

UNIBUDS Annual Magazine 2020

Unboxing the Present

the gift of living in the moment

Celebrating UNIBUDS 40th Anniversary



UNIBUDS 40th Anniversary

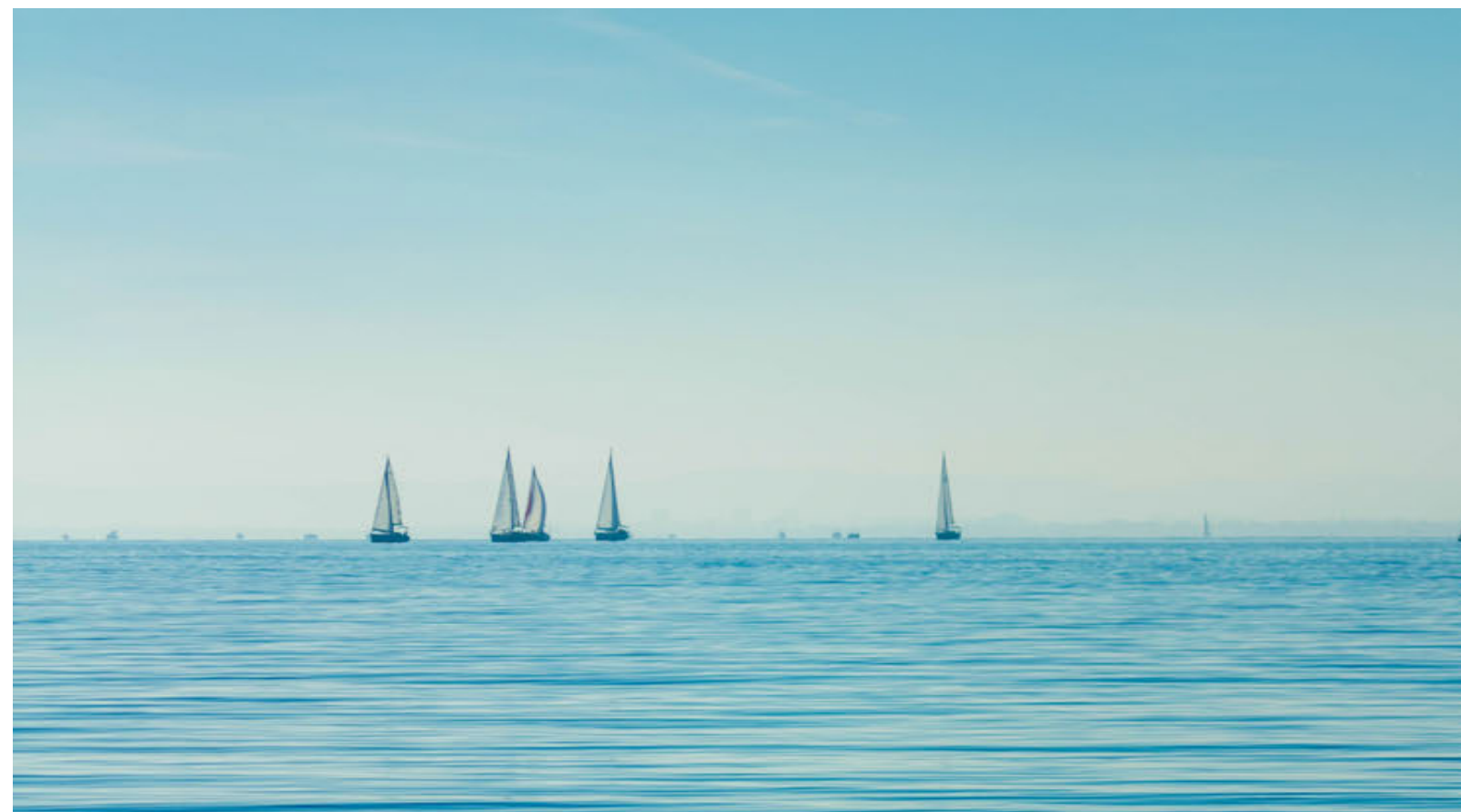
University of New South Wales Buddhist Society (UNIBUDS) is more than just a university society. It is a safe haven for its members to rejoice in the teachings of the Buddha and explore the true meaning of living life to the fullest. UNIBUDS is also emblematic of genuine friendships and precious reminiscences that its members will look back on with great fondness.

The year 2020: a year like no other with the outburst of COVID-19 worldwide, though challenging, was both a memorable and rewarding year for UNIBUDS. With unduly optimism and grit, our members promptly adapted to the new realities and succeeded at running yet another eventful year with tools that facilitate remote collaboration. In fact, we celebrated UNIBUDS’ first-ever online 40th Anniversary, which attracted over 1000 members worldwide, to end the year with a bang!

We are proud of our members that embraced change and thrived on despite many tough circumstances in 2020. Looking forward to 2021 and beyond, we are excited to continue the missions of UNIBUDS to spread Buddhism and establish meaningful relationships with our members.

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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.

Editor Jun Wen Tang

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Unboxing The Present

Composers: Kai Zhi Lim, Alina Young

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Special Thanks:

Our honourable patrons: Venerable Tsang Hui and Chao Khun Samai, for their continuous guidance and support. UNSW Buddhist Chaplain, Venerable Neng Rong, for her encouragement and assistance.

All images used in the magazine are kindly provided by member contributors whose names have been mentioned under the ‘photo contributors’ section. For practical purposes, images are not acknowledged individually.

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Editor’s Note

I am so excited to present to you our internet-integrated UNIBUDS Annual Magazine! You can now read and watch while flipping through this magazine.

Few important points for you:

1. The theme for this magazine is **Mindfulness**, in parallel with the title of Bodhi Nite 2020 which is “Unboxing the Present”.
2. It is **UNIBUDS 40th Anniversary**! You can find some old photos and the history of UNIBUDS (both written and animated) in this magazine too.
3. **Online Bodhi Nite 2020** is a memorable one, its exciting contents are well documented in this magazine (in an interesting way)!
4. Our executive committee will present to you not only their step up messages but also their **secret talents**!
5. Many fun and interesting online contents are created in 2020, prepare your phone to **scan or click on the QR codes** to access to these contents!

Hope you have an enjoyable and fruitful experience while reading through this magazine!

Metta,

Jun Wen Tang



Patron's Message

Right Mindfulness

Venerable Tsang Hui

This year marks the 40th Anniversary of UNIBUDS. The Annual Magazine committee has chosen Right Mindfulness as its theme. Amidst the uncertainties of our present time, and the impact on what we know as 'normal', hopefully this important topic will provide some guidance to our unsettled body and mind.

Some define mindfulness as maintaining awareness in the moment. However, Right Mindfulness is not just about paying attention to the now. It is about being focusing our mind, speech or actions and ensuring that they are in line with right understanding. This means our thoughts should be wholesome, our speech is respectful, and our actions are righteous. In short, right mindfulness must be guided by right understanding.

Many conflicts, wrong acts and regretful actions in life happen when we lose our right mindfulness. We need to be strong in maintaining our right mindfulness, a peaceful and clear mind will guide our conduct and thoughts in accordance with right understanding, maintaining wholesomeness and positiveness. We will not be easily swayed by our emotions and environment. Hence, avoid many unhappiness and sufferings.

In the *Sutra of the Buddha's Bequeathed Teachings*, the Buddha said, "... while it is good to seek help from wise advisers or supporters, it is better if you

maintain your mindfulness. If you do not lose your mindfulness, none of the afflictions, or "robbers" can enter your mind. That is why you must always maintain your mindfulness. With loss of mindfulness, you lose all merits. If your power of mindfulness is strong, although you may be among the five robbers of sense-desires, you will not be harmed by them. This is like a warrior entering a battle well covered with armour, who has nothing to fear. Such is the meaning of mindfulness."

Right mindfulness helps us in maintaining right speech, actions, and thoughts in our daily life, so that we stay on the right path, and not to engage in conducts that lead ourselves to regrets and sufferings. In addition, right mindfulness is also an essential prerequisite in the practice of meditation and wisdom.

When we practice meditation, first we learn to observe our breathing. We make sure our thoughts stay on our breathing and not wander away. We need to rightfully know and stay at our object of concentration. When we can focus continuously, we are near to concentration. Right mindfulness sets the foundation for the cultivation of right concentration, and subsequently development of wisdom.

It is only with mindfulness guided by right understanding that we can develop right concentration and wisdom. If our mindfulness is not guided by right understanding, or worse, our focus is directed by improper views, we will lead ourselves

to wrong concentration, development of self-arrogance and attachment, ignorance and delusion, and endless suffering. Practitioners must be alert in avoiding this.

I would like to take this opportunity to sincerely encourage everyone to value the time you have in UNIBUDS, to listen to the Buddha's teachings, develop right understanding and right faith, and apply the teachings of the Buddha in our daily life. Always look upon the Buddha as our role model, maintain right mindfulness in the Buddha's teachings, strengthen our Bodhi Mind, loving kindness and compassion, and wisdom.

May the guidance of the Buddha be always upon everyone, may all establish a life that is bright, peaceful and happy.



Venerable Tsang Hui is one of UNIBUDS' Patrons since 1981. He was born in the town of Fenglin, county of HuaLian, Taiwan. At the age of 17, he became a monk under the guidance of Venerable Zheng Ting at Yuan Jie temple in Neihu district. Subsequently he went to San Zhang Buddhist Academy in Shi Pu Temple to seek guidance under Venerable Bai Sheng. Upon graduating from the Buddhist Academy in 1963, he went to Lingji Temple in Yuan San district to receive the Precepts of Ordination to Full Order. After his Full Ordination, Venerable Tsang Hui approached Venerable Yin Shun in Fu Yan Buddhist Academy at Hsin Chu to seek further guidance in his Buddhism practice. Venerable Tsang Hui's teachings and practices on Buddhism were profoundly influenced by Venerable Yin Shun's teachings. He later enrolled in Shi Fan University and majored in Education.

Venerable Tsang Hui started Hwa Tsang Monastery in Australia in 1981. He placed much importance on Buddhist education of the younger generation. Presently under the delegation of Hwa Tsang Monastery, we have teachers teaching Buddhism class in some of the public schools in New South Wales. Moreover, Hwa Tsang Monastery presently promotes and spear-heads the translation project of Venerable Yin Shun's Miao Yun complete collection from Chinese to English.

正念

上藏下慧導師

今年是慧命社成立的第四十周年，編委拈了『正念』為本年刊的主題。在這新冠病毒大流行，生活充滿著未知數的非常時期，希望此課題對安定我們身心有所幫助。

許多人認為正念即是專注於當下。但是正念不只是如此而已。更重要的是使當下專注的身口意與正見相應。我們必須清晰了解自己當下的心念，把它安住在正確的狀態與思惟中。再者，清楚明白自己的每一個言語動作，讓自己時時保持正直善良的語言與行為。簡而言之，正念必須以正見為導。

正念在我們生活中是非常重要的。生活中的許多摩擦，糊塗，懊惱的事都是因為我們失去正念而造成的。如果我們的正念堅強，我們將能時時刻刻保持一個平穩的心，清晰的思惟，讓我們的身心行為時時處於正知正見、善良樂觀中，不容易被環境及情緒左右與迷惑，也不給自他帶來太多懊惱與不愉快的後果。

《佛遺教經》云：『汝等比丘，求善知識，求善護助，無如不忘念。若有不忘念者，諸煩惱賊則不能入。是故汝等，常當攝念在心。若失念者，則失諸功德；若念力堅強，雖入五欲賊中，不為所害，譬如著鎧入陣，則無所畏。是名不忘念。』

佛提醒我們，與其求善知識的開導，或求善護助的幫忙，還不如自己能保持不忘念。如果我們能保持正念，念念不忘佛陀的教誨，煩惱之賊就無法侵入我們的心，使我們起惑造業，失去種種善法功德。所以，我們要好好的看著自己的心，攝持正念，念念記著佛法，一刻也不讓我們的心散失。

如果我們時時有堅定的正念，知道甚麼是對的，甚麼是錯的，甚麼該做，甚麼不該做，那麼，即使處於五欲之中，我們都能很警覺的看著它，不為它所轉。這樣，就不會落入貪染五欲的禍害。攝持正念能產生一種保護的作用，使煩惱賊無法侵襲，維護我們的慧命，誠如戰甲披身，刀槍不入，不怕被傷害。

正念協助我們時時維持正確的身口意行為，安住在正道上，在生活中不迷失，不造懊惱事。此外，正念也是修持禪定，啟發智慧不可或缺的基礎。

在修持禪定的過程，首先我們學習觀察呼吸，把心專注在呼吸上不令忘失，如實的知道並安住於所緣境上。當我們能夠綿綿不斷專注於所緣境的時候，我們就接近定了。有正念才能培養正定，進而啟發智慧。

以正見為導，與法相應的正念，才能啟發正定與真實智慧。若無正見，或被邪知邪見迷惑，我們的專注將會帶領我們朝向邪定，我慢執著，愚癡顛倒，帶來無邊的痛苦。這是修行者務必避免

的。

藉此年刊一角與大家共勉，希望大家珍惜在慧命社的時間，多聽聞佛法，培養正見與正信，在生活中保持正念，落實佛法的修持。時時以佛為我們的模範，念念不忘佛陀的教誨，堅固我們的菩提信願，慈悲與智慧。

願佛陀的教法引導大家，建立的一個幸福光明，安詳自在的人生。



由藏慧法師于1981年所创建的华藏寺。
Hwa Tsang Monastery was started by Venerable Tsang Hui in 1981.



Venerable Chao Khun Samai (Phra Thepsilaporn) has been one of UNIBUDS' Patrons since 1981. He was promoted to a higher rank by the King of Thailand on his birthday in 2005. He became a novice monk in 1956 and received his full ordination in June 1963. He excelled in his Dhamma studies and the language of Pali during his time as young novice monk. Venerable Chao Khun Samai was later admitted to study in Mahamakut University where he took additional three years in secular studies. He graduated from Mahamakut University in 1972 and came to Sydney in 1974 to help look after a newly established Thai monastery in Anandale. Later in 1984, he established and became the Abbot of Wat Pa Buddharangsee in Leumeah, where he presently resides. Furthermore, Mahamakut University has conferred upon him PhD Honorary Degree in May 2003, acknowledging his long service in spreading the Buddha's Teachings.

Right Mindfulness

Chao Khun Samai (Phra Thepsilaporn)

According to what the Buddha taught, there are four different virtues to develop our mind—kindness, generosity, morality and meditation. Most of the time when we visit a temple, after offerings have been given, we will receive a Buddhist monk's blessings in Pali, "may you always be blessed with four kinds of blessings: long life, beauty, happiness and strength." In Christianity, life is a gift from God. On the other hand, in Buddhism, happy and long life is generated from one's generosity. Whoever wishes to have blessings from the deities, as well as security and protection from the Triple Gem must uphold these noble virtues all the time.

Additionally, our life would be harmless, meaningful and helpful to other sentient beings, if we live a moral life. Once our physical and verbal actions have been properly developed and refined, and we strive to avoid wrongdoing at all cost, then three more great offerings would fall upon us—happiness here on earth and in heaven, prosperity in all places and eventually attaining Nibbana, gaining freedom from suffering.

However, meditation has a far greater benefit than other noble virtues mentioned earlier. Meditation can lead to the purification of the mind here and now. As a result, sadness, sorrow, grief and lamentation would find no place to operate in our purified mind. Insight and wisdom would then arise together with the realisation of the truth.

Moreover, with generosity and morality together as a strong foundation, our mind now is walking on the right path. We must meditate to get the right mindfulness and the right concentration. Outwardly, there are five kinds of bad Kamma that bring us down: killing, stealing, committing

sexual misconduct, lying, and drinking intoxicating drinks. Inwardly, there are five kinds of hindrances that cause trouble to the mind: liking, disliking, sleepiness, distraction and doubt. The most popular technique to have a good meditation is to practise the mindfulness of the breath or breathing meditation.

Now we have to find a place with a peaceful surrounding, ideally, for our own quiet time and moment. Then, sit back and relax. Be mindful of your breath coming in and going out all the time. Concentrate on the breath at the tip of the nose where the air is touching. If we can maintain this awareness constantly for some period of time, the thought of liking and disliking towards sensual pleasures will slowly fade away. The chances are that there will be joy and happiness that arise from the quietness of the mind. Once the mind goes into a deeper concentration, joy and happiness would subside while calmness, clarity and equanimity would stand out and follow suit. If we compare our purified mind to the water, the dust and dirt have now been removed from the water. Through the stillness of the water, the impurities would sink down to the bottom, leaving cleanliness and purity to shine on the surface. Now we have come to believe by ourselves that the original mind is bright and shining. Through our own ignorance, we have invited very bad guests to the house, not realising that they would create a lot of trouble for us. But when our mind is purified and calm, like the peaceful and pristine water, then all the good and the bad, the wholesome and unwholesome in our mind become easily detected. We can group our

thoughts separately as the wrong and the right, and the unfriendly and the friendly. Similarly, when our mind is clouded with greed, lust, hatred and delusion, we are on the wrong path.

On the contrary, the qualities of generosity, morality and meditation indicate that we are on the noble path. Remember that the mind can only take one thing at a time, good and bad thoughts should never mix. Once your faith and confidence are well established, you would be mindful of not allowing greed and lust take over you. By keeping the five precepts and having metta (loving-kindness), you would not allow anger to gain control of you. By practising meditation regularly, you will notice that mindfulness, clarity and calmness arise easily. When you walk steadily along the noble path and practice purification with the four elements of earth, water, air and fire, your bad thoughts will be firmly removed and replaced with the good ones that have been cultivated gradually. Now, you would like to bow down ten thousand times to the Triple Gem.

President's Message

Jay Sie Wong

Dear friends in the Dhamma,

In the blink of an eye, we have come to the end of 2020. To many of us, 2020 was an unprecedented year. Due to the global pandemic, many new challenges arose in a matter of weeks and the social distancing regulations made us reconsider the significance of interpersonal connections. Apart from that, this year was also the year where UNIBUDS passed its 40th anniversary since our foundation in 1981. It was a great celebration which all members, past or present, had been looking forward to. These two major events directed us towards an extraordinary year.

Although many unfamiliar restrictions were imposed at the beginning of the year, to continue promoting Buddhism under this new normal, we transitioned all of our weekly activities and events online. Physical restraints did not stop us from connecting with new members. Throughout the year, we continuously built bonds, gave support and learned the Dhamma in different ways. The first ever Story of the Year was held in Term 1 2020, where participants discussed about implementing the Dhamma in their daily life situations and presented them in a comic display. While participants shared their creativity, this event encouraged members to explore the Dhamma in depth and gained insights to the practicality of the Dhamma. Transitioning online also allowed us to reconnect with past members and ExcOs who were overseas which we could not have done otherwise.

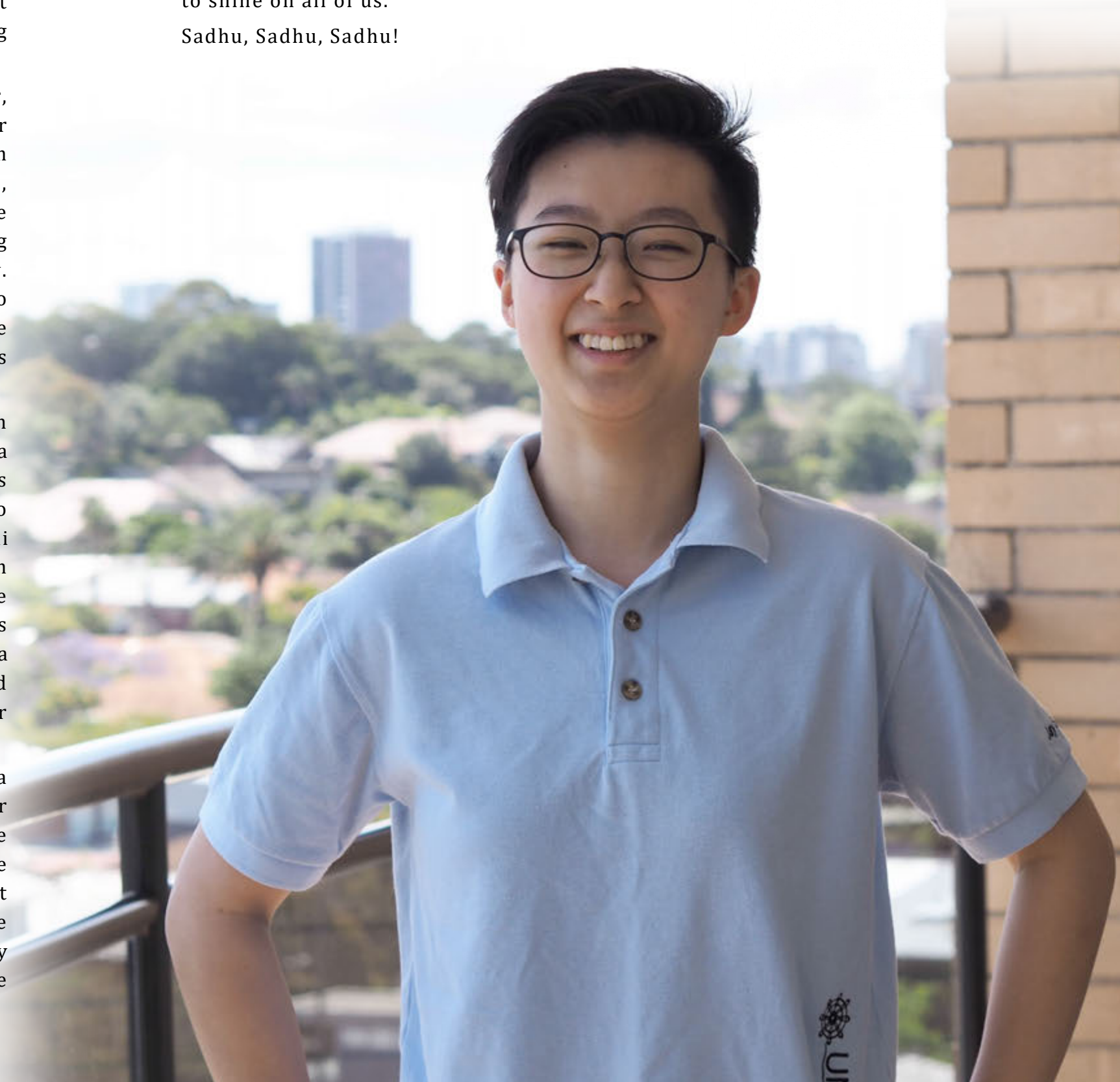
I still remember when Sydney was under lockdown in the middle of the year, when we were not able to meet each other face-to-face. Communication became a progressive challenge and we had to remind ourselves to be mindful of our actions and speech. Realizing that this was a common obstacle for everyone, we decided to explore the theme of Right Mindfulness in the biggest event of the year – Bodhi Nite. Unique from previous years, Bodhi Nite 2020 was held entirely online on YouTube. The result was spectacular. During the two hours live streaming, more than 1500 audience worldwide joined us in the exploration of Right Mindfulness and celebrated the auspicious day of UNIBUDS' 40th anniversary. It was a complete transformation of Bodhi Nite, and for such a successful outcome, I would like to sincerely thank the organising committee and all participating members for your hard work and dedication in creating such a memorable event.

I would also like to thank our patrons, Venerable Tsang Hui and Venerable Phra Thepsilaporn, as well as our Buddhist chaplain, Venerable Neng Rong, for their continuous guidance in the path of the Dhamma. During times of uncertainties, we can maintain ease of mind by understanding the causes and conditions and take appropriate actions. All of the sudden transitions would not be so smooth without the passing of wisdom from our patrons and Buddhist chaplain. Furthermore, we are grateful for Student Life's continuous support along the way, in particularly their assistance in promoting our events with the university community during the

lockdown period.

We are thankful to receive so much support from everyone during the difficult times. Although we cannot meet each other physically during 2020, we were still able to learn the Dhamma together. The collective experience this year had taught us that everything was impermanent. By practicing right mindfulness, we are able to see and accept the causes and conditions and walk on the right path of the Dhamma. While the year was filled with unconventional circumstances, ExcOs had learnt to be compassionate and understanding to each other, and I am proud that we built a harmonious family that bonded in such a special way. I wish the very best for all to remain on the path of the Dhamma and may the light of the Dhamma continue to shine on all of us.

Sadhu, Sadhu, Sadhu!



Executive Committees + UNIBUDS Time

This year we have something special. Each of the executive committees (EXCO) has presented some fun and creative contents on **UNIBUDS Time**. While reading the **step-up** messages, let's take a look on their secret talents!

EXCO's Step-up Message



+

UNIBUDS Time

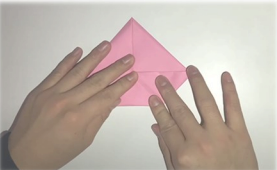


You can also scan or click the QR code to watch the video!



Peter (Sheung Ham) Chan
External Vice Presidents

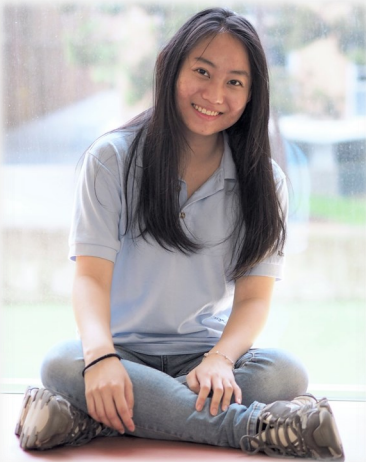
Hello everyone, this is Peter and happy to meet you all again. The reason for being an Exco the third time is I still want to learn more about the Dhamma and apply it in a better way when organising events. Also, from the experience that I have learned, I hope I can provide some guidance to the team. Hope all the EXCO can learn Dhamma and work well together.



How to fold an Origami Lotus

Hello everyone. My name's Amanda and I will be your Internal Vice President for the 40th EXCO. It is an honour to be given this opportunity to work with this bunch of amazing people and gain valuable experience along the way. In 2019, I took my first step out of my comfort zone being a technician's assistant for Bodhi Nite. Now, I've taken my second step by joining the 40th EXCO hoping to be more exposed in learning new things, meeting more people and gaining new skills. I'm hoping that we, the 40th EXCO, could bond well together and rely on each other although everyone has different roles in the team. Just like an unbreakable bundle of sticks, we shall be stronger together.

Amanda (Jing Hooi) Tan
Internal Vice Presidents

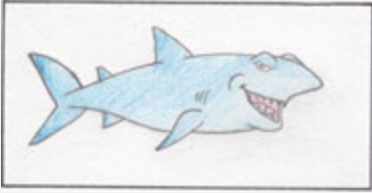


How to make Boba Pearls

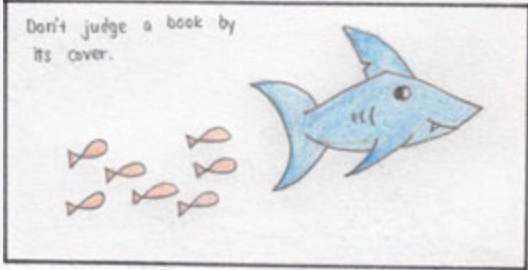


Hong Xuen Ooi
Honorary Secretary

Hi everyone, I am Hong Xuen and I am grateful to be elected as the honorary secretary for the 40th term. This is my first year joining as an EXCO and I really look forward to working with my fellow excos. I first joined as an assistant in Bodhi Nite 2019 and I have learnt a lot from there, I decided to be an EXCO as I would want to learn more other skills as well as the Dhamma. This would definitely take me time to adapt this new role but I will try my best to serve. I also hope we will all grow together to be a better person after this Exco term ended!



Find more fun & meaningful comics here!



Hey everyone! I'm Danny and I'm stepping into my first year of EXCO as your Honorary Treasurer. UNIBUDS has been somewhat of a family tradition for me, quite literally, given that my parents met in UNIBUDS many years ago! Despite this, I didn't join to fulfill my family legacy, but rather because UNIBUDS has introduced me to a group of wonderful people who share similar values led by the Dhamma, proving me with countless opportunities to learn and grow. Having experienced many of the joy and stories my parents have shared in my very little time in UNIBUDS, I can only look forward to more to come in my first year of EXCO. While many of us may be joining UNIBUDS as a little seedling, I have no doubt our team will grow and blossom into something beautiful over our year together. Hope to see you all around and may you all be well and happy! :)

Danny (Zi Lii) Lim
Honorary Treasurer



5				6			2
	2		7			9	1
			2	1	8		
4			8				
7	6		3		8	9	
3			6		9		7
		5	9		7		
6	7	3	1	8	5	2	4
2		8			4	6	1

Introduction:

A classic game of sudoku is divided into 9 blocks, each containing 9 squares. The aim of the game is to fill each of the nine blocks with numbers 1-9 within its squares.

Rules to get you started:

- Each vertical column and horizontal row must also contain the numbers 1-9 without repetition.
- Each puzzle only has one unique solution.
- Don't try to guess the numbers.



Click or scan here to get the tutorial for **Sudoku** or look at how Danny solve the above set!

8	3	7	4	5	6	1	9	2
9	6	2	3	7	8	4	1	5
1	8	5	4	2	9	7	6	3
7	5	3	1	9	6	2	8	4
2	1	8	7	4	5	3	9	6
4	9	6	8	3	2	1	5	7
6	4	9	2	5	7	8	3	1
8	2	7	6	1	3	5	4	9
5	3	1	9	8	4	6	7	2

Check your answer here:



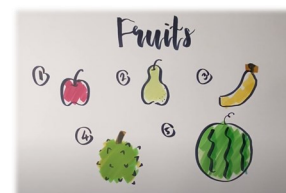
Louie (Shu Wei) Teh

General Secretary

Hi everyone! My name is Louie and I am the General Secretary for the 40th Exco team. I am really honoured to have this opportunity to become one of the executive committees. As a first year exco, I am really excited and looking forward to organising the future events in the coming Exco term and learning more about the Dhamma with my team. I hope that I can bond with my fellow ExcOs more as we go. I believe it is going to be a really great year!



Louie will teach you how to draw in **Draw With Me!**

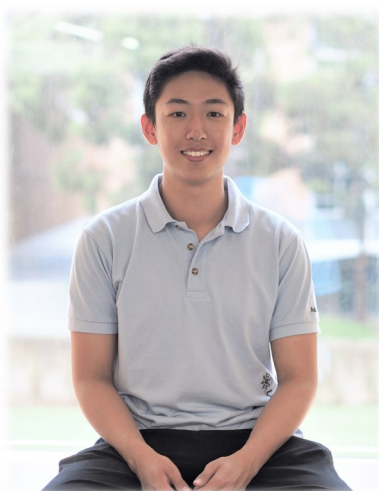
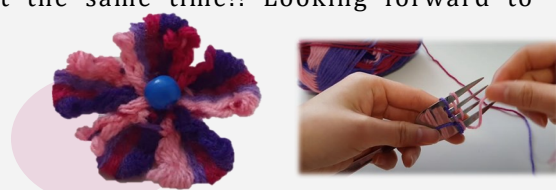


Hellooo Unibuddies, my name is Charmaine and I am blessed to be given this opportunity to serve as your 40th Activities Director of UNIBUDS. I am still a beginner when it comes to the knowledge of Buddhism and the Dhamma despite being a Buddhist since I was a little girl, so I would like to invite all of you to go on a journey with me to learn more about the Dhamma this year!! Oh yea, before I end this message, I said that I am your Activities Director right? Sooo I hope that I will be able to organize meaningful activities that allow us to bond together as a family, have funnnn, and last but not least allow us to learn about the Dhamma at the same time!! Looking forward to meeting you guys soon!! :D

Charmaine Leow
Activities Director



How to make **Flower Hand Embroidery!**



Aaron Lin

Sports Director

Hi guys, I'm Aaron and I'm very excited to have this opportunity as Sports Director for the 40th Exco. A bit about me, I'm currently a second year computer science student and the main reason I wanted to join as the sports director was because sports was how I got introduced to UNIBUDS and how I got to connect and have fun with the other members. I hope to do the same in my Exco term, to bring others to UNIBUDS and to foster connection between UNIBUDS members through sports.



Let Aaron explain to you what is **Bouldering!**



Hey Unibuddies, Olivia here back again as your English Dhamma Talk Coordinator. Knowing UNIBUDS and being part of EXCO for the past year has taught me a lot of things and I got to experience many new things. Well, I guess I'm already hooked! That's why I decided to stay for another year as the EDT Coordinator. I hope to learn more about the Dhamma and create more memories with the 40th EXCO family and of course all of you guys XD I hope we can all learn more about the Dhamma as Buddhism is not just a religion, but also a way of life. So, stay tuned and look forward to the interesting talks and life lessons to learn! Hope to see you all around soon ;D.

Olivia Rusli

English Dhamma Talk Coordinator



Let's make **Matcha Souffle Pancake** and **Choco Lava Cake!**



Mabelle Tay

Chinese Dhamma Talk Coordinator

Hello I'm Mabelle, your Chinese Dhamma Talk Coordinator! Really grateful for this opportunity and hope everyone feels like coming back home every time going to Dhamma talks. May all have the opportunity to learn Dhamma and wish everyone an auspicious year!

24 Magic Rule: Use only + - × ÷ (can be repeated) and fixed 4 numbers to form 24, e.g. (2+3) × 3 + 9 = 24.

Here are some **unsolvable (challenge you!)** sets of numbers:

3 4 9 10 | 1 10 7 5 | 5 8 10 3 | 10 10 6 9



Let's watch the only live UNIBUDS Time- **24 Magic!**



Hi there! I'm CJ, your new meditation coordinator of UNIBUDS! I'm excited to work alongside all talented and friendly members of the 40th EXCO to organise events and explore Buddhism with an open heart and mind. As a newbie to meditation, I hope we can rejoice in practicing and discovering Buddhist meditation practices together. Looking forward to seeing you around!

CJ Tee

Meditation Coordinator



Let's make **Frozen Yogurt Drink!**



Trần Thái Bình

Sacca Editor

Hello everybody, my name is Binh and I am lucky enough to be a part of the 40th EXCO team. I joined UNIBUDS not long ago as a choir member and was immediately captivated by the society's inclusiveness and sense of community. I knew that I wasn't just part of a music group but something much more special. This will take me all the way out of my comfort zone but I look forward to meeting all my new team members as well as becoming more proactive in all events. 2020 will be absolutely fantastic.



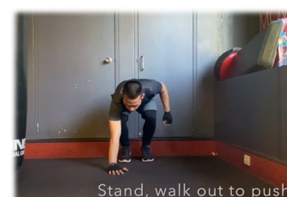
Bình will give you some tips on the home workout!



Superman towel roll



Stationary lunge



Stand, walk out to push

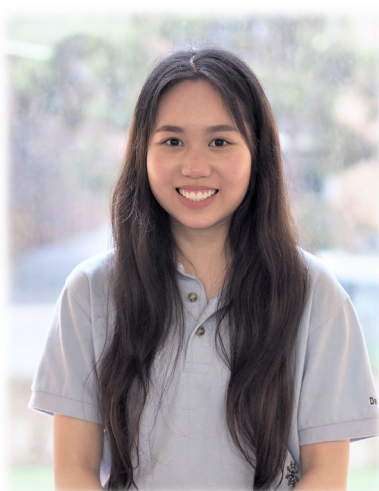
Jun Wen Tang

Annual Magazine Editor

Hi I'm Jun Wen! I am so glad to be able to join this team! I have been gaining many genuine friendships through Bodhi Nite 2019 and 2018 and wish to learn and contribute to UNIBUDS. There are many new faces in this team but I believe we are able to go learn and grow together! Let's make 2020 a memorable year!



Let's remind ourselves to be grateful by watching a touching advertisement!



Daryl Yam

Publicity Officer

Never would I have guessed that I would be a part of the executive committee of this amazing society. I was a fairly new ordinary member and joining the executive committee just seemed like something so big; I'd never done something like this before. But, at the last minute I did take that opportunity and I did join the team. It's one of the best decisions I've ever made in my life. When I first attended a UNIBUDS event, I instantly felt how warm and friendly everyone in the community was. So as the Publicity Officer of the 40th EXCO, I hope to reach out and engage with more people out there through our social media platforms, to create awareness of this wonderful society and to spread the Dhamma. Lastly, I will do my best to capture moments in time along the way through photos!



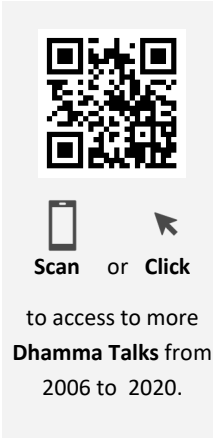
Daryl will teach you how to Knit a Scarf!



Dhamma Insight

We would like to share some Dhamma messages with you! The below three articles are the transcripts from some English and Chinese Dhamma talks. Enjoy the readings and let’s learn the Dhamma.

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Right Mindfulness

Grahame White

In one of Buddha’s talks, he gives the different qualities that are needed to become an awakened or enlightened being. The first of these is aspiration: we need to have in our minds an attitude that aspires to enlightenment, even though that may seem to be far away from us. We might think that “other people can become enlightened but I cannot”, but still we need the aspiration in our mind that we want to follow the teachings of the Buddha and achieve the lofty goal of nibanna, or the end of suffering. So, I would like to advise you to have this aspiration in your mind, in your practice and in your everyday life. One of my main teachers was a Burmese monk and his name was Saydaw U Kundala. One day I was offering him dana, which I did quite a lot because I love to give dana to the monks. You UNIBUDS people are also inclined in that direction, so it is wonderful. He told me that when you are offering dana, you have to make the

aspiration or the affirmation through this offering of generosity: may I obtain the highest level of nibanna and achieve nibanna. So in the act of offering dana, what we are doing here is building up the momentum that will propel us towards the goal of Buddhist teachings, which is to come out of suffering, so I would like to offer this for you to practice with. Whenever you are practising dana, aspire to achieving the highest goal of Buddhist teachings made by this offering, may I obtain the highest level of practice and come out of suffering.

However, our talk tonight is not going to be about that; it’s going to be on mindfulness. I would like to talk about the purpose of mindfulness, the function of mindfulness and a little bit about the characteristics of mindfulness, and we will do some practice so that you have a firm understanding of how to practice mindfulness. Now it is interesting that

the Buddha himself, as you well know from the last story of the Buddha that the Buddha practiced concentration techniques for six years in the forest in Uruvela near Bodhgaya. He was practising concentration techniques because at that time in India, they thought that concentration techniques would bring them to the highest goal. But the Buddha himself was not satisfied. He practised to the highest level of concentration, attaining all the jhana’s, all the absorption states of mind, still when he came out of these states of concentration, he would still feel his mind was not quite complete. His mind was not quite at peace, there was still some residue of greed, hatred, delusion in his mind and he was not satisfied. He wanted complete liberation from the defilements of the mind, which is the cause of suffering in the mind. Therefore, he left the ascetics and he went and took the milk rice and went under the Bodhi tree and made an aspiration: I will not get up from this seat until I attain the highest level I can achieve as a human being. It was at that point when he started to meditate that he realised that concentration meditation was not going to do it for him, and he needed something else as well. He decided that instead of closing his mind down, as concentration does, it suppresses the Kleshas that arise in the mind, the greed, hatred and delusion which are the cause of suffering. And he said instead he will just sit and watch and observe what’s arising and passing away through the sense doors. And it is said there are many mythological stories of how the Buddha practiced that night, which I won’t go into right now, but it is said that he opened his mind to whatever the present moment

experience was for him, so the function of mindfulness, the purpose of mindfulness practice is to rid the mind of greed, hatred and delusion and the many other disruptive emotions that appear in the mind. The Buddha discovered that when he did this after some hours of sitting, his mind was free. He faced all the demons in the short period of time, and he could do this in a short period of time because it was not a short period of time. He has been practicing for years, for lifetimes, so when he came to this momentous moment under the Bodhi tree, the conditions were ready for him at that time, and he was able to observe the mind fully without wavering, just watching the mind as things come and go. And if you have read the life story of the Buddha, you will know that he was attacked by Mara, all kinds of situations arose in his mind, but he just watched and did not move from his seat. He just kept watching and so he opened his mind to experience, but without the reactive patterns that we normally have, there was not the same habitual tendency to react with like or dislike to situations. That was the secret to his success, and it was said when the dawn light came, his mind was completely free, and no condition could arise in the Buddha’s mind to cause greed, hatred and delusion to arise anymore. All attachment was put asunder. There was nothing there that would cause him suffering anymore - he was completely free. And he discovered that it was mindfulness, this ability to pay attention to the mind, to recognise firstly what’s in the mind because mindfulness has many definitions. One of the definitions is to recognise. And that means that he recognised what was

in the mind without the reactive patterns, without the judgement, without the identification, but just watching the flow of experience as it comes and goes. Can we do that? Oh, it's very hard to do that. We often find ourselves judging, reacting in some way to the patterns of the mind, so we get caught in all kinds of problems and troubles by doing them, because we identify with movements of the mind, the idea of self, that this is mine, this is real. The Buddha discovered that this wasn't real, just thoughts coming and going with nothing to cling on to. This was mindfulness and he spent the next 45 years teaching this method of practicing mindfulness. When I started to learn about meditation practice, it took a while because I was also very interested in concentration practice as I thought it was the only path. However, my Thai teacher at that time in England started to teach me mindfulness, to pay attention to each and every present moment. That changed the way I viewed my meditation practice. It opened me up to learning to observe the different experiences that come and go when we see, we hear, smell, taste, touch and think. It is all about being aware of the six sense doors and the impact on the six sense doors, and can we be there without reacting to it, without judging it, without identifying the experience, but just being there for it. It is quite simple really. This meditation practice, it is just a bare attention to an experience that's arising in the present moment. This is mindfulness. Mindfulness means to know, to know what's in the mind simple without habitual patterns. It also means remembering. Now that is an interesting one. People often hear this and think it

is memory, but it is not memory at all. What it means here is to remember when you have gone away from the present moment. That in itself is interesting because are we ever in the present moment? You have to look at yourself and realise no, I'm not. I'm often dreaming, drifting and getting caught up in stories in the mind, and we're not in the present moment at all, are we? From the moment we wake up, we are imagining, reflecting on something, working out things we've got to do, we're not in the present moment. Now the Buddha said training is to bring the attention to the present moment and observe the present moment experience. We try to bring our attention to the present moment. The definition of mindfulness is Satipatthana. It is a compound word of two, with Sati being the ability of the mind to stay on the present moment, and Patthana meaning a close attention, a presence of mind. But first we have to recognise, so that is the first definition of mindfulness. Can we recognise what is in our mind and can we pay attention when we do recognise, and can we know when we've gone off and remember to come back to the present moment. That's really the definitions of mindfulness.

Now mindfulness itself is found in many of the teaching of the Buddha, particularly pertaining to the meditation practice. It is found in the Noble Eightfold Path, in the group concerned with meditation practice: right mindfulness, right effort, right concentration. This is how the Buddha advised us to practise the Noble Eightfold Path. When we are practising Vipassana meditation, we are practicing right mindfulness, and right effort and developing deep concentration which

comes about from knowing the mind. It's found in the factors of enlightenment, and the Buddha pointed out there were seven factors of enlightenment. As we go through the practice, and as we start progressing in our progress to enlightenment, we start developing these factors that propel us towards enlightenment. The first of these factors is mindfulness. I think it's interesting. When the meditation practice starts moving along, and we start gaining a lot of energy, the mindfulness becomes very clear, very strong. The mind is not flittering around so much. It is able to stay on the objects of meditation that we wish to observe. These particular factors that arise in the mind propel us towards enlightenment. In the practice itself, there is another group called the five controlling faculties. In that group, there are various conditions that need to be balanced before we can progress in practice. And these five controlling faculties are called Indriya. They are faith, or confidence; energy; concentration; wisdom and of course, mindfulness. Now faith and wisdom need to be balanced, and energy and concentration need to be balanced, and the balancing factor is mindfulness. To give you a feel of what the five controlling faculties are like as you are going through the path of progress, if you can imagine going to the beach in summer, and you see the surf club people going out in the surf boats. These boats usually have four people, and at the back of the boat there is a person called the sweep who has a big oar to keep the boat going in the right direction. You have faith and wisdom represented by the two front oarsmen, and the back two oarsmen represents energy and concentration, and the sweep is mindfulness, because it keeps the boat going in the right direction. If all the oarsmen are out of sync, the boat will tip over and wipe out, so right mindfulness is there to keep us balanced.

Right mindfulness is really the most important factor that the Buddha mentioned. And the beauty of the enlightenment was that he was able to discover this himself and come out of suffering, achieving his purpose which is to reach the highest goal. So mindfulness will help us to come out of darkness because it clears the mind. It has many functions. It tidies the mind up. When mindfulness is becoming more mature through repeated practice of observing the present object, you notice that



your mind is becoming tidier. When you start to look at your mind now, you might be very tidy in the mind, but if you look very closely, that's probably not the case. Minds are like an untidy dressing cupboard that is very out of place with everything out of order. When mindfulness is functioning well, it tidies the mind and brings everything in order. Another benefit of mindfulness practice is it helps to untangle the knots in the mind. We find that a mind gets very knotted and conflicted with our different emotions, positive and negative, and all day we are dealing with this dichotomy of negative and positive emotions. We are like this rollercoaster in the mind all over the place. And mindfulness can help us tidy the mind and untangle the knots in the mind. You'll find that when mindfulness is working well, there is a restraining component to it. When you are about to do something that is not useful or beneficial to people, it stops you from doing it. This was something I noticed when I first started to practice. Suddenly it was like there was a brake on the mind, it was like a red light, and I didn't really have to do anything, it just started to happen in a natural way. And the beauty of mindfulness is that these benefits I'm talking about start to happen effortlessly. In the beginning we need an effort to get to know the mind, but after a while mindfulness kicks in and it starts to work of its own accord. Suddenly it's like there's a brake on the mind: when you are about to speak something that is unwholesome, you won't say it. There is that moment of space that clears the mind. It's just amazing when this happens. Another amazing characteristic of mindfulness is this restraint it brings about, so your

words, your actions, your thoughts. There's room in the mind again. The mind moves so quickly and so fast that we can't keep up with it. That's why we can't keep out of trouble. Someone says something we don't like and we get angry, suddenly we strike out, suddenly we have to control of the mind. Mindfulness helps you gain control of the mind. Mindfulness catches up with the speed of the mind, and you can be there with each and every moment that is happening. You can know very quickly when anger is in the mind, instead of the reactive patterns that we have. It's like you are holding in your hand a hot coal and you are able to let it go. Without mindfulness, we are not able to let it go. It just stays in your hand and burns us. In Burma and Thailand, they often give the imagery of hot-cold in the hand, and we don't want to let go, we hold on to it because we identify with what's in our mind, even if its unwholesome. With mindfulness, we can let go of the coal and the mind can be cool, calm and peaceful, and we don't speak with a negative mind and the mind becomes beautiful. That's the purpose of meditation, for the mind and thoughts to become beautiful. We want to do away with the destructive emotions in the mind, and so we can allow the positive thoughts to come into the mind, such as compassion and kindness and tolerance. But we are not going to be able to do that even with the practice of loving kindness or practice of the different Brahmavihara. It is still a possibility for defilements to come into the mind. It is only with mindfulness that we can eventually remove them for good and become Buddhists. The tidying of the mind, the stopping and slowing down,

mindfulness allows us to stop and slow down through the restraining aspect of the practice. It is like the red-light practice. I often use mindfulness training when I am driving around and it's very useful. I call it red-light meditation. When you are driving and someone slows down in front of you and you find your mind getting irritated, and you are getting impatient waiting for the red light to turn green because you are in a hurry and I've got to go somewhere, I'm late for university or dinner or something like that. Well, I use the red lights and watch my mind, how it gets upset or how it gets impatient or how it gets irritated. With mindfulness, you may feel at some point, of these little moments of impatience and irritation and you drop it, and the mind becomes calm and peaceful and you just wait for the green light. That's what mindfulness does, it cools the mind. They talk about Nibanna, or the awakened mind, which is a mind that's cool. They often describe it as the cool mind of Nibanna. Or even when you are at a red light, you can be in Nibanna in the moment or you could be in the hell realms. It depends on how you observe. If you allow the mind to keep going with its usual ways of being angry or irritated or something like this, then you are in the hell realms. But if you allow the mind to cool and stop its normal functioning in that function, then the mind is at Nibanna in that moment. Isn't that the case? Quiet and peaceful, its beautiful.

Mindfulness has many wonderful functions, but how do you practice it? I'm sure all of you have some idea how to practice it since you've done a lot of practice now. The way that the Buddha taught us was to practice the four

foundations of mindfulness, or the four exercises that can bring a real positive benefit to the mind. He said we need to come into the present moment as I've been saying all lecture, but how do we come into the present moment? We need to train the mind. If you want to become a PhD student at UNSW, you need to work hard at it don't you? If you want to become enlightened, if you want to be peaceful, you have to work hard at it. So the Buddha gave a path that described how we can start to observe our mind more easily. He said we need to observe in four ways, and he called this the four foundations of mindfulness or applications of mindfulness. You belong to UNIBUDS, and this is a great opportunity because you have a group of Sangha that can practice together and can go through the path of training. These four foundations of mindfulness, and I will only talk about very briefly. We'll need another night where we go more fully into it. The first exercise I think is really important. It's like the grounding of the practice. If you can become grounded in the first foundation of mindfulness, the practice will flow very easily. The first foundation of mindfulness is simple - it is being mindful of the body. It's called Kaya in Pali. We start to pay attention to what posture we're in: I'm sitting, I'm standing, I'm running, I'm reaching. What am I doing now? That's it, that's the teaching. Can I be aware and mindful of what I'm doing now. You are sitting in front of the computer, but can you be aware of just sitting? Feel the body. Turn the attention inside to observing the body. Well, what am I doing now? Or is your mind spacing now, getting caught up in stories and discursive thinking, planning for the

future? The important part of this training is every now and again just attuning in to the body and know what is happening in the moment. When you are sitting there, you just become aware what am I doing now. The mind becomes quiet and peaceful. You are just aware of the body. I am sitting or I am standing. You are waiting for the bus to come. You are waiting for the queue in the cafeteria. Instead of letting your mind roam around the university, can't you just be aware of standing? What is standing like? Feel it, become aware of it. Know it. Sitting, standing, lying down even. Become aware of the body. When you are reaching for the door, when you are putting clothes on, when you are drinking a cup of coffee, when you are eating. You just take a moment to be aware of eating. Even when you are with a group of people or classmates, turn inside and go "Oh, I'm eating.". What's it like to eat? So you can be aware of chewing, the taste of the food. So you can see desires come into the mind. Through that activity of just being aware of chewing. My teacher Mahasi Saydaw, a very great meditation teacher in Burma said one of the best exercises in training the mind to be mindful is to observe eating. And when you practice in meditation centres in Burma and Thailand, they ask you to observe eating, so you eat very slowly there. You try to watch all the movements entailed in just eating a meal. It is really amazing. Mahasi Saydaw would say during the process of eating your lunch, can you just tune in to chewing, or become aware of chewing. It sounds ridiculous doesn't it, but it's part of the practice. You'll find yourself become very aware of chewing and so much can be revealed just from chewing. Another

teacher of mine, his name was Anagarika Munindra and he would say when the mindfulness is strong and the awareness is very sensitive, just with the turning of the head, you can become enlightened. I said really? I'll try that. Putting your shoes on, that was another thing. When you're in the meditation centre, you need to take your shoes on and off when entering. He said use that as an exercise. When you are in Burma practicing, they bow every time before they have a meditation session. And you have maybe 6 or 7 meditation sittings and 6 or 7 walking periods practicing walking meditation. Every time they go in the meditation hall you have to bow, and my teacher said to me I want you to be aware of bowing. And that's the first foundation of mindfulness. What am I doing now? I'm bowing. Little things like that are part of the training and I am offering this to you so you can train yourself well. Another way I was asked to do was whenever I was asked to reach for the door, I had to be aware of reaching for the door and turning the knob. That doesn't sound very esoteric, how do I get enlightened by reaching for a door? But it works. So you can devise something for you to train yourselves in mindfulness, something that is suitable. One or two things in your everyday lives. Pay attention to it. If you can become grounded in this mindfulness of the body, it really opens up the other three foundations. What happens is that your perception becomes clearer. For example, when you are sitting, you become more aware of the sensations in your body, how the body actually feels because the awareness is becoming stronger. And you can feel the different sensations, whether it is painful, not painful or neutral, so you pay attention

to it. The training that I was given in this and I would like to offer it to you is that I mentioned in the first foundation of mindfulness that you first become aware that you are sitting, but then you leave your attention on the sitting posture and what do you experience? Different sensations. And my teacher would ask me that if I was sitting in a chair, that I would become aware of not only the posture but the touch sensation of the arm on the chair. That was the training of mindfulness, just things like that we become aware of. Feelings are important, but in this sense, it is the physical sensation that you experience. Olivia has her hand on her chin. Leave your hand there Olivia. Can you become aware of this sensation? You are paying attention; can you feel it? What do you feel?

Olivia: I can feel the hand there.

Leave it there for a moment. Can you feel a little heat? Some other sensations coming up? Pressure? That's what we're training ourselves in, to sensitise the perception. This is the second foundation of mindfulness. It's called vedana. Being aware of the feelings, whether they are pleasant, unpleasant or neutral. In other words, you recognise the reaction to the experience. And that is then the condition for desire to arise, which is the condition for problems and craving to come into the mind.

The third foundation of mindfulness is observing the thoughts and emotions in the mind. And we become much better in seeing the thoughts and emotions and not getting carried away. This is what I was talking about with the stopping and slowing down and the restraining. Instead of getting carried away with our thoughts and emotions: I want this, I'm

unhappy, I'm sad, or some other emotion. We can settle in to just observing how these mental states come and go in the mind like clouds in the sky. We're not buying into them as we usually do. So that's a training itself. We can start to watch our thoughts and emotion as they come in. You may choose one that is particularly strong for you and try to watch it. Are you a person who gets irritated easily? When I first started, I was very quick tempered. Someone said something, I didn't like it, I reacted badly to it. My teacher told me to start watching that particular mental state, and gradually I was able to let the coal go, the hot ember in the hand, and you start to watch the emotions in the mind. Also we can start opening the whole thing up to the six sense doors and we can be aware so seeing, hearing, tasting, smelling, touching and our reactions to the external stimuli impacting on the sense doors and our reactions to it. We get a closer look at what's actually happening and watching our reactive patterns that we've developed after all these years to particular experiences that we become conscious of. So this training of the four foundations of mindfulness is the central and core teaching of the Buddha. This is how we need to practice, by training ourselves to be aware or mindful of the body, of the sensations, of the mind states, of the impact on the sense doors. And little by little, and gradually you'll be able to see the benefit of doing this. The mind becomes clear. The definition of Vipassana is seeing things clearly, and mindfulness allows us to do this. By activating mindfulness, we become more aware. Mindfulness and awareness are often seen as the same but that's not quite

correct. Mindfulness is an activity; it is something we do that allows our awareness to become clearer. We already have awareness but usually it is sluggish and we cannot see things clearly. The activity of mindfulness allows us to become more aware. It is like cause and effect. Mindfulness is the cause and the effect is the increase in awareness. Awareness then allows understanding to arise in the mind because we can see more clearly. I'm sure you have heard this in your lectures: your teachers are rattling on and you can't quite get it, and then over a period of time, or in just an instant, you go "Oh I understand what the teacher is talking about!". You get it. That is what we are trying to achieve, to get it for ourselves. That is wisdom. This is what the Buddha talked about.

I think that's enough. I've probably bored you to tears. I wanted to give you an overview of what mindfulness is and what it does, and its positive characteristics. Time is getting on. I think we might actually practice for a little bit.



Grahame White has been involved in Buddhist meditation practice for over 40 years. He began his study in England in 1969 before being ordained as a Buddhist monk for one year in BodhGaya, India in 1971. He took a primary role in the establishment of Vipassana meditation in the tradition of MahasiSayadaw in Australia and co-founded the Blue Mountains Insight Meditation Center outside Sydney. Now, Grahame leads introductory and day-long courses in Sydney and regularly teaches longer intensive retreats in the US. He has also helped pioneer a workshop format that enhances the transfer of mindfulness from the formal sitting practice into daily life. Grahame returns to Myanmar (Burma) each year in order to deepen his practice and study of the Buddha's teachings and at times assist in the teaching of Vipassana retreats for foreigners. Grahame teaches a classical tradition of insight meditation with a relaxed, accessible style.

The Beauty of Letting Go

It is mentioned that attachment causes suffering. However, attachment is not mentioned in the Four Noble Truths. The first of the Four Noble Truths is the truth of Dukkha, that life is subject to suffering or un-satisfactoriness. The second truth is Samudaya, the cause of Dukkha, which is tanha or craving. The third is Nirodha, the truth of cessation of suffering. And the last one is Magga or the Noble Eightfold Path. As you can see, the Buddha didn't mention anything about attachment, yet we hear a lot from the Buddhist teachings from many teachers that attachment causes suffering. To be free from suffering, Buddhist teachers say you have to let go of attachments, but the Four Noble Truths don't necessarily say that. Isn't it confusing?

Let's look at another part of the teaching, the Paticca-samuppada, which is translated as the dependent arising or origination. It starts with ignorance (avijja), formations (sankhara), consciousness (vinnana), name and form (nama-rupa), the six senses (salayatana), contact (phassa), feeling (vedana), craving (tanha), clinging (upadana), becoming (bhava), birth (jati), and aging and death (jara-marana).

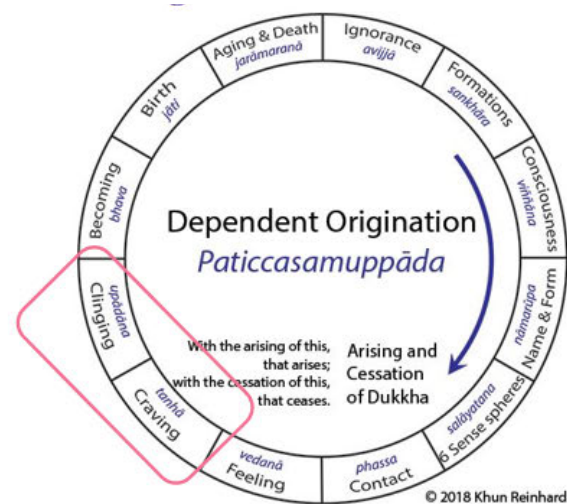
These are the 12 links where one conditions another. Hence, without ignorance there's no sankara and so on. It goes in a loop and the loop would not stop unless you break one of the chains. From the Dependent Origination, it says that the arising of tanha (craving) conditions the arising of clinging (upadana). Clinging or upadana is what we call attachment in Buddhism. So, as we can see here, actually clinging does cause suffering, because it is preceded by tanha or craving. When craving arises, clinging arises. There's no clinging without tanha. So, when we're having some sort of attachment, it means that we also crave for something. That's why we can say that attachment causes suffering. But why is it suffering? Why is attaching to something causes suffering? Have you ever wondered?

Suffering doesn't necessarily always mean that you're in agony or great pain. There is a spectrum to suffering, it can be minor or major like depression. The word suffering here actually refers to dukkha which means unsatisfactory - anything that doesn't give you full satisfaction. Why is it unsatisfactory? Because the nature of everything in life is impermanent.

Rosiana Lim



Rosiana Lim started her real spiritual quest in 2002. Having been exposed to various religions, Buddhism was the only one that resonated very strongly in her heart. She came to Australia to further her study at the university and was very fortunate to have found some organisations that have broadened her understanding about Buddhism and also to be able to learn and meet many senior teachers from various traditions. Through her practice and understanding of the Buddha's teachings, her passion for meditation grew stronger and since it has been integrated into her daily life. Currently, she is actively involved with the Buddhist Library and volunteers to teach children Buddhism.



We all know that everything is impermanent, everything that arises will fall away and everything that's created will break apart. However, knowing intellectually doesn't mean that you know it subconsciously or in a deep-down level to the point that you're not bound by all of these conditions. That is why we need to practice, because learning and studying alone is not enough. It is important to understand the theory, but to actually liberate yourself from suffering, you really need to practice.

And why would impermanence give you un-satisfactoriness? It's because whenever we enjoy something, it won't last forever and vice versa. For example, let's say you are in a good relationship with somebody - it can be any relationship; with friend, spouse/partner, siblings or parents. This relationship in itself is subject to impermanence. Why? Look around, no one lives forever. So even though the relationship will always be good throughout your life, you're bound to be separated by death. That's why no matter how good or bad a relationship is in your life, it won't last forever. Because it's impermanent, it's suffering (dukkha). Though essentially, the reason why we feel suffering is because

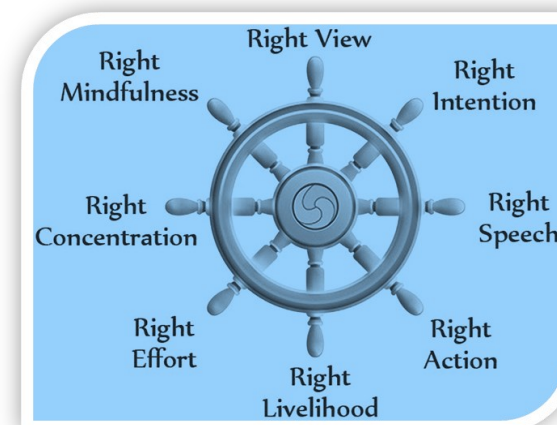
of our own ignorance that we don't see the truth of phenomena that is impermanent and unsatisfactory.

But there are people who despite the un-satisfactoriness feel liberated. They obviously are the Buddha and his enlightened disciples. Why do they feel this way? Because they have eliminated their ignorance.

Let's have a look at the image of the monkey. I like this picture because it shows that the monkey won't be able to take its hand out while holding the banana since the hole is not big enough. But if the monkey is smart, to be free from being stuck, it can just let go of the banana. That's why the monkey in the middle is holding the sign saying "just let go". We all know that we can simply say to our friends or whoever is complaining to us to just let it go, but as we've probably experienced in our life, it's not as simple as just saying it. It takes effort, time and practice.



Fortunately, the Buddha already gave us the tools for us to learn how to let go. For us to be liberated, there's no other way than to practice the Noble Eightfold Path. Here is the diagram of the Noble Eightfold Path which consists of 3 different aspects, which are morality, meditation and the wisdom. This is the most effective way for us to be able to let go. But there's another way of looking at it. Let's go back to the cycle of dependent origination.



It starts with ignorance. We can say that we're born with it, so we can't help that. We also have sankhara (formation), volitional actions, and we also have consciousness since we're still alive. And then, nama-rupa is the physical body. Because of the body, hence we have the 6 senses and of course contacts. Because of contacts, we would have feeling. Feeling here is not emotion, but rather the big three groups. The first one is the feeling that gives us pleasure. The second one is dislike which would give us aversion, discontent, annoyance kind of feeling. And the third one is neutral feeling. These are the 3 groups of feelings. It's quite important to note feeling, since it is the factor that would conditions your cravings.

Feeling can be the focus on our practice. It doesn't mean that we need to get rid of the feeling, but you can work with the feeling. If you're skillful with your feelings, you can reduce or even eliminate your cravings. That's the beauty of it. Because, feeling is something that is quite noticeable as well. We know when we like something. We know when we don't like something and we know when we don't feel much towards something.

This is where we can start working with our attachment. But then, like I said,

letting go is easier said than done. So, what sort of thing that we need to have, or what sort of factors/conditions that can help us in letting go?

Firstly, we need to be aware of it first. If you're not aware of what you're feeling, thinking or how your body feels, you don't know what you're working with. So, first of all, you need to have some level of awareness or mindfulness, you have to be present to know what's going on. Once you're aware, let's say you have a feeling of dislike. You dislike someone's saying, for example, or face, then you're aware of your thoughts and feeling of dislike. But after you're aware, you're not telling yourself to stop thinking about it, but rather you accept it. The thought has already passed and that thought already arisen. The bad thoughts have already arisen, and what you can do is to let it be. Don't judge the thought, but accept it.

Perhaps, as it's a bad thought and you think that's you should not have had, you may beat yourself up over it. If that happens, then you forgive yourself. The moment has passed and there's nothing you can do to change the past. The past has already gone. You don't want to add unnecessary feelings on top to what already happened.

Another reason why it's important to have that level of forgiveness because we make mistakes along the way. We're not perfect. We might say something that we regret and we might also have done something that we regret.

At the same time, we also need to practice contentment. Because we have the seed of greed in our heart. If we don't practice contentment, we won't ever feel enough. We'll always want



more, more, more and more, meaning that we actually feed our greed. But by practicing contentment, you're subduing the energy of greed in your heart. The more you do it, naturally you'll become more grateful, which will make you become more at ease with life, feel less jealous and be happier.

Having said that, you also need to do a lot of reflections, because without reflections, we won't understand ourselves, we won't understand the true nature in life that everything will come and go, everything that arises will fall away, therefore there's no value for us to cling onto it. If something has already passed, what's the point of holding onto it, it's not there anymore. That's why we need to learn and we need to advise ourselves to let go. But we have to do it with a lot of care. Not by telling our mind "let go, I'm telling u to let go!!!", because it won't work. The more you do it that way, the less likely that you let go. Instead, you have to do it with a lot of care, compassion and understanding.

So, these are the factors that we need when we practice to let go. There could be more but these are some things that are important that we need to have when we practice letting go. Like I said, letting go requires a lot of care, love and compassion. Also bear in mind, letting go is not the same as feeling numb about things. Letting go or detachment doesn't mean that you're aloof with things. But rather, letting go actually means you're embracing life in any form of it. You accept and welcome anything that happens to you. So that is the essence of letting go. The real letting go leads you to peace. If you have truly let go of something, you'll have a sense of peace in your heart. If you don't then you haven't practiced letting go correctly. Because the outcome of truly letting it go is a sense of peace.

如何维持和谐关系

能融法師

和諧的人際關係是使我們快樂的其一重要因素。但要怎麼培養和諧的人際關係呢？

首先，這取決於我們與別人互動的態度和心境。以下幾點可供參考：

1. 與別人互動的心情與態度

第一：與別人互動時避免抱著先入為主的偏見。譬如，不要毫無根據地揣測別人的心理和批評他們的品德。

第二：與人說話的用詞要恰當有禮。語言是與人互動的首要接觸，語言禮貌得體，會讓別人感到舒服。這樣的互動有助培養和諧的人際關係。

第三：嘗試瞭解對方的心情並說出適當的話。比方說，如果知道對方的心情低落，說話的時候就應該多加體諒和關懷，而不說一些刺激對方的話。

第四：多諒解別人。對方可能因心情不好而說了一些難聽的話，我們不該因聽了氣話而記恨，反而應該寬宏大量地諒解對方，明白每一個人都有生氣，說錯話的時候。這樣的話，對方會感念你的大方，而喜歡與你相處。

第五：我們不可以有自讚毀他的壞習慣。不應該一味誇耀自己，貶低別人。這會讓人很不高興，不舒服。

第六：我們應該真誠善良對待別人。如果我們與人相處總是抱有目的和利益的動機，對方感受不到我們的誠懇，就很難信賴我們，雙方都會有所保留。這樣的關係是膚淺的，表面的，難有真正的友情與和諧。

2. 倫理規範

倫理規範在維持人際關係的和諧也扮演了很重要的角色。所謂的倫理就是我們與別人之間的行為規範。在不同的文化裡，其互動方式，規則和要求或許有些不一樣。如果我們不了解對方的互動方式，也可能影響我們的人際關係。

道德一般指我們內在的價值觀念，偏重於個人層面；倫理則是偏向社會層面的行為規範。在一個社會或團體裡，倘若大家有共同的倫理觀念，那麼，互動起來就比較有共識，避免不必要的誤解。很多宗教都有其倫理規範，但其立足的基礎卻有些不同。

3. 佛教的倫理規範

佛教的倫理規範建立在緣起法則上。

人與人之間是相依相存的，所以我們應該珍惜，尊重及感恩大家促成了共同生存的因緣。我們要感念所有的眾生，平等對待大家，希望每個生命都能得到安詳與快樂。因此，我們要慈悲護生。基於緣起的相關性及平等性，佛教鼓勵大家愛護及善待彼此，促進眾生和諧共處的理想。



Venerable Neng Rong is the current Buddhist chaplain at UNSW. Venerable Neng Rong has earned her Masters in Educational Administration at UNSW in 1993 and her Masters of Arts (Buddhist Studies) from the Taiwan Chung Hwa Institute of Buddhist Studies in 1999. Venerable has done extensive work in teaching of scripture classes for both primary and high school students. She is also involved in teaching Buddhism to university student groups from UNSW, Sydney University, Macquarie University and University of Technology Sydney. Venerable helps with providing support, advice, and counselling for the university Buddhist community and any other members of the university community in general. She hopes to promote religious understanding, peace and spirituality on campus.

佛教的倫理規範以慈悲護生為大原則。基本規範如五戒與十善即提醒我們反觀自己的身口意行為，莫讓自己的語言及行動傷害別人。進一步的，透過四攝法（布施，愛語，利行，同事）及四量心（慈，悲，喜，捨）的培養，長養我們合群感恩，平等對待一切眾生的心懷。

明白在不同環境所應依循的倫理規範有助我們與他人的和諧互動。以下為一些例子：

3.1 僧俗倫理

僧俗倫理的大原則建立在護持三寶，使僧團和合，令正法久住。

僧俗互動過程中，我們應注意以下的一些規範：

- 1) 在家與出家的職責與正命要分明。
 - 在家居士的責任是護持三寶；出家師父們的正命是弘揚佛法。
 - 如果在家人和出家人的職責與正命顛倒，就會對佛教整體造成破壞。
- 2) 明白在家居士與出家師父互動的禮儀規範
- 3) 時時保護僧團的清淨、和合、安樂。不可以在僧團裡挑撥離間，制造是非，破壞僧團的清淨與和諧。

3.2 家庭倫理

家庭倫理的大原則在於促進家庭的和樂。家庭裡所有的成員應該要有這樣的共識，並努力做到以下幾點：

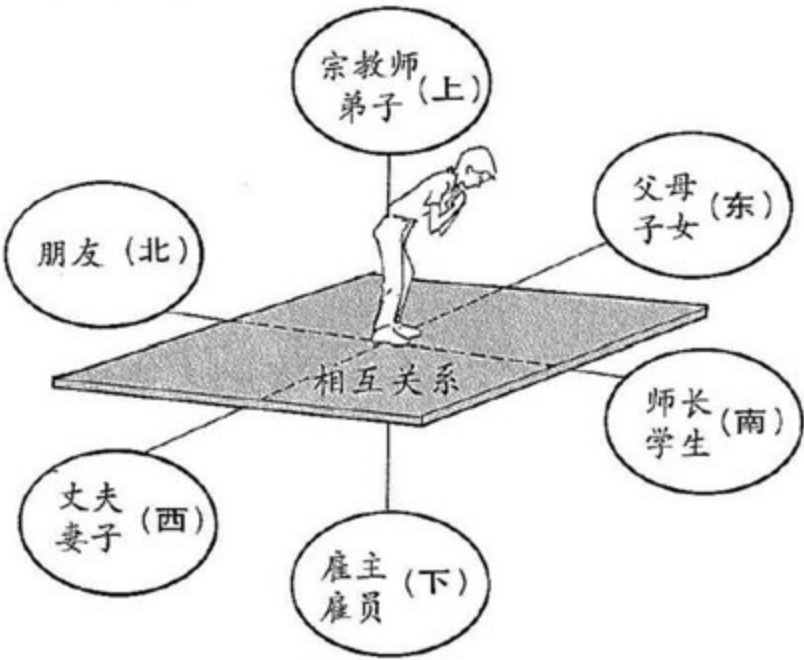
- 1) 互相感恩珍惜
- 2) 不要只想到自己，要以家庭整體為重
- 3) 盡到彼此的責任與義務
- 4) 互相關懷、協助與諒解
- 5) 彼此之間的言語、行動，必須和氣友善。很多時候由於與家人太熟絡了，我們說話就比較隨便粗劣，結果造成不快，久了就會出現問題。

3.3 家庭和社會的倫理

佛在《善生經》中提示我們如何禮敬六方。這六方代表我們與社會中六種人的關係。我們應在這六方盡到相互的責任與義務。以下為一些說明：

- 1) 東方：象徵父母（父母與子女）
 - 子女對父母：尊敬（聽父母的話，跟父母商量溝通，不抵觸）、供養父母；分擔父母的工作；保護家庭的財務；維護家庭的榮譽；以父母名義做善事。
 - 父母對子女：阻止子女做不正當的事情；教導他們正確的道德觀念；供給他們教育；幫助他們完成美好的婚姻；在適當的時候，讓他們繼承家庭事業。
- 2) 南方：象徵師長（老師與學生）
 - 學生對教師：向師長致敬；熱心向學，專心聽課；在可行的範圍為師長服務。

- 老師對學生：以身作則，豎立好榜樣；確保學生掌握各種知識和技能；確保學生的福利安全。
- 3) 西方：象徵配偶（丈夫或妻子）〔以下是依佛陀時代，男主外女主內的生活方式所提供的建議〕
- 丈夫對妻子：禮待她；讚賞她；對她忠實；幫助她處理家務；偶爾送她禮物。
 - 妻子對丈夫：好好料理家務事；勤勉工作；善待他的親友；對他忠實；妥善處理他的錢財。
- 4) 北方：象徵親屬朋友
- 朋友之間：慷慨、有禮、樂於助人、待人友善、真誠。
 - 朋友的義務：保護朋友；尊重他家人；不在朋友危險時離開他/她。
- 5) 下方：象徵雇員（雇主與雇員）
- 僱主對雇員：根據他們的能力分配工作；付他們合理的酬勞；供他們醫藥的福利；給予額外的津貼和應有的假期。
 - 雇員對雇主：準時上班，主動完成工作；誠實；把工作做好；維持雇主的名譽
- 6) 上方：象徵宗教師（宗教師與弟子）
- 弟子對宗教師：在行動、言語和思想上表示尊敬；供給他物質上的需要。
 - 宗教師對弟子：糾正弟子的錯誤；鼓勵他們做好事；教導他們正法，走上幸福的道路。



3.4 專業倫理

在許多專業領域裡，也有我們必須遵守的規範。這些規範有助維持專業的素質與工作環境的和諧，避免不必要的摩擦。例如：

- 1) 遵守專業的道德與責任
 - 醫生：尊重每個病人，盡力拯救病人。
 - 會計師：不可把他人公司的財務隨便向人訴說
 - 等等
- 2) 遵守公司或團體的做事程序。例如：
 - 呈報程序
 - 問題處理程序
 - 請假程序
 - 互動規則
 - 等等

3.5 環境倫理

我們生活的大環境也需要適當的因緣條件讓它健全的延續。保護環境間接的維護了眾生的生存空間，亦是護生的行為。因此，我們也應遵守環境倫理，不要讓我們自私的欲望與無知，造成環境的破壞。我們要愛護環境，讓它健康的維持下去，讓眾生有個適合生活的空間。

4 總結

要促進人際的和諧，首先我們必須注意個人身口意的祥和，同時明白與他人互動的倫理規範。此外，我們要培養合群的精神。團體是由許多個人組成，個人健全，團體就容易和諧。

願大家了解緣起的法則，感恩所有的眾生以及成就我們的生活的因緣條件，慈悲護生。依五戒，十善，四攝法，四無量心等培養善良的身口意行為，合群的修持，開拓我們的慈悲心，關懷眾生之心，促進人與人之間的和諧，社會的安寧，願自他皆得安樂。



Members’ Contribution

We learn and apply the Dhamma in daily life. We are so grateful to have our members to share their experience in different aspect of life.

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Chinese and Buddhism

Tuspol Kawprasurt

Learning a new language is not easy. Unless you had to take the classes in school, you would need a serious motivation to study a language in your own time. You might want to learn a new language because of its prospect in opening up new business connections, or to impress your not-from-the-same-background partner, or to understand anime without subtitles. For me, my (recent) motivation to study Chinese stemmed from my interest in Buddhism - as weird as that might sound.

I was born and raised as a typical Thai Buddhist (in Thailand), but I came to study in Australia when I was 12 years old. When I entered university, I thought it would have been a good idea to perhaps learn about my own religion (as well as deciding whether I was going to follow one or not for that matter), which was my primary reason for joining UNIBUDS. Around half-way through my first year I started attending Dhamma Talks and that was

when I began to take a serious interest in Buddhism. UNIBUDS is special in a sense that it is a non-sectarian society, meaning that it does not segregate between traditions of Buddhism and welcome all sorts of genuine Buddhist practices. Indeed, I was heavily exposed to the Mahayana school of Buddhism as well. There was one problem. Since I was raised in a Theravada tradition, my understanding about other traditions was severely limited. Emptiness; Celestial Bodhisattvas; Pure Land, Dhyani Buddhas, Bodhi Mind, Heart Sutra, Mantras, Skilful Means - these terms were practically foreign to my knowledge. I was very confused. Back in Thailand, these terms practically do not exist. I had to wonder - why were there such differences between traditions if all of them originate from one and the same teacher? Why were there different ideals even though they come from the same set of teachings?

To answer this question I had to dive deep into the history of Buddhism, how the teachings were passed down through each period and how each school (and ex-school) of Buddhism developed. As I did my research, I became somewhat obsessed with the way teachings were preserved in the Chinese language. You see, the way Buddhism was passed down in the Northern Tradition (East Asia) was quite different from the Southern Tradition (Southeast Asia). While the Southern tradition preserved and regularly recited the teachings in the same language as when they were first written down, the Eastern tradition translates them into their local languages and the original language of the text was not kept. For this same reason, when Buddhism disappeared from its Motherland in the 12th century, many manuscripts in its original language (Sanskrit) were also lost, especially the Mahayana Sutras as they were not passed down in the Southern tradition. For many Mahayana Sutras, the most recent surviving text is preserved in Chinese (and to a lesser extent, Tibetan) including the Heart Sutra and the Shurangama Sutra. Any circulating Sanskrit versions were most likely back-translated from Chinese as the origin would have been lost to the sand of time.

Interestingly, it was due to this very reason that my enthusiasm in the Chinese language sparked. You see, in Thailand, whenever we refer to a Buddhist term it is usually a transliteration. For example, the term wholesome (kusala) and unwholesome (akusala) were translated as “ku-son” & “a-ku-son” respectively. Sometimes, they are even incorporated into

commonly used Thai terminology, even if they have separate meanings. For example, the word “vedana” in Thai would mean sadness/pity when translated to English, but in Pali it would have meant “bodily sensations” - very different indeed! In Chinese this is quite different, if the term is directly translatable, the meaning of the word would have become incorporated into the translation. I remembered being very impressed when I first read about Avalokitesvara Bodhisattva who is well known in Chinese as “观世音菩萨 (Guan Shi Yin Pu Sa).” If you know the origin of the name Avalokitesvara, you would recognise that the meaning of the name was also wonderfully described in the Chinese rendition; for the Avalokite- (to look down - i.e. to look down upon the lamentations of the world with compassion) has roughly the same meaning as “观世音” - to perceive sound/cries”. Even more interestingly, the text would also be very faithful to the original Sanskrit. For instance, the word Dharma/Dhamma can mainly be translated as “Teachings/Truth” or “phenomena” respectively. In this case, the translator also used the term “法” in both cases, as seen in “佛法 - the Buddha Dharma” and “诸法空相 - all phenomena are empty in characteristics.” Examples such as these allow me to closely compare and contrast the teaching between different traditions, and to an extent, allow me to bridge my understanding of the Buddhists concepts. For example, in many people’s understanding, the term Pure Land is a completely new concept found only in Mahayana Buddhism.

However, if one looks at some of the first Pure Land sutras (Amita Sutra/ Cula-Sukhavativyuha Sutra you will find that the term was translated as “(佛) 国土 - (Buddha) - Country - Field”); and interestingly the term Buddhakshreta or Buddha-field does appear (at least once) in the Pali Canon - although its meaning was interpreted quite differently there.

There are many more things that I would like to discuss regarding the relationship between Chinese and Buddhism, but I will spare you from any further tedious reading. Long story short, such linguistic connections really brought my passion for studying Chinese to the forefront. I began to self-study the language online, as well as attend Chinese Dhamma Talks to gain a better understanding of Chinese Buddhism. Better yet, I had the honour to become the Chinese Dhamma Talk Coordinator for the 39th Exco term and it was there that I had a much better understanding of the relation between Chinese language and Buddhism. It was also the years in UNIBUDS that changed my perspective about the Tradition which I used to view as a “mere degeneration of pure teachings” Instead, I came to strongly respect and appreciate the effort, hardship and ingenuity of past Buddhist masters who risked their lives to spread the Buddha Dhamma. From the great Madhyamaka Philosopher “Nagarjuna”; the founders of Yogacara “Asanga” & “Vasubandhu”, to “Bodhidharma” and “Hui Neng;” there seems to be no end as to how fascinating the Buddhist teachings are. Truly it was only last year that I understood what was meant in the Sutra Opening Gatha - 無上甚深微妙法 - ‘the Dharma, incomparably profound and

infinitely subtle.’ - it is incredibly vast and profound indeed! Indeed, I owe special thanks to the Venerable Neng Rong for the clear teachings of Mahayana Buddhism, as well as the translators that helped me through the Chinese Dhamma Talks. I also would like to thank my fellow ExcOs in helping me nurture my understanding of Buddhism and Chinese during the past 3 years as a UNIBUDS executive. For those of you who have yet to begin your journey in the Buddha Dhamma - I urge you to start now, and I guarantee that you will not be disappointed!

May all beings be well and happy!

Metta,

Tuspol Kawprasurt.

The statue of Kumarajiva.



Passing on the Light

Alina Young

When I was in kindergarten, my parents brought me to Sunday Dhamma classes. It was held in one of the nearby public schools. My memory of the experience was vague but I remembered drawing the Buddha and singing some songs of praise with other children of my age. I remembered attending the classes a few times but I had stopped going after a while.

As I grew up, I started joining Buddhist services at a temple near my house. In this neighbourhood temple, I experienced both Theravada and Tibetan Buddhism every weekend. After each service, the ceremonial leader would tell us a Buddhist story or the meaning of the phrases we chanted. I was always looking forward to the weekends just to listen to more stories. When I was eighteen, my mum asked me to join a 10-day Vipassana retreat - a silent retreat - which followed the recordings and teachings of SN Goenka. It was not easy for the first few days, but by the end of the retreat, I felt more peaceful and mindful than ever.

University life introduced me to UNIBUDS. This society is full of lovely young adults who, in some way or another, aspire to learn more about Buddhism. Through attending talks, retreats and monastery visits, I had acquired lessons on the reason I was taught to follow the Five Precepts, the great benefits of practising meditation and why

things happen the way they did. What used to be some segregated theories have now become a better understanding that shape my view on Buddhism. What I found out after speaking to a few fellow UNIBUDS members was that each of us had very similar first encounters with Buddhism. So, when I heard about the Sunday Bodhi Class at Hwa Tsang Monastery (HTM), Homebush, I was intrigued. To share the Buddha’s teachings to younger generations, what a great cause!

After that, I went to a few classes irregularly as a class helper to observe the lessons and I started teaching regularly early last year. I have the experience of tutoring mathematics to young children, but teaching in a classroom of students was very different. I learned about class management, how to respond to emergency situations, and most importantly to incorporate the Dhamma in every situation. It is essential for us, as teachers, to be able to convey the Buddha’s teachings, and at the same time to practise, because students learn best from the way their teachers carry themselves.



The teachers of Sunday Bodhi Class at Hwa Tsang Monastery

Through this experience, I also realised that by teaching others, it

had greatly improved my understanding on Buddhism. I discovered new lessons as I prepared for the classes. I would seek assistance from the senior teachers on topics that were harder to comprehend and challenging questions asked by my students during the classes. The latter often happened when I was teaching younger kids new and unfamiliar concepts. When such things happened, I would consult Venerable Neng Rong, the Abbess of HTM and the Buddhist Chaplain of UNIBUDS.

Being part of the Bodhi Class family has given me a lot of precious memories that I could never forget, like the annual Chinese New Year and Mid-Autumn Festival performances, Vesak Day celebration and Bodhi Camp. Much effort and care were put into these events and activities by all the volunteers who worked tirelessly to make sure that these classes run smoothly, and I think that was what made it priceless.

Thinking back, my journey into Buddhism started years ago during those short hours on Sunday mornings. It was just a piece of childhood memory that I has subconsciously kept in my mind, but it has created a butterfly effect that has taken me to places I never could have imagined. Just as how the light of Buddhism was first shone on me during those Sunday mornings, I hope I can continue to pass it on to my students so that it will shine endlessly for many more young generations to come.

Metta,
Alina Young

Back to the Future

Hello everyone, this is Peter.

On the 2nd of November 2019, I was lucky enough to be elected as the 40th External Vice President for UNIBUDS. Being part of the Exco team provided me great opportunities to learn many things, including the teachings of the Buddha and soft skills for daily, academic and professional life. Many might ask: “Why do you need to join EXCO for multiple years since the events are the same every year?” Well, the answer to that is: Every year, there are always new opportunities to learn, grow and develop.

During my first year as an executive member, I was worried that I was completely new to Buddhism. However, as I started to join weekly talks, I had gained a greater understanding of Buddhist concepts and realised their applicability in everyday life. I was amazed that the teachings of 2600 years ago remain relevant within our modern context. Since UNIBUDS events encompassed certain Buddhist elements, I was given the chance to apply the teachings of the Buddha as well as to practise my soft skills, such as communication, organisation and public oration.

Onto my second year, I started to understand the operation of the society and became more interested in the Buddha’s teaching. From my previous experience, I was elected for a higher position and I gained more exposure to Buddhism. Around term 2 of 2019, I became the head of marketing for UNIBUDS’ annual event -- Bodhi Nite.

We began our promotion with an early-bird sale that received an encouraging turnout. We believed the sales would increase further in anticipation of the event. However, a drop in sales during the exam period inevitably brought upon disappointment to the team. We were worried that our performing team would be devastated without a substantial crowd. This was when we sought guidance in the teachings of the Buddha where we could not expect circumstances to remain consistently favourable. We knew not what to expect but we tried our very best by cultivating the good terms and conditions and continuing to strive for greater outcomes. Eventually, things turned for the better. On the night of the event, our sales reached 826 tickets to the delight of the Marketing team as well as the countless collaborators who put in so much of their effort.

This year, the 40th term welcomed new executive members alongside new challenges and obstacles. My goal for this year is to assist everyone as much as I can and pass on the light of Buddhism to the new generation, following the footsteps of my senior EXCO. By guiding my fellow ExcOs, I hope to continue learning and practising the virtues of wisdom (prajñā) and compassion (karuṇā) and to apply them in my everyday life. It will be a difficult journey but by our teamwork and trust in the teachings of the Buddha, I believe we can achieve great things.

Okay, we have talked about the past, present and now it is time to talk about

the future. UNIBUDS is a wonderful place. It is a place where you can learn about Buddhism in a harmonious environment and practice Buddhist teachings in real life. You can meet many spiritual friends and form lifelong relationships along the way. It is a place where a bud can bloom in full. Hopefully in the coming years, the current ExcOs and fellow members will uphold this legacy that has been fostered by many before us. May the light of Buddhism continue to shine for all.

Metta,
Peter Chan.



Peter (second from the left) during his performance in Bodhi Nite.

The Middle Path is the path to find the right balance between spiritual cultivation and the reality of life responsibilities.

For as long as I can remember, I was introduced to Buddhism in my early childhood at the age of 3. Although years have passed, I still remember tagging along my mother to attend Ajahn Brahm's Dhamma talks and offering dana to monks in a Sangha accommodation called Peace House, located in Penang, Malaysia. When I was in Primary 1, I started joining Sunday Dhamma classes. I still have faint memories of doing Puja (Theravada chanting) at the beginning of each class, learning the Five Precepts, drawing lotus flowers and singing Buddhist songs like 'Ehipassiko - Come and see'. Subconsciously, these memories have gradually shaped my thoughts as I grew older.

In recent years, my faith in Buddhism grew stronger as I attended pilgrimage trips, meditation retreats and started offering service in a Mahayana Buddhist organisation - Taiping Bodhi Center in Taiping, Malaysia. I was then exposed to chanting, meditation, animal liberation and learned to cultivate my mind through applying the Dharma to overcome life hurdles. My family had also been a great support throughout my journey in Buddhism. We always shared our life experiences with each other and reminded each other of the applications of Buddhist teachings. Thus, Buddhism felt like a part of my everyday life as I was never separated from my family until I pursued

university abroad at UNSW, Sydney.

Stepping out of my comfort zone to a place far from home, I knew I had to continue my journey with Buddhism. Fortunately, my affinity with Buddhism drew me to UNIBUDS, a lovely society filled with many spiritual and passionate young adults who made studying abroad feel like home. Apart from my eagerness to make new friends in a new environment, I was more drawn towards UNIBUDS' weekly Dhamma talks where I connected with like-minded people and got to know about Sunday Bodhi Class at Hwa Tsang Monastery (HTM) in Homebush. It unravelled my childhood memories of attending Sunday Dhamma classes and I started helping out as a teaching assistant. At the start, I was not very comfortable as I was rather shy to speak up and did not know how to manage a class of young children.

Not long after, I became aware that HTM offered primary schools Scripture Religious Education (SRE) classes and they were lacking teachers. Without a second thought, I offered to teach even though I was still not ready at that time, but I was sure that I wanted to give back to the community in one way or another. Through observing both fortnightly Sunday Bodhi classes at HTM and weekly Buddhist scripture classes in public schools, I managed to pick up essential teaching and class management skills from experienced teachers, Susian and Diana alongside the guidance of Venerable Neng Rong, The Abbess of HTM.

Soon after, I gained more confidence and started my own journey at Homebush West Public School. My class consisted of a combination of students ranging from Year 3 to Year 6. I could still recall the first lesson - 'The Triple Gem', where many students seemed to have already understood the concept and actively participated in class. Their liveliness and enthusiasm have driven my passion further to guide them towards the right path. Along my teaching journey, I became more self-motivated to attend UNIBUDS' Dhamma talks and to learn more about the Buddha's teachings so that I can share with my students. By unfolding various Buddhist concepts that were applicable to life, the Dhamma talks also allowed me to discover more about myself. What I found most challenging was to relate Buddhist concepts to young children. Thus, whenever I prepare for classes, I will recall examples discussed in Dhamma talks and try to make it more relatable at a primary school level.

It has been 8 months since I last taught my students due to the pandemic and I hope to return to school as the situation gets better. To me, being able to teach Buddhist scripture is a blessing. To learn and live with the Dharma while having the chance to share with the young generation and see them grow in the light of the Dhamma. Recollecting my journey, I am grateful to my family and spiritual friends who have shown their boundless kindness and compassion to me. Thus, I wish to pass on the light of Dharma and I hope this article will inspire you to be the light guiding the young generations along the Buddhism path.

May all be well, happy and peaceful.

With Metta,
Victoria Yeoh.



Victoria and the children during the Sunday Bodhi Class at Hwa Tsang Monastery (HTM)

India Pilgrimage - A Journey to the Past

Danny (Zi Lii) Lim

Over the summer break, I was fortunate enough to accompany two venerables and a group of devoted practitioners on a pilgrimage to India. My initial impassivity was quickly transformed into admiration and wonderment for the many hidden gems India preserves. Having returned, the pilgrimage became more than an expedition to a foreign land but an invaluable treasure I will cherish for many years to come.

One of the first major locations we visited was Ajanta Caves, a world heritage site comprising 30 caves filled with Buddhist history. Two restless days of bus-travel preceded our arrival but what followed was a sense of astonishing relief and amazement as we set foot into an ancient world like nothing we had ever seen. Elegant Buddha statues, attentively preserved against the passage of time, left us in awe and bewilderment. Buddha statues covered every inch of the cave, all of them unique and depicting a different event or point in the Buddha's life. Under the guidance of a Bhante, we gathered into one of the caves and began chanting. With each verse, our voices in unity echoed throughout, sending chills down my spine. I began reflecting on all the "gears" and people who worked together to create these sights for all of us to experience. As the Buddha taught, this was another example of things arising as a result of their causes and conditions.

As we continued to explore the other caves, they were all amazing. There were caves designed for practicing meditation, sleeping chambers and

stupas. Walking through these caves, I held a heart of respect and admiration for the dedication and faith required to achieve such impressive feats. The caves left me with an indescribable feeling of awe and determination, inspiring me to strengthen my faith in Buddhism.

Another significant site was the Mahabodhi temple in Bodhgaya, where the Buddha attained enlightenment under the Bodhi Tree. On our way there, Bhante told us that many people felt some sort of special energy from this place, being so close to where the Buddha attained enlightenment. This sparked my curiosity as I went in hoping I could experience this energy for myself.

The Mahabodhi temple was another sight I won't forget. Thousands of people from monks, laymen to little children gathered to enter the temple. The sight that greeted us was an incredibly tall pagoda and a sea of devotees praying. To witness so many people from different cultures and sects united together by their faith in Buddhism was something I would forever hold dear in my heart. Under Bhante's guidance, we circled the pagoda three times chanting the Itipiso Bhagava chant as a form of respect for the Buddha. We also got the opportunity to meditate under the Bodhi tree during which I experienced extraordinary peace and calmness despite the surrounding arrays of chanting. We repeated this over the course of our stay, returning each day to a new endeavour and experience.

On one of the days, we bought plates of flowers that were placed around the pagoda as a form of worship and decoration. On another day, we took part in a robe offering ceremony to worship the Buddha and as a donation to support monks in ordaining. This was done on the day of Māgha Pūjā, a festival celebrating the creation of the Sangha. Despite seeing the same sights every day, I felt like I was learning something new each time. With each day I grew in admiration and respect for both the Buddhist community and the Buddha.

Before I knew it, the trip came to its conclusion. I remembered Bhante had said people felt some sort of special energy from this place, but I wasn't sure if I experienced it. When I asked him, he said the energy was one that came from seeing everyone's dedication to Buddhism. It was an energy that made you want to practice and this was definitely something I felt.

Personally, despite being exposed to Buddhism throughout my life, there was always a part of me that doubted what I had learned. How do we know that the Buddha was real? How can we be sure of His history? How did we maintain records of His teachings? This trip answered many of these questions and it was through the efforts of many

individuals united by the Buddha's teachings that made all of this possible.

Another thing that Bhante told me that I continue to hold dear: that I am lucky to be able to discover Buddhism from such a young age as some people go through most of their lives before discovering this. With this, I truly felt fortunate to have the opportunity to cement my faith in Buddhism and I'm glad I was able to share my experiences with all of you.

"... Sadhu, Sadhu, Sadhu."

Metta,

Danny Lim.

Danny, venerables and the practitioners at Mahabodhi Temple



Ajanta Caves



A Special Year for UNIBUDS

This is a special year for everyone. Due to the pandemic, we have been organising our events in a special way. Now let's go down the memory lane.



Nov 2019 - Annual General Meeting 2019



Feb 2020 - O-Week



Mar 2020 - Activity 1: Rock Climbing





COVID-19 Lockdown Restrictions



Social Distancing



Lockdown Measure



Work/Study from Home



Hygiene Measure

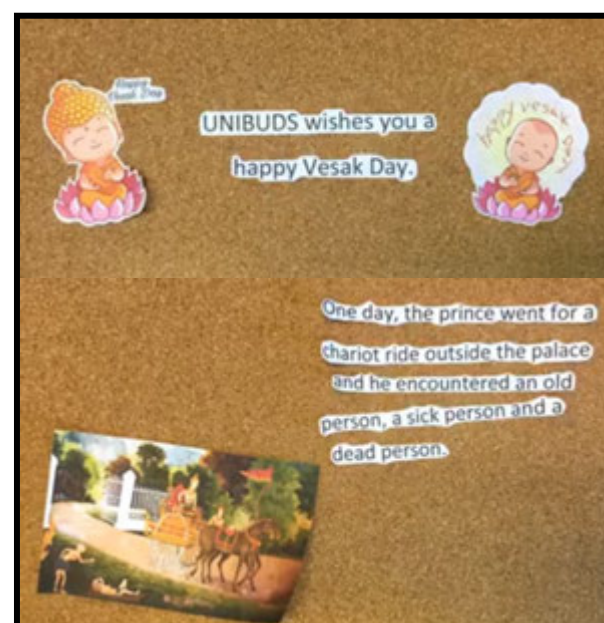
Due to the lockdown restrictions, all in-person classes and activities were limited. However, UNIBUDS managed to slowly adapt to the changes and converted all activities into online platform. We sincerely thank all speakers, seniors and members for the non-stop support! Here is the summary of our transformations:

- Weekly Dhamma talks and meditation sessions were conducted through *Zoom*.
- Weekly sports were changed to game sessions through *Discord*.
- Scripture study workshops and other events were conducted through *Zoom* too.

Mar 2020

Start of Australia Lockdown Restriction

May 2020 - Vesak Day Celebration



Click or Scan here to watch the Life of the Buddha!

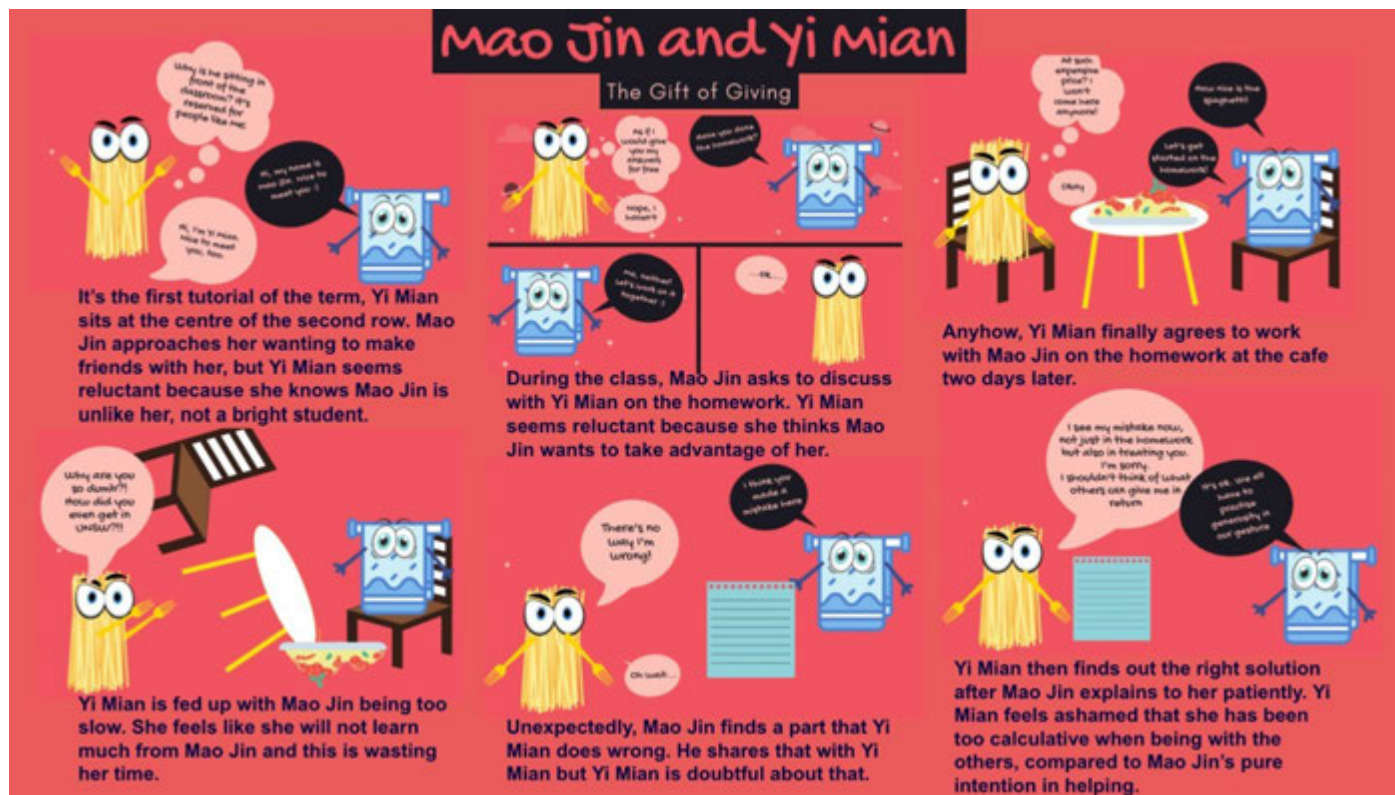


July 2020 - Story of the Year (SOTY)

Members worked in team to tell a story based on the given random words.



SOTY Group 1 - The Three Poisons (Words given: rescue, queen and bubble tea)



SOTY Group 2 - Dana

(Words given: towel, spaghetti, gesture)

Oct 2020 - Bodhi Nite

(Refer to next section)



Oct 2020 - Annual General Meeting 2020

Oct 2020 - Activity 2: Ice Skating

SOTY Group 3 - Wisdom and Compassion (Words given: tower, heart, overcooked)



Bodhi Nite 2020

Bodhi Nite 2020 is a celebration of UNIBUDS 40th anniversary where we present amazing online performances and multimedia screenplay to express the Buddha's teachings in a fun and engaging way. Not only through performances, but we will also have Buddhist speeches from our patrons, Chao Khun Samai (Phra Thepsi-laporn) from Wat Pa Buddharangsee and Venerable Tsang Hui from Hwa Tsang Monastery.

In 2020, the theme is Mindfulness. Mindfulness typically refers to the mindful awareness of our physical and/or mental experience happening from moment to moment. In Buddhism, right mindfulness must be guided by right understanding and incorporated with the remaining factors of the Noble Eightfold path.

Here, we present to you the highlights of each performances and the full passage of the speeches.

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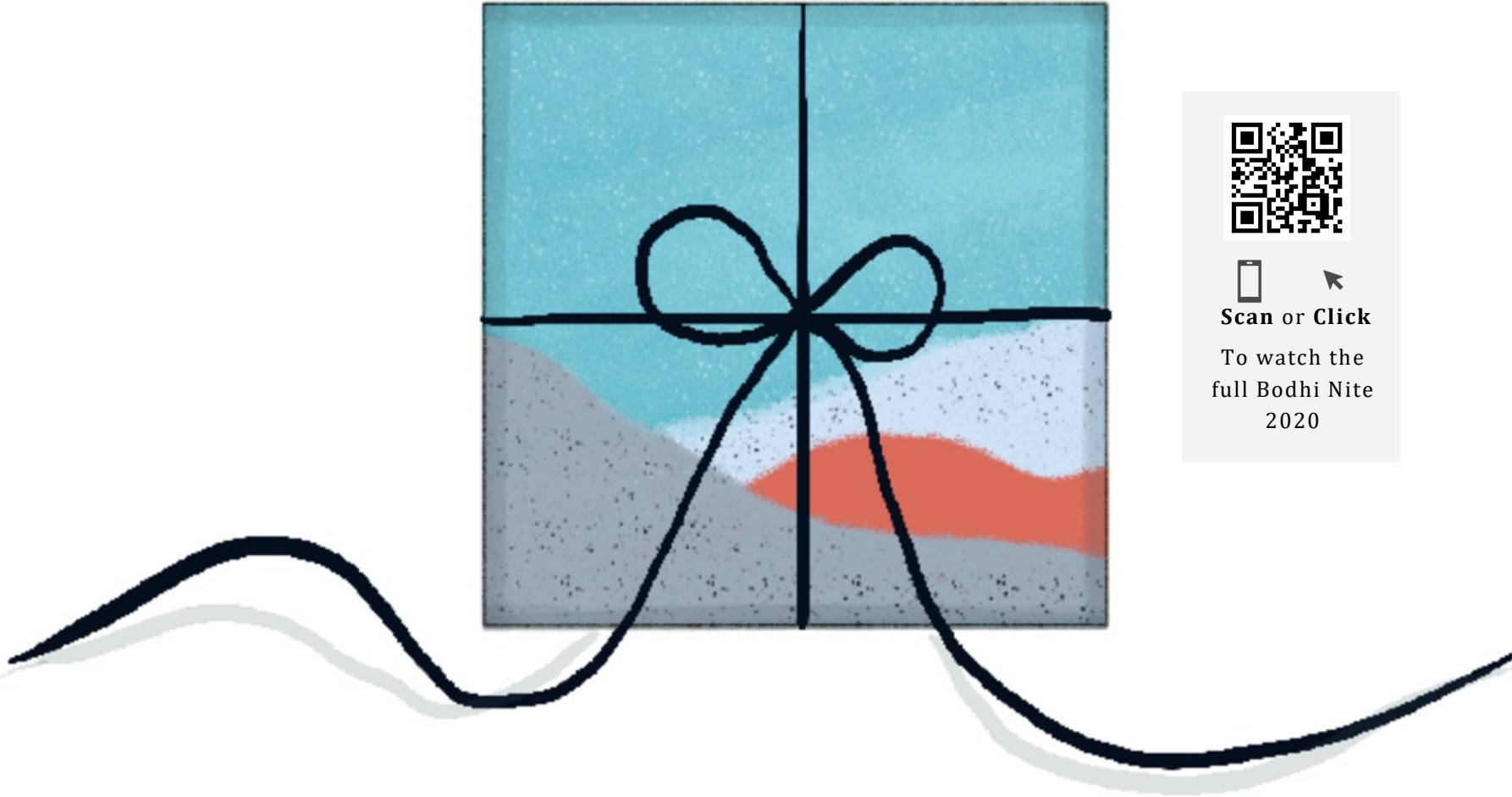
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Unboxing the Present

The Gift of Living in the Moment



Scan or Click

To watch the
full Bodhi Nite
2020

Lighting Ceremony

Start of Bodhi Nite (Prepared by Danny Lim and Joshua Ooi)

Every year during Bodhi Nite, our patrons will lead the audiences to light up the candles in front of a Buddha's statue. It is to pay respect to the Buddha and this tradition have been passed down for many years. This year, we are grateful to have Venerable Neng Rong to lead the EXCO in this ceremony at Hwa Tsang Monastery.



Click or Scan here to watch the lighting ceremony

Passing Down the Light Years of UNIBUDS



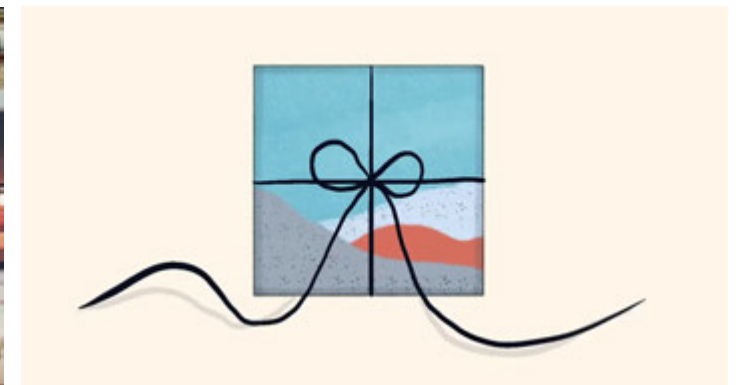
Opening Video

Multimedia

A one-minute animation highlighting the theme, the special 2020 and the 40th anniversary.



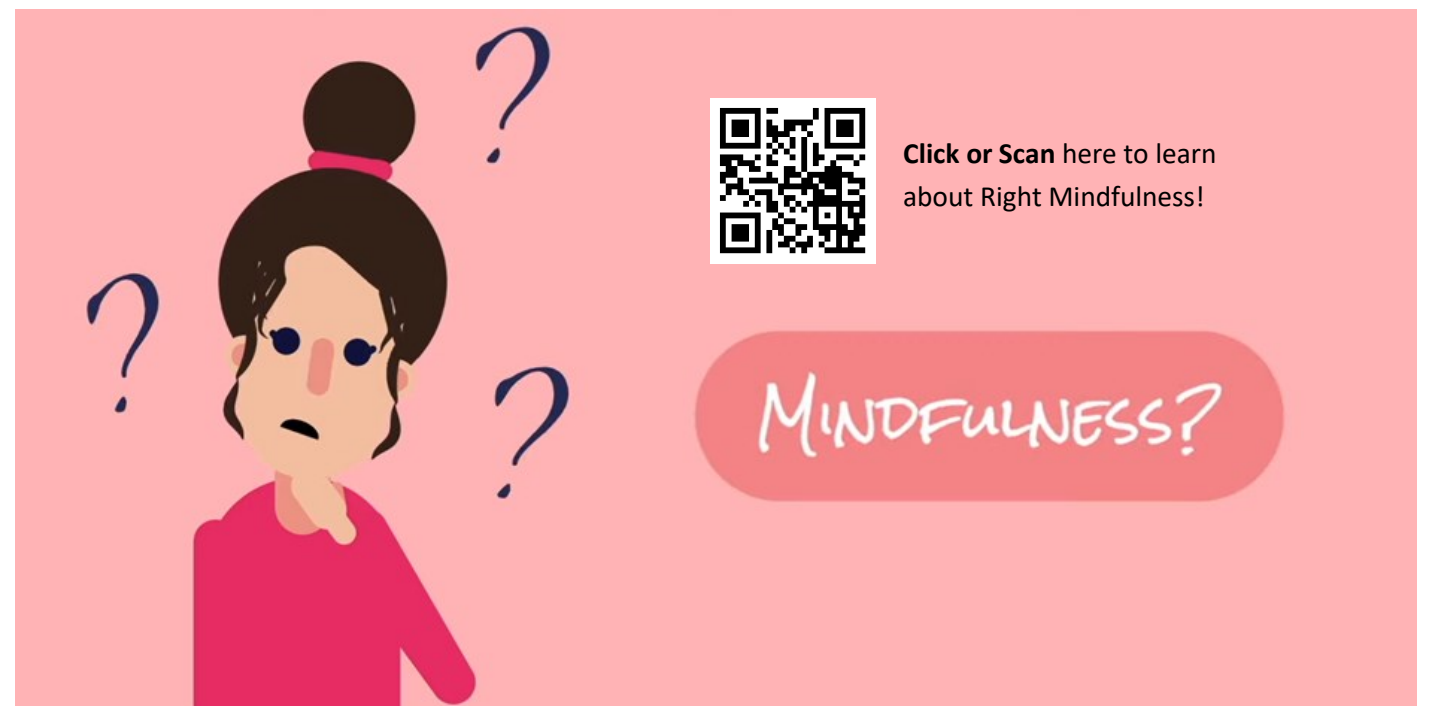
Click or Scan here to watch the opening video.



Theme Explanation - Mindfulness

Multimedia

The theme of Bodhi Nite 2020 is 'Mindfulness' or more accurately 'Right Mindfulness'. In Buddhism, Right Mindfulness is one of the components in Noble Eightfold Path. The script for this video is provided in the next two pages.



Click or Scan here to learn about Right Mindfulness!

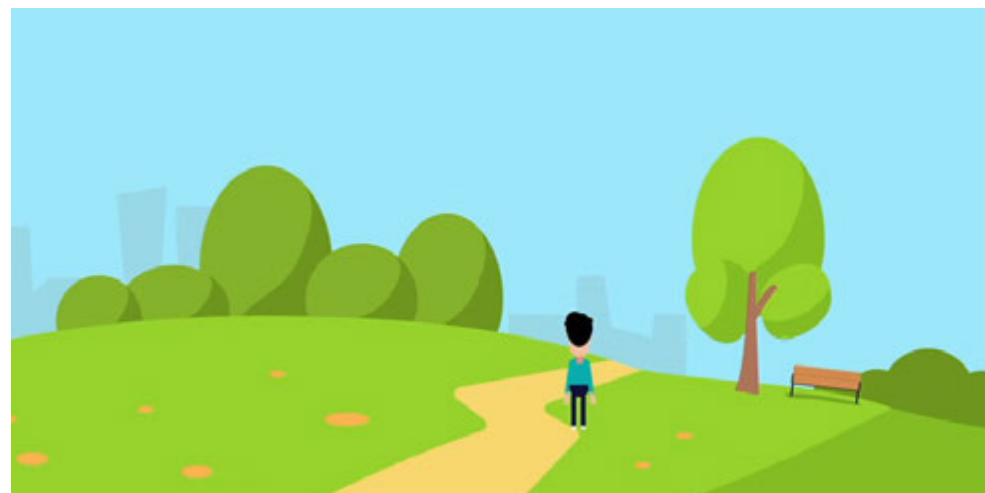
Hi, do you know the meaning of mindfulness?

Generally, mindfulness is about being aware of what you are feeling, thinking, or doing right here and right now. For example, say you are washing the dishes. When your mind is with the action of washing the dishes, then that is mindfulness.



However, in Buddhism, mindfulness can be more than just being in the present moment. In the Pali language, mindfulness is known as 'sati' which means 'to remember'. Apart from being in the present moment, Buddhist mindfulness also has the "wisdom" side to it (*sati sampajanna*), where it encourages us, to differentiate between wholesomeness or unwholesomeness. Let's look at an example!

We all understand that being angry agitates our mind and stops us from solving problems well, and so does Alex. One day, he was taking a stroll in a park with his brand new white sports shoes. He was happily walking in the park enjoying the



satisfying walk on the jogging trek with his new shoes for the first time.

Suddenly, he stepped onto a chewing gum. If he was not being aware of his emotion, his anger would overwhelm him and he would not be able

to enjoy his day. However, due to his mindfulness, he was aware of his arising temper, and with his understanding of the bad effects of being angry, he was able to lessen his anger and find a practical way to deal with the chewing gum.

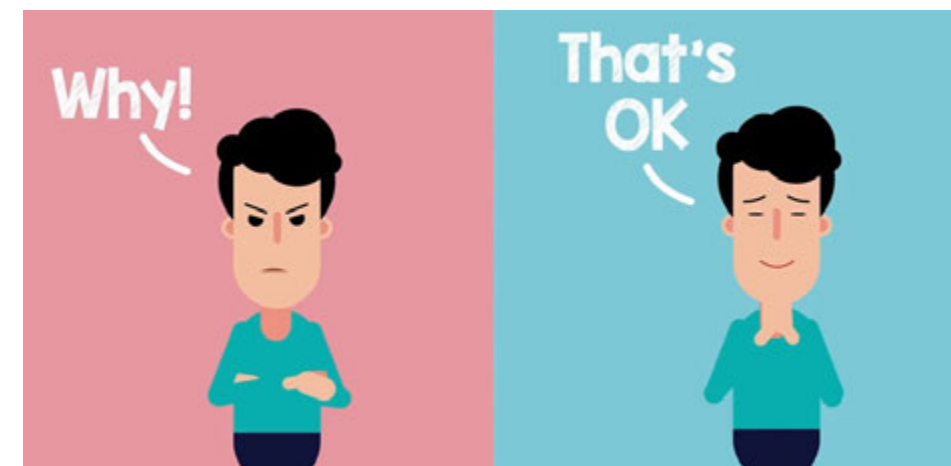
In this example, when Alex is angry, he is aware of the arising of unwholesome emotion and understand the consequences of unwholesome reactions. Therefore, he would do his best to let go the angry thoughts. As you can see from the example, if we are aware of ourselves at the present moment, and have the right understanding about wholesome and unwholesome actions and always remember it, we are in a better position to remain calm and make the right response when unexpected things arise. This is one of the many benefits of right mindfulness in Buddhism.

Mindfulness in Buddhism is founded on our right understanding. These understandings include:

- The understanding of wholesomeness and unwholesomeness,
- The understanding of causes and effects,

- The understanding that everything is always changing,
- The understanding that everything arises due to the coming together of causes and conditions,
- The understanding of how to end suffering– the Four Noble Truths.

Right understanding is like the captain of a ship, where the ship represents us. The sea where the ship is sailing on is like the ocean of 'life'. We may be thrown off course here and there by storms and rains during the journey, just like when confronting with gain, loss, fame,



disrepute, praise, blame, happiness and pain in life. However, with a good captain, the right understanding, we can come to learn to make correct judgments on these experiences and know that they are temporary, unstable, and non-self. The steady control of the 'ship' guides the rest of the 'Noble Eightfold Path', culminating in right mindfulness and right concentration. The captain can help us understand why our dissatisfaction arises, and also how to be free from it.

With right understanding as the guide, we now have a strong foundation to cultivate right mindfulness on what's going on around us, and be more calm and clear in making right decision when confronting circumstances in life.

So come, let's practise Right Mindfulness, to be a wiser and happier person!



President's Speech

Jay Sie Wong

On behalf of UNIBUDS, I thank all of you in front of the screen for supporting our very first online Bodhi Nite. This night marks the 40th anniversary since the founding of our beloved society. We are incredibly honored and pleased to be able to share the Dhamma and celebrate this milestone with you in such a special way despite the unfavorable conditions in 2020.

Bodhi Nite is no small feat, and there are only too many people to thank. To our patrons, Venerable Tsang Hui and Venerable Phra Thepsilaporn as well as our Buddhist Chaplain, Venerable Neng Rong, thank you for your invaluable guidance and support. To UNSW Student Life, thank you for supporting this event. And of course, to the organizing committee, members, and seniors, thank you for making tonight possible. This year has been new and challenging, and I would like to especially thank my fellow executive committee members for their amazing efforts. We sincerely hope that you enjoy the show, which is a culmination of months of hard work and dedication.

I still remember when Sydney was under lockdown in the middle of the year, when we were not able to meet each other face-to-face. Communication became a progressive challenge and we had to remind ourselves to be mindful

of our actions and speech. Realizing that this was a common obstacle for everyone, we decided to explore the theme of Right Mindfulness. By understanding the true nature of oneself and our surroundings, we can apply right mindfulness in our daily life. Be mindful of each and every moment and apply the Buddha's teachings to each instant.

Our title this year, Unboxing the Present – the Gift of Living in the Moment, isn't just about the gift of the present moment, but it is also about remembering what wholesomeness and unwholesomeness is, and refrain your mind from falling to the trap of greed, hatred and delusion. Every now and then, try to inspect your intention of actions and how your actions can be applied wisely to achieve a beneficial outcome, because mindfulness is about being aware of the present moment, and right mindfulness is more than that. Right mindfulness is about remembering the Buddha's teaching and applying them despite in conditions unfavorable to ourselves. I hope that each and every one of you will continue to practice mindfulness in your life, and may the light of the Dhamma continue to shine on you.

Sadhu! Sadhu! Sadhu!



Click or Scan here to watch the President Speech.

Patron's Speech

Phra Thepsilaporn



Click or Scan here to watch the speech from Phra Thepsilaporn



Ladies and gentlemen, I'm very happy to have a chance to talk to you again. This year we celebrate the Bodhi Nite, 40th anniversary, but we celebrate in a different way. It is a sad thing indeed, I have no chance to see many of your faces. However, what I say can go to you, and you can think of it and put the teachings of the Lord Buddha into practice.

We are in this world of suffering, so there's no way we can escape the suffering because as long as there is the cause of the suffering, there will be suffering. But what the Buddha taught, he taught us about the Four Noble Truths: the suffering, the cause of the suffering, the end of the suffering and the path leading to the end of suffering. We have experienced a very bad drought in Australia. After that very very good rain. The trees so green and the scenery, very beautiful indeed. And then the virus came. However, there will be one day that this virus would come to an end. If we practice the teaching of the Lord Buddha properly, gradually, then we can get happiness ourselves and one day we can come to the end of suffering.

The theme for this year is mindfulness. It's part of the four noble truth and the

Noble Eightfold Path. It's a very important teaching of the Lord Buddha. So before we can have mindfulness, you must establish yourselves in the Sila (morality) first. So you can have a good mindfulness and then later good meditation and then good wisdom.

So morality is a must for samma vaca (right speech) comes first. That means that if we all practice rightfully, always speak the truth, what they say, saccam bhane - always the truth; piyam bhane - always gentles word; subhasitam bhane - always profitable speech; dhammam bhane - always according to the Dhamma. As long as you have the right speech and as long as you have a very good kamma, we have this body and mind. In the body itself, we call the bodily action, we have the right action (samma-kamanta) apart from right speech we have right action.

Right action is no killing, no stealing and no committing sexual misconduct. So we can have control of the right speech and the right action. As long as these 2 things are together, we have a positive what they called action. Positive action and positive speech will cultivate good kamma for ourselves.

After morality, we come to what they call a stage of Samadhi. Starting with

mindfulness first. Why mindfulness? Because most of the time when you are not practicing, your mind is all over the place. And if we don't practice morality, all the bad things, all the bad actions, all the bad speech, all distractions, all thoughts and sufferings will come to you. So that means you might have been taken away by distractions, worries, likings and disliking. But if you have morality, and you practice the teachings of the Lord Buddha, you will make an effort to still your mind, to make your mind calm and peaceful.

The mind is just like the water, I always say that if you put the water in the container, make the container still then the dust and the dirt would settle down. The clarity and the stillness of the water would be on the top. If you take the dust and the dirt away from your mind, all the bad action, right speech and from your body. You take this action, liking and disliking from your mind, then your mind will be very calm and peaceful. That's what they called mindfulness of sense.

So after mindfulness, they are very clear on what is right, what is wrong, what is good and what is bad. What is the body, what is the mind, what is lasting, what is non-lasting. What is reliable and what is non-reliable, what is positive and what is negative. What is wholesome, what is not wholesome. Then we can select, so we stay with the good things all the time, that is mindfulness.

With that mindfulness, you can see if you practice the teaching. First up, what they call, when the mind is calm and peaceful, The negative will go first because you will have mindfulness. Say if you practice mindfulness on the breath, keeping that mindfulness all the

time, disliking and liking to stay away, very calm, very peaceful, clear and come to a good concentration. So that means the five hindrances, attachment to the sensory pleasures we called liking, ill-will, disliking, uneasy feeling will go away, and even sleepiness will go away. Distraction will go away, doubt, will go away. Now we've come to the one-pointedness of mind and equanimity. That is the best.

So all the negative go away, you stay with the good things and then see in practice, see in the body (kayanupassana). See the body clearly, what is the body, you can see that the body are the five elements, the kamma that go away that you call your body, in fact is just natural phenomena, it's not you. So at the end of practice, you have to let go of the attachment. Let go of attachment to sensual pleasure, and practice more and more metta (loving-kindness) to all other living being. May all other living beings be well and happy. So, the last thing that will come at the end is the mind very clear and you can see clearly, what is you, supposed to be the mind.

So, you try to maintain, keep that with you all the time. Let go of the rest, don't attach to it. Let go of liking and disliking. Don't cling to anything. Stay with that. No clinging to the past, no clinging to the future. Try to stay in the present moment. Let go. Keep doing the mindfulness of the body all the time, and you will be able to see that the body is different from the mind. The mind is lasting, the body is not lasting. So, you see that the mind is lasting, you take care of the mind. Do good things for the mind all the time. Keep practising generosity, keep practising morality, keep practising meditation.

But in the practise, in the higher level, let go of the sensual pleasure, attachment of the 5 aggregates and liking and disliking. Two things, liking and disliking, if you let go of them, the mind becomes calm and peaceful.

So the way we should do mindfulness is very important. When it comes to mindfulness, sati and then panna wisdom. Mindfulness is sati and panna is the wisdom that lets go. Once you see clearly what is right and what is wrong, naturally you would get off the wrong ones first, keeping the right ones. Try to perfect the right ones, until you come to good perfection. So, let go of the body and let go of the feelings (kayanupassana). Mindfulness of the feelings (vedananupassana). And once you do this, in fact, cittanupassana and dhammanupassana, you can see it, the whole process of the mind.

There's the good and the bad, there's the path and the cause of sufferings. So in fact, when we have the Four Noble Truths, we should be very happy, one side, in the negative one, one side in the sufferings, on the other side is the unlimited happiness, is the path leading to the end of suffering. One side is samudaya - Cause of suffering, leading to suffering. On the other side, you have magga, the path that leads to the end of suffering.

So in yourself, there are two things, the good and the bad. So if the mind lets go of the bad one, keeping the good one, then there's a great future in you. Wherever you go, all the way in time of suffering, in times of bad virus like this, you will be very happy because the mind is always clear, always calm, always with you, the rest is not you at all. But at the end of the practice, even what's supposed to be your mind, it's

just like a natural phenomena. It's not you. So when it's not you at all, no me, no you, no myself, no other self then there's no place for the sufferings. So that is the great thing in life.

All in all, I want to tell you why we have this kind of suffering is because we do the wrong things against the teachings of the Lord Buddha. If you break the five precepts, killing the wild animals, and the virus lives in the wild animals, and then it gets to human beings, and then when it spreads, it spreads where people live in, where they have the pubs and bars, where people get together and enjoy their lives. When the relation of the people can cause, can spread the virus. You can see that, so remember what the Buddha taught. The way to great decline, great suffering in life, first one drinking intoxicating things, second one going out at night, the third one, frequenting the bar and club, and the fourth one, gambling, the fifth one, having really bad friends, always like drinking, and the last one is laziness. So these six are the gateway to the great suffering. You can see now, how the virus spread, it spreads from the bad place. How the virus comes out, comes from people doing the wrong things. So if we just stop doing the wrong things and follow the teachings of The Buddha, you would be free from suffering, no trouble at all.

So I'm very happy to have a chance to talk to you, remember mindfulness is one of the great teachings of the Lord Buddha, always come together with wisdom. The city can be wrong too, you know, what they call the wrong mindfulness is when you try to be very mindful when you do the wrong things to harm, to hurt, to steal, to get away from the trouble, that's the wrong

mindfulness. But based on morality, there's no wrong mindfulness, as long as we have good action, good speech and good thoughts. What are good thoughts here, I like to say that the thoughts that are away from causing troubles for others or the thought of renunciation. Renounce everything that is bad, including sensual pleasure. Renounce everything that caused trouble to us, what they call the anger and ill-will. Renounce everything that caused violence. So if we have control over the good actions, good speech and good thoughts, you are beautiful, a pure and perfect person.

Patron's Speech 導師致辭



Venerable Tsang Hui 上藏下慧導師
English Translation by Ven. Neng Rong



Click or Scan here to listen to the
speech from Venerable Tsang Hui
(Narrated by Katie Lim)

與君分享佛法的實用

今年與往年真是不同。新冠肺炎的衝擊，讓生活環境變動得太突然而且巨大。

首先，澳幣變小，生活所需提升，我們承擔的壓力越大。記得七十年代，澳幣一元值台幣 41 元，現在換只可得 20 元左右。

今年菩提之夜，我們不能如往常一樣，大家聚集在一起熱烈的歡慶，分享自己學習佛法的心得，更不能以各種歡樂的方式來呈獻。不得不以遠距

So, on this occasion, I have no chance to see you face to face and it's a sad year, but my mind is always with you, and UNIBUDS is always with me. Without UNIBUDS, I would grow old, but with UNIBUDS I get younger everyday.

May the triple gems, the buddha, the Dhamma, the sangha look after all of you. May all living beings be well and happy, may all of you who attend and listen to my speech be well and happy. May you have a long life, beauty, happiness and strengths always.

離的視頻或演說或書面文字來分享。

幣值本身的價變小，而擁有的外在一切變遷不已的物價升高。換句話說生活費不得不提高，生活壓力也就加強，使大家生活不容易。

和以往相較，我們突然發覺很大的差異。疫情嚴峻，使我們的原料賣不出去。我們又無法把原料轉變成品在市場出售，這樣我們的經濟自然不能不有明顯的落差。幣值相形見拙，越來越小。

澳洲人口不多，市場不大，我們只能銷售原料，而不是成品。那不得不寄望轉由具強有力的他國

製造成商品。這種需求又不得不敦睦善鄰。

這層層疊疊的牽引，豈不像佛法所說緣起真理。

今年我是無法回去和大家共同分享學習佛法的心得。但我希望大家隨順因緣，用新方式來表達自己所學，與有緣者分享與結緣。隨著環境的限制，也學到新表達的技巧，推廣佛法，與普羅大眾結善緣。發揮菩薩度眾的精神，把佛法深深植入眾生的心田。讓佛法常住於世間，照亮眾生心。

今年的理事會面對新的局面，自然會以不同以往而艱辛。但我相信大家的智慧能找到一條適應環境的善方便，把自己的善意傳達到有緣人。喚醒眾生共同沐浴於佛法中，改變我們的生存空間。

祝福你們工作一切順心，而且見到你們的成就。

謝謝大家為法的奉獻。加油！

願三寶護佑大家道心不退，安康吉祥。

Application of Dharma in Daily Life

This year is very different to other years. The Covid-19 pandemic has brought sudden impact and tremendous changes to our living environment.

Firstly, Australian currency has depreciated. Living standard has risen. Our stress and burden become heavier. I remembered in the 1970s, one Australian dollar can be converted to forty-one Taiwanese dollars. Now, one Australian dollar can only be exchanged for about twenty Taiwanese notes.

For Bodhi Nite this year, we are unable to get together and have a merry celebration as in the past. We are unable to share our experience in learning the Dharma and present the night with many entertaining programs. We can only use distant approach, through video, audio or writings to share what we have learnt with

everyone.

The value of our currency has dropped, yet our external belongings keep changing and rising in prices. In other words, living expenses increase, stress in life also intensify. This makes life difficult for everyone.

All of a sudden, we feel that there are huge differences to the past. Due to the severity of the pandemic, we are unable to export our raw materials. We are also unable to transform the raw materials into products to be sold in the markets. Hence, the discrepancies in our economy become obvious and distinct. Relative to other countries, our currency value becomes smaller.

Australia does not have a large population. Our local markets are not big. Thus, we tend to sell raw materials and not products. We rely on stronger countries to manufacture the products. As such, harmonious relationships with countries in the world become important.

The interrelationship of all these incidents exemplifies the truth of dependent origination in Buddhism.

I am not able to return to Australia and share the Dharma with everyone this year. However, I hope that everyone will adapt to the current causes and conditions, apply new approaches in presenting and sharing the Dharma you have learnt with others. Due to the environmental constraint, we have learnt new skills in propagating the Buddha's teachings and sharing the Dharma with the public. Let us uphold the Bodhisattva's aspiration in helping and guiding sentient beings to allow the Dharma seed to be deeply rooted in everyone's heart. May the Buddha's teachings prolong in the world,

bringing brightness into everyone’s mind.

This year, the executive committee members have no doubt been confronted with numerous new challenges and are faced with difficulties as circumstances are very different to the past. However, with everyone’s wisdom, I believe you will find skilful ways in accordance to the environment, to express your good wishes and encouraging all to immerse in the learning of the Buddha’s

teachings, and to bring changes to our living environment.

May all works progress smoothly and may all good intentions be accomplished.

Thank you very much for your dedication in propagating the Buddha’s teachings. Keep up with your good work. Strive on!

May the blessings of the Triple Gem be upon everyone always.

May everyone’s Bodhi Mind never

UNSW Representative Speech

Neil Morris, UNSW Student Life Director



Click or Scan here to watch the speech from Mr Neil Morris

Sutta Song - The Chapter About The Mind

Performed by BN2020 Choir Team, Composer: Ann Rang Wong

On one occasion, the Buddha resided at Mount Cālika with his attendant Venerable Meghiya. One day, after struggling to meditate in a mango grove near Kimikālā River, Meghiya returned to the Buddha and disclosed his troubles. He was then instructed of the unsettled nature of the mind, the importance of restraining oneself and the need for purity in mind and actions. These teachings were compiled into the *Dhammapada*, a collection of Buddhist teachings in verse form. Join the choir team as we uncover the mystery of the mind and the importance of mindfulness in our practices as Buddhists. This is *Cittavagga, The Chapter About the Mind*.

An agitated, unsteady mind,
Difficult to guard, difficult to ward,
The sagacious one makes straight,
As a fletcher does his arrow.

Like a fish thrown up on dry land
Pulled out from its watery home
The mind is agitated,
One ought to throw off the sway of Māra.

For the mind that’s difficult to subdue,
Flighty flitting, wherever it will,
Restraint is good
A restrained mind brings happiness.

Hard to see, very subtle,
Flitting where ever it will,
The sage should guard the mind,
A guarded mind brings happiness.

For those who will restrain
The mind that roams far,
Is lonesome without a body,
Hidden gain release
From the bonds of Māra.

For the one with unsettled mind,
Who doesn’t know the True Dhamma,
Whose confidence is wavering,
Wisdom is unfulfilled.

For the one with mind free of lust,
For the one with mind unperplexed,
For the one who has abandoned making merit
and demerit,
For the watchful, there's no fear.

Knowing this body is frail like a jar,
Establishing the mind like a fortress,
Fight Māra with the weapon of wisdom,
Guard your success, and do not be attached.

Before long has passed by, alas,
This body will lie on the ground,
Rejected, without consciousness,
Just like a useless piece of wood.
Whatever an aggressor
Might do to an aggressor,
A mind that is badly-directed
Can do far worse than that to him.
Mother and father might not
Do for him, or other relatives,
As much good as a mind
That is well-directed
Can do for him.



Click or Scan here to listen to the Sutta Song

UNIBUDS Song

Choir and EXCO

For those in search of freedom and the truth U-NIBUDS is there.
O Buddha Buddha we rejoice.
There is no place like UNIBUDS.
All of us working together.
O yes! working together for the happiness of all.

With faith and confidence we tread.
We, we move as one along the path of peacefulness
Open your eyes live ev’ry moment.
All of us walking together.
O yes! Walking together for the happiness of all.

Come and join us let our hearts be our voices
Come let us show you loving-kindness.
Forward and onward without fear on the right path.
Forward and onward Buddha my only faith.
Through laughter and sorrow we shine a light for ev’ryone.
O UNIBUDS O UNIBUDS. Sadhu Sadhu Sadhu.

At the start of the UNIBUDS song video, we invited many past presidents to share their experiences in UNIBUDS. We showed them their old photos and their reactions were recorded. Do check up the video!

Click or Scan here to watch the UNIBUDS Song performance and the interviews with ex-presidents.

SEAN TEIK LIM 10th President

CHIEN HOONG GOOI 21st President

YEN LEE ONG 4th President

FOH FAN YONG & DEN NEIL OOI 31st & 32nd Presidents

NEE CHONG & FU KIU HENG 18th & 19th Presidents

HARRY & KATIE LIM 17th & 18th Presidents

EXCO Performance

40th EXCO, Modified from *Choir by Sebastian*

I think it's time to say this
And I've been thinking 'bout it lately
Reminiscing about us in uni
Creating memories
Well, those days were crazy

Meeting thirteen new faces
And how I wished I'd never waited
To join cause out of all the moments in my life
The ones I got to share with them were probably
my favourite

You might be feeling down right now
I'm feeling you but
We'll always be around
Because I know we're not alone
All together we'll be home

Cause now we're singing as an exco
And now we're working as a team
You ain't doing this solo
We're all right here with you
No one can put out your fire
With all the things we've been through
Cause now we're singing as an exco
We're all right here with you
Yeah Yeah

Yeah, we fill up all our days with
Workin' and makin' smiles on our faces
So busy and fun meeting new members
And then it gets to next week
But who knows it's the next week?
And then before you know, another year's gone
Asking ourselves, where did our time go?
And see just how much we've grown

BACK TO CHORUS

Someday I know my friends
I'm gonna see you again
And when I do, I hope you'd still remember me
All precious memories and times we laughed end-
lessly
Cause we ain't done making mem'ries yet
We've got more new chances
And this time we're gonna have a much bigger
family
Loving, caring, staying for a lifetime

Cause we're still singing as an exco
And we're still working as a team
You ain't doing this solo
We're all right here with you
No one can put out your fire
With all the things we've been through
Cause we're still singing as an exco
We're all right here with you
Yeah Yeah

We're all right here with you
We're all right here with you
We're all right here with you
With you
Yeah, yeah
We're all right here with you
We're all right here with you
We're all right here with you
With you
Yeah, yeah



Click or Scan here to watch the EXCO performance.

Choir Standalone - On The Right Path

Composers: Kai Zhi Lim, Alina Young

Lyricists: Tuspol Kawprasurt, Katie Lim, Jo Shua Ooi, Olivia Rusli, Trần Thái Bình, Jay Sie Wong

Performed by BN2020 Choir Team

Awake and observe the flow within,
See the light adorns the righteous path
And with tranquility, we can realise
Our thoughts as they arise
In the present moment,
There lies our gift.

The waves crash unto the rocky shores
The clouds pass upon the great blue sky
But like a dream so brief, so far away
Everything's gone with yesterday
So let us bring our minds onto what lies
Within the moment.

Let us sow the seeds
Of generosity within our hearts,
Upon the grounds of patience,
Equanimity and great virtues
Like flowering buds that
Blossom in the breath of spring,
With serenity let us strive towards
The path of a peaceful mind.

With wisdom, we leave our fears behind
With kindness, we look inside our minds
Just like the fleeting wind that passes by
As do the thoughts which may arise,
So as we calm our minds, we stay alert
Within the moment.

Let us sow the seeds
Of wisdom and compassion in our hearts,
Upon the grounds of patience,
Equanimity and great virtues
Like flowering buds that
Blossom in the breath of spring,

With serenity let us strive towards
The path of a peaceful mind.

Bridge

As wisdom guides our way
The great noble path stays clear as day,
To see our minds, to understand
The ever shifting sands of time,
To recognise, to see the world
As it appears before our eyes
Upon our hearts, let us reflect
On the right path where we shall stay.

Final Chorus

With right mindfulness,
We touch upon the breath of life
With our hearts of clarity,
We embrace the gift of the moment
Let us cultivate
A boundless heart towards all beings
Extend our arms to help each other
And walk on the righteous path.

With serenity, let us start our journey on
The path of a peaceful mind.



Choir Finale Song - Unboxing The Present

Composer: Lim Kai Zhi and Alina Young

Lyricists: Alina Young, Fu Xiu Heng, Katie Lim, Trần Thái Bình

Day by day dreaming ‘bout tomorrow
Yearning far feeling so much sorrow
Chasing on and on and never letting go

The future is a mystery So why are we in misery
How can we be free from this imagination we conceive

Breathe in and breathe out, Count to five
Breathe in and breathe out, Close your eyes
Breathe in and breathe out, Seeking the peace that’s within

Let’s be mindful and thoughtful
Watching over as nature unfolds
Without preconception With complete attention
Whenever, wherever, let's unbox the present moment
Untying the strings of thoughts in our mind
With right understanding, we know things are changing
This is the precious gift of right mindfulness

Every night thinking bout the bygones
Holding on it's hard to move on
We forget that everyday is a fresh beginning, a new dawn

But the past is now history So why try to relieve our glory
How can we leave behind these sentimental memories we weave

Breathe in and breathe out, Watch it rise
Breathe in and breathe out, See it fall
Breathe in and breathe out, Finding true bliss from within

Let’s be mindful and thoughtful
Watching over as nature unfolds
Without preconception With complete attention
Whenever, wherever, let's unbox the present moment
Untying the strings of thoughts in our mind
With right understanding, we know things are changing
This is the precious gift
Why obsessed about the future Why regret the past

We chase make haste, hurry and worry
Does it ever stop

Oh our wandering minds
Come home to the here and now
Oh (breathe in and breathe out)
Our wandering minds (close your eyes)
Come home (breathe in and breathe out)
To the here and now
Join us in the present moment

Let us all practise to be Mindful, thoughtful
Watching over as nature unfolds
Without preconception With complete attention
Whenever, wherever, let's unbox the present moment
Untying the strings of thoughts in our mind

Open our arms to, embrace things as they are
This is the precious gift
This is the precious gift of mindfulness

Day by day living in the present
Finding wonders in every moment



Click or Scan here to
watch the choir finale
music Video!





Unboxing the Mind

BN2020 Dance Team

It is always tricky to convey a message through dancing. Our dance team has done a good job to portray different state of mind through **four types** of dance and acting. Now let's explore the dances and do some self-reflection.



Click or Scan here to watch the amazing dance!



Click or Scan here to watch Choreographers Interview



▲ At the beginning of the dance video, Kai Jun, the main character was in frustration. Breakdancing which consists of fast pace movements and intertwining formations was used to represent the messiness of mind.

▼ In this scene, Kai Jun went to a temple, recalling the Triple Gems: Buddha, Dhamma and Sangha and reflecting his inner self. His state of mind can be shown in the dance shown in the next page.





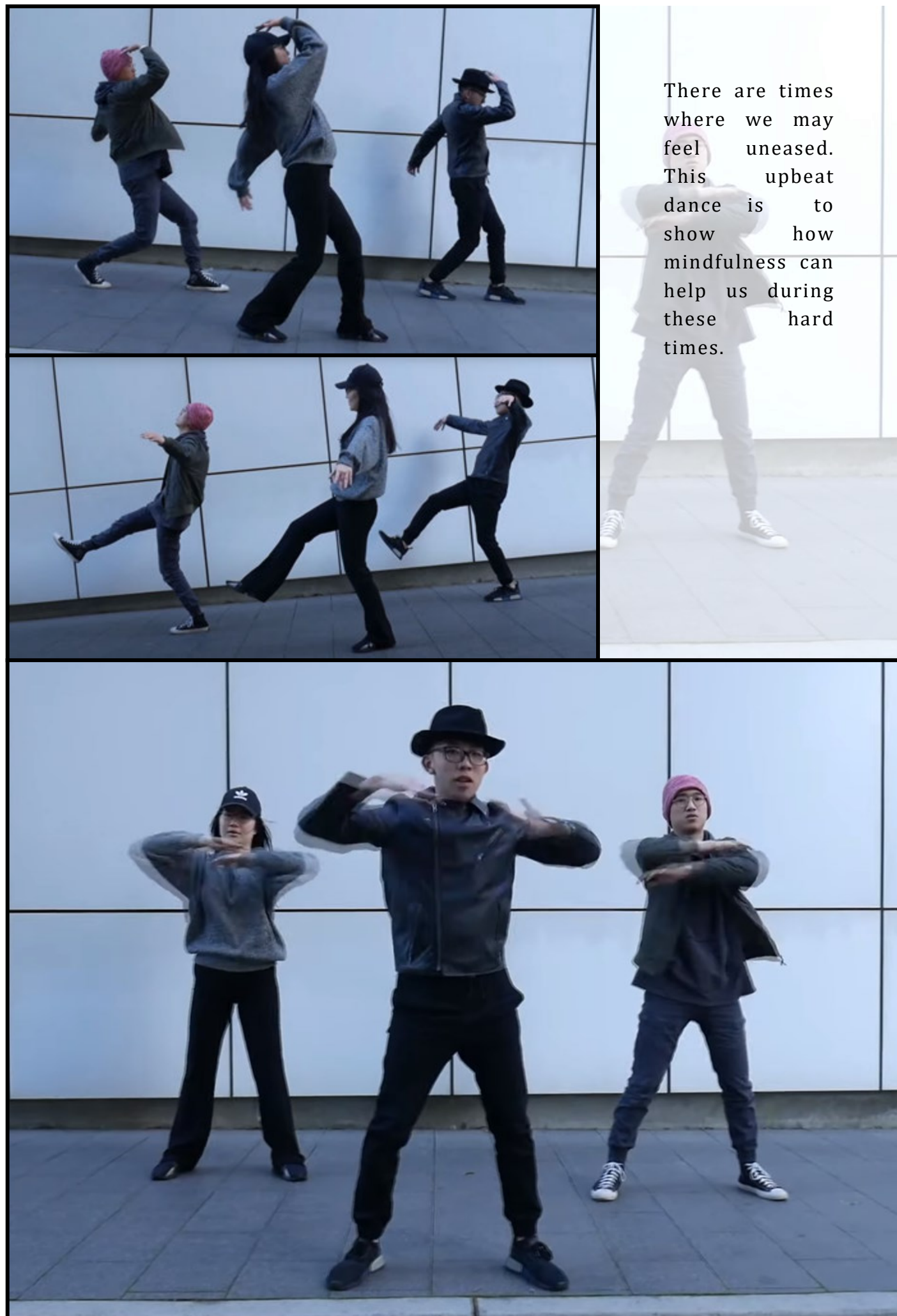
▲ This dance represents the mindfulness to our inner thought. The girl in the white top (Jean) saw her inner thought which is more negative and decided to not let it to affect her mind.

▼ The harmonised movement of this dance focus on the mindfulness on compassion. We have to be aware of the people around us and to always see if others need help or any comfort. And if that's the case we should all reflect on ourselves again and think about ways to help them.



You can feel the positivity even looking at these photos. Yes, this dance is to reinforce the message of being positive and happy especially during some hard times. Of course, in order to stay being positive, right mindfulness is a very important component.





There are times where we may feel uneasy. This upbeat dance is to show how mindfulness can help us during these hard times.

The History of UNIBUDS

40th Anniversary Specials (Prepared by Daryl Yam)

Once upon a time, one particular man was making his way through Central Station on his way to UNSW, when he passed by a monk who gave him a warm smile, to which he reciprocated. That warm smile from the monk had surprised the man and he could not stop thinking about it, for he had presumed that monks were a stern lot. His name is Dr. Lim Ching Liang, and little did anyone know that his seemingly ordinary encounter would kindle the start of something very special.

After experiencing a near car accident, Dr. Lim sought a temple to thank the divine beings for the blessing. He found himself in a Buddhist Temple in Chinatown that served vegetarian dinner for just \$1, followed by chanting sessions. Initially, he was only interested in the food, however, a woman by the name of Ms. Leung had persuaded him to stay back and join in the chanting session. He had found the session ever so musical and peaceful, and he became a regular at the temple.

Not long after, Ms. Leung invited him to attend a Dhamma Talk given by a monk. He had never been to a Dhamma Talk and was quite hesitant, but soon relented. On the day of the Dhamma Talk, he was surprised to find that the

one who would give the talk was the very monk he had passed by that one afternoon at Central Station, Venerable Tsang Hui. Prior to the commencement of the talk, Dr. Lim bluntly told the Venerable that Dhamma talks are brain-washing. Venerable Tsang Hui simply replied that "In Buddhism, we do not force anyone to accept. If you feel that it is not for you, you are welcome to leave anytime." He was taken aback by this response and decided to give the talk a chance. Inspired by the teachings of the Buddha, he never missed a Sunday Dhamma Talk.

One day on the UNSW campus, he met with a Muslim friend who was praying in a room with others. He joked with his friend that he would organise a chanting session every Friday next to his prayer room just to distract him. But his friend encouraged him to actually start a Buddhist society on campus, as did the Venerable. He was told that he could get funding from CASOC (Campus societies). Venerable Tsang Hui also offered to give Dhamma Talks for the society if no one would.

Dr. Lim wrote a constitution, as was required, and managed to recruit 4 executive members: Dr. Lay Wai Chong and his sister Lay Mei Ching, and the Ong brothers, Dr Keith Ong & Dr. Sian Ong. This small group of friends decided that their society's name, 'The University of New South Wales Buddhist Society', was too much of a mouthful. After much deliberation, they settled on the name UNIBUDS, for they were the university's budding Buddhists.



Dr. Lim then attended a meeting held by CASOC for any objections to the formation of UNIBUDS. To their dismay, many Christian groups on campus were opposing the formation of the society. GAYSOC, on the other hand, was strongly supportive of having UNIBUDS on campus. Perhaps it was because they liked the idea of having a fresh new society, a society that would preach moderation. The president of GAYSOC, along with his fellow members, walked out of the meeting, rendering it short of a quorum and thus forcing the meeting to an end. That very day, GAYSOC had saved UNIBUDS from rejection by CASOC, and Dr. Lim and his friends were forever grateful towards them. But this was not the extent of their help. In fact, at the second CASOC meeting, GAYSOC had lobbied enough societies in the university to admit UNIBUDS into CASOC. Thus, in the year 1981, UNIBUDS became official.

After some celebration, it was time to get back to work. Mr. Ooi Soon Chuan, Dr. Lim's flatmate and an architecture student, was tasked with the design of the society's logo, and they decided to go with the Dhamma wheel which represents the Noble Eightfold Path in Buddhism. Next was the discussion of which branch of Buddhism to promote. In the end, it was agreed that UNIBUDS would remain as an independent and neutral Buddhist organisation.

This new Buddhist society sought guidance, advice and support, so they invited two Venerables to become the Patrons of the society, namely Venerable Tsang Hui and Venerable Phra Mahasamai (now called Chao Khun Samai). In the early years of the society, they struggled financially. Stalls were set up on campus so that

they could sell vegetarian meals to raise funds. UNIBUDS also held events called Buddhist nights, or what we're more familiar with today as Bodhi Nite, to help fund their society. And unlike the Bodhi Nites now, there were no sketches or multimedia animations back in those days. They distributed vegetarian food, had patrons give speeches and Dhamma Talks, and had a choir perform.

UNIBUDS were lucky to receive donations from some people and organisations. One of these donators was Mrs. Lee, the owner of the 'House of Chow Restaurant', who donated food for the society's occasions. Dr. Lim could never forget Mrs. Lee. She would ask him to meet her at her restaurant and would take out bags of coins and notes -- a portion of the tips collected in her restaurant -- and she would give it to him as a donation to UNIBUDS. But more memorable to him was the day of UNIBUDS' Buddhist Exhibition at the Sir John Clancy Auditorium in UNSW. The exhibition aimed to introduce Buddhism through the expression of art to showcase main concepts of Buddhism, different branches of Buddhism and the life of Buddha Gautama. Mrs. Lee had lent her items for display at this event. However, troubled about the lack of security of the open layout, Dr. Lim was worried



that Mrs. Lee's items may be lost or stolen, if not guarded properly. Dr. Lim still remembers her response to this day: "Don't worry about the items you borrowed for the exhibition. If they are still mine after the exhibition, then they are mine. If the items are not mine after the exhibition, treat it as a gift to the people who have taken it." Dr. Lim was inspired by the compassion in this

woman, a true practising lay Buddhist. The following years of UNIBUDS was not without struggle, but eventually, through perseverance, their finance improved. And the following years saw the rise of a seedling that has now bloomed into what we call today, UNIBUDS.



Click or Scan to watch the animation about the History of UNIBUDS! At the end of the video there is a slide show of some old photos!



UNIBUDS has been preserving all the event photos from **1981 till now**. If you are interested to take a look please contact us (unibuds@gmail.com) or visit our UNIBUDS Library.



Visit to Hwa Tsang Monastery

40th Anniversary Specials (Prepared by Peter Chan)

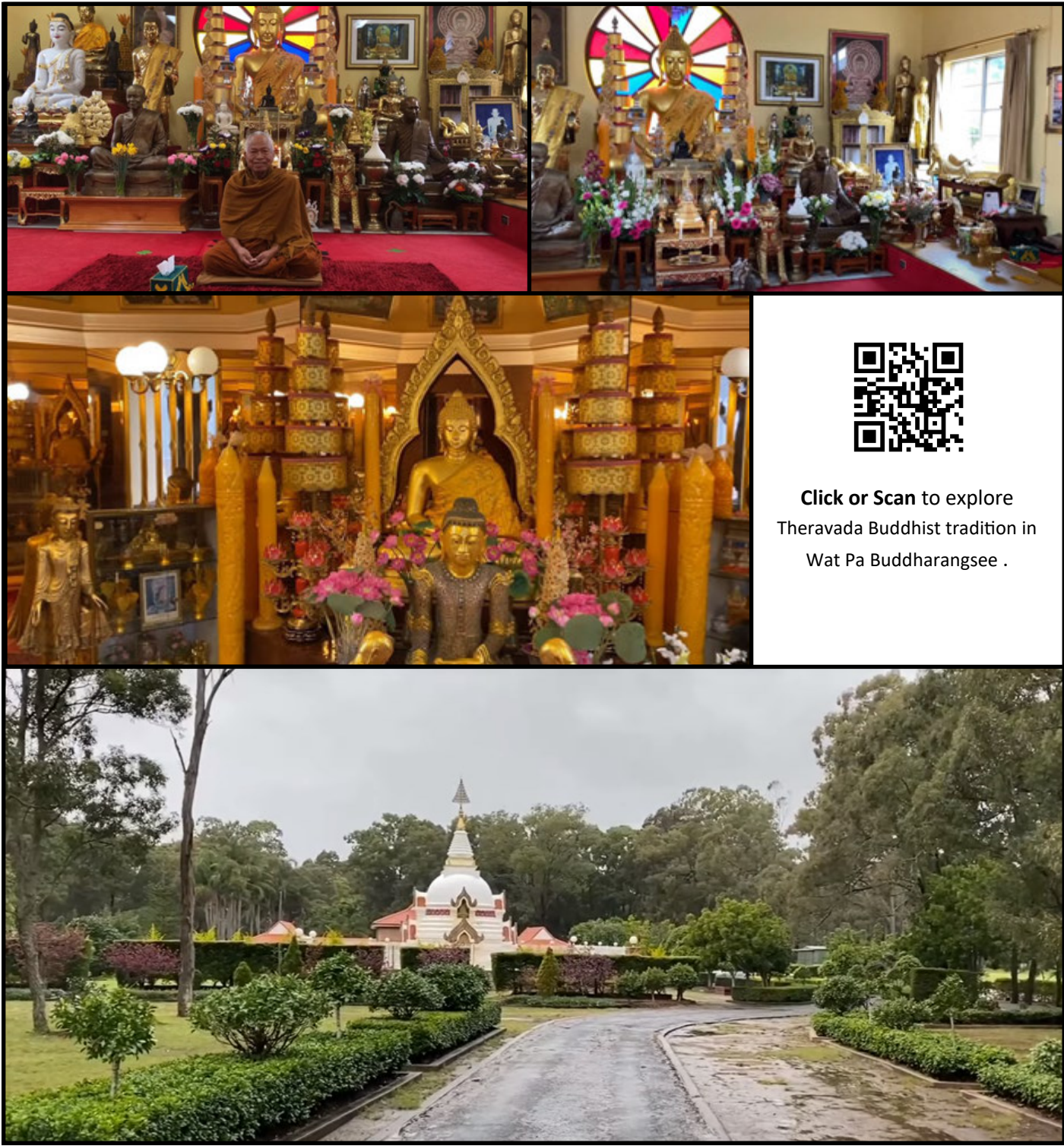
We took a tour to Hwa Tsang Monastery. In the video, Venerable Neng Rong introduced the monastic life according to Mahayana Buddhist tradition. If you want to have a peaceful mind, Hwa Tsang Monastery is a good place to go!



Visit to Wat Pa Buddharangsee

40th Anniversary Specials (Prepared by Peter Chan)

Having explored a bit about the Mahayana Buddhist Tradition, let us join Peter once again as our Buddhist patron, Chao Khun Samai, provides a tour of Wat Pa Buddharangsee, a place of peace and contemplation. Moreover, learn about the differences of monastic life in the way of the Theravada Buddhist tradition.



Click or Scan to explore
Theravada Buddhist tradition in
Wat Pa Buddharangsee .

EXCO Introduction - Birthday Cake Video

40th Anniversary Specials (Prepared by CJ Tee)

There are 14 of us in 40th EXCO. This year we thought of introducing ourselves in an interesting way! Let's watch the video together!



Click or Scan to watch the EXCO introduction video.



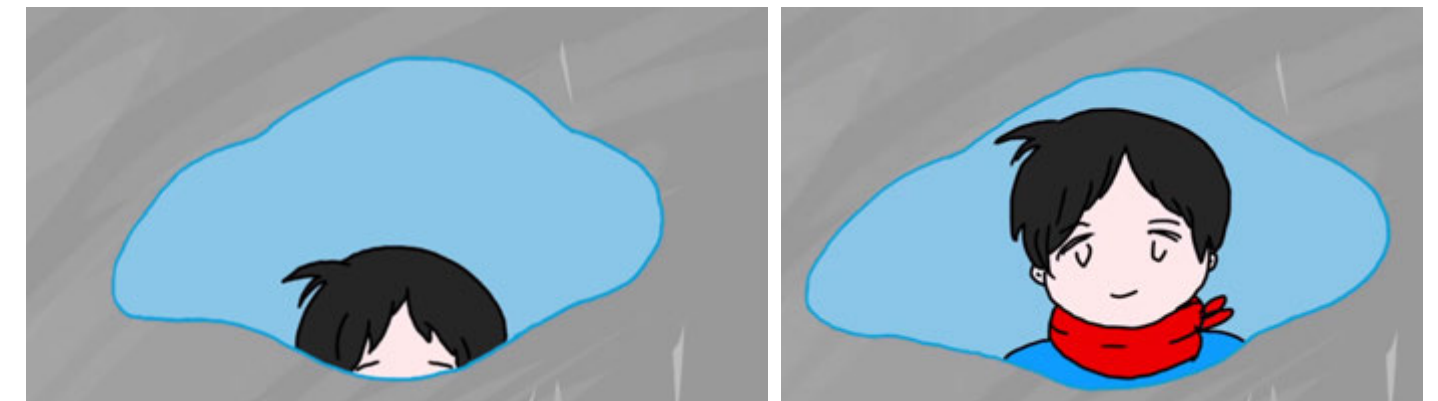
Story Time - Mindfulness on Actions and Surroundings

40th Anniversary Specials (Prepared by Aaron Lin, Charmaine Leow, Fu Xiu Heng, Jackie Chang)

This is a story about the protagonist's journey towards discovering mindfulness. In the beginning, he is constantly distracted by his phone, pulling his focus away from his actions which ultimately leads to his accident. Being mindful of yourself, your surroundings, and how you interact with others will not only prevent accidents but will allow you to notice and appreciate the things around you as the protagonist does in the end.



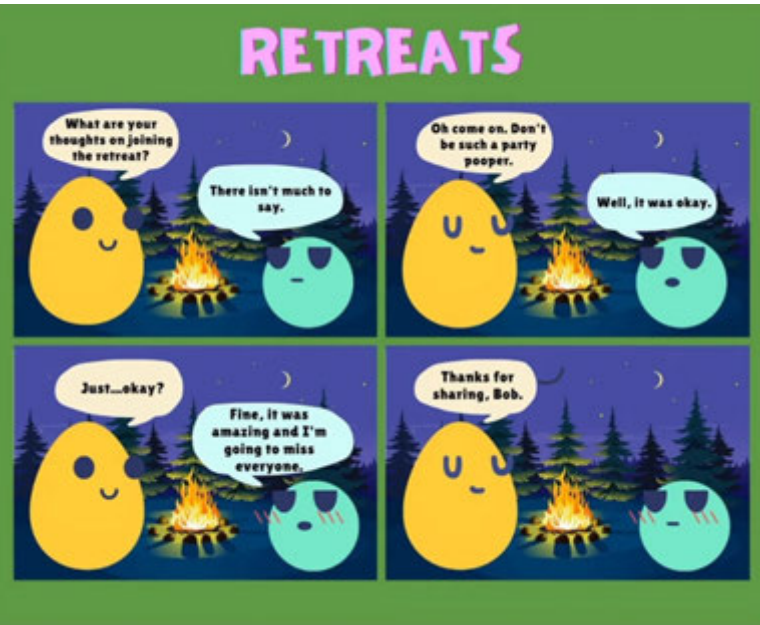
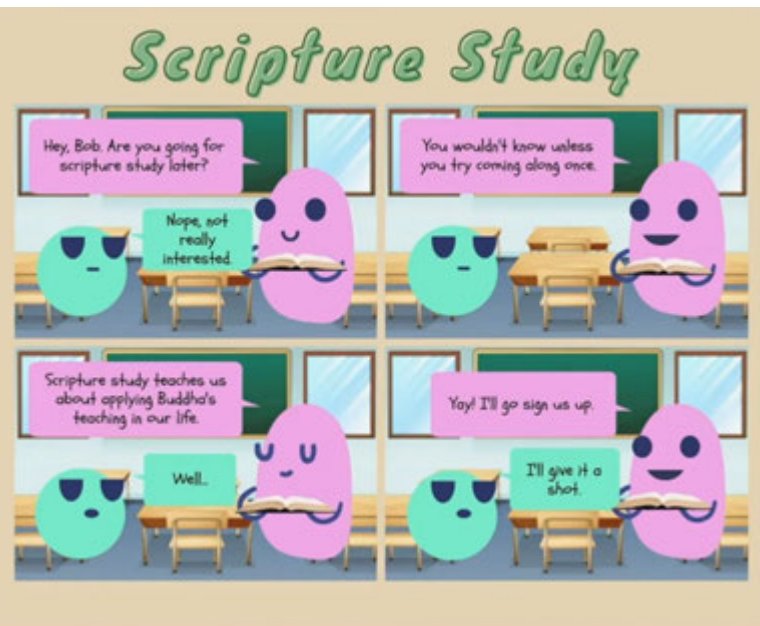
Click or Scan to watch the Story Time.



UNIBUDS Events Comics

40th Anniversary Specials (Prepared by Amanda Tan)

This year we did not get to organise many activities due to the lockdown restrictions. Here are some comics showing most, if not all, of the events which will normally be organised every year. Let’s go through these funny comics to know more about our events!



Words from the Program Masters

Olivia Rusli, Hong Xuen Ooi

Bodhi Nite 2020 was very different from the Bodhi Nite that we have been having in the previous years. It was a challenge for us as it was hard for us to foresee what issues or problems that would happen on the day or in the progress of preparing as we do not have any experience conducting a virtual Bodhi Nite. What we could do is to try our best and confront potential issues head on with creative and logical solutions. Despite that, it was also a fun experience working with my fellow organising committees (OCs), setting up our own homemade studio, discussing the better angle to film the video, editing the videos to make them captivating and enjoyable, all these little things made the virtual Bodhi Nite preparation special. Besides, working with my program master (PM) partner, staying up late to make sure that the videos are ready to be released on time, it was stressful but at the same time enhances the feeling of teamwork and cohesiveness :)

One of the biggest challenges in presenting a completely virtual Bodhi Nite is, of course, the lack of experience in film and video production. None of our committee members is experienced or professionals in video editing and film making in general. We had to rely heavily on the assistance from individuals who have had the experience. The pandemic did not only affect BN presentation, but also many of the preparation steps including committees' meetings and performances rehearsals. In the past years, we always had the chance to meet and conduct practices in person,

yet this year we had to conduct most meetings via Zoom, which made the meeting less efficient. Even though we were lucky enough to be able to conduct rehearsals in person, we still had to adhere to the continually changing restrictions. We even had to conduct choir rehearsals virtually.

One of the most important lessons that I have learned from organising Bodhi Nite 2020 is not to be afraid to learn new things and go out of our comfort zone. We had to acquire many new skills to make Bodhi Nite 2020 successful such as audio and video editing. It might not have been a skill that I would have voluntarily picked up if not for BN, but I was glad that I did. Another important lesson that I learned is that when there is a will, there will always be a way. Who would have thought that it is possible to present a 3 hours long performance night completely online. None of the OC members expected that, yet with collaborative efforts from the team, we managed to pull off Bodhi Nite 2020.

When the pandemic happened, a lot of people might feel depressed or anxious because everything changed in just a few months: staying at home, not able to do activities in person, online classes, working from home etc. However, in the process of preparing for Bodhi Nite 2020, we realised that maybe we should think in a positive way, to relish the challenge of the pandemic and present a show that would otherwise be inaccessible to hundreds of UNIBUDS members overseas. All boiled down to the skills

that we have been mentioning - video, audio, photo editings, self-recording studios, etc. We took up this challenge and tried our very best to spread Buddhism to the public. We looked upon things in a positive light, just like the stars in the darkness, the small great things in COVID-19.

There were so many fun and stressful times during BN 2020 preparation. One of the moments that we both would not forget was the time when we had to have sleep (work)-overs. Many late nights were spent preparing marketing contents, editing videos and discussing the program flow to ensure that we could deliver our best during these tough times.

To all of the OCs, we would like to express our deepest gratitude for all of your hard work and commitment. You are all amazing individuals who stayed with us through the thick and thin while preparing Bodhi Nite 2020.

To all of our helpers, Bodhi Nite would

not have been possible without all of your help and the hours you spent singing, dancing, editing, shooting the videos and preparing the contents. You put in invaluable time and effort but beyond that, gave your hearts and souls to everything. We are really thankful and will never forget your amazing contribution.

To all of our audience, thank you for your continued support towards UNIBUDS. Bodhi Nite was amazing because you were there. Australia, Malaysia, Indonesia or wherever you were watching in the world, we hope everyone enjoyed watching our very first online Bodhi Nite! :)

With loving-kindness,

Olivia Rusli and Hong Xuen Ooi.



Hong Xuen (left), Olivia (centre) and Daryl (right).

EXCO's Address

Written by the 40th Executive Committee

Compiled by Trần Thái Bình

As the curtains closed upon 2020, flickers of fireworks danced across the sky and droplets of water shone beneath them. In a year of adversity, our EXCO team endeavoured to not only continue the traditions of our society but most importantly to fulfil a distinguished pursuit that began generations before our own. Embroidered upon our shirts the phrase '40th EXCO,' a reminder towards a time of unimaginable surprises, indescribable feelings and unprecedented challenges. For the final time, the 40th EXCO team would like to address the community as we welcome the beginning of 2021, the first of the next 40 years in our history.

The objectives of 2020 were numerous. Many of us regarded confidence and communication to be key while others devoted their efforts to connecting with people, developing patience and stepping out of their comfort zones. The challenges of the pandemic arrived like thunder in a storm: astonishing, sudden and frightening. As each event disappeared in front of our eyes, we ventured beyond customary and established courses of action while maintaining a spirited effort towards our objectives. We walked together, supported each other and slowly brought our vision of an online UNIBUDS to life. The initial bewilderment was transformed into confidence. The storm, however, remained. At nightfall, the fog settled

on our sleepless eyes as rain fell on our doorsteps. In the Triple Gem, we found a spiritual refuge that safeguarded against all fears. In each other, we found insurmountable strength and guidance as stars would accompany a wandering traveller in the dark. Perhaps, it was a preplanned occurrence that the 40th year would keep us apart so that we could stay together. Perhaps, it was our luck that gave us the chance to deliver UNIBUDS' first online Bodhi Nite. Certainly, it was a blessing that we found each other, that we came together and we stayed together.

2020 would be remembered for many things, not least as an anomaly, a phenomenon and a revelation of the wonder of the Dhamma and the value of collective efforts. In a journey of a million steps, one may travel fast if one is alone but one can only travel far in the company of others. Technological advancement enabled us to unite our efforts and reach our community like never before. However, with this increasing reliance, many changes needed to be observed. From filming and editing footages for Bodhi Nite to hosting weekly games and the inaugural Story of the Year, we welcomed these changes and embraced the challenges that accompanied them. The conditions of the time did not determine our destination. Instead, it was our perseverance, our decision to not give in and our belief in each other that

helped us to find alternatives and fulfil our objectives. The ever-changing nature of 2020 was also illustrative of the Buddhist understanding of impermanence. As the world continued to adjust, we strived to understand these conditions clearly and wholeheartedly, be compassionate in our practices and allow ourselves to grow in wisdom so that we may demonstrate our good intentions wisely and effectively. The dawn of the new decade had given us extraordinary challenges but it had also bestowed in our hands remarkable lessons. These were the gifts that we'd forever hold dear in our hearts.

To speak about the 40th team and the memories of 2020 is to enter a deep and sincere reflection. Despite not seeing each other for large parts of our term, we had a kind and considerate team who supported one another and continued to persevere even at the worst of times. Over our term together, we made a connection that couldn't be explained by words. When the world appeared to fall apart, the compassion of our EXCO's kept us together, like pillars holding up a roof, water supporting sandcastles and floats preventing people from sinking. The nights stressing about BN, the tears at our last exco meeting, the goodbyes without knowing when we'll see each other again and our president dancing to Blackpink are just some of the countless memories from which we continued to burst into laughter and cherish with all our hearts. Allow us to employ a cliché and express that it will be the members of our team that we will miss the most. It will be the time spent together and away from each other. It will be the hugs, the early

starts and late finishes. It will be each other that we continue to miss and treasure. As we go our separate ways, the family that was built on kindness and sincerity will always have a place for all 14 members. This is what it means to be an exco.

The time has come for the 40th team to be relieved of our duty and allow the next generation of excos to take our society forward. To our community, we'd like to express our most sincere gratitude for your unwavering support over the past 40 years. Our society was built upon compassion and kindness and its present position is owed much to your enduring contributions. May happiness be with you during these tough times and the light of the Dhamma shine on all of you. To the 41st EXCO team, the future is uncertain but also exciting and welcoming. May you walk on the path of the Dhamma, take refuge in the Triple Gem and take care of each other. Be fearless in the face of challenges and may your light shine upon each other. For the final time, thank you for everything. You will always have a place in our hearts.

Metta,

The 40th Executive Committee

Other

Glossary

For the convenience of readers, a list of explanations for the Pali terms used in the Magazine has been included. These explanations have been adopted from three different sources namely *The Princeton Dictionary of Buddhism*, *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

p - Pali

s - Sanskrit

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. s. Abhidharma

akusala (p) "unwholesome"; used to describe those physical, verbal, and mental activities (often enumerated as ten) that lead to unsalutary rebirths.

avijja (p) “ignorance”; the root cause of suffering (p. dukkha). s. *avidya*

bhava (p) “becoming” or “existence”; conceived of as a process; the tenth link in the twelve-linked chain of dependent origination (p. paticcasamuppada).

bodhi (p) “awakening,” “enlightenment”; the consummate knowledge that catalyzes the experience of liberation from the cycle rebirth.

brahmavihara (p) “divine abidings,” or “highest religious state”; this is a classification of four meditative topics used for the cultivation of tranquility meditation (pl/sk. samatha): loving-kindness (p. metta), compassion (p. karuna), empathetic joy (p/sk. mudita), and equanimity or impartiality (p. upekkha).

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

cattari ariyasaccani (p) “four noble truths”. s. catvary aryasatyani

cittanupassana (p) “contemplation of mind”. s. cittanupasyana

dhamma (p) “factor,” “element,” “doctrine”. s. dharma

dhammanupassana (p) "contemplation of the mind-objects"; last of the four foundations of mindfulness. s. *dharmanupasyana*

dhammapada (p) “Verses of Dharma”; the second book of the khuddakanikaya of the Pāli suttapitaka. s. dharmapada

dukkha (p) “suffering” or “unsatisfactoriness”; the first of the four noble truths (p. cattari ariyasaccani) of Buddhism and a

concept foundational to Buddhism’s worldview and religious practice. s. dukkha

indriya (p) "faculties"; is a name for 22, partly physical, partly mental, phenomena often treated in the Suttas as well as in the Abhidhamma.

jaramarana (p) “aging and death”; the twelfth and final link in the chain of dependent origination (p. paticcasamuppada).

jati (p) “birth,”“origination”; Birth is one of the varieties of the suffering (p. dukkha) that is inherent in the conditioned realm of existence and the eleventh of the twelve links in the chain of dependent origination (p. paticcasamuppada).

jhana (p) “meditative absorption”, "state of perfect serenity and awareness" ; specific meditative practices during which the mind temporarily withdraws from external sensory awareness and remains completely absorbed in an ideational object of meditation. s. dhyana

kamma (p) 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, cuasing rebirth and reshaping the destiny of beings. s. karman

karuna (p) “compassion,” or “empathy”.

kayanupassana (p) “mindfulness of the body”; one of the four foundation of mindfulness (p. satipatthana). s. kayanupasyana

khandha (p) “aggregate of being”; one of the most common categories in

Buddhist literature for enumerating the constituents of the person. s. skandha

Khuddakanikaya. (p) “Miscellaneous Collection”; the fifth and last division of the suttapitaka. s. Ksudrakapitaka

kilesa (p) “afflictions,” or “defilements”; mental factors that disturb the mind and incite unwholesome (p/s. akusala) deeds of body, speech, and/or mind. s. klesa

kusala (p) “wholesome,” “virtuous,” “salutary,” or “meritorious”.

magga (p) “path”. s. marga

mara (p) “Maker of Death”; the personification of evil in Buddhism and often referred to as the Buddhist “devil” or “demon”.

metta (p) “loving-kindness,” “kindness”. s. maitri

mudita (p) “joy” or “sympathetic joy”.

namarupa (p) “name-and-form,” “mind-and-matter,” “mentalityand-materiality”; a term for the mental and physical constituents of the person, with “name” subsuming the four mental aggregates (s. skandha).

nibbana (p) constitutes the highest and ultimate goal of all Buddhist aspirations, i.e. absolute extinction of that life-affirming will manifested as greed, hate and delusion, and convulsively clinging to existence; and therewith also the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. s. nirvana

nirodha (p) “cessation,” “extinction,” or “suppression,”; referring especially to the extinction of a specific affliction (p. kilesa) or group of afflictions.

panna (p) "wisdom"; the term has the

general sense of accurate and precise understanding, but is used most often to refer to an understanding of reality that transcends ordinary comprehension. s. prajna

Pali (p) 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.

paticcasamuppada (p) “dependent origination”. s. pratityasamutpada

phassa (p) sense-impression', contact, s. sparsa

salayatana (p) “six bases of cognition”; the fifth link in the twelvefold chain of dependent origination (p/ paticcasamuppada) s. sadayatana

samatha (p) “calmness,” “serenity,” “quiescence,” or “tranquillity”. s.

sampajanna (p) “clear comprehension,” “circumspection,” “introspection”, "wisdom in action" ; a term that is closely related to, and often appears in compound with, mindfulness (p. sati). s. samprajanya

samudaya (p) “origination” or “arising.”

sankhara (p) "formation"; refers to anything that has been formed, conditioned, or brought into being. s. samskara

sati (p) “mindfulness”. s. smrti

satipatthana (p) the four "foundations of mindfulness", which are: contemplation of body, feeling, mind and mind-objects. s. smrtiyupasthana

sila (p) “morality”; those practices whose aim is to restrain nonvirtuous

deeds of body and speech, often in conjunction with the keeping of precepts.

suttapitaka (p) “basket of discourses”; the first of the “three baskets” (p. tipitaka) of the Buddhist canon. s. sutrapitaka

tanha (p) "craving"; is the chief root of suffering, and of the ever-continuing cycle of rebirths. s. trsna

tipitaka (p) “three baskets”; one of the most common and best known of the organizing schema of the Indian Buddhist canon. s. tripitaka

upadana (p) “clinging,” “grasping,” or “attachment”; the ninth of the twelve links of dependent origination (p. paticcasamuppada).

upekkha (p) "equanimity". s. upeksha

vedana (p) “sensation” or “sensory feeling”; the physical or mental sensations that accompany all moments of sensory consciousness.

vedananupassana (p) “contemplation of sensations”. s. vedananupasyana,

vinnana (p) “consciousness”; a term that technically refers to the six types of sensory consciousness. s. vijnana

vipassana (p) “insight”; a technical term for an understanding of reality (either conceptual or nonconceptual) at a level of mental concentration equal to or exceeding that of samatha (p). s. vipasyana

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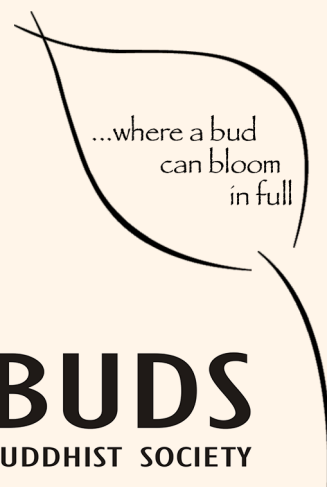
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2020 is indeed a special year to everyone.
Thank you for being supportive to UNIBUDS.

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



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