

SACCA

UNIBUDS

Vesak Day @ Darling Harbour (Courtesy of Henry Makgawinata)



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Editor's Corner

Hi Everyone!

How is
every-
body
doing?
Hope
you're



all doing well and looking after yourselves. Winter is here again, making it that much harder to wake up in the mornings! On a serious note, make sure to drink lots of fluid and wear plenty of warm clothes. To those of you that have exams, makes sure to study hard and wishing you all the best of luck!

The topic of the 3rd edition of the SACCA is **BUDDHISM TODAY**. We will be discovering the impact of Buddhism as well as exploring issues in its practice in today's modern society. Hope you would all have a great read!

- Roy TC Ng -

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PRESIDENT'S MESSAGE

Greetings and a very good day to all the dearest UNIBUDS members! Here again, I'm sending my greeting to everyone through our UNIBUDS quarterly publication, SACCA. May all be well and happy and do take care of yourself while preparing for the exams.



Top: Past and Present UNIBUDS Presidents

May, was a month filled with celebrations. For this, I refer to the various Vesak Celebration organized by different monasteries and Buddhist organizations around Sydney. Nevertheless, UNIBUDS also organized its own Vesak Celebration at the lodge on the 28th of May. It is a simple yet significant ceremony indeed. In addition, UNIBUDS also participated in the performance held in NSW Parliament House. It was the very first time Buddhist community was granted the opportunity to hold an exhibition and reception in the New South Wales Parliament House in the celebration of Vesak day. It is definitely joyous to be able to share this meaningful day with more people.

UNIBUDS also organised a Pot Luck on the 11th of June 2005. It was a gathering which succeeded in relaxing everyone's mind and the built-up tension just before the exams. Next, UNIBUDS will be organizing a **winter retreat** to the Sunnataram Forest Monastery from the 8th-10th of July. The 3-day retreat will keep us away from the busy and stressful life and experience a monastic life surrounded by tranquility and peace. Some activities included are meditation, chanting, listen to Dhamma talks by venerables of the monastery, as well as to engage in other outdoor activities such as bush-walking. So, do remember to sign up as soon as possible with the coordinators, Vickey and Nicholas!

In August, UNIBUDS will be celebrating its 25th birthday: Bodhi Nite 2005 at Sir John Clancy Auditorium on the 27th of August 2005. The theme for this year is "**Rain falls, Wind blows, Plants bloom**". The theme depicts the meaning that the life or the world is built on a set of relations, in which the arising and cessation of factors depend on some other factors which condition them. For example, any event that UNIBUDS organizes will not be possible without the support, encouragement, assistance and participation for all members. Hence, attached in this SACCA are also advertisements of the various department whereby we will need your assistance and participation. A sumptuous vegetarian dinner will be provided in the night in which UNIBUDS members will be showcasing talents such as singing and acting. There will be also words of wisdom from our patrons, Venerable Tsang Hui and Phra Chao Khun Samai.

To find out more about our activities, please log on to our newly launched UNIBUDS' website, <http://www.unibuds.unsw.edu.au>. I would like to also use this opportunity to thank everyone that has contributed and made this new website possible.

Looking forward in seeing all of you in all UNIBUDS activities! :)

Yours in the Dhamma,
Desy Juliaty
UNIBUDS President

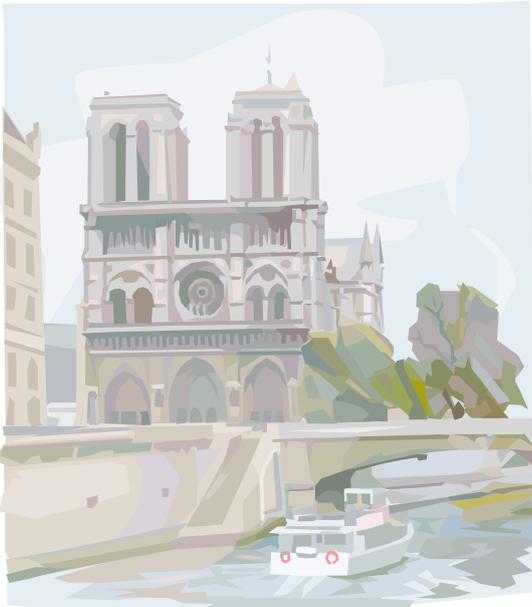


SWITCHING BOATS - BY EVE

In the 2nd Edition of the Sacca, the editor has managed to omit 2 entire paragraphs in the article "Switching Boats" by Evelyn. Profuse apologies go out to both the author and the readers who may have spotted an abrupt break in the flow of the article. As an attempt to rectify this mistake, the article will once again be published, but this time in its complete form! - ed

There was nothing wrong with the old boat. I still look at it and admire it for its ways. It's a comfortable place to be and I'm so familiar with its knobs and dials. I know where it creaks, where it leaks, where I can seek shade, where I can find rest.

I have fond memories of it — bedtime Bible stories, Sunday School lessons, sleeping in the church pews as a child, worship songs and most of all, the people I've grown up with and love dearly.



Switching boats is not always easy. It's tricky business. First you steal a few glances at the other boat, watch it and paddle closer to it. Then you have to somehow muster the courage to tread into it ... something especially difficult when you are so comfortable in the old boat. There will be a time when you have one foot in each boat, attempting to conquer that balancing act. Even when you have firm stance in the new boat, you look back towards the old boat. You still care about the people in the old boat and wonder if they've noticed you were gone. You wonder how to break the news to them. You wonder if they would be alright with it, if this change would hurt your relationship with them.

Some people will try to pull you back — out of concern, out of love. Some would disapprove strongly. Some will just blankly tell you to your face that you've fallen off the deep end. Some let you go with heartfelt well wishes. Some hope and pray that you would come back to their company while others are content if you come back once in a while to visit.

The old boat and its ways remain a part of me. I don't deny that my Christian upbringing is a vital ingredient to whom I am today and for that I am truly grateful. There are still moments where I find myself drawing wisdom from what I learnt in Bible readings and there are also occasions when you will catch me humming a gospel song without being aware I was doing that.

The new boat, Dhamma is just as special. It has carried me to places I had always avoided in the old boat, particularly within myself. I got to see some spectacular sights, meet some incredible people. I learnt its ways and the ways of those who love this boat. It brings me to visit the old boat and many other boats. I particularly love the Dhamma's warm embrace and how it effortlessly releases its perfume of kindness.

The new boat isn't as familiar as the old one. I don't know as much about it as I do about the old boat. It's foreign territory and there are periods when I am not at ease. Sometimes I still stand there wondering what to do with myself, unsure where to be.

It makes for an interesting experience, a continuously learning one. Everyday I learn something new and slowly, the alien become well known routine, part of everyday living. Teachers are all over and as long as you are keen to learn, they are more than willing to teach.

It is often said that in life, we each have our own path and that along the way, our paths cross with certain individuals and events. The very mention of paths leads to the question of destination – where might that be?

I can show you though, how I'm going to try and get there. Every week we gather and share the Dhamma – lunchtime meditation sessions on Wednesdays, Chinese dhamma talks on Thursdays and English dhamma talks on Fridays. Every few weeks, there's meditation on Saturday mornings. On Sundays, we enjoy each other's company in social sport. Add to that list potlucks, birthdays, farewells, graduations and other social gatherings, I am sure you will find as I have, that the people are warm, receiving and kind. It is an environment conducive to the practice of dhamma in everyday life. We learn and practice together, polishing the stained windows through which we view the world.

It's a long shot people say, but give it a shot anyway. It's been a real long shot for me but I found out I can shoot pretty far ... plus ... long shots pay off big time. :)

The author would like to extend her heartfelt thanks to the UNIBUDS family for contributing to her growth, to Chien Hoong - for crossing your path with mine. Sadhu sadhu sadhu. Also thx to Agus, Roy and Ju Lee for assisting in the writing of this article ... much appreciated.

EASTER BREAK RETREAT 25TH MARCH - 27TH MARCH 2005

This Year, UNIBUDS decided to kick off the Easter break with a retreat to Hwa Tsang Monastery in Homebush, whereby participants were offered the excellent opportunity to experience a monastic lifestyle whilst enhancing their knowledge of Buddhism and the Dhamma through activities such as mediation, chanting, Dhamma talks and assisting in chores around the monastery. It was a huge success with over 30 people attending. Special thanks goes to Venerable Tsang Hui and Venerable Neng Rong for hosting this retreat and Milani for organising it.



On the train to the monastery



One of the dhamma discussion sessions



Setting table for mealtime



Lining up outside the Main Hall



Cleaning up around the monastery



Dhamma talk by Ven. Tsang Hui

UNIBUDS ALTAR AND RELIC CEREMONY (15 MAY 2005)

Welcome to our newly refurbished UNIBUDS library. The altar was generously funded by the donation of many UNIBUDS members including those who were overseas. The brief rundown on what was done on that day is as follows:

Background Introduction



Paying Respects



Enshrinement and inspection of relics





Pali and Chinese chanting

Meditation and Transference of Merits



Left: The conclusion of the ceremony
(Group photo)

VESAK DAY CELEBRATION MAY 2005

Vesak Day is the annual celebration to commemorate the birth, enlightenment and mahaparinibbana of the Buddha on the one day, during the first full moon of the month of May.

During the first watch of the night, when his mind was calm, clear and purified, light arose in him, knowledge and insight arose. He saw his previous lives, at first one, then two, three up to five, then multiples of them . . . ten, twenty, thirty to fifty. Then 100, 1000 and so on.... As he went on with his practice, during the second watch of the night, he saw how beings die and are reborn, depending on their Karma, how they disappear and reappear from one form to another, from one plane of existence to another. Then during the final watch of the night, he saw the arising and cessation of all phenomena, mental and physical. He saw how things arose dependent on causes and conditions. This led him to perceive the arising and cessation of suffering and all forms of unsatisfactoriness paving the way for the eradication of all taints of cravings. With the complete cessation of craving, his mind was com-

pletely liberated. He attained to Full Enlightenment. The realisation dawned in him together with all psychic powers¹.

UNIBUDS had 2 events, one the official one at our patron Phra Chao Khun Samai's monastery, Wat Pa Buddharangsee in Leumeah and another on site at the Lodge in UNSW, led by our other patron Venerable Tsang Hui. Unfortunately, he was unable to come, so we were blessed to have Venerable Neng Rong to represent Venerable Tsang Hui to lead the ceremony.

The events though carried out in different ways, both carry the same meaning and only differs in tradition. One notable difference is that the celebration at Leumeah was the Theravada tradition, which involves the venerables sprinkling blessed water at the end of the ceremony. The Mahayana tradition involves us bathing the Buddha at the end of the ceremony while chanting verses to pay homage to Sakyamuni Buddha.



¹ Extract of Significance of Vesak Day by Venerable Mahinda

VESAK DAY CELEBRATION AT WAT PA BUDDHARANGSEE LEUMEAH (MAY 22)



Offering of Dana to the monks



People queuing up for their turn to offer Dana to the monks



Inside the Main Hall

UNIBUDS VESAK DAY CELEBRATION AT THE LODGE UNSW



Stressed out about Uni?

So stressed you can't concentrate on any one thing at a time?

So stressed you keep jumping from one assignment to the next, while trying to study for the final exams?

So stressed you can't sleep at night?

So stressed you have completely lost contact with everyone besides Justice Brennan and Kirby? (Sorry, I study Law. You can find your own alternative substitutes.)



So stressed you can't even enjoy that Max Brenner soufflé with melted dark chocolate encasing a warm, white chocolate heart centre?

So stressed you keep missing all the good jokes?

With the build-up of all these rhetorical questions, and at the risk of sounding like those daytime advertisements, you must be wondering what could be the miraculous cure I'm trying to sell. Or for the more intelligent ones, you may have realised that this *is* a Unibuds newsletter after all, and so obviously I would be promoting Buddhism. If you haven't figured it out yet, well, you truly are stressed.

But how, I hear you say, can Buddhism help me? In response to your unspoken question, I would say, I don't know; I'm just as stressed as you are.

Ah, did I hear a laugh? Or was that a crack of a smile? Did (dare I say) you just forget about your stresses for a moment?

What just happened here? I think it was joy.

Perhaps it was seeing things from a different perspective: the humour in being stressed.

What if we prolong that a little? Stretch that out a bit. Look at *everything* from a different perspective. That doesn't mean ignoring it and hoping it would go away. But working *with* it, rather than *at* it.

Mindfulness: Being mindful and meditative at your work, so you can concentrate on the present task at hand. Tip: draw up a schedule of all the things you need to do, and allocate when you should do them, and devote all of your attention on only that task at that point in time.

Peacefulness: Halt your buzzing mind at night so you can charge up your mental and physical energies for tomorrow. Tip: thinking about sleep hardly induces sleep. Think of something soothing like the gentle orchestras of nature. If you're worrying about something, transfer it onto paper, and have a dreamless sleep.

Loving-kindness to one-self: don't forget that loving-kindness comes from within, but only if we have it in the first place. Take care of your own well-being and happiness. Be kind to yourself. Even if this means a Max Brenner soufflé with melted dark chocolate encasing a warm, white chocolate heart centre. Tip: Just don't get too attached!

Loving-kindness to others: it's easy to practice loving-kindness when the conditions are good, but what about in times of stress? Can we keep sidelining relationships with family and friends until "after the exams are over"? And honestly, are Justice Brennan and Kirby *really* that interesting?

Karma: I'm no mathematician, but this is one formula that I understand: TEACHING = LEARNING. It's true. When you teach a fellow classmate, the process of teaching reinforces your knowledge back to you and develops your mind to think through complex ideas in simple terms. Tip: no charging \$\$\$ though!

Equanimity: As the plaque at Bundanoon's Sunnataram Forest Monastery says, "When the mind is good, everything is good." Find the optimism and goodness in every situation, so you don't miss the good jokes. Tip: recite the mantra, "It's all good." Or keep using the word 'good' whenever goodly possible.

Wisdom: You know, usually we're stressed because we haven't planned things properly. Let's be honest with ourselves here. Who hasn't said in their entire university career: "If only I had started studying earlier, instead of calculating how many minutes there are until my Crim essay is due"? Actually, I might be the only one there.

Finally, what do you think is the most important word in the cliché: "Just do the best that you can do"?

I think it's the word "can."

Tina Ng

WALKING IN THE SHADOW OF A WAVE

Lest we forget, I want to take this opportunity to have a moment of silence to reflect on the tragedy that has befallen us on December 26th 2004. Tens of thousands of lives were lost, forcefully bringing to clarity of how fragile and impermanent life is to nature's wrath.



However despite this tragedy, human endurance and compassion has shone through brighter than ever. People from all over the world came together to rush aid and bring hope back to all those affected by this.



One of my good friends had turned what was to be his holiday destination to join in the effort to help the victims. - ed



Top: Aceh Before and after the Tsunami

Above: Picture of the tsunami hitting the coast.

Right: Aerial shot of the result of the tsunami

The utter and complete devastation of the December 26th Tsunami may have drifted into pages of history, but its continuing impact on the lives of thousands of people remains real.

In a matter of hours the catastrophe enveloped a vast region stretching from Indonesia, Thailand, Sri Lanka, India and the Maldives. In one single blow, an indiscriminating force of nature was able to strike fear, death and destruction into coastal communities around the Indian Ocean.

I actually flew into Sri Lanka only two days after the tsunami ripped through many areas of the small island nation. With a death toll exceeding 40,000 and 1 million displaced in a population of 18 million almost everyone knew someone who either died or was directly affected by the disaster.

Within the first few days I had the chance to volunteer at one of the main aid distribution centres in the capital Colombo. Literally there were dozens of containers and trucks and hundreds of individuals dropping off donated dry rations, clothing and medicines.

The work ranged from sorting the clothing by gender and age, to making parcels of dry rations and sorting out the medicines that were coming in. In addition we would help in the



physical unloading of containers and reloading of trucks that were then sent to the areas of need.

It was inspiring to be able to work alongside so many people from all walks of life all eager to help in whatever small way in the nation's hour of need. There were people of all ages and even tourists on holiday that were giving up some time to help.

In a sense it was a tragedy that brought out the best in people all over the world. The generosity of the international community was unparalleled.

In driving through southern Sri Lanka I saw relief teams from Italy, USA, Israel, India, Holland, England and Japan. This sense of international solidarity helped ease the huge burden that the tsunami left in an economic and emotional sense.

The real scale of the disaster only became apparent when I visited the affected areas. While the pictures on television were horrifying in their own way, to see the destruction first hand was almost surreal.

In going down to the city of Galle, we passed town after town that could no longer be distinguished. The giant waves had reduced these once thriving communities to indistinguishable piles of rubble.

Rail lines twisted, concrete scattered in all directions, survivors sitting in the shells of their shattered homes, some lining the streets begging for help. It seemed like a scene from a war zone, almost a nuclear wasteland.

Even more heart wrenching was speaking and listening to the refugees in the tent camps that had been set up. Even one month after their ordeal most could not recall their experiences without breaking down. Some had lost almost everyone in their families.



In one refugee camp that I visited in southern Sri Lanka there were 53 tents set up in the grounds of Buddhist Temple. That accounts for over 53 families whose lives were changed forever in a matter of minutes. It makes you stop and think of the fragility of our material possessions, our relationships and even our lives, all things we take for granted.

~ HARSHAN ARTHURELIYA

THE PATH OF BUDDHISM²

There are many different traditions and systems, the Mahayana and the Theravada, the Pureland and the Ch'an school, there are the Tibetan, Vietnamese, Chinese Korean, Thai and Japanese Buddhism. Out of the broad range of teachings available we may get confused with which one to choose from or we may want to take the whole lot and learn as much as we can. The main thing is to choose the one that is most suitable for us.

During the Buddha's time, there were no written words to record his teaching. The Buddha taught his disciples meditation. Through meditation they contemplate on how the mind function and respond to outside changes. After the Buddha passed away, his disciple Mahakasyapa organised the First Council to compile the teachings into Sutra and Vinaya, which are the rules and regulations for the Sangha and the laity.

Over the next 100 years, Buddhism spread to other regions of India, people started to analyse the Dharma and different interpretations have given rise to some very profound philosophy such as the establishment of the Middle School, compilation of the Abhidharma and the formation of the Theravada and Mahayana Schools.

“ Learning Buddhism is learning about ourselves....A spiritual path is not reserved for monks”

When Buddhism was transmitted further abroad to South East Asia and China it was adapted in the local culture but transformed into new form due to geographical and psychological aspects, but the essence of the teaching remains. The principle of practice is universal.

The Buddha never told his disciples to believe what he said. Instead he encouraged them to test and confirm his teaching, to discover for themselves through direct experience, to recognise that all things are impermanent and possess the non-self nature . Everything depends on one another to arise, develop and pass away. The Buddha is not aiming to explain the universe or give us knowledge; his teaching guides

us to have a direct experience of reality.

Learning Buddhism is leaning about ourselves. We learn to develop natural mindfulness throughout the day. We watch our mind and we see how it wavers to conditional changes . We come in direct contact with our greed, anger and folly as we strive for a joyful life. A spiritual path is not reserved for monks, nuns or priests. Any person who is looking for peace and happiness can have it. It is not an escape from reality. It is an odyssey.

It is a life long journey of exploration. An adventure into heart of the heart. This journey can surprise us with many wonders while at a time breaks our ego and shatter everything to pieces, which we believe and have held onto for a long time. Spiritual awakening can be a painful process because we face ourselves directly and be honest with our limitation and defects. We need tremendous courage and strength, a kind of warrior spirit to battle the fear in opening the mind and heart. We may ask, 'Is it worth the effort? Am i determined to exchange the deluded and happy-go-lucky person for so much pain. Yet it is the path to awakening.

² Taken from Nan Tien Monthly No 67 August 2002

LAW OF DEPENDENT ORIGATION



The Law of Dependent Origination is one of the most important teachings of the Buddha, and it is also v e r y profound.

The Buddha has often expressed His experience of Enlightenment in one of two ways, either in terms of having understood the Four Noble Truths, or in terms of having understood the dependent origination. However, more people have heard about the Four Noble Truths and can discuss it than the Law of Dependent Origination, which is just as important. Although the actual insight into dependent origination is that life or the world is built on a set of relations, in which the arising and cessation of factors depend on some other factors which condition them. This principle

can be given in a short formula of 4 lines:

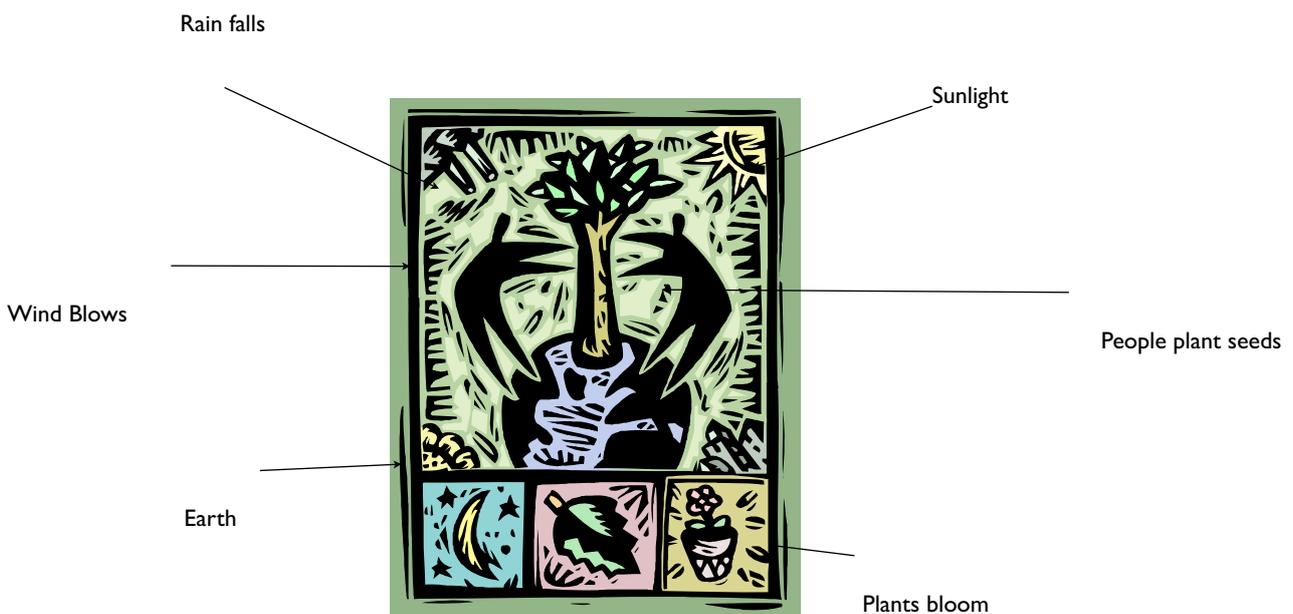
*When this is, that is
This arising, that arises
When this is not, that is not.
This ceasing, that ceases.*

On this principle of interdependence and relativity rests the arising, continuity and cessation of existence. This principle is known as the Law of Dependent Origination or in Pali, *Paticcasamuppada*. This law emphasises an important principle that all phenomena in this universe are relative, conditioned states and do not arise independently of supportive conditions. A phenomenon arises because of a combination of conditions which are present to support its arising. And the phenomenon will cease when the conditions and components supporting its arising change and no longer sustain it. The presence of these supportive conditions, in turn, depend on

other factors for their arising, sustenance and disappearance.

“The basis of dependent origination is that life or the world is built on a set of relations..the arising and cessation of factors depend on some other factors

The fundamental principle at work in dependent origination is that of cause and effect. In dependent origination, what actually takes place in the causal process is described in detail. To illustrate the nature of dependent origination of the things around us, let us consider an oil lamp. The flame in an oil lamp burns dependent upon the oil and the wick. When the oil and the wick are present, the lamp burns; if either is absent, the flame will cease to burn. Similarly, in an example of a plant, it is dependent upon the seed, earth, moisture, air and sunlight for the plant to grow. All these phenomena arise dependent upon a number of causal factors, and not independently. This is the principle of dependent origination.



In the Dhamma, we are interested to know how the principle of dependent origination is applied to the problem of suffering and rebirth. The issues is how dependent origination can explain why we are still going around in Samsara, or explain the problem of suffering and how we can be free from suffering.

According to the Law of Dependent Origination, there are 12 factors which account for the continuity of existence birth after birth:

1. Through ignorance are conditioned volitional actions or kamma formations.
2. Through volitional actions is conditioned consciousness
3. Through consciousness are conditioned mental and physical phenomena.
4. Through mental and physical phenomena are conditioned 6 faculties (five physical sense organs and mind)
5. Through the 6 faculties is conditioned contact
6. Through contact is conditioned sensation
7. Through sensation is conditioned desire, 'thirst'
8. Through desire is conditioned clinging
9. Through clinging is conditioned the process of becoming
10. Through the process of becoming is conditioned birth

11. Through birth are conditioned decay, death, sorrow, lamentation, pain, grief and despair.

This is how life arises, exists and continues; and how suffering arises. These factors may be understood as sequentially spanning over a period of 3 life times: past, present and future.



In the dependent origination, ignorance and mental formation belong in the past life, and represent the conditions that are responsible for the occurrence of this life. The following factors, namely consciousness, mental and physical phenomena, the 6 senses, contact, sensation, desire, clinging and becoming, are factors involved in the present life. The last 2 factors, birth and decay and death, belong to the future life.

The process can be ceased if the formula is taken in reverse order: Through the complete cessation of ignorance, volitional activities cease; through the cessation of volitional activities, consciousness ceases; through the cessation of birth, the other

factors of death, decay, sorrow, etc., cease. Therefore, one can be free from the rounds of rebirth through the eradication of ignorance.

According to the Buddha, whilst he was speaking to Ananda: It is by their not being able to comprehend the Dependent Origination, that people are entangled like a ball of cotton, and not being able to see the Truth, are always afflicted by Sorrow, born often into conditions that are dismal and dreary, where confusion and prolonged suffering prevail. And, they do not know how to disentangle themselves to get out

Edited extract from "Law of Dependent Origination" in the book What Buddhists Believe, by K Sri Dhammananda

UPCOMING EVENTS!

WINTER RETREAT 2005

UNIBUDS will be organising another retreat over the winter break. However, this time it would be in the Theravada tradition. It would be held at the Sunnataram Forest Monastery in Bundanoon. This 3-days retreat is from **8th - 10th July 2005**, and the purpose of this retreat is to learn and to practice meditation in a calm environment and at the same time deepen the knowledge of the Dhamma. The theme for this retreat is **"Interdependency: how all things are linked"**. Activities scheduled include: breathing and walking meditation, bushwalking, tai chi, yoga and many more. Food and accommodation would be provided, and the only cost that you would need to pay for is the trip to get there (\$15 for a one way train fare). To give you some idea of what to expect, here are the pictures from last year's winter retreat:



The construction of the Pagoda



Yes, it snowed! *"Its a Winter Retreat Miracle"* - Joe K



Group picture at the conclusion of the Retreat



Tai-Chi in the morning

**BODHI NITE 2005 - RAIN FALLS, WIND BLOWS, PLANTS BLOOM**

Yes, that's right, Bodhi Nite is coming soon! More specifically, it will be on 27th August and it's going to be big since it's the 25th anniversary! In case some of you have never heard of Bodhi Nite, it is a night of performances such as sketch, choir, musical performance and dance. This year Bodhi Nite theme is **Rain Falls, Wind Blows, Plants Bloom**.

The theme seeks to explore the the concept of Dependent Origination in Buddhism, which is particularly fitting especially since it marks 25 years of our society's university presence from a small shack with 20 odd members to its current state and over 200 members. However, we would never be what we are if not for the support of our patrons, past and present excos and of course all our members.

So make sure you keep the 27th of August free on your calendar! Dinner will also be provided so all you need to do is bring yourselves.

For those of you who would like to be involved, its still not too late to join any of these departments:

Sketch Department

Hey, there! Love the movies, theatres, operas, or sketch shows? Interested or think you may have the hidden talent in acting? Then you should join the Sketch department and we shall discover/expand the talent in you. You do not have to be a professional actor, as long as you are interested in acting and willing to have fun, we want you! For further information for the juicy plots of the play, or if you would like to join in the fun or contribute your skills in acting, contact Vickey Chen at 0412-436-065 or email vickeychen@student.unsw.edu.au

Choir Department

If you like to sing in the bathroom like me, please stop doing it! As a Buddhist, we shall try to be more considerate to our housemates and neighbours.. The good news is, there is currently a better and more meaningful way to express your love for singing and music. Welcome to the year 2005 Bodhi Nite Choir Team, which I would like to call it the WEBCT (Warm and Enjoyable Bodhi Nite Choir Team). If you are interested in spreading the Dhamma and indulging yourself in your own voice at the same time, you are the person we are looking for! Interested...?! Or if you would like to know more... please feel free to contact Shie Haur at 0401-520-976 or bme_haur@yahoo.com Let us together make the jaws fall, stage blows, Bodhi Nite blooms!

Program Master Department

Love to be in the spotlight? If you have a flair for public speaking and are fluent in English or Mandarin, volunteer to be an MC and host Bodhi Nite 2005! Alternatively, we will also need a translator who is eloquent in both English and Mandarin to translate our patron's Dhamma talk on the night. If you prefer to stay out of the limelight, volunteer to be an usher (male only) to escort Venerables onto the stage for the lighting ceremony. Please contact Puay Yeong at 0410-580-875 or puayye@yahoo.co.uk or Boon Hua at 0422-866-515 if you are interested.

Multimedia Department

What we do?

- Storyboarding
- Scripting
- 2D Animations and 3D Animations
- Assisting Sketch and Choir Departments in their digital needs
- Credits, Etc.

Are you interested in joining the Multimedia Department for the coming Bodhi Nite 2005? We do a lot of exciting stuffs from animations to credit rolls, of course in Buddhism perspective and concept. You are welcome to join us!

Wilsen Lau (Head of Multimedia Department) at 0425-273-903 or wilsen3@debourk.com

Joksin Ong (Assistant of Multimedia Department) at sinfully@hotmail.com

Publication Department

Do you know what Bodhi Nite is about? Here's your chance to let people know using your creative talents! We need helpers with lots of enthusiasm to fire up people's imagination. Let the public know what Bodhi Nite performance is all about! It would be a bonus if you can draw or use desktop publishing software but those skills are not mandatory. Participate in this fun experience by contacting Milani on 0411-015-859 or milani@student.unsw.edu.au

Marketing Department

Hello2 all.. Bodhi Nite 2005 is just a stone thrown away of our head! Yes, that nite full of splendid performances that are Dhamma enriching as well! Anybody interested in promoting the presence of this upcoming event, gaining some marketing experience, making heaps of new friends and most importantly... contributing to bring up the success of this fabulous event; stop...don't ponder too long... let's come and join us in the MARKETING DEPARTMENT! Yeah! :) For further enquires, please contact Adeline at 0404-637-818 or begabegu@hotmail.com

Decoration Department

Hi everyone! Are you creative and artistic? Having interest in design and decorating? Then we are looking for people like you! No.. no.. you don't have to be creative and artistic though.. As long as you are interested in helping and decorating for Bodhi Nite 2005, feel free to join us :) You will make new friends and gain new experiences and it's going to be fun! All are welcome.. no exception, no specific knowledge required. Again, if you are interested or have any enquiries, please do not hesitate to contact me, Elmung at 0404-120-958 or timun1202@yahoo.com.au

Backstage Department

Hey guys.. A night full of performances and shows...can you imagine how would it run smoothly without good backstage coordination? If you prefer to stay behind the scenes and would still like to contribute for the success of the event; Backstage department is the right place for you! No particular skills/ knowledge required, all we need is the enthusiasm, some of your time and smile to work together as a team and have fun! Let's make Bodhi Nite 2005 a successful one :) If you are interested and any further enquiries, feel free to contact Vivi at 0410-758-746 or veebreeze84@hotmail.com

Technician Department

Think you are good at audio operating/engineering? Has an inkling of knowledge on sound and lighting technician experiences? Technician department is the one for you! Would like to lend us a helping hand? Please contact Nicholas Yaw at 0410-496-842 or nicholasyaw@gmail.com if you are interested or would like to know more about technician department works. Limited space available, so hurry up!

Receptionist Department

Hi everyone! Want to help out during Bodhi Nite, but struggling with other commitments?
 Want to have a blast while meeting new people?
 Have a flair for 'service with a smile'?
 Want to get involved?

If your answer is YES to any or all of the above, come join the Receptionist department for the upcoming Bodhi Nite. We need as many people as we can get to be ushers, greet venerables, welcome the audience and just be part of a dynamic team. Trust me, it will be an unforgettable experience!
 Interested? Contact me, Roy at 0413-746-117 or royng8@gmail.com

Catering Department

Hello everyone.. Yippee.. Bodhi Nite 2005 is coming! Let's get it rolling again. Feel the excitement yet? Catering department is welcoming each and everyone of you who have passion in cooking and enjoy serving to join this department. Being part of Catering department is fun, simple yet meaningful. Helpers are required for preparing the vegetables (i.e. chopping and cutting), cooking rice, desserts and help the Chefs to prepare food for lunch and dinner for our guests and lovely team and helpers :) I guarantee you it will be fun!! You may learn some basic cooking kungfu/skills from our famous chef too!! So please do not hesitate to join us. If you are interested, please contact Erlin at 0421-874-388 or erlins@gmail.com

Transportation Department

Hi everyone, Bodhi Nite is coming soon. This 25th year is very important so we need to make sure everything runs smoothly. Transportation department is looking for anyone who would like to drive or has a car and members who are 25 or above to rent and drive a rented car. We need your driving skills to transport venerables from monasteries, things from UNIBUDS Library and food from Hwa Tsang Monastery to Clancy Auditorium. If you have a car or are available to drive and can help please contact the Transportation department, Nick Lavery at 0412-997-950 or n.lavery@student.unsw.edu.au or Nishan at 0411-165-364 nishd2000@yahoo.com

Archive Department

The Archive department is responsible for documenting the process of coordinating Bodhi Nite 2005 - from the beginning stages to grand rehearsals and finally the long awaited night itself! Helpers will have the opportunity to have behind-the-

scenes look into the different departments that prepare for Bodhi Nite 2005 and help capture treasured memories :) We're looking for individuals that are interested in taking photographs and filming using a video camera. If you have a video camera that you are willing to loan us, please also contact us. Come and join the team! For enquiries, additional information and to join the Archive team, please contact Evelyn at 0413-805-695 or evelyn.ong@gmail.com or Henry at 0404-125-182 or hmakgawinata@yahoo.com

HUMOUR ABOUT BUDDHISM

Two Drunk monks³



I took my son, Ian to a farewell party for some friends returning to their country. Ian, age 9, wisely observed that some of the participants drank too much (I was not among those). On our 1 1/2 hour journey home, I spoke to him about the importance of moderation. After thinking for sometime, Ian said, "Dad, I have a story that I just made up."

"There were these two Buddhist monks who had about 13 beers each. One had to walk home quite some distance.

'Will you be all right to walk home?', the one asked

'Of course, I will take the Middle Path,' he replied."

(Contributed by Thomas Roberts)

Flapping flag

Four monks were meditating in a monastery. All of a sudden the prayer flag on the roof started flapping.

The younger monk came out of his meditation and said:

"Flag is flapping"

A more experienced monk said: "Wind is flapping"

A third monk who had been there for more than 20 years

said: "Mind is flapping."

The fourth monk who was the eldest said, visibly annoyed:

"Mouths are flapping!"

(Contributed anonymously)



³ Taken from <http://www.serve.com/cmtan/buddhism/Lighter/>

HOW MEDITATION CAN HELP YOU⁴

You can have 4 different descriptions about a single person, using words and names. To that extent, words are vague and uncertain. Zen meditation refuses to use words or theories because it dislikes any uncertainty. A meditation practice only pursues clearness and when that is understood one can accept everything. Then one's whole life enters a state of clearness and certainty.

The original meditation practice sets itself apart from analyzing consciousness and awareness. So how can we in reality, where theory and analysis make up the foundation of the society in which we live, practice meditation which excludes theory and analysis?

Another very important thing is to examine closely how this exclusion can affect our lives. What we fear most is the fact that everything that happens on this earth is actually good, true and philosophical, existing harmoniously together. But we see and understand this with darkened minds, thus causing suffering that makes us regard the true state of the world as something we should deny and distance ourselves from.



When we think about it carefully, strictly, all things on earth came into existence naturally, through cause and effect, and including everyone of us. But even whilst living in this harmony, we struggle against it, trying to free ourselves from it, and conflicts arise.

The aim of meditation, the essence of Dhamma, is to create and rediscover our values. Instead of throwing something away because we think its bad, we should remodel it, cultivate it, make it more valuable to use to our advantage.

To do that we need to acquire wisdom by changing our attitudes towards our understanding and knowledge of different things. I think meditation is the best way to build up this wisdom.

The idea is to concentrate and question without the desire to find the answer. One must just question. This is easier said than done, but this method is the Kong-An meditation's first and last most important point (*Kong-An means "puzzling speech" for more background into this, read up on Zen Master Vovu, who created Kong-Ans - ed*)

When you keep practicing this way, many thoughts surrounding you will disappear and you are left with one single question. When that time comes, the practice becomes easy and enjoyable, but beware as for one's understanding becomes deeper, at times one may come in contact with the sensations of awakening. The time will come when you will be able to concentrate and meet your true timeless self, and be thankful and satisfied. You will not only be paying respects to the triple gems, but to everything around you.

⁴ Excerpt from Ki Hu Sumin's dhamma talk ("*Zucchini and Tofu*")

[推荐]风的感悟

风在空中吹，不见它有拣择，它的心从不在任何一件事上停留，也不执著于任何一物。它从不留恋任何东西，它是没有分别的，因此就那样地潇洒，不知道何谓痛苦，也不知道何谓欢乐，因为这一切都不能动它的心，不能让它起心动念。它知道这一切都是假相，不必要去执著它，哪里有事物的实体可得呢？不必要犯傻。因此它很自在。它在空中自由地来去。



我们世上的人，都认为自己很聪明，执著我的，我所有的，分别心、执著心那样地重，至死都不肯舍弃。因此放纵贪嗔痴，广造众业，轮回六道，无有出期，苦不堪言。佛陀讲：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”可是世人却就是看不破，放不下，不肯吃亏。因此不能够象风一样潇洒自在。

我却认为，吃亏就是占便宜。试想，因果是谁的因果呢？难道自己做了，要别人承受吗？因果是自己的因果啊！用尽千方百计，难道是欺骗别人吗？是在欺骗自己啊！能够深信因果，我们必然也就心安了。佛门里常讲“种瓜得瓜，种豆得豆”、“如是因，如是果，如是本末究竟”等。《红楼梦》里有写王熙凤的诗，写得很好：“机关算尽太聪明，反误了卿卿性命。”我们为什么不能宽厚地待人、诚恳地待人呢？孔子，大圣人，他讲：“我欺谁呢？我欺天吗？”是啊，我们谁都不能欺骗得了，欺骗的是自己。我们为什么不学学风，它无时不在给我们说法，佛法都在里面了。我们为什么不能从中觉悟呢？

还是让我们静下心来，聆听大自然的音声吧。

文 / 洪啟嵩

談到命運，很多人都有算命的經驗，無論是基於好奇，還是在迷茫時的指點迷津，對於命運，都是感到如此無法掌握。加上中國人對命運的看法，又常和「因果」、「宿命」、「業障」等交織糾纏，令人更加無奈。

在民間流傳著許多似是而非的因果觀念，看似警世為善，事實上卻常誤把宿命論當成因果論，以為命運是注定好的，只能無奈的接受。

宿命論的迷思

很多所謂「相信因果」的人，面對一切事情時，常說：「這一切都是命！」尤其是傳統的中國婦女，當先生對她施以暴力時，最常聽見的說法就是：「這是我欠他的。」不斷的壓抑與隱忍。

這種對宿命論的觀點其實是充滿漏洞的，看似相信因果，實際上卻是違背因果。怎麼說呢？如果她這輩子被老公打是因為上輩子她打他，那上上輩子呢？上上上輩子呢？.....照這樣子推算回去，真是很難釐清到底是誰欠了誰。如果現在的果是過去的因，那麼現在的互動，是否正在造成未來的另一個果呢？如果忍耐沒有慈悲與寬容做為基礎，那麼反而是不斷地蓄積著另一股怨恨的能量，冤冤相報，輪迴糾纏了。



到底什麼是命運呢？命運能不能改變？什麼樣的命才是真正的好命？釋迦牟尼佛對命運的看法如何？以下我們逐一來探討。

印度「業」的輪迴思想和命運極為類似。「業」(Karman)，是指「行為」之義。業的思想原來是印度獨特的思想，印度人認為業是招致輪迴轉生的一種動力。後來被佛教融攝之後，謂以此「業」為因，能招感苦樂果報，投生於六道之中，這種會牽引至六道的業力，稱為「引業」。而以同樣生於人道而言，又有富貴貧賤、高矮美醜等種種差別，這種圓滿程度的業力，稱之為「滿業」。而我們所共同生活的這個世間美好清淨與否，也是這個世界眾生共同感得的果報，可以說是居住在此地眾生共同的命運，有的國家富足，有的國家動亂，這是某個國家人民的共同的命運，也就是所謂的「共業」。

佛法的因緣觀

命運、業是怎麼來的？



在佛法的觀察中，認為無論是命運、業，乃至宇宙中的一切現象，都是由

「因」、「緣」所產生的，也就是所謂的「因緣觀」。

「因」可以說是主體條件，

「緣」則是輔助條件。釋迦牟尼佛體悟了這個因緣的道理，而說出「有因有緣世間

集，有因有緣集世間；有因有緣世間滅，有因有緣滅世間。」這四句話總攝了佛法的因緣觀，也是佛法的根本。

「有因有緣世間集，有因有緣世間滅。」這兩句是講

「理」、是講宇宙一切生

成的道理，「有因有緣集世間；有因有緣滅世間。」這兩句是講「事」、是講宇宙萬物生成的現象。只要因緣條件具足，則一定可以產生某種結果。

因此，預知未來是否可能呢？在佛法認為，只要條件夠，而且觀察的方法正確，預測未來的命運絕對是可能的。在佛教中有所謂的「天眼通」，就是可以看到未來的命運，只是佛法並不強調這種能力，也不認為這樣能對未來有什麼幫助。

我們常聽人說：運不好，要去給人改運，卻不知道這樣的改運有改等於沒有改，其實這個「運」還是他自己的。除了自己，沒有人能為你增加什麼或減少什麼。這些「運」絕對是自己的福報，俗稱的「改運」，只不過是將自己的「負債程序」或「賺錢程序」調換一下，讓自己先將福報借貸出來用而已，總體資產債務還是一樣的。這種「改運」只是在不得已的狀況下做的緊急處置，讓生命苦迫的狀況稍得紓緩一下，得以有機會行善、積福、修行，真正改變自己的命運。

命運的本質與超越

命運能不能改變呢？

佛教裏有一個著名改變命運的例子，就是了凡居士的故事。袁了凡年少時，偶然認識了高人孔先生，他精通推算天數、命理、事情的吉凶，無論大事小事都很靈驗。孔先生為袁了凡詳細地推算了仕途、子嗣，乃至某年命終，皆一一記錄下來。袁了凡逐年比對，幾乎無一不準，從此他更相信命中一切都是天數注定，對事情也就抱著澹然無求的態度，凡事盡本分就好。

一直到某年，他在南京棲霞山遇見雲谷禪師，使他的人生產生了極大的轉變。他和雲谷禪師靜默對坐了三天三夜，沒有一絲妄念。雲谷禪師讚歎的說：「先生靜坐了三日，沒有一絲妄念，真是不簡單！」

了凡回答：「實不相瞞，我的命已經被孔先生算定了，一切榮辱、生死都是早已注定，妄想改變也是無能為力的，所以也沒什麼好妄想的。」

沒想到雲谷禪師笑著說：「本來以為先生是個了不起的人物，原來也是一介凡

夫。」 袁了凡楞住了，「難道順命而行也錯了嗎？難道還有更高的生命境界嗎？」他幾十年來一如止水的心境，忽然生起一股湧動的力量。

「丈夫自有沖天志！一般人當然是被命所定，但是對極善和極惡的人來講，運數就作不了主。你這二十年來被算得準準的，難道不是凡夫嗎？」

「你被孔先生算定的一切，都是命中本來的果報，但是如果你從今以後躬自內省，長養德行，力行善事，廣積福德，這是你自己造就的福德啊！」

禪師的一席話點醒了袁了凡，於是在佛前懺悔，發願作三千件善事，每日以功過格詳細的記錄實踐，並每日持誦準提咒作為專修之法。

袁了凡起初的號為「學海」，自從受教於雲谷禪師時，就改號為「了凡」，意思是他明了立命的道理，不再同一般凡夫一樣隨波逐流。從此他時時刻刻力行善事、善念，自己感覺到生命和以前大不相同了。

如此過了兩年，他去參加科舉，原本孔先生算他是考第三名的，他卻考了第一名，且又中了舉人。孔先生算的命已經不準了，從此袁了凡更加精進，在行善的量和品質上繼續不斷的提升。孔先生原本算他命中並無子嗣的，最後也生得一子。原本孔先生算他的壽命只有五十三歲，但是他自述其一生經歷時，年已六十九。

所謂的「宿命」、這輩子的「業報」、「禍福」，都是我們過去所作，其中力量最強、而現今浮在表面的業。如果我們所引進的力量，超乎這個結構，那麼就掌握了改變命運的關鍵；或者是我們引進了智慧，明白了：「原來這個結構不是固定的。」，於是我們將這個結構改換的話，那麼也就超越了命運。



什麼是命運的結構呢？佛法認為「業性本空」，一切的業、命運都是沒有永恆不變自性的，是空的，無常的，隨時在改變的。因為，連「我」都沒有自性，何況是「我的命運」、「我的業障」？既然「我」都是由因緣所生，那麼「我的業障」怎麼會有真實呢？真正障礙我們的，不是「業障」；而是我們認為「我們的業障無法改變」；真正讓我們無法改變命運的，是我們認為「我們被命運所控制」。





因果三階，取回生命自主權

我將佛法中面對命運、因果的態度，歸納成三點，稱之為「因果三階」：

一、堅信因果：

要改變命運的第一個要件，就是「堅信因果」，對因果有正確的認識。如果認為一切都是無因由而來，是隨機產生的，或是操縱在命運之神手中，隨著其喜惡而賜予人不同的命運，或是認為命運是固定不可變的，這樣的一切努力就沒有意義了。因果是最合乎科學的，如是因得如是果，在何種條件下得到何種結果，如果我們想要獲得何種收穫，也要如是播種、耕耘。

因此，超越命運的第一步，就是要堅信因果。

二、接受事實：

堅信因果之後，對於目前所發生的一切，心中沒有不平與怨懟，不管是可知的近因，還是不可知的遠因，我們都能了解事出必有因，即使是以目前自己的智慧無法清楚的了解，還是能坦然接受目前的狀況，再決定下一步怎麼走。

無法接受事實的人，不是充滿衝突與不滿，就是常做出不切實際的空想，作白日夢。只有面對事實，接受事實，才能如實觀察自身目前的條件，進一步從這樣的基礎下，找出自己的優勢與弱勢，作出最佳的決斷。

三、永不認命：

在結果發生之前，永遠有改變的可能，這是永不認命的精神。在任何事情尚未發生之前，我們都要努力注入正面的條件，讓事情往最好的方面發展。

在經典裏，常可看到佛陀的授記、預言，這是佛陀根據目前的因緣條件，在沒有太大的改變之下所作的觀察預測，他並沒有預測未來的興趣，反而很歡喜大家進度超前，提早成佛，讓他的預言不準，這就是佛法的「精進波羅蜜」。

當我們了解了命運的結構，正確認識因果，取回生命自主權時，實際上已經開始啟動新命了，只不過是我們的努力不夠、條件不夠而已。

倘若我們努力了十天條件還不夠，那麼第十一天條件可能會夠；倘若第十一天條件還不夠，那麼第廿一天條件可能會夠；我們所作的努力，絕對會造成某種程度的改變，正如同佛經中所說的「功不唐捐」，而我們的人生，也不再是等待幸運眷顧的可憐傢伙，而能自主掌握命運、再造新命！





HAPPY BIRTHDAY!!



June

Billy **Mok** Shanty **Joeng** Milani **Ho** Wing Hien **Kwan** Christine **Taharudin**
Zhi Hang **Song** Henny **Kusuma** Kathy **Yong** Kelly **Wong** Kathy **Wong**

July

Adeline **Sugianto** Wee Han **Lim** Caroline **Campbell** Mely **Triono**
Suwane **Pongpraky** Jing **Zhang** Emily **Bek** Eng Liong **Ang** Elisa **Santoso**
Jin **Guo** Wai Koon **Teng** Wai Pan **Teng** Chandra **Wijaya** Desy **Juliaty**

August

Min De **Teh** Agus **Santoso** Cheng Man **Kook** Nathan **Jacobs**
Stefen **Chandra** Vickey **Chen**

UNIBUDS Wishes each and one of you a **HAPPY HAPPY BIRTHDAY!!!**
....May all of you always be well and happy...

ACKNOWLEDGMENTS

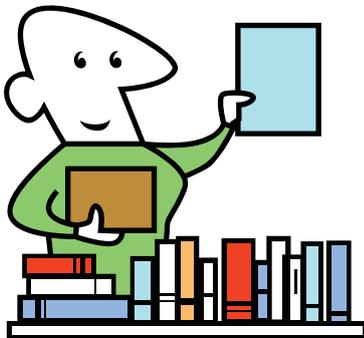


The editor would like to thank everyone who contributed to the edition of this SACCA, who without them, this publication would not be possible:

Tina, Harshan, Evelyn, Desy, Erlin, Milani and also Henry and Kevin for providing all those pictures

Siang Yee, Wee Han for their brilliant work on the Chinese SACCA and Kean Beng for being the acting consultant/interpreter due to my lack of comprehension of the Chinese language!

Finally, thanks to all the UNIBUDS members for their continuous support for all these years, as without you, the society would not exist!



UNIBUDS Announcements

NEW WEBSITE!

Launched on the start of June, UNIBUDS has a new look! Come check out our new website <http://www.unibuds.unsw.edu.au>

Thanks to Joksini and Vickey for their wonderful effort in making this launch possible!

**UNIBUDS LIBRARY**

Come visit our library at Level 3 of the Squarehouse. It is open from 12-2PM Monday - Friday during session. We have a great selection of Chinese and English dharma books, videos and tapes. For more information, please contact Erlin Singgih (0421 874 388) or mail erlins@gmail.com

Calendar

July 8th, 2005

Winter Retreat at Bundanoon

August 27th, 2005

Bodhi Nite 2005
(25th Anniversary)

October 1st, 2005

Annual General Meeting

October 15th, 2005

Cook of the Year

Contributors

TINA NG EVELYN ONG



HARSHAN ARTHURELIYA



CHINESE SACCA

SIANG YEE CHUAH



WEE HAN
LIM

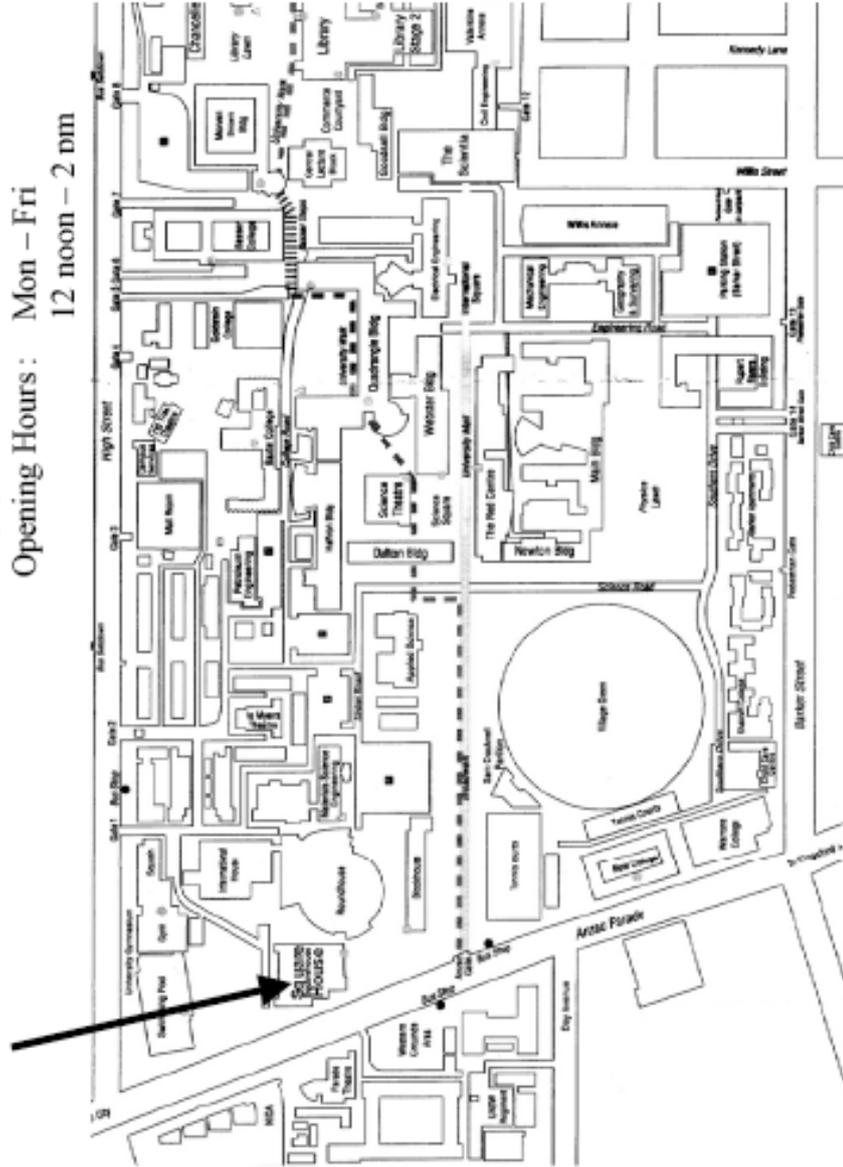


Unibuds Library

Room 311, 3rd floor, Squarehouse
UNSW, Kensington Campus
Phone: 9385 6082

Opening Hours : Mon – Fri
12 noon – 2 pm

We are here!!!



SQUAREHOUSE

