

SBM NEWSLETTER - APR – JUN 2016



Religious Advisors: Ven B. Dhammaratana Nayaka Mahathera
Ven Mahinda Mahathera
Ven Dr. R. Chandawimala Mahathera
Resident Religious Advisor: Ven K. Dhammika Mahathera
Resident Monk: Ven T. Chandima Thero
Patrons: Mr. & Mrs. Tan Beng Liew

Bhante's Vesak Message

Most of the important incidents in the life of Buddha have been taken place on a poya of a full moon day of a month. But the full moon day of the month of Vesak is the most significant to Buddhists according to Theravada tradition.

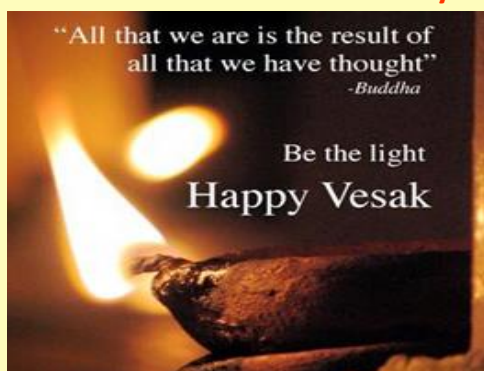
This Thrice-blessed day associates with the Birth, Enlightenment and Parinibbana of the Buddha who renounced a life of luxury to solve the problems of the world and bring happiness to mankind as well as other beings. After April comes the month of May or Vesak. Vesak is the name of the Lunar month.

So on this Vesak full moon poya day is an occasion of peace, gratitude, solace and happiness. Today the world is in need of peace. The message of this glorious religion and philosophy lead to that. It ensures human rights, as well as economic equality and the well-being of the people. To bring peace and tranquility to the world, we must propagate this noble religion. Finally, especially on the full moon poya day of Vesak, Bhikkhus, laymen and lay women in the Buddhist world try their best to form their lives, and to live according to Buddhist teachings.

This day is full of Amisa puja (such as offering of Candle Lights, flowers, incense, foods & fruits) and Patipatti puja (internal practice, such as mental discipline and ethical conduct). Therefore, this is a day of Threefold practice: Dana, Sila and Bhavana. Dana is giving, that is a fundamental virtue. On Vesak day, people do charitable work for others' benefit. In so doing, the giver's mind becomes clear and receiver's mind becomes pleased and satisfied. Sila is ethical or moral conduct. For those who observe precepts they train themselves to avoid doing unwholesome deeds. This is the foundation for a simple and good life. Those who observe precepts select a subject for meditation according to their temperament and develop their mind. Bhavana means development of mind. In this way, these three practices bring peace, non-violence, purity and piety to the world.

Happy VESAK 2560

May all beings be well and happy!



Bhante Dhammika

KNOW WELL WHAT LEADS YOU FORWARD AND WHAT HOLDS YOU BACK, AND CHOOSE THE PATH THAT LEADS TO **WISDOM**

- Buddha -

Editorial Note:

On behalf of our Religious Advisors, Resident Monk and General Committee of SBM, May we wish all our Members, Devotees, Benefactors and Donors and Happy VESAK. May all be in Excellent Health and Successful in your Aspirations.

Sis Khema Wong.

WEEKLY PROG FOR 2016

Every Thurs 8pm -9.30pm

Meditation on Buddhanussati -108 times recitation)

–by Ven Dhammika

Every Fri 8pm -9pm

Metta Meditation by Ven. Dhammika

Last Fri Of Every Month 8PM – 9.30PM

Bodhi puja by Ven Dhammika

Every Sat 2.30pm- 6pm

SBM Youth Activities by Ven T. Chandima

Every Sunday 10.15 - 11.45am

Buddha Puja, Chanting and Dhamma Talk.

MONTHLY PROG FOR 2016

1st Sun of every month 11am-11.45am

Dhamma talk- by Ven Dr. Chandawimala

2nd Sun of every month 1.15pm - 3pm

Dhamma talk by Ven Chuan Guan

3rd Sun of every month 1.15pm – 3pm

Sutta Discussion –by Bro Piya Tan

4th Sun of every month 10.15am–11.45am

Chanting Group Practice

Dhamma Dana for Seniors 1pm - 3pm

5th Sun of the month 10.15am–11.45am

Buddha Puja, Dhamma Discussion and Mindfulness Practice

Every New Moon & Full Moon 8pm- 9.30pm

Buddha Puja and Chanting of Dhamma Cakka Pavattana Sutta

SBM SPECIAL PROG & PRAYERS

8 Precept on Good Friday

Fri 25th Mar-7am-5pm

Goddess of Mercy Birthday Prayer

Sun 27 Mar 2016 – 10.15am to 11.45am

Cheng Ming Transfer of Merit Prayers

Sun 3rd Apr 2016- 10.15am to 11.45am

VESAK Day

SAT 21st May 2016 Whole Day Activity
(see details on Vesak Program)

VASSA – Mon 18th Jul 2016 – 8pm to 9.30pm

7th Lunar New Moon TOM prayers to Departed relatives and friends --

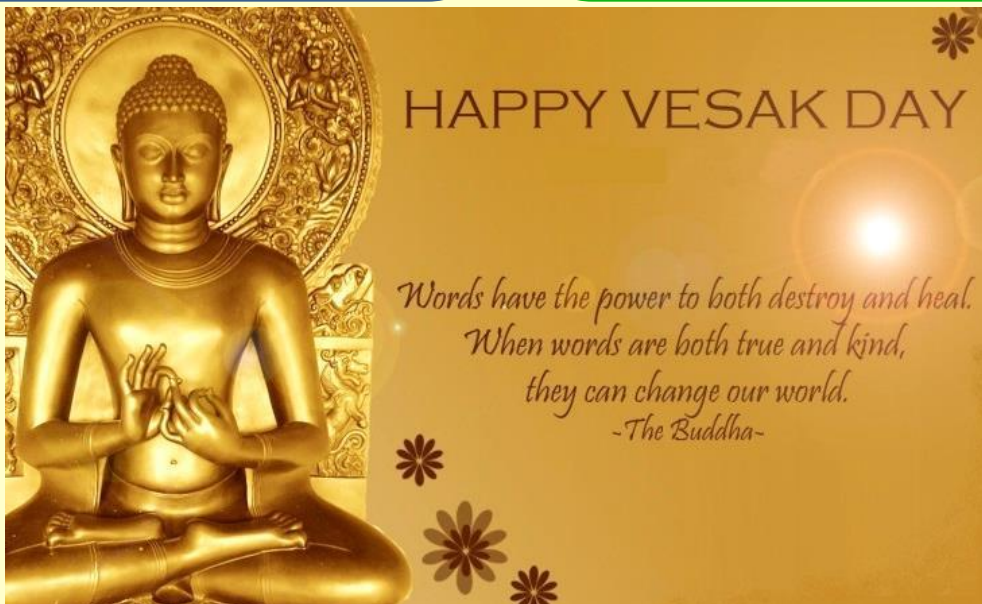
Wed 3rd Aug 2016 – 8pm to 9.30pm

7th Lunar- Full Moon TOM Prayers to Departed relatives and friends. --

Wed 17th Aug 2016 – 8pm to 9.30pm

Ksitigarbha BD & TOM prayers to Late Chiefs & Religious Advisors --

Wed 31st Aug 2016 8pm-9.30pm



VESAK PROGRAMME

Thursday, 19th May 2016

- 8.00 pm 28 Buddha Vandana (Puja)
- 9.00 pm Blessings Candle Light Procession in the Neighbourhood
- 9.30 pm Light Refreshment

Friday, 20th May 2016 (Eve of VESAK)

- 8.00 pm 28 Buddha Vandana (Puja)
- 9.00 pm Chanting of Dhamma Cakka Sutta
- 10.00 pm Blessing Services
- 10.15 pm Light Refreshment.



Saturday, 21st May 2016 (VESAK DAY)

- 09.00 am 28 Buddha Vandana (Puja)
- 09.30 am Bathing of the Bodhisattva
- 10.00 am The Celebratory Chant of 2560
- 10.30 am Dharma Talk by Ven Dr. Chandawimala
- 11.00 am Pindapta (Alms Giving)
- 11.30 am Offering of Dana to Maha Sangha
- 12 Noon Vegetarian Lunch for Devotees
- 12.30 pm Blessing Services
- 1.30 pm Great Compassion Mantra
- 3.00 pm Chanting of 9 Great Virtues of the Buddha
- 4.00- 6.45 pm Light Refreshment and Video
- 7.00- 8.00 pm Buddha and Bodhi Puja



*May the Triple Gem
Bless You*



Do not find fault with others. Do not worry about what others do or not do. Rather, look within yourself to find out what you yourself have done or left undone. Stop doing evil; do good.

Everyday is Our Vesak Day

On the full moon day of May each year, millions of Buddhists around the globe celebrates Vesak Day, which commemorates the birth of the Bodhisattva Siddhata, His enlightenment (known as the Buddha thereafter) and the great passing away (Parinibbana) of the Buddha. This auspicious day is 21st May this year. As Buddhists we should be proud of this day and fully engage in meaningful activities that remind us of the Supreme Teacher's teachings. We should joyfully celebrate 2560 years of Buddhist traditions and culture and we enjoy the company of spiritual friends. But what happens after 21st May 2016?

The Buddha discovered the timeless Dhamma and exhorted us to investigate His teachings. For 2560 years, countless monks, nuns and laypersons have learnt, practiced and realized the Dhamma. It is a profound path but it is still relevant for this modern world we live in. Rather than reflect on our identities as Buddhists only on Vesak Day, we can 'see' the Dhamma in everyday phenomenon. In good times or bad times, there is impermanence, unsatisfactoriness, non-self. Take suitable moments in everyday life to contemplate and allow wholesome states of peace, understanding, joy, to arise in one's mind.

Some say the Buddha's teachings is extensive and meditation is so hard. Indeed, the Dhamma is not easy; but that should not be our convenient excuse! Find a suitable class at the temple, speak to a teacher or a good Buddhist friend. While it is not possible to learn the Dhamma overnight, they can suggest a starting point and method you are inclined towards. For instance, if you are keen to learn chanting, it could be a good habit to start on Vesak Day, keep practising daily and acknowledge your progress! Research has shown that it takes 21 days to form a new habit. Surely 365 days of practice would give you ample time to learn and develop a wholesome practice. And if not, don't worry, there's no judgment, only forgiveness and encouragement to try again.

We can have different maturity of spiritual practice and understanding. We have different ways of learning and interests. But imagine if the millions of Buddhists around the world practise and live the Dhamma everyday. Whether it is donating some money to charity, giving someone stuck in the rain a ride home, volunteering at the welfare home, sharing the Dhamma or even silently wishing for all sentient beings to be well and happy...

The list that Buddhists can do for the well-being and happiness of oneself and others is endless. And if we are sincere and wise in our thoughts, speech and action, we are living role models of the Buddha's teachings which has been gloriously preserved for 2560 years.

Wishing all of us

A Blessed Vesak Day- all year round!

Bhante Ratana



Where is the Buddha?

People always ask this question, where did the Buddha go or where he is living now?



This is a very difficult question to answer for those who have not developed a spiritual way of life. This is because Everybody thinks about life in a worldly way. It is difficult for people to understand the concept of a Buddha.

Certain missionaries approach Buddhists and say that the Buddha is not a god, he was a man. He is dead and gone. What can someone gain by worshipping a dead man? But we must understand the Buddha is call **Sattha Deva-Manussanam, teacher of gods and men**. Whenever the gods have any problems, they approach the Buddha to get his advice. Then they claim their god is living and that is why every should pray to Him instead.

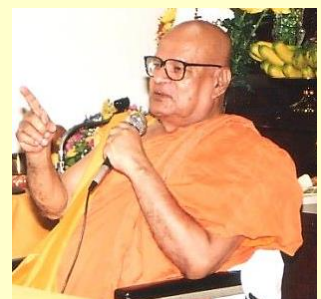
According to science it has taken millions of years for us to develop our mind and understanding. When their mind was not fully developed, people became aware that there are some powers which make nature work. Because they could not understand how exactly nature works, they began to think there must be a person who creates and maintains these occurrences. To help others understand this concept they transformed this energy into a form and represented it physically as statues and paintings. These "spirits" or powers were important to make humans to do good and not to do bad things and to reward them if they were good. Always we have fear, worry, suspicion, insecurity, so we need someone to depend on for our protection. Eventually this force was transformed into a single God. Now people depend on God for everything. That is why they try to introduce the idea of an eternal soul that departs from here and remains in heaven eternally. That is to satisfy the craving for existence forever. The Buddha says anything that comes into existence is subjected to change, decay and extinction.

When we analyze the life of the Buddha, we see he never introduced himself as a son of god or messenger of god but an enlightened religious teacher. At the same time the Buddha was not introduced as an incarnation of another Buddha. The Buddha is not created by another Buddha. So he is not the re-incarnation of another Buddha. He is an individual person who by working a long period, life after life developed and cultivated all the great qualities, virtues, wisdom which we call Paramitas or Perfections. **When perfected all the good qualities, he gained enlightenment: Which is a complete understanding of how the universe operates. He discovered there is no God who created the universe.**

People ask how he could gain enlightenment without support from and god. Buddhists maintain that every individual can develop the mind to understand everything. The meaning of the word Manussa, in many languages is Human Being. But the meaning of the word **Mana is mind**. Therefore Manussa is a human being who can develop and cultivate the mind to perfection. Besides human there are no other living in this living universe who can develop the mind up to that extent, to gain enlightenment. Not even divine beings can become Buddhas because they cannot develop their mind up to such an extent. They have worldly sensual, peaceful, prosperous existences but their thinking power is very poor. Only Manussa or human being can become the Buddha or Enlightened One. **When people say Buddha is not a god, we should not try to prove that he is a god. If we try to prove this then we actually lower the concept of Enlightenment.** Some people claim that their god has given a message to humanity. If that message is for all human beings in this world, why does the god not proclaim his message in the public, instead of revealing it only to one man. The Buddha did not encourage anybody to believe anything or claim that he had been instructed by a higher power to do so.

Except from: Where Is The Buddha?

By Ven Dr. K.Sri Dhammananda Nayaka Maha Thera



CNY Prayers and Celebrations in SBM – Sunday, 14 Feb 2016



CNY Morning Puja, Temple Hopping and Celebration in SBM – Saturday, 20th Feb 2016



Puja in the morning (A) followed by Lou He (B & C)

Temple hopping (D, E & F)



Veg Steamboat gathering in SBM

Yummy



Ancient Pali texts liken meditation to the process of taming a wild elephant.

The procedure in those days was to tie a newly captured animal to a post with a good strong rope. When you do this the elephant is not happy. He screams and tramples, and pulls against the rope for days. Finally it sinks through his skull that he can't get away, and he settles down. At this point you can begin to feed him and to handle him with some measure of safety. Eventually you can dispense with the rope and post altogether, and train your elephant for various tasks. Now you've got a tamed elephant that can be put to useful work.

In this analogy the wild elephant is your wildly active mind, the rope is mindfulness, and the post is our object of meditation-- breathing. The tamed elephant who emerges from this process is a well trained, concentrated mind that can then be used for the exceedingly tough job of piercing the layers of illusion that obscure reality. Meditation tames the mind.



The next question we need to address is: **Why choose breathing as the primary object of meditation?**

Why not something a bit more interesting? Answers to this are numerous. A useful object of meditation should be one that promotes mindfulness. It should be portable, easily available and cheap. It should also be something that will not embroil us in those states of mind from which we are trying to free ourselves, such as greed, anger and delusion. **Breathing satisfies all these criteria and more.** Breathing is something common to every human being. We all carry it with us wherever we go. It is always there, constantly available, never ceasing from birth till death, and it costs nothing. Breathing is a non-conceptual process, a thing that can be experienced directly without a need for thought. Furthermore, it is a very living process, an aspect of life that is in constant change. The breath moves in cycles--inhalation, exhalation, breathing in and breathing out. Thus it is a miniature model of life itself. The sensation of breath is subtle, yet it is quite distinct when you learn to tune into it. It takes a bit of an effort to find it. Yet anybody can do it. You've got to work at it, but not too hard. For all these reasons, breathing makes an ideal object of meditation. Breathing is normally an involuntary process, proceeding at its own pace without a conscious will. Yet a single act of will can slow it down or speed it up. Make it long and smooth or short and choppy. The balance between involuntary breathing and forced manipulation of 43 breath is quite delicate. And there are lessons to be learned here on the nature of will and desire. Then, too, that point at the tip of the nostril can be viewed as a sort of a window between the inner and outer worlds. It is a nexus point and energy-transfer spot where stuff from the outside world moves in and becomes a part of what we call 'me', and where a part of me flows forth to merge with the outside world. There are lessons to be learned here about self-concept and how we form it.

The first step in using the breath as an object of meditation is to find it. What you are looking for is the physical, tactile sensation of the air that passes in and out of the nostrils. This is usually just inside the tip of the nose. But the exact spot varies from one person to another, depending on the shape of the nose. To find your own point, take a quick deep breath and notice the point just inside the nose or on the upper lip where you have the most distinct sensation of passing air. Now exhale and notice the sensation at the same point. It is from this point that you will follow the whole passage of breath. Once you have located your own breath point with clarity, don't deviate from that spot. Use this single point in order to keep your attention fixed. Without having selected such a point, you will find yourself moving in and out of the nose, going up and down the windpipe, eternally chasing after the breath which you can never catch because it keeps changing, moving and flowing.

If you ever sawed wood you already know the trick. As a carpenter, you don't stand there watching the saw blade going up and down. You will get dizzy. You fix your attention on the spot where the teeth of the blade dig into the wood. It is the only way you can saw a straight line. As a meditator, you focus your attention on that single spot of sensation inside the nose.

Ven Dr. Henepola Gunaratana, Ordained at the age of 12 as a Buddhist Monk in Sri Lanka. He taught Buddhist meditation in Buddhist temples in Malaysia for 10 years. In 1968 he was invited to USA. He conducted meditation retreats and lectured widely throughout USA, Canada, Europe, Africa, Australia, Fiji Islands and New Zealand.



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Receipt No. _____ dated _____

To: The Hon Treasurer, Singapore Buddhist Mission
9 Ruby Lane Singapore 328284

I am / we are pleased to enclose \$ _____ Cheque No. _____ / Money Order No. _____) for the following purpose:

S/N	DONATIONS	AMOUNT S\$
1.	Transfer of Merits: Offering of Monk Robe, Lotus Candle and Incense ----(\$80/- per set)	
	Sponsor of New Moon Buddha Puja - Family Blessings. ----- (\$30/- per set)	
	Sponsor of Full Moon Buddha Puja - Family Blessings. -----(\$30/- per set)	
	(Lotus candles and Incense will be provided)	
	Cheng Ming Transfer of Merit Prayers - Per lotus candle (\$10) ----- Sun 3rd Apr 2016 10.15am -11.45am	
	7TH Lunar New Moon Mth TOM prayers -Wed 3rd Aug 2016 8pm to 9.30pm \$10/candle)	
	7th Lunar- Full Moon Mth TOM Prayers- Wed 17th Aug 2016 80m to 9.30pm (\$10/candle)	
	Ksitigarbha BD & TOM prayers to Late Chiefs & Religious Advisors Wed 31st Aug 2016 8pm – 9.30pm -----(per Lotus candle for TOM (\$10)	
2.	DANA FUND (Monthly / Quarterly / Half Yearly / Yearly) @ \$20 and above	
3.	Membership Subscription (\$30) for Year 2015 . Conversion to Life M'ship is subject to approval of GC (\$300)-	
4.	VESAK 2016 Blessings Lantern(\$30 each)	
	VESAK 28 Buddha Images (Donors can invite Sponsored Buddha image home(\$200 each)	
5.	Publication of Buddhist Books/Newsletter/Internet Platform etc.	
6.	Buddha Image In Memory of Departed Relatives and Friends - \$1,000.00 each	
7.	Building Fund To expand our facility in order to accommodate increasing Youth activities.	
8.	Youth Development Fund (Dhamma Knowledge Training, Camps, Volunteers programmes)	
TOTAL		

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For those who wish to receive in soft copy for future releases, you may write to us at enquiry@singaporebuddhistmission.net.

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