



Burmese Buddhist Temple *Newsletter*

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This illustration depicts the Buddhist triumph over Baka Brahma

How the Buddha defeated Baka Brahma

One day while musing under the ancient royal sala tree, the Buddha became aware of the eternalistic views emanating from the mind of Baka the Brahma. Buddha went to the heavenly realm of Baka Brahma using his wisdom to cure Baka Brahma of his ignorance or delusion. Having lived in heaven blissfully for hundreds of eons the Brahma gods thought that they never died and they appeared to live permanently and eternally in comparison to human life span.

The Brahma realm

The Buddha said that a Brahma's life has a beginning and an end. Only Nibbana is beyond all states of existence. In heaven one is born, one does age, one dies one falls from it and one reappears in it.

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Editorial

The Buddha teaches that rebirth is a process for every form of life. Death is not the end of life. There is a continuity of another life after death, and many more rebirths until the attainment of Nibbana. Happy rebirth means a new life either in this human plane of existence or in one of the heavenly planes of existence. A rebirth in the lower realms of existence where suffering is great, can be in one of the four suffering planes of existence like that of the animals, the hungry ghosts, the fierce asuras and hells where beings experience extreme form of suffering. There is the hell of fire, hell of ice and many other forms of hells. (See the 31 planes of existence on page 5) A person's rebirth is caused by his kamma. Put it simply, good kamma leads to happy rebirth, while bad kamma leads rebirth in one of the lower realms.

Most people are so occupied with the problems of life that they give no thought about the future life in rebirth! Some people, like the atheists, refuse to believe in rebirth. To them life begins at birth and ends at death, full stop. But those who have faith in religion, believe in life after death or rebirths according to their specific religion. In Buddhism, one should try his best to get rid of defilements in him: the three types of poison: Greed/craving, Hatred/anger and Delusion/ignorance. Do good, try to practise generosity, loving kindness and wisdom. The mind/feelings should be filled with the four Brahma Vihara: Loving kindness (metta), Compassion (karuna), Appreciative Joy (mudita), sharing the joy of other people's success, and Equanimity (Upekkha) all these virtues will lead to happy rebirths and enlightenment finally.

For a Buddhist, life becomes meaningful when he begins striving to attain Nibbana in this life. The Buddha said that those who have gone to Him for refuge and tries to live a life according to the Eightfold Path will finally attain Nibbana, if not in this life but in not more than seven rebirths, or it could be less. *This is especially true for those who have attained the first stage of Arahantship, i.e. the stream winner, or Sotapana. The other three stages before being an arahant are: Sakadagami, the Once Returner (the second stage), Anagami, the No Returner (the third stage).*



THE BENEFITS OF WALKING MEDITATION

The primary posture for mindful meditation is sitting with legs crossed. Because the human body cannot tolerate this position for many hours without changing, we alternate periods of sitting meditation with periods of walking meditation.

The Buddha said that in meditation a yogi should be mindful of his postures. He knows "I am walking" when he is walking. He knows "I am standing", when he is standing. He knows "I am sitting", when he is sitting. He knows "I am lying down." when he is lying down.

The Buddha said that a yogi should have a "clear comprehension" which means that he has the correct understanding of what is observed. To correctly understand what is observed, a yogi must gain concentration, and in order to gain concentration, he must apply mindfulness. So while in meditation one must apply mindfulness, concentration and clear comprehension.

In the beginning of the course in walking meditation, the teacher would ask a yogi to be mindful of one thing only: be mindful of the act of stepping while he makes a note silently in the mind "stepping", "stepping", "stepping".

Next time the yogi will be told to be mindful of two things: 1: Stepping and 2: putting down the foot, and making the mental note: 'stepping, putting down'. Later, he will be mindful of three stages: 1. Lifting the foot, 2. Moving or pushing the foot forward, and 3. Putting the foot down. The next stage is: 1. Lifting the foot, 2 moving it forward, 3. Putting it down, and 4. Touching or pressing the foot on the ground. All the time the yogi will be mindful and make a mental note of the four stages of the foot movement. As he pays closer and closer attention to his feet movements he will automatically slow down his walking. Only when he slows down can he be truly mindful and fully aware of his feet movements. By

and by, as concentration grows stronger, he will be able to distinguish the four movements separately and not as one continuous movement.

As he carries on practicing walking meditation, the yogi will experience the lightness of the foot. When he pushes the foot forward, he will notice the movement from one place to another. When he puts the foot down he will feel the foot becomes heavier and heavier as it descends. When he puts the foot on the ground he will feel the touch of the heel on the ground. When he perceives these processes, he is perceiving the four essential elements of earth, water, fire and air as ultimate realities and not as concepts only.

Let me elaborate on the characteristics of the elements. When a yogi pays close attention to lifting his foot he feels lightness, he is experiencing the fire element. (One aspect of fire element is that lifting makes things lighter, as things become lighter they rise). He will also experience the air element. In this instance, fire element is primary and air element is secondary.

The next stage is moving the foot forward. The dominant element here is the air element because motion is one of the primary characteristics of air.

Then when he puts his foot down he will experience heaviness in the foot which is characteristic of water element.

Also in pressing the foot on the ground, he will feel the hardness or softness of the foot on the ground. At this point he is perceiving the earth element.

So, in walking meditation by just one step he can perceive many processes, the four elements and the nature of the four elements. This can happen only after much practice.

As a yogi continues to practice on and on he will come to realize that, with every movement, there





is also the noting mind, the awareness of the movement. There is the lifting movement and the mind is aware of that lifting. Then there is the moving forward movement and the mind is also aware of the forward movement. Now he will realise that both the movement and the awareness arise and disappear in a moment. This arising and disappearing processes happen when he is putting the foot down and then it touches the ground. Along with the movement of the foot, there are also the moments of awareness. These moments of awareness are called nama (mind) and rupa (matter). he will realize that nama and rupa are also rising and disappearing at every moment.

Another thing the yogi discovers in walking meditation is the role of intention in effecting each movement. Every movement of the foot is done with intention. So intention is the cause that is preceding each movement. He is now in a situation that is conducive to do walking meditation effectively. This is the conditioning factor. Your intention is the cause of your walking meditation. Thus the relationship between cause and effect is understood. On the basis of this understanding he can remove the doubt about nama and rupa, by understanding that nama and rupa do not arise without conditions. With the transcendence of doubt about nama and rupa, he, as a yogi, is said to have reached the stage of a "lesser sotapanna".

A sotapanna is a "stream enterer", a person who has reached the first stage of enlightenment.

A "lesser sotapana", not a complete sotapanna though, is said to be assured of rebirth in a happy realm of existence, such as the realms of devas and human beings. He cannot be reborn in the four woeful states: the hungry ghost, the asura, the different levels of hells and the animal realm.

This state of lesser sotapanna can be attained just by practicing walking meditation, by paying close attention to the movements involved in a step. This is the great benefit of practicing walking meditation.

When a yogi comprehends mind and matter, he will comprehend the impermanence of lifting the foot, and the impermanence of the awareness of that lifting. The occurrence of disappearing after arising is a characteristic of things impermanent. Through the power of meditation he can see the process of coming into being and then of disappearing.

When yogis comprehend that mind and matter arise and disappear, they understand what is impermanence. Next they understand that impermanence leads to unsatisfactory. Then they observe that there can be no mastery over all things and there is 'no-self' in all things. Things just arise and disappear according to natural law. This is anatta (no self), the third characteristic of all phenomena. That is, a yogi sees by himself that all things are impermanent (anicca), unsatisfactory (dukkha) and no-self (anatta).

Take note. The practice of mindful meditation can be compared to boiling water. When you boil water, you fill a kettle with water, put the kettle on a stove and turn the heat on. If the heat is turned off, even for an instant, the water will not boil. If you continue to turn the heat on and off again the water will never boil. In the same way, if there are gaps between the moments of mindfulness, you cannot gain momentum, and so you cannot attain concentration. That is why yogis at a retreat are instructed to practice mindfulness all the time when they are awake, from the moment they wake up in the morning until they sleep at night. Consequently, walking meditation is integral to the continuous development of mindfulness.

*Reference: The Benefits of Walking Meditation
by Ven. U Silananda*





31 PLANES OF EXISTENCE

- 4 Formless Realms
- 16 Realms of Form
- 11 Realms of Sentient beings

Total : 31 planes of existence.

Note: The 11 realms of sentient beings include:

6 Heavens of devas/gods

- Paranimittavasavatti
- Nimitamanati
- Tusita Heaven
- Yama Heaven
- Tavamtisa Heaven
- Catummaharajika (*Heaven of the 4 Guardians of Universe*)

1 Human realm

4 Realms of suffering beings

- Realm of the Asuras who are against the gods
- Realm of peta (*hungry ghosts*)
- Realm of animals (*Animals exist in the human realm*)
- Realm of extreme suffering where beings are punished for their bad kamma.

Total : 11 realms of sentient beings



HOW TO RESPOND TO OTHERS WHEN THEY SPEAK TO US

We talk to one another every day, at home with family members, in the office with our office colleague and at a shopping complex or in a temple with our friends. The talk can be pleasant or unpleasant that could make us happy or unhappy respectively. How do we react or respond to all the talks? It all depends on our perception. We can choose not to be angry at unpleasant talks. Fill our hearts with loving kindness and compassion and of good will then our lives will be happier and less suffering.

The Buddha said that there are five aspects of speech which we should take note of.

1. Is it timely or untimely?
2. True or false?
3. Affectionate or harsh?
4. Beneficial or unbeneficial?
5. Spoken with a mind of goodwill or with inner hate?

To respond to the speaker the Buddha advised the disciples of the noble ones "to train their minds to be unaffected by it and to say no evil words." Remain sympathetic to the speaker's welfare with a mind of goodwill, and with no inner hate. Keep pervading the mind with an awareness imbued with good will and, beginning with the speaker himself, keep pervading the all encompassing world with an awareness imbued with good will, abundant, expansive, immeasurable and free from hostility, free from ill will."

Then the Buddha gave examples of people who made boastful and meaningless talks.

First example: A man claimed he could empty the earth with a hoe and a basket. He would say: "I will make this earth without earth." He would dig then here and there and scatter the soil here and there and urinate here and there. He would be unsuccessful as the earth cannot be emptied. He would reap only weariness and disappointment for himself.

Second example: A man, having in his possession paints of many colours, said: "I will draw pictures in space." He would be unsuccessful in his endeavour because the space is formless and featureless. He would only reap weariness and disappointment for himself.

Third example: A man carrying a torch said: "With this burning grass I would heat up the river Ganges and make it boil." He would be unsuccessful because it was not easy to heat up the river and make it boil with a burning grass torch. The river Ganges is deep and enormous. He would suffer weariness and disappointment for himself.

Fourth example: A man carrying a cat-skin bag well beaten, soft silky, free of rustling a cracking and a stick would come along saying: "I would make this bag rustle and crack." The man would not be successful as it is not easy to make a cat-skin bag to rustle and crack with a stick. He would only reap weariness and disappointment for himself.

In all the above examples one should respond with a mind of goodwill etc as described above.

Fifth example: Suppose one of the noble disciples were to be carved up savagely, limb by limb, with a two handled saw by bandits, he should train his mind to be unaffected by it, and would say no evil words. He would remain sympathetic, with a mind of good will and with no inner hate. He would keep pervading the bandits with an awareness imbued with good will and beginning with the bandits, he would keep pervading the all-encompassing world with an awareness imbued with good will-bundant, expansive, immeasurable, free from hostility, free from ill will.

If anyone let's his heart get angered he would not be doing the Buddha's bidding.





THE FIVE MORAL PRECEPTS

The Buddha teaches us the five precepts to guide us to individual liberation. Basically, we need to abstain from killing, stealing, sexual misconduct, lying, and taking intoxicants. This moral teaching is not just for Buddhists only but for everyone to follow.

These five precepts should not be understood literally only. The intention behind them must be fully understood so that they can be put into practice with wisdom. The motive behind them is loving kindness and compassion.

The first precept is to avoid killing any living being. To observe it is to have reverence for life founded on compassion. All beings fear death and do not want to experience pain. Understanding this, we should be mindful when dealing with life of a being, whether it is that of a human being or that of an animal or even an insect.

To practise compassion one should try his best not to allow in oneself the arising of anger. Compassion must be experienced and should not be understood at the intellectual level only. Compassion and loving kindness should be our second nature so that we will not react with anger and hatred when we are faced with a difficult situation.

The second precept is to refrain from taking what is not given. By not taking anything without permission, we are free of guilt. We should not take anything even if the object appears to belong to no one. To do so amounts to breaking the second precept. The deeper meaning of abstaining from killing is to give life, the deeper meaning of not stealing is generosity.

The third precept is to refrain from sexual misconduct.

Monks and nuns have to live a life of celibacy. A lay Buddhist can raise a family as a responsible person. He should not commit adultery and indulge in extra marital activities. He should not disturb another family and destroy its peace and harmony. We need to refrain from indulging our senses. Sensual indulgence distracts a person from his inward search for spiritual happiness and freedom. By observing the third precept a person is in control of his life and he is confident of himself.

The fourth precept is to refrain from telling lies. By telling lies a person is deceiving others. One should always be truthful in body, speech and mind. Telling lies creates discord and breaks up good relationship between friends and relatives. One can use truthful speech to bring peace and harmony among people. Not lying also means that one speaks in accordance with facts. Observing the fourth precept, one should abstain from gossiping and boastful talk. When we are truthful in our speech we gain respect from our friends and relatives and get along well with people.

The fifth precept is to refrain from taking intoxicants. Taking alcoholic drinks impairs one's judgment and this could lead to harming others or oneself. By refraining from consuming intoxicants, a person leads a healthier and a more peaceful life.

In brief, precepts are not designed to prevent people from enjoying life. Observing the five precepts helps a person to develop inner strength and to think and conduct oneself properly. Actually, by knowing and by being mindful of the five precepts one is in control of his body, speech and mind and life becomes more peaceful and spiritually richer and happier.

Ashin Dhammissara





DHAMMA IN ACTION



**2014 Myanmar
class & Sayadaws
& Teachers**

*Burmese Dhamma
student's who received
certificates at the end
of 2014. Some of the
Sayadaws are their
teachers*



Burmese students who get lessons in Burmese language and Dhamma every week at Burmese Buddhist Temple.



Chinese New Year Speech for the Year of the Goat 2015

Dear devotees, brothers and sisters in the Dhamma and well wishers of Burmese Buddhiist Temple,

On behalf of the Management Committee and the Sangha I welcome all of you to usher in the year of the goat. I know that at this auspicious hour of midnight, in this shrine hall, you are all making good wishes for you and your family for this whole year. That you are doing this in front of the Buddha is a testimony of your faith in the Triple Gem.

New year is a special day in our life. Every New Year day is a day of hope. We hope to do more merits to fulfil our wishes. We look forward to good health and prosperity for the next 365 days by the blessing of the Buddha, the Dhamma and the Sangha.

You should be glad that you are in good health today you get to meet the members of the Sangha, to listen to their chanting and get blessed.

On behalf of the Sangha I wish that you may enjoy good health, good fortune, success in your career and peace and harmony in the family. May members of your family get all their wishes fulfilled too. Next year, we shall gather together again in this shrine hall in a happy and festive mood once again.

Happy New Year and May all of you be well and happy.

Ven. Ujjota





THE EIGHT WORLDLY CONDITIONS

The Buddha says that life of human beings in this world is affected by the eight worldly conditions. We are very sensitive to them and we are very much emotionally affected by them. They come in pairs, usually in a positive and in a negative way. Our mind is not at peace. All the time our minds are impacted by the eight worldly conditions of: Gain and Loss, Fame and Defame, Praise and Blame, and finally, Happiness and Pain. Everyone has had all these experiences. Normally, we wish to experience the positive ones and wish to avoid the negative ones.

Gain and Loss

Business men and gamblers often like to make a gain of whatever they do and wish that they never lose in their endeavour. But in doing business a clever merchant may make profits all the time but once in a while he may lose due to factors beyond his control. In gambling one tends to lose most of the time but once in a while there may be a winning. Naturally, one feels happy in time of gain and suffer negative feelings in time of loss. Can anyone experience a kind of blank feeling neither in time of gain nor in time of loss? No! Our minds are always in anticipation of gain or loss. This means that our mind is never at peace. Perhaps, if in anticipation for a gain and at the same time be prepared for a loss then whenever there is a loss the disappointment will be less.

Better still if one can turn a loss into a kind of spiritual "gain". For example, once Visakha, the Buddha's chief female disciple, wore a valuable outer garment to the monastery to attend to the needs of the Sangha. On

arriving at the monastery she removed it and told a maid to look after it. Later, she went home without the garment. Inadvertently, the maid had forgotten about it too. Visakha, being mindful all the time, did not panic. She told her to go back to the monastery to look for it but not to bring it home in case a monk had touched it. The maid came home and told her mistress that venerable Ananda had kept it in safe custody. She went back to the monastery and discussed with the Buddha what meritorious act should she perform with the money by selling the costly garment. The Buddha advised her to build a monastery for the Sangha. It turned out that nobody wanted to purchase the garment for its high price, Visakha herself bought it and built a monastery for the Sanga.

In this case, Visakha had turned a loss into doing a great meritorious deed instead of grieving over a financial loss.

Fame and Defame

In life we welcome fame and dislike defame. Fame gladdens our heart and mind while defame causes us much grief. We feel pleased when our activities are given publicity. Sometimes a person makes big donations to charity when his name is published openly, while privately he is unwilling to help his poor and needy friends and relatives. A person who helps someone in need, out of compassion and altruistic motive, feels happy in his heart and this is a reward in itself.

Definitely, no one likes to be defamed, especially if there is a slander and it is exaggerated. The only sensible thing to do is to tell the truth to those who talked about it. Have a free conscience if he has done nothing untruthful.





Once, an ascetic who was against the Buddha asked a woman to dress as a nun and try to be near the place where the Buddha was residing. She would walk about at night in the area where the Buddha was resting. One day, while the Buddha was preaching in an assembly she came right to the middle of it. She feigned pregnancy and openly shouting loudly accusing the Buddha of indecent behaviour. The Buddha kept quiet. He did not utter a word to argue with the woman, Cincaya by name. Then the four devas of the universe appeared in the form of four mice. They climbed on to the body of Cincaya, and bit her dress. Bundles of cloth and pieces of wood fell off from her body. Her feigned pregnancy being exposed she ran out of the assembly quickly. Once again the assembly became quiet and peaceful. Then the Buddha said, "Silence is golden." All those present in the assembly praised the Buddha for his wisdom.

Praise and blame

Due to our ego we feel elated when praised and depressed when blamed. Not one liked to be blamed for a problem or an issue. What is worse, there are cases of people being blamed for things which they did not do. Sometimes, some people were being made as scapegoats. This is sheer bullying. But praising others sincerely and truthfully is a virtue. When we praise someone we like, for his success out of true appreciation we are said to be sharing his joy of success. This is called appreciative joy or mudita in Pali. Mudita is one of the four Brahma Viharas. When we recite vandana which contain words in praise of the Buddha, the Dhamma and the Sangha we are sharing the spiritual success of the Triple Gem, we are glorifying the Triple Gem. This is a virtue. The more we recite the vandana the greater is the merit.

Happiness and Pain

Happiness and suffering pain, sukha and dukkha, are the last pair of opposites in the eight world conditions. It is obvious that everyone craves to be happy all the time and no one wants to experience pain of suffering even for one moment. Nobody wants to suffer from grief and sorrow or dukkha'. In the mind of people, happiness is defined as happiness that is derived from sense pleasures of the six senses. The eyes find pleasure in seeing beautiful things, the ears in hearing pleasant sounds in music or in poetry, the nose in smelling fragrant flowers or things, the tongue in tasting delicious food, the body in touching something soft and pleasing that is stimulating, the brain in reading interesting stories of human drama or in fabricating fanciful ideas on its own. Few people think of spiritual happiness which can be derived from thoughts of Dhamma and Dhamma meditation. Happiness from sense pleasure is short lived and one feels frustrated when it ends. There is always the desire for a pleasurable experience to last longer but it never does. Many think that the idea of craving for pleasures is interesting in itself. It is a form of excitement that is pleasurable to them. But in reality, the emotional and mental process of craving is in itself a subtle form of craving. The real happiness is spiritual happiness. This is derived from a calm and peaceful mind.

Who are the people who can experience spiritual happiness? They are the arahants who have trained themselves in meditation as taught by the Buddha. The arahants are never emotionally and mentally affected by the eight worldly conditions. It is the result of walking the Eightfold Path as taught by the Buddha.

Tan Geok Koon

Reference: The Buddha and his Teachings by Ven. Narada



HOW SHOULD A BHIKKHU LIVE

Bhikkhu Vagga
THE BHIKKHU OR THE MENDICANT

He who guards his senses is released from sorrow

Guard the senses
Good is restraint of the eye,
Good is restraint of the ear,
Good is restraint of the nose,
Good is restraint of the tongue.
Good is restraint of the body
Good is restraint of speech,
Good is restraint of the mind.
Restraint every where is good.
The bhikkhu restrained in every way,
Is freed from suffering.

Dh. V 360 & 361

The fully controlled person is called a bhikkhu

He who is fully controlled in hand,
Controlled in foot,
Controlled in speech,
And possessing the highest control of mind,
Delighted within, composed, solitary, and contented,
Him they call a bhikkhu.

Dh. V 362

Sweet is his speech who controls his tongue

The bhikkhu, who is controlled in tongue,
Who speaks wisely with composed mind,
Who explains the meaning and the text,
Sweet, indeed, is his speech.

Dh. V 363

He who finds pleasure in the dhamma does not fail

The bhikkhu who dwells in the Dhamma,
Delights in the Dhamma,
Meditates on the Dhamma,
Well remembers the Dhamma,
Does not fall away from the sublime Dhamma.

DH. V 364

Be Contented

One should not despise what he receives,
Do not envy what others received.
The bhikkhu who envies others could not attain any
concentration.

Dh. V 365

Despise not what one gets

Though receiving but little,
If a bhikkhu does not despise his own gains,
Even the gods praise such a one,
Who is pure in livelihood and is not slothful.

Dh. V 366

He is a bhikkhu who has no attachment

He who has no thought of 'I' nor 'mine' whatever
towards mind and body,
He who grieves not for that which he has not,
He is, indeed, called a bhikkhu.

Dh. V 367

The bhikkhu who radiates loving kindness radiates peace

The bhikkhu who abides in loving-kindness,
and is pleased with the Buddha's Teaching,
attains to that state of peace and happiness,
The stilling of conditioned things.

Dh. V 368

Give up lust and hatred

Empty the boat¹ of water², O bhikkhu.
Emptied by you, it will move swiftly,
Cutting off lust and hatred,
To Nibbana you will thereby go.

Dh. V 369

¹ boat = body, ² water = bad thoughts

A flood – crosser is one who has given up fetters

Five³ cut off, five give up⁴,
Five⁵ further cultivate.
The bhikkhu who has gone beyond the five bonds
Is called the Flood-crosser.

Dh. V 370

³ Five fetters: self illusion, doubt, indulgence in wrongful rites and ceremony, sense desire and hatred.

⁴ Five fetters pertaining to the further shore : attachment to the Realms of Form, attachment to Formless Realm, conceit, restlessness and ignorance.

⁵ Five virtues like confidence, mindfulness, effort, concentration and wisdom to be cultivated to destroy the five fetters.

Meditate earnestly

Meditate, oh bhikkhus. Be not heedless.
Don't let your mind swirl on sensual pleasures.
Don't be careless and swallow a ball of lead.
As you burn, cry not "This is sorrow." ¹

Dh. V 371

¹ Five kinds of bonds that lead to sorrow : lust, hatred, delusion, pride and false view of life.

There is no wisdom in those who cannot think

There is no concentration in one who lacks wisdom,
Nor is there wisdom in him who lacks concentration.
In whom exist both concentration and wisdom,
He, indeed, is in the presence of Nibbana.

Dh. V 372

He Who Is Calm And Resolute Experiences Transcendental Joy

The bhikkhu who has retired to a lonely abode,
Who has calmed his mind,
Who perceives the Dhamma clearly,
Experiences a joy of transcending that of men.¹

Dh. V 373

¹ The eight Attainments : the four Rupa Jhanas and the four Arupa jhanas.

Happy is he who reflects on rise and fall

Whenever he reflects on the rise and fall of the Aggregates,
He experience joy and happiness.
To those who know, that reflection is Deathless.

Dh. V 374

A bhikkhu must possess virtues

And this becomes the beginning here for a wise bhikkhu:
Sense control, contentment, restraint with regard to
The Fundamental Code (vinaya rules for a monk),
Association with beneficent and energetic friends
Whose livelihood is pure.

Dh. V 375

A bhikkhu should be cordial in all his ways

Associate with good friends,
Who are energetic and whose livelihood is pure,
Let him be amiable and be correct in conduct,
Then (frequently) feeling much joy,
He will make an end of dukkha (round of rebirths).

Dh. V 376

Cast off lust and hatred

As the jasmine creeper sheds its withered flowers,
Even so, O bhikkhus, should you totally cast off lust and hatred.

Dh. V 377

He is peaceful who is free from all worldly things

The bhikkhu who is calm in body, speech and mind,
Who is well composed, and has given up worldly things,
Is truly called a "peaceful one".

Dh. V 378

He Who Guards Himself Lives Happily

By self you censure yourself.
By self do you examine yourself.
Self guarded and mindful,
O, Bhikkhus you will live happily.

Dh. V 379

You are your own saviour

Self, indeed, is the protector of self.
Self indeed, is one's own refuge.
Control, therefore, your own self
as a merchant controls a noble steed.

Dh. V 380

With joy and faith try to win your own goal

Full of joy, full of confidence in the Buddha's Teaching,
The bhikkhu will attain the Peaceful State,
The stilling of conditioned things, the bliss supreme.

Dh. V 381

Even a young monk, if devout, can illumine the whole world

The bhikkhu who, while young, devotes himself
to the Buddha's Teaching,
Illumines this world like the moon freed from a cloud.

Dh. V 382



Continued from page 1

Heavenly realms higher than that of Baka Brahma

The Buddha further said He knows that Baka Brahma is powerful, is mighty and has a following but to a certain extent only. The Buddha knows of other higher heavenly realms, namely: Abhassara (the Radiant), Subhakinha (Refulgent Glory), Vaha phala (Great Fruit) and Abhibhu (Transcendent). unknown to Baka Brahma.

The Buddha's knowledge of Baka Brahma's previous lives

The Buddha also told Baka Brahma about his previous birth. He said that initially Baka Brahma was a human being, long time before Sakyamuni appeared in this human world. Disgusted with the limitations and struggles of worldly existence he became a recluse. In the course of time he developed various psychic powers and the supernormal attainments of meditative absorptions. Enjoying the peace of holy life and exercising his supernatural faculties in a benevolent way he promoted others' well being. After several rebirths in other heavenly realms he was finally reborn in the present realm, the lowest of the heavenly realms. But Baka Brahma lost his faculty of remembering his past life when he developed an obsession of permanence. In other rebirths Baka Brahma did many good deeds to save people's lives in time of disaster and in one life Baka Brahma had some dealings with the Buddha. It was due to this karmic effect that the Buddha now was concerned of him.

Baka Brahma failed to do act of vanishing

Finally, Baka Brahma tried to vanish in the presence of the Buddha. But, no matter how much he tried, his psychic powers could not go beyond the reach of the Buddha's power.

The Buddha is superior

Then The Buddha vanished in the presence of Baka Brahma and his retinue. While being invisible the Buddha's voice could be heard saying that He, did not crave for existence nor non existence. He affirmed acceptance to no mode of existence, neither relishing nor clinging to anything. When the Buddha reappeared again, Baka Brahma, members of the assembly and his retinue were seized with wonder. They reverentially paid homage to the Buddha.

Tan Geok Koon

*Reference: Hallowed Triumph : Jaya Mangala Gatha
by Acharya Buddharakkulita*





*As a Buddhist what kind of “mind and heart” should one have?

For “thinking and feeling”, what a Buddhist should have is : “Brahma Vihara” which comprises Loving kindness, Compassion, Appreciative joy and Equanimity. This is the teaching of the Buddha.

Loving kindness is the thinking of friendliness towards every one. There should be no hatred or dislike in us towards anyone. It is the wish that every one is happy. No one is an enemy to us. This feeling of loving-kindness is opposite of romantic love.

Compassion is the feeling that everyone is free from suffering of any kind like illness, injustice or cruelty.

Appreciative joy is to feel happy when someone is successful. Share the joy of another person’s success, be he a friend or a relative. Do not feel jealous.

Equanimity is the feeling of impartiality towards everyone you know. Do not make any judgement of other person’s action nor the situation he is in. Just take note of his action and his situation. Never say “He deserves it” which is a form of hatred.

By practicing these “Four Brahma Vihara” you will find that you will live a happier life. There is always a positive thinking in you and nothing of negative thinking.

Tan Geok Koon

BURMESE BUDDHIST TEMPLE, SINGAPORE YEAR 2015 EVENTS

YEAR 2015 EVENTS

1	Jan	Thu	Chanting to welcome 2015
18	Feb	Wed	Chinese New Year's Eve Chanting
19	Feb	Thu	Chinese New Year (<i>First Day</i>) Year of the Goat
20	Feb	Fri	Chinese New Year (<i>Second Day</i>)
22	Feb	Sun	30th Annual General Meeting
12	Apr	Sun	Water Festival
17	Apr	Fri	Myanmar New Year Day
1	Jun	Mon	Vesak Day
31	Jul	Fri	Waso Full Moon Day
2	Aug	Sun	Vassavasa (<i>Rain Retreat</i>) Offering of Robes
23	Aug	Sun	Transferring of Merits to the departed ones (<i>7th month Chinese Festival</i>)
28	Oct	Wed	Thadingyut Full Moon Day - Abhidamma Day
8	Nov	Sun	Kathina Celebration
27	Dec	Sun	24th Anniversary

WEEKLY ACTIVITIES

BBT Sunday Dhamma School And Ymba Classes on Sunday

11:00 am to 1:00 pm	BBT Sunday Dhamma Lesson and Children Meditation Class (<i>English</i>)
4:00 pm to 5:00 pm	Children Burmese Language (<i>Express</i>)
5:30 pm to 7:00 pm	BBT Sunday Dhamma Lesson and Children Burmese Class (<i>Burmese</i>)
9:00 am to 10:00 am	YMBA Abhidhamma and Dhamma Class By Mr Lau Ng Siong
10:00 am to 11:00 am	YMBA Abhidhamma and Dhamma Class By Mr Atula Foo and Ms Wu Li

YEAR 2015 ACTIVITIES

Wednesday	8:00 pm to 9:00 pm	Puja, Meditation and Dhamma Talk in English
Friday	7:00 pm to 8:00 pm	Adult Meditation Class
Saturday	6:30 pm to 8:00 pm	Dhamma Talk in Burmese
Saturday	8:00 pm to 9:00 pm	Dhammacakka Chanting (<i>Burmese Group</i>)
Sunday	9:30 am to 10:10 am	Pali Chanting and Dhamma Talk in English
Sunday	11:00 am to 1:00 pm	Dhamma Discussion for Adults by Mr Fu

Temple Daily Opens From 6:30 am to 9:00 pm.

