

BMVdigest

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For Non-Muslims only

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



Uppātasanti Pagoda, Naypyidaw, Myanmar

Uppātasanti also called the “Peace Pagoda” is a prominent landmark in Naypyidaw, the royal capital. The pagoda houses a Buddha tooth relic from China. It is nearly a same-sized replica of Shwedagon Pagoda in Yangon and stands 99 metres (325 ft) tall. “Uppātasanti” roughly translates to “protection against calamity”. It is the name of a sūtra prepared by a monk in the early 16th century. The massive base of the Pagoda which may be mistaken for a large hill is completely man-made.

Photo Credit: DiverDave at Wikipedia

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Why Do Beings Live in Hate

by The Buddha

Sakka, ruler of the devas, asked the Blessed One: “Beings wish to live without hate, hostility, or enmity; they wish to live in peace. Yet they live in hate, harming one another, hostile, and as enemies. By what fetters are they bound, sir, that they live in such a way?”

[The Blessed One said:] “Ruler of the devas, it is the bonds of envy and miserliness that bind beings so that, although they wish to live without hate, hostility, or enmity, and to live in peace, yet they live in hate, harming one another, hostile, and as enemies.”

Sakka, delighted, exclaimed: “So it is, Blessed One, so it is, Fortunate One! Through the Blessed One’s answer I have overcome my doubt and gotten rid of uncertainty.” Then Sakka, having expressed his appreciation, asked another question: “But, sir, what gives rise to envy and miserliness, what is their origin, how are they born, how do they arise? When what is present do they arise, and when what is absent do they not arise?”

“Envy and miserliness arise from liking and disliking; this is their origin, this is how they are born, how they arise. When these are present, they arise, when these are absent, they do not arise.”

“But, sir, what gives rise to liking and disliking...?”—“They arise from desire”—“And what gives rise to desire...?”—“It arises from thinking. When the mind thinks about something, desire arises; when the mind thinks of nothing, desire does not arise.”—“But, sir, what gives rise to thinking...?”

“Thinking, ruler of the devas, arises from elaborated perceptions and notions. When elaborated perceptions and notions are present, thinking arises. When elaborated perceptions and notions are absent, thinking does not arise.”

Bhikkhu Bodhi

Coming up in October

KATHINA DAY

16th October at 7.00am



A special day for devotees to offer basic requisites to the temple and the Maha Sangha. Devotees will circumambulate the Shrine Hall 3 times and then make their offerings together with the KathinaCheevera (robe) to the Maha Sangha. The requisites offered include robes, medicines, toiletries, cleaning equipment and kitchen items.

Cultivate Compassion for All Living Beings

With the arising of this, you are now very glad that you are no longer cruel to people or animals. You have seen beings suffering from cruelty. You know quite well how animals and people suffer at the hands of cruel people. Having witnessed for yourself other people’s cruelty, you may have felt the pain of the victims in your own heart. So you have decided not to be cruel and to cultivate compassion for all living beings.

Now you are totally at peace. You feel totally secure. You have no fear that anyone will hurt you. Thoughts of cruelty fade and you no longer have any desire to hurt or punish anyone. The natural result is compassion. You naturally feel and identify with the struggles others are going through and you have a natural desire to help them however you can. Your heart pours out to suffering beings everywhere.

Bhante Henepola Gunaratana – *“Beyond Mindfulness in Plain English”*

HUG A TREE

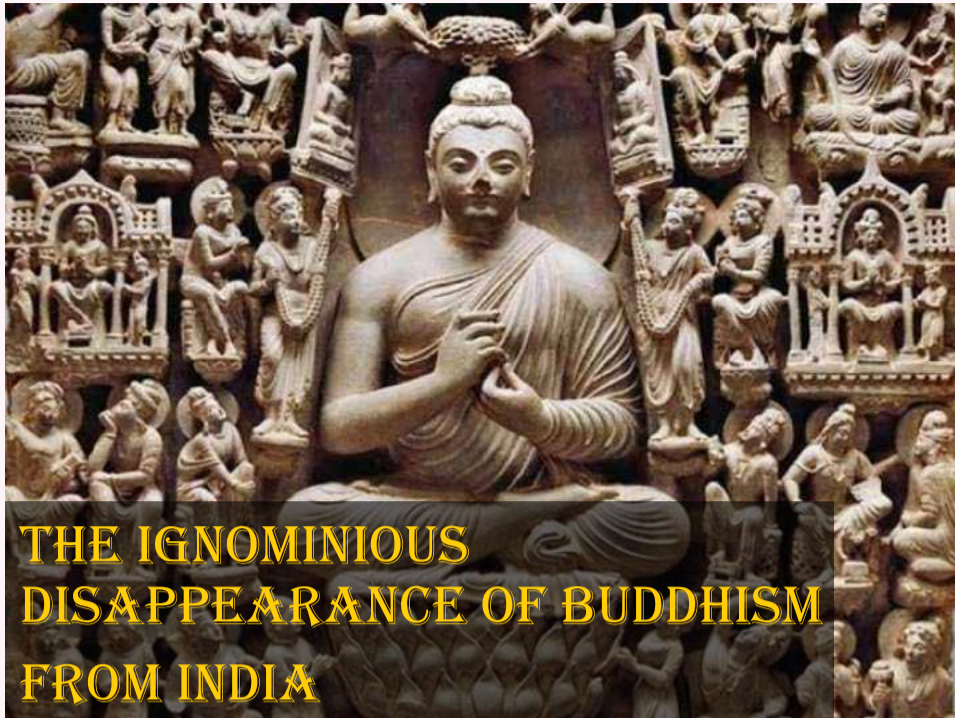
In my hermitage I have planted beautiful trees. When I do walking meditation, I often stop and hug one of the trees, breathing in and out. It’s very nourishing. The tree gives me strength, and it always seems to me that the tree responds to my hugging and breathing.



A tree is always available, but I’m not so sure about a person! Often, we’re not really there with the people we love. We get caught up in other things, like our work or the news on TV. Hugging meditation is a practice of awareness. If we’re not available, how can we hug someone? We return to ourselves to become totally present and available for the other person. If hugging isn’t done in this spirit, it’s only a ritual without content. When we’re mindful and present, hugging has a deep power to heal, transform, and bring reconciliation.

We hug a friend, our child, a parent, our partner, or a tree. The hugging can be very deep. Life is there. Happiness is there. Sometimes the hugging is not very deep and the hugger only pretends to be there, perhaps by patting you on the back—I have some experience of this! When someone hugs you with all their heart and presence, you feel it. When someone takes your hands in mindfulness, with their presence, their concern, you feel it. So hug like that—make life real and deep. It will heal both of you.

~Thich Nhat Hanh~



THE IGNOMINIOUS DISAPPEARANCE OF BUDDHISM FROM INDIA

By K.H.J. Wijayadasa

The complete disappearance of Buddhism from the land of its birth after its glorious flourish is one of the greatest puzzles of history. In present day India, Buddhism survives only in the Himalayan fringes, along the Tibetan frontier and in small pockets in Northern and Western India among recent Ambedkarite Dalit converts. Buddhism reached many countries of Asia at an early date. However, it did not survive for long in the countries to the north west and north of India due to foreign invasions and the advent of Islam; but remained firmly established in Tibet, China, Mongolia, Korea, Japan as well as in the whole of south east Asia and Sri Lanka. The ignominious disappearance of Buddhism from India has triggered much debate among historians, social scientists and theologians. The following analysis attempts to figure out the possible reasons for this incongruous phenomenon.

During the time of the Buddha, Hinduism or Brahmanism; a polytheistic religion of Hindus or the Aryans of North India was the sole preserve of the Brahmins or the elevated Hindu priestly caste. The bedrock of Brahmanism was the Vedas. The Buddha held that all men are equal and that the caste system or varanadharma to which the Vedas and other Brahmanical books had given religious sanction was completely false. The Buddha is said to have exhorted the Bhikkhus saying "Just as the great rivers, when they have emptied themselves to the great ocean, lose their different names; so do the four varnas or castes of Kshatriya, Brahmin, Vaishya and Sudra. When they begin to follow the doctrine propounded by the Buddha, renounce the different names of caste and rank and become the members of one and the same society. "The simplicity of the Buddha's message, its stress on equality and its crusade against the bloody and costly sacrifices and ritualism of Brahmanism had attracted the hitherto oppressed and despised masses to Buddhism in large numbers.

Buddhism by nature is a non-aggressive, non-violent and non-invasive religion. Even though Buddhism was promulgated more than 2500 years ago; its propagation and expansion throughout northern and Central India took place around 300 years later during the reign of Emperor Asoka (268-239 BC) Thus firmly rooted, Buddhism flourished in India under royal patronage for about 800 years from 2nd century BC, without serious competition or ruthless aggression from other faiths and invading armies. From the 6th century AD up to the 14th century AD, a period of 800 years, Buddhism was harassed and hounded by invading armies of Muslims and mauled by the Brahmanical revival followed by the rise of Hinduism which drove the final nail in the coffin.

Various theories have been put forward which seek to explain the tragic eclipse of Buddhism from India. Many historians have

surmised that waves of Arab, Turkish and Muslim invasions which took place from about 6th century AD to the 14th century AD had dealt several lethal blows to Buddhism in northern and central India in particular. It is on record that in the 6th century AD the Huna (Hun) King Mihirakula caused the demolition of some 1,600 Buddhist monuments in north-western India where the great Gandhara civilization had flourished for several centuries. Sasanka, a Brahmanical king of Bengal is reported to have persecuted Buddhism in and around Bodh Gaya early in the 7th century AD. In the early part of 12th century AD, invading Muslim armies had destroyed the magnificent temples and monasteries at Sarnath, one of the centers of Buddhist learning and scholarship from the 2nd century BC.

Bodh Gaya, the site of Buddha's enlightenment, highly venerated and sacred to Buddhists, was subjected to vandalism by Muslim invaders at the beginning of the 13th century AD. Nalanda, the seat of the famous ancient Buddhist University was the premier seat of Buddhist learning for many centuries. Invading Turkish armies devastated this vast and magnificent institution in the closing years of the 12th century AD. Chinese pilgrim scholars Hsuan-tsang and I-tsing have stated that Nalanda housed thousands of scholars, numerous libraries, observatories, prayer halls and monk's hostels. Successive Muslim invasions over several centuries, ruthlessly wiped out the ruling indigenous dynasties which fostered, nurtured and provided royal patronage to Buddhism.

Another plausible argument advanced by scholars to substantiate the gradual decline and eventually the disappearance of Buddhism from India is the corruption as well as the disunity in the Sangha or monkhood. While it is true that with time Buddhist monks became increasingly lax in the observance of the Vinaya or religious rules, corruption alone cannot explain the death of Buddhism. After all it should be borne in mind that Buddhism was replaced in India by an even more corrupt Brahmanism. Buddhism was not a regimented or an institutionalized religion; hence the emergence of Tantra Buddhism which weakened Buddhism by making it look like a form of Hinduism.

Another important factor that has been overlooked by historians is the gradual disappearance of Buddhist dynastic rule in some regions of India and the emergence of Brahmanical dynastic rule which adversely impacted on the Buddhists. Thus, in places such as Bengal and Sind which were ruled by Brahmanical dynasties but had Buddhist majorities, Buddhists are said to have welcomed the Muslims as saviours who had freed them from the tyranny of "upper caste" rule. This explains why most of the "lower caste" people in eastern Bengal and Sind embraced Islam. In actual fact, few among the "upper castes" of these regions too, did the same.

Since Buddhism was replaced by triumphant Brahmanism, the eclipse of Buddhism in India was primarily a result of the Brahmanical revival. The Buddha's fight against Brahmanism won him many enemies from among the Brahmins. When Buddhism was on the ascendancy under royal patronage and universal acceptance in India, the Brahmins kept a low profile and marked time until such time "the iron was hot enough to strike". The Brahmins were not as greatly opposed to the Buddha's philosophical teachings as they were to his message of universal brotherhood and equality; for it directly challenged their hegemony and the scriptures they had invented to legitimize them.





After Buddhist missionaries lost ground in northern and central India following successive Muslim invasions which included the sacking of temples and monasteries and the prohibition of Buddhist worship, they sought refuge in the Chola, Chera and Pandya Kingdoms of South India, up to medieval times. Buddhist missionaries in South India initially had to encounter stiff resistance from Jain and Hindu opponents. However, these missionary monks quite often had the good fortune of receiving the encouragement and support of kings, noblemen and wealthy merchants. As a result, these monks were able to move freely in many parts of South India, build monasteries and establish centers of Buddhist learning.

These missionary monks undertook various social services in addition to the propagation of the Dhamma. Caste differences were immaterial to them and this provided great relief to the depressed communities. Undoubtedly, the depressed classes found their emancipation in Buddhism. However, between the 13th and 15th centuries AD Buddhism was wiped out of South India as well; with Hinduism making great strides under state patronage.

Today, Brahmanism or Hinduism is the most widely accepted religion in India; practiced by nearly one billion people. To combat Buddhism and revive the tottering Brahmanical hegemony, Brahmanical revivalists resorted to a three-pronged strategy. Firstly, they launched a campaign of hatred and persecution against the Buddhists. Secondly, they appropriated many of the finer aspects of Buddhism into their own system so as to win over the "lower caste" Buddhist masses, but made sure that this selective appropriation did not in any way undermine Brahmanical hegemony. The final stage in this campaign to wipe out Buddhism was to propound and propagate the myth that



the Buddha was merely another incarnation or Avatar of the Hindu god Vishnu. Thus, the Buddha was turned into just another of the countless deities of the Brahmanical pantheon.

The Brahmanical campaign of hatred and persecution against Buddhists was multi-pronged, continuous and relentless. To lend legitimacy to their campaign against Buddhism, Brahmanical texts included fierce strictures against Buddhists. Manu, in his Manusmriti laid down that "If a person touches a Buddhist he shall purify himself by having a bath. Aparaka ordained the same in his Smriti. Vardha Harit declared that entry into a Buddhist temple is a sin, which could only be expiated by taking a ritual bath. Even dramas and other books for lay people written by Brahmins contained venomous propaganda against the Buddhists. Fines were imposed on those who associated or entertained Buddhists. Shankracharya, the leader of the Brahmanical revival, struck terror into the hearts of the Buddhists with all sorts of diatribes against Buddhism.

In order to win over the Buddhist masses, the Brahmanical revivalists appropriated many of the finer aspects of Buddhism into their own system. The Vedic Brahmins taught that animal sacrifice was highly meritorious. The Buddha categorically denounced animal sacrifice. However, on account of Buddhist influence, some Hindus renounced the slaughter of animals and adopted the first precept of Buddhism. The Bodhi tree is sacred to Buddhists because the Buddha attained enlightenment seated at the foot of the Bodhi tree. The Buddhist practice of worshipping the Bodhi tree has been emulated by the Hindus of South India. Consequent to the gradual fading out of Buddhism from South India many Buddhist temples were converted to Hindu kovils, Buddha statues were paraded in the guise of Hindu Gods and the Buddhist history of many of their shrines were transferred to that of Hindu geneology.

In order to make Hinduism more attractive to the Buddhists, many Buddhist concepts were incorporated into Hinduism. Further, the Hindus made an attempt to absorb the Islamic faith. During the reign of King Akbar, a new Upanishad named Allah Upanishad was proclaimed. Even after Buddhism was wiped out, Hindus continued to worship the Buddha as the 9th Avatar or incarnation of the Hindu god Vishnu. The Shaivites, one of the main branches of Hinduism made the Buddha one of their gods, calling him Sasta Aiyandar and Dharmarajan. They called him Buddha Vinayaka and equated him to Hindu God Ganesh. The Dharmaraja Vihara and the Vinayaka Vihara were converted to Dharmaraja Kovil and Vinayaka Kovil.

Finally, the Buddhists were absorbed into the caste system as Shudras and Untouchables and with that the Buddhist presence was completely obliterated from the land of its birth. The process of the assimilation of Buddhism by Brahmanism was minutely planned and expertly executed. The Brahmins who were once voracious beef eaters, turned vegetarian imitating Buddhists in this regard. Popular devotion to the Buddha was replaced by devotion to Hindu gods such as Rama and Krishna.

Source : <https://island.lk/the-ignominious-disappearance-of-buddhism-from-india/>



About the Writer – K H J Wijedasa was the former Permanent Secretary in the Sri Lanka President's Office as well as the Prime Minister's Office from 1984 to 1989. He is an author and a journalist and contributes articles on Buddhism to newspapers and Buddhist magazines like the *Wesak Sirisara*

Love Letter to the Earth

*"The earth is you. You are the earth.
When you realize there is no separation,
says the late Thich Nhat Hanh, you
fall completely in love with this beautiful
planet."*

By Thich Nhat Hanh

At this very moment, the earth is above you, below you, all around you, and even inside you. The earth is everywhere.

You may be used to thinking of the earth as only the ground beneath your feet. But the water, the sea, the sky, and everything around us comes from the earth. Everything outside us and everything inside us come from the earth.

We often forget that the planet we are living on has given us all the elements that make up our bodies. The water in our flesh, our bones, and all the microscopic cells inside our bodies all come from the earth and are part of the earth. The earth is not just the environment we live in. We are the earth and we are always carrying her within us.

"The earth is not just the environment we live in. We are the earth and we are always carrying her within us."

Realizing this, we can see that the earth is truly alive. We are a living, breathing manifestation of this beautiful and generous planet. Knowing this, we can begin to transform our relationship to the earth. We can begin to walk differently and to care for her differently.

We will fall completely in love with the earth. When we are in love with someone or something, there is no separation between ourselves and the person or thing we love. We do whatever we can for them and this brings us great joy and nourishment. That is the relationship each of us can have with the earth. That is the relationship each of us must have with the earth if the earth is to survive, and if we are to survive as well.

If we think about the earth as just the environment around us, we experience ourselves and the earth as separate entities. We may see the planet only in terms of what it can do for us.



We need to recognize that the planet and the people on it are ultimately one and the same. When we look deeply at the earth, we see that she is a formation made up of non-earth elements: the sun, the stars, and the whole universe. Certain elements, such as carbon, silicon, and iron, formed long ago in the heat of far-off supernovas. Distant stars contributed to their light.

When we look into a flower, we can see that it's made of many different elements, so we also call it a formation. A flower is made of many non-flower elements. The entire universe can be seen in a flower. If we look deeply into the flower, we can see the sun, the soil, the rain, and the gardener. Similarly, when we look deeply into the earth, we can see the presence of the whole cosmos.

A lot of our fear, hatred, anger, and feelings of separation and alienation come from the idea that we are separate from the planet. We see ourselves as the center of the universe and are concerned primarily with our own personal survival. If we care about the health and well-being of the planet, we do so for our own sake. We want the air to be clean enough for us to breathe. We want the water to be clear enough so that we have something to drink. But we need to do more than use recycled products or donate money to environmental groups.

We have to change our whole relationship with the earth.

Source : <https://www.lionsroar.com/thich-nhat-hanh-love-letter-to-the-earth/>



About the Writer : Thich Nhat Hanh (1926-2022) was a renowned Zen teacher and poet, the founder of the Engaged Buddhist movement, and the founder of nine monastic communities, including Plum Village Monastery in France. He was also the author of *At Home in the World*, *The Other Shore*, and more than a hundred other books that have sold millions of copies worldwide.



Prior to the Buddha's passing away into final nirvana (parinirvana), his beloved attendant, Venerable Ananda, expressed concern as to how the Buddha's disciples would pay respect to him following his death. The Buddha responded:

There are four places, Ananda, that a pious person should visit and look upon with feelings of reverence. What are the four? 'Here the Tathagata [the one who has gone beyond all transitory phenomena] was born.' 'Here the Tathagata became fully enlightened.' 'Here the Tathagata set in motion the wheel of the dhamma.' 'Here the Tathagata passed away into the state of nibbana in which no element of clinging remains!' And the monk, the nun, the layman or laywoman who has faith should visit these places. And whoever, Ananda, should die on such a pilgrimage with his heart established in faith, at the breaking up of the body after death will be reborn in a realm of heavenly happiness. (Digha Nikaya 16.5)

These words have inspired multitudes throughout the centuries to visit the sites of the Buddha's life. For practitioners, devotion (saddha) that develops from a deep understanding of the dharma and a heartfelt appreciation of the wisdom and compassion of the Buddha is not blind faith but rather a key factor in the "balance of faculties" necessary for final liberation. For many, especially practitioners in Buddhist Asia, pilgrimage to the four sacred sites in India and Nepal represents the realization of a lifelong dream to honor the triple gem of Buddha, dharma, and sangha.

Almost all the important sites related to the Buddha's life are in the ancient Middle Land (Majjhimadesa), which the Buddha crossed on foot many times during his 45-year teaching career. Nowadays, this area constitutes the Indian states of Bihar and Uttar Pradesh as well as southern Nepal. (The name "Bihar" is derived from the Pali word vihara, which refers to the Buddhist monasteries that once dotted the region.)

About two hundred years after the Buddha's passing, the Indian Mauryan emperor Ashoka (Pali, Asoka) expended great effort to preserve the Buddha's teachings as well as the pilgrimage sites, erecting identifying pillars at the sites that have helped subsequent generations of pilgrims. Beginning around 12 C.E., however, the Buddhist sites in India ceased to be active as the dharma disappeared from its land of origin. It wasn't until the late 19th century, in consequence of the interest and dedication of a few British Orientalists (foremost among them the archaeologist Alexander Cunningham), that the sites were "rediscovered" and reopened. Subsequently, the Sri Lankan Buddhist activist Anagarika Dharmapala, together with many Sri Lankan and Burmese monks and laypeople, helped restore and revive Bodhgaya and Sarnath as well as other complexes, making it possible for people to visit them again. Thousands of pilgrims now flock to the Buddhist sacred sites every year between December and March.

Lumbini

Prince Siddhartha Gautama was born in Lumbini, in present-day southern Nepal. What is considered the exact location of the birth is identified by a stone slab in the inner sanctum of the Maya Devi Temple, named after Siddhartha's mother. Above the stone slab is a damaged sculpture of Queen Maya Devi holding the branch of a sala tree after giving birth to Prince Siddhartha, who stands erect on a lotus pedestal. The oldest monument at Lumbini is the Ashoka Pillar, which marks it as the birthplace of the Buddha. A little south of the pillar is the spring-fed rectangular Puskarni pond, where Maya Devi is believed to have bathed before giving birth. The Sacred Garden, developed in recent years, lies beyond the Maya Devi compound and hosts some 40 monasteries from Asian Buddhist nations. At the end of a beautiful canal- and tree-lined avenue is the majestic World Peace Pagoda (Vishwa Shanti Stupa), built by the Nipponzan Myohoji Buddhist Order. Today, the Lumbini Sacred Garden is a UNESCO World Heritage Site and a symbol of world peace.

Bodhgaya

Bodhgaya, the most important Buddhist pilgrimage site, is where Siddhartha Gautama attained full enlightenment after sitting and meditating under the Bodhi tree (ficus religiosa) for 49 days. The primary points of homage here are the Bodhi tree (the current tree is a descendant of the original tree); the Vajrasana, or "diamond seat," under the tree; and the Mahabodhi Temple, whose 52-meter spire rises up to the skies. The diamond seat, the oldest monument at Bodhgaya, is believed to have been erected by Ashoka to mark the spot where the Buddha gained ultimate liberation. The Mahabodhi Temple Compound includes a number of other shrines where the Buddha spent seven weeks immediately following his experience of nirvana.



Bodhgaya, now a World Heritage Site and a thriving tourist center, draws devotees from all over the world, who meditate, chant, offer flowers and incense, do prostrations, and engage in their respective rituals with great devotion and concentration. For many, sitting in meditation under the Bodhi tree, where the Buddha himself sat, is a profound spiritual experience.

Sarnath

Here the Buddha delivered his first discourse, the Dhammacakka Pavattana Sutta (Setting the Wheel of Dhamma in Motion), which explains the four noble truths and the noble eightfold path. It was also in Sarnath that the Buddha appointed his first group of disciples (sangha) to propagate his new teaching. Among the most notable monuments at Sarnath are the Dhamek Stupa, originally built by Ashoka, and the Ashoka Pillar, whose inscription points out the



necessity of unity within the sangha. The ruins of various stupas and monasteries at Sarnath bear witness to of the monastic tradition that flourished here for over 1,500 years; among the new temples is the Mulaghandhakuti Vihara, built in 1922 by Anagarika Dharmapala. Today, hundreds of pilgrims visit the Vihara every evening to chant the Dhammacakka Pavattana Sutta, acknowledging with their voices the wisdom and compassion that began to emanate from Sarnath with the Buddha's first sermon.

Kushinagar



The Buddha passed away at the age of 80 in Kushinagar in eastern Uttar Pradesh. The important sites in Kushinagar are the Mahapari-nibbana Temple, home to a superb 1,500-year-old red sandstone statue of the reclining Buddha, and the imposing Mahaparinibbana

Stupa, which was built over the spot where the Buddha is said to have passed away under twin sal trees. The Buddha's last words at Kushinagar were these: "All compounded things are subject to decay: strive with diligence" (Vaya dhamma sankhara; appamadena sampadetha). Pilgrims to Kushinagar walk in silence around the massive reclining statue of the Buddha to pay homage to the truth of anicca (impermanence) and cultivate a deep sense of gratitude for the Buddha and his teaching.

The Buddhist sites in India and Nepal are seemingly thriving, and yet they are continually under threat from various forces. In July 2013, an explosion of ten bombs, attributed to the Indian Mujahideen, injured five people including two Buddhist monks, and damaged new structures in the Mahabodhi Temple complex in Bodhgaya. Neither India nor Nepal are Buddhist nations today, and there is not sufficient citizen support for the protection and preservation of the sites of the Buddha's life. In contrast to the Buddhist-majority countries of Asia, many important Buddhist sites in India and Nepal (and also Indonesia) remain largely unexcavated or unrestored; some are mere mounds of earth and piles of stone and brick. Much of the Nepalese Kapilavastu, where the Buddha spent the first 29 years of his life, for instance, has not been excavated. These concerns and the protection of the sites of the Buddha's life in India and Nepal need greater attention and support from the growing international Buddhist community.

Other Sacred Sites

Kapilavastu

Tilaurakot, in Nepal, is commonly identified as Kapilavastu, where Prince Siddhartha spent the first 29 years of his life. However, some archaeologists believe that Piprahwa, in India's Uttar Pradesh, ten miles south of the Nepali border, is the true location of Kapilavastu.

Vaishali

Vaishali (Pali, Vesali) is a city of great importance in Buddhist history. Among other significant events, the Buddha admitted women into the monastic order at the Kutagarasala Vihara and delivered the famous Jewel Discourse (Ratana Sutta) to purge the city when faced with a devastating drought, famine, and plague.

Shravasti

The Buddha spent 25 rain retreats at Shravasti (Pali, Savatthi). Three-fourths of the Buddha's discourses, including the well-known Lovingkindness Discourse (Karaniya Metta Sutta), were given at Jetavana Vihara here, donated by the Buddha's great lay disciple Anathapindika.

Rajgir

Rajgir was the largest city in Majjhimadesa during the Buddha's time. Among the many notable places in the area are the tranquil Vulture's Peak (Gijjhakuta), where the Buddha meditated, and the Sattapanni Cave, where the First Council was organized after the Buddha's passing.

Nalanda

The Buddha spent time in Nalanda, and his two chief disciples, Sariputta and Moggallana, also came from its vicinity. Later, the acclaimed Buddhist monastic university thrived here until its destruction by invaders at the end of the 12th century. Today there is a new Nava Nalanda university as well as a beautiful memorial honoring the 7th-century Chinese pilgrim Xuanzang (Hsüan-tsang), whose work was indispensable for preserving India's Buddhist heritage.

Source : <https://tricycle.org/magazine/visiting-the-four-sacred-sites/>



About the Writer : Asoka Bandarage Ph.D., is the author of Sustainability and Well-Being: The Middle Path to Environment, Society, and the Economy and many other publications. www.bandarage.com.

BMV News & Events Past Events from June to August 2022.

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



Bhante Dr S
Pamaratana Thera
(USA)
Sun, 19th June
Equanimity: The Art
of Staying Balanced
in Life



Bhante K Pesala Thera
(Sri Lanka)
Sun, 26th June
Dhammapada Chapter
1 Verse 9 & 10



Dr Gamini Abhaya
(UK)
Fri, 22nd July
Why does Chanting & Memorising Suttas
Become an Obstruction to Attain Nibbana
Fri, 29th July
There is No Path to Nibbana via Dana, Sila
and Bhavana



Bhante Suddhosa
Thera (USA)
Sun, 24th July
The Buddha's Teaching
on Emotions



Bhante M.
Chandananda Thera
(Canada)
Sun, 7th August
Conducive Factors for Mental Development
Sun, 14th August
Heaven can be Found in the Most Unlikely
Corners

BMV News & Events

B. Sutta and Meditation Class by Bhante Dr Candana Thera (USA) – Month of July-Aug

(Every Saturday from 2pm to 5pm at BMV)



1. 2nd July - Janussoni Sutta AN10.177
2. 9th July - Samyojana Sutta : “On the Fetters”
3. 16th July - Rohitassa Sutta AN4.45
4. 23rd July – Dutiya Kāmabhū Sutta SN41.6
5. 30th July – Kalama Sutta AN3.65
6. 6th August – Culavedalla Sutta
7. 13th August – Mahānāma Sutta

C. 3-Day Non Stay-In Meditation Retreat – 9th to 11th July



BMV organized its first meditations retreat in two and a half years under the facilitation of Bhante Dr Candana from USA. We had an average of 60 participants daily. The participants were exposed to different meditation techniques, meditation counseling, dhamma discussions, one-on-one sessions with Bhante Dr Candana, sutta study and self-practice. The programme was conducted under the auspices of the BMV Dhamma Dana Series and funded by the BMV Monks Residency Programme.

D. Esala Full Moon Puja – 13th July

After the puja and the chanting of the Dhammacakkapavattana Sutta by the Maha Sangha led by our Chief Sangha Nayaka, President of the Sasana Society, Bro Sirisena Perera and President of the BMS Society, Sis Loh Pai Leng offered the Sri Lankan style traditional betel leaves to invite our Resident Monks to observe their Vassana for the next 3 months.



Bro Siri and Sis Pai Leng offering the tradition betel leaves to Ven Chief

E. Nikini Full Moon Puja – 12th August



This full moon in August is dedicated to our dearly departed relatives and friends. Sponsorship of oil lamps, flower bouquets, puja trays and pineapple candles were sponsored and merits dedicated in memory all loved ones. The Maha Sangha conducted the puja, recital of suttas and transference of merits with devotees present.

F. 10-Day Stay-In Meditation Retreat – 15th Aug to 24th Aug



BMV organized its first stay-in Retreat after 3 years conducted by Bhante Dr Candana from USA. We had 18 participants of which 5 were foreigners. The participants were exposed to different meditations techniques, daily sutta studies, dhamma discussions and a outdoor meditation session at Lake Gardens on 21st August. The programme was funded by the BMV Monks Residency Programme.

G. 2nd K Sri Dhammananda Peace Conversations – 20th Aug



The representative from the Islam religion En Zaid Kamaruddin speaking on the subject.

The moderator Dr Amir Ishahak.

Buddhist Representative Ven Dr M Sevali.

Group photo.

BMV organized this inter-religious forum for the second time with five prominent speakers from the Buddhist, Hindu, Muslim, Bhai and Christian faiths. Dr Amir Ishahak was the moderator at this forum titled Loving Kindness to Enhance Harmonious Living. The speakers were Ven Dr M Sevali (Buddhist); Archbishop Julian Leow (Roman Catholic Archdiocese of KL); Ms Rane Sreedharan (Bahai); Dr Thilagawati (Hindu); and En Zaid Kamaruddin (Islam)

H. K. Sri Dhammananda Institute (KSDI) Graduation Ceremony -21st August



Diploma and Degree graduates

Distinguished guests and members of the academic faculty

Group photo of the Guests, Academic Faculty and the Graduates

From left, Sasana Rep of KSDI Bro K D Premasiri, BPU Dean Ven Prof Dr M. Uparathana Thera, BPU Registrar Mr E. A. Gunasena and KSDI Facilitator Sis Khema Lim

The K Sri Dhammananda Institute held their graduation ceremony on Sunday 21st August 2022 at BMV's Dewan Asoka. Conferment of the Masters, Degree and Diploma of the Buddhist and Pali University of Sri Lanka (BPU) was conducted by Ven Prof Dr M. Uparathana Thera, the Dean of the Faculty of Graduate Studies in the presence of Mr E.A. Gunasena, Registrar of the BPU and our Venerable Chief.

A total of 6 Masters, 13 Degrees and 33 Diplomas were conferred on the graduates who were taught by dedicated and volunteer teachers of the Buddhist Maha Vihara. Diploma courses were offered since 2007, Degree courses commenced in 2012, and the Masters program was started in 2015.

New Intake!

Higher Buddhist Studies
Buddhist and Pali University of Sri Lanka
is offering these courses in Higher Buddhist Studies:
Diploma, Degree and Masters.

These courses are suitable for:

- Adults who want to understand more about Buddhism.
- Students who have completed the Certificate course in MBES or YMBE, and keen to pursue higher studies.
- Sunday Dhamma School Teachers who want to enhance their Dhamma knowledge.
- Dhamma Speakers who want to explore more.

The Diploma course will commence in November.
Registration is open until Mid-October.

For more information, kindly contact:
BMV Office : 03-2274 1141



Buddhist Institute Sunday Dhamma School (BISDS)

We are Back! Dana



Teens & Youth 1st Dhamma in Action Activity 1 on 26 June 2022

On 26 June 2022, teachers and students from the Buddhist Institute Sunday Dhamma School ("BISDS") Teens and Youth classes joined hands for the first Dhamma in Action Activity after a long absence due to the COVID-19 pandemic. According to Brother Ng Zhao Xian, the Project Team Leader, a total of 19 participants signed up to prepare 100 lunch packs and requisites for Charis Sheep Pen Shelter, Myanmar Refugees Children Home, and Trinity Children Home.

The activity provides a platform for BISDS students to be directly involved in preparing food and requisites for the homes as well as an opportunity for BISDS staff, students, and parents ("BISDS Family") to participate as donors.

Brother Ng elaborated that the activity started with a donation drive within the BISDS Family. With support from the BISDS Family, the Donation Team collected cash RM3,226 and in-kind donations.

Finally, the most awaited day has come. In the Big Kitchen, the students though overwhelmed with preparing 100 lunch packs, were able to complete the mission with the guidance of our Food & Beverage Team. A friendly recipe for the students to cook and for the recipients to eat regardless of age. A student, Yew Jia Xi from Mahinda Class said that this is his first charity project in the kitchen. He discovered that one needs to be patient and focused, and not get distracted to avoid

getting hurt when working in the kitchen. While Natalie Leong from Tissa Class who had been involved in a few charity works shared that teamwork is essential and working together is important in our lives.

In the Puja Hall, the students after packing the requisites were seen designing cards for the homes. Their message to the homes was "WE CARE". Truly, we CARE from the HEART.

Jason Tan from Subuthi Class shared that he learned to be kind and help those in need. Chew Tian Le also from Subuthi Class said that to do our best to help people and in doing so, enjoyed it. This is very true to the Buddha's teaching. Teacher Au Tong Sing from Tissa Class expressed his gratitude to the donors for their generosity.

It was not all work and no play! Later part of the day, as part of the mindfulness training, all the participants explored the balancing activity-Yoga Balancing. They were challenged to remain balanced and flexible in their pose. A big thanks to Sis Kathy for the guided Yoga session.



Spending our Sunday for a good cause is so worthwhile. Stay tuned for the next Dhamma in Action Activity on 31 July 2022!

By Sis Annie Loh

Youth's Teacher

Dhamma Discovery

Teens & Youth 1st Dhamma in Action Activity 2 on 31 July 2022

The Teens and Youth students of the Buddhist Institute Sunday Dhamma School ("BISDS") successfully rolled out the second Dhamma in Action Activity – Dhamma Discovery as scheduled on 31 July 2022 at Sri Lanka Buddhist Temple, Sentul, Kuala Lumpur. This meritorious activity received a total of 28 registrations from BISDS staff, students, and parents ("BISDS Family"). This activity provides an opportunity for the participants to practice dana while exploring the Dhamma in a different temple.

On 31 July 2022 morning, after setting the dining table, Brother Nelson of Sri Lanka Buddhist Temple ("Temple") gave the participants a brief history of the Temple which dated as far as 105 years. The participants were also given a mini tour of the Temple.

Uniquely, a Guan Yin statue and a Chinese architecture pagoda were spotted in this Theravada Temple. Brother Nelson explained that the Guan Yin statue was built as an appreciation to the local Chinese devotees who frequent and supported the Temple. True enough, Brother Tan Lin Choong, BISDS Teacher agreed that the Temple has managed to adapt to the local culture while Brother Nicson Chang, BISDS Staff said that the fusion architecture of the Temple is interesting and welcoming. Brother Nelson further elaborated that the Buddha is a symbol of Wisdom and the Guan Yin is a symbol of Compassion. As advised by Bro Nelson, "the best contribution that any lay disciples could give is to practice the Dhamma".

The second activity of the day, puja and lunch dana started at about 11:15 am. There was a variety of food brought by the BISDS Family and the public to offer to the monks and share with other lay visitors. The Temple had also prepared some food for the devotees.

The next programme after lunch dana was Dhamma sharing by Bhante Seevali. Bhante Seevali gave a historical insight on the start-up and purpose of Sunday Schools which first started in Britain in the 18th century to teach children to read and write. Thereafter in America, it was to evangelise and later became the primary outreach arm of churches. The Buddhist community adopted the idea to educate the lay devotees to cultivate good conduct. Even the BISDS syllabus and curriculum emphasises repeatedly the 5 Precepts. "Ehipassiko" is the right word to describe the effectiveness of the Dhamma. "Come and See", to discover and experience the Dhamma yourself.

The programme ended at 2.30 pm and the students led the offering of a robe and requisites collectively as BISDS Family to the Sangha of the Temple.

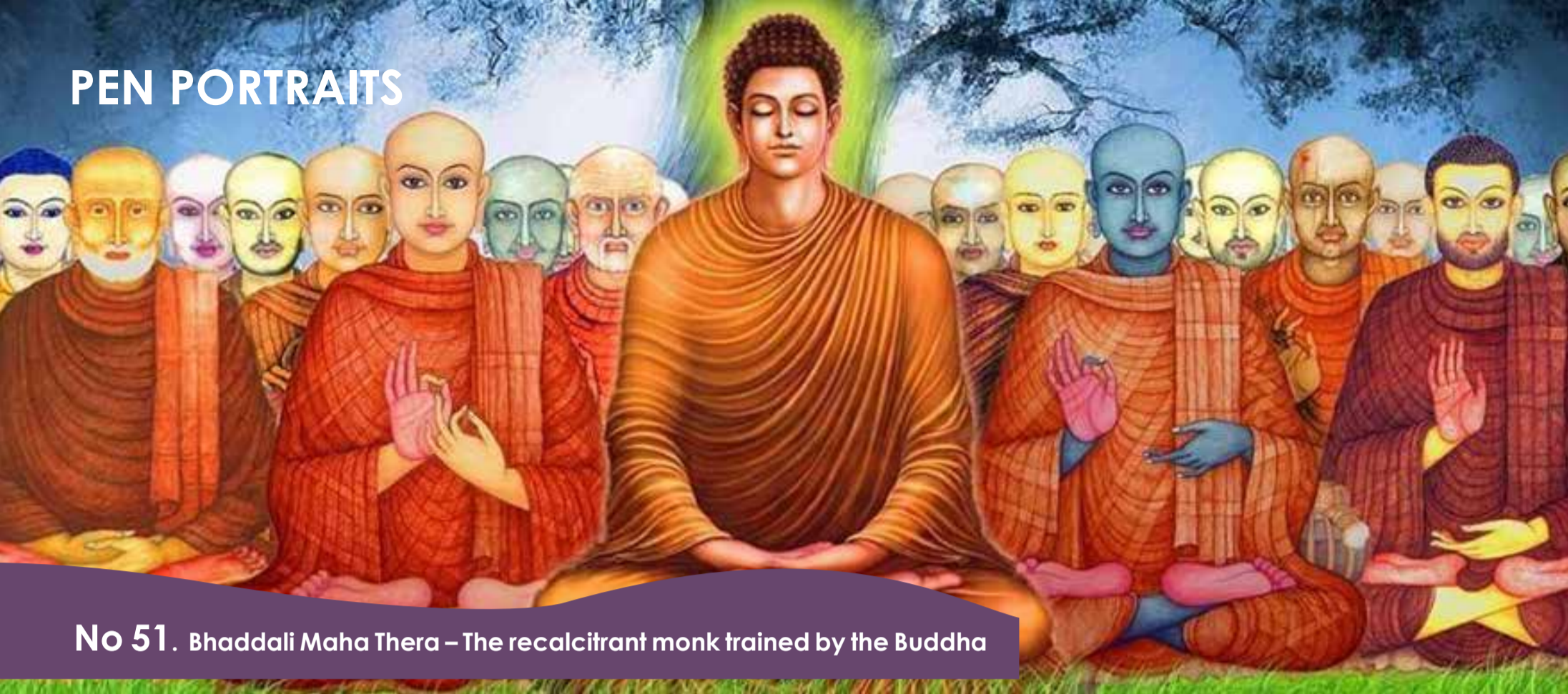
Our utmost appreciation to Brother Nelson who had been the most friendly and helpful host for the day!

Sadhu Sadhu Sadhu.

By Sis Annie Loh

Youth's Teacher





No 51. Bhaddali Maha Thera – The recalcitrant monk trained by the Buddha

While staying in Jetavana for the 3-month rains retreat, the Buddha declares that he takes only one meal a day, and finds that it keeps him healthy and comfortable. Hence, he encourages the monks to do the same. The monk Bhaddāli protests that he is unable to do so. The Buddha then advises him to eat one part of what he gets where he is invited and bring away one part to be eaten later. Bhaddāli insists that he would not be able to do so, and is troubled by this.

When Bhaddāli asks the Buddha why there are more training-rules when there are fewer arahants, the Buddha explains that there will be a stronger presence of the influxes in the sangha. This especially happens when the sangha has won greatness in fame and size, worldly gains, fame, great learning and long-standing renown. The training-rules (the Vinaya) prevents the deterioration of the sangha from these sources. The main reason monastics fail is when they do not diligently heed Dhamma teachings.

The Buddha then formally introduces the training-rule regarding meals for monastics. Bhaddāli says he is unable to follow this rule despite the Buddha's concession and encouragement. Bhaddāli, deeply troubled, avoids seeing the Buddha for the rest of the 3-month rains retreat. His absence does not go unnoticed. Near the end of the rains-retreat, when the monks are making a robe for the Buddha before they go on their wandering tours, Bhaddāli approaches the monks. They advise him not to worsen his situation and to see the Buddha at once for instruction. He accordingly sees the Buddha and seeks the Buddha's forgiveness. The Buddha praises him for doing the right thing, and patiently answers his questions and instructs him in the nature of the holy life. The Buddha explains the significance of Bhaddāli's predicament. The monks, the nuns, the laymen and the laywomen will know about Bhaddāli's inability of keeping to a Vinaya rule.

The Bhaddāli Sutta opens with the Buddha declaring that he takes only one meal a day, so that he is "free from illness and affliction, and enjoy ... lightness, strength and dwell in comfort". Clearly, the ek'āsana,bhojana—the practice of taking only one simple meal a day—started with the Buddha himself. On this truth, he encourages others to do the same. In short, he is teaching a good practice by his own example. "As he speaks, so he does; as he does, so he speaks" (yathā,vādī tathā,kārī, yathā,kārī yathā,vadī). In due course, as other monastics practise to emulate the Buddha, even a few of his self-mortifying practices, he made them optional since they were not actually blamable

or morally unethical, but they may, with proper application help some individuals to enhance their practice, as an inspiration to others, or simply because they are habitually inclined to do so.

The Buddha reminds Bhaddāli that without proper training, especially moral virtue, even when a renunciant goes into retreat he will not succeed. However, with proper training, his meditation will be successful.

The Commentary tells us that, in a previous birth, Bhaddāli was a crow. Hence, in this life he was always hungry and was known among his fellows as the "elder of great hunger" (mahā,chātaka,thera. However, in the distant past, Bhaddāli had done a great act of merit. It is said that 30 world-cycles ago, he met the Buddha Sumedha in a forest, wrapt in meditation. Having tidied the area where the Buddha was sitting, he erected a pavilion over him. That good karma gives him the proper opportunity to meet our Buddha in his last life so that he is liberated.

The Bhaddāli Sutta is a study in how the gradual teaching—highlighted by the parable of the thoroughbred colt—works with an amenable monk who listens to the good advice of his colleagues, and who has the advantage of being a quick learner (ugghatita-ñ,ñū,puggala). In other words, should Bhaddāli hear the Dharma, he will at once be able to understand and benefit from it. Usually, such a monastic, inspired by the Buddha, would take leave to go into a personal retreat to meditate and attain arahanthood. We are not told this, since from the progress of the Sutta teachings, it is clear that, despite Bhaddāli's initial reluctance to keep to the "single-sitting rule", his progress of training is smooth and gradual—thanks to the compassionate intercession of the sangha and teaching from the Buddha for Bhaddāli. The kind of teaching given by the Buddha to Bhaddāli is able to help a person with his spiritual readiness to gain the highest goal. This is a clear hint that Bhaddāli attains arahanthood on account of the Buddha's teaching. In fact, from the drift of the Dharma given in the Bhaddāli Sutta, it is clear that such a teaching leads to arahanthood.

The Bhaddāli Sutta (M 65) is a beautiful teaching on the care and compassion that the Buddha and the early monastics show other monastics, especially those who have difficulty keeping to the rule regarding moderation in food, that is, taking only one meal a day.

What is the Buddhist Response to grief?

By Ven. Thubten Semkye



Change is happening all the time—life changing, small, and mostly unnoticeable. Change is part of being human and living in an ever-changing universe. The very fabric that weaves our lives together is impermanent; everything around us arises and ceases every moment and we are inextricably connected to it all.

The last teaching the Buddha gave was his own death—that even the great spiritual sages of the world are subject to impermanence and death. If we resist or reject this universal truth, unhappiness and sorrow will follow because we will be in direct opposition to how things actually exist. Change in and of itself is not a bad thing. The struggle is our relationship to it. Do we use loss, change, and transitions as opportunities for growth or do we resist, struggle and deny?

My teacher, Venerable Thubten Chodron, defines grief as adjusting to a change we did not want or expect. Grief comes to the mind because we mistakenly grasp at things as permanent, not as how they actually exist, which is fleeting and transitory. Because of that misconception, we mistakenly believe that we can control the coming and going of things, events and especially people. But due to their impermanence, there is no way that we can control and determine how things will go.

We grieve many things—the loss of a loved one, a career or job, our health, our economic state, our dreams, our worldly possessions. Such losses are a major part of our lives, yet, when these things end, leave or break, the common response is disbelief. No matter how tenuous a relationship, old or sick a loved one, or fragile a possession, there is still shock when it ends.



Sometimes we cherish our loved ones so much that we can't imagine going on without them. When they die the grief is so deep because we have projected a future that now will never come. In reality, however, a fabricated future is a mere fantasy. Underpinning the grief many times is a future that is only a dream.

Grieving is a process and these places of sadness, loss, disbelief and denial are normal. Giving ourselves the time and space to experience these strong emotions with compassion, gentleness, and acceptance is the only way to move into, through, and past this time of sorrow.

There is no time schedule for grief. It is different for everyone. Many times grief can last in someone's mind for a long time, and we may even become impatient with ourselves wanting to move on in our lives. Or others may think YOU need to grieve longer as you work out your feelings around loss. Everyone close to the deceased will have their own ways to grieve. It is important to tend to our own process and at the same time be kind and patient with theirs.

When we finally know in our hearts the truth of the fleeting nature of life, then grief becomes a process to help us adjust to the change. It is also an opportunity to look at our own lives, prioritize the important things to hold, and to let go of the rest.

Some of the ways in which we can relate to our grief and work with its strong emotional content is to let go of any blame around our relationship to our loved one—all the “should haves”—and to learn to accept the situation and ourselves in the here and now.

Thinking in a new way can support our healing. We can rejoice at having had that person in our life. Of all the living beings in the world, we had the good fortune to be close to them and to be part of their world.

We can also pass on their love and goodness to others. Having been the beneficiary of their good hearts, now we can offer that gift to everyone we meet.

We can give their belongings to the needy or a religious organization with a sense of richness and dedicate the merit to their peace and joy and for all their deepest wishes to be realized. Kindly work on any feelings of regret and harmful feelings we may have about them or their death so we don't die with regrets.

As time goes on memories can show up at any time — anniversaries of the death, birthdays, and holidays. These are precious opportunities to propel us to live our lives with love, compassion, and joy.

Loss is a reality of life. We can do our best to use it as a gift that teaches us to hold our lives lightly and openly. When we remember the impermanence of people and things, we live with greater purpose. And loss can help us have greater compassion towards everyone who, without exception, will experience loss as well.

Source : <https://spokanefav.com/ask-a-buddhist-what-is-the-buddhist-response-to-grief/>



About the Writer : Ven. Thubten Semkye is the founder of Friends of Sravasti Abbey. She accepted the position of chairperson to provide the four requisites for the monastic community. Ven. Semkye became the Abbey's third nun in 2007. In 2010 she received bhikshuni ordination at Miao Fa Chan Temple in Taiwan. Ven. Semkye draws on her extensive experience in landscaping and horticulture to manage the Abbey's forests and gardens.

MEDITATION

what you resist persists

By Sandy Clarke

Over the years that I have been meditating, the one type of meditation I struggled to get to grips for a long time was loving-kindness (or metta) meditation.

I first encountered metta meditation not in a monastery or meditation group but in a karate class when I was 16. The aim of this practice was to develop kindness and compassion toward ourselves and others.

At the start of the practice, I can remember our instructor telling us how, if we're not careful, our anger and frustration can get the better of us, especially in times of urgency and stress (which would include fighting).

He told us it was more important to work with the mind because everything followed from there. He'd say, "It's impossible to move well and be present to what you're doing when you've lost your mind."

Back then, I didn't understand his point, but now I can appreciate what he was trying to teach us. It's difficult to do many things well when we're angry, frustrated, or overly stressed.

In all honesty, loving-kindness meditation felt a bit sickly-sweet. Growing up in a working class, Protestant environment, there wasn't much room for expressing your feelings let alone actively cultivating things like love and compassion.

The last thing I expected to learn in a karate class was how to feel warmly toward myself and others. Young boys joined martial arts classes to learn how to fight: love was reserved exclusively for football and video games.

Then again, here was a stocky, rock-fisted Irishman with decades of experience teaching karate telling us that metta meditation would help us control our emotions. None of us were about to debate the issue.

As my interest in meditation grew, I was caught in the naïve trap of wanting to become spiritual and enlightened rather than kind and compassionate. It's the ultimate pitfall of meditation: as soon as you desire specific goals, you lose the meditation, because the focus becomes about trying to control the outcome, rather than witnessing whatever unfolds.

Eventually, I started to include metta meditation in my practice, but I could feel myself being met with resistance at a certain point. I knew loving-kindness wasn't about liking everything all the time and being excessively positive, but I couldn't quite shake that caricature.

Whenever I encounter a problem in meditation, I seek the advice of Ajahn Amaro — the abbot of Amaravati Buddhist forest monastery in the UK. I wanted to find out how to overcome the resistance to this loving-kindness meditation.

In his response, he shared some words from his teacher, Ajahn Sumedho, who was the founding abbot at Amaravati and now resides in Thailand.

He said, "If you're being very idealistic, and you hate someone, you then feel, 'I shouldn't hate anyone. Buddhists should have metta for all living beings. I should love everybody. If I'm a good Buddhist then I should like everybody.'"

"All that comes from impractical idealism. Have metta for the aversion you feel, for the pettiness of the mind, the jealousy, envy — meaning peacefully co-existing, not creating problems, neither making it difficult nor creating problems out of the difficulties that arise in life, within our minds and bodies."

This made a lot of sense. Here I was trying to resist my resistance in meditation, and yet I know full well from my counselling practice that what we resist persists. The more we try to push our thoughts, feelings, and emotions away, the harder they tend to push back.

In my work with clients who experience anxiety or some other unpleasant state, they'll often start by saying something like, "I don't want this — it needs to go away." They become anxious about having anxiety, and then they get angry with themselves for not being able to get rid of anxiety. They might even feel ashamed that they're unable to control their own emotions.

What we resist, persists. Making space for difficult experiences doesn't mean that we like or want them. Rather, it allows us to be open to whatever's there and, by doing that, we invite the experience to come and go rather than to stay stuck and fester because we're resisting it.

So now, when I practise loving-kindness meditation, when some resistance or obstacle arises in the mind, I just let it be, like some visitor I'm not overly fond of but whose presence I'm able to accept.

When I'm able to do this (I don't get it right all the time), my mind relaxes in the moment and so does any tension that's being held in the body. After a while, any judgements or aversion starts to fade away within the meditation. If only I could carry that long after the meditation...

In Buddhism, it's said that suffering arises from attachments and aversions. It feels strange to do, but when we open up and make room for unpleasant thoughts and feelings, we become more patient with ourselves and others when we realise we all share similar inner experiences and struggles.

Source : <https://medium.com/@sandy.clarke/meditation-what-we-resist-persists-43f94251283f>



About the Writer : Sandy Clarke is a registered and licensed counsellor (Australia & Malaysia), and have received professional training/supervision. He specialises in Acceptance and Commitment Therapy (ACT), having received training from its creator, Prof. Steven C. Hayes, and co-developer Dr. Kelly Wilson. He is also have an interest in existential psychotherapy. He has also conducted several workshops on subjects such as mindfulness, meditation, and resilience.

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
30 statues left to be sponsored

We have the above Seated Buddha Frieze available for sponsorship. Please contact the office for further details. A big Sadhu to all who have sponsored the Standing Buddha Frieze.

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

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

Each pillar is named after the Buddha's core teachings

PILLARS ON MEZZANINE FLOOR TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	5 pillars available for sponsorship
SAMMA VACA (Right Speech)	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 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

2 nos Elevators on the Ground Floor available for sponsorship - RM150,000 each



Dhammacakra Wheel
Balance Required: **RM100,000**

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

PRAYER FOR FREEDOM FROM SUFFERING

May all beings everywhere plagued

with sufferings of body and mind

quickly be freed from their illnesses.

May those frightened cease to be afraid,

and may those bound be free.

May the powerless find power,

and may people think of befriending each other.

May those who find themselves in trackless, fearful wilderness--

the children, the aged, the unprotected--

be guarded by beneficent celestials.

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



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.

BMV DAILY OPERATING HOURS & PROGRAMMES

BMV GATE 1

Monday to Sunday -
7.00am to 9.00pm

BMV ADMIN OFFICE HOURS

Monday - Saturday
9.00am - 8.00pm
Sunday & Public Holidays
9.00am - 5.00pm

EVENING PUJAS

Daily Puja - 7.30pm at Pagoda
Saturdays Bhojjangha Puja 7.30pm at Pagoda
Full/New Moon Puja - 7.30pm at Shrine Hall

DANA FOR MONKS

Daily Buddha Puja - 7.30am
Breakfast Dana - 8.00am
Daily Buddha Puja - 11.30am
Lunch Dana - 12.00 noon

MEDITATION CLASSES

Monday & Thursday - 7.00pm to 9.00pm
@ Puja Hall - Meditation master - Uncle Chee

ONLINE DHAMMA TALK

Friday & Sunday @ 8.30pm
www.fb.com/groups/Buddhistmahavihara

DHAMMA TALK @ BMV

Saturday @ 2.00pm

FRIENDS OF THE VIHARA (BMV VOLUNTEER GROUP)

Sunday @ 5.00pm
Feeding the Needy & Homeless
Delivery of Food parcels to Old Folks
Home and Orphanage

YOGA CLASS

Tuesday @ 10.00am
Thursday @ 7.00pm

ONGOING CLASS

Saturday @ 8.00am - 10.30am

CLASSES

SUNDAY DHAMMA CLASSES FOR
CHILDREN & ADULTS
Sunday @ 9.30am to 12.00 noon
www.bisds.org

SUTTA CLASS BY BRO VONG CHOY

Sunday @ 11.00am - 12.00pm

ONLINE DIPLOMA & DEGREE IN
BUDDHISM
Saturday & Sunday

ONLINE DHAMMA FOR THE DEAF

Sunday @ 1.00pm to 2.00pm (fortnightly)

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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