Whispers of Our Hearts
Acknowledgement

This magazine is the collective effort of many whose dedication, effort and patience help made this production, a work of art. The editor expresses his sincere gratitude to everyone involved and wishes everyone to be well, happy and peaceful. Sadhu.

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Dear readers,

After all the constant effort, and many months of preparation, I’m proud to present to you our UNIBUDS 38th Annual Magazine! It is my pleasure to be given the opportunity to publish this magazine, and I sincerely thank everyone for taking your time to read this. I hope this magazine is able to help you reminisce some of the enjoyable and unforgettable moments throughout the 38th term, whilst gain more Dhamma insights and know more about our family, UNIBUDS.

This magazine is based off the theme of Bodhi Nite 2018, Right Speech. Right Speech can be categorised into 3 different types, gentle and comforting speech, where we communicate in a gentle manner, and giving comfort to those in need; rejoicing speech, where we rejoice in others’ good deeds; and inspiring speech, where we motivate others to strive further. Right Speech also means no lying, no harsh speech, no divisive speech, and no idle chatter. Throughout this magazine, you will find articles, short passages and songs related to Right Speech, which will help you better understand Right Speech even more.

Besides that, the format of the magazine was slightly different from most years. By having a balance of articles and photos, this magazine is able to deepen your understanding in Buddhism, whilst still provide enough visuals for readers to reminisce on the nostalgic moments we all have had throughout the term.

Last but not least, I would like to sincerely thank everyone who have contributed to this magazine. The constant support from them is what made this magazine possible. And I hope that all readers are able to not only find this magazine enjoyable, but a memorable yet enlightening one. Enjoy!

With Metta,
Jo Shua OOI
Annual Magazine Editor
2017/2018
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Patron’s Message
This year, the UNIBUDS Annual Magazine Committee has chosen Right Speech as the magazine theme. Speech, which includes the spoken and written words, is the key form of communication among people. In this era of social media and 24/7 news, speech is more important than ever. With a click of a mouse or a tap of a screen, false and unwholesome information can go viral, creating chaos and confusion. In the same way, kind, respectful and positive speech can foster improvement and peace all around the world.

Speech can directly impact our feelings. Speech can also have physical repercussions as seen by the many cases of verbal and cyber bullying leading to stress, despair and even suicide to the victims.

But speech can also warm up a person’s heart. Words of kindness and encouragement can enhance a person’s motivation and diligence. Friendly and positive words can bring more joy and happiness in life. Caring and loving words can bring more warmth to the society.

What are right and wholesome speeches? Firstly, we should check our mind. Right speech should come from righteous and wholesome mind, that is, a mind that is free from greed, hatred, arrogance, jealousy and selfishness. Secondly, the outcome should benefit and bring happiness to others.

There are three types of right speech:

a) Gentle and comforting speech: We should communicate with others in a gentle and friendly manner. We should give comfort to those who are in need; with a compassionate mind.

b) Rejoicing speech: We should rejoice with others’ good deed, encourage and inspire others to do more good.

c) Inspiring speech: We should try to motivate and help others to progress further. For example, we should encourage a person who is practicing giving to go further and observe the precepts, meditate and listen to Dharma.

We should avoid unwholesome speech such as: harsh language, lying, gossiping, slandering, backstabbing, idle talks etc. The intention behind these speeches and their outcomes are both unwholesome.

In our daily life, if we put across our views without considering the feelings of others by being sharp and arrogant, put others down, criticise others harshly, blame others without self-reflection, gossip, say bad and untruthful things behind others, use sarcastic and negative speeches, say things that destroy others’ happiness; we will create unhappiness and disharmony around us.

On the contrary, if our speech is always truthful, gentle, understanding, caring, comforting, encouraging, embracing, forgiving, rejoicing, cheerful, positive and thankful, we will create a harmonious and blissful world.

Speeches play a very important part in our life. Right and wholesome speeches encourage harmonious relationships with one another and peacefulness of mind. Wrong and unwholesome speeches encourage the growth of greed, hatred and ignorance and lead to conflict and fighting. Thus, it is hoped that we can all try to promote right and wholesome speeches, and help to create a society and world that is peaceful.

It is hoped that all members will value the time you have with UNIBUDS and practice the Buddha’s teachings diligently, develop good respect and sincerity in the Triple Gems. Always listen to the teachings of the Buddha and put the teachings into practice. Firstly start with right speech. Share the Buddha’s teachings with members on campus through friendly and caring speeches, encourage more to learn about the Dharma. May all establish right understanding and right faith in Buddhism, help to maintain UNIBUDS’ purity in propagating Buddhism on campus, benefit oneself and others and progress along the Bodhi path. May all attain purity of mind, hence a tranquil and peaceful society.
慧命社年刊編輯拈出『正語』為今年年刊之主題。語言包括口語與文字，乃人與人之間溝通的主要工具。在現今社交媒體及新聞無間斷報導的社會，更是個重要的課題。滑鼠一按螢幕一觸，不善與錯誤的訊息即迅速蔓延，造成許多誤導及混亂。同樣的，善良正面的語言則能促進社會的進步與和諧。

我們的心情極易因所聽到的言語而波動。惡口如刀劍。不善之語如網上暴力或語言凌辱等可造成憤怒恐慌、憂郁壓力等種種心理傷害，甚而自殺的悲劇。

然而，語言也可溫暖人心。慈悲與鼓勵的語言可提升一個人的動力與精進力。友善樂觀的語言可以帶給大家喜悅與快樂；關懷與愛護的語言可給社會帶來溫暖。

何謂正當善良的語言？首先我們必須檢查自己說話的動機。正當的語言來自純正善良的心。我們的心不應有貪、瞋、癡、憍慢、嫉妒、自私等不善之因素。其次，我們必須考慮其結果，善的語言應該給他人帶來利益與快樂。

正當的語言可包括：

a. 慰喻語（溫柔同情的語言）：以慈和面容，親愛的語言待人。有人生病與受到災難，應安慰鼓勵他們，使他們得到精神上的慰藉。

b. 慶悅語：凡有好處，我們都得讚嘆、鼓勵、激發，使他歡喜，可以激發他向上的心。

c. 賽益語：這是使人進一步的意思。譬如有人已能布施，應引導他更進一步的持戒，修禪定，聽聞佛法

我們應該避免粗暴語、謊言、兩舌語（散播謊言，搬弄是非，挑撥離間）、綺語（無意義甚至引發他人不善之念的語言）等，這些語言的動機與其結果都是不善的。

在日常生活中，若我們喜歡高傲的發表自己的意見，貶低他人，尖銳的批評他人；責怪他人，不自我反省；背後道詭是非，毀謗他人；諷刺；說負面、破壞他人快樂的話，我們將制造一個不快樂不和諧的環境。

反之，倘若大家都能說誠實、溫柔、關懷、諒解、原諒、包容、安慰、鼓勵、隨喜、正面、感恩、喜悅的語言，我們將制造一個和樂的社會。

由此可見，語言在我們生活中的重要性。善良友善的語言鼓勵人與人之間的和諧，心靈的安詳；不善的語言促進貪瞋癡的膨脹，人與人之間的鬥爭。

希望大家能互相鼓勵提醒，時時使用正當善良的語言，締造一個祥和的社會。

藉此年刊一角，勉勵大家珍惜在慧命社學佛的時間，以精進、誠懇、恭敬的心，親近三寶，聽聞佛法；將佛法落實在生活中，首先從正語做起。用友善和悅的語言在校園裡宣揚正法，鼓勵更多人
認識佛教。希望大家都能豎立起正見與正信，維護慧命社在校園的純樸性，自利利他，在菩提道上攜手邁進，促進人心的淨化，社會的和平。
Living our life in Samsara (the circle of life) comes with different paths to follow. In a free society such as Australia, it is up to us to choose which turn to take. For us Buddhists, The Noble Eightfold Path proves the most inspiring - safe and sound, and easy to walk along, right to the end.

Any form of the Buddha’s teachings at any place he gave, from the first sermon until the last, always had the Noble Eightfold Path at its core, whether directly and indirectly. It is true to say that the word “Noble” arises from the name of his own race, Airyan in Sanskrit and Ariya in Pali. Whoever practises his teachings well and attains the first level of enlightenment would be called the Noble Disciple of the Lord Buddha.

How does it work? Generally speaking, a person who follows this path must have a general knowledge of the Four Noble Truths: suffering, the cause of suffering, the end of suffering, and the path leading to the end of suffering. If that is a bit too much to comprehend at this level, at least they should have faith and confidence in the law of kamma (karma), the cause and its effect: to do good receives good, to do bad receives bad; good kamma brings happiness, bad kamma brings suffering.

Here, the Noble Eightfold Path is the road which brings us to the end of suffering. Although morality is the foundation of all virtues, in the Noble Eightfold Path, Right Understanding and Right Thought - simplified as Wisdom - is the first and foremost. It stands before Right Speech, Right Action and Right Livelihood, collectively known as Morality. Lastly, the third Noble virtue encompasses Right Effort, Right Mindfulness and Right Concentration, also known as Samadhi. As has been said, regardless of what we say, do, and think, wisdom is indeed the utmost virtue; sitting on top, taking care of everything that lives and grows in our spiritual life. Without wisdom, everything would fall to the ground.

Although we are not yet enlightened, and not yet free from the power of greed, hatred and ignorance, we must grasp firmly onto our original pure intentions, not to harm and hurt any living beings. There are three kinds of agencies that come under the power of ignorance, the mouth, the body and the mind. When Right Speech, Right Action and Right Livelihood have been properly practised, the whole body and the mouth become positive and wholesome, no longer being the house of bad kamma, and instead embody purity and morality. Not before long, it would influence the mind to make good efforts and have good meditation.

At this level, the six senses would naturally be under good control. The mind is the master, the mind is the chief. When the mind is calm and peaceful, the whole six senses are persuaded with calmness and equanimity. With more and more meditation, mindfulness would be well established. Through a singleness or emptiness of the mind, liking and disliking which are the subtle forms of greed and hatred slowly disappear, making the mind purer and purer. If the mind can be compared to the water from the river, it will be as if the dust and dirt have settled to the bottom, leaving clean and pure water sitting on the top. Ignorance is the tiger sitting in the mind, feeding itself on the liking and disliking that come through the six senses. Without food the tiger would starve and die. Take liking and disliking away, the mind would come to its original state, clean, calm, bright and shining. Just as the sea and its waves remove the wind and the sea would become calm and clear. In practice, we should meditate on the body every day. It is then that sickness, old age and death will become very clear to us. We have to repeatedly see the ugliness of the body, both inside and outside, until our attachment to sensual pleasures grows weaker and weaker. On the other hand, dealing with disliking, exercising good control over our speech and actions will help us to develop good feelings toward everyone. When well practised, Metta, or loving kindness, is like a shower of rain that purifies the air, washing away the dust and dirt and even extinguishing fires where it falls. Such is the power of metta (loving-kindness) in Buddhism.

When greed, anger and delusion find no place in the mind, the dawn of enlightenment arises. We are no longer affected by the worldly conditions, no amount of gain would make the mind go up, and no amount of loss would make the mind come down. This is the state of having no attachment, no sadness and no suffering forever. We are truly in the middle, the Middle Path which we call the Noble Eightfold Path. Anyone who happens to reach this noble state we call him or her the Noble Disciple of the Lord Buddha.
Dhamma Insight
1. 業力

因到果之間是甚麼在連續？為甚麼我們的一個行為，會導致後果的結果？這中間是甚麼在連繫著呢？這中間的連繫就是業力。所以，有時候我們也稱因果為業因與業果（或者是業報）。所謂的業力在哪里，是甚麼呢？我們看不出來，但感受得到。它是一個潛在的力量。舉個例子，今天我和一個朋友吵架，第二天看到彼此的時候還很生氣。昨天的行為已經過去了，為甚麼今天還會生氣呢？昨天造了吵架的業，留下影響力，所以今天看到他時不高興。造作一個行為過後所留下來的影響力，我們就叫做業力。

業這個字本身是行為的意思，在梵文中是「做事」的意思。我們的行為會留下的潛在力量，就是業力，它會影響我們下一個行為或者心理。我們造作的業，可分很多種，其中有善業和惡業。善的業因就會帶來善的果報；惡的業因就會帶來惡的果報。當我們談到達幸福人生的時候，我們盡量選擇培養善的業因。

2. 何謂善惡？

甚麼是善？甚麼是惡呢？佛法中判斷善惡從兩個角度來看，首先我們要檢查自己的心，其次要看其結果。

我們做事的動機是甚麼？是為了自己得到利益還是為了利益他人？有很多人做「好事」是為了自己。比如放生，很多人放生是因為看到經典中說放生可以讓自己得到長壽，所以就讓商家去找了很多的動物，很多鳥，讓他放生。他做這件事的目的是為了自己，沒有考慮到動物在這種「被放生」的行為中所受到的傷害和驚吓。這種行為究竟是功德還是造孽呢？他的出發點只是為了自己的利益，而不是護生。從佛法的角度來說，這樣的行為不能稱為善事。

在判斷善與惡的過程中，首先要檢查的是我們的動機。我們的出發點是甚麼？出發點不應存有自私的念頭，行善不應該只是為了自己的利益。所謂的善事應該是要利益他人的，要有利他者的心，而不是藉着做善事的名義來達成自己的利益。若行善者的心態包含嫉妒，憤懣，嗔恨，貪欲，自私，做事的時候就會被這些煩惱左右，所做的事就不能盡善。我們應時刻檢查自己的心，減少貪嗔癡，在布施的過程淨化自己的心。

所以行善首先要動機要純凈，避免貪嗔痴、憤懣、嫉妒、貪欲、自私的成分。學佛就是淨化身心的過程。淨化身心，智慧才能得以開啟。若身心不清浄，智慧是難以啟發的。當身心充滿著「我執」和「我慢」的時候，自我非常強，總覺得自己很了不起，真相都被我慢蒙蔽了，智慧又如何能生起？有句話說：『煩惱輕，智慧長』。只有煩惱輕了，智慧才會長起來。煩惱的根源就是「我執」。如果「我執」、「我慢」太強，覺得很自滿，智慧是生不起來的。相反的，「我執」越低，透視真理的智慧才可能增長。所以在幫助別人的過程中，要體諒他人，考量清楚如何才能真正利益他人，這種思考的過程可以幫助我們減少我執，培養同理心、慈悲心。

所以行善商業始終要純凈，避免貪嗔痴、憤懣、嫉妒、貪欲、自私的成分。學佛就是淨化身心的過程。淨化身心，智慧才能得以開啟。若身心不清浄，智慧是難以啟發的。當身心充滿著「我執」和「我慢」的時候，自我非常強，總覺得自己很了不起，真相都被我慢蒙蔽了，智慧又如何能生起？有句話說：『煩惱輕，智慧長』。只有煩惱輕了，智慧才會長起來。煩惱的根源就是「我執」。如果「我執」、「我慢」太強，覺得很自滿，智慧是生不起來的。相反的，「我執」越低，透視真理的智慧才可能增長。所以在幫助別人的過程中，要體諒他人，考量清楚如何才能真正利益他人，這種思考的過程可以幫助我們減少我執，培養同理心、慈悲心。

我們應學習以善惡的判斷，來淨化自己的心態，讓布施成為修行佛法的一個過程。因為學習佛法不只是從經典學習，在聽、做的過程中，我們都要檢討自己的心。起煩惱的時候要想想，這個煩惱從哪里來，為甚麼這樣煩惱？怎麼樣去消滅它？這就是修學佛法。當我們如法布施時，這個過程能夠幫助我們淨化自我，培養智慧及慈悲。
其次，除了心懷善意之外，還要注意做事的善巧。若缺少計劃和考量，反而弄巧反拙，導致好心做坏事。舉個例子，有些人想要幫忙，卻沒有放下自我的主見，沒有弄清楚情況直接採取自己喜歡的行動，結果反而給別人添了不必要的麻煩。這就是為甚麼幫忙也要有智慧，其結果必須利益他人。否則難以稱為善事。

業包括善業和惡業。惡業指貪嗔痴的心念以及傷害別人的行為。它的果報是煩惱不愉快的。例如，一個人布施，雖然他出了很多的錢，但當他在出錢的時候，心里充滿著比較的心態，結果在布施的過程中看到朋友布施得比他更多，心里就起嫉妒嗔恨的煩惱，甚至毀誹他人。在這樣的情況下，你覺得他會得到怎樣的果報呢？布施會帶來福報，但若布施的心不清淨，這不但會影響生活的安寧，甚至還會帶來了人事方面的煩惱。這和他布施的時候的心態是一樣的。因果是很清楚的。有些人说我常常拜佛，給佛菩萨燒香，為甚麼我的生活還是不很平安呢？他們以為点三炷香，放十块钱在功德箱，許一大串的愿，他們所求的就會得到滿足。他們沒有想到其實每一件事情都必須有其因果。佛菩萨怎麼保佑我們呢？佛菩萨保佑我們的方法就是告訴我們修行的方法。佛菩薩已經告訴我們很多避免痛苦的方法，但是我們沒有把它们放在心中，沒有把它用上。這是很多佛教徒都有的現象。我們不了解甚麼因，會得甚麼果。我們必須了解，不論甚麼樣的果報，都是我們自己的行為帶來的。佛只能告訴我們如何去創造善的業，避免惡的業。

業的種類除了善業和惡業之外，還有一種叫做無記業，比如眨眼睛等自然反應的動作。另外，禅定給我們帶來不动業。不动業能讓我們的心慢慢靜下來。禅定調伏我們的心，讓我們降伏自己的心，讓它安住。這是不动業。

3. 佛教因果觀

a. 業力是可改變的

不同的業就會帶來不同的果報。業因與業果間的連線就是業力。但是，業力是可以改變的。在造了因，果未成熟的時候如果我們提供不同的業進去，它會有改變。比如我昨天和一个朋友吵架，照理今天看到他還會很生氣。可是他今天用比較溫柔的語氣和我說話，向我道歉，我也就慢慢受他的影響而不生氣了。這個果就變了。所以在果還沒有成熟之前，我們提供不同的業進去，是可以影響它，造成不同的結果。我們必須要承擔自己行為帶來的結果，但可靠我們現在的努力去改變它。所以，佛教的因果觀不是宿命論。

b. 微小轉廣大

此外，我們也不要太看輕自己，覺得自己沒有能力去做很大的善事，就干脆不做。我們要知道說，微小可以轉廣大。小小的善事可以聚集成一股大的力量。小小的善行累積多了，善業力就會漸漸強大起來。我們的每一動作和行為都會留下潛在的影響力。一個真正了解佛法因果的人，對自己的行為會非常的小心謹慎，同時隨個人的力學力行善。

我們每一天，每一時刻所說的每句話，所做的每一件事情，都會留下一個業的種子。所以說我們每一天都在造業。很多人以為造業是指造惡業，其實業本身有善有惡。我們所造的業也只有我們自己能夠承擔，沒有別人可以代替。因此，了解佛法的人就會對自己的行為特別小心。我們應每一時刻都盡量行善的去做，慢慢累積，我們會發現我們的善業會增強。同樣的，不要以為做些小小的善事無所謂，許多小善事的累積也會形成強的善力量。舉個例子：有些人雖然沒有犯下太大的坏事，卻未能正言，無法對自己所說的話負責，導致大家對他的信任度有疑，輕則可能影響他的人際關係，重則可能影響了他的声誉。所以我們要謹慎自己的每一行為，盡量清凈行善，不要忽視小小的行為。
c. 自我负责的人生观

佛教强调自作自受，自我负责的人生观。果报原於我們自己的行為。我们所感受的快乐或痛苦都是自己的行为造成的。当我们了解这个道理，就必须对自己的行为负责。遇到不顺利的事就应该去面对它，尽全力去处理和改善它，而非怨天尤人。

《盐喻经》里有个比喻。一个人造了一个很强的恶业，他本来应该遭受苦果。然而在造了这个业之后他感到非常后悔与难过，他开始忏悔、行善、净化自己的身心。结果他在承受这个苦果的时候，就不会一次性那么辛苦。就像我们在一杯清水加入很多盐，这杯水的味道由醎如涩。盐就如我们所造的恶业，要一次性把它清去，真是苦不堪言。但是，如果我们能悔改，行善业，就像把这杯水倒进了一个大池子里面去。盐的量还是相同的，但是在这个大池塘里醎度就不是那么强了。这等同当我们一个人种下了苦果，后来改过努力造善业，虽然还是必须对自己的行为负责任，但是果报会淡化，承受善果的情况可以被改变。这就是《盐喻经》譬喻重业分段轻受。所以，切勿漠视善恶业的大小，因为许多小的业力也可以慢慢累积成一股大力量。我们要积极地改变自己，不断进步。我们要对自己的行为负责，但是业力是可以改变的，这就是佛教的业力观。

继我们在上一段所解释的业力的种类，业还可分成共业和别业。共业是指大家共同的业所带来的结果。例如我们共同享受的这个大环境，我们居住在澳洲，一起在新南威尔士大学念书，我们共同享用的环境就是共业造成。但在这共同的环境中，每一个人所感受到的，拥有的条件却不一样，这就是别业。

4. 轮迴

a. 何谓轮迴？

轮迴又是甚麽呢？所谓的轮迴就是轮转。何谓轮转？简单来说，我们今生生活在这里，最後临命终时还捨不得走，渴望未来的生存，拼命寻找继续生存的因缘，再生到这个世间，这就是轮迴。我们不能像佛菩萨那样超脱生死，因为我们没有透视自我和宇宙的真相，染著不舍，所以没办法突破轮迴。虽然我们口中讲放下，不要再轮迴，但实际上我们心心念念留恋世间。所以，临命终时强有力的「後有爱」，即去寻找一个新的生命开始。这就是我们的无明。无明指不了解、迷惑。因为我们的无明执著，所以轮迴生死。

那我们去寻找的会是怎样的新生命呢？这就看我们所造过的业。若我们的善业多就可能会生到一个条件比较好的环境；若善业薄弱，则会相反的结果。若想继续做人，我们一定要守五戒。更进一步要修三福业——布施、持戒、禅定，让我们生活上物质能够具足，精神上能够安宁、祥和，生活平安。

b. 引业与满业

在轮迴过程中所说的引业和满业。引业就是引导我们到哪一道的业。当我们身为人类却没有保持人类应有的道德品行，那下辈子就很有可能当禽兽了。在六道众生中，动物和人类有别。人的特胜，就是我们有忆念胜、梵行胜及勇猛胜。如果做人的时候我们不珍惜做人的特胜，而去滋长一般众生的贪嗔痴通性的话，那我们可能去做其他众生了。一个不持戒的人，很难保住他的人身。保不住人身可能就会堕入恶道。

有些人不守戒，但很讲义气喜欢帮助朋友，他可能也会有福报，但可能是一个有福报的动物。就如《罗汉托空抜け》的故事。
有一位阿罗汉，他成道了，能看到自己的过去生。他是一位非常精进的修行者，但每天托钵乞食，常常都是空钵回来。这么有修行的人竟然没有人供养他！

有一天他经过国王的象廊，有一只国王非常疼爱的大象，非常庄严，珍珠玛瑙把这只大象装饰得很漂亮，眼前还有一大堆的食物。罗汉走过这头大象，看到这头大象有这么多东西吃，可是自己却托着空钵。他就感叹说：「我不如你，你也不如我」。

这是什么意思呢？因为他们一个是人，一个是动物。动物毕竟还是不如人好。可是，牠有很多东西吃，罗汉没有。大象好像也有灵性，听得懂一样，就很难过不吃了。

象师很紧张，怕大象饿死了国王会惩罚他。赶紧报告国王说有一个修行者和大象说完话大象就不吃了。国王就招这位阿罗汉到宫廷问话：「你对我的大象唸了甚麽咒？为甚麽牠不吃东西了？」

阿罗汉就说：我没有唸甚麽咒，我只是说「我不如你，你也不如我。」这个阿罗汉继续说：「其实，我们两个过去世曾经是一起修行的朋友，这大象过去不遵守戒律，对修行禅定不注重。但是他的心底很好，很喜欢帮助别人，人缘非常好。所以他做了很多的善事，别人需要帮助他就會去帮助，但是他生活中不持戒，修行也不够用功。我则非常积极用功，想要快快了脱生死。在种福方面就比较欠缺，不太去帮助及关怀别人。因为没有布施、广结善缘，所以今生虽然做人，但常常饿肚子。而大象呢，因为他很喜欢广结善缘，培了很多福，所以他很有福报，成为了国王的大象，但是他没有能够保住人身。」

所以，学习佛陀的模范，福德以及智慧两者都要培养，这是非常重要的。

那么，满业是甚麽呢？当我们被引到某一道之后还会有不同的福报。有些生到富有的家庭，有些生到贫穷的家庭，这就是满业的不一样。持戒能让我们保住人身。有些人持戒是刚刚及格而已。但有些人除了不杀生，还会护生。除了不偷盗，还积极去做布施的工作。除了不邪淫，还积极地鼓励人与人之间的和谐、信任。除了不妄语，还鼓励正面的语言，帮助更多人进步。这样的人他的满业就会比较好。引业引导我们到人道，满业就是多出来的部分，促成我们在某一道中的圆满性，例如我们的相貌、智力、出生的家庭等等。这就是引业和满业。

c. 十二因缘

我们的无明（惑）到临命终时成为强烈的后有爱，再加上我们的业，就寻找一个新的生命的开始，其实也就是苦的开始。在新的生命中，我们又被无明牵引，继续造业。惑、业、苦，不断轮回，这是最简单的轮回说明。

对轮回比较详细的说明就是十二因缘。过去的无明和业，会引导我们到现在的生命，然后现在生命当中又无明造业，带来未来的苦。用十二因缘来叙述的话就是：「无明，行，识，名色，六入，触，受，爱，取，有，生，老死。」

过去的「无明」发动成欲有爱，配合过去的「业（行）」，就去寻找构成新生命的因缘条件。「识」就是执着让因缘条件聚集在一起，促成新生命的开始，维持他继续生存下去。这时候就开始有「名色」，像一个胚胎慢慢成长。在佛教里，识把父精母血结合成为受精卵即是一个新生命的开始。所以佛教说堕胎是一种
殺生。名色還屬肉團階段，還沒有成熟的精神以及物質的部分。然後接下來就有「六入」（六根），接「觸」、感「受」、「愛」染、執「取」，這些種下了現在無明的因，給我們帶來再「有」的因緣。在現生這個生命過程中，看到甚麼都執取，处处染著，覺得甚麼都是實在的，甚麼都要，捨不得這個世間，就是在種下再有繼續生存的因。那當然未來就繼續「生」了。有生，就有「老死」。所以生、老死，就又重复了。生死輪迴循環就是如此。

這樣的一个循環，有没有办法断除呢？在这輪轉中，很重要的一个就是「後有愛」，也就是無明。無知的意識去執取一个生命的延续。像很多宗教说輪迴的主體是靈魂，但佛教不说靈魂。靈魂是一个固定不變的东西。佛教说是「識」不能透视事物的真相，錯誤的去染著。這個無明的「識」，讓我们一直去寻找另一个生命开始的那个意識本身並不是一个實在不變的东西，它是錯誤觀念的累積。所以當我们慢慢啟發智慧，透视真理的時候，會發現「我」是不可染著的。佛法說明輪迴當中並没有一个實在不變的主體。十二因緣也告诉我们輪迴並不是永恆不變的，它是由一连串的錯誤造成的。如果我们可以在這個一連串的循環當中找出一点去破除它，那就能够切斷這個輪迴。要断除這個輪迴，佛陀提醒我們要「以明相應觸」。明就是智慧。换句话说，在「觸」的時候要以智慧去觀照。一般上，在觸的時候，我們會有感「受」，苦或樂，情緒馬上跟着来，很快就跳到「愛」去了。但如果我們了解「觸」只是个物质上的感受，不跳進情緒里，而思考這個感受是怎么来的，了解這個感受是經過我們的身體、大腦、而浮現的心理，並沒有一个實在不變的感受。我們為甚麼會為了一个感受而起煩惱呢？如果我们真的能找到這個感受的源头，那就觉悟了。
何謂中道

中道是佛教中非常重要的教理，但很多人对中道的了解并不深刻。有人以为中道就是中庸之道，或者是模棱两可，这样也好，那样也好，就叫中道。事实上，佛教所说的中道并非如此。

佛陀诞生时代的古印度有很多宗教，大家共同的问题是：人生有许多无常与痛苦。人生不如我们想要的那么理想，这是为什么呢？事实上，不管是原始的佛教，还是文明的宗教，不管是一神教，还是多神教，大家都希望寻找快乐，所以才有这么多宗教的产生。然而，许多宗教寻找快乐的方式都是往往追求。认为一定有外在的神灵，或形而上的力量在控制我们。古印度的六师外道，有一些认为有一个永恒的我，有一些认为死了什么东西都没有。婆罗门教认为有一个永恒的「梵我」。只要净化身心，摒弃七情六欲，达到「梵我合一」，就好获得解脱。佛陀就在这个充满宗教色彩的环境里观察，人的苦恼从何而来？人生的意义是什么？宇宙的真相是什么？最后，他觉悟了中道的道理。

什么是中道？中道是以理智去观察宇宙万物的真相，了解苦恼的原因何在，如何去除。所谓的中道，不是中庸之道。中是中正不偏，看清事物的真相，而不偏执实在的「有」，也不偏执一切空虚的「无」。不落于任何一极端，换句话说，不落两边，而了解一切是因缘条件和合的。

中道可以从两方面来阐述，一个是八正道中道，另一个是缘起中道。缘起中道是理论，是宇宙运作的自然法则。缘起中道说明一切是因缘条件而生，不是实在不变的，提醒我们不要落于「实有」和「空无」两个极端。以中肯清晰的理解，了解事物的真相，而不执著于「有」、「无」两边。这是中道。那要怎么样去体会这样的真理呢？八正道中道是实践的方法。

缘起的定义是『此有故彼有，此无故彼无』。我们所看到的一切事物都是在众多因缘条件互相支撑之下而产生的现象，并不是单一存在的。互相支撑的因缘产生变化，现象也会起变化。因果本身就是缘生法，并没有所谓单一独立构造的因。宇宙万物的一切，背后都有很多因缘条件。我们看到了现象，其实现象的产生是由许多因缘条件在此时、此刻、此地组合呈现出来的。就像『菩提之夜』，『菩提之夜』不是单一实在的。『菩提之夜』只是一个名字，可是什么才是『菩提之夜』呢？是话剧？唱歌？还是跳舞？它需要很多因缘条件组合而成，每一个因缘都在变化当中的。例如，餐饮组从早煮到晚，食物被煮熟，被来客享用，转换成能量：话剧组的演员来来回回，台上道具，灯光，不断随之调整。现象每时每刻都在变化，『菩提之夜』只是个假名，方便我们说明这个现象，但现象本身是缘起的，因缘条件组合而成的。因此说『此有故彼有，此无故彼无』，因缘聚合就出现，因缘离散就消减。刚开始时促成的因缘条件较多，之后离散的因缘条件渐渐出现，慢慢产生变化。不是现象不见，只是现象在转变。随着时间流逝，『菩提之夜』结束了。然而这是否意味有个实在不变的东西结束了呢？

我们潜意识里常常落入执著，把现象当成立在的。《心经》里提到，『是诸法空相，不生不灭，不垢不净，不增不减』，能透视一切诸法的真理即能『远离颠倒梦想』。意思就是说明现象一直在变化，是由很多因缘条件组合而成，不是实在不变、单一存在、有主宰能力的一个实在的东西。觉悟者透视了现象内在的本质，他了解没有一个实在的东西可以执著，现象的呈现只是因缘条件和合的结果，所以他们远离颠倒戏论，解脱自在。
如果没有实在的东西可执著，那什么在生起，甚麼息滅了呢？现象的本性是缘起性空的。「空」不是指空空洞洞的「空」，很多学佛人落入执取「空」，把「空」當成实在的东西。有些人观呼吸，脑海里反而把「空」當成实在的，这在学佛人当中很常发生的。这是不对的。

佛陀说明中道是要我们脱离对实在的「有」和实在的「無」的执著。在佛陀時代的种种思想中，修行者經常落入「有」與「無」二边的陷阱。佛陀了解执著於「有」或「無」两者都是错误的，并没有透視宇宙的真相，自我的真相。佛陀覺悟了真理，了解我们苦恼的原因来自我们的無明無知，不能够了解缘起，無常。一切都是因緣條件和合而成的，但我们一看到任何现象，就立刻染著，这就是無明。我们是無常変化的，我们的身體由很多細胞组合而成，呼吸进出，每一个時刻都不一样，是眾多因緣和合的；同時，所追求的东西也一直在变，充滿變數，什么时候可以平靜呢？但因为我们的無知，我们希望一切是实在的，喜欢的东西我們盼它能永恒，不喜欢的现象就希望它变得快。可是宇宙的变化随順自然法则，我們的期待與現实的變化不一致，變化不順我們之意，我们就难过，這就是求不得苦。

佛陀明白要创造幸福快乐的生活，需要培养善的因緣，减少贪嗔痴，在無常流中提供幸福快樂的的因缘條件。佛陀第一次轉法輪的時候，就说明缘起性空的法則。他用四聖諦，以实际的方法，深入淺出的闡述這深奧的道理。

佛陀首先说明世间有苦，有不圆满之處。苦的内容有：求不得苦、愛别离苦、怨憎會苦、生、老、病、死苦。进一步的佛陀解释这些苦的因为我们的愚痴，無明执著，自我膨胀，处处染著，而產生的。這樣的解释讓听众较容易明白。之後佛陀说明离苦的方法，如何提升智慧，減少無明，降伏貪嗔痴，行八正道。

所谓八正道中道，是中正不偏的修行道路。采取不偏、不糊涂、清楚的方式，修正自己，让我们能够能减少烦恼，渐渐的朝向自在快樂，這是实践的方法。我们都是因為培养错误的因緣条件，才給自己带来苦果。但是我们可以慢慢地改變自己所提供的因緣条件，让我们渐渐走向解脱自在的道路。四聖諦是缘起的实践方法。

佛亦用十二因緣說明緣起。从过去到现在、今生到未来都是环环相扣。从我们的無明無知、处处染著，发动了貪嗔痴的身口意行为，染著不已，最後临命终時，依依不捨，渴望活下去，这就是「後有愛」。这渴愛生存的意識即寻找新生命的开始。名色是肉團時期的精神與物质，从胚胎形成六根-眼耳鼻色身意、與外境接触、有感受，然後就愛染、执取，爱染执取時貪嗔痴發動種種身口意行為，造業，种下以后再生的因缘。生，老死，环环相扣，轮回生死。从过去的因，到现在的果，現在種下的因，未来得的果。我们的轮回生死都是自己造成。除非我們能了解一切都是無明執著帶來的，這一切都是因緣條件組合而成，而想法法断除它。要断除這循环，「触」和「受」是要非常注意的关键點。我們要三思而後行，不要去染著。触與受的真相是什么？这只是我們的根身和外境的接觸所產生的一个觉受，虽然很舒服，可是这感受是什么呢？在心里，还是在根身？找不到就要放下。

印度教所说的輪迴有个生命的主體在輪轉，然而佛教不说主體或靈魂。佛教说是無明，对自我不了解，对事物的不了解，而处处染著，才会追求新的生命的开始。如果这个我是实在的，请问这个我甚麼时候能解脱？既然是实在的，就不能變，就会一直輪迴。可是佛教说是無明执著使我們輪迴。無明也是緣生法，是無常、可變的，是性空的。因为是性空，所以我们才有改变而得解脱的可能。
什么是性空？不是指空空荡荡的空。许多人常常误解「空」的意思。文字是世间沟通的工具，是不圆满的。比方说，这橘子甜不甜？如何形容？描述味道就很难用语言说明，更何况是真理！佛教刚传到中国时，在翻译的过程中曾套用道教的一些用词，但这很容易产生「格义」的现象。在英文翻译中，套用基督教的语言，也会使读者用先入为主的观念去诠释，让人误解佛法的真义。语言有其局限，所以这个「空」字，很容易让人产生误会。「空」在佛教中是指它是无常的，是眾缘和合的，是没有实在不变的自性的。

空性与三法印是相应的。三法印可用来印证我们所听到的法是否和佛说的道理相应。佛陀所说的一切不离三法印。

- 诸法无常：一切时时刻在变动中，不是固定不变的
- 诸法无我：所谓的「我」，应该是独立存在、不变、有主宰性的。但是我们没有这样的特质，所以佛法用否定的方式称此现象为「无『我』」。「我」只是个假名，方便我们沟通。
- 涅槃寂静：指空性，解脱，自在，超越相对的境界

三法印和缘起是一致的。佛法时，从四圣谛的教法与实践开始说明缘起，也用三法印说明缘起。根据众生的根性，佛陀用不同的方法解释，在《阿含经》中佛陀多从无常切入。无常比较容易明白，一般人对现象的变化可以了解，可是对微细的变化就比较难察觉。所以佛一步一步地解释，从无常，再说明无我，最后才说到涅槃寂静。

无我把无常、无我、涅槃寂静三者连贯起来。一切法是无常变化，所以是无我的。无我即是非不生不灭，非不生灭即是涅槃寂静。一切生灭无常，没有实在的主体，所以是无我。既然无我，那有什么东西在生灭呢？如果没有实在的主体，生灭与非不生不灭并无冲突。生灭的现象是无我的，本质就是非不生不灭的。凡夫看现象的变化是说生灭，这是从相来说。圣者在看现象的时候是不生不灭，这是从其本性来说。出世间法不离世间法，如果智慧很深，马上透视非不生不灭。《阿含经》上说，从诸行无常开始，观察无常，既然没有实在的东西，那什么东西在生灭？

生灭无常 = 无我
无我 = 涅槃寂静（非不生不灭）
所以，无常（生灭）= 涅槃寂静（非不生不灭）

由此可见，「无我」把「无常」与「涅槃寂静」贯串，也把「生灭」与「非不生不灭」贯通。只要不落入自性见，两者并没冲突。

世尊成道当天的初夜，他观察到自己过去世的学修。中夜时分，世尊看到其他众生的行为，看到违愿者得到苦果，行善者得到快乐。从这里他体会到因果的法则。到后夜，也就是凌晨时分，世尊觉悟了缘起的道理，了解宇宙运作的自然法则。

佛陀成道后说法时，用种种方法，通过四圣谛、三法印，缘起，十二因缘，种种不离中道的教法来引导众生了解世间真相。佛陀教导大家力行八正道，透过定慧三学提升自己。八正道也叫中道。有时我们简单的说是不是苦不乐的中道。其实说苦和乐也落入了现象与情结。智慧是不能用想象的。一定要在生活中实践、体验。从
接触事物，反观自己的染著心从哪里来？事物的真相什么？通过这样的修学才能减少烦恼，提升智慧。经典上
说，『先得法住智，後得涅槃智』。唯有了解世间的正見（世俗諦），才能依着佛陀的教法，如法得修学以达
到涅槃智（勝義諦）。

我們应依照佛陀的教法，如法地修学。学佛是有次第顺序的，不要認為自己是大利根，就想一下跳到涅
槃。学佛不能离开世间。『不依世俗諦，不得第一諦』。平时要多听闻佛法，培養佛法的正確知見，能夠依循
佛法，脚踏实地，按部就班地在生活中学习。体悟越多就越自在，越能包容别人，做事情也越有信心。相反，
学习的过程自我膨胀，就会惹人讨厌，处处与人产生衝突而起烦恼，执著。这是学佛人必须警惕的。修学时若
自我膨胀，认为自己的学习是最好的，甚至谤法，就危险了。这时就要反思，是不是学错了。

佛陀非常慈悲，对造恶者，佛说《地藏經》，说因果。对不想布施的，佛说种福田。对福报染著的人佛说
要放下。佛陀用不同的教法，循序渐进指导。不同的经典，针对不同众生的需要，都是佛所说的法。不同的修
学方法，没有高低之分，展现出佛陀的慈悲，智慧和善巧。所以，我们可以與他人分享讓我們個人最得利的經
典与方法，但不要毁誹其他佛經，以免造成谤法。

希望大家能深入了解緣起中道的道理，竖立佛法正見，力行八正道，朝向清净、自在、光明的生活。
修行正道

大家都希望有个明确的人生方向，使生活更有动力与光明。大家亦渴望快乐，但却常常因不了解自己应该做什么而感到不安。许多快要毕业的大学生都因即将踏入社会而感到不知所措。毕业后怎么去找适合自己的工作，怎么与人应对接应？我们感到彷徨。这给我们增加了无形的压力。这些是短期的烦恼。从长远来说，对茫茫的人生，不知道何去何从，则是一个很大的痛苦与问题。如果我们非常清楚自己的目标，就会比较有动力去克服眼前的挑战，以达到最终的理想。由此可见，生活中的许多无形的压力和不自在，都来自无明，没有明确的方向。

在还没有谈到如何让我们得到自在与快乐之前，首先我们需要知道是什么造成我们的苦恼。佛法告诉我们世间的一切是由很多因缘条件和合而成，并不是实在不变的。但是因为我们的无明，心不够专注，没有观察到微细的变化，甚至眼前明显的变化我们都不愿意接受，所以我们常常与宇宙的自然法则拉扯，给自己带来许多痛苦。宇宙的自然规律是一切无时无刻在变。例如：头发会变白的，但我们却不愿意接受所以就去染发。染了头发不久发现白头发又长出来了，又再为头发而烦恼了。在生活中，我们花很多精神在做这一类事情，希望防范无常，盼无常不要来得太快。我们并没有准备去接受无常。所以，当无常来而我们又无法缓和它的时候，我们就会措手不及，痛苦不堪。

说到修行正道，首先我们应该了解苦恼的原因来自我们的无明和欲望。贪、嗔、痴、慢、嫉妒，这些都是造成苦恼的原因。那么，这些烦恼痛苦可以减少吗？有些人说这是与生俱来，没办法改变的。然而佛法告诉我们一切都是可变的，包括我们的烦恼。虽然我们的贪，嗔，痴很强，它也是我们无始以来养成的一种习气。习气是可以改变的，只是因为它根深柢固了，所以有时候才觉得不是那么容易改变。

佛陀觉悟，解脱，了脱生死，得到自在涅槃，都是随顺因果法则而达成的。佛陀透视了苦恼的原因来自我们的无明。他透过修行，突破自我的染著，透视宇宙的真理。他本身的实验，让他了解到每一个人都有修行解脱的可能。每个人都可以减少烦恼，提升智慧。因此，他告诉我们如何随顺因果法则去修行，也就是行八正道。

所谓的正道，就是能够带领我们到光明的大道。首先我们要知道这个正道的大方向是什么？也就是希望能够断除贪嗔痴，像佛陀一样圆满智慧、慈悲与清净。要达到这个目标，我们必须提升我们的智慧，透视宇宙的真理，破除自我的染著，培养慈悲心，净化身心。这些修行都是朝着圆满佛道去进步。

谈到修行，首先我们要建立正见。正见的内容包括了解宇宙的自然法则，一切是因缘条件和合，是可变的。同时，认识到身心不圆满的贪嗔痴也可以去除的。如果我们希望活得越来越自在，那不管在言语或行为上，我们就必须减少被贪嗔痴左右。正见不是肤浅的知识，它必须成为我们明确的知见、人生观、道德观。这样，当我们在生活中遇到复杂的事情的时候，我们才会以正见去做判断。

我们明白自己是可以改变的，接着必须清楚的是我们要改变到哪一个方向去呢？此时，我们就要了解什么是善，什么是恶。要培养善的因缘条件去达到快乐的果报，要避免恶的行为，以免给自己带来苦恼。所以正见也叫做『择善而固执之』。这就是说当因果和利益出现拉扯，模糊了善恶的明显性的时候，我们还能够很清楚知道什么是善的、应该做的。有了稳固的正见，我们才能进一步谈修行。

有了正见，第二要项是正思维，也叫做正志。换句话说，首先概念与知见要清楚正确的。知见方向正确后，我们就要提醒自己时时刻以正见引导我们思维，恭敬三宝，减少贪嗔痴。正思维就是奠定我们息灭贪嗔痴，向佛
學習的意志。

第三項是正业。正业是正当的行为。所谓正业就是正当的行为。同样的，我们要以正見引導我們的行為，不要被贪，嗔，痴，憍慢，嫉妒不善的因素牵引而伤害他人。伤害其他生命，非法取得钱财，婚外行为都属于不正业。

第五項是正命。正命指正当的职业。当我们希望身心安乐，希望能随顺因果的法则，渐渐地使身心的清净，每天从事的职业很重要。如果从事一个不合法的工作，天天回来心里懊恼，又怎么样能够得到安宁呢？有一些职业在国家法律上可能是许可的，但是在佛教里却是不赞同的。比如卖酒在国家法律上是个合法的生意。但在佛教里是不正命。我们不赞成饮酒，因为饮酒会麻醉我们脑神经让我们糊里糊涂，阻碍我們維持良好的行为，更谈不上理解烦恼的根源，透视宇宙的真相。我们希望世间所有的人都能够脑筋清楚，不做糊涂的事情，所以我们也不應該鼓励别人使用麻醉脑神经的物品。我们必须避免从事违反五戒的职业，例如开屠宰场，贩卖人口，武器和毒品等等，因为这些直接或间接的会鼓励杀生和造成对其他人的伤害。

有些人明明知道某些事不应该做，但是又觉得这些工作比较好赚钱，於是落入两难。他们会说：「先赚一笔钱吧，到时候我会布施一些给佛寺」。不正命和布施是两回事。在佛教里，善恶因果是不能这样抵消的。我们所做的善會带来善果，所造的恶也會造成恶果。只是当我们善的业比较多，善的力量强，恶的力量比较弱，所呈现出来的可能就比较倾向善。但是恶的种子还是存在的。只要有一天自己的烦恼心强，善业薄弱时，我们的恶业就会现前，它並没有被抵消的。所以正命很重要。来自伤害别人或者是给别人带来痛苦而得到的钱都是不正当的钱财，它不能够给我们真正的身心安乐与生活的平安。

接下来是正精进。正精进贯穿所有项目。我们要精进感念正见。我们的正業和正語都需要精进的力量去維持。例如有些人有坏习惯，一开口就是三字经。虽然自己知道这不好但是会习惯性说出来。想要改過就必须要有精进的力量。精进包括四方面：『己生之恶令断，未生之恶令不生，未生之善令生，己生之善令增长』。

「己生之恶令断」是指已经生起的恶的行为和语言，我们要赶快提起精進力把它压下来，停止它，不让自己继续造恶。「未生之善令不生」就是说我们知道自己有一些坏习惯，我們预先警惕自己，不要让恶習慣升起。
「未生之善令生」是指還未有的好習慣我們要精進去培養。例如我們不習慣稱讚別人，今天和朋友有聚會時我們提醒自己要適當的隨喜讚嘆他人。還有就是「已生之善令增長」。我們要保養已經養成的好習慣並努力的使它更進一步。這些都是正精進的內容。

第七項是正念。我們要念念清楚，不忘正見。很清楚自己心裏貪嗔痴的起伏，知道生死輪回的根本就是因為對自我以及外在一切的执着。我們所認為的這個「我」其實是很多因緣條件組合而成。除此之外，我們也很执着一些感受。感受也是因緣條件和合的，並不是實在的。我們在生活中有很多的染著，但我們沒有去覺察自己到時在染著什麼？佛法告訴我們感受是由一系列的因緣條件環環相扣而造成的，而感受也無時無刻在變化，事實上沒有哪一定點能讓我們去执着的。從這裡漸漸地進入法的觀察。

第八項是正定。也就是放下萬緣，專注於一境。當我們的心慢慢被降伏，貪、嗔、痴、我執漸漸薄弱，心越來越專注清楚，從這裡透視真理，啟發智慧。

佛法的修行正道也就是行八正道，就是八項幫助我們修行的道路。佛陀也是修學這樣的方法而突破自我的染著，淨化自己，得到解脫的。八正道提醒我們佛法就在生活中，我們必須在生活中實踐它。正見和正思惟屬於智慧方面的培養。正語，正業和正命是屬於生活道德方面的訓練。正精進、正念和正定屬於心的訓練。我們必须要先建立正確的理解。

正見就像眼睛一樣，而八正道里除了正見以外，其他的就像我們的手腳。我們用眼睛看清楚方向，然後由手腳帶領我們朝正確的方向邁進。八正道也是一個啟發智慧的過程。透過親近善知識，聽聞佛法，我們建立起佛法的正見。有了正見我們奠定意志要依正見行持，這是正思惟。在生活中，我們努力落實正語、正業、正命。在這過程我們或許會和自己的習氣有一些掙扎，但這些磨練可以讓我們對佛法更了解。漸漸的我們的念頭都不離正見，正念生起。再經過禪定的修學，培養正定，這時候對佛法的觀察才夠更清晰，而把正見轉為真正的智慧。

八正道提醒我們要以正見為導，同時不忘慈悲。因此在我們學習正語，正業，正命的時候，除了減少我們的貪嗔痴，還要設身處地的體諒他人，不要傷害他人。

八正道也叫做中道。我們常常是情緒化地做事。佛陀提出中道，主要為了強調不要執著於無意義的苦行，但是也不要過度放縱自己，沉迷欲樂。這兩者都是情感性的，都不能夠讓我們理智的去看清自我以及宇宙的真相。我們要清清楚楚的知道自己的念頭，不要被貪嗔痴蒙蔽，要以佛法正見作為我們行為的指引。

八正道提醒我們要以智慧來引導我們的行为，以智慧化導我們的情緒，導引我們過著一個理智、安穩、慈悲、清淨的生活。
Expanding our circle of compassion

By Phra Mana

When we talk about compassion, it comes from a group of Buddhist Teachings - of what the Buddha called the Brahmavihara or Four Immeasurables, four qualities that are meant to be practiced endlessly. This means that there should not be any boundaries or limits when it comes to radiating compassion. We should practice to cover the whole universe. The Buddha used the term ‘Brahmavihara,’ meaning ‘shelter of purity’ or ‘dwelling of the Gods.’

The First Brahmavihara is called metta which is translated to English as loving-kindness; second, karuna or compassion; third, mudita or empathetic joy; and fourth, upekkha or equanimity of the mind. The Buddha said that if a person practices these four qualities, the person will be like a brahma God who is pure and peaceful.

Metta or loving kindness is the cultivation of unconditional love, goodwill and kindness towards all living beings. It happens when a person genuinely loves and cares for us or tries to make us happy so that we feel better during troubled times. For example someone may buy you a cup of coffee because they like you and want you to be happy, or someone might post beautiful pictures on Instagram for the audience to feel nice. These are all Metta. People can practice it easily as the main target of love is to make us feel happy.

The second quality is much harder – karuna or compassion – which is our main topic tonight. What is compassion? It is the feeling of wishing us to be free from trouble, which is very different from the first quality. In the first quality, when we complain that there is pain in the neck, you give the person a shoulder massage. But once you practice compassion, you would also say to the person, ‘because you spend 5 hours on computer game, you have this neck pain. So if you stop playing computer games for so long, the neck pain will disappear’. This is compassion – the use of positive thoughts to remove the cause of unhappiness – using wisdom and effort. Say, if your friend is playing a video game, you may ask them to be careful so that they do not pay too much attention to video games. If you have only loving kindness then you will just leave that person alone because you want that person to feel nice from playing games. But, in compassion, you are looking for the end of the problem. It motivates us to take actions – either by speaking or by acting. A compassionate person does not mean sweet talking all the time. Instead, a compassionate person aims for all of us to be free from troubles.

So who can practice this compassion? Not everyone can practice compassion – because if you don’t have the strength in your mind, you will be scared when the person respond to you in a negative way, you will be scared of losing your friend or losing your popularity. In Buddhist teachings, it is very clear – the person who can practice compassion is the person who has wisdom. More wisdom, more compassion and vice versa. So what is wisdom? Wisdom is the realisation of how to find inner peace, how to end stress, worry and anxiety in oneself. A person with wisdom has already achieve certain level of liberation from stress and a certain degree of freedom from emotional distress. They know that if we practice the Dhamma, we can experience true peace in the mind, a wholehearted peacefulness that is attained not by reading and understanding Dhamma, but by putting the Dhamma into practice - until they know that they have reached the end of problem or Dukkha or Nibbana. When a person attains Nibbana in their mind, we know that this is how the person has got the wisdom. At the same time, this person also gains strength from the realisation of impermanence, non-attachment, non-self or egolessness. This strength doesn’t rely on faith, but from the realisation of first-hand experience. And when one has wisdom, compassion will arise naturally. It makes us want to continue helping others because we know how to solve the problem of dukkha.

There is a story during the time of the Buddha whereby after he attains enlightenment and sat underneath the Bodhi Tree, he felt discouraged in teaching the Dhamma because it was difficult for people to understand. But in the end, due to compassion in his mind coupled with the wisdom of helping mankind to end their unsatisfactory in life, the Buddha rose from the Bodhi tree and shared his message with the world. So this is an example telling us that compassion is the quality that makes us get out of our seat and take action. We don’t demand, or expect results to come. We can’t practice compassion with stress and anxiety, as stress and anxiety shows a lack of understanding of cause and effect.
In UNIBUDS, members and volunteers spent many weeks preparing for Buddhism fair for the people in this university, displaying things that can be beneficial to them. It doesn’t matter that the people may just walk past them, because they will still continue carrying on these activities because they know that it can be very beneficial for others. They don’t expect that thousands of students will join UNIBUDS membership or that everyone will fully understand the message that was being conveyed. The members understood the benefit of the Dhamma and hence wish to share it with others out of their compassion. Even though this might mean having lesser time to study and sleep, but they still do it because of compassion and not merely loving kindness.

Once we have more inner peace, we will experience more compassion and this will expand automatically. You will not overload yourself by being compassionate if you know your own limit. For example, a teacher fluent in Thai and English can teach in Thailand and Australia, but not in China or Japan. In this way, our compassion will keep on growing, expanding, and never ends.

When we have wisdom, we have less fear. When we have less fear, we have compassion, and not just love. So we can say that loving-kindness can help make the world a happy place, but compassion is the one that can truly
We assume that craving is not a good thing, but we didn't prove that the statement is true. Hence we must investigate and how should we do that? In order to get rid of something, you need to know what it is.

First, you need to know the definition of craving. What is craving? For example, Malaysians always crave for Malaysian food and compare the taste with other restaurants. Food is just something that gives you energy, but the taste for the food is a craving, which means clinging on to a certain sensation. In another example, if we look at the Buddha's image and we love the image, we will start putting in reasons on why we like the Buddha's image (such as because it is beautifully crafted). By putting in ideas on the object in our minds, and wanting it to be ours, will then result in craving or clinging to the idea of wanting it. 'we cling on to..., so we take it'. This results in suffering (Dukkha) because of the attachment.

How do we stop clinging on to things? In our daily lives, we can identify our clinging by writing it down so that we know how many attachments we cling on to. Another type of attachment is clinging on to relationships, by putting in so much importance on two people getting together, you will experience suffering when you are separated from your partner. However, children and parents are naturally attached to each other, hence even a short period of separation will cause a lot of suffering. We cling on due to our emotions of feeling a sense of loss when they are not around. As time goes by, the clinging is less stronger because you train yourself to be that away and adapting to changes.

Where does the clinging come from? In the teachings of Buddha, we talk about the Second Noble Truth: The cause of suffering (Dukkha Samudaya) and the six senses of our body: Eyes, ears, nose, tongue, body, and mind; The psychological part consists of the brain and consciousness, sensation, feeling, perception and formation. When the psychological part come in line, at any time, you will be aware of the sensation and feeling of things, recognize things through perception, knowing what it is (shape, size and colour) and what action to be taken. The body is the physical part, and the mind processes how things happen. For example, when you hear a motorbike sound, you will have a sensation. But because you have heard of the sound before, you recognize the sound and this becomes a perception. If you acknowledge the sound and let it go, nothing will happen; If you create a negative feeling for the noise (I don't like the sound), you will then be distracted easily with the noise and it becomes a clinging. This is an example of the bad result of clinging. Even small clinging can take away your attention from doing things. Another example is clinging on to your partner who is working overseas, jealousy may arise if you have the thought of your partner having an affair overseas.

Hence, we have to be aware of the negative clinging that prevents us from abiding the five precepts (Sila): ‘Clinging to kill someone, to steal something, to break up one's relationship, to tell lies and to take drugs and alcohol’. The five precepts are the guidelines to prevent us from negative clinging. You can avoid killing and stealing easily. The idea of breaking up people's relationship is the worst thing because the desire is very strong and it is very unreasonable. If you have an intention to tell a lie, be aware of that intention. If you are aware that something you intend to say something that will hurt people's feelings, try to stay quiet instead of hurting someone's feelings. Avoid taking alcohol, because it disrupts the mind and consciousness which may lead to killing, stealing or harming others.

Another way is to train yourself to be mindful about your actions and consequences. If you see something beautiful, know it, a desire of wanting from arising. The Buddha says, to straighten your thoughts is to be mindful of it. Breathing is the fundamental part of mindfulness whereby one acknowledge the thoughts in the mind and focus on the thought that arises. For example, when someone puts a laksa in front of you, your craving arises: 'This is a Singapore laksa, not Malaysia laksa.' You start to judge and label your sensation, giving rise to craving. Our mind distinguishes on what we like and what we dislike. All these actions and reactions is a burden which causes uneasiness in us. The Buddha linked these all to suffering, 'Dukkha'. When your mind develops hatred, you suffer, and when your mind clings on to hatred, the suffering is stronger.
To get rid of clinging, you need to take the right measures for the right thing. For example, do you think you can study when you are busy texting your partner? You are distracted and being unmindful, and what you study won't sink into your mind. You should identify the distraction, be aware of it and let go of it, then go back to what you were doing. This practice can be trained by the mind through breathing or mindfulness meditation. When your mind sways away, acknowledge it and go back to focusing on the breathing. Mindfulness is about training your mind which is the uniqueness of Buddhism. We don't depend solely on prayer, we depend on ourselves, to be mindful in whatever you are doing. When you are mindful, you can accomplish a task faster because you are spending quality time to complete it with lesser distractions. When you are aware that your mind is distracted, learn how to bring your mind back to what you were doing. You can practice simple things in life with mindfulness. For example, when you drink the tea, monitor your thoughts of wanting to drink the tea, note the movement of holding the teacup, and focus on the taste and smell of the tea. When you are brushing your teeth, note the movements of brushing your teeth.

When you are angry, note the angry feeling, don't get upset with yourself, but deal with the problem by learning how to let go of it. Pretending not to get angry is not the way to get rid of the anger, just train yourself to practice and let go. Mindfulness should be practised all the time, it is not a one-time thing, but to be done in the long term in order to see the result. With mindfulness, it will gradually purify the way you behave, your craving will be lesser.
Member’s Contribution
When we visit a Buddhist monastery, it is common to see candles being placed in front of Buddhist shrines or images of the Buddha as a sign of respect. But is there a deeper meaning to the offering of candles? Are they placed there just to light up an area? In Buddhism, the act of offering itself nurtures generosity. It also shows one’s intention in honoring the Triple Gems (The Buddha, Dhamma and Sangha) while deepening one’s commitment to learn the teachings of the Buddha. As we carry out the act of offering, we should reflect on our intention and also the symbolism of the object being offered.

Similar to how many yearn to see the light at the end of the tunnel during troubled times, if we allow darkness to represent the unhappiness and suffering of our life, then I guess many would appreciate the presence of light which would help shine and guide our way out of the darkness. The light of the burning candle represents the light of the Buddha’s teachings, illuminating the darkness of our ignorance in life. Due to ignorance, we tend to be blinded from realising the truth of life, hence we continue circling within the life that is full of defilements. These defilements often influence our reactions towards situations. For example, we easily react negatively out of anger, jealousy or even greed. Hence, when we offer candles, the light emitted by the candle can be a reminder of the Buddha’s wisdom and compassion in showing us the path towards happiness, giving us the encouragement to diligently learn and incorporate the Dhamma in our daily life so that we can reduce our afflictions in life.

As mentioned above, light represents wisdom in Buddhism. As one candle lights the other, it also symbolizes the wisdom passed on from one teacher to another student, thus keeping the teachings of Buddha alive. If we look deeper into the state of the candle as it continues burning, we would find that the length of the candle shortens as time goes by. By reflecting on this phenomenon, one would learn about the state of impermanence, whereby everything is subject to change. Impermanence can lead to suffering if we fail to understand and accept the continuously changing nature of the world. When we try to prevent changes to events in our daily life, suffering will arise due to the discrepancy between impermanence and our desire for permanence. Therefore, we are also encouraged to reflect on the changing nature of things when lighting and offering a candle.

In Buddhism, one is often encouraged to see and experience things for themselves so that one does not follow the Buddha’s teachings blindly without questioning or understanding the reasons behind. The same principle can be applied when we carry out the act of offering. The offerings of different objects often have a deeper meaning and symbolism to it. When we reflect on these, the act of offering will be more meaningful, providing us another opportunity to reflect and learn the Dhamma, instead of merely being an act carried out due to age old tradition.
Living as a UNIBUDS member

By Kelly TAN

Two years ago, when I first started my second university year in UNSW, I was as fresh as the hot bread from the oven (yums!). Scrolling through Arc website, I couldn’t find any Buddhist society on campus, which initially disappointed me. However, one day while I was passing by the main library, I saw a booth promoting UNIBUDS, the UNSW Buddhist Society. “Yes, I finally found it!” I shouted excitedly in my heart. Without hesitation, I signed up straight away and that significantly marked and shaped my university life in UNSW.

By joining potluck and knowing a little more about UNIBUDS history, I was really surprised and amazed by the scale and impact that this society has made since 1981 and even till today, it continues to shine and maintain its objective throughout the years in UNSW. I am so lucky to be able to learn Buddhism with a bunch of friends even in Sydney. As birds of a feather flock together, I know I have finally found the place that I’ve been searching for.

BUSY but CONTENTED. It began with volunteering in Buddhist Exhibition 2017 and proceeded with back-stage assistant in Bodhi Nite 2017. Then, with everyone’s support, I decided to become an EXCO. It was a really different experience from volunteering as there’s so much more to learn by being an EXCO, and I am sure every past EXCO will agree to this. From organising events like Buddhism Fair and Bodhi Nite, to building friendships with like-minded people, I really enjoyed my journey. It wasn’t because everything was smooth sailing, rather it was the hilly and bumpy road that made me grow. When all the workload hit at once, it was challenging to maintain a balance and keep track of everything that was going on. At this moment in time, I am really glad that I have friends who are understanding and willing to lend a hand to support and encourage me. These bits and pieces formed the foundation of our friendships and will definitely become a wonderful memory, even after many years.

Furthermore, I sincerely thank our patrons, seniors and EXCOs who have guided me in this journey. There were many ‘first’ in UNIBUDS as I got to experience both traditions of Theravada and Mahayana. Activities like celebrating Songkran, Mid-Autumn Festival, Vesak Day and going to retreats in different monasteries which were eye-opening as each experience was unique and memorable. It was the joyful, friendly and humble environments that instilled the Dhamma in my mind and allowed me to understand more and apply them in daily life.

‘Scrutinise ourselves with a sense of shame, but view the world with a sense of gratitude’. This quote from 108 Adages of Wisdom reminds us to always repent on our actions, thoughts and speech, while being grateful and contented with what we have. When we are feeling down or lost, pat ourselves on the shoulder and tell ourselves that it’s ok to be demotivated at times. What’s important is to understand in regards to the nature of impermanence is that bad days won’t last, so do good ones. So, be grateful that we are able to wake up breathing every day and treat every-day as our last. Do our best and leave the rest as we can’t control our surroundings but we can be the master of our emotions and mind instead. Hence, always stay positive and have faith in everything we do. CHEERS AND SMILE!
38th Executive Committee
Dear Unibuddies,

I am very fortunate to be able to serve as the 38th President of UNIBUDS. UNIBUDS is a very special place to me. Having grown up with a Buddhist background, I have always been acquainted with the Buddhist teachings. Though I have always liked the teachings, I found it boring to be listening to talks and hence, I never thought I would have the self-motivation to learn the teachings when I came to Australia to study. At least that’s what I thought before UNIBUDS came into my life.

UNIBUDS has a particular culture that resonates really well with me – one that intertwines spirituality, kindness and fun. Being a Buddhist society on campus, it is expected that UNIBUDS incorporates spirituality in its activities. However, the warm and friendly atmosphere is something that I did not see coming. Everyone is so kind and caring here, mutually supporting one another to learn and grow together in accord with the Dhamma. Even in the organisational processes, nice attitudes like forgiveness is highly encouraged. I really felt comfortable being in such a nice and meaningful environment, and I even made a number of spiritual friends! (Or family as we like to call it). When I think about it, this environment results from people putting the Buddhist teachings into practice. This inspires me to take hold of this opportunity in UNIBUDS to learn and practice the Dhamma, while also gaining other important skills and enjoying my university life.

Having experienced the joy of this special society myself, I hope to be able to let everyone feel similarly. Hence, for this year, I envision to achieve a balance of insight and fun – to keep the objective of spreading the Dhamma in sight, as we maintain UNIBUDS’ fun and family-ness in all of our activities. For our existing activities such as Potlucks, we will include more meaningful elements so that everyone can taste a slice of knowledge as they take a bite of this delicious food called Dhamma. In addition to this, we have two new activities-in-planning lined up for 2018 – Scripture Study Class and Buddhism Fair. Scripture Study Class is an addition to our series of workshops aimed at deepening one’s understanding of Buddhism via a discussion on Buddhist scriptures. On the other hand, Buddhism Fair is an event that is designed to spread Buddhism to the public and broaden their understanding of the Dhamma. We will strive to make these activities a success and provide an enjoyable learning experience for everyone.

Last but not least, UNIBUDS would not be able to stand strong and stable as it is today without 37 longs years of accumulated efforts and merits. I would like to express my gratitude to our Patrons, Buddhist Chaplain, the University, spiritual teachers, committees, helpers and members, both past and present. I would also like to extend my gratitude to the many others behind-the-scenes, who have cultivated the environment for UNIBUDS to live in. And thank you too, who is reading this message, for supporting us by taking your time to pick up our very own Annual Magazine. Just as UNIBUDS is a place where everyone can bloom in full, it is thanks to everyone, including you, that UNIBUDS is able to bloom in full today.

May all beings be well and happy.
Fu Xiu Heng
President 2017/18
UNIBUDS
Step-up Message

Hey Unibuddies! I hope you guys are well and happy. Knowing UNIBUDS in the past 2 years has been a blessing to me, from being an ordinary member to my first year of EXCO, I have been lucky enough to learn more about Buddhism, not only in theory but also in practice. So this year, I decided to stay in EXCO as your External Vice President. Throughout this journey with the new 38th EXCO team, I look forward to another amazing year full of sunshine and butterflies, and of course, to keep UNIBUDS members, old and new, enjoying their time in the society and for them to be able to call UNIBUDS home <3 <3 <3

If you want to know more about the wonderful people in this team, please do come to our regular activities and events or drop by our library from 12-2pm on weekdays! See you all around!

Being in UNIBUDS makes me feel at home in Australia because I found a bunch of people who like the Dhamma as much as I do. Never have I thought that I will be a member of EXCO as I have always only contributed as a volunteer. However, given the chance and support from the lovely people around me, I decided to take up the role and do my best to achieve meaningful things together. I believe it’s going to be a rewarding and unforgettable experience that will shape me into a better person with wisdom and compassion. I have faith in our team and let us learn and grow together to make UNIBUDS shine brighter each day!

Hi guys :) My name is Tus and this year I returned to serve you all as Honorary Secretary. I am currently studying in the second year of Medicine and this is also the second time I join this lovely group of people. Joining UNIBUDS has changed a significant part of my life, and a lot of it is owed to the people in UNIBUDS, without whom and their supportive atmosphere, I would not have understood much of the Dhamma, nor would I be the person I am today.

I wish to extend my gratitude, especially to the previous EXCO, the current EXCO, the UNIBUDS seniors, as well as our Patrons and Chaplain. I am grateful for all the causes and conditions which allow me to stand where I am now. Lest not forget about you, without whose support, our society would not have prospered like today. May you all soon realise the supreme Dhamma and attain enlightenment, or as the Buddha says, "Birth has ended. The Holy Life fulfilled. The Task Done. There is no further becoming."

Sabbe Satta Bhavantu Sukhiṭatta
May all beings be happy in their hearts of hearts!
My fellow future friends, this is a message from the new financial manager of UNIBUDS, a.k.a. the new Honorary Treasurer for 2018. Yes, I’ll be managing all your forthcoming “financial support” for our wonderful society. My involvement in UNIBUDS is a long story, to put it simply, the warm welcome of the committee lured me in. Hence, all the more the reason I want to be part of this family. UNIBUDS is a place where anyone from anywhere can come together and learn the Dhamma, the teachings of the Buddha. Our objective is to ensure our dear members will always receive proper welfare from our EXCOs. From there, we also wish to enhance the knowledge of our new members about Buddhism. Besides just learning, we also put fun as one of our priorities, unlike the long hours lectures you have. So, what’s so fun about UNIBUDS? Join us and find out. Hope to see you there!!

Heyyy everyone! My name is Ming Li, a 3rd year commerce student majoring in Accounting and Finance. I am blessed to be the General Secretary of the 38th EXCO team, never have I thought that I will be a part of UNIBUDS family hehehe. Before I joined UNIBUDS, I knew nothing about Buddhism and used to tell people that I am a “Buddhist on paper”. After attending a few Dhamma classes, I found that Buddhism is quite different from what I have known for years. The hearty welcome from the members and my curiosity made me stay to find out more about this interesting society and the teachings of the Buddha. Can’t wait to work with this awesome team and see what I can learn this year! Oh yeah! I will be in charge of the Unibuds Library, so feel free to drop by and grab a book. You are always welcome here! Visit us around 12pm-2pm every weekdays! See you there!! ><

Hi everyoneeeeee! My name’s Katie and I’m currently stepping into my third year of Medicine. Within the past two years, UNIBUDS has become strongly integrated into my life - not just as a place to learn and grow but to form spiritual friendships and memories that last a lifetime. It’s an experience like no other, which is why I’m back again as your Activities Director this year! Through planning exciting activities and adventures, I hope to bring everyone into our happy family so we can all learn and grow together. <3 So buckle up your seatbelts as you embark on another amazing year with our 38th team - we have wonderful things planned out for you, so sit tight and see you around real soon! :D
Hello everyone, this is Peter here, very happy to have this opportunity to contribute to the society. The reason why I want to be an EXCO is because I can learn a lot from it, from organising skills to communication skills, and being an EXCO gave me a lot of opportunity to get in touch and practice the Dhamma. Moreover, from the very first time I joined this society, I really felt the warmth and the sense of family here, everyone here is very nice. That’s why I want to contribute more and being an EXCO is the perfect fit. Thanks again for the opportunity and hope I will see all of you more often this year.

Hi, my name is Koko. I am currently in my sixth year of my double degree, in Civil Engineering and Law. This would also be my second time joining the EXCO team. I am very grateful for this opportunity to help spread the Dhamma, and to serve UNIBUDS as the coordinator of English Dhamma Talk (EDT). Being a Burmese, I was exposed to a lot of Buddha’s teachings. I even had to learn Buddhism as a subject at school! Having said that, it was not until last year that I became more active at searching for Dhamma—the ultimate truth. Since then, I have realized that understanding Dhamma is not an all-or-none process. What I had learned about Buddhism at school has been revisited, and my perceptions of different Dhamma topics have changed constantly. There are still many parts of it that I need to learn about. In this term, I would love to learn and share the Dhamma together with you all. Please make your Friday free, come and join us, and let’s taste the Dhamma together.

May the blessing of the Triple Gems be with you! Sadhu! Sadhu! Sadhu!

After exploring different religions, I have finally decided that Buddhist teachings are closer to the way I perceive the world. I was surprised with the depth of knowledge and practicality of Buddhism as I attended a few Dhamma talks last year. Realising that Buddhism is more than just a spiritually supporting religion that allows us to attain personal development in a peaceful and happy manner, ultimately made me to decide to serve UNIBUDS as the Chinese Dhamma Talk coordinator. Learning about the Dhamma is a lifelong process, and it is only through constant thinking, learning, and applying the knowledge of Buddhism that we can continue to find out more about what we didn’t see previously. So please come to Chinese Dhamma Talk every Thursday and let’s explore more about the Dhamma together!
Firstly, I am very honoured to be part of the 38th EXCO and to be surrounded by wonderful people. I was introduced to meditation for the first time through UNIBUDS’ meditation workshop and I really enjoyed it as it gave me a sense of peace and calmness from all my worries, and hence it motivated me to serve UNIBUDS as the Meditation Coordinator so I could have a better understanding of meditation. Although Buddhism is something relatively new to me, it has been an eye opening experience to learn about the teachings of the Buddha. UNIBUDS is a place to learn and grow! Besides, don’t be intimidated by the thought of meditation, and come to our meditation workshop and weekly meditation sessions to experience mindfulness!

I was born in a Buddhist family. Since young I was exposed to Buddhism due to my parents’ influence. I have not had much exposure to other religions. During my college life, I explored more about other religions but I think Buddhism still suits me the best. Buddhism is a way of life, it taught me how to handle my life during good and bad times. UNIBUDS members are very warm and friendly, which made me feel like I am in my home country. So I decided to take a further step to understand more about Buddhism through UNIBUDS activities. As a Sacca editor I hope everyone can give yourself a chance to expose to Buddhism through our Facebook page and be part of our family! :)

Sadhu Sadhu Sadhu

Hey Unibuddies, I’m Jo Shua, your 38th Annual Magazine Editor of UNIBUDS. It has been a great pleasure to be part of the executive committee, to be able to not only pick up a few essential skills along the way, but to learn more about the Dhamma. A big thanks to UNIBUDS for giving me this opportunity, I wish all of you happy and well. Sadhu.

Helloooo everyone, Marco here as your 38th UNIBUDS Publicity Officer :) it is always good to be back in this family where everyone can learn about Buddhism and grow together. In this term, I hope everyone will enjoy every moment they spend in UNIBUDS and not just that, I will capture every beautiful moment for you guys. The friendships we built in this family, every photo captured, all the memorable memories will last forever in our journey. Keep your smile up all the time and I am ready to meet everyone and take lots of photos in the upcoming events :D
38TH EXECUTIVE COMMITTEE
38TH EXECUTIVE COMMITTEE
Down Memory Lane
Cook of the Year is the first and the most unforgettable event for me, as this is the first time I have been an organizer to set up an event. I have improved my organizing skills and Dharma knowledge through this event.

At the beginning of the preparation, I was so nervous since this was my first time and I did not have any experience with Cook of the Year. Thanks to Alina, who organised this event with me, giving me instructions and guidance in the process of organizing this event, which included preparation of presents, the rundown of the agenda, writing the Blurb of the activities. It lets me know what I need to prepare, and I realised that the importance of the preparation, as there is no one who can handle an event without a schedule and enough preparation can boost up your self-confidence for that event.

However, during the event, I realized there were a lot of situation that Alina and I did not expect, such as some miscommunications with photographer that impeded us from showing the photos taken during the event itself, the duration of the video was too long, the present preparation took too much time. After reflecting on the event, I realised that there are a lot of aspects that I can improve on, for instance communication and adapting to different circumstances.

Overall, organising COTY was a great experience for me, it reminds me to put more effort in organizing the event and hope I can do better in my next event.
Summer Retreat

24th - 26th November 2017

By Koko AUNG

Why Mindfulness?

UNIBUDS’ Summer Retreat for 2017 was held at Wa Pa Buddharangsee, a Thai-tradition forest monastery in Leumeah. The title of the retreat was Deci-phering the Three Poisons and it was held from the 24th to the 26th of November. For the 3 days and 2 nights at a place which gave all the participants an opportunity to observe the daily monastic life under the Theravada tradition, it was a well-timed event for all of us to re-energise ourselves from weeks of exams, and to start our summer vacation.

After the train trip from Central on Friday morning we arrived at Wat Pa Buddharangsee around noon. The weather was drowsily hot that day but we all received a very warm welcome from Chao Khun Samai, the abbot of the monastery and long-time patron of UNIBUDS. Our first day started with a dhamma talk and a delicious light lunch, then a short tour around the monastery with Chao Khun. Not only we had to brave the scorching heat, we had to be mindful to not disturb spider webs and the army of savage bull ants that patrolled the stupas and grounds of Wat Pa. On the first night, we concluded our day with dinner and a dhamma talk, followed by Sutta reading.

Waking up at 4:30 am the next morning was a very challenging task for all the participants, but everyone was ready for chanting and sitting meditation at the Shrine Hall when the time came. The schedule for Day 2 was pretty relaxed with plenty of free time interspersed between the chanting, dhamma talks and meditation sessions, for solitary spiritual practice, Sutta discussion, sketch performance preparation, resting and spending time with friends. As I was one of the organisers, we used those breaks to reflect on the minutes that went past and activities associated with them, for our quest to implement the planned schedule, so that all the participants could have a memorable and rewarding retreat experience. On our last night, Chao Khun led us on another walking meditation and we lit candles by the stupa.

Day 3 also began with another early morning chanting and meditation session. The highlight of the last day was our (UNIBUDS) renowned sketch performance with enticing performances and several catchphrases like “Sean…”, “Chicka..chicka.. ching”, “hey bro”, etc.

One of the highlights of the retreat is definitely the meditation practices, which I would like to emphasise more on. Meditating in the hot weather was very challenging but all the participants managed to push through. After a series of late night studies prior to the retreat, I genuinely needed a short and successive meditation to refocus my mind. Coming from a background as a devoted meditator in the traditional Buddhist context, this summer retreat was a very valuable learning experience for me. As Chao Khun explained, one of the most effective ways to get rid of the three poisons is to be mindful in every aspect of our lives; not worrying about the future, nor the past, rather just to be at the present moments of our lives.

From the retreat, something stuck in my mind - why do we meditate and why is mindfulness such a popular concept in the modern 21st century? According to my understanding, mindfulness is a combination of two things; a "top-down" and a "bottom-up" process. Firstly, the "top-down" process is described as how we perceive things based on our cognition. Having a strong top-down process is very useful in life. There are many instances where we seem to know what to do, for example, how do we know that we have to stop when the traffic lights turn red? We, as human beings, do not have a biological sensory system like ants to aid our decision making process. However, simple actions like stopping at the red traffic light are generated from our thinking process based on what we have learnt and experienced. Thus, a strong top-down process can lead an individual to form a rich conceptual view of the world by allowing us to filter the information we receive and be efficient in how we function in the world.

That being said, having a strong top-down process also comes with its problems. When the top-down process is too strong, we might find ourselves drifting from reality. One example is the fear factor process. We are very good at
generating errors in our judgment and get attached to certain views which may or may not be correct. As we tend to make plans and thoughts about the future (due to the process of ‘top-down’), this dark shadow can imprison us in our thoughts and take away what is happening in the present moment. In other words, we do not know how to be in the present moment. We have no ability to switch it off when the top-down process is overpowering our thoughts.

The second factor comes in as a “Yin and Yang” of the human cognitive process, the ‘bottom-up’ process, which is the sensory experience or information we receive from our environment that continuously impacts us in our daily lives. Mindfulness practice suggests that the ‘bottom-up’ process can soften the ‘top-down’ process by expanding our ability to be fully present and aware of what is occurring at the present moment. The balance that individuals practicing mindfulness should target is the ability to switch between the ‘bottom-up’ and ‘top-down’ process. Mindfulness is one of the things that can enable us to reach such balance because it allows us to pay attention to the phenomena of the body and the phenomena of the mind. In life, we need to engage more on the bottom-up processes (i.e. our conceptual world) as well as the change in our relationship with our sensory experiences (i.e. reality). Practice of mindfulness allows us to stop identifying with thoughts, hence mindfulness is only that to cultivate awareness as some practitioners describe it as “openness to the world.”

There is a famous saying I came across during one of the Dhamma Talks that I attended which goes like this: “A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and affection for a few people closest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

So, yes, we need to keep practising to the stage where we start to be free from our delusion while expanding our compassion. This summer retreat gifted me with an array of answers on the methods I practice meditation and shed light on the many steps that I still need to undertake to become a good Buddhist.

Success is the ability to go from one failure to another with no loss of enthusiasm. So, let’s keep practicing and never say never.
Orientation Week

19th February - 2nd March 2018
Orientation Picnic

3rd March 2018
Potlucks

17th March 2018,  5th May 2018,  28th July 2018,  8th September 2018
DOWN MEMORY LANE
Activities

**Songkran**

*Images of Songkran activities with people in orange attire celebrating.*

**Mooncake festival**

*Images of festival attendees enjoying traditional food and decorations.*

**Rock Climbing**

*Images of climbers scaling a rock wall.*

**CPR Workshop**

*Images of participants learning CPR in a classroom setting.*
Seeing the various marquees filling the Main Walkway of the university was a sight that we never thought was possible before this. Having ten decorated stalls distributed on both sides of the walkway, the scenery was that of a fair – a Buddhism Fair, where the wider public could get in touch with Buddhism through various interesting themes. Two Buddhist-themed game stalls were equipped with unique games to attract people to the fair while portraying the teachings of the Four Noble Truths and the Four Immeasurables. An exhibition space dived deep in the exploration of Mindfulness, while highlighting the concept of Right Mindfulness in Buddhism. A vegetarian stall stood at the corner of it all, selling packed lunch cooked by our lovely helpers in order to promote the quality of compassion. A book stall was set up to give away a wide selection of Buddhist books to those bookworms out there, allowing them to study and investigate the teachings themselves. Last but not least, a UNIBUDS stall displayed the fun and joyous atmosphere of learning the Dhamma within UNIBUDS, encouraging students to learn and grow together with the UNIBUDS family.

In the spirit of exploring various teachings of Buddhism, Buddhism Fair 2018 is titled ‘In Search of the Truth’. The search of the truth in Buddhism involves the coupling of knowledge and practice. One needs to gain knowledge about the Dhamma through studies and listening to teachings. However, the goal of Buddhism involves converting this knowledge into wisdom. Without putting it into practice, knowledge will simply remain as intellectual knowledge; It is by practising the Dhamma that wisdom can be attained. Buddhism Fair 2018 explores this by providing contents of the Buddhist teachings such as the Four Noble Truths, with emphasis on putting them into practice, such as encouraging the practice of the Noble Eightfold Path, Four Immeasurables etc.

This was the first time such an event was organised in UNIBUDS. Without any precedence, there were various uncertainties in the planning of the event. We were unsure whether each stall will be well received, or what to expect in case of wet weather. Even on the day, we were surprised by unexpected events such as heavy wind requiring us to perform repair works. Nonetheless, having taken the leap to organise Buddhism Fair 2018, the team managed to work through all the obstacles and successfully spread the Buddhist teachings to the University public. Without a doubt, this success is attributed to all the hardworking committee members and helpers who tirelessly planned, designed and prepared the event, as well as our Patrons and Buddhist Chaplain for the advices in the Dhamma content of the event. With these efforts of the many, a sincere gratitude is extended to all who helped in any way possible. These efforts have helped plant the seeds for Buddhism to continue prospering in the community.

Metta,
Fu Xiu
D O W N  M E M O R Y  L A N E

Meditation Workshop

14th April, 26th May, 22nd September & 20th October 2018
Dear Friends in the Dhamma!

This year at UNIBUDS it was an honour to present to you a brand-new activity - 'Scripture Study'. I must admit, the idea of the activity is not really new per se - you probably have already seen this type of activity around on-campus - Bible Study, Focus Group etc. When I first joined UNIBUDS, it was odd to me that, compared to other religious groups, we lay Buddhists generally don't tend to refer to the original source of our Buddhist knowledge - Tipitaka (Tripitaka), the words of the Buddha himself. We like to revere the sacred texts, place them up high in the shelf - and don't really touch them (excuse the gross generalisation). There are, of course, advantages and disadvantages when it comes to reading the primary Buddhist source. To many people, Buddhist scripture is considered quite hard to read, given that the text is not really written in chronological order; and there are many specialised vocabularies which, when taken out of context, can sound intimidating to people who might be new to Buddhism.

Yet, the Buddha himself stated when he was about to pass away that, should we have questions regarding the Buddhist doctrine, we should refer to the Suttas (the discourses), and the Vinaya (the discipline) for guidance (source: Mahaparinibbana Sutta). Especially in this day and age, where information could be found directly online, it is very easy to find false and misleading information regarding Buddhism. Likewise, Buddhism is often amalgamated with a country's customs where its practices can hardly be separated from the tradition and culture. Therefore, in order for us to be as close to the 'true Buddhism' as possible, it makes sense that we should also at least learn the teachings of the Buddha where it is considered least 'distorted' - the Tipitaka.

In line with UNIBUDS objectives, we hope that the participants approach Buddhism from not just one particular tradition - but we hope to help the participants bridge an understanding between all major traditions of Buddhism - revealing that, at heart, Buddhism still contain the same core teachings where all traditions are heading towards the same goal (end of suffering). These objectives are reached through a variety of scriptures (from many traditions when possible), active discussion among groups, as well as a presentation where participants would demonstrate what they have learnt to the other members. For this year, Scripture Study sessions have been targeted towards 'trying out' and 'collecting feedback.' Through the discussion based on the 'Anger Management' and 'Resolving Conflicts,' we hope that the participants found that the Buddha's teaching can be applied to most, if not all, aspects of our lives - regardless of whether we are of laymen or monastic status. For those of you who attended the sessions this year, you have my (and the rest of the executive committee) sincere gratitude for supporting this activity, and most of all, for helping to ensure that this activity can be passed down to future generations of UNIBUDS.

May all beings be well and happy!

By Tuspol KAWPRASURT

21st April & 15th September 2018
DOWN MEMORY LANE

Vesak Day

19th May 2018
First of all, I would like to thank UNIBUDS for giving me the honour to write one of the pieces for the annual magazine. Joining UNIBUDS’ Winter Retreat 2018 was definitely one of the best decisions I have ever made and I am glad to be able to write this while reflecting back on the retreat. Turning back the clock, there were 2 main reasons why I joined winter retreat 2018; firstly, Buddhism has always been close to me as I grew in Myanmar and secondly, immersing myself in such a meditation camp would help me recover mentally after battling through an immensely stressful semester. Thinking back, not only did it help, but I also gained so much more than what I expected. Throughout the whole semester, my mind was constantly occupied with assignments and exams, and I was struggling to find a balance between studies and other commitments. When I heard about the meditation retreat, I immediately thought that it was exactly what I needed, and did not think twice before registering for the event.

The retreat was primarily group meditations, with several other activities such as morning Tai-Chi exercises, firewood-chopping and sketch performances. Before the retreat, I had done meditations but not for long sessions, and during the retreat I was surprised that I could meditate for more than half an hour. In fact, I was also surprised that I was able to be a vegetarian for almost 3 full days and sleep alone in a tiny hut with temperatures as cold as a fridge at night. I felt a sense of accomplishment when I caught myself being able to do things that I thought I could not. This gave me a reminder that I should be exploring more in life and trying out more things that I have never done before.

During mediation sessions, I always found that my mind would wander around aimlessly and it has always been a challenge trying to clear my mind and just focusing on breathing in and out. However, through this retreat and practicing more meditation, I felt much more in control of my mind. Another thing that I liked during the retreat was that use of mobile phones was banned, which prevented me from getting distracted by what was happening on the internet, rather than paying attention to what was around me. It was so peaceful and I felt like I did not have to worry about a single thing other than the present moment.

This retreat had so many good things that I would take me forever to list all of them. The whole experience has left me with a new perspective on the way I perceive things – I am now more appreciative of what I have, more mindful of what is happening around me, and better at managing stress and emotions. Last but not least, I have to also mention that not only the organisers, but everyone I met during the retreat has been very kind, friendly and helpful. Kudos to UNIBUDS and thank you so much for organising this retreat.
Being part of Bodhi Nite 2018 was an amazing experience and I was beyond grateful to be part of the organising committee. Taking up the role of Program Master’s assistant, and working with the performing departments, I learned a lot about this year’s theme, “Right Speech”. As a Program Master’s assistant, I helped coordinate the performing departments and ensure that all the programs run smoothly on the day.

Compared to my involvement in prior years, I was able to see Bodhi Nite on a bigger perspective and all the minute details and effort that was put into our annual Bodhi Nite. It was a different experience for me this year as I worked with many different people from all the performing departments, which I truly enjoyed. Each one of them had taught me a little bit more about the Dhamma, themselves and myself too.

I learned that there are four aspects of Right Speech, including refrain from lying, idle chatter, dismissive speech and harsh speech. Right Speech is not as simple as merely saying the right thing; it has a few elements accompanying it. Right Speech involves an individual’s right intentions, compassion and method in delivering the message; the truthfulness and timeliness of delivery; and whether the message is beneficial to the receiving party.

To the contrary of what people believe in, Right Speech can be easily integrated into our daily lives, when we are talking to our parents, teachers, friends, or even strangers. The first step to this is by being mindful of what we say, when and how we say something to someone. That being said, I found that it is easier said than done.

During the preparation of Bodhi Nite, I found it challenging to assert my ideas whilst being compassionate and mindful to not dismiss others’ ideas or hurt anyone’s feelings. However, after practicing Right Speech and being mindful of my words and actions, I gradually found it to be easier to integrate it into my life. One trick I used was to put myself in others’ shoes and be kind and considerate of their feelings when I’m delivering a message to them.

Everyone who took part in or helped out in Bodhi Nite was the reason it was a huge success – from the consistent practices of our performances, to our catering team, receptionists and everyone who helped out behind the scenes. I hope that everyone who attended Bodhi Nite 2018, no matter as an audience, performer or helper, took something out of it – that would be the true success of Bodhi Nite!

There’s a saying that goes “there is no better time to start than now” – let’s all start practicing Right Speech by being mindful and kind when communicating with others, and slowly integrating it into our daily lives!
DOWN MEMORY LANE
DOWN MEMORY LANE
Down Memory Lane

Mindful words, Blissful world

Composed by Mei Yan TANG & Victoria Lyne YEOH

Verse 1
Can you hear the voices of your heart
When the kindest words are being said
Happiness is everywhere
With our gentle hearts
We learn to forgive and embrace

Chorus
Speak with wisdom
Speak the truth
Speak with kindness
Speak with love
Speak with good intention
Uniting us all in peace

Verse 2
Can you feel the relief and tranquility
When the truthful words are being said
No lies, no more burden
We all know the words
Be mindful,
and be confident

Chorus
Speak with wisdom
Speak the truth
Speak with kindness
Speak with love
Speak with good intention
Uniting us all in peace

Bridge
Let’s begin with you and me
Here and now
We’re all in this together
It’s never too late to change
Goodness lies in different languages
A truthful speech brings harmony
A kind speech brighten up lives
We transform this world into a blissful one

Chorus
Speak with wisdom
Speak the truth
Speak with kindness
Speak with love
Speak with good intention
Uniting us all in peace
We will live in harmony

Along the path of peacefulness

We, we move as one
Whispers of our Heart

Composed by Stella SIM, Jia Wei NG & Michele LIM
Lyrics by Tuspol KAWPRASURT & Michele LIM

Verse 1
Did you say you hear
That sound of peace
Whispering to your ear
How it sounds so clear

A sound that’s genuine
Echoing from within
Is there a way our heart can sing
The joyful song of harmony

Tell me the secret
Can we ever speak
With no anger, greed or hatred
Free from all the noise

Chorus
Mindful words blissful world
Are the whispers of our heart
Let wisdom guide our words
Let kindness be our compass

Listen to what others say
Pause before you speak your mind
To reconcile and unite all
Is our journey to right speech

Bridge
Let go of all your hatred
Let your voice ring from the mountains
Put behind all your greed
And let your mind be free
Be free

Chorus
Mindful words blissful world
Are the whispers of our heart
Let wisdom guide our words
Let kindness be our compass

Listen to what others say
Pause before you speak your mind
To reconcile and unite all
Is our journey to right speech

Verse 2
Did you say you hear
That sound of bliss
Touching the coldest hearts
Mending those who are apart

A voice that’s kind and warm
Full of compassion
Will fill our heart with kindness
And bring joy to all

Tell me the secret
Can we ever speak
With no anger, greed or hatred
Free from all the noise

Chorus
Mindful words blissful world
Are the whispers of our heart
Let wisdom guide our words
Let kindness be our compass

Listen to what others say
Pause before you speak your mind
To reconcile and unite all
Is our journey to right speech
D O W N  M E M O R Y  L A N E

39th Annual General Meeting

6th October 2018
Step-down Message

How quickly time flies being with UNIBUDS. The 38th EXCO term has come to an end, filling the year 2018 with various unique and meaningful experiences. I am very fortunate to be able to experience this wonderful year and witness the achievements of the society - our very first Buddhism Fair to spread Buddhism further, our promotion of compassion through vegetarian potlucks, and also our journey to learn Right Speech in our annual Bodhi Nite. All of these, as well as the many other efforts in spreading the Dhamma, have only been possible thanks to the hard work of the executive committee, advice of our patrons and Buddhist chaplain, as well as the support from our many members. Thank you all very much for your generosity. To my fellow executive committee, UNIBUDS has brought us closer to Buddhism and allowed us to learn and grow together. While our term may have ended, I hope that we will all continue to hold Buddhism close to our hearts and to grow in accordance with the Dhamma.

May the light of the Triple Gem shine on everyone and may you all be well and happy.

Hi Unibuddies!
This year has been a fun roller coaster ride with new activities and events throughout the year. However, everything that starts will come to an end, and now, it is time for the 38th EXCO to step down from their positions and pass on the light to the 39th EXCO. This meaningful year would not be the same without our lovely members', insightful patrons' and helpful seniors' ongoing support, advices and participation, so thank you for being a part of the big family! Once a family, always a family <3 Last but not least, thank you for all the hard work and love put in by all of the executive committee this year. "It's always the small pieces that makes the big picture". Words can never express how significant each and every single one of you mean to me throughout the past year. Through the ups and downs, I hope all of us learnt from the struggles and will always strive to be better and grateful! Nevertheless, the journey to the cessation of suffering is still miles away so let us all keep learning and practising the Dhamma in our lives!

In just a blink of an eye, it’s been a year since I became the 38th Internal Vice President. With most gratitude, I would like to thank my fellow EXCOs for a wonderful and memorable year! Thank you for giving me the chance to contribute and pass down the light of Buddhism to people around me. All the birthday surprises, graduation cards, weekly emails throughout the year wouldn't be possible without all of you. Being away from home, I am glad that UNIBUDS is here as my second home. Under the guidance of the Triple Gem, my fellow EXCOs, and all the bodhisattvas that have appeared in my life, I have learnt a lot from each and every one of you and created a lot of memories from the bits and pieces that we've gone through. Last but not least, no matter what happens in life, be sure not to lose faith and hope and you will be fine!

With a blink of an eye, another EXCO term has come to an end. With almost 100% certainty, others would have mentioned how UNIBUDS is a special society with a special bond. Regardless of how repetitive it might sound, I also would like to echo that message - otherwise, how would our society have grown this much over the past 39 years? It is through the effort that everyone put together (whether the role is 'big' or 'small'), as well as various causes and conditions, that UNIBUDS continues to be what it is today. I would like to thank the Executive Committee team and those involved for what we have accomplished in this past year - especially those involved in Buddhism Fair and Bodhi Nite and we wish to see you again in the near future :D. Indeed, UNIBUDS’ primary aim is the spread of Buddhism on campus, and one might be surprised to discover how close Buddhism is to us in day-to-day life. I hope, too, that others will find this case to be the same and we can continue to grow under the guidance of the Dhamma together.
UNIBUDS is not like any other society. Being a committee in this society has taught me a lot of things that I never expected. There were times when things may go wrong or not in your favor, so we continue to learn the right path, the right method of correcting ourselves in terms of communication, management, and other aspects. Besides that, UNIBUDS is like a family, it is without doubt that anyone will feel welcome joining any of our activities. Still, it is best to come experience it for yourselves! If you’re reading this, subscribe to our email and participate in our next event. No regrets!

Helloooo friends. Here I am writing this long overdue step down message reluctantly as this will be the last agenda waiting to be crossed off on my 38th EXCO’s to-do list :) Wow, can’t believe one year had passed by before I even realized. I would like to thank UNIBUDS for giving me this opportunity to be part of the 38th EXCO. It was one of the most fruitful journeys I have had throughout my uni life. Looking back, I feel really grateful to be able to learn and share the Dhamma with all the members through different events. It’s lovely to see how members help each other to understand and apply the Dhamma in their daily life. Really appreciate the guidance from our lovely patrons and seniors despite their busy schedules. Lastly, thank you my fellow executive members, we have been through all the highs and lows to make all our crazy ideas come to life. This couldn’t have been a successful year without each and everyone of you so proud of you all. Learning is a never ending path so keep calm and practise Dhamma May the Dhamma shine on everyone’s path and guide you through another wonderful year together with UNIBUDS <3

They say time flies when you’re having fun, and boy hasn’t the past year simply whizzed by! To our beloved patrons and Buddhism Chaplain, thank you for providing us with endless wisdom, advice and support; to our seniors thank you for being the role models we can always look up to and seek advice from; and to YOU all reading this, thank you for your presence in our activities and events - which means much more to us than you can ever imagine <3 I cannot be more grateful to UNIBUDS for giving me another opportunity to be part of the executive team. We might have had our share of ups and downs over the year, but we also learnt and gained a lot through the various events and activities we organised - and most importantly we stuck together through it all :) Buddhism is simply an endless trove of treasures, but rather than being displayed in fancy cabinets or used for embellishment, their true value lies in their potential to be applied in our daily lives. It never ceases to amaze me how the Dhamma themes we explore in Bodhi Nite (such as Right Speech this year) always end up being most relevant for us in how we do things and treat others, and I hope each and every one of you can take a bit of this treasure away for yourselves. May the blessings of the Triple Gem surround you always and may all beings be well and happy :)
Hello, everyone! My name is Koko, and it is with a great feeling of melancholy that I step down from the English Dhamma Talk Coordinator position. For me, being an EXCO in UNIBUDS has provided many invaluable experiences and a lot of opportunities to hone my skills as well as my insight into the Dhamma. Working along with my fellow EXCOs has been the most exciting part of the journey! Just look at how we nailed Buddhism Fair and Bodhi Nite this year! Then again, life in UNIBUDS is pretty busy especially as an EXCO but, nevertheless you just have to enjoy what you are doing and you will never notice that one year will fly by just like that. Regardless, all the best to the next EXCOs being elected and continue making UNIBUDS an awesome place to gather around! Just like Alfred Pennyworth said to Bruce Wayne, "Why do we fall, Bruce? So we can learn to pick ourselves up." But here I add a little more to that "You have your Excos who will definitely help pick you up!!"

Time flies and now we are passing down the torch to the 39th EXCO. It's amazing how a society can pull so many people together and form such a strong bond between us. It has been a wonderful journey working in UNIBUDS, congratulations to all my fellow Excos for leading another successful year. As the Buddha said, 'Understanding is the heartwood of well-spoken words', no matter how many times we listen to the Buddha's teachings, in the end, it's our understanding that matters. I am grateful to have a chance to experience and open up my perspectives by running the UNIBUDS family with a bunch of wonderful people. I have learnt a lot along the way, and I hope that all of us have benefited from all the ups and downs we experienced and have developed more understanding to the Buddha's teachings.

The year of 2018 is definitely a memorable one and it is time for us, the 38th EXCO, to entrust UNIBUDS to the 39th EXCO. Being part of the UNIBUDS family really has made a great impact in my university life and made me grow into a better person. I am very grateful to everyone that has supported UNIBUDS throughout the year, without the help, our events would not be as successful as it is, especially Buddhism Fair and Bodhi Nite! Besides, the endless support and guidance by our Patrons, Buddhist Chaplain, seniors and EXCOs really warmed my heart and I really appreciate it. Although our term has ended, I hope the next term of EXCOs will continue to spread the Dhamma and share happiness to everyone. Lastly, thank you for all the memorable memories and kindness, it’s been a tough yet amazing journey and I am happy to have been a part of it.

Hi unibuddies, I am Sabrina, the Sacca Editor for the 38th term. Thanks for giving me such a great chance to be a part of the society. After joining this society, I realised that organising an event is not easy. It needs teamwork, hard work and communication to make it a success. Besides that, I learnt some Dhamma throughout my EXCO term which will be applicable in my daily life. Thanks to the people that are willing to share their experiences and help me throughout my term. I had a wonderful experience and it will be an unforgettable memory in my uni life. Last but not least, I wish the next term all the best and enjoy themselves as an EXCO.
Hey Unibuddies, its me again. It’s shocking how time flies, it has been a year since I stepped up to this role, and it’s time to say goodbye. Special thanks to everyone who were there with us along the way, we wouldn’t have made it without the constant support from each and everyone of you, and UNIBUDS would not be the same without any of you! I wish all the best to the 39th EXCO, to keep on spreading and learning the Dhamma. May all beings be well, happy and peaceful. Sadhu.

Hello UNIBUDDIESSS, for those still wondering who I am, I am the one who has been spamming your Facebook notifications 24/7 for the past year. This is Marco, the 38th publicity officer. I hope y’all enjoy the photos and lovely faces we put up on facebook. First of all, I want to take this opportunity to thank our Buddhist Chaplain for the guidance and thanks to my beloved exco team for helping each other through ups and downs. Can’t imagine how 2018 has passed by so fast and my term has ended in the blink of an eye. Up to here, I reckon I am the last one you would read the message. I would like to sum up everything from what my team said, we appreciate everyone who came to our events (any one of them, even if you only came once), it means a lot to us and shows support to our society. I hope all the Unibuddies have learnt some Dhamma during our events, as well as enjoy all the activities that we prepared. Keep calm and practice dhamma, you might be surprised at what you get out of that. For the next term, all the best and continue to spread Buddhism around campus. May the Dhamma guide you along the path to enlightenment!
May all beings be well, happy and peaceful.
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Unibodhi (University of Sydney Buddhist Society)
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Glossary

For the convenience of readers, a list of explanation for the Pali terms used in the Magazine has been included. These explanations have been adopted from two different sources namely Buddhist Dictionary (Nyanatiloka) and Seeker’s Glossary of Buddhism (Sutta Translation Committee of the US and Canada). Care has been taken to select the simplest and best possible explanation of the terms and the Editor apologises for any inaccuracy of term explanations rendered here. Wherever possible, the English, Pali and Sanskrit version of the terms are provided so that readers could cross-reference between the languages that they are familiar with.

Note on abbreviations:

eng – English
pl – Pali
skt – Sanskrit
ch – Chinese
tib – Tibetan

Abhidhamma (pl) One of the three baskets in the Tipitaka. It is largely a commentary on the sermons or suttas, and subjects them to analysis. Abhidharma (skt)

Anatta (pl) See Non-self (eng) Anatman (skt)

Anicca (pl) Impermanence.

Arahant (pl) Holy one; liberated being; one who has destroyed all his mental impurities. Arhat (skt)

Bhanaka (pl) A person who mastered the skill to memorise long passages and have the ability to recite these passage from memory.

Bhavana (pl) mental development; meditation. The two divisions of bhavana are the development of tranquillity (samatha), corresponding to concentration of the mind, and the development of insight (vipassana), corresponding to wisdom.

Bodhi (pl) Being awakened from the slumber or stupor (inflicted upon the mind) by the defilements and comprehends the Four Noble Truths. Enlightenment (eng)

Bodhisatta (pl) Literally, ‘Enlightenment-being’. Those who aspire to Supreme Enlightenment and Buddhahood for themselves and all beings; also for anyone who has developed the Bodhi Mind – the aspiration to save on-self and others. In the Pali Canon, it is used specifically to designate Siddhattha Gotama in the time before he achieved full Enlightenment. Bodhisattva (skt)

Buddha (pl/skt) A Supremely Enlightened One, Awakened One. The term Buddha generally refers to the historical Buddha Sakyamuni who lived in India more than 2500 years ago and founded Buddhis, ‘Buddhas’ naturally refers to all Enlightened Beings.

Buddha-nature (eng) According to the view of one of the Mahayana schools, Buddha-nature is the true, immutable and eternal nature of all beings. Since all beings possess Buddha-nature, it is possible for them to attain Enlightenment and become a Buddha, regardless of the level of existence they occupy. Tathagata-Garbha(skt)

Dalai Lama (tib) The word ‘Dalai’ means ‘great ocean’ in Mongolian, and was a title granted to the third Grand Lama of the Gelugpa School in 1587 by Gusri Khan, a Mongol prince. There have been 14 Dalai Lamas; the current 14th Dalai Lama is “HH the XIVth”, Gyalwa Tenzin Gyatso.

Dependent Origination (eng) The chain of conditioned arising; casual genesis. The process, beginning in ignorance, by which one keeps making life after life of suffering for oneself. Also a fundamental Buddhist doctrine of the interdependence of things. It teaches that all beings and phenomena exist or occur only because of their relationship with other beings or phenomena. Paticca samupada (pl); Pratitya samutpada (skt)

Deva (pl/skt) A divinity or god; a heavenly being. Devas, including Hindu gods, are believed to inhabit the heavens above the human realm, but are still unenlightened, bound to Samsara and subject to birth and death.
Glossary

Dhamma (pl) This word has several meanings: (1) The teachings of the Buddhas (generally capitalised in English); (2) Law, doctrine; (3) Things, events, phenomena. Dharma (skt)

Dhammapada (pl/skt) The most famous scripture in the Pali Canon, this sutta exists in two versions; i.e. the Theravada and the Mahayana. The many translations of the Dhammapada has given it worldwide popularity, representing for Buddhism what the Tao Te Ching is for Taoism.

Dukkha (pl/skt) Suffering; unsatisfactoriness. One of the three basic characteristics of existence and the first Noble Truth. The term dukkha is not limited to painful experience, but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena, which, on account of their impermanence, are all liable to suffering: and this includes also pleasurable experience.

Emptiness (eng) The concept that entities have no fixed or independent nature. This idea is closely linked to that of dependent origination. Sunnata (pl) Sunyata (sk)

Enlightenment (eng) Being awakened from the slumber or stupor (inflicted upon the mind) by the defilements and comprehends the Four Noble Truths. Bodhi (pl)

Five Aggregates (eng) These are the five aspects in which the Buddha has summed up all the physical and mental phenomena of existence: matter, consciousness, perception, feeling and reaction. Aggregates: Khandha (pl) Skandhas (skt)

Five Precepts (eng) The five moral rules, which are binding on all Buddhist laymen, are: (1) Abstaining from killing any living being, (2) from stealing, (3) from unlawful sexual intercourse, (4) from lying, (5) from the use of intoxicants. Panca sila (pl)

Four Noble Truths (eng) The briefest synthesis of the entire teachings of Buddhism, which explains the cause of suffering and the means of deliverance therefrom. This was the first doctrine taught by the Buddha after his Enlightenment. They are: the truth of Suffering, of the Origin of suffering, of the Extinction of suffering, and of the eight-fold Path leading to the extinction of suffering. Ariya sacca (pl)

Four Stages of Liberation (eng) These are the four stages of Enlightenment in the Theravada tradition, namely the stages of (1) stream-enterer, sotapanna (pl), srotapanna (skt) (2) once-returner, sakadagami (pl) (3) non-returner, anagami (pl), anagamin (skt) (4) the holy one, arahat (pl), arhat (skt).

Kamma (pl) Action performed by oneself that will have an effect on one’s future. Correctly speaking denotes the wholesome or unwholesome volition and their concomitant mental factors, causing rebirth and reshaping the destiny of beings. Karma (skt)

Kuan Yin (ch) The Bodhisatta of Compassion. Also known as the ‘Goddess of Mercy’ in China and ‘she who hears the cries of the world’. Kuan Yin is one of the Three Pure Land Sages and is generally represented in feminine form especially in East Asia. Avalokitesvara (pl/skt) Chenrezi (tib)

Loving-kindness (eng) Loving-kindness; selfless love and good will. One of the qualities of a pure mind. Metta (pl) Maitri (skt)

Mahayana (pl/skt) The Great Vehicle tradition. Mahayana is one of the main traditions of Buddhism, and expounds on the Bodhisatta practice as the means towards Enlightenment of both oneself and others.

Mantra (skt) Incantation. Literally, ‘uniting and holding’, i.e. uniting all Dhammas and holding all meanings. A mantra is a formula said to protect one who recites it and to benefit him by virtue of its mystic power. Mantras are recited in Sanskrit and sometimes have no literal meaning. They are especially valued in esoteric Buddhism.

Metta (pl) See loving-kindness (eng) Maitri (skt)

Middle Path (Noble Eightfold Path) (eng) The path leading to liberation from suffering. It is divided into three stages or trainings: (1) Sila, which include right speech, right actions and right livelihood, (2) Samadhi, which includes right effort, right awareness and right concentration, (3) Panna, which includes right thought, right understanding. Ariya atthangika magga (pl)
**Glossary**

**Mudra** (skt) Literally, ‘seal, sign’. Ritual gestures of the hands used in symbolic magic, especially in the esoteric schools. They are used in conjunction with mantras as aids to meditation. Buddha images are found in a variety of mudra positions.

**Nibbana** (pl) Freedom from suffering; the highest and ultimate goal of all Buddhist aspirations, i.e. the absolute extinction of the life-affirming will manifested as greed, hatred and delusion, and convulsively clinging to existence. Nirvāṇa (skt)

**Noble Eightfold Path** (eng) The path leading to liberation from suffering. It is divided into three stages or trainings: (1) Sila, which include right speech, right actions and right livelihood, (2) Samadhi, which includes right effort, right awareness and right concentration, (3) Panna, which includes right thought, right understanding. Ariyā atthangika magga (pl)

**Pali** (pl) The canonical language of Ceylonese Buddhists, believed to be very similar to the colloquial language spoken by the Sakyamuni Buddha, in which the canonical texts of the Theravada are composed.

**Panna** (pl) Wisdom; insight. The third of the three trainings by which the Noble Eightfold Path is practised. There are three kinds of wisdom: receive (heard) wisdom, intellectual wisdom and experiential wisdom. Prajna (skt)


**Parinibbana** (pl) Translated as ‘perfect quietude’. This term originally had the same meaning as Nibbana (Nirvana) and referred to the stage in which all illusion had been eliminated. It is commonly used to indicate the passing away of the physical body of a Buddha. Parinirvāṇa (skt)

**Paticca samuppada** (pl) See Dependent Origination (eng) Pratitya samutpada (skt)

**Relics** (eng) The cremated remains of Enlightened Beings.

**Sacca** (pl) Literally, ‘truth’.

**Samadhi** (pl/skt) Concentration; fixing of the mind on a single object; control over the mind. The second of the three trainings by which the Noble Eightfold Path is practised. When cultivated as an end in itself, it leads to the attainment of the states of mental absorption, but not to total liberation of the mind.

**Samsara** (pl/skt) Cycle of rebirth; conditioned world; world of suffering. Also more precisely refers to the unbroken chain of the fivefold aggregate-combinations, which constantly change from moment to moment continuously, one upon the other through inconceivable periods of time.

**Sangha** (pl/skt) Literally, ‘congregation’. The monastic order founded by the Buddha, the members of which are called Bikkhus (males) or Bikkhunis (female). Sangha is the third of the Three Jewels (Triple Gem) of Buddhism, i.e. the Buddha, Dhamma and Sangha.

**Sila** (pl) Morality; abstaining from physical and vocal actions that cause harm to oneself and others. It is the foundation of the whole Buddhist practice and is the first of the three trainings by which the Noble Eightfold Path is practised. Buddhist morality does not consist in the mere not-committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition. For a lay person, sila is practised in daily life by following the Five Precepts. Shila (skt)

**Stupa** (skt) A Buddhist monument, generally of a dome-shaped form, originally erected over sacred relics of the Buddha and at places consecrated as the scenes of his acts. In East Asia, the stupa developed into the tower-like pagoda, in which are enshrined various objects sacred to Buddhism.

**Sutta** (pl) Discourse of the Buddha or one of his leading disciples. In the early stages of Buddhist history, suttas were memorised, and only later times were they written down. Sutra (skt)
Glossary

Theravada (pl) Literally, ‘teaching of the elders’. The teachings of the Buddha, in the form in which they have been preserved in the countries of south Asia (Burma, Sri Lanka, Thailand, Laos, Cambodia). Generally recognised as the oldest form of the teachings. Sometimes called Southern Buddhism or Pali Buddhism.

Tipitaka (pl) Literally, ‘three baskets’. The three parts of the Tipitaka are the Vinaya Pitaka (Code of Ethics), Sutta Pitaka (Discourses of the Buddha) and Abhidhamma Pitaka (Buddhist Philosophy). Tripitaka (skt)

Triple Gem (eng) The Three Jewels or Three Gems, which by all Byddhists are revered as the most venerable things, are the Buddha, the Dhamma and the Holy Sangha. Tiratana (pl)

Vajrayana (skt) Tibetan Buddhism. Also called Tantric Buddhism and Lamism. Found principally in Tibet, also now Mongolia, India and parts of China. It is hierarchical and presided over by the Dalai Lama and the Panchen Lama.

Vinaya (pl/skt) The body of ethical rules and disciplines for Buddhist monks and laypersons prescribed by the Buddha.