



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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Editor's Note

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



Right Speech

By Venerable Tsang Hui

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.

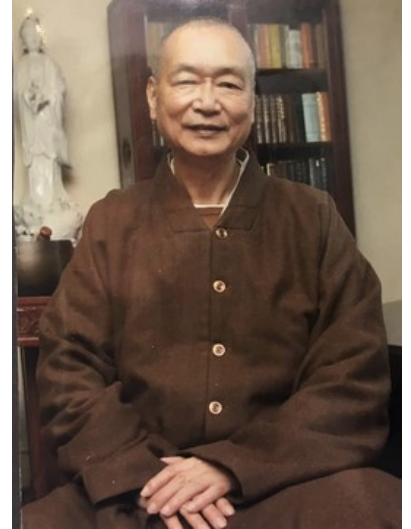
We should avoid unwholesome speech such as: harsh language, lying, gossiping, slandering, backstabbing, idle talks etc. The intention behind these speeches and their outcomes are both unwholesome.

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.



正語

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，這更是個重要的課題。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懼、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. 勝益語：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（散播謠言，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；背後道說是非，毀謗他人；諷刺；說負面、破壞他人快樂的話，我們將製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，我們將製造一個和樂的社會。

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

導師的話

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。



Noble Eightfold Path

By Chao Khun Phra Thepsilaporn

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.

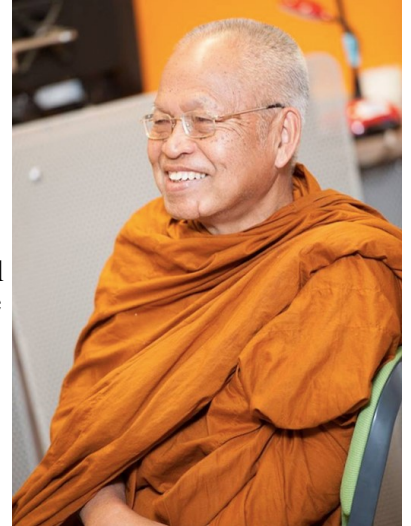
How does it work? Generally speaking, a person who follows this path must have a general knowledge of the Four Noble Truths: suffering, the cause of suffering, the end of suffering, and the path leading to the end of suffering. If that is a bit too much to comprehend at this level, at least they should 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



業力與輪迴

能融法師

1. 業力

因到果之間是甚麼在連續？為甚麼我們的一個行為，會導致後續的結果？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？我們看不到它，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。當我們談締造幸福人生的時候，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。他做這件事的目的地是為了自己，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，驕慢，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。布施是一種修行方法。佛陀告訴我們，用正確的心態布施不但能讓我們得到功德，更重要的是在過程中能夠幫助別人，淨化自己的身心，使我們的慈悲與智慧得到增長，這就是我們最大的收穫。所以，當我們說「自利利他」的時候，我們得到的利益不一定是財物的利益，而是在這個過程中我們對佛法的認知有所進步。當一個人學會慈悲、隨喜別人，領悟「放下」的真義，這份智慧的增長即成為無價的收穫。

所以行善首先動機要純淨，避免貪嗔癡、驕慢、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。若身心不淨化，智慧是很難啟發的。當身心充滿着「我執」和「驕慢」的時候，自我很強，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。煩惱的根本就是「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。若缺少策劃和考量，反而弄巧反拙，導致好心做壞事。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。惡業指貪嗔癡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，心裡充滿着比較的心態，結果在布施的過程中看到朋友布施得比他更多，心裡就起嫉妒瞋恨的煩惱，甚至毀謗他人。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。有些人說我常常拜佛，給佛菩薩燒香，為甚麼我的生活還不是很平安呢？他們以為點三炷香，放十塊錢在功德箱，許一大串的願，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。佛菩薩怎麼保佑我們呢？佛菩薩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，但是我們沒有把它們放在心中，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製造善的業，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，禪定給我們帶來不動業。不動業能讓我們的心慢慢靜下來。禪定調伏我們的心，讓我們降伏自己的心，讓它安住。這是不動業。

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。業因與業果中間的連續就是業力。但是，業力是可以改變的。在造了因，果未成熟的過程中如果我們提供不同的業進去，它會有改變。比如我昨天和一個朋友吵架，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。我們必然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。我們的每一個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，同時隨個人的力量盡力行善。

我們每一天，每一個時刻所說的每句話，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。我們應每一個時刻都盡量往善的去做，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惡事無所謂，許多小惡事的累積也會形成強的惡力量。舉個例子：有些人雖然沒有犯下太大的壞事，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聲譽。所以我們要謹慎自己的每一個行為，盡量清淨行善，不要忽視小小的行為。

c. 自我負責的人生觀

佛教強調自作自受，自我負責的人生觀。果報原於我們自己的行為。我們所感受的快樂或痛苦都是自己的行為造成的。當我們了解這個道理，就必須對自己的行為負責，遇到不順利的事就應該去面對它，盡力去處理和改善它，而非怨天尤人。

《鹽喻經》里有個比喻。一個人造了一個很强的惡業，他本來應該遭受苦果。然而在造了這個業之後他感到非常後悔與難過，他開始懺悔、行善、淨化自己的身心。結果他在承受這個苦報的時候，就不會一次性那麼辛苦。就像我們在一杯清水加入很多鹽，這杯水的味道由鹹如澀。鹽就如我們所造的惡業，要一次性把這杯鹽水喝下去，真是苦不堪言。但是，如果我們懺悔改過，造善業，就像把這杯水倒進了一個大池子裏面去。鹽的量還是一樣的，但是在這個大池塘里鹹度就不是那麼強了。這等同當一個人種下了苦果，後來改過努力造善業，雖然還是必須對自己的行為負責任，可是苦果會被淡化，承受業報的情況可以被改變。這就是《鹽喻經》譬喻重業分段輕受。所以，切勿漠視善惡業的大小，因為許多小的業力也可以慢慢累積成一股大力量。我們要積極地改變自己，不斷進步。我們要對自己的行為負責，但是業力是可以改變的，這就是佛教的業力觀。

繼我們在上一段所解釋的業力的種類，業還可分成共業和別業。共業是指大家共同的業所帶來的結果。例如我們共同享受的這個大環境，我們居住在澳洲，一起在新南威爾士大學念書，我們共同享用的環境是共業造成。但在這共同的環境中，每一個人所感受的，擁有的條件卻有不一樣，這就是別業。

4. 輪迴

a. 何謂輪迴？

輪迴又是甚麼呢？所謂的輪迴就是輪轉。何謂輪轉？簡單來說，我們今生生活在這裡，最後臨命終時還捨不得走，渴望未來的生存，拼命尋找繼續生存的因緣，再生到這個世間，這就是輪迴。我們不能像佛菩薩那樣超脫生死，是因為我們沒有透視自我和宇宙的真相，染著不捨，所以沒辦法突破輪迴。雖然我們口中講放下，不要再輪迴，但事實上我們心心念念留戀世間。所以，臨命終時强有力的「後有愛」，即去尋找一個新的生命開始。這就是我們的無明。無明指不了解、迷惑。因為我們的無明執著，所以輪迴生死。

那我們去尋找的會是什麼樣的新生命呢？這就看我們所造過的業。若我們的善業多就可能會生到一個條件比較好的環境；若善業薄弱，則會有相反的結果。若想繼續做人，我們一定要守五戒。更進一步要修三福業—布施、持戒、禪定，讓我們生活上物質能夠具足，精神上能夠安寧、祥和，生活平安。

b. 引業與滿業

在輪迴過程中有所謂的引業和滿業。引業就是引導我們到哪一道的業。當我們身為人類卻沒有保持人類應有的道德品行，那下輩子就很有可能當禽獸了。在六道眾生中，動物和人類有別。人的特勝，就是我們有憶念勝、梵行勝及勇猛勝。如果做人的時候我們不珍惜做人的特勝，而去滋長一般眾生的貪嗔癡通性的話，那我們就可能去做其他眾生了。一個不持戒的人，很難保住他的人身。保不住人身可能就會墮入惡道。

有些人不守戒，但很講義氣喜歡幫助朋友，他可能也會有福報，但可能是一個有福報的動物。就如《羅漢托空鉢》的故事。

有一位阿羅漢，他成道了，能看到自己的過去生。他是一位非常精進的修行者，但每天托鉢乞食，常常都是空鉢回來。這么有修行的人竟然沒有人供養他！

有一天他經過國王的象廄，有一隻國王非常疼愛的大象，非常莊嚴，珍珠瑪瑙把這隻大象裝飾得很漂亮，眼前還有一大堆的食物。羅漢走過這隻大象，看到這隻大象有這么多東西吃，可是自己卻托着空鉢。他就感嘆說：「我不如你，你也不如我」。

這是甚麼意思呢？因為他們一個是人，一個是動物。動物畢竟也還是不如人好。可是，牠有很多東西吃，羅漢沒有。大象好像也有靈性，聽得懂一樣，就很難過不吃了。

象師很緊張，怕大象餓死了國王會懲罰他。趕緊報告國王說有一個修行者和大象說完話大象就不吃了。國王就招這位阿羅漢到宮廷問話：「你對我的大象唸了甚麼咒？為甚麼牠不吃東西了？」

阿羅漢就說：我沒有唸甚麼咒，我只是說「我不如你，你也不如我。」這個阿羅漢繼續說：「其實，我們兩個過去世曾經是一起修行的朋友，這大象過去不遵守戒律，對修行禪定不注重。但是他的心底很好，很喜歡幫助別人，人緣非常好。所以他做了很多的善事，別人需要幫助他就會去幫助，但是他生活中不持戒，修行也不夠用功。我則非常積極用功，想要快快了脫生死。在種福方面就比較欠缺，不太去幫助及關懷別人。因為沒有布施、廣結善緣，所以今生雖然做人，但常常餓肚子。而大象呢，因為他很喜欢廣結善緣，培了很多福，所以他很有福報，成為了國王的大象，但是他沒有能夠保住人身。」

所以，學習佛陀的模範，福德以及智慧兩者都要培養，這是非常重要的。

那麼，滿業是甚麼呢？當我們被引到某一道之後還會有不同的福報。有些生到富有的家庭、有些生到貧窮的家庭，這就是滿業的不一樣。持戒能讓我們保住人身。有些人持戒是剛剛及格而已。但有些人除了不殺生，還會護生。除了不偷盜，還積極去做布施的工作。除了不邪淫，還積極地鼓勵人與人之間的和諧、信任。除了不妄語，還鼓勵正面的語言，幫助更多人進步。這樣的人他的滿業就會比較好。引業引導我們到人道，滿業就是多出來的部分，促成我們在某一道中的圓滿性，例如我們的相貌、智力、出生的家庭等等。這就是引業和滿業。

c. 十二因緣

我們的無明（惑）到臨命終時成為強烈的後有愛，再加上我們的業，就尋找一個新的生命的開始，其實也就是苦的开始。在新的生命中，我們又被無明牽引，繼續造業。惑、業、苦，不斷輪轉，這是最簡單的輪迴說明。

對輪迴比較詳細的說明就是十二因緣。過去的無明和業，會引我們到現在生命的苦，然後現在生命當中又無明造業，帶來未來的苦。用十二因緣來敘述的話就是：「無明，行，識，名色，六入，觸，受，愛，取，有，生，老死。」

過去的「無明」發動成後有愛，配合過去的「業（行）」，就去尋找構成新生命的因緣條件。「識」就是執取識，把因緣條件聚集在一起，促成新的生命的開始，維持他繼續生存下去。這時候就開始有「名色」，像一個胚胎慢慢成長。在佛教里，識把父精母血結合成為受精卵即是一個新生命的開始。所以佛教說墮胎是一種

殺生。名色還屬肉團階段，還沒有成熟的精神以及物质的部分。然後接下来就有「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，處處染著，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，就又重複了。生死輪迴循環就是如此。

這樣的一個循環，有沒有辦法斷除呢？在這輪轉中，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個生命的延續。像很多宗教說輪迴的主體是靈魂，但佛教不說靈魂。靈魂是一個固定不變的東西。佛教說是「識」不能透視事物的真相，錯誤的去染著。這個無明的「識」，讓我們一直去尋找另一個生命的開始。這個意識本身並不是一個實在不變的東西，它是錯誤觀念的累積。所以當我們慢慢啟發智慧，透視真理的時候，會發現「我」是不可染著的。佛法說明輪迴當中並沒有一個實在不變的主體。十二因緣也告訴我們輪迴並不是永恆不變的，它是由一連串的錯誤造成的。如果我們可以在這個一連串的循環當中找出一點去破除它，那就能夠切斷這個輪迴。要斷除這個輪迴，佛陀提醒我們要「以明相應觸」。明就是智慧。換句話說，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，情緒馬上跟著來，很快就跳到「愛」去了。但如果我們了解「觸」只是個物質上的感受，不跳進情緒里，而思考這個感受是怎麼來的，了解這個感受是經過我們的身體、大腦、而浮現的心理，並沒有一個實在不變的感受。我們為甚麼會為了一個感受而起煩惱呢？如果我們真的能找到這個感受的源頭，那就覺悟了。



何謂中道

能融法師

中道是佛教中非常重要的教理。但很多人对中道的了解並不深刻。有人以為中道就是中庸之道；或者是模稜兩可，这样也好，那样也好，就叫中道。事實上，佛教所說的中道並非如此。

佛陀誕生時代的古印度有很多宗教，大家共同的問題是：人生有許多無奈與痛苦。人生不如我們想要的那麼理想，這是為什麼呢？事實上，不管是原始的佛教，還是文明的宗教；不管是一神教，還是多神教，大家都希望尋找快樂，所以才有這麼多宗教的產生。然而，許多宗教尋找快樂的方式都是往外追求。認為一定有外在的神靈，或形而上的力量在控制我們。古印度的六師外道，有一些認為有一個永恒的我，有一些認為死了甚麼都沒有。婆羅門教認為有一個永恒的「梵我」。只要淨化身心，摒棄七情六欲，達到「梵我合一」，就可獲得解脫。佛陀就在這充滿宗教色彩的環境裡觀察，人的苦惱從何而來？人生的意義是什麼？宇宙的真相是什麼？最後，他覺悟了中道的道理。

什麼是中道？中道是以理智去觀察宇宙萬物的真相，了解苦惱的原因何在，如何去除。所謂的中道，不是中庸之道。中是中正不偏，看清事物的真相，而不偏執實在的「有」，也不偏執一切空虛的「無」。不落於任何一極端，換句話說，不落兩邊，而了解一切是因緣條件和合的。

中道可以從兩方面來闡述，一個是八正道中道，另一個是緣起中道。緣起中道是理則，是宇宙運作的自然法則。緣起中道說明一切是因緣條件而生，不是實在不變的，提醒我們不要落於「實有」和「空無」兩個極端。以中肯清晰的理，了解事物的真相，而不執著於「有」「無」兩邊。這是中道。那要怎麼樣去體會這樣的真理呢？八正道中道是實踐的方法。

緣起的定義是『此有故彼有，此生故彼生。』我們所看到的一切事物都是在眾多因緣條件互相支撐之下而產生的現象，並不是單一存在的。互相支撐的因緣產生變化，現象也會起變化。因果本身就是緣生法，沒有所謂單一獨立構造的因。宇宙萬物的一切，背後都有很多因緣條件。我們看到了現象，其實現象的產生是由許多因緣條件在此時、此刻、此地組合呈現出來的。就像『菩提之夜』，『菩提之夜』不是單一實在的。『菩提之夜』只是一個名字，可是什麼才是『菩提之夜』呢？是話劇？唱歌？還是跳舞？它需要很多因緣條件組合而成，每一個因緣都在變化當中。例如，餐飲組從早煮到晚，食物被煮熟，被來客享用，轉換成能量；話劇組的演員來來回回，台上道具，燈光，不斷隨之調整。現象每時每刻都在變化，『菩提之夜』只是個假名，方便我們說明這個現象，但現象本身是緣起的，因緣條件組合而成的。因此說『此有故彼有，此無故彼無』，因緣聚合就出現，因緣离散就消滅。剛開始時促成的因緣條件較多，之後离散的因緣條件漸漸出現，慢慢產生變化。不是現象不見，只是現象在轉變。隨著時間流失，『菩提之夜』結束了。然而這是否意味有個實在不變的東西結束了呢？

我們潛意識裡常常落入執著，把現象當成實在的。《心經》里提到，『是諸法空相，不生不滅，不垢不淨，不增不減』，能透視一切諸法的真實相即能『遠離顛倒夢想』。意思就是說明現象一直在變化，是由很多因緣條件組合而成，不是實在不變、單一存在、有主宰能力的一個實在的東西。覺悟者透視了現象內在的本質，他了解沒有一個實在的東西可以執著，現象的呈現只是因緣條件和合的結果，所以他們遠離顛倒戲論，解脫自在。

如果没有實在的东西可执著，那什么在生起，甚麼息滅了呢？现象的本性是缘起性空的。「空」不是指空洞洞的「空」，很多学佛人落入执取「空」，把「空」當成實在的东西。有些人觀呼吸，脑海里反而把「空」當成實在的，这在学佛人當中很常发生的。這是不對的。

佛陀说明中道是要我们脱离對實在的「有」和實在的「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」兩者都是错误的，並沒有透視宇宙的真相，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。一切都是因缘條件和合而成的，但我們一看到任何何现象，就立刻染著，這就是無明。我们是無常變化的，我们的身體由很多细胞组合而成，呼吸进出，每一个時刻都不一样，是眾多因缘和合的；同時，所追求的东西也一直在變，充滿變数，什麼時候可以平靜呢？但因为我们的無知，我们希望一切是實在的，喜欢的东西我們盼它能永恒，不喜欢的现象就希望它變得快。可是宇宙的變化随順自然法则，我們的期待與現實的變化不一致，變化不順我們之意，我們就难过，這就是求不得苦。

佛陀明白要創造幸福快乐的生活，需要培养善的因緣，減少貪嗔癡，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，以實際的方法，深入淺出的闡述這深奧的道理。

佛陀首先说明世間有苦，有不圓滿之處。苦的內容有：求不得苦、愛別離苦、怨憎會苦、生、老、病、死苦。進一步的佛陀解釋這些苦的因为我們的愚癡，無明执著，自我膨脹，處處染著，而產生的。這樣的解釋讓听众較容易明白。之後佛陀说明离苦的方法，如何提升智慧，減少無明，降伏貪嗔癡，行八正道。

所謂八正道中道，是中正不偏的修行道路。采取不偏、不糊塗、清楚的方式，修正自己，讓我們能够能減少煩惱，漸漸的朝向自在快樂，這是實踐的方法。我們都是因為培养错误的因缘條件，才給自己帶來苦果。但是我們可以慢慢地改變自己所提供的因缘條件，讓我們漸漸走向解脫自在的道路。四聖諦是缘起的實踐方法。

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。从我們的無明無知、處處染著，發動了貪嗔癡的身口意行為，染著不已，最後臨命終時，依依不捨，渴望活下去，這就是「後有愛」。這渴愛生存的意識即尋找新生命的開始。名色是肉團時期的精神與物質，从胚胎形成六根一眼耳鼻色身意、與外境接觸、有感受，然後就愛染、執取，愛染執取時貪嗔癡發動種種身口意行為，造業，種下以後再生的因緣。生，老死，环环相扣，輪回生死。从过去的因，到現在的果，現在種下的因，未來得的果。我們的輪回生死都是自己造成。除非我们能了解一切是無明执著帶來的，這一切都是因緣條件組合而成，而想辦法斷除它。要斷除這循環，「觸」和「受」是要非常注意的關鍵點。我們要三思而後行，不要去染著。觸與受的真相是什麼？這只是我們的根身和外境的接觸所產生的一個覺受，雖然很舒服，可是這感受是什麼呢？在心里，還是在根身？找不到就要放下。

印度教所說的輪迴有個生命的主體在輪轉，然而佛教不說主體或靈魂。佛教說是無明，對自我不了解，對事物的不了解，而處處染著，才會追求新的生命的開始。如果這個我是實在的，請問這個我甚麼時候能解脫？既然是實在的，就不能變，就會一直輪迴。可是佛教說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。因為是性空，所以我們才有改變而得解脫的可能。

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！佛教剛傳到中國時，在翻譯的過程曾套用道教的一些用词，但這很容易產生「格義」的現象。在英文翻譯中，套用基督教的语言，也會使讀者用先入為主的觀念去詮釋，讓人誤解佛法的真義。語言有其局限，所以这个「空」字，很容易讓人產生誤會。「空」在佛教中是指它是無常的，是眾緣和合的，是沒有實在不變的自性的。

空性與三法印是相應的。三法印可用來印證我們所聽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。

- 诸法無常：一切時刻在變動中，不是固定不變的
- 诸法無我：所谓的「我」，应该是獨立存在、不變、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稱如此現象为「無『我』」。「我」只是个假名，方便我们沟通。我們是是無常變化，不是单一的個體，亦没有主宰的能力，所以稱為「無我」。
- 涅槃寂靜：指空性，解脫，自在，超越相對的境界

三法印和缘起是一致的。佛说法時，从四聖諦的教法與實踐开始说明缘起。也用三法印说明缘起。根據众生的根性，佛陀用不同的方法解釋，在《阿含經》中佛陀多從無常切入。無常比较容易明白，一般人對現象的變化可以了解，可是對微細的變化就比较难察觉。所以佛一步一步地解釋，从無常，再說明無我，最後才說到涅槃寂靜。

無我把無常、無我、涅槃寂靜三者连贯起来。一切法是無常變化，所以是無我的。無我即是不生不滅，不生不滅即是涅槃寂靜。一切生滅無常，沒有實在的主體，所以是無我。既然無我，那還有什么东西在生滅呢？如果没有實在的主體，生滅與不生不滅並沒有冲突。生滅的現象是無我的，本质就是是不生不滅的。凡夫看現象的變化是說生滅，這是從相來說。聖者在看現象的時候是不生不滅，這是從其本性來說。出世间法不离世间法，如果智慧很深，马上透视不生不滅。《阿含經》上说，从诸行無常开始，觀察無常，既然没有實在的东西，那什么东西在生滅？

生滅無常＝無我

無我＝涅槃寂靜（不生不滅）

所以，無常（生滅）＝涅槃寂靜（不生不滅）

由此可見，「無我」把「無常」與「涅槃寂靜」貫串，也把「生滅」與「不生不滅」貫通。只要不落入自性見，兩者並沒有衝突。

世尊成道當天的初夜，他觀察到自己过去世的修學。中夜時分，世尊看到其他众生的行為，看到造惡者得到苦果，行善者得到快乐。从这里他體會到因果的法則。到後夜，也就是凌晨時分，世尊覺悟了缘起的道理，了解宇宙运作的自然法則。

佛成道後说法時，用种种方法，通过四聖諦，三法印，缘起，十二因緣，种种不离中道的教法來引導眾生體悟世間真相。佛陀教導大家力行八正道，透過戒定慧三學提升自己。八正道也叫中道。有時我們簡單的說是不苦不乐的中道。其實說苦和乐也落入了現象與情緒。智慧是不能用想象的。一定要在生活中實踐、體會。从

接触事物，反觀自己的染著心从哪里来？事物的真相什么？通过这样的修學才能減少煩惱，提升智慧。經典上说，『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）。

我們應依照佛陀的教法，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』。平時要多听闻佛法，培養佛法的正确知見，能够依循佛法，脚步實地，按部就班地在生活中學習。體悟越多就越自在，越能包容別人，做事情也越有信心。相反，学习的过程自我膨胀，就會惹人讨厌，处处與人產生衝突而起烦恼，执著。这是学佛人必須警惕的。修学時若自我膨胀，认为自己的学习是最好的，甚至谤法，就危險了。這時就要反思，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，循序漸進指导。不同的經典，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，我們可以與他人分享讓我們個人最得利的經典與方法，但不要毀謗其他佛經，以免造成谤法。

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



修行正道

能融法師

大家都希望有個明確的人生方向，使生活更有動力與光明。大家亦渴望快樂，但卻常常因不了解自己應該做什麼而感到不安。許多快要畢業的大學生都因即將踏入社會而感到不知所措。畢業後怎麼去找適合自己的工作，怎麼與人應對互動？我們感到彷徨。這給我們增加了無形的壓力。這些是短期的煩惱。從長遠來說，對茫茫的人生，不知道何去何從，則是一個很大的痛苦與問題。如果我們非常清楚自己的目標，就會比較有動力去克服眼前的挑戰，以達到最終的理想。由此可見，生活中的許多無形的壓力與不自在，都來自無知，沒信心，沒有明確的方向。

在還沒有談到如何讓我們得到自在與快樂之前，首先我們需要知道是什麼造成我們的苦惱。佛法告訴我們世間的一切是由很多因緣條件和合而成，並不是實在不變的。但是因為我們的無知，心不夠專注，沒有觀察到微細的變化，甚至眼前明顯的變化我們都不願意接受，所以我們常常與宇宙的自然法則拉扯，給自己帶來許多痛苦。宇宙的自然規律是一切無時無刻在變。例如：頭髮是會變白的，但我們卻不願意接受所以就去做染髮。染了頭髮不久發現白頭髮又長出來了，又再為頭髮而煩惱了。在生活中，我們花很多精神在做這一類事情，希望防範無常，盼無常不要來得太快。我們並沒有準備去接受無常。所以，當無常來到而我們又無法緩和它的時候，我們就會措手不及，痛苦不堪。

說到修行正道，首先我們應該了解苦惱的原因來自我們的無知和欲望。貪，嗔，癡，驕慢，嫉妒，這些都是造成苦惱的原因。那麼，這些煩惱痛苦可以減少嗎？有一些人說這是與生俱來，沒辦法改變的。然而佛法告訴我們一切是可變的，包括我們的煩惱。雖然我們的貪，嗔，癡很強，它也是我們無始以來養成的一種習氣。習氣是可以改變的，只是因為它根深蒂固了，所以有時候才覺得不是那麼容易改變。

佛陀覺悟，解脫，了脫生死，得到自在涅槃，都是隨順因果法則而達成的。佛陀透視了苦惱的原因是來自於我們的無知。他透過修行，突破自我的染著，透視宇宙的真理。他本身的經驗，讓他了解到每一個人都有修行解脫的可能。每個人都可以減少煩惱，提升智慧。因此，他告訴了我們如何隨順因果法則去修學，也就是行八正道。

所謂的正道，就是能夠帶領我們到光明的大道。首先我們要知道這個正道的大方向是什麼？也就是希望能夠斷除貪嗔癡，像佛陀一樣圓滿智慧、慈悲與清淨。要達到這個目標，我們必須提升我們的智慧，透視宇宙的真理，破除自我的染著，培養慈悲心，淨化身心。這些修行都是朝著圓滿佛道去進步。

談到修行，首先我們要建立正見。正見的內容包括了解宇宙的自然法則，一切是因緣條件和合，是可變的。同時，認知造成身心不圓滿的貪嗔癡也是可以去除的。如果我們希望活得越來越自在，那不管在言語或行為上，我們就必須減少被貪嗔癡左右。正見不是膚淺的知識，它必須成為我們明確的知見、人生觀、道德觀。這樣，當我們在生活中遇到複雜的事情的時候，我們才會以正見去做判斷。

我們明白自己是可以改變的，接著必須想清楚的是我們要改變到哪一個方向去呢？此時，我們就要了解什麼是善，什麼是惡。要培養善的因緣條件去達到快樂的果報，要避免惡的行為，以免給自己帶來苦惱。所以正見也叫做『擇善而固執之』。這就是說當因果和利益出現拉扯，模糊了善惡的明顯性的時候，我們還能夠很清楚知道什麼是善的、應該做的。有了穩固的正見，我們才能進一步談修行。

有了正見，第二要項是正思維，也叫做正志。換句話說，首先概念與知見要清楚正確。知見方向明確後，我們就要提醒自已時時以正見引導我們思惟，恭敬三寶，減少貪嗔癡。正思維就是奠定我們息滅貪嗔癡，向佛

學習的意志。

第三項是正語。正語是正當的語言，以正見為導的語言。意思是說我們知道貪嗔癡會造成苦惱，所以我們必須避免從貪嗔癡發動出來的語言。從貪欲心發出來的語言，例如說謊以得到更多的利益，這是有貪的成分在裡面的。罵人或惡劣的語言是瞋恨的語言。就如現在很多的凌霸，包括網上凌霸，他們所用的語言和文字背後都是充滿憎恨和惡意。掩飾自己的錯誤而製造種種藉口，這是慢心在作祟。由嫉妒所發動出來的語言則是酸溜溜和諷刺的。還有愚癡的語言充滿很多錯誤的執著，從自私自我的角度出發，不只看不到事物的真相，還糊裡糊塗地在染著。正語應該是來自一個清淨、關懷、鼓勵、利他的心，同時不染著。在菩薩戒里一項很重要的戒就是要避免『自讚毀他』。也就是炫耀自己貶低別人，以為如此才能抬高自己。我們的這個「我」很強。我們時常不容易觀察到自己的心念，所以我們必須從言語去反觀自己的心。

正語和正見是息息相關的。因為我們知道貪，嗔，癡，驕慢，嫉妒會帶來苦惱，所以我們要在生活中去減少它。但是我們的習氣太頑固了，很難直接看到我們的心念，所以我們要藉著言語的表現來反省自己的心態。靜下來自己想一想：「怎麼又想说人家的是非了？」「為什麼又想要踐踏批評別人來稱贊自己了？」這些都是壞習慣，是自我的膨脹。「我」越強讓我們越不自在。當我們發現別人比我們稍微好一點的時候，嫉妒心馬上就升起了。這會阻止我們去欣賞別人而造成我們自己的不快樂，何苦呢？

第四項是正業。所謂正業就是正當的行為。同樣的，我們要以正見引導我們的行為，不要被貪，嗔，癡，驕慢，嫉妒不善的因素牽引而傷害他人。傷害其他生命，非法取得錢財，婚外行為都屬於不正業。

第五項是正命。正命指正當的職業。當我们希望身心安樂，希望能隨順因果的法則，漸漸地使身心的清淨，每天從事的職業很重要。如果從事一個不合法的工作，天天回來心裡懊惱，又怎麼樣能夠得到安寧呢？有一些職業在國家法律上可能是許可的，但是在佛教里卻是不贊同的。比如賣酒在國家法律上是個合法的生意。但在佛教里是不正命。我們不贊成飲酒。因為飲酒會麻醉我們腦神經讓我們糊裡糊塗，阻礙我們維持良好的行為，更談不上理解煩惱的根源，透視宇宙的真相。我們希望世間所有的人都能夠腦筋清楚，不做糊塗的事情，所以我們也不應該鼓勵別人使用麻醉腦神經的物品。我們必須避免從事違反五戒的職業，例如開屠宰場，販賣人口，武器和毒品等等，因為這些直接或間接的會鼓勵殺生和造成對他人的傷害。

有些人明明知道某些事不應該做，但是又覺得這些工作比較好賺錢，於是落入兩難。他們會說：「先賺一筆錢吧，到時候我會布施一些給佛寺」。不正命和布施是兩回事。在佛教里，善惡因果是不能這樣抵消的。我們所行的善會帶來善果，所造的惡也會造成惡果。只是當我們善的業比較多，善的力量強，惡的力量比較弱，所呈現出來的可能就比较傾向善。但是惡的種子還是存在的。只要有一天自己的煩惱心強，善業薄弱時，我們的惡業就會現前，它並沒有被抵消的。所以正命很重要。來自傷害別人或者是給別人帶來痛苦而得到的錢都是不正當的錢財，它不能夠給我們真正的身心安樂與生活的平安。

接下來是正精進。正精進貫穿所有項目。我們要精進憶念正見。我們的正業和正語都需要精進的力量去維持。例如有些人有壞習慣，一開口就是三字經。雖然自己知道這不好但還是會習慣性說出來。想要改過就必須要有精進的力量。精進包括四方面：『已生之惡令斷，未生之惡令不生，未生之善令生，已生之善令增長』。「已生之惡令斷」是指已經生起的惡的行為和語言，我們要趕快提起精進力把它壓下來，停止它，不讓自己繼續造惡。「未生之惡令不生」就是說我們知道自己有一些壞習慣，我們預先警惕自己，不要讓惡習慣升起。

「未生之善令生」是指還未有的好習慣我們要精進去培養。例如我们不习惯称赞别人，今天和朋友有聚会时我們提醒自己應適當的隨喜讚嘆他人。还有就是「已生之善令增长」。我们要保潤已经養成的好习惯並努力的使它更进一步。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。很清楚自己心里貪嗔痴的起伏，知道生死轮回的根本就是因为对自我以及外在一切的执着。我们所认为的这个「我」其实是很多因缘條件组合而成。除此之外，我们也很执着一些感受。感受也是因缘條件和合的，並不是实在的。我们在生活中有很多的染著，但我们没有去覺察自己到底在染著什么？佛法告诉我们感受是由一系列的因缘條件环环相扣而造成的，而感受也無時無刻在变化，事实上沒有哪一定點能让我们去执着的。从这里渐渐地进入法的观察。

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，心越来越專注清楚，从这里透视真理，启发智慧。

佛法的修行正道也就是行八正道，就是八项帮助我们修行的道路。佛陀也是修学这样的方法而突破自我的染著，淨化自己，得到解脱的。八正道提醒我们佛法就在生活中，我們必須在生活中實踐它。正见和正思惟屬於智慧方面的培養。正语，正业和正命是屬於生活道德方面的培訓。正精進、正念和正定屬於心的訓練。我們必須要先建立正确的理解。正见就像眼睛一样，而八正道里除了正见以外，其他的就像我们的手脚。我們用眼睛看清楚方向，然後由手脚帶領我們朝正确的方向邁進。

八正道也是一个启发智慧的过程。透過親近善知識，聽聞佛法，我們建立起佛法的正见。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。在這過程中我們或許會和自己的习气有一些掙扎，但這些磨練可以让我们对佛法更了解。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，這時候对佛法的观察才能够更清晰，而把正見轉成真实的智慧。

八正道教我們要以正見為導，同時不忘慈悲。因此在我们學習正语，正业，正命的时候，除了減少我們的貪嗔痴，還要設身處地的體諒他人，不要伤害他人。

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义的苦行，但是也不要過度放縱自己，沉迷欲樂。這兩者都是情感性的，都不能够让我们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来引导我们的行为，以智慧化導我們的情緒，帶領我們過着一個理智、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 Brahnavihara 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 'Brahnavihara,' meaning 'shelter of purity' or 'dwelling of the Gods.'

The First Brahnavihara 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



What are we really craving and why can't we stop?

By Jim TEOH

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, 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 in 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



Symbolisation of Light in Buddhism

By Jinsin LIM

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 symbolisation 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 symbolisation 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 backstage 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



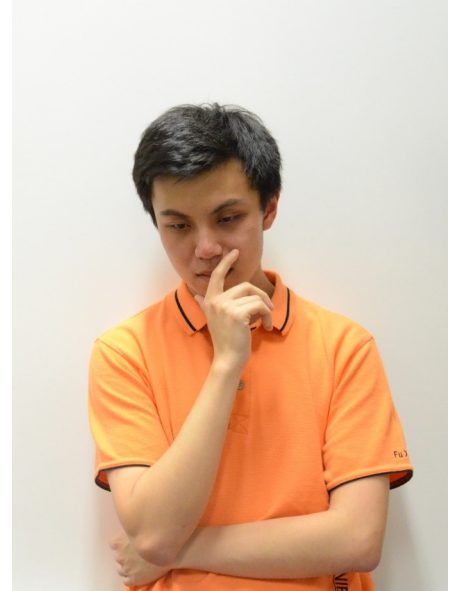
President's Message

By Fu Xiu HENG

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 long 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

External Vice President



Alina YOUNG

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!

Internal Vice President



Kelly TAN

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!

Honourary Secretary



Tuspol KAWPRASURT

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 Sukhitatta May all beings be happy in their hearts of hearts!

Step-up Message

Honourary Treasurer



Yong Ren TAN

My fellow future friends, this is a message from the new financial manager of UNIBUDS, a.k.a. the new Honourary 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!!

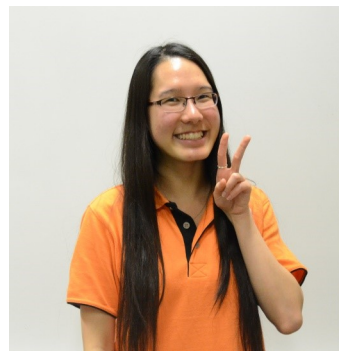
General Secretary



Ming Li THANG

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!! ><

Activities Director



Katie LIM

Hi everyoneeeee! 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

Step-up Message

Sports Director



Peter CHAN

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.

EDT Coordinator



Koko AUNG

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!

CDT Coordinator



Jay Sie WONG

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!

Step-up Message

Meditation Coordinator



Mei Yan TANG

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!

Sacca Editor



Sabrina SOON

*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*

Annual Magazine Editor



Jo Shua OOI

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.

Publicity Officer



Marco TANG

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

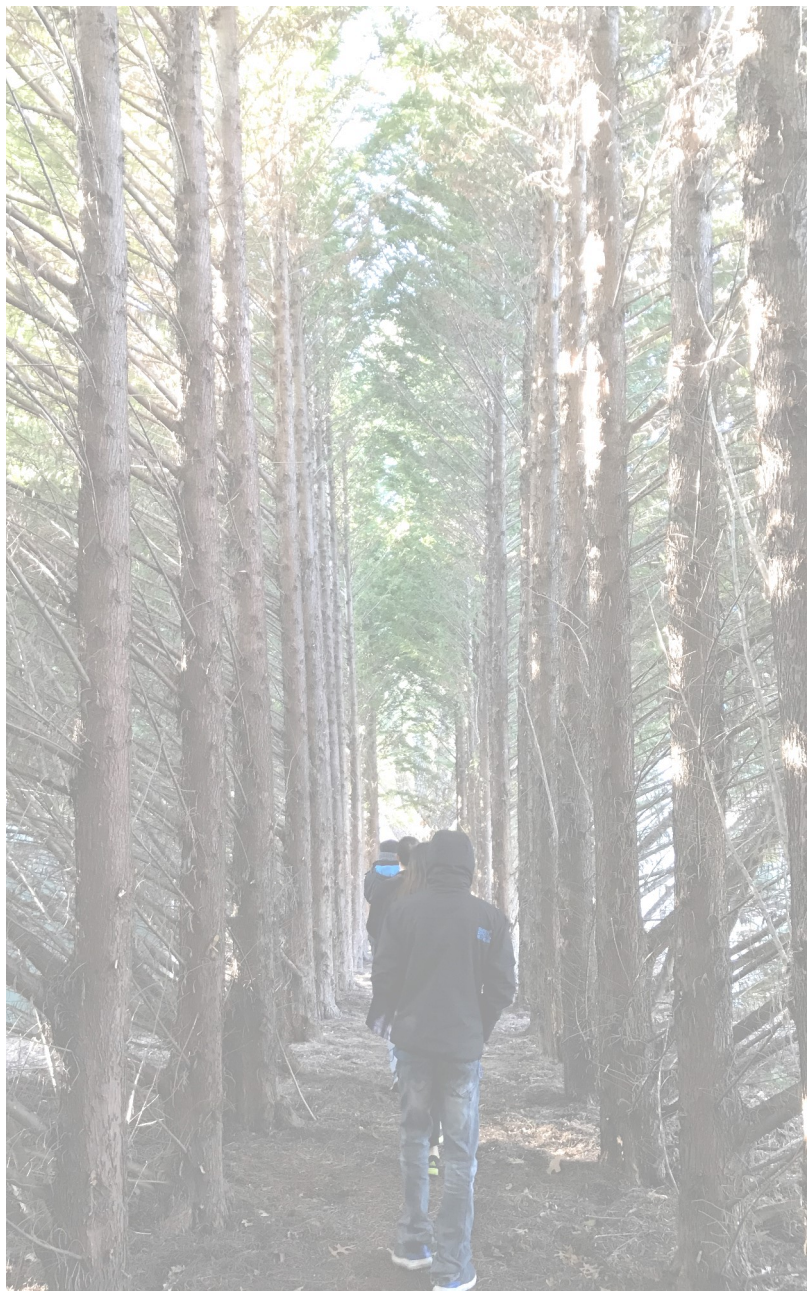
38TH EXECUTIVE COMMITTEE



38TH EXECUTIVE COMMITTEE



Down Memory Lane



Cook of the Year

28th October 2017

By Peter CHAN

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 organising 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 organising 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 instants 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 *Deciphering 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 mediation 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

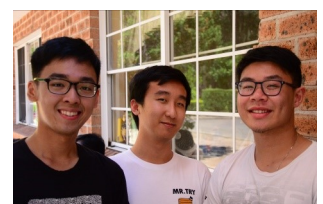
generating errors in our judgment and get attached to certain views which may or may not be correct. As we tend to make plans and thoughts about the future (due to the process of ‘top-down’), this dark shadow can imprison us in our thoughts and take away what is happening in the present moment. In other 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.



DOWN MEMORY LANE

Orientation Week

19th February- 2nd March 2018



DOWN MEMORY LANE

Orientation Picnic

3rd March 2018



DOWN MEMORY LANE

Potlucks

17th March 2018, 5th May 2018, 28th July 2018, 8th September 2018



DOWN MEMORY LANE



Activities

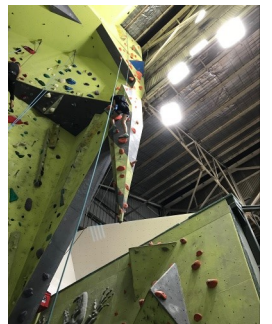
Songkran



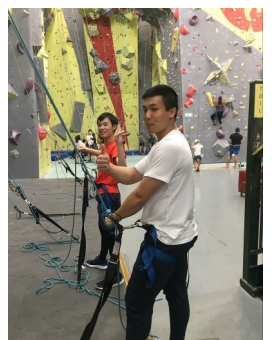
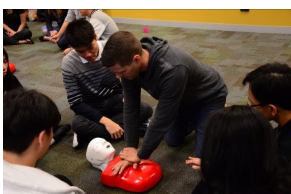
Mooncake festival



Rock Climbing



CPR Workshop



Buddhism Fair

27th - 29th March 2018

By Fu Xiu HENG

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



DOWN MEMORY LANE



DOWN MEMORY LANE

Meditation Workshop

14th April, 26th May, 22nd September & 20th October 2018



Scripture Study Workshop

21st April & 15th September 2018

By Tuspol KAWPRASURT

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!



DOWN MEMORY LANE

Vesak Day

19th May 2018



Winter Retreat

29th June - 1st July 2018

By Raymond AUNG

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 meditation 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.



Bodhi Nite 2018

25th August 2018

By Michele LIM

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



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 tranquillity
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

we, we move as one
Along the path of peacefulness



Whispers of our Heart

Composed by Stella SIM, Jia Wei NG & Michele LIM
Lyrcis 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

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

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



DOWN MEMORY LANE

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.



Step-down Message



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 :)

Hey Unibuddies, for those who don't know me, I am Peter who is the sports director of UNIBUDS. This year has been very meaningful to me, I learnt a lot and there are a lot of things to appreciate. First, I need to thank all the UNIBUDS members that let me become part of the 38th Exco, being an exco really provided me with a lot of opportunities to learn the Dharma, event organization skills and communication skills, these are really a treasure to me. Secondly, I really appreciate the guidance from the Patrons, Buddhism Chaplain and the advice from our senior members, the Patrons and Buddhism Chaplain really help us to solve issues with their wisdom and thanks to our well experienced seniors who prevent us from repeating our past mistakes. Lastly, I need to appreciate the effort from our 38 Executive Committee, this year is full of up and downs, the ups we enjoy together, the downs we pull through together, our ExcOs really contributed 100% of their effort which is why this year has been very successful. In the end, being an Exco really helps me to learn the Dharma such as being kind to one and each other, being mindful of my actions etc. Also hope all the unibuddies have learned this during our events and develop more in Buddhism.



Step-down Message



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.



Step-down Message



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!



EXCO 2017/2018

EXCO 2018/2019



*May all beings be well,
happy and peaceful.
Sadhu. Sadhu. Sadhu.*



Membership List

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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.

Arahat (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 Buddhism, '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. Sunyata (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), sotapanna (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. Nirvana (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. Ariya 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)

Parami (pl) Perfections. The stages of spiritual perfection followed by the Bodhisatta in his progress to Buddhahood. In the Theravada ten qualities are given: (1) Perfection in Giving, (2) Morality, (3) Renunciation, (4) Wisdom, (5) Energy, (6) Patience or Forbearance, (7) Truthfulness, (8) Resolution, (9) Loving-kindness, (10) Equanimity. In the Mahayana scriptures, a partly differing list of six is given: (1) Liberality, (2) Morality, (3) Patience, (4) Energy, (5) Meditation, (6) Wisdom. Paramita (skt)

Parinibbana (pl) Translated as ‘perfect quietude’. This term originally had the same meaning as Nibanna (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. Parinirvana (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), Suttanta Pitaka (Discourses of the Buddha) and Abhidhamma Pitaka (Buddhist Philosophy). Tripitaka (skt)

Triple Gem (eng) The Three Jewels or Three Gems, which by all Buddhists 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.



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