

BMVdigest

ISSUE No. 58 • MAY - JUNE 2023

www.buddhistmahavihara.org

For Non-Muslims only

Vayadhammā saṅkhārā appamādena sampādeṭhā

~ All component things are impermanent. Work diligently for your liberation.



The Mahabodhi Tree at the Sri Mahabodhi Temple in Bodhi Gaya, India

The Bodhi Tree, also called the Mahabodhi Tree is a large fig tree (*Ficus religiosa*) or peepal tree located in Sri Mahabodhi Temple, Bodhi Gaya. Siddhartha Gautama who became known as the Buddha, attained enlightenment on a full moon day of Vesak in 623 B.C. while meditating under this tree without moving from his seat for seven weeks (49 days). The original tree under which Siddhartha Gautama sat is no longer living. The existing tree, probably a 5th generation of the original sacred tree, was planted in 1881 by British archaeologist Alexander Cunningham and then later restored and cared for by monks.

Photo Credit: Hiroki Ogawa

CONTENT

- Words uttered by the Buddha on attaining Samma Sambodhi – Page 2
- The Significance of Wesak – Page 3
- The First Sermon of the Buddha - Page 4
- Women vis-à-vis Enlightenment – Page 4
- The Buddha – The First Psychologist – Page 5
- The Buddhist Stand on the Death Sentence – Page 6
- BMV News & Events – Page 6-9
- Buddhist Institute Sunday Dhamma School – Page 10
- Pen Portraits – Page 11
- Steps Taken to Protect the Sacred Bodhi Tree - Page 12-13
- How India Influenced China to Build its Oldest Buddhist Temple - Page 14
- Projects Page - Lend a Hand - Page 15
- Daily/Weekly Activities and Projects - Page 16

HAPPY WESAK

The Chief Sangha Nayaka of Buddhist Maha Vihara, Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thera, President Prematilaka K D Serisena, The Committee of Management of the Sasana Abhiwurdhi Wardhana Society, BMV resident organisations and BMV Admin Staff would like to wish all devotees, sponsors, donors, well-wishers a happy and meaningful Wesak Day. May you and your family be blessed and protected by the Noble Triple Gem

Words uttered by the Buddha on attaining Samma Sambodhi or Enlightenment

Verse 153

Anekajāṭisaṃsaram
sandhāvissam anibbisam
gahakārakam gavesanto,
Dukkha jāti punappunam

I, who have been seeking the builder (craving) of this house (body),

failing to attain Enlightenment (Bodhi nana or Sabbannuta nana)

which would enable me to find him,

have wandered through innumerable births in samsara

To be born again and again is, indeed, dukkha!

Verse 154

Gahakāraka dittho'si,
puna geham na kahasi,
Sabba te phāsuka bhaggā,
gahakoṭam visankhitam,
Visankhāragatam cittam,
tanhānam khayamajjhagā

Oh house-builder!

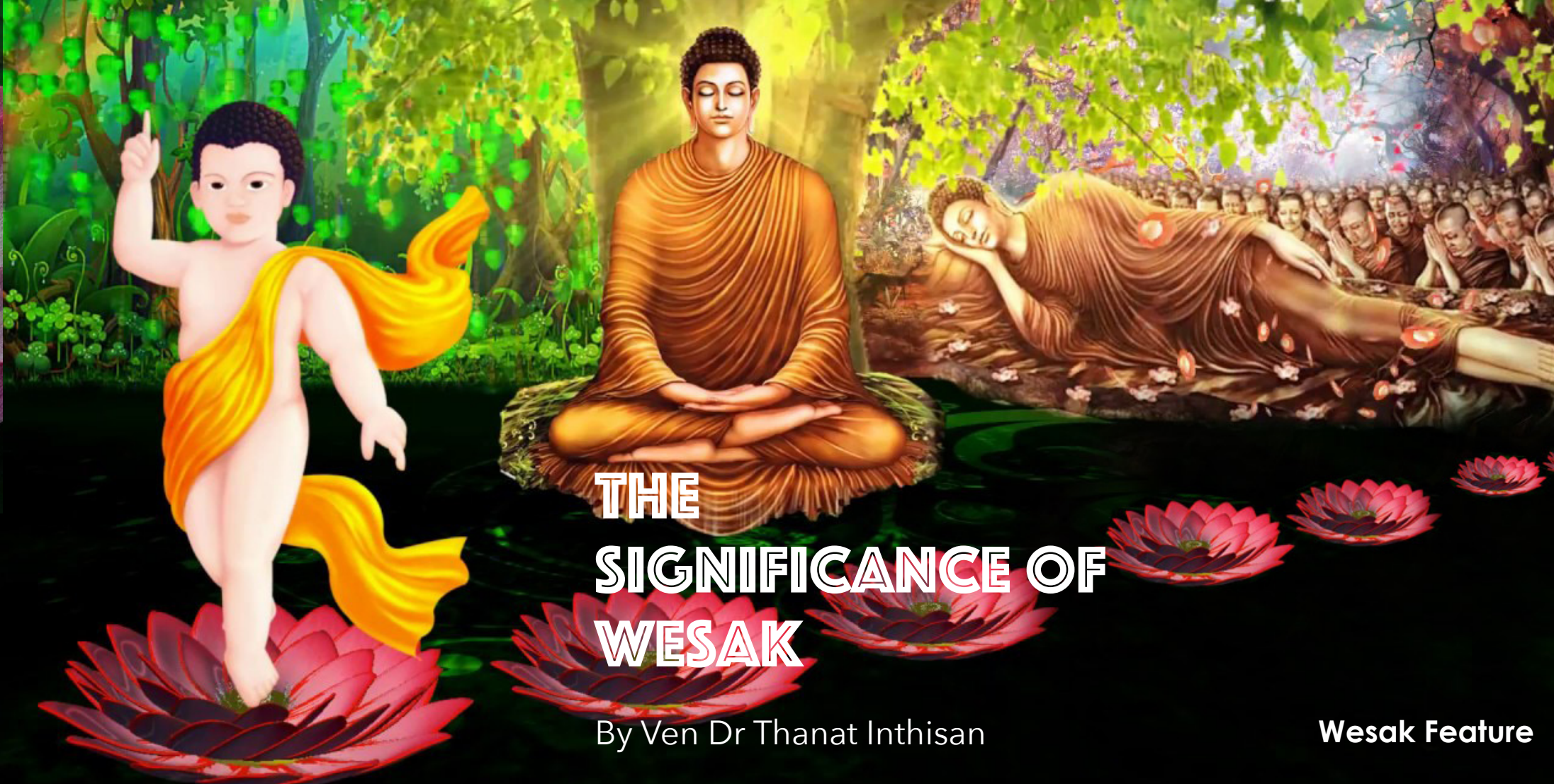
You are seen, you shall build no house (for me) again.

All your rafters are broken, your roof-tree is destroyed.

My mind has reached the unconditioned (i.e., Nibbana);

the end of craving (Arahatta Phala) has been attained.





THE SIGNIFICANCE OF WESAK

By Ven Dr Thanat Inthisan

Wesak Feature

Wesak commemorates the three main events in the Buddha's life. First, the birth of the Buddha is for the benefit of all people in the world because of the message of the Blessed One brings regarding the alleviation of suffering. Secondly, the Enlightenment of the Buddha is a light to expel the darkness of the world, the darkness of the defilements of greed, anger and delusion, in so far as the Buddha shows how we too, can approach this blissful, luminous state. Thirdly, the death of the Buddha reveals the ultimate truths of existence: the impermanence of all things, the unsatisfactoriness of everything in the world (the world's 'suffering' character) and the lack of self that characterizes all phenomena.

As we celebrate Wesak day, each of us should bear in mind the words spoken by the Buddha at the beginning of his life's work and those spoken at the end. Shortly after his Enlightenment when Brahma Sahampati had convinced the Buddha to teach the Dhamma for the benefit of mankind, the Buddha said, "open for (all human beings) are my doors to the Deathless. Let those with ears now show their faith." We should respond to the words of the Buddha by developing our faith into true wisdom so we, too, can approach the deathless state of Enlightenment. Shortly before his death, the Buddha uttered these last words: "All conditioned things are of a nature to decay - strife on untiringly". We should engage untiringly in our work, this Wesak Day and every day, of developing the truth of the Buddha's teaching in our own lives and of bringing it into the lives of others.

Peace is always obtainable. But the way to peace is not obtained only through prayers and rituals. Peace is the result of man's harmony with his fellow beings and with his environment. The peace that we try to introduce by force is not a lasting peace. It is an interval in between the conflict of selfish desire and worldly conditions.

Peace cannot exist on this earth without the practice of tolerance. To be tolerant, we must not allow anger and jealousy to prevail in our mind. The Buddha says, "No enemy can harm one so much as one's own thoughts of craving, hate and jealousy (Dhammapada verse 42) Learn to be peaceful with yourself and the world will also be peaceful with you.

If we are to have peace in our world, each of us has to start by developing inner peace. Otherwise there will be no true peace in the world. And the thing that ensures we have inner peace, peace in our hearts, is an unselfish concern about the welfare of other people. In fact, we need to have loving kindness-what we Buddhists call metta- for all living things.

It can rightly be said that loving-kindness and compassion are the

foundation upon which the whole building of Buddhism stands. Destruction or injury to life is strictly forbidden. Harming or destroying any being from the highest to the lowest, from a human to the tiniest insect must be avoided regardless of the cost. The Blessed One said "Do not harm others. Just as you feel love on seeing a dearly beloved person, so should you extend loving kindness to all living things".

The aim of Buddhism is to guide everyone to lead a noble life without harming anyone, to cultivate humane qualities in order to maintain human dignity, to radiate all-embracing loving-kindness without any discrimination, to train the mind to avoid evil, and to purify the mind to gain peace and happiness.

The Buddha's message was an invitation to all to join a universal brotherhood and sisterhood to work in strength and harmony for the welfare and happiness of mankind. He had no chosen people, and he did not regard himself as a chosen person either.

The Buddha was concerned only about showing the path to ultimate happiness. He was not concerned with founding a religion in his name.

The Buddha wanted to show people the difference between good and evil; he wanted to teach humans how to lead a happy, peaceful and righteous way of life. He never advised his disciples to convert people from one religion to another. His idea of conversion was to introduce a righteous, noble and religious way of life. In fact he said that the greatest miracle one could perform was to convert a bad person into a good one.

Source : Sambodhi Buddhist Magazine, Maha Bodhi Society of India



About the Writer : Phramaha Thanat Inthisan, Ph.D., is a well-traveled Buddhist missionary monk born in Thailand and now serving at the Wat Thai Washington, D.C. He received his Ph.D. in Buddhist Studies from Magadh University, India, in 2003. He is an author and an expert in meditation practices and in yoga. His wide range of experiences includes trips to Russia to teach Vipassana (Insight) meditation, and participation in the last three World Parliament.



The First Sermon of the Buddha

By Ven. Walpola Rahula

IN THE BUDDHA'S FIRST SERMON AT DEER PARK, HE TAUGHT THE FOUR NOBLE TRUTHS BY ADDRESSING THE EXISTENCE OF SUFFERING, ITS CAUSE, AND ITS END.

In his first sermon, the Buddha said, "I teach one thing and one thing only: suffering and the end of suffering," which is the ultimate goal of Buddhism.

The Buddha presented and explained this very doctrine in his major discourses. The teachings have expanded and evolved since the Buddha's time, thanks to his closest disciples. Yet the doctrine still underlies the core Buddhist teachings. In his first sermon at Deer Park, he taught the Four Noble Truths: the existence of suffering, the cause of suffering, that the cause of suffering can end, and the path to the end of suffering.

The Buddha was once living in the Deer Park at the Resort of Seers (Isipatana) near Baranasi Forest. And that is where he gave his first sermon to the group of five monks.

What He Said

In the first sermon, the Buddha warns these monks over extreme devotion to the indulgence of sense-pleasures as well as self-mortification:

"Bhikkhus (monks), these two extremes ought not to be practiced by one who has gone forth from the household life. What are the two? There is devotion to the indulgence of sense-pleasures, which is low, common, the way of ordinary people, unworthy and unprofitable; and there is devotion to self-mortification, which is painful, unworthy and unprofitable.

"Avoiding both these extremes, the Tathagata (referring to the Buddha himself) has realized the Middle Path: It gives vision, it gives knowledge, and it leads to calm, to insight, to enlightenment, to Nirvana.

"And what is that Middle Path? It is simply the Noble Eightfold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the Middle Path realized by the Tathagata, which gives vision, which gives knowledge, and which leads to calm, to insight, to enlightenment, to Nirvana.

The Noble Truth

"The Noble Truth of suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering - in brief, the five aggregates of attachment are suffering.

"The Noble Truth of the origin of suffering is this: It is this thirst which produces re-existence and re-becoming, bound up with passionate greed. It finds fresh delight now here and now there, namely, thirst for sense-pleasures; thirst for existence and becoming; and thirst for self-annihilation.

"The Noble Truth of the Cessation of suffering is this: It is the complete cessation of that very thirst, giving it up, renouncing it, emancipating oneself from it, detaching oneself from it.

"The Noble Truth of the Path leading to the Cessation of suffering is this: It is simply the Noble Eightfold Path, namely right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

Source : <https://tricycle.org/magazine/the-first-sermon-of-the-buddha/>

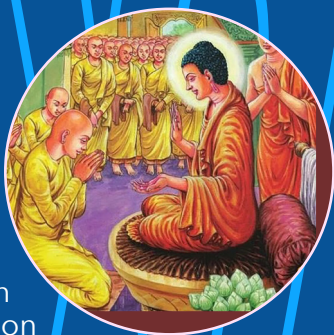


About the Writer : Ven. Walpola Rahula (1907-1997), a Sri Lankan monk, was the author of *What the Buddha Taught* and several other books. In 1964, he became the Professor of History and Religions at Northwestern University, thus becoming the first bhikkhu to hold a professorial chair in the Western world. He also once held the position of Vice-Chancellor at the then Vidyodaya University (currently known as the University of Sri Jayewardenepura). He has written extensively about Buddhism in English, French and Sinhala.

Women vis a vis Enlightenment

by Prof V. Vizialakshmi

The position of women has been a subject of considerable interest in recent decades. In both the eastern and western societies there has been a rethinking of the position accorded to women in all spheres of activity which resulted into a significant change in the role played by them in social, economical and even political life. This reappraisal has also touched on the question of the position accorded to women in the main religious traditions of the world. It is therefore opportune to consider the place accorded to women in Buddhism and we may see whether the accident of the sex of one's birth helps or retards progress on Buddha's path.



An academic speculation may raise a question whether a female could become a Buddha or Bodhisattva! In this also, Mahayanists have taken an affirmative position but the Theravadin position is less clear. In the most widely read or revered Sutra of Mahayana Buddhism 'Saddharma Pundarika Sutra' or Lotus Sutra, a theme expressed throughout is that all beings may attain Buddhahood and attain Nirvana. A significant point is that in the dialogues, the Buddha promises several women that they will attain Buddhahood without having to be reborn as men. Of course, one may say the Lotus sutra is different since the doctrine of 'Triyāna' which the Buddha addressed earlier to Nirvana becomes 'Ekayāna' or 'Buddhayāna' in Lotus Sutra where Buddha is presented as 'Dharmakāya' i.e the unity of all things and beings. Because Dharmakāya is all beings, all beings have the potential to awaken to their true nature and attain Buddhahood. Importance of Faith and Devotion are stressed upon there irrespective of a gender bias. Hence, as long as there is no question that 'whether woman also is a being' a woman's possibility of becoming a Buddha exists.

It is seen in most of the Buddhist doctrines on rebirth that gender can change over successive transmigrations and that's the reason why the Dhamma for the most part ignores the sexual identity of persons. Dhamma has no gender and any one male or female can follow the Noble Eightfold Path, cultivate Śīla, Bhāvanā and Paññā.

Feature

The highest achievement of Buddhism, Supreme Enlightenment is available to both men and women. Before there were any female Arahants, this was stated categorically by the Buddha when he answered Ananda's question as to whether women could reach Enlightenment. The answer was so affirmative and self-evident that it does not require any more elaboration.

Though some Buddhist texts like 'Therīgatha', 'Sutta Pitaka', 'Sutta Nipāta' and Vinaya seems to be supporting the then commonly accepted social principles derogative of women, the Buddha always held the women high and even a step better than her counter-part. In Samyutta Nikāya, we see when King Pasenadi of Kosala who was still an adherent of the Brāhmanical religion was disappointed that his Queen Mallika bore him a daughter. The Buddha told him - 'A Woman child, O Lord of Men, may prove to be a better offspring than a male'.

Always Buddha emphasized on the principle of reciprocity, equal burden of responsibility and duty laid on both husband and wife in family life. Sigalovāda Sutta is the best example for this. This Sutta is the hallmark of the Buddha's attitude to the role of women in the family life where he identifies the qualities of women which will make them the superior partner in marriage.

Most of the religions which are connected with rituals, priestly class, physical purity have guarded entry into their innermost sanctum and barred women. But the facts relating to the establishment of the Bhikkhuni order, the foster mother of the Buddha, Maha Prajapati Gotami's persistent request to be ordained into the Bhikkhuni order, Buddha's rejection, Ananda's plea and Buddha's final consent throw light on its origin. But the special eight rules (Garudhamma) which the Buddha imposed on Bhikkhunis makes one ponder on how these rules involve male supremacy and a subordination of Bhikkhunis to Bhikkhus. Though Buddha on his death bed gave permission to revise the less important rules of the Vinaya but since this was not followed, perhaps it might have contributed to the extinction of the Bhikkhuni Order at one time.

Source: Sambodhi Buddhist Magazine, Maha Bodhi Society of India



The Buddha:

The First Psychologist

by Ven. Walpola Piyananda

To paraphrase a common Buddhist saying, "All human beings are somewhat mentally ill until they are enlightened." ("Sabbe putujana ummataka.") Looking at this statement from a different direction we might say, "The only cure for mental illness is enlightenment." During this season we are celebrating Wesak, the thrice-blessed day commemorating the Buddha's birth, enlightenment, and passing away. It behooves us to intensify our practice of meditation during this time and do our best to attain enlightenment ourselves.

The Buddha's teachings emphasize the mind more than any other element or component of the human experience. Mind is truly the key to everything. The Buddha, characteristically way ahead of his time, taught so much about the mind and analyzed its functions so completely, that we can easily give him the title of "World's First Psychologist."

At the beginning of the Dhammapada, in Verse 2, the Buddha says:

"Mind precedes all mental states,
mind is their chief;
they are all mind-wrought.
If with a pure mind
man speaks or acts,
happiness follows him
like his never-departing shadow."

The Buddha spoke countless times about "seeing things clearly as they are," which is a necessary requirement for attaining enlightenment, as well as a necessary factor for achieving a happy, healthy, and wholesome life. "Not seeing things clearly as they are" is another term for mental illness, which is a major form of human suffering.

The Buddha taught that the "original mind" is luminous, but it is soon spoiled by outside defilements. Spiritual work is ridding the mind of defilements, which renders it luminous again. Defilements, such as lust or anger, cloud the mind and render it incapable of producing happy, positive results. Examining and investigating the mind - along with meditation - are the tools the Buddha suggested we use to get rid of defilements and return our mind to its original state.

The Buddha said, "No other thing I know, O monks, brings so much suffering as an undeveloped and uncultivated mind. An undeveloped and uncultivated mind truly brings suffering. No other thing I know, O monks, brings so much happiness as a developed and cultivated mind. A developed and cultivated mind brings happiness."

According to Ven. Dr. Walpola Rahula, the Buddha's use of the term bhavana, in its fullest sense, means "mental cultivation" - not just "meditation." Bhavana aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries, restlessness, and skeptical doubts. It also aims at cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, and tranquility lead finally to the attainment of the highest wisdom, which sees the nature of things as they are, and realizes the ultimate truth, Nibbana.

The simultaneous, dual activities of (1) ridding the mind of defilements while (2) cultivating and developing the Four Sublime States contributes to the end of suffering. On one side you are purifying the mind by emptying it of negative thoughts and feelings and eliminating unwholesome influences; on the other side you are strengthening the mind by filling it with positive thoughts and feelings, exposing it to wholesome influences.

The Buddha taught that health of every kind begins in the mind. For example, it is impossible to have a healthy body without a healthy mind. Negative, self-destructive thoughts have a direct impact on the body, weaken the immune system, and cause every form of illness. How

could the body remain healthy when it is continually bombarded by negativity? What do you think are the effects on the body of fear, anger, hatred, ill-will, jealousy, or self-loathing?

In the Sallekha Sutta the Buddha refers to forty-four illnesses that afflict the human mind. In the same sutta he also gives a cure for each of them.

In the Vitakka Santhana Sutta, the "Discourse on the Stilling of Thoughts," the Buddha gave us five effective methods for achieving focus in meditation as well as during daily life. In today's psychological terminology we would call these: thought displacement, aversion therapy, sublimation, thought analysis, and will power.

In the Dvedha Vitakka Sutta, "Two Kinds of Thought," the Buddha explored the cruelty of sadism and masochism, as negative thought is directed either to one's self or to others and causing harm. He explains in detail the period before his enlightenment when he subjected himself to extremes of self-mortification, and said that it was wrong to do so. In our society today (e.g. some politicians and members of the media. etc.) there are many instances when people seem to enjoy inflicting pain on others and causing harm - rather than being constructive and building up the confidence of others, supporting them to their highest good. We must always be watchful of our thoughts, speech, actions, feelings, and behaviors, so we can prevent sadistic or masochistic elements from entering our minds, which will then filter to society.

In many instances the Buddha taught that we as humans must take responsibility for our lives, refrain from complaining and blaming others, and stop looking to the "outside" for causes of things rather than to the "inside" of our own minds. In the Dhammapada, Verse 50, he says:

"Let none find fault with others;
let none see the omissions
and commissions of others.
But let one see one's own acts,
done and undone."

As the World's First Psychologist, the Buddha's primary prescription for the healing of mental afflictions is the consistent application of Metta, loving-kindness. This powerful healing energy can be directed at will towards ourselves or others. We should never hesitate to employ the transmitting of Metta at all times, in all circumstances, without fail, no matter what. The positive results you will see in your own lives, as well as in the lives of others around you, will surprise you, encourage you, and inspire you.

"Sleep and wake in comfort;
You see no evil dreams;
You are dear to humans and non-humans;
Deities protect you;
Fire, poison and weapons cannot touch you.

"Your mind quickly concentrates,
Your countenance is serene,
And when you die,
It will be without
Confusion in your mind.

"Even if you fail to attain Nibbana,
You will pass to a world of bliss."

Source : <http://www.srilankaguardian.org/2012/04/buddha-first-psychologist.html>



About the Writer : Bhante Walpola Piyananda was born in Sri Lanka and has been living in the United States for over thirty years. He is the founder-president and abbot of Dharma Vijaya Buddhist Vihara in Los Angeles. Bhante Piyananda has been instrumental in the re-establishment of the Bhikkhuni Order. He was there with the planning and work as a Preceptor in 1996 in Sarnath, India when the first group of women became fully ordained nuns.

The Buddhist Stand on the Death Sentence



By Ven Dr K Sri Dhammananda Nayake Maha Thera

The Buddhist concept on the Death Sentence is clear. We must not only respect the law of the country but we must also strictly obey it. Religion and law can be seen as two different aspects of life. Buddhism, as a religion teaches man to be good, to do good and do no evil. However, as a religion, none of its members have the power to punish anybody who has defied its precepts to commit evil—to steal, to rape, to commit murder or to traffic in drugs. Any Buddhist who chooses to defy the law of the country by committing serious crime will have to be punished by the laws of the country and not by the religious body.

As buddhists and as human beings, we are full of compassion for suffering humanity but compassion by itself does not go far enough to be of help. Compassion does not help to restrain a person who has chosen to go against the law of the country. The laws of the country must be respected and upheld to the very letter. If law stipulates that for committing a serious crime you must pay for it by having your life taken away from you, then the process of law must take its course. Buddhism cannot interfere with the normal enforcement of the law. The only line of action, members of our religion can take is to ask for compassion and plead for clemency to be extended to an accused.

The laws of our country are democratically enacted by the people themselves through the certain electioneering process. The people elect their representatives to serve as Members of Parliament. In Parliament the Members debate and promulgate laws for the smooth administration of the country. Without specific laws, then we have to revert back to the law of the jungle where might is right. Although in effect, Members of Parliament enact the laws, they do so as representatives of the people. If we, the people, enact the laws, we have no choice but to comply implicitly with our laws. If anyone chooses to defy them, then they must pay for it.

This may sound harsh but laws of such nature existed even in the time of our lord Buddha, well over two thousand six hundred years ago. In those days there were kings and rulers who had to administer the country where good and bad people existed as they do now.

From time immemorial, human nature being what it is, society consisted of good people. Religion teaches and guides every human being to lead a good and noble life to gain eventual spiritual attainments. Religion does not condone evil. Even though a religionist may infringe a religious precept, religion should not advocate harsh punishment. Religion cannot sentence a person to death for any fault but the law can. It was reported that during the Buddha's time, even monks who committed serious crimes, were sentenced to death. The Buddha did not and would not interfere with the normal enforcement of the law. The Buddha's view was that if a ruler failed to carry out his functions to punish a criminal for committing a serious offence, the ruler would not be considered as one fit to administer the country. Similarly, if a ruler was to be indiscriminate and punish his subjects who were innocent without good reason, he would also be considered as one who would be unfit to rule. These qualifications were given a long time ago but the advice and injunctions given by the Buddha stand good even for the present day.

Buddhism does not subscribe to the taking of a life, human or animal, under any circumstances but if someone chooses to transgress the established laws of a country he or she has to pay the penalty—even if the penalty is a death sentence. One of the important moral codes of Buddhism is to obey the laws of a country. If the law decrees that a war is on and that all able-bodied men are to be conscripted as soldiers to the country, a Buddhist must comply with the law. If as a Buddhists, we feel strongly enough that we should save lives and not to destroy lives, the channel open for us is the democratic process to approach political leaders to cause the affected laws to be amended but if the consensus was against any change, we have no choice but to obey the law. The law is supreme. Of course, if we do not wish to join the army, the other option is for us to become monks and nuns and retire into a monastery and work for our spiritual advancement. If we choose to remain in society, then we must be prepared to sacrifice ourselves for the good of that society.

Source : The book "What Buddhists Believe by Ven Dr K Sri Dhammananda Thera



About the Writer : Ven. Dr. K. Sri Dhammananda is a household name in the Buddhist world. In more than forty two years as incumbent of the Buddhist Maha Vihara, Malaysia, the Venerable has brought the Buddha Word to countless numbers of devotees who otherwise would have had no access to the sublime message of the Enlightened One. Besides his talks the Venerable has been able to reach an even wider audience through his publications which range from the voluminous "Dhammapada" to little five page pamphlets.

BMV News & Events

Past Events from February to April 2023

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



Bhante K. Pesala Thera
(Sri Lanka)

Sun, 12th February -

Dhammapada

Chapter 1 Verse 11 & Verse 12

Sun, 9th April -

Dhammapada Chapter 1 Verse 12 and Verse 13



Bhante Dr Chandamuka Thera
(Myanmar)

Sun, 26th March -

The Buddha, the Wonderful Man



Bhante Sumedha Thera
(Canada)

Sun, 2nd April -

Loving Kindness

BMV News & Events

B. In Person Dhamma Sharing



Bhante Kovida
(Canada)



a) Fri, 17th February -
Taking Refuge in the Buddha, Dhamma and Sangha

b) Fri, 10th March - Dependant Origination in the Natural World

c) Fri, 31st March - Understanding the Nature of Fear

d) Sat, 8th April - The Nature of Awakening



Bhante Dr S Pamaratana Thera
(USA)


a) Fri, 24th February - Buddhist Perspective on Natural Disasters

b) Fri, 3rd March - The Best Use of our Human Life



Miss Imee Contreras
(Phillipines)

Tues, 7th March - Dwelling in the Heavenly Abodes



Ven. Phap Nhat
(Vietnam)




Fri, 10th March - Living in Mindfulness

C. Meditation Retreats (Non-Stay In)

**Bhante Dr S. Pamaratana Thera (USA) and
Bhante A. Punna (USA)**
Sat, 25th February to Sun, 26th February
Topic - Cultivating Inner Peace



Bhante Dr S Pamaratana Thera (USA)
Sat, 4th March to Sun, 5th March
Topic - Developing Insight





Ven Phap Nhat (Vietnam)
Sat, 18th March
Topic - Mindful Living - Own your Emotions, Own your Life



BMV News & Events

D. International Women’s Day – ‘Celebrating Women’
– Sat, 11th March

SAWS organized an International Women’s Day event titled “Celebrating Women” on 11th March 2023 for devotees and members of the public. Approximately 60 people turned up for the event. It was held to create awareness on subjects such as mental health, sexual harassment prevention and women’s safety. Talks were conducted by experts from NGOs such as Persatuan Minda Sihat



Zumba class to start off the events of the day.

Malaysia, Women for Equality Association (Malaysia) and Malaysia Association of Shito-Ryu Karate-Do. The IPD Brickfields had also sent their female officers to promote awareness on scams. To lighten up the event, activities such as light exercise and Zumba, beauty demo and self-defense tips & techniques had the crowd pumped up with energy.



Women folk listening intently.



Self Defence Class.



Free anemia screening.

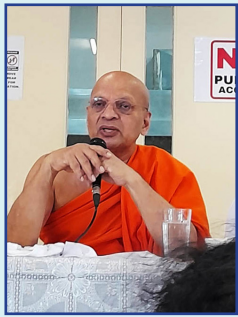


Police Officers answering questions related to crime and scams.

There were activity booths to promote wellness checks such as hemoglobin screening and eye test, and to sell plants, artwork, foodstuff, beauty products where a percentage from proceeds of sales were contributed to selected NGOs and B40 families. Refreshment and lunch were also served to all. Everyone who attended the event went home with goodie bags with items sponsored by local businesses. A big thank you and a clap on the back to Sister Malenee Jinadasa and her team for a successful, fun and memorable celebration which was held to celebrate women for the first time at BMV.

E. Honouring the Departed - Photo Story

Maha Sanghika Dana and Merit Offering Ceremony at Sinhala Buddhist Cemetery - Sun, 2nd April



Chief Monk Ven Dhammaratan giving his sermon.



Some of the devotees who attended the Dana.



Transferring of Merits.



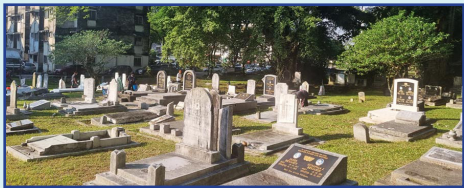
Transferring merits to their loved ones.



Maha Sangha with Sinhala devotees at Sinhala Buddhist Cemetery, Jalan Loke Yew



A good crowd attended the ceremony.



The cemetery is well maintained by SAWS. Families are encouraged to donate towards its upkeep.

Buddha Puja Honouring Departed Loved Ones - Wed, 5th April



Maha Sangha conduction the blessing service.



Devotees who attended the Puja.



Devotees transferring merits to their loved ones.



Buddha puja trays sponsored by devotees in memory of their loved ones.

F. Sinhala New Year (Sinhala Aluth Avuruddha) - 14th April 2023

Buddhist Maha Vihara was a hive of activity early Avuruddha morning. The traditional oil lamp at the foyer of the Dewan Asoka was lit by Chief Sangha Nayake, Ven Datuk K Sri Dhammaratana, Sri Lanka High Commissioner His Excellency Air Chief Marshal Sumangala Dias, Hon Secretary Mr Leslie Jayawardena and senior monks of the Maha Sangha. It was indeed a riot of colours with most devotees dressed up in multi colours, the colour theme for this year. The Maha Sangha conducted the buddha puja, recited suttas and blessed the devotees for a happy, prosperous and successful year ahead. Speeches were given by Ven Chief followed by a dhamma sermon in sinhala by a senior monk and New Year felicitations from the High Commissioner Mr Sumangala Dias and the President of the Sasana Society, Mr Prematilake Serisena.

The breakfast table was filled with plates and trays of kiribath, many different versions of seeni sambal, varieties of savoury traditional cakes (kevum) made locally and brought by visiting monks and cakes and cookies of all shapes and sizes brought by our Sinhala devotees. The Maha Sangha was spoilt for choice

during the breakfast dana. It was a feast for the eyes and the stomach. After the Dana, the Maha Sangha mixed with the crowd to the delight of those present. It was indeed a lovely morning with many catching up with friends and relatives they have not seen in a while. Thank you to the Maha Sangha and BMV Management for being gracious hosts and to the BMV Admin team for setting up the hall and the decorations.



Lighting of the Traditional Oil Lamp.



Buddha puja.



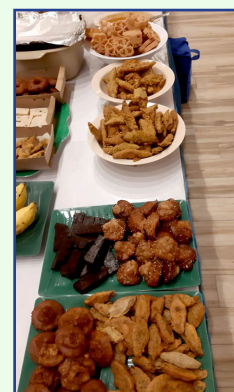
Traditional betel leaves used for exchange of greetings.



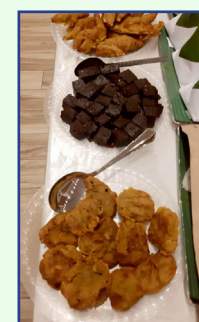
Serving of dana to the Maha Sangha.



Traditional kiribat or coconut milk rice made by BMV cooks



A feast for the eyes



Dodol and kevum from Sri Lanka.



WESAK

Upcoming Events

1. WESAK EVE- 3rd May

i) Lighting of the First Oil Lamp -

Venerable K Sri Dhammaratana will light the first oil lamp at 7.00pm at the Bodhi tree area to launch the Wesak celebrations at Buddhist MahaVihara followed by blessings.

ii) Buddha puja and chanting of suttas and blessings at 7.30pm.

iii) Observance of 8 Precepts Programme from 7am to 5 pm. Please call BMV office at 03-22741141 to register for the programme.

iv) Blood Donation Drive -

A blood donation campaign in collaboration with Pusat Darah Negara to replenish their blood supply. Their team of nurses and doctors will be at the Asoka Hall from 6.00pm to 11pm

2. WESAK DAY - 4th May

i) Blessings throughout the Day at the Shrine Hall and open air blessings at the Bodhi tree area from 8.00am to 10.00pm.

ii) Launch of Wesak Procession -

YAB Mr Anthony Loke, Minister of Transport will launch the Wesak Float and Candle Light Procession at 6.00pm. The Procession will start at the BMV entrance at 6.30pm to the city centre and back to BMV, a total of 12km.

iii) Observance of 8 Precepts from 7am to 5 pm. Please call BMV office at 03-22741141 to register for the programme.

iv) Blood Donation Drive at the Asoka Hall from 9.00am to 7.00pm.

v) Traditional Chinese Medicine (TCM) Clinic will be open for those seeking treatment from 10.00am to 6.00pm.

The clinic is situated at the back of the Asoka Hall.

vi) Buddhist Institute Sunday Dhamma School (BISDS) will carry out their activities and a Exhibition at the Asoka Hall from 10.00 am to 10.00pm.



Lighting of the first Oil Lamp on 3rd May at 7.00pm



Buddha puja on 3rd May at 7.30pm



Blood Donation Drive - 3rd May 6pm to 11pm and 4th May 9am to 7pm.



Wesak Float procession on 4th May at 6.30pm



Wesak candle light procession 4th May at 6.30pm



Buddhist Institute Sunday Dhamma School (BISDS)

Grow in Dhamma: Living a Meaningful Life- The Buddhist Way

What is the Purpose of Life? This is perhaps the most important question one may ask?

To try to find some answers to this question, a group of BISDS' staff and teachers gathered on 19 March to participate in the Dhamma Sharing by Deputy Principal of BISDS, Bro Tan Bok Huat re "Living a Meaningful Life", which was the first series of the Monthly Dhamma Sharing sessions for this year.

One thing for sure, the human life is extremely precious. The Majjhima Nikaya describes a human life is as rare as the likelihood of a blind turtle, rising from the depths of the ocean to the surface once in a hundred years, putting its head through the hole in the wooden yoke which floats in an open sea.

Another thing for sure, Buddhists' ways of a meaningful life is not about material wealth, fame, praises. The wise ones say a meaningful life means helping others, at least refrain from harming others, living one's life honestly, truthfully, and compassionately.

According to our great teacher, the late Venerable Dr. K Sri Dhammananda, "to know the purpose of life, you will first have to observe it through your experience and insight". A more profound guideline has been given: Understand the nature of Human Life; Follow an ethical-moral system (Dhamma) that discourages evil deeds, encourages good and enables the purification of the mind; and eventually a Realization through own experience and insight.

We are all very fortunate in this life, having the chance to take the Triple Gem as our Refuge, and have the highest blessing to associate with the wise, noble people through our services and involvement in the BISDS. Don't waste it, let's all try to improve ourselves, our knowledge, our wisdom as we all walk the path and the journey we are seeking.

By Bro Au Tong Sing



19th March 2023, last Sunday it was Subhuti class turn to prepare food and beverages for BISDS Teachers, Staff and Students.

Students had shown great teamwork and able to coordinate well and had so much fun. It was a good experience for students to understand the process, hard work and great effort taken by our BISDS F&B team.

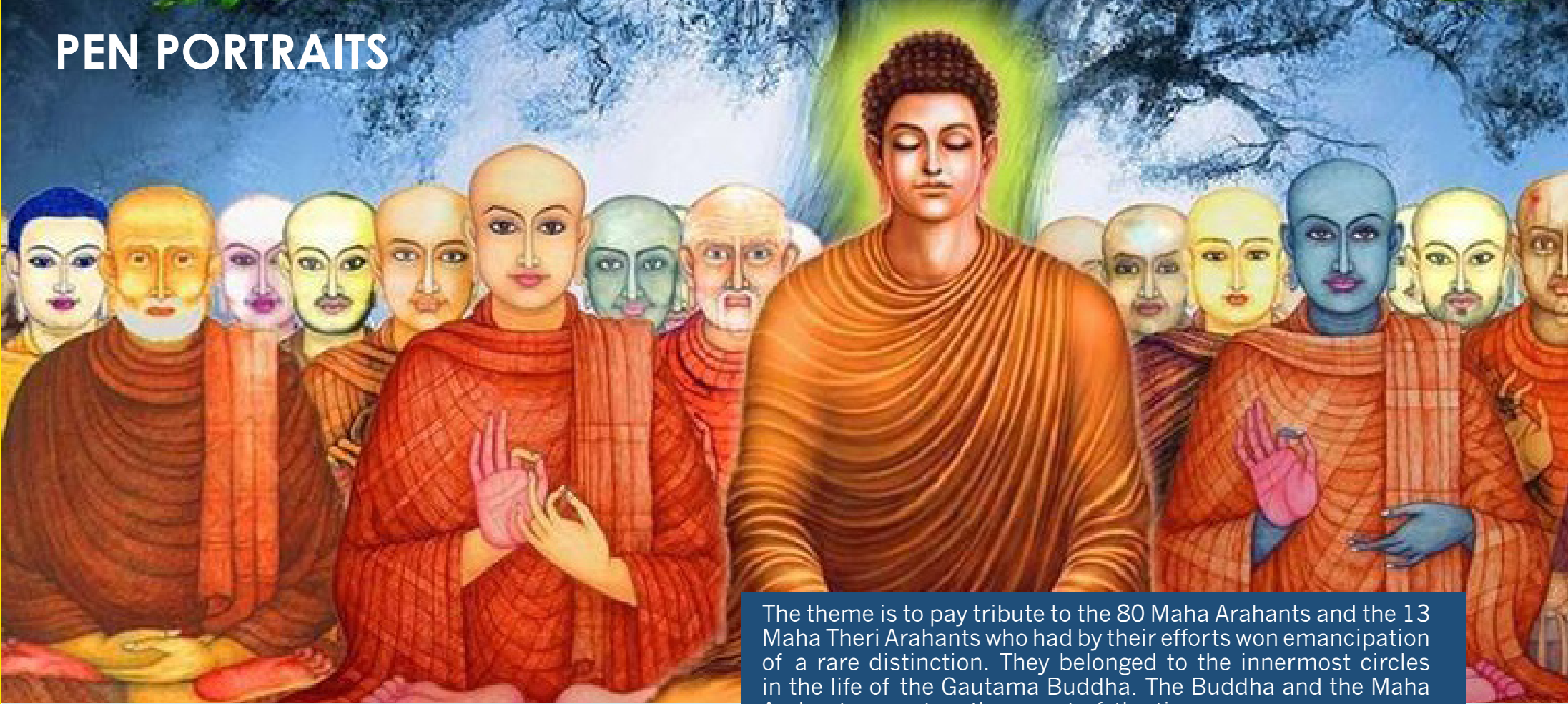
Before the session, we had a briefing on process required and reflection and sharing after the event. Kudos to BISDS F&B team for their caring, passion and taking so much effort to ensure students involved had a great feeling of achievement, friendship, and teamwork.

These are the sharing by Subhuti students:

1. I feel happy because I can help. I learned how to use a knife. Also, I wish to thank the people who brought the food for dana otherwise we will not have food after our lesson. (Yip Santa)
2. Today I feel happy, because I did dana helping in the canteen and prepare lunch for students and teachers. I also got to pet the nice and fluffy cat who was wandering around in the canteen. (Yong Wing Teng)
3. Today's experience is very good. I get to serve food to people, and learn how to peel dragon fruits, serve food in harmony and teamwork. I can be in their shoes experiencing how people serve the meal. Overall, today was a great day, and I even got to play with the cute cat! (Chen Fan Jia)
4. It was a fun experience because we got to help and learn to be grateful for what we have. By doing this we gain merits. It was also good to practice teamwork and working together with my classmates was a good experience (Lequisha)
5. I learned how to be grateful. The experience is fun and good. I also learn how to prepare dishes. (Lim Yi Shawn)
6. Today was a fun day because we got to prepare food for teachers and students. It was exhausting but we got to have some snacks in the end. (Tan Yen Shan)
7. I learn teamwork. I like this activity (Law Ming Jet)
8. Today's Dana I felt exhausted but happy because I get to know a lot of friends and get to prepare food for others just like my mom prepare food for me and my sisters every day. (Foong Zhen Jie)
9. Today, I have the chance to serve the vegetables to people and have the chance to play with the cat (Kenrick Yap)
10. It was easy peasy like ABC to cook. I always stay at my home kitchen. I learn many things about cooking. I LOVE cooking. (Toh Yun Fong)
11. I felt happy preparing food in the canteen for BISDS students because I learn a lot of things such as cutting fruits and many more. (Lee Zhan Yuet)

Compiled by teacher Loh Mei Leng





The theme is to pay tribute to the 80 Maha Arahants and the 13 Maha Theri Arahants who had by their efforts won emancipation of a rare distinction. They belonged to the innermost circles in the life of the Gautama Buddha. The Buddha and the Maha Arahants were together most of the time.

No 56. Dhotaka Maha Thera

In the time of Padumuttara Buddha, Dhotaka was a brahmin teacher named Chalanga, with a large following. The Buddha Padumuttara was in the habit of crossing a ferry very often with His followers. Dhotaka built and presented a bridge to the Buddha in order to circumvent the delays and the discomforts inevitable in using a ferry boat. The Buddha was at that time residing in a monastery call Sobhita which was situated on the bank of the Bhagīrathī river. By this gift he aspired to be a Maha Arahant in the Dispensation of a future Buddha.

In the Dispensation of Gautama Buddha, Dhotaka was one of Bāvāri's disciples who visited the Buddha at Bāvāri's request. With a 1,000 strong band of followers, he stood before Gautama Buddha at Pahan-sa. 'Sa' means a dagaba or vihara. Dhotaka presented a series of questions to the Buddha regarding Nibbana and the road to Nibbana. The answers given by the Buddha are found in the Dhotakamānavapucchā. The Buddha told him that there was no magic formula. It was necessary that the aspirant should be willing to tread the Path. There are beings who are confused and bewildered by various teaching of the various teachers. One must know the Truth and vigorously practice with mindfulness and wisdom. Dhotaka was tormented by repeated sad rebirths.

The Buddha told him that Nibbana was like the sky, it was unchangeable. Once you pluck out the thorn of desire that was with you, however difficult that may be, all would be well.

Dhotaka and his followers true to destiny saw clearly the Path and were converted. They became Arahants.

Dhotakamānavapucchā

(Questions of the young man Dhotaka)

Dhotaka said:

"Great sage, I desire your words
For a training in quietness and internal appeasement."

The Blessed One said:

**"Then Dhotaka, exert and be clever and mindful here itself
And train to develop quietness and internal appeasement"**

Dhotaka said:

"Among gods and men I see those behaving in the sphere of no-thingness,
With doubts I worship them, may the king of gods dispel my doubts"

The Blessed One said:

**"Dhotaka, I'm not going to dispel doubts in this world,
Learning the noble Teaching, you should cross the great flood."**

Dhotaka said:

"O Brahmā, advice me with compassion in the Teaching of seclusion,
So that I may abide appeased, unattached, unhurt like space."

The Blessed One said:

**"I honour that appeasement, which is here and now and not hearsay
Knowing which if one abides, would overcome the attachments to the world."**

Dhotaka said:

"I too take pleasure in the in the sage's noble Teaching.
"Knowing which if one abides would overcome the attachments to the world."

The Blessed One said:

**"If you know of anything above, below, across or even in the middle,
Know them as bonds and do not crave 'to be' or not to be'."**

Steps taken to protect sacred Bodhi tree at Bodhgaya

By Correspondent Farhana Kalam

(as reported in TelegraphIndia.com 9th April 2023)



A general view of-the Mahabodhi temple and the sacred bodhi tree.

Devotees at Bodhgaya won't be allowed to touch tree or pluck leaves or even tie threads and cloth on the tree

As the tourist season gathers momentum in Bodhgaya, apart from security related challenges, protecting the sacred Bodhi (peepal) tree from over-enthusiastic devotees remains a challenge for the Mahabodhi Mahavihara management.

Scientist NSK Harsh had advised against touching the sacred tree, said to be a direct descendant of the original tree that provided shade to the Buddha when he received enlightenment.

The shrine management has banned plucking of leaves and tying of threads and cloth pieces on the tree for wish fulfilment. The scientist also wanted naturally fallen leaves of the tree be left untouched to allow decomposition and conversion of such leaves into nutrients required for the tree.

According to activist Brajnandan Pathak, complete enforcement of the ban on leaf plucking is a challenging job. Shrine management committee secretary N. Dorje, however, claimed effective steps have been taken to prevent devotees touching the sacred tree. The measures are foolproof, Dorje claimed.

As per guidelines issued by scientists, the number of visitors to the shrine must be regulated to prevent compaction of the soil on the western side of the tree. Scientists believe soil compaction caused by heavy footfall blocks the sub-surface supply line of moisture and nutrients required for maintaining the health parameters of the tree.

Banning the entry of more than a specified number of visitors was simply not possible in view of the emotional attachment of devotees, said Dorje.

He added: "But all efforts have been taken to minimise the chances of soil compaction. For that seasonal flowers are planted between April and September. During the tourist season, wooden platforms are put in place for rituals so that the devotees do not have to sit on the ground."

On other regulatory measures, the shrine committee secretary said a separate exit gate was being commissioned. As of now, visitors enter and exit the shrine from the same gate and during peak season a commotion-like scene is witnessed. An exit gate would be in place very soon, Dorje said.

Other recommendations include complete darkness in the tree vicinity from 10pm till the morning to allow photosynthesis.

Source : <https://www.telegraphindia.com/bihar/steps-taken-to-protect-sacred-bodhi-tree/cid/1674397>

Special Interview with retired Forest Pathologist NSK Harsh formerly from the Forest Research Institute of India by online news portal Vice.com Zeyad Masroor Khan on steps taken to protect the Bodhi tree at Bodhgaya



NSK Harsh the doctor of the Bodhi tree at the Mahabodhi temple in BodhGaya.

Though now retired, Harsh continues to advise the Mahabodhi Temple. He spoke to us about his special relationship with the tree.

Vice : How important is the Mahabodhi tree?

NSK Harsh: First of all, it's a living thing. And for the Buddhists, it's a pious and a sacred tree. At times, there were scuffles between people to catch one falling leaf. However, this particular tree hasn't been there for thousands of years, as it is generally presumed to be. It is around 130 years old, and a successor of the original tree under which the Buddha is supposed to have sat. Though I have not looked after it, in 2009 I visited the Jaya Shri Mahabodhi tree in Anuradhapura, Sri Lanka, said to be the oldest living human-planted tree in the world. It is believed to have been planted in 288 BC, from a cutting of the original Mahabodhi tree in Bodh Gaya.

Have you tended any other famous or notable trees in the world?

I have also worked for sacred trees in Cambodia. There is a famous heritage tree in Ta Prohm temple, or "tree temple" in Cambodia. It is known scientifically as *Tetrameles nudiflora* and locally as spung. In India, I have taken care of the tree at Sai Baba Santhan in Shirdi under which Sai Baba is said to have attained his diksha. There is one banyan tree in Kurukshetra, where it is said Krishna gave the sermon of Gita. I have also tended to the rudraksh tree in Shantikunj, in Haridwar.

Has climate change affected the health of the Mahabodhi?

Due to global warming, the temperature may have risen by a maximum of one degree. This minor rise will not affect the wood or the root, which is well protected under the soil. However, this may affect the flowering cycle. The weather this year is warmer than it used to be this time of the year, which may affect the natural cycle of the foliage. The normal "leaf-fall" period is in January or February, which may be delayed this time.

Are there other factors negatively affecting the tree?

There is white marble flooring underneath the tree, which gets hot during summers. The wall of the Mahabodhi Temple, grey in colour, also emits heat. This excess heat causes premature defoliation at times. After taking my suggestions, the marble floor is mopped twice a day, around 11 AM and 4 PM.

Does pollution affect the tree too?

Certainly. Layers of dust on the leaf affects photosynthesis. If there are toxic substances in the air like carbon monoxide by vehicular pollution, it may also cause problems to the tree.

What about human interference and presence?

Locals used to collect the fallen leaves, branches and figs. Some sold the leaves to foreign devotees at around \$10 per leaf. I asked the temple management to collect the waste and make a powder of it, which could then be used for religious purposes or to be given as a memento to the visiting foreign dignitaries.

People used to burn incense sticks, diyas and candles below the tree. A separate place away from the tree was found to "offer light" to it. We also stopped the devotees from offering milk to the tree.



Buddhist monks offer prayers under the Bodhi tree.

How often did you have to inspect the tree?

In the beginning, I used to go there thrice a year: once in winter, once in the rainy season and once at the onset of summer. At times, there were even four visits in the year. After my retirement, the temple committee has personally asked me to come and see the tree and advise the FRI scientists who are currently looking after it.

What kinds of things have you done to increase the lifespan of the tree?

I employ sense and science. We encased the metallic props beneath the branches with rubber and foam bedding, so that the branches are not damaged. The foliage was regularly removed and manure added. We were regularly finding ways to save the tree from diseases like mealybug. Any injuries to the stem or branches were treated with a special paste. The tree was also suffering from a scarcity of major nutrients like nitrogen, copper and potash. To counter that, we applied micronutrients to the old roots once or twice a year, depending upon the requirement.

How long do you think the tree may survive?

The peepal tree has a comparatively long life, and keeps on regenerating itself, not just through its seeds but also through its roots. When main trunk dies, a new one will rise and take its place. This is the circle of life. I believe that that this tree may survive another 50 years. Its descendant has already started to appear and it will take over when the time comes.

Source : <https://www.vice.com/en/article/9kgdxz/the-bodhi-tree-the-buddha-sat-under-is-dead>



White Horse Temple

How India influenced China to build its oldest Buddhist temple

White Horse Temple in Henan province, the oldest Buddhist shrine in China, has a strong Indian connection. It is believed that Buddhism spread in the country from India during the first century of Christian era when the Eastern Han dynasty was in power. Since then, the religion has influenced art, culture, literature, philosophy and medicine in China.

Built by the Ming emperor in AD 68, White Horse Temple is referred to as the 'Cradle of Chinese Buddhism' and is now a major attraction among not only pilgrims but also tourists and history lovers.

Temple location

The temple is located in Henan province, outside the walls of the ancient capital of Eastern Han dynasty. On the southern side of the temple are the Manghan Mountain and the Lucoche River.

Emperor's dream

According to legend, White Horse Temple was built based on a dream of the Ming Emperor who ruled China from AD 28-75. In the dream, the emperor saw a god having a golden glow flying around his palace. After consultations with the scholars in his kingdom, the emperor realized that the god who appeared in his dream was the Buddha, who earlier lived in India. The Chinese emperor soon sent emissaries to India to learn more about Buddhism.

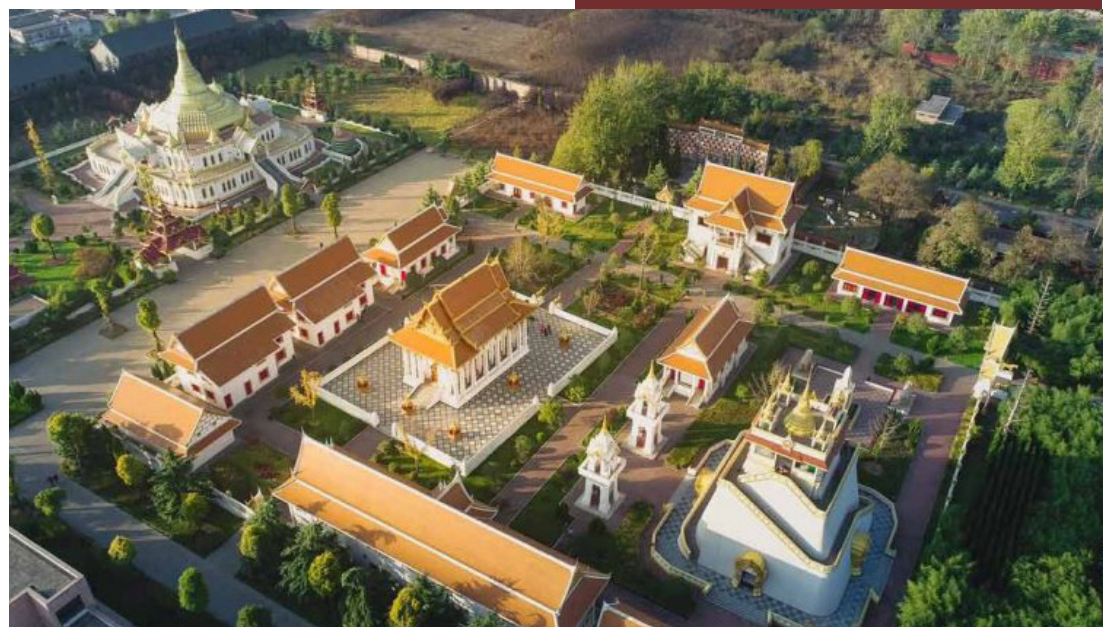
When the emissaries returned from India, they brought texts on the principles of the Buddha on the back of two white horses. Two Buddhist monks from India named Dharmaratna and Kassapa Mathanga also accompanied the emissaries. These monks translated the Buddha's principles to the Chinese language and the place where they stayed later became the White Horse Temple. Moreover, after their death, the monks were laid to rest beside the temple. Over a thousand other Buddhist monks lived in the temple later.

Temple's attractions

Built in Ming architectural style on an area of 32 acres, the temple has several halls and courtyards extending from the main gate to the central portion. There is a pond with several fountains which can be reached by crossing three stone bridges from the main gateway. At the gate, two horses referred to in the legend welcome visitors. However, they are coloured green.

Numerous signs and display boards guide pilgrims inside the temple, following which they can reach the various halls. The boards explain the significance of the idols installed inside the halls, which are named 'Hall of greetings', 'Hall of six founders', 'Head of Jade Buddha', 'Hall of Heavenly Kings', 'Hall of Mahavira' and 'Hall of Changing Ge'.

Visitors can also view the Qingliang balcony where the Indian monks sat to translate the authentic Buddhist philosophy to Chinese, Qiyun pagoda, the residential area of monks and charming gardens.



Aerial view of White Horse Temple

Indian Buddha

Indian Prime Ministers P V Narasimha Rao and Atal Behari Vajpayee have visited the White Horse Temple, which is considered to be a symbol of the ancient cultural ties between India and China. In April 2005, both countries signed an agreement to build a Buddhist temple in Indian style in the garden at the western side of the White Horse Temple. Based on this agreement, China allotted 2666.67 square metres of land where a temple came up in 2008. India provided the design and supplied the construction materials and Buddha Idol. The country also carried out landscaping and arranged technical advice from architects and other experts. The new temple flaunts the tradition Indian architectural style and is modelled on Sanchi and Sarnath, the renowned Buddhist pilgrimage sites in the country. A two-storey building having a circular shape, the temple has walls illustrated with paintings of Jataka tales and Buddha's life. India's then President Pratibha Patil officially inaugurated the temple in 2010.

Peony festival

White Horse Temple is crowded from April 10-25 every year as several visitors arrive to take part in the Peony flower festival held every year. Started in the 7th century, the festival has maintained its significance to the present day.

High security

Even though there are no restrictions on the public, visitors to White Horse Temple are under strict surveillance in view of national security concerns. Moreover, the chief monk constantly monitors the country's political situation from the television in his room and identity cards are mandatory even for monks living inside the temple.

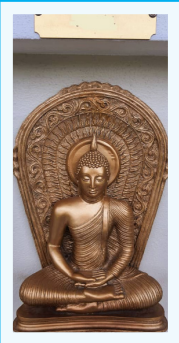
Source : <https://www.onmanorama.com/travel/outside-kerala/2020/10/25/india-influenced-china-to-build-oldest-buddhist-temple.html>

Writer : Onmanorama.Com Correspondent

Projects

LEND A HAND

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



Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV

Seated Buddha Frieze
RM 18,000 each
26 statues left to be sponsored

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

General Items for Temple and Devotees' Use

Items displayed are for illustration purpose only



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

Estimated Cost : RM25,730



Meditation cushion with cushion

Big 2 feet x 2 feet @ RM65 x 62 nos = RM4,030

Small 10 x 14 x 46mm

@ RM55 x 106 nos = RM5,830

Total Estimated Cost : RM 10,120



Wireless Head Set
Microphone

Balance Required : RM2,300



Mobile Stage with Skirting and Staircase

Estimated Cost : RM7,700



Microphone System

Estimated Cost : RM4,800



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

Estimated Cost : RM9,500



10-seater Round
Tables (50 tables)

Estimated Cost : RM7,000

Vehicle for Transport



Balance Required: RM73,500

WISMA DHAMMA CAKRA

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

Each pillar is named after the Buddha's core teachings

PILLARS ON MEZZANINE FLOOR TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	5 pillars available for sponsorship
SAMMA VACA (Right Speech)	Available
SAMMA SAMKAPPA (Right Resolve)	Available
SAMMA KAMMANTA (Right Action)	Available
SAMMA VAYAMA (Right Effort)	Available
SAMMA SAMADHI (Right Concentration)	Available

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

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



Dhammacakra Wheel
Balance Required:
RM100,000

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

Account Name:

Buddhist Maha Vihara

Account Number: 292-00-01161-8

Bank: Hong Leong Bank

TEL: 03 - 2274 1141 / 011- 2689 6123

eMAIL: info@buddhistmahavihara.org

Tax Exempt Receipts can be issued for sponsorship

Partial Sponsorship

Names of Sponsors for Amounts RM500 and above

For sponsorship of Vehicle for Transport

Toh May Yin - RM1,000

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

Sadhu.....Sadhu.....Sadhu

Buddhist Maha Vihara (Established in 1894)

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

Religious Activities

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



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

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

To provide a conducive environment to:

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

Six Strategic Objectives

To be the Buddhist center of choice for:

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

Four Ennoblers

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

Motto

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

BMV DAILY OPERATING HOURS & PROGRAMMES

BMV ADMIN OFFICE HOURS

Monday - Saturday
9.00am - 9.00pm

Sunday & Public Holidays
9.00am - 7.00pm

EVENING PUJAS

Daily Puja - 7.30pm at Pagoda

Saturdays Bhojjangha Puja 7.30pm at Pagoda

Full/New Moon Puja - 7.30pm at Shrine Hall

DANA FOR MONKS

Daily Buddha Puja - 7.30am
Breakfast Dana - 8.00am

Daily Buddha Puja - 11.30am
Lunch Dana - 12.00 noon

MEDITATION CLASSES

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

ONLINE DHAMMA TALK

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

DHAMMA TALK @ BMV

Saturday @ 2.00pm

FRIENDS OF THE VIHARA (BMV VOLUNTEER GROUP)

Sunday @ 5.00pm

Feeding the Needy & Homeless

Delivery of Food parcels to Old Folks
Home and Orphanage

YOGA CLASS

Tuesday @ 10.30am - 12 noon

Thursday @ 7.00pm - 8.30pm

Please register with office to attend
the yoga class.

CLASSES

SUNDAY DHAMMA CLASSES FOR
CHILDREN & ADULTS

Sunday @ 9.30am to 12.00 noon
www.bisds.org

SUTTA CLASS BY BRO VONG CHOY

Sunday @ 11.00am - 12.00pm

ONLINE DIPLOMA & DEGREE IN BUDDHISM

Saturday & Sunday

ONLINE DHAMMA FOR THE DEAF

Sunday @ 1.00pm to 2.00pm (fortnightly)

You can donate towards our many projects :

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

Payments can be made via :

BMV Office Counter : Cash, cheques & credit cards

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

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

BMV Statement of Accounts :

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

We accept VISA and MASTERCARD for donations. Thank You.

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

BMV OFFICE HOURS

MON – SAT : 9.00 am - 9.00 pm

SUN & PUBLIC HOLIDAYS : 9.00 am - 7.00 pm



BUDDHIST MAHA VIHARA

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

Tel: 03-2274 1141 H/P: 6011-2689 6123

Email: info@buddhistmahavihara.org

Website: www.buddhistmahavihara.org

www.bisds.org