

# BMVdigest

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*For Non-Muslims only*

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



## Boudhanath Stupa, Kathmandu, Nepal

Bouddha, also known as Boudhanath, Khasti Chaitya and Khāsa Chaitya. It's massive mandala makes it one of the largest spherical stupas in Nepal and the world. The influx of large populations of refugees from Tibet has seen the construction of over 50 gompas (Tibetan monastery) around Boudha. The stupa is said to entomb the remains of Kassapa Buddha. As of 1979, Boudha Stupa is a UNESCO World Heritage Site. The April 2015 Nepal earthquake badly damaged Boudhanath Stupa, severely cracking the spire. As a result, the whole structure above the dome, and the religious relics it contained had to be removed, which was completed by the end of October 2015. The reconstruction began on 3 November 2015 with the ritual placement of a new central pole or "life tree" for the stupa at the top of the dome. The stupa was reopened on 22 November 2016.

*Photo Credit: K Sapkota/Wikimedia Commons*

# CONTENT

- *Three Integral Factors in Buddhist Meditation – Page 2*
- *The Serious Pursuit of Happiness – Page 2*
- *Happiness of the Community – Page 2*
- *From BhaddekerattaSutta – Page 2*
- *Why Join a Meditation Retreat - Page 3*
- *The Miracle of Sankassa – Fact or Fiction – Page 4-5*
- *The Case Against Racism – Page 5*
- *Supersition or Fear– Page 6*
- *BMV News & Events – Page 7-8*
- *Buddhist Institute Sunday Dhamma School – Page 9*
- *Pen Portraits – Page 10*
- *Parenting the Buddhist Way – Page 11*
- *The Greatest Love Story of all Time - Page 12*
- *Projects Page - Lend a Hand - Page 13*
- *Daily/Weekly Activities and Projects - Page 14*

## The Serious Pursuit

# of Happiness



Buddhism is sometimes naïvely criticized as a “negative” or “pessimistic” religion and philosophy. Surely life is not all misery and disappointment: it offers many kinds of happiness and sublime joy. Why then this dreary Buddhist obsession with unsatisfactoriness and suffering?

The Buddha based his teachings on a frank assessment of our plight as humans: there is unsatisfactoriness and suffering in the world. No one can argue this fact. Dukkha lurks behind even the highest forms of worldly pleasure and joy, for, sooner or later, as surely as night follows day, that happiness must come to an end. Were the Buddha's teachings to stop there, we might indeed regard them as pessimistic and life as utterly hopeless. But, like a doctor who prescribes a remedy for an illness, the Buddha offers both a hope (the third Noble Truth) and a cure (the fourth Noble Truth). The Buddha's teachings thus give cause for unparalleled optimism and joy. The teachings offer as their reward the noblest, truest kind of happiness, and give profound value and meaning to an otherwise grim existence. One modern teacher summed it up well: “Buddhism is the serious pursuit of happiness.”

From – Access to Insight.com

## Happiness of the Community

### 10 Kinds of Human Duties

- Minister to the needs of parents.
- Attend to the welfare of children.
- Cherish and look after spouse
- Maintain mutual understanding and strength in married life.
- Attend to the needs of relatives
- Respect the elders.
- Remember the Devas and invite them to share the happiness of merits.
- Remember the departed ones by performing meritorious deeds and transferring the merits to them.
- Live up to society's civil and moral codes.
- Lead a righteous way of life.

~A:10~

Treasure of the Dhamma by Ven Dr K Sri Dhammananda

## From Bhaddekaratta Sutta

“Let not a person revive the past  
Or on the future build his hopes  
For the past has been left behind  
And the future has not been reached  
Instead with insight let him see  
Each presently arisen state  
Let him know that and be sure of it  
Invincibly, unshakeably  
Today the effort must be made  
Tomorrow death may come  
Who knows?”

## Three Integral Factors in Buddhist Meditation



There are three integral factors in Buddhist meditation --- morality, concentration and wisdom. These three factors grow together as your practice deepens. Each one influences the other, so you cultivate the three of them together, not one at a time. When you have the wisdom to truly understand a situation, compassion towards all the parties involved is automatic, and compassion means that you automatically restrain yourself from any thought, word or deed that might harm yourself or others. Thus, your behavior is automatically moral. It is only when you don't understand things deeply that you create problems. If you fail to see the consequences of your own action, you will blunder. The fellow who waits to become totally moral before he begins to meditate is waiting for a 'but' that will never come. The ancient sages say that he is like a man waiting for the ocean to become calm so that he can go take a bath.

From - **Mindfulness in Plain English** by Bhante Gunaratna

# Teachings & Practise



Just as a bird strewn with dirt  
sheds that clingy dust with a shake;  
so too, an energetic, mindful mendicant  
sheds that clingy dust with a shake.

Viveka Sutta SN 9.1

In a few days, I will undertake the annual three month Rains Retreat. This is an important part of monastic life, when we stay in one place and curtail our usual activities to focus on our meditation practice. This is a rare and precious opportunity to deepen our understanding of the Dhamma and inch towards the goal of Nibbana.

Many people never have the opportunity to undertake a long retreat. For most folks, it can be challenging enough just to find time for a short meditation session once a week, let alone to take an extended period of time away from work, relationships or family. It might seem that there are many impossibly large barriers to taking some retreat time. Some of these barriers are very real, including precarious or low income, child rearing responsibilities and distance to retreat centres. However, other things—such as work load, social obligations or entertainment—are actually more or less surmountable but become big barriers in our minds preventing us from going on retreat. So in some ways, it is only a matter of priorities. The opportunity is actually always there, but we might not feel able to meet it. Going on retreat is essentially a practice of renunciation, the voluntary giving up of things and letting go of attachments. This is the example set for us by the Buddha when he abandoned the household life, family and all, and instead pursued the spiritual path.

Compared to lay people, monastics have some advantage, in that they live a life that prioritises renunciation and have already given up the usual worldly life of work, relationships and pleasures. However, there are times when getting away for an extended retreat can be challenging for monastics, too. We might have taken on duties and projects, teaching roles, or caring for lay communities all of which can take up time and energy, and require ongoing maintenance. If we aren't careful, even these wholesome activities can become a bit like the burdens and hooks of the worldly life that we renounced when we took ordination. We might neglect our duty to our meditation practice or forget the sense of urgency we require to propel us out of Samsara.



It can be hard to leave behind our community of friends and all our Dhamma activities but to do so from time to time is very useful because it helps us overcome our attachment to the world and reduce our sense of self identity. Taking an extended retreat is not just an essential part of our meditation practice but also serves as a powerful example to others of renunciation; it's possible to let these things go... After all, we will have to let everything go eventually, so now is our opportunity to focus on cultivating the profound Dhamma that truly can be seen within us.

So every year at this time, we finish up what needs to be done, put aside our usual activities, and turn away from the world. Each time we do this, we strengthen our renunciation muscles and deepen our meditation practice. However, as many folks who have been on a retreat will know all too well, even when we step away from the world, thoughts of work, friends and relationships might come into our mind and disturb our peace.

In the Viveka Sutta, we meet a monk who had retired to the forests in Kosala for solitary retreat but was being troubled by thoughts of worldly life. Seeing this, a local deity—motivated by compassion—delivers the monk a rousing sermon in order to shake him out of his heedlessness and inspire a sense of urgency. The deity uses the simile of dust to represent the stuff of the world that clings to us, instructing us to shake off worldly attachments in the same way a bird shakes off dust from its wings:

“You entered the woods desiring seclusion,  
yet your mind strays to outward things.  
As a person, you should dispel the desire for people.  
Then you'll be happy, free of greed.

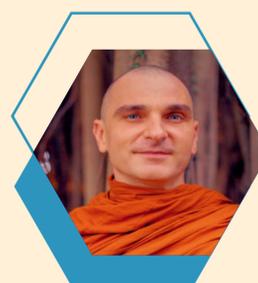
Mindful, give up discontent;  
let us remind you of the way of the good.  
The dusty abyss is so hard to cross;  
don't let sensual dust drag you down.

Just as a bird strewn with dirt  
sheds that clingy dust with a shake;  
so too, an energetic, mindful mendicant  
sheds that clingy dust with a shake.”

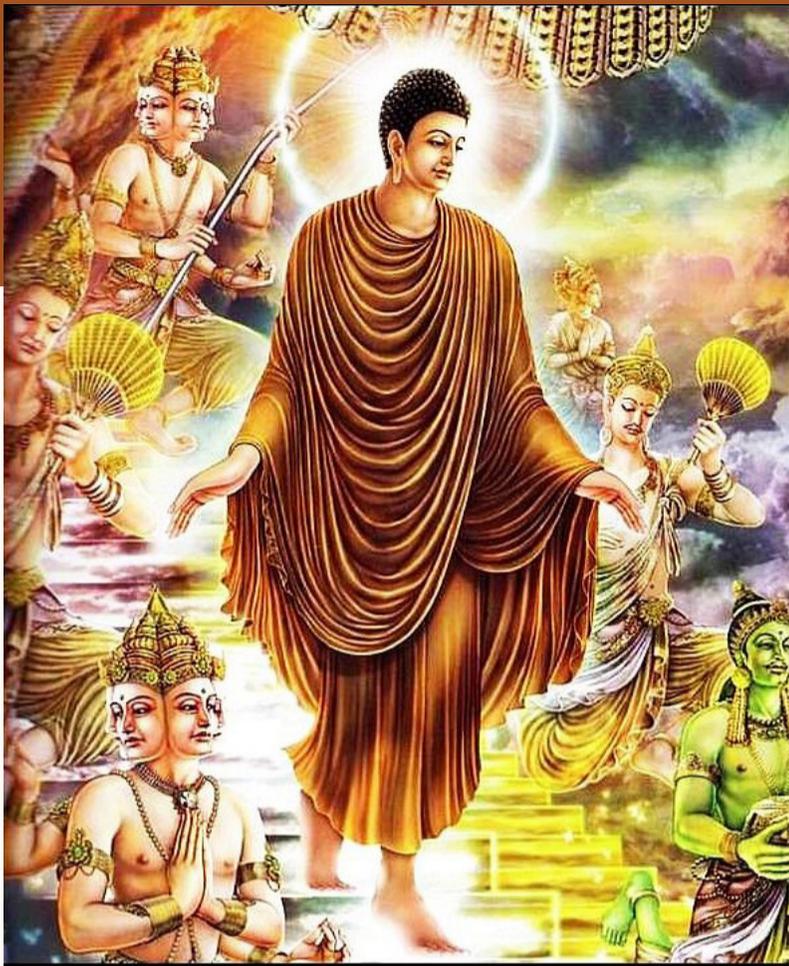
Viveka Sutta SN 9.1

Editor's note : Please read the full Viveka Sutta on SuttaCentral. Bhante Akālika will be at BMV in November to conduct 2 non stay-in Retreats. Stay tuned to our social media.

Source : <https://littledust.org/2022/06/30/retreat-shaking-off-the-dust/>



About the Writer : Bhante Akālika is an Australian monk in the Theravada forest tradition. He received full ordination at Bodhinyana monastery in 2016 and later lived for several years with Bhante Sujato at the Monastery at the End of the World in Sydney. Akālika Bhikkhu is the spiritual director of Little Dust. He is the founder of Rainbodhi LGBTQIA+ Buddhist Community, the spiritual advisor of Central West Buddhists and a chaplain at Western Sydney University. He sits on boards of the Buddhist Council of NSW and the Federation of Australian Buddhist Councils. Bhante Akālika now lives as a wandering monk, looking for a place to settle and shake off the dust.



# THE MIRACLE OF SANKASSA – FACT OR FICTION

Bhante S Dhammika

town of Sankassa, and it was a very obscure place. In fact, Sankassa is only mentioned twice in the whole Tipitaka and the Buddha only visited it once, passing through it while on his way to somewhere else (Suttavibhanga 1, 4 and Cullavagga XII). One would think that such an astonishing performance would be worth a large audience such as could be had in a major city such as Savatthi, Rahagaha or Kosambi. Again, it seems odd that the Buddha would set down a Vinaya rule saying that a monk who has developed psychic powers must not display them in public, and then go and break this very rule.

Perhaps even more odd is this. Nearly all suttas in the Tipitaka have a preamble stating where the Buddha preached them. So for example, the well-known Mangala Sutta starts: "Thus have I heard, once when the Lord was staying at the Jeta's Grove in Anathapindaka's Garden...etc." We are told that the seven books of the Abhidhamma were taught by the Buddha in the Tavatimsa Heaven before his descent to Sankassa and later recited them all to Ananda, as was done with nearly all his sermons. But strangely, nowhere in the Abhidhamma Pitaka do we read the words: "Thus have I heard. Once when the Lord was staying at Sankassa, having descended from the Tavatimsa Heaven...etc." One would think that given the Abhidhamma's importance it would have been natural to record where it was taught and the amazing miracle that succeeded it. But, strangest of all is this. Nowhere in the whole of the Tipitaka, some 45 volumes in an English translation, is the Miracle of Sankassa mentioned. Not in the four Nikayas, not in the fifteen books of the Khuddhaka Nikaya, not in the Vinaya, and not even in the Abhidhamma Pitaka, the very place one would expect to find some mention of it. Why should this be so?

There are several possible explanations for this strange omission. The first is that Ananda forgot it and consequently did not mention it during the First Council. I think we can safely dismiss this theory. It seems increasable that anyone could forget such an amazing event. And even if Ananda had forgotten all about it surely at least some of the 500 arahants attending the First Council would have heard about it, perhaps even witnessed it and reminded Ananda of it. Another possible explanation is that there was an account of the Miracle in the Tipitaka but it was accidentally lost due to carelessness. Again this does not appear to be likely. Many suttas are repeated twice, three times or sometimes even more. One would expect something as spectacular as the Miracle to be mentioned several times and in great detail, and given this it is unlikely that each and every account could be lost. Thus we arrive at what would seem to be the most compelling explanation – that the Miracle of Sankassa never happened, that it is a later legend, a phantasmagoria that was created in the centuries after the Buddha. Those who find this explanation unacceptable are left with the problem of explaining why a miracle so overwhelming and stupendous failed to get a mention in the sacred scriptures.

However, if this conclusion is correct, if the Miracle of Sankassa is just a Cecil B. DeMille-like legend meant to arouse faith and a sense of wonder in a world and at a time bereft of science, this may not be a bad thing. Gently shedding glittering but improbable legends gives more room for the essentials of the Buddha's Dhamma to get a hearing. Trying to convince young, well-educated people that three ladders made of precious metals and gems once appeared in the sky reaching from the clouds to the earth and the Buddha and dozens of heavenly beings walked down it to a small town in northern India, would be a very hard sell. And more so if they had just been told that "Buddhism is scientific."

Further, considering the Miracle of Sankassa to be a legend rather than fact may not weaken Buddhism but actually help strengthen it, particularly concerning the question of the authenticity of the Pali Tipitaka. Of course, traditional Buddhists believe that the suttas are an accurate account of what the Buddha taught, recited at the First Council and passed on without omission of error right up to today.

The founder of most of the world's major religions are attributed with performing miracles. Jesus walked on the water, Muhammad flew to Jerusalem on the back of a winged horse-like creature, the Hindu gods performed too many miracles to mention. As spectacular as these and other miracles are, all of them pale into insignificance besides what is sometimes call the Miracle of Sankassa manifest by the Buddha.

What must have been one of ancient Sri Lanka's largest, not to say finest, paintings graced the back right-hand wall of the great Tivanka Pilimage in Polonnaruwa and it depicts the Miracle of Sankassa. According to the Pali commentaries, this is how this astonishing event unfolded. After preaching the Abhidhamma Pitaka to his mother in the Tavatimsa Heaven, the time came for the Buddha to return to earth.

Sakka, the King of the Gods, created what amounts to three celestial escalators stretching from above the clouds, suggesting that they must have been at least a kilometer long, all the way to the earth and ending in the town of Sankassa. The central one was made of gems, the left one of silver and the right one of gold. In all his majesty and glory, the Buddha descended to earth on the central escalator-like ladder, Brahma on the left one holding an umbrella over him, and the lesser gods on the right one.

The commentary adds that people from thirty yojana around flocked to witness this spectacle and you can well believe it. This must have been the most astonishing and spectacular thing that had ever seen, they must have been dumbstruck with amazement. Since then the Miracle has been celebrated in sculpture, painting and poetry. It has been mentioned and described in countless sermons.

However, despite how amazing it was, there are a few decidedly curious facts about the Miracle of Sankassa. Firstly, it is hard to understand why the Buddha decided to descend to earth in the obscure

Almost no Indologists or scholars of Buddhism accept this today. The better informed say that the core material in the Nikayas may date from the time of the Buddha to about 100 or perhaps 200 years after his passing, and that even the younger material reflects the ideas of the Buddha, if not necessarily his exact words. However, some scholars, mainly those following the American academic Prof. Gregory Schopen of the University of California LA are now saying that the Pali Tipitaka cannot be considered any older than later Sanskrit sutras which began appearing from around the turn of the first centuries CE. Schopen is a brilliant and prolific Buddhologist and argues his case well. But while scholars of Pali literature consider his position extreme he and others like him are having considerable influence on Buddhist studies in the West.

What has this scholarly debate got to do with the Miracle of Sankassa? Well, quite a lot actually. The story of the Miracle is recounted in numerous Mahayana sutras and early Buddhist Sanskrit literature. It is of course mentioned in the Pali commentaries, including the Jataka commentary, so we know it was accepted in the Theravada tradition. We know that the Miracle was widely considered to be part of the Buddha's biography by at least 100/150 BC because it is represented in sculpture from Sanchi, Bharhut and Mathura. Most interesting of all is that King Asoka erected one of his mighty pillars in Sankassa where its broken remains with its elephant capital can still be seen. There is no inscription on the pillar so it is not known why Asoka chose this place to erect it, but it seems beyond argument that he did so to commemorate the Miracle. We don't know when he erected it either but it must be sometime around 258 BCE when he is thought to have converted to Buddhism. Depending

on when the Buddha died, and many scholars now consider about 483 BCE to be an acceptable date, this could mean that the Miracle was already widely known and considered "gospel" perhaps within 250 years of the Buddha's passing. If this is so, then why wasn't it included in the Pali Tipitaka? Why didn't the Theravadins make a place for it in their sacred scriptures? To me the most compelling answer to this question is this – that the Pali Tipitaka was already closed, it was already considered so sacrosanct that no one would dare add anything new to it. Within approximately 250 years, and quite possibly much earlier, the doors were closed on the Miracle of Sankassa and the soon to be numerous other legends that were in the process of evolving. They were admitted into early Buddhist Sanskrit literature, into Mahayana sutras and into the Pali commentaries, but not into the Tipitaka. So paradoxically in classing the Miracle of Sankassa as a later legend, one is at the same time asserting that the Pali Tipitaka is the oldest record we have of the Buddha and his Dhamma.

Source : [https://buddhistuniversity.net/content/essays/sankassa\\_dhammika](https://buddhistuniversity.net/content/essays/sankassa_dhammika)



*About the Writer : Bhante Shravasti Dhammika was born in Australia in 1951 and took his ordination as a Theravada monk in India in 1976. He has written over 35 books, many of which are available online at no cost. He lived and taught in Singapore where he was spiritual advisor to the Buddha Dhamma Mandala Society. In 1976 he went to Sri Lanka where he studied Pali at Sri Lanka Vidyalaya and later became one of the co-founders of the Nilambe Meditation Centre and one of its teachers. Since then, he has spent most of his time in Sri Lanka and Singapore.*

## Feature

# The Case Against Racism

By Andrew Olendzki

The tendency in human nature to discriminate against people because of their skin color, social standing or birth, and to consider one racial group to be more pure than another, is probably as old as mankind itself. Racism was alive and well in ancient India, where pale-skinned Indo-European brahmins placed themselves at the pinnacle of a caste system that included nobles, merchants, workers and the universally denigrated outcasts.

In the Assalayana Sutta, the Buddha offers a series of cogent arguments against this indefensible view. The first and most compelling of these is simply asking, "On the basis of what might one regard oneself better than another?" He then proceeds to offer objections raised from the perspectives of biology, ethnography, the laws of karma (which treat all people equally), psychology, common sense, physics, genetics and social custom.

The brahmins, of course, are shown up to have no legitimate basis for their assumed superiority, which is called by the Buddha simply a "pernicious view."

By the end of the discussion we are told that the brahmin Assalāyana "sat silent and dismayed, with shoulders drooping and head down, glum and without response."

The Buddha's own view on the matter is of course quite different. Since a person most fundamentally is to be understood as a selfless, dependently arisen confluence of five aggregates, processing transient phenomena through six sense doors in a moment-to-moment construction of virtual experience, the matters of skin color, race, social status and even gender are of relatively little consequence.

He is famous for insisting there be no caste distinctions in his sangha of monks and nuns.

A very interesting issue is raised in this exchange with brahmins in the additional story: How do we understand ethnicity and caste in light of the teachings around rebirth? Is the "being to be reborn," whether construed as a soul or as a bundle of dispositions, in any intrinsic way a member of a caste? I think the Buddha points out here how utterly secondary such distinctions are.

In the end, the Brahmins are reduced to admitting that they are not really very clear at all about who or what they are. This is good, for it is only after we unlearn our prejudices that we can begin to learn much about the Dhamma.

Editor's Note: You may want to read Thanissaro Bhikkhu's translation of the Assalayana Sutta at [Access to Insight.com](http://Access to Insight.com)

Source : <https://www.buddhistinquiry.org/article/the-case-against-racism/>



*About the Writer : Andrew Olendzki, PhD, was trained in Buddhist Studies at Lancaster University in England, as well as at Harvard and the University of Sri Lanka. He is the former executive director of both the Insight Meditation Society and the Barre Center for Buddhist Studies*

# Superstition or Fear?

By R.A. Nalinie Janis



All around the world, what constitutes superstition, a bad omen, or a lucky charm might surprise you.

For centuries, people have been indulging in superstitions, lucky charms, omens, divinations, and fortune-telling. They have used these things to help them make decisions and keep them from taking responsibility for their actions. In some cultures, they are still placing a lot of importance on such things. However, if you look carefully, you can see these things stem from greed, fear, and ignorance. They certainly are not a reliable way to help you navigate through life.

In East and Southeast Asia, superstitions get taken to the next level. Asian superstitions take what the West might view as fun folklore or casual myths into culture-shaping ideologies. To help you stay topped up with good fortune, here are some Asian superstitions you probably would have heard from your great-grandmother, grandmother, or your mother. Were you told not to clip your nails at night for fear of bad luck or evil spirits; do you avoid the number 13 at all costs or try to avoid crossing paths with a black cat? Were you told not to sweep at night or you will lose all the good luck or if you open an umbrella indoors, someone in the house will die soon? How about no haircuts on certain days, no whistling at night to attract snakes, or a betel nut cutter should be kept under a newborn child's bed to drive away bad dreams? Or giving shoes as a gift will make your partner run away? The list goes on....

A superstition is a mythical belief that does not have any solid base or a rational explanation to it. Every society has a lot of superstitions. However, we need to remember that in the name of ruling out superstitions we neglect a lot of useful advice that has been handed over to us by generations. Therefore, in the first place, we need to reflect on the science behind it to determine whether it is superstition or not.

Here are a few reasons to clipping the nails at night. During those days, there was no electricity. Nights of those days were therefore much darker than now. Clipping/cutting nails during the night let the nail pieces fall hither and thither making it difficult to collect and dispose of them. Also in those days, there were no nail clippers. People used only knives to trim their nails. When knives were used for nail trimming during the night, there was a risk of getting injuries and bleeding.

Since we have electricity and bright light these days, we might consider cutting nails under bright light and not dull light if at all we prefer cutting nails at night. It is better to gather the nail pieces after cutting and dispose of them off carefully without any left over. This is possible only when we examine the place under bright light.

During the time of the Buddha, there is a story about a Brahman who was an expert in predictions drawn from cloth:

He held a superstition that once a piece of cloth, no matter how new or expensive, was bitten by a rat it would become inauspicious and bring you bad luck.

On one occasion he discarded a piece of his expensive cloth in a local cemetery because he believed it had a rat bite on it, and so was now only going to bring him bad fortune. Later on, he heard that the Buddha had picked up the cloth and was using it. He ran as fast as he could to find the Buddha and warn him about the bad luck that was going to come his way if he didn't throw the cloth away. However, once he found Buddha he was dissuaded from this irrational superstition and shown that only he himself could bring good or bad circumstances into his life.

'They do not get carried away by superstition; they believe in deeds, aspiring to results from their own deeds through their own effort in a rational way; they are not excited by wildly rumoured superstition, talismans, omens or lucky charms; they do not aspire to results from praying for miracles.' — Anguttara Nikaya III, 206

The Buddha considered fortune telling, wearing amulets or magic charms for protection, prophesizing, and fixing lucky days to be useless superstitions and he expressly forbade his disciples to practice such things. He taught that whatever happens was due to a cause or causes. The Buddha believed in rational thinking, social obligations, and individual responsibility rather than unhealthy fear and irrational superstitions. This point was very clear in the Mangala Sutta where the Buddha gave guidelines on how we can make our own lives auspicious without relying on external help or any outside omens. Below is an excerpt of the Mangala Sutta:

"Being deeply learned and skilled. Being well-trained and using well-spoken words; is the best good luck. To support mother and father, cherish wife and child, and have a simple livelihood; is the best good luck. Being generous, just, helping one's relatives, and being blameless in one's actions; is the best good luck. To refrain from evil and strong drink, and to be always steadfast in virtue; is the best good luck. Reverence, humility, contentment, gratitude, and hearing the good Dhamma; this is the best good luck."

(Sn 2.4 PTS: Sn 260-270)

Therefore, I believe that there should not be any room for superstitions and fortune-telling in today's world of technology and modernization. We must all take full responsibility for our own lives and live by the saying: "Dhammo Have Rakkhati Dhamma Chari" (He who lives by the Dhamma will be protected by it.)



*About the Writer : Nalinie was a Sunday School teacher at BISDS, Buddhist Maha Vihara for 10 years. She was also Youth Coordinator for the Youth Section in Sri Lanka Buddhist Temple. She holds a Bachelor of Arts degree in Buddhism from Buddhist & Pali University, Sri Lanka and a certificate in Buddhist Psychology, Psychotherapy & Counselling from Kelaniya University, Sri Lanka. Nalinie also conducts Dhamma discussion on a regular basis among Buddhist groups.*

# BMV News & Events Past Events from August to November 2022.

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



**Sayalay Punna Theri**  
(Myanmar)

Sun, 28th Aug

**Buddhist Concept of Grief and Loss**



**Bhante Dr Varanyana Thera** (Myanmar)

Sun, 4th Sept

**The Buddhist Way of Seeking for Happiness**



**Bhante B. Dhammarakkitha Thera** (Australia)

Sun, 11th Sept

**Introduction to Mindfulness**



**Dr Pyi Phyo Kyaw**  
(Myanmar)

Sun, 18th Sept

**The Sound of the Breath: Sunlun and Theinngu Meditation Traditions of Myanmar**

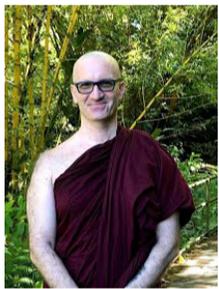


**Bhante Siddhatthalankara Thera** (Sri Lanka)

Sun, 25th Sept

**Basic Anatomical Meditation for Beginners**

## B. Sutta and Meditation Class by Bhante Dr Candana Thera (USA)



(Every Saturday from 2pm to 5pm at BMV)

1. 20th Aug – **Sabbāsava Sutta (MN Sutta 2)**
2. 21st Aug – **Rohitassa Sutta (AN4.45)**
3. 27th Aug – **Anañja Sutta (AN3.116)**

## C. 3-Day Non Stay-In Meditation Retreat



**Sat, 1st Oct to Sun, 2nd Oct – 2 days**

Retreat Director – Bhante Kovida (Canada)

Number of participants – **44**

## D. Stay-In Meditation Retreat



**Sat, 8th Oct to Mon, 10th Oct – 3 days**

Retreat Director – Bhante Kovida (Canada)

Number of Participants – **19**

## E. In Person Dhamma Sharing

1. **Prof Amarjiva Lochan** (India)

Sun, 28th Aug

**Buddhism – The Way Forward**



2. **Bhante Dr KL Dhammajothi Thera** (Malaysia)

Mon, 12th Sept

**What is Buddhism?  
- Philosophy?  
Psychology? A Way of Life  
or Religion?**



3. **Bhante Kovida Thera** (Canada)

Sat, 1st Oct

**The Benefits of Mindfulness**

Sun, 2nd Oct

**Mindfulness and Compassion – The Buddha’s Way**

Sun, 16th Oct

**Wisdom – Right View and Understanding**



4. **Bhante A. Punna** (USA)

Fri, 7th Oct

**Patticasamuppada – The Lay of Dependent Origin**

Fri, 14th Oct

**Jhanna and Samadhi**



# BMV News & Events

## F. Annual Maha Pirith – 30th August

With the lifting of most of the Covid restrictions, a good crowd turned up at BMV for the 57th All Night Chanting which was held to invoke the blessings of the Noble Triple Gem and the Devas in conjunction with Merdeka Day. The event commenced with the procession of the sacred Buddha Relics and Maha Pirith Potha (Holy Book of Suttas). This year the honour of carrying the Buddha Relics went to Mr Sarath Jayatilaka. Mr Wong Onn of BMS carried the Pirith Potha.

There were 22 monks from all the different Buddhist temples in the Klang Valley and the Peninsula.



A close up of the beautifully built Mandappa



Mr Sarath Jayatilaka is carrying the sacred Buddha relics



The procession of the Maha Sangha led by Ven Datuk K Sri Dhammaratana Maha Thera



View of the lighted traditional oil lamp, the Malaysia flag and the Mandappa from afar



A view of the Devotees who attended.

## G. Maha Sanghika Dana – Day of Remembrance – 31st Aug

In memory of all our departed Sangha Members and spiritual teachers, the annual Sanghika Dana was well attended by 57 monks from the Theravada, Mahayana and Vajrayana traditions. Devotees offered dana to the Maha Sangha followed by the transference of merits.



## H. Gift of Sight Closing Ceremony and Free Eye-Sight Check-up – 30th Aug to 31st August



The Lion's Club in collaboration with BMV organized a Gift of Sight project during Wesak 2022 to raise funds to pay for cataract operations for under-privileged patients. A total amount of RM70,000 was collected over the 4-month period (May to August) this project was closed officially on 31st August. The Lion's Club also organized a temporary clinic at the back of the Asoka Hall to provide free service of Glaucoma and Vision Check for all devotees.

## I. University Malaya Buddhist Society Visit - 12th October



Committee Members



Dhamma Talk conducted by Ven Swarnajothi



Bro Lau Kai Kong taking the members on a tour

The new committee members of UM Buddhist Society paid a visit to BMV and was taken on a tour of the vihara by Bro Lau Kai Kong. Venerable Swarnajothi Thera gave a dhamma sermon after which the committee members offered requisites followed by a Q&A session with Brother Lau.

## J. Kathina Ceremony – 16th October

With the ending of the 3-month Rains Retreat, the Kathina Ceremony was held to offer requisites to the Maha Sangha. Mrs Karuna Dasa, a senior and active member of the Vihara for many decades presented the Kathina cheevera to Ven Chief Dhammaratana. A big thank you to all the volunteers and BMV Admin staff for a successful Kathina celebrations



The Kathina Cheevera



The procession winding its way around the shrine room.



Mrs Karuna Dasa waiting to hand over the kathina cloth on behalf of the devotees.



The Maha Sangha led by Ven Chief Datuk K Sri Dhammaratana Maha Nayaka Thera.



Devotees at the Kathina ceremony



Mrs Karuna Dasa presenting the Kathina cloth to Ven Chief Dhammaratana before it's taken away to be sewn.



Devotees offering requisites to the Maha Sangha



The Maha Sangha with the completed Kathina Robe.



# Buddhist Institute Sunday Dhamma School (BISDS)

16TH SEPTMBER 2022 - HAPPY BISDS LANTERN NIGHT AND MALAYSIA DAY.

Today, we are all gathered at BMV to celebrate BISDS lantern night. This is a really good reunion after 2 years of pandemic. Once again, a great thanks to all the participants that took part in making tonight's dinner a success!



Winners of colouring competition:

- 1ST PRIZE : TAN RUI ZHI ( NANDA )
- 2ND PRIZE : EELUSHINI PEIRIS (CUNDA)
- 3RD PRIZE : CHEN FAN YIN (VAKKALI)

Winners of Lantern making competition:

- 1ST PRIZE : EELUSHINI PEIRIS (CUNDA)
- 2ND PRIZE : MATHIDU GUNASEKAN (YASA)
- 3RD PRIZE : CHIN YON SHEN (NANDA)



Winners of Colouring Competition feedback:

Tan Rui Zhi ( Nanda class) – I'm very grateful that the judges liked my colouring. Initially I thought of just haphazardly finish the colouring. Fortunately, dad reminded me that „we should always do our best in whatever we do“, and yes I DID. I recalled and utilised colouring skills taught by teacher. I also met new friends and shared crayons with them. We had such an awesome time together.

Winners of Colouring Competition feedback:

Eelushini Peiris (Cunda class) – I felt so happy beyond words and speechless because I never imagined that I was going to win two competitions at the same time. A wonderful experience and a proud moment for both my parents too. Winning is a hard thing because you got to continuously strive to get better and win more competitions in the futur. I hope to keep-up this winning Spirit.

Chin Yon Shen (Nanda class) -I'm so honoured to win the 3rd prize for lantern making competition and joined the BISDS Lantern Night. Special thanks to the committees for organising the event. I really had a lot of fun and look forward to the next event. I love BISDS.

**Congratulate to all Winners!**

By BISDS Communication Department.

BUDDHIST INSTITUTE SUNDAY DHAMMA SCHOOL

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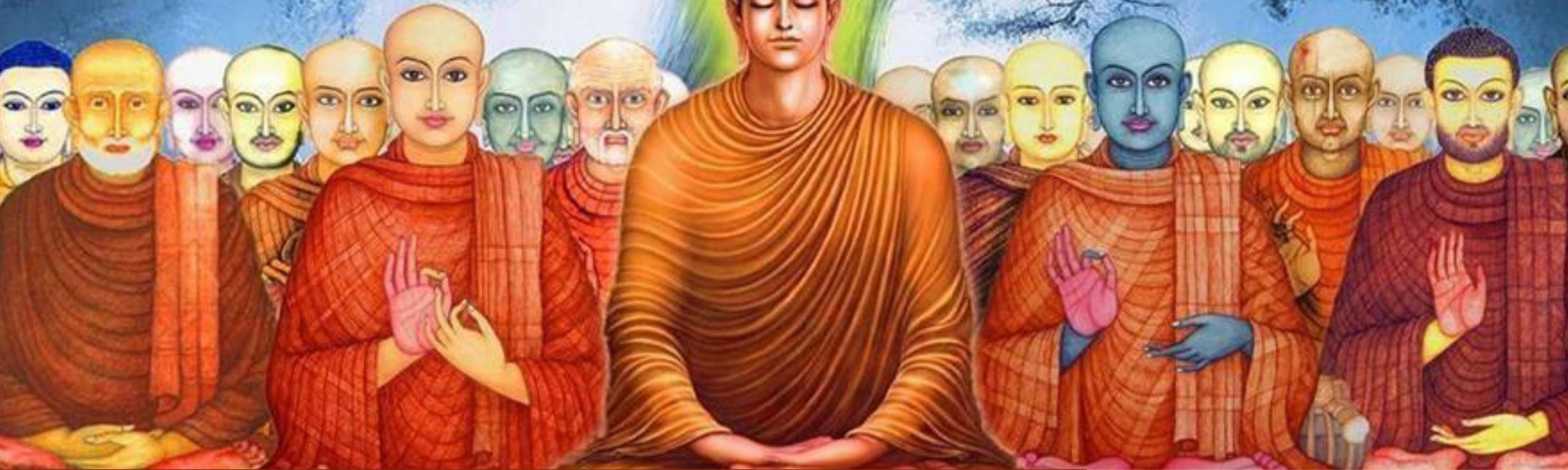
**POSITIONS AVAILABLE IN YEAR 2023**

- Dhamma Teachers and Facilitators
- Heads or members for project team, Training, Staff Welfare, F&B, Puja and etc

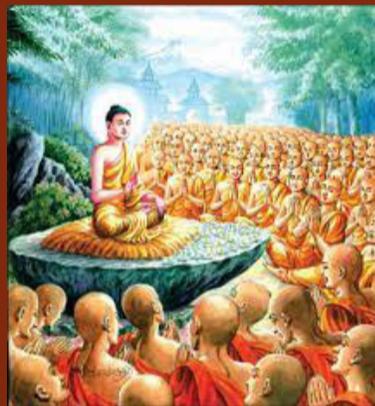
[www.bisds.org](http://www.bisds.org)

123, Jalan Berhala, Brickfields, 50470 Kuala Lumpur, Wilayah Persekutuan Kuala Lumpur, Malaysia

## PEN PORTRAITS



### No 52. Ajita Maha Thera



Ajita was one of 16 pupils of the Brahmin ascetic Bavari. Bavari was an ascetic who lived in a hermitage on the banks of the Godhavari river. Bavari depended on the goodwill of the village nearby. One day, a Brahmin from the village came to Bavari demanding 500 gold pieces. When Bavari told him of his poverty, the brahmin cursed him saying that his head would split in seven pieces. Bavari was greatly distressed, but a devatā (his mother in a previous birth, AA.i.183), seeing his trouble, reassured him by saying that the brahmin knew neither the meaning of "head" nor of "the splitting of it." "Who then knows it?" asked Bavari, and the devatā told him of the appearance in the world of the Buddha. Forthwith he sent his sixteen pupils to Sāvatti to see the Buddha and to find out if his claims to Buddha-hood were justified. The pupils went northward, through 10 towns, then, finding that the Buddha had gone to Rajagaha, they followed him there passing through another 6 towns.

When they arrived before the Buddha, they had 16,000 followers whom they had gathered on their way. They greeted the Buddha who was preaching there. As was instructed by Bavari, the 32 manly attributes of the Buddha should serve as an introduction. Ajita scanned the Buddha and being satisfied that he bore the characteristic signs of a Great Being, Ajita prostrated at the feet of the Blessed One and said he was deputizing for Bavari, leader. He was overjoyed to find the Buddha was anticipating the questions.

Ajita asked the Buddha these three questions:-

- (1) **What binds the worldlings?**
- (2) **What attracts them?**
- (3) **What brings about fear?**

To the first question, Buddha replied that people were blind because of the ignorance of the Four Noble Truths i.e. those who are not concerned with unsatisfactoriness of life from the highest to the lowest and that people were born again and again due to craving. Once the craving was got rid of by practicing the Noble Eightfold Path, Nibbana would be realized.

To the second question, the Buddha said that greed attracted the worldlings. He said that once desire was rooted out, life ceased. Nibbana existed and it is a permanent state. The Buddha also said that life even in the highest Brahma realms had an ending and hence sorrowful.

To the final question, the Buddha replied that fear was the result of unsatisfactoriness of life. People feared the birth of a child because of the perils of childbirth. They feared illness and old age which led to decay and ultimately, death. Ajita was thus convinced. The questions asked by Ajita form the Ajitamānavapucchā (Ajita's Questions) of the Parāyana Vagga of the Sutta Nipāta (Sn.197f).

Ajita and the followers true to destiny saw clearly the Path and were converted and entered the Order. Nibbana was the way out. They did not fail to grasp the significance of the Buddha's words. Ajita later became a Maha Arahant of the Noble Order.

# Parenting the Buddhist Way

By Paolo Coluzzi



The writer with his son

**M**y little son Leo is 3 years old now. He is a bright and lively little boy and I feel very fortunate to have had the opportunity to have him and to look after him together with my wife. By the way, we chose 'Leo' as his name partly for Buddhist reasons – my wife is Japanese and the first character to write Leo in Japanese (蓮) means 'lotus', the Buddhist flower par excellence.

As a Buddhist, I always try to keep important Buddhist principles in mind whatever I do with him. Of course, he is too small for me to actually explain anything about Buddhism, so his Buddhist education can only be based on example. Another thing that I do and that he enjoys a lot is going periodically for a walk to the nearby Buddhist temple (I'm lucky enough to have a Thai temple at 15 minutes' walk from the place where I live near Kuala Lumpur, Malaysia). It's a beautiful temple, and Leo can run around happily. I've only taught him to bow three times in front of the Buddha, and he likes to do that like everybody else. He also puts his palms together when he sees the small statues of the Buddha we have at home (even though I have to remind him sometimes: 'Leo, won't you say hello to the Buddha?' if he doesn't do it, it's perfectly fine, of course). I have also found a book for children on the story of the Buddha with beautiful drawings, which Leo also loves and often asks me to read before going to sleep. When we walk in the park nearby our place, he likes caressing trees and saying hello to them and to the little animals and insects we may come across. I always tell him that trees are beautiful and very good beings!

In any case, going back to Buddhist principles, I always try to be kind to everybody and never get upset in order to give Leo a

good example. If he doesn't respond to neighbours or cleaners when they say hello to him, I always urge him to say or wave hello back. Never forcefully, though. Of course, he is so young and like all small children he is particularly affected by the so-called three poisons that make human life so hard: attachment, aversion/rage and ignorance. Like all children, he's very attached to the things he likes, and if he wants something, sometimes he shouts and cries in order to get it. You can't of course really reason with him – if the thing he wants is not harmful, we just give it to him, otherwise I have to distract him, and luckily he's not too difficult to distract. Other times he has tantrums, he cries and even becomes a little aggressive at times... again, we have to distract him, and with a bit of patience and a compassionate attitude we normally manage to do it quite easily. If he does something bad, like hurting us for instance, I try to be firmer and say 'No, Leo, hurting anybody is bad!' Occasionally my wife does lose her patience (she is a bit more hot-blooded than I am), especially when she is very tired. Although that is perfectly understandable, I always try to remind her (and myself) that Leo will copy our behaviour, and if he comes to believe that getting angry and shouting is a way to deal with problems, when he grows up he will do exactly the same. No wonder anger is so common in Western societies! It seems to me that here in Southeast Asia people hardly ever get angry... even dogs are good-humored here! I hope this relaxed environment will influence Leo as well... In any case, when Leo is in a good mood, he likes kissing his fluffy kittens and his mum (me not so much, perhaps because of my beard!). He is also quite generous with other children and he's easily ready to lend them his little toys, and even comfort them if they are crying.

Small children cannot control their behavior and we have to be very patient. On the other hand, we grown-ups can or should be able to control our behavior, and therefore not get angry (second poison) or too attached to our beliefs and expectations towards our children (first poison). Even when they ignore us, scratch us or throw something at us we must not feel bad or resentful – they are children! And if we expect them to behave even better than us, we are really deluded (third poison)! We should just smile or reprimand gently, and use the antidotes to the three poisons: generosity, lovingkindness/compassion and wisdom. If we do that they will be happy and we will be happy, even though tired perhaps!

In any case, what I would like to highlight here is that children should not be forced to do anything, but only convinced with example, praising them for anything they do that shows generosity and compassion. Most of all we should never get angry or annoyed at them, even when they are in a very bad mood, and never expect the impossible. As he grows, it may be easier to explain some Buddhist ideas to Leo in very simple terms, maybe even teach him some simple mindfulness techniques, but in the end it will be up to him whether he will follow the Buddhist path or not. In any case, he will always see some Buddhas around him and his dad trying to behave as a good Buddhist. Hopefully he will grow into a generous, open-minded and compassionate boy, which after all, is the most important thing.



*About the Writer : Paolo is an Associate Professor at University of Malaya, KL where he teaches Italian and sociolinguistics. He first became interested in Buddhism at the age of 17. It is a fascination which has deepened over the years, thanks to contact with the many monks, Dharma experts and fellow-travellers he has encountered on his journeys.*

## General Interest



Prince Siddhartha and Princess Yasodhara

### *The Greatest Love Story of all Time*

By Chan Kah Yein

Do you know the greatest love story of all time? It's not Shakespeare's Romeo and Juliet. It's even greater than that.

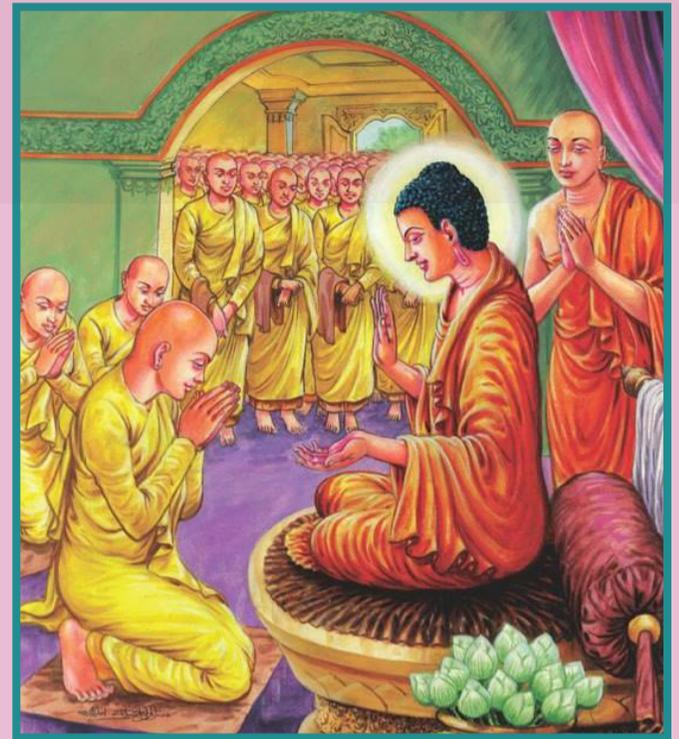
It is the Buddha's love story.....

Many aeons ago, the Buddha-to-be was born as the ascetic Sumedha who in that lifetime was spiritually ready to attain enlightenment. Sumedha lived during the time of Buddha Dipankara and one day, he received news that Buddha Dipankara and His entourage would be visiting his village. The roads were under construction at that time and there was a portion of the road which was not in good order.

When Buddha Dipankara and His entourage arrived, Sumedha lay his body across the portion of the road so that the entire entourage could cross the road safely by stepping on his body. Nearby, a village girl by the name of Sumitta had come to worship Buddha Dipankara and had brought with her 8 stalks of lotuses. Sumitta witnessed the whole episode and was extremely touched by the devotion of Sumedha. She came to him and offered him five of her lotus stalks, keeping three for herself so that he too may pay respects to Buddha Dipankara.

When Buddha Dipankara saw them both, He made a prophecy. He said to the ascetic Sumedha, "This girl shall be your loyal and faithful partner in all your future lifetimes. She will remain with you, life after life, to support you until you become a Buddha". Note that at that time, Sumedha could have already attained enlightenment (and become an arahant), but he chose not to, because he was inspired by Buddha Dipankara and Sumedha wanted to become a Samma-Sambuddha – an enlightened being who could teach others as well. To do this, he had to perfect himself for many more lifetimes.

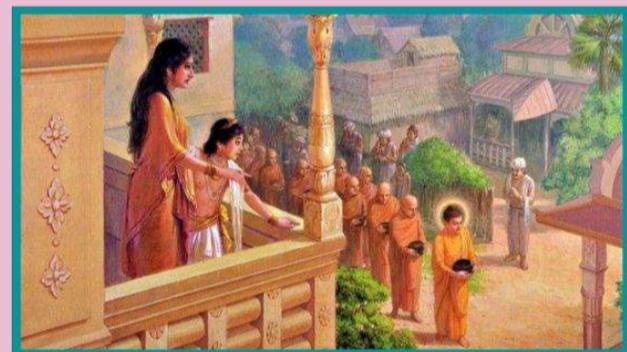
Hence, as prophesied, the Sumedha-Sumitta partnership continued for many, many lifetimes and finally both of them came to their final births as Prince Siddhattha Gotama and Princess Yasodhara, namely, our Buddha and His ever-faithful wife. When Prince Siddhattha left home to search for truth, Princess Yasodhara awaited news of her beloved husband eagerly. When she heard that he had donned a yellow robe and only ate one meal a day, she too, removed all her finery, donned a yellow robe and ate only one meal a day.



Bhikkhuni Yasodhara approaching the Buddha.

Later, when their only son, Rahula, entered monkhood, Princess Yasodhara also renounced and became a nun. She passed away at the age of 78, and her dying words to the Buddha was: I have followed you, lifetime after lifetime, supporting you all the way, but I will follow you no more now for I too have attained enlightenment in this last birth of mine.

The Buddha attained Mahaparinibbana (passing away as an enlightened being) two years later.



The Buddha arriving at Kapilavastu after his enlightenment. Princess Yasodhara with Prince Rahula

But their beautiful love story continues till this day.

So, are the people in your life here for a reason, a season or a lifetime? We will never know. Be the best you can to everyone. Shower love and kindness to all whom you meet.

Keep your relationships simple. Give lots of love.

**Source : The book "A Kite in the Wind" by Chan Kah Yein**



About the Writer : Chan Kah Yein is a regular Dhamma speaker in the Klang Valley. She was the best student in the United Malaysian Dhammafearers' 1st Dhamma Speakers Course, and a moderator for the 2007 Global Conference on Buddhism. She is also an associate editor of Community, a journal for Malaysian Buddhist educationists. She has written several Dhamma books and holds a first class honours degree, a Masters and a Ph.D. in Mathematics Education.

# 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

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

Each pillar is named after the Buddha's core teachings

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

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

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



**Dhammacakra Wheel  
Balance Required:  
RM100,000**

### CONTACT BMV ADMIN OFFICE FOR ASSISTANCE

Account Name:

**Buddhist Maha Vihara**

Account Number: 292-00-01161-8

Bank: Hong Leong Bank

TEL: 03 - 2274 1141 / 011- 2689 6123

eMAIL: [info@buddhistmahavihara.org](mailto: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.

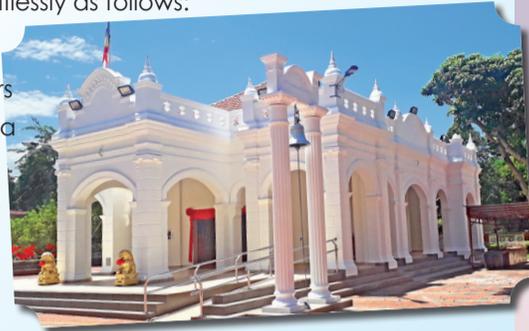


# Buddhist Maha Vihara (Established in 1894)

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.

## BMV DAILY OPERATING HOURS & PROGRAMMES

### BMV GATE 1

Monday to Sunday -  
7.00am to 9.00pm

### BMV ADMIN OFFICE HOURS

Monday - Saturday  
9.00am - 8.00pm

Sunday & Public Holidays  
9.00am - 5.00pm

### EVENING PUJAS

Daily Puja - 7.30pm at Pagoda

Saturdays Bhojjangha Puja 7.30pm at Pagoda

Full/New Moon Puja - 7.30pm at Shrine Hall

### DANA FOR MONKS

Daily Buddha Puja - 7.30am  
Breakfast Dana - 8.00am

Daily Buddha Puja - 11.30am  
Lunch Dana - 12.00 noon

### MEDITATION CLASSES

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

### ONLINE DHAMMA TALK

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

### DHAMMA TALK @ BMV

Saturday @ 2.00pm

### FRIENDS OF THE VIHARA (BMV VOLUNTEER GROUP)

Sunday @ 5.00pm

Feeding the Needy & Homeless

Delivery of Food parcels to Old Folks  
Home and Orphanage

### YOGA CLASS

Tuesday @ 10.30am - 12 noon  
Thursday @ 7.00pm

### ONGOING CLASS

Saturday @ 8.00am - 10.30am

### CLASSES

SUNDAY DHAMMA CLASSES FOR  
CHILDREN & ADULTS

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

### SUTTA CLASS BY BRO VONG CHOY

Sunday @ 11.00am - 12.00pm

ONLINE DIPLOMA & DEGREE IN  
BUDDHISM

Saturday & Sunday

### ONLINE DHAMMA FOR THE DEAF

Sunday @ 1.00pm to 2.00pm (fortnightly)

## You can donate towards our many projects :

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

## Payments can be made via :

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

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

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

## BMV Statement of Accounts :

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

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

Donations to Buddhist Maha Vihara operations are tax exempt.

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

PLEASE BEWARE OF UNAUTHORIZED PERSONS SOLICITING DONATIONS.

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

BMV OFFICE HOURS

MON – SAT : 9.00 am - 9.00 pm

SUN & PUBLIC HOLIDAYS : 9.00 am - 5.00 pm



BUDDHIST MAHA VIHARA

123 Jalan Berhala, Brickfields 50470 Kuala Lumpur.

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

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Website: www.buddhistmahavihara.org

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