

BMVdigest

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For Non-Muslims only

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



The Mahabodhi Temple, Bodhgaya, Bihar, India.

The Mahabodhi Temple is one of the four holy sites related to the life of the Lord Buddha, and particularly to the attainment of Enlightenment. The first temple was built by Emperor Asoka in the 3rd century B.C., and the present temple dates from the 5th or 6th centuries. It is one of the earliest Buddhist temples built entirely in brick, still standing in India, from the late Gupta period and it is considered to have had significant influence in the development of brick architecture over the centuries. The Mahabodhi Temple is one of the oldest brick temples in India. The temple is 55 metres (180 feet) in height. Its pyramidal shikhara (tower) comprises several layers of niches, arch motifs, and fine engravings. Four towers, each identical to its central counterpart but smaller in size and topped with an umbrella-like dome, adorn the corners of the two-story structure. A shrine inside the temple holds a yellow sandstone statue of the Buddha encased in glass. The temple was recognized as a UNESCO World Heritage site in 2002.

Photo Credit – Daksha Prajapati

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Becoming a Buddhist

By Ven Dr M Punnaaji Maha Thera



When one begins the practice that leads to the true goal of life, one is on the way to become a Buddhist. One does not become a Buddhist by birth, or by the practice of rituals, or even by going through an initiation ceremony. One becomes a Buddhist only by going through a personal transformation, which solves the problem of existence. This needs further clarification.

There are two kinds of people who call themselves Buddhists but are questionable. Some see themselves as being Buddhists, because they were born into Buddhist families. Others see themselves as practicing Buddhists, because they practice Buddhist rituals. Both have no knowledge of what it is to become a Buddhist. Quite different from both “being” and “practicing” Buddhists are those who are making a genuine effort to become a Buddhist. Both “being” and “practicing” Buddhism in this aforesaid way, only makes a person stagnant, without moving forward, growing, or evolving. Becoming a Buddhist, on the other hand, is a dynamic process of change and transformation, through growth and evolution. It is through this process of evolution that the problem of existence could be solved.

Those who avoid the questionable extremes, and begin to study the philosophy, appreciate its value, and begin to live according to this philosophy are the ones who really benefit from the teachings of the Buddha. For them the term “Buddhist” represents the goal, and the practice is the means to the goal. The goal is the most important thing in the mind of the one who wants to become a Buddhist.

This means, Buddhism is a technique of growth and evolution. It is a path of action with an end and a means to the end. One becomes a Buddhist in gradual stages. The ultimate

The Buddha on Abstaining from Eating at Night

Thus have I heard. On one occasion the Blessed One was wandering in the Kasi country, together with a large Sangha of Bhikkhus. There he addressed the Bhikkhus thus:

“Bhikkhus, I abstain from eating at night. By so doing, I am free from illness and affliction and I enjoy lightness, strength and a comfortable abiding. Come, bhikkhus abstain from eating at night. By so doing, you too will be free from illness and affliction and you will enjoy lightness, strength and a comfortable abiding”.

~ Majjhima Nikaya – Kitagiri Sutta - No 70~

(Translated by Bhikkhu Nanamoli and Bhikkhu Bodhi)

The Bodhi Tree



You were chosen by the Lord
As a leafy abode of refuge,
Away from the strife of the world,
To dwell in the meditative silence
Of the Inner Mind,
In the unremitting search of the Ultimate Goal
Of Samsaric release.

Is it any surprise then
That those who tread
The path of the Dhamma,
Come seeking Your protection
And refuge?

As the Lord, looked upon You then,
With gratitude
And imbued You
With his boundless Metta
You were the chosen and select
Among all trees !

As the votaries chant,
The mellifluous Metta Sutta,
Their faces aglow with piety
In the flickering lamp-light,
The air spiked with sharp incense,
And lightly touched by the
Scent of flowers,

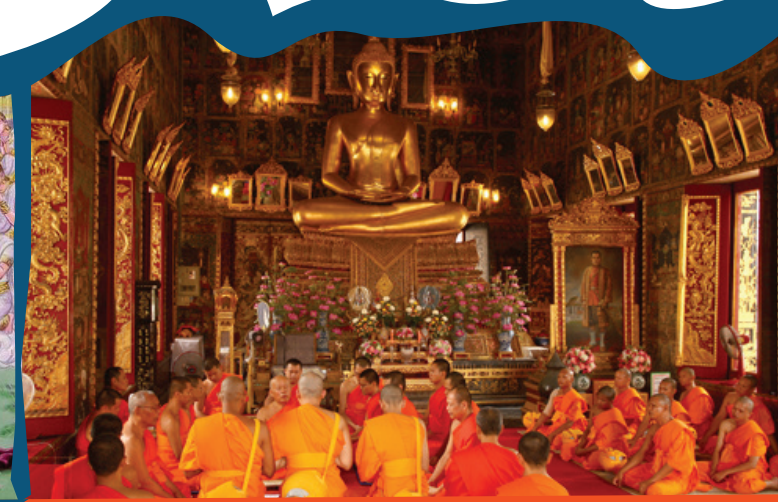
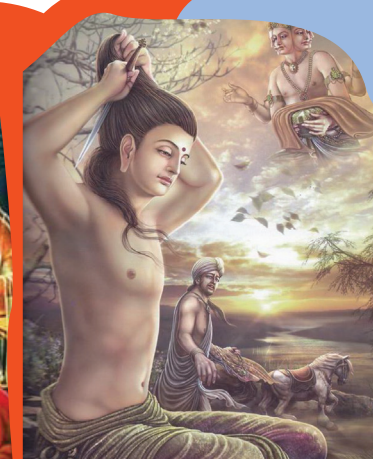
One feels in one's very being
The empathic response
Of sympathetic understanding,
As in the time of the Lord.

And You would send forth
In compassionate benevolence,
Protective rays of benediction.
To the seekers of refuge,
As in the days of the Lord.

~Chandra Wickramasinghe~

Significance of Esala Full Moon Day

By Samadhi Hemachandra



According to the Buddhist calendar, Esala Full Moon is in the month of Esala (July). Many important events took place on an Esala Full Moon day.

1. The Bodhisattva was conceived in the womb of his mother Queen Maha Maya
2. Prince Siddhartha renounced up his lay life, and went in search of Enlightenment.
3. The birth of Prince Siddhartha and Princess Yasodara's only son Prince Rahula occurred on this day.
4. Buddha's preaching of his first sermon; the Dhammacakkappavattana sutta, to the five ascetics, which took place at the deer park at Isipatana, Sarnath. They were with him at some point in his journey to find the truth.
5. The Lord Buddha visited Tusita Heaven and for the first time preached the Abhidhamma to the Mathru Divya Rajaya; his mother who was reincarnated as a deva and the other gods on an Esala poya day
6. The performance of the Buddha's twin miracle (Yamaka-pathiharaya) at Savatti
7. Beginning the day after the full-moon of Esala full moon month, Theravada Buddhist monks are required to observe Vassana or 'Rains Retreat' for a duration of 3 months. The Vas period from July to October corresponds with the monsoon season in South and Southeast Asia (which were historically Buddhist strongholds), thus making traveling very difficult and even dangerous. Monks and nuns were often invited by Buddhist communities to reside in village Aramas (monasteries and nunneries) for the duration of the 'rains'.

For Sri Lankan Buddhists, it's very important because several significant events occurred in Sri Lanka on the day of Esala Poya.

1. On an Esala Poya day, Prince Aritta, nephew of King Devanampiyatissa was ordained as a bhikku by Arahath Mahinda
2. Laying of the foundation for the Ruwanweliseya Stupa in Anuradhapura during King Dutugemunu's reign. The Ruwanweliseya is a huge stupa containing the Buddha's relics, considered sacred to many Buddhists all over the world.
3. An event that is undoubtedly significant to all Buddhists happened on this day. Princess Hemamala and Prince Dantha of Kalinga, India secretly brought to safety the Buddha's Sacred Tooth Relic to Sri Lanka on an Esala poya day. Hemamala hid the relic in her hair ornament and the royal couple disguised themselves as Brahmins in order to avoid discovery.
4. And it was also on an Esala Poya day in 1753 when the Theravada Buddhist Reformation of the Maha Sangha took place at the Malwatta temple in Kandy.
5. The Kandy Esala Perahera also occurs close to this day. A grand celebration that lasts nearly 10 days, it's celebrated to honor the Sacred Tooth Relic and the four 'guardian' gods; Natha, Vishnu, Kataragama, and Goddess Pattini.



Crossing the Stormy Sea of Samsara with a Smile

By P. M. Wijekoon

Every person born on this earth has to continue his or her sojourn in samsara, enjoying the sweet fruits of his good actions and suffering the torments of the evil deeds of the past, till the bliss of nibbana is attained. The disabilities of old age, misery of decay, pains of disease, fear of death, separation from the loved and association with the unloved add to the sorrows and the problems of the samsaric journey. Generally, therefore, existence on this earth is dominated by dukkha, which for want of an apt word can be rendered as suffering or unsatisfactoriness. Buddhism does not state that life is one long trail of suffering, for there are bright interludes of intense happiness and flashes of profound joy. In time, these also fade away and disappear, as they are subject to the law of impermanence. Thus the very things that provided delight and joy, with their ending, bring sorrow.

The lofty teaching of the Buddha should not be regarded as a pessimistic philosophy. The Noble One stated the truth, as He always did, when He said that there is a predominance of sorrow in life. However, He did not stop with that statement but declared that suffering can be ended and He showed all mankind the path leading to its complete cessation. He also has shown that even during one's wanderings in samsara, a great deal of happiness and satisfaction can be added to one's life. There are several discourses of the Buddha, that deal with the material well-being of man. These suttas are packed with words of wisdom, sane counsels and inspiring exhortations, that have proved to be the best guide to a fruitful life of satisfaction. Anyone, who takes to heart these precious words of wisdom will be a blessing to society and a being worthy of his humanity. Such a person can make his journey through life with courage in his heart, confidence in his mind and a smile of satisfaction on his face.

Material well-being and spiritual excellence are two important requirements that must be satisfied by the seeker of genuine happiness and contentment in life. Worldly progress must be achieved through honest and honourable means without straying from the path of righteousness. There is a wealth of wisdom and sound advice enshrined in the discourses of the Noble One like the Maha Mangala, Sigalovada, Vyaggapajja and Parabhava Suttas. Anyone who is guided by these discourses can be assured of his worldly progress and his spiritual richness.

According to the pattern of life, that should be followed, the layman should be profitably employed, so that he could support himself and his family and enjoy a fair degree of comfort. He should not engage in any occupation that causes injury, harm or death to any man or animal. Hence, rearing animals for slaughter, sales of meat, lethal weapons, intoxicants, poisons and trade in human beings should never be the means of earning of a follower of the Compassionate One. The householder should ensure the success of the trade he is engaged in by securing the accomplishments of (1) Uttana Sampada or persistent effort (2) Arakka Sampada or Watchfulness and (3) Samajivikata or balanced livelihood.

UTTANA SAMPADA: In whatever activity the layman engages in, he should be active, interested and never lazy. He should develop the power of discernment and adopt proper ways and means to ensure success of the venture. He must allocate duties and exercise supervision.

ARAKKA SAMPADA: The wealth earned should be guarded and protected, so that thieves will not steal it, fire will not destroy it, and ill-disposed heirs will not misappropriate it.

SAMAJIVIKATA: The householder should maintain accounts of his expenses and income. He must regulate his way of living to ensure that his expenses will not exceed his income.

The Buddha advised those with large incomes to divide the earnings into four parts. One part should be used for the maintenance of the family, two parts used for the further development of the industry one is engages in and the remaining part should be saved for a rainy day. The wealth earned should be spent wisely for useful purposes. It should neither be stored up for the mere pleasure of possessing riches nor should it be wasted in the fashion of a profligate. Care should be taken to ensure that with increasing wealth, the monster of greed does not raise its ugly head and take away all happiness and keep the victim craving for more. The Parabhava Sutta mentions the sources of destruction of wealth such as debauchery, addiction to intoxicants, gambling, laziness, fondness for sleep and companionship with evil friends. One who does not keep away from these sources will be reduced to penury, even if he possesses immense wealth. A part of the earning must be spent on worthy causes like maintaining aged parents, giving donations for worthy causes, helping those in distress, entertaining friends and relations and for almsgivings in memory of departed parents.

Material progress alone will not bring happiness and peace of mind. In addition, the layman should make an earnest endeavor to gain spiritual excellence. He should first of all practice the five precepts – the stepping stone to the Noble Eightfold path. Every conscious action of his should be guided by them, so that he will be able to lead a blameless life. Now he should decide to go higher on the spiritual ladder by cleansing his mind of the defilements of greed and hatred and develop instead valued virtues like kindness, compassion and generosity. Even simple acts of kindness and compassion like helping a blind man to cross a busy street or bringing a smile and a feeling of cheer to a sad and sullen face by soothing words of encouragement and advice will stimulate him to perform more and more acts of kindness throughout his life. By the power of these virtuous actions, hatred, with its associated corruptions like anger, ill will, envy and malice too will be eliminated from the mind. He will thereafter be a happy man.

In similar fashion, the evil of greed too should be uprooted from the mind by practicing the gracious art of giving or dana. People who are genuinely in need should be helped, even if the helper has to practice self-denial. Generosity reaches sublime heights when one donates his life-giving blood or an organ of the body with that beautiful thought of saving another's life. The long queues of men and women waiting to donate their precious blood to save unknown patients are a moving and inspiring sight, that establishes faith in the essential goodness of man.

As the cultured, civilized and noblest being of this earth, man must perform the duties expected of him. The Sigalovada Sutta gives in detail the duties of the child towards parents, wife towards husband, pupil towards teacher, friend towards friend, master towards servant, laity towards clergy and vice-versa. The Mangala Sutta calls upon citizens to acquire ample knowledge and become proficient in some industry or craft. They should live in a pleasant environment of learned and disciplined people. Man must cherish his wife and children and support his aged pared and ennoble himself by listening to and having discussions on the Dhamma. Above all, he must tame and develop his mind, so that it will remain unruffled by the ups and downs of life. When these priceless words of wisdom are taken to heart and followed, it will create love and regard between man and man, tie them in bonds of goodwill and friendship, thereby leading to the creation of an ideal society of noble citizens. Thus, Buddhism contrary to pronouncements of shallow-minded critics, is a teaching of hope that makes the life of the followers happy here and blissful hereafter

Source : Vesak Sirisara 1997

About the Writer : The late Mr P. M. Wijekoon was a well known public servant who held responsible positions in Government service. Very much interested in the study and practice of the dhamma, Mr Wijekoon contributed English articles for the Vesak Sirisara for a long period of time and in these articles he often related the dhamma to daily life. He also published learned articles on Buddhism in the newspapers.



Practicing Goodness to Accumulate Virtue.....

By Venerable Bhikkhuni Dharma Master Cheng Yen

Throughout my life, I have always had three daily prayers. First, I pray not for a healthy body, but for a clear mind. As the years pass, our bodies undergo aging and finally death, but our wisdom-life is everlasting. If we do not quickly develop our wisdom-life and strengthen our aspirations, then our wisdom will not grow. Thus, I do not ask for good health, but for a mind of clarity and wisdom, without discursive thoughts. This is my first prayer. Second, I pray not for everything to go my way, but for perseverance and courage. In life, nine things out of ten do not happen according to our wishes, so why do we try to force things to go our way? As ordinary beings, it is our expectations and desires that cause us suffering and afflictions. So, I do not ask for everything to go my way, but for perseverance and courage. When things do not go as we wish, we must persevere; this is a skill we must master. We must also keep up our courage. We should not easily become disappointed or discouraged when we do not get what we want. If we constantly let ourselves be defeated, won't we remain powerless our whole lives? Therefore, we should not ask for everything to go according to our wishes. Instead, we should always reflect on ourselves to see if we have perseverance and courage.

It is precious to be born as a human being. The Buddha tells us that over millions of kalpas, it is difficult to attain human form even once. We may wonder whether, in the past, we were born in the three evil realms. Have we suffered in hell? Have we been born in the animal realm, suffering from ignorance and being killed by humans? Or have we been tormented in the realm of hungry ghosts? The Buddha-Dharma tells us that these three evil realms are filled with unbearable suffering. This is truly frightening! Therefore, we must work hard to cultivate ourselves. Being born as humans, we have the opportunity to witness all kinds of wholesome and unwholesome lives. When we see someone doing good, we have to ask ourselves, do we rejoice at this? When we see other people do good deeds, we are filled with respect and joy. However, we should not only rejoice in their good deeds, but should also get involved ourselves. If we are able to do this, we will feel very fortunate to have been born human. When we see other people do good deeds, we joyfully praise them and gladly join them in the work to help suffering sentient beings. When we help those who suffer fulfill their needs, we realize that we have more than enough. Since we have more than we need, we have the power to help others meet their needs and overcome their

obstacles. Then the happiness we feel is due not only to taking joy in other people's merits, but to being filled with Dharma-joy ourselves. This is something that is possible only in the human realm.

Since we have been born as humans, how can we not make good use of our life? We need to seize our time in this life and take good care of our thoughts. I often say, "Seize the moment and sustain your aspirations forever." At every moment, we have to be mindful of our thoughts; when a good thought arises, no matter how brief it is, we must take hold of it and sustain it forever. Recently, I have been encouraging everyone to uphold the Four Practices: extended practice, uninterrupted practice, practice with nothing further, and practice with reverence. This means we need to endlessly sustain and uphold our initial aspiration. Moment by moment, time passes us by and thoughts keep arising. Therefore, we must have perseverance; we must always sustain our good and virtuous thoughts and put our love into action by helping others. This is spiritual cultivation. Furthermore, we must not be afraid of taking responsibility. We are all fortunate enough to have been born into this world, so aren't the matters of this world everyone's responsibility? How much more so for us spiritual practitioners! We who are learning the Buddha's spirit must learn the persistence of the Buddha, who keeps coming back for the single great cause of helping sentient beings in this world. One person's strength alone is not enough for this, which is why the Buddha wants to teach many people. When every person makes the aspiration to be a Bodhisattva, everyone must put the teachings into practice. Then, this collective strength will be tremendous.



Therefore, my third prayer is not for lighter responsibilities, but for greater strength. I hope that we can purify people's hearts and inspire people's love. The world is vast and there are countless sentient beings. If everyone can join together in the same aspiration, our love can reach every corner of the world. Then, there is no limit to the good that can be accomplished. Great loving-kindness without regrets brings infinite love. Great compassion without resentment brings infinite vows. Great joy without worries brings infinite happiness. Great equanimity without expectations brings infinite grace. We work together while remaining clear and pure like a crystal sphere. This forest of Bodhi trees flourishes from the same root. We are all united in cultivating fields of blessings. We deeply plant the roots of wisdom on the Bodhisattva-path

Source : Article from the Bhikkhunis International Buddhist Magazine – December 2020



About the Writer : Dharma Master Cheng Yen is a Taiwanese Buddhist nun, teacher, and philanthropist. She is the founder of the Buddhist Compassion Relief Tzu Chi Foundation, ordinarily referred to as Tzu Chi, a Buddhist humanitarian organization based in Taiwan. In the West, she is sometimes referred to as the "Mother Theresa of Asia".

BMV News & Events

Past Events in April to June 2021.

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

 <p>Kumara Bhikkhu (Malaysia)</p> <p>Sun, 18th April</p> <p>Mandarin Talk - The Purpose of Learning Buddhism</p>	 <p>Bhante D. Vijitharatana (Sri Lanka)</p> <p>Fri, 23rd April</p> <p>Mandarin Talk - Dhammapada Verse 11 & 12</p> <p>Fri, 21st May</p> <p>DMandarin Talk - hammapada Verse 13 & 14</p>	 <p>Ven Dr Dhammapala (Malaysia)</p> <p>Sun, 25th April</p> <p>Mandarin Talk - Mangala Sutta Verse 4</p> <p>Sun, 23rd May</p> <p>Mandarin Talk - Mangala Sutta Verse 5</p>	 <p>Bhante Dr S Pamarathana Thera (USA)</p> <p>Fri, 30th April</p> <p>Why Do We Get Angry</p> <p>Wed, 26th May - Vesak Day</p> <p>Similes of the Buddha</p>	 <p>Bhante Prof L. Siriniwasa Thera (Sri Lanka)</p> <p>Sun, 2nd May</p> <p>Using Samadhi (Concentration) for Healing</p>	 <p>Bhante P. Wineetha Thera (Sri Lanka)</p> <p>Sun, 9th May</p> <p>Nandivasala Jataka - Speaking with Pleasant Words</p>	 <p>Bhante Prof M. Abhayatissa Thera (Sri Lanka)</p> <p>Fri, 14th May</p> <p>Controversial Issues During the Life of the Buddha</p>
 <p>Buddharakkhita Bhikkhu (Malaysia)</p> <p>Sun, 16th May</p> <p>Mandarin Talk - Forebearance is Invaluable</p>	 <p>Bhante Dr Candana Thera (USA)</p> <p>Wed, 26th May - Vesak Day</p> <p>Breathing Life to the Dhamma</p>	 <p>Bhante W. Gnanobhasa (Sri Lanka)</p> <p>Wed, 26th May - Vesak Day</p> <p>Sinhala Talk - Who is the Buddha</p>	 <p>Dr Rathnasiri Rathnayake (Sri Lanka)</p> <p>Fri, 28th May</p> <p>Universal Adaptability of Buddhism</p>	 <p>Bhante Dr. P. Yasassi Thera (Sri Lanka)</p> <p>Sun, 30th May</p> <p>Breaking the Cycle of Samsara</p>	 <p>Dr. Sunil Karyakarawana (Sri Lanka)</p> <p>Fri, 4th June</p> <p>Understanding Suffering (According to the Dhamma Vinaya)</p>	 <p>Bhante Prof. I. Indasara Thera (Sri Lanka)</p> <p>Sun, 6th June</p> <p>Bhadekkaratta Sutta</p>

B. Annual Police Day Blessings – 23rd April



C. Mother's Day Dedication – 9th May

Buddhist Maha Vihara organized lighting of oil lamps and dedication messages from devotees for their mothers with blessings from the Maha Sangha for 2 days – 9th and 10th May. A big sadhu to the Maha Sangha for their blessings and the BMV Administration team for their dedication and effort.



D. E-Vesak – 26th May



For the second year in a row, BMV (on the advice of the DG of the Health Ministry) was closed to the public for a week starting from 25th May due to the alarming increase of close to 10,000 covid-19 cases per day. This did not put a damper on the Vesak celebrations though as BMV went online with a full day programme starting with the lighting of the oil lamps and Buddha puja and Blessing service on Vesak eve, raising the Buddhist flag in the early hours of Vesak day followed by Buddha puja and administration of 8 precepts to home participants. Vesak sermons and guided meditation by our local and international prominent monks and lay speakers was live streamed throughout the month of May and on Vesak day via the BMV Facebook public page. Hundreds of oil lamps, giant lotus candles, pineapple candles and flower bouquets were sponsored by devotees as well as in honour of their departed loved ones. Thank you to the Maha Sangha, all sponsors, well wishers, dedicated volunteers and the BMV Administration.



Buddhist Institute Sunday Dhamma School (BISDS)

Cultivate Virtue - Generate Harmony QUIZ with Āyasmā Ariyadhammika

Sunday, 22 May 2021

Cultivate Virtue - Generate Harmony was a 90 minutes interesting and interactive dhamma quiz learning session for adult Sariputta class students in assessing the depth of our understanding in cultivating virtues.

Venerable Āyasmā Ariyadhammika ("Bhante Ariya") guided us in paying homage to the Triple Gem and taking our 5 precepts. Using two online tools – Zoom and Slido, Bhante Ariya posed 6 well-crafted dhamma quiz with single or multiple answers for 47 participants (including BISDS Staff) to answer and thereafter, drew upon the relevant discourses of the Buddha to explain the correct answers and how virtues generate harmonious relationships. Three students nicely sums up Bhante Ariya's dhamma quiz session:

Student Sister Ng Pek Wah: "Actually I found it to be very interactive and interesting, for each question there was an explanation on each option and the reasoning behind the chosen answer. Thus we can learn on the application and further enhance our understanding of Buddha-Dhamma."

Student Lily Au Yeang Soon Nge: "I find Bhante Ariya's teaching through Q&A very interesting. It questioned our depth of understanding and knowledge of the Dhamma subject first and thereafter explained on the answer he thinks best suited to the question. In this way, he made us think and learn at the same time."

Student Ng Qin Xiang: "What I have learned from Bhante Ariya's today had make us realize that we need to understand the question and think before answering them, just like how we behave towards other people. Love to have this lesson again."

Highlights of Bhante Ariya's dhamma quiz session:

1. Cultivating virtue in Buddhism means cultivating the 5 precepts for a householder. The benefits of a well-developed virtue lead to concentration; harmonious relationships; and good rebirth.
2. A person whose generosity and virtues are well developed but is not at all developed in meditation can take rebirth among devas. Meditation is required for rebirth in higher planes of existence like the Brahma planes and for attainment of nibbana.
3. After having undertaken the 5 precepts well, one may just be happy about it and enjoy one's own purity.
4. Making gifts and sharing resources; meeting frequently; respecting earlier agreements; and keeping one's precepts are actions and attitudes that lead to friendship and communal harmony.
5. Cultivating virtue and being keen on harmony leads to joys and happiness to arise from within oneself, making it easier to handle difficulties in life and one is well prepared for old age, sickness and death.
6. The last quiz guided us on how both bhikkhus ("monks") and lay followers can both contribute towards a harmonious relationship during offering of alms food, in situation where the monk is on vegetarian diet. At all times, monks accept our alms food offering with gratitude.

This dhamma quiz session was organised by the school in conjunction with the upcoming 2021 Vesak Day celebration. Class Monitor Ng Boon Pin has this to say: "Bhante Ariya too mentioned about the coming Vesak and advised us that the best way to honour our Supreme Teacher, Lord Buddha, is by practising the dhamma that we have learned and use them in our daily lives."

The session ended with sharing merits thus acquired with devas, dedication of merits to departed ones and making wholesome aspiration. We folded our palms and said "Sadhu" three times to Āyasmā Ariyadhammika, rejoice with Bhante Ariya's beautiful dhamma quiz session and for our photo album, we had a group online Zoom photo shot.

Written by:

Sariputta Class 2021 students



My Right Effort in Celebrating Wesak By Students of Ananda Class

16 May 2021



I undertake to observe the Five Precepts every Sunday. Last Sunday, I was finishing my dinner and suddenly I saw a lizard staying still in my living hall. I was scared and not dare to sit on the sofa. Based on the Five Precepts, I will not kill it. Instead, I told the lizard to go away from my house and I will not hurt you. After a few hours later, the lizard goes away. Besides this, my parents taught me, we can put some garlic and onions on the lizard pathways to avoid the lizards come again. Due to my lessons learned every Sunday, I have observed the Five Precepts. Happy Wesak Day!!!

By Marcus The Jiun Yang, 10 years old (Ananda Class)



I undertake to observe the Five Precepts every Sunday. Last Sunday, some mosquitoes bit me but I did not kill it. Instead, I sprayed mosquito repellent on my skin and moved away from that area. Besides this, we can also close the windows and doors of my house before 6.00 pm daily to prevent mosquitoes from coming into my house. Another way is, my parents always light up scented tea candles to prevent mosquitoes. Happy Wesak Day!

By Phang Joon Ahn, 11 years old (Ananda Class)

Friends of the Vihara

1. Feeding the Needy – 4th April

Food was delivered to inmates of the Charis Home, and Myanmarese Shelter Home by FOV volunteers Sis Kit and Bro Liu. Bro Ben Lim delivered to Trinity Childrens’ Home



2. Provisions to Klang Homes – 11th April

Provisions were delivered to Sri Sai Orphanage, Berlian Home and Cahaya Ladies Home by Bro Ng and a few FOV volunteers.



Treasury of Truth – Dhammapada

Yamaka Vagga (Twin Verses)

*Suffering Follows the Evil-doer,
as the cart-wheel the hoof of the draught ox*

Verse 1:1

<i>Manōpubbaṅgamā dhammā</i>	<i>Mind precedes all knowables,</i>
<i>manōseṭṭhā manōmayā</i>	<i>mind’s their chief, mind-made are they.</i>
<i>manasā cē paduṭṭhēna</i>	<i>If with a corrupted mind</i>
<i>bhāsati vā karōti vā</i>	<i>one should either speak or act</i>
<i>tatō naṃ dukkhamanvēti</i>	<i>dukkha follows caused by that,</i>
<i>cakkam’va vahaṭō padarī</i>	<i>as does the wheel the ox’s hoof.</i>

Explanatory Translation

All that we experience begins with thought. Our words and deeds spring from thought. If we speak or act with evil thoughts, unpleasant circumstances and experiences inevitably result. Wherever we go, we create bad circumstances because we carry bad thoughts. We cannot shake off this suffering as long as we are tied to our evil thoughts. This is very much like the wheel of a cart following the hoofs of the ox yoked to the cart. The cart-wheel, along with the heavy load of the cart, keeps following the draught oxen. The animal is bound to this heavy load and cannot leave it.



The Story of the Monk Cakkhupāla

While residing at the Jētavana Monastery in Sāvatti, the Buddha spoke this verse, with reference to Cakkhupāla, a blind monk.

On one occasion, Monk Cakkhupāla came to pay homage to the Buddha at the Jētavana Monastery. One night, while pacing up and down in meditation, the monk accidentally stepped on some insects. In the morning, some monks visiting Cakkhupāla found the dead insects. They thought ill of the monk and reported the matter to the Buddha. The Buddha asked them whether they had seen the monk killing the insects. When they answered in the negative, the Buddha said, “Just as you had not seen him killing, so also he had not seen those living insects. Besides, as the monk had already attained arahantship he could have no intention of killing, so he was innocent.” On being asked why Cakkhupāla was blind although he was an arahant, the Buddha told the following story:

Cakkhupāla was a physician in one of his past existences. Once, he had deliberately made a woman patient blind. That woman had promised to become his slave, together with her children, if her eyes were completely cured. Fearing that she and her children would have to become slaves, she lied to the physician. She told him that her eyes were getting worse when, in fact, they were perfectly cured. The physician knew she was deceiving him, so in revenge, he gave her another ointment, which made her totally blind. As a result of this evil deed, the physician lost his eyesight many times in his later existences.

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

PEN PORTRAITS

PORTRAITS OF 93 EMINENT DISCIPLES OF THE BUDDHA

No 45.
ASSAJI MAHA THERA



Venerable Assaji was part of the group of 5 to listen to the Buddha’s first sermon at Isipatana Deer Park

Assaji’s father and six of the other brahmins had predicted that Siddhartha would either become a great religious leader or a great military monarch. Kaundinya, the youngest was the only one to confidently state that Siddhartha would become a Buddha. As a result, when Siddhartha renounced the world, Kaundinya and Assaji, as well as Bhaddiya, Vappa and Mahanama, three sons of three of the brahmin scholars joined Siddhartha in the ascetic life. The five joined Siddhartha in self-mortification practices at Uruvela. When Siddhartha abandoned this practice to follow the Middle Way, they left him in disappointment, believing he had become indulgent.

But after the Enlightenment, the Buddha visited them at Sarnath, where they had journeyed after the split. The Buddha preached the Four Noble Truths and the Dhammacakkappavattana Sutra, and they became the first five bhikkhus of the sangha. Assaji was the last to understand the teachings, and the Buddha had to give further explanations to him and Mahanama while the other three bhikkhus went out on alms round. He was the last to reach sotapanna, the first stage of arahantship. He became an arahant, together with the others, at the preaching of the Anattalakkhana Sutra.

Assaji was on alms round in Rajagaha, when Upatissa later known as Venerable Sariputta, in his search for enlightenment, spotted him. Being impressed by Assaji’s demeanour, Upatissa followed him until he had finished his alms round. After Assaji sat down, Upatissa asked him about his teacher and the teaching he followed. Initially, Assaji was reluctant to preach, explaining that he was inexperienced, but relented at the urging of Upatissa. The stanza which Assaji uttered then, has, ever since, been famous, as representing the keynote of the Buddha’s teaching:

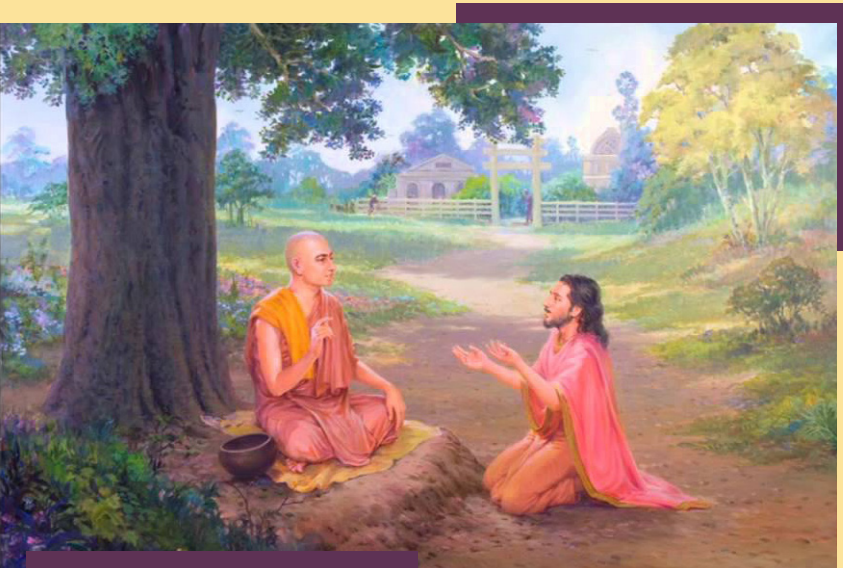
**“ye dhammā hetuppabhavā tesam hetum
Tathāgato āha tesaṃ ca yo nirodho,
evamvādī Mahāsamano.”**

“From interdependent origins
all things arise
and all things pass away.
So teaches the
Perfectly Enlightened One.”

In other words, the Second and Third Truths in the First Sermon of the Buddha were revealed. It simply means that the Buddha not only showed how a being came into existence but also how that existence could cease forever. If there is a craving, there must be a ceasing thereof. This was because that was, this arose because that arose, this was not because that was not, this passed away because that passed away. The belief in a creator of all things vanished in this understanding of dependent co-arising. He now understood how one could cut through the endless cycle of birth and death. The door of liberation opened before him.

Upatissa, gained sotappana, the first stage of arahantship after hearing the teachings, which implied the Four Noble Truths. He went off to tell Kolita, later to be known as Venerable Maha Moggalana, his friend since childhood that he had been successful in his search for enlightenment. Both then became bhikkhus in the Sangha and went on to become the two chief disciples of the Buddha.

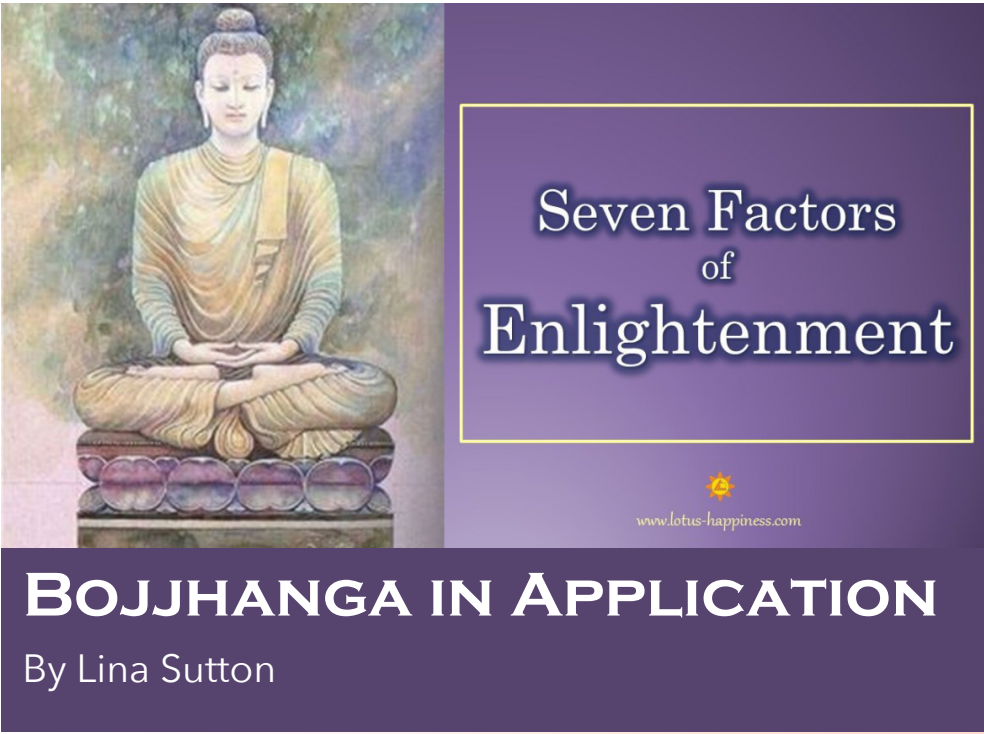
Assaji was highly venerated by Sariputta, and in whichever quarter Assaji was residing, Sariputta would extend his clasped hands in an attitude of reverent supplication in the same direction, as well as turning his head when he lay down to sleep in that direction.



Upatissa meets Ven Assaji

One day when Assaji was going about in Vesāli for alms, the Nigantha Saccaka, who was wandering about in search of disputants to conquer, saw him, and questioned him regarding the Buddha’s teaching because he was a well-known disciple (ñāṭaññatara-sāvaka). Assaji gave him a summary of the doctrine contained in the Anattalakkhana Sutta. Feeling sure that he could refute these views attributed to the Buddha, Saccaka went with a large concourse of Licchavis to the Buddha and questioned Him. This was the occasion for the preaching of the Cula-Saccaka Sutta (M.i.227ff). The Commentary (MA.i.452) tells us that Assaji decided on this method of exposition because he did not wish to leave Saccaka any loophole for contentious questioning.

The Samyutta Nikāya (S.iii.124ff) records a visit paid by the Buddha to Assaji as he lay grievously sick in Kassapārāma near Rājagaha. He tells the Buddha that he cannot enter into jhāna because of his difficulty in breathing and that he cannot win balance of mind. The Buddha encouraged him and asks him to dwell on thoughts of impermanence and non-self.



PART II

In every social media that we browse through, posts on mental health seem to be taking the limelight after comments about how inefficient our government is in acquiring and distributing the vaccine for Malaysians. In continuation from my last article in the May-June issue of the BMV Digest in the series Health and Wellness, I mentioned about engaging the mind. I feel more so than ever to practice the Bhojjhanga Sutta to calm my mind – The 7 Factors of Enlightenment.

The first 3 months of my mother Rupa and my own healing centred on the recitation and the meaning of the 7 Factors of Enlightenment. Every morning as we studied the factors, I became calmer and more accepting of the situation and the circumstances presented. It was an all-encompassing process. For my mother, she learned the meaning of what she had been chanting all her life but in reality was practicing unconsciously. The lessons were real for me too.

What is Bojjhanga?

It is the Seven Factors of Enlightenment which the Buddha expounded to Venerable Kassapa and Venerable Moggallana who were suffering from illness. Upon hearing the Dhamma they became better and since then the Bojjhanga is always recited for good health and wellbeing. The components of the Sutta are Mindfulness (Sati), Investigation of the dhamma/truth (Dhamma Vicaya), Energy (Viriya), Rapture (Piti), Tranquility (Passaddhi), Concentration (Samadhi) and Equanimity (Upekkha). Collectively, it is said that 7 factors would lead to liberation of the mind. Are we (my mother and I) liberated? It's a work in progress and I feel calmer and more accepting now. This way of being is attributed to practicing the Bojjhanga. My mother is much better now and even energetic.

We are not high level Bojjhanga practisers, hence we are not going into the Four Foundations of Mindfulness or the 5 Aggregates. I will relay our basic practices based on the sequence of the Sutta. In the following passages, what you will read is an adaptation of how I applied the context of the Sutta to healing. I also used the sequence in my leadership coaching practice, which was very well received and gained outstanding ontological results with my clients.



Bojjhanga in application:

Mindfulness. In one of Ascetic Kundaliya conversations with the Buddha, he asked the Buddha

“... what things, when developed and cultivated, fulfill true knowledge and liberation?”

Buddha replied, “Seven factors of enlightenment”

Kundaliya – “What would fulfill the seven factors of enlightenment?”

Buddha – “Four establishments of mindfulness”

Kundaliya – “What would fulfil the four establishments of mindfulness?”

Buddha replied, “Three kinds of good conduct”

Kundaliya – “What would fulfil the three kinds of good conduct?”

Buddha – “Restraint of the sense faculties”.

Having seen an agreeable form with the eye, a bikkhu does not long for it, or become excited by it, or generate lust for it. His body is steady and his mind is steady, inwardly well composed and well liberated. But having seen a disagreeable form with the eye, he is not dismayed by it, not daunted, not dejected, without ill will.”

“When, Kundaliya, after he has seen a form with the eye, a bikkhu’s body is steady and his mind is steady, inwardly well composed and well liberated in regard to both agreeable and disagreeable forms. Then his restraint of the sense faculties has been developed and cultivated in such a way that it fulfils the three kinds of good conduct.”

Practice must start with restraint of the sense faculties.

Equanimous towards likes and dislikes, No preferences. Content, Steady between the extremes. Composed. Well-liberated- not fettered by feelings, No unwanted compulsions.

How did we apply these deep practices?

My mother at that time was constantly in a state of Rapture (Piti), Tranquility (Passaddhi) and Equanimity (Upekkha). So it was easy.

As I mentioned in the beginning, the learning and practices were meant for me, she held the space. We usually start by becoming conscious of the breath. We use breathing as an anchor of our presence. Not just present but consciously aware of our body, part by part and the senses – sound, smell, taste, sensation, vision and eventually consciousness.

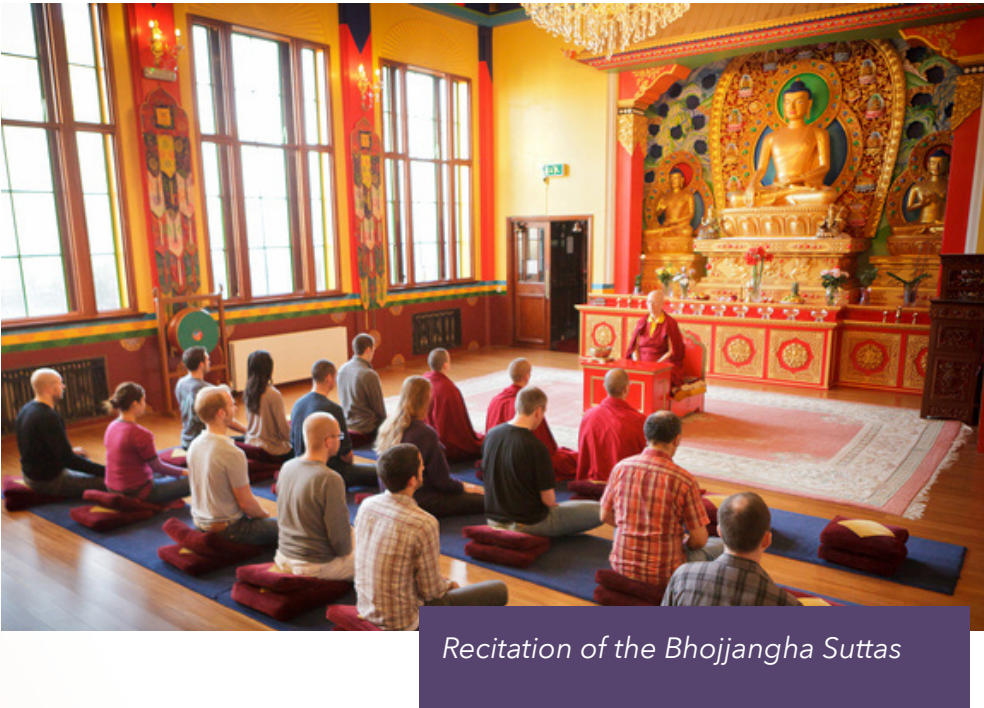
And the Buddha continues - “..and how, Kundaliya, are there three kinds of good conduct developed and cultivated so that they fulfill the four establishments of mindfulness?”

Here, Kundaliya,

- 1) having abandoned bodily misconduct, a bhikku develops good bodily conduct:
- 2) having abandoned verbal misconduct, he develops good verbal conduct:
- 3) having abandoned mental misconduct, he develops good mental conduct.

Application:

Since both my mother and I were practically alone when the 1st lockdown was announced, the environment was conducive for me to become more conscious of my verbal misconduct and mental misconduct and to forgo them. Hence that was the start of our mindfulness practice.



Being conscious of my body, clearly comprehending and mindful, removing the attachment for a want and displeasure in regard to the world – Being aware of my body and the circumstances of the conditions made it easier for me to LET GO. No it’s not just being aware but understanding what I was holding on to. Practicing the 3 kinds of good conduct made it easier to detach myself from judgements I was holding on to.

This led to more calmness in the surroundings of my home. There was an energy shift.

Investigating the Dhamma – by exploring and looking deeply into the cause of what had happened and the reflection of my circumstances, dissecting the wholesome states and unwholesome states I understood the nature of what was happening, be it the pandemic, my mother’s ailment or what we had to deal with externally. Hence I was able to detach from the what was happening around me.

Right Effort

We studied every morning followed by chanting and meditation. Then exercise followed by affirmations and prayers again in the Dhamma talks, then chanting. We were in a self-imposed retreat for 3 months. We had a schedule. We were diligent with our study and practices. There was momentum and the whole process was dynamic. With the right intention, we took the right effort to sustain healthy mind and a healthy diet with rich nourishing nutriments to sustain the healing.

Energy

As we progressed, the energy gradually took shape to gathering concentration. It came with the practice.

Surge of Joy

As we progressed, we practiced gratitude/metta/appreciation/ compassion/ service/ dana every day. I experienced gratitude for the life that was before me. I started to have deep metta for the trees that surround my home. The Pitti in the house increased, I experienced Joy and so did my Mother.

Tranquility of Mind

My body feels peaceful, Passaddhi – My breathing is at ease and my nervous system is more at ease. This was a perfect setting for self healing. My mind is at rest. Cortisol is at equilibrium and the serotonin is high. There is no stress.



Concentration/Just Aware.

Buddha “...for one whose body is tranquil and who is happy the mind becomes concentrated. Whenever the mind becomes concentrated in a bhikku whose body is tranquil and who is happy, on that occasion the enlightenment factor of concentration is aroused by the bhikku”: on that occasion, the bhikku develops the enlightenment factor of concentration: on that occasion the enlightenment factor of concentration comes.

This gave us the awareness to give the right attention to the objects we were working on. Whether it was preparation of the meals, study, exercise, listening to Dhamma talks or cleaning. I was conscious of much more and would naturally have the answers to what needed to be done.

Equanimity – I am less judgmental and more open. No object, just contented. No preference. Happy with anything. The need to identify myself with another is less. I am able to respond neutrally and remain centred.

The practice above was sequential, one came after the other. Initially, I had to put in a lot of effort and energy. Then it became a practice until the environment changed and doors opened.

Perhaps it’s time for another self-imposed light Bojjhanga Retreat.

My mother is well and I am happy. Her vitals are all normal. We are grateful.



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

Buddhist Art, Symbols & Literature

Preservation of Buddhist Art Helps Pakistan Fight Stereotyping

By P K Balachandran (Jan 19th 2018)

Pakistan has been working hard to let the world know of its glorious pre-Islamic past which includes the ancient site at Mohenjo-Daro, the Buddhist university at Taxila, Gandhara art and Buddhist stupas containing relics in the North Western part of the country.

During the tenure of Pakistan High Commissioner to Sri Lanka, Seema Baloch (2011-13), Pakistani Buddhist relics were, for the first time, brought to Sri Lanka and publicly exhibited in various parts of the island. A group of 40 Buddhist monks were taken to see the Buddhist sites in Pakistan. This did help correct (albeit only to a small extent), the image that Pakistan had nothing to offer Buddhists and had little or nothing to do with Buddhism.

In June 2016, Pakistan widened the scope of portrayal of itself as a liberal and tolerant country by holding an exhibition of Gandhara Art in Colombo, to attract art lovers as a whole, whether Buddhist or not.

Gandhara Art

Today Pakistan is 95% Muslim, but Buddhism flourished in what is now called Pakistan, between 2nd Century AD and the 10th Century, giving the world a distinct style of Buddhist art called Gandhara art. The home of this art form is in North-Western Pakistan corresponding to the Vale of Peshawar and having extensions into the lower valleys of the Kabul and Swāt rivers.

In ancient times, Gandhara region was a trade and cultural meeting place between India, Central Asia and the Middle East. The region was subject to Achaemenian Persia in the 6th and 5th centuries BC and was conquered by Alexander the Great in 4th Century BC. It was thereafter ruled by the Mauryan dynasty of India, under whom it became a center for the spread of Buddhism to Afghanistan and Central Asia.



This densely carved slate (119 cm x 97cm) has a large central Buddha sitting on a lotus in preaching gesture surrounded by seated and standing figures, 168 in number.

Gandhara was successively ruled by Indo-Greeks, Shakas, Parthians, and Kushans. After its conquest by Mahmud of Gazni in 11th century AD the region was held by various Muslim dynasties.

Taxila and Peshawar were important cultural centers at that time. From the 1st century BC to the 6th-7th century AD, Gandhara was the home of a distinctive art style that was a mixture of Indian Buddhist and Greco-Roman influences. Depictions of the Buddha and Bodhisatvas (Enlightened Beings) was the mainstay of Gandhara art.

A number of sculptures that have survived the ravages of time and depredations of iconoclasts show the narrative of Buddha's life through symbols and footprints. But it is the representation of the Buddha in human form that went on to influence art in China, Japan, Korea, and other parts of Asia. It is said that the Gandhara region has the world's only statue of a fasting Siddharta - the ascetic in skin and bones and ribs jutting out. The statue ranks not only as the finest specimen of Gandhara Art but also as one of the rarest antiquities of the earliest world. The Lahore Museum is the custodian of these priceless Gandhara artifacts and has a Gallery specially designed for these rare finds.

The ancient Buddhist sites and the art therein, which had been neglected for centuries, was discovered by British archeologists in the colonial period. Their work was continued by Pakistani archeologists after independence in 1947. Successive Pakistani governments, except the one led by General Zia-ul-Haq, had sustained the archeological and conservation projects.

But in 2006-2007, the Taliban banned the preservation of these objects because even the existence of the idols in the midst of Muslims was "haram". The Taliban had damaged the face of a giant Buddha statue in Swat. However, President Pervez Musharraf had stood like a rock behind the conservationist lobby and negotiated the withdrawal of the Taliban from its destructive project. Later, when the area was cleared of the Taliban zealots, archeologists and art lovers in Pakistan and abroad breathed a sigh of relief.

Pakistan also started the exhibition of Gandhara art in various places in the world including the US. At an exhibition in New York of art works brought from the Lahore and Karachi museums, the then Pakistani Ambassador in the UN, Abdullah Hussain Haroon, waxed eloquent about the Buddha. He said that the Buddha was a human being whose ethereal qualities and enormous wisdom showed the path to several others like Gandhi down the centuries.

In 2016, Pakistani archeologists discovered an ancient site at Bhamala in the Swat district of Khyber Pakhtunwala Province in which there was a 14 meter (48 ft) long Kanjur stone "Sleeping Buddha" statue. The 3rd Century AD statue is the world's oldest Sleeping Buddha statue.



Hariti, Goddess of Fertility.



The Lahore museum which houses the Gandhara artifacts safely.

When the find was presented, the Khyber Pakhtunwala leader and President of the Pakistan Tehreek-i-Insaaf (PTI) party, Imran Khan, said: "It is a world heritage site and because of that, people will come for religious tourism and see these places. The majority of the Pakistani population wants such sites restored."

Apart from the government, individual Pakistanis have also rendered yeoman service in preserving and protecting Buddhist sites against depredations by the Taliban, idol thieves and smugglers. Osman Ulasyar (45 years old) had stopped local boys from playing cricket in a field full of First Century AD Buddhist stupas (burial sites containing relics). Then, at this own cost, he built a 300ft wall to protect the stupa court.

Ulasyar's keenness to preserve a non-Islamic heritage is not alien to the historical ethos of Swat, though it cannot be denied that the inherited spirit of tolerance suffered a blow during the fanatical regime of Zia-ul-Haq from which it is yet to recover fully.

Dr. Abdul Samad, Director of Archeology and Museums in Khyber Pakhtunwala province told Reuters: "Gandhara was the center of religious harmony. It is here that one finds Greek, Roman, Persian, Hindu and Buddhist gods in a single panel in Peshawar Museum."

But the common Pakistani's awareness of his non-Islamic past is pathetically low, not only because of the re-assertion of the Islamic character of Pakistan during Zia-ul-Haq's rule (1978 -1988) but because of the fact that history books had blacked out the pre-Islamic past in 1971, a good seven years before Zia's advent. This grievous flaw in the academic field would need to be corrected at the earliest in the interest of the preservation of Gandhara art and the enormous tourist potential which is in it.

The other danger that lurks constantly, is the destruction, stealing and smuggling of ancient artifacts by unscrupulous elements. Thieves cite Islamic principles to justify their disrespect for idols, but government has armed itself with the Antiquities Act to protect the sites and also to prevent domestic and international sale of these antiquities.

Success in this area is by no means insignificant since the Gandhara sites are still there for all to see. Many of the artifacts are kept in museums in the big cities for their safety.

Source : <https://newsin.asia/preservation-buddhist-art-helps-pakistan-fight-stereotyping/>



About the Writer : P. K. Balachandran is a senior Indian journalist working in Sri Lanka for local and international media and has been writing on South Asian issues for the past 21 years.

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:

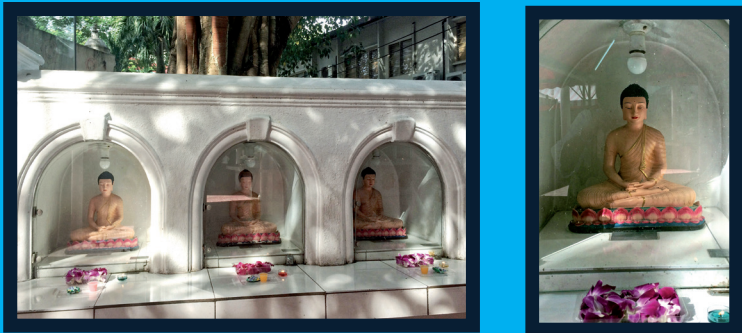


SHRINE HALL

i) Heritage Refurbishment
- Balance Required - RM111,850

ii) Outside Hall Lights
- Balance Required - RM39,400

Bodhi Tree Area



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

Balance Required – RM16,670

Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV



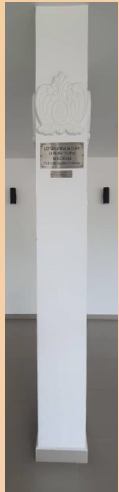
Seated Buddha Frieze **Standing Buddha Frieze**

RM 18,000 each **RM 38,000 each**

34 statues left to be sponsored 2 statues left to be sponsored

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

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 (<i>Right View</i>)	Available
SAMMA VACA (<i>Right Speech</i>)	Available
SAMMA AJIVA (<i>Right Livelihood</i>)	Available
SAMMA SATI (<i>Right Mindfulness</i>)	Available
SAMMA SAMKAPPA (<i>Right Resolve</i>)	Available
SAMMA KAMMANTA (<i>Right Action</i>)	Available
SAMMA VAYAMA (<i>Right Effort</i>)	Available
SAMMA SAMADHI (<i>Right Concentration</i>)	Available

PILLARS ON LEVEL 1 (5 Nos) FIVE PRECEPTS	3 pillars available for sponsorship
ADINNA-DANA VERAMANI SIKKHA PADAM SAMADIYAMI (<i>I observe the precept to abstain from taking things not given</i>)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHA PADAM SAMADIYAMI (<i>I observe the precept to abstain from missing sexual misconduct</i>)	Available
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHA PADAM SAMADIYAMI (<i>I observe the precept to abstain from taking anything causing intoxication or heedlessness</i>)	Available



Dhammacakra Wheel

Balance Required:
RM200,000

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



Microphone System

Estimated Cost : RM4,800



10-seater Round Tables (50 tables)

Estimated Cost : RM9,000



Mobile Stage with Skirting and Staircase

Estimated Cost : RM7,700



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

Estimated Cost : RM9,500

Vehicle for Transport

Balance Required: RM77,500

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

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
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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 Programme



Socio-Welfare Activities

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

Education Programme

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

VISION

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

MISSION

To provide a conducive environment to:

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

Six Strategic Objectives

To be the Buddhist center of choice for:

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

Four Ennoblers

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

Motto

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

DAILY ACTIVITIES

Mon - Sun

- 6.30am - 7.30am
- 11.30am - 12.00noon
- 7.30pm - 8.30pm

Daily Morning Buddha Puja
Daily Noon Buddha Puja
Daily Evening Buddha Puja

WEEKLY ACTIVITIES

Mon, Wed, Thurs

- 8.00pm - 10.00pm

Tues

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

Thurs

- 7.30pm - 9.00pm

Fri

- 1.00pm - 2.00pm

Sat

- 8.00pm - 9.30pm

Sun

- 8.30am - 10.30am

- 10.30am - 11.30am

- 2.00pm - 7.00pm

- 7.30pm - 8.30pm

- 8.30am - 9.30am

- 9.30am - 11.00am

- 9.30am - 12.00noon

- 10.00am - 11.30am

- 10.00am - 2.00pm

- 11.00am - 12.30pm

- 1.30pm - 5.00pm

- 2.00pm - 7.00pm

- 3.00pm - 4.30pm

- 5.00pm

Meditation Class

Senior Club Yoga for Beginners

Qigong Practise

Senior Club Yoga for Intermediate

Afternoon Puja & Talk

Dhamma Talk

Qigong Practise

Tai Chi Practise

Degree & Master's in Buddhism Classes

Bojjhanga Puja

Morning Puja

Abhidamma Class

Sunday Dhamma School for Children & for Adults

Dhamma Talk

Traditional Chinese Medicine

(Every Sunday except Public Holiday)

Pali / Sutta Class

Sinhala Language Classes

Sinhala Cultural Dance Classes

Diploma & Degree in Buddhism Classes

Dhamma for the Deaf (fortnightly)

Feeding the Needy and Homeless

You can donate towards our many projects :

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

Payments can be made via :

BMV Office Counter : Cash, cheques & credit cards

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

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

BMV Statement of Accounts :

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

We accept VISA and MASTERCARD for donations. Thank You.

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

BMV OFFICE HOURS

MON – SAT : 9.00 am - 9.00 pm

SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm



BUDDHIST MAHA VIHARA

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