

BMMVdigest

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For Non-Muslims only

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

Understanding and Managing Stress - Page 6

Teacher of Devas - Page 8

Einstein And Buddha:

Convergence Between Science
And Eastern Philosophy - Page 16



Cover Page Story of BMV Digest 2020



By Pamela Jayawardena
Editor

By the end of 2019, my plan for the cover page pictures of the BMV Digest for the following year (2020) was to highlight some of the resplendent and classical Buddha images seated in the International Buddhist Pagoda at the Buddhist Maha Vihara. I believe everyone who looks at a Buddha image feels a sense of peace, calm and serenity. Why not bring this picture to the front page of the Digest.

I could not photograph the images due to the MCO but was given a file of pictures taken for another BMV project. Alas, there were no details of the pictures taken therefore no cover page story for each issue. I decided to wait till the last issue to file in my story behind some of these ornate and beautifully made statues.



One-foot high Buddha images in white have been suitably placed on the ledge in rows round the basement of the dome with the donors' names and the names of the persons to whom they have been dedicated, engraved below each image.

It was not easy for me to choose the right picture for the cover page of each issue. All the statues looked stunning and majestic in spite of the fact that they have been sitting behind a glass panel for 49 years. Much thinking went into each choice, to figure out how it would appear to the readers.....serene?, stern? peaceful? as I worked with the graphic designer on the right back drop colour. Should this issue be an Oriental looking Buddha, an Indian looking Buddha or a Myanmar looking Buddha? I hope the pictures were to your liking.

January - February issue



I decided to start off the year with a black and white picture that I kept for many years, hoping to frame it one day. I never got around to it but I was pleased to share it with our readers. This picture is a popular representation of the Buddha in South Asia. It shows a serene and calm face which is very pleasing to the eye. A common image or picture in Indian and Sri Lankan households.

The mudra depicted in this picture is the Vitarka Mudra performed by joining the tips of the thumb and the index finger. The circle formed by the two fingers symbolises the constant flow of energy and information. This mudra represents the discussion and transmission of the teachings by the Buddha and may involve the arguments of ideas.

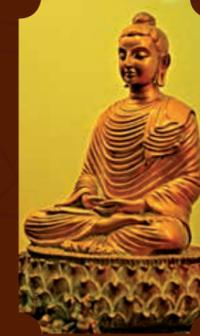
March - April issue



This image is from Taiwan. The Buddha is seated in a lotus position with the right hand in 'Vitarka mudra' gesture - explaining/discussing the dhamma. The left hand is portrayed in a 'Tarjani mudra' - warding off evil gesture.

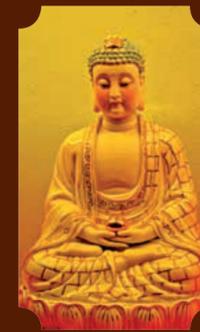
Note the Swastika on the chest. The Mahayana school adopted a very popular symbol which was already known in India long before the Buddha was born. The word swastika is made up of two roots. Su- 'good' and asti- 'to be', ka indicated the noun form. Swastika literally means to be 'well and happy'. It was an auspicious symbol inspired by the sun and its rays. It also was the symbol of the Aryans who claimed they were the noble ones by birth. The Buddha rejected their claim saying that true nobility does not come by birth but by right action which raises one's dignity. When the Mahayana school developed, the symbol was adopted to inspire their followers to walk along the Eightfold Path.

May - June issue



This image shown on the front cover comes from India. The hand gesture seen in this image is that of the Dhiyana mudra posture - Samadhi meditation. The robe is stretched over both shoulders, covering the chest and ending in front of the left shoulder. The image sits on a lotus base and further down the pavilion displays the wheel symbolizing the first sermon Dhammacakkapavattana ~ Turning of the Wheel of Righteousness. The eight spokes on the wheel represent the Noble Eightfold Path. This pavilion also displays the 4 great events during the life of the Buddha - birth, enlightenment, expounding the Dhamma and the Mahaparinibbana.

July - August issue



An image from the Mahayana sect due to the features and the style of how the robe is worn. Unfortunately, I am unable to provide which country exactly as there is no information forthcoming from the BMV files. The general description for this Buddha would be the "Alms Bowl Buddha". The arms are bent at the elbows, holding an alms bowl at waist level. This statue signifies compassion and caring for all beings. Contrary to what many think, monks (and the Buddha) do not beg for food. Instead, they collect alms. The difference is that collecting alms allows for those giving the alms to make merit (meaning, to acquire good karma).

September - October issue



The image pictured on the cover page is from Sri Lanka. It is in meditative posture - Dhiyana mudra). The protuberance on the Buddha's head is called the 'siraspota' or also known as the 'flame'. It is said that during the fourth week after His Enlightenment, when the Buddha was meditating on the Abhidhamma, six coloured rays emanated from his body. The exact spot where colours issued was from the top of his head. These rays shot up and went in circles around the Buddha.

November - December issue



The image that appears on the front cover of this issue is from Japan. It is referred to as the Buddha Amitabha, Lord of Sukhavati. This wooden image sits with grave composure on a lotus base (padmasana) with the hands joined in a Dhiyana mudra - Samadhi meditation. This style of Buddhist sculpture, unique to Japan was the result of a century of direct development from Jogan forms.

There are some exhibits at the Pagoda which are donated by the government of Buddhist countries and eminent Buddhist monks like His Holiness the Dalai Lama of Tibet and His Holiness the Khambo Lama of Mongolia.



Buddha image from Tibet. This image is a gift from H.H. Dalai Lama of Tibet. The Buddha is depicted in the Bhumisparsha muda posture.



This Buddha image is a gift from Mongolia given by His Holiness Khambo Lama of Mongolia, Ulan Bator.

Two heritage Buddha images from the early years of the Vihara are on display too. One is the first ever Buddha image of the temple which was originally installed as the only object of veneration at the Shrine Room by the founders of the Society in 1894. It is a one-foot high sculptured marble Buddha image. In 1926 this small image was replaced by a five-foot high brass Buddha image of Burmese origin. This brass statue remained as the main object till 1935 when the current central colossal image was made. Now it occupies a central veneration position inside the Pagoda. This brass statue has been put on display for decades on BMV's main float of the Wesak Candle Light Procession.



A permanent home at the Pagoda for this Brass image from Myanmar which was the originally venerated at the shrine hall during the 1920s.



The first Buddha image to be venerated at the Shrine Room when it first opened.

Please do visit the International Buddhist Pagoda and view for yourself the myriad Buddha images and Pagodas and improve your knowledge by reading up on the background of each statue and pagoda. Enjoy the cool and tranquil atmosphere inside which is suitable for meditation and Buddhist worship



Short history of the International Buddhist Pagoda

The International Buddhist Pagoda was officially opened by Tan Sri Khaw Kai Boh on 28th August 1971. The Pagoda will turn 50 next year, Wow!! Tan Sri Khaw was sitting in for Tun Tan Siew Sin who was indisposed on that day. The idea of having a Pagoda was originally conceived as early as the mid-1960s as the cherished ideal of the late Ven. Dr K. Sri Dhammananda Nayaka Maha Thera ever since his first arrival in then Malaya in 1952. The Dhannyakara shaped pagoda is of Sri Lankan design and stands on an octagonal paved base embedded with lotus petals and adorned with Dhammacakka wheels denoting the eight Noble Paths. The whole edifice has been crowned with a gilded silver pinnacle, specially ordered from Sri Lanka.

An exposition of Buddha Images and Pagodas received from various Buddhist countries for enshrining in the newly opened International Buddhist Pagoda was held. The images and pagodas were received from Myanmar, Sri Lanka, Hong Kong, Indonesia, India, Japan, China, Cambodia, Laos, Mongolia, Thailand and Taiwan.

Incorporated in the Pagoda are many miniature pagodas representing the countries of their origin i.e. Myanmar, China, India, Hong Kong, Mongolia, Thailand, Tibet and these surround the main Pagoda reflecting the glory of those countries' ancient history.

What Is True Safety?

By Thanissaro Bhikkhu

Many of us are experiencing heightened anxiety during this global coronavirus crisis.

A short reflection that is often chanted in Theravada monasteries states, in part, “I am subject to aging . . . subject to illness . . . subject to death.” That’s the standard English translation, but the standard Thai translation is more pointed: “Aging is normal for me . . . illness is normal . . . death is normal for me.” The extended version of the reflection goes on to say that these things are normal for everyone, no matter where. To be born into any world is to be born into a place where these dangers are normal. They lie in wait right here in the body that at birth we laid claim to, and the world around us is full of triggers that can bring these dangers out into the open at any time.

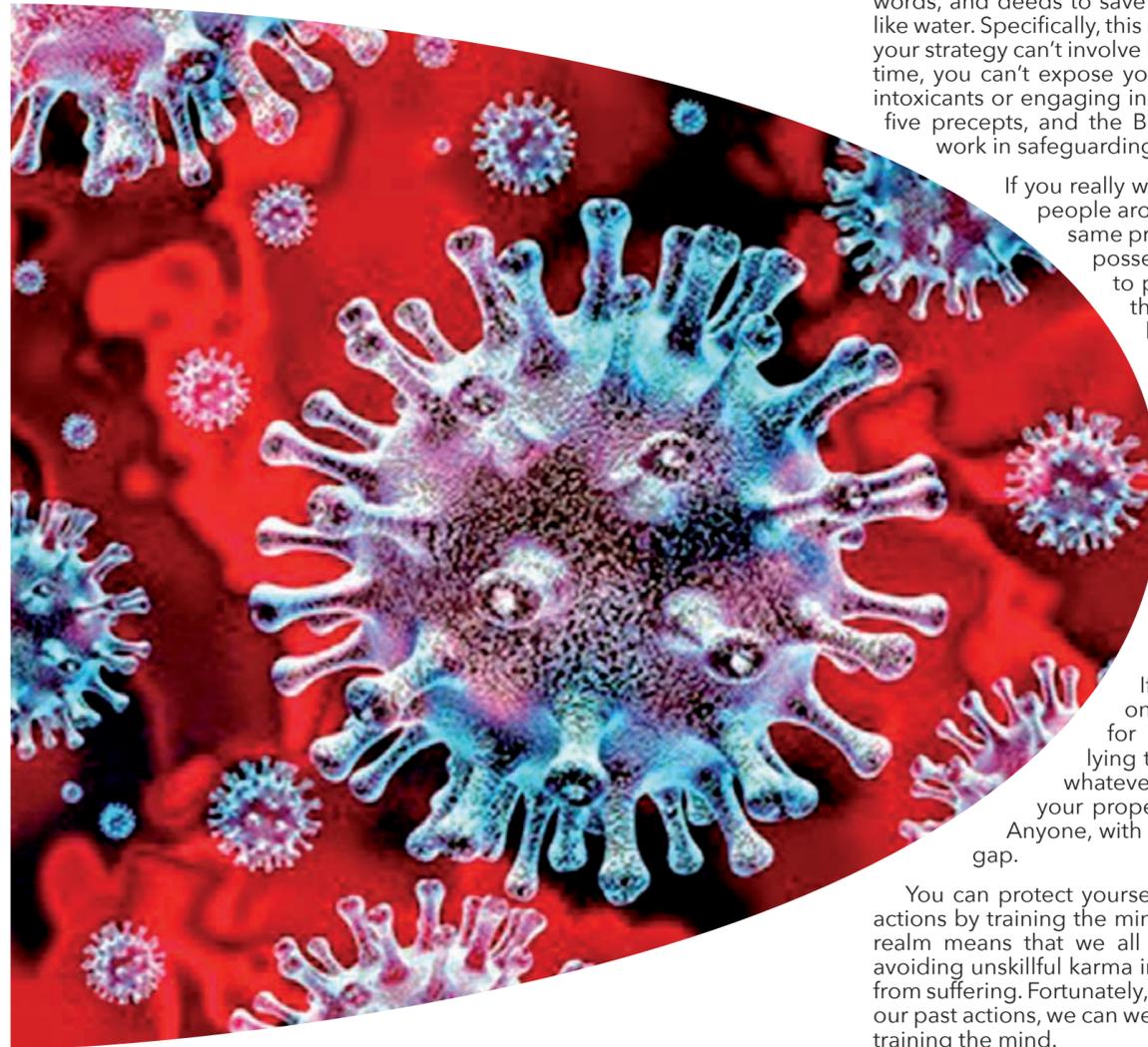
As the reflection concludes, these are good themes to reflect on every day—to keep us heedful of the fact that dangers are to be expected and are not an aberration. That way we can be prepared for them. Otherwise, we tend to forget—and our illusions of safety, when they’re challenged, often lead to unrealistic desires, for absolute safety that can cause us to create unnecessary dangers for ourselves and people around us.

It’s an often-overlooked feature of the Buddha’s teachings that he identified the basis for all our good and skillful qualities as heedfulness—not innate goodness or compassion: heedfulness. To recognize that there are dangers both within and without, that your actions can make the difference between suffering from those dangers and not, and that you’d better get your act together now: this is the heedfulness that makes us generous, wise, and kind. We’re kind not because we’re innately kind. In fact, our minds are so quick to change that they’re not innately anything, good or bad, aside from being aware. If we’re heedful, we’re kind not only when others are kind to us or make us feel safe. We’re kind because we see that kindness is the safest course of action, even in the face of the unkindness of others.

This is why the Buddha told his monks, when they were ready, to go out into the wilderness to face some of the dangers there, so that they could overcome their complacency and become resourceful in dealing skillfully with threats to their physical and mental wellbeing. That way they could learn to bring out their best qualities even when—especially when—confronted with the worst that the wilderness had to offer. Some of the most moving passages in the Pali Canon are the words of monks in the wilds who discovered, in the face of hunger, illness, and dangers from fierce animals, that the best way to keep their minds safe was to take refuge in practicing the dhamma.

Now, the Buddha wouldn’t push the monks into the wilderness right off the bat. He was like a wise parent who provides safety for his children as they’re getting started in life, and then gradually acquaints them with the dangers of the world, providing them with the skills they’ll need to negotiate those dangers on their own.

This is why so many of his teachings deal with issues of safety and danger: recognizing what true danger is, what true safety is, and knowing how to best find true safety both within conditions and beyond them. And he didn’t limit these teachings only to monks and nuns. He taught them to all his students, lay and ordained, because wilderness is not the only place where dangers abound. And monastics are not the only ones who can endanger themselves and others by holding to unwise and unrealistic notions about safety and danger. Complacency and the ignorance it fosters are problems for us all.



So it’s useful to reflect on some of the Buddha’s teachings on safety, to get his perspective on the dangers we all must encounter. Because it’s hard to keep complex teachings in mind when you’re face to face with danger, I’ll boil the main principles of the Buddha’s safety instructions to a few bullet points. That way they’ll be easy to keep in mind when you need them most.

The first point puts the remaining points into perspective:

Total safety is possible, but only in nirvana. As long as you’re not there yet, you have to accept the fact that you’ll be forced again and again to sacrifice some things in order to save others that are more valuable. Life in samsara is full of trade-offs, and wisdom consists of learning to make wise trades. If you forget this fact, you tend to float around in a complacent bubble of what you assume to be a karma-free zone where you can have your cake and enlightenment too—and the people who live in complacent bubbles are the ones most likely

to thrash around wildly, endangering themselves and others, when that bubble bursts.

The next point focuses on the primary means for finding the total safety of nirvana and relative safety in the world. It forms the basis for all the points that follow.

Your most lasting possessions are your actions. Your body is yours only till death; your loved ones, at best, are yours no longer than that. The results of your actions, though, can carry well past death, so make sure that you don’t sacrifice the goodness of your thoughts, words, and deeds to save things that will slip through your fingers like water. Specifically, this means that if you really want to find safety, your strategy can’t involve killing, stealing, or telling lies. At the same time, you can’t expose yourself to unnecessary dangers by taking intoxicants or engaging in illicit sex. These are the principles of the five precepts, and the Buddha taught them because they really work in safeguarding the people who observe them.

If you really want to protect your loved ones and other people around you from danger, remember that the same principle applies to them: their most lasting possessions are their actions. So the best way to protect them is to teach them to observe the same five precepts. If they’re willing to listen to you, you can explain the precepts to them. If they’re not, you can teach the precepts by example—which, either way, is the only way to make the lesson stick.

To find some safety in the world, you first have to give safety to the entire world. If you’re determined to observe the precepts in all situations, you’re giving a gift of safety to everyone, in that all beings, universally, will be protected from any harm you might do. In return, you get a share in the universal safety coming from your present actions. If, however, you follow the precepts only in some cases and not in others—if, for instance, you can rationalize killing and lying to certain people in certain situations, for whatever the end—it’s like building a fence around your property but leaving a huge gap in the back. Anyone, with any motive, can walk right in through the gap.

You can protect yourself from the results of your past unskillful actions by training the mind. The fact that we’re born in the human realm means that we all have some past bad karma, so simply avoiding unskillful karma in the present isn’t enough to protect you from suffering. Fortunately, though, while we can’t go back to change our past actions, we can weaken the effect of any past bad actions by training the mind.

The types of meditation especially helpful in this area include developing unlimited attitudes of goodwill, compassion, empathetic joy, and equanimity; developing your discernment in knowing how to stop causing yourself unnecessary suffering in the present; and learning the ability not to let the mind be overcome by either pleasure or pain. When the mind is trained in this way, it’s like a vast river of clean water: you can throw a lump of salt into the river and yet still drink the water, because it’s so vast and clear. Otherwise, your mind will be like a small cup of water: the same lump of salt thrown into the cup will make the water unfit to drink.

The primary danger from other people lies not so much in what they do to you but in what they can get you to do. Their karma is their

karma; your karma is yours. Even when you’re mistreated by others, their karma doesn’t become your karma—unless you start mistreating them in return.

At the same time, the most dangerous people aren’t necessarily those who are obviously mistreating you. Sometimes people you regard as your friends can try to get you to break the precepts, or to fire up passion, aversion, or delusion in your mind. In doing this, they can make you do lasting danger to yourself.

This means, on the one hand, that you have to train yourself not to fall for the reasonings or to be tempted by the rewards that some people will offer you to kill, lie, or steal for some “good cause.” On the other, it means that you have to distinguish speech that is genuinely harmful from speech that is harmful only on the surface. Nasty words meant to hurt your feelings or get you upset are harmful only on the surface. Words that insinuate themselves into your mind, getting you to develop unskillful attitudes or do unskillful things: those are the ones that can do deep, long-lasting harm.

You can protect yourself from harmful words by, again, training the mind. The best protection against unskillful speech is to depersonalize it, and two techniques are especially effective in this regard.

One is to remember that human speech all over the world has always been, and always will be, either kind or unkind, true or false, beneficial or harmful. The fact that people may be saying unkind, false, or harmful things to you right now is nothing out of the ordinary. Like all dangers, it’s normal, so there’s no reason to feel that you’re being singled out for any special mistreatment. You can take it in stride.

The second technique is to tell yourself when something harmful is being said, “An unpleasant sound is making contact at the ear.” And leave it at that. Don’t build any internal narratives around that contact that will stab at your heart. You have ears, so you’re bound to hear both pleasant and unpleasant sounds. But you can also develop discernment around how you use your ears and relate to those sounds. If you can let the words stop at the contact, they won’t present any danger to your heart.

Obviously, these principles build on the working hypothesis of karma and rebirth—a hypothesis that, we’re told, is no longer viable in our modern/postmodern times. But none of us have to be prisoners of our times. After all, what vision of life does the modern/postmodern worldview offer? Fish fighting one another for the last gulp of water in a shrinking pool, all ending in death. What made the Buddha special was that he looked for a safety that lasted beyond death, and—having found it—showed others how to find it too. Along the way, he offered the possibility of safety with honor, something that modern/postmodern views can’t provide.

The dhamma is said to be timeless. In this world where death is so normal, now is as good a time as any to put that claim to the test.

Source : <https://tricycle.org/trikedaily/what-true-safety/>



About the Writer : *Thanissaro Bhikkhu is an American Theravada Buddhist monk and currently serves as the abbot of the Metta Forest Monastery in San Diego County. Belonging to the Thai Forest Tradition, for 10 years he studied under the forest master Ajahn Fuang Jotiko. Thanissaro Bhikkhu is perhaps best known for his translations of the Dhammapadam and the Sutta Pitaka - almost 1000 suttas as well as for his translations from the dhamma talks of the Thai forest ajahns. He has also authored several dhamma-related works of his own, and has compiled study-guides of his Pali translations.*

UNDERSTANDING AND MANAGING STRESS



by Prof Dr Lily de Silva

Stress is a term adopted from engineering science by psychology and medicine. Simply defined, stress in engineering means force upon an area. As so many forces are working upon us in the modern age, and we find it extremely difficult to cope under so much pressure, stress is called the “disease of civilization.” Philip Zimbardo in his *Psychology and Life* traces four interrelated levels at which we react to the pressures exerted upon us from our environment. The four are: the emotional level, the behavioral level, the physiological level, and the cognitive level. The emotional responses to stress are sadness, depression, anger, irritation, and frustration. The behavioral responses are poor concentration, forgetfulness, poor interpersonal relations, and lowered productivity. The physiological responses consist of bodily tensions, which may lead to headaches, backaches, stomach ulcers, high blood pressure, and even killer diseases. At the cognitive level one may lose self-esteem and self-confidence, which leads to feelings of helplessness and hopelessness. At worst such a person may even end up committing suicide.

In order to understand stress let us consider the various environmental factors which exert pressure on modern man. In this atomic age the very survival of the species is threatened. Nuclear war threatens every single human being on earth, irrespective of whether one lives in a country with nuclear weapons or not. Population explosion threatens man with severe food shortages; at present even a large segment of human population is undernourished while still others are dying of starvation and malnutrition. Environmental pollution causes severe health hazards and mental and physical retardation. Unemployment among the skilled is a growing global problem. The pace of life has become so hectic that man is simply rushing from one task to another without any relaxation. This is really paradoxical in an age when labor-saving devices are freely available and are in use to an unprecedented degree. Competition for educational and employment opportunities is so severe that it has contributed to a fair

share to increase the rate of suicide. Enjoyment of sense pleasures has grown so obsessive that it has become like drinking salt water to quench thirst. Constant stimulation of the senses is today considered a necessity, and thus pocket radios with earphones, chewing gum, and cosmetics are marketed everywhere. Sense stimulation goes on unrestrained but satiation is far from achieved. It is no wonder that man, caught up in all this, is terribly confused and frustrated, and his life is intolerably stressful. This is the situation Buddhism describes as “tangles within and tangles without, people are enmeshed in tangles.”

While the above observations were made from the point of view of modern studies and contemporary conditions, Buddhism makes similar observations from a psychological perspective. Man experiences stress and suffering because of five psychological states which envelop his whole personality. They are called *nivaraṇa* in the Pali language, meaning hindrances. They hinder happiness and overcloud man’s vision of himself, his environment and the interaction between the two. The thicker and more opaque these hindrances, the greater the stress and suffering man experiences. The thinner and more sparse these hindrances, the less his suffering with a corresponding increase in happiness. These five hindrances are the desire for sensual pleasures, anger, indolence, worry and doubt. The Pali canon illustrates the effect of these hindrances with the help of five eloquent similes. The mind overpowered by the desire for sense pleasures is compared to colored water which prevents a true reflection of a thing on the water. Thus a man obsessed with the desire for sense pleasures is unable to get a true perspective of either himself or other people or his environment. The mind oppressed by anger is compared to boiling water which cannot give an accurate reflection. A man overpowered by anger is unable to discern an issue properly. When the mind is in the grip of indolence it is like moss covered water: light cannot even reach the water and a reflection is impossible. The lazy man does not even make an effort at correct understanding. When worried the mind is like wind-tossed turbulent water, which also fails to give a true reflection. The worried man, forever restless, is unable to make a proper assessment of an issue. When the mind is in doubt it is compared to muddy water placed in darkness which cannot reflect an image well. Thus all the five hindrances deprive the mind of understanding and happiness and cause much stress and suffering.

Buddhism puts forward a methodical plan of action for the gradual elimination of stress and the increase of happiness and understanding. The first step recommended in this plan is the observance of the Five Precepts comprising the abstention from killing, stealing, illicit sex, falsehood and intoxicants. Stress is greatly enhanced by guilt, and these precepts help man to free his conscience of the sense of guilt. The *Dhammapada* says the evil-doer suffers here and hereafter; on the other hand, the man who does good deeds rejoices here and hereafter.

Buddhism firmly believes that evil increases stress while good increases happiness. In addition to the observance of the Five Precepts throughout life, Buddhism advocates the periodical observance of the Eight Precepts by laymen. These additional precepts attempt to train man for leading a simple life catering to one’s needs rather than one’s greeds. A frugal mode of life where wants are few and are easily satisfied is highly extolled in Buddhism. It is the avaricious and the acquisitive mentality that is responsible for so much stress that we experience.

The next step in the process of training is the control of



the sense faculties. When our sense faculties are uncontrolled we experience severe strain. We have to first understand what is meant by being uncontrolled in the sense faculties. When a person sees a beautiful form with his eyes, he gets attracted to it; when he sees an unpleasant object, he gets repelled by it. Similarly with the other senses too. Thus the person who has no control over his senses is constantly attracted and repelled by sense data, as during waking life sense data keep on impinging on his sense faculties constantly. When pulled in different directions by sense stimuli, we become confused and distressed.

Our sense faculties have different spheres of activity and different objects, and as each sense faculty is a lord in its own sphere, and as they can severally and collectively dominate man, they are called in Pali *indriyas*, meaning “lords” or “masters.” If we allow the sense faculties to dominate us, we get terribly confused. If we assert ourselves and control our sense faculties, we can have unalloyed pleasure (*avyasekasukha*), so called because this pleasure is uncontaminated by defilements. It is also called *adhicittasukha*, meaning spiritual pleasure. Whereas sense pleasures increase stress, this type of spiritual pleasure reduces stressfulness and increases peace of mind and contentment.

The third step in the management of stress is the cultivation of wholesome mental habits through meditation (*bhavana*). Just as we look after and nurture our body with proper food and cleanliness, the mind too needs proper nourishment and cleansing. The mind is most volatile in its untrained state, but when it is tamed and made more stable it brings great happiness. Buddhism prescribes two fundamental meditative methods of mind-training called *samatha* and *vipassana*, calm and insight. The former is the method of calming the volatile mind, while the latter is the method of comprehending the true nature of bodily and mental phenomena. Both methods are extremely helpful for overcoming stress. The *Samaññaphala Sutta* explains with the help of five appropriate similes how meditation reduces the psychological stress caused by the five hindrances. The man who practices meditation gains a great sense of relief and it is this sense of unburdening oneself that the similes illustrate. They are as follows: A man who has raised capital for a business by taking a loan, prospers in business, pays off the loan and manages his day-to-day affairs with financial ease. Such a man experiences a great sense of relief. The second simile portrays a man who has suffered a great deal with a prolonged chronic illness. He gets well at long last, food becomes palatable to him and he gains physical strength. Great is the relief such a man experiences. The third simile speaks of the relief a prisoner enjoys after being released from a long term in jail. The fourth is the slave who gains freedom from slavery. The fifth simile speaks of a well-to-do man who gets lost in a fearful desert without food. On coming to a place of safety he experiences great relief. When the stress caused by the five hindrances is eliminated

from the mind, great joy and delight arise similar to the relief enjoyed by the men described in the similes. The best and most effective way of overcoming stress is the practice of meditation or mental culture. But as a prelude to that at least the Five Precepts must be observed.

The cultivation of positive emotions such as loving-kindness (*metta*), compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upekkha*) is another means of conquering stress. Strained interpersonal relations is one of the common causes of stress in household life and in the workplace. Loving kindness is the positive wholesome attitude one can cultivate with benefit for oneself and others in all interpersonal relationships. Compassion is the emotion with which one should regard and help those in distress. Sympathetic joy is the ability to rejoice in the joy of another. It is difficult for a man of mean character to entertain this attitude as the joy of another brings jealousy to the mind of such a person. Where there is jealousy there is no unity, and where there is no unity there is no progress. The cultivation of these positive emotions stands for both material and spiritual progress. Equanimity is the attitude to be adopted in the face of the vicissitudes of life. There are eight natural ways of the world that we have to face in life. They are gain and loss, fame and lack of fame, praise and blame, happiness and sorrow. If one trains oneself to maintain an equanimous temperament without being either elated or dejected in the face of these vicissitudes, one can avoid much stress and lead a simple life with peace and contentment. We cannot change the world so that it will give us happiness. But we can change our attitude towards the world so as to remain unaffected by the stresses exerted by events around us. Buddhism teaches the way to bring about this wholesome change of attitude.

Source : <https://www.accesstoinight.org/lib/authors/desilva/wheel337.html>



About the Writer : The late Professor Dr Lily de Silva is a Professor in Buddhist Studies at the University of Peradeniya, Sri Lanka. Educated at the University of Ceylon, Peradeniya, she obtained the degree of Bachelor of Arts with First Class Honors in Pali and the Woodward Prize for Pali. She has taught at the University of Peradeniya since 1959 and was awarded the Ph.D. degree in 1967. Dr. de Silva is the editor of the *Digha Nikaya Atthakatha Tika* (Subcommentary to the *Digha Nikaya*), published by the Pali Text Society of London in three volumes. She is also the author of *Paritta: The Buddhist Ceremony for Peace and Prosperity in Sri Lanka* (National Museums of Sri Lanka, Colombo, 1981) and is a regular contributor to Buddhist scholarly and popular journals. She was a Visiting Scholar at the Center for the Study of World Religions, Harvard University, in 1978-79.

Thirty-one Planes of Existence

Four planes of the Immaterial Brahma Realm:

(31) *Plane of Neither Perception-nor-non-Perception*

(30) *Plane of Nothingness*

(29) *Plane of Infinite Consciousness*

(28) *Plane of Infinite Space*

Sixteen planes of the Fine Material Brahma Realm:

7 Fourth Jhana Planes:

5 Pure Abodes:

(27) *Highest (Akanittha)*

(26) *Clear Sighted (Sudassi)*

(25) *Beautiful (Sudassa)*

(24) *Serene (Atappa)*

(23) *Durable (Aviha)*

(22) *Non-percipient, matter only, no mind*

(21) *Great Fruit*

3 Third Jhana Planes:

(20) *Third Jhana, highest degree*

(19) *Third Jhana, medium degree*

(18) *Third Jhana, minor degree*

3 Second Jhana Planes:

(17) *Second Jhana, highest degree (Abhassara)*

(16) *Second Jhana, medium degree*

(15) *Second Jhana, minor degree*

3 First Jhana Planes:

(14) *First Jhana, Maha Brahmas*

(13) *First Jhana, Brahma's ministers*

(12) *First Jhana, Brahma's retinue*

Eleven planes of the Sensuous Realm :

Seven Happy Sensuous Planes:

Six Deva planes:

(11) *Control others' creations*

(10) *Rejoice in their own creations*

(9) *Tusita — Delightful Plane*

(8) *Yama*

(7) *Realm of the Thirty-three*

(6) *Catumaharajika — 4 Great Kings*

(5) *Human Beings*

Four Lower Realms of Woe:

(4) *Ghosts*

(3) *Asuras*

(2) *Animal realm*

(1) *Hell realms*

Teacher of the Devas

(Part 1)

By Susan Elbaum Jootla



The lowest area (planes 1-11) is called the sensuous realm; here sense experience predominates. Next comes the fine-material realm (12-27) attained by practicing the fine-material absorptions (rupa-jhanas). Above that is the immaterial realm (28-31) attained by practicing the immaterial absorptions (arupa-jhanas).

Although humans appear to be rather low on the scale, many intelligent deities long for rebirth on the human plane. Why? Because the best opportunity to practice the Dhamma and attain liberation is right here on earth. On the lower four planes, little progress can be made as suffering is gross and unrelenting and the opportunity to perform deeds of merit is rarely gained. The very bliss of the higher planes beclouds the universal characteristics of all phenomena: impermanence, unsatisfactoriness, and the lack of any lasting, controlling self. And without fully comprehending these principles, there is no motivation to develop the detachment from the world that is essential to liberation.

Before examining the chart in detail, a few notes on terminology are in order. We will use the word “deva” to include deva, devata, and devaputta referred to in the Suttas, as all three terms are almost synonymous. Although “deva” is often used in the Pali texts to refer to all super-human beings, “deva” and “brahma” can generally be distinguished. “Deva” in its more limited sense refers to beings in the six planes immediately above the human one (6-11), the sensuous heavens. When “deva” refers specifically to these sense-sphere beings, the term “brahma” is used for those residing in the fine-material planes (12-27) and immaterial planes (28-31). If in a particular discourse “deva” is used for a being who clearly fits into the category of brahmas (as sometimes happens), we will call him a brahma; if the deva is actually a sense-sphere being (or if his identity is unclear) we will retain “deva.” For variety, we occasionally use “deity” and “god” as translations for deva in all its senses.

Let us now study some features of the chart. The lower beings and humans do not have fixed lifespans, but higher beings do. As you go up the chart from the sixth plane to the thirty-first, each successive group of deities lives longer than the group below it. The lifespans of devas are measured in multiple centuries. The duration of a brahma’s existence can only be expressed in aeons. The Buddha defines these extremely long periods of time by analogy. An aeon is the length of time it would take to wear away a mountain of solid rock six miles high and six

miles wide, rubbing over it with a fine piece of muslin once every hundred years. The highest brahmas of the immaterial sphere live for 84,000 aeons.

All beings – human, sub-human, devas, and brahmas – die. All except arahants are reborn in one or another of the thirty-one planes. No being lasts forever. Arahants have eradicated all mental defilements and have thereby eliminated the causes for rebirth with its attendant suffering. They are not reborn after death. Instead, they attain Parinibbana, the complete, permanent cessation of every form of existence. For all non-arahants, death is immediately followed by rebirth. The plane of birth is determined by the kamma that becomes operative at the moment of death. This could be any volition created in the present life or in any previous existence. Even the three lower kinds of noble ones (ariya) must be reborn. They have effaced some of the mental defilements, are assured of eventually attaining Nibbana, and will never again be reborn in the lower planes. Noble ones of the two lower kinds – stream-enterers and once-returners – can be reborn in the deva planes. For anyone who is not an ariya – and this includes most devas and brahmas – the destination of rebirth is uncertain. It may be on the same plane or on a higher one; but most often it is on a lower plane. Rebirth is neither arbitrary nor controlled by a God. It takes place strictly due to kamma, the deeds we have performed and continue to perform all our lives. Brahmas too die and are reborn, and also suffer, even though their lives are so extremely long that they may be deluded into believing they are permanent.[1]

The devas of the sensuous sphere are said to enjoy sense pleasures in far greater abundance than can be found in the human world. Their bodies emit light and they have subtle sense organs, similar to ours but far more powerful and acute. That is why the supernormal powers of seeing various realms and hearing at great distances are referred to as deva vision and deva hearing. On the deva planes there are stream-enterers and once-returners. For example, Sakka, king of the gods in the heaven of the Thirty-three, became a stream-enterer while discussing the Dhamma with the Buddha. However, only few among the devas have any understanding of the Dhamma. In fact, all that is needed to be reborn in these heavens is the meritorious kamma of generosity and good morality. Mental development through meditation is not a prerequisite for rebirth on the higher sensuous planes.

The fine-material brahmas have extremely subtle bodies of light; their powers are great

but not unlimited. A being is reborn among these brahmas by cultivating the appropriate jhana, perfecting it, and retaining it at the moment of death. Jhanas are states of deep concentration that can be attained by unifying the mind through meditation. They are all wholesome states of a very lofty and sublime nature. But one can get “stuck internally” in any of the jhanas and thereby block one’s progress towards awakening. [3] There are four fine-material jhanas. The beings in the brahma planes spend most of their time enjoying their respective jhanas. Brahmas experience no ill will or hatred, but only because they have suppressed it by their jhana, not because they have uprooted it from their mental continuum. Thus when a brahma is eventually reborn as a deva or human being he or she can again be beset by hatred. (After one birth as a deva or human, a former brahma can even fall to one of the lower planes of the grossest suffering.) The brahmas also are prone to conceit and belief in a permanent self, as well as to attachment to the bliss of meditation. Fine-material brahmas can interact with the human plane if they so choose, but to appear to humans they must, like the devas, deliberately assume a grosser form.[4] Later we will meet a number of brahmas who converse with the Buddha.

The immaterial brahmas of the four highest planes have no material bodies whatsoever. They consist entirely of mind. They attained this kind of birth by achieving and maintaining the immaterial jhanas, four kinds of absorption taking non-material objects, and it is this kamma that became operative at their death. These brahmas can have no contact with the human or deva planes, for they have no physical bodies; thus we will rarely mention them. They spend countless aeons in the perfect equanimity of meditation until their lifespan ends. Then they are reborn in the same plane, a higher immaterial plane, or as devas. After that they too can be reborn on any plane at all. So even existence without a body is not the way to permanently eliminate suffering.

Only practicing the Noble Eightfold Path can bring suffering to an end. In fact, immaterial brahmas are in the unfortunate position of being unable to start on the path. This is because one has to learn the Dhamma from the Buddha or one of his disciples to attain the first stage of awakening, to become a stream-enterer. That is why the sage Asita, called by the Buddha’s father to examine the newborn Bodhisatta, wept after predicting that Prince Siddhattha would become a Buddha. The sage knew he was going to die before the prince attained Buddhahood. He had cultivated these immaterial absorptions so he would have to be reborn in the immaterial realm and would thereby lose all contact with the human plane. This meant he would not be able to escape samsara under Gotama Buddha. He was sorely distressed to realize that he would miss this rare opportunity to gain deliverance and would have to remain in the round of rebirth until another Buddha appears in the remote future. He could see into the future and thus understood the

precious opportunity a Buddha offers, but he could neither postpone his death nor avoid rebirth into the immaterial realm.

Notes

In some cases my quotations from existing translations have been modified, especially when quoting from GS. Quotations from MLDB invariably, and from Ud, It, and LDB usually, are exactly as they occur in these contemporary translations. Bhikkhu Bodhi’s draft translation of SN is quoted verbatim.

1. Only ariyas, noble ones, can be sure that they will never suffer the agony of rebirth in one of the lower realms where suffering is incredibly intense and all-pervasive.

2. It seems probable that some devas become anagamis or even arahants while practicing the Buddha’s teachings in the celestial planes, but I cannot cite any canonical texts to support this.

3. This phrase comes from Ven. Mahakaccana’s elucidation of a brief remark by the Buddha: “And how, friends, is the mind called ‘stuck internally’? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. If his consciousness follows after the rapture and pleasure born of seclusion, then his mind is called ‘stuck internally’... If his consciousness does not follow after the rapture and pleasure born of seclusion... then his mind is called ‘not stuck internally’” (MN 138.12). Clinging to a jhana one has attained can prevent one from attaining awakening.

4. This phenomena is mentioned several times. Once, for example, a bhikkhu named Hatthaka had become an anagami. When he died, he was reborn in the Aviha brahma plane, the lowest of the Pure Abodes. Shortly after arising there he came to see the Buddha. Hatthaka intended to stand “in the presence of the Exalted One,” yet he was “unable to do so, but sunk down, collapsed, could not stand upright.” Seeing this, the Buddha told him, “Create a gross body form.” Once he had done so, he could stand at one side and have a discussion with the Buddha (GS I, 257; AN III, 125).

Editor’s Note : Part 2 of The Teacher of Devas will appear in the Jan-Feb 2021 issue. The essay will continue with “The Buddha Teaches Deities”.

Source : <https://www.accesstoinsight.org/lib/authors/jootla/wheel414.html#intro>

About the Writer : Susan Elbaum Jootla was born in New York City and obtained B.A. and M.A. degrees in Library Science from the University of Michigan. She lives in the Western Himalayan hill station of Dalhousie with her husband, Balbir S. Jootla. They have both been practicing Vipassana meditation in the tradition of the late Sayagyi U Ba Khin of Burma since 1970 and are now students of his leading disciple, Mother Sayama, who directs the International Meditation Centres in England and Rangoon. Susan has written many books and essays for the Buddhist Publication Society.

Past Events in August, September and October.

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

 <p>Bhante P. Yasassi Thera (Sri Lanka) Fri, 21st August Metta (Loving-Kindness) (The Brahma-Vihara Series)</p>	 <p>Bhante T. Sutadhara Thera (Sri Lanka) Sun, 23rd August Karuna (Compassion) (The Brahma-Vihara Series)</p>	 <p>Bhante Olande Ananda (Sri Lanka) Fri, 28th August Mudita (Empathetic Joy) (The Brahma-Vihara Series)</p>	 <p>Ayya Sumangala Bhikkhuni (Malaysia) Sun, 30th August Upekkha (Equanimity) (The Brahma-Vihara Series)</p>	 <p>Bhante Prof. Dr. M. Uparathana Thera (Sri Lanka) Wed, 2nd September Tirokkuda Sutta (Full Moon Puja Sermon)</p>	 <p>Bhante Y. Sankichcha Thera Bhante N. Jinananda Thera (Sri Lanka) Fri, 4th September Ask the Teachers Anything 3.0</p>	 <p>Dr. Sunil Karyakarawana (London, UK) Sun, 6th September Wholesome Mindfulness</p>
 <p>Bhante S. Pamarathana Thera Bhante D. Kusala Thera (USA) Fri, 11th September Ask the Meditators Anything</p>	 <p>Bhante K. Chandima Thera (USA) Sun, 13th September Kamachchanda - Sensory Desires (5 Hindrances to Meditation Series)</p>	 <p>Bhante B. Dheerananda Thera (Sri Lanka) Fri, 18th September Vyapada - Ill-Will (5 Hindrances to Meditation Series)</p>	 <p>Bhante W. Bhaddiya Thera Sun, 20th September Thina Middha - Sloth & Torpor (5 Hindrances to Meditation Series)</p>	 <p>Bhante A. Samitha Thera (London, UK) Fri, 25th September Udacca Kukkua - Restlessness/Worry (5 Hindrances to Meditation Series)</p>	 <p>Bhante G. Dhammadinna Thera (Sri Lanka) Sun, 27th September Vicikiccha - Doubt (5 Hindrances to Meditation Series)</p>	 <p>Bro Billy Tan (Malaysia) Fri, 2nd October Stressed and Distressed Pause, Relax, Recover</p>
 <p>Bhante B. Sumanarathana (Sri Lanka) Sun, 4th October Buddhism and Politics</p>	 <p>Bhante P. Vineetha Thera (Sri Lanka) Friday 9th October Sati - Mindfulness Sunday 11th October Dhammavicaya - Keen Investigation of Dhamma (Bhojjhanga Series)</p>					

B. Annual All Night Chanting - 30th August

The programme commenced as usual at 7.30pm but ended at 12 midnight due to the Covid 19 situation in the country. There was no pavilion built for the monks' chanting and the SOP was followed closely with regards to the seating arrangements for monks and the public. Refreshments were packed for the devotees to take-away. We were fortunate to have 11 monks present from BMV, Sri Jayanti Buddhist Temple, Sentul; Seck Kia Eenh Buddhist Temple, Melaka; Asokaramaya Buddhist Vihara, Ampang; Sivali Arana Buddhist Centre, Puchong and Ti-Ratana Buddhist Society for the chanting. Mr Rennie Wimalasiri S.K. Stephen from SAWS (holy relics) and Mr Wong Ong (holy book) led the procession of the Maha Sangha into Dewan Asoka. BMV Management wish to extend its grateful thanks and appreciation to Ven. Datuk K Sri Dhammaratana Nayaka Maha Thera, Ven. B Saranankara Naya Maha Thera, all members of the Maha Sangha present, each and every volunteer, Buddhist groups and societies, office staff, temple workers and all sponsors and well wishers for their contribution in cash and kind towards the success of the night.



Packed food for Refreshments

C. Day of Remembrance - 31st August



Buddhist monks and nuns were invited to attend this Maha Sanghika Dana to commemorate the death anniversary of our late Venerable Dr. K Sri Dhammananda Nayaka Maha Thera as well as remember with gratitude all our departed Sangha members and spiritual teachers for their service and compassion in sharing the Dhamma. Ven Datuk K Sri Dhammaratana, Ven. B. Saranankara, Ven Ming Ji (Chairman of MBA KL/Sgor) and nineteen monks and bhikkhunis graced the occasion. BMV Management wish to extend its grateful thanks and appreciation to all members of the Maha Sangha for their presence, each and every volunteer, Buddhist volunteer groups and societies, office staff, temple workers and all sponsors and well wishers for their contribution in cash and kind.



D. Binara Full Moon - 2nd September

Every year this full moon puja in September is dedicated in memory of departed relatives and loved ones. Many oil lamps and flower bouquets were sponsored by devotees to remember their departed family and friends. The programme consisted of the Buddha puja recitals, transference of merits and blessings by the Maha Sangha. Packed refreshments were offered to those who attended the puja. An online sermon entitled Tirokkuda Sutta was conducted by Bhante Prof Dr. M. Uparathana Thera from Sri Lanka on the significance of transferring merits to the departed via BMV Facebook live. BMV Management extends its grateful thanks to members of the Maha Sangha, Buddhist volunteer groups and Societies and individuals who volunteered their time and energy in preparing the flower bouquets and other essential necessities.



E. Kathina Day - 4th October

This year, the Kathina ceremony was planned following the strict SOP laid out by the Majlis Keselamatan Negara. The usual procession of devotees circumambulating the Shrine Hall was cancelled. Instead all devotees took their seats in the Dewan Asoka as soon as they arrived. Ven Datuk K Sri Dhammaratana gave a short sermon followed by blessings by the 8 members of the Maha Sangha. Mrs Rupa Peyadasa, former Chairman of the Sasana Ladies Section and long time serving member of the BMV management committee was selected to present the Kathina cheevera to the Maha Sangha. Devotees offered their requisites by placing them in the tray in front of the Sangha members. The entire proceedings took a record time of 2 hours. There were about 300 devotees and 77 volunteers who participated in the religious event. The authorities inspected the premises during the ceremony and commended BMV Management in following the SOP. Venerable Chief, members of the Maha Sangha and the Committee of Management wish to thank all the office staff and workers as well as each and every volunteer, Buddhist volunteer groups and Buddhist Societies in making Kathina Day a resounding success. Syabas!



The Kathina Cheevera at the Dewan Asoka foyer

The new normal for the Maha Sangha

Devotees getting their robes and other requisites to offer

A short walk to the Wisma Dharma Cakra with a handful of devotees.

Mrs Rupa Peyadasa offering the Kathina Cheevera to Venerable Chief

Our wonderful volunteers being blessed by the Maha Sangha

The completed Kathina Robe presented to Ven Chief by the sewing team

Buddhist Maha Vihara's Free Publications

Bro K. Don Premasiri

Vice President of Sasana Abhiwurdhi Wardhana Society - BMV

The BMV has been involved in free Buddhist publications humbly in a small scale since the 1940s, printing simple booklets on the Dhamma. In the last 20 years, the BMV has ramped up its free publications program given the huge demand locally and abroad due to its simplicity to fill the thirst for the Dhamma and also the practical advice and applicability in coping with the challenges of daily living.

From 1999 to 2019, BMV has produced about 1,500,000 booklets, CDs, MP3s, DVDs, VCDs for free distribution. Books were made available in 17 Asian languages, 7 European languages, 3 African languages and 1 South American language. The CDs, etc comprise mainly of talks in English, Hokkien, Cantonese and Sinhalese while Buddhist chanting and hymns were made available in English, Pali and Tamil.



Many books have been distributed locally at the BMV and also various other Buddhist temples and centres in the Klang Valley, Penang and Melaka. There is also a huge distribution of books in Sri Lanka and India.

Many of the books printed are from authors associated with the BMV such as Ven Dr K Sri Dhammananda, Ven Dr Punnaji, Mr Vijaya Samarawickrama, etc. A huge number of books including Suttas have been translated into Mandarin mainly by Mr Lau Kai Kong. Most of the foreign language books available at BMV are translations of books authored by Ven Dr K Sri Dhammananda.

The free publications are made available thanks to the donations of sponsors who donate to commemorate a joyous occasion, or in



memory of a departed loved ones. In the Dhammapada, the Buddha has praised- Sabbha dhanam, Dhamma dhanam jinati. The Gift of Dhamma excels all other gifts.

This is truly so, when one hears how on many occasions reading this gift of Dhamma has helped them cope with the grief and loss of a loved one, how it has saved their marriage, how it has prevented one from committing suicide after a severe sad and depressing episode, how they became a better parent or children, being more grateful and appreciative. Some even said this is the first time they had learnt what Buddhism truly was and not the ritual shell they have been exposed to all these while.

Our free books and CDs, MP3s continue to be in great demand and well appreciated by devotees and visitors to the Vihara. We also have requests for materials from various Buddhist temple and centres locally and abroad which we gladly fulfil.

Free Dhamma materials are also distributed within the Vihara through our free book stands and Dhamma shelf at the Shrine Room.

These arrangements are through the efforts of Ms Lilly, Mr Lim and Mr K. Don Premasiri. About 500 books and CDs, VCDs, DVDs and MP3s are distributed within the Vihara weekly. The free publications stocks movement by language profile at BMV is: English (50%), Mandarin (20%), Sinhala (5%), Tamil (5%), Malay (5%), other languages 15%.

The Vihara's Free Dhamma materials are currently available in the following languages:

Asian Languages (18): Sinhala, Mandarin, Tamil, Malay, Thai, Burmese, Nepali, Khmer, Vietnamese, Telegu, Hindi, Kannada, Japanese, Bengali, Oriya, Hokkien, Cantonese, Marathi

European Languages (7): English, French, Swedish, Dutch, Spanish, Croatian, German

African Languages (3): Kishwahili, Chichewa, Luganda

South American Languages (1): Brazilian Portugese

The Editors for the Publications are Mr Vijaya Samarawickrama, Mr Leow, Ms Yvonne and Mr K. Don Premasiri. Translations into Mandarin are led by Mr Lau Kai Kong who is our Sanghamitta Adult class teacher at the BISDS.

Our Anatta group which compiles and edits our late Ven Dr K Sri Dhammananda's talks in a serialized MP3 format by topic continued to produce various MP3s and CDs in the period under review. This project is led by Ms Shy Loong.

The Free Publications program is funded by sponsorship, general donations, tills donation and a ten percent contribution yearly from the Vihara charity box collections.

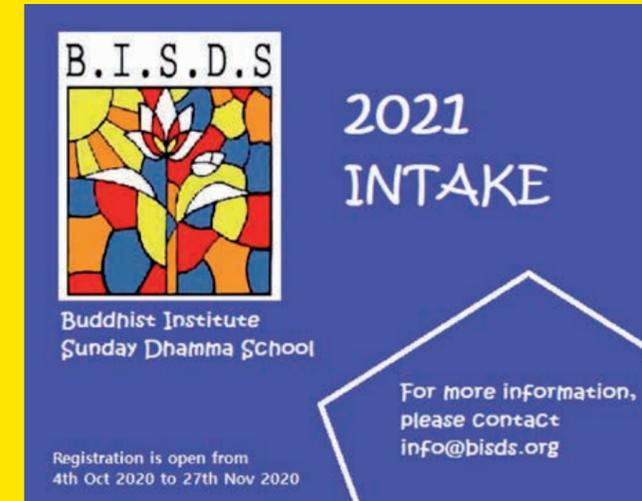
The distribution of free Dhamma books in India and Sri Lanka has taken great strides forward. Annually we are distributing about 10,000 free publications in Marathi (with the assistance of Mr Vilas Wagh) and Tamil languages (with the assistance of Mr & Mrs E. Anban) in India while in Sri Lanka we distribute about 30,000 free publications in Sinhala (with the assistance of Ven Dr Assaji of the Gangaramaya Temple Colombo) and Tamil (with the assistance of Ven Rahula and Mr Herath of Kotagala).

We are grateful and acknowledge the Abhaya Dana of all our volunteer coordinators, book authors and editors who enabled the Dhamma to be brought to people from all walks of life. We are also grateful to the Dhamma Dana from devotees and sponsors of our free publications program.



Buddhist Institute Sunday Dhamma School (BISDS)

Students' Registration for year 2021



The Buddhist Institute Sunday Dhamma School (BISDS) is opening our doors to children aged 6 until 16 years old to learn the Buddha's teaching (the Dhamma).

For those aged 17 years old and above, we would welcome you to join our Youth or Adult classes.

We have classes in English and Mandarin. Apart from learning the Dhamma and practical living skills, we hope to inculcate spiritual fellowship amongst our students, not just within classroom context but also through our various activities outside the classrooms. Through these activities, we hope to create opportunities for our students to practice their learning of the Dhamma amongst spiritual friends.

For parents, we strongly encourage you to join our volunteer group so that you will be part of our team who are constantly looking at developing programmes to nurture our students.

Join us and be part of the BISDS family.

For details, please visit:

<https://www.bisds.org/activities/student-registration>

or email info@bisds.org

Registration is open from 4th Oct 2020 to 27th of November 2020.

Volunteers' Registration

BISDS is a non-profit organisation managed by volunteers from various walks of life. We need volunteers who are passionate and keen to give back to the Buddhist community.

Be it in teaching the Dhamma or helping the school in its Sunday operations or organising fun-filled activities, there will be a role for you.

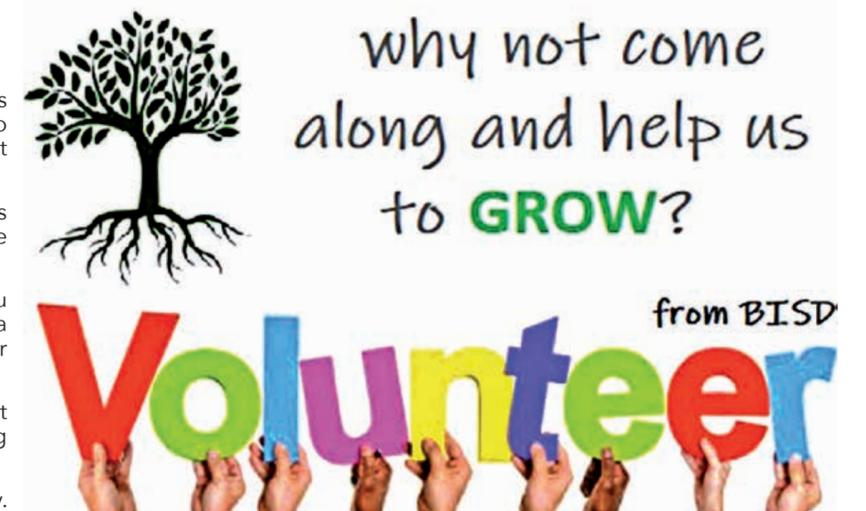
If you are interested, and new to Dhamma teaching, you will be given the opportunity to hone your Dhamma knowledge as well as learn teaching skills through our internal and external training programmes.

For parents of our students, come join us and be part of the team who are constantly looking at developing programmes to nurture our students.

Together we can grow BISDS and the Buddhist community.

For more details, please visit

<https://www.bisds.org/activities/staff-recruitment> or email info@bisds.org



Friends of the Vihara

1. Gift for the Homeless (Midnight Distribution) Project – 12th September

We decided to proceed with Midnite Distribution that was scheduled for March 2020 and postponed because of Covid 19. Twenty volunteers arrived at the Wisma Sri Dhamma Annex kitchen area around 11pm. After arranging and sorting out all 11 items, we start packing 300 gift bags. Packing went smoothly and finished within half an hour. Then a quick briefing by Sis Vanessa, the volunteers were divided into two groups. Group 1(lead by sis Dinah) headed towards the Jalan Tun Perak and Segi college route with 120 gift bags in 3 cars. While Group 2 (lead by Sis Vaneesa) headed to Bangkok Bank & Petaling Street area with 180 gift bags in 4 cars. Both groups left the Vihara almost midnight. The distribution was completed by 1.20am (13th Sept). Many thanks to all the volunteers who participated in this project and hope they have a great experience in the joy of giving.

We also thank all the sponsors for this project enabling us to reach out to help the unfortunate and living meritoriously. May all be well and happy. *Report by Sis Dinah Lau*



2. Grocery Bag Orang Asli Gambang – 26th September

A small group departed from BMV at 7am after loading all the items on to one van and 6 units of 4x4 trucks. The convoy took the highway towards Gambang. Three hours later, we arrived at Gambang town to have brunch. Around 10.30am we took the route heading towards Pekan and arrived one hour later at the first orang asli village, Kg Gong. Here we gave out grocery bag items to 36 families. Then we head on to the 2nd village, Kg Tanjong which is about 20 min drive. This village had 38 families. Distribution finished around 3pm. The convoy return back to Gambang town. From here, the group split ways with rest heading to Kuantan for an overnight stay. Headed back to Kuala Lumpur on Sunday.

Report by Sis Dinah Lau



Loading at the Vihara Basement Car Park

At the Vihara CarPark



Kampung Gong



Next....Kg Tanjong.



Kampung Tanjong

3. Distribution of Provisions – 4th October

Bro Ng led some FOV volunteers to deliver monthly provision and moon cakes to three homes in Klang namely Sri Sai Orphanage, The Promise Home and Pusat Cahaya Kesayangan Home.



PEN PORTRAITS



Portraits of 93 Eminent Disciples of the Buddha

No 41. Arahant Mogharaja Thera ~ Wearing Robes Made From Rags

Mogharaja belonged to a Brahmin family and studied as an ascetic under Bavari, a Brahmin ascetic under King Kosala. Now King Kosala erected a monastery for the ascetic Bavari and taxes amounting to one lakh was paid by the people and offered to Bavari to further the cause of charity. One day, there was a domestic rift between a Brahmin and his wife over the question of a servant. The wife requested the Brahmin to procure money from Bavari to get her a servant but by that time the funds had been exhausted. The Brahmin then threatened to have the head of Bavari split into seven parts by a mantra or charm unless the money was produced in order for him to get a servant for his wife.

A Deva who lived nearby pacified Bavari that the mantra of the angry Brahmin would not work but the deity could not reassure him and therefore suggested Bavari meet the Buddha. Bavari was determined and he summoned his 16 students and requested them to meet the Buddha first and place all the facts before Him down to the splitting of his head by the enraged Brahmin by means of a mantra. Mogharaja was one of the sixteen pupils sent by Bavari to the Buddha.

The Buddha anticipated their coming. He felt that a single Discourse would never be able to resolve the doubts of each and every one. The Buddha proceeded to exercise the question and answer method. Upon finding the Buddha, He invited the students to put forth questions one by one. It is said that Mogharaja tried twice before to ask the question, once at the conclusion of the preaching of the Ajita Sutta and again at the end of the recitation of the Tissa Metteyya Sutta; but the Buddha, knowing that he was not yet ready for conversion, did not give him an opportunity.

Mogharāja finally got his opportunity to put his question to the Buddha: Kathaṃ lokaṃ avekkhantaṃ, maccurājā na passati? "By looking upon the world in which manner can one escape the eye of death?" The Buddha gave the answer in the following verse:

*Suññato lokaṃ avekkhassu,
Mogharāja sadā sato,
attānudiṭṭhim ūhacca,
evaṃ maccutaro siyā,
evaṃ lokaṃ avekkhantaṃ,
maccurājā na passati.*

*"Look upon the world as void, Mogharāja, being mindful at all times,
Uprooting the lingering view of self, Get well beyond the range of death,
Him who thus looks upon the world, The king of death gets no chance to see."*

From this we can infer that the entire Dhamma, even like the world system itself, inclines towards voidness. This fact is borne out by the following significant quotation in the CūḷaTanhāsaṅkhasutta [MN 37], cited by Sakka as an aphorism given by the Buddha himself:

The answer of the Buddha to his question left no room for doubt. Nonetheless Mogharaja was anxious about the ability of Bavari to grasp the truth. This doubt is one of the five impediments to the realization of Nibbana viz Vicikiccha. He stopped at the third stage of Sainthood viz Anagami. Later he managed to overcome this doubt and became an Arahant. Mogharaja is given as an example of one who attained arahantship by the development of investigation (vimamsam dhuram katva) (SA.iii.201).

He then attained distinction by wearing rough cloth which had been thrown away by caravaners, tailors, and dyers, and the Buddha declared him foremost among wearers of rough clothing (See also A.i.25). Later, through want of care and former kamma, pimples and the like broke out over his body. Judging that his lodging was infected, he spread a couch of straw in the Magadha field and lived there even during the winter. When the Buddha asked him how he fared in the cold, he replied that he was extremely happy (Thag.207f). The Buddha referred to Mogharaja as one in the Noble Order who is foremost among those who wear rough robes.

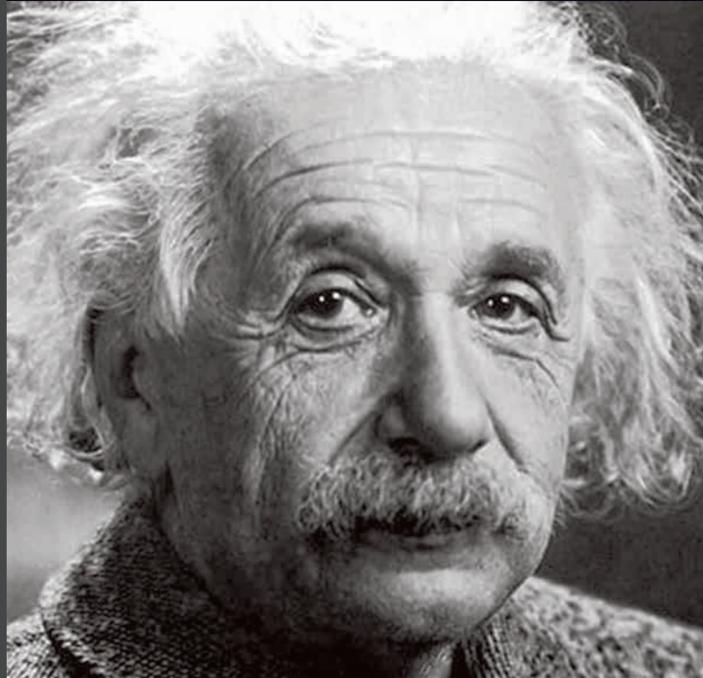
Mogharaja's Past Births

In the time of Padumuttara Buddha, the Apadana contains an account (first set) of Mogharaja's meeting with Padumuttara and the resolves he made before him. In the time of Atthadassi Buddha Mogharaja was a Brahmin teacher, and one day, while teaching his students, he saw the Buddha, and having worshipped him with great solemnity, he uttered six verses in his praise and offered him a gift of honey. Later, after sojourn in the deva worlds, he became a minister of King Katthavahana, and was sent by him, with one thousand others, to visit Kassapa Buddha.

The second set (Ap.ii.486f) it further mentions that, for one thousand years, in a later birth, Mogharaja suffered in hell, and that for five hundred births he suffered from skin diseases. This was because he had lighted a fire in the Buddha's cloister and had made the floor black. In his last birth, too, he suffered from a kuttharoga and could not sleep at night, hence his name (mogharajjasukham yasma Mogharaja tato aham). These verses also include the Mogharajamanava puccha.

Einstein And Buddha:

Convergence Between Science And Eastern Philosophy



By Mahendra De Silva of Colombo Telegraph

“Buddhism has the characteristics of what would be expected in a cosmic religion for the future: It transcends a personal God, avoids dogmas and theology; it covers both the natural and spiritual; and it is based on a religious sense aspiring from the experience of all things, natural and spiritual, as a meaningful unity.”

“If there is any religion that would cope with modern scientific needs it would be Buddhism.”

~ quoted by Albert Einstein~

Albert Einstein is possibly the greatest scientist mankind has ever produced. His general theory of relatively created a revolutionary change on how scientists have viewed the world. He discovered that time and space is always related to the observer. His famous equation $E=MC^2$ revealed that matter and energy are interchangeable forms of same substance. Einstein being a genius did not confine his interest only on science. The views he has expressed on Religion, philosophy and politics indicates that he was a great thinker who tried to bridge the gap between science and philosophy or religion. Buddha gave us a great teaching which would lead to tap the maximum potential of the mind which will eventually lead to the understanding of everything happening around us and finally to liberate from the cycle of Samsara (Cycle of Birth and death). The difference between Einstein and Buddha is that while former was keen in finding answers to the phenomenon of outside world, Buddha used his own powers of observation within his mind (introspection), intellect and reasoning, grounded in reality, to guide him to his enlightenment. Both Buddha and Einstein did their research on a scientific basis. Buddha advised his followers NOT to accept what he was teaching them at face value or to take his beliefs “on faith.” Rather, he counseled them to test his theories for themselves, and if they didn’t prove true, then reject them. Buddha found what he was looking for. Einstein after all his discoveries has to admit mankind does not have the wisdom to understand the all the mysteries of the nature. The purpose of this article is to examine the relevancy of some of Einstein’s statement to Buddhist teachings and also to present Einstein’s view about the religion.

Einstein upheld the need for morality and rightness of mankind. But he believed that morality should not come from fear or punishment expected from ‘God’ or any other force. He said - *“A man’s ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hope of reward after death. If people are good only because they fear punishment, and hope for reward, then we are a sorry lot indeed.”* (Albert Einstein, “Religion and Science”, New York Times Magazine, 9 November 1930

Einstein denied the existence of a personal God but he could not provide an answer behind the beauty and methodical way universe has been formed. This he expressed in following way.

I do not believe in a personal God and I have never denied this but have expressed it clearly. If something is in me which can be called religious then it is the unbounded admiration for the structure of the world so far as our science can reveal it. I believe in Spinoza’s God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with the fates and actions of human beings. (Albert Einstein, 1954)

Who is this Spinoza’s God Einstein is referring to? Spinoza was a Dutch philosopher, who claimed that God is nothing but the NATURE. According to Spinoza there is mass, energy, atoms, molecules, life, thought, people, societies, galaxies and perhaps even multiple universes but there is nothing outside nature, including spiritual visions and other phenomena we don’t yet understand. If they exist, they are part of nature. According to Buddhism there are five natural laws at work in the cosmos that cause things to happen, called the Five Niyamas. Karma is only one of these factors. Present circumstances are the result of countless factors that are always in flux. There is no single cause that makes everything to be the way it is

The following statement clearly indicates that although Einstein rejected God, he is not an atheist.

I have repeatedly said that in my opinion the idea of a personal God is a childlike one, but I do not share the crusading spirit of the professional atheist whose fervor is mostly due to a painful act of liberation from the fetters of religious indoctrination received in youth. I prefer an attitude of humility corresponding to the weakness of our intellectual understanding of nature and of our own being.

Buddha rejected the traditional Hindu view that world was a creation by God and also rejected materialism of atheists. He became the first philosopher to reject the belief ‘Soul’ is a permanent entity. It appears that Einstein accepted both these positions. In the above statement, Einstein was humble enough to admit the inadequacy or limitations of his knowledge to find the answer to the ‘mysteries’ of the world.

Just examine following statement of Einstein

“A human being is part of the whole, called by us ‘Universe’; a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest - a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty. Nobody is able to achieve this completely but striving for such achievement is, in itself, a part of the liberation and a foundation for inner security.”

Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world. - Einstein

It is amazing to know that Buddha, 2500 over years back, expressed almost the same view in different words - *“All such notions as causation, succession, atoms, primary elements...are all figments of the imagination and manifestations of the mind.”* - Buddha

According to Buddha, Self is not a rational concept. Self is only an emotional feeling- Therefore consciousness is an illusion and the feeling of ‘Self’ is only an activity of brain. People live unconsciously in dream like state believing their existence. As a result, they become attached to names and forms, not realising that they have no more basis than the activities of the mind itself. Buddha declared that due to this error in view, liberation of mankind would be blocked. Buddha called it ignorance while Einstein described it as a delusion of consciousness. Buddha’s solution to free us from prison is by development and purification of mind, following a clear path towards it (8 FP and 4NT). Buddha’s path also involves widening selfless compassion to all human beings. According to Buddha the attachment (Lust) brings suffering and would also prevent one from escaping the prison. Einstein says that this prison restricts our affection only to our loved ones (Becoming Selfish). He suggests that to free from the prison the compassion should embrace all living creatures. (It is interesting Einstein did not confine compassion only to human beings)

Einstein’s attempt to discover the mystery of the world can be seen from this statement.

The most beautiful and most profound experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their primitive forms - this knowledge, this feeling is at the center of true religiousness. (Albert Einstein - *The Merging of Spirit and Science*)

Here again Einstein admits that human mind cannot comprehend all the mysteries of the world. But he admired the beauty and methodical way nature operates it. He admitted the answer comes with more wisdom and he also termed it as true religiousness. Buddha’s approach for what Einstein has been looking could be evident from following interesting Dialogue between Buddha and one of his disciples.

“Most respected one; can you please tell me what the size of the universe is?”

Buddha replied:

“Will the size of the universe help you end suffering?”

The disciple answered:

“No, most respected one”

Buddha then answered:

“So why are you asking questions of little importance and not ask questions on the ending of suffering?”

Buddhism avoids speculative metaphysical questions as irrelevant distractions. According to Buddhism, nothing happens without a cause; therefore the universe is infinite with no real beginning. However, it does run in cycles, so there can be a beginning for each particular era.

This **Parable of the Arrow** has often been used to illustrate the Buddha’s teachings that “practitioners who concern themselves with the origins of the universe and other topics are missing the point of religious practice.”

Suppose someone was hit by a poisoned arrow and his friends and relatives found a doctor able to remove the arrow. If this man were to say, ‘I will not have this arrow taken out until I know whether the person who had shot it was a priest, a prince or a merchant, his name and his family, I will not have it taken out until I know what kind of bow was used and whether the arrowhead was an ordinary one or an iron one.’ That person would die before all these things are ever known to

In short, work on being here (The Present moment) before you consider why or how you came to be here.

Once Bertrand Russell explained why he accepts the Buddhist view on origin of the world. - *“ Among the founders of all religions in this world, I respect only one man – the Buddha. The main reason was that the Buddha did not make statements regarding the origin of the world. The Buddha was the only teacher who realised the true nature of the world.”* (Bertrand Russell)

It is interesting to note that Modern scientists and psychologists pay great attention to research on brain and mind. Buddhist mediation methods of loving kindness, breathing mediation and mindfulness are widely used in western medicine and psychology. It would be great if more scientists like Einstein come forward to bridge the gap between the science and eastern philosophy in future.

Source : <https://www.colombotelegraph.com/index.php/einstein-and-buddha-convergence-between-science-and-eastern-philosophy/>

Note : This article appeared in the Colombo Telegraph on 31st January 2014.

Projects

LEND A HAND

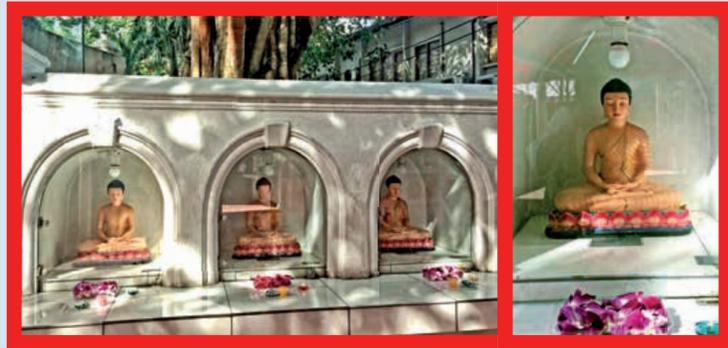
The Buddhist Maha Vihara "Lend A Hand" programme is to support the undertaking of a number of crucial projects that are needed for continuous maintenance and upgrading for the benefit of all devotees. We appeal to your kind generosity to help us realise the following:

TAX EXEMPT RECEIPTS CAN BE ISSUED FOR SPONSORSHIP



SHRINE HALL

- i) Heritage Refurbishment
 - Balance Required - RM111,900
- ii) Outside Hall Lights
 - Balance Required - RM39,400

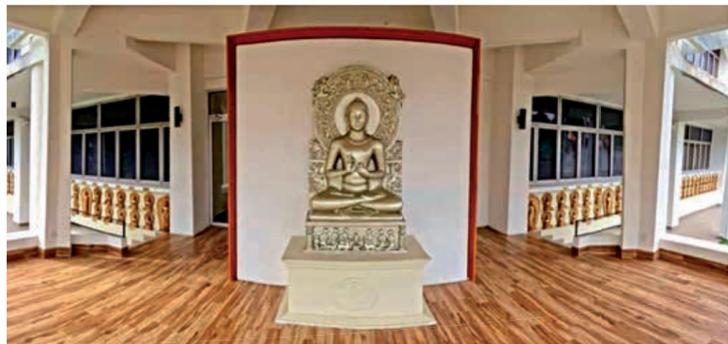


Bodhi Tree Area

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

Balance Required – RM18,570

Buddha Frieze for the sponsorship @ Meditation Pavilion, BMV



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



Seated Buddha Frieze

RM 18,000 each

36 statues left to be sponsored

Standing Buddha Frieze

RM 38,000 each

2 statues left to be sponsored

WISMA DHAMMA CAKRA

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

Each pillar is named after the Buddha's core teachings

PILLARS – GROUND FLOOR (4 Nos) 4 NOBLE TRUTHS	All Pillars Sponsored
(Truth of Suffering)	Sponsored
(Truth of the Origin of Suffering)	Sponsored
(Truth of the Cessation of Suffering)	Sponsored
(Truth of the Path to the Cessation of Suffering)	Sponsored

PILLARS ON MEZZANINE FLOOR (18 nos) TEN MERITORIOUS ACTIONS & EIGHTFOLD NOBLE PATH	All Pillars Available for Sponsorship
DANA (Generosity)	Available
SILA (Morality)	Available
BHAVANA (Meditation)	Available
APACAYANA (Respectfulness)	Available
VEYYAVACCA (Serving Others)	Available
PATTIDANA (Sharing Merits with Others)	Available
PATTANUMODANA (Rejoicing in Others' Merits)	Available
DHAMMA-DESANA (Teaching The Dhamma)	Available
DHAMMA-SAVANA (Listening To The Dhamma)	Available
DITTHIJU-KAMMA (Rectifying One's View)	Available
SAMMA DITTHI (Right View)	Available
SAMMA VACA (Right Speech)	Available
SAMMA AJIVA (Right Livelihood)	Available
SAMMA SATI (Right Mindfulness)	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	Two out of five Sponsored
PANATI-PATA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from destroying living beings)	Sponsored
ADINNA-DANA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from taking things not given)	Available
KAMESU MICCHA-CARA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from missing sexual misconduct)	Available
MUSAVADA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from false speech)	Sponsored
SURA MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHA PADAM SAMADIYAMI (I observe the precept to abstain from taking anything causing intoxication or heedlessness)	Available



Dhammacakra Wheel

Balance Required: RM200,000

General Items for Temple and Devotees' Use

Items displayed are for illustration purpose only



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

Estimated Cost : RM25,850



- 1. 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



- 1. Wireless Head Set Microphone
Balance Required : RM2,300
- 1. Microphone System
Estimated Cost : RM4,800



- 1. Mobile Stage with Skirting and Staircase

Estimated Cost : RM7,700



- 1. 10-seater Round Tables (50 tables)

Estimated Cost : RM9,000



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

Estimated Cost : RM9,500

Vehicle for Transport



Balance Required: RM77,500

CONTACT BMV ADMIN OFFICE FOR ASSISTANCE
TEL: 03 - 2274 1141 / 011-2689 6123
eMAIL: info@buddhistmahavihara.org
 Account Name: Buddhist Maha Vihara
 Account Number: 292-00-01161-8
 Bank: Hong Leong Bank

Tax Exempt Receipts can be issued for sponsorship

Monks Quarters – Roof Repairs

We thank all donors who have contributed generously towards this project thus far. Works are at the end stages and making good progress despite the rainy season. We are far from our target as there is additional works needed as work progresses. With your help and continued support we will be able to complete this project as scheduled in mid-November.

Monks Quarters - Roof Repairs

WE NEED YOUR KIND SUPPORT, SADHU!

- New Roof Tiles
- New Wiring
- New Ceiling
- New Heat Insulation
- Repainting

Estimated Cost RM 330,000

MODE OF PAYMENT

By Cash, Cheques & Credit Card
Please Proceed to BMV Counter

By Direct Debit / Transfer
Bank: Hong Leong Bank
Account Name: Buddhist Maha Vihara
Account Number: 292-00-01161-8

Touch n Go e-Wallet
Scan QR Code in your Touch n Go e-Wallet app.

QR Code

Screenshots your transaction slip and send to BMV Admin via
 Whatsapp : 011-2689 6123 or
 Email : info@buddhistmahavihara.org

A brief history of the 126 year old Buddhist Maha Vihara, Brickfields

The Buddhist Maha Vihara was founded in 1894 by the Sasana Abhiwurdhi Wardhana Society (SAWS), the oldest registered Buddhist Society in the Klang Valley.

From its very inception, the Vihara has been managed by the Sinhala Buddhist community but was financially supported by the Chinese and Indian communities as well. The first structure of the Vihara was the Main Shrine Room, with its ceremonial laying of the foundation-stone taking place on 25th August 1894 and the simple rectangular shaped building completed sometime during the first decade of the 20th century. The donors for the Shrine room, as recorded in the Selangor Government Gazette 1896, pg 408 were clearly Chinese and Indian communities and among the main donors were:

Kapitan Yeap Quang Seng, Towkay Loke Yew, K. Tambusamy Pillay, R. Doraisamy Pillay, Loke Chow Kit, San Peng and Son, Lim Tua Taw, etc...

The Vihara was always the focal point to mobilise the Buddhist community. The large gathering to protest and stop the screening of the then controversial film "Light of Asia" in 1927 in Malaysia was also held at the Vihara, and so was the mass gathering and signature campaign in the 1950s to lobby the government to declare Wesak as a national holiday.

During the Emergency period of 1948-1960, monks from the Vihara made a massive impact reaching out to calm and educate the psychologically disoriented

Chinese New Villagers who were evicted from their traditional lands and placed in new settlements by the Governments which was fighting a communist insurgency.

Since the 1940s, the Vihara commenced a free Dhamma publications programme as a Dhammadutta outreach to the masses which by the year 2012 was made available in 28 languages, with millions of copies of books and CDs produced. The Vihara's Buddhist Institute Sunday Dhamma School (BISDS), founded in 1929, is the oldest Sunday School in the country with an enrolment of more than 1200 students and continues to produce systematic books on Buddhist studies for children.

The Wesak procession organised by the Vihara since the 1890s is the oldest and largest religious procession in the country. The 3-day Wesak celebrations at the Vihara attracts about 100,000 people.

Many students or devotees who have studied and benefited from the BISDS, the Vihara's Free Publications, Dhamma programmes, classes, talks, etc have gone on to set up new Buddhist societies and centers which help to spread Buddhism in the country far and wide.

The SAWS is also one of the founding members of the Malaysian Consultative Council for Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST) formed in 1983, a Council which constructively engages the Government on

matters effecting non-muslims in the country. The MCCBCHST Administrative office is based at the Vihara.

In 2004, the Vihara was a major focal point in the country to collect relief aid to assist the South Asian Tsunami that killed almost 280,000 people. Several forty foot containers equivalent of relief aid were dispatched by the Vihara to Sri Lanka, Indonesia, India, Myanmar and Thailand by air, sea and land.

Buddhists remain the country's largest organ donors, thanks to Cornea and Organ Donation Campaigns carried out by the Vihara. The Vihara continues to operate to deliver its obligation to the Buddhist community till this day and is governed and directed by its Vision, 4 Missions, 6 Strategic Objectives and 4 Ennoblers in tribute and gratitude to all our past and current Sangha, volunteers, donors, friends, etc. We would be failing in our duty if we fail to mention the name of the foremost amongst them, our late Venerable Chief, that is Venerable. Dr. Kirinde Sri Dhammananda Nayaka Maha Thero.



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

Meditation Class

Tues

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

Senior Club Yoga for Beginners
Qigong Practise

Thurs

- 7.30pm - 9.00pm

Senior Club Yoga for Intermediate

Fri

- 1.00pm - 2.00pm
- 8.00pm - 9.30pm

Afternoon Puja & Talk
Dhamma Talk

Sat

- 8.30am - 10.30am
- 10.30am - 11.30am
- 2.00pm - 7.00pm
- 7.30pm - 8.30pm

Qigong Practise
Tai Chi Practise
Degree & Master's in Buddhism Classes
Bojjhanga Puja

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

Morning Puja
Abhidamma Class
Sunday Dhamma School for Children & for Adults
Dhamma Talk
Traditional Chinese Medicine
(Every Sunday except Public Holiday)
Pali / Sutta Class
Sinhala Language Classes
Sinhala Cultural Dance Classes
Diploma & Degree in Buddhism Classes
Dhamma for the Deaf (fortnightly)
Feeding the Needy and Homeless

You can donate towards our many projects :

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

Payments can be made via :

BMV Office Counter : Cash, cheques & credit cards

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

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

BMV Statement of Accounts :

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

We accept VISA and MASTERCARD for donations. Thank You.

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

BMV OFFICE HOURS

MON - SAT : 9.00 am - 9.00 pm

SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm



BUDDHIST MAHA VIHARA

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

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