



ក្រុមការសាសនា

Cambodian Community Newsletter

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ធម្មោះនិងក្រុមដែលបានរៀបចំពេទនៃប្រជាធិបតេយ្យ

Dhamma protects those who practise the Dhamma

Dhamma protects those who practise the Dhamma

សេចក្តីប្រាស់...

ព្រឹត្តិប្រតិសនបតមនីនេះជាសំលេអមូយបញ្ញាកំប្រាប់ពីសកម្មភាពរបស់សហគមនីខ្លួនរយើងទៅក្នុងទី ក្រោងកាលប័ណ្ណវីរី និងកំបត់ដីការាង ដោយមានគោលបំណងសំខាន់ៗដូចតទៅ :

១. ផ្តល់ជាជំណើងទូរសកម្មភាពផ្សេងៗរបស់សហគមនីដូចជាតិធីបុណ្យរាជា ការប្រជុំ សេចក្តីប្រកាស និងរបាយការណ៍ផ្សេងៗជាដើម ។
២. ធនជាប្រភពនិងជាយុវជំនួយបញ្ញាសល់សមាជិកសហគមនីទាំងអស់ ដូចជារោះដែលជាត្រីវិលយិវិក អក្សរសាស្ត្រ ប្រភីសាស្ត្រ និងរបៀបឃើញខ្លួន។
៣. ប្រមូលដ្ឋីមានសំខាន់ៗដែលទាក់ទងនិងប្រជែសកម្មជាតិសាស្ត្រនៃភាពជីវិោយពិភាក្សាកំណត់។

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.

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

- សាលាហេវៈនភាសាខ្មែរទាំងឡើសវិវឌ្ឍន៍និងអាធិក្ស សំរាប់ខ្មែរសមីទី ១ ឆ្នាំសិក្សាអំពី១០០៧ កំពុងបញ្ចប់ទៅហើយ ដូច្នោះនូវមានទី២ ប្រចាំឆ្នាំ១០០៧ និងចាប់ផ្តើមបើកសាលាហេវិវឌ្ឍន៍ ។ នេះជាជានការសំណួលសំរាប់ក្នុងខ្លួនរយើងដំឡើងពេលបាប់អារម្មណ៍ក្នុងការសិក្សា ប្រចាំសូក្រភាសាខ្មែរ ទាំងការនិយាយ ការសរស់រិះការស្តាប់ឱ្យបានស្នាត់ដំឡើង និងអាមេរិកទៅប្រើប្រាស់ប្រចាំថ្ងៃ ប្រាមទាំងនេះសាលាហេវៈនបានឡើងជាទេ សូមមេត្តាមការណ៍នេះទៅនិងមកទាក់ទងចុះឈ្មោះនៃឱ្យបានស្តាប់រហូស ។

ការសរស់រិះការស្តាប់ ជាតិរិយាយ !

- 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.

បុណ្យចុងក្រោះវស្សារ ២៥៥១

Buddhist Lent Retreat ២៥៥១

ភ្នាក់ និរសិទ្ធិ ព.ស.២៥៥១

យើងខ្ញុំជាតណាកម្មការសមាគតមទាំងអស់ ព្រម ទាំង ព្រះនៅរដ្ឋប៊ែរ៖ ត្រូវបាន
ព្រះអង្គដែលកំពុងផ្ទេរក្នុងវត្ថុខ្លួនសាមគ្គិកកាលបណ្ឌីរឱ្យយើងនេះ សូម
អាណោះព្រមបង្កើនពុទ្ធសាសនិកជននឹងក្រុងកិត្តិយសទាំងអស់ចូលរួមបុណ្យ
ចូល ព្រះសេវាបារណាកម្ម តាមកម្មវិធីខាងក្រោម៖

ថ្វីសុក្រ ១៣កើត ខេត្តកិច្ចាសាស ភ្នំពេញរដ្ឋសក ២៥៤៧

ក្រសួងបច្ចេកទេស ខេមបូឌា អ.ស.២០០៨

- ເມື່ອກຳລູບ ຜູ້ທີ່ມີຄວາມສັນຕະພິບ ເຊິ່ງມີຄວາມສັນຕະພິບ ແລ້ວ
ກົດຕັ້ງເປົ້າໃຫຍ່ ສະຫະເກມສົລະ ບໍ່ໄວ້ຮັບກະຕຸ ສິ້ນສັ່ນຜົມເຈັດ
ເຮັດໄຟກົດຕັ້ງເປົ້າໃຫຍ່ ສະຫະເກມສົລະ ບໍ່ໄວ້ຮັບກະຕຸ ສິ້ນສັ່ນຜົມເຈັດ

ថ្វីលេវវេ ១៤កើត ខេត្តពិភពលោម ផ្លូវករណីសក ២៥៨១

ក្រសួងបច្ចេកទេស ខេមិត្តរា អ.ស.២០០៧

- ເມື່ອັນ ຄ ປິກ ຜູບພຸໍຖຸບວິສັຈ ເຮັດວຽກ

*Marlborough Community Association
636 Marlborough Way N.E. Tel: (403) 273-5894*

នមស្ថាការព្រះរតន ក្រឹម សមាជានសិល និងវេរចូន ប្រធែន ព្រះ
សង្គ បង្កើកល ខ្លួនបុណ្យកសលដល់បុញ្ញការវិជនរបស់យើង ។

ចំណាំ : មានកម្មវិធីធ្វើបុណ្យប្បញ្ញមបច្ចុប្បន្នដើម្បីយកតែងទៀតជំនួយភ្លេខេត្តក្នុងរាជរដ្ឋបាល
ដល់ព្រះពេជ្ជកណ្តាល សេដ សុកណ្តាល ដឹងដែរ។

- ម៉ាក ពលាច-២យប់ និងមានកម្មវិធីកត្តិរស្ថិកក្នុងសាស្ត្រសហរដ្ឋបាឌី

១០អូល្យរ៉យមទស្សន៍ តែតិតថ្វីសំរាប់ក្រុងនិងចាត់ក្រុម។

For more information, please contact: Temple 235-5415, Sophal Mom 271-5337, Khun Chhom 293-1279,
Eam Don 204-8281, Yoeun Sreng 750-1340, Monn Moeun 216-6980, Bun Yoan Seng 204-2336,
Song Ly Pen 720-6048, Roeun Ngeth, 228-5171, Miss Teang Tang 561-7849, Chantha Hem 272-8251

The Khmer Association Committees and
Venerable Monks from the Khmer Buddhist
Temple of Calgary would like to invite everyone to

Precepts, Paritta Chanting and Listening Dhamma talk.

Saturday, July 28, 2007

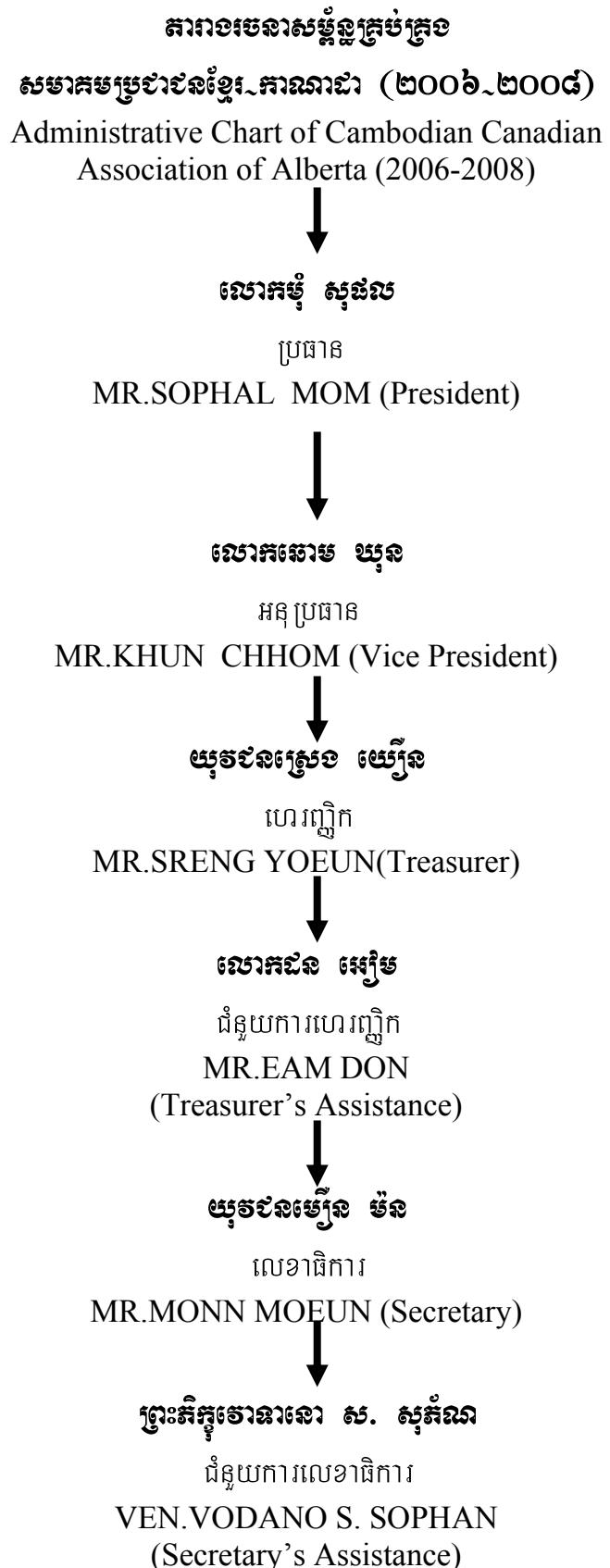
9:00 AM - Arrival of all participants and guests at **Marlborough Community Association, 636 Marlborough Way N.E., Tel: (403) 273-5894**: Worship Triple Gem, Observe Five Precepts, Offering Alms-Food to Monks, Dedicate and Bless our ancestors and all mankind.

Note: There will be donation collecting to supplement scholarship for Venerable Sophan Seng to pursue his education.

- Parade of Buddhist Lent candles from Marlborough to the Temple at 1:30 PM. Please, join together cordially!

7:00 PM – 2:00 AM
- Entertainment – Neak Pean
Entertainment Band, traditional dance, music,
songs and Khmer delicious food.

10\$ for adults, free for children and seniors
SEE YOU ALL THERE



ខ្មែរបំពេជាបញ្ជី ក្នុងក្រុង សាសនា និងអាណាព្យាព្យាល់ខ្លួនខ្លួន

សាលាបៀវេនភាសាអូរ (សាលាបៀវេន ព្រះពុទ្ធសាសនា ថ្វីលីស៊ីវីម៉ោង) ធានដំណឹកការបៀវេន របស់ខ្លួនអស់រយៈពេលបីឆ្នាំក្នុងមករីយ៍។ ពេលនេះនឹងប្រកាសវត្ថុការសិក្សាបស់សិស្សប្រចាំឆ្នាំសិក្សា និង ព.ស.២៥៥៩ គ.ស.២០០៧ នាមាសទី២ (ចាប់ពីខែមិថុនា ដល់ ខែវិច្ឆិកា)។ ខាងក្រោមនេះជាកាលវិភាគតសិក្សាសំរាប់ការចូលសិក្សាឌីឡើងមាសចូលឆ្នាំ២០០៧ ដូចតទៅនេះ។

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

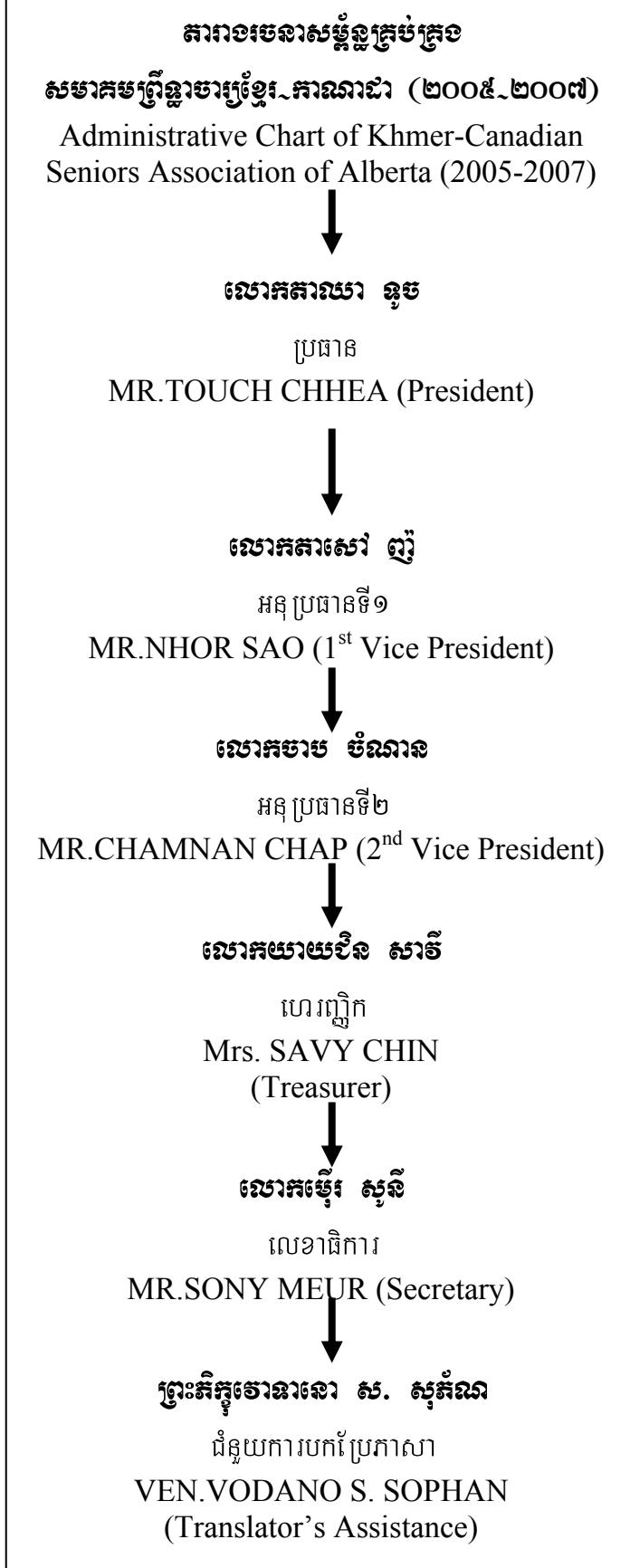
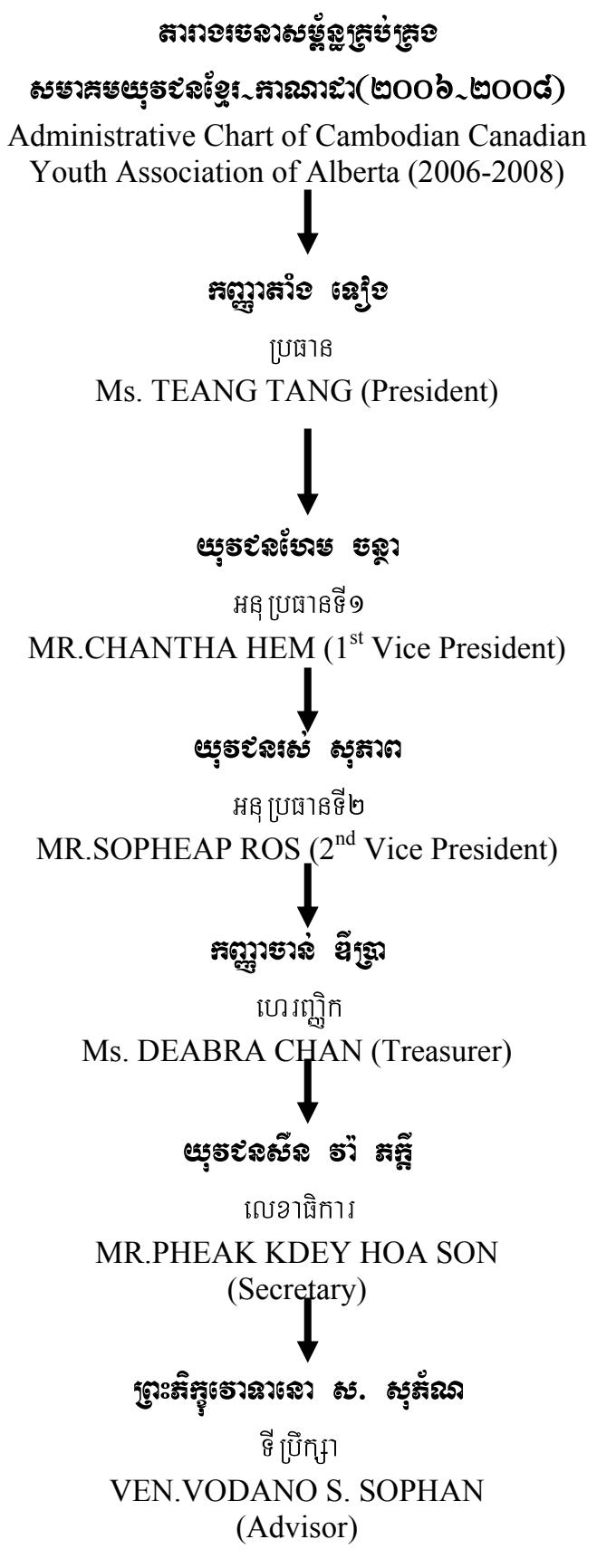
Khmer language school (Buddhist Saturday School and Buddhist Sunday School) have taught for three years now. We shall announce the results of students' spring semester examination for the 2007, session of the fall semester (June to November) shall welcome again. The below chart is the schedule for next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

ផ្ទាល់ពេលវេលាសម្រាប់សិក្សាឌីឡើងមាសចូលឆ្នាំ២០០៧ និងមាតិកាមាត្រាបាន ព្យាយាយការប្រកបដោយសារពីរបស់ខ្លួនមកចុះឈ្មោះប្រព័ន្ធសាសនាអូរ និងកាលវិភាគតសិក្សា ដូចខាងលើខាងក្រោម ត្រូវបានបង្កើតឡើងនៅថ្ងៃទី១៩ ខែឧសភា ឆ្នាំ២០០៧ នេះ។

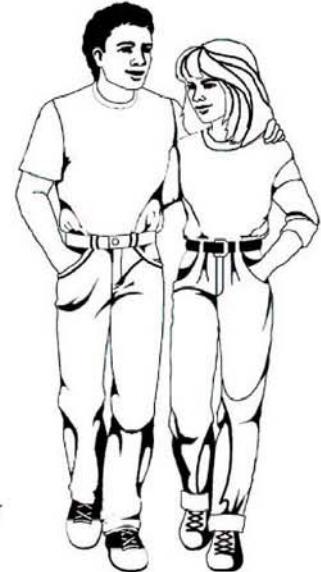
ភារៈមកជាមួយ: ១. តារាងការសិក្សាឌីឡើងមាសចូលឆ្នាំ២០០៧ និងកាលវិភាគតសិក្សា និងការប្រកបដោយសារពីរបស់ខ្លួនមកចុះឈ្មោះប្រព័ន្ធសាសនាអូរ និងកាលវិភាគតសិក្សា ដូចខាងលើខាងក្រោម ត្រូវបានបង្កើតឡើងនៅថ្ងៃទី១៩ ខែឧសភា ឆ្នាំ២០០៧ នេះ។

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.



Diabetes

អ្នកជាចិត្តិកនោមដើម?



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

ជិត្តិកនោមដើម គឺជាចិត្តិមួយកែកនោតុងរាយ មិនបានឱ្យ ប្រើប្រាស់អង់សូលីន ។

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

អង់សូលីន គឺជាអកម្មេនដែលប្រើបានជាថិស្វា ។ សារធាតុភាហារជាប្រើបាន និង ចំណីភាហារធ្វើងារ ក្រោយទៅជាជាមពលសំរាប់ជិត្តិកនោមដើម ។

How is diabetes managed?

The management of diabetes has three parts:

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

តើត្រូវព្យាយាលជិត្តិកនោមដើមយ៉ាងតួចមេច?
ការព្យាយាលជិត្តិកនោមដើមមាន ៣ ផ្នែក :
សុខភាពពេជ្រចំណីភាហារហូបចុក
លំហាត់ប្រាការ
ព្យាយាល (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.

តើខ្ញុំអាចប្រកបពិនិត្យជិត្តិកនោមដើមបស់ខ្ញុំដោយវិធីណា?
អ្នកភាពជូនយក្សាតិតិត្យបើសារធាតុភាហារបានរាយបាន (ភាពហោចា ឬ ឯករាយបាន) និង ទទួល ទានចំណី ភាហារមានអនាម័យ ធ្វើការហាត់ប្រាការគ្រប់គ្រាន់ និង រក្សាសុខភាពណូដោយ ធ្វើការប្រាការបាន ។

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

ការរក្សាទុនៃខ្លួន ជូនយក្សាតិតិត្យដែលបានរាយបាន (ឯករាយបាន) និង ការរក្សាសុខភាពណូដោយ ធ្វើការប្រាការបាន ។

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

មនុស្សជាប្រើបានជិត្តិកនោមដើមបានការពិសោធន៍ា និង ធ្វើការប្រាការបាន ។

Eat Healthy

ເດືອນກາງຕະຫຼາດທານຕິດກີມາບາງຊົງມານສຸຂພາດລູ້ຍ້ານຜູ້ຕະເມູນ?

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.

ກາງເປົ້າຕາມການລັດໄວ້ດຳກຳທີ່ສຶກສິດກົມກະກາງ ດູງເຫັນກູມກ ອຸ້ນຍາດຕະກາກເຫັນຢູ່ບໍລິຫານ
ສຶກສິດກ ພາກເງົາ ການອຸ້ນຍາດຕະກາກເຫັນຢູ່ບໍລິຫານ ມາເຊື່ອຍ່າ ການອຸ້ນຍາດຕະກົມກະກາງ
ຕີກູມກົມກະກາງເຮືອຍ້າ ດັນປົກລົດໄຕ້ຢ່າ ເຮັດວຽກກູມກະກາກ ຢູ່ກະກາງ ເຖິງນັດຖຸນູ່ຍື່ງໃຕ້
ເຫັນກູມກົມກະກາງ ຊົ່ວໂມງ ສີ່ພະນັກງານ ດັ່ງນີ້ແລ້ວກົມກະກາງ ວິໄຕຊັດ ສີ່ພະນັກງານ



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

ເຮືອມຕີດັ່ງອາຫາການົບຍິນ ໄສດກາຣະໂຄລຸ້ນທານີຕຳດີກາທາວຽກແຜ່ຍົບຍິນ ກົມມຍິຕີ່

ପ୍ରକଟି ୨

ធនាគារ : នំបាបលាច អង្គរសំរួល

ផ្លូវយោប់ : ផ្លូវបឹង ផ្លូវសាយ

បន្ទី : ជាមាត្រា ចំណេះដំឡើង

ទីក្រុងប៊ែង : ទីក្រុងប៊ែងតាម ទីក្រុងយោង

ແພດທີ່ : ດາວໂຫຼວງ ລົມຄະດູ

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

Eat From all the Food Groups

តើមេរោចយសុវត្ថិភាពទាំងឡាយណាដើម្បីទិញ ចំអីន និង ទទួលទាន ពីត្រប់ក្រុមចំណូនអាមេរិក តុំដែនខ្លះ?



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

១. ទិញត្រប់បីបុំជាសាធារណិតិត្រូវជាតិ និង ធម្មជាតិ ។ ឧទាហរណ៍ខ្លះ គឺជូចជាតិ នីបុំ និងក្បែក អង្គរសំរួល មេរោចពីពាយមេរោចដែលបាន នៃចំណូនជាតិរស់ទូតិត និង ផ្ទុកនានា ។

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

២. ទទួលទានចំណូនអាមេរិកចំពោះ និង សាធារណិតិត្រូវខ្លះ គឺជូចជាតិ និងផ្ទុក និងបីបុំជាតិត្រូច។

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

៣. ផ្ទើរឈើស្រស់ គឺជាជីវិសដ្ឋុបំជុំតិត។ នៅពេលលោកអ្នកទិញផ្ទើរឈើកំបុំចូរក្រឡករកម្រិះ ឬដឹងថា “ជាក់ក្នុងកំបុំនូវទីករសល់ភាព្យាល់” ។

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

៤. រកទិញទីកផ្ទើរឈើ ដែលមានកងក្រឹម ហើយធិកទីកផ្ទើរឈើនេះ ត្រូវម៉ោងតិច។

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

៥. ទទួលទានបន្លេត្រា និងចំអិនដែលមានជាតិខ្សោយតិច។

- ◆ Use mustard instead of mayonnaise on a sandwich.

៦. ប្រើប្រាស់ជីវិស ឬជីវិសបំផុត នៅពេលបែកបានជាតិខ្សោយតិច។

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

៧. ប្រើប្រាស់បន្លេជីវិសបំផុត នៅពេលបែកបានជាតិខ្សោយតិច។

- ◆ 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. បច្ចេកទេសចំអិនបុមិភាពរៀងលូសំរាប់អ្នកជីវិស ការអូតនុ ការរំដែសាទ់ ការស្រួល ឬ អំង ចំបុយ ស្អសម្រ និង អំដែសាទ់ ។ ធ្វើសវាងការចំអិនភាពរៀងបែកបានជាតិខ្សោយប្រើប្រាស់បំផុត ។

Grains, Beans and Starchy Vegetables

តើត្រាប់ធ្វាតិ សណ្ឋក និង បន្ទោះដែលកំមេរា គឺជាអ្នី?

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 បន្ទោះដែលកំមេរា ឬ អាហារដែលមានជាតិកាបួន(កាបុអូត្រាត) គឺជាអ្នី?

បន្ទោះដែលកំមេរា គឺជាបុង់ ឬ ធម្មាតិ. ថា សណ្ឋក ឬ បន្ទោះដែលកំមេរា ។ ទន្លេទន្លេ
បន្ទោះលាយមេរា/អាហារដែលមានជាតិកាបួន ត្រូវនៅពេលបិវិភាគអាហារមួយច ។ មនុស្សជាថ្មីនាទៅប្រាប់
អ្នកមិនអាយុលទន្លេទន្លេអាហារមួយ បន្ទោះដែលកំមេរា/ កាបុអូត្រាតបិន បុង់នេះចិនដែលជាបុង់បានដើម្បីត្រូវ
ឡើងទៅ ។ ទន្លេទន្លេអាហារមួយ បន្ទោះដែលកំមេរា/ កាបុអូត្រាត គឺមានសុខភាពល្អសំរាប់មនុស្សគឺបុរុយ
ទាំងអស់សុខាន់កែវិជ្ជិកនៅមីនីមី។

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

តើខ្ញុំត្រូវការបិវិភាគបន្ទោះលាយមេរា/កាបុអូត្រាតមួយថ្ងៃចំនួនប៉ុន្មានដោ? ៦-១១ ដងក្នុងមួយថ្ងៃ

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

ចំនួននៃការបិវិភាគ ដែលអ្នកត្រូវបិវិភាគមួយថ្ងៃ រាយការសំរាប់ខ្លួន:

- ◆ The calories you need ចំនួនការឲ្យដែលអ្នកត្រូវការ
- ◆ Your diabetes plan គំរែករាជការនៅមីនីមីរបស់អ្នក

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.

តើអាហារលាយមេរា/កាបុអូត្រាតសំរាប់ការការិយាល័យនៃខ្លួនខ្លួន?

អាហារលាយមេរាជ្វួយត្រូវបានបិវិភាគរបស់អ្នក. វិភាគ ហើយ ជាកិវិក និង ផែក ។ ត្រាប់
ធម្មាតិ ទាំងមួយមានសុខភាពល្អជាមួយ ពីរបៀប ឬកាហារ វិភាគ ឬកិវិក ឬផែក ។ ជាកិវិក ឬផែក
ជ្រួញសម្រាប់ការបិវិភាគបានសំរាប់ ពេលវេលាដែលមានបាន ។ ឬកាហារជ្រួញសម្រាប់ការបិវិភាគ ឬផែក
ជាកិស្ស នៅក្នុងសាមាមរបស់អ្នក ។

TO UNDERSTAND BUDDHISM...

Continue from the previous one...

PART IV

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.

ភាគ ៤

ឯកសារ ចុះស្នើសុំ

និងរក្សាទាមពាមួយគេ ពេលយើងប្រព្រឹត្តក្រុកតិច្ចុ តីយើងមិនធានរាល់
កិច្ចសន្យារើមឱ្យក្រុកតិច្ចុទៅក្រុកស្នើសុំ វួមកេទោមាថាការបញ្ចូលព្យូវ
សេចក្តីផ្តើម និងធ្វើមុត្តារវាយមនុស្សជីវិត យើងជាបេលដែលវា
ដូចប៉ោយយើងនូវសុខមានភាពផ្លូវអារម្មណក៍និងផ្លូវចិត្ត។

ចុ. ការរួមកេទោមុនដោយរូបអាណាពិភាក្សាបារិច្ឆេទប្រព្រឹត្តិថ្នាក់
ផ្លូវកេទោម?

ទិ. ទេ ប្រសិនបើជាការយល់រួមរាយក្នុងចំណាំ យ៉ាងណាការ
ក៏ដោយយើងមិនក្នុងចំណាំទេនៅតូចតាតឱរបស់សិរីវិទ្យាដែលការរួមកេទោមាធិត្ត
ជាការសមិត្ថធម៌ យើងប្រសិនបើត្រូវដែលមិនទាន់បានប្រើបារមានឡើងទេ ហេតុ
រាជមហុជាបញ្ចាំដើម្បីដោយរាយក្នុងចំណាំបានប្រើបារមានឡើងទេ ការរាជមហុជាបញ្ចាំ
ដែលមិនទាន់បានប្រើបារមានឡើងទេ ការរួមកេទោមបានប្រើបារមានឡើងទេ ការរួមកេទោម

ចុ. ឬអំពីការនិយាយកុហក់? តើយើងអាមេរៃះនៅទាន់ទេយើងមិនក្នុង
ការកុហក់?

ទិ. យើងវិតជាមិនអាមេរៃះនៅទេ ការនិយាយកុហក់បាននៅតូចតាតឱរបស់បុរី
ជំនួយ មួលគំនិត ដើរឈូយស្អែយនិងក្នុងរាយការបញ្ចូលដែលដោយរាយក្នុងក្រុងប្រកប
ដោយការយកចិត្តទុកដាក់អំពីបញ្ចាំចំណាំ ដោយព្យាយ ដោយព្យាយ ឲ្យមិនអាមេរៃះ
មិនក្នុងការនិយាយកុហក់ តុលាប្រើបារមានឡើងទេ ការនិយាយកុហក់មិនបានប្រើបារមានឡើងទេ

ចុ. ប្រព័ន្ធគារសំណង់! ឬអំពីការធិកិកិកប្រើបារមាន? តាមពិតិត្តិកប្រើបារមាន
ប្រព័ន្ធគិនខុសត្រូវមិនមែនទេ?

ទិ. មនុស្សមិនមែនជីវិតដើម្បីក្នុងការរាយក្នុងការបានប្រើបារមានឡើងទេ ពេលអនុស្សជីវិត
ក្នុងនឹងជាការធិកដើម្បីបញ្ចូលភាពតាមតិច្ចុយឱ្យបេលរួមកេទោមប្រើបារមានឡើងទេ
ជានិច្ចជាការបាយការជីវិតដើម្បីសម្រាប់បិជិកតិច្ចុយឱ្យរាយការតែតែសិន
បំផ្តាញភាពមេក្នុងខ្លួនដោយ ការធិកប្រើបារមានចំណាំ ប៉ះទីផ្សារការវិនាស
អនរាយជំ ។

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".

ចុ. ដីកតិបច្ចុប្បន្នអាមេរិកមិនខ្សោយសិល មែនទេ? ព្រមទាំងបន្ទីមបញ្ចប់ណាកៈ

**វិ. មេនបើយ យើងឱ្យបន្ទីចបន្ទុទបើយប៉ូកមិនអាមុបដីបត្រិស្សយី
បន្ទីចបន្ទុទបានជនការប្រព័ន្ធនិវិធីរោគយោបល់អ្នកតិចនឹងបិន្ទុប្រចាំ
ទាល់នៅស្រោះ មេនទេ? ៤**

៥. សិរីផែនីអវិជ្ជមាន។ សិក្សាបច្ចេកវាំងទ្វាយហាយព្រាយមីនុកមិនអាយ

ព្រៃអីសេវា តែបាយអ្នកមិនធ្វាយព្រៃ អីសេវាដឹរីយ។

ពី. សិលេជ្ជជាសិលជិរបស់ពួកបិស់ទ្វាក់មួយត្បាត់នាំវាគិនថែនហាមប្រាម
គ្រប់យ៉ានេនោះទេ។ យើងមានចំណុចដោយការទទួលស្ថាល់ទូវការប្រចិត្តអាមេរិក
របស់ខ្លួនឯងដើរព្យាយាយបំបាត់រាយប្រាម។ នោះគឺអីដែលសិលេជ្ជមាន។
បន្ទាប់ពីយើងយើងបានប្រាមប្រាមកៅក ពេលនោះយើងមានចំណុចដើរព្យាយាយ
បានរកឃើមជាតាតាក្សសំដីជាប្រឈមប្រាមប្រាមសំត្រាល់ចាប់យើងអាមេរិកដើរ
ដើរបានប្រាមប្រាមការនិយាយកុហកកៅក បន្ទាប់មកយើងធ្លាតិយាយតែនាក្សសិត និយាយ
ដីជានិងសមរម្យ ហើយជើយត្រូវតាមកាល។ ប្រាមពួកប្រាមប្រាមចាប់យើងអាមេរិក
ពេលបានការនិយាយកុហកកៅក ម្នកនិងភ្លាយជាម្នកនិងយាយនាក្សសិត
ធ្លាតិយាយឡើយ មានសម្រាប់ការ យកជាការបាន គេមិនបានពេកប្រាមសំមុនីរ
ឱ្យការ ពេលបានការនិយាយនាក្សសិតឡើង គេមិនមិនយករឿងម្នកនោះ
មកនិយាយទិន្នន័យ និងមិន យករឿងរបស់ម្នកនេះទេនិយាយទិន្នន័យនោះរហាន
ហេតុជើយនាយកទៅបេកបាត់ត្រាបាន។ គេនិយាយផ្លូវត្រាផ្លូវការទាំងនេះដោលបេកបាត់
ត្រា ហើយជើយត្រូវកុហកនោះដោលយើងបានប្រចិត្តបាន។ ម្នកនិង ត្រូវបាន
ត្រាបានសេចក្តីករាយរបស់ម្នក គេសាមគ្គិត្តាបានការពេញចិត្តរបស់ម្នក គេប្រឈប់
ប្រឈប់ត្រាបាន ករុណាការមិនបានប្រចិត្តការពេលដីត្រូវរបស់ម្នក។
ពេលបានមេដាក្សសិតិវាយរបស់ម្នក នោះជាប្រចិត្តធម្មានដែលបានប្រចិត្តរបស់ម្នក។
ពេលបានមេដាក្សសិតិវាយរបស់ម្នក នោះជាប្រចិត្តធម្មានដែលបានប្រចិត្តរបស់ម្នក។
ពេលបានមេដាក្សសិតិវាយរបស់ម្នក នោះជាប្រចិត្តធម្មានដែលបានប្រចិត្តរបស់ម្នក។
ពេលបានមេដាក្សសិតិវាយរបស់ម្នក នោះជាប្រចិត្តធម្មានដែលបានប្រចិត្តរបស់ម្នក។

ជនលោមមានជាតិ ព្រមកាសា ក្រុចជាតិអាគ្ព្រាកាសាខ្លួន ដូចមេអំពេជ្រុចដឹងអ្នករួមគាប់ដូចចូលរួមជីថ្មី ត្រូវបានស្វែងរក

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

ការគិតផ្តល់នៅក្នុង

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 Dhammad
Translated by Venerable Vodano*

ចុះ ពីឲ្យកសិត្រលាកទាំងអស់រីតមកពីណាត បើយនៅល្អកដែលបានទេ
រីតនៅខ្លួន?

សរសបរដាយ ព្រះរាជក្រឹងមីក :
បក្កែប្រជុំវិនិយោគ ព្រះរាជក្រឹងវាទោនា
នៅមានក...

ଓଡ଼ିଆ ପ୍ରକାଶନକୁଣ୍ଡଳେ

ចំណាំបែងចុះសារព័ត៌មាន និងការរៀបចំសារព័ត៌មាន ដើម្បី
ជោគជ័យការបង្កើតរំភេទក្រុងក្រុងប្រជាពលរដ្ឋ និងការបង្កើតរំភេទក្រុងក្រុងប្រជាពលរដ្ឋ។

**៣-បង្កើរតាមខ្សែសន្តំលក្ខណៈ
បានធ្វើដំឡើតារុសចិត្តរាក្យ**

៥- នឹងការណ្ឌាប់ដើម្បីនិងចុះត្រួតពីតម្លៃសំន្យរបៀប
ដែលបានធ្វើឡើង និងអាជីវកម្ម និងភាពរបាយ ។
និពន្ធដោយ លោកវា បុណ្ណោះ

សេចក្តីសំគាល់នានា វត្ថុខ្មែរសាមគ្គិកាលហ្មារី
សូមអំពារទាន់ដែលបញ្ជាផិត្យមានធម្មជាបិស់ទៅសមាជិក
និងសំបុរសជនទាំងអស់ជួយផ្ទៀងផ្ទាត់ចូលបច្ចុប្បន្ន ប្រចាំ
ខែតាមសម្ងាត់ថ្ងៃថ្ងៃ ។ បច្ចុប្បន្នទាំងអស់ដែលបញ្ជាផិត្យ
មេញមានសម្ងាត់ថ្ងៃថ្ងៃ ហើយប្រចាំថ្ងៃប្រចាំឆ្នាំទេ៖
ទាន់វត្ថុនិងយកមកប្រើប្រាស់ សំរាប់ផ្ទៀងផ្ទាត់ចូលបច្ចុប្បន្ន យុទ្ធសាស្ត្រ សម្រាប់
បុន្ណោះសង្ឃឹមនិងការចំណាយជាយច្ចាវេត្តដើរ ឡើងទៅ
ឡើត ។ បើបញ្ជាផិត្យមេញ សម្ងាត់ថ្ងៃថ្ងៃ ដែលនូវបែង
បានបង់បែកឱយទៅឆ្នាំ២០១៦ សូមបន្ថុបង់ប្រចាំឆ្នាំ២០១៦
២០១៦ឡើត បើបញ្ជាផិត្យមេញសម្ងាត់ថ្ងៃថ្ងៃដែលមិនធ្លាប់
បង់សូមមេត្តាដូយតាមការប្រកាសក្នុងសម្ងាត់ថ្ងៃថ្ងៃ ។
គុណពេលនេះកើសុមអរគុណជាតាមកិបរមាតែលបញ្ជាផិត្យ
មេញ និងសំបុរសជនដែលបានបង់ជាប្រចាំ
សូមឱ្យសេចក្តីបញ្ជាផិត្យមេញ គ្រប់យ៉ាងរបស់អ្នកបានសំរែ
ជាស្ថាតរកបិន្តិភាគកំខាន់ខាន់ឡើយ ។ ចំណាប់ព្រាយយើងនិង
ឯ៉េង្សារៈសំបុរសជនទាំងអស់ ។ ទាន់វត្ថុនិងធ្វើវិសុុប
ឱ្យដើម្បីយកចំណោមបញ្ចូលឡើតាក់ ។ ការបញ្ចូលយុទ្ធសាស្ត្រ
ទៅបិន្តិភាគកំខាន់ខាន់ឡើយ ។ ទៅបិន្តិភាគកំខាន់ខាន់ឡើយ ។

Appeal Note...Calgary Cambodian Buddhist Temple would like to appeal to all Buddhists, members and the general public to donate money monthly or yearly. All the money that is donated to the Temple shall be used to provide monks the four necessities and other expenditures. For members who have donated last year, please renew your donation in 2006. For those who have never donated, please share your generosity accordingly. Also on this occasion, we would like to express our sincere thanks to all the donors and we wish you success and blessings in all your endeavors. We will list all the donors' names in the next newsletter. You can send your donation to our Temple. **The temple will issue official receipt for Annual Tax Purposes.** The address is: *Khmer-Canadian Buddhist Cultural Society, 7011 Ogden Rd., SE., Calgary, AB, T2C 1B5, Canada*

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 appraisement 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.

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BON LOK TA CHHEA TOUCH		CALGARY	\$220	APRIL 29, 07
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Panna's New House Ceremony		Calgary	\$100	June 23, 2007
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Hem Chantha's New House Ceremony		Calgary	\$250	July 1, 2007
Nuth Leang's Home Chanting		Calgary	\$100	June 24, 2007
Chean Sok	For temple	BANFF	\$200	June 11, 2007
Total			\$5497	July 17, 2007

មនុស្សសង្គមដោយនឹងញាប់ឆ្លងការថា៖មុនការតាំងមានកំហែង ។ មនុស្សសង្គមដោយការសេចក្តីផ្លាយ ។ មនុស្សសង្គមដោយស្របតាមភ័ព្យជីវិត ។ ចូរសំឡើងមើលខ្លួនអ្នកថា អ្នកជាអ្នកជាម្នាក់ដែលមិនមែនអ្នកជាប់? ។ ហើយនរណាតើដែលមិនអ្នកជាប់? ។ ការឈឺជូនអ្នកដែលអ្នកអាចធ្វើទៅបានបានប៉ុណ្ណោះ ។ នរណាម្នាក់ដែលត្រូវការសេចក្តីសុខដោយរឿងរាល់រឿងអ្នកដែលដែលត្រូវការសេចក្តីសុខ ដែលនៅ៖ និងមិនអាចធ្វើប្រទេសសេចក្តីសុខឡើយ ។ សំរាប់មិត្តបស់អ្នកគឺមួយប្រអ្នក ។ គេចង់ពាននទ្ទូលទុកសេចក្តីសុខដែរ ។ ចូរកំឡើងគេចូកថា៖ ហើយពេលណាអ្នកណាបានការលោកខោះទេ? អ្នកនិងអារម្មណានូវសេចក្តីសុខនាមួយ ។ និមួយនេះ

“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

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ខ្លួចសេវា	លោកសល និងអ្នកស្រីស៊ីន ហុងមី	លោកវិ ដី និងកវិយា
ខ្លួចអាទិត្យ	លោកការមូល វណ្ណាត និងកវិយា លោកដន ឡុម និងអ្នកស្រីខេម សីរី លោកហាន ខ្សែ និងអ្នកស្រីករ សារ៉ែន លោកអិង វាក់ និងអ្នកស្រីបុន ហេង	លោកបុន សារ៉ែន និងអ្នកស្រីហេម មិស លោកហុក នេងគី និងអ្នកស្រីដាក់នឹ លោកតាងិន ហុន និងលោកយាយសារី

សេចក្តីព្រារៈ: សូមអំពារវនារោញាកិចិត្តពួកបិស់ទៅ សមាជិក-សមាជិកា ចូលរួមការទំនេរឱយ្យបានដាប់ខ្លួនរដ្ឋ គ្រប់ខ្លួនរដ្ឋ រួម្រាល់ស្ថាបន្ទាមការងារដែលការពារការទំនេរឱយ្យបានបិណ្ឌ ដើម្បីសេចក្តីសុខ-សេចក្តីថ្មីនៃខ្លួនឯង ក្រុមត្រូវសារ និងបុញ្ញការឲ្យសេចក្តីថ្មី។

សេចក្តីប្រជាធិបតេយ្យ

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Would like to thank all generous donors who have previously supported and appeal for your continual support to accomplish this project.

More information contact:

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