

# BMVdigest

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*For Non-Muslims only*

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



## **The Parinirvana Stupa, Kushinagar, Uttar Pradesh, India.**

The Parinirvana Stupa is a Buddhist temple in Kushinagar, India which is said to be the place of death of Gautama Buddha. Maurya king Ashoka reportedly visited Kushinagar in 260 BCE where he built several caityas and stupas to honor the Buddha's place of Parinirvana. Kushinagar witnessed a golden age during the Gupta empire (4th-6th century CE) when the Parinirvana Stupa was largely expanded and Parinirvana Temple was reconstructed. During the 1870s, British archaeologist Alexander Cunningham, excavated the area and discovered the temple. Inside this temple, he noted the existence of a huge vaulted chamber which he dated no later than 637 AD with a reclining Buddha statue found broken and scattered. The Archaeological Department then proceeded to reconstruct and repair the Buddha image and temple in 1877. The statue is 6.1m long, lying on its right side and rests on a stone couch. The present temple was built by the Indian Government in 1956 as part of the commemoration of the 2,500th year of the Mahaparinirvana or 2500 BE (Buddhist Era )



# CONTENT

- How to Use your Dhamma Knowledge – Page 2
- The 3 Types of Dhamma Listeners – Page 2
- It is Weakness to Show your Anger – Page 2
- Prejudice and Discrimination Page 3 - 4
- Dealing with Fear – Page 4
- BMV News & Events – Page 5
- Buddhist Institute Sunday Dhamma School – Page 6
- In Memoriam – Bhikkhuni Kusuma – Page 7- 8
- Pouring Tea – Page 8
- Coping with Death – Page 9
- Projects Page - Lend a Hand - Page 10 -11
- Daily/Weekly Activities and Projects - Page 12

## The 3 types of Dhamma Listeners according to the Anguttara Nikaya

(1) The topsy-turvy brained listener is one who pays no attention throughout the whole talk. He is compared to a pot that is overturned in which any water poured thereon runs off.

(2) The scatterbrained listener is one who pays attention throughout the whole talk but cannot be bothered to remember anything afterwards. It is like piling food and other things on this person's lap. When he rises from his seat, he scatters them all over the place through absent-mindedness.

(3) The man of comprehensive mind is one who pays full attention throughout the talk and when he rises from his seat, he still remembers all that he has heard. He is compared to an upright pot, which accumulates all the water that is poured into it.

Source:- <https://thebuddhadhamma.wordpress.com/2017/01/22/the-three-types-of-dhamma-listeners-according-to-the-anguttara-nikaya/>

## HOW TO USE YOUR DHAMMA KNOWLEDGE



Use your knowledge of the Dhamma to deal with every defilement that bothers you during meditation and daily life.

We learn Dhamma not to debate and win an argument. We learn Dhamma not to show off or to be proud of our knowledge or our ability to instruct others. We learn Dhamma to use it in dealing with our mental states. Teaching others is secondary. Go through the suttas that you have learnt all these years and use the instructions given there to overcome your own underlying tendencies

From **What ,Why, How** by Bhante Gunaratna



## It is a Weakness to Show your Anger

People think they are very smart when they shout and kick and hit, but when they are angry and doing these things, they are not very smart. When you do not do it, it is smart. When you do not show your anger it is smart. Then only you are a great person. There should be no show of temper. No anger sign. Patigha sanna, it means anger signs. No show of anger signs. This is in the karaniyametta sutta. Do not give pain to another by the show of your anger. Just as a mother protects her only child, in the same way protect the entire world of living beings, that is metta bhavana. It is not just saying 'may all beings be happy' and then after that doing all kinds of things to hurt each other. Metta bhavana is to tolerate them. Therefore, you have to be kind not only in your thinking but in your speech and action. Metta is meditation, metta vacikarma is kind and loving words, metta kayakarma is loving action.

From **'A Step in the Right Direction'** – The Teachings of Bhikkhuni Kusuma





# Prejudice & Discrimination

Throughout history, people have accused religion of being a force behind prejudice and discrimination. Buddhists view prejudice as an example of ignorance and superiority as an example of craving.

## What is prejudice?

Prejudice comes from the words (to judge before). It is forming an unfavourable opinion or feeling about a person or a group of people, without a full examination of the situation. In theory, it is possible for somebody to be prejudiced without anybody else knowing about it.

## What is discrimination?

Discrimination is making a distinction against a person or thing based on the group, class or category they belong to, rather than basing any action on individual merit.

A simple distinction between prejudice and discrimination is that prejudice is to do with attitude, discrimination is to do with action.

Forms of discrimination include verbal slurs, failure to provide reasonable accommodation or access, media portrayal, preferential pay, hiring or admissions policies and hate crimes. Discrimination can be committed by individuals, groups or institutions.

Prejudice can exist wherever there is any kind of difference between people.

Prejudice based on gender is called sexism. Both women and men can be victims of this, but it is more common for women to be the victims.

Prejudice based on the national grouping or race a person has is known as racism. Colour prejudice is the most common form of racism, as skin colour is a more obvious sign of the race a person belongs to.

It is possible for racism to occur between people of the same skin colour. Connected to this are prejudices based on ethnicity - cultural heritage, language, traditional dress code, etc.

There are forms of prejudice that combine religion and race and it can be difficult to distinguish between the two elements. Prejudice towards Jews is called anti-Semitism. Prejudice towards Muslims is called Islamophobia. Prejudice towards homosexual people is called homophobia.

When people, young or old, suffer from prejudice because of their age, it is called ageism.

## What are the causes and origins of prejudice?

The reasons for prejudice vary. Some are related to historical events.

Often, prejudice is based on ignorance. The solution is education, but many people choose to remain ignorant, as their prejudices often make them feel superior.

Victims of a particular kind of bullying may go on to become bullies themselves. In the same way, if a person has been a victim of prejudice, there is a chance that they will come to hold similar opinions about others.

A person's upbringing may cause them to become prejudiced. If parents had prejudices of their own, there is a chance that these opinions will be passed on to the next generation.

One bad experience with a person from a particular group can cause a person to think of all people from that group in the same way. This is called stereotyping and can lead to prejudice.

The media has a powerful influence on people in the 21st century and can often be responsible for promoting a stereotype of a particular group.

## What are the effects of prejudice and discrimination?

Prejudice makes the victim feel less than fully human. When people are undervalued by others, their self-esteem suffers and they stop trying to improve themselves.

Prejudice can often lead to bullying and other forms of discrimination.

These create an atmosphere of fear for what might happen at any moment and fear for what the future might hold. In extreme cases this can lead a person to take their own life.

At its worst extremes, prejudice can lead to genocide, as demonstrated during World War Two, with the extermination of 6 million Jewish people. This is an example of what can happen when prejudice is allowed to develop unchallenged in society.

The consequences of prejudice and discrimination can lead to individuals and entire communities feeling vulnerable, frightened and worthless. At worst, the result can be death.



## Positive discrimination

Not all discrimination is a bad thing. In the last 30 years, laws have been passed to create better access to buildings for people with disabilities.

Some companies have set minimum quotas for the number of women in positions of authority. These types of actions are aimed at showing that people who have suffered prejudice in the past are fully able to fulfil a major role in society given the chance.

What does Buddhism say about prejudice and discrimination?

The Buddha was born into a society that knew the caste system. For Buddhists, the caste system is an example of discrimination and is something that they do not support. Buddhists teach that prejudice is an example of ignorance. Furthermore, believing that we are in some way superior to those around us is an example of craving or of fear.



When people discriminate, their behaviour reflects an ignorant attitude towards other people. Buddhists believe that ignorance and craving cause people to suffer – known as dukkha.

Buddhists believe in equanimity, upekkha. This means an equal attitude towards everyone. Buddhists try to ensure that everyone is treated as such in society.

Buddhists believe that there is no fundamental difference between any human. Every individual is valued and should be treated fairly and therefore with justice.

Buddhists believe that everyone should be treated equally because we all have 'Buddha Nature', ie the ability to become enlightened. It does not matter about our culture, race or background. Once enlightenment has been reached, there are no divisions at all.

## What does this mean in practice?

Buddhists try not to discriminate against others. This is sometimes difficult, particularly if they live in a culture where a certain amount of prejudice and discrimination is considered acceptable. For example, in some societies, women usually take on a domestic role - this could be seen as sexism.

## The Five Precepts

Buddhists will usually try to practise the Five Precepts as they go about their daily lives.

The first Precept is, I undertake to not harm living beings.

This means that Buddhists do not intentionally cause harm to anyone else. Therefore, a Buddhist should avoid any form of discrimination where it will cause harm.

The fourth Precept is, I undertake to refrain from false speech.

Buddhists believe that it is important not to use speech in a negative way, and this includes harsh and idle speech. Buddhists also believe in karma or 'intentional action'. It is considered poor behaviour to use speech to criticise unfairly or discriminate against others. It would be a bad action which would bring bad outcomes in the future.

The Eightfold Path provides Buddhists with important rules to follow if they are to achieve enlightenment. One of the paths is 'right effort'. Buddhists are taught that they should try to rid their minds of prejudice by meditating.

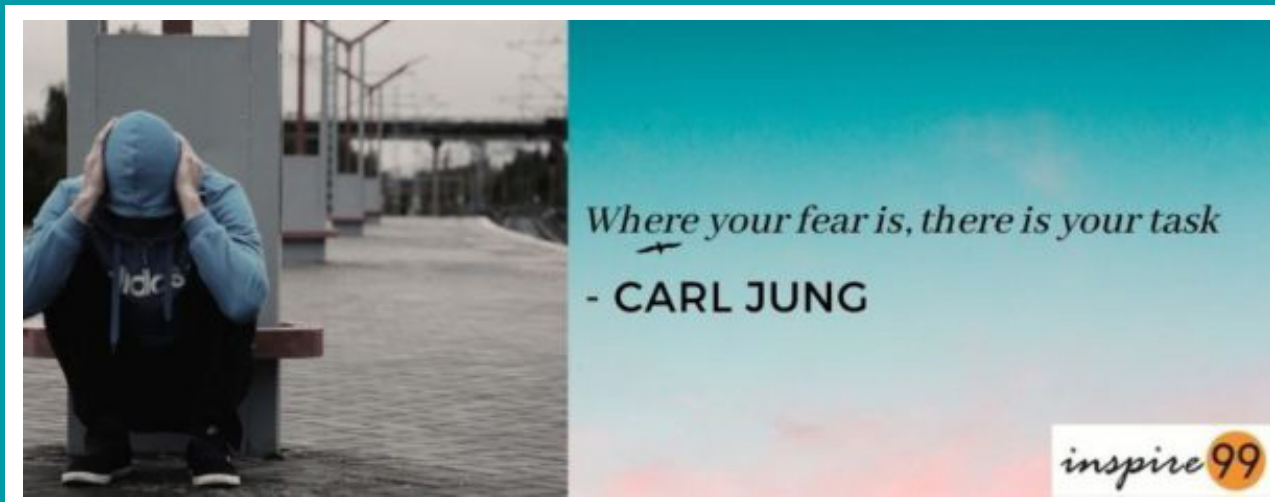
Another path is called 'right mindfulness'. This means that Buddhists will try hard to be aware of their actions and avoid causing harm to anyone.

## Meditation

Buddhists believe that meditation is very important in the search for enlightenment. One method of meditation is called 'Metta Bhavana'. Buddhists are encouraged to develop love equally for everyone around them, even those people they do not like. Being prejudiced or discriminating against a fellow person would, therefore, contradict this important virtue.

Source: - <https://www.bbc.co.uk/bitesize/guides/z9g9mp3/revision/7>

# Dealing with Fear



Fear is always lurking and sneaking into our lives. Fear arises from our clinging and our craving and attachment to something. How to handle that? Can fear be handled through meditation?

Definitely!!

Consider the story of the Buddha before he became Buddha. He was in the forest on a new moon night when it was pitch dark. People are very much afraid to be in the jungle in the dark. Siddhartha wanted to spend time in the jungle on a new-moon night. He heard something very loud! He listened very carefully. When a loud sound comes from somewhere, many people run away from it to save their lives. But the Bodhisatta walked into

that area to see what the sound was. Instead of running away from it, he ran into it.

All of a sudden, he encountered a peacock that had been sitting on a dead branch that broke and the peacock fell on the ground making a noise. He found the source of his fear.

You will see, fear always arises from attachment to something. We learn through mindfulness and meditation practice every day -- not superficially, but deeply -- that we will be able to let go of our clinging to various things and live without any fear.

From - **WHAT, WHY, HOW** by **Bhante Gunaratna**



# BMV News & Events

Past Events from August to October 2021.

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

 <p><b>Professor G. D Sumanapala</b> (Sri Lanka)</p> <p>Sun, 15th Aug</p> <p><b>Buddhism and Management</b></p>	 <p><b>Bhante D. Vijitharathana Thera</b> (Sri Lanka)</p> <p>Fri, 20th Aug</p> <p><b>Mandarin Dhamma Talk - Dhammapada Verse 19 &amp; 20</b></p>	 <p><b>Bhante Dr Dhammapala Thera</b> (Malaysia)</p> <p>Sun, 22nd Aug</p> <p><b>Mandarin Dhamma Talk - Mangala Sutta Verse 8</b></p>	 <p><b>Bhante Prof Siriniwasa Thera</b> (Sri Lanka)</p> <p>Fri, 27th Aug</p> <p><b>Do We Need a Religion</b></p>	 <p><b>Bhante Nanda Wimala Thera</b> (Sri Lanka)</p> <p>Sun, 29th Aug</p> <p><b>How to Overcome the Fear of Death</b></p>	 <p><b>Bhante B. Dheerananda Thera</b> (Sri Lanka)</p> <p>Fri, 3rd Sept</p> <p><b>Culla Kamma Vibhangha Sutta - "An Analysis of Actions"</b></p>	 <p><b>Ajahn Khun</b> (Malaysia)</p> <p><b>Mandarin Dhamma Talk -</b></p> <p>Sun, 5th Sept @ 4pm</p> <p><b>"Simile of the Mountains" &amp; "The Divine Messenger"</b></p> <p>Sun, 12th Sept @4pm</p> <p><b>"The Dart of Painful Feeling" &amp; "Vicissitudes of Life"</b></p> <p>Sun, 19th Sept @4pm</p> <p><b>The Stream of Tears</b></p> <p>Sun, 26th Sept @4pm</p> <p><b>The Story of Visakha &amp; Bradakka</b></p>
 <p><b>Dr Gamini Abhaya</b> (Sri Lanka)</p> <p>Sun, 5th Sept @ 8.30pm</p> <p><b>The Real Buddha's Message - as i see It</b></p>	 <p><b>Bhante Vineetha Thera</b> (Sri Lanka)</p> <p>Sun, 12th Sept @8.30pm</p> <p><b>Is there Life After Death</b></p> <p>Sun, 3rd Oct</p> <p><b>The Secret to Perpetual Happiness</b></p>	 <p><b>Bhante Dr Candana Thera</b> (USA)</p> <p>Fri, 17th Sept</p> <p><b>Can We Investigate our Teachers</b></p> <p>Sun, 26th Sept @8.30pm</p> <p><b>Is Nibbana Even Possible in the Age of Cellphones</b></p>	 <p><b>Bhante Dr. E. Gunasoma Thera</b> (Sri Lanka)</p> <p>Sun, 19th Sept @8.30pm</p> <p><b>Eight Places/Forms Not to be Reborn In.</b></p> <p>Fri, 24th Sept</p> <p><b>Five Rare Things in the World</b></p>	 <p><b>Dr G. A Somaratne</b> (Sri Lanka)</p> <p>Fri, 1st Oct</p> <p><b>Understanding the Relationship Between Consciousness and Name-Matter</b></p>	 <p><b>Bhante Suseela Thera</b> (Canada)</p> <p>Sun 10th Oct</p> <p><b>The 8 Worldly Vicissitudes</b></p>	

## B. Full Moon Puja – Transference of Merits to Departed on 22nd August.

Numerous oil lamps, big lotus candles and flower bouquets were sponsored in memory of loved ones. The puja and transference of merits was streamed live via BMV's FB page as the Vihara was still closed to the public.



The Maha Sangha at the Buddha Puja



Sponsored Flower Bouquets



Sponsored Oil Lamps and Candle

## C. Annual All Night Chanting and Day of Remembrance – 30th & 31st August.

Due to the high rise of covid cases, All Night Chanting and Day of Remembrance was not held. The Vihara remained closed to the public. Hari Merdeka and Day of Remembrance was celebrated on a very small scale with the raising of the Malaysia flag at the entrance of the Shrine Hall by Chief Incumbent, Ven Datuk K Sri Dhammaratana followed by Buddha puja and lunch Dana. President Sirisena Perera was present and so were the representatives of the Sasana Ladies Section, Sunday School (BISDS), K Sri Dhammananda Institute (KSDI), Friends of the Vihara and other in-house sections.



Raising of the Malaysia Flag



Buddha Puja



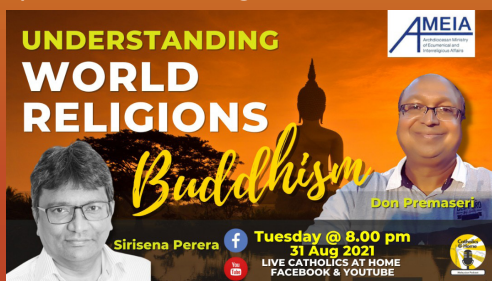
Day of Remembrance



Offering of Dana to the Maha Sangha

## D. Understanding World Religions : Buddhism 31st August @8.00pm.

BMV was given the opportunity to share on Buddhism in "The Catholics at Home Podcast" of Understanding World Religions organized by the Archdiocesan Ministry of Ecumenical and Inter-Religious Affairs (AMEIA) to build bridges of friendship, foster harmony and unity among Malaysians. This 1-hour question and answer session was hosted by Father Christopher and Father Xavier and our two representatives from BMV were Bro Sirisena Perera and Bro Don Premasiri.





# BMV News & Events

## D. Kathina Ceremony in Pictures - 24th October



Madam Lily Herath, 87 years presented the kathina cloth on behalf of devotees to Ven Chief Dhammaratana. This will then be cut and stitched into a robe.



Devotees offering requisites to the Maha Sangha.



Robes and other requisites arranged neatly.



The Kathina cloth in the good hands of our regular 'sewing ladies'.



Presenting the completed Kathina Civara to Ven Chief.



Well done Volunteers!!!



## Buddhist Institute Sunday Dhamma School (BISDS)

On 16th September 2021, in conjunction with Malaysia Day, Buddhist Institute Sunday Dhamma School (BISDS) organized a Kids Fun Roleplay e-Workshop. Due to the Covid-19 pandemic, the event was held virtually via zoom. It was exclusively for BISDS students between 7 to 12 years old. Parents involvement was required to help develop a positive attitude towards learning and progress in the Buddha Dhamma journey. Hence, giving them a chance to further understand what their child is learning, strengthen relationships with teachers and bond with their child.

The workshop was an activity full of fun and an exciting way for the children to learn and strengthen their imagination. A great way for parents and teachers to help the young ones by participating and engaging with their children to act out and prepare the necessary props. By playing and learning together, children gain confidence and build their social skills, develop their communication and language skills, and encourages imagination and creativity.

The art of storytelling was derived from stories taught by the Buddha to convey some basic teachings on moral values.

Students were divided into 4 main groups with 4 different stories. Group A The Flying Mask, group B The Two Headed Birds, group C Two Good Friends and group D Small Things Matters.

Teachers were assigned to train and facilitate the students to perform different characters based on the story given. Along with it, reading, speaking, intonation and team building were instilled and blended. Within a short period of training time, we saw many of our students turned into new stars.

Tiara, Kenrick Yap and Lim Hans were in a team to perform the roleplay for the story of Small Things Matters, with guidance from two facilitator teachers. Throughout the activities and their discussions, the children of different ages got the chance to collaborate with others, and develop their social skills, communication, and language skills.

Tiara, Kenrick Yap and Lim Hans won the best roleplay team. Congratulations to the team, and great jobs to all other children who participated the event. They were all having an excited and meaningful activity on the Malaysia Day.

At the end of the session there is an evaluation session to give constructive feedback for improvement

## BISDS Intake NOW OPEN Year 2022

ONLINE REGISTRATION FROM 1 OCTOBER TO 30 NOVEMBER 2021

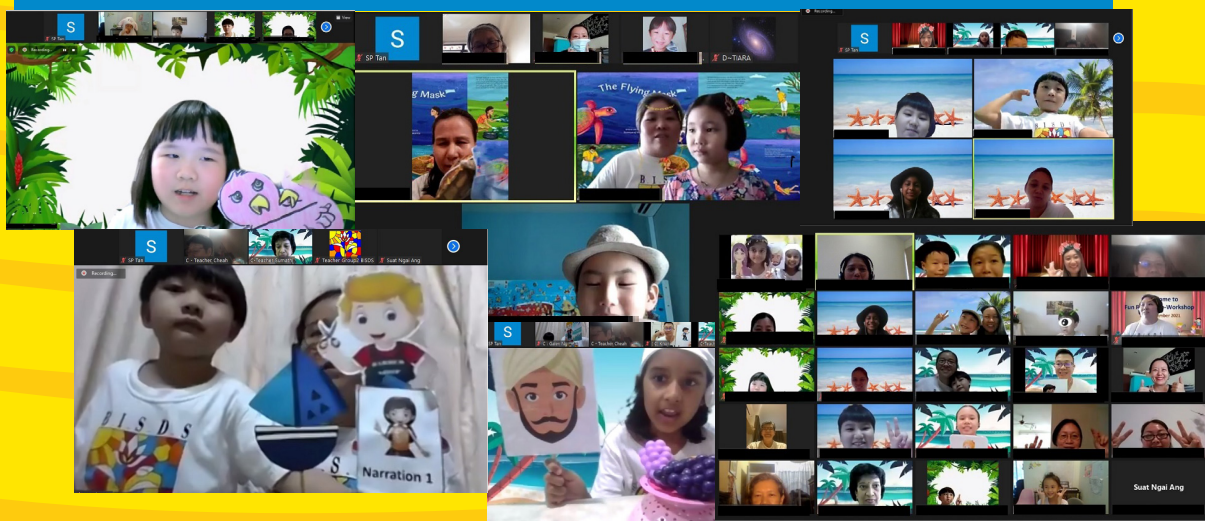


Please scan the QR code to register or visit <https://forms.gle/ohnpXeAmcYToRFSr5>

For Enquiries Email : [registration@bisds.org](mailto:registration@bisds.org) Website : [www.bisds.org](http://www.bisds.org)



## KIDS FUN ROLEPLAY E-WORKSHOP



All participants took home with them several tips on storytelling in addition to developing communication and presentation skills. Nevertheless, the most important aspect of the e-workshop was teamwork.

In short, all participants, teachers, students, and parents had a very good productive day. Indeed, a day spent to increase skills is always a day well spent!

Article contributed by:

**Sis Sumathi TS Singham, Sis Rucira Neoh, sis Jess Leow, Sis Anniew Loh and sis Wendy Chiam**



# IN MEMORIAM



VENERABLE BHIKKHUNI  
DR KUSUMA MAHA THERI

1929 – 2021



Bhikkhuni at BMV's  
Dewan Asoka, Wisma  
Sri Dhamma with Chief  
Dhammaratana and  
Ven Siridhamma



Bhikkhuni at BMV with Chief  
Dhammaratana, Bro Tilak Leslie, and  
Bro Siri Perera

**Ven Bhikkhuni Dr Kusuma Maha Theri** first visited BMV in 2004 and continued to visit every year in November and December since then. Whilst at BMV, Ven Kusuma was closely associated with the Maha Sangha and the devotees. She was happy to share her knowledge of the Dhamma by conducting Meditation Retreats, giving Dhamma talks and organising the 8 Precepts Programme in honour of Sanghamitta Theri. Her last stay at BMV was in 2012 after which she stopped travelling due to her advancing age. On Aug 30th 2018, BMV launched Ven Kusuma's book 'A Step in the Right Direction' under BMV's Free Publications platform. The book was based on her teachings during a 9-day Meditation Retreat at BMV. Everyone who knew and associated with Ven Kusuma was saddened and shocked to hear the news of her passing. On 5th September 2021, BMV Vice President Bro Don Premasiri spoke on behalf of BMV during an online Pansakula Ceremony organized by Ven Bhikkhuni Bodhicitta from Melbourne in honour of the late Ven Bhikkhuni Kusuma.

This was part of Bro Prem's tribute -

*"Ven Bhikkhuni Dr Kusuma was an indefatigable and selfless individual who even at an advanced age kept going against all odds to pursue her set goals as a Bhikkhuni. Venerable never ceased to amaze us whenever Ven was in Malaysia to teach the Dhamma. I suppose the term "exhausted, tired, worn out, burn out" were not in her vocabulary. She was among the first Theravada Bhikkunis of the modern era and had immense capacity to discuss Buddhism from the area of science, psychology and meditation. A gem of a person, she is a fountain house of overflowing care, compassion, loving kindness, guide, mentor, teacher and many other attributes."*

Ven Chief K Sri Dhammaratana, President Sirisena Perera and BMV Management Committee, all in-house sections and devotees at BMV extend their deepest condolences to the family of Ven Kusuma and the Bhikkhuni Sangha of Ayya Khema International Buddhist Centre. May Venerable Bhikkuni Kusuma attain the supreme bliss of Nibbana. Sadhu.

Pamela Jayawardena - Editor

## Pioneering Female Buddhist Monastic Ven. Dr. Bhikkhuni Kusuma Dies Aged 92

By Craig Lewis  
of Buddhistdoor Global

## Feature

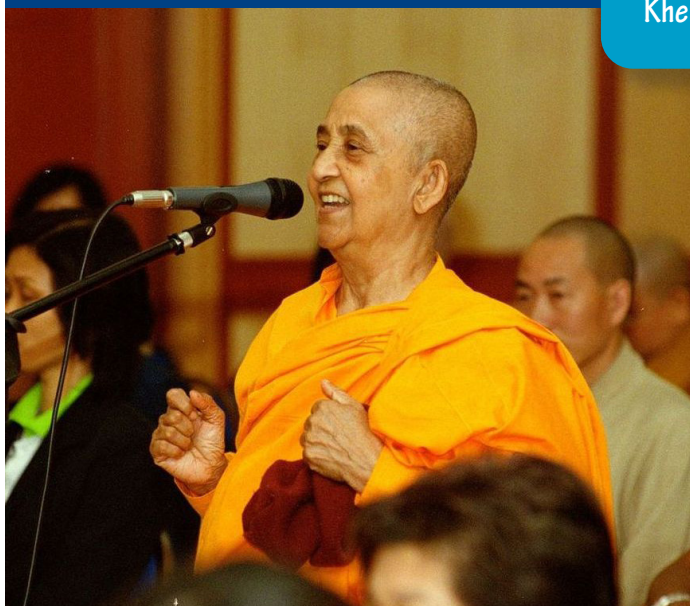
The internationally acclaimed Buddhist monastic, scholar, and vocal advocate for full female monastic ordination Venerable Dr. Bhikkhuni Kusuma Devendra died late on Saturday in Sri Lanka. She was 92 years old.

A message from her family was shared over the weekend on social media:

It is with regret, we wish to announce that Ven. Bhikkhuni Kusuma (Age 92) passed away peacefully after a brief illness on 28th August 2021. Final rites will be performed at a private funeral according to a family request.

May she attain the supreme bliss of Nibbana!

Ven. Bhikkhuni Kusuma became the first Sri Lankan bhikkhuni in 10 centuries and, inspired by her mentor Sister Ayya Khema (1923–97), is credited with pioneering the revival of the Theravada bhikkhuni order in Sri Lanka. She went on to offer Dharma talks all over the world and to found and lead the Ayya Khema International Meditation Centre in Horana in western Sri Lanka.



In a 2018 interview with Buddhistdoor Global, Ven. Bhikkhuni Kusuma related:

"I worked toward the establishment of the bhikkhuni order for maybe 20 years. There was a flourishing bhikkhuni order in Sri Lanka for nearly 10 centuries and then the lineage died out. I had no idea of ordaining, but I was keen to get it re-established.

The bhikkhu [male monastic] order was well established and people are used to looking up to bhikkhus. For centuries, Sri Lanka had a very powerful tradition of bhikkhu ordination. But that also died out due to invasions, a lot of wars, being under the British, the Dutch, the Portuguese; Sri Lanka lost the bhikkhu order as well. But about 200 years ago, it was resurrected. They took Dutch ships, went to Burma and Thailand, and brought the bhikkhu lineage back. But they did not bring back the bhikkhuni order! So that's what we were trying to do. Because the bhikkhu order is well established, recognized by the government, and there is education



and support from the entire Buddhist community, it has been functioning successfully up to today. However, the bhikkhuni order was unheard of. It was quite controversial.

I didn't want to confront the hierarchy because that would mean that I would get into trouble personally. For 20 years I had conducted many ordinations, but privately, without any publicity. There was a silent understanding. [Before my ordination] I got books printed with my name written as Bhikkhuni Kusuma, but nobody confronted me. There wasn't a big opposition; we were in the minority, and the monks didn't feel that we were a challenge. I thought: it is tradition, and it takes time. As time passed, when the numbers [of interested women] grew, the time would be right for us to openly ask for recognition. I was waiting.

My ordination came as a surprise even to me. Dr. Vipulasara Thero [at that time, the secretary of the World Buddhist Council, the president of the India Maha Bodhi Society, and an advocate for bhikkhuni ordination] insisted that I join the order and take up leadership because he thought that the other nine nuns were not able to face such an important international ordination by themselves."

We now have about 3,000 bhikkhunis and it was after my first ordination that the word bhikkhuni was once again known and heard in Sri Lanka!

For much of her early life, Kusuma Devendra was an academic, studying molecular biology in the United States and teaching science and English at university. She turned to Buddhism after realizing that science could not answer all of her questions about the nature of existence. She subsequently earned two PhDs—one on bhikkhunis in Sri Lanka and one on the Vinaya, the division of the Buddhist canon concerning the rules and procedures governing the Buddhist monastic sangha.

Ven. Bhikkhuni Kusuma traveled to South Korea and Taiwan to study living lineages of female monasticism, and in 1996 formally took her own ordination vows at Sarnath in India, before a united conclave of the top bhikkhu and bhikkhuni leaders of Korea's five principle monastic orders, led by the late patriarch of the Jogye Order, Ven. Seo Am Sunim.

The author of several books, Ven. Bhikkhuni Kusuma represented Sri Lanka at many international Buddhist conferences in different parts of the world and was considered a leading light and role model by Theravada bhikkhunis around the world.

I wish that bhikkhunis—not only in Sri Lanka, but all over the world—will be educated, will be practicing, will be talking about the Dharma and giving that knowledge to the world. Then, it will be a different world altogether. — Ven. Dr Bhikkhuni Kusuma\*

Tribute By Sati Saraniya Hermitage, Ontario, Canada

At the helm of the Bhikkhuni Sangha stood a lioness of a woman, Venerable Kusuma Bhikkhuni – courageous leader, compassionate Dharma mother, and stellar role model – particularly for bhikkhunis and women the world over. She embodied the noble qualities of a modern day Mahapajapati, blessing us with an indelible Dharma legacy for generations to come."

Source : <https://www.buddhistdoor.net/news/pioneering-female-buddhist-monastic-ven-dr-bhikkhuni-kusuma-dies-aged-92>

*About the Writer : Craig C Lewis set off against all advice to seek light and wisdom in far-off places, rather than staying put and looking within his country of Scotland. After repeated encounters with the Buddhadharma as a journalist in Thailand, Singapore, and Hong Kong, he eventually found refuge as senior editor at Buddhistdoor Global.*

## Teachings & Practise

# Pouring Tea



By Thich Nhat Hanh

Thich Nhat Hanh shares how to transform your afternoon cup of tea into a series of mindful actions.

When I pour tea, I like to pour the tea mindfully. When I pour the tea mindfully, my mind isn't in the past or the future, or with my projects. My mind is focused on pouring the tea. I'm fully concentrated on the act of pouring tea. Pouring tea becomes the only object of my mindfulness and concentration. This is a pleasure and it also can bring many insights. I can see that in the tea there is a cloud. Yesterday it was a cloud, but today it is my tea. Insight is not something very far away. With mindfulness and concentration you can begin to develop the insight that can liberate you and bring you happiness.

"Instead of allowing ourselves to think of the past or the future, we focus our mindfulness on drinking tea."

There is mindfulness of breathing, mindfulness of pouring tea, mindfulness of drinking tea, mindfulness of walking, mindfulness of brushing teeth, and so on. When you breathe mindfully, you focus your attention on only one thing: your in-breath and out-breath. This is concentration on your breath. When you are really concentrated on your breath, insight can come right away. You may get the insight that you are fully alive, and to be truly alive like that is a miracle.

Everyone can pour his tea mindfully. Everyone can drink her tea mindfully. Instead of allowing ourselves to think of the past or the future, we focus our mindfulness on drinking tea. We are fully present in the here and now. The only thing we touch is the tea. If I'm mindful of my body and established in the here and now, I become real. When I'm real, life is also real. The tea I'm holding in my hands is real. It's because I'm real that the tea becomes real. The encounter between the tea and me is real; that's real life. If you're possessed by fear, anger, or ruminative thinking, you're not truly present and your tea is not truly there. That isn't true life.

Excerpted from "The Miracle of Mindfulness."

Source : <https://www.lionsroar.com/pouring-tea/>



*About the Writer : Thich Nhat Hanh is a renowned Zen Master and poet, the founder of the Engaged Buddhist movement, and the founder of nine monastic communities, including Plum Village Monastery in France. He's 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. Thich Nhat Hanh currently lives in Vietnam.*





## Coping with Death

Health & Wellness – Final Part



By Lina Sutton

We are finally seeing the light of “freedom” at the end of the tunnel, after being in a intermittent trapped state (lockdowns). During this time much has happened to most of u, based on my own experience and conversations with close ones and clients.

What was quite evident for me personally was the number of loved ones I lost to death. Some were to Covid, they were also those who were taken ill quite suddenly and of course those who succumbed to Cancer. As I write this article I have lost another close friend to Cancer and yet another on her last leg of life.

One of the most challenging experiences that anyone will experience is losing a family member or a close friend. In most cases, we share close bonds and attachments with relatives and dear friends. The apparent severing of that bond via death is something that many of us struggle with. To say that a loss of a family member or a friend is tough would be the understatement of the century.

### Addressing the Death

I found having a solid foundation in the Dhamma (spiritual scriptures) helped me cope. Nevertheless, by self-observation I would question if associating certain signs of divinity to the person or continuously engaging in acts of charity was a coping mechanism. By doing so I found that it helped me understand the sudden loss and for a brief moment provided a sense of peace.

Truly accepting the loss of a loved one is very painful; we become afraid to accept the death as it is. I questioned my values. Concurrently, reviewing my own beliefs, ways of being and readjusting to what is worthy of my investment of time has become a norm. Letting go of what has become a dumbfounded need to conform to social norms has been liberating.

Mental Health Associations explains the importance of allowing oneself to experience all the feelings which accompany the loss dear one. Some of the most common emotions are anger, guilt, despair, shock, disbelief, confusion, and even denial. These feelings are healthy; processing them takes time and is not an experience which can be rushed. Failure to accept the passing of a loved one and experience the reactions above can prompt emotional, psychological, and even physical problems.

### The Five Stages of Grief

The five stages of grief are denial, anger, bargaining, depression, and acceptance. Each person will experience the preceding stages at their own pace; the grieving process can take weeks, months, or even years. There is no one formula or timetable. The closeness one shared with the recently deceased is also a critical factor; most of us take longer amounts of time to mourn loved ones with whom we shared a connection...and that's OK.

After one has experienced denial and anger, the next, most common stage of grief is bargaining. In most cases, bargaining comes in the form of a sort of truce, such as “I'll do anything to bring them back.” Bargaining is also a way of attempting to escape the natural strain which anger and grief wreak upon the body. Although nothing can bring back the dead, bargaining is still a natural response to feeling saddened and overwhelmed by the loss. We may also go through the hypothetical “what ifs” during the bargaining stage, for example by asking ourselves, “What if I'd been there?” We may also choose life changing destiny's to bargain with the guilt or pain, as renouncing a way of life. It is best to take our time to process the emotions before making life changing decisions. The longevity of the bargaining stage varies from person to person.

As we work our way through the grieving process, we may experience depression. The loss of a relative can engender feelings of emptiness, sadness, and in my case even an altered outlook on life. During this time, it's very important for us to take time for our self, process our feelings, and heal. I found talking with others who can empathize and non-judgemental was often helpful, although I also found it best to be alone and process matters at my own pace. Nature walks and exercise was also helpful in balancing the stressful hormones.

While depression is a natural part of the grieving process, it can still become dangerous if it lasts for too long. Taking time for oneself is fine, but habitual alienation from other people is not healthy. If depression maintains or reaches extreme levels, seeking help is imperative. Depression is linked to a plethora of physical, emotional, and psychological issues. Depression after the loss of a relative generally follows as one begins to consciously come to the realization that their loved one is gone forever.

### Moving On With Life



Different people have different ideas on what it means to move on with life. For some, it means getting back into one's daily grind.

For others, moving on involves prayer, alms-giving, reaching out to others, and

working so that grief is less emotionally taxing or draining. There are also many misconceptions about moving forward; doing this does not mean forgetting the loss of a relative or never acknowledging it.

How my family chose to move on with our dearly departed is to cultivate and contribute to a long standing project to help the needy in a certain area. We also give monthly offerings on behalf of our dearly departed. We come together via an online mode of connecting to read scriptures and chant. At the end of the session we dedicate the merits accrued to our departed loved ones. This has brought us closer together as a family. We are able to reminisce and share collective positive values of our beloved together. Learning the scriptures together also gives us a better understanding of the teachings of impermanence.

One of the most helpful ways to move forward to is to practice Loving Kindness (Metta) Meditation, by radiating loving kindness, gratitude, asking for forgiveness and if need be forgiving the other. Try it! While each can move on with life in his or her way, doing so is a crucial part of dealing with a loss.

### Seeking Professional Help

Seeking professional help is one of the best ways for people to work through the stages of grief and eventually move on with their lives. Unfortunately, this is still something which many people struggle with. In some cases, a grieving person may not be in the mood to talk with anyone. In the earliest stages of loss and grief, mere discussions of the death can be upsetting and even do more harm than good. However, many individuals have found that after some time, talking with others can help. Conversing with other human beings provides a release that doesn't exist when thoughts and feelings are bottled up.

### Conclusion

Although we all have things to work through, we do not have to work through them alone. Help will always be available for those who ask. Dealing with a death in the family or other traumatic experiences is not a process which should be rushed. Whether you're working through the loss of a loved one or going through something else, know that you are not alone.

Being vulnerable to our feelings is more powerful than having a need to be STRONG. It won't be like this forever and please be gentle with yourself. Remember we are human after all.

*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. She can be reached at [linasutton@gmail.com](mailto:linasutton@gmail.com)*



# Projects

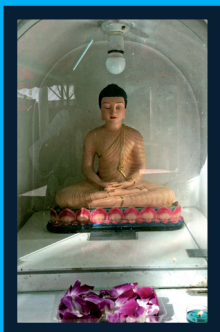
## LEND A HAND

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 - RM111,550  
ii) Outside Hall Lights  
- Balance Required - RM39,400

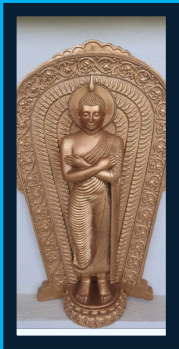
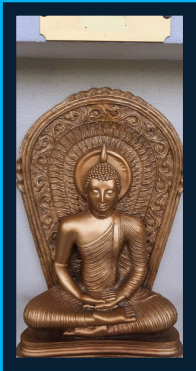
### Bodhi Tree Area



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

Balance Required – RM15,170

### Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV



<b>Seated Buddha Frieze</b>	<b>Standing Buddha Frieze</b>
<b>RM 18,000 each</b>	<b>RM 38,000 each</b>
<b>34 statues left to be sponsored</b>	<b>2 statues left to be sponsored</b>

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



Wireless Head Set Microphone

Balance Required : RM2,300



Microphone System

Estimated Cost : RM4,800



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



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](mailto:info@buddhistmahavihara.org)

Tax Exempt Receipts can be issued for sponsorship

### Partial Sponsorship

Names of Sponsors for Amounts RM500 and above

*Buddha Statues Huts at the Bodhi Tree Area*

**Quah Chee Choong - RM500.00**

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

**Sadhu.....Sadhu.....Sadhu**

### 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

## Education Programme

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



## Socio-Welfare Activities

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

## VISION

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

## MISSION

To provide a conducive environment to:

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

## Six Strategic Objectives

To be the Buddhist center of choice for:

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

## Four Ennoblers

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

## Motto

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

## DAILY ACTIVITIES

### Mon - Sun

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

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

## WEEKLY ACTIVITIES

### Mon, Wed, Thurs

- 8.00pm - 10.00pm

### Tues

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

### Thurs

- 7.30pm - 9.00pm

### Fri

- 1.00pm - 2.00pm

### Sat

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

### Sun

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

- 7.30pm - 8.30pm

- 8.30am - 9.30am

- 9.30am - 11.00am

- 9.30am - 12.00noon

- 10.00am - 11.30am

- 10.00am - 2.00pm

- 11.00am - 12.30pm

- 1.30pm - 5.00pm

- 2.00pm - 7.00pm

- 3.00pm - 4.30pm

- 5.00pm

### Meditation Class

### Senior Club Yoga for Beginners

### Qigong Practise

### Senior Club Yoga for Intermediate

### Afternoon Puja & Talk

### Dhamma Talk

### Qigong Practise

### Tai Chi Practise

### Degree & Master's in Buddhism Classes

### Bojjhanga Puja

### Morning Puja

### Abhidamma Class

### Sunday Dhamma School for Children & for Adults

### Dhamma Talk

### Traditional Chinese Medicine

(Every Sunday except Public Holiday)

### Pali / Sutta Class

### Sinhala Language Classes

### Sinhala Cultural Dance Classes

### Diploma & Degree in Buddhism Classes

### Dhamma for the Deaf (fortnightly)

### Feeding the Needy and Homeless

## You can donate towards our many projects :

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

## Payments can be made via :

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

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

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

## BMV Statement of Accounts :

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

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

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

**BMV OFFICE HOURS**

**MON – SAT : 9.00 am - 9.00 pm**

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



**BUDDHIST MAHA VIHARA**

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

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www.bisds.org