

Treasure
of
Life

UNIBUDS Annual Magazine 2017

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 her sincere gratitude to everyone involved and wishes everyone to be well, happy and peaceful. Sadhu.

Editor Nee Shuang Heng

Photo Contributors

Clarence Lim, Daniel Lim, Edmund Ong, Eric Lam, Foh Fan Yong, Jacky Che, Jo Shua Ooi, Kenny Anderson, Ming De The, Nee Shuang Heng, Roy Gonzales, Shuang Yuan Chan, William Paitimusa, Yuin Yi Khoo

Editorial Team/ Contribution

Chiettha Prajnadewie, Fu Xiu Heng, Jin (Yong Ren) Tan, Jing Ee Tan, Kelly (Jing Hui) Tan, Shuang Yuan Chan, Siluo Deng, Wiryu Tanuwijaya

Editorial Team/ Editing

Alina Young, Annabel Lie, Katie Lim, Kitiphume Thammasiraphop, Ming De Teh, Win Sum Siew

Song lyrics Used From Bodhi Nite 2017 for “Bodhi Nite 2017” Section

I Remember/ Live in Joy

Composers and lyricists: Alina Young and Yuin Yi Khoo

Appreciative Joy

Composers: Joseph Yeoh, Sheen Wong and Stella Sim
Lyricists: Den Neil Ooi, Joseph Yeoh and Stella Sim

Treasure Beyond Measure

Composer: Stella Sim
Lyricists: Den Neil Ooi, Harry Lim, Jinsin Lim and Vi Vian Chin

Special Thanks:

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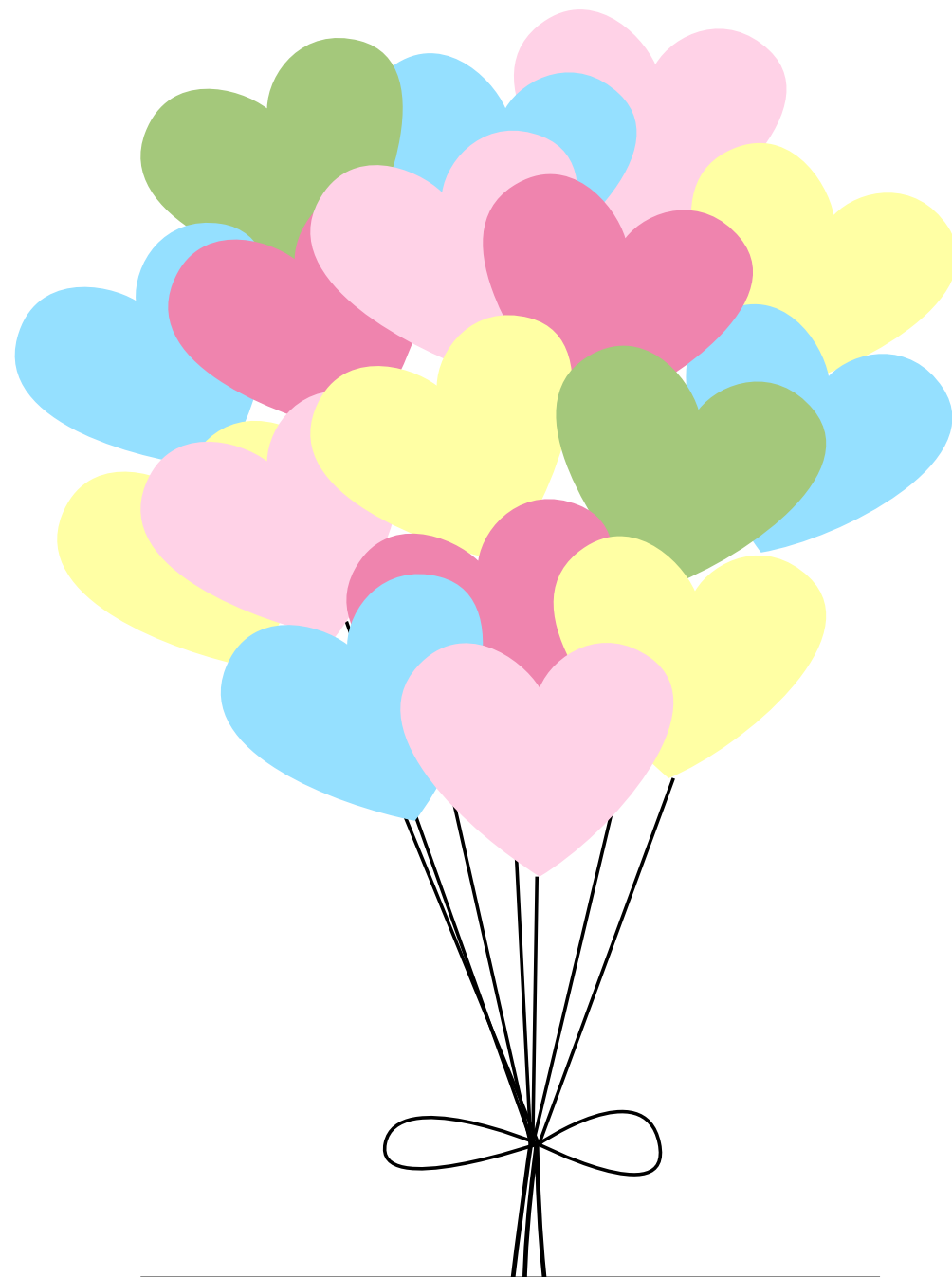


Treasures of Life *UNIBUDS Annual Magazine 2017*

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For further enquiries, please contact:

UNIBUDS
Religious Centre
Room 311, 3rd floor Squarehouse
University of New South Wales
Kensington NSW 2052

T: +61(02) 9385 6082
E: unibuds@gmail.com
W: www.unibuds.unsw.edu.au



Loving kindness
is giving others happiness
Compassion
is removing other's bitterness
Joy
is freeing others from suffering

Editor's Note

Dear fellow readers,

After many months of preparation and editing, I'm proud to present you with UNIBUDS' 37th Annual Magazine! Thank you for taking up your time to read this magazine, I hope that you will be able to reminisce some of those enjoyable moments that you've had with us. If not, hopefully you will be able to gain some Dhamma insights and learn more about our wonderful society, UNIBUDS!

The magazine starts off with the Dhamma theme of our magazine, the Four Immeasurables, which consist of loving-kindness, compassion, appreciative joy and equanimity. These four qualities are boundless as they not only help us lessen our ego, but also provide joy to ourselves and to others. Throughout the magazine, there are some articles, short passages and quotes to provide some insight into it as you browse through the photos.

Besides that, some of you may have realised that the format of the magazine is different from previous years'. This is because most people actually prefer having a soft copy of the magazine nowadays. Furthermore, I find that this allows for more vibrancy through the use of different colours and videos that recall the events we've had throughout the year. The design of each section also revolves around each event; I hope this will bring back nostalgic memories.

Last but not least, I would like to sincerely thank everyone who have contributed to this annual magazine. I hope that reading through this magazine will be an enjoyable and enlightening experience for you! Enjoy!

With Metta,
Nee Shuang Heng
Annual Magazine Editor
2016-2017



LOVING KINDNESS

relatives, friends, enemies

EQUANIMITY

parents, brothers, sisters



COMPASSION

all the people in the world

all the people in my country

APPRECIATIVE JOY

myself

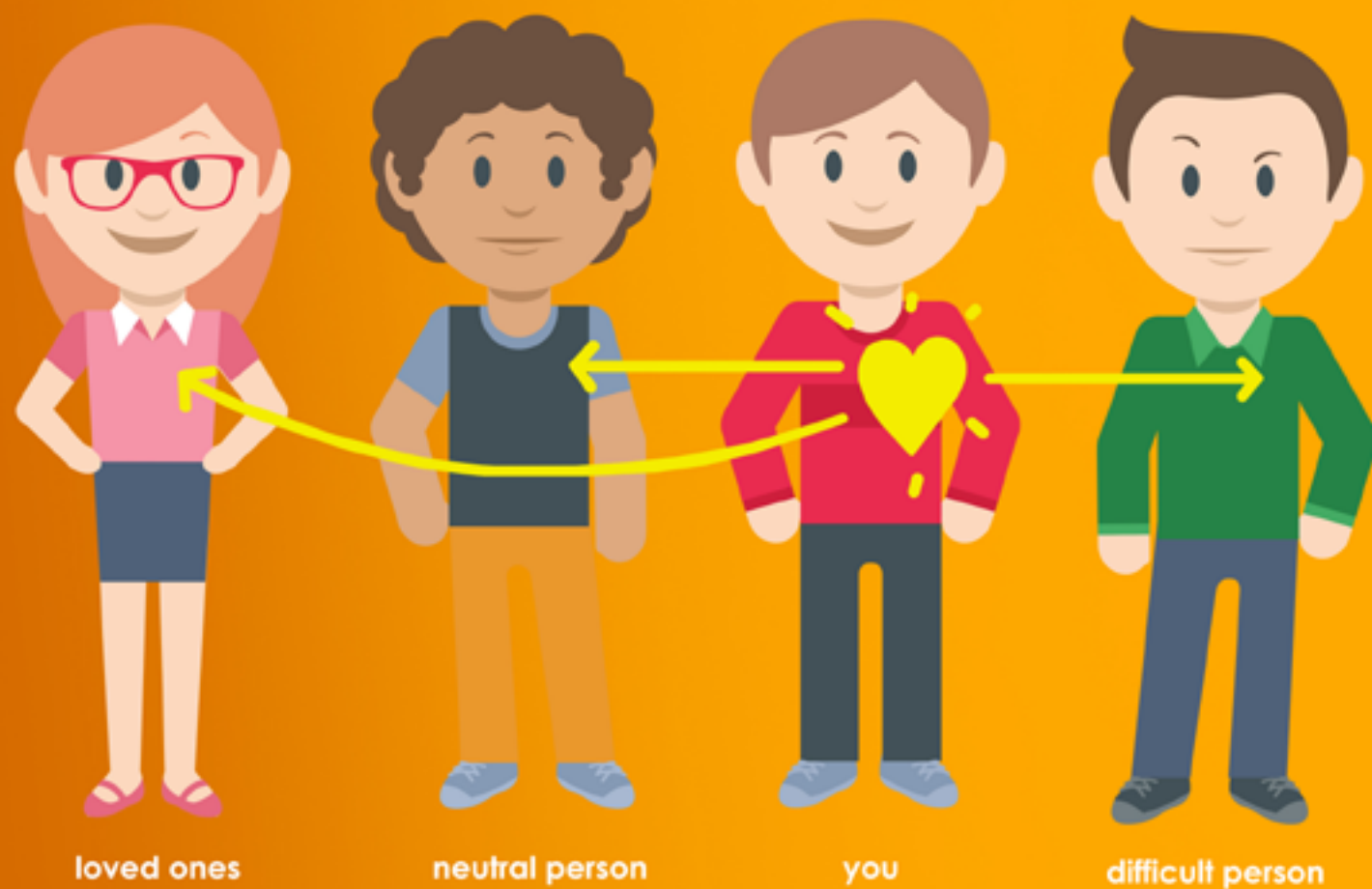
UNSW Buddhist Society

FOUR IMMEASURABLES

The Four Immeasurables, also known as “the Four Sublime States of Mind” are four wholesome qualities and meditation practices that everyone should cultivate. These four immeasurables are:

- Loving-Kindness
- Compassion
- Appreciative Joy
- Equanimity

These wholesome qualities are termed immeasurables because they are directed towards an immeasurable number of sentient beings, and the wholesome karma produced through their practice is immeasurable. By cultivating these qualities of the heart, one is able to achieve happiness and gradually remove ill will, cruelty, jealousy and desire.



The First Immeasurable

LOVING-KINDNESS

Loving-kindness, the first immeasurable, refers to the quality of wanting others to be happy. With loving-kindness, we care about beings and their wellness. It brings comfort, tenderness, warmth and understanding to everyone and it helps counter ill will. An example of this practice can be seen in a mother's wish for her son to be happy, have good health, have good friends and be successful in everything.

As an immeasurable, loving-kindness is extended to all sentient beings, wishing everyone to be well, happy and peaceful. In meditation, loving-kindness is practiced by setting an intention to care for others and cultivating a heart which cares for others' wellbeing.



The Second Immeasurable **COMPASSION**

Compassion, the second immeasurable, refers to the quality of wanting others to be free from suffering. It involves relieving the pain, sorrow and suffering of others around us. The practice of compassion is an antidote to aversion, which is often our reaction to pain or suffering. Whether it is our own suffering or the suffering of another, compassion is caring about and being present for the pain we all experience. An example of the practice of compassion would be a situation in which a mother who wishes her son who is ill, to be free from the suffering of her sickness.

As an immeasurable, compassion should be held equally to all sentient beings. In meditation, compassion is practised by setting the intention to care and be present for the suffering of ourselves and others, rather than pushing it away.



The Third Immeasurable

APPRECIATIVE JOY

Appreciative joy, the third immeasurable, refers to the quality of rejoicing in the happiness and virtues of all sentient beings. It is about valuing and genuinely rejoicing in others' happiness, and is an antidote to jealousy and envy. This wholesome quality is similar to that of a mother's joy in her son's successes.

As an immeasurable, appreciative joy is directed to more than just loved ones and successful benefactors around us. It is gradually cultivated and expanded to include people who are neutral to us, people who we are uncomfortable with, and eventually to all sentient beings. In meditation, we practice appreciative joy by setting the intention to be present for joy, which opens our hearts to the joy in and around us.



The Fourth Immeasurable **EQUANIMITY**

Equanimity, the fourth immeasurable, refers to the quality of remaining stable in the midst of everything. It is the balancing factor which helps hold all of the other immeasurable qualities and it counteracts clinging and aversion. This means we can treat our friends, enemies and even strangers equally with loving kindness, compassion and appreciative joy. This is not the same as indifference, which stems from one's ego.

As an immeasurable, equanimity is having an unshakeable state of mind, unswayed by the eight worldly winds: praise and blame, success and failure, pleasure and pain, fame and disrepute. This stems from an understanding that everything is interdependent and impermanent in nature. In meditation, equanimity is cultivated by setting the intention to accept others, be patient with others and treat everyone equally.

Patron's Messages Venerable Tsang Hui Chao Khun Phra Thepsilaporn	Executive Committee Section President's Message Executive Committee' Messages	Down the Memory Lane 37th Annual General Meeting UNIBUDS Goes to Night Noodle Market Cook of the Year Summer Retreat O-Week O-Picnic Potluck Songkran Buddhist Exhibition 2017 Buddhist Exhibition Thank You Dinner Vesak Celebration Winter Retreat Bodhi Nite 2017 Bodhi Nite Thank You Dinner 38th Annual General Meeting	Others List of members Spiritual Reference Glossary
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PATRON'S MESSAGE

Appreciative Joy

By Venerable Tsang Hui

The theme of this year's Annual Magazine is the "Four Immeasurables", which expounds the teachings of loving kindness, compassion, appreciative joy and equanimity. In this message, I would like to elaborate more on the third aspect.

The Ten Great Vows of the Samantabhadra Bodhisattva encourages everyone to practice Appreciative Joy. That is, to rejoice in others' good deeds - whether big or small - free from hatred and jealousy, and independent of our relationship with the person.

The appreciation that the Bodhisattva is highlighting is 'Appreciative Joy in Action', and not merely the 'Appreciative Joy' as in the Four Sublime Minds in meditation.

1. Why should we practice rejoicing with others? Humans are naturally self-centred and we are inclined to wish that we are better than others. This narrow focus brings us a lot of suffering. Rejoicing with others' good deeds help us to subdue our jealousy and arrogance. With a broad and embracing mind, our self-centredness and afflictions will be reduced, paving the way for wisdom to grow. In turn, we will be happier and at ease.

Besides benefiting ourselves, rejoicing with others - be it a smile, a nod, a praise, or physical support and participation - can give others great encouragement and happiness. Our appreciative joy inspires others to do the same, and to accomplish good deeds together. This is akin to the passing of light, from one to another, allowing the light of wisdom and compassion to pervade all ten directions, without boundary and beyond measure.



2. How to practice rejoicing with others? Firstly, we must understand that jealousy, arrogance and self-attachment are causes of suffering. If these are not eliminated, we will experience endless suffering.

Secondly, we must understand the teaching of dependent origination. Appreciate that all sentient beings are interrelated and everyone is like a member of our family. Also, understand that all sentient beings are equal and everyone can improve and attain Buddhahood. We should have a sense of gratitude, and express loving kindness and compassion to all sentient beings equally. We should develop a great Bodhi Mind and wish for all sentient beings to be free from suffering. When sentient beings accomplish wholesomeness, we should feel happy for their improvement.

It is important that we practice appreciative joy in accordance to the teachings of the Buddha.

Some people may practice with selfish intentions; for example, praising someone for future self-benefit. Praise as such is not an act of appreciative joy that gears towards liberation as it harbours attachment and afflictions. There are also people who practice appreciative joy to counteract their own jealousy but unfortunately do not feel sincere joy nor have the mindset of encouraging others. This is only self-benefiting, and is thus not an ideal way of practice.

When we practice appreciative joy, it is important that we are practising with wisdom. We should learn to practice with a Bodhi mind and the wisdom of non-attachment, relate with immeasurable sentient beings, feel happy and joyful for others, and further encourage and help to promote the good deeds of all sentient beings. As there are immeasurable beings, if everyone can learn the great vow, wisdom and compassion of the bodhisattva, free from self-centredness and

attachment, this virtue of appreciative joy will be passed on from one to another endlessly. This will allow the Buddha's teachings to live on and benefits countless beings.

I hope each of you will value the time you have with UNIBUDS, develop good respect and sincerity in the Triple Gems and practice the Buddha's teachings diligently. Always listen to the teachings of the Buddha and establish right understanding and right faith in Buddhism. Develop a great Bodhi mind, with wisdom and compassion and support and assist UNIBUDS enthusiastically in propagating the righteous teachings of the Buddha on campus. By putting the teaching of appreciative joy into practice, you will benefit yourself and countless others.

May all beings be free from suffering. May all beings attain purity of mind. May all beings attain Buddhahood.



导师的话

随顺欢喜

上藏下慧导师

今年年刊选择了『四无量心』为主题，盼藉此鼓励慈、悲、喜、捨的修学。在此，特别拈出「喜」加以阐述。

《普贤菩萨十大行愿》提醒我们要学习『随喜功德』。「随喜」即提醒我们，对他人所做的善行，无论大或小，无论那人与我们的关系，都应该以平等心为他感到欢喜，不生瞋恚与嫉妒。

普贤菩萨特别强调「行动上的随喜」，而不只是四无量定静坐中的「喜」。

1. 随喜有何好处？

众生都有很强的自我，处处保护自己，希望自己比他人强。我们的心常常只局限在于自己，非常狭隘，这给我们带来很多苦恼。随喜他人的善行，让我们学习降伏嫉妒心，慢心，扩大胸怀。心量宽广，我执降低，烦恼也将随之减少，智慧继而增长，生活自然快乐自在。

除了自利之外，我们的随喜 - 简简单单的一个微笑，一个点头讚许，言语的讚叹与勉励，身体行动的参与和支持 - 可以给他人带来鼓励与欢喜，带动更多的人行善。如一灯传一灯，灯灯相传，让温馨与智慧的光明充满十方，无量无边。如此，我们的生命将会变得越来越有意义；而我们的世界，也将越来越趋向和平、喜悦。

2. 如何修持随喜？

首先，我们必须看清嫉妒心、慢心、我执乃苦恼的根源，不去除它只会给我们带来苦恼。

同时，我们需要了解缘起的相关性，感念众生在生活中给我们的扶持，如我们的家人一样；亦了解每个众生都有成佛的可能，给予众生平等的感恩与慈悲，进而发菩提心，愿一切众生离苦得乐。如此，当众生行善时，我们自然为他们的善行与进步感到欢喜。

很重要的是，学习随喜必须与法相应。

随喜是一项修行法门。但是，要如何做才能顺向自在解脱？有些人的讚叹乃为巴结对方，这样的随喜没有功德及充满染著及烦恼，不顺解脱。又有些人学习随喜，只是为了对治自己的嫉妒心，并没有真诚的欢喜及鼓励他人的心。这是自利而已，并且不理想。

当我们在修学随喜的法门，身心必须与菩提心，慈悲与智慧相应。我们要学习以广大的慈悲与菩提信愿，无所染著的智慧，缘无量的众生，为众生的善行给予随喜鼓励，促进善法的推广，愿一切众生离苦得乐，如此才能成为解脱成佛的资粮。众生无尽，菩萨随喜的愿行亦无穷尽，大家互相学习、随喜、鼓励，这随喜的功德就如一灯传千灯，灯灯相传，光光相照，永远不会断绝，也让佛法无限的流传，利乐无量的众生。

3. 结语

藉此年刊一角，勉励大家珍惜在慧命社学佛的时间，以精进、诚恳、恭敬的心，亲近叁宝，听闻佛法，竖立正见与正信。希望大家皆发菩提心，以智慧与慈悲，积极维护慧命社这纯樸的学佛环境，好好地在校园里宣扬正法，同时不忘在生活中落实随喜功德的修持，自利利他，促进人心的净化，社会的安宁，愿大家共成佛道。



PATRON'S MESSAGE

Four Immeasurables

By Chao Khun Phra Thepsilaporn

Before we can put the Buddha's teachings into practice, we should have a clean vision of what the Buddha taught. If we would like to simplify the whole teaching, it would be:

Not to do any evil,
To do good, and
To purify the mind.

By its own nature, our body consists of four elements, earth, water, air and fire elements. As they are neutral, they are neither good nor bad. Only when we put bad actions into it, does it leave bad results. Killing, stealing and sexual misconduct are bad products of the body. Lying, harsh speech, gossiping and empty talk are bad products of the mouth. Once they are done, they have a price to pay, no way to escape from its consequences. Think carefully before we commit bad Kamma again. During our lifetime, how many years do we have to live? Why do we do bad Kamma, only to inflict suffering upon ourselves?

On top of that, bad thoughts are the most elusive and cunning that takes over our mind. Originally, the mind is quite bright and shining, and is compared to the clean water in a rock pool. If there is no disturbance caused by the dust and dirt, it would maintain its clarity and cleanliness for a long time. Out of ignorance we throw stones and sticks to disturb it, it becomes muddy and mucky in no time. Once clarity and calmness disappears from the mind, happiness and peace is hard to find.

According to the Buddha's teachings, the whole world is on fire; the fire of greed, the fire of anger and the fire of delusion. To stop the fire of



greed, generosity is the most effective virtue. If our material gifts are not enough to go around, spiritually we should send our Metta, loving kindness, to all living beings.

One should say every day, repeating over and over again, at any time of the day, may I be happy, may all living beings be well and happy. To maintain peace and harmony with all other beings. This kind of gift is the best. One would be honoured and respected wherever one lives. The ghost, spirits, deities would look after us. One also meditates easily. If we would not get enlightened at any level in this life, we would be reborn in the highest heaven.

No matter how hot the fire is, it is no match for the water. At equal quantities, the five would come to

an end. Greed and anger have no place to survive when kindness and compassion are well developed. These noble virtues make our life so cool and so calm, making it more meaningful to ourselves and all other living beings.

Based on loving kindness and compassion, Mudita, sympathetic joy, would start to grow naturally. There would be no feeling of envy and jealousy. On the top of these three virtues there is Upekkha, true calmness or equanimity. We should bear in mind the Law of Kamma. Cause and effect is very powerful, ruling over everyone on earth. Those who do good receive good, those who do bad receive bad. There are times when our kindness and compassion cannot reach out, we cannot interfere with the Law of Kamma. In such unfavourable circumstances, equanimity is the best virtue to make our mind balanced, not liking nor disliking towards anyone.

Once loving kindness, compassion, sympathetic joy and equanimity are practiced over and over again, flowing out in all directions, east, west, north, south from our heart to unlimited living beings, we call it the Four Immeasurables. Four noble virtues that are so deep, so vast that no living being can escape from its power.

May all living beings be well and happy.





37th EXECUTIVE COMMITTEE SECTION

In a certain photoshoot
area.....

Joseph:
Hey, is everyone
here yet?

Nope, there's still Cece
and....



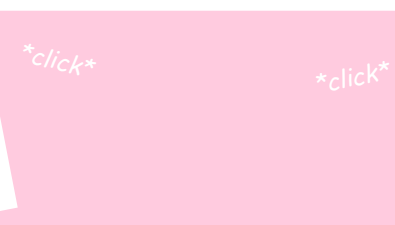
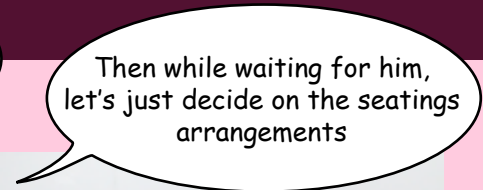
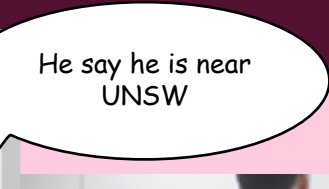
I'm here! Sorry I'm late. Am I the
last one to arrive?

Nope, Mr President
(Harry) is not here yet.

It's alright, just find
a place to stand first.



TWO HOURS LATER



LATER...



AT LAST!!!!

The end?

PRESIDENT'S MESSAGE

Harry Lim

Dear friends in the Dhamma,

In the blink of an eye, we have come to the end of 2017. It seems just yesterday when I stepped up as the 37th president of UNIBUDS, and I still find it difficult to believe that a year has gone past so quickly. For now, let us take a trip down memory lane and see what we have achieved as a team. In addition to our regular activities such as our weekly Dhamma talks and meditation sessions, we have successfully organised other events such as Cook of the Year, Vesak Day celebration, as well as our greatly anticipated Winter and Summer Retreats to foster and promote Buddhism within the university.

In April, we had our Buddhist Exhibition 2017 - Uncovering the Light of Buddhism which was attended by over 700 people. In this exhibition, we delved into the essence of various Buddhist practices and explored the symbolic purpose of artefacts that are commonly seen in Buddhism. As Buddhism was integrated into the culture of various practices through the passage of time, it has led to the transformation of certain practices and artefacts that we now see in the modern world. However, these merely serve as adornments to make Buddhism more enticing, while its true treasure still lies in the core teachings. Our exhibition aimed to help people look past these superficialities and better appreciate the core of Buddhism which lies in the teachings of the Buddha.

Furthermore, we also celebrated UNIBUDS' 37th anniversary through Bodhi Nite 2017: Treasure beyond Measure- Joy with Another, Jealousy no Longer. Through this, we explored the theme of Appreciative Joy, one

of the Four Immeasurables. By practicing this virtue, we learn to appreciate what others have done and achieved in their lives, and rejoice with their success alongside them. It teaches us treat everybody equally, spreading our joy and happiness with others while suppressing and diminishing the jealousy within us. This is exceptionally important to us university students who are just about to enter the rat race, and I hope that we have been successful in spreading this message to our audience who can then assimilate it in their daily lives.

I am eternally grateful to UNIBUDS for providing me with the opportunity to grow and learn with an amazing group of friends. Merely 27 years ago, my father served as the society's 10th president. Today, here I stand having retraced his footsteps, and I am not alone. There are many others like me, so called 'Second-generation Unibuddies', who have joined this society to continue spreading the light of Buddhism to others. I personally find this quite special, as you hardly hear of such cases happening in other societies; so, what makes UNIBUDS different? Without doubt, it is the teachings of the Buddha that guide us along this path, helping us strive towards a worthwhile cause.

UNIBUDS is also very fortunate to have Venerable Tsang Hui and Venerable Chao Khun Phra Thepsilaporn as our Patrons, as well as Venerable Neng Rong as our Buddhist Chaplain. They have constantly provided us with invaluable advice, guidance and support, and I would like to take this opportunity to thank them for everything they have done for us. I would also like to sincerely thank all our members for their endless support in making our activities a success. Lastly, I would like to thank my fellow executive committee members for their effort throughout the past year, as none of this would have been possible without them. Although our EXCO term has come to an end, our journey as a Buddhist has just begun, and I hope that all of us will be able to continue on this path for the many years to come.

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

With Loving Kindness,
Harry Lim
37th President of UNIBUDS

EXECUTIVE COMMITTEE'S MESSAGE



EXTERNAL VICE PRESIDENT
FU XIU HENG

Yet another joyful and meaningful year in UNIBUDS! The 37th EXCO term is a really fruitful year that brought all of us many great experiences. Among all of these great experiences, this term has brought me especially great friends. We had fun together, organised activities together and learnt many things together. To be able to experience this, I am truly fortunate to be able to act as the External Vice President this year and to work with the team to make 2017 another successful year for UNIBUDS. In fact, this success extends out to include all of you who supported UNIBUDS in this process. Every little bit of support or participation that you give is very much appreciated as it builds up to the UNIBUDS that we see now. I hope that everyone will be able to continue to mingle in UNIBUDS in the years to come, as UNIBUDS is truly a great place to learn the Dhamma and gain many spiritual friends.



INTERNAL VICE PRESIDENT
KATIE LIM

Hello Unibuddies! It's Katie again, your soon-to-step-down Internal Vice President <3 It's unbelievable just how quickly the past year has flown by! It seems like only yesterday that we stepped up to our new roles, brimming with barely-contained excitement -- today we find ourselves having to step down from the 37th Executive team, still enthusiastic as ever but now enriched with an additional layer of maturity that only comes with experience and hard work. And for that, I can't express how much UNIBUDS means to me as a society, a learning platform, an avenue for spiritual development and most importantly, a place to call home.

"Strength doesn't come from doing what you can do. It comes from overcoming the things you once thought you couldn't." Looking back at what we've achieved this year, I really couldn't have been prouder to be part of the 37th Executive team. It's been a fruitful and amazing journey, one which would not have been possible without the continuous support of each and every one of you. Let us all continue to grow UNIBUDS and spread the joy of the Dhamma to everyone! :)



HONORARY SECRETARY
JOSEPH YEOH

Hello everyone! Joseph here, although it has been a year since I've stepped up but honestly it felt only like it was a few months ago. I'm joyful for having this wonderful team to go through thick and thin with me. This has been a wonderful platform for me to make new friends and learn the Dhamma and as all the loving seniors have provided for us, I too will contribute back to make this society greater! To my dear EXCOs, we've all pushed ourselves to our limits and achieved what was once a mere dream! To be here was by far the greatest decision of my life; learning and growing was my main motive but now I'm forever thankful for the wonderful spiritual companions I've gained throughout this journey. Love you all, or better yet: Metta, Joseph.



HONARARY TREASURER
ALINA YOUNG

HI UNIBUDDIES!!!

It's that time of the year again (No, it's not Christmas) when the current EXCO needs to pass down the baton to the next wave of peeps to lead UNIBUDS in the coming year!

I'm very lucky to have been elected as the honorary treasurer of UNIBUDS and personally, being an exco means so much to me that I'm joining again next year (Woohoo~~) so brace yourselves for another lit year!!!

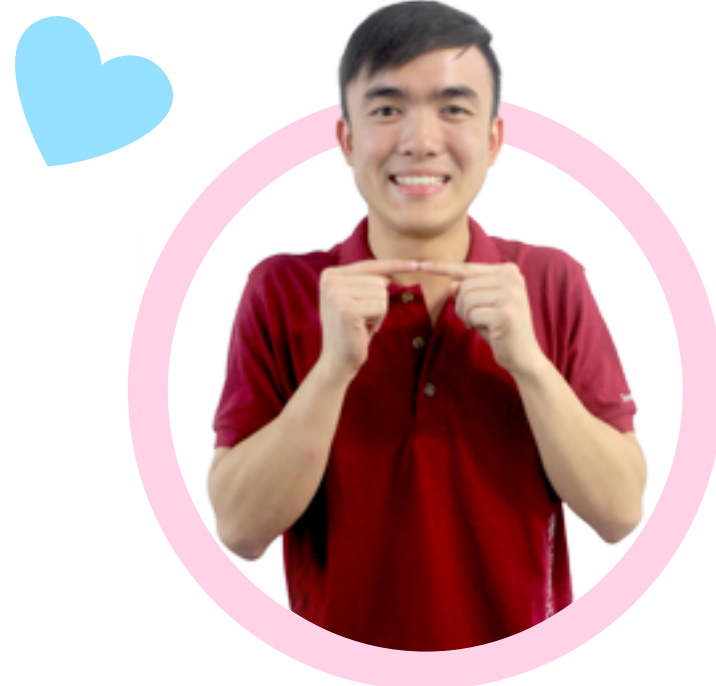
This term has been a blast and I believe that it wouldn't be possible without each and every one of you who have given us endless support (and hugs and kisses) throughout our journey in spreading Buddhism!

So thank you so much for being the lovely humans you all are!



GENERAL SECRETARY
ALVIN CHEN

Haii my name is Alvin :, I'm your 37th General Secretary. As an EXCO I have really learnt so much, not only in soft skills but also in the way of the Dhamma. Being in the EXCO requires a lot of commitment and although it may seem tough sometimes, there will always be someone there to support you, to guide you and to push you to become a better person just because they believe that you can do it. To the current EXCOs, thank you for all the great memories and support through the year! WE LIT! To the future EXCOs, you're all in for a lot of fun and good memories hehe :). Being in EXCO is like having friends, a team and a family in a package! UNIBUDS is a wonderful place to be, there is no place like UNIBUDS. Whee~



ACTIVITIES DIRECTOR
TOMMY LEOW

Dear Unibuddies,

It has been a great pleasure serving you guys as an exco second year in a row. As it is already my final year at uni, it is also time I step down and give others the opportunity to learn and serve you guys in the next term. During my time in UNIBUDS as an exco, this society has become a second family for me, and I have picked up a lot of soft skills that I wouldn't have so if I did not join this family. It is sad to realise that I haven't done much as an exco but I think I have cherished every moment I have spent with each and every of you. To those of you who are still growing in any aspect, experience it well and never regret the past, keep moving forward.

I have enjoyed working with everyone, and would like to thank you for your patience and understanding for me. I wish everyone the best in the future and hope to see you guys again in the future.



SPORTS DIRECTOR
MARCO TANG

Halo everyone! This is Marco, if you don't know me, definitely you never come to my sports session opps. I am your 37th sports director of UNIBUDS! Hope you all like the sports session and have loads of fun in it. Time flies, can't believe it has been one year in my exco term, so happy to see you all this year. Even though I'm writing step down message, feels like I'm writing step up message as all those memories are still fresh in my mind! :)

Throughout this year, I have seen a lot of happy and new faces around our society. I'm really glad that everyone support this society and without any single one of you, it won't be the society where I call HOME! Hope to see everyone again next year and let's grow with UNIBUDS and spread the Dhamma to the world :) Sadhu!



MEDITATION COORDINATOR
RICCO YUDHA

Hello, everyone! My name is Ricco, and it is a sad thing that I am stepping down from my position as Meditation Coordinator here. For me, being an EXCO in UNIBUDS has given me many invaluable experiences and a lot of opportunities to hone my skills as well as my insight about the Dhamma. Working along with my fellow EXCOs has been the most exciting part of the journey! Just look at how we nailed Buddhist Exhibition and Bodhi Nite this year! Then again, life in UNIBUDS is pretty busy especially as an EXCO but nevertheless you just have to enjoy what you are doing and you will never notice that one year will fly past just like that. Anyway, good luck to the next EXCOs being elected, and hope you continue making UNIBUDS an awesome place to gather around! :)



**CHINESE DHAMMA TALK
COORDINATOR**
ZI XUAN (CECE) ZHOU

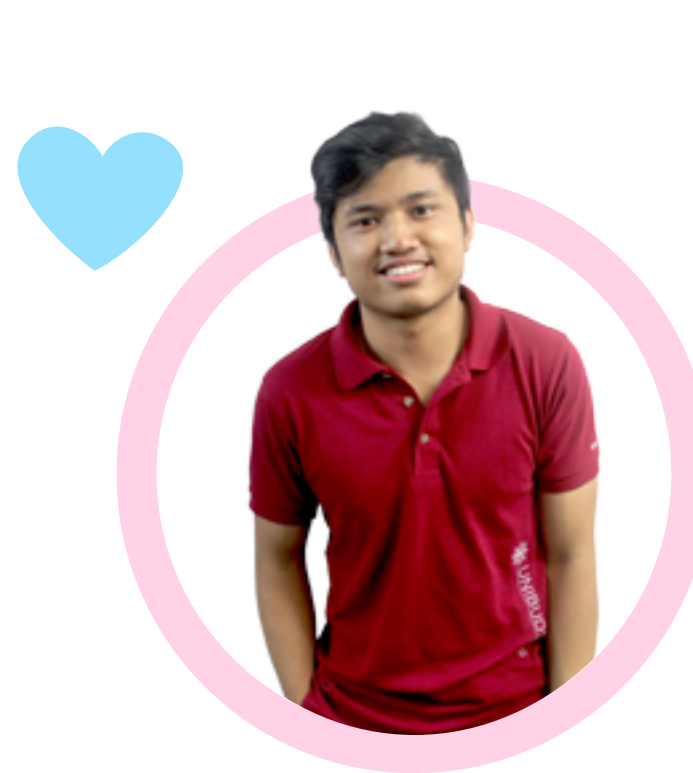
Hello everyone here! Cece Zhou here! I was fortunate to be selected as the Chinese Dhamma Talk coordinator for this year. Being the Chinese Dhamma talk coordinator is a great chance for me to learn more about Dhamma. During the exco journey of this year, I learned how to apply the compassion and wisdom I've learnt from the Dhamma into my work and life. For me, UNIBUDS is not just a society, it is more like a family. We work to learn and learn to love together. I'm so proud that I can be one of this team. Thank you everyone for the support and all the good memories. We turned lots of impossible things possible! Thank you all for creating such a fruitful and beautiful year together! Sadhu!



**ENGLISH DHAMMA TALK
COORDINATOR**
TUSPOL KAWPRASURT

Oh, how time flies. This year I was fortunate to act as the English Dhamma Talk Coordinator for this term and it's given me so much I cannot simply describe by words. By being an EDT coordinator, I received the chance to experience hands-on the ultimate Dhamma of the Buddha. And by no means an exaggeration, having an opportunity to listen to the Dhamma occasionally is one of the Highest Blessings in life (Mangala Sutta). This role has truly opened my eyes to a lot of things and without UNIBUDS and its people, I doubt it would ever happen. :)

I would like to congratulate each and every one of you for being part of this wonderful journey and may you all soon realise the highest goal of Buddhism - "one which give rise to vision, give rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbana." Sadhu!



SACCA EDITOR
KOKO AUNG

Being part of UNIBUDS is like being part of an enormous family, and often a 2nd home for most of us. The environment is warm, people are friendly and I find the moments I spent with UNIBUDS delightful. In a blink of an eye, the term has to come to an end as every good thing in life has to eventually come to an end no matter what. Nonetheless, it has been a very fruitful year for me and I am surprised that I still have so much to learn in UNIBUDS. Being able to be an Exco is undeniably one of the best things happened to me. I sincerely hope everyone will find their joy and comfort in UNIBUDS as I do and to the next term's EXCO, all of you are on your way to embark on a great journey. All is well and never back down in life. Let us continue to cultivate compassion and wisdom in our everyday life. Sadhu Sadhu Sadhu!



ANNUAL MAGAZINE EDITOR
NEE SHUANG HENG

Dear Unibuddies, time sure does fly. It has already been six years since I've contributed to UNIBUDS. My university life would not have been enjoyable and meaningful without the wonderful events, insightful Dhamma learning, all the nice people whom I've come to meet, and of course my fellow 37th EXCO.

Although it is sad that this annual magazine will be the last time I serve UNIBUDS as an EXCO, I'm eternally grateful for the Dhamma teaching which I've come to learn and apply in my daily life. For me, the Triple Gem will always be my guide in life as I continue to further develop as a person. I hope that everyone that comes to UNIBUDS will be able to realise the beauty behind it and apply it themselves while also making spiritual companions along the way. May everyone continue go forth in their Dhamma journey and I wish for everyone to be well, happy and peaceful. Sadhu Sadhu Sadhu!



PUBLICITY OFFICER
JO SHUA OOI

Hey guys, my name is Jo Shua, if you don't already know, and I'm the 37th Publicity Officer of UNIBUDS. Time sure flies, I remember when I first joined the team, I said, "UNIBUDS is not just a society, it's our home, because we are a family." And now, it has finally got to the point where we bid this family goodbye. I'm very grateful to UNIBUDS, for giving me a chance to learn, and to grow into what I am today, because without UNIBUDS, there will be no us, there will be no team, and there will be no family. I'm proud to say that I'm part of the 37th Executive Committee, and I believe that we are all proud to say that we just made 2017 the biggest year yet! With every path that leads to an ending, a new beginning arises, I hope that the next team will continue to contribute to UNIBUDS, to pass down the light and to spread the Dhamma. Sadhu.

UNIBUDS

is

like

family





Let's begin the trip



Down The Memory Lane



To where the 37th term



actually begins....

UNIBUDS

37th Annual General Meeting

Returning
Officer
ROSIANA
LIM

Chairperson
TINA NG



Passing down the wisdom of light from one generation...



...to another...



and begins the 37th group of UNIBUDS family.



UNIBUDS goes to Night Noodle Market 16 Oct 2016





Cook
of the
Year
22 Oct
2016



*Be
Our
Guest*





Introducing the Master Chefs....





Summer Retreat 25 Nov - 27 Nov 2016

Based on the theme
Four Immeasurables 四无量心

邓斯洛

在日常的生活和佛法学习中，我们总会听到“菩提心”，那菩提心到底是什么，通俗来说，菩提心就是“上求佛道，下化众生”，即为了利益度化众生而追求无上菩提的誓愿。佛法中一切法门的修学都是建立在发菩提心的基础上，只有发起大菩提心，佛法的正见才会有着落处。离开菩提心，佛法的修学就会变得空洞和抽象。不论哪一部经典都立足于菩提心，而每一位菩萨的修行都是以发菩提心为起点。如阿弥陀佛的四十八大愿，药师琉璃光如来的十二大愿，观世音菩萨和地藏王菩萨诸大愿等等，诸佛菩萨的愿力都是菩提心的体现。

发菩提心是学佛，修佛的基础，那如何才能至诚地去发菩提心呢？海涛法师谈到：“四无量心：慈悲喜舍，就是慈悲心的意思，只有修习好四无量心，才能

够说是发菩提心。”慈，是希望众生都能得到快乐，从心底祝福众生的欢喜，修习慈心能减少嗔恨心，因为时刻希望众生得到快乐的人，不会轻易对众生发起嗔怒，灰恨的心；悲，就是苦他人所苦，发心底地对众生的痛苦感同身受，怜悯他人受苦的心，故而修习悲心的人，自然就不会去做伤害别人的事情，因为看到众生若因自己的言行受苦，他也会发心底地感到难过。四无量心中的“喜”，是随喜的意思，随喜意为看到好的事情发生在别人身上，能不带憎恨、嫉妒、骄慢心，发心底地为他人感到高兴，看到他人做好事，能真诚地赞叹。由此可见，慈、悲、喜都在传达一个共同的心态，就是喜他人所喜，乐他人所乐，苦他人所苦。而一个“舍”字，则强调了这种心态是要平等的，就是对一切众生，我们都应当怀有慈悲心，平等地去对待他们。

四无量心的意思是通俗易懂的，但是修习四无量心却不如想象中的简单。在生活中，对与我们有亲近关系的人，我们很容易也很自然地为他们欢喜感到欢喜，对他们的痛苦感同身受。然而面对与自己没什么关系的，甚至是与自己有过节的，这种心态不仅很难培养，甚至还很容易衍生出“嫉妒、幸灾乐祸”的心。这样一来，不仅没有发慈悲心，还把嫉妒、嗔恨、傲慢的不良心态放大了，可谓与修持四无量心的目的彻底背道而驰。所以，修习“慈悲心”前，我们要了解为什么要对一切众生都怀有慈悲心？能融法师提到，在社会生活，在人间修行，人不可能一直处在孤岛上，我们或多或少会收到别人的帮助，依赖着别人而生存，所以众生之间都有着直接或间接的联系。举个简单的例子，我们活在世上需要父母的养育，需要粮食，父母对我们有直接养育之恩，难道种植粮食的农民就和我们没有联系了吗？所以说，这个美丽的，多姿多彩的世界其实是众生一起创造的，我们的行为会互相影响，我们同处在一张关系网中，我们与其他众生都是息息相关的。了解了这个真相，自然就能把慈悲心渐渐地从自己亲近的人身上，扩展到一切众生，从而真诚地发“菩提心”。

了解四无量心的内涵、为什么要修习四无量心后，自然是要把四无量心应用到生活中。这过程就是把“慈悲心”转化为“慈悲行”。即使学习了佛法，但不把佛法和生活结合起来，不把佛陀的教诲应用到生活中，这样的修行是不圆满的。四摄法可以很好地指导我们行“慈悲心”。第一种是“布施摄”，布施可以细分为财施，法施以及无畏施。财施我们应该不陌生，它包括了钱财、衣物、食物等物质上的布施，去寺庙添香油钱，为发生灾难的灾区捐款，给饥饿的众生提供食物都是财施；而法施则是关于时间的给予或知识的分享，例如在平时学习的时候为他人讲解困难的知识点，不吝啬分享自己的知识；无畏施则是为别人带来安慰、鼓励、帮助，它虽无形，但威力却十分巨大，因为无畏施可以给别人带来安宁、安详、快乐，这些都是不能以物质来衡量的宝藏。

第二种是“爱语摄”，顾名思义就是说一切让人感到欢喜的、真诚的话，这与佛教戒律中的“不妄语”其实是相呼应的。不妄语要求我们不能说恶意的、会对别人造成伤害的谎言，不恶语伤人，不挑拨离间；而“爱语”则希望我们在这基础上多多诚心称赞他人好的地方，

而不是自赞毁他，借着贬低别人从而达到称赞自己的目的。第三摄是“利行摄”，我们要多做利益他人的好事，多以他人的利益优先。最后是“同事摄”，同事就是大家一起做事，在这过程中应当怀有平等的心，时时刻刻体察关怀别人的困难，主动平等地去帮助他人，而不能摆出高高在上的傲慢的姿态。

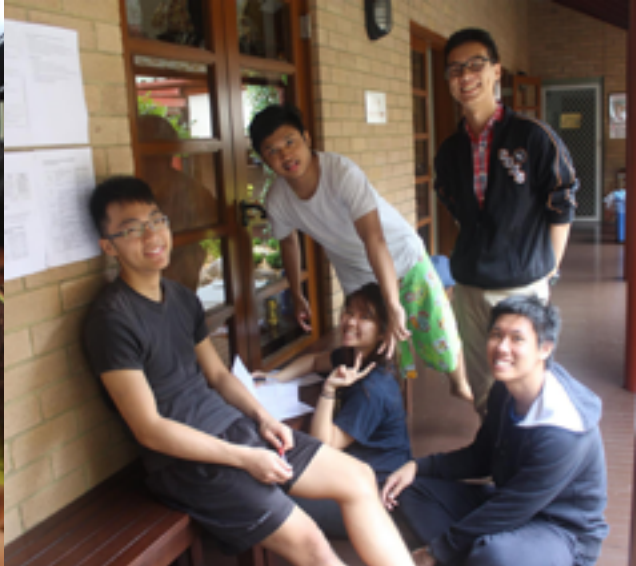
从四摄法的指导我们不难看出，把“慈悲心”转换为“慈悲行”，最重要的是要转换以“我”为中心的心态。太过强调“我”，行事就容易以自己为中心，从而忽略他人的感受，甚至伤害他人而不自知。而要减少自我，多为他人考虑的心态却总是让人难以接受，大家甚至会有“为什么要我为他人考虑，帮助他人？我帮助他人了，他人也会帮助我吗”的想法。这里正好引用净空大师在讲解“菩提心”时的解释：菩提心是大慈大悲，是对一切众生的爱没有条件，菩提心是无条件地爱别人，无条件地帮助别人。为什么？一句“同体大悲”让我们明了遍法界虚空界与自己均是一体，即是一体又谈什么条件？左手有疼

痛，右手给它抚摸，给它治疗，还谈条件吗？牙齿咬到舌头，舌头还要报仇吗？没有条件，没有报仇也没有怨恨的念头，因为是一体。如果我们能领悟大家都是“一体”的道理，自然能从慢慢减少“自我”的念头与行为。

最后，我们需要时刻记得，“慈悲心”与“慈悲行”都是不可染着的。染着就是执着、有所求，而我们烦恼的根源又是来源于执着却不可求。所谓不染着就是做好了就放下，不需要为自己做了好事沾沾自喜甚至到处宣扬，也不需一直关注做了这件好事会给我们带来什么好处。比如为他人感到快乐，同情他人的痛苦后，不需要为自己生起了慈悲的念头而感到异常高兴，布施之后，不需要期待别人也会回报你什么，做了利益他人的事情，也不需要计算自己能获得什么福报，这就是不染着。所以修习慈悲心，实践慈悲行，不染着这三者都是我们能够至诚发“菩提心”的基础。只有真正地发“菩提心”之后，我们才能在修行佛法的道路上越走越远。



*Cultivate peace
first in the garden
of your heart*



*by removing weeds
of selfishness and
jealousy,*



*greed and anger,
pride and ego*



*Then all will benefit
from your peace
and harmony
- Heart of a Buddha*



ORIENTATION WEEK

**20 - 28 Feb, 01 - 03 Mar
24 - 28 Jul 2017**

In our interaction with others, gentleness, kindness, respect are the source of harmony - Heart of a Buddha





在慧命社的日子

曾双圆

转眼间，三年过去了。这三年来，说短不短，说长不长。。。点点滴滴的经历，让我深刻感恩，尤其是慧命社这个社团。如果没成为他们的一份子，或许现在的我，还是个住在安全象牙塔里，没历事的书呆子。

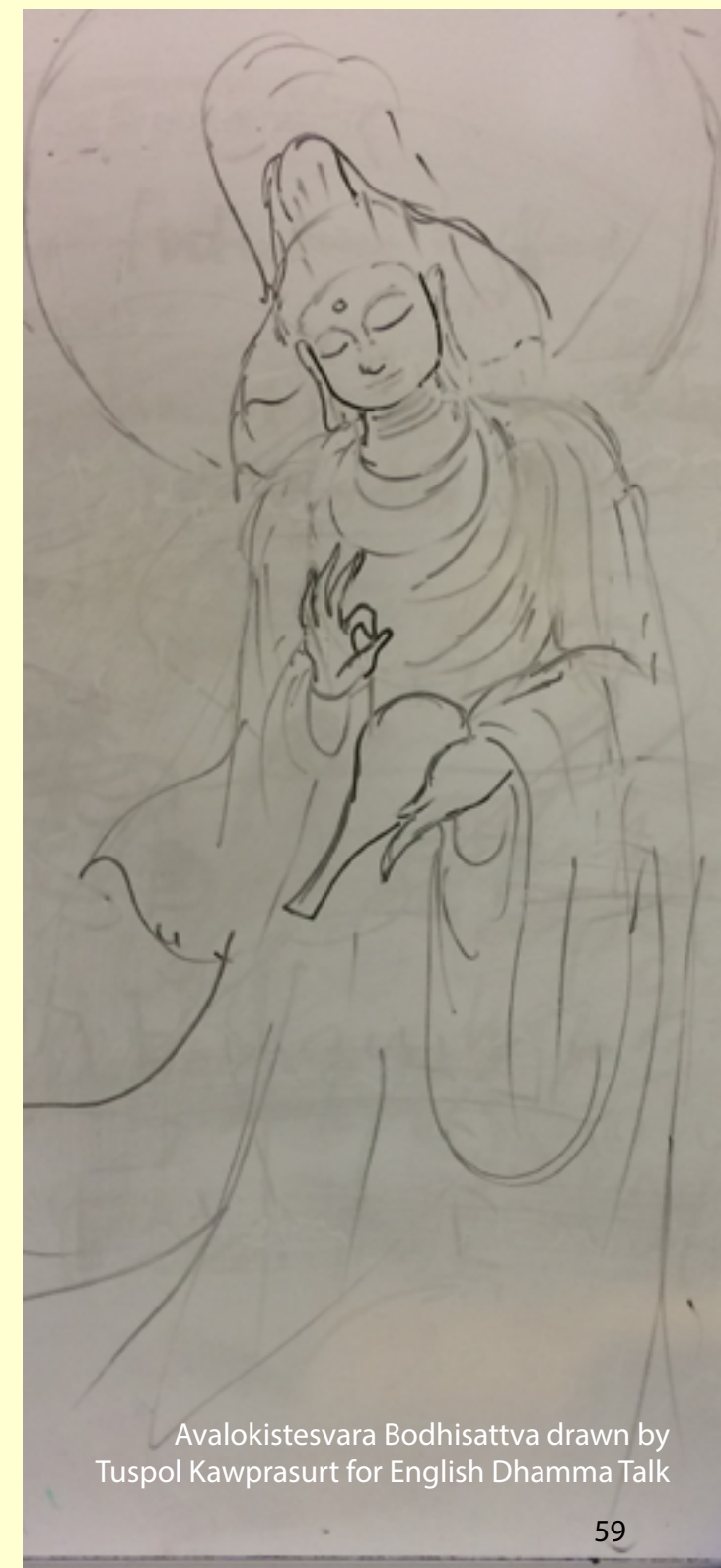
在0-week的时候，我主动联系上了新南威尔士大学的佛学会-慧命社，希望能参与一些佛学的活动，顺带认识一些佛友。慧命社不失所望，甚至有过于之。会这么说，是因为我当时是拿着政府奖学金，所以一心一意只想把学习搞好，衣锦还乡，为国家家人争光，因此不敢花费太多时间在课外活动上。而慧命社除每星期固定的活动（华语达摩班，英文达摩班，静坐班，运动活动）还加上每一两个星期稍微大型的活动比如：Potluck，佛学寻宝游戏，静坐一日班，夏季佛学营，冬季佛学营，菩提之夜等等活动，在大学第一年的我来说，同时要兼顾学业和活动是挺吃力的一件事。

大一第一学期，是我大学生涯中最难熬的日子。除了文化环境上的差异，还有学术上不同的教学方式，让我一直在学习上处在被动和吃力跟上的模式中，学习上特压力。所以当时的我比较专注于出席我当时认为比较重要的活动，比如达摩班和一日静坐班。初参加社团时，我有些不明白为何学生学业课程繁重还要举办一些比较娱乐性的活动譬如：寻宝游戏，运动，potluck，煮饭比赛等等，但参加了这些活动之后，我深刻体会到他们背后的意义和智慧。这些活动看似浅简，有着召集和吸引各种不同背景的学生前来参与和认识佛法的功能。这些活动，让学生们有机会轻松快乐的学习佛法，真正体现了佛法的慈悲和善巧，毕竟不是每个人都喜欢相对严肃的达摩班和静坐班。平时举办的小活动是建立搞大活动的人脉和方法，这也是让慧命社别于一般的其他大学佛教社团的地方，大家平时轻松认识，到大活动需要人力和人才时，就能善用平日积累的好关系，把事情办好。正应了古人说的：“养军千日，用军一时”啊！有智慧地拉拢人心，善巧办事，培养长远的良好人际关系是我从这社团里学到的人生知识。

友谊，是我在慧命社中得到的另个宝藏。别与一般的友谊，在慧命社认识的朋友，都是一起学习佛法的莲友。“在家靠父母，出外靠朋友”，这句话说的不

无道理。在慧命社里，我有机会向师父，学姐学哥们学习，学习他们做事对人恭敬奉献的精神，学习他们不辞劳苦，弘扬佛法的坚定。年长的学姐学姐会主动看护学妹学弟，相同的学妹学弟会尊敬和向学姐学姐学习。大家相处的模式就像家人一样，和乐融融，互助合作。除此之外，社团里人才辈出，这能在筹办大型活动时看得出来。像是一年一度的菩提之夜，社团里总能找到能歌善舞，能说能演的人才。社团里的会员，来自不同的国家，不同的种族和年龄层，这样的不同家庭背景的善友聚集在一起，是稀有难得的体验。

除了在大学学习应用佛法，社团也鼓励我们及给予我们把佛法应用在生活中的机会。在众多回忆之中，当中有几个难忘的回忆：第一次在大型活动当义工，帮忙整理堆积如山的供养品；第一次在人生中和其他义工清除将近四十个大型垃圾桶；第一次帮寺院的师父收集树材，帮忙生起两米高的营火，冬天暖身；第一次当当地学校的助理老师，帮忙管理班上次序等等。。。好多好多的第一次。慧命社可算陪伴了我大学三年来的成长过程，陪伴了我在外国度过的春夏秋冬，伴我走过人生高潮和低谷。因为它，我认识并结交了一帮良师益友；因为它，我的大学生活变得丰富多彩，扩大我的人生社交圈子，改变当初刚到澳洲时古燥呆板的书呆子生活；更重要的是，因为它，我更明白和了解如何把佛法活用在生活上，而不是只在达摩班或经文上听讲朗诵而已。



Avalokitesvara Bodhisattva drawn by Tuspol Kawprasurt for English Dhamma Talk



UNIBUDS Go to ViVid Sydney



Helping at Hwa Tsang Monastery



Handmade cards by Katie Lim



Sports Session



Buddhist Exhibition 2017



一篇文章实在是难以把这三年来在慧命社里体验和收到的恩惠和一一细数分享。对于慧命社，我只有无尽的感恩。我真心：

感恩缘分
让我能成为慧命社的一份子。
感恩慧命社
提供一个舒适的学习环境。
感恩创办慧命社的每一个人。
愿慧命社这盏明灯，
一届接一届，
不断的传递下去。。。
让每一个受到这盏明灯的有缘人
都能够得到安详和快乐。

O-PICNIC

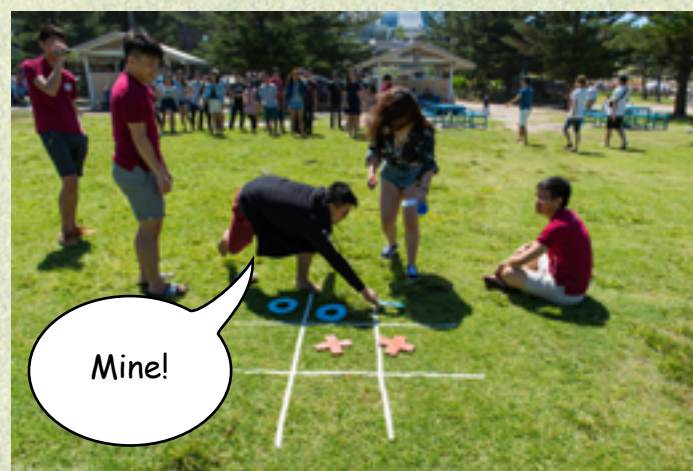
11 March 2017

Let the games begin!



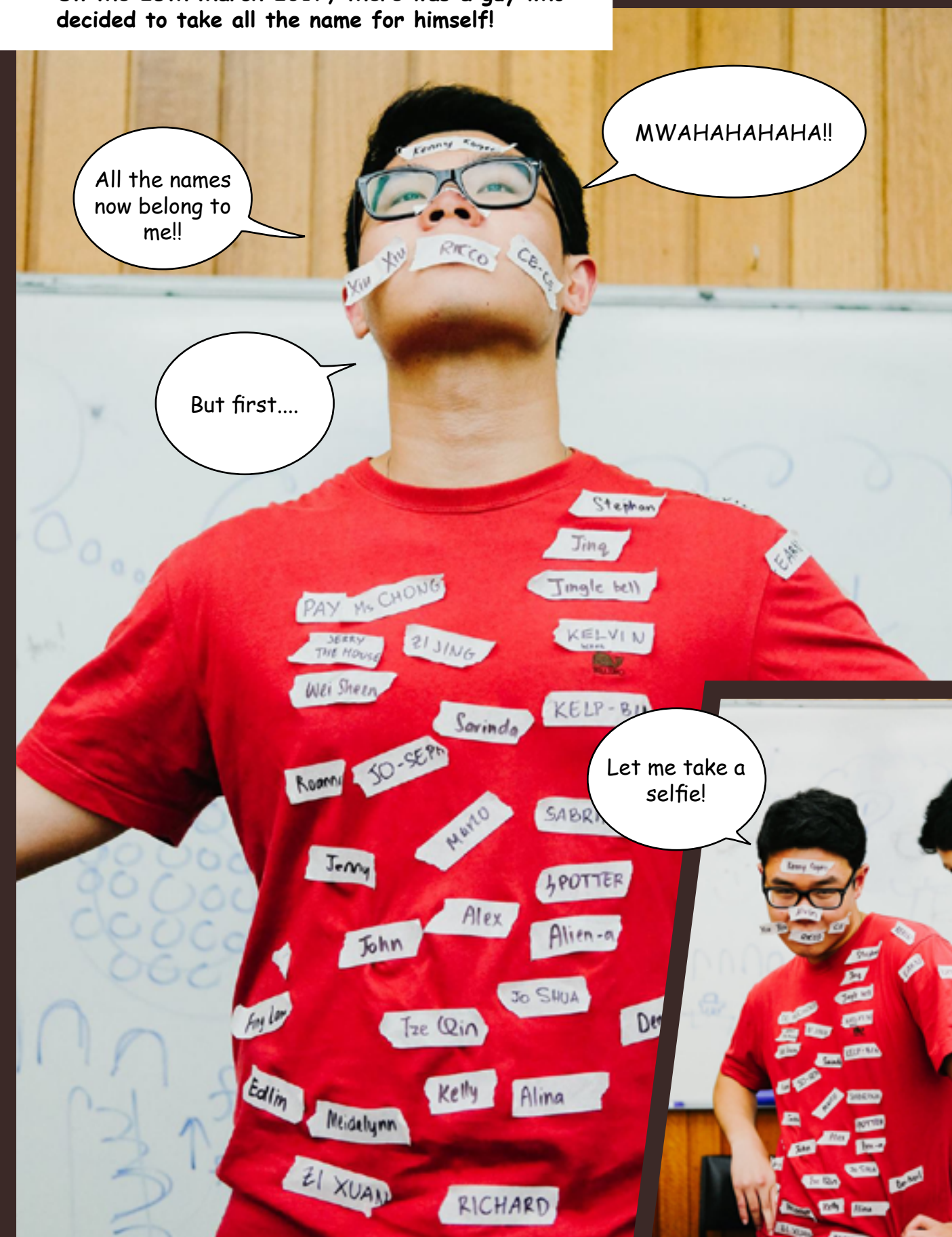
Does this angle make me look fat?





a POTLUCK story

On the 25th March 2017, there was a guy who decided to take all the names for himself!





So cool 😎



Selfie!!



even the smallest act of kindness is worthwhile - Path to Peace



More food!!!



Smiley Receptionist :)
If you wish to see others smile...
... smile first -Path to Peace



Happy Birthdays~
to you 🎵



♥ Ohana means family ♥
♥ Family means no one ♥
♥ gets left behind ♥



Game time!

FOOD!



Through the warmth and friendly atmosphere (and yummy food!) that he felt in UNIBUDS, he no longer hold onto those names anymore and felt more at peace and happy than ever! The end.



Just as water cools both good and bad and washes away all impurity and dust, in the same way

සමමනස

9 APR 2017

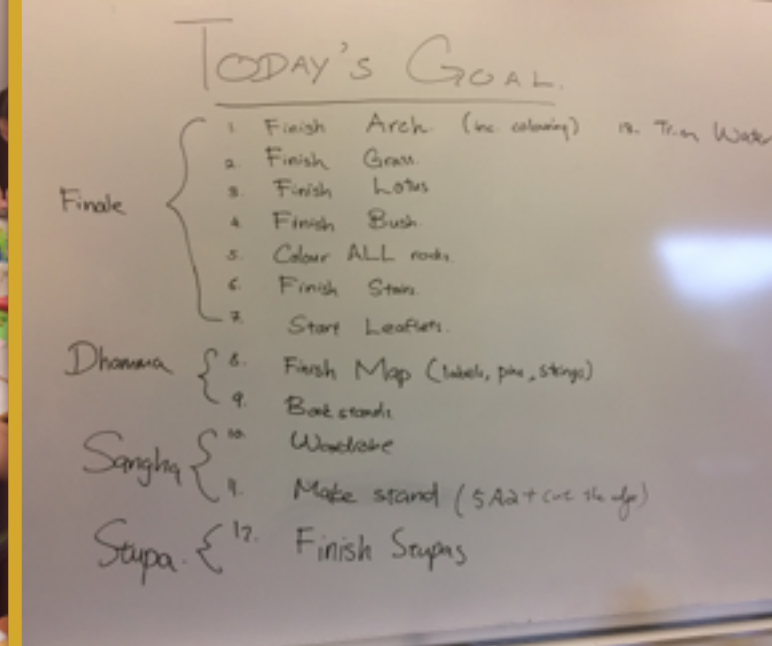


you should develop thoughts of love for friend and foe alike, and having reached perfection in love, you will attain enlightenment - Heart of a Buddha



Buddhist Exhibition 2017





BUDDHIST EXHIBITION 2017
UNCOVERING THE LIGHT OF BUDDHISM

A student-run exhibition of fascinating artworks and artefacts that reveals the meaning of Buddhist practice

EXHIBITION HOURS
Sun - Thu, 23 April - 27 April
9.30am - 4pm
* Closed on Tue, 25 April

OPENING CEREMONY
Monday, 24 April
12.30pm

ADMISSION
FREE!

VENUE
Leighton Hall
The John Nilland Scientia Building
UNSW

CONTACT
Harry 0452 646 414
harrylim94@gmail.com
Jo Shua 0410 469 958
jo.shua.ooi1001@gmail.com

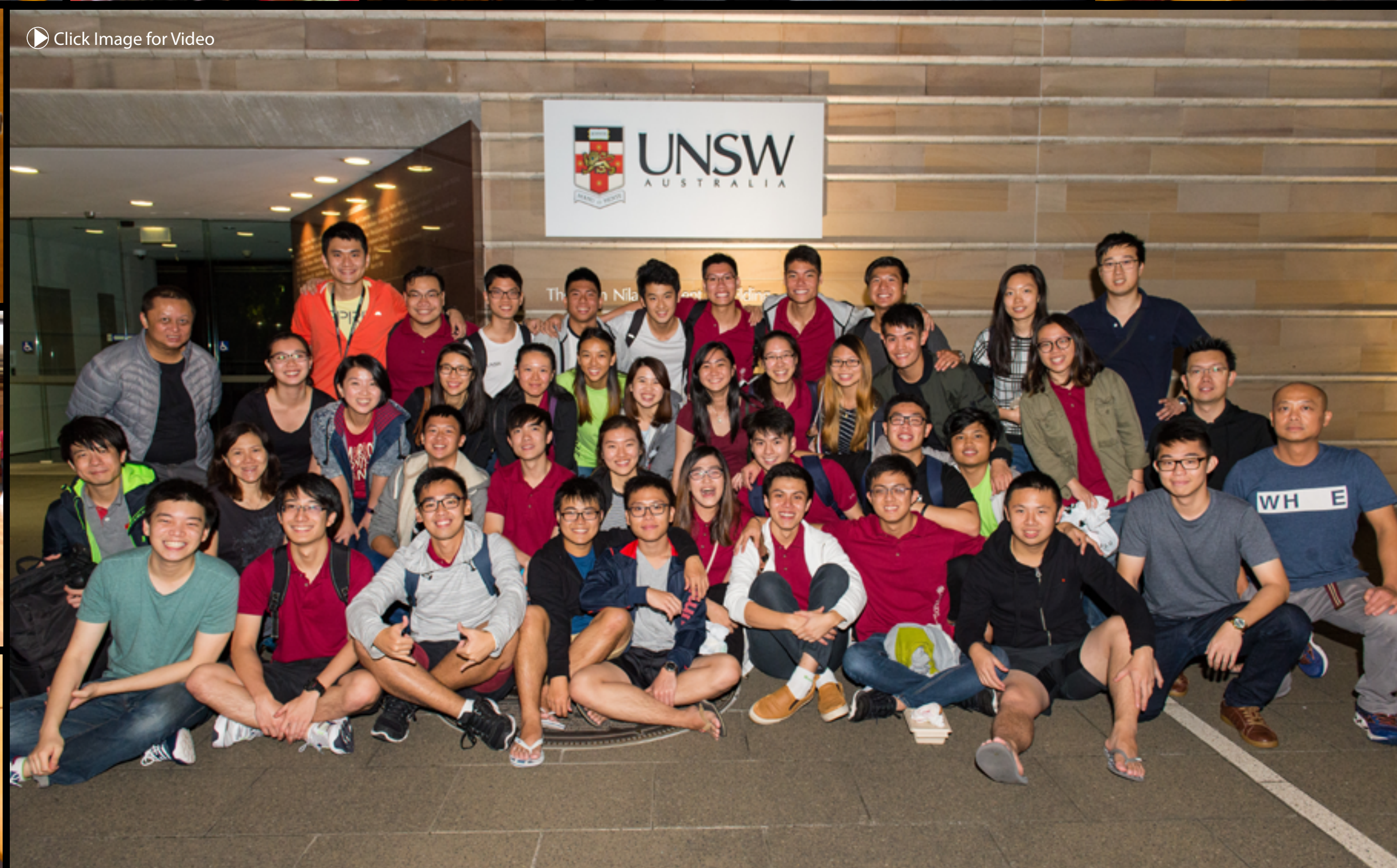
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PREPARATION STAGE









Being a part of UNIBUDS' Buddhist Exhibition 2017 was an amazing experience and I was grateful to be one of the volunteers. It's not just purely an exhibition to showcase Buddhist artifacts, but a learning process of the Dhamma – spreading Buddhist teachings to ourselves and to people around us. Additionally, I was given the chance to experience different things like the preparation stage, helping out in marketing and reception departments of Buddhist Exhibition.

I was truly impressed with the dedicated team as they managed to host such a large-scaled exhibition, which turned out to be a success! From reception to catering, decoration to multimedia, these couldn't be done without detailed and consistent planning from each member of the team. Good job to the Committee and all the volunteers that were involved in the event, and most importantly the visitors who had benefited from the tour.

From the personalised tour, I discovered the story of the Buddha, various kinds of Sutta, Sangha and Pagoda. I love every section because each was presented professionally with informative explanation. For the last bit, there was also a Finale where the visitors could make a wish or write their thoughts on their experience. Not to forget the souvenirs like hand-written cards distributed at the end of the exhibition to spread positivity.

Overall, it is not only about how successful the exhibition was, but also about the people who attended learnt something out of it, regardless of how big the impact was; because I believe that the seed of wisdom and compassion will grow through every bit and pieces in this journey of life.

By Kelly, Jing Hui Tan



BUDDHIST EXHIBITION THANK YOU DINNER

On the 6th May, a gathering dinner was held to thank everyone for their help in making Buddhist Exhibition 2017 a success! Once the clock strikes 8pm, that's when the superhero conference begin!

Paper...

Cardboard...

and lots of glue...



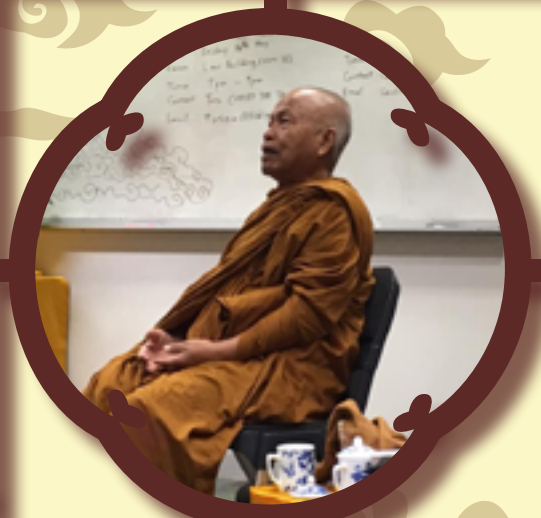
With these new generations of superheroes, they will continue to encourage others to practice the Dhamma and continue to spread loving kindness to all~

The heroes and their creators



VESAK CELEBRATION

20 MAY



*Life is short. Time is fleeting.
Uncover the True Nature.
Purify the mind and heart
to attain happiness.
Be kind; be compassionate.
Be generous; do good.
Concentrate.
Understand.
Awaken*

-Heart of a Buddha

*Winter Retreat
14 July - 16 July 2017
Theme of Attachment and Letting Go*



*When you cultivate your loving-friendliness,
your compassion, your appreciative joy
for others, and your equanimity, you
not only make life more pleasant for
those around you, your own life
becomes peaceful and happy.*

*Cultivation is correcting our faults,
acting from wisdom and compassion,
having a peaceful and tranquil nature*

- Path to Peace





BODHI NITE 2017
26th AUGUST



Firstly, here's some

*B*ehind *T*he *S*cene

Because Bodhi Nite wouldn't have happen without them too! :D





*Treasure Beyond Measure
Joy with Another, Jealousy No Longer*

*We Are All In This Together!
Making History!*



We Lit!

Aren't We Fabulous~?



*Let us let go of our differences
And rejoice in others happiness
Don't always try to win the race
Other's success brings no disgrace
All the struggles that we face
Everything is interlaced
Like a fire that spreads out warmth
We can spread joy around us*

*Little girl
Pause and appreciate
Look at the world around you
Rejoice in all that comes to
And live in joy*

In my dreams...

Would you like some tea?



Only made in Wonderland



Oh Alice dear, where have you been?



Have you heard?

Have you heard?



We're all in this together



A collage of five photographs showing students at a formal event. The central photo shows a young man in a suit and a young woman in an orange dress holding up small silver cups. Other photos show students dancing, holding flowers, and socializing.

who are smiling so bright
My jealousy ignites
All joy now lost in spite
Will happiness ever arrive

Appreciation
A treasure
Our happiness
There's no

Precious
Buried de
Time to s
Your hap
Together
And now
The true

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gh day and night we strive
ng gold and fame to survive
gh it we may not be kind
ng makes us blind
e still deny
e still deny

Precious treasure of life
Endless greed blocks our sight
From all those friends
who are shining so bright
My jealousy ignites
All joy now lost in spite
Will happiness ever arrive

Appreciative
A treasure be
Joy with anot
Jealousy no l
Be happy for
Filling the wo
It all starts wi

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A large group of young people, mostly of East Asian descent, are posing for a group photo in a room with a brick wall and warm lighting. They are arranged in many rows, some sitting on the floor and others standing. Many are making peace signs or similar hand gestures. The photo is tilted diagonally across the page. In the bottom right corner, there is a smaller, partially visible photo of a young woman with long dark hair, wearing a dark top and a pink flower accessory, smiling. The background of this smaller photo is red and green.

g the world with this wonder
starts with you and me

onder

climb ahead
arise
reads



d

head
instead

y

nd measure
combined
nor mine

eciative joy
asure beyond measure
with another
usy no longer
unny for one another

A collage of two images. The top image shows a teddy bear and a large cluster of colorful heart shapes. The bottom image shows a person with glasses and a patterned shirt.

The Show Must Go On!

I knew the existence of UNIBUDS as a society in UNSW from my parents, who were both a part of the society in 1993. As a first-year university student this year, I was excited for new opportunities I could involve myself in, and thus decided to join. I grew up with Buddhism as my family, and majority of my extended family are also Buddhists. However, when I moved to Australia at the age of five, the temples our family visited had completely different demographics to the ones we regularly attended during the limited time I lived in Indonesia. Many of the temples we attended were of an older demographic. Hence, when I actively participated in UNIBUDS' various activities, I was pleased that I was able to make friends with fellow, friendly members who are around my age and who are also interested in studying the Dhamma.

I was also given the privilege of helping Bodhi Nite 2017 as the Sketch Assistant, mainly in charge of supporting and organising the Sketch team with the Sketch Head, Tus. As it was my first time experiencing Bodhi Nite, I felt an immense amount of pressure from my lack of knowledge. Under the supervision and guidance of the Sketch Head and Performing Arts Head, I was able to involve myself during the stages of the conceptual production. Being a part of the Organising Committee for Bodhi Nite requires a huge amount of commitment, and I soon found myself bombarded with messages, calls and

meetings to further discuss the script during the winter semester break. Furthermore, after we completed the script, the semester soon started, and there was the need to source actors as soon as possible. Once auditions were completed, there was also a need to commute myself practically every day to university for rehearsals six to nine in the evening. One of the most challenging aspects I experienced from Bodhi Nite rehearsals was the lack of rest everyone was subjected to and as a result became unwell. However, the heads I was under were extremely understanding when helpers, including myself, explained that we weren't well. I realised that communicating with fellow members on the Organising Committee was crucial in overcoming the challenges we faced as we felt increasing pressure as the deadline closed in. However, thanks to everyone's efforts and supports, I was ultimately able to enjoy the night. I personally had a lot of fun cueing at the front of the stage, especially as I was also able to simultaneously enjoy the actors' performances.

There was so much I learnt which I will forever be grateful for. Although I knew close to nil at the start of it all, I was able to gain confidence and skills in organising various aspects of Sketch, such as costume and assist rehearsing with the actors. The irreplaceable connections I forged are also ones I will be sure to treasure from now on too!

By Chiettha Prajnadewie



BODHINITE THANK YOU DINNER



9 SEPTEMBER



Talking about experiences, perhaps I'll talk about how I ended up in UNIBUDS. This is my first year in UNSW and I had no idea that UNIBUDS existed until my friend told me about the Buddhist Exhibition. Curious as always, I thought I might as well check it out. When I was at the exhibition, I was in awe that they managed to get a lot of artefacts to be displayed publicly, despite how fragile and old they could be. The decorations were wonderful and the explanations were insightful. It opened my eyes to a better understanding of Buddhism. At that moment, I realised I wanted to learn more about Buddhism. A friendly receptionist then approached me to tell me about their upcoming activity the following week and invited me. So, my journey began.

Joining my second event in UNIBUDS had me worried as I only had 1 friend there. Yet, everyone there was very friendly. One by one, they came to introduce themselves and had a chat with me. By just being in a room with all of these people, it's rather hard to not smile throughout the event. This was the day I officially became a member of UNIBUDS too.

After that, I attended the Vesak Day Celebration organised by UNIBUDS. It was a celebration that I usually went to back in my country as well. I was surprised when they organised it here too. Later, the EXCOs (Executive Committees) were telling me about their annual event called Bodhi Night. It is to celebrate the birth of UNIBUDS with a series of performances. They were looking for an assistant for the dance department at that time. As I love dancing

and performing, I thought "Why not?". Hence, I ended up becoming one of the organising committee members for Bodhi Night 2017.

For weeks we practiced. I have never felt so included in a committee before. That is one thing special about UNIBUDS; everyone is always encouraged to participate in discussions and we always support one another. With our hard efforts, we broke history and made our very first integrated performance for Bodhi Night. From there, I was sure that I wanted to be part of UNIBUDS more, contribute to the club, spread the Dhamma and make a difference.

With all the experiences I went through with the members and committees in UNIBUDS, it is really an amazing thing to look into. I felt that I was learning a lot more about Buddhism, its practices, its values and also the beautiful outcome of it. Also, I managed to find a lot of new friends in UNIBUDS. All of us bonded and ended up being like a family. It's a very rare thing nowadays and truly a treasure beyond measure. I want to stay in this 'family' as long as possible, I want to create history and memories with them, I want to know more about Buddhism too, I want to be part of EXCO. Hence, a target of mine has been achieved, I'm currently the 38th Honorary Treasurer of UNIBUDS. If you're reading this, join us, EXCO or member, let us spread the Dhamma and send UNIBUDS to a better future!

by Jin, Yong Ren TAN

38th Annual General Meeting

Nothing is permanent and the 37th term has come to end....

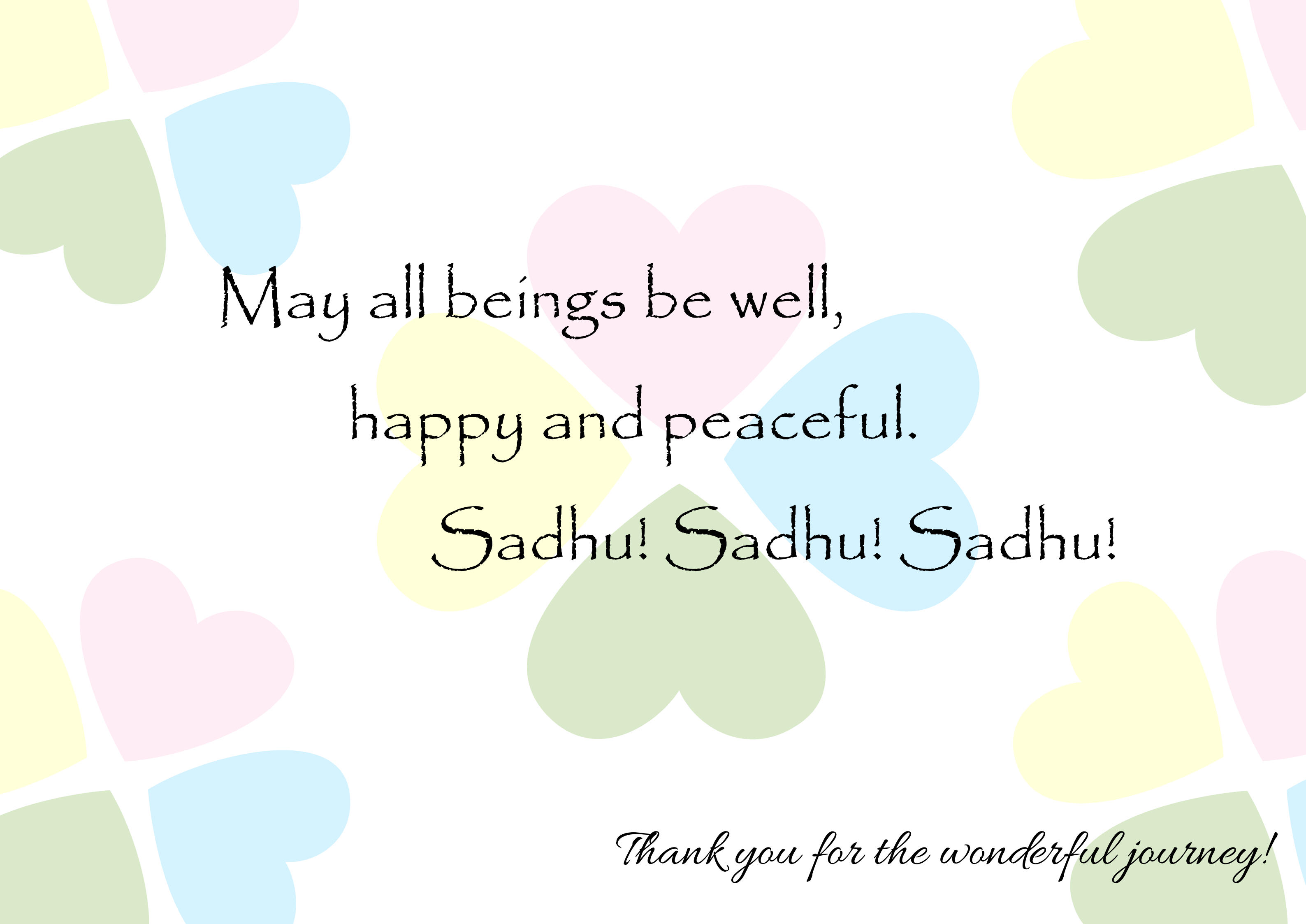


*However the wisdom of light will continue
to be passed on to the next generation*



*And may the Dhamma continue to propagate
for future generations to come*



The background of the image is white, decorated with several large, stylized hearts in pastel colors: pink, light blue, and light green. These hearts are scattered across the frame, some overlapping each other. The text is centered over this background.

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

Thank you for the wonderful journey!

MEMBERSHIP LIST

Honorary Members

LIM Ching Liang
SAW Quee Kin
LEE Kway Yung
TENG Wai Loon
NG John Joon Hu
SEE Graeme
WONG Kah Loon
ONG Yen Lee
KIDDLE Michael
WEERASINHA Tracy
ONG Desmond
CHANDRA Merry
GOOI Chien Hoong
SANTOSO Agus
LAU Wilsen Lius
CHEN Vickey
TEH Ming De
TEH Su Sian
NG Tina
OOI Den Neil

Overseas Members

PRASTYO Edo
SEAH Zhen Hong

Associate Members

CHONG Pei En
CHOW Sheldon
DU Ping
DUONG Canh
LEE Li Jian
LEOW Tommy
LIM Clarence
OOI Jo Shua
WONG Kaichung
WONG Leon
YONG Foh Fan
ZHENG Christopher

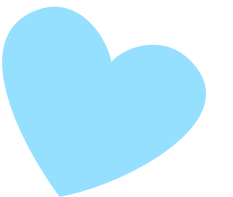
Ordinary Members

AGUILERA REBOLLEDO Karla
Melany
ANDERSON Kenny
ANGKASA Hendry
AUNG Ko Ko
AUNG THEIN May Zin
AYE Hanny Phyo Wai
BAR Daniel
BIAN Yifei
BUDIMAN Jesselyn
CHAN Peter
CHAN Shuang Yuan
CHAN Sid
CHAN Tai Fung
CHANG Chong Yew
CHE Jacky
CHEN Alvin
CHEN Yixian
CHEW May Xuan
CHIU Eva
CHONG Shih Neng Chong
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CHULHANE Andrew
DARMAWAN Ivan
DENG Siluo
DOWLING April
DUONG-RUTTER Leanne
FAM Weiwei
FAN Louise
FANIOLA Chislin
FERNADO Samitha
FONSEKA Dasun
FU Katherine
GARROD Simon
GOH Cze Ying
GOH Jinq Yuen
GUAN Vincent
HADITIO Michael Januar
HALIM Jefry
HANDAYANI Alice
HANDOKO Edwin

HENG Fu Xiu
HENG Nee Shuang
HENG Sophanna
HERMIN Helmi
HO Emily
HO Victor Ho
HUYNH Nguyen Minh Thong
JENNY Natasha
JIE Jerico
JOSHI Bibek
KAWPRASURT Tuspul
KE Kevin
KOALITAS Soehartien
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LAM Edmond
LAU Ray
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LEE Hwei Ru
LEE Jacqueline
LEESONG Stuart
LI Darson
LI Michael
LI Xiang Fei
LI Zibo
LIANG Yifan
LIEW Chantelle
LIEW Paik Yee
LIM Daniel
LIM Eu Shaun
LIM Harry
LIM Katie
LIM Michele Kit Mae
LIYANTO Kevin
LOW Wei Sheen
LU Jiasi
LUK Kai Hoe
METCALFE Simon
MOUSHIS Monique
MULDOON Andrew
MYAT K THWE Phu
MYINT HTOO Ivy
NAM Canace
NG Marcus
NGOV Amy

NGUYEN April
NGUYEN Brianna
NGUYEN Kevin
NIE Ning
ONG Anunciata
ONG Tze Qin
PAITIMUSA William
PAK Andy
PATEL Harsh
PREGORER Amanda
PRAJNADEWIE Chiettha
PRAJNAJAYA Edlin
PRAWIRA Kelvin
QAZI Versha
QUEK Jason
RIYOKO Riyoko
ROSENBERG Jared
ROWLATT Thomas
RUSLI Olivia
SAHA Ayan
SANGHERA Atinder
SARI Aldhytha Karina
SAW Meng Kiat
SIM Stella
SOETANTIO Clarence
SOON Hui Qi
SU Junni
SUDJONO Savvy
SUN Yutong
TAN Anthony
TAN Check Ling
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TAN Jing Ee
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TAN Samantha
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TASYA Agnes
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TO Alex
TRU Monica
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WANF Katie
WANG Weinan
WONG Ian
WONG Jay Sie
WONG Sin Yin
WU Michelle
WU Washington
WUT YI Tharaphy
YANG Hee Jae
YAP Emily
YEOH Joseph
YIN Kyar Nyo
YU Joanna
YUDHA Ricco
ZAW Thiha
ZHANG Eva
ZHANG Yuxi
ZHE Zhang
ZHEN Liyee
ZHOU Zixuan
ZOU Ben
Albert



SPIRITUAL REFERENCE

Patrons

Venerable Tsang Hui
Mahayana
Hwa Tsang Monastery
29 Mackenzie St, Homebush West NSW 2140
Ph (02) 9746 6334

Chao Khun Phra Thepsilaporn
Theravada
Wat Pa Buddharingsee
39 Junction Rd, Leumeah NSW 2560
Ph (02) 4325 7930

Student Organisations

Non-Sectarian

MacBuddhi (Macquarie University Buddhist Association)
Box 16 Student Council, Macquarie University,
North Ryde NSW 2109

Unibodhi (University of Sydney Buddhist Society)
Box 100 Holme Building, University of Sydney,
Camperdown NSW 2122

UTS Buddhist Meditation Society (University of Technology)
PO Box 3210, Broadway, NSW 2007

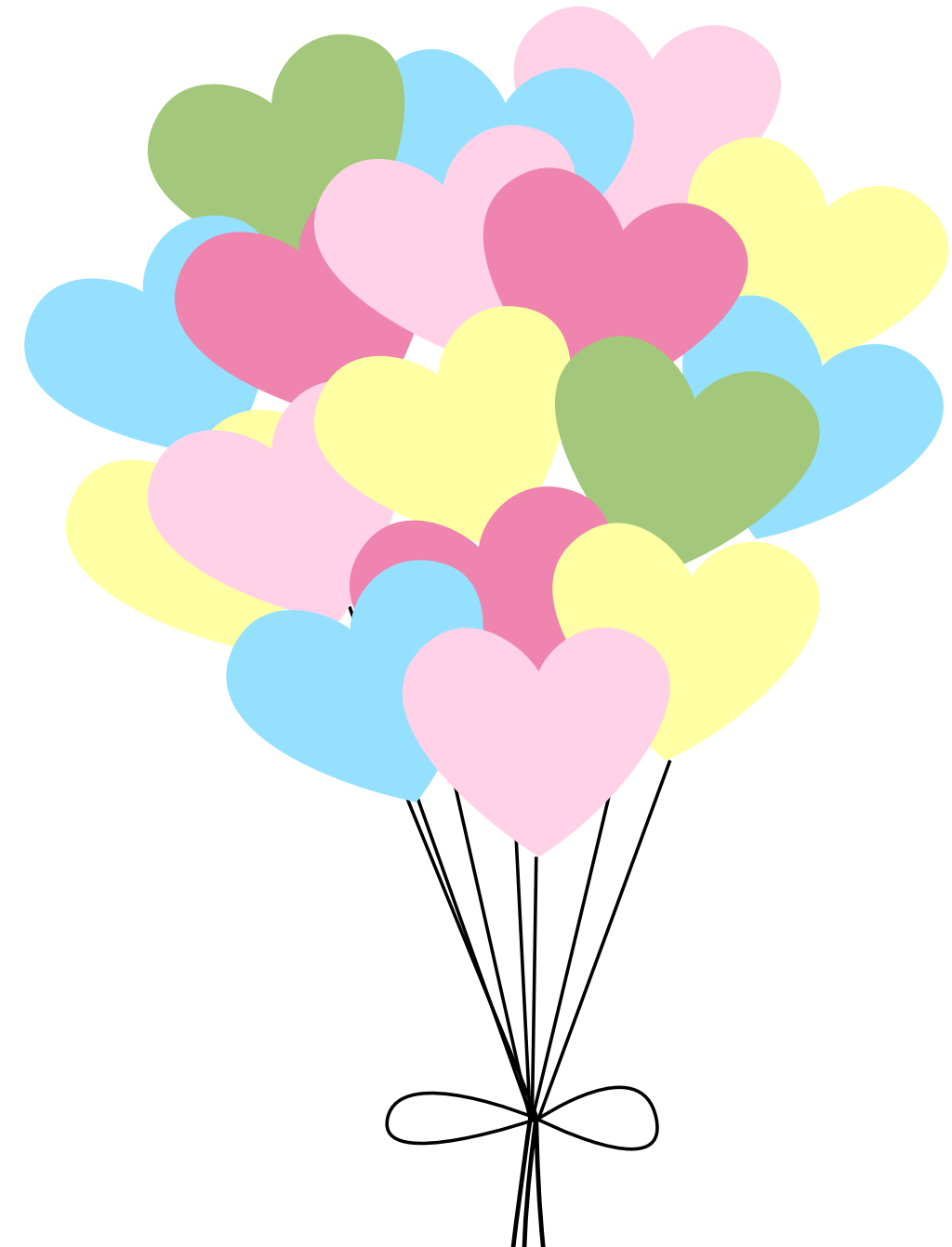
Charles Sturt University Mitchell Buddhist Group (MBG)
c/o Mitchell Association of Student Councils
CSU LPO P.O. box C227 Bathurst NSW 2795
Ph 0414 392 426, Fax (02) 6338 4576

Library and Information Services

Buddha Dhamma Education Association Inc.
Non-Sectarian
78 Bentley Road, Tullera NSW 2480
Ph (02) 6628 2426

Buddhist Council of New South Wales
Non-Sectarian
25/56-62 Chandos St, Sydney NSW 2065
Ph (02) 9966 8893

Buddhist Library and Meditation Centre Library
Non-Sectarian
90-92 Church St, Camperdown NSW 2050
Ph (02) 9519 6054



Avoid all evil,
Embrace all goodness,
Purify one's own mind.
- Heart of Buddha

GLOSSARY

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

Note on abbreviations:

eng – English

pl - Pali

skt – Sanskrit

ch – Chinese

tib – Tibetan

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

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

Anicca (pl) Impermanence.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Four Noble Truths (eng) The briefest synthesis of the entire teachings of Buddhism, which explains the cause of suffering and the means of deliverance therefrom. This was the first doctrine taught by the Buddha after his Enlightenment.

They are: the truth of Suffering, of the Origin of suffering, of the Extinction of suffering, and of the eightfold Path leading to the extinction of suffering. Ariya sacca (pl)

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

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

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

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

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

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

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

GLOSSARY

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

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

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

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

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

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

Parami (pl) Perfections. The stages of spiritual perfection followed by the Bodhisatta in his progress to Buddhahood. In the Theravada ten qualities are given: (1) Perfection in Giving, (2) Morality, (3) Renunciation, (4) Wisdom, (5) Energy, (6) Patience or Forbearance, (7) Truthfulness, (8)

Resolution, (9) Loving-kindness, (10) Equanimity. In the Mahayana scriptures, a partly differing list of six is given: (1) Liberality, (2) Morality, (3) Patience, (4) Energy, (5) Meditation, (6) Wisdom. Paramita (skt)

Parinibbana (pl) Translated as 'perfect quietude'. This term originally had the same meaning as Nibbana (Nirvana) and referred to the stage in which all illusion had been eliminated. It is commonly used to indicate the passing away of the physical body of a Buddha. Parinirvana (skt) Paticca samuppada (pl) See Dependent Origination (eng) Pratitya samutpada (skt)

Relics (eng) The cremated remains of Enlightened Beings.

Sacca (pl) Literally, 'truth'.

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

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

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

Sila (pl) Morality; abstaining from physical and vocal actions that cause harm to oneself and others. It is the foundation of the whole Buddhist practice and is the first of the three trainings by which the Noble Eightfold Path is practised.

Buddhist morality does not consist in the mere not-committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition. For a lay person, sila is practised in daily life by following the Five Precepts. Shila (skt)

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

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

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

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

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

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

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



...where a bud
can bloom
in full



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