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**In this issue...**



**DHARMA**

*Rise Dharma, like the sun to end communal strife.  
Unite all in ONE and to give us New Life  
- Yogi Shuddhananda Bharati*

- ☞ *Nemesis*
- ☞ *Children's Corner*
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- ☞ *Tireless Beacon of Peace & Charity*
- ☞ *Character Building and Religion*
- ☞ *Remedies for Maladies*
- ☞ *You mind can shine like a star*
- ☞ *Mindful Breathing*
- ☞ *And many more.....*

### **Festive Greetings**

The months of April, May & June 2021 saw festivals such as Good Friday / Easter, Wesak, Ugadi, Vaisakhi, Vishu, Tamil New Year and Hari Raya respectively.

Due to the Covid-19 pandemic, these were celebrated rather quietly within the homes.

The Dharma Editorial Team wishes all our readers and pray that this pandemic will end soon.

Stay home, Stay safe.

### **MALAYSIAN CONCERNS - AN EMPHASIS ON MATERIALISM**

Any ordinary man in the street will realize that we have lagged behind in what we term as progress in spite of the many magnificent structures that we see.

#### **Materialism**

Let's analyze the word materialism. What is materialism? Is it wealth? Is it riches? Is it abundance? If a nation is blessed with oil reserves can it be called materialism? If one strikes a windfall, can that sudden stroke of luck bring about materialism? Can the abundance that we see around us be called materialism? When a businessman becomes rich through hard work and diligence, is that materialism?

The word materialism has its root in matter.

Man is made of matter and spirit. The spirit is to work matter through its vehicle "the mind" to such an extent that the end result will help Man to live his life to the utmost and help others to live – first, the members of his family, and then his neighbour, the nation and the neighbouring nations and finally the world at large.

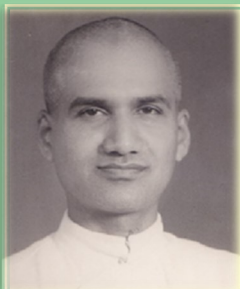
Life is an experience. It is up to Man to make it a pleasant experience.

But does he do so? He rapes, he kills, he hoards, he lies, he robs, he cheats, and in, this way, he blemishes his very self – his very nature which is supposed to be at peace. The pure baby-like innocence in him gets defiled. Why is it so? What do you think it is if not his feeling of insecurity? And from such feelings of insecurity stem greed, selfishness, anger and frustration, hate, jealousy, ending up in a mental state that is difficult to suppress.

*Continued on page 04*

Cover page photo:

The Hibiscus, the national flower of beautiful Malaysia.



***Every act of man, whether thought, word or deed, is impelled by one or the other of two incentives, fear and gain***

***- Dr Swami Satyananda, JP, 1958,  
Founder-President, the Pure Life Society***



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### **NEMESIS**

Violence everywhere -

Does man think:  
his life on earth is  
permanent?

What ignorance!  
What shortsightedness!

He grabs, he hoards,  
he rapes, he kills  
Most ruthlessly,  
most pitilessly  
In maddening rage.

Aggression runs high  
Giving vent to death  
by the trillions  
Wreaking vengeance -  
All because of his  
incapacity

To withstand, control,  
direct,  
His wild, wild mind and  
feelings

And harness them to  
better uses -  
All because of his  
ignorance of the fact  
'That every action has a  
reaction

That every cause has an  
effect and a cause  
That all life is sacred

And that all life is  
governed by

### **NEMESIS**

**- Mother A Mangalam**

## EDITOR'S NOTE

These are testing times. For the materially self-sufficient, meaning those not short of money to keep going, despite restrictions in going to work or even having to stop work, have a roof over their heads, it's just an inconvenience having to live under strict controls in travel and access to shopping for essentials.

But, what about those who live from hand to mouth, day to day and under crowded conditions that increase the risk of Covid infection? These are the two extremes. There's lots of in-betweens having to cope as best as they can and it's a matter of survival of different degrees that they do so.

As humans, there's not just the material to consider. We are being tested spiritually and if we are up to the test, the material becomes easier to handle. Pain and suffering are very much a part of our lives without exception, for the rich and the poor alike and ought to be seen as necessary for self-evaluation and discovery.

The kind of response one has to adversity, provides stepping stones to not just growth, but degradation as well. A positive response leads to growth and the path that takes an individual to greater success in material and spiritual terms. A negative response tends to lead to a downward trend or even a spiral to greater depths of despair in coping with life's travails.

Awareness is at the root of this understanding and is where our various scriptures exhort us to come to terms with for a wholesome expression of who we are and why we exist as the highest form of life on our terrestrial abode.

We have the ability to choose who or what we want to be. We can avail ourselves of all the resources at our disposal. How we use them is pivotal to our understanding of what life is really about. If it's greed that's driving us, then we have to be prepared to face shortages that will cause suffering, if not now, later, our succeeding generations. We are already learning the hard way, but whether it's timely is blurred by, for example, renewable energy sources we are now tapping. Our unbridled chase for growth is already showing repercussions we ignore at our peril.

All that's on the material side. We are constantly being tested on the spiritual side, as well. Are we being honest and truthful as individuals? At times like the present, are we following the rules to keep the Covid virus at bay to start with and then defeat it?

Knowledge of the presence of God that all our scriptures seek to impart gives us courage in the face of adversity. When we know that we are being tested for a reason, we are better able to look at situation and deal with it positively.

It's not just the vaccine we need, but this consciousness of God that helps guide us to a more meaningful, inclusive life to enable us to overcome the pandemic and other challenges bound to come our way.



## **MALAYSIAN CONCERNS - AN EMPHASIS ON MATERIALISM**

*Continued from front cover page*

### **Privatization and Corporatization**

I still remember the period in our nation's history when there was a conference held in a hotel on privatization and corporatization. Somehow, I wended my way into it free-of-charge. From listening to the speakers I realized that it was a necessary step to establish an equal distribution of wealth derived from the proposed industrialization that the nation was going deep into.

This was the time when there was a down-turn in the economy. The period was in the early eighties when there was a change in the premiership.

It was more or less the beginning of socialism and socialistic values where people's participation was encouraged instead of the government acting as a patriarch doling out its gains to the people. I thought it was a good way of infusing the spirit of enterprise and push in the people, to think, plan, and execute especially when the government was gradually weakening owing to the then prevalent brain-drain in government service where the government servants, who were so-termed, could not and did not take the lead as they were known as 'servants'.

But good intentions very often fail if they are not based on constructive values and left in the hands of people who lacked vision and who did not and could not visualize the far-reaching consequences of non-profit sharing investments and pursuits.

### **Unilateralism**

Today we find unilateralism ruling the world.

Unilateralism, you will agree is a gigantic problem. This lop-sided growth will certainly make the world turn turtle. This "ISM" happens at all levels in society. It is termed Unilateralism in a miniscule capsule.

How did it come by to shake the world at its roots? An all-powerful giant has been allowed to grow by all the weaker nations since the end of the 2nd World War.

Borrowing has been the order of the day then and even now. It has gone to the extent where ignorance has led many to become victims of loan sharks. I am not an economist. Neither do I know anything about economics.

But what I know is to live within my means. And I have not regretted. Because I don't borrow, so I am not obliged to anyone. I am still in a position to give to those in need and forget about it. When I am genuinely in need, some power intervenes and the need is fulfilled.

No amount of shouting slogans will help. No feverish debates or forums will help. The slogan should be 'Let me make the change and let me learn to live within my means!'

If this slogan can spread to every individual in the nation, I am sure the nation can survive without borrowing. For isn't it individuals who make up the nation and vice versa?

Greed and jealousy, the two negative elements in human nature, have to be replaced by self-control and satisfaction. To help build such a society, why not try out the positive elements self-control and satisfaction!

Personally, I have always believed that each one of us must make the change in oneself. Each one of us must become the beacon – light to show the way. The way may make slow progress but it is certainly a sure way to nation-building.

This period in the history of the world, you would agree, is a period of uncertainties which happen in the way of injuries, sudden deaths and illnesses caused by several unexpected happenings which we wouldn't



have dreamt of in the first half of last century.

This scenario may have brought about deep-seated feelings of insecurity in the young and the old at all levels in society. At the same time, it has also led some to philosophize about the impermanence of life itself.

This feeling of insecurity may have most probably brought about anxiety among peoples all over and prompted them to rush after the accumulation of wealth, sometimes most indiscriminately.

But there was also an affluent period in our nation when right attitudes and right values were found wanting. The minds of professionals turned materialistic when teachers went into giving tuition out of school hours to their own pupils and getting into insurance sales and other petty business, lawyers who went onto development projects and doctors who went into setting up restaurants and land deals and people in government service giving up their secure jobs to go into business and people in all walks of life getting into the game of stocks and shares which hiked the prices of commodities to unaffordable heights for the common man-in-the-street. Where did it all end?

An unexpected fall in economy where the majority of Malaysians felt the jolt. But surprisingly there were still people who could manage the situation and they may have been the ones who upheld eternal values and right attitudes.

Concluding my thoughts on this subject, it may also be the right time to revive the values of Mahatma Gandhi who spoke of seven social sins:

*Politics without principles*  
*Wealth without work*  
*Commerce without morality*  
*Education without character*  
*Pleasure without conscience*  
*Science without humanity*  
*Worship without sacrifice*

- Gandhiji, Young India 1924

**- Talk delivered by Mother Mangalam organized by the Malaysian Institute of Management under The Tun Hussein Onn Renewal Awards Programme (THORA) in 2003**

Try to bring about change for the better by the silent power of the spirit – not by words of arrogance. A man of wisdom is a man of few words.

- Mother A Mangalam

# Children's Corner

## The Story of a Pencil

A boy was watching his grandmother write a letter. At one point he asked: 'Are you writing a story about what we've done? Is it a story about me?'

His grandmother stopped writing her letter and said to her grandson: I am writing about you, actually, but more important than the words is the pencil I'm using. I hope you will be like this pencil when you grow up.'



Intrigued, the boy looked at the pencil. It didn't seem very special. 'But it's just like any other pencil I've ever seen!'

'That depends on how you look at things. It has five qualities which, if you manage to hang on them, will make you a person who is always at peace with the world.'



**'First quality:** you are capable of great things, but you must never forget that there is a hand guiding your steps. We call that hand God, and He always guides us according to His will.'

**'Second quality:** now and then, I have to stop writing and use a sharpener. That makes the pencil suffer a little, but afterwards, he's much sharper. So you, too, must learn to bear certain pains and sorrows, because they will make you a better person.

**'Third quality:** the pencil always allows us to use an eraser to rub out any mistakes. This means that correcting something we did is not necessarily a bad thing; it helps to keep us on the road to justice.'

**'Fourth quality:** what really matters in a pencil is not its wooden exterior, but the graphite inside. So always pay attention to what is happening inside you.'

'Finally, the pencil's **fifth quality:** it always leaves a mark. In just the same way, you should know that everything you do in life will leave a mark, so try to be conscious of that in your every action'

- Source: *"Like the Flowing River"* by Paulo Coelho

## MAUDGALYAYANA RESCUES HIS MOTHER

In India, between April and July, storms sweep in from the ocean, bringing wind and rain. Water is everywhere, but these heavy rains are necessary to nourish plants for the next growing season. In Buddha's time, monks travelled on foot, but during the rainy season this became all but impossible because of the water everywhere. Also, Buddha didn't want his monks to accidentally step on the tender young plants pushing up through the earth or any of the tiny insects that flourished in this weather. For these reasons, Buddha declared the rainy season to be a time of retreat. The monks gathered in one place, usually in a grove of trees to help protect them from the torrents of rain, and they used this time to study or to meditate.

One day during the summer retreat, the monk Maudgalyayana was meditating. He suddenly remembered his mother, who had died many years before. He loved her very much, but he also knew that she hadn't been a good person. Her life had been full of what Buddha called the "three poisons": greed, anger and delusion.

His mother had been very greedy. She was always willing to cheat or trick someone in order to get a bit more for herself. Her heart was full of anger, and she often scolded or cursed others, especially when things didn't go her way. And of course, she didn't see how poor her spiritual life was, how impermanent the material things she so eagerly sought were, and how her actions would only lead to more suffering.

Knowing what kind of person his mother had been, Maudgalyayana was worried about where she might go in her next life. Of all Buddha's disciples, Maudgalyayana had the strongest powers of concentration, gained through long hours of sitting in meditation. He could do things that no one else could do. So he entered deeply into meditation, and he saw that she was in a dreadful place: hell.

There he saw those who had done wrong in their lives and the punishments they received. He felt sorry for them, because they were in so much agony. When he entered the realm of hungry ghosts, Maudgalyayana saw people who were suffering from their greediness in their previous lives. Their bellies were big and round, swollen with hunger, but their mouths were tiny, no bigger than the eye of a needle.

Their arms and legs were weak, and their eyes were wide open with hunger. The ghosts were all starving and they howled in pain. The sight was so horrible that Maudgalyayana could hardly bear to look at it.

Then he suddenly saw the person he had been thinking of all along - his mother. She looked like all the other hungry ghosts and tears covered her face. Hunger burned inside her stomach.

Maudgalyayana was in pain just from watching her. He asked her about her agony. "I'm starving," she replied. "I have no water or food. There is a fire burning in me and I need water and food!"

Maudgalyayana was said to have the greatest super-natural powers among Buddha's disciples. Now his mother needed water and food, and this was very easy for him! So, he used his magical powers and a bowl of rice and a cup of water appeared. He gave them to her and she was very excited.

Although her hands were weak, she still held out her hands at once to receive them. Enduring the pain and the shaking of her body, she brought them close to her mouth. When the water and rice had just barely touched her lips, a ball of fire suddenly shot from her mouth. The water evaporated and the rice was burnt.

Maudgalyayana felt as though a knife had just stabbed him in the heart, and he didn't know what to do. Although he had many magical

powers, his mother had so much bad karma that he was powerless to help her. Full of despair, he came out of his meditation.

Back again in the grove of trees, Maudgalyayana stood up and walked to where Buddha was preaching to a small group of disciples. As always, he reverently bowed low before his great compassion and wisdom. He felt that Buddha would be willing to help, even though his mother had done many evil things in her life. He explained what he had seen and Buddha listened carefully.

At the end of his tale, Maudgalyayana asked Buddha why he couldn't save his mother. "What did she do that made her go to hell"?

Each one of us always suffers the results of our actions," Buddha replied kindly. "When your mother was alive, she planted the seeds of greed, anger and delusion. She was greedy for other people's hard labor and money and thus planted the seed of greed. She was also hostile and ignorant. She didn't praise others, but lied about them instead. The anger in her mind was very powerful. When she was alive, she didn't respect Buddhism or the goal of spiritual development. This kind of ignorance keeps her from being saved. She has to accept her bad karma. Her bad karma has piled up as high as a mountain, and your powers are not enough to save her."

When Maudgalyayana heard this, he felt disheartened. Still he asked Buddha to help him rescue her. Buddha was touched by his disciple's love for his mother. "In order to save her, you need more than your own strength, because your mother's karmic obstacles are too great. In this grove of trees, there are many holy monks whose minds are pure and whose good deeds have helped them accumulate much merit. If you gather these monks together and give all their merit to your mother, she will surely be saved from her fate in hell."

"You should also try to create merit on her behalf," Buddha continued. "On the fifteenth day of the seventh month, the last day of the summer retreat, you must offer food to these monks and thus plant seeds of goodness. Then all of you must pray for your mother with pure, joyful hearts. The resulting strength, and only this strength, will be able to transform her bad karma."

When Maudgalyayana heard this, he was exultant. Following Buddha's advice, he went to each honorable monk in turn. Before each, he bowed reverently and asked for his help in rescuing his mother. Naturally, the monks all agreed to help.

At the end of the rainy season retreat, Maudgalyayana prepared a lot of vegetarian dishes. He offered a bowl of clean water to each monk for him to wash his hands (because the Indians ate with their bare hands), and he offered them food with utmost sincerity. Then all the monks gathered their strength and prayed for his mother. They dedicated the merit from their religious works to Maudgalyayana's mother, and the strength of their merit was unbelievable.

That evening, as Maudgalyayana sat in meditation, he saw a celestial woman floating towards him. She bowed before him, and as he looked close he saw that this woman was his mother. She thanked him, saying, "Because of your power and filial heart, because of the merit of those many venerable monks, and also because of Buddha's compassion, I have been released from the realm of hungry ghosts and elevated to the realm of the heavens."

Maudgalyayana was delighted to hear this. After his meditation was finished, he immediately went and bowed reverently before Buddha and all the monks in thanks for their assistance. ■

*- Dharma Master Cheng Yen, 'The Master tells stories' translated by Lin Sen-shou*



Are You Taking All The Credit For Your Success?

## **ARE YOU TAKING ALL THE CREDIT FOR YOUR SUCCESS?**

Your success is the result of not only your efforts, it is a combination of several other factors and support systems.

While the battle of Kurukshetra was at its peak, Arjuna and Karna were fighting each other. It was a battle to witness, a flurry of arrows were being exchanged, and even the gods were witnessing this epic battle between the two warriors.

Arjuna would shoot his arrows and the impact of these arrows was so intense that Karna's chariot would go back by 25-30 feet. People who witnessed this were amazed by the skills of Arjuna.

Karna was no less. When he shot arrows, Arjuna's chariot would also shake and go back by three-four feet.



More than anyone else, Krishna would applaud Karna every time his arrow hit Arjuna's chariot. But not once did he applaud Arjuna's skills.

At the end of the day, Arjuna asked Krishna: "O Lord, I have shot so many arrows at Karna's chariot, it was being displaced like a feather in the wind, but not once did you appreciate me. Rather, you would appreciate Karna's skill despite his arrows just displacing my chariot a little."

Krishna smiled and replied: "Arjuna, remember, your chariot is protected by Hanuman on your flag at the top; you have me as your charioteer in the front and you have Sheshnag at its wheels, yet the whole chariot would still sway and get displaced whenever the valiant Karna hit us with his arrows. But Karna's chariot is not protected by any such force. He is on his own, yet he fights valiantly."

It is said that after the battle of Kurukshetra was over, Krishna refused to get off the chariot till Arjuna got down. Once Krishna alighted from the chariot, it caught fire and was reduced to dust.

Krishna said: "O Arjuna, your chariot was destroyed by Karna a long time ago; I was still protecting it. Never in your life have the arrogance to say that you have achieved great heights. If you have achieved something, it is due to the divine will. It is divine intervention that has always protected you, cleared your path and given you right opportunities at the right time!" □

*- An excerpt from the Mahabharata*

*- Web Source*

## MOTHER MANGALAM: A TIRELESS BEACON OF PEACE AND CHARITY

*On the occasion of the 95<sup>th</sup> birthday of Datin Paduka (Dr) Mother Mangalam, Life-President of the Pure Life Society, on 17<sup>th</sup> May 2021, one of her former students in the Dharma Institute, had written a tribute to her in the Vibes. Below is the article:*

A lifelong dedication to charity has seen her impart invaluable knowledge to thousands of less fortunate children.

DURING the most recent Women's Day, one great lady came to my mind – a lady who has played a great role in both my life and thousands of others'. She is none other than my English teacher and school headmistress Datin Mother A. Mangalam, who was then known as "Sister". I feel that it is about time the United Nations recognises this great person for her tireless and endless efforts in ensuring that every child receives an education, and has a roof over his or her head.

She has dedicated her life, in the footsteps of Swami Satyananda, in running the Pure Life Society since 1961, where thousands of orphans and the less fortunate have graduated and gained much success in their respective lives. Many of them have become professionals, engineers, doctors, lawyers, leaders, teachers, diplomats, senior civil servants, and highly respected community leaders.

I used to be one of her students; I was and still am awed by her simplicity. She was patient, subdued, intelligent, firm, sharp, divine and kind. During my schooling years, she would conduct our Monday morning assembly with universal prayers, and made sure we sang our national anthem on Mondays and Fridays without fail.

Standing among my blue-and-white-uniformed comrades, in front of the student's row, I used to be charmed by her enigma, poise, grace and her white saree. She was a beacon of peace and serenity. Her smile was such a joy for a little boy like me. It has left an indelible mark in me and my life.

Mother Mangalam was my English teacher, too. I still remember during one of her lessons when we were required to complete six questions of a comprehension exercise assigned by her. Somehow, I only completed the first and the last questions. The next day, she called out my name, handed me my book, and I was given a chance to work on the incomplete questions without punishment. I shall never forget the moment that I cherish very much now.

I am glad that I was so fortunate to be taught by our very own Mother Teresa who cared for the many unfortunate children. She sacrificed her time and effort to oversee the setting up of the Pure Life Society that is still running so immaculately till today. At 95 years of age, she is still actively moving around albeit being in a wheelchair.

"I am just one year younger (than) Tun Dr Mahathir Mohammed. I envy him much as he is far more active than me," she has said.

Mother Mangalam sits in most meetings and ensures that every Pure Life Society meeting is well attended, and the documents are all in order. She remembers everyone very well and is extremely hands-on with her mobile phone. She never fails to read the WhatsApp messages and ably replies to them, too.

I am also lucky to have had the opportunity to serve as secretary for one term at the Pure Life Society; a term which I enjoyed serving under the leadership of Mother Mangalam and her team of dedicated committee members.

### **Universal value of respect for all**

While I was in the Dharma Primary School and the Dharma Secondary School, of which Mother Mangalam was head - mistress, I enjoyed the prayers that we had for Swami Satyananda and our visit to the Universal Temple up on the Dharma Hill next to our school.



Mother Mangalam with her former student, Ravindran Raman Kutty

Mother Mangalam was the first one who taught us that we “are all from one God, of one Mother Earth, and there is only one race – humans. People are made to look different, like the different flowers on earth”.

This teaching is still a great guide for me, and many others till today.

Mother Mangalam has spoken her mind and trudged forward towards building a better world by speaking at several forums about silent women who are poor, destitute, weak and abused.

She has single-handedly brought up and presented more than a thousand Pure Life wards into the world as brave and bold individuals without an iota of fear or lack of confidence. She has done much for the poor and orphans through the Pure Life Society.

The spiritual values practised by Mother Mangalam has a multi-religious setting as she has equal respect for all religions. Mother Mangalam sowed the seed of love in that wonderful cottage called Pure Life. She not only gave impoverished children food and shelter, but also taught them values. She practised and embraced peace, compassion, and love, and preached the same values to her wards and students like me.

While Mother Mangalam has been recognised by several organisations like Taylor’s University and Merdeka Centre, I think the United Nations must do justice to this Malaysian Mother Teresa in recognising her deeds and sacrifices in aid of the less fortunate of this country in an organised and professional manner.

A UN women’s award would be a fitting gift for a lady of such compassion, love, service, and above all, the perseverance to help the poor, needy and oppressed.

I salute you, Mother Mangalam, and hope many Malaysians will pick a page from your colourful history to make our nation a greater, more tolerant and more peaceful one. You are an outstanding woman of power and substance who must not go unnoticed by the world’s leading body, the United Nations.

Coincidentally, this nonagenarian will be 95 today. Wishing you a fabulous birthday, my dear Mother. Keep shining, for your rays provide warmth to many. God bless. ◻

***- Ravindran Raman Kutty is a communications and reputation management expert who has worked at multinational and government-linked companies, as well as government agencies, The Vibes, May 17, 2021***

## CHARACTER BUILDING AND RELIGION

*Founder-President of Pure Life Society, Dr Swami Satyananda, JP*

The word 'character' in its root form (Greek, Latin and French) means to 'cut' or 'engrave' and is meant to denote the aggregate of peculiar qualities which constitute the personal individuality.

Man has many gifts of nature, both mental and physical, which can be used for either good or bad purposes, either individually or collectively.

As the thought or will is, life is. Man becomes what he thinks or wills. Good-will, or Godly-will or Pure-will is the fundamental thing in building a good character. Even health, wealth, position and power which are supposed to give happiness unless governed and directed by good-will, will lead both the individual and society to misery.

God is the highest good, the highest purity, the highest joy or happiness, the highest peace.

Religion literally means 'to bind back' (Latin re-back, *ligare* - to bind), and the practice of religion essentially consists of meditation, prayer and contemplation. In other words, constant thought of God makes a person have good-will or Godly-will, that is, the Divine nature of God becomes, as it were, impressed in the personal being of the individual, and he manifests a Divine character.

Such a person of character radiates wisdom, faith, righteousness, love, power and strength in all his walks of life. Mahatma Gandhi is an example.

Example is better than precept. Character-building can only be effectively taught by one of good character himself, that is by a person who is established in God. □

*- Kind courtesy of 'Dharma Essays' (1956)*

## TIMELESS FRAMES



Swami Satyananda with Sir Donald MacGillivray, Lady MacGillivray & Ms Bert, the Water Diviner (dressed in white)



## WORRY AND FEAR

*Continued from previous issue*

To get our fear out into the open, and frankly face it, is of primary importance. As infants, we started with fear of two things only - falling and a loud noise. All other fears have been accumulated since. To find out where and how we picked them up to trace their development until they became as though they were another's and not our own, is half the battle won.

Fear has walked at man's heels through many ages - fear of wild beasts and wilder nature, fear of the inexplicable gods of thunder and lightning, fear of his neighbour, man.

Then he set himself to find out - first one thing, then another; Slowly, through centuries, he fought his battle with fear. And wise men and teachers arose to help him in the battle.

His children and he did not have to die of plague. His children and he did not have to make human sacrifices to appease the wrath of inexplicable gods. His children and he did not have to kill the stranger just because he was a stranger. His children and he did not have to be slaves. And the shape of fear grew less.

As intelligence develops, it enables us to appreciate that we live in an orderly constituted universe. Then fear departs. As we understand nature better, we fear it less. By intelligence we can guard ourselves against its terrors and thus rise superior to our surroundings. The savage, on the other hand, surrounded without by wild beasts stronger than himself, by rain and wind, thunder and lightning, earthquake and volcano, and within by disease, pain and sickness, prostrates himself in every terror to the ground, pleading protection from some unknown power.

Herein lies the difference between the savage and the beast. From this consciousness of a power outside of himself, which he thought he could placate by flattery or by prayer just

as he himself could be placated, the savage developed the faculty of worship, and the forces of nature became his gods. Good forces were good gods and evil forces, evil gods.

In that long night of savagery, in that constant fight against the forces of Nature, the seeds of superstition were sown in the human mind and this superstition is still part of our inheritance from the past. But it is possible to master this enemy of Serenity. Fear comes to those who are not able to comprehend the laws of Nature.

"Wheresoever fear arises, it arises in the fool, not in the wise man," says the Buddha. Fears are nothing more than states of mind. One's state of mind is subject to control and direction; the negative use of thought produces our fears: the positive use realizes our hopes and ideals, and in their cases the choice rests entirely with ourselves.

Every human being has the ability to completely control his own mind. Nature has endowed man with absolute control over but one thing and that is thought. This fact, coupled with the additional fact that everything which man creates begins in the form of a thought, leads one very near to the principle by which fear may be mastered.

A noted British anatomist was once asked by a student what was the *best cure for fear* and he answered. *'Try doing something for someone'*.

The student was considerably astonished by the reply and requested further enlightenment whereupon his instructor said "You can't have two opposing sets of thoughts in your mind at one and the same time. One set of thoughts will always drive the other out. If for instance, your mind is completely occupied with an unselfish desire to help someone else, you can't be harbouring fear at the

same time.

"Worry dries up the blood sooner than age." Fears, worries and anxieties in moderation are natural instincts of self-preservation. But constant fear and prolonged worry are unfailing enemies to the human organism. They derange the normal bodily functions.

Fear, either as a principle or a motive, is the beginning of manifold evils. The notion of incurring the displeasure of a Creator are instilled into the minds of the followers of Semitic Faiths. To the Buddhist nothing is to be feared but a stigma on character which is in his power to counter-balance and put right. And so it does not weigh in his bosom as a disturbing element. To certain other religionists, faith is a prime requisite for salvation, to the Buddhist it is one's own conduct and behaviour. Then the Dhamma is seen and realised in its true light, it blasts the very root of fear.

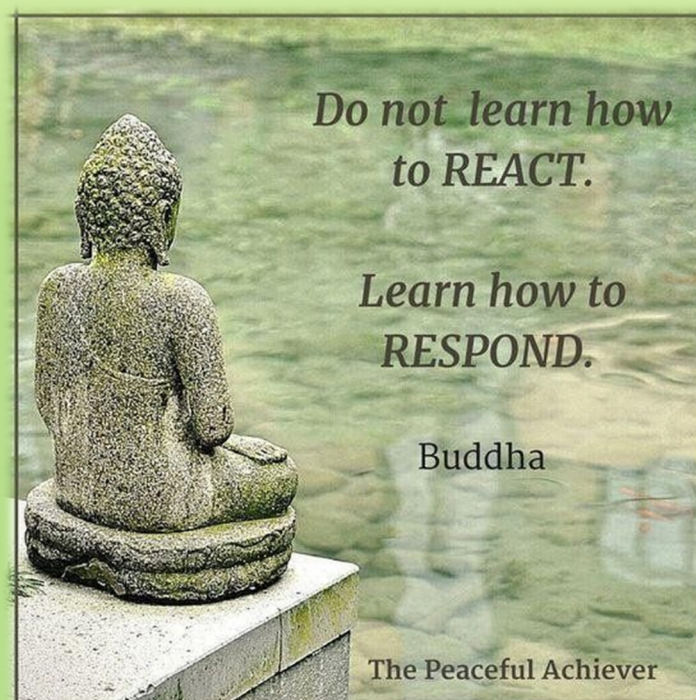
If you have learned how to please others, you are always in a jolly good mood. This is because your mind does not allow worries to be accommodated in it.

"When envy, hate, fear are habitual", says Dr. Alexis Carrel, "they are capable of starting genuine diseases. Thought can generate organic lesions. Moral suffering profoundly disturbs health. Businessmen, who do not know how to fight worry, die young. Those who keep the peace of their inner self are immune to nervous and organic disorders."

Your persistent fear is a persistent paralysis. Your anger and hatred today will make some life or lives darker - chiefly your own life - just as your tolerance and kindness this morning may affect the outlook and condition of persons you are hardly aware of. Here is another advice of the Buddha:

***"They who see fear in the non-fearsome, and do not see fear in the fearsome, embracing false views, go to the woeful state".*** □

***- Ven K Sri Dhammananda, 'Why Worry?'  
Buddhist Maha Vihara, KL***



***Do not learn how  
to REACT.***

***Learn how to  
RESPOND.***

***Buddha***

***The Peaceful Achiever***

# *Remedies for Common Maladies-My Experience*

## *By Mother A Mangalam*

### **Home-Made Ghee**

#### **Ingredients:**

SCS unsalted butter	- 1 block
Drumstick (moringa) leaves	- 5 stalks
Curry leaves	- 5 sprigs
Dried chillies	- 3 pieces



#### **Preparation:**

- Break the smaller stalks of leaves from the main stalk of the drumstick leaves.
- Wash and leave to drain.
- Wash the curry leaves with the stalks and leave to drain.

#### **Method:**

1. Heat the wok dry.
2. Melt butter in the heated wok and allow it to simmer until the moisture dries up.
3. Put in both the curry leaves and drumstick leaves into the melted butter and dried chillies.
4. Once the leaves turn crispy, filter the contents into a dry container.
5. When cool, store the ghee into glass bottles.



**NB.** *Always used a dry spoon when scooping the ghee from the bottle for use to avoid content turning stale.*

### **Sesame Seed Savoury**

#### **Ingredients:**

Black sesame seeds (organic) – 100gm  
White sesame seeds (organic) – 100gm  
Curry Leaves – 20 sprigs  
Dried chillies – 4 / 5 pieces ( according to taste )  
Rock salt / sea salt / iodised salt ( either one ) – 1½ tsp or to taste

#### **Preparation:**

- Roast sesame seeds (white & black) together with dried chillies.
- Dry curry leaves in microwave until brittle.



#### **Method:**

1. Put all the ingredients with the salt into blender and dry grind coarsely (not to be ground fine)
2. Bottle it when cool.

*‘Feed your body with what it needs  
Don’t feed the body with what you like’*

## WEI PO-YANG

*A vein of quaint humour, not unusual in stories of Chinese immortals, runs through the following adventure:*

Wei Po-yang, a native of Wu, had no wish for an official career; but felt an instinctive love for Tao and its mysteries ; so he retired into the hills and occupied himself with concocting the divine elixir.

Two of the three disciples whom he had at that time he knew to be lacking in faith and singleness of heart ; so, when he had some of the elixir prepared, he said in order to test them: "The drug of immortality is made, but it would be as well to try its effect first upon a dog. If no harm befalls the beast, we can take some ourselves; but if the dog dies then it is not for us.

Po-yang then gave the dog a dose; and immediately it fell dead. "Ah," said he, "the drug must have been wrongly compounded owing to failure on my part to understand the divine instructions. Whoever took it would, I fear, share the fate of the dog. What are we to do?"

The disciples asked : "Will not then our Master swallow the elixir ?" To which Po-yang replied: " I have renounced all worldly interests, and have abandoned my family to come here. Were I to fail in my efforts to become a hsien, I should be ashamed to return home. In that case I would as soon be dead as alive, so I certainly shall take it."

With these words he swallowed the potion, but on the instant that it entered his mouth he fell down lifeless. See which, one of the disciples declared: "Our Preceptor is no ordinary mortal. There must be some mystical reason for his dying after taking the elixir." And then, swallowing some himself, he also fell lifeless. The other two disciples now held a consultation, and agreed that it would be better to refrain from taking a drug that brought but death, though designed to confer immortality. So they set off from their mountain retreat to make arrangements for the funeral of their Master and dead companion.

As soon as they were gone, Po-yang rose up and set to work refining the drug until he got it perfect. Then he poured some into the mouths of his dead disciple and dog, and in a very short time they too came to life again. This done, he and the disciple went off together with the dog, all having become hsien. On their way over the hills they met a wood-cutter, and handed him a letter to be delivered to the other two disciples, thanking them for the trouble they had taken in arranging the funeral. □

*The following five hsien were all members of a group known as the Sixteen Magicians, who in response to a summons from Ts'ao had travelled to his Court from all parts of the Empire.*

*- The Wisdom of the East Series – A Gallery of Chinese Immortals – Selected Biographies,  
Translated from Chinese Sources by Lionel Gills, M.A., D.Litt.*





## YOUR MIND CAN SHINE LIKE A STAR

MALAYSIANS are letting down their country bigtime and preventing it becoming a model nation for the world. Even as we claim to be truly Asia with all its multicultural hues, yet the disconcerting fact is that you are more likely to confine yourself within the concrete silo of your culture, ethnicity and religion.

Astoundingly, most of us have never stepped foot into a house of worship that is not identified with our own religion. It's a sticky point and you may remain stuck in it like cow glue: our notion of loyalty is that when you sign up with Liverpool Fan Club, you must turn your back on all the other teams.

If the 32 million people of Malaysia can't appreciate all the great founders of religion with their combined influence on more than 7 billion human beings living today, it is demonstrable proof that we are not world-class leadership material.

Look at it this way: there are six major religions - Islam, Buddhism, Christianity, Hinduism, Sikhism, and Taoism - commanding the allegiance of most of the country's population. Imagine if these are six large office rooms on a department floor. The occupants of these rooms never visit the other rooms and don't even meet in the common area.

Imagine you are one on the staff, the only manager you respect and talk to is your own manager. You avoid talking to the other five managers and hardly greet them. Can your department survive for long when the staff are so utterly narrow in their loyalties and don't appreciate the other managers?

Your sense of I-identity demands that you give exclusive loyalty to the founder of your religion as if he is your spouse. But he is not your spouse. He is like the sun that acts as the only source of life-giving light in our solar system. Another solar system will have a different sun.

The founders of religion are like stars in the galactic sky. Each star is the source of life in its solar system. Hence, our complete dependence on the sun does not mean we should deny the role of other stars in their respective solar systems.

If there are six civilisations, there will be at least six founders of religion giving light. Astronomers have discovered that many solar systems have two stars. So one civilisation may have two or more indigenous religions and hence a number of founders. This is the case in China with Taoism and Confucianism, and India with Hinduism, Jainism, Buddhism and Sikhism.

Look upon all founders of religion with equal respect. Which sun in the universe is the ultimate sun destined to replace all other suns or stars? There is no such paramountcy. If you believe that your founder of religion is the only saviour capable of rescuing humanity, you are part of the world's biggest problem. You have let your I-identity separate you from other clusters of humanity.

Most people today have no idea how globally isolated human populations were 10,000 years ago when transportation was by foot. Today all nations are so vastly inter-connected by daily air flights and mass tourism that Covid-19 is able to spread faster than any rumour.

As recently as 1,500 years ago, there was no interaction between the common folks of different civilisations. Hence, every religion offered a complete way of life, a complete set of beliefs and a complete set of rituals. It was not in competition with any other religion, except in regions where two or more civilisations were clashing such as West Asia, the world's hottest battle spot.

If God wanted only one religion to be the saviour of humanity, why didn't He use WhatsApp 70,000 years ago to spread His command instantaneously to all the tribes before they started their migration track out of Africa? Of course, you could say that WhatsApp couldn't be invented 70,000 years ago because there was no electricity. But God could have brought about the entire chain of technology including mobile phones 70,000 years ago.

Why did all our present-day religions emerge only during the era of civilisation? The answer is that writing was invented less than 7,000 years ago, making it possible to record knowledge. Did salvation become possible only with the invention of writing? Pity the illiterate cavemen who were given no chance of going to heaven.

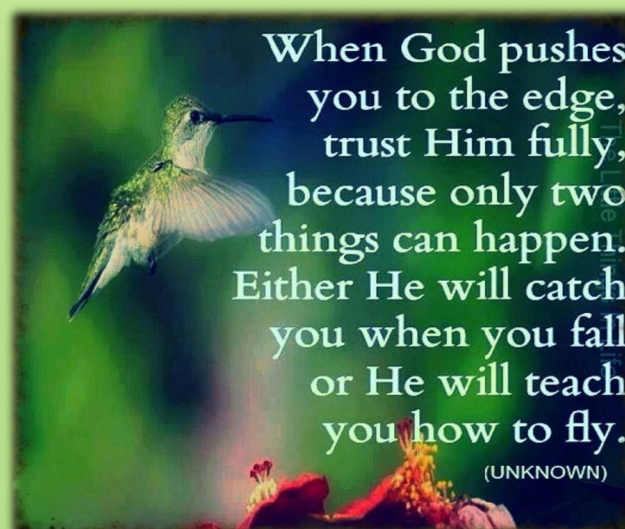
All civilisations in their formative centuries needed mighty superheroes to unify the huge diversity of tribes that were fusing together. Religion lent support with its theology of divine kingship and a lineage traceable to God. There has been no superglue as effective as religion to cement together huge populations from immensely diverse tribal backgrounds to create civilisation. But now our civilisational religions are failing bigtime in the area of spiritual integration with other religions.

In a PGW Group-sponsored video, Development Minds lamented that "our religions have divided us and created the biggest enmity amongst mankind". An organisation called Educate, Inspire, Change tells us that cataract is the third biggest cause of blindness. "Religion and politics remain the first two," it laments.

In *Sapiens: A Brief History of Humankind*, historian Yuval Noah Harari comments that monotheists who believe themselves to possess the entire message revealed by God "have been compelled to discredit all other religions. Over the last two millennia, monotheists repeatedly tried to strengthen their hand by violently exterminating all competition."<sup>1</sup>

Imagine a day in the future when you are able to traverse the Milky Way in a SpaceX starship. You will be visiting dozens of solar systems and studying their stars. As you would no longer be confined to the light of one star, you can receive light from many stars. And you will know that there is no paramount star. This is the solar art of whole thinking, of whole inclusiveness. ▣

**- From the 2021 book *SLAY YOUR IDENTITY And Find THE REAL YOU* authored by Joachim Ng**



## WORKPLACE PRACTICE: MINDFUL BREATHING

***Breathing in, I am aware of my in-breath. Breathing out,  
I am aware of my out-breath. Breathing in, I am aware of my body.  
Breathing out, I release the tension in my body.***

When you breathe in, if you bring your full attention to your in-breath, you become your in-breath. It is because you are mindful of your in-breath and concentrated on it that you and your in-breath become one. Don't think that this is something difficult or tiring to do. Breathing in may be very enjoyable. When you breathe in, you can appreciate the fact that you are still alive. Breath is the essence of life; without breath, we are nothing but a dead body.

To be aware of your vitality through breathing can bring immense joy. If you are used to the practice, this awareness is present whenever you breathe. You don't have to force the breath. You allow yourself to breathe in naturally. Don't try to struggle with your in-breath. Just allow it to be the way it is. Whether it is short or long, harmonious or not harmonious, you allow it to be that way. You just become aware of it. You are like a flower that need not do anything in order for the sun to bathe it in warmth.

Breathing in, I'm aware of my in-breath. Breathing out, I'm aware of my out-breath. Don't interfere. Just become aware of it. And during the time you become aware of your in-breath and out-breath, you naturally stop your thinking. Stopping your thoughts is very helpful. If you are caught in your thinking all the time, you get tired and are not capable of being present.

The philosopher Rene Descartes said: "I think, therefore I am." But I don't agree: "I think, therefore I am not there. I am not really there to touch the wonders of life." You can naturally stop your thoughts if you focus your attention fully on your in-breath and your out-breath. After one or two minutes of practice, the quality of your in-breath and out-breath will improve. Your breath will become deeper, slower, and more harmonious and peaceful, whether you are lying down, sitting, or walking. By practising mindful breathing, we bring the elements of harmony and peace into our bodies.

***Breathing in, I am aware of my heart.  
Breathing out, I smile to my heart.***

This is the practice of mindfulness. It is a practice of peace, of reconciliation. When we bring our attention to our heart, we realize that our heart is wonderful. The proper functioning of our heart is one of the basic conditions of our well-being. There are those of us who do not have a normal heart, those who might be subject to a heart attack at any time. Their deepest desire is to have a normal heart. By breathing mindfully, you bring your attention to your heart, and that attention has a healing effect.

It is easy for us to neglect our heart. In our life, we may have abused ourselves with alcohol or cigarettes. We may have given our heart a difficult time. Your heart is essential for your well-being. So go home to your heart. Embrace it tenderly with the energy of mindfulness.

Going home to our hearts is very comforting. Maybe this is the first time you've gone back to your heart with loving kindness and compassion.

Breathing in and becoming aware of your heart is an act of friendship, of enlightenment. Once you are in touch with your heart, you will know exactly what to do, and especially what not to do, in order to really care for it.

This practice is very concrete and clear. We can do it at work, alone or in groups, supporting each other. It allows you to see deeply into the here and now and to get in touch with the wonders of life so that you will be strong and lucid enough to handle the difficult situations you encounter at work. □

- *Thich Nhat Hanh 'Keeping the Peace', Mindfulness and Public Service*

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## THE SUPREME ONE

*He, She, It — These are the three terms in which the cosmos is spoken of. This cosmos undergoes three changes: birth, growth and death — triple functions. It appears, stays, and disappears ; but it reappears by dint of the ego-consciousness which binds it. He who ends it, is its origin. He is the Supreme One: so say the seers of knowledge.*

We see the world living and moving and changing. We see beings in the terms of masculine, feminine and neuter. Even like the succession of images on a silver screen, these beings and objects come, live and go, and return, taking forms. For a picture-show, the screen and the reels alone are not enough. There is someone behind the curtain who directs the show and again there is a dynamo that effects the movement. Still further there are live actors and factors whose shadows move as images on the screen.

Even so, there are mysterious causes behind this universe. It undergoes the triple changes of birth, living and decay. The pot has a potter, the art an artist, the jewel a jeweller, and the universe a Unique Master. He is the efficient cause of the universe. His will or Shakti is its instrumental cause. Maya, the force of multiplication and the objective consciousness, is the material cause. The Maya moved by the Cosmic Force or Chit-Shakti, appears as the body of names and forms as the organs of thought and feelings, as the material world and sensations and enjoyments.

All beings, in their successive evolution, emerge from the ONE and merge into That. He, who ends things, begins them too. He the Pure Bliss (Sivam), is the sun of immutable reality, ever as He is. Just as sunrise awakens the active world, so also the very presence of the Supreme One provokes the action of His Divine Energy, awakens the cosmic forces, and turns the wheel of evolution. The acts of creation, preservation, destruction, dissolution and recreation go on spontaneously before His very presence by His Will Power.

Beings emanate from His Will and return and dissolve into His cosmic Will during the time of dissolution. He is like a field: the crops of cosmic existence grow, taking seed in Karma nurtured by His energy. The role of births and deaths is a necessary process in the purification and the evolution of the souls. They are acts of Divine mercy. □

- *Kavi Yogi Shuddhananda Bharati, ex-Spiritual Patron of the Pure Life Society, 'Revelations, 1952'*



***Saying it  
in Pictures.....***

***Activities @  
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Workshop for senior children  
conducted by our Administrator  
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**On-line classes, under supervision by  
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**'Need to get the measurements  
right'!**

**- Wood-work, part of our  
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## PETTINESS NEVER PAYS

An elderly lady was quite put out because her neighbour failed to invite her to a garden tea. On the morning of the event, the hostess tried to make amends with a last-minute invitation.

"It's too late," snapped the uninvited guest, "I've already prayed for rain."

Those who do the greatest harm to religion are often the seemingly good people who persist in being small and mean. They take a certain delight in holding grudges, and go out of their way to seek revenge in a petty manner.

Usually they are good people at heart, who magnify insignificant grievances until they become major injuries.

If you wish to carry God to others, make especially sure that you are understanding and forgiving. Impatience and vengeance, even on a small scale, are murderers of charity.

Revenge is sweeter than life itself. So think fools.

- Juvenal

- J Maurus, from *Just a Moment Please!*

"Some ignorant people say: 'Karma does everything. It is all destiny.' This is fatalism. This will bring inertia, stagnation and misery. This is perfect misunderstanding of the laws of karma. You have made your own destiny from within, by your thoughts and actions.

You have a free will to choose now. You have freedom in action. You can change karma in any way you like. You can become a yogi or *jnani* by right desire, by right thinking and by right action. Man is not a helpless being. He has free will of his own."

~ Sri Swami Sivananda

## Reflections

### *Salient Thought for the Day*

A hindrance ceases to be a hindrance when we face it with courage.

### *Lines to Memorize*

Thou dost change all earth's harsh notes  
into heaven's unspeakable sweetness.

At Thy touch a broken reed sounds

Divine harmony,

And mortal voice sings immortal song.

### *Lesson*

In all entanglements, in the midst of turbulence and adversity, we can walk safely if we have spiritual courage and unfaltering faith. Those who are calculating and dependent on their own strength stumble many times; while those who are fearless and trusting and unspoiled by the vanities of the world, they go through the hardest experiences with undaunted spirit. They triumph over every obstacle.

### *Prayer*

Almighty One, help me to turn my whole  
thought and aspiration to Thee.

Thou knowest my innermost struggles and  
difficulties.

Thou alone canst remove them.

Open my heart to Thy beneficent influence

Grant unto me an undaunted spirit.

May I live this day bravely, looking to

Thee for strength and wisdom to meet each  
step.

- Swami Paramananda

## The Malaysian Speaks

We are all different and the magic of unity is that differences complement and make life an interesting, nurturing and rewarding journey of discovery. Being the same makes us go nowhere, and we would be no different than boulders that lie in an eternal rest of blissful ignorance. Failing to honour differences is not only failing at being a united nation but also failing in life in its entirety.

- Prof Dr Mohd Tajuddin Rasdi, 'Living a lifetime with the 'other', Over the Top, The Star, 25th May 2021

There is without doubt loneliness in this era that has a personal, societal, economic, political and even pandemic dimension. It can be circumstantial or institutionalised, but now more than ever, when we scroll, we may be choosing to plug into digital loneliness. So put down the smartphone, pause and reflect. Slow down. Talk to someone.

- Cheah C.F. 'Switch off your handphone and engage in small talk', Letters, New Straits Times, 26th May 2021

We strongly recommend that programmes to increase awareness of cyberbullying and ways to help the victims be conducted not only for adolescents but also for parents and school teachers.

- Associate Professor Dr Siah Poh Chua, Department of Psychology and Counselling, Universiti Tunku Abdul Rahman, Kampar, 'Train up to help victims of cyberbullying', Your opinion, The Star, 27th May 2021

## Great minds of Yesteryears

The degree of freedom from unwanted thoughts and the degree of concentration on a single thought are the measures to gauge spiritual progress.

- *Ramana Maharshi*

## A Poem for a Special Icon on the occasion of her 95th Birthday

### Mother Mangalam The Angel ☐

You protect like a tree  
You shine like a sun  
You give like a rain  
You are the angel guardian

Like a tree  
You spread your shade  
You hold all as one  
You stand in grace and strength  
You protect everyone

Like a sun  
You shine your goodness  
You permeate to nooks and corners  
You bring food and growth  
You prevent us from all ailments

Like a rain  
You pour your blessings on all  
You nourish and quench all  
You are lifeline for all  
You green the paths of life for all

You are an angel  
Brought to many to care  
Born to be the teacher  
Showing many ways to live  
\*Always being the infinite mother!\*

Many many happy returns  
My dearest Mother  
May you be always happy  
Bringing joy to all...

*\*God Bless You Mother\**

- *Ravindran Raman Kutty*



பிறன்பழி கூறுவான் றன்பழி யுள்ளுந்  
திறன்றெரிந்து கூறப் படும் - குறள் 186

One who smears another behind his back, opens  
himself up to similar smear when he falters.

- Thirukkural

"I will not let anyone walk through my  
mind with their dirty feet"

- Mahatma Gandhi

## Be a part of Dharma....

Dharma Quarterly published by  
the Pure Life Society, to  
encourage inter-religious and  
inter-racial harmony. We would  
love to have your contributions,  
whether ideas or articles.

Come, be a part of us.....



## Dharma QUARTERLY

**Devoted to**  
**UNIVERSAL**  
**RELIGION,**  
**RIGHTEOUSNESS &**  
**CULTURE**

**ONE GOD**  
**ONE WORLD**  
**ONE RACE**

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