



ព្រឹត្តិបត្រសហគមន៍ Cambodian Community Newsletter

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សង្ឃ័យ ហេតុ ក្នុង ជម្ងឺ



ធម៌នាំមកក្រោមព័ន្ធបុគ្គលណាដែលប្រព្រឹត្តបដិបត្តិធម៌

Dhamma protects those who practise the Dhamma

សេចក្តីប្រារព្ធ...

ព្រឹត្តិបត្រសហគមន៍នេះជាសំឡេងមួយបញ្ជាក់ប្រាប់ពីសកម្មភាពរបស់សហគមន៍ខ្មែរយើងនៅក្នុងទីក្រុងកាល់ហ្គារី និងតំបន់ជិតខាង ដោយមានគោលបំណងសំខាន់ៗដូចតទៅ :

១. ផ្តល់ជាដំណឹងនូវសកម្មភាពផ្សេងៗរបស់សហគមន៍ដូចជាពិធីបុណ្យទាន ការប្រជុំ សេចក្តីប្រកាស និងរបាយការណ៍ផ្សេងៗជាដើម ។
២. បានជាប្រភពនិងជាឃ្លាំងបញ្ជ្រាដល់សមាជិកសហគមន៍ទាំងអស់ ដូចជាព្រះធម៌ដែលជាត្រីវិស័យជីវិត អក្សរសាស្ត្រ អក្សរសិល្ប៍ ប្រវត្តិសាស្ត្រ និងវប្បធម៌ខ្មែរ។
៣. ប្រមូលផ្តុំព័ត៌មានសំខាន់ៗដែលទាក់ទងនឹងប្រទេសកម្ពុជា ប្រទេសកាណាដានិងស្ថានភាពជុំវិញពិភពលោក

Acknowledgement

Cambodian Community Newsletter is the voice of Cambodian community in Calgary and the vicinity. The objectives of this newsletter are:

1. To provide current and upcoming information and news relative our activities such as functions, meetings, announcements and monthly or annual reports.
2. To provide resources for community members to learn the Dhamma which is the way of living. We also publish the essential articles that focus on language, literature, history and culture.
3. To gather and disseminate important news about Cambodia, Canada and this contemporary world.

ព័ត៌មានខ្លីៗពីសហគមន៍..... Brief news from Khmer-Canadian Buddhist Cultural Centre

- សាលារៀនភាសាខ្មែរទាំងថ្ងៃសៅរ៍និងអាទិត្យ សំរាប់ឆមាសទី១ ឆ្នាំសិក្សា២០០៧ ក៏បានបញ្ចប់ទៅហើយ ដូច្នេះឆមាសទី២ ប្រចាំឆ្នាំ២០០៧ នឹងចាប់ផ្តើមបើកសាឡើងវិញ។ នេះជាឱកាសដ៏ល្អសំរាប់កូនខ្មែរយើងជំនាន់ក្រោយព្រមទាំងខ្មែរយើងដែលចាប់អារម្មណ៍ក្នុងការសិក្សារៀនសូត្រភាសាខ្មែរ ទាំងការនិយាយ ការសរសេរនិងការស្តាប់ឱ្យបានស្ទាត់ជំនាញ និងអាចទៅប្រើប្រាស់ប្រចាំថ្ងៃព្រមទាំងនៅសាលារៀនបានទៀតផងនោះ សូមមេត្តាអញ្ជើញបញ្ជូនកូនចៅនិងមកទាក់ទងចុះឈ្មោះរៀនឱ្យបានឆាប់រហ័ស។

ភាសារលំ ជាតិរលាយ !

- Khmer Language School of both Saturday and Sunday in first semester of spring 2007 has been already elapsed. Hence, the fall semester is going to re-commence again. This is a grandeur chance for young Cambodians and all Khmers who concern to learn their own language such as speaking, writing and listening fluently as well as can use it daily and also in schools. So, please send your kids and come to register as soon as feasible.

ឆ្នាំកុរ ឧប្បស័ក ព.ស.២៥៥១

គារាងរចនាសម្ព័ន្ធគ្រប់គ្រង

សមាគមប្រជាជនខ្មែរ-កាណាដា (២០០៦-២០០៨)
Administrative Chart of Cambodian Canadian
Association of Alberta (2006-2008)

លោកម៉ូ សុផល

ប្រធាន

MR.SOPHAL MOM (President)

លោកគោម ហុន

អនុប្រធាន

MR.KHUN CHHOM (Vice President)

យុវជនស្រេង យ៉េន

ហោរព្រឹក

MR.SRENG YOEN (Treasurer)

លោកជន អៀម

ជំនួយការហោរព្រឹក

MR.EAM DON
(Treasurer's Assistance)

យុវជនម៉េន ម៉ុន

លេខាធិការ

MR.MONN MOEUN (Secretary)

ព្រះភិក្ខុវេណានោ ស. សុភ័ណ

ជំនួយការលេខាធិការ

VEN.VODANO S. SOPHAN
(Secretary's Assistance)

គារាងរចនាសម្ព័ន្ធគ្រប់គ្រង

ពុទ្ធិកសមាគមវប្បធម៌ខ្មែរ-កាណាដា(២០០៥-២០០៧)
Administrative Chart of Khmer-Canadian
Buddhist Cultural Society (2005-2007)

លោកសេង ប៊ុនយ៉ុង

ប្រធាន

MR.BUN YOAN SENG (President)

លោកប៉ែន សុខលី

អនុប្រធានទី១

MR.SONGLY PEN (1st Vice President)

លោកជែត រឿន

អនុប្រធានទី២

MR.ROEUN NGETH (2nd Vice President)

កញ្ញាតាំង ទៀង

ហោរព្រឹក

MISS TEANG TANG
(Treasurer)

យុវជនហែម ចន្ទា

លេខាធិការ

MR.CHANTHA HEM (Secretary)

ព្រះភិក្ខុវេណានោ ស. សុភ័ណ

ជំនួយការលេខាធិការ

VEN.VODANO S. SOPHAN
(Secretary's Assistance)

ជូនចំពោះប្អូនៗ ក្មួយៗ កុមារាកុមារី មាតាបិតា និងអាណាព្យាបាលក្មេងទាំងអស់

សាលារៀនភាសាខ្មែរ(សាលារៀនព្រះពុទ្ធសាសនាថ្ងៃសៅរ៍និងថ្ងៃអាទិត្យ)បានដំណើរការបើកបង្រៀន របស់ខ្លួនអស់រយៈពេលបីឆ្នាំកន្លងមកហើយ។ ពេលនេះនិងប្រកាសវគ្គការសិក្សារបស់សិស្សប្រចាំឆ្នាំសិក្សា ទីបី ព.ស.២៥៥១ គ.ស.២០០៧ ឆមាសទី២(ចាប់ពីខែមិថុនា ដល់ ខែវិច្ឆិកា)។ ខាងក្រោមនេះជា កាលវិភាគសិក្សាសំរាប់ការចូលសិក្សាថ្មីនៅឆមាសថ្មីឆ្នាំ២០០៧ ដូចតទៅនេះ ។

ATTN: *Khmer youth, Khmer children/kids, students, parents and guardians.*

Khmer language school (Buddhist Saturday School and Buddhist Sunday School) have taught for three years now. We shall announce the results of students' spring semester examination for the 2007, session of the fall semester (June to November) shall welcome again. The below chart is the schedule for next Khmer language in fall semester of 2007:

Month	Week I	Week II	Week III	Week IV
JUNE	Saturday 2 Sunday 3	Saturday 9 Sunday 10	Saturday 16 Father Day	Saturday 23 Sunday 24
JULY	Long Weeken (Canada Day)	Saturday 7 Sunday 8	Saturday 14 Sunday 15	Saturday 21/28 Sunday 22/29
AUGUST	Saturday 4 Sunday 5	Saturday 11 Sunday 12	Saturday 18 Sunday 19	Saturday 25 Sunday 26
SEPTEMBER	Saturday 1 Sunday 2	Saturday 8 Sunday 9	Saturday 15 Sunday 16	Saturday 22/29 Sunday 23/30
OCTOBER	Saturday 6 Sunday 7	Saturday 13 Sunday 14	Saturday 20 Sunday 21	Saturday 27 Sunday 28
NOVEMBER	Saturday 3 Sunday 4	Saturday 10 Remembrance Day	Saturday 17 Sunday 18	Saturday 24 Sunday 25
DECEMBER	Saturday 1 Sunday 2	Saturday 8 Sunday 9	Saturday 15 Sunday 16 (last day)	Christmas Holiday

ដូច្នេះតាមរយៈសំបុត្រនេះ សូមជំរាបជូនជាដំណឹងល្អដល់ប្អូនៗ កុមារាកុមារី និងមាតាបិតាអាណា ព្យាបាលក្មេងទាំងអស់ មេត្តាបញ្ជូនកូនរបស់ខ្លួនមកចុះឈ្មោះរៀនភាសាខ្មែរតាមកាលវិភាគ ដូចខាងលើឱ្យបាន ច្រើនកុះករ។ ចាប់ទទួលពាក្យថ្ងៃទី១ ខែឧសភា ឆ្នាំ២០០៧ នេះតទៅ ។

ភ្ជាប់មកជាមួយ : ១. តារាងការសិក្សានេះ ២.សិក្ខាគារិកស្នង់កំរិតចំណេះដឹងនិងអាកប្បកិរិយា

Through this letter, I would like to encourage all Khmer youth, Khmer children, students, parents and guardians register to study Khmer language, following the above schedule.

តារាងរចនាសម្ព័ន្ធត្រង់ត្រង់

សមាគមយុវជនខ្មែរ-កាណាដា(២០០៦-២០០៨)

Administrative Chart of Cambodian Canadian
Youth Association of Alberta (2006-2008)

កញ្ញាតាំង ទេវ័ង

ប្រធាន

Ms. TEANG TANG (President)

យុវជនហែម ចន្ទា

អនុប្រធានទី១

MR.CHANTHA HEM (1st Vice President)

យុវជនរស់ សុភាព

អនុប្រធានទី២

MR.SOPHEAP ROS (2nd Vice President)

កញ្ញាចាន់ ឌីត្រា

ហោរញ្ជីក

Ms. DEABRA CHAN (Treasurer)

យុវជនស៊ីន វ៉ា ភក្តី

លេខាធិការ

MR.PHEAK KDEY HOA SON
(Secretary)

ព្រះភិក្ខុចោធនោ ស. សុភ័ណ

ទីប្រឹក្សា

VEN.VODANO S. SOPHAN
(Advisor)

តារាងរចនាសម្ព័ន្ធត្រង់ត្រង់

សមាគមព្រឹទ្ធាចារ្យខ្មែរ-កាណាដា (២០០៥-២០០៧)

Administrative Chart of Khmer-Canadian
Seniors Association of Alberta (2005-2007)

លោកតាឈា តូច

ប្រធាន

MR.TOUCH CHHEA (President)

លោកតាសៅ ធួ

អនុប្រធានទី១

MR.NHOR SAO (1st Vice President)

លោកចាម ចំណាន

អនុប្រធានទី២

MR.CHAMNAN CHAP (2nd Vice President)

លោកយាយជិន សាវី

ហោរញ្ជីក

Mrs. SAVY CHIN
(Treasurer)

លោកម៉េរ សុនី

លេខាធិការ

MR.SONY MEUR (Secretary)

ព្រះភិក្ខុចោធនោ ស. សុភ័ណ

ជំនួយការបកប្រែភាសា

VEN.VODANO S. SOPHAN
(Translator's Assistance)

Diabetes

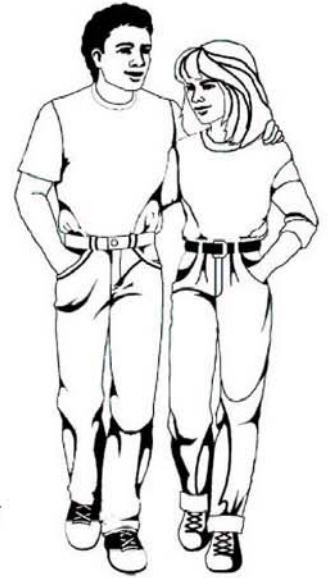
អ្វីជាជំងឺទឹកនោមផ្អែម?

What is diabetes? Diabetes is a disease in which the body does not produce or properly use insulin.

ជំងឺទឹកនោមផ្អែម គឺជាជំងឺមួយកើតនៅក្នុងរាងកាយ មិនបង្កើត ឬ ប្រើប្រាស់អ៊ីនស៊ុលីន ។

Insulin is a hormone that changes sugar, starches and other food into energy needed for daily life.

អ៊ីនស៊ុលីន គឺជាអ្នកប្តូរដែលប្តូរសារធាតុស្ករ, សារធាតុអ៊ាមធាតុច្រើន និង ចំណីអាហារផ្សេងៗ អោយទៅជាថាមពលសំរាប់ជីវិតរស់នៅរាល់ថ្ងៃ ។



How is diabetes managed?

The management of diabetes has three parts:

- ◆ Healthy Eating
- ◆ Physical Activity
- ◆ Medication (if needed)

តើត្រូវព្យាបាលជំងឺទឹកនោមផ្អែមយ៉ាងដូចម្តេច?

ការព្យាបាលជំងឺទឹកនោមផ្អែមមាន ៣ ផ្នែក :

សុខភាពលើកចំណីអាហារហូបចុក

លំហាត់ប្រាណ

ថ្នាំព្យាបាល (ប្រសិនបើចាំបាច់)

How can I control my diabetes? You can help control your blood sugar (also called blood glucose) and diabetes when you eat healthy, get enough physical activity, and stay at a healthy weight.

តើខ្ញុំអាចត្រួតពិនិត្យជំងឺទឹកនោមផ្អែមរបស់ខ្ញុំដោយវិធីណា?

អ្នកអាចជួយត្រួតពិនិត្យលើសារធាតុស្ករក្នុងឈាមរបស់អ្នក (អាចហៅថា ស្ករក្នុងឈាម) និង ទទួលបានចំណី អាហារមានអនាម័យ ធ្វើការហាត់ប្រាណគ្រប់គ្រាន់ និង រក្សាសុខភាពល្អដោយធ្វើអោយទម្ងន់នៅថេរ ។

A healthy weight also helps you control your blood fats (cholesterol) and lower your blood pressure.

ការរក្សាទម្ងន់នៅថេរ ជួយត្រួតពិនិត្យផងដែរនូវសារធាតុខ្លាញ់ក្នុងឈាមរបស់អ្នក (ខ្លាញ់ក្នុងឈាម) ហើយ ធ្វើឱ្យសម្ពាធឈាមរបស់អ្នកធ្លាក់ចុះ ។

Many people with diabetes also need to take medicine to help control their blood sugar.

មនុស្សជាច្រើនដែលកើតជំងឺទឹកនោមផ្អែមត្រូវការពិសារថ្នាំពេទ្យដើម្បីជួយត្រួតពិនិត្យស្ករក្នុងឈាមរបស់ពួកគេ ។

Eat Healthy

តើខ្ញុំអាចទទួលបានចំណីអាហារឱ្យមានសុខភាពល្អយ៉ាងដូចម្តេច?

Using the Food Guide Pyramid helps you eat a variety of healthy foods. Variety means eating foods from each of the food groups every day. When you eat different foods each day, you get the vitamins and minerals you need.



ការប្រើវិធានការណ៍ណែនាំអំពីចំណីអាហារ ជួយលោកអ្នក ទទួលបានអាហារដោយប្រុងប្រយ័ត្ន អំពីចំណី អាហារណា។ ការទទួលបានដោយប្រុងប្រយ័ត្ន មានន័យថា ការទទួលបានចំណីអាហារ ពីក្រុមចំណីអាហារនីមួយៗ ជារៀងរាល់ថ្ងៃ។ នៅពេលលោកអ្នកទទួលបាន ម្ហូបអាហារ ផ្សេងៗក្នុងមួយថ្ងៃ លោកអ្នកនឹងទទួលបាន គ្រូរ វីតាមីន និង ជាតិថ្លៃដែលអ្នកត្រូវការ ។

Here is an example of getting a variety of foods each day.

	Day 1	Day 2
Grains:	tortilla	brown rice
Fruit:	apple	mango
Vegetable:	broccoli	tomatoes
Dairy:	milk	yogurt
Protein:	chicken	beans

នេះគឺជាឧទាហរណ៍មួយ នៃការទទួលបានចំណីអាហារដោយប្រុងប្រយ័ត្នប្រយោជន៍ ក្នុងមួយថ្ងៃៗ

	ថ្ងៃទី ១	ថ្ងៃទី ២
ធញ្ញជាតិ :	នំទ្រាបលាច	អង្ករសំរូប
ផ្លែឈើ :	ផ្លែប៉ម	ផ្លែស្វាយ
បន្លែ :	គ្រាប់ខាត់នា	ប៉េងប៉េង
ទឹកដោះ :	ទឹកដោះគោ	ទឹកយូហ្វុត
ប្រូតេអ៊ីន :	សាច់មាន់	សណ្តែកសៀង

This health manual source: <http://www.library.tufts.edu/hsl/spiral/khmer.html#diabetes>

Eat From all the Food Groups

តើមធ្យោបាយសុវត្ថិភាពទាំងឡាយណាដើម្បីទិញ ចំអិន និង ទទួលបាន ពីគ្រប់ក្រុមចំណីអាហារ ទាំងនេះ?



- ◆ Buy whole grain breads and cereals. Some examples are whole grain breads, bran flakes, brown rice, whole-wheat pasta, bulgur and amaranth.

១. ទិញគ្រប់ប្រភេទសារជាតិធញ្ញជាតិ និង ធញ្ញជាតិ ។ ឧទាហរណ៍ខ្លះ គឺដូចជា ប្រេងប្រាំង គ្រាប់គ្រាប់ អង្ករស្រូវ ម្សៅធញ្ញជាតិលាយម្សៅដំណើប ធញ្ញជាតិរបស់ទូទឹក និង ផ្លែបន្លា ។

- ◆ Eat fewer fried and high-fat starches such as pastries, biscuits or muffins.

២. ទទួលបានចំណីអាហារចៀន និង សាធាតុអាហារខ្លាញ់ខ្ពស់តិចតួច ដូចជា ឆ្នាំងប្រាំង ឆ្នាំងប្រាំង ឬប្រាំងដុត។

- ◆ Fresh fruit is the best choice. When buying canned fruit, look for the words, “canned in its own juice.”

៣. ផ្លែឈើស្រស់ គឺជាជម្រើសល្អបំផុត។ នៅពេលលោកអ្នកទិញផ្លែឈើកំប៉ុងចូរក្រឡេករកមើលពាក្យ ថា “ដាក់ក្នុងកំប៉ុងនូវទឹករបស់វាផ្ទាល់” ។

- ◆ Buy smaller pieces of fruit, and drink fruit juices in small amounts.

៤. រកទិញទឹកផ្លែឈើ ដែលមានរាងតូចៗ ហើយផឹកទឹកផ្លែឈើនោះ ក្នុងចំនួនតិចតួច។

- ◆ Eat raw and cooked vegetables with very little fat.

៥. ទទួលបានបន្លែឆៅ និងចំអិនដែលមានជាតិខ្លាញ់តិចតួច។

- ◆ Use mustard instead of mayonnaise on a sandwich.

៦. ប្រើស្ពៃខ្មៅ ជំនួស ទឹកជ្រលក់នៅលើសន្សិត។

- ◆ Use vegetable cooking oil spray instead of oil, shortening, butter or margarine, or lard when cooking.

៧. ប្រើប្រេងបន្លែជំនួសប្រេងឆាវដោយដាក់ប៊ីរី ឬក៏ប៊ីរីរុក្ខជាតិ ឬដាក់ខ្លាញ់ជ្រូកនៅពេលចំអិនអាហារ។

- ◆ Cooking techniques that are good for you are: baking, broiling, boiling, stir-frying, roasting, steaming, stews and grilling. Avoid cooking foods in large amounts of oil.

៨. បច្ចេកទេសចំអិនបូមអាហារដែលល្អសំរាប់អ្នកគឺ ការដុត ការអាំងសាច់ ការស្ងោរ ឆា អាំង, ចំហុយ ស្លសម្ល និង អាំងសាច់ ។ ជៀសវាងការចំអិនអាហារដោយប្រើប្រេងឆាច្រើន ។

Grains, Beans and Starchy Vegetables

តើគ្រាប់ធញ្ញជាតិ សណ្តែក និង បន្លែជ្រលក់ម្សៅ គឺជាអ្វី?

What are starches or carbohydrates?

Starches are breads, grains, cereal, pasta, beans or starchy vegetables. Eat some starches/carbohydrates at each meal. People might tell you not to eat many starches/carbohydrates, but that is no longer correct advice. Eating starches/carbohydrates is healthy for everyone, including people with diabetes.



តើ បន្លែជ្រលក់ម្សៅ ឬ អាហារដែលមានជាតិកាបូន(កាបូអ៊ីដ្រាត)គឺជាអ្វី?

បន្លែជ្រលក់ម្សៅ គឺជានំប៉័ង ធញ្ញជាតិ, ប៉ាស្តា សណ្តែក ឬ បន្លែជ្រលក់ម្សៅ ។ ទទួលបាន បន្លែឈាមម្សៅ/អាហារដែលមានជាតិកាបូន ក្នុងនាមពេលបរិភោគអាហារម្តងៗ ។ មនុស្សជាច្រើនអាចប្រាប់ អ្នកមិនអោយទទួលបានអាហារមាន ជ្រលក់ម្សៅ/ កាបូអ៊ីដ្រាតច្រើន ប៉ុន្តែនេះមិនមែនជាជំនុំប៉ាន់ដ៏ត្រឹមត្រូវ ទៀតទេ ។ ទទួលបានអាហារបន្លែ ជ្រលក់ម្សៅ/ កាបូអ៊ីដ្រាត គឺមានសុខភាពល្អសំរាប់មនុស្សគ្រប់រូបរួម ទាំងមនុស្សមានកើតជំងឺទឹកនោមផ្អែម ។

How many starches/carbohydrates do I need each day? 6–11 servings each day

តើខ្ញុំត្រូវការបរិភោគបន្លែឈាមម្សៅ/កាបូអ៊ីដ្រាតមួយថ្ងៃចំនួនប៉ុន្មានដង ? ៦-១១ ដងក្នុងមួយថ្ងៃ

The number of servings you should eat each day depends on:

ចំនួននៃការបរិភោគ ដែលអ្នកគួរបរិភោគមួយថ្ងៃៗ វាអាស្រ័យទៅលើ:

- ◆The calories you need ចំនួនកាឡូរីដែលអ្នកត្រូវការ
- ◆Your diabetes plan គំរោងព្យាបាលទឹកនោមផ្អែមរបស់អ្នក

What do starches and carbohydrates do for my body? Starches give your body energy, B vitamins, minerals and fiber. Whole grains are healthier because they have more vitamins, minerals, and fiber. Fiber helps you have regular bowel movements. They also help you better control your blood sugar.

តើអាហារឈាមម្សៅ/កាបូអ៊ីដ្រាតសំរាប់រាងកាយរបស់ខ្ញុំមានអ្វីខ្លះ?

អាហារឈាមម្សៅជួយផ្តល់ថាមពលដល់រាងកាយរបស់អ្នក, វីតាមីន បេ, ជាតិរ៉ែ និង ដែក។ គ្រាប់ ធញ្ញជាតិ ទាំងមូលមានសុខភាពល្អជាង ពីព្រោះ ពួកវាមាន វីតាមីន, ជាតិរ៉ែ និង ដែកច្រើន។ ជាតិដែក ជួយសម្រួលដល់ការធ្វើចលនារបស់ ពោះវៀនឱ្យបានទៀងទាត់ ។ ពួកវាជួយផងដែរនូវការត្រួតពិនិត្យ ជាតិស្ករនៅក្នុងឈាមរបស់អ្នក ។

The Five Precepts

will be loyal to them. When we commit adultery we break that promise and betray that trust. Sex should be an expression of love and intimacy between two people and when it is it contributes to our mental and emotional well-being.

Q. Is sex before marriage a type a sexual misconduct?

A. Not if there is love and mutual agreement between two people. However, it should never be forgotten that the biological function of sex is to reproduce and if an unmarried woman becomes pregnant it can cause a great deal of problems. Many mature and thoughtful people think it is far better to leave sex until after marriage.

Q. But what about lying? Is it possible to live without telling lies?

A. If it is really impossible to get by in society or business without lying, such a shocking and corrupt state of affairs should be changed. The Buddhist is someone who resolves to do something practical about the problem by trying to be more truthful and honest.

Q. Well, what about alcohol? Surely a little drink doesn't hurt!

A. People don't drink for the taste. When they drink alone it is in order to seek release from tension and when they drink socially, it is usually to conform. Even a small amount of alcohol distorts consciousness and disrupts self-awareness. Taken in large quantities, its effects can be devastating.

ទិច្ចសីល ឬ សីល៥

នឹងភក្តីភាពជាមួយគេ។ ពេលយើងប្រព្រឹត្តក្បត់ចិត្ត គឺយើងមិនគោរព កិច្ចសន្យាយើងហើយក្បត់នូវពាក្យសម្លេង។ រួមភេទអាចជាការបញ្ចេញនូវ សេចក្តីស្នេហា និងនូវមត្តារវាងមនុស្សពីរនាក់ ហើយជាពេលដែលវា ផ្តល់អោយយើងនូវសុខមាលភាពផ្លូវអារម្មណ៍និងផ្លូវចិត្ត។

បុ. ការរួមភេទមុនពេលរៀបអាពាហ៍ពិពាហ៍ជាប្រភេទការប្រព្រឹត្តខុស ផ្លូវភេទទេ?

វិ. ទេ ប្រសិនបើជាការយល់ព្រមរវាងគូរទាំងពីរ។ យ៉ាងណា ក៏ដោយយើងមិនគួរបំភ្លេចផងដែរនូវតួនាទីរបស់ស្រីវិទ្យានៃការរួមភេទ ជាការផលិត ហើយប្រសិនបើស្រ្តីដែលមិនទាន់បានរៀបការមានផ្ទៃពោះ វាអាចបង្កជាបញ្ហាធំដើម្បីដោះស្រាយ។ មនុស្សដែលមានគំនិតនិងយល់ ការងារជាច្រើនគិតថាវាគួរតែចៀសវាងការរួមភេទរហូតដល់ក្រោយថ្ងៃរៀប ការ។

បុ. ចុះអំពីការនិយាយកុហក? តើយើងអាចរស់នៅបានទេបើយើងគ្មាន ការកុហក?

វិ. បើវាពិតជាមិនអាចគេចវេននិយាយកុហកបាននៅក្នុងសង្គម ឬធ្វើ ជំនួញ មូលគំនិត ដ៏រលួយស្អុយនិងគួរអោយខ្លាចដូច្នោះគួរនឹងផ្លាស់ប្តូរ ចេញ។ ពុទ្ធបរិស័ទគឺជាបុគ្គលដែលដោះស្រាយនូវការប្រព្រឹត្តផ្សេងៗប្រកប ដោយការយកចិត្តទុកដាក់អំពីបញ្ហាទាំងឡាយ ដោយព្យាយាមធ្វើខ្លួនជា មនុស្សមានភាពស្មោះត្រង់និងគួរអោយជឿទុកចិត្តបាន។

បុ. ប្រពៃណីណាស់! ចុះអំពីការផឹកទឹកស្រវឹង? តាមពិតផឹកបន្តិច បន្តួចមិនខុសអ្វីមែនទេ?

វិ. មនុស្សមិនមែនផឹកដើម្បីភ្ញាក់រស់ជាតិនោះទេ។ ពេលអង្គុយផឹកតែ ម្នាក់ឯងជាការផឹកដើម្បីបន្ធូរភាពតានតឹងហើយពេលពួកគេផឹករួមគ្នាច្រើន ជាតិច្ចជាតិការផឹកដើម្បីសង្គមទោះបីផឹកតិចក៏ធ្វើអោយបាត់សតិ និង បំផ្លាញភាពចងចាំក្នុងខ្លួនដែរ។ ការផឹកច្រើននឹងនាំឱ្យ ប៉ះទង្គិចការវិនាស អន្តរាយធំៗ ។

Q. Drinking a small amount wouldn't be really breaking the precept, would it? It's only a small thing.

A. Yes, it is only a small thing and if you can't practise even a small thing, your commitment and resolution isn't very strong, is it?

Q. The five precepts are negative. They tell you what not to do. They don't tell you what to do.

A. The Five Precepts are the basis of Buddhist morality. They are not all of it. We start by recognizing our bad behaviour and striving to stop doing it. That is what the Five Precepts are for. After we have stopped doing bad, we then commence to do good. Take for example, speech. The Buddha says we should start by refraining from telling lies. After that, we should speak the truth, speak gently and politely and speak at the right time. He says:

"Giving up false speech he becomes a speaker of truth, reliable, trustworthy, dependable, he does not deceive the world. Giving up malicious speech he does not repeat there what he has heard here what he has heard there in order to cause variance between people. He reconciles those who are divided and brings closer together those who are already friends. Harmony is his joy, harmony is his delight, harmony is his love; it is the motive of his speech. Giving up harsh speech his speech is blameless, pleasing to the ear, agreeable, going to the heart, urbane, liked by most. Giving up idle chatter he speaks at the right time, what is correct to the point, about Dhamma and about discipline. He speaks words worth being treasured up, seasonable, reasonable, well defined and to the point".

ប៉ុន្តែ ឥតមិនត្រូវបានដឹងមិនខុសសិល មែនទេ? ព្រោះវាបន្តិចបន្តួចប៉ុណ្ណោះ។

វិ. មែនហើយ យើងឥតបន្តិចបន្តួចហើយបើអ្នកមិនអាចបដិបត្តិសូម្បី បន្តិចបន្តួចបានឆងការប្រព្រឹត្តនិងវិធីដោះស្រាយរបស់អ្នកគឺមិនរឹងប៉ឹងគ្រប់គ្រាន់ ទាល់តែសោះ មែនទេ?

ប៉ុ. សីល៥គឺអវិជ្ជមាន។ សិក្ខាបទទាំងឡាយហាមអ្នកមិនអោយ

ធ្វើអ្វីសោះ គេហាមអ្នកមិនអោយធ្វើ អ្វីសោះឡើយ។

វិ. សីល៥ជាសីលធម៌របស់ពុទ្ធបរិស័ទថ្នាក់មូលដ្ឋាន។ មិនមែនហាមព្រម គ្រប់យ៉ាងនោះទេ។ យើងចាប់ផ្តើមដោយការទទួលស្គាល់នូវការប្រព្រឹត្តអាក្រក់ របស់ខ្លួនឯងហើយព្យាយាមបំបាត់វាចេញ។ នោះគឺអ្វីដែលសីល៥មាន។ បន្ទាប់ពីយើងឈប់ធ្វើអាក្រក់ ពេលនោះយើងចាប់ផ្តើមធ្វើល្អ។ ជាឧទាហរណ៍ដូចជាពាក្យសម្តីជាដើម។ ព្រះពុទ្ធជាម្ចាស់ត្រាស់ទាមទារឱ្យយើងចាប់ផ្តើមពី រៀបរាការនិយាយកុហក។ បន្ទាប់មកយើងត្រូវនិយាយតែពាក្យពិត និងយាយ ពីនោះនិងសមរម្យ ហើយនិយាយត្រូវតាមកាល។ ព្រះពុទ្ធអង្គត្រាស់ទាម ពោះបង់ការនិយាយកុហកចោល អ្នកនឹងក្លាយជាអ្នកនិយាយពាក្យពិត គួរអោយជឿ មានសុច្ឆន្ទៈភាព យកជាការបាន គេមិនបានបោកប្រាស់មនុស្ស ណា។ ពោះបង់ការនិយាយពាក្យប្លែកប្លែង គេនឹងមិនយកជឿអ្នកនោះ មកនិយាយទីនេះ និងមិនយកជឿរបស់អ្នកនោះទេនិយាយទីនោះព្រោះជា ហេតុធ្វើអោយគេបែកបាក់ផ្ទាច់គ្នាបាន។ គេនិយាយស្អប់ស្អាតទាំងនោះដែលបែកបាក់ ផ្ទា ហើយជួយត្រួតអ្នកនោះពេលឃើញអ្នកនោះត្រូវផ្ទាល់។ អ្នកដទៃ ត្រូវរៀន ផ្ទាល់ជាសេចក្តីរីករាយរបស់អ្នក គេសាមគ្គីផ្ទាល់ជាការពេញចិត្តរបស់អ្នក គេស្រឡា ត្រូវលឺថា កុណាធម៌របស់អ្នក នេះជាប្រសិទ្ធិភាពដ៏ត្រូវរបស់អ្នក។ ពោះបង់ចោលពាក្យអានសាសនា ពាក្យសម្តីគាត់មិនត្រឹមត្រូវ ពីនោះស្តាប់ ទទួលយកបាន ត្រជាក់ដល់ចេះដឹង ប្រាសប្រាស់ អ្នកទាំងឡាយនឹងចូល ចិត្តអ្នក។ ពោះបង់ពាក្យនិយាយឆោឆាយឆ្ងល់ប្រយោជន៍ ទោះត្រូវពេល ត្រូវចំណុច ត្រូវតាមធម៌និងវិន័យ។ គេត្រូវនិយាយពាក្យមានតំណត្រូវតាម កាល មានហេតុផល ជាពាក្យសុភាសិត និងត្រូវតាមសេចក្តីរីករាយ។

ជនណាមានជាតិព្រមភាសា ភ្លេចជាតិអាត្មាភាសាខ្លួន ដូចមេអំពៅភ្លេចដង្កូវក្បួនគាប់ជួនចូលវង្សតិរច្ឆានសត្វ
Those who have a nationality and language, but forget their nationality and language, are
like butterflies that forget they were once larvae, and shall be considered animals.
Khmer Proverb

Rebirth

ការកើតម្តងទៀត

Q. *Where do beings come from and where are they going?*

A. There are three possible answers to this question. Those who believe in a god or gods usually claim that before an individual is created, he/she does not exist, then he/she comes into being through the will of a god. He/she lives their life and then, according to what they believe or do in their life, they either go to eternal heaven or hell. There are others, humanists and scientists, who claim that the individual comes into being at conception due to natural causes, lives and then at death, ceases to exist. Buddhism does not accept either of these explanations. The first gives rise to many ethical problems. If a good god really creates each of us, it is difficult to explain why so many people are born with the most dreadful deformities, or why so many children are miscarried just before birth or are still-born. Another problem with the theistic explanation is that it seems very unjust that a person should suffer eternal pain in hell for 60 or 70 years of non-belief or immoral living. Likewise, 60 or 70 years of good living seems a very small outlay for eternal bliss in heaven for what he/she did in those years on Earth.

*Written by Venerable Dhammika
Translated by Venerable Vodano
To be continued...*

ប្អូន តើពួកសត្វលោកទាំងអស់កើតមកពីណា ហើយពេលពួកគេស្លាប់ទៅ កើតនៅទីណា?

វិ. មានចម្លើយបីដែលអាចឆ្លើយបានចំពោះសំណួរនេះ។ អ្នកទាំងនោះ ដែលជឿលើឯកា ទិពេទេពឬអ្នកទិពេទេពជាធម្មតាអះអាងថាមុនពេលកើត មានបុគ្គលម្នាក់ប្រុសឬស្រីមិនទាន់មានដូចសព្វថ្ងៃទេ ក្រោយមកប្រុសឬស្រី មានជីវិតឡើងបានដោយសារបំណងព្រះអាទិទេព។ ខ្លួនគាត់ឬខ្លួននាងរស់រាន មានជីវិតមកដល់ពេលនេះ អាស្រ័យធ្វើតាមនូវអ្វីដែលគេជឿហើយបដិបត្តិ សំរាប់ជីវិតរបស់គេ ពួកគេក៏កើតឆងដែរក្នុងឋានសួគ៌ឬឋាននរក។ មាន អ្នកផ្សេងទៀតដូចជាអ្នកមនុស្សវិទ្យា អ្នកវិទ្យាសាស្ត្រ ដែលអះអាងថា បុគ្គលម្នាក់ៗកើតមានជីវិតអាស្រ័យទៅលើសារធាតុធម្មជាតិ មានជីវិត ហើយបន្ទាប់មកក៏ស្លាប់ មិនមានអ្វីសេសសល់ទៀត ព្រះពុទ្ធសាសនាមិន ទទួលស្គាល់ឆងដែរនូវការពន្យល់ទាំងនេះ។ បញ្ហាទី១បង្កើតជាបញ្ហាចរិយ ធម៌ច្រើន។ បើអាទិទេពពិតជាបានបង្កើតពួកយើងម្នាក់ៗ វាពិតជាឆ្អឹង ពន្យល់ថាហេតុអ្វី បានជាមនុស្សភាគច្រើនរីករាយការងារគួរអោយខ្លាច ឬហេតុ អ្វីក្មេងចំនួនជាច្រើនខុសគេតាំងពីកំណើត ហើយនៅតែមានដូច្នេះ។ បញ្ហា មួយទៀតជាមួយនឹងការពន្យល់ដោយពួកជឿលើអាទិទេព គឺថាវាហាក់ បីដូចជាអយុត្តិធម៌ដែលមនុស្សទទួលរងទុក្ខវេទនាក្នុងខ្លួន ក្នុងឋាននរកអស់ ពេល៦០,៧០ឆ្នាំពីព្រោះតែការមិនជឿឬអសីលធម៌។ ដូចគ្នាដែរ អ្នក រស់នៅប្រកបដោយ សីលធម៌៦០,៧០ឆ្នាំ ហាក់ដូចជាទទួលសិទ្ធិទៅ កើតទៅសោយសុខនៅឋានសួគ៌បានតិចតួចណាស់ សំរាប់អ្វីដែលបុគ្គល ប្រុសស្រីនោះបានធ្វើក្នុងកំឡុងរស់នៅក្នុងឋានមនុស្ស។

សរសេរដោយ ព្រះភិក្ខុធម្មិកៈ
បកប្រែជាខ្មែរដោយ ព្រះភិក្ខុវេទនា
នៅមានត...

Learning Dhamma from Bill Gates

Remarks of Bill Gates
Harvard Commencement
(Text as prepared for delivery)

President Bok, former President Rudenstine, incoming President Faust, members of the Harvard Corporation and the Board of Overseers, members of the faculty, parents, and especially, the graduates:

I've been waiting more than 30 years to say this: "Dad, I always told you I'd come back and get my degree." I want to thank Harvard for this timely honor. I'll be changing my job next year ... and it will be nice to finally have a college degree on my resume. I applaud the graduates today for taking a much more direct route to your degrees. For my part, I'm just happy that the Crimson has called me "Harvard's most successful dropout." I guess that makes me valedictorian of my own special class ... I did the best of everyone who failed. But I also want to be recognized as the guy who got Steve Ballmer to drop out of business school. I'm a bad influence. That's why I was invited to speak at your graduation. If I had spoken at your orientation, fewer of you might be here today.

Harvard was just a phenomenal experience for me. Academic life was fascinating. I used to sit in on lots of classes I hadn't even signed up for. And dorm life was terrific. I lived up at Radcliffe, in Currier House. There were always lots of people in my dorm room late at night discussing things, because everyone knew I didn't worry about getting up in the morning. That's how I came to be the leader of the anti-social group. We clung to each other as a way of validating our rejection of all those social people.

Radcliffe was a great place to live. There were more women up there, and most of the guys were science-math types. That combination offered me the best odds, if you know what I mean. This is where I learned the sad lesson that improving your odds doesn't guarantee success. One of my biggest memories of Harvard came in January 1975, when I made a call from Currier House to a company in Albuquerque that had begun making the world's first personal computers. I offered to sell them software. I worried that they would realize I was just a student in a dorm and hang up on me. Instead they said: "We're not quite ready, come see us in a month," which was a good thing, because we hadn't written the software yet.

From that moment, I worked day and night on this little extra credit project that marked the end of my college education and the beginning of a remarkable journey with Microsoft. What I remember above all about Harvard was being in the midst of so much energy and intelligence. It could be exhilarating, intimidating, sometimes even discouraging, but always challenging. It was an amazing privilege - and though I left early, I was transformed by my years at Harvard, the friendships I made, and the ideas I worked on. But taking a serious look back ... I do have one big regret. I left Harvard with no real awareness of the awful inequities in the world - the appalling disparities of health, and wealth, and opportunity that condemn millions of people to lives of despair.

I learned a lot here at Harvard about new ideas in economics and politics. I got great exposure to the advances being made in the sciences. But humanity's greatest advances are not in its discoveries - but in how those discoveries are applied to reduce inequity. Whether through democracy, strong public education, quality health care, or broad economic opportunity - reducing inequity is the highest human achievement. I left campus knowing little about the millions of young people cheated out of educational opportunities here in this country. And I knew nothing about the millions of people living in unspeakable poverty and disease in developing countries.

It took me decades to find out. You graduates came to Harvard at a different time. You know more about the world's inequities than the classes that came before. In your years here, I hope you've had a chance to think about how - in this age of accelerating technology - we can finally take on these inequities, and we can solve them. Imagine, just for the sake of discussion, that you had a few hours a week and a few dollars a month to donate to a cause - and you wanted to spend that time and money where it would have the greatest impact in saving and improving lives. Where would you spend it? For Melinda and for me, the challenge is the same: how can we do the most good for the greatest number with the resources we have.

During our discussions on this question, Melinda and I read an article about the millions of children who were dying every year in poor countries from diseases that we had long ago made harmless in this country. Measles, malaria, pneumonia, hepatitis B, yellow fever. One disease I had never even heard of, rotavirus, was killing half a million kids each year - none of them in the United States. We were shocked. We had just assumed that if millions of children were dying and they could be saved, the world would make it a priority to discover and deliver the medicines to save them. But it did not. For under a dollar, there were interventions that could save lives that just weren't being delivered. If you believe that every life has equal value, it's revolting to learn that some lives are seen as worth saving and others are not. We said to ourselves: "This can't be true. But if it is true, it deserves to be the priority of our giving."

So we began our work in the same way anyone here would begin it. We asked: "How could the world let these children die?" The answer is simple, and harsh. The market did not reward saving the lives of these children, and governments did not subsidize it. So the children died because their mothers and their fathers had no power in the market and no voice in the system.

But you and I have both. We can make market forces work better for the poor if we can develop a more creative capitalism - if we can stretch the reach of market forces so that more people can make a profit, or at least make a living, serving people who are suffering from the worst inequities.

We also can press governments around the world to spend taxpayer money in ways that better reflect the values of the people who pay the taxes. If we can find approaches that meet the needs of the poor in ways that generate profits for business and votes for politicians, we will have found a sustainable way to reduce inequity in the world.

This task is open-ended. It can never be finished. But a conscious effort to answer this challenge will change the world. I am optimistic that we can do this, but I talk to skeptics who claim there is no hope. They say: "Inequity has been with us since the beginning, and will be with us till the end - because people just ... don't ... care." I completely disagree. I believe we have more caring than we know what to do with.

All of us here in this Yard, at one time or another, have seen human tragedies that broke our hearts, and yet we did nothing - not because we didn't care, but because we didn't know what to do. If we had known how to help, we would have acted. The barrier to change is not too little caring; it is too much complexity. To turn caring into action, we need to see a problem, see a solution, and see the impact. But complexity blocks all three steps. Even with the advent of the Internet and 24-hour news, it is still a complex enterprise to get people to truly see the problems.

When an airplane crashes, officials immediately call a press conference. They promise to investigate, determine the cause, and prevent similar crashes in the future. But if the officials were brutally honest, they would say: "Of all the people in the world who died today from preventable causes, one half of one percent of them were on this plane. We're determined to do everything possible to solve the problem that took the lives of the one half of one percent." The bigger problem is not the plane crash, but the millions of preventable deaths. We don't read much about these deaths.

The media covers what's new - and millions of people dying is nothing new. So it stays in the background, where it's easier to ignore. But even when we do see it or read about it, it's difficult to keep our eyes on the problem. It's hard to look at suffering if the situation is so complex that we don't know how to help. And so we look away. If we can really see a problem, which is the first step, we come to the second step: cutting through the complexity to find a solution.

Finding solutions is essential if we want to make the most of our caring. If we have clear and proven answers anytime an organization or individual asks "How can I help?," then we can get action - and we can make sure that none of the caring in the world is wasted. But complexity makes it hard to mark a path of action for everyone who cares - and that makes it hard for their caring to matter.

Cutting through complexity to find a solution runs through four predictable stages: determine a goal, find the highest-leverage approach, discover the ideal technology for that approach, and in the meantime, make the smartest application of the technology that you already have - whether it's something sophisticated, like a drug, or something simpler, like a bednet.

The AIDS epidemic offers an example. The broad goal, of course, is to end the disease. The highest-leverage approach is prevention. The ideal technology would be a vaccine that gives lifetime immunity with a single dose. So governments, drug companies, and foundations fund vaccine research. But their work is likely to take more than a decade, so in the meantime, we have to work with what we have in hand - and the best prevention approach we have now is getting people to avoid risky behavior. Pursuing that goal starts the four-step cycle again. This is the pattern. The crucial thing is to never stop thinking and working - and never do what we did with malaria and tuberculosis in the 20th century - which is to surrender to complexity and quit.

The final step - after seeing the problem and finding an approach - is to measure the impact of your work and share your successes and failures so that others learn from your efforts. You have to have the statistics, of course. You have to be able to show that a program is vaccinating millions more children. You have to be able to show a decline in the number of children dying from these diseases. This is essential not just to improve the program, but also to help draw more investment from business and government. But if you want to inspire people to participate, you have to show more than numbers; you have to convey the human impact of the work - so people can feel what saving a life means to the families affected.

I remember going to Davos some years back and sitting on a global health panel that was discussing ways to save millions of lives. Millions! Think of the thrill of saving just one person's life - then multiply that by millions. ... Yet this was the most boring panel I've ever been on - ever. So boring even I couldn't bear it. What made that experience especially striking was that I had just come from an event where we were introducing version 13 of some piece of software, and we had people jumping and shouting with excitement. I love getting people excited about software - but why can't we generate even more excitement for saving lives? You can't get people excited unless you can help them see and feel the impact. And how you do that - is a complex question.

Still, I'm optimistic. Yes, inequity has been with us forever, but the new tools we have to cut through complexity have not been with us forever. They are new - they can help us make the most of our caring - and that's why the future can be different from the past.

The defining and ongoing innovations of this age - biotechnology, the computer, the Internet - give us a chance we've never had before to end extreme poverty and end death from preventable disease. Sixty years ago, George Marshall came to this commencement and announced a plan to assist the nations of post-war Europe. He said: "I think one difficulty is that the problem is one of such enormous complexity that the very mass of facts presented to the public by press and radio make it exceedingly difficult for the man in the street to reach a clear appraisal of the situation. It is virtually impossible at this distance to grasp at all the real significance of the situation."

Thirty years after Marshall made his address, as my class graduated without me, technology was emerging that would make the world smaller, more open, more visible, less distant. The emergence of low-cost personal computers gave rise to a powerful network that has transformed opportunities for learning and communicating. The magical thing about this network is not just that it collapses distance and makes everyone your neighbor. It also dramatically increases the number of brilliant minds we can have working together on the same problem - and that scales up the rate of innovation to a staggering degree. At the same time, for every person in the world who has access to this technology, five people don't. That means many creative minds are left out of this discussion -- smart people with practical intelligence and relevant experience who don't have the technology to hone their talents or contribute their ideas to the world.

We need as many people as possible to have access to this technology, because these advances are triggering a revolution in what human beings can do for one another. They are making it possible not just for national governments, but for universities, corporations, smaller organizations, and even individuals to see problems, see approaches, and measure the impact of their efforts to address the hunger, poverty, and desperation George Marshall spoke of 60 years ago. Members of the Harvard Family: Here in the Yard is one of the great collections of intellectual talent in the world.

What for? There is no question that the faculty, the alumni, the students, and the benefactors of Harvard have used their power to improve the lives of people here and around the world. But can we do more? Can Harvard dedicate its intellect to improving the lives of people who will never even hear its name? Let me make a request of the deans and the professors - the intellectual leaders here at Harvard: As you hire new faculty, award tenure, review curriculum, and determine degree requirements, please ask yourselves:

Should our best minds be dedicated to solving our biggest problems? Should Harvard encourage its faculty to take on the world's worst inequities? Should Harvard students learn about the depth of global poverty ... the prevalence of world hunger ... the scarcity of clean water ... the girls kept out of school ... the children who die from diseases we can cure? Should the world's most privileged people learn about the lives of the world's least privileged?

These are not rhetorical questions - you will answer with your policies. My mother, who was filled with pride the day I was admitted here - never stopped pressing me to do more for others. A few days before my wedding, she hosted a bridal event, at which she read aloud a letter about marriage that she had written to Melinda. My mother was very ill with cancer at the time, but she saw one more opportunity to deliver her message, and at the close of the letter she said: "From those to whom much is given, much is expected."

When you consider what those of us here in this Yard have been given - in talent, privilege, and opportunity - there is almost no limit to what the world has a right to expect from us. In line with the promise of this age, I want to exhort each of the graduates here to take on an issue - a complex problem, a deep inequity, and become a specialist on it. If you make it the focus of your career, that would be phenomenal. But you don't have to do that to make an impact. For a few hours every week, you can use the growing power of the Internet to get informed, find others with the same interests, see the barriers, and find ways to cut through them. Don't let complexity stop you. Be activists. Take on the big inequities. It will be one of the great experiences of your lives.

You graduates are coming of age in an amazing time. As you leave Harvard, you have technology that members of my class never had. You have awareness of global inequity, which we did not have. And with that awareness, you likely also have an informed conscience that will torment you if you abandon these people whose lives you could change with very little effort. You have more than we had; you must start sooner, and carry on longer. Knowing what you know, how could you not?

And I hope you will come back here to Harvard 30 years from now and reflect on what you have done with your talent and your energy. I hope you will judge yourselves not on your professional accomplishments alone, but also on how well you have addressed the world's deepest inequities ... on how well you treated people a world away who have nothing in common with you but their humanity. Good luck.

បញ្ជីឈ្មោះអ្នកមានសង្គ្រាមបិទ្វាគបង្គំដល់ព្រះសង្ឃ

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CHEAN SOK		BANFF	10	\$60	FEBR.-JUN., 2007
HONG PHONE & KEA SITHA		CALGARY	10	\$80	JAN.-AUG., 2007
			Total	\$400	

បញ្ជីឈ្មោះអ្នកមានសង្គ្រាមបិទ្វាគក្នុងកម្មវិធីបុណ្យនិម្មម្យ សំរាប់ទុកដល់នៅក្នុងវត្ត

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Nuth Leang's Home Chanting		Calgary	\$100	June 24, 2007
Chean Sok	For temple	BANFF	\$200	June 11, 2007
Total			\$5497	July 17, 2007

មនុស្សសត្វទាំងឡាយនឹងធ្លាប់ឮនៅចំពោះមុខការគំរាមគំហែង។ មនុស្សសត្វទាំងឡាយភ័យខ្លាចសេចក្តីស្លាប់។ មនុស្សសត្វទាំងឡាយស្រឡាញ់ជីវិត។ ចូរសំឡឹងមើលខ្លួនអ្នកថាដូចជាអ្នកដទៃ។ ហើយនរណាដែលយើងអាចធ្វើឱ្យចុកចាប់? ការឈឺផ្សាអ្វីដែលអ្នកអាចធ្វើទៅលើគេកើត។ នរណាម្នាក់ដែលស្វែងរកសេចក្តីសុខដោយបៀតបៀនអ្នកដទៃដែលស្វែងរកសេចក្តីសុខ ដែរនោះនឹងមិនអាចជួបប្រទះសេចក្តីសុខឡើយ។ សំរាប់មិត្តរបស់អ្នកគឺដូចរូបអ្នក។ គេចង់បានទទួលនូវសេចក្តីសុខដែរ។ ចូរកុំធ្វើឱ្យគេចុកចាប់។ ហើយពេលណាអ្នកលាចាកលោកនេះទៅ អ្នកនឹងអាចបាននូវសេចក្តីសុខនាលោកខាងនាយ។ ធម្មបទកថា

“All beings tremble before violence. All fear death. All love life. See yourself in others. Then whom can you hurt?. What harm can you do?. He who seeks happiness by hurting those who seek happiness will never find happiness. For your brother is like you. He wants to be happy. Never harm him. And when you leave this life, you too will find happiness.” – Dhammapada

“ គ្មានភ្លើងណាញៅដូចជាលោភៈ គ្មានឧក្រិដ្ឋកម្មណាសាហាវដូចជាទោសៈ គ្មានសេចក្តីទុក្ខណាស្មើនឹងការបែកបាក់ព្រាត់ ព្រាស់ គ្មានជំងឺឈឺផ្សាណាដូចជាជំងឺស្រែកឃ្លាននូវសេចក្តីស្រឡាញ់ ហើយគ្មានសេចក្តីសុខណាស្មើនឹងមានសេរីភាព។ សុខមានភាពសេចក្តីពេញចិត្តក្នុងអារម្មណ៍ និងការជឿជាក់ក្នុងចិត្ត គឺជាទ្រព្យសម្បត្តិដ៏អស្ចារ្យ ហើយសិទ្ធិសេរីភាពគឺជា សេចក្តីសុខដ៏ក្រៃលែង។ ចូរសំឡឹងមើលខ្លួនឯង។ ចូរមិនធ្លាប់ឃ្លើយ។ ចូរដោះខ្លួនឱ្យចេញផុតពីការភ័យខ្លាចនិងឧបាទាន, ស្គាល់នូវសេចក្តីសុខនៃជីវិតដែលកើតអំពីការរស់នៅយ៉ាងសាមញ្ញធម្មតា” ។ ធម្មបទកថា

“There is no fire like greed, no crime like hatred, no sorrow like separation, no sickness like hunger of heart, and no joy like the joy of freedom. Health, contentment and trust are your greatest possessions and freedom is your

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ថ្ងៃច័ន្ទ	លោកហែល មឿន និងអ្នកស្រីសៀ ផាត	លោកស៊ី គឿន និងអ្នកស្រីទ្រី សារឿន
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ថ្ងៃអង្គារ	លោកង៉ាម ឆាំ និងអ្នកស្រីម៉ៅ សាយ	លោកតាលា ទូច និងភរិយា
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ថ្ងៃសៅរ៍	លោកផល និងអ្នកស្រីស៊ីន ហុងម៉ី	លោកឱ ធី និងភរិយា
	លោកកាម៉ុល វណ្ណាត និងភរិយា	លោកចាន់ រឿន និងភរិយា
ថ្ងៃអាទិត្យ	លោកជន អឿម និងអ្នកស្រីខែម ស៊ីរ៉ា	លោកហួត សារឿន និងអ្នកស្រីហួត ម្ចីស
	លោកហាន់ ខូរី និងអ្នកស្រីកែវ សាវ៉ៃ	លោកហុក ឆេងគី និងអ្នកស្រីផាននី
	លោកអ៊ុង ខាត់ និងអ្នកស្រីប៊ុន ហេង	លោកតាជិន ហួត និងលោកយាយសារី

សំគាល់ គួរអក្សរពិណខ្មៅគឺជាអ្នកដែលកាន់វេណាប្រគេនចង្កាន់ព្រះសង្ឃជាប្រចាំរាល់ពេលមិនសូវខាតខានឡើយ ។

សេចក្តីប្រារព្ធ៖ សូមអំពាវនាវញ្ជាតិមិត្តពុទ្ធបរិស័ទ សមាជិក-សមាជិកា ចូលរួមកាន់វេណាឱ្យបានជាប្រចាំគ្រប់គ្នាក្នុងរដូវចូលព្រះវស្សានិងការដាក់វេណាកាន់បិណ្ឌ ដើម្បីសេចក្តីសុខ-សេចក្តីចម្រើនទាំងខ្លួនឯង ក្រុមគ្រួសារ និងបុព្វការីជនទាំងអស់ ។

សេចក្តីថ្លែងអំណរគុណ...ក្នុងឱកាសបោះពុម្ពផ្សាយព្រឹត្តិបត្រច្បាប់នេះ អាជ្ញាភាពជាព្រះសង្ឃ និងគណកម្មការសមាគមទាំងអស់សូមថ្លែងអំណរគុណដ៏ជ្រាលជ្រៅដល់ទឹកចិត្ត ទឹកព្រះទ័យប្រកបដោយសទ្ធាជ្រះថ្លានិងការលះបង់ទាំងកំឡាំងកាយ ចិត្តនិងសម្ភារៈដើម្បីទ្រទ្រង់នូវសហគមន៍របស់យើង។ ជាពិសេសសូមថ្លែងអំណរគុណដល់ម្ចាស់វេណាទាំងអស់ ដែលបានដាក់វេណាមកធ្វើបុណ្យប្រគេនចង្កាន់ត្រង់ដល់ព្រះសង្ឃជារៀងរាល់ថ្ងៃដូចជាថ្ងៃចង្កៀង-អង្គារ-ពុធ-ព្រហស្បតិ៍-សុក្រ និងសៅរ៍។ សូមឱ្យអ្នកបានជួបប្រទះតែសេចក្តីសុខសេចក្តីចម្រើនគ្រប់ប្រការ!

សេចក្តីប្រកាស

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