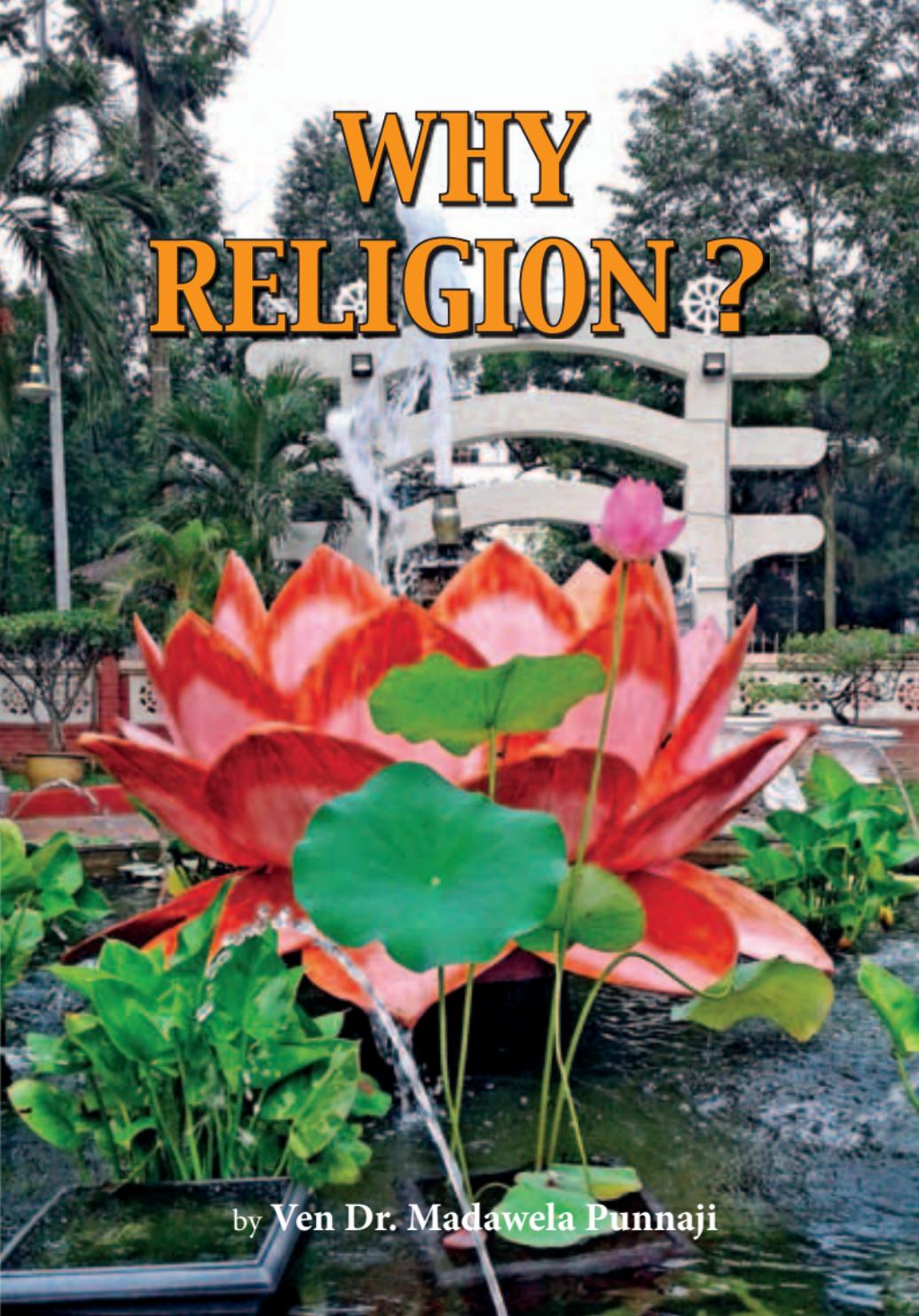


WHY RELIGION?

A vibrant orange lotus flower in full bloom is the central focus, surrounded by large green lily pads. In the background, a multi-tiered fountain with white water cascades, set against a backdrop of lush green trees and a white archway structure. The scene is bright and serene, suggesting a peaceful outdoor setting.

by Ven Dr. Madawela Punnaji

BUDDHIST MAHA VIHARA

Continuing the spread of Buddhism in Malaysia
for over 124 years



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Tel: 603-2274 1141 Fax: 603-2273 2570
E-Mail: info@buddhistmahavihara.org
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WHY RELIGION?

by

Ven Dr Madawela Punnaji

Since the dawn of civilization, Man has ceaselessly sought answers to this question. When we consult the dictionary for the definition of religion, we get a theistic definition.

Oxford Dictionary:

“The belief in and worship of a superhuman controlling power, especially a personal God or gods.”

Merriam-Webster Dictionary

“The belief in a god or in a group of gods.”

Clearly, Modern English dictionaries define religion from a theistic perspective, defining religion as either Monotheistic or Polytheistic in nature. From this perspective, Buddhism is not defined as a religion. One who goes by theistic definition of religion, may consider Buddhism to be an atheistic philosophy, not so different from such philosophies as Marxism. For the Buddhist, Buddhism is neither a dogmatic religion based on blind faith, obedience, and ritualistic practices, nor an armchair philosophy based on speculation or superstition. Buddhism is a very scientific enterprise whose aim is to solve the **problem of existence.**

The problem of existence is **mortality** itself, which people normally take for granted. Theistic religions even thank God or gods for creating the existence of the universe, totally ignorant of the issues surrounding the problem of existence and mortality.

Everyone celebrates birthdays as well as the arrival of newborns, and laments and mourns about death or the passing away of loved ones. They do not realize that birth and death are two ends of the same stick, or two sides of the same coin, which is essentially the question of Life itself. What we call **life** is a passageway to **death**. Death is not the opposite of life, but a part of life, the mortality of life. This is why

death or mortality is the problem of existence. To exist is to be born and to die. All religions are attempting to solve this same problem of existence, in their own ways.

The fact that most religions have but one hope, which is to enter Heaven upon death, where there is eternal life and eternal happiness, makes it quite clear that the aim of all religions is to solve the problem of existence, based on a life after death. In other words, religion is the only way mankind attempts to solve the problem of existence.

In examining religion from a Theistic perspective, we once again consult the dictionary for the definition of **Theism**.

Oxford Dictionary:

“Belief in the existence of a god or gods, specifically of a creator who intervenes in the universe.”

Merriam-Webster Dictionary:

“Belief in the existence of a god or gods; specifically: belief in the existence of one God viewed as the creative source of the human race and the world who transcends yet is immanent in the world.”

Monotheistic religions hold that religion has come down from Heaven to earth carrying the message of the Creator to the creatures on earth. The message comes in the form of the commandments, according to which, those humans who disobey the commandments will be eternally

punished in Hell with hellfire, and those who obey the commandments will be eternally rewarded in Heaven with eternal life and eternal happiness.

It is obvious that the purpose of monotheistic religion is to make people good, and to give them security from the troubles, tribulations and the changing vicissitudes of life. The troubles that people have in life are partly coming from natural disasters, and partly from disasters caused by the people themselves to one another, such as violence, crime and wars. This is why religion wants people to discipline themselves without harming one another, and the followers take refuge in their gods through prayer and supplication. This is obviously

why monotheistic religions include both of these procedures, prayer and self-discipline, in their practice.

Buddhism, however, is neither a polytheistic, nor monotheistic religion, based on the blind belief in supernatural powers; nor a theistic armchair philosophy based on mere speculation. It is a very scientific but spiritual and psychological discovery of a way to solve the problem of existence.

Buddhism, being humanistic in all aspects, has a humanistic definition of religion and even of a Humanistic God. It is a religion by this humanistic definition, though not a theistic religion. God according to this humanistic definition is not

the Creator of the world, but the human ideal of perfection that the human being conceives, and struggles to realize through the practice of religion. Buddhists do believe that it is not only possible for the human being to realize this ideal of perfection, but human beings have actualized this ideal from time to time.

When the human being does actualize this ideal, he is called “God-become” (*Brahma bhuto*) or **Buddha**. Just as Jesus is considered by Christians to be “God-become-man,” the **Anthropomorphic God**, the Buddha is considered by Buddhists to be “man-become-God,” the **Theo psychic man**. The Buddha is not seen by Buddhists to be an ordinary

human being. **He has transcended ordinary human nature.** This is why the Buddha is called *Tathagata*, the Transcendent One. He is also called *Bhagava*, which means the Holiest One. All this explains **why Buddhists worship the Buddha like God.**

It is interesting to note at this point the following passage from the Buddhist Scripture, which explains this Buddhist way of thinking:

The Brahmin Dona, who was walking some distance behind the Buddha on a pathway, noticed the unusual footprints of the Buddha. He began to think that these footprints could not be those of a normal human being. The Buddha read his mind, as

he had the power to do so, and he moved out of the pathway and sat under a tree, to make it easy for the Brahmin to come and question him. Dona, the Brahmin, followed him, and having showed due respects to him, he questioned the Buddha, to discover his identity.

“Could Your Reverence be an angel (*deva*)?”

“No Brahmin, I am not an angel”

“Could Your Reverence be a demon then (*yakka*)?”

“No Brahmin, I am not a demon”

“Could Your Reverence then be a spirit (*Gandhabba*)?”

“No Brahmin, I am not a spirit.”

“Could Your Reverence be a human being then (*Manussa*)?”

“No Brahmin, I am not a human being.”

“Your Reverence has answered ‘no’ to all my questions. Then who could Your Reverence be?”

“Brahmin, there are three conditions when present in an individual, he may be identified as an angel, demon, spirit or a human being; they are: **lust, hate and delusion**. These conditions are absent in me. They have all been uprooted. Just as when a palm tree is cut the stump cannot grow again, these conditions have been eradicated in me, they cannot arise again.”

“As the lotus, O Brahmin, though born in the water, grown up in the water, rises above the water, and remains unsoiled by the water; I too, Brahmin, though born in the world, grown up in the world, I have transcended the world, and remain uncontaminated by the world.

“Therefore, Brahmin, because my identity is unique, you may call me BUDDHA, “**the Awakened One.**”

(ANG. 11, 37)

Buddhism is a Humanistic religion that recognizes the human potential and struggles to attain perfection in goodness and wisdom. Therefore, Buddhists do have a concept of GOD, the Theo psychic

man nonetheless, and they also have a Humanistic definition of religion.

From this Humanistic perspective of God and Religion, it will be interesting to once again consult the modern dictionary for the definitions of Humanistic.

Oxford Dictionary:

“A rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters.”

Merriam-Webster Dictionary:

“A doctrine, attitude, or way of life centered on human interests or values; especially: a philosophy that usually rejects supernaturalism and stresses

an individual's dignity and worth and capacity for self-realization through reason."

Clearly, Buddhism, as a religion seen from a humanistic perspective, is one grounded on rational outlook and reason, and not on blind faith, dogmatic beliefs, speculation or superstition. Furthermore, it is technically incorrect to say Buddhism is an **Atheistic** religion. Buddhists do believe in the concept of **gods**, but not a **Creator God**.

Buddhists have three definitions of the term *deva*, which means **god** for all practical purpose and intent:

1. *Sammuti deva* = **god** by convention, which refers to,

deified natural phenomena such as sun god, moon god.

2. *Uppatti deva* = **god** by birth, which refers to the inhabitants of the celestial sphere or heaven.
3. *Visuddhi deva* = **god** by purity of mind, such as the Buddha and his perfected disciples. It is this god that is represented with the emphasis **God**.

It is the ignorance of writers that has led them to speak of Buddhism as an atheistic philosophy.

Origin of Religion

Of all newborn infants of all the animal species on this planet, the human infant is the weakest. While the

infant of other animal species become independent and begin to move about and find food and shelter on their own within days or even minutes after birth, the human infant remains totally helpless, incapable, and fully dependent on adults for several years after birth. This invariably leads to a sense of weakness and dependence in the mind of the human child during childhood, feeling insecure and helpless. Children soon recognizes that adults are stronger and more capable than themselves. This leads to the notion in the children's minds that adults are more powerful beings, and that children will always depend on more powerful beings for survival. Often they carry this feeling of

weakness and insecurity into adult life. When children feel insecure, they invariably run to their father or mother, or guardian, for help or comfort. When they grow up and become adults themselves, they begin to realize that their parents are as helpless as they are, sometimes even more helpless when they witness their parents experiencing ill health and bodily or mental failure. So now, for the human adults, when they are in difficulty or when they feel insecure, who do they turn to for help and comfort? Culture has provided mankind with a solution to this problem of insecurity. The solution is religion.

Religion takes the helpless believer to a dream world or imaginary world where there are either dead ancestors, or supernatural beings such as gods and devils who could be coaxed to use their supernatural powers to help them. Children who grew up with the privilege of depending on more powerful beings (the adults) to overcome their fears and anxieties of life, are reluctant to give up this privilege in adulthood. So they continue with the belief, the hope and the practice of seeking out more powerful beings to help them when they are faced with difficulties in life, even when reason and rational thoughts interfere with such beliefs.

Belief systems are powerful mental programming processes that are almost impossible to undo, despite the absence of evidence to support such beliefs, and even in the face of rational criticisms and reasoning by psychologists and philosophers against such beliefs. Sigmund Freud called religion a “collective neurosis” and Karl Marx called it the “opium of the masses.” Yet religion cannot be so hastily thrown away as unimportant, because it does serve a very important purpose. To throw away religion so hastily is to throw away the baby with the bathwater.

Religion serves the purpose of providing people with the feeling of comfort and security from a more

powerful being or divine force. Religion also provides believers with a code of ethics or moral standards to live by, as well as a yardstick for forming moral judgment and decision making. Because of this convenient reality, many religious philosophers have been attempting to defend religion by rationalizing or justifying the outdated dogmas, superstitions, rites and rituals of religion.

Death is certain, but life is unpredictable, and making decisions to maneuver the complexities and uncertainties of life can be too perplexing for some. So these people turn to religion for comfort and security by relinquishing the power to decide to more powerful beings

or divine forces by their frequent declaration of “God’s will”. For these people, life seems more convenient and simpler, and less stressful, if they are not required to make decisions in the face of adversity.

Some follow religion out of blind faith as a result of upbringing, while others for the gratification of emotional needs – the needs for comfort, security, and power from more powerful beings. But there is a simple and rational perspective to religion when we re-examine the basic purpose of religion.

It is this “mission impossible”, or the difficult task of rationalizing the irrational, that emotional thoughts

are not necessary, when we begin to realize the purpose of religion, which is **to solve the problem of existence**. Instead of an **escape** from the reality of death into a dream world, we could solve the problem rationally by analyzing the problem and arriving at a rational solution to the problem of existence. Simply put, it is only **necessary** to:

1. Understand the problem of insecurity
2. Discover the causes of insecurity and how they arise
3. Examine how to end insecurity by removing the causes
4. Find and apply the methods for removing the causes

It is this process of solution that the Buddha has laid before us the

Four Supernormal Truths:

(1) Anguish, (2) Its cause, (3) Its end, and (4) The way to its end.

In short, the Buddha has shown the humanistic and realistic solution to the problem of existence. This does not mean to say that Buddhism is the most advanced religion in the world, but that Buddhism as a religion has risen to the most advanced evolutionary level. In other words, there is no multiplicity of religions in the world today. There is only a multiplicity of cultures, each culture presenting religion at its own spiritual level.

It is important to clarify at this point the meaning of culture versus civilization. Just as most animal species live in clusters or communities for reasons of security, and convenience in maintaining their progeny, human beings too have been following suit. In doing so human beings have evolved language for communication, which differs according to cultural or geographical groupings. Not only with languages, but also with the way they dress, the food they eat, the way they cook, the way they eat their meals, the way they sing, the way they dance, the games they play, the way they engage arts and craft, and so many other things they do that tend to differ between different cultural

groups, but largely similar within the same cultural group.

Another important characteristic in a culture is that if one individual emulates some characteristics of a different culture, that individual would be condemned and rejected by the others of their culture. Those who conform to the cultural norms are accepted, and those who do not will be treated with suspicion, or even be treated as “outcasts” and rejected.

As human beings continue to evolve with higher levels of intellect, broadening their exposures to other cultures, and expanding their interactions with different cultural groups, a new form of conduct

evolved. There comes increasing understanding and acceptance of other cultures, extension of friendship, exchanges, and interactivity across cultural boundaries. People begin to realize there are countless benefits in making exchanges with other cultures. With the expansion and growth of interactivity across cultural boundaries, fueled by increasing tolerance of cultural diversity, cultural intermarriages begin to take place, which were previously prohibited. With greater friendship and respect between cultures, and the gradual dissolving of cultural divide, comes **civilization.**

To be “cultured” is to attain the highest level of sophistication in

conduct in conformity with one's own cultural norms; but to be "civilized" means to attain the highest level of sophistication in conduct regardless of cultural norms or cultural boundaries.

When people become civilized they become broad minded, they become more tolerant of cultural diversity and more accepting of cultural differences, and more open towards perceiving other cultural groups as not different from their own. Instead of thinking only about themselves, their own problems, and their own cultural norms, they become aware of the importance of other people in the world, become more tolerant and respectful of others. In recognizing the importance

of others, and expanding interactivity with other cultural groups, they begin to help one another regardless of cultural boundaries. They stop suspecting others and start seeing the good in others. They begin to feel for others, to empathize with one another, and readily help others in times of difficulty. They cooperate with others and even attempt to solve common problems in collaboration with others.

This is how human beings become more civilized, and with civilization comes growth and maturity of human conduct and intellect, and increasing sophistication in solving the problem of existence.

This elaboration of culture versus civilization implies that civilization

represents an advancement in human evolution and a step forward towards more advanced solution to the problem of existence. It is important to note that countries that emphasize their own cultural differences with others and importance of their own cultural heritage become backward and self-centered, and even enter into conflict with other cultures. On the other hand, as people become civilized, they tend to unite and work in cooperation. They recognize the importance in connecting, communicating, and collaborating with other cultures.

What we identify as different religions in the world today are actually the different forms in which religion is practiced in different cultures.

The real difference is in the culture and not the religion. All religious divide begins as cultural divide. It is similar to the different forms of clothes they wear in different cultures. Religious wars and disputes between different religions can be avoided if we understand and recognize that all religions attempt to solve the same problem of existence, and that there is only one thing called religion in the world. The differences arise from cultures. If we understand the importance of focusing on developing and uplifting civilization rather than focus on cultural importance, we could easily have avoided religious wars and the conflict and disputes between religions. Such disputes only defeat the very purpose of religion,

which is to bring about peace and happiness in the world.

Magic and Religion

Although monotheistic religion holds that religion came down from heaven to earth, humanistic rational thinking maintains that religion is something that has grown up on earth to fulfill a human need, to solve a human problem. In attempting to solve this human problem the human being did not take a weak-kneed attitude. His aim was to control nature through human power. This took the form of **magic**. It was after much trial and much failure that the human being began to take a rather feeble minded attitude, and this was **religion**. He began to think that nature

was more powerful than himself. So he began to pray and ask for help from nature. In the modern age, with the advancement of science, mankind has regained hope and is abandoning the religious feeble mindedness and is again attempting to conquer nature. Yet science has not been able to solve the problem of existence.

We still remain threatened by the fear of nuclear war and destruction of the planet from environmental abuse. We need to take a U-turn or reorientation to turn around and look at ourselves inwardly, instead of looking at the environment or circumstances. The inadequate extroverted mentality has to be replaced by an introverted introspective mentality. Instead of

trying to conquer our environment or nature we should begin to conquer ourselves, to change ourselves. This is where our problem lies. Not in the external world but in ourselves.

Biological evolution took place through adaptation to the environment. Not by changing the environment. Human evolution too can take place only by the same method. We must change ourselves to fit into the environment. We need a revolution, not a political or social revolution, but an individual inner revolution of the mind. Only when we ourselves have changed can we begin to make changes to the world in our favour. The advances made by science turns into nothing when we consider

the advances made by those who change themselves. This was what the Buddha achieved and what he taught his disciples.

Once a person came to the Buddha and said,

“I Know that Your Holiness has such Great Power that if you only make the wish, ‘May the great Himalaya Mountain become a mountain of gold,’ it will become a real mountain of gold. So out of compassion for the suffering mankind, please make this wish.”

The Buddha replied, “Yes Mara, what you said is true. I do have this power, but do you know how many people will be killed, if I do this? There

will be hundreds of wars to conquer this mountain. Go away Mara, I know your plan is to destroy the world.”

We all have heard of the “Gold Rush” in US history. Compare the Gold Rush and what the Buddha correctly predicted would happen.

Another such story from the Sutras:

There was a small poor girl crying in India during the time of the Buddha. A yogi, who had developed psychic powers, saw the child, and tied a blade of grass round her finger and said, “You have a golden ring.” The poor child was happy and went home to the mother. When the neighbors saw this, they thought it was a stolen ring. The

complaint went to the king. The girl said a yogi gave the ring to her. The yogi was called. The yogi had to show his powers to the king to free the girl.

We have heard of many cases of alchemy in the history of the West where people have been trying to convert base metals to gold. The yogis seem to have done much better by developing their minds instead of alchemical experimentation.

Evolution of man is not through conquest of nature but through the conquest of one's own mind. This was why the Buddha did not make use of physical determinism to transform the world, but mental or psychic determinism to transform the human being.

THE 124 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 always financially supported by the Chinese and Indian communities. The first structure of the Vihara was the Main Shrine room, completed in early 20th Century. The donors for the Shrine Room, as recorded in the Selangor Government Gazette 1896, pg. 408 are 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 mobilize 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 Government which was fighting a communist insurgency.

Since the 1940s, the Vihara commenced a free Dhamma publications program 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 organized 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 programs, 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 affecting 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 container equivalents 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 Campaign 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, ie. Ven Dr Kirinde Sri Dhammananda.

Vision

To be a leading international center for the Learning, Practice 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. Learning, Practising and the Realization of the Dhamma
2. Spreading the Dhamma
3. Buddhist Civilization
4. Synergy groupings to sustain the Buddha Sasana
5. Compassion in Action
6. Financial Accountability while delivering 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.

SERVICES AVAILABLE AT BUDDHIST MAHA VIHARA

- Dana for Monks (at Vihara or Home) and Bana (Sermons)
- Blessing Services / Funeral Services by Monks
- Booking of Facilities for religious functions / events
- Marriage Registration
- Full Moon / New Moon Day Puja & Free Vegetarian Lunch
- Sunday Dhamma Classes for Children & Adults
- Buddhist & Pali University Diploma, Degree & Masters Program
- K Sri Dhammananda Library
- Bookshop

DAILY ACTIVITIES

Monday to Sunday	6.30am - 7.30am	Morning Buddha Puja
	11.30pm - 12.00 noon	Noon Buddha Puja
	7.30pm - 8.30pm	Evening Buddha Puja

WEEKLY ACTIVITIES

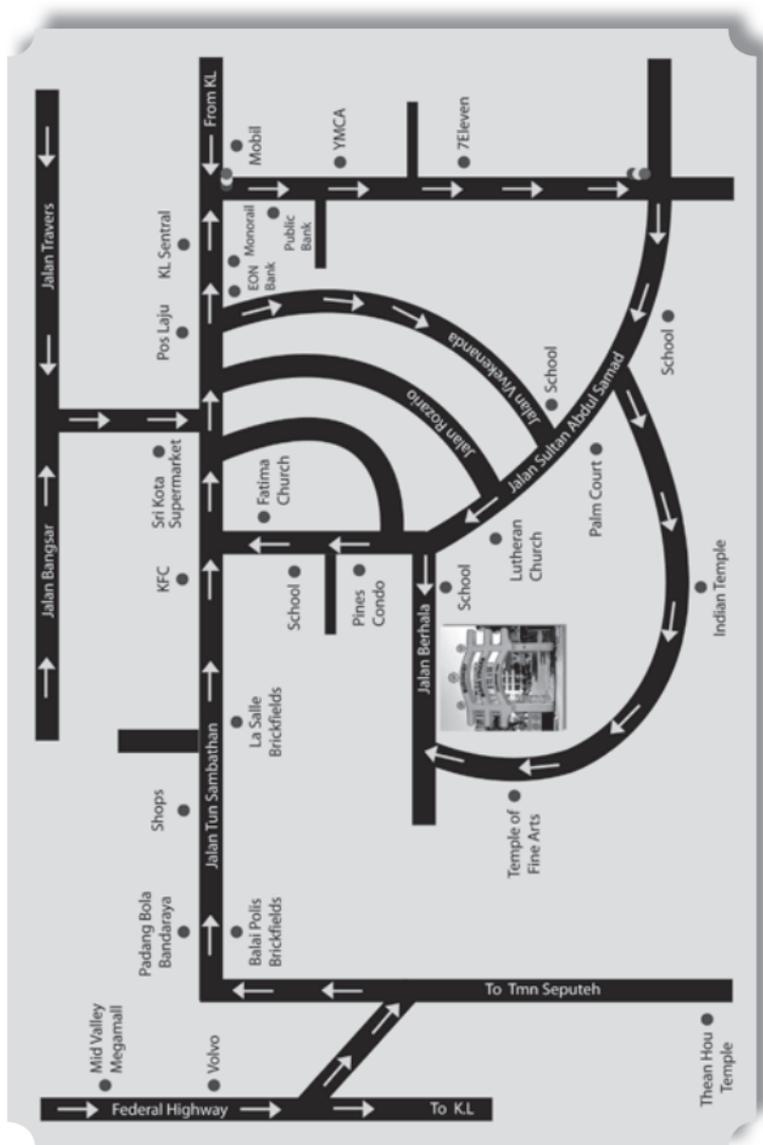
Mon, Wed, Thurs	8.00pm - 10.00pm	Meditation Class
Tuesday	8.30pm - 10.00pm	BMV Choir Practise
Thursday	7.30pm - 9.00pm	Senior Club Yoga Practise
Friday	1.00pm - 2.00pm	Afternoon Puja & Talk
	8.00pm - 9.30pm	Dhamma Talk
Saturday	7.30pm - 8.30pm	Bojjhanga Puja
	9.30am - 11.30am	Sanskrit Class
Sunday	8.30am - 9.30am	Morning Puja
	9.30am - 11.00am	Abhidhamma Class
	9.30am - 12.00 noon	Sunday School Session
	10.00am - 11.30am	Dhamma Talk
	10.00am - 2.00pm	Traditional Chinese Medicine <i>(1st and 3rd Sun of the month. Please note there will be no clinic if a Public Holiday falls on the allocated Sunday)</i>
		11.00am - 12.30pm
	1.30pm - 5.00pm	Sinhala Language Classes
		Sinhala Cultural Dance Classes
	2.00pm - 3.00pm	Dhamma for the Deaf <i>(fortnightly)</i>
	2.00pm - 7.00pm	Diploma & Degree in Buddhism Classes
	5.00pm	Feeding the Homeless

DONATION IN CASH OR KIND CAN BE MADE FOR:

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- Education Fund
- Full Moon and New Moon services sponsorship
- General Maintenance of the Buddhist Maha Vihara
- Utilities (Electricity, water, telephone, administration etc)
- Illumination (lighting) of the Main Shrine Hall
- Illumination (lighting) of the Awkana Buddha & Cakra
- Monks' Dana - Offering Monk Requisites of Food, Medicine, Lodging, Robes, etc
- Welfare Fund
- Special Religious Events - Wesak
 - Annual Blessing Service
 - Annual Merit Offering
 - Kathina Pinkama (ceremony)
 - Monks' Novitiate Programme

**MAY THE BLESSINGS OF THE NOBLE TRIPLE GEM
BE WITH YOU AND YOUR FAMILY**

LOCATION MAP To BUDDHIST MAHA VIHARA



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Buddhist Maha Vihara

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Buddhist Maha Vihara Office.



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For further information please contact info@bisds.org.



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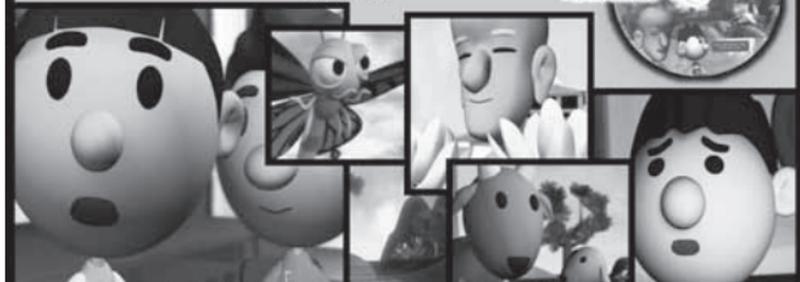
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The Shrine
第一集: 佛殿



Ep2:
Belief
第二集: 相信



Ep3:
Butterfly's Gift
第三集: 蝴蝶的礼物



Produced by Buddhist Institute Sunday Dhamma School, Buddhist Maha Vihara
BISDS, Buddhist Maha Vihara, 123 Jalan Berhala, Brickfields, 50470 Kuala Lumpur.
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We should teach the Dhamma to our children.

Obtain a copy from Vihara office for your children, nephew, nieces or grandchildren.

我们有责任教授我们的儿女佛法。

向大寺院获取一本，给予你们的儿女，侄子，侄女，孙子学习佛法的机缘。



Sabba Dhanam Dhamma Dhanam Jinati

The Gift Of Truth Excels All Other Gifts

Dhammapada

一切施中法施最胜 - 法句经



Sabbadānam Dhammadānam Jināti
The Gift of Dhamma Excels all Gifts

In Memory Of

XXXX

Donated By

XXXXXX

*Deeply missed and forever cherished
May he rejoice in this meritorious deed
and be peaceful and happy.*

*We also wish to share the merits with
our departed relatives, friends
and sentient beings.*

*May they all attain the
Bliss of Nibbana*

Sadhu! Sadhu! Sadhu!



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佛陀教义弘扬协会

Buddhist Maha Vihara,
123, Jalan Berhala, Brickfields,
50470 Kuala Lumpur, Malaysia.

Tel: 603-2274 1141 Fax: 603-2273 2570

E-Mail: info@buddhistmahavihara.org

Website: www.buddhistmahavihara.org

www.ksridhammananda.org

www.cabe.org.my

www.bisds.org