



# Burmese Buddhist Temple *Newsletter*

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*This is a photograph of the image of Sakyamuni Buddha in the main shrine hall of the Burmese Buddhist Temple at 14 Tai Gin Road, Singapore. The Buddha is in deep meditation when Mara (personification of evil) told the Buddha that he was not entitled to claim himself as a Fully Enlightened Buddha. The Buddha pointed his fingers to the earth to call upon the earth goddess to bear witness to his performance of the Ten Perfections in his previous lives as a Bodhisatta.*

*(See story on the 1st victory on page 3)*



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## Editorial

In our daily conversations we always talk about the problems of life—personal, emotional, human relationship, financial, health, economic, political and even climatic problems. But rarely do you hear people talk about “defilement problems” often mentioned in dhamma talks or dhamma discussions. To defile is “to make things or life less pure”. To put it in a simpler form to defile is “to make things or life dirty.” “Defilements are “dirty things”. Many people do not know what kind of defilements they have. We do think that we are imperfect but in what way? The Buddha says that Greed is defilement. Anger or hatred is defilement and egoistic feelings are defilements. Most people enjoy doing things due to greed, anger and egoism. They feel triumphant when they succeeded in their greedy endeavour. They feel proud and victorious when they succeeded in overpowering others in their anger. They feel that they have attained a great achievement after boasting and lying to others about something they did not do. Often they feel that they have the right to be greedy, angry and to show off. They are actually materialistically motivated. They never realized that these three types of defilements have to be gotten rid off because defilements hinder man from Enlightenment. For the present moment, defilements are bad because they make us agitated or excited and are disturbing to our feelings and thinking. In fact, to greed is to suffer, to be angry is to suffer and to boost up the ego is to suffer. That these three forms of defilements give us no peace of mind. How to manage them or how to get rid of them? According to the Buddha’s teachings they are human feelings. They arise from the heart. Do not regard them as part of our nature. Do not own them. As feelings they can be gotten rid of. So look at your heart and tell your heart, “Don’t greed”, “Don’t be angry”, “Don’t have to show off by lying to boost up the ego.”, “Be humble”. If you do not greed, be more patient and humble and practice no-self, you are less agitated and you have some peace of mind. Arahants are happy and blissful because they have peace of mind and they have no defilements; no greed, no anger and no ego. While we are not arahants we can try to reduce greed, anger and egoistic feelings and life can be less suffering, and more peaceful.





# THE EIGHT GREAT VICTORIES OF THE BUDDHA

In the life of the Buddha there were eight occasions in which the Buddha succeeded in overcoming those who tried to challenge Him. These were known as the eight victories.

**1<sup>st</sup>** Soon after His Enlightenment the Buddha was attacked by Mara (the personification of Evil Force) and his army. The Buddha was not harmed. Mara then claimed that the Buddha was not qualified to sit on the throne of Enlightenment to preach the Truth. The Buddha revealed that the Ten Perfections he performed through many rebirths as a Bodhisata entitled him to be a Fully Enlightened Buddha (Samma SamBuddha). Sitting in a meditative position under the Bodhi tree he pointed his ten fingers to the earth calling upon the earth goddess to be the witness. She rose out of the earth and shook her long wet hair. This caused the earth to be flooded and all the armies of Mara were drowned. Being defeated Mara fled away leaving the Buddha in peace. This is the Buddha's first victory.

**2<sup>nd</sup>** The Buddha's second victory is to subdue ascetic Saccaka, a famous debater who, objected to the concept of Anatta (No self). In a

public debate where the princes of Vesali were present, the Buddha declared the Truth of Anatta (No self) and the non-existence of a permanent self. At the end of the debate Saccaka could not say anything to argue against the Buddha. He just kept his silence even after being asked three times by the Buddha. This was considered rude for ignoring a Buddha. The king of devas appeared in the air and threatened to strike at ascetic Saccaka if he continued with his silence. Being frightened Saccaka finally declared his acceptance of Anatta.

**3<sup>rd</sup>** Cincamanak accused the Buddha of wrong doing publicly in the middle of an assembly while the Buddha was preaching. She adorned herself in flowing robes and feigned pregnancy. The Buddha said that the truth of what she had proclaimed could be verified only between both of them and no one else. Soon the devas of the four universe appeared in the form of mice. They bit her dress. Bundles of clothes and pieces of wood fell off from her body. Her feigned pregnancy being exposed she ran out of the assembly in shame. The Truth was revealed. This is the Buddha's victory over false speech.







**4<sup>th</sup>** Alavaka was a man-eating demon. One day he wanted to seize the king of Alavi as his victim. To save his life the king promised to send him a man everyday as a sacrifice to him. To convert him the Buddha visited his house while he was away. On returning home Alavaka hurled abuse at the Buddha. Then, he ordered the Buddha to get out of his house. Quietly and patiently the Buddha walked out of the house without a word of complaint. After some time he invited the Buddha back into his house and soon drove him out again. This happened three times. Seeing that he could do nothing to get rid of the Buddha in spite of all the humiliation done to Him. Alavaka tried to test the Buddha's wisdom. He asked the Buddha many questions about life and threatened to punish Him if any given answer did not satisfy him. As it turned out, all questions about life were satisfactorily answered. So impressed was he by the wise answers to his questions that he took refuge in the Buddha and promised to proclaim the Buddha's wisdom wherever he went. This is the Buddha's victory over an evil character.

**5<sup>th</sup>** Angulimala, the notorious robber and murderer, was converted by the Buddha through psychic power. He was asked by his teacher to give him, as a present a garland of one thousand fingers. On the day while he was trying to get the one thousandth finger the

Buddha came to rescue him in a forest. By his psychic power the Buddha was found standing between Angulimala and his mother who had been looking for her son. The Buddha was trying to stop Angulimala from taking her finger as the thousandth once. Then the Buddha performed a miracle when he appeared to be running when he was not. Angulimala thought he was chasing after the Buddha. At one point the Buddha told Angulimala to stop running. But Angulimala said that he had stopped. It was the Buddha who was still running. Then the Buddha explained the meaning of "stop". It meant that Angulimala must stop killing people. This remark made Angulimala aware of his misdeeds. He threw away his weapon, knelt before the Buddha and asked for forgiveness. Then he took refuge in the Buddha.

As a monk, Angulimala was often abused by the people who could not forget his old crime. He complained about it to the Buddha who advised him to be patient and face the consequences of his kamma. One day while walking on alms he heard a woman crying in pain while giving birth. He went to consult the Buddha who taught him to chant for the woman. He went back to the place near the woman who had a screen around her. Angulimala chanted as he was taught. Then the woman gave birth peacefully. Today, monks chant the Angulimala sutta for a woman to have peaceful birth.







**6<sup>th</sup>** Nalagiri the elephant was overpowered by the power of loving kindness. Nalagiri, being intoxicated, charged the Buddha in great anger. Seeing it coming towards them the Buddha's disciples told the Buddha to turn away and walk in a different direction. The Buddha refused and continued walking towards Nalagiri. At the same time he sent loving kindness to the elephant. Getting nearer and nearer to the elephant the Buddha called him and said, "You are set free to kill me and not anyone else. Come to me." As it came nearer to the Buddha, Nalagiri became calm and knelt down in front of the Buddha. Then it got up and turned away walking towards its stable. The Buddha's victory over Nalagiri is an example of the power of loving kindness over anger.

**7<sup>th</sup>** While the Buddha and His disciples were going to Tavamtisa heaven they passed over the head of the celestial dragon, Nandopanda. This caused it to be angry. Transforming itself into a huge dragon it encircled Mount Meru in seven coils. It could also cover Tavamtisa heaven with its large hood. Moggalana was chosen by the Buddha to deal with Nandopanada although several other disciples had come forward to offer their services. Being more powerful than Nandopananda, Moggalana transformed himself into a bigger dragon and coiled over it. After that he changed himself into a monk and went into the

dragon's belly through its left ear and came out through the right ear. The dragon tried to kill him by blowing out huge fume of poisonous smoke. But it was not successful. It was only when Moggalana changed himself into a garuda, the mythical bird that could swallow a dragon, that Nandopananda fled in fear. Then Nandopananda admitted defeat, changed itself into a monk and followed its victor to see the Buddha. He was admitted into the Buddha's refuge. This is how, with Moggalana's psychic power, the Buddha scored a victory over the celestial dragon Nandopananda.

**8<sup>th</sup>** Baka Brahma, living in his heavenly abode attainable at the level of first Jhana, assumed himself to be all-knowing. He believed that his brahma realm was permanent and eternal and in it no being is born, no one grows old and die. He also believed that no other brahma exist besides himself. The Buddha went to this brahma realm and taught Baka Brahma the Truth. In brief, all that Baka Brahma believed about his realm was not of the right view. The Buddha also knew about the history of Baka Brahma in his previous life. At the end of it Baka Brahma admitted his ignorance and accepted the Buddha's teaching without argument. This is how the Buddha overcame the ignorance of Baka Brahma and established the truth.

**Ashin Dhammesara**







# THE SPECIAL QUALITIES OF NIBBANA

**N**ibbana or Enlightenment is the goal in life for everyone who tries to escape the cycle of rebirths, Samsara. All Buddhists wish to attain Nibbana either in this life or in one of the rebirths later. The question that is often asked is, "What is Nibbana?" Nibbana is beyond the concept of man. One can know what Nibbana is like only through experience. Only the Buddha and arahants who are enlightened know what Nibbana is like. So the Buddha has made comparisons between Nibbana and some wonderful things in the world for man to have some inkling of the experience of Nibbana. Read the following.

The Buddha said,

1. As a lotus is unsoiled by water, even so, Nibbana is unsoiled by defilements. This is the one special quality of a lotus that is present in Nibbana.
2. As cool water is a means of allaying fever, even so, Nibbana, which is cool, is the means of allaying the fever of all defilements. Again, as water is a means of quenching the thirst of men and beasts when they are exhausted, frightened, thirsty and overcome by heat, even so is Nibbana a means of dispelling the craving for sense pleasures and the craving for more and continued becoming. These are the two qualities of water that are present in Nibbana.
3. As antidote is the salvation of beings who are afflicted by poison, even so, Nibbana is the salvation of beings afflicted by defilements. Again, as antidote puts an end to disease, even so, Nibbana puts an end to all sorrows. And again, an antidote is the life-giving nectar, even so, Nibbana is a live-giving nectar. These are the three special qualities of an antidote that are present in Nibbana.
  - i. As food is the sustainer of the life span of all beings, even so, Nirvana, when it is realised, is the sustainer of the lifespan by driving out old age and dying. Again food is the giver of strength, of the psychic powers in all beings; it is producer of beauty in all beings. Even so, Nibbana, when realised, is the product of special qualities in all beings. And again, food is the calmer of distress in all beings, even so, Nibbana, when realised, is the calmer of the distress of defilements in all beings. And finally, food is the remover of the weakness of exhaustion in all beings, even so, Nibbana, when realised is the remover of all weakness of exhaustion in all beings due to sorrows. These are the five special qualities of food that are present in Nibbana.







- ii. As space is not born, does not age or die, does not cease here or arise there, is hard to define, cannot be stolen by thieves, is supported by nothing, is the realm of birds, without destruction and unending, even so, Nibbana is not born, does not age or die, does not cease here or arise there, is hard to define, cannot be stolen by thieves, is supported by nothing, is the realm of Noble Ones, without destruction and unending. These are the eleven special qualities of space that are present in Nibbana.
- iii. As a precious gem is the granter of desires, even so is Nibbana the granter of desires. As a precious gem gives delight so does Nibbana gives delight. As a precious gem is rich in lustre, even so does Nibbana.
4. As red sandal wood is hard to obtain, even so, Nibbana is hard to obtain Again, red

sandalwood is unequalled for its lovely perfume, even so is Nibbana unequalled for its lovely perfume. Yet again, red sandalwood is praised by good men, even so Nibbana is praised by the Noble ones. These are the three qualities of red sandalwood that are present in Nibbana.

5. The Lord said: "It is like a mother hen with eight, ten or a dozen eggs which she has sat on properly, warmed properly and hatched properly. Is the chick which first pierces through the shell with claw and beak to safely emerged called the eldest chick or the youngest?"

"Being the first, Lord, it is called the eldest."

Even so, having pierced through the shell of ignorance for the sake of beings living in ignorance, egg born and enclosed, I am the first in the world, utterly enlightened with the unsurpassed enlightenment. I am the eldest, the highest in the world."

*Milandapanha*







# QUOTATION FROM THE WORDS OF THE BUDDHA

## 1. The advantages of practicing loving kindness.

**E**leven advantages are to be looked for in the freedom of mind through the practice of love, by making love grow, by making much of it, by making love a vehicle and basis, by persisting in it, by becoming familiar with it, and by establishing it well. What eleven? One sleeps happily, one wakes happily, one has no bad dreams, one is dear to be both humans and non-humans, one is guarded by the gods. Fire, poison and swords do not affect one. The mind concentrates quickly, the complexion becomes radiant, one dies without bewilderment, and if one develops no further, one will reach at least to the Brahma world.

*Anguttara V. 342*

## 2. Loving kindness surpasses all good deeds.

**J**ust as the radiance of all stars is not worth a sixteenth part of the moon's radiance; just as in the last month of the rainy season in the autumn, when the sky is clear and free from clouds, the sun rises into the sky and flashes, radiates and dispels all darkness; just as in the pre-dawn light the healing star shines, flashes and radiates; so too, whatever good deeds one might do for the purpose of a good rebirth, none of them are worth a sixteenth part of that love which frees the mind. It is love, that frees the mind which shines, flashes and radiates forth out-surpassing all those good deeds.

Whoever makes love grow boundless,  
And sets their mind for seeing the end of birth,  
Their fetters are worn thin,  
If with a pure mind one feels love

Towards even a single being,  
That alone makes one a good person.  
Having a mind filled with compassion,  
The Noble One does great good.

*Itivutaka V. 20-1*

## 3. Meditation on the Four Brahma Viharas.

**H**ow does one dwell pervading one direction with a mind filled with love? Just as one would feel love for a loving, pleasant person, like this, one pervades all beings with love. What is love? That which in beings is love, the act of love, the state of love, love that is free from ill-will.

How does one dwell pervading one direction with a mind filled with compassion? Just as one would feel compassion for a miserable or an evil person, so one pervades all beings with compassion.

And concerning this what is compassion? That which in beings is compassion, the act of being compassionate, the state of being compassionate, compassion that is free from cruelty.

How does one dwell pervading one direction with a mind filled with sympathetic joy? Just as one would feel joyful for a lovely, pleasant person, so one pervades all beings with sympathetic joy.

And concerning this what is sympathetic joy? That which in beings is sympathetic joy, the act of sympathetic joy, the state of sympathetic joy, sympathetic joy that is free from envy.

How does one dwell pervading one direction with a mind filled with equanimity? Just as one would feel equanimity for a person neither pleasant







nor unpleasant, so one pervades all beings with equanimity. And concerning this, what is equanimity? That which in beings is equanimity, the act of equanimity, the state of equanimity, equanimity that is free from distress.

*Vibhanga V. 272*

#### 4. The Buddha's purpose of teaching Dhamma?

**I** tell you this. Let an intelligent person who is sincere, honest and straightforward come to me, and I will instruct him, I will teach him Dhamma. If he practices as he is taught, then in seven years he will attain in this very life by his own knowledge and vision that goal for the sake of which young men go forth from home into homelessness, and he will be abide in it. Never mind seven years, he will be able to do it in seven days. Now, you may think: 'The monk Gotama only says this in order to get disciples.' But this is not so; let he who is your teacher be your teacher still. You may think: 'He wants us to give up our commandments.' But this is not so; continue to live by your commandments. Or you may think: 'He wants us to give up our way of life.' But this is not so; continue to live your way of life. Or perhaps you will think: 'He wants us to practice things that are wrong or not practice things that are right, according to our teachings.' But this is not so; continue to avoid the things your teaching considers wrong, and practice the things that your teaching considers right. But there are unskillful things not yet given up, things tainted, leading to rebirth, fearful, with painful result in the future, things associated with birth, decay and death. And it is for the giving up of these things that I teach Dhamma. However, if you practice correctly, these tainted things will be given up, and the things that lead to the purification will grow and develop. You will attain the fullness of perfected wisdom by your own knowledge and vision, and abide in it in this very life.

*Dighanileaya III, 55*

#### 5. What is Faith?

**T**hen, King Milinda said to Venerable Nagasena "What is the characteristic of faith?"

"Faith, Sir, has the characteristic of tranquility and leaping forward"

"In what way is tranquility a characteristic of faith?"

"When faith arises, it destroys the hindrances, and when thought is without the hindrances, it is clear, pure and serene."

"Give me a simile."

"A king, going along a highway together with his army of four parts-elephants, cavalry, chariots and infantry- might cross a small stream, and the water might become dirty, turbid and muddy by being disturbed by the army. Then, the king might say: 'Bring water, good sirs, I want to drink' They might answer him, saying: 'Yes, your Majesty,' and taking the king's water-cleansing gem might put it in the water so that the various water plants would disappear, the mud subside and the water become clear, pure and serene. Then they would offer the water to the king, saying: 'Let His Majesty drink.'

Thought is like the water, the people are like the earnest students of meditation, the defilements are like the water plants and mud, and faith is like the water-cleansing gem. As the water plants disappear, the mud subsides, and the water becomes clear, pure and serene when the water-cleansing gem is put in it. Even so, the arising of faith destroys the hindrances and thought without hindrances is clear, pure and serene."

"How, reverend sir, is leaping forward a characteristic of faith?"

"Sir, a earnest student of meditation, on seeing that the minds of others are freed, leaps forward after the fruits of Stream-Winning, of Once-







Returning, of Non-Returning or of Arahantship, and practices meditation for the attainment of the unattained, for the mastery of the unmastered, for the realization of the unrealized. In this way is leaping forward a characteristic of faith."

"Give me a simile."

'A great rain cloud might pour down rain on a high mountain, so that the water rushing down the incline, after filling the gullies, the valleys and the small streams on the slopes, would fill the river, so that it would rush along, breaking its banks. Now, if a great crowd of people were to approach that river knowing neither its width nor depth, they would stand terrified and hesitant on its bank. Then, if a man who was confident of his own power and strength, and putting on a loincloth, were to dive into that river he would cross over. The other people, seeing that he had crossed over, would then cross over, too. Even so, Sir, the earnest student of meditation, on seeing that the minds of others are freed, leaps forward after the fruits of Stream~Winning, of Once-Returning or of Arhantship, and practices meditation for the attainment of the unattained, for the mastery of the unmastered, for the realization of the unrealized, and thus is leaping forward a characteristic of faith."

*Milindapanha 34-6*

## **6. The capable and independent wife.**

Once, while the Lord was staying among the Bhaggis on the Crocodile Hill in the Deer Park at Bhesakala Grove, the householder Nakulapita lay sick, ailing and seriously ill. And his wife Nakulamata said to him: "I beg you good man, do not die worried, for the Lord has said that to die fretfully is not good. Maybe you think: 'Alas, when I am gone, my wife will be unable to support the children or keep the household together.' But do not think like that. For I am skilled in spinning cotton and carding wool and I manage to support

the children and keep the household together after you are gone. Maybe you think: 'My wife will take another husband after I am gone.' But do not think like that, for you and I know that for sixteen years we have lived as household in the holy life. Or maybe you think: 'After I am gone my wife have no desire to see the Lord or to see the monks.' But do not think like that, for my desire to see them shall be even greater. Or maybe you think: 'My wife will not keep the virtues in full.' But do not think like that, for as long as the Lord has female disciples dressed in white, living at home and keeping the virtues in full, I shall be one. And if any doubt it, let them ask the Lord. Or maybe you think: 'After I gone, my wife will not have a calm mind.' But do not think like that, for as long the Lord has female disciples dressed in white, living at home, who gain that state, I shall be one. And if any doubt it, let them ask the Lord. Or maybe you think: 'My wife will not win a firm foundation, a firm foothold in this Dhamma and discipline, she will not win comfort, dissolve doubt, be free from uncertainty, become confident, self-reliant, and live by the Teacher's words.' But do not think like that, either. For as long as the Lord has female disciples dressed in white, living in home, who win a firm foundation, a firm foothold, who have won comfort, dissolved doubt who are free from uncertainty, who have become confident, self-reliant and live by the Teacher words, I shall be one. And if any doubt it, let them go and ask the Lord."

Now, while Nakulapita was being counselled thus by his wife, even as he lay there his sickness subsided and he recovered. And not long after, he got up, and learning on a stick, went to visit the Lord and told him what had happened. And the Lord said: "It has been a gain; you have greatly gained from having Nakulmata as your counsellor and teacher, full of compassion for you, and desiring your welfare."

*Angutara Nikaya III, 295-8*







# BURMESE BUDDHIST TEMPLE SPEECH ON VESAK DAY 2015

**N**amo tassa Baghavato Arahato Samma Sambodho. Members of the Sangha and the Management Committee welcome all of you to celebrate Vesak today in this temple. We thank you for the support you have given us all these years.

Vesak is a very special day for us to remember about the life of Gotama Buddha, the Compassionate. His teaching has touched many lives who have overcome suffering. With the help of Dhamma they are leading a happier life and having known the concept of Nibbana they are striving to attain Enlightenment.

To appreciate the greatness of the Buddha, today we celebrate Vesak by doing puja, observing five or eight precepts according to the Dhamma and by doing meditation to train our minds. We also try to recollect some significant events in the life of the Buddha.

We begin by thinking about the birth of the Bodhisatta 2600 years ago on the full moon day in the month of May, Queen Mahamaya gave birth to him at Lumbini Park on the way to her parents' home in Devadaha. He was named Siddhartha meaning "Wish Fulfilled".

The next important event is His Enlightenment as Samma Sambuddha at Buddha Gaya at the age of 36. This event also falls on the full moon day of the month of May. In His teachings the Buddha talks about the suffering (Dukkha) of life and offered man the Middle Way, the way out of suffering, the happy way of life that could finally lead one to Enlightenment, Nibbanic Bliss.

Some years after His Enlightenment the Buddha was invited back to Kapilavatthu to see his father, Suddhodana. A Sakyan noble who was ordered to invite him back to see his father. To fulfill the task was Kaludayi. When the Buddha came back to Kapilavatthu, the Sakyans, his relatives, did not give him due respect because of their pride and their ignorance of the Buddha's greatness. To impress them of his greatness the Buddha performed the Twin Miracles when water and fire came out of his body. He also preached to them the great chronicle of the Buddha.

At the age of eighty the Buddha passed away at Kusinara

which also fell on the full moon day in the month of May. While lying down the Buddha preached the Noble Eightfold Path to the ascetic Subbadha.

Today we also remember that in one of his past rebirths the Bodhisatta was born as ascetic Sumedha. He met the Buddha Dipankara who predicted that his aspiration to be a Buddha could be fulfilled. Only a Buddha could predict about the future of a Bodhisatta.

To celebrate Vesak today we have shown our appreciation to the greatness of the Samma Sambuddha by making offerings of candles, josssticks and flowers and chanting Suttas. Some of you have taken the eight precepts for today. But what about tomorrow after the celebration? We have to continue appreciating the greatness of the Buddha by studying the Dhamma, knowing the Dhamma and practicing the Dhamma. The Buddha said: He who sees the Dhamma sees me. Briefly, to practice the Dhamma we have to practice Dana, Sila and Bhavana, That is, Generosity, Morality and Concentration or meditation. Generosity does not only mean giving to the poor and needy including members of the Sangha but also being liberal in our daily dealings with people around us. Morality means observing the Five Precepts as our moral guide. It implies abstaining from the five wrong doings of killing, stealing or taking what is not given, sexual misconduct, telling lies and taking alcoholic drinks which could lead to heedlessness. Practicing concentration means doing meditation daily, even though for a short while. Try to learn meditation from a member of the Sangha who can guide you in time of trouble.

Generally, fill your mind with Loving kindness (Metta), Compassion (Karuna), Appreciative Joy (Mudita) and Equanimity (Upekkha). These are the four aspects of Brahma Vihara which if cultivated seriously, could make your life happier now and help you to attain Enlightenment which is Nibbana,

My Vesak wish to you and everyone is: May All Beings be well and Happy.

Sabbe satta sukhita hontu!

**Ven. Ujjota**







# REFLECT ON THE VIRTUES OF THE TRIPLE GEM

1. Reflect on the immeasurable Buddha  
Be reflective,  
And with the body filled with joy,  
You will be uplifted.
2. Reflect on the immeasurable Dhamma,  
Be reflective,  
And with the body filled with joy  
You will be uplifted.
3. Reflect on the immeasurable Sangha  
Be reflective,  
And with body filled with joy  
You will be uplifted

## 1. Reflection on The Buddha :

### (English version)

Such indeed is the bhagava, the Lord  
An Arahant, One without Greed, Hatred and Ego  
Fully Enlightened One  
Endowed with knowledge and virtue  
Well gone (to nibbana)  
Knower of the World  
Endowed with knowledge and virtue  
Teacher of gods and men  
The Enlightened One  
The Lord

### (Pali version)

(Iti pi so bhagava)  
(Arahant),  
(Samma – sambuddho),  
(Vijja – carana – sampanno)  
(Sugato)  
(Lokavidu)  
(Anuttaro purisa damma)  
(Sarathi satta deva – manusanam)  
(Buddho)  
(Bhagavati)







## 2. Reflection on the Dhamma (teaching of the Buddha) :

### (English version)

Well taught is the teaching of the Buddha  
 The dhamma is to be self-realized with immediate effect  
 Dhamma is relevant at all time, timeless  
 To be but approached, to be seen  
 Capable of being put into practice  
 To be attained by the wise, each for himself

### (Pali version)

(Svakato Bhagavata Dhammo)  
 (Sanditiko)  
 (Akaliko)  
 (Ehipasiko)  
 (Opanaliko)  
 (Paccatam veditabbo vinnuhiti)

## 3. Reflection on the Sangha, Order of the Disciples of the Buddha:

### (English version)

Of good conduct is the Order of the Buddha's Disciples.  
 Of upright conduct is the Order of the Buddha's Disciples.  
 Of wise conduct is the Order of the Buddha's Disciples.  
 Of dutiful conduct is the Order of the Buddha's Disciples  
 Namely these Four Pairs of people  
 These eight kinds of individuals  
 As the Buddha's Order of Disciples  
 They are worthy of offerings  
 Worthy of hospitality  
 Worthy of gifts  
 Worthy of reverential salutation  
 An incomparable field of merits

### (Pali version)

(Supatipanno Bhagavata savaka sangho)  
 (Ujupatipanno Bhagavata savaka sangho)  
 (Nayapatipanno Bhagavata savaka sangho)  
 (Samicipatipanno Bhagavato savaka sangho)  
 (Yadidam chattari purisa – yugani)  
 (Attha purisa puggala)  
 (Esa Bhagavata savaka – sangho)  
 (Ahuneyyo)  
 (Pahuneyyo)  
 (Dakkhineyo)  
 (Anjalikaraniyo)  
 (Anuttaram punnakhetam lokasati)

*Theragatha Therigatha Verse 382-4*

**Editor's Note:** Your reflection can be in English or in Pali. When you are reflecting or meditating on the virtues of the Triple Gem above you are actually praising the Triple Gem, fill your heart with joy, sharing with the Buddha the success of the Triple Gem. Then you will feel uplifted.

*Tan Geok Koon*







# REFLECTION OF YOUR FACE IN WATER

**W**hen you try to look at your own reflection in a clear water you can see it clearly. When the water is muddy you cannot see your reflection in it. The Buddha uses this simile to show that there are times when a person cannot aware of his own true self and behaves in ways that are harmful to himself and others, and there is a cause to it.

The first simile is that of a man looking for his own reflection in a bowl of water that is mixed with turmeric, or blue and yellow dye. He will never see his reflection in it. This loss of self awareness is caused by the fact that his mind is obsessed and overwhelmed by sensual desires which can be of no refuge to him. At such time, he neither cares for his own welfare nor that of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

The second simile is that of a man looking for his own reflection into a water that is boiling and bubbling. He would not see it. The cause of this is that his mind is obsessed and overwhelmed by ill will which can be of no refuge to him. At such time, he neither cares for his own welfare nor that of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

The third simile is that of a man looking for his own reflection in a bowl of water that is overgrown with mossy water plants. He would not see it. The cause is that his mind is obsessed with and overwhelmed by sloth and laziness. At such time, he neither cares for his own welfare

nor that of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

Again, the fourth simile is that of a man looking for his reflection in a bowl of water whipped up by wind, stirred up, whirled and rippling with waves. He would not see it. This is because his mind is possessed and overwhelmed by restlessness and worry and one knows no refuge from it. At such time one neither knows nor sees his own welfare or the welfare of others. Chants learnt by heart long ago are forgotten, to say nothing of those learned recently.

Finally, the fifth simile is that of a man looking for his reflection in a bowl of water that is stirred up, turbid, muddy and set in the dark. He would neither know nor see his reflection in it. This is because his mind is possessed with and overwhelmed by doubt and one knows no refuge from it. At such time one neither knows nor sees his own welfare or that of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

In summary, one loses his self awareness when his mind is possessed and overwhelmed by sensual desire (1), ill will (2), sloth and laziness (3), restlessness and worry (4) and finally by doubt (5).

***Samutta Nikaya V 121***





# THE FUNCTIONS OF BRAHMA VIHARA

**L**ove is characterized as promoting the welfare of others. Its function is to desire their welfare. It is manifested as the removal of annoyance. Its proximate cause is seeing the loveable-ness in beings. It succeeds when it makes ill-will subside, and it fails when it gives rise to selfish affection.

Compassion is characterized as removing the suffering of others. Its function is not to be able to bear the suffering of others. It is manifested as kindness. Its proximate cause is seeing helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty subside, and it fails when it gives rise to sorrow.

Sympathetic joy is characterized as joy in the success of others. Its function is being free from envy. It is manifested as the elimination of aversion. Its proximate cause is seeing other's success. It succeeds when it makes aversion subside.

Equanimity is characterized as promoting equipoise towards beings. Its function is to see the equality in beings. It is manifested as quieting like and dislike. its proximate cause is seeing the ownership of deeds thus : "Beings are heirs to their deeds. Whose, if not theirs, is the choice by which they will become happy, or will be free from suffering, or will not fall away from the success they have reached?" It succeeds when it makes likes and dislikes subside, and it fails when it gives rise to the indifference of ignorance based on the household life.

*Visuddhimagga 318*





# DHAMMA IN ACTION



**Parents' Day** - on 21st June 2015 BBT Dhamma students celebrated Parent's Day within the premises of the temple.



On 19th July 2015 BBT Dhamma students accompanied by their teachers visited Kampung Campus at Lorong Chencharu Off Sembawang Road. This outing was organised by teacher Dhira and Yu Jun.

