

THE PRESENTATION OF VIPASSNA THURA BUDDHIST CENTER

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I. The Executive history of The Vipassanā Samāthi in Cambodia

According to the historical documents and historical practice of Buddhism in Cambodia has confirmed that the Cambodia has embraced Buddhism to obey since Funan times, in 3rd century of Buddha, Buddhist era 234, before Christian era year 309 until the Angkor time. (The documents of Mr. Ian Haeris, Section 1, and Page 49), **King Jayavarman VII** (in Buddhist era 1724 and Christian era year 1181) has steadfast respected Buddhist from his father name **Dharmara Nintra Varman II** reigned during the year 1160. **The King Jayavarman VII** and his royal wife name **Indra Tevy** which is a king with “**Tasa-pithda-Rāja-thor**” (having ten parts of honesty) who has high knowledge and both knowledge in Buddhism. Obviously, there are many statues left behind in meditation posture that he had to learn from his royal father.

According to the documents (Khmer Hero Page 89, Section 4) in **Preah Srey Dhama Rājā** time (in Buddhist era 2180 and Christian era year 1636), reigned in Udong Meanchey city has shown that there is the “**Preah Mohāthera**” (Senior monk with at least 10 years of seniority) sacred name **Preah Sokunthea**, Senior monk of “**Ganathipadi**” **Chim**, acting director monk of all the monks, he living at **Neakta Soeng** Pagoda, Udong Meanchey city. He is a seniority who has knowledge of the “**Tripidaka**” (the collection of Pāli texts) and knowledge of “**Samāthi Kamathana**” (Mental concentration) endowed with “**Nheyya-ñhāna**” (the supreme knowledge possessed by the Buddha) and “**Lokiya-ñhāna**” (the worldly undeserved), and continued to **Preah Chan Rājā** time (**Preah Utay Rājā**), Buddhist era 2350, Christian era 1806 (Khmer hero documents, page 1035) there is a seniority name “**Preah Dhamma Vipassanā**” living at Mohānokor Wat district, he is

the occasion teacher which is the teacher of **Preah Utay Rājā** that continuity from his royal father. On the dated of 15keut, Azad month, Year of the Goat (the eight year of the Khmer Lunar cycle, the year of the sheep), Three era, Buddhist era 2355. He has invite the King “**Dhamma Vipassanā**” and other monks to remain (royal, priest) to memorize prayers at Udong Meanchey city (the ancient capital city of Cambodia) for the benefit of charity, keep good precept and to absolve etc.

Khmer hero documents (Page 1069) in the Queen **Ang Mey** time on day 5 keut, month of Bos, Year of the Goat, in the Nine era, Buddhist era 2379, Christian era 1835, **Samdech King Sokunthea Thipati**, director of glory monk, royal name **Uk** he is a king who has knowledge of Buddhism and “**Vipassanā Thura**” (Meditation in quest of practices) that was appointed as monk’s director in the meditation in quest of practices by **King Angduong**.

Khmer hero documents (Page 1083) in the **King Angduong** time at Udong Meachey district (the Buddhist era 2391, Christian era 1847) he is a king with “**Tasa-pithda Rāja-thor**” (having ten parts of honesty). At 7-8 at night, he always listening the Dharma which the monks perform at the Royal Palace every night and every eight Silas (precepts) days. Especially at the 12:00 midnight, he always preached about “**Mettā-phāvanā**” to pray the goodness to all benefactors as well as two feet animals, quadruped and more eight kinds of liquids which may be consumed by Buddhist monks during their daily fasting period.

According to the historical book of the “**Dhamma Vipassanā**” **Sam Buntheourn “Keto Dhammo”** that have collected edition compiled by the commission of **Cambodian Vipassanā Buddhist Center** published 5th. Buddhist era 2556, Christian era 2012, page 41, certifies that: in 1996 the supreme head of all monks “**Gana Mahānikāya**” royal name **Tep Vong**, he decided to establish a new education system that never has in Cambodia called **the education system of Buddhist “Vipassanā Thura**” (Buddhist meditation). The king “**Mahāsangha Rāja**” (The king supreme head of all monks) he has appointed “**Preah Dhamma Vipassanā**” **Sam Bunthoeurn “Keto Dhammo”** as director to lead the “**Vipassanā Thura Center**” processing with the administrative management system of the Kingdom of Cambodia.

“**Preah Dhamma Vipassanā**” **Sam Buntoeurn** “**Keto Dhammo**” born on Monday, 3 Roach (Days of the month during which the moon is waning), Phallguna month (the fourth month of the lunar calendar, February-March), Year of the Monkey (Ninth year of the 12-year lunar cycle, the year of the monkey), Neight era, Buddhist era 2499 at the 18 March, Christian era year 1957 living at Mukkampung district, Kandal province, Cambodia. He entered as a monk in 24 years old staying at **Keomuni Chaot** pagoda in 1980. Then he learned mediation with many Meditation Masters like teacher **Ros Chhun** and so on.

According to the describe of teacher **Ros Chhun** (a teacher of dharma who graduated from meditation all 40 abundance) said that he had learned meditation from his teacher and his teacher learning from sequence monks from the time of Preah Angduong. Then

II. The history of the Vipassanā Thura Buddhist Center

After ordination, “**Preah Dhamma Vipassanā**” **Sam Bunthoeurn** “**Keto Dhammo**” as the president of the **Cambodian Vipassanā Center**. Then the **King Preah Sangha Rāja** (the supreme head of all monks) also set up a temporary headquarters in **Nandamuni** pagoda in Phnom Penh, and has created a committee of a group that has the “**Preah Dhamma Vipassanā**” **Sam Buntoeurn** as president. Later he set up a new headquarters located at Phsar Dek commune, Ponhealeu district, Kandal province and has changed name from Cambodia Center for Vipassanā to **Vipassanā Thura Buddhist Center** on the Buddhist era 2544, Christian ear 2000. He also developed the infrastructure such as road, monk’s house, nun’s house and Tachi’s house (laymen who shave their leads, wear white or yellow robes, follow the 10 precepts and live in a pagoda, they are not ordained, but may assist the monks), **Sālāchan** or **Dhamma Sālā** (Gathering or ceremonial hall in a Buddhist monastery), Buddhist temple, pond, and mediation school as well. In addition, he has also arranged separate studies of **Vipassanā Thura** in to 3 classes:

- The primary academic for vipassanā class for 03 years
- The Secondary academic for vipassanā class for 04 years
- The higher academic for vipassanā class for 05 years

Since 1996 till now has tens of thousands of Buddhists in the province and municipalities across the country of Cambodia that was educated through Vipassanā Thura (**practice Samatha kamma Thōna and Vipassanā Kamma Thōna**), which has grown steadily until the “**Preah Dhamma Vipassanā**” **Sam Buntoeurn** passed away. And then has a student whose name “**Yōnika thera**” **Nao Yi** has continued these acts. Soon “**Preah Yōnika thera**” **Nao Yi** passes away.

Currently, there is a student of the “**Preah Dhamma Vipassanā**” **Sam Buntoeurn** sacred name “**Preah Sōsanamuni**” **Him Bunthoeurn** as the director of **Buddhist center for Vipassanā Thura**, he has also continued previously action and creation of new activities added to make the **Vipassanā Thura** more further progress.

Preah Sōsanamuni Him Bunthoeurn is a Major class commission; he has strongly efforts in the establishment of **Tudanga Forest** (Name of a section of Dhamma concerning asceticism) which has land sized 20 hectares and building the Buddha statue as well as planting trees in the Buddhist center for **Vipassanā Thura** with the effort to expanding of **Vipassanā Thura** to be better.

III. The Activities of Vipassanā Thura Buddhist Center

The activities of The Buddhist Center for **Vipassanā Thura** of Cambodia are as follows:

1. The everyday carry out

The monk, Lay-Devotees, entered to study and practices in school every day and practices in group in Dhamma Sālā (Gathering or ceremonial hall in a Buddhist monastery) and in the Buddhist temple.

A). The practices time for monks

Hours:

- 03:30 AM to 06:00 AM

- 07:00 AM to 09:00 AM

- 02:00 PM to 05:00 PM

- 06:00 PM to 09:00 PM

B). The practices time for Sila Vanta and Sila Vanti

04:00 AM to 06: 00 AM

07: 00 AM to 09:00 AM

02:00 PM to 05:00 PM

06:00 PM to 09:00 PM

2. Tolerance Vipassanā Course

Every month, on 1 to 7 the Buddhist center for “**Vipassanā**” have always practiced the tolerance meditation by sitting meditation pray the meditation by the schedule as follows:

- Tolerance meditation scheduled as following:

Hours:

03:30 Am to 05: 30 Am

07:00 Am to 10:00 Am

01:30 Pm to 04: 30 Pm

6:00 Pm to 09: 00 Pm

3. Pedagogy Inclemency

The Buddhist center for “**Vipassanā Thura**” has opened a training course for new teacher of dharma that just passed the exam to become fully-fledged teacher, to teach in the provinces and municipalities across the Cambodia. The education of pedagogy inclemency has 1 month per year.

There are 3 of Pedagogy Inclemency Lesson

- 1). The study programs for meditation Vipassanā
- 2). Behavior properties
- 3). How to teach

The Study Program for Meditation

- 1). The Primary academic for Vipassanā**

A). Study about the faith, precept, Kind of deed (where good or evil), 13 hermit, to absolve air 4 clan (for a Buddhist monk)

B). Study about the **10 Anusati** (remembrance), **10 Asupha**, **Kōyakatā-sati**, **3 Pramma-vihōra** (3 basic attributes of a pure), **10 Kasina** (proof), **Ānābānassati** (Type of meditation or concentration consisting of counting breaths).

C). Study about **6 Magga** (guardian of the door), **6 Ārāmana** (feeling), **9 Rūpa** (bodies), **5 Nāma** (names), the suffix factor of individuality, **Tri Lakhana** (The three characteristic of life), **Uttayabba-nhōna** (the precept of born and to die) and **Anupassanā** (contemplating).

2). The Secondary academic for Vipassanā (insight):

Study about precept, kind of deed (where good or evil) , 13 hermit (name of a section of Dhamma concerning asceticism), contradictory occasion, **3 Pramma-vihōra** (3 basic attributes of a pure), **10 Kasina** (proof), 5 respiration (type of meditation or concentration consisting of counting breaths), take the virtue only **Pathama-Jjhōna** (first step) to be strong and constantly intern in the **6 Āramana** (feeling), **6 Magga** (guardian of the door), **28 Rūpa Dhamma** (body), 5 **Nāmarūpa** (individuality), the suffix factor of individuality, **Tri Lakhana**, individuality of the precept of born and to die and **9 Vipassanā-nhōna** (Ability or method of attaining insight), strongly feeling placing in the “**Pathama-Jjhōna**” (first step).

3). The higher for Vipassanā class:

A). Study about precept, kind of deed (where good or evil), 13 hermit (name of a section of dharma concerning asceticism) which is rooted calm merit. **Kasina (Proof)** is the light to make more clearly about the **4 Prama-vihōra** (4 basic attributes of a pure), to make feeling into **4 Rūpa-chhōna**, **4 Arūpa-chhōna**, **4 Dassna-Samāpatti**, **Pobbe nivāsā-nussatti-nhōna** (memory of a previous life or incarnation), **Jutūpa-Pōtañhōna**, (feeling of meditation), **73 Ārāmana-Vipassanā-kamma-thōna** individuality and **55 Ākōra** (the suffix factor of individuality). After understood clearly then enter into **Tri Lakhana** (The three characteristic of life), **Uttaya-nhōna** (the precept of born and to die), **9 Vipassanā-nhōna** (Ability or method of attaining

insight), **18 Mahāvīpassanā**, **9 Lokuttara-thor** (Dhamma paradise), strongly feeling placing in the **Pañhcama-Jhhōna**.

B). Behavior characteristic expressed about the personal conduct of manners of discipline, to be good teacher. The conducted that involving to another person to be good and is to be respected.

C). The conduct in leading other by trying as regular, respect the time and rules of schedule.

D). How to teach and practice the apologies of **Tri Ratana** (the triple gem) to offer the precept, offer the talent, offer for teacher of dharma then enter into teaching techniques.

4. For Hermit Courses (name of a section of Dhamma concerning asceticism):

The practicing of **13 Thudanga** (hermits) was practiced for 10 days in a year that has scheduled as following:

Hours:

03:30 Am to 05:30 Am

07:00 Am to 09:30 Am

02:00 Pm to 04:30 Pm

06:00 Pm to 09:00 Pm

The progress of meditation, listen to the advice of eating, to be circumspect of discipline respecting to be better. In addition, there are special **Thudanga** (hermit) has been open for 10days, 7days, 5days, to the provincial centers in Cambodia.

5. The establishment of additional branches for Buddhist center:

The spree of center branches in the provinces and municipalities is in subsequent. The Buddhist center is also interested in opening the additional training to the trainer by carefully.

6. The national and international reception to learn meditation:

The Buddhist center for **Vipassanā Thura** (requirement of mental shrewdness) that have received the national and international guests to learn how to perform the psychotherapy which has in short time, to the

need of guests that has short time and they always gain knowledge and virtue for the **Vipassanā Thura** should be noted.

7. Support Association of Vipassanā Thura:

The support association of **Vipassanā Thura** be prepared in statue by the committee of the association on August 1, 1999, article 46, to sustain the **Vipassanā Buddhist Center** to practice effectively.

8. Educational Propagation:

There is advertising via radio, audio cable, printing, and library in the **Vipassanā Buddhist Center** and in the campus center as well as domestic and foreign in a large number.

9. Life-Saving:

Buddhist center for **Vipassanā Thura** has nursing for facilitating the treatment to the monks, Sila Vanda, Sila Vati, and Buddhists everywhere who studied Vipassanā to capacity as possible.

10. Supporting:

The monks are supplied and their meal on the gathering hall which has chef cooked regularly by has the support from charities in everywhere, such as Moha Ubasok **Mrs. Sok Im**, Buddhist donors as well.

The daily life of the Sila Vanda, Sila Vati, is responsible for themselves. Separately, for the holy day (the day set aside for the observance of Buddhist precepts) and holiday have to meals together.

IV. Ānāpānassati (Type of mediation or concentration consisting of counting breaths)

Ānāpānassati means to thinks and counting of Breath out and breathe in. Someone who saw and fearful in transmigration of souls called “**Bikhu**” (Rand of a Buddhist monk). **Feeling** means that the naturally that you think, and critical thinking of feelings. The non-educated feeling has always not well-behaved, trembling motionless to the feeling as it in the natural is difficulties to maintain by rare, why that born and why that away very quick. But it has always conducted in mood that is the desire and not aspiration often. Therefore, all kinds of suffering always just increase in abundance. Whenever all emotions such as visual attraction to hit the door, has visual radius (opening of the eyes) as well, the emotions has always rushed through the gate, such

as road visual radius, go outside to sucking the tasting of great emotion. When the feeling is not happy it brings the resentment and discontent in a great emotion. If so, the animals are also suffering relentlessly in every day. Therefore, those who wish to be free from harm and want to happiness in life should be manage and admonition of feeling to purify like the Buddha's words expressed that:

Chitaṃ Kutaṃ Sukhā Vahaṃ: The feeling that they are managed well and always brings happiness.

Chitaṃ Tantaṃ Sukhā Vahaṃ: The feeling that they are advised well and always bring happiness.

The person who is the **Atikamika** (The Beginner who is just starting to learn) always has non-stable feeling, when you advise your feeling in disorder which is the mix together place with the sound of (the wind blowing, water pouring....) you will not be easy to admonition your emotion. Because of your emotion always agitation, lonesome, rushed to take the emotion through the door). Therefore, only then the Buddha, our god expressed the appropriate abode for religious concentration to a yogi (a person who practices mediation) who needs in emotion education.

So, the **Yogi** is a beginner individual that has aspiration to progress of breathing must escape from mix together place by the **Gana** and the place with sound of (wind blowing, water pouring....) and go up in the quiet woods or down tree or in quiet house or quiet Buddhist temple or anywhere quiet, where easy in meditation. Because of **Jjhāna** (to take a step of meditation) has a thorn voice and where quiet is easy to progress in meditation for the enlightenment of the special good deed. If the yogis (the beginner who just start to learn meditation) seek appropriate **Senāsana** (residence) in the process of meditation and must sit down. Because the sitting posture is a calm behavior, is a part of the behavior does not hesitate of feeling and non-fantasies of mind.

The sitting has to sit cross-legged strongly well, because that kind of this sitting is a behavior which brings comfortable in fluctuations of **Assūsa** and **Passūsa** air (breathe in and out), as well the actions taken around of feelings. And then keep the body straight, because of the in keeping the body straight make the skin, meat, fiber does not collapse, woe, have pained, which happened from skin, meat, fiber that hold collapsed is

also did not happen. If the misery does not happen, make the feeling unite and the meditation is not falling, and reaches to extensive progress. Then have to memory placements, is to make the feeling forward the breathing which it was grown. This method is the most important, because of the meditation, and if yoki (Beginner who just start to learn meditation), have inattentive feeling, floating wells, also progress unsuccessful. Thus, before celebrating to find the breathe in and out, the yoki have to collect the feeling to stable and then take out the mind from other feeling and placement the memory as strongly well.

The method to take out the feeling from other memory, the breathing in and out or carry out the breathing must to get virtue, fist Jhhōna class must by crossing the 5 structures:

1). **Vitakka** (reflection): Critical thinking put into the emotion meditation.

2). **Vicāra** (Investigation): Considerations shape a sense of meditation (breathing in and out from the center to end of the nose along with the nature of the wind, noticed wind up and long, fall to short 4 points such as: Navel, Chest, neck and end of nose. The hurting arise and go off or feeling to gather at the end of the nose. The point the **Yoki** (Beginner learner) received virtues born of **Pāmojja** (happiness) is pleased softly.

3). **Piti** (Ecstasy): The strongly joy can inspire the body and mind to all to the “**Pharanā-piti** (the meeting of wind and intelligent at the end of nose to loss of pain. The cool has also released throughout the organisms, the 5 **Saphāva-piti** also occurs on the body caused to have goose flesh, to have goose bumps, seems to be the lightning disappeared before and seems there’s nothing to touch, seems too forward, backward, and its floating to get the **Yoki** (Beginner learner) that access to full body virtues).

4). **Sukha** (Happy): The happiness come plenary body, great calm, good cold, to encourage the yoki (Beginner learner) is in virtue that is **Kāya-sukha** (happy in body), **Cheta-sukha** (Mental happiness) means as happiness in mental.

5). **Eka-Katō** quiet feeling have only one feeling (the feeling is gather one, to gather in the **Hadaya-vatthu** (the location of feeling, hart and mind), body, mind no action, that **Yoki** gain the first Jhhōna to be

combined with **5 Rūpa** (5 body), has the decency in body, to mix together with ethical purity, feeling purity, as features).

When acquire the virtue, fist Jhhāna to be combined with body 5, **Yoki** (The beginner learner) is also located in the impartiality, indifferently and indifferently, the same equal in one feeling, all gone of “**Nivakranakthor**” of body 5 such as: **Kama Chanda, Pyōpōta, Thina-Mithda Utthachca, Kokachca and Vicikaccha** as gradually from the body 1st to body 5th. When have trained the **receiving** of the 5 precepts, every day, the **Yoki** more expertly skillful in the **Ang-Jhhōna**. Because of those, the Buddhist center for Vipassana has taken the breathing to study on the basis of all mediations, because of this meditation is easy to remind of feeling for the beginner who just starting learning meditation. Each one of us has his own breathe. From day to day we always breathe without thinking about it. After a **Yoki** have training fluently to bow down feeling, to progress further **Vipassanā**.

The Operations to Identify the Name and Individuality

The setting of name and individuality that is the interesting of **Vipassanā**, and **Yoki** that should determine the **Rūpa-thor** (concrete object) in first, then determine of concrete object that it is the behind feeling. **Yoki** that is the **Vipassanā Yōnika** (crew), **Samatha Yōnikoka** (one who engages in such meditation as a tool or means to calm the mind), should determine the name and individuality to all doors, all interesting, all behavior, all times, and all places in the bible **Visuthdimagga** (Road leading to perfection) part 3 has certified that:

Pāli: “**Se ca hi Ekasmim Vā Rūpa Dhamme Uppatithite Tvisu Vā Rūpaṃ Pahāya Akrūpa prittahaṃ Araphati Kammathōna-Tomi Parihōyati**”.

The meaning: If the **Rūpa-thor** (concrete object) for one and two since reaching wise of a **Yoki** (hermit) renunciation of body and to celebrate for determining the abstract also eliminated from the mediation.

Pāli: “Suvisuthdaruparittahavasena Pana Arūparittahōya Yogaṃ Karoto Kammathōna Vutthiṃ Virullahiṃ Vipulaṃ Babunati” then the yogi also made an attempt to determine the behavior of abstract by the power of understanding of purity body, **Kamthōna** and reach the extensive progress too.

Thus, the yogi when setting the determine of other body to be more by step until wisdom fluency in the determination of the body’s characteristic, and when yogi do like that ready, the abstract that have body is the feeling, and prosper revivalist too and placement well. As for non-concrete object which was arising and located by nice, that non-concrete object will have a feeling of wisdom too, and to stay without suffer out while the yogi renunciation of setting and know the concrete object and setting back to know the non-concrete object.

Determining the suffixes of Individuality

The Medical-wisely saw the symptoms of illness then find the **Samutthōna** (cause of illness), the man with compassion see the young babies sleeping face up in **Smosāna** forest and then consider where the parents of the baby? However, **Yogi** understand the concrete objects and also consider to find suffix factor of this individuality too. And is also consider to find the suffix factor of the concrete object in the **Vipassanā**, **Yogi** have to consider to find the suffix factor of the body in advance then consider of suffix of individuality after.

The determinism of body contains 5 there are: **Avijjā 1** (ignorance), **Tanhā 1** (passion), **Uppātāna 1** (inclination, Buddhist), **Kamma 1** (action), **Āhāra 1** (Food).

- **Avijjā:** Ignorance
- **Tanhā:** Aspiration and morbid in feeling.
- **Uppātāna 1:** Stronger inclination in feeling.
- **Kamma:** Good and bad action.
- **Āhāra:** Kavalīnkārāhā, it meaning is the rice ball, water and cake as well who person eat into the throat.

The Suffix of the Body

- **Cakhu-viññhāna** (sight as a sense): Caused by the eyes and body.
- **Sotta-viññhāna** (sense of hearing): Caused by the ears and voice.

- **Khhāna-viññhāna** (sense of smell): Caused by the nose and smell.
- **Jivhā-viññhāna** (sense of taste): Caused by the tongues and tastes
- **Kāya-viññhāna** (consciousness through the body): Caused by body and “Paot Tapvak” (touch).
- **Mano-viññhāna** (intuitive feeling): Caused by feeling and Dhamma.

The absolve of Vipassanā

When the yogi has determined the name and concrete noun and also the suffix passed of doubts in all three eras. Then should absolve the **Vipassanā** endowed with the “**Tri-lakhana**” (three characteristic of life) through all 6 gate to go on.

3 Characteristics

The Common Equal Characteristic to all material existence has 3 there are:

- 1). **Aniccatā** (absurdity): The condition is the precarious
- 2). **Tukhatā** (Suffering): The condition is the suffering
- 3). **Anatta** (Soulless): Buddhist doctrine of non-self or not responsive to the control of the ego.

Aniccām (absurd): by explanation that **Khayām** (fall down), the **Yogi** considering to found that the individuality that happened is has always lost.

Tukham (Suffering): by explanation that **Phayām** (fear), the **Yogi** should consider to found that the individuality is the natural of the fearfulness.

Aknatta (Soulless): by explanation that **Asōram** no essence. The yogi should consider to found that in this personality nothing meaningful, only name and body. The individuality is the natural of empty, easy to leak, born and die by the suffix, not to be under the control in the power of any person.

The virtue that happened to absolve the Vipassanā

In the time that Buddhism found the fear in cyclical (evolution of the life cycle) whose hate distress, love happiness and to bend down to operate in meditation, at that time the body modestly and feeling will happen. When having the body modestly the “**Sila-varam** (The circumspect in precept) will happen. When

having precept, mental concentration (Stable feeling in the same emotion) will happen. When having meditation ready, the intellectual found clearly the material existence that happened and died out, to be very tired of something (because of frequent occurrence), away from orgasms, have no aspiration and no tie up (with rope) in materialism and will happen manifolds.

In the point that with no tie up in the materialism is the special virtue. All humans and animals in the world that living with no jealousy, self-centered, not adopt the societal hierarchy, race, nationality, family tree, as the person who living and consider themselves, know how to coordination of living with society. If people in the world have learned the same, the whole world will have peace forever.

Through the status and experience of the **Vipassanā Buddhist Center** of the Kingdom of Cambodia, this was held in the current session about the **Vipassanā** issue and generally society of people. It certified that the **Vipassanā** helped rebuild moral and social education of people who are suffering, especially energy helped to build peace in the general society and whole worlds.

References

- The treatise of Tripitaka or the baskets No. 70
- The treatise of Vistthimaggā (The path leading to perfection), all 3 parts
- The dictionary of (Preah Dhamma Vipassanā **Sam Bunthoeurn**)
- Khmer Hero (**ENG SOT**)
- History and practice of Buddhism in Cambodia (Ian Haeris)
- The practice method of Vipassanā in Cambodia (**Preah Sāssana Muni Him Bunthoeurn**)

Buddhist Center for Vipassana, 15 Keut (day of waxing of the moon, used for each day of the 15-day period from new moon to the full moon), Chaet month (fifth month of the lunar calendar, corresponding to March-April), Year of the Monkey (Ninth year of the 12-year lunar cycle, the year of the monkey), Neight era, Buddhist era 2560, Christian era year 2017.

Thanks