

BMVdigest

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For Non-Muslims only

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



Ruwanwelisaya Stupa, Anuradhapura, Sri Lanka

The Ruwanweli Maha Seya is a stupa (a hemispherical structure containing relics) sited in the ancient Sinhala capital of Anuradhapura in the North Central Province of Sri Lanka. It was built by Sinhalese King Dutugemunu in c. 140 B.C., who became king of Sri Lanka after a war. Some relics of the Buddha are enshrined in it. The whole dagoba is surrounded by a wall sculpted with elephants. According to the great sixth century Sinhala chronicle, the Mahavamsa, each elephant had tusks of real ivory. The Ruwanweliseya is one of the most venerated Stupas in Sri Lanka. The stupa is one of the world's tallest ancient monuments, standing at 103 m (338ft) and with a circumference of 290 m (951ft). The original stupa had been about 55 m (180ft) in height and was renovated by many kings.

Photo Credit: **KennyOMG**

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HAPPY NEW YEAR



Dhammapada Verse 35
Annatarabhikkhu Vatthu

Dunnigghassa lahuṇo
yatthakamanipatino
cittassa damatho sadhu
cittam dantam sukhavaham

- The mind is difficult to control;
- swiftly and lightly, it moves and lands
- wherever it pleases. It is good to tame
- the mind, for a well-tamed mind
brings happiness

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, all BMV resident organisations and BMV Admin Staff would like to wish all our devotees and well-wishers a Happy New Year. May 2022 bring you peace, happiness and prosperity.

Editor's Note

Another year of lockdowns and we are still hopeful. In the Anguttara Nikaya 3:13, the Buddha teaches us that there are three kinds of people in the world: "The hopeful, the hopeless, and the one who has done away with hope." Please scroll down for an article on Hope from three different Buddhist perspectives.

The past year was challenging with the aggressive Delta virus shutting down the country. Despite the restrictions and phases of lockdowns throughout 2021, Buddhist Maha Vihara managed to carry out most of the activities with the enormous help of the internet. Since November last year, we re-opened in stages with the daily Buddha pujas, Dana to monks, New Moon/Full Moon pujas and Bhojjanga puja every Saturday. With the immense support of our regular donors, well-wishers and sponsors, BMV helped out needy families, welfare groups and Homes through the Covid-19 Pandemic Relief Projects carried out in Jan-Feb and June-Oct of 2021. A big sadhu and a huge thank you to everyone.

An executive decision was made recently to end the print of BMV Digest and make the full transition to digital reading. We are aware that some of our senior devotees prefer the print copies. The good news is our newsletter is now mobile friendly and designed with you in mind. The articles are easy to read with well-set paragraphs for your reading pleasure. You are no longer required to enlarge your text at all. Isn't that wonderful? You see, BMV Admin is working towards achieving a paperless and environment friendly system and we appreciate your support on this. Our readers are now very happy to receive their copies via email, whatsapp or simply reading it on our website www.buddhistmahavihara.org. If you are interested to receive yours or know of someone who does, please write to us at info@buddhistmahavihara.org. Finally, I would like to say a big thank you to my counterpart Bro Lau Kai Kong and his team for continuously producing the excellent Mandarin Newsletter which has transitioned to the digital reading platform as well and is available bi-monthly (same timing as the BMV Digest).

I will end by wishing everyone a happy, healthy and peaceful 2022. May the Noble Triple Gem bless and protect you and your family always.



Pamela Jayawardena



THE BENEFITS OF RECOLLECTING THE SPECIAL QUALITIES OF THE BUDDHA

As long as someone recollects the Buddha's special qualities, his mind is not invaded either by greed, hate or delusion. His mind is quite upright with the Buddha as object. And by absence of the invasion of greed, etc., his mind faces the subject of meditation with rectitude; then his applied and sustained thoughts occur with a tendency towards the special qualities of the Buddha.

When he continually practices the applied and sustained thoughts upon the Buddha's special qualities, happiness arises in him. And then with his mind happy, his bodily disturbance and mental disturbance are tranquilized by tranquility which



The Nine Virtues of Sangha
By Suranda Weediya

The eight kinds of noble ones are collectively known as the Sangha. The non-ariya ones (Sammuti Sangha) who have the same view and the same moral practice as the noble ones (Ariya Sangha) are also included in the Sangha. The Sangha being endowed with nine supreme attributes, should be highly honored and venerated. Sangha community has the nine qualities as follows:

- (1) Supatipanno Bhagavato Savakasangho – The disciples of the Blessed One practice well the threefold training of morality, concentration and wisdom,
- (2) Ujuppatipanno Bhagavato Savakasangho – The disciples of the Blessed One practice righteously the threefold training,
- (3) Nayappatipanno Bhagavato Savakasangho – The disciples of the Blessed One practice to realize nibbana,
- (4) Samichipatipanno Bhagavato Savakasangho – The disciples of the Blessed One practice to be worthy of veneration,

Feature

has happiness as proximate cause. When they have been tranquilized, bodily bliss and mental bliss arise in him. When he is blissful, his mind, with the Buddha's special qualities as its object, becomes concentrated, thus the Jhana factors eventually arise in a single moment. But because of the profundity of the Buddha's special qualities, or because of being occupied in recollecting special qualities of many kinds, the Jhana is only access and does not reach absorption (Appana).

In addition, when a monk recollects the Buddha's special qualities, he is respectful and deferential towards the Buddha. He attains an abundance of faith, of mindfulness, of understanding, and of merit. He has much happiness and gladness. He overcomes fear and dread. He is also able to bear pain. He comes to feel as if he were living in the Buddha's presence. And his body, when the recollection of the Buddha's special qualities dwells in it, becomes as worthy of veneration as a shrine room. His mind tends towards the stage of the Buddhas. When he encounters an opportunity for transgression, he has awareness of conscience and shame as vivid as though he were face to face with the Buddha. Besides, if he penetrates no higher, he will be at least destined to be born in a happy state.

(THE PATH OF PURIFICATION – VISUDDHIMAGGA, 229-230)

May all Beings be well and happy & attains the fruits of Nibbana.

Source : <https://thebuddhadhamma.wordpress.com/2017/02/11/the-benefits-of-recollecting-the-special-qualities-of-the-buddha/>

Feature

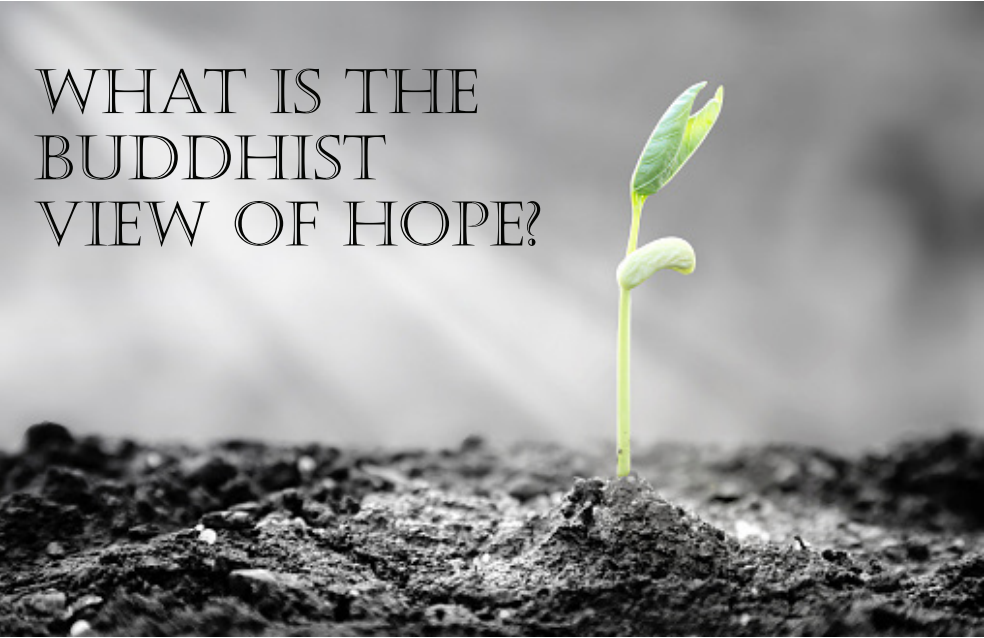
- (5) Ahuneyyo – being worthy of receiving offerings brought even from afar,
- (6) Pahuneyyo -Being worthy of receiving offerings specially set aside for guests,
- (7) Dakkhineyyo – being worthy of receiving offerings offered with the belief that the offering will bear fruits in future existences,
- (8) Anjalikaraniyo – being worthy of receiving reverential salutation,
- (9) Anuttaram Punnakkhetam Lokassa –being an unsurpassed (incomparable) fertile field for planting the seeds of merit in the world.

The Benefits of Reflecting upon Qualities of the Sangha:

As long as someone reflects upon qualities of the Sangha, his mind is invaded neither by greed, nor by anger, nor by delusion. He has a right state of mind being inspired by the Sangha. And when he has suppressed the hindrances, the Jhana-factors arise in a single mind-moment. Furthermore, when a person reflects upon qualities of the Sangha, he is respectful and deferential towards the Sangha. He attains faithfulness and has much happiness and gladness. He also overcomes fear and dread. He is able to bear pain and comes to feel as if he were living in the Sangha's presence. The body of who dwells in the reflection of Sangha's qualities becomes as worthy of veneration as Upasatha house (a chapter house) where the Sangha assembles. When he encounters an opportunity for wrong-doing, he has a strong awareness of conscience and shame as if he were in the presence of the Sangha. If he comprehends no higher, he will be at least born in a happy state.

May all beings be well & happy and attains the fruit of Nibbana.

Source : <http://surandaweediya.blogspot.com/2017/05/the-nine-virtues-of-sanga.html>



Oren Jay Sofer, Sister Clear Grace, and Ayya Yeshe look at the meaning of hope in Buddhism and what it means in today's world.

Question: What is the Buddhist view of hope? Is it just another delusion that pulls us out of the present moment and causes suffering, or can it also motivate us to work in a way that creates a better future?



Oren Jay Sofer: The Buddha's teaching is fundamentally hopeful. It affirms that there is a reliable way to release ourselves from suffering, to protect other beings, mitigate harm, and build a better world.

I suffered from chronic illness for a few years in my thirties. For the first few months, with each new doctor, my mind soared with hopeful expectation for promising treatments, then crashed in fearful despair when it failed to deliver. Those years taught me a lot about the difference between hope based on craving and the steady energy of wise aspiration.

What we might call "ordinary hope" directs our longing for happiness in an unskillful way. It places our well-being on an uncertain, imagined future beyond our control, thereby feeding craving and fixation. When the wished-for outcome isn't realized, we are crushed.

Dhamma practice channels our longing for happiness, harmony, and equity in a skillful way. This begins with saddha, most frequently translated as "faith" or "conviction." Saddha refers to one's aspiration and confidence in the path. It is the intuitive sense that there is something worthwhile about being alive, that inner freedom is available for each of us.

To avoid being co-opted by craving, aspiration is supported by refuge and guided by wisdom. Refuge connects us with a tangible sense of emotional, psychological, and spiritual safety here and now. Refuge protects the heart, helping us to engage with the world from a place of love and acceptance rather than fear, anger, or reactivity. Those years of illness demanded I learn to touch this place of refuge amidst pain and uncertainty.

From there, it takes wisdom to meet life and respond to challenges without betting on fantasy, burning out, or sinking in despair. The wisdom of equanimity understands that we choose neither the circumstances of our life, nor the results of our actions. Both are beyond our control. What we can choose is how we relate, and how we respond.

Right View understands that actions have results. What we say and do right now, how we respond with our mind and body, matters. We can affect change—both internally and externally.

All of these factors work together to form what we might call realistic or practical hope. It's a stable outlook that starts from where we are, acknowledges the reality of what's happening, and assesses our own internal resources to respond.

This practical hope is the foundation of the path. When our actions are guided by wisdom and compassion, we can grow in resilience and in our capacity to serve. And we can steer toward inner freedom, clarity, and well-being.



Sister Clear Grace: In the Anguttara Nikaya 3:13, the Buddha teaches us that there are three kinds of people in the world: "The hopeful, the hopeless, and the one who has done away with hope."

My very existence stands on the back of hope, a hope dependent upon a complicated reality of causes, conditions, and context. I am here today partially because of the seeds of hope for emancipation. Those before me tell of great songs sung to acquire hope, songs like "We Shall Overcome" and "A Change is Gonna Come." They tell of political slogans, like King's "I Have a Dream" and Obama's "Yes We Can." They tell of poetry, like Langston's "I, Too" or Maya's "Caged Bird." They tell of Biblical passages once used to oppress, turning instead into paths of freedom, giving enslaved Africans a profound sense of hope of overcoming in the midst of suffering. This sort of transcendent hope can be a way of relating to suffering amidst continuity and change. In this way, hope sustains life or becoming, and offers a belief in the possibility of positive outcomes that help us develop intention in the face of obstacles.

In the wake of Covid-19 there is much to feel hopeless about: the senseless murders of Black bodies, xenophobia, classism, and racism. These realities are not to be denied and did not just arrive with the pandemic. For many, the virus has only re-exposed a divide or a type of social distancing that has been amongst us all along. The racial, economic, gender, citizenship status, and class disparities have exacerbated the very inequalities that Black, Indigenous, People of Color, elders, migrant workers, incarcerated, and detained people have always actively opposed in the hope of creating a better or more equitable future. As



people rush to return to "normal," many of us are concerned that our imperfect past will evolve into an imperfect new normal. We must take care that our hopes for a different now or a better future don't lead us to fall into despair.

Hope acquired through direct experience gives us insight into change, rather than just the wanting of change. This wise hope can allow us to see things as they are—that nothing is inherently permanent or fixed. The Buddha directs us to a path that is wishless or without expectation. It is from this very space that we are then able to create and be the very hope that we wish to see.



Ayya Yeshe: Hope may seem like a very Christian concept, and a dualistic one at that. Hope is often tied into desire and craving, which Buddhists regard as a form of suffering. Hope (for happiness) and fear (of suffering), fame and infamy, praise and blame, gain and loss are the eight worldly dharmas—states of mental grasping that keep us locked into deluded ways of being.

But what if we look at hope as something different from desire? What if we acknowledge that we are not enlightened yet, and that hope as resilience—a long-term commitment to practice and social justice and compassion, equanimity, and watering the seeds of joy and happiness in ourselves—is a necessary part of the courage, strength, and endurance needed to become bodhisattvas, to become enlightened, and to create a more just world? Equanimity does not mean apathy, it means a balanced mind that can see the bigger picture, a calm and objective mind open to different points of view.

For someone deeply involved in meditation and concentrative states who has gone far on the path of dharma, hope probably is not that important. When we see that wisdom and joy are our natural state, the clarity beneath our projections, and our rich fundamental nature, there is no need to grasp for something good coming in the future, because we are already complete. However, we are not always connected to that big awakened mind. So in the meantime, we need a bit of happiness, self-care, humor, and kindness as well as a long-term vision. Hope could be compared to relative bodhicitta (the compassionate wish to liberate all beings including yourself from suffering and rebirth)—the mind that has not yet realized emptiness or perfect compassion but has a glimmer that such joyful natural goodness is possible. It's like the great sun on the horizon, even as our heart is moved by the mess and suffering of the world. We hold both realities in our heart, the mess and the potential to awaken. Moving into ultimate bodhicitta (the realization of emptiness and true interconnectedness of all that is), one can leave behind smaller pleasures and the need for hope; one is complete, joyous, and free of duality. The gap between these two bodhicittas could be months, years, or lifetimes. We practice the six perfections (generosity, morality, patience, energy, concentration, wisdom), and we keep going. Because we have tasted peace and compassion and we know a better world, our better natures are possible—within and without.

About Ayya Yeshe: Ayya Yeshe is a Mahayana nun and head of Bodhicitta Dakini Monastery in Australia and Bodhicitta Foundation, which serves the poor in the slums of central India.

About Sis Clear Grace: Sister Clear Grace received novice ordination in the Plum Village Vietnamese Zen tradition and is now a resident teacher at Heartwood Refuge in North Carolina.

About Oren Jay Sofer: Oren Jay Sofer is a member of the Spirit Rock Teachers Council and author of **Say What You Mean: A Mindful Approach to Nonviolent Communication**.



Debt of Gratitude to our Parents

The Buddha taught us to develop both a deep appreciation of the debt of gratitude we owe to our parents, and the intention to repay it as best we can.

The Buddha said that even if a child were to put his or her mother on one shoulder and the father on the other shoulder, carry them around for one hundred years, provide them with well-prepared food that they enjoy, bathe and massage them, allow them to excrete and urinate on their shoulder, or give them huge sums of money, provide them with a high standing and powerful position—even if the child does all this for their parents, he or she will still be unable to adequately repay them for all they have done for their child.

HOWEVER, if the parents have little or no faith in the Dhamma and if a child can help to arouse the parents' faith, or if the parents do not practice the five precepts or practice them inconsistently and if a child can help improve the parents' moral conduct, or if a child can make stingy parents delight in giving and helping others, or help parents develop the wisdom to overcome mental defilements and end suffering, the child who succeeds in these tasks can be said to have truly repaid the debt of gratitude that he owes to his parents.

BMV News & Events

Past Events from October to December 2021.

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



Bhante M. Nanda Thera (Canada)
Fri, 15th October
The Four Protective Meditations



Bhante D. Vijitharathana (Sri Lanka)
Mandarin Dhamma Talk -

Sun 17th October - Dhammapada Verse 21, 22 & 23
Sun 22nd October - Dhammapada Verse 24
Fri 19th November - Dhammapada Verse 25
Sun 12th December - Dhammapada Verse 26



Dr. Gamini Abhaya (UK)
Sun, 24th October
How to See the Buddha
Fri, 10th December
How to See the Buddha Part 2



Bhante Dr. S. Pamarathana Thera (USA)
Fri, 29th October
Lessons from the Buddhist Monastic Robe



Bhante P. Vineetha Thera (Sri Lanka)
Sun, 31st October
Panca Ittha Dhamma Sutta



Fri, 12th November
Reincarnation, Rebirth and Transmigration - The Buddhist Perspective
Sun, 14th November
Remembering Past Lives - Fact or Fiction



Dr. Sunil Kariyakarawana (UK) & **Prof. B. Scherer** (Holland)
Sun, 21st November
Buddhist Spiritual Care in the West. What form should it take.



Bhante Prof. L. Sirinivasa Thera (Sri Lanka)
Sat, 27th November
Vegetarianism - Mahayana and Theravada



Bhante Prof. M. Uparathana (Sri Lanka)
Fri, 3rd December
Rebirth - Myth or Fact



Bhante U. Dhammagaru Thera (USA)
Sun, 5th December
Confidence (Saddha) in the Triple Gem

BMV News & Events

B. Covid-19 Pandemic Relief Project – Tawau

BMV decided to extend the grocery bag support programme to Tawau to assist those economically affected. Between Sept and October 2021, 45 families and individuals facing hardship were identified at the Tawau Coastal area by our contact (through TBCM) En Jakaria Bin Nasiran @ Jack. They were each given a grocery bag consisting of rice, oil, eggs, noodles, canned food, flour and beverage products.



C. Annual Anniversary Puja of the Royal Signal Regiment – 5th November

The Royal Signal Regiment, a division of the Malaysian Armed Forces held their anniversary puja and blessing service at BMV on 5th November followed by refreshments. Due to the Deepavali holidays and the Covid situation, only 4 members attended compared to the usual 15-20 members. Venerable Chief Dhammaratana conducted the service.



D.Vietnamese group at BMV – To Thanh Nien Phat Tu Phat Quang

“Since a few months ago, a Vietnamese group of ladies met every Tuesday at the BMV from 8am to 5pm. They start off with their chanting, meditation, listening to Dhamma Talk during the first half of the day and after their lunch they spend their time cleaning the BMV grounds. They bring their own lunch (they are vegetarians) and enjoy their time at BMV helping out wherever possible. They are extremely polite, very accommodating, hard working and have so far assisted us in gardening, cleaning the Shrine Hall, Bodhi area, Pagoda area, temple grounds, Asoka Hall, BISDS admin block and Kitchen Annex Toilets.” ~ Ms Yanna Perera BMV



E. BAPU External Exams



Candidates sitting for their Diploma and Degree external examinations at the Buddhist Maha Vihara in the first two weeks of December 2021 conducted by the Buddhist and Pali University of Sri Lanka(BAPU).

Those interested to join the Diploma program can enquire from the BMV office at 03-22741141.



Buddhist Institute Sunday Dhamma School (BISDS)



BUDDHIST INSTITUTE SUNDAY DHAMMA SCHOOL STAFF RECRUITMENT 2022

Positions available :

- ✓ Staff Welfare Committee member
Responsible for staff benefits and welfare
- ✓ Registration Head and Committee member
Responsible to update and maintain staff and student registration
- ✓ Project Head and Committee member
Plan and manage BISDS events
- ✓ Student welfare Head and Committee member
Organise students welfare activities
- ✓ Training Committee member
Coordinate training for staff
- ✓ Teaching Staff
Class teacher/ class assistant/ class facilitator

Requirements:

1. Those who would like to volunteer their time for the betterment of the school and the Buddhist society
2. Team player
3. IT skills is an advantage

If interested, contact Sis Woon Lay Sean 012-206 8615

Feature



HOW TO FOSTER GRATITUDE IF YOU HAVE A HISTORY OF CHILDHOOD ABUSE

By Irina Bengtson

Gratitude practice has become a part of self-development and therapy, but doling out “be grateful for what you have” advice to a traumatized person can make her feel worse.

It happened to me, too. I tried, but the feeling wasn’t there, and the everlasting “something must be wrong with me” was banging in my head.

Then one day I was walking along the fjord, watching the waves softly touching sandy shores. Consciously, I thought about how fortunate I was to live in this picturesque place, but wondered, “Why can’t I feel it?”

“Your childhood holds the key.” The thought suddenly touched my mind and began to unroll like a serpentine ribbon thrown into the air.

And it all started to make sense.

Meet the Ungrateful Pig

I grew up with an unhappy mother who struggled with a legacy of emotional abuse and personality disorder that had been running in her family for generations. A fragile feeling of self-worth, chronic anxiety, and depression kept her in the prison of a perpetual drama.

“The pressure to be grateful kept me away from the more painful and real feelings of grief, anger, and abandonment. Growing up, gratitude was one more brick on the pile that kept all of the secrets of abuse in place. It was just one more thing that made me feel like being who I am, as I am, isn’t enough.” ~ Vicki Peterson

The pathway to gratitude for a person with developmental trauma is not always straightforward.

You try your best and even purchased a journal specifically to try the ritual for yourself, but all you can think of to be thankful for is the usual stock stuff, like a roof over your head and your warm bed.

Sometimes you think, “I should be grateful for this or that,” but your heart remains silent.

If so, you’re not alone.

She couldn't cope in any other way than projecting her pain onto us—my dad and me. The people who loved her and whom she loved, too, in her own destructive way.

Mom tried her best, and she never failed to satisfy our physical needs. She even sewed me bright dresses, when my friends wore the boring, shapeless outfits of our communist past. But the price was high: total obedience and gratitude, even for abuse.

Be grateful that I gave you life. I nearly died!

Do you know how many children don't have mothers, you ungrateful pig?!

Say thank you for not sending you to an orphanage.

You have everything you need. Why can't you just shut up and be grateful?

Was I grateful?

Yes, I was, as my instincts advised. Mom not only minimized or dismissed my feelings and needs, she also wanted me to like the pain attached to the gratitude. Any gratitude I felt was therefore melted together with shame, anger, and hopelessness. That forced gratitude was abuse itself.

And saying thank you, I felt violated to the core.

I grew up and accepted my mother for who she was. I forgave her in time, but gratitude remained a stumbling block on my healing path. So, I shoved the journal to the back of my bookshelf, somewhere between Nietzsche and the South Beach Diet.

How could I appreciate the word "gratitude" when even the meaning of it was lost to me? How could I trust myself, my experiences, and my feelings?

Now I understood, but I still didn't feel. Until last week.

Let me explain.

The Path to Gratitude Lies Through Curly Hair

A week ago, I was chatting with my hairdresser while she handled my curly hair. It's the type you'd think you set in perfect shape, and a moment later it turns into something else, like a pool of ink shifting at the slightest movement of paper.

We talked about families and politics, then straight versus curly hair types, and she complimented mine. Unexpectedly, I felt grateful for the unruly hair I have: it fits my face so well.

But I always knew that. What made the difference this time?

Silke, my hairdresser, is one of the loveliest people I know. She's genuine, kind, and funny, and I enjoy spending time with her. When she complimented my hair, I felt good not just about this physical part of me but about myself, too. At that moment, something shifted, and I finally moved from "I think" to "I feel."

I still have to put in some work to exercise it, but I finally know how gratitude feels.

Nothing's Wrong with You

As a kid, you had no place to go and no strength to fight the adults in your life, so you hid your feelings to protect yourself. To feel again, you need to accept and own your unique experiences, both good and bad.

You have to process those forbidden, muted emotions you still carry inside—sadness, anger, and shame—to make space for joy, compassion, and gratitude. To reconnect with your wise self and modify your perception of life.

When you're able to hold the good and the bad at the same time and see the other side of the events, you may feel gratitude for the strength of your resilience that helped you survive. Warmth toward someone who gave you love when your parent couldn't.



Be thankful for the compassionate and sensitive side of you that is attuned to others' needs.

But you don't have to be grateful for pain.

Gratitude Is Good for You

Gratitude brings positivity, improves well-being, and gives your health a boost. Do you want that? Great, let's go!

Here's what I want you to do. Pay attention to the things in your everyday life that make you feel good, and tune into your senses. Notice those subtle, but clear "here and now" sensations in your body—they are the vital parts of each experience you want to know.

Notice how gentle the warm sun feels on your skin and how soothing the birds' singing is.

Feel the warmth in your chest when you look into the eyes of a child, and the bobbles in your belly when your loved one holds your hand.

Regard how the smell of a freshly baked bread takes you back to your happiest memories, and a subtle caramel taste of your favorite tea.

Note a smile on your face in response to a friendly smile of a stranger passing by, or how good it feels when the evening breeze caresses your hair.

Be aware of the sensation of sand stuck between your toes, and the rhythm of your breathing.



Then, before bedtime, you can recapture these "here and now" sensations of joy, no matter how brief they were. Learn to pay attention to your surroundings and your body.

For example, tonight I'll go to bed feeling relaxed and joyful

after spending a day with an old friend. We had a great time walking in the park, talking about things that matter to both of us, and revisiting shared memories. I'll remember being listened to and understood and recall the sense of warmth in my chest. I'll end my day on that authentic note of gratitude.

There are many tiny things you can notice every day if you pay attention and exercise your awareness—they are the source of joy and gratitude. Zoom in to them!

Learning to be aware of the moment and related bodily sensations take time and practice, but it's worth it. It helps to recover the authentic feeling of gratitude and minimize the numbness many people with a developmental trauma are dealing with.

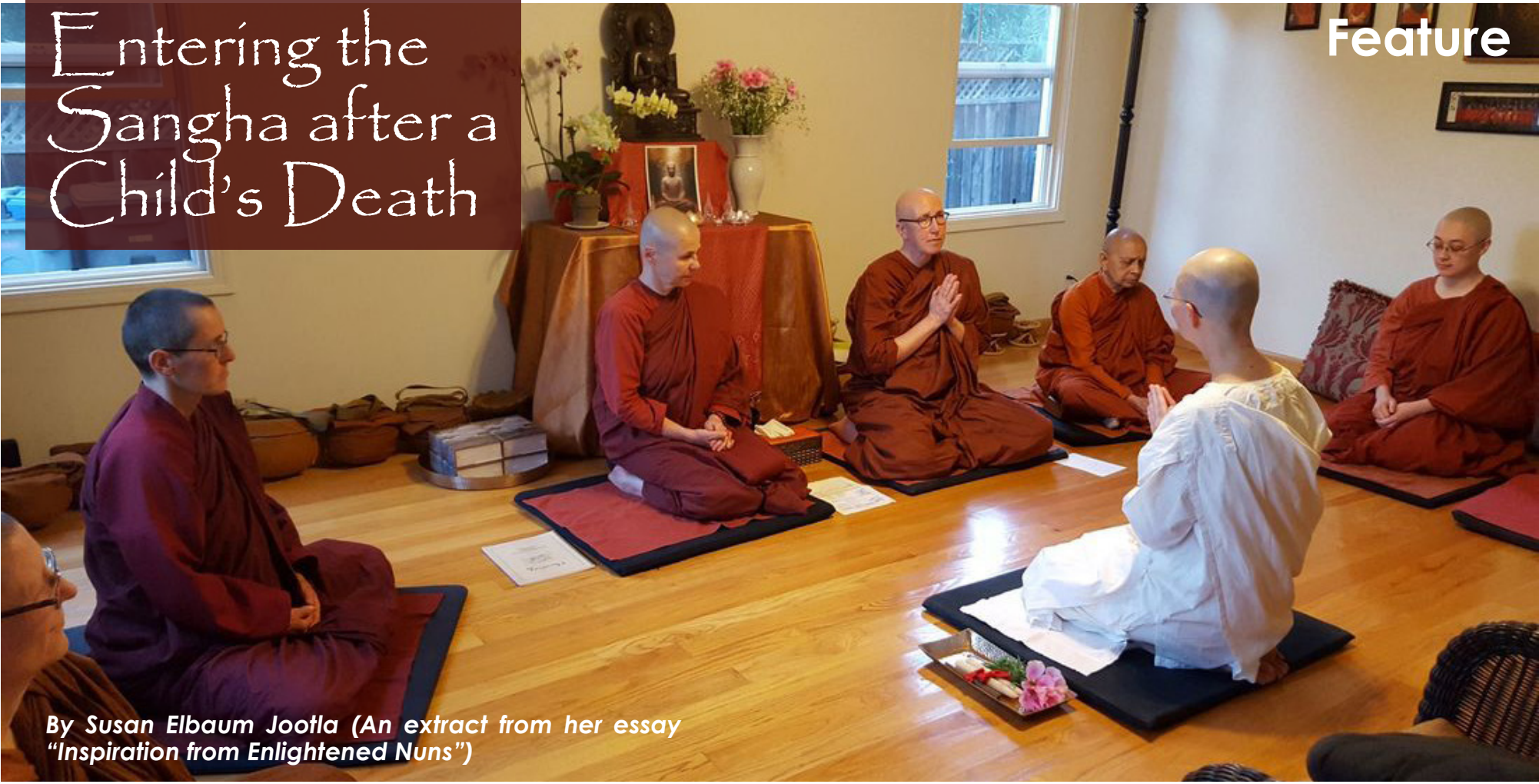
You can do it!

Source : <https://tinybuddha.com/blog/how-to-foster-gratitude-if-you-have-a-history-of-childhood-abuse/>



About the Writer : Irina is a daughter of a narcissistic mother, clinical psychologist and a founder of www.LoveGrowBeHappy.com. She combines her professional knowledge with a healing experience to help other daughters of narcissistic, hurtful mothers break free from their dysfunctional relationships. She's a creator of online courses [HOW TO SET BOUNDARIES AND PROTECT YOURSELF FROM HURT](#); [THE ULTIMATE GUIDE TO DE-STRESSING AND ENJOYING LIFE NOW](#) and [HOW TO COPE WITH A HURTFUL MOTHER AND RECLAIM YOUR LIFE](#).

Entering the Sangha after a Child's Death



By Susan Elbaum Jootla (An extract from her essay "Inspiration from Enlightened Nuns")

Quite a number of women entered the Sangha after their small children had died. Grief is put to good use if it is made the motivation to develop the "path leading to the cessation of suffering.

Because of their physiology and their conditioning by family and society, women are more prone to attachment to their offspring than are men, and so will suffer all the more from their loss. However, if women train their minds to understand how clinging causes enormous suffering, how birth and death are natural processes happening as effects of specific causes, and how infinite the history of such misery is, they can utilize their feminine sufferings in the quest for awakening. In the Kindred Sayings (Vol. IV, pp. 62-163), the Buddha himself pointed out the five kinds of suffering unique to women. Three are physiological — menstruation, pregnancy, and childbirth. The other two are social, and perhaps not as widely relevant today as they were in ancient Indian society: having to leave her own family to live with her husband and in-laws, and having «to wait upon a man.» All five must be the results of past unwholesome deeds, yet each one can be made a basis for insight. Women can train their minds to turn to advantage these apparent disadvantages. They can then make full use of their stronger experiences of the universality and omnipresence of suffering to condition themselves to let go of everything in the conditioned realm.

For some individuals, intense suffering is needed to make the mind relinquish its misconceptions and desires. Patacara is one example of this; Kisa Gotami is a second. The latter was so unwilling to face the truth of her child's death that she carried the dead baby around with her hoping to find one who could give her medicine to cure him. The Buddha guided her into a realization of the omnipresence of death by sending her in search of some mustard seed. This is a common ingredient in Indian kitchens, but the Buddha specified that these seeds must come from a household where no one had ever died.

Kisa Gotami went looking for this "medicine" for her baby, but because of the prevalent joint family system in which three or more generations lived together under one roof, every house she went to had seen death. Gradually, as she wandered through the village, she realized that all who are born must die. Her great paramis then enabled her to understand impermanence

so thoroughly that soon afterwards the Buddha confirmed her attainment of stream-entry. She then spoke these lines:

*No village law is this, no city law,
No law for this clan, or for that alone;
For the whole world — and for the gods too —
This is the law: All is impermanent.*

(p. 108)

Kisa Gotami thus transcended the limits of a woman's personal grief to understand one of the basic characteristics of all existence.

Kisa Gotami later attained Arahatsip. Some of the verses she spoke on that occasion give useful lessons to any striver on the Noble Eightfold Path:

"One should know suffering, the cause of suffering and its cessation, and the Eightfold Path; (these are) the Four Noble Truths."

(vv. 213-215)

The company of the wise, especially the guidance of a teacher, is an invaluable help in getting oneself established on the path. But the company of people not involved in the Dhamma will tend to be distracting. Those who are not trying to practice the Buddha's teachings will usually lead us in the worldly direction to which their own minds incline. Thus, when we can, it is best to choose our friends from among meditators.

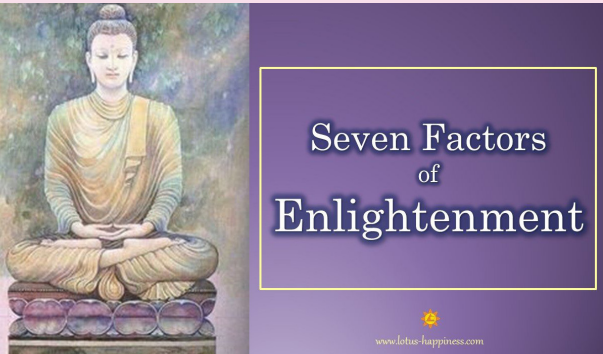
Source: <https://www.accesstosight.org/lib/authors/jootla/wheel349.html#part2.2>

This article is edited by Access to Insight (BCBS Edition)

About the Writer : Susan Elbaum Jootla was born in New York City and obtained B.A. and M.A. degrees in Library Science from the University of Michigan. She lives in the Western Himalayan hill station of Dalhousie with her husband, Balbir S. Jootla. They have both been practicing Vipassana meditation in the tradition of the late Sayagyi U Ba Khin of Burma since 1970 and are now students of his leading disciple, Mother Sayama, who directs the International Meditation Centres in England and Rangoon.

PEN PORTRAITS

No 48. Cunda Maha Thera
– Preaching to the Sick Master on his bed



He became an Arahant shortly after his ordination. He used to be a constant companion of the Blessed One. Once the Buddha fell ill close to a river called Kakuttha. Cunda, who was with him, improvised a bed using a folded robe for the Buddha. The Buddha's repose could be compared

to a lion's for the King of animals sleeps ready to get up in a crisis. Often we see sculptures depicting the Buddha as such (Siha Sayyam).

He slept sideways with his head resting on the right arm. The Buddha inquired from Venerable Cunda whether he knew and understood the seven factors of enlightenment vis Sambojjhanga. This is a clear indication that the efficacy of the chanting of Pirith depends on the bond of understanding between the reciter and the listener. It blesseth him that recites and him that hears. On the Venerable Cunda replying in the affirmative, he was requested to recite the Sambojjhanga.

Treasury of Truth – The Dhammapada

Chapter 1 – Yamaka Vagga (Twin Verses)

Verse 3 & 4 – Uncontrolled Hatred Leads to Harm

Akkocchi mam avadhi mam
ajini mam ahasi me
ye ca tam upanayhanti
veram tesam na sammati.
1:3

Who bear within them enmity
"He has abused and beaten me,
defeated me and plundered me",
Hate is not allayed for them.

Akkocchi mam avadhi mam
ajini mam ahasi me
ye ca tam nupanayhanti
veram tesupasammati
1:4

Who bear within no enmity:
"He has abused and beaten me,
defeated me and plundered me",
hate is quite allayed for them.

Explanatory Translation

Verse 3

When a person holds that he was insulted, assaulted, defeated, or robbed, his anger continues to increase. The anger of such a person has no way of subsiding. The more he goes over his imaginary trouble the greater becomes his desire to avenge it.

Verse 4

Living in human society, people often quarrel with one another. When such conflicts occur, people often keep thinking about the wrongs done to them by others. When that happens, their anger tends to grow. But in those who forgive and forget the wrongs done to them, anger quickly vanishes. They are then at peace.

Commentary

This pair of verses reveals the psychological principle that is basic to emotional control. Emotion is an excitement of the body that begins with thought. A thought creates a mental picture which, if held onto, excites a corresponding emotion. It is only when this mental picture is discarded and paid no attention to, that the emotion subsides. The Buddha's constant advice to His followers was not to retaliate but to practice patience at all

They are summarily described as follows:-

- 1. Sati or mindfulness
- 2. Dhamma Vicaya or investigating of Dhamma or Insight
- 3. Viriya or effort or energy
- 4. Piti or joy or rapture
- 5. Passadhi or tranquility
- 6. Samadhi or concentration
- 7. Upekkha or equanimity

This is the special field of meditation or bhavana.

The practice of these virtues bring about Enlightenment or the realization of Nibbana. The Sutta has often been preached to the Arahants who were sick. Hence, the Blessed One preached to Maha Moggallana and Maha Kassapa on their sick bed. It was a great privilege for Venerable Maha Cunda to be given the opportunity of reciting the Sutta to the Buddha.

There is a great lesson to be learnt. Even lesser beings if they understand the seven factors could drive much benefit when they fall sick if only they could procure the services of a monk or a layman who has a clear grasp of the meaning. Venerable Cunda was a master preaching to the Incomparable Master, the Buddha. The ideal he had pined for 100,000 kalpas ago was realized at last.



times and places, even under provocation. The Buddha praises those who forebear the wrongs of others, even though they have the power to retaliate. In the Dhammapada itself there are many instances that show how the Buddha practiced patience, even when he was severely criticized, abused and attacked.

The story of monk Tissa

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verses (3) and (4) of this book, with reference to Thera Tissa.

Tissa, son of the Buddha's maternal aunt, was at one time staying with the Buddha. He had become a bhikkhu only in his old age, but he posed as a senior bhikkhu and was very pleased when visiting bhikkhus asked his permission to do some service for him. On the other hand, he failed to perform the duties expected of a junior bhikkhu; besides, he often quarrelled with the younger bhikkhus. Should anyone rebuke him on account of his behaviour he would go complaining to the Buddha, weeping, very much dissatisfied and very upset. The other bhikkhus fearing he may cause trouble also followed him to the presence of the Buddha. They informed the Buddha that Tissa was obstinate. The Buddha replied, "Bhikkhus, this is not the first time he has proved obstinate; he was obstinate also in a previous state of existence." The Buddha told them the story of Tissa's previous birth and advised them not to keep thoughts of enmity, for enmity could only be appeased by thoughts of friendliness.

Source: Treasury of Truth. An illustrated Dhammapada authored by Ven. Weragoda Sarada Maha Thero, Chief Monk of the Singapore Buddhist Meditation Centre

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:

Buddha Frieze for the sponsorship
@ Meditation Pavilion, BMV



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

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

General Items for Temple and Devotees' Use

Items displayed are for illustration purpose only



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

Estimated Cost : RM25,730



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



Wireless Head Set
Microphone

Balance Required :
RM2,300



Mobile Stage with
Skirting and Staircase

Estimated Cost :
RM7,700



Microphone System
Estimated Cost : RM4,800



Skirting for Banquet Table
(for 100 tables - 6 ft x 2 ft)

Estimated Cost : RM9,500



10-seater Round
Tables (50 tables)

Estimated Cost :
RM9,000



Vehicle for Transport

Balance Required: RM77,500

WISMA DHAMMA CAKRA

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

Each pillar is named after the Buddha's
core teachings

PILLARS ON MEZZANINE FLOOR (18 nos) TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	8 pillars available for sponsorship
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
ADINNA-DANA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from taking things not given)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from sexual misconduct)	Available
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHAPADAM SAMADIYAMI(I observe the precept to abstain from taking anything causing intoxication or heedlessness)	Available

Dhammacakra Wheel



Balance
Required:
RM200,000

Partial Sponsorship

Names of Sponsors for Amounts RM500 and above

Buddha Statues Huts at the Bodhi Tree Area

Tee Lay Khoon - RM500.00

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

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

Account Name: Buddhist Maha Vihara | Account Number: 292-00-01161-8
Bank: Hong Leong Bank
TEL: 03 - 2274 1141 / 011- 2689 6123
eMAIL: info@buddhistmahavihara.org

Tax Exempt Receipts can be issued for sponsorship

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 Programma

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



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)

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
- 10.30am - 12.00noon

Tues

- 8.30pm - 10.00pm

Thurs

- 7.30pm - 9.00pm

Fri

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

Sat

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

Sun

- 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



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