



Burmese Buddhist Temple *Newsletter*

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This is Sima House (a conference hall for monks to hold a meeting on full moon and new moon day). It is at the fourth level of the Burmese Buddhist Temple.

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Editorial

Eight weeks after Enlightenment the Buddha went to spread the Truth to the world. The first group of people to hear the teaching consisted of five ascetics who were formerly the Bodhisatta's companions in their search for Truth. When the Buddha approached them, they were unwilling to welcome him back. They regarded him as an outcast who had left asceticism. But the Buddha told them of His attainment to Enlightenment and that he was a Buddha. Then they showed respect to the Buddha who preached The First Sermon. After that they took refuge in the Buddha and became the first five disciples of the Buddha.

These five disciples, being ascetics, had already renounced the world but still they had not discarded the "I" concept in them. They still believed in "Atta" or "I" as , the indestructible that seems to live in every rebirth. After listening to the First Sermon they had a better understanding of life. They discarded the concept of "I" in their minds and accepted the concept of "Anatta" which is "No-Self". The first among them to attain realisation and Enlightenment was Kondanna.

The first Sermon is about life at this mundane level. It is all about our experience in this present life. Yet we find it impressive because what the Buddha said about life seems something different from what we think about our life as we experienced it. For one thing we believe that life is a happy one. But the Buddha said in the First Noble Truth that life is Dukkha which literally means "sorrowful". Some people draw to the conclusion that Buddhism is pessimistic. This is not true because the Third Noble Truth states that suffering does end. This is an optimistic statement. The Fourth Noble Truth prescribes a way of life that is meaningful and happy . It is also a way of life, the Middle Way, that shuns the two extremes of luxurious life chasing after sense pleasures and strict asceticism that encourages self- punishment as penance. By the way, the Second Noble Truth states that suffering is caused by one's own action, Kamma and not by supernatural power.

"Dukkha" in Pali consists of two words. "Du" and "Kha". Literally, "du" means "despicable" and "kha" means "empty". Life is despicable because it is full of suffering. Life is empty because there is nothing permanent that we can possess. Everything is impermanent. Life is suffering because of its own nature or because of nature. Life begins with birth. The process of birth itself is suffering which none of us could remember. Once a baby gets out of the womb it cries loudly because it is shocked to see the bright light of day which is a contrast to the comfortable dark environment in the womb. This is one way of explaining the concept of "birth is suffering". After birth life continues and one suffers sickness, aging and death. Then there is rebirth which is unavoidable.

The first makes us aware of exactly what is really happening in life. All the time we are under the impression that life can be happy and we define happiness in terms of sense pleasure. We just put aside the forms of suffering that we can experience as stated in the First Sermon. As the Buddha said that " man is under delusion". The first Sermon is to awaken us to the suffering of life . This happens in life after life in the process of rebirths (samsara).The only way to stop the process of rebirths (Samsara)is to attain Enlightenment. To achieve that is to take Three Refuge in the Buddha, the Dhamma and the Sangha.





HEALING POWER OF THE PRECEPTS

The Buddha was like a doctor, treating the spiritual ills of the human race. The path of practice he taught was like a course of therapy for suffering hearts and minds. His teachings dates back to the earliest texts, and yet is also very current. And quite a few psychotherapists now recommend that their patients try meditation as part of their treatment.

Experience has shown, though, that meditation on its own cannot provide a total therapy. It requires outside support. Modern meditators in particular have been so wounded by mass civilization that they lack the resilience and insight practices that can be genuinely therapeutic.

The Buddha's path consists not only of mindfulness, concentration, and insight practices, but also of virtue, beginning with the five precepts. In fact, the precepts constitute the first step in the path. The role that the Buddha intended for the precepts is a course of therapy for wounded minds. In particular, they are aimed at curing two ailments that underlie low self-esteem: regret and denial.

When our actions don't measure up to certain standards of behavior, we either (1) regret the actions or (2) engage in one of two kinds of denial, either (a) denying that our actions did in fact happen or (b) denying that the standards of measurement are really valid. These reactions are like wounds in the mind. Regret is an open wound, tender to the touch, whereas denial is like hardened, twisted scar tissue around a tender

spot. When the mind is wounded in these ways, it can't settle down comfortably in the present, for it finds itself resting on raw, exposed flesh or calcified knots. When it is forced to stay in the present, it's there only in a tensed, contorted, and partial way. The insights it gains tend to be contorted and partial as well. Only if the mind is free of wounds and scars can it settle down comfortably and freely in the present and give rise to undistorted discernment.

This is where the five precepts come in. They are designed to heal these wounds and scars. Healthy self-esteem comes from living up to a set standards that are practical, clear-cut, humane, and worthy of respect; the five precepts are formulated in such a way that they provide just such set standards.

Practical:

The standards set by the precepts are simple – no intentional killing, stealing, having illicit sex, lying, or taking intoxicants. It's entirely possible to live in line with these standards – not always easy or convenient, maybe, but always possible. Some people translate the precepts into standards that sound more lofty or noble – taking the second precepts, for example, to mean no abuse of the planet's resources – but even those who reformulate the precepts in this way admit that it's impossible to live up to them. Anyone who has dealt with psychologically damaged people knows the damage that can come from having impossible standards to live by. If you can give people standards that take a little effort





and mindfulness but are possible to meet, their self-esteem soars dramatically as they find themselves actually capable of meeting those standards. They can then face more demanding tasks with confidence.

Clear-cut:

The precepts are formulated with no ifs, ands, or buts. This means that they give very clear guidance, with no room for waffling or less-than-honest rationalizations. An action either fits in with the precepts or it doesn't. Again, standards of this sort are very healthy to live by. Anyone who has raised children has found that, although they may complain about hard and fast rules, they actually feel more secure with them than with rules that are vague and always open to negotiation.

Clear-cut rules don't allow for unspoken agendas to come sneaking in the back door of the mind. If, for example, the precept against killing allows you to kill living beings when their presence is inconvenient, that would place your convenience on a higher level than your compassion for life.

Convenience would become your unspoken standards – and as well all know, unspoken standards provide huge tracts of fertile ground for hypocrisy and denial to grow. If, you stick by the standards of the precepts, then as the Buddha says, you are providing unlimited safety for the lives of all. There are no conditions under which you would take the lives of any living beings, no matter how inconvenient they might be. In terms of the other precepts, you are providing unlimited safety for their possessions and sexuality, and unlimited truthfulness and mindfulness in your communication with them. When you find that you can trust yourself in matters like these, you

gain an undeniably healthy sense of self-esteem.

Humane:

The precepts are humane both to the person who observes them and to the people affected by his or her actions. If you observe them, you are aligning yourself with the doctrine of kamma, which teaches that the most important powers shaping your experience of the world are the intentional thoughts, words, and deeds you chose in the present moment. This means that you are not insignificant. With every choice you take – at home, at work, at play – you are exercising your power in the on going fashioning of the world.

At the same time, this principle allows you to measure yourself in terms that are entirely under your control: your intentional actions in the present moment. In other words, they don't force you to measure yourself in terms of your looks, strength, brains, financial prowess, or any other criteria that depend less on your present kamma than on kamma from the past.

Also, they don't play on feelings of guilt or force you to bemoan your past lapses. Instead, they focus your attention on the ever-present possibility of living up to your standards in the here and now. If you live with people who observe the precepts, you find that your dealings with them are not a cause for mistrust or fear. They regard your desire for happiness as akin to theirs. Their worth as individuals does not depend on situations in which there have to be winners and losers.

When they talk about developing loving-kindness and mindfulness in their meditation, you see the reflection and actions. In this way the precepts



foster not only healthy individuals, but also a healthy society – a society in which self-esteem and mutual respect are not at odds.

Worthy of respect:

When you adopt a set of standards, it is important to know whose standards they are and to see where those standards come from, for in effect you are joining their group, looking for their approval, and accepting their criteria for right and wrong.

In this case, you couldn't ask for a better group to join: the Buddha and his noble disciples. The five precepts are called "standards appealing to the noble ones." From what the texts tell us of the noble ones, they aren't people who accept standards simply on the basis of popularity. They've put their lives on the line to see what leads to true happiness, and have seen for themselves, for example, that all lying is pathological, and that any sex outside of a stable, committed relationship is unsafe at any speed. Other people may not respect you for living by the five precepts, but noble ones do, and their respect is worth more than that of anyone else in the world.

It's hard to be good-hearted and generous when the society immediately around you openly laughs at those qualities and values such things as sexual prowess or predatory business skills instead. This is where Buddhist communities come in. They can openly part ways with the prevailing amoral tenor of our culture and let it be known, in a kindly way, that they value good-heartedness and restraint among their members. In doing so, they provide a healthy environment for the full-scale adoption of the Buddha's course of therapy: the practice of concentration and discernment in a life of virtuous action. Where we have such environments, we find that meditation needs no myth or make-believe to support it because it's based on the honest reality of a well-lived life.

You can look at the standards by which you live, and then breathe in and out comfortably – not as a flower or mountain, but as a full-fledged, responsible human being. For that's what you are.

**Reference: *The Noble Strategy*
by Thanissaro Bhikkhu**





KAMMA

Karma is one of those words we don't translate. Its basic meaning is simple enough—action—but because of the weight the Buddha's teachings give to the role of action, the Sanskrit word karma packs in so many implications that the English word "action" can't carry all its luggage. This is why we've simply airlifted the original word into our vocabulary.

For most people, karma functions like fate—and bad fate, at that: an inexplicable, unchangeable force coming out of our past, for which we are somehow vaguely responsible and powerless to fight. "I guess it's just my karma." The fatalism implicit in this statement is one reason why so many of us feel repelled by the concept of karma, for it sounds like the kind of callous myth-making that can justify almost any kind of suffering or injustice in the status quo: "If he's poor, it's because of his karma." "If she's been raped, it's because of her karma." from this it seems a short step to saying that she deserves to suffer, and doesn't deserve our help.

This misperception comes from the fact that Buddhist concept of karma came to the West at the same time as non-Buddhist concepts, and so ended up with some of their luggage. Although many

ancient concepts of karma are fatalistic, but early Buddhist concept was not fatalistic at all. In fact, if we look closely at early Buddhist ideas of kamma, we'll find that they give even less importance to myths about the past than post modern people do.

For the early Buddhists, kamma was non-linear. Other Indian schools believed that karma operated in a straight line, with actions from the past influencing the present, and present actions influencing the future. As a result, they saw little room for free will. Buddhists, however, saw that kamma acts in feedback loops, with the present moment being shaped both by past and present actions; present actions shape not only the future but also the present. This constant opening for present input into the causal process makes free will possible. This freedom is symbolized in the imagery the Buddhists used to explain the process: flowing water. Sometimes the flow from the past is so strong that little can be done except to stand fast, but there are also times when the flow is gentle enough to be diverted in almost any direction.

So, instead of promoting resigned powerlessness, the early Buddhist notion of kamma on the liberating potential of what mind is doing at every moment.





Who you are – Where you come from – is not anywhere near as important as the mind's motives for what it's doing right now. Even though the past may account for many of the inequalities we see in life, our measure as human beings is not the hand we've been dealt, for that hand can change at any moment. We take our own measure by how well we play the hand we've got. If you're suffering, you try not to continue the unskillful mental habits that would keep that particular kammic feedback going. If you see that other people are suffering, and you are in a position to help, you focus not on their kammic past but your kammic opportunity in the present. Someday you may find yourself in the same predicament they're in now, so here's your opportunity to act in the way you'd like them to act towards you when that day comes.

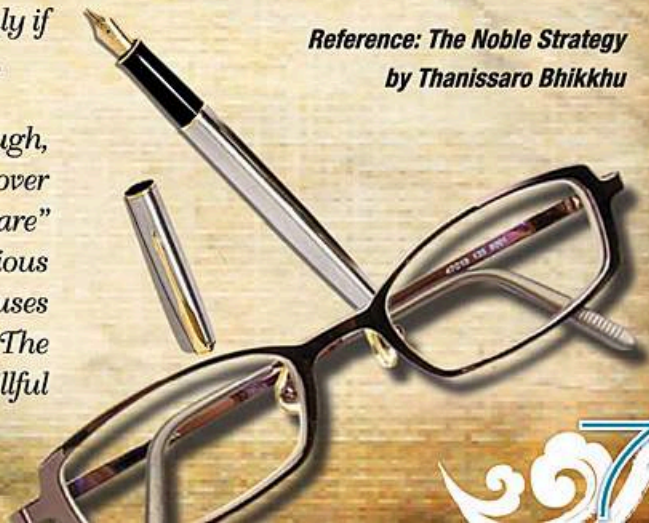
This belief that one's dignity is measured, not by one's past, but by one's present actions, flew right in the face of the Indian traditions of cast-based hierarchies. As the Buddha pointed out, a brahmin could be a superior person not because he came out of a brahmin womb, but only if he acted with truly skillful intentions.

From the standpoint of kamma, though, where we come from is old kamma, over which we have no control. What we "are" is a nebulous concept at – and pernicious at worst, when we use it to find excuses for acting on unskillful motives. The worth of a tribe lies only in the skillful

actions of its individual members. Even when those good people belong to our tribe, their good kamma is theirs, not ours. And, of course, every tribe has its bad members, which means that the mythology of the tribe is a fragile thing. To hang onto anything fragile requires a large investment of passion, aversion, and delusion, leading inevitably to move unskillful actions on into the future.

So the Buddhist teachings on kamma, far from being a quaint relic from the past, are a direct challenge to a basic thrust – and basic flaw – in modern culture. Only when we abandon our obsession with finding vicarious pride in our tribal past, and can take actual pride in the motives that underlie our present actions, can we say that the word kamma, in its Buddhist sense, has recovered its luggage. And when we open the luggage, we'll find that it has brought us a gift we give ourselves and one another when we drop our myths about who we are, and can instead be, at the same time, making the effort to do it right.

**Reference: The Noble Strategy
by Thanissaro Bhikkhu**





THREE KINDS OF ABSTENTION IN PRACTICING PRECEPTS



Some Buddhists observe the five precepts every day, at home and sometimes in a temple. Observing the precepts means abstaining from killing any living beings, taking what is not given, doing sexual misconduct, telling lies and taking intoxicant. Five precepts are moral actions. There are three kinds of abstention called Virati in Pali. They are: Samadana Virati, Sampattat Virati and Samuccheda Virati.

SAMADANA VIRATI

Samadana Virati is abstention from immoral action through observance of moral precepts.

Once upon a time, a lay-disciple went to the forest in search of his missing cow. On the way, he saw an old monk and took the five precepts from him. While searching for his cow, a python wound itself around his body. He took out his knife wanting to kill it. But he suddenly remembered the moral precepts he had undertaken to observe and thought, "I shall accept death if need be; I shall not take other's life." So he dropped his knife and reflected on the moral precepts he was observing. Owing to the effectiveness of his morality, the python unwound itself around his body.

Like that man, one should keep the moral precepts even at the risk of one's life. One should give up one's life instead of breaching one's moral precepts. The invisible good results will show themselves later.

SAMPATTAT-VIRATI

Sampattat-Virati is abstention from immoral actions even though one has not undertaken to observe moral precepts. It means, instantaneously refraining from committing actions when one is confronted with a moral issue.

Once, a man went into a forest to get hare meat for his seriously ill mother. Then he caught a hare. When he was about to kill it, he felt deeply sorry for the frightened hare. Out of compassion, he set it free. When he reached home, his mother was cured by asseveration of truth. By the power of his Sila, his mother recovered as if the ill was removed from her.

SAMUCCHEDA VIRATI

Samuccheda Virati is abstention from immoral actions permanently through eradication of all roots of evil by means of the four stages of path-consciousness. Defilement such as greed, anger, ignorance, conceit, wrong view, etc., are the roots of committing evil. Noble persons who have already eradicated the root-cause of evil actions, will not commit evil.

When a poisonous tree together with its roots was ground into powder and burnt to ashes, it will no longer produce any fruits. In the same way, Noble person (the Enlightened ones) are free from immoral actions all the time because they have eradicated all defilements. Even for a Stream-winner (Sotapanna), the moral precepts have already been established in him forever.

Ashin Dhammissara



TAKING REFUGE AS THE FIRST STEP OF SPIRITUAL PATH

Spiritual path' really means the 'practice', that we do when we claim ourselves to be the disciples of the Buddha. The Buddha taught us the spiritual path in stages. We will begin the spiritual path with taking refuge.

TAKING REFUGE

When we were young we ran to our parents for refuge. Once we got onto the lap of our parents, our fears disappeared. When there is some danger we try to go and look for some place for shelter. When it is too hot outside, or cold we get into a building.

When we go along the journey of samsara, sometimes we have fears. Sometimes there are dangers, we need to have some kind of refuge.

What is a refuge? In the ancient Commentaries refuge is explained as something or someone that destroys our fear, or terror, or suffering, or affliction in the woeful states and suffering in samsara. In this sense all the Three Gems in Buddhism (the Buddha, The Dhamma, and the Saṅgha) are called 'refuge'.

The Buddha is called 'a refuge' because he suppresses the fear in us or the fear in beings. Buddha was like a good teacher. The Buddha always said: "Do merit and avoid demerit." When the Buddha said, "Do not demerit, do not do evil", then he is deterring us from what is not beneficial for us, the unwholesome states.

Dhamma is also called 'a refuge'. When Dhamma is realized, when a person becomes enlightened, then he will be able to cross over to the shore from samsara. Also, even if he only reaches the lower stages of enlightenment, he gets consolation in samsara or he gets a foothold in this samsara. In this sense Dhamma is called 'a refuge' because it suppresses fear or danger in beings.

Saṅgha is also called 'a refuge'. When we make offerings to the Saṅgha, we get abundant results from this offering.

As Buddhists, the Buddha, Dhamma and Saṅgha are our refuge. In order to affirm that we are followers of the Three Gems. We take refuge accordingly. **When you take refuge, a wholesome consciousness arises in your mind, a kusala consciousness arises in your mind. That kusala consciousness is free from defilements.** It is free from ignorance of the Three Gems, free from non-confidence in the Three Gems. When it arises, it takes the three Gems as object.

When we say, "I take the Buddha, Dhamma and Saṅgha as my refuge", that means I regard the Buddha, Dhamma and the Saṅgha **as the supreme resort.** They are the ultimate resort, the ultimate refuge. When we say the formula, Buddhāṃ saraṇaṃ gacchāmi and so on, that consciousness arises in our mind. It is free from





mental defilements and it has reverence for the Three Gems. At the same time it takes the Three Gems and not others as real refuge.

In order to take refuge we simply regard the Buddha, the Dhamma and the Saṅgha as our guides or as our teachers or as our spiritual guides.

TWO KINDS OF TAKING REFUGE

There are two kinds of taking refuge. The first one is supramundane and the second one is mundane. The supramundane refuge occurs at the moment of the attainment of enlightenment or at the moment of the arising of Path consciousness. When Path consciousness arises, a person realizes the Four Noble Truths, taking Nibbaana as object at that time. At that moment the taking of refuge is said to be accomplished. It is firmly established in that person.

Mundane Way of Taking Refuge

Mundane taking refuge is for puthujjanas (ordinary people). When they take refuge, they suppress the defilements, the obstacles to taking refuge. They understand the Three Gems properly. They have faith or confidence in the Three Gems. They take the excellent qualities of them as object. They think of the qualities of the Buddha, the Dhamma, and the Saṅgha. The Buddha, Dhamma and Saṅgha are objects of faith or confidence.

That faith helps us to attain right view. That is because through faith we learn the teachings of the Buddha and we gain right understanding. There are ten kinds of meritorious deeds. The last of them is called 'straightening of view'. 'Straightening of view' means having right view rooted in faith or confidence in the Three Gems.

Mundane way of taking refuge is said to be of four kinds. The first is by surrendering oneself to the Buddha, Dhamma and the Saṅgha. When we surrender ourselves we say, "Making this day the beginning, I surrender myself to the Buddha" and so on. This I have translated literally from the Pali.

The second mundane way of taking refuge is by taking the Triple Gem as one's supreme resort or refuge, one's best resort.

The third mundane way of taking refuge is to say "I am the pupil of Buddha, pupil of the Dhamma, pupil of the Saṅgha".

The fourth mundane way of taking refuge is by paying homage like bowing down to the Buddha, or rising up from the seat when the Buddha comes or by showing reverence with folded hands or by prostration. All these gestures of respect imply that we are taking refuge in the Buddha.

When people pay respect or pay homage to the Buddha out of courtesy or out of fear they are not taking refuge in the Buddha. If people pay respect to their teacher or teachers out of gratitude, they are not taking refuge in him or in them. Even if a person follows an advice from the Buddha and carries it out closely he is only taking the Buddha as a teacher for that piece of advice only. He is not taking refuge in the Buddha.

The real taking refuge in the Buddha only happens when a person pays homage based on respect for his spiritual worthiness. That means he pays homage to the Buddha because he believes or understands that the Buddha is worthy of accepting reverence and accepting offerings. Only in such a case is refuge said to be taken.





Now we go the other way around. If you have taken refuge in the Triple Gem and then you pay respect to another person who belongs to another religion, is your refuge in the Triple Gem broken or breached? No! So long as you do not take that person to be your teacher in getting out of samsara, your teacher in the practice of meditation, a teacher in getting rid of defilements, your taking refuge in the Triple Gem remains intact.

When a pregnant woman says "My child in the womb takes the refuge in the Buddha." It does not mean that the child has taken refuge in the Buddha. Once, a woman said it while she conceived her child, prince Bodhi. One day Prince Bodhi, as an adult, invited the Buddha for a meal and the Buddha told him that he had not taken a refuge in Him. The reason being that taking a refuge in the Buddha must be done with the speaker knowing what he is doing and having some understanding of what he is doing. But the foetus in the womb does not have this kind of thinking and understanding. Therefore, it cannot be assumed that the child has taken the refuge when he grows up.

Taking refuge is a serious act of faith done with undertaking and conviction. It implies that we are regarding the Buddha as our guide. A refuge once taken will stay with you as long as you keep it. We chant the taking of refuge every day because we want to affirm our faith with the Triple Gem and to affirm that we are always the disciple of the Triple Gem.

ii. The defilement of refuge

The commentaries tell us about the defilement of refuge. As for supra mundane refuge, there are no defilements because those who take refuge

are the arahants, the enlightened ones. When mundane people take refuge they can be ignorant of the Triple Gem or have some misunderstanding of it, or have doubt about the Triple Gem. Then it is said to be impure or contaminated. It also can be said to be blameworthy or blameless. The blameworthy of refuge occurs when you surrender yourself to another teacher, you take him as the refuge, taking up another religion which may bring undesirable results.

In the Buddhist funeral service, relatives and friends take refuge in the Triple Gem, observe five precepts and make offerings. The intention is to wish that the dead person in the next life or rebirth will take refuge in the Triple Gem. It is like inviting him to become a Buddhist again just like they are doing now. The Burmese call this funeral service 'putting the person on refuge'.

When you take refuge in the Triple Gem we become Buddhist. The Buddha's advice is: "Be like an island unto yourself. Be a refuge to yourself, do not have any other as refuge." The emphasis here, among other things, is taking refuge in the Dhamma.

For the Buddha said "He who sees the Dhamma, sees me" The best way of taking refuge in the Dhamma is to meditate on the Four Foundations of Mindfulness.*

Reference: The Fundamentals of Buddhism by Sayadaw U Silananda

*The Four Foundations of Mindfulness

1. The Contemplation of the body in the body.
2. The Contemplation of feelings in the feelings.
3. The Contemplation of Consciousness in the Consciousness.
4. The Contemplation of Dhammas in the Dhammas.





THE FIVE PRECEPTS

Immediately after a person has taken the Three-fold Refuge, the monk will say out the five precepts for the lay Buddhist to repeat them. This implies that the lay disciple will not only repeat the five precepts orally as a ritual of taking refuge but also will observe them and practice them as a Buddhist. Thus the foundation for basic morality has been laid for him.

The five precepts are in the form of abstentions from doing unwholesome actions.

The First precept is abstention from killing a living being.

Five conditions or factors that constitute the commitment of killing a living being.

- The object of killing must be a living being.
- The killer knows that the object of his act of killing is a living being.
- There is the thought of wanting to kill or the intention to kill in the mind of the killer.
- The killer makes an effort to kill.
- Killing of a living being occurs as a result of such an effort.

The second precept is abstention from taking what is not given by the owner.

Five conditions or factors that constitute the act of taking what is not given.

- The object belongs to another person.
- There is knowledge that the object is the property of another person.
- There is the intention to steal.
- The person who steals makes an effort to steal.
- The person does the act of stealing i.e. the act of stealing is committed

The third precept is abstention from sexual misconduct.

Four conditions or factors that constitute the act of sexual misconduct.

- The person with whom one has sex is a forbidden object, one who you must not have sex with.
- The thought of enjoying it .
- Making an effort to doing the sexual act and
- Tolerating or allowing the sexual union.

The fourth precept is abstention from lying.

Four conditions or factors that constitute the act of lying.

- What is said is untrue.
- There is the thought or the intention of the speaker to deceive.
- There is an effort to deceive.
- The listener knows or understands that the speaker tries to deceive.

The fifth precept is abstention from taking alcoholic drink that causes intoxication and heedlessness.

There are four conditions or factors that constitute the act of taking alcohol.

- The drink that is consumed must be alcohol.
- There is desire in the drinker to drink alcohol.
- There is an effort to drink.
- The act of drinking alcohol itself is carried out.

Reference: The Fundamentals of Buddhism by Sayadaw U Silananda

五戒

当一个人接受了三皈依后，法师会立即说出五戒让他跟着重复的说一遍。希望这样能让受戒的在家人，成为一个真正修行的佛教徒，把最基本的道德理念灌输给他，而不是仅仅停留在口中唸唸，把皈依佛教当成一种宗教仪式而已。

基本上五戒是不去造作一些不正当的行为。

第一戒是不杀害一切有情生命。（不杀生）

五个完成杀害有情生命之条件。

1. 被杀者必须是有情生命。
2. 杀害者知道被他杀的是有情生命。
3. 杀害者的意识里有杀害的意图。
4. 杀害者做出杀害的行为。
5. 有情生命因为杀害者的行为而致死。

第二戒是不拿取任何未经物主同意给予的物品。（不偷盗）

五个完成拿取未经物主同意给予的物品之条件。

1. 物品是属于他人的。
2. 知道物品是属于他人资产。
3. 有偷取的意图。
4. 偷盗者做出偷盗行为。
5. 偷盗者完成偷盗行为，物品被他拿走。

第三戒是不进行不正当的性行为。（不邪淫）

四个完成不正当性行为的条件。

1. 发生性行为的对象不是自己的合法伴侣，妻子或丈夫。
2. 具有享受该性行为的心识。
3. 尝试进行该性行为。
4. 进行该性行为。

第四戒是不说谎。（不妄语）

四个完成说谎的条件。

1. 所说的话不是真实的。
2. 有说谎的意图。
3. 把不真实的话说了出来。
4. 听者明白说谎者所说谎言的意思。

第五戒是不喝能使人醉或不能集中精神的酒精饮料。（不饮酒）

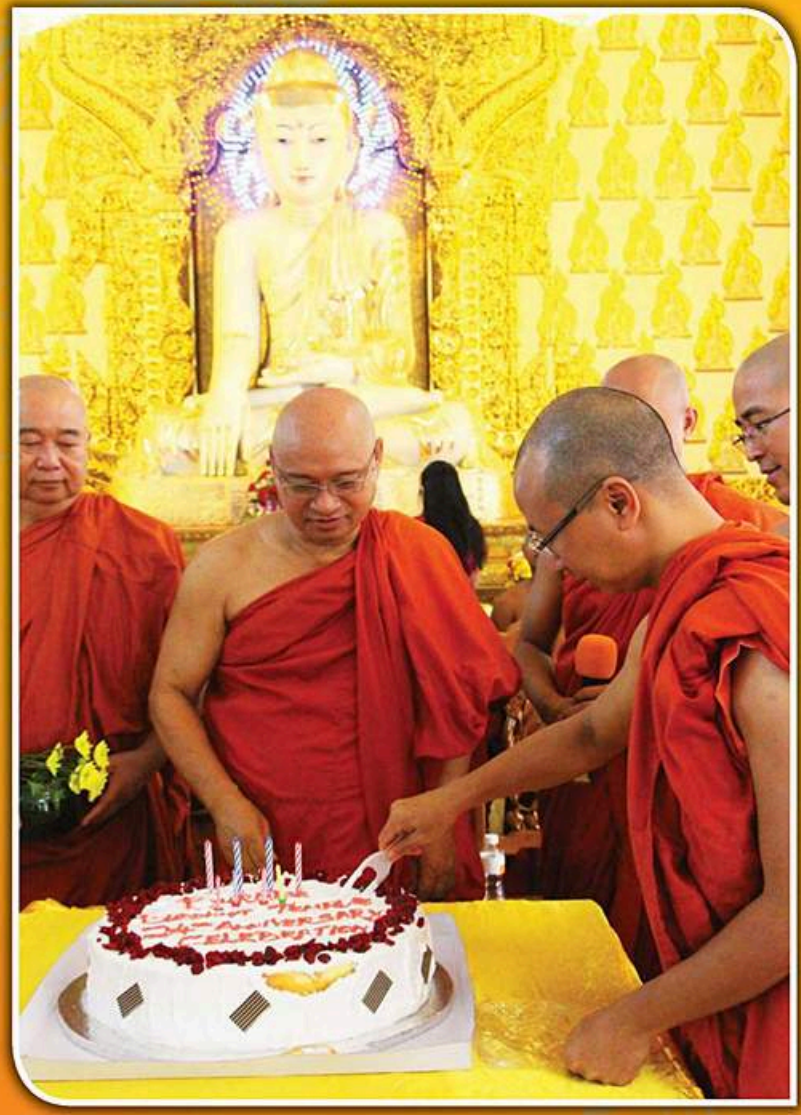
四个完成喝酒的条件。

1. 所喝的饮料有酒精成分。
2. 有喝酒的意图。
3. 做出喝酒的行动。
4. 完成喝酒的行为，把酒喝了。





DHAMMA



Ven. U Tilokasiri cutting birthday cake for the 24th Birthday Anniversary of Burmese Buddhist Temple on 25th December, 2015



IN ACTION



Dhamma students receiving certificates of attendance on the 25th of December, 2015 Sunday



Dhamma students receiving their YMBA certificates on the 25th of December, 2015 Sunday



BURMESE BUDDHIST TEMPLE

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Year 2016 Events

1	Jan	Fri	2016 New Year Service
7	Feb	Sun	Chinese New Year Eve Chanting
8	Feb	Mon	Chinese New Year (<i>First Day</i>) Year of the Monkey
9	Feb	Tue	Chinese New Year (<i>Second Day</i>)
28	Feb	Sun	31st Annual General Meeting
10	Apr	Sun	Water Festival
17	Apr	Sun	Myanmar New Year Day
21	May	Sat	Vesak Day
17	Jul	Sun	Vassavasa (<i>Rain Retreat</i>) Offering of Robes
19	Jul	Tue	Waso Full Moon Day (<i>Abhidhamma Day</i>)
14	Aug	Sun	Transferring of Merits to the departed ones (<i>Chinese 7th month Festival</i>)
16	Oct	Sun	Thadingyut Full Moon Day (<i>Abhidhamma Day</i>)
23	Oct	Sun	Kathina Celebration
25	Dec	Sun	25th Anniversary Celebration



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