

BMVdigest

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For Non-Muslims only

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



Chureito Pagoda, Yamanashi, Japan

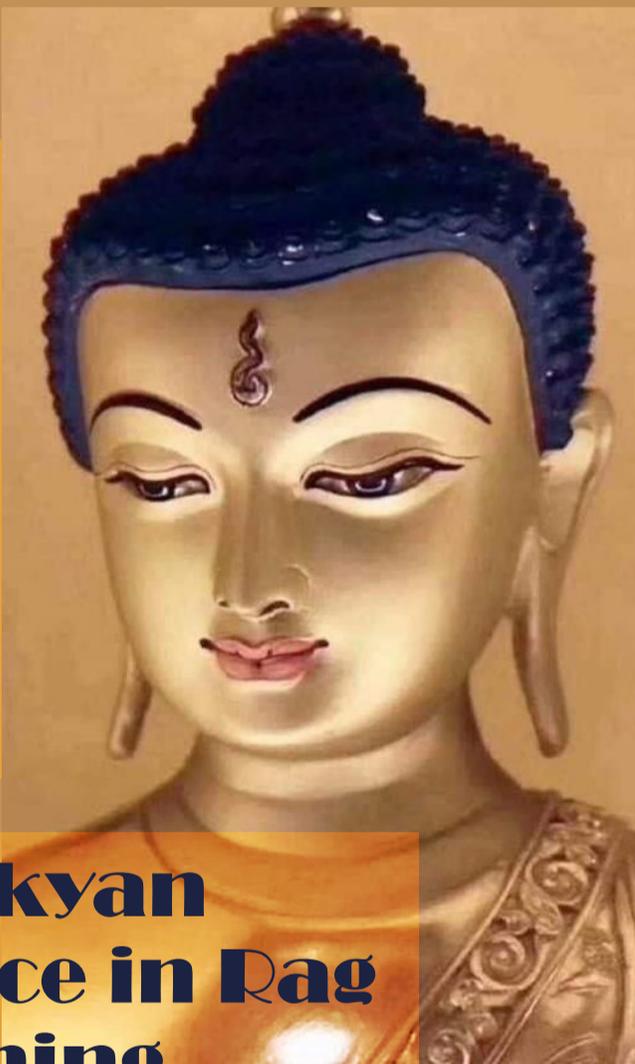
Chureito is a beautiful 5 storied red pagoda located at AsakuraSengen Shrine within the site of ArakurayamaSengen Park in Yamanashi Prefecture, where over 650 cherry blossom trees are planted. The pagoda was built as a peace memorial in 1963. ArakuraSengen park is located in a half way of the mountain summit of Mount Fuji The shrine's main hall stands at the foot of the mountain and to reach the symbolic red pagoda, there are 398 steps to challenge yourself.

Photo Credit: GaijinPot Travel.com

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Wesak Day Feature



A Sakyan Prince in Rag Clothing

By Upali Salgado

"A unique being, an Extraordinary man arises in this world, for the benefit of the many, for the happiness of the many out of compassion for the world, for the benefit, the good and happiness of Gods (Devas) and men. Who is this unique being? It is the THATHAGATA, the fully enlightened one." ~ Anguttara Nikaya

Wesak Day, a full moon day of great significance, when thoughts of about three million people all over the world are focused on the historic noble figure, Sakyamuni Gotama Buddha and his glorious teachings (Dhamma), as recorded by his disciples in Suttas. It was on a full moon day in May 623 BC that a noble Sakyan Prince named Sidhartha Gotama was born in the open air at the Lumbini Gardens amidst a grove of Sal trees, in bloom. He preached his first sermon at the Deer Park in Sarnath and about forty-five years later, at the ripe age of eighty years, passed away (Maha Parinibbana) at Kusinara.

Who then is a Buddha? He was the 'Awakened' or 'Enlightened One'. The Buddha is not a name. The Buddha was neither a creator God or a Messiah of God or a supernatural being. He is known as the highest perfection of man. Before attaining Enlightenment to be a Buddha, one has to fulfill ten Perfections (Paramita). A Buddha is one who has released himself from all attachment and pleasures of the senses, and is free of ignorance of the four Noble Truths. He is perfect, pure and one who has by his own effort attained Enlightenment.

Buddha left no written word and lived in a land steeped in spirituality, the Vedic religious tradition. He was a social reformer who lived at a time when Vedic traditions and ceremonialism was strong, webbed into Indian society. He did not approve of animal sacrifices, which would be at the price of other's suffering. He decried the contemptible caste system. He gave all women an elevated position in society. The Buddha's humanism crossed many a racial and national barrier.

What is Buddhism – All major religions except Buddhism binds one to believe in a supreme Creator God, immortal soul, eternal heavens and hells. The Buddha dharma is free from such belief, dogmas and theories. It is based on reasoning and understanding. Hence, it cannot strictly be called a 'popular' religion, but today in Sri Lanka, due to Hindu influences after the South Indian Chola conquests of the North (between the 10th and 12th centuries) certain Hindu practices such as Poojas (offerings) have crept into the practice or observance of Buddhism.

The Buddhist dharma (philosophy) is essentially a teaching of cause and effect. The virtues of Dana (Generosity) Sila (Morality) and Bhavana (Meditation) promotes the individual to follow the 'correct path' on his samsaric journey towards the goal of Nibbana. This dharma is based on the four Noble Truths, the Noble Eightfold Path, the law of Dependent Origination, Karma and Rebirth.

What then is Nibbana? It is the extinction of the fire of desire or craving and of ignorance which is the root of all ill. It is to gain one's freedom in samsara which each one could achieve by himself in this world during his life time with help of the dharma bhikkhus. It is based on purity of the mind of self reliance and right effort, etc. A creator God or a personal god has no place in Buddhism.

In homage to the Buddha, millions will leave behind in their homes, their worldly belongs, and flock to temples on Vesak full moon day, to observe the 'Atasi'l or 8 Precepts (brief retreat) in a religious mental atmosphere. They all have a vegetarian diet, a frugal meal, listen to discourses on the Dharma and meditate, on the law of Annica (impermanence of life)

Source : Vesak Lipi Buddhist Digest

About the Writer : Upali K. Salgado was the Editor of the Buddhist Digest 'Vesak Lipi' for 30 over years till he retired in 2018. . Vesak Lipi was published from annual subscriptions and donations from well-wishers and distributed for free. Vesak Lipi stopped publication in the same year. He is also a writer contributing Buddhist articles to many publications

Feature



RESTLESSNESS, Contentment, and "Kindfulness"

By Ajahn Brahmavamso

The Buddhist monk known as Ajahn Brahm talks about developing a sense of contentment, and not finding fault in your meditation practice.

Restlessness arises because we do not appreciate the beauty of contentment. We do not acknowledge the sheer pleasure of doing nothing. We have a faultfinding mind rather than a mind that appreciates what's already there. Restlessness in

meditation is always a sign of not finding joy in what's here. Whether we find joy or not depends on the way we train our perception. It's within our power to change the way we look at things. We can look at a glass of water and perceive it as very beautiful, or we can think of it as ordinary. In meditation, we can see the breath as dull and routine, or we can see it as very beautiful and unique. If we look upon the breath as something of great value, then we won't get restless. We won't go around looking for something else. That's what restlessness is, going around looking for something else to do, something else to think about, somewhere else to go—anywhere but here and now. Restlessness is one of the major hindrances, along with sensory desire. Restlessness makes it so hard to sit still for very long.

Contentment is the opposite of a faultfinding mind.

You should develop the perception of contentment with whatever you have, wherever you are, as much as you can—and beware of finding fault in your meditation.

Watch the silence and be content to be silent. If you're truly content, you don't need to say anything. Don't most inner conversations take the form of complaining, attempting to change things, or wanting to do something else? Or escaping into the world of thoughts and ideas? Thinking indicates a lack of contentment. If you're truly contented, then you're still and quiet. See if you can deepen your contentment, because it is the antidote for restlessness.

Even if you have an ache in the body and don't feel well, you can change your perception and regard that as something quite fascinating, even beautiful. See if you can be content with the ache or pain. See if you can allow it to be. A few times during my life as a monk I have been in quite severe pain. Instead of trying to escape, which is restlessness, I turned my mind around to completely accept the pain and be content with it. I have found that it is possible to be content with even severe pain. If you can do that, the worst part of the pain disappears along with the restlessness. There's no wanting to get rid of it. You're completely still with the feeling. The restlessness that accompanies pain is probably the worst part. Get rid of restlessness through contentment, and you can even have fun with pain.

Develop contentment with whatever you have—the present moment, the silence, the breath. So if you ever see restlessness in your mind, remember the word contentment.

Wherever you are, develop contentment, and from that contentment—out of the very center of that contentment—you'll find your kindness will deepen.

Source : <https://www.lionsroar.com/restlessness-contentment-and-kindfulness/>

About the Writer : Popularly known as Ajahn Brahm , he is a Buddhist teacher to a growing international audience of people keen to learn meditation and develop a deeper spiritual understanding. He is also the founding father of an emergent Australian forest tradition of Buddhist monasticism focused on being true to the original roots of the Buddha's Teaching of Dhamma and Vinaya.

Speak Gently

We probably think of an axe merely as a tool for chopping firewood. But in the Buddha's day, the axe was a tool of precision and power. It was used to cut long planks of wood and plane them perfectly smooth and to carve and chisel wood precisely. It could cut down a mighty tree. And it was a deadly weapon, a brutal means to maim or kill.

Perhaps a modern parallel to the axe is the computer. Computers can be used to do many wonderful things—to communicate across oceans, make music or direct a flight to Mars. They can also be used for destruction. Computers help wage wars by controlling missiles and other weapons.

Just as we must choose how we will use the power of an axe or a computer we must choose how we will use our speech. Will we speak words that awaken, console, and encourage others? Or will we cut them down, injuring ourselves in the process? Slanderous talk, cruel gossip, lies, and crude or profane jokes not only abuse others but make us look like tools who are unable to wield the axe in our mouths without bloodying ourselves.

Bhante H. Gunaratna

8 Mindful Steps to Happiness

ANECDOTE ON NON-HATRED

by Nelson Mandela

After becoming President, I asked some of my bodyguard members to go for a walk in town. After the walk, we went for lunch at a restaurant. We sat in one of the most central ones, and each of us asked what we wanted. After a bit of waiting, the waiter who brought our menus appeared, at that moment I realized that at the table that was right in front of ours, there was a single man waiting to be served.

When he was served, I told one of my soldiers: "go ask that man to join us." The soldier went and transmitted my invitation. The man stood up, took the plate and sat next to me. While eating, his hands were constantly shaking and he didn't lift his head from the food. When we finished, he waved at me without even looking at me, I shook his hand and walked away!

Soldier said to me:

- "Madiba, that man must be very sick as his hands wouldn't stop shaking while he was eating."

"Not at all! The reason for his tremor is another" - I replied. They looked at me weird and I said to them:

- "That man was the guardian of the jail I was locked up in. Often, after the torture I was subjected to, I screamed and cried for water and he came to humiliate me, he laughed at me and instead of giving me water he urinated on my head."

"He wasn't sick, he was scared and shook maybe fearing that I, now that I'm president of South Africa, would send him to jail and do the same thing he did with me, torturing and humiliating him. But that's not me, that behavior is not part of my character nor my ethics. Minds that seek revenge destroy states, while those that seek reconciliation build Nations "

From "Echeverría Martínez " Chicalí Wall, by Nelson Mandela

Feature

Gods in the Life of a Buddhist

By EMG Edirisinghe



Buddhism rejects the concept of a Creator God which is cardinal to almost every other religion. It is pivotal to Buddha Dhamma that there is no God who created the earth and man, and rules over them. The existence of celestial beings called gods (deva) however, is not foreign to Buddhism. All such gods are conceived in the form of humans or in different variations of human form. Even though 'god' in English has only one meaning, 'deva' the Pali equivalent for god has several meanings (eg. king, rain, sky, death, etc). There are instances of the Buddha being called 'the god of gods' (devathideva) which itself is an admission of the existence of gods within the scope of the Buddhist doctrine.

All that means, in Buddhism the significance of god or gods (devas) is at its minimum with the Dhamma being most central to the path of Deliverance. The influence of gods in Buddhism is of much less significance and relevance than that of the possible impact of the Dhamma could and should create in him. In fact, the role of gods in Buddhism is only a by-product of the type of life one leads. In other words, it is a reflection of how he has brought gods into play in his life while living himself as a Buddhist. However, the truth is that the gods who too, are mortals should follow the Dhamma if they wish to reach the state of deathlessness.

According to the teachings of Sakyamuni Gotama Buddha, man is potentially above gods. It is only a human being who could attain the supreme status of Buddhahood. Therefore, it is natural that gods rank lower in the life of a Buddhist. However, one does not strive to realise the bliss of Nibbana will never feel strong enough, morally and spiritually, to consider himself above gods who, according to Buddhism, live on merit transferred to them by those humans who lead a just and meritorious life. Buddhism teaches its followers that only those who engage themselves in meritorious acts could be born in heaven, the abode of gods.

On the other hand, to crave to be born as a god in heaven in consequence to one's own performance of meritorious acts is a status east to achieve because of one's inherent desire to cling on to samsara. It is therefore not acknowledged as a major achievement in Buddhism because, it does not help one to shorten one's sojourn in samsara and reach the state of deathlessness early in existence. Therefore, such aspirations are not really in conformity with principles of Buddhism. So in one's journey through samsara with everyone possessing the capability to be born a god one day, let us examine how a Buddhist should be disposed towards gods, and furthermore, how the belief in gods could affect a Buddhist whose path to perfection and salvation is laid on wisdom and his resolve to act with diligence.

Sharing of Merits with Gods

In general, Buddhists believe that there are millions of gods and goddesses who whilst enjoying the comfort of divinity as long as it lasts, are expected to bless humans with their divine powers and help only those who lead a righteous life, whenever they are in distress. These gods who help man could be divided into two groups viz, those who live in heaven namely Paranimitta, Vasavstki, Rattiya, Nimmanaya, Tusita and Yamaya and those who live on earth (bhumatta). The Buddha in the Maha Parinibbana Sutta had endorsed the practice of transferring of merits to the gods. This was later confirmed by the Brahmin Janussoni.

Hence the gods (devas) do eagerly look forward to humans to perform acts of merit and confer a part of it to them. This is one way to ensure that the humans are made at least to follow the five precepts, the minimum a Buddhist can perform without which they could not even dream to tread the path of morality.

Knowing well of the frailty and fragility of man, the Buddha never condemned or prohibited god-worship but explained the futility of such practices of man. Vanity of such misconceived beliefs when one's determination should be the total emancipation and not just escape or temporary relief from suffering, loss or calamity.

Value of Learning the Dhamma

A person established in the Buddha Dhamma both in learning and practice will realise that he is his own master and savior. A Buddhist or any other (non-Buddhist) who conducts himself in the Dhamma is protected by the Dhamma itself.

To conduct oneself in the Buddha Dhamma, the minimum requirement is to follow the five precepts. No purpose whatsoever is served by merely reciting it; it must be observed, that too, mindfully. One should also strive to rid himself of greed (lobha), aversion (dosa) and delusion (moha) and then turn positive by commencing to foster and practice loving kindness (metta), compassion (karuna), sympathetic joy (muditha) and equanimity (upekkha) to all sentient beings. Not an easy path or a task to perform and it requires tremendous effort and determination, something much over and above the offer of flowers to a Buddha statue or a basket of fruits to a god.

One's own deeds (kusala or akusala karma) committed here or before, bear fruits and it does not need any divine intervention to punish or reward only. One who believes in gods and positions oneself at the mercy of them, may be a Buddhist in name but, could not be called a follower of the Buddha Dhamma.

Source : Vesak Lipi Buddhist Digest

About the Writer : E M G Edirisinghe Attorney at Law, held a senior position and retired from the Department of Inland Revenue. He is a regular speaker at the 'Servants of the Buddha Society'.

GRIEF AND BUDDHISM: COMFORT IN IMPERMANENCE



By Litsa Williams

My dad died when I was in college. It was shortly after that I took my first class in Eastern Philosophy. Something about Buddhist philosophy resonated with me in a way that few other religious or spiritual concepts ever had. It would be easy to write it off as new concepts being introduced to an impressionable college student who was going through a lot, which is all true. But in looking back I am struck by the ways Buddhism provided insight and comfort in my grief that was completely different than anything else. It is something that still brings me solace many years later, though I am certainly not a Buddhist. It brought me around to mindfulness, which I talked about in a post on grief and mindfulness, and continue to practice regularly.

Understanding Impermanence

In Buddhism, impermanence is an inescapable truth of existence. In a world and culture where we strive for permanence (lasting or remaining unchanged), Buddhism teaches us that impermanence (lasting only temporarily) is fundamental to everything. From life to health to joy to sorrow to material objects to our very identity, nothing is permanent no matter how much we want it to be. Everything is constantly changing; existence is always in flux.

Are you confused yet? Or wondering what this has to do with grief? Buddhism explains that our attachment to things and failure to accept impermanence is at the root of our suffering.

Imagine I asked you to write a short paragraph about yourself; what would you say? I am a husband, a wife, a father, a daughter, a sister, a friend. You may outline your view of the world – I am an optimist, a Catholic, a Quaker, an agnostic, a rationalist. I am a teacher, a doctor, a carpenter, a therapist. These are at the very core of how we define ourselves.

Think about how we operate in our day-to-day life. When life is good, we want to believe it will always be good. So we, understandably, focus on the future – how can I continue to make money, how can I continue to be happy, get a better job, maintain my hopes and dreams. We assume we will remain a wife, a mother, a teacher, an optimist because that is who we are.

Where does impermanence fit in?

But as Mike Tyson (not a Buddhist, to my knowledge) once said, “everyone has a plan until they get punched in the face.” The punch, in this analogy, looks different for everyone, but once it strikes, suddenly things that seemed forever are, well, not. Things that seemed constant and enduring are actually temporary.

As someone who had gone through a significant loss, this idea of impermanence resonated with me immediately. As I read more and thought more, I decided I had two choices. I could try to restore the old life and self that I believed was the real “me” and how things should be. Or I could accept that my losses fundamentally changed my family and me. And we will forever be changing.

All I could do was accept the ebbs and flows that would come, rather than trying to restore myself as a person I no longer was. I know, I

know, this all sounds very abstract and theoretical, but it was a very real shift in my thinking that brought me comfort for the first time.

Grief settles in, and it takes over — we have all been there. The illusion of permanence may reveal itself, but grief can suddenly feel like a new permanence. It is hard to imagine rational concepts soothing the pain of grief. But this concept was different for me. It was a reminder that nothing lasts forever, at least not in the same form.

Though the pain was impossible and felt endless, it would change. Even if I wanted it to last forever, it would change. Let’s get one thing straight — it didn’t change the hurt I felt in the moment, but it did change my perspective.

I met people who were further out from their losses, and we talked about our feelings. Their grief still existed, but it was different than my grief. I thought more about the little ways my grief felt different today than it had the month before or the year before. We were all in flux.

Along came mindfulness and meditation. Once I started thinking about impermanence, mindfulness made sense. I



could fixate on the past and try to restore something gone, but that would be useless. The expression is sadly true: you can’t go home. I could become lost in the idea that my grief was permanent, but rationally I could see this was not true. I might grieve in some form forever, but it would constantly be changing. It would not always feel the way it felt at that moment.

I could pretend I was the same person now, but I knew I was not. I had changed, and I would continue to change. So forcing myself to believe the things I believed before was not the answer. Instead, I needed to focus on the present. One day at a time. One moment at a time. Building awareness of my life – the good, the bad, and the ugly – all in flux and ever-changing.

We all find comfort in surprising places. I share these concepts because they gave me hope when I felt hopeless and some perspective when I had none. For someone else, it may sound like abstract, theoretical, hooey. And that is okay. Because a Buddhist would remind us that we should not become attached to our path; it will look different for all of us.

Source : <https://whatsyourgrief.com/grief-and-buddhism-comfort-in-impermanence/>

BMV News & Events

Past Events from February to April 2022.

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



 <p>Bhante P. Wineetha Thera (Sri Lanka) Sun, 20th February Dutiyasamvasa Sutta – AN4.54 Living Together</p>	 <p>Bhante K. Pesala Thera (Sri Lanka) Fri, 25th February Dhammapada Chap 1 Verse 384 Uncontrolled Anger Leads to Harm Sun, 27th March Dhammapada Chap 1 Verse 586 Hatred is Overcome Only by Non-Hatred</p>	 <p>Prof. Gomika Udugamasooriya (Houston, USA) Sun, 27th February Research and the Wisdom of Life</p>	 <p>Bhikkhuni Bodhicitta (Melbourne, Australia) Fri, 4th March How to Apply Buddhism in Daily Life Part 1 Fri, 11th March How to Apply Buddhism in Daily Life Part 2</p>	 <p>Bhikkhuni Sudhamma Their (North Carolina, USA) Sun, 6th March I Hate to Waste a Perfectly Good Disaster</p>	 <p>Bhante Dr Candana (Hawaii, USA) Sun, 13th March Using the Body to Experience the Dhamma</p>	
 <p>Bhante Kalutara Mitta Thera (Sri Lanka) Fri, 18th March How to Die Peacefully</p>	 <p>Bhikkhuni Dr Nirodha Their (Adelaide, Australia) Sun, 20th March Message of the Buddha</p>	 <p>Bhante D. Vijitharathana (Sri Lanka) Fri, 25th March Mandarin Dhamma Talk – Dhammapada Chap 2 Verse 29</p>	 <p>Bhante M. Kamalasinghe Thera (Sri Lanka) Fri, 1st April Mental Well-Being</p>	 <p>Bhante M. Gnanawasa Thera (Sri Lanka) Sun, 3rd April Is Buddhism Important Today?</p>	 <p>Bhikkhuni Soma (New York City, USA) Fri, 8th April Food for the Hungry Mind</p>	 <p>Dr Sunil Kariyakarawana (London, England) Sun, 10th April Buddhist Concept of Time</p>

B. Blessing Service for Members of Malaysian Armed Forces – 15th March

Our Maha Sangha conducted a special blessing service requested by 5 members of our Malaysian Armed Forces. BMV provided some light refreshments for our special guests.



C. Photo Story - New Moon Puja & Dana Honouring The Departed – 1st & 3rd April



D. Photo Story - Sinhala & Tamil New Year – 14th April



The traditional oil lamp dressed in jasmine flowers and betel leaves.



The lighting of the oil lamp by the Maha Sangha and President and Secretary of BMV Management.



Blessings by the Maha Sangha for a happy, peaceful and prosperous New Year.



There were at least 60 devotees who came for the service, very encouraging to see the younger generation attending.



One of many Sinhala families who came dressed in Sinhala traditional attire with this year's colour being gold.



The new Sri Lankan High Commissioner Air Marshall (Rtd) Mr Sumangala Diaz and his family were present.

E. Presentation of cheques to St John's Ambulance and Save NASAM Campaign



Cheque for RM70,000 to NASAM rep Ms Sylvia Chong.



Cheque for RM70,000 to St John Ambulance rep Mr Lim Ju Keong and Ms Thilaga

BMV presented 2 cheques to representatives of St John's Ambulance and Save NASAM Campaign on 14th April at the Asoka Hall after the Sinhala New Year blessing service and breakfast dana. The cheques for RM70,000 each were presented by Ven Datuk K Sri Dhammaratana Maha Nayaka Thera to Ms Sylvia Chong of NASAM and Mr Lim Ju Keong and Ms Thilaga from St John Ambulance. The President, Mr Sirisena Perera was present with some members of the Committee. The Covid 19 Relief Aid 2021 had access funds and therefore the BMV Management decided to assist St John's Ambulance re-equip their dialysis centre which was flooded out in Seri Muda, Shah Alam and NASAM which was badly affected and running out of funds due to the effect of the recent Pandemic.

F. 215th Police Day Blessings at BMV - 22nd April

Our Maha Sangha conducted the Police Day Blessings (including Buddha Puja) at the Asoka Hall followed by chanting of sutras and speeches by our Ven Chief, organising Chairman SAC Dato' Dr Lim Joo Soon and Guest of Honour CP Dato' Cheong Koon Kock, Deputy Director of Special Branch II, representing the Chief of Police. Dana was offered to the Maha Sangha and a luncheon for the police officers and guests.



Senior and Junior Police Officers including those who have retired.



Guest of Honour CP Dato' Cheong Koon Kock giving his speech.



Chanting of sutras by the Maha Sangha



Group photo with the Maha Sangha

G. May Activities

Wesak at BMV

Buddhist Maha Vihara will be open during Wesak but it will be a low-key and meaningful celebration with minimum activities. There will be the usual morning and evening Buddha puja and the Observance of 8 Precepts programme. Dhamma talks will be held at BMV and streamed online via BMV public facebook page.



HAPPY WESAK GREETING

The Chief Sangha Nayaka of Buddhist Maha Vihara, Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thera, President Sirisena Perera, The Committee of Management of the Sasana Abhiwurdhi Wardhana Society, all BMV resident organisations and BMV Admin Staff would like to wish all 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.



Buddhist Institute Sunday Dhamma School (BISDS)



BUDDHIST INSTITUTE SUNDAY DHAMMA SCHOOL STAFF RECRUITMENT 2022

Positions available:

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

Requirements:

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

If keen pls call Bro Au 0172483362 or Sis Jacqueline 0133518018



周日佛教学校 招募职员

待填补的职务:

- ✓ 职员福利组员
负责职员的利益和福利
- ✓ 职员注册组组长和组员
负责更新和维护职员与学生的注册
- ✓ 计划组组长和组员
策划和管理学校活动
- ✓ 学生福利组组长和组员
组织学生福利相关活动
- ✓ 训练组组长
协调职员的训练

必备条件:

1. 有意愿为改进学校和佛教社群奉献时间
2. 必须具备团队精神
3. 具备电脑知识将占优势

有兴趣者请联络 Bro Au 0172483362 or Sis Jacqueline Ee 0133518018

First Buddhist Primary School Opens in Uganda

By Craig C Lewis of BuddhistDoor Global



The Uganda Buddhist Centre, led by the first Ugandan-born Buddhist monk Venerable Bhante Bhikku Ugandawe Buddharakkhita, has announced the official opening of the nation's first Buddhist primary school.

"This will be a school where people learn to train their hands, to train their heads, and also to train their hearts through meditation," said Ven. Bhante Buddharakkhita.



"At the moment, 24 children are enrolled in our Kindergarten Program, aka Peace School, the Uganda Buddhist Centre shared. "The kids range from 3–5 years old and are from the surrounding area called Bulega. We are funding three full-time teachers and two staff members to cater for everyone and maintain the

classrooms."

The school, which offers free education to its pupils—especially those from within the local community—was officially opened in March 2022 by Thailand's ambassador to Kenya, Sasirit Tanguirat, who was visiting Uganda to present her credentials to Ugandan President Yoweri Museveni.

"The aim of the Peace School is to provide education in an ethical learning environment so that children can become conscientious citizens," the Uganda Buddhist Centre explained. "The school aspires to offer a mindfulness-based education that will contribute to inner and outer peace and care for the natural environment. The school is grounded in a Buddhist perspective but also teaches traditional African ethics and values, such as the philosophy of Ubuntu, explained as 'the belief in a universal bond of sharing that connects all humanity.'"



The Uganda Buddhist Centre, the first and only Buddhist center in the African nation, was established in the city of Entebbe in 2005 after Ven. Bhante Buddharakkhita returned to his homeland from India. He had been working toward a bachelor's degree in commerce in northern India,

when an encounter with some Buddhist monks from Thailand was to change the course of his life forever, Ven. Bhante Buddharakkhita recalled:

I stayed in India from 1990–94, before traveling to Thailand to explore their culture and Buddhism from 1995–98. Finally, in 1999, I received an opportunity to travel to the United States, where I met my Burmese preceptor, the late Ven. Sayadaw U Silananda, at Tathagata Meditation Center in California, under whose guidance I commenced my monastic training. Eventually, in 2002, I took full ordination at the same Buddhist center.

Along with monastic education, monks at the Uganda Buddhist Centre are trained in computer literacy to help them meet the modern world on an equal footing.



Ven. Bhante Buddharakkhita

"I'm teaching Theravada Buddhism with African flavor to ensure people understand the Lord Buddha and don't see it as something weird, foreign and Asian," Ven. Bhante Buddharakkhita told The Guardian newspaper in 2020. "I see a lot of people suffering in Uganda and Africa. I find this role [of a Buddhist monk] as a game changer, or a paradigm shift from suffering to happiness in Africa. We have about 3,000 Buddhists in Africa. About 35 Ugandans. South Africa has the highest number because many people who came from Asian countries to work in the gold mines ended up establishing temples."

Source : <https://www.buddhistdoor.net/news/first-buddhist-primary-school-opens-in-uganda/>

About the Writer : Craig C. Lewis grew up in England before setting off against all advice to seek light and wisdom in far-off places, rather than staying put and looking within. After repeated encounters with the Buddha dharma as a journalist in Thailand, Singapore, and Hong Kong, he eventually found refuge as senior editor at Buddhistdoor Global. He is also a keen mountain trekker and photographer, finding particular inspiration in the peoples, cultures, and Buddhist expressions of the Himalaya.

Treasury of Truth – The Dhammapada

CHAPTER 1 – YAMAKA VAGGA (TWIN VERSES)

Verse 6 - Kosambaka Vatthu

Some know not that life ends in death. Thought of death prevents quarrelling.

**Parē ca na vijānanti
mayamethhayamāmasē
yē ca tattha vijānanti
tatō sammanti mēdhagā.**

**Still others do not understand
that we must perish in this world,
those who understand this,
Their quarrels are allayed.**

Explanatory Translation

Most of us are not willing to face the reality of impermanence and death. It is because we forget this fact that our lives are transitory, that we quarrel with each other, as if we are going to live forever. But, if we face the fact of death, our quarrels will come to an end. We will then realise the folly of fighting when we ourselves are doomed to die. Excited by emotions our thought being clouded, we cannot see the truth about life. When we see the truth, however, our thoughts become free of emotions.

The Story of Kosambi Monks

While residing at the Jetavana monastery in Savatthi, the Buddha uttered this verse (6) with reference to the monks of Kosambi.

The monks of Kosambi had formed into two groups. One group followed the master of Vinaya and the other followed the teacher of the Dhamma. Once they were quarrelling amongst themselves over a minor Vinaya rule. Even the Buddha could not stop them from quarrelling; so He left them and spent the vassa, religious retreat in the monsoon season, all alone in Rakkhita Grove near Parileyyaka forest. There, the elephant Parileyya waited upon the Buddha.



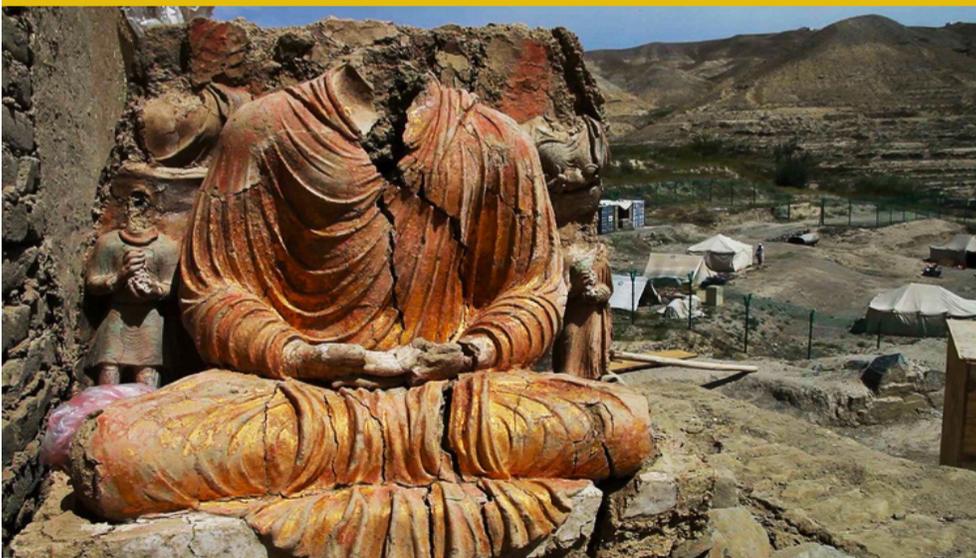
The lay disciples of Kosambi, on learning the reason for the departure of the Buddha, refused to make offerings to the remaining monks. This made them realize their mistake and reconciliation took place among themselves. Still, the lay disciples would not treat them as respectfully as before, until they owned up their fault to the Buddha. But the Buddha was away and it was in the middle of the vassa; so the monks of Kosambi spent the vassa in misery and hardship.

At the end of the vassa, the Venerable Ananda and many monks approached the Buddha and gave the message from Anathapindika and other lay disciples imploring Him to return. In due course the Buddha returned to the Jetavana monastery in Savatthi. The monks followed Him there, fell down at His feet, and admitted their fault. The Buddha rebuked them for disobeying Him. He told them to remember that they will all die some day and therefore, they must stop their quarrels and must not act as if they would never die.

Buddhist Art, Symbols & Literature

A Glimmer of Hope for Afghanistan's 5,000-year-old Mes Aynak Archaeological Site?

By Craig C Lewis of BuddhistDoor Global



Recent reports offer a possible ray of hope on the outlook for one of the world's most significant archeological excavations at Mes Aynak, the future of which has hung in the balance for decades amid instability and conflict in Afghanistan, and due to strong international interest in the commercially and strategically valuable mineral deposits that lie deep beneath the ancient site.

According to a report by the Associate Press, the Taliban are now determined to ensure the survival of the ancient Buddhist heritage at Mes Aynak, in the hope that it will encourage mining investment worth billions of dollars.

The Mes Aynak Logar copper project is located in a barren region of Afghanistan's Logar Province, some 40 kilometers from Kabul. According to Afghanistan's Ministry of Mines and Petroleum, the site is home to the world's second-largest copper deposit, reportedly representing estimated reserves of some 5.5 million tonnes of high-grade copper ore (Mes Aynak means "little source of copper" in Pashto).

However, the site is also home to one of the world's most significant archeological excavations: the ancient settlement of Mes Aynak, once a city on the fabled Silk Road network of trade routes that facilitated the exchange of commodities, cultures, and spiritual traditions across the ancient world. This remarkable historical treasure trove, which French archaeologist Philippe Marquis has described as "probably one of the most important points along the Silk Road," (The Sydney Morning Herald) includes more than 400 Buddhist statues, stupas, and a 40-hectare monastery complex, along with forts and a citadel spread over 19 separate archaeological sites.

Following the chaotic and ignominious retreat of American and allied military forces from Afghanistan last year, negotiations between Afghanistan's new Taliban government and China's state-owned China Metallurgical Group Corp. (MCC) have resumed over mining activity at Mes Aynak, media sources report. A Chinese delegation was scheduled to travel to Kabul this month, at the Taliban's request, to discuss the mining project, which is based on a deal signed with Afghanistan's previous Western-backed government in 2008.*



A Buddha sculpture unearthed at Mes Aynak.

"Protecting [the artifacts at Mes Aynak] is very important to us and the Chinese," said the Taliban's head of security at the heritage site, Hakimullah Mubariz. (AP)

In 2008, the administration of then-president Hamid Karzai granted a 30-year mining lease to MCC for US\$3 billion, the largest foreign investment and private business venture in Afghanistan by any country. MCC had planned to extract more than US\$100 billion worth of copper that lies directly beneath the ancient city, however various factors at the time—among them a decline in the market price for copper and a deteriorating security situation—led to repeated delays in the extraction (originally scheduled for January 2013), which would have meant the complete destruction of the archaeological site.

More recently, dozens of Chinese mining companies have expressed interest in inking deals for this other mineral extraction opportunities across Afghanistan—alongside hopeful bids from Iran, Russia, Turkey, and elsewhere—with untapped mineral resources in the country estimated to be worth some US\$1 trillion. Afghanistan's acting Minister for Mining and Petroleum, Shahbuddin Dilawar, has held two virtual meetings with MCC in the last six months, according to MCC and ministry officials. And AP reports that Dilawar has urged MCC to return to the mine with no changes to the terms of the original 2008 contract.

All of the interested parties are "in a great hurry to invest," said Ziad Rashidi, the ministry's head of foreign relations. He added that Chinese interest was "extraordinary." (AP)

What remains less clear today is how Afghanistan and China will ensure the preservation of this ancient and irreplaceable cultural



heritage once mining and copper extraction activity is underway. Relocation may be an option for thousands of removable relics, but the site as a whole consists of a wealth of remains of ancient settlements, monasteries, and other vulnerable monuments to Afghanistan's historical legacy.

Dilawar is reported to have expressed a firm intention to preserve the site, which would preclude open-pit mining—the cheapest and easiest method of pulling the copper ore from the ground, but which would also completely raze the site. The alternative route of underground mining, however, has been dismissed by MCC as too costly and impractical. In the meantime, Afghanistan's

Culture Ministry has been called on to provide a plan to relocate relics from Mes Aynak, most likely to the Kabul Museum.

"We have already transferred some [artifacts] to the capital, and we are working to transfer the rest, so the mining work can begin," said Dilawar. (AP)

From a historical perspective, the Taliban's eagerness to establish economic ties with China's industrial giants and its history of intolerance and cultural destruction have done little to instill confidence. From 1996–2001, Taliban forces attacked and looted museums and libraries, while banning almost all forms of artistic and cultural expression. In 2001, the Taliban famously destroyed two sixth-century Buddha statues at Bamiyan, as well as numerous other statues and artifacts at the National Museum in Kabul. Over the course of the last 20 years of war and turmoil, countless cultural properties have been destroyed or removed from the country, and many cultural experts fear that even more irreplaceable monuments to the region's distant past could be lost forever.



The tragedy of this clash of civilizations has been highlighted in heart-wrenching detail in the 2014 documentary *Saving Mes Aynak* by Brent Huffman, an associate professor at the Medill School of Journalism at Northwestern University. *Saving Mes Aynak* centers on the remarkable race against time by Afghan archaeologist Qadir Temori to save the 5,000-year-old site near the border with Pakistan, which has so far been only partially excavated. Some believe future discoveries at the site could have the potential to redefine the history of Afghanistan and even the history of Buddhism itself.

Aside from the remarkable and extensive remains of an ancient Buddhist settlement that dates to the Kushan Gandhara period (roughly contemporary with the Roman Empire and China's Western Han dynasty), further archaeological evidence points to civilizations in the area flourishing as early as the third century BCE. Discoveries at the site include clues pointing to an ancient monastic cult that revered Siddhartha Gautama before he was enlightened, and manuscripts mentioning the presence of troops led by Alexander the Great.

Mes Aynak would qualify as a World Heritage site if the government of Afghanistan were to apply for that status, said archaeologist and UNESCO advisor Tim Williams in 2017. "This is an outstanding and complex archaeological landscape, with astounding quality of preservation." (CNBC)

Buddhism has played a significant role in shaping the history and culture of what is now Afghanistan, flourishing in the kingdoms that lay on the Silk Road trade routes with Central Asia. The conquests of the Mauryan emperor Ashoka (r. c. 268–c. 232 BCE) and the subsequent Greco-Buddhist culture that blossomed under the Greco-Bactrian Kingdom (256 BCE–100 BCE) and the later Indo-Greek Kingdom (c. 180 BCE–c. 10 CE) saw Buddhism establish deep roots that lasted for more than 12 centuries until the religion began to dissipate following Muslim conquests in the seventh century, and disappearing during the Persianate Ghaznavid dynasty (977–1186).

A wealth of ancient Buddhist stupas, monasteries, caves, images of the Buddha, and other artifacts attest to this ancient and deeply rooted heritage. Ashoka's territorial expansions, coupled with Greek influences in the mid-to-late fourth century BCE led to a unique cultural melting pot that saw the first known Buddhist statuary emerge in Gandhara—considered by many to represent the pinnacle of Buddhist art.

Source : <https://www.buddhistdoor.net/news/update-a-glimmer-of-hope-for-afghanistans-5000-year-old-mes-aynak-archaeological-site/>

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Projects

LEND A HAND

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



Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV

Seated Buddha Frieze

RM 18,000 each

30 statues left to be sponsored

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

General Items for Temple and Devotees' Use

Items displayed are for illustration purpose only



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

Estimated Cost : RM25,730



Meditation cushion with cushion

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

Small 10 x 14 x 46mm

@ RM55 x 106 nos = RM5,830

Total Estimated Cost : RM 10,120



Wireless Head Set Microphone

Balance Required : RM2,300



Mobile Stage with Skirting and Staircase

Estimated Cost : RM7,700



Microphone System

Estimated Cost : RM4,800



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

Estimated Cost : RM9,500



10-seater Round Tables (50 tables)

Estimated Cost : RM9,000

Vehicle for Transport



Balance Required: RM77,500

WISMA DHAMMA CAKRA

9 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	6 pillars available for sponsorship
SAMMA DITTHI (Right View)	Available
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 (5 Nos) FIVE PRECEPTS	3 pillars available for sponsorship
ADINNA-DANA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from taking things not given)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from sexual misconduct)	Available
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHAPADAM SAMADIYAMI (I observe the precept to abstain from taking anything causing intoxication or heedlessness)	Available

Dhammacakra Wheel



Balance Required: RM100,000

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

Account Name:

Buddhist Maha Vihara

Account Number: 292-00-01161-8

Bank: Hong Leong Bank

TEL: 03 - 2274 1141 / 011- 2689 6123

eMAIL: info@buddhistmahavihara.org

Tax Exempt Receipts can be issued for sponsorship

PRAYER FOR FREEDOM FROM SUFFERING

May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses.

May those frightened cease to be afraid, and may those bound be free.

May the powerless find power, and may people think of befriending each other.

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

the children, the aged, the unprotected--

be guarded by beneficent celestials.

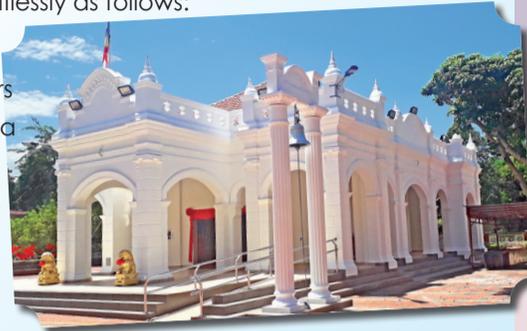


Buddhist Maha Vihara (Established in 1894)

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

Religious Activities

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



Socio-Welfare Activities

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

Education Programme

FREE Buddhist education for children and adults via the Sunday School since 1929.

Systematic tertiary Buddhist education.

Distributed more than 2 MILLION free publications and CDs/MP3/DVD/VCD in 30 languages since the 1950s.

Dharma for the Deaf class since 1999

VISION

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

MISSION

To provide a conducive environment to:

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

Six Strategic Objectives

To be the Buddhist center of choice for:

1. Pariyatti – Structured Buddhist education for children and adults.
2. Patipatti, Pativedha – Regular programmes for the practice and the realization of the Buddha Dhamma.
3. Dhammadutta – Dhamma materials for the masses locally and abroad
4. Karuna – Compassion in Action
5. Kalyana Mitrata – Networking and Fellowship with Buddhist and non-Buddhist organisations to sustain the Buddha Sasana.
6. Samajvikata – 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
- 8.00pm - 9.30pm
- Sat** - 8.30am - 10.30am
- 10.30am - 11.30am
- 2.00pm - 7.00pm
- 7.30pm - 8.30pm
- Sun** - 8.30am - 9.30am
- 9.30am - 11.00am
- 9.30am - 12.00noon
- 10.00am - 11.30am
- 10.00am - 2.00pm
- 11.00am - 12.30pm
- 1.30pm - 5.00pm
- 2.00pm - 7.00pm
- 3.00pm - 4.30pm
- 5.00pm

- Meditation Class**
- Senior Club Yoga for Beginners**
- Qigong Practise**
- Senior Club Yoga for Intermediate**
- Afternoon Puja & Talk**
- Dhamma Talk**
- Qigong Practise**
- Tai Chi Practise**
- Degree & Master's in Buddhism Classes**
- Bojjhanga Puja**
- Morning Puja**
- Abhidamma Class**
- Sunday Dhamma School for Children & for Adults**
- Dhamma Talk**
- Traditional Chinese Medicine (Every Sunday except Public Holiday)**
- Pali / Sutta Class**
- Sinhala Language Classes**
- Sinhala Cultural Dance Classes**
- Diploma & Degree in Buddhism Classes**
- Dhamma for the Deaf (fortnightly)**
- Feeding the Needy and Homeless**

You can donate towards our many projects :

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

Payments can be made via :

- BMV Office Counter** : Cash, cheques & credit cards
- Postage** : Make cheques payable to "Buddhist Maha Vihara" & write your name & contact telephone at back of the cheque.
- Direct Debit** : Hong Leong Bank Brickfields
Acct : 292-00-01161-8

BMV Statement of Accounts :

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

We accept VISA and MASTERCARD for donations. Thank You.

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

BMV OFFICE HOURS

MON – SAT : 9.00 am - 9.00 pm

SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm



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www.bisds.org