they are understood and controlled from phase to phase.

Age is not an obstacle; it is a legacy. Those among us approaching our senior years should have faith in our future, and not be swayed into thinking that turning 50 or 60 or beyond is some morbid milestone. It is NOT. Take heart.

Integrating the practices of wellness will help everyone lead a balanced life even when one has passed middle age. Be sure to adopt these:

## Physical Wellness

This includes eating balanced nutritious meals and ensuring that you consume an anti-inflammatory diet on a daily basis.

It is also important to keep moving instead of being sedentary. Doing strength training, getting optimal uninterrupted sleep, managing stress, hydrating well, ensuring compliance with prescribed medication, going for timely medical check-ups, receiving preventative medical care and dental care, and if sexually active, getting screenings done quarterly all combine to ensure you keep alert and healthy.



## Engaging the Mind

Intellectual wellness means staying curious and engaged in learning new things. Engage in creative activities. Read for pleasure, be aware of social and political issues, or join a club that focuses on enhancing your intellectual interests.

Practise the 7 Factors of Enlightenment in decision-making or when reflecting on some matter.

## Emotional

Maintaining a healthy emotional life is important for overall health. Some ways to stay emotionally healthy are to manage your stress level by Practicing Loving-Kindness Meditation, and joining a Breathing (pranayama), Yoga or Tai Chi class.

Other ways include practising Mindfulness by being present and adopting the Eight Noble Path or the 7 Factors of Enlightenment to challenging mental situations.



## Spiritual

Spiritual wellness is a process of understanding beliefs, values and ethics that help guide our life. Spend time studying the Sutras, more importantly the meaning within, and see if they can be applied to your life events.



Draw up a schedule to practise spiritual rituals and understand the process of the rituals you perform. Meditate on a daily basis. Take small steps if you are a beginner.

## Occupational

Occupational wellness means contributing your knowledge, skill, talent and expertise to your community or societies you have an interest in.

Pay it forward. Teach others a skill. Create small groups within your community or family who share the same interest and offer your skills or help.

Contribute your time – get involved in places like your neighbourhood temple, gardens, orphanage, old folks home, hospice etc.

## Environmental

Environmental wellness means taking heed of your global environment to help nurture it for everyone's sake, and, doing the same for your personal surroundings.

De-cluttering your room or house is one way of doing this. Recycling unwanted items in your home that you have not used for a year or so is impactful on your space. Let some of them go. Living light is easy living.

Even volunteering to clean the streets or plant trees in your neighbourhood can alleviate your mood and provide purpose. To top it all, it will improve your wellbeing.



# Health & Wellness



Choose one of the below daily and practice it

### DO

- Meditate
- Join a social support group
- Strengthen your emotional bonds with family and close friends.
- Maintain a balance of rest and activity.
- Explore a new interest.
- Take up a challenging mental activity.

### UNDO

- Don't be sedentary – stand up and move throughout the day.
- Your negative emotions.
- Heal injured relationships that are meaningful to you.
- Be mindful of lapses and imbalances in your diet.
- Address negative stereotypes about ageing and ageism.
- Consider how to heal the fear of death.

I have found with my parents and clients that in keeping to a balanced lifestyle with regard to all these aspects stated above, they have managed to lessen the onset of physical and mental ailments.

Lead a healthy lifestyle which includes strengthening your physical body, be at peace within, and you will be able to lead a purposeful life.

This is an introduction to a series of articles on Health and Wellness. I will be adding more details and practices in the areas highlighted above in the coming issues of the BMV Digest.



About the Writer : Lina Sutton provides consulting, training and coaching for executive clients, work units and individuals. She has extensive experience specialising in executive coaching, health coaching, organizational development, program design and leadership development that spans over 20 years across a wide array of industries. She is a certified master practitioner of wellness and nutrition. She is also a certified coach, health coach and a certified pranik healer.

## Buddhist Art, Symbols & Literature



### The Symbolism of Elephants in Buddhism

When you think of Buddhism, elephants probably aren't what comes to your mind. We think more along the lines of Buddha statues, serene temples, and monks sitting in peaceful meditation. But elephant symbolism in Buddhism is highly revered for a number of reasons: from their significance in ancient legend and myth, art and architecture to the desirable qualities that the dignified elephant is seen embodying all over Southeast Asia today.

The Asian elephant has been considered an auspicious animal and to signify good fortune, amidst being used as one of the four-fold armies (chariots, elephants, cavalry and infantry), a beast of burden and a trade item throughout history. In addition to this, "elephants are an attribute of royalty" (Rhys Davids & Oldenberg 1882).

Elephants play a recurring theme in many stories of the East. It's not hard to understand why: their large presence makes an impression on even the most callous of people. But the elephant's symbolism extends deeper than just the surface level; in fact, it helped shape the east we know it today.



### Elephants Play a Major Role in Buddhism

The association of elephants with Buddhism dates back to the beginning of Buddhism in 6th to 5th century BCE. Elephants are associated with stories of the life of Buddha such as the conception of Prince Siddhartha (who became Buddha later) and featured in a number of Jataka tales (the stories related to previous births of the Buddha), in which the Buddha himself took the form of an elephant a few times. Found throughout Buddhist texts and carrying spiritual meanings, elephants are treated as royalty in their incarnations all throughout India and Southeast Asia, where Buddhism thrives.

The association of elephants with Buddhism has been depicted in art and architecture since the ancient times such as in India and Sri Lanka. Some of which are directly related to the Buddha. Examples are a sculpture on the southern gateway of Sanchi depicting the scene where relic caskets were taken on elephants after the 'war of relics' at Kusinara, after the demise of Lord Buddha as well as the 1st millennium CE paintings found in Dimbulagala and Kotiyagala in Sri Lanka. The decorative use of elephants is varied and found on features of art and architecture including paintings, moonstones, guard stones, building entrances, stone panels and protective walls.



### The Qualities the Elephant Emulates.

The revered elephant is treated like royalty in Southeast Asia, respected for its strong qualities. Buddhists hold the elephant in high regard for the same reasons, and more.

The elephant symbolism in Buddhism is a sign of strength, honor, patience, peacefulness, and wisdom. Some Buddhist traditions keep elephants at their temples. These are trained elephants, which are referred to as "the temple elephants". The use of temple elephants in Buddhist religious processions is a common practice in present day Sri Lanka, Thailand, Burma and other Buddhist countries. The main objective of this religious procession is to honour the Buddha. This traditional practice is central to Buddhist festivals and is associated with elephants (preferably tuskers) carrying the relics of the Buddha.

Elephants, particularly white elephants, are viewed and treated as royalty in Thailand and Burma. The elephant is also seen as a sign of good luck and fortune in Asian countries.

Elephants are a powerful role model for the spiritual lifestyle; they're obedient to their leader, calm, nearly unstoppable when set on a path, and have large ears to hear more than speak. In short: the perfect disciple.

### The Plight of the Elephant Today

Unfortunately, the elephant's status is a mixed bag in the east today. On the one hand, the elephant is revered by nearly every culture and country around India; on the other, the elephant is undoubtedly suffering.

Poachers have put the elephant on the watch list for endangered species. 100,000 were killed for their tusks in the last 3 years. Not only that, but elephants are routinely abused in the circus; riders train them very hard in order to make them obey specific directions. It's a shame that such a highly revered and regal animal is being hunted and abused across the world.

Editor's Note : This article has been researched and re-worded from 3 different articles.

Source : <https://blog.sivanaspirit.com/symbolism-elephants-east/> and <https://unifycosmos.com/elephant-symbolism-buddhism/>



Projects

LEND A HAND

The Buddhist Maha Vihara “Lend A Hand” programme is to support the undertaking of a number of crucial projects that are needed for continuous maintenance and upgrading for the benefit of all devotees. We appeal to your kind generosity to help us realise the following:

TAX EXEMPT RECEIPTS CAN BE ISSUED FOR SPONSORSHIP



SHRINE HALL

- i) Heritage Refurbishment
- Balance Required - RM111,850
- ii) Outside Hall Lights
- Balance Required - RM39,400



Bodhi Tree Area

**Stainless Steel Panels with tampered glass for all 56 Buddha statues’ Huts**

Balance Required – RM16,670

Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV



Sponsorship can be made in Your Name or In Memory of a dearly departed family member or friend



Seated Buddha Frieze

RM 18,000 each

34 statues left to be sponsored



Standing Buddha Frieze

RM 38,000 each

2 statues left to be sponsored



WISMA DHAMMA CAKRA

21 Lotus Pillars available for sponsorship at **RM25,000 each.**

Each pillar is named after the Buddha’s core teachings

PILLARS – GROUND FLOOR ( 4 Nos ) 4 NOBLE TRUTHS	All Pillars Sponsored
(Truth of Suffering)	Sponsored
(Truth of the Origin of Suffering)	Sponsored
(Truth of the Cessation of Suffering)	Sponsored
(Truth of the Path to the Cessation of Suffering)	Sponsored

PILLARS ON MEZZANINE FLOOR (18 nos) TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	8 pillars available for sponsorship
DANA (Generosity)	Sponsored
SILA (Morality)	Sponsored
BHAVANA (Meditation)	Sponsored
APACAYANA (Respectfulness)	Sponsored
VEYYAVACCA (Serving Others)	Sponsored
PATTIDANA (Sharing Merits with Others)	Sponsored
PATTANUMODANA (Rejoicing in Others’ Merits)	Sponsored
DHAMMA-DESANA (Teaching The Dhamma)	Sponsored
DHAMMA-SAVANA (Listening To The Dhamma)	Sponsored
DITTHIJU-KAMMA (Rectifying One’s View)	Sponsored
SAMMA DITTHI (Right View)	Available
SAMMA VACA (Right Speech)	Available
SAMMA AJIVA (Right Livelihood)	Available
SAMMA SATI (Right Mindfulness)	Available
SAMMA SAMKAPPA (Right Resolve)	Available
SAMMA KAMMANTA (Right Action)	Available
SAMMA VAYAMA (Right Effort)	Available
SAMMA SAMADHI (Right Concentration)	Available

PILLARS ON LEVEL 1 (5 Nos) FIVE PRECEPTS	3 pillars available for sponsorship
PANATI-PATA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from destroying living beings)	Sponsored
ADINNA-DANA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from taking things not given)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from missing sexual misconduct)	Available
MUSAVADA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from false speech)	Sponsored
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from taking anything causing intoxication or heedlessness)	Available



Dhammacakra Wheel

Balance Required: **RM200,000**

General Items for Temple and Devotees’ Use

Items displayed are for illustration purpose only

1. Supply and Install Visual System at 1st Floor, Puja Hall (for dhamma talks and retreats)

Estimated Cost : RM25,730

1. Meditation cushion with cushion  
Big 2 feet x 2 feet @ RM65 x 62 nos = RM4,030  
Small 10 x 14 x 46mm  
@ RM55 x 106 nos = RM5,830

Total Estimated Cost : RM 10,120

1. Wireless Head Set Microphone  
Balance Required : RM2,300

1. Microphone System  
Estimated Cost : RM4,800

1. Mobile Stage with Skirting and Staircase  
Estimated Cost : RM7,700

1. 10-seater Round Tables (50 tables)  
Estimated Cost : RM9,000

1. Skirting for Banquet Table (for 100 tables - 6 ft x 2 ft)  
Estimated Cost : RM9,500

Vehicle for Transport

Balance Required: RM77,500

CONTACT BMV ADMIN  
OFFICE FOR ASSISTANCE

TEL: 03 - 2274 1141 / 011- 2689 6123

EMAIL: info@buddhistmahavihara.org

Account Name:  
Buddhist Maha Vihara  
Account Number: 292-00-01161-8  
Bank: Hong Leong Bank

Tax Exempt Receipts can be issued for sponsorship

**Partial Sponsorship**

Names of Sponsors for Amounts RM500 and above

*Buddha Statues Huts at the Bodhi Tree Area*

In memory of Thoo Thean Wah – 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



# Buddhist Maha Vihara (Established in 1894)

The Vihara was founded by the Sasana Abhiwurdhi Wardhana Society, which is the oldest registered Buddhist Society in the country. The Vihara was elevated to that of a Maha Vihara since 1994 with the full complement of the three main sacred objects of veneration namely the Buddha image (1894); the Bodhi Tree (1911) and the International Buddhist Pagoda (1971). Being the oldest Buddhist temple in the Klang Valley, we have served the community selflessly as follows:

## Religious Activities

- Daily Buddha Puja at designated hours
- Full Moon and New Moon Buddha Puja
- Bojjangha Puja for good health
- Dhamma Talks
- Meditation Classes and Retreats
- 8 Precept Programme
- Chanting Classes
- Wesak Programme and Candle Light Procession
- All Night Chanting to invoke Blessings
- Kathina Ceremony
- Novitiate Programme



## Socio-Welfare Activities

- Weekly Feeding the Homeless and Needy
- Festive Season Midnight Aid Distribution to the Homeless
- Grocery Aid Distribution to Welfare Homes and Orang Asli Settlements
- Weekly Traditional Chinese Medicine Clinic
- Pursuing inter-religious harmony through the Malaysian Consultative Council for Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST)

## Education Programme

- FREE Buddhist education for children and adults via the Sunday School since 1929.
- Systematic tertiary Buddhist education.
- Distributed more than 2 MILLION free publications and CDs/MP3/ DVD/VCD in 30 languages since the 1950s.
- Dharma for the Deaf class since 1999

## VISION

To be a leading international center for the Learning, Practise and Dissemination of the Buddha Dhamma

## MISSION

To provide a conducive environment to:

- promote scholarship and study of the Buddha Dhamma
- propagate the Buddha Dhamma
- be the focus of Buddhist activities for the larger community
- foster Theravada Buddhist cultural and traditional practices

## Six Strategic Objectives

To be the Buddhist center of choice for:

1. Pariyatti – Structured Buddhist education for children and adults.
2. Patipatti, Pativedha – Regular programmes for the practice and the realization of the Buddha Dhamma.
3. Dhammadutta – Dhamma materials for the masses locally and abroad
4. Karuna – Compassion in Action
5. Kalyana Mitrata – Networking and Fellowship with Buddhist and non-Buddhist organisations to sustain the Buddha Sasana.
6. Samajivikata – Financial viability while committing to Religious and Cultural Obligations.

## Four Ennoblers

1. Loving Kindness
2. Compassion
3. Altruistic Joy
4. Equanimity

## Motto

Go forth, for the good, happiness and welfare of the many, out of compassion for the world.

## DAILY ACTIVITIES

### Mon - Sun

- 6.30am - 7.30am  
- 11.30am - 12.00noon  
- 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

### Sat

- 8.00pm - 9.30pm  
- 8.30am - 10.30am

### Sun

- 10.30am - 11.30am  
- 2.00pm - 7.00pm

- 7.30pm - 8.30pm

- 8.30am - 9.30am

- 9.30am - 11.00am

- 9.30am - 12.00noon

- 10.00am - 11.30am

- 10.00am - 2.00pm

- 11.00am - 12.30pm

- 1.30pm - 5.00pm

- 2.00pm - 7.00pm

- 3.00pm - 4.30pm

- 5.00pm

### Meditation Class

### Senior Club Yoga for Beginners

### Qigong Practise

### Senior Club Yoga for Intermediate

### Afternoon Puja & Talk

### Dhamma Talk

### Qigong Practise

### Tai Chi Practise

### Degree & Master's in Buddhism Classes

### Bojjhanga Puja

### Morning Puja

### Abhidamma Class

### Sunday Dhamma School for Children & for Adults

### Dhamma Talk

### Traditional Chinese Medicine

(Every Sunday except Public Holiday)

### Pali / Sutta Class

### Sinhala Language Classes

### Sinhala Cultural Dance Classes

### Diploma & Degree in Buddhism Classes

### Dhamma for the Deaf (fortnightly)

### Feeding the Needy and Homeless

## You can donate towards our many projects :

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

## Payments can be made via :

**BMV Office Counter** : Cash, cheques & credit cards

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

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

## BMV Statement of Accounts :

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

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

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

**BMV OFFICE HOURS**

**MON – SAT : 9.00 am - 9.00 pm**

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



**BUDDHIST MAHA VIHARA**

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