

Ti-Ratana Newsletter

SPECIAL VESAK EDITION

The Meaning of Vesak Day

In terms of the Buddha's Life

Facing a Bumpy Future Ahead

Little Boy without Identity Papers Abandoned at Welfare Centre Since 3 Years Old.

Buddhist Youth Articles

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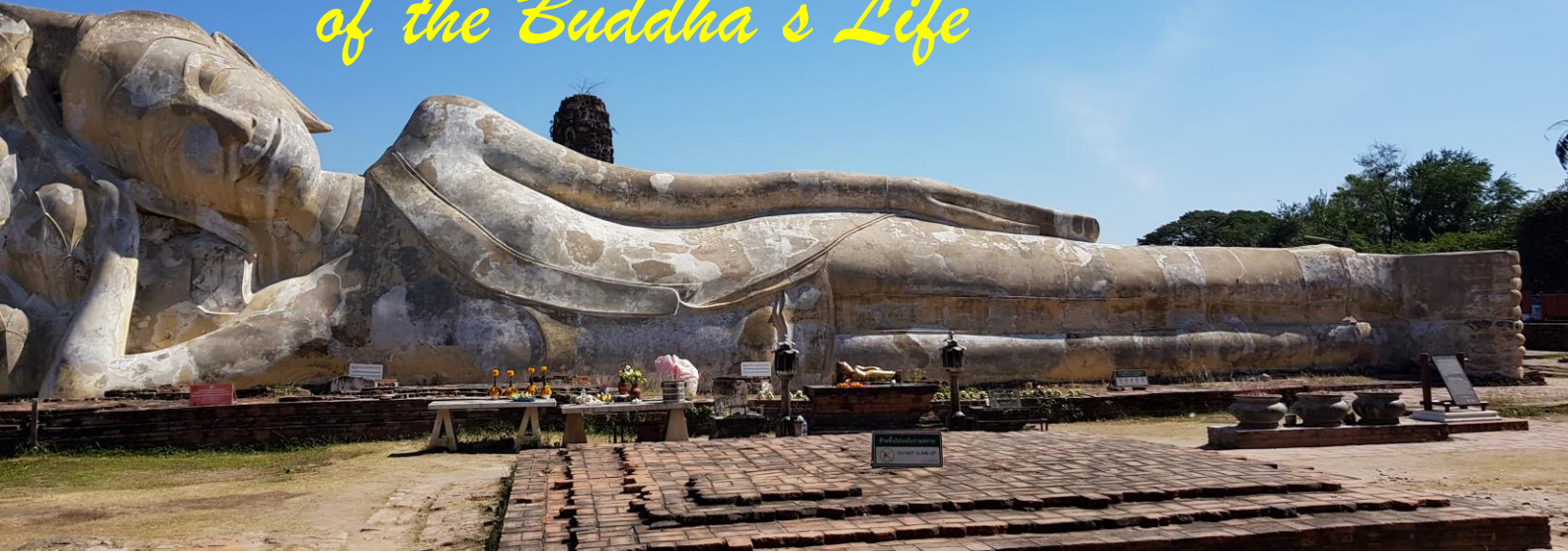
Article Contributions

Members are invited to contribute interesting articles to be published in this e-Bulletin. Kindly email your articles to admin@ti-ratana.org by 14 June 2021 for the May – June 2021 issue

Editorial Board

Chief Editor : Hoh Yoon Pok

The Meaning of Vesak Day in terms of the Buddha's Life



The Buddha's birth, enlightenment, and passing away occurred on the same day. The significance of these three events are similar in meaning.

His birth reminds us that everyone begins life equally as a human being. The Buddha, however, possessed special characteristics. He was able to learn and be trained, continually improve himself, and through his effort and wisdom he was able to become the world's greatest leader, revered by both humans and divinities. The Buddha shared with us the benefits from his enlightenment. The Buddha encouraged us to continually reflect, practice, and improve ourselves to become better persons.

The Buddha's attainment of enlightenment reminds us of the results of right effort and proper wisdom. The Buddha was not content to rest with this attainment, but he rather shared with others his achievements and brought great happiness to the world. This attainment of Prince Siddhartha, a human being, transformed him into the great Buddha. His enlightenment entailed realizing the Truth (Dhamma).

The occurrence of the Buddha allows the Dhamma to arise in the world. The Buddha's compassion and wisdom spread to all corners of the world like a beacon of light. He taught the holy life which brought peace and happiness to all.

Moreover, his attainment of enlightenment shows us that the attainment of excellent deeds is not easy. The Buddha himself made extreme efforts; he practiced concentration and meditated without complaint and patiently conducted research and experimented for six years, a task that almost claimed his life. After his enlightenment, in order to deliver the light of Dhamma to others, he also made great physical exertions, travelling to places despite trials and dangers. An individual who really desires to carry out righteousness must act with devotion, effort, and persistence for the public welfare.

His Nirvana (Passing Away) brings us to recall his great life as a human who passed away naturally. The truths he

discovered and revealed to the whole world, however, are still true and eternal, never changing, never perishing, and lighting the way of wisdom for all humankind to reach true happiness. In addition, the Buddha also established the order of monks to carry on the guiding light of Dhamma on his behalf. He could only be content to finish his ministry when he felt secure enough that his everlasting Dhamma, which

brings everlasting peace, would live on. With this mission accomplished, he could enter Nirvana. To reach the eternal truth and achieve the never-ending state of well-being, it is our responsibility to perform our individual and social duties.

However, in order to further comprehend the underlying meaning of these three occurrences of the Buddha's life, the accomplishment of enlightenment is acknowledged as the essential factor. Every single human being is born and dies. But the person's life between birth and death is what matters.

The main factor that transformed Prince Siddhartha into the Buddha and gains our high esteem is his enlightenment, along with his determination to reach this goal and his unstinting assistance to others after this attainment. However, the birth and the passing away are also essential because the Buddha's realization of enlightenment was based on his being born as a human being.

The Buddha's enlightenment and his devoted service to the world are of primary significance in engendering awe and respect for Buddhists. These qualities are also recollected by Buddhists as seen in the many descriptions extolling his virtues.

By Phra Brahmagunabhorn

Ti-Ratana will be celebrating Vesak at its centres on 26 May 2021. Visit our website at <https://ti-ratana.org> or send us an email at admin@ti-ratana.org for enquiries.

Veneration of VESAK DAY

As long as the Vesak Day reminds us of the true meaning of the Lord's birth, enlightenment, and passing away, as well as encourages us to carry out his teachings carefully to bring about true happiness, then our veneration will be worthy and helpful to our lives and to society. This is the true value of Vesak Day which will help bring humankind to a new era of improvement proclaimed by the Buddha a long time ago. However, the following points should be considered as well.

On birthdays and memorial days of ancestors, respected teachers, relatives and friends, people perform activities to pay respect and gratitude towards that person. Likewise, on the day of the Buddha's birth, enlightenment, and passing away, all Buddhists perform a ceremony in order to pay respect and gratitude towards the great leader.

On the memorial day for an important person of a family, of a group of people, or of a country, there will be a celebration to commemorate that person. Similarly on Vesak Day, in commemoration of the Lord Buddha, the great benefactor for the human race, there will also be a great celebration.

Buddhists who wish to express their appreciation towards the great Lord, at least will be tranquil or recollect his words and teachings. This a way to venerate the Buddha. If they are able to concentrate and fathom the meaning of the teachings, this is an even greater form of veneration. If they understand the meaning and carry it out accordingly, then they will perform the "worship of practice", the greatest veneration that Buddhists can perform on the Vesak Day.

Actually, worship of the Buddha is not to do good deeds for the Buddha himself, and he does not desire any advantage from us. Rather, the benefits from worshipping the Buddha arise for the worshipers, both in their individual lives and in society.

When we venerate the Buddha, our minds incline to goodness. We develop spiritual qualities, contentment, and happiness. When we venerate the Buddha, we bring the Buddha's virtues into our hearts, ensuring that we move forward in the way of righteousness and conduct ourselves in accord with the Lord's own conduct.

"Don't think that the Dhamma lies far away from you. It lies right with you; it's about you. Take a look. Now happy, now sad, now satisfied, now dissatisfied, now angry at this person, now hating that person: It's all Dhamma...."

- Ajahn Chah



When we venerate the Buddha, we reflect on the Buddha's teachings, which we must make effort to practice, advancing in the practice until we reach perfection.

When we venerate the Buddha, it is a symbolic act for our worshipping superior moral persons and worshipping the Dharma—the truth. If a society worships in this way, it will uphold the truth; in return, the truth will protect society and bring peace and happiness.

If we are unable to recall the Buddha's words or any of his teachings, or we cannot perform any other activities, then we can just be serene and read or listen to the praises of the Lord Buddha's virtues. If while reading or listening, we experience faith, delight, or joy, this too is considered a form of celebration and worship on Vesak Day.

By Phra Brahmagunabhorn

EMPTINESS

By **Thanissaro Bhikkhu**

Emptiness is a mode of perception, a way of looking at experience. It adds nothing to and takes nothing away from the raw data of physical and mental events. You look at events in the mind and the senses with no thought of whether there's anything lying behind them.

This mode is called emptiness because it's empty of the presuppositions we usually add to experience to make sense of it: the stories and world-views we fashion to explain who we are and the world we live in. Although these stories and views have their uses, the Buddha found that some of the more abstract questions they raise -- of our true identity and the reality of the world outside -- pull attention away from a direct experience of how events influence one another in the immediate present. Thus they get in the way when we try to understand and solve the problem of suffering.

Say for instance, that you're meditating, and a feeling of anger toward your mother appears. Immediately, the mind's reaction is to identify the anger as "my" anger, or to say that "I'm" angry. It then elaborates on the feeling, either working it into the story of your relationship to your mother, or to your general views about when and where anger toward one's mother can be justified. The problem with all this, from the Buddha's perspective, is that these stories and views entail a lot of suffering. The more you get involved in them, the more you get distracted from seeing the actual cause of the suffering: the labels of "I" and "mine" that set the whole process in motion. As a result, you can't find the way to unravel that cause and bring the suffering to an end.

If, however, you can adopt the emptiness mode -- by not acting on or reacting to the anger, but simply watching it as a series of events, in and of themselves -- you can see that the anger is empty of anything worth identifying with or possessing. As you master the emptiness mode more consistently, you see that this truth holds not only for such gross emotions as anger, but also for even the most subtle events in the realm of experience.

This is the sense in which all things are empty. When you see this, you realize that labels of "I" and "mine" are inappropriate, unnecessary, and cause nothing but stress and pain. You can then drop them. When you drop them totally, you discover a mode of experience that lies deeper still, one that's totally free.

To master the emptiness mode of perception requires training in firm virtue, concentration, and discernment. Without this training, the mind tends to stay in the mode that keeps creating stories and world views. And from the perspective of that mode, the teaching of emptiness sounds simply like another story or world view with new ground rules.

In terms of the story of your relationship with your mother, it seems to be saying that there's really no mother, no you. In terms of your views about the world, it seems to be saying either that the world doesn't really exist, or else that emptiness is the great undifferentiated ground of being from which we all came to which someday we'll all return.

These interpretations not only miss the meaning of emptiness but also keep the mind from getting into the proper mode. If the world and the people in the story of your life don't really exist, then all the actions and reactions in that story seem like a mathematics of zeros, and you wonder why there's any point in practicing virtue at all. If, on the other hand, you see emptiness as the ground of being to which we're all going to return, then what need is there to train the mind in concentration and discernment, since we're all going to get there anyway? And even if we need training to get back to our ground of being, what's to keep us from coming out of it and suffering all over again? So in all these scenarios, the whole idea of training the mind seems futile and pointless. By focusing on the question of whether or not there really is something behind experience, they entangle the mind in issues that keep it from getting into the present mode.

Now, stories and world views do serve a purpose. The Buddha employed them when teaching people, but he never used the word emptiness when speaking in these modes. He recounted the stories of people's lives to show how suffering comes from the unskillful perceptions behind their actions, and how freedom from suffering can come from being more perceptive. And he described the basic principles that underlie the round of rebirth to show how bad intentional actions lead to pain within that round, good ones lead to pleasure, while really skillful actions can take you beyond the round altogether. In all these cases, these teachings were aimed at getting people to focus on the quality of the perceptions and intentions in their minds in the present -- in other words, to get them into the emptiness mode. Once there, they can use the teachings on emptiness for their intended purpose: to loosen all attachments to views, stories, and assumptions, leaving the mind empty of all greed, anger, and delusion, and thus empty of suffering and stress. And when you come right down to it, that's the emptiness that really counts

About the author: Thanissaro Bikkhu also known as Ajaan Geoff, was born in 1949, is an American Buddhist monk of the Thai forest kammattana tradition. He was ordained in 1976 and was made abbot of Wat Mettavanaram at San Diego County, US in 1993.



WHY BUDDHISM?

Personally, I think this question has been asked by many and there are many answers. There is no right or wrong answer as it all comes down to the personal perspective of an individual.

For me, I would prefer not to label myself to be belonging to any sect or religious group. I just happen to find the Buddha's teaching (the Dhamma) very relatable to the realities of life and that's fascinating to me. There are many that label themselves as Buddhists but have only gotten involved in the ceremonious activities of prayers, chantings & all sorts of rites and rituals. There's nothing wrong with that as long as it makes these practicing individuals happy & living in harmony with all beings.

To me, however, the real treasure is in the Buddha's teachings. The Dhamma. It allows an individual to study, contemplate, investigate, experiment, and realize for oneself all the realities in the teachings. In fact, The Buddha has often encouraged his disciples to not blindly believe what he has taught but to investigate, challenge, doubt his teachings. I think in practice, the Dhamma helps me live a happier and no stress harmonious lifestyle.

The Buddha taught the Dhamma about 2600 years ago. Over the years, we should expect that some aspects of the teachings will be somewhat distorted. Although there are written Suttas, we should not just take the translations of the suttas to be final and true. In many cases, we should not take what is written in the suttas literally. The important thing is to try to understand the underlying meaning of what was conversed or taught in the suttas. To do that, sometimes, you have to try to understand the culture of India back in those days which is, I know, difficult. That's probably the reason why there are so many different teachings and cultures today.

I would not even say that what I write in these ongoing blogs are true teachings of the Buddha but I would present it in what I would think makes the most sense. You have to judge for yourself. That's the beauty of the Dhamma.

I do hope you find the articles that I share interesting & enlightening. Perhaps you too could find true happiness and harmony in its teaching.

- By Hoh Yoon Pok

Facebook: <https://www.facebook.com/trueawakeningmal/>

Instagram: https://www.instagram.com/true_awakening/

Facing a Bumpy Future Ahead, Little Boy without Identity Papers Abandoned at Welfare Centre Since 3 Years Old.



With no recognized family name, parents, or relatives, a Chinese little boy was put into a welfare center since he was 3 years old. Currently 12 years old, the boy couldn't receive free education as he still hasn't acquired his identity card.

Following an interview with the boy Xiong Hui Ming, the China Press stated that it was a middle-aged man who brought him to the welfare center with nothing but a name. It was only recently when the center wanted to apply for Hui Ming's birth certificate, they found that the man who knew about Hui Ming's past had passed away.

Although he couldn't attend school or even know his parents, Hui Ming still makes many friends in the center. During his leisure time, he likes to play with his friends and his favorite food is cucumber.



Currently, the welfare center Ti-Ratana is giving full efforts in trying to make Hui Ming a legal birth certificate through all sorts of channels to let him receive free education just like any other child. The center wants Hui Ming to be able to sustain himself in the future, and if possible, give back to society.

In the interview with the China Press, founder of the center Datuk K. Sri Dhammaratana stated the center pays great attention to children education. In the past when their financial condition permits, the center is able to send children overseas for education. They can even send children who dislike academic schooling to pastry schools for them to master a skill that can sustain themselves in the future.

He said, as the pandemic runs wild throughout the whole country, the country's economy is currently quite depressed, thus Ti-Ratana's donations received this year has been reduced by 90% of its normal amount. This has led 500 orphans and elders into a very difficult situation.

"To these lonely elders and abandoned orphans, Ti-Ratana is not just a temporary shelter but a light of hope, a light that allows them to live on."

"As the pandemic runs wild, generous donors stop visiting us. The depressed economy also brings down our donation received. As for now, we cannot afford the monthly RM200,000 expense for our centre anymore."

T-Ratana is established in 1994. The centre has faced funding issues when it was planning to move to its current address in Salak Selatan. Fortunately, funds are raised successfully thanks to many generous donations from various parties. Starting from only 15 orphans until today, the centre has accepted a total of 500 orphans and elders.



Lost of Husband and Son, 95 Years Old woman Moved into Welfare Centre.

After resigning from the embassy, Chou Ah Mei helps people in need to look at their Feng Shui and work as a bride assistant in wedding banquets during her free time to make a living.

She moved into Ti-Ratana 2 years before after her last relative, which is her brother, died in his 70s as she is worried that her body will grow weaker and no one will look after her.

Dhammaratana said, many projects such as saving stray dogs, moving clinics, and education plans are on hold due to insufficient funds.

He urged the public to stand out and lend a helping hand to the centre, all for the sake of giving the children and elders a complete home.



A Buddhist Youth's Perspective on Qing Ming

Qing Ming - A traditional Chinese cultural festival dedicated to honoring our departed ones, usually marked by visiting our ancestors' tombstones, graves or urns. But this and last year - things have been different. During the MCO last year, everyone stayed at home - no one could leave their homes. But I'm sure our ancestors understood, given that we were approaching the peak of a global pandemic.

This year, in line with the CMCO, no interstate travel was allowed. Thus, once again, many who had moved from small towns, or from one big city to another, for education, for work - could not return home to visit their living families - let alone the resting places of their deceased. And for those who were in the same state, regulations were set in place to control crowds too - thus Qing Ming proceeded in a very different fashion than before.



An English translation of the famous Qing Ming poem written by famous Chinese poet Tu Mu during the Tang Dynasty.

Flowers signify impermanence - the fact that flowers are living objects that when cut off from the stems of their plants, will grow old and die in a short period of time - it is a great object to represent impermanence. As for the joss sticks, it's a cultural custom to offer joss sticks, to "bribe" the Underworldly Lords to release the departed from what was believed to be hell.

We are not praying to our ancestors for good luck, or to win the lottery. We are not crying about the fact that they are no longer with us, or mourning for them. Rather, we are honoring them. Honoring our departed loved ones is an age-old Buddhist concept, that the merit we have gained from our meritorious deeds and actions can be transferred to those that are no longer here, for them to get to a better place, or if they already are in one, for them to attain the final salvation of Nibanna.

But "**What does Qing Ming have to do with Buddhism?**", you ask. Qing Ming is neither a Buddhist nor Taoist festival. It is not a religious festival but rather a cultural one. Now where do we turn to when talking about the departed, or death? - spirituality and faith.

So as Buddhists, we reflect on death, on how it is certain that one day we shall pass away, that this body we live in is a temporary house for us. *Scared?* Don't be. *What else does Buddhism teach us?* It tells us to be mindful of the present moment. You are now reading this article, and perhaps you will be getting your lunch, or dinner, or maybe you have work, or class, maybe you're meeting someone, or you're going to take a nap. But there's no need to think about all that - that has yet to come.

Back in 2019 and before, so many joss sticks, flowers and various foods lined the tombstones at graves as Qing Ming approached. But why do we offer food to those that are gone, who no longer need sustenance to live? The answer is simple - we are honoring their lives and showing that they are just as loved as they were while they were alive.



A devotee offers a flower stalk on Qing Ming day in memory of the departed.

- By Brother Rain Lee

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A Buddhist Youth's Situation Today

How young are you? Chances are, you've lived long enough to experience the Peninsular Malaysia time zone change in 1981. Or maybe even our independence day itself way back in 1957. Now, I'm a 20 year old student. And beyond Ti-Ratana, I'm also involved in my university's Buddhist Society. I'll cut straight to the point - the people around me, the youth of today, mostly aren't interested in Buddhism, and it might not be your fault, but it also could be. There is no need to take offense - see, as parents, guardians, grandparents, aunties and uncles, older siblings or cousins, we'd often look up to you as role models, and emulate your qualities.

I've asked my friends and family from my generation why they're not interested in Buddhism or joining even the Buddhist Club within the University, despite it being the religion they have on all official documents. Replies include, "I'll make time for that when I'm older", "I don't need to win 4D", or "I'm happy and content with my life as it is, why do I need a religion?"



Photo from 2011 - a youth group camp held at Ti-Ratana Lumbini Garden, Puchong

And when I asked where they got these ideas from, it's always "My parents/grandparents/uncle/aunt/older sibling/cousin". They fail to understand the significance of various rituals like offering incense, fruits, flowers, water and light, or why we chant, or why we bow. They aren't even interested in knowing more about Buddhism beyond seeing their elders pray and make offerings - and it's all because of the response, "Go study hard, you can learn about this later."

There are those who just ask their children or young adult children to come along with them to the temple - but they don't bother to explain the importance and significance of festivals, of symbols, of statues, of offerings, so by default, they only assume it's to get blessings and merits. And, let me share with you what happens to some of them - now when you think that your religion gives you blessings and merits just by going to the temple once or twice a year, you're obviously not going to be interested in joining any other activities, like, say, a youth group at the temple.

Now, this next part may sound controversial, as we Buddhists are taught to co-exist with and respect all other beliefs that people may have. However, I see an increase of children,

teens and young adults raised Buddhist converting to Christianity, and reasons include peer pressure, and how those youth groups from Churches are able to organize a lot of activities that are attractive.

How do those Christian youth do so? Well, or so I heard from a Christian friend, for their Christian Sunday School, their parents will send them whether they like it or not. They will then realize that it's enjoyable and even remain as youth there.

Right now, the true statistics of our youth group are shocking. There is one member. What you are reading is written by that one member. That one member is concerned for the future of Buddhism, and hopes that more youth will feign an interest in joining. Youth groups aren't solely for Dhamma. They are also a place to form bonds, friendships, connections, network, relax, unwind and have fun.

Now, let's look at our Buddhist Sunday Dhamma School. Firstly, do not be offended but there are parents who aren't disciplined enough to ensure their children attend all classes.

A Buddhist Youth's Situation Today



Photo from Wesak 2019 Celebration at Ti-Ratana Lumbini Garden, Puchong.

If you, their role model are not enthusiastic about the class - would your children be even the least bit interested? After that, they will then probably not join the youth group either. Thus, the decline of young Buddhists may begin. And as Buddha said, all things are impermanent. The young will grow old, and the old will eventually pass away. If young Buddhists decline, that is the decline of the Dhamma. The times - they are also changing. With rapid evolution of technology, youth are needed to keep the Dhamma alive.

Now, how do you play your part, as a role model to keep the Dhamma alive? Explore the Dhamma, join Dhamma Talks, explain the significance of festivals and rituals to others. Share how you can apply the Dhamma in studies and work, relationships and friendships, and daily life with the youth. It takes a little effort to go a long way, and it starts with you.

- By Brother Rain Lee



Our Chief Venerable K. Sri Dhammaratana

Ti-Ratana

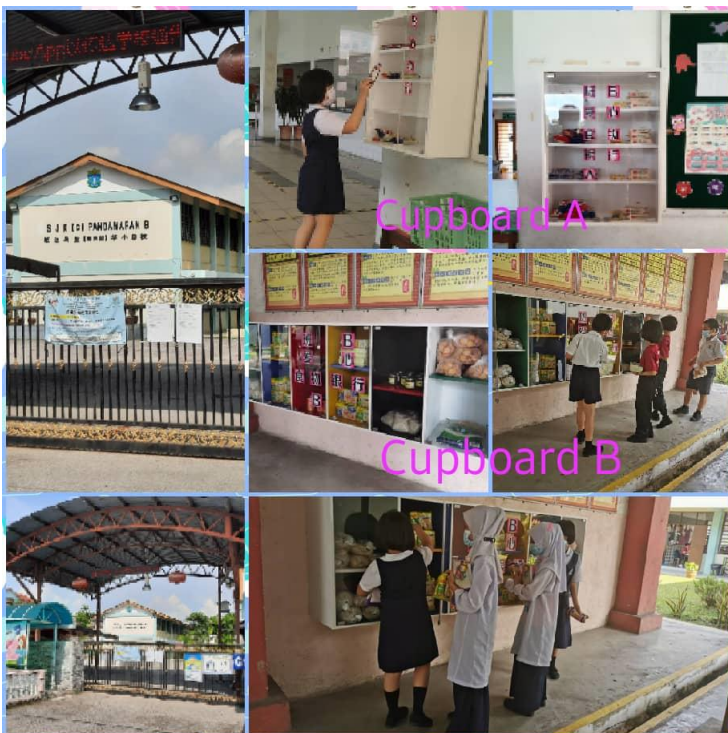
Activity Report

Ti-Ratana Bangsar's Food Cupboard

In the month of March, our Ti-Ratana Bangsar team along with volunteers have been very busy in packing groceries for the distribution to 100 poor and hungry families from PPR Seri Pahang and Puchong area.



In the month of April, the team packed 100 food packs so that poor pupils of SJKC Pandamaran B can have a proper meal during their school recess just as all their fellow classmates.



Ti-Ratana Activity Report

At Ti-Ratana Welfare Centre, Desa Petaling



CHUBB Malaysia (<https://www.facebook.com/ChubbInsuranceMY>) organized a learning program as part of their CSR project which was conducted online by **Free Tree Society of Malaysia** (<https://www.facebook.com/FreeTreeSociety>) on 31 March 2021.

Each of our selected children were given a free seed growing kit. They were taught on what are the ingredients needed in order to grow a healthy plant, how to differentiate variety of seeds, and how to take good care of the trees.

Grow your own food for a more sustainable living!



Ti-Ratana Activity Report



Qing Ming or “Tomb Sweeping Day” is an important tradition for people of Chinese Heritage. It is also sometimes called as “Ancestors Day” as the day is all about honoring one’s deceased ancestors or loved ones. Qing Ming is also called as “Remembrance of Ancestors’ Day”. A form of posthumous respect and filial piety offered to a person’s ancestors, departed relatives, parents or loved ones. In Buddhist Teachings, filial piety is an important moral principle which entails the respect for one’s parents, elders, ancestors and loved ones. The moral good deed is taught and practiced by repaying the gratitude towards one’s departed parents, as a good karma or merits.

As Buddhists we do this by transferring merits to them. Due to the Covid-19 Pandemic, some members of the Chinese Community in Malaysia was not able to perform the “Tomb Sweeping” rituals for their ancestors as inter-state travels were still restricted. This concerned many devotees. Ti-Ratana has since organized the Qing Ming Ceremony in its temples & centers from different locations such as Vihara Klang, Puchong, Bangsar and Cheras to assist its devotees to fulfil their filial responsibilities.

At Ti-Ratana Vihara (TRV), Klang, Qing Ming Ceremony was held from 27 March to 11 April 2021. During this period, Venerable Sanghas chanted the Suttas three times a day (morning-noon-evening) for a total duration of 5 hours daily. These chanting were broadcasted LIVE on TRV Klang Facebook account, so that devotees were able to join in the chanting sessions online.

Our other centers like Puchong, Bangsar and Cheras also organized this program to serve the devotees of their local communities respectively but only for a day, and they were all blessed with the presence of our Chief Venerable Datuk K. Sri Dhamaratana, who helped to conduct the puja and transference of merit ceremony personally.

Devotees had the opportunity to sponsor memorial tablets bearing the names of their departed ones and/or a blessing tablets for the health, happiness and success for the living. It includes offering of light, flowers, fruits, water and incense for the entire period.



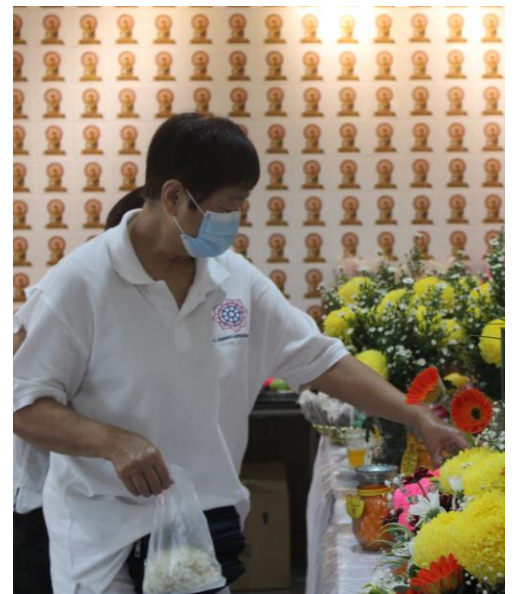
Ti-Ratana Activity Report

Qing Ming – Ti-Ratana Aman Perdana Vihara, Klang



Ti-Ratana Activity Report

Qing Ming – Ti-Ratana Lumbini Garden, Puchong



Ti-Ratana Activity Report

Qing Ming – Ti-Ratana Bangsar



Ti-Ratana Activity Report

Qing Ming – Ti-Ratana Sukha Dhamma School (SDS), Taman Bukit Anggerik, Cheras



Qing Ming ceremony was held on the full moon day of 17th March 2021. Venerable Fa Zhi conducted the chanting in two sessions. The program was successfully managed by Sifu's team and SDS staff. The event ended with a Vegetarian lunch.



Ti-Ratana Activity Report

Ti-Ratana Taman Bukit Anggerik, Cheras

Animal Shelter & aid to poor families



Resident nun, popularly known as Sifu Fa Shi, residing at the Ti-Ratana Centre at Taman Bukit Anggerik, Cheras continues with the full moon and new moon monthly programmes.

We run these programmes whilst observing SOP and invite dedicated members from the community and SDS staff to manage and run the monthly programmes.

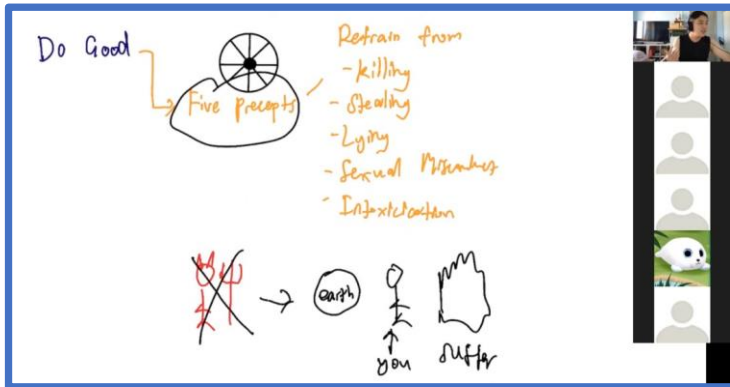
As we continue to support animal shelters and poor families with dry rations on a monthly basis. Funds are raised through the donations of flower offerings twice a month and well wishes contribute on a monthly basis for both these projects. Mahayana Chanting and offerings of food and free vegetarian lunch is provided twice a month to all who visit the center on new moon and full moon days.



Ti-Ratana Activity Report

Online Dhamma Classes

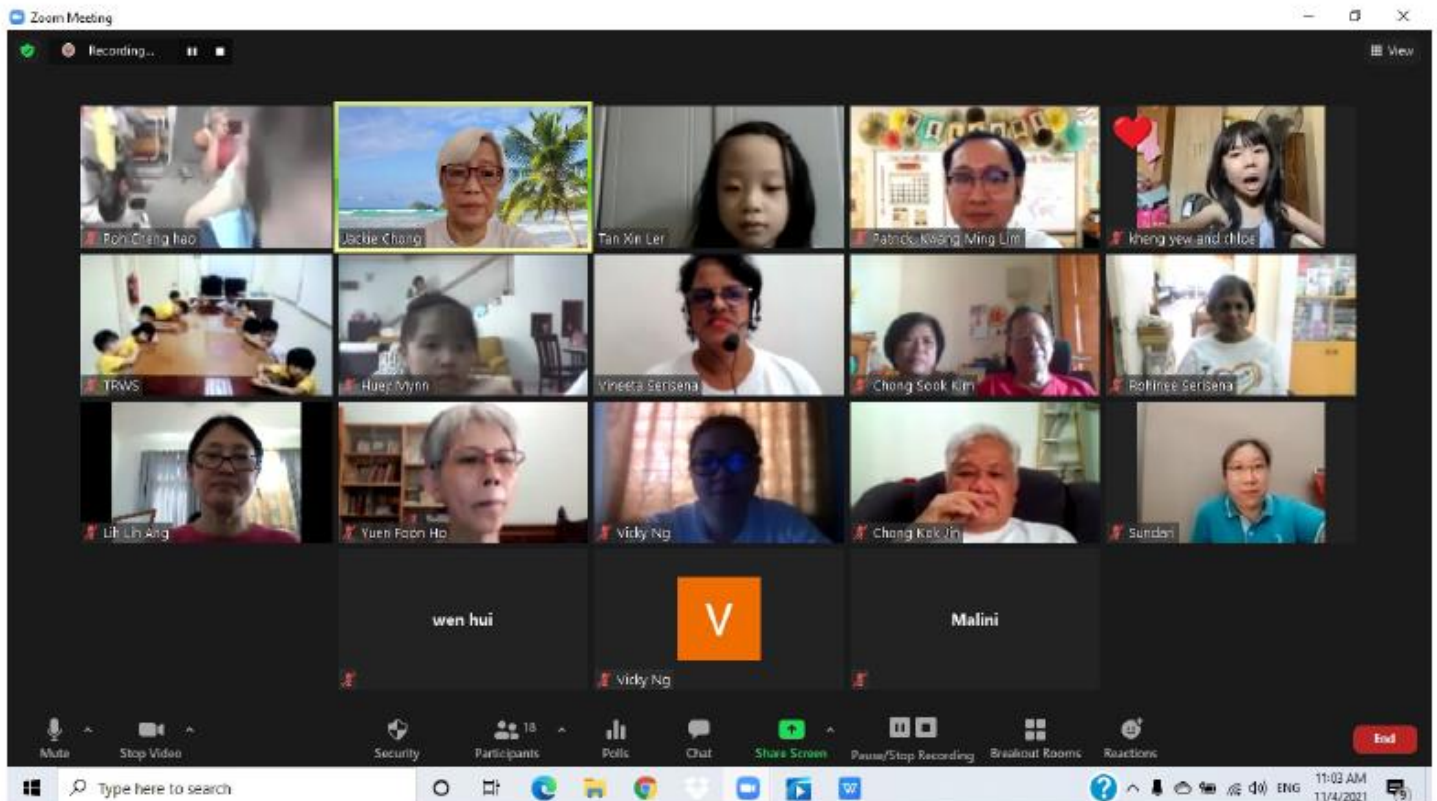
Ti-Ratana Lumbini Garden, Puchong



Ti-Ratana Lumbini Garden Sunday Dhamma School (SDS) students learning about the 5 precepts in a nutshell, and the consequences of breaking them are not going to a hell realm, but rather suffering on this earth, possibly causing suffering of ourselves and others too - beyond creating bad Karma by our own bad deeds

Ti-Ratana Taman Bukit Anggerik, Cheras

SDS Online Dhamma class commenced on 11th April 2021 with Brother Patrick Lim guiding the 4 – 6 years olds on the 1st precept. It was an interesting session as we missed seeing them for almost a year. Students were very happy and engaged in Brother Patrick's class. SDS staff and teachers too joined the session to be engaged with the students.



Upcoming Activities

Centre	Date	Activity
Bangsar	9/5/2021	Food Cupboard Packing & Distribution
	16/5/2021	Food Cupboard Packing & Distribution
	26/5/2021	Wesak Day Celebration
	13/6/2021	Food Cupboard Packing & Distribution
	27/6/2021	Food Cupboard Packing & Distribution
Klang	12/5/2021	New Moon Puja & Lunch Dana
	16/5/2021	Joint Metta Chanting
	26/5/2021	Wesak Day Celebration
	30/5/2021	Wesak Day Float Procession
	10/6/2021	New Moon Puja & Lunch Dana
	24/6/2021	Full Moon Puja & Lunch Dana
Lumbini Garden	25/5/2021	Wesak Eve Procession
	26/5/2021	Wesak Day Celebration
	14/6/2021	Dragon Boat Festival
Cheras	2/5/2021	Launching Wesak Month
	9/5/2021	Online talk - "Mindful You" (English)
	12/5/2021	New Moon Puja & Charity Event
	16/5/2021	Online talk - Following Journey of Buddha (English)
	25/5/2021	Wesak Launch (Theravada Chanting)
	26/5/2021	- Wesak Celebration (Mahayana Chanting) - Wesak Online Dhamma Talk
	10/6/2021	New Moon Puja & Lunch Dana
	13/6/2021	SDS Dhamma Classes
	20/6/2021	SDS Dhamma Classes
	24/6/2021	Full Moon Puja & Lunch Dana
	27/6/2021	SDS Dhamma Classes