



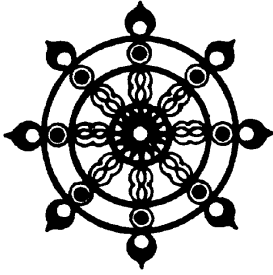
A Newsletter for the Members of UNSW Buddhist Society

<http://www.unibuds.unsw.edu.au>

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Buddhism: the Here and Now



Unibuds UNSW BUDDHIST SOCIETY

Where a bud can bloom in full...

S A C C A

Summer 2005/2006

December – February 2005

Mark your calendars!

- Summer Retreat
- Orientation Week
- Orientation Picnic

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President's message

Dear friends in Dhamma,

A very warm greeting to everyone. How have all of you been? It must have been a hectic month for those who had just finished their exams, and I hope that you take some breaks, rest well and enjoy your holiday. For those who are working, I hope you are well too and the end-of-year break is just around the corner!

It is with my deepest sincerity that I am here addressing everyone as the new 26th UNIBUDS President. Together with the other eleven Executive Committees, we hope to bring everyone an exciting way of experiencing, learning, and practising the Dhamma.

The successes we had in Bodhi Nite, retreats, and all other activities through the year 2005 were very uplifting, it was indeed a great year for all of us. These would not have happened without the supports and contributions from everyone.

Although UNIBUDS activities will only resume when the next semester commences, however please do look out in our website and check your emails for there might be some unofficial UNIBUDS activities that we might be organising for those who are staying in Sydney to have a catch-up together perhaps during Christmas or New Year.

We hope that UNIBUDS will continue to receive all the supports in order to achieve its objective spreading the Dhamma. And we sincerely hope that you will find UNIBUDS a wonderful place to learn and practise Dhamma, and a place for strong friendship bonding. Wishing you all the best in everything you do and enjoy your holiday. May you be well and happy always.

Yours in Dhamma,
Wilsen Lius Lau

This Issue – Editor’s Roadmap

I think when tragic things happen, it is on the surface. It's like the ocean. On the surface a wave comes, and sometimes the wave is very serious and strong. But it comes and goes, comes and goes, and underneath the ocean always remains calm.”

– The Dalai Lama

Dearest UNIBUDS friends,

Welcome!

With the turn of the UNIBUDS Exco team, you now have **Tina** to turn your Dharma Wheel in each SACCA edition. I’ve spent many happy hours reading SACCA and it is now my utmost pleasure to be editing it.

In this edition, we will be exploring the “**Here and Now**” of Buddhism. As most of you know, Buddhism is more than 2,500 years old, but its relevance and benefits remains with us today. From 6th century to our contemporary 21st century, the faces of this human race have changed dramatically, but what of the mind? The virtues of generosity, compassion, and wisdom are still among us, but so are the defilements of greed, hatred, and delusion.

We begin our journey with some **Pali Chants**: proclamations of the past that resonates into our future. Our path then leads us to **Erma Bombeck’s** feature, which captures the essence of our existence, and focuses ourselves to the “Here and Now.” We then venture to Wat Ba Pong Monastery to discuss the practice of Buddhism with **Achaan Chah**. After that, we’re in for an extra treat, as two Unibuds members share their stories with us. **Jessica** speaks of her personal insight and practice of Mindfulness, and **Julian** narrates a businessman’s pursuit for happiness and wisdom in the modern world.

Our odyssey takes a sharp turn into a more familiar terrain as we sail into UNIBUDS headquarters. Organisers of **Cook of the Year** deliciously describe the eventful event; **Kathina** is informatively reported; and our beloved **English Dhamma Talk** (EDT) is nicely narrated by (who else...?) our EDT Co-ordinator. To ironically end our journey, we have some opening words from our newly elected **Executive Committee** (EXCO).

I hope you have a pleasant journey, and thank you for flying with **SACCA**.

Tina Ng

**This is your
magazine and your
society too!**

Sacca is a quarterly newsletter managed by Unibuds members for Unibuds members.

It is here to keep members informed of upcoming activities and recap on past events. It is a forum of Dharma information and discussion.

So if you have any ideas, thoughts, stories, anecdotes, articles, pictures, poems, jokes...basically anything that's Buddhist related and in 2D, please send it in! I'm more than happy to receive works from you, as well as feedback!

Letters and emails are most welcome.

- Ed.

Pali Chants

“Dhamma is very subtle by nature and when it is being proclaimed by chanting or reciting it echoes over the entire world so that it can be heard in all the corners of the three worlds by everyone who is capable of hearing it.”

– Venerable Acaiya Phra Mana Boowa

1. Passages for showing respect for the Triple Gem

**Araham samma-sambuddho bhagava,
Buddham bhagavantam abhivademi**
*The Lord, that worthy One, perfectly
Enlightened,
That blessed One, the Buddha, I revere.*
(Bow down once)

**Svakkhato bhagavata dhammo,
Dhammam namassami.**
*The Dhamma of the Blessed One is
perfectly expounded,
That law/path/teaching, I venerate.*
(Bow down once)

**Supatipanno bhagavato savakasangho,
Sangham namami.**
*The Sangha of the Blessed One's disciples
has entered on the good way,
That pure community, I reverence.*
(Bow down once)

**Namo tassa bhagavato arahato samma-
sambuddhassa.**
*Homage to that Lord, the Worthy One,
Perfectly enlightened by himself.*
(Repeat three times)

2. Seeking Refuge

**Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami**
*To the Buddha I go for refuge
To the Dhamma I go for refuge
To the Sangha I go for refuge*

**Dutiyampi buddham saranam gacchami
Dutiyampi dhammam saranam gacchami
Dutiyampi sangham saranam gacchami**
*For the second time to the Buddha I go for
refuge
For the second time to the Dhamma I go for
refuge
For the second time to the Sangha I go for
refuge*

**Tatiyampi buddham saranam gacchami
Tatiyampi dhammam saranam gacchami
Tatiyampi sangham saranam gacchami**
*For the third time to the Buddha I go for
refuge
For the third time to the Dhamma I go for
refuge
For the third time to the Sangha I go for
refuge*

3. Homage to the Buddha

Itipi so bhagava

Indeed the Blessed One is thus:

Araham,

The accomplished Destroyer of defilements,

Samma-sambuddho,

A Buddha perfected by himself,

Vijja-carana-sampanno,

*Complete in clear knowledge and
compassionate conduct,*

Sugato,

Supremely good in presence and in destiny,

Lokavidu,

Knower of the worlds,

Anuttaro-purisa-damma-sarathi,

Incomparable Master of those to be tamed,

Sattha-deva-manussanam,

Teacher of devas and humanity,

Buddho,

Awakened and Awakener,

Bhagava,

*And the Lord by skilful means apportioning
Dhamma.*

4. Homage to the Dhamma

Svakkhato bhagavata dhammo,

*The Dhamma of the Blessed One is
perfectly expounded,*

Sanditthiko,

To be seen here and now,

Akaliko,

Not a matter of time,

Ehipassiko,

Inviting one to come and see,

Opanayiko,

Leading inwards,

Paccattam veditabbo vinnuhi,

*To be known by the wise each for
themselves.*

5. Homage to the Sangha

Supatipanno bhagavato savakasangho,

*The Sangha of the Blessed One's disciples
has entered on the good way,*

Ujupatipanno bhagavato savakasangho,

*The Sangha of the Blessed One's disciples
has entered on the straight way,*

Nayapatipanno bhagavato savakasangho,

*The Sangha of the Blessed One's disciples
has entered on the true way,*

Samicipatipanno bhagavato savakasangho,

*The Sangha of the Blessed One's disciples
has entered on the proper way,*

**Yadidam cattiri purisayugani attha-purisa-
puggala,**

That is to say; The four pairs of humans,

The eight types of persons,*

Esa bhagavato savakasangho ahuneyyo,

*This Sangha of the Blessed One's disciples
is fit for gifts,*

Pahuneyyo,

Fit for hospitality,

Dakkhineyyo,

Fit of offerings,

Anjalikaraniyo,

And fit for reverential salutation,

Anuttaram punnakkhetam lokassa,

*As the incomparable field of merits for the
world.*

Editor's note: these are selected chants only. If you are interested, please consult a Chanting Book, such as Ven Khantipalo Thera's, *Namo: Chanting Book* (a free distribution book printed by *The Corporate Body of the Buddha Educational Foundation*)

* These two phrases mean the same; that is, the four Noble persons (Ariyapuggala) who have insight-knowledge into Nibbana: Stream-winner, Once-returner, Non-returner, Arahant.

If I had my life to live over

Written by Erma Bombeck after she found out she was dying from cancer

I would have gone to bed when I was sick instead of pretending the earth would go into a holding pattern if I weren't there for a day.

I would have burned the pink candle sculpted like a rose before it melted into storage.

I would have talked less and listened more.

I would have invited friends over to dinner even if the carpet was stained, or the sofa faded.

I would have eaten the popcorn in the 'good' living room and worried much less about the dirt when someone wanted to light a fire in the fireplace.

I would have taken the time to listen to my grandfather ramble about his youth.

I would have shared more of the responsibility carried by my husband.

I would never have insisted the car windows be rolled up on a summer day because my hair had just been teased and sprayed.

I would have sat on the lawn with my children and not worried about grass stains.

I would have cried and laughed less while watching television and more while watching life.

I would never have bought anything just because it was practical, wouldn't show soil, or was guaranteed to last a lifetime.

When my kids kissed me impetuously, I would never have said, "Later. Now go get washed up for dinner."

There would have been more "I love you's." More "I'm sorry's."

But mostly, given another shot at life, I would seize every minute...look at it and really see it...live it...and never give it back.

Stop sweating the small stuff.

Don't worry about who doesn't like you, who has more, or who's doing what. Instead, let's cherish the relationships we have with those who do love us.

Discussion with Achaan Chah at Wat Ba Pong Monastery

Except from *A Still Forest Pool: The Insight Meditation of Achaan Chan*
(Compiled and edited by J. Kornfield and P. Breiter)

Q: *How should we start our practice? Must we begin practice with strong faith?*

A: Many people start out with little faith and little understanding. This is quite natural. We all must start where we are. What matters is that those who practice must be willing to look into their own mind, their own circumstances, to learn about themselves directly, then faith and understanding will mature in their hearts.

Q: *I'm trying very hard in my practice, but I don't seem to be getting anywhere.*

A: Don't try to get anywhere in practice. The very desire to be free or to be enlightened will be the desire that prevents your freedom. You can try as hard as you wish, practice ardently night and day, but if you still have the desire to achieve, you will never find peace. The energy from this desire will cause doubt and restlessness. No matter how long or how hard you practice, wisdom will not arise from desire. Simply let go. Watch the mind and body mindfully, but don't try to achieve anything. Otherwise, when you are beginning to practice meditation and your heart starts to quiet down, you will immediately think, "Oh, am I near the first stage yet? How much further do I have to go?" In that instant, you will lose everything. It is best just to observe how practice naturally develops.

Q: *But aren't we seeking deeper concentration in practice?*

A: In sitting practice, if your heart becomes quiet and concentrated, that's an important tool to use. But you have to be careful not to be stuck in tranquillity. If you're sitting just to get concentrated so you can feel happy and pleasant, you're wasting your time. The practice is to sit and let your heart become still and concentrated and then to use that concentration to examine the nature of the mind and body. Otherwise, if you simply make the heart/ mind quiet, it will be peaceful and free of defilement only as long as you sit. This is like using a stone to cover a garbage pit; when you take away the stone, the pit is still infested and full of garbage. The question is not how long or short you sit. You must use your concentration not to temporarily get lost in bliss but to deeply examine the nature of the mind and body. This is what actually frees you.

Examining the mind and body most directly does not involve the use of thought. There are two levels of examination. One is thoughtful and discursive, keeping you trapped in a superficial perception of experience. The other is a silent, concentrated, inner listening. Only when the heart is concentrated and still can real wisdom naturally arise. In the beginning, wisdom is a very soft voice, a tender young plant just beginning to spring up out of the ground. If you don't understand this, you may think too much about it and trample it underfoot. But if you feel it silently, then in that space, you can begin to sense the basic nature of your body and mental process. It is this seeing that leads you to learn about change, about emptiness, and about selflessness of body and mind.

Q: *But if we are not seeking anything, then what is the Dharma?*

A: Everywhere you look is the Dharma; constructing a building, walking down the road, sitting in the bathroom, or here in the meditation hall, all of this is Dharma. When you understand correctly, there is nothing in the world that is not Dharma.

But you must understand. Happiness and unhappiness, pleasure and pain are always with us. When you understand their nature, the Buddha and the Dharma are right there. When you can see clearly, each moment of experience is the Dharma. But most people react blindly to anything pleasant, "Oh, I like this, I want more," and to anything unpleasant, "Go away, I don't like this, I don't want any more." If, instead, you can allow yourself to open fully to the nature of each experience in the simplest way, you will become one with the Buddha.

It's so simple and direct once you understand. When pleasant things arise, understand that they're empty. When unpleasant things arise, understand that they're not you, not yours; they pass away. If you don't relate to phenomena as being you or see yourself as their owner, the mind comes into balance. This balance is the correct path, the correct teaching of the Buddha which leads to liberation. Often people get so excited – "Can I attain this or that level of samadhi?" or "What powers can I develop?" They completely skip over the Buddha's teaching to some other realm that's not really useful. The Buddha is to be found in the simplest things in front of you, if the essence of this mind.



When you important to have a Instead of just trying to and wandering around a map or someone order to establish a to liberation first taught

begin to practice, it's proper sense of direction. [decide] which way to go in circles, you must consult who's been there before in sense of the path. The way by the Buddha was the

Middle Path lying between the extremes of indulgence in desire and self-mortification. The mind must be open to all experience without losing its balance and falling into these extremes. This allows you to see things without reacting and grabbing or pushing away.

When you understand this balance, then the path becomes clear. As you grow in understanding, when things come that are pleasant, you will realize that they won't last, that they're empty, that they offer you no security. Unpleasant things will also present no problem because you will see that they won't last either, that they're equally empty. Finally, as you travel further along the path, you will come to see that nothing in the world has any essential value. There's nothing to hold on to. Everything is like an old banana peel or a coconut husk – you have no use for it, no fascination with it. When you see that things in the world are like banana peels that have no great value for you, then you're free to walk in the world without being bothered or hurt in any way. This is the path that brings you to freedom.

Q: *Where should we go to study the Dharma?*

A: If you look for the Dharma, you will find that it has nothing to do with the forests, the mountains, or the caves – it exists only in the heart. The language of the Dharma isn't English or Thai or Sanskrit. It has its own language, which is the same for all people – the language of experience. There is a great difference between concepts and direct experience. Whoever puts a finger into a glass of hot water will have the same experience of hot, but it is called by many words in different languages. Similarly, whoever looks deeply into the heart will have the same experience, no matter what his or her nationality or culture or language. If in your heart you come to that taste of Dharma, you become one with others, like joining a big family.

Staying in the Here and Now

~ By Jessica Ang ~

As a young girl, I thought that I was a good little Buddhist. The story of Prince Siddhartha and his quest for enlightenment made a big impact on me, and I found it greatly inspiring to read about how he resolved to find answers to questions about suffering, sickness, old age and death, and was eventually to become known as the Buddha – the Awakened One.

About 10 years after reading that story, I realised that my understanding of Buddhism was far from perfect. A school friend of mine had been studying for an exam about the world's different religions, and one day she turned to me in class to say, 'Hey, you're a Buddhist. Can you name the four Noble Truths?'

I was speechless. Four Noble Truths? What were they? And what did they have to do with Buddhism? I decided to guess and reluctantly responded with 'Karma? Is that a Noble Truth?'

'No'.

'Rebirth? Does that have anything to do with it?'

'Nope'.

'Um ... how about refraining from killing? And stealing?'

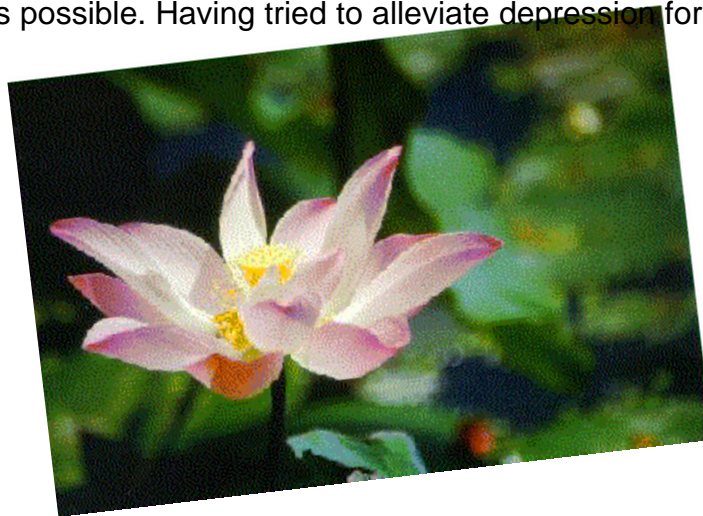
Eventually she concluded that I was indeed ignorant of my own religion and proceeded to state the Noble Truths of suffering, the causes of suffering, the cessation of suffering and the path that leads to the cessation of suffering: the Eightfold Path. Things became even more embarrassing when she tested my knowledge – or lack thereof – of the Eightfold Path.

Mindfulness, like the Four Noble Truths, is something that has always been taught and emphasised in Buddhism, and yet I must admit that only recently I became aware of its importance. It was not even religion that led to my interest in consciously staying in the here and now. As a myopic (or someone with 'short-sightedness') who used to get headaches from wearing glasses, I was open to – and hopeful of - any possibility that my physical condition could be healed in some way. At the age of 13 my dad bought me a book called 'Take Off Your Glasses and See' in which the author, optometrist Dr. Jacob Liberman, wrote that being more aware of our feelings, thoughts, emotions, and surroundings can lead to miracles and an enriched life. He claimed that he had cured himself and led hundreds of others to cure themselves of myopia purely through the practice of awareness. Of course this all sounded appealing, but I soon gave up on the idea because as a habitual daydreamer it seemed to be too much of a struggle for me to be continuously aware of everything. I was also averse to boredom, and thought that being aware of even the mundane aspects of life would be tedious and meaningless.



Years later my attention was once again brought back to the significance of being mindful. I had been suffering from depression for what felt like a very long time and searched for a number of ways to rid myself of it. I tried exercise as a solution, as this results in the brain's natural release of endorphins (or 'happy drugs'), but I did not want to be a gym junkie or become dependent on physical activity. Socialising with others failed to bring long term relief – friends can only do so much for your own inner peace. I did not try antidepressants for fear that I would end up being reliant on them. Later on I turned to the practice of mindfulness.

I first heard of the book *Mindfulness in Plain English*¹ at a UNIBUDS winter retreat when one of the monks, Phra Mick, spoke of his difficulties in stopping the mind from wandering and told how this book helped him to concentrate and meditate more effectively. I came across the book after the retreat and was eager to discover any secrets that lay inside. It turned out that there weren't really any secrets, just simple advice about how to be mindful as often as possible. Having tried to alleviate depression for more than a year, I was surprised when of following the the book (that is, to thoughts and actions sitting meditation not feeling so anymore and could myself as being after only a month advice given in be aware of our and practice regularly) I was depressed often describe genuinely happy.



A lot of factors depression, and would have left appeared from my this unpleasant mental state arose whenever I thought too much about the past, became too anxious about the future, or when I fantasised about things that never happened and were unlikely to ever occur. Staying in the here and now did not just help with depression either. There was fear, desire, and worry, which all seemed to fade through the practice of breathing and acceptance of them rather than trying to push them away. can cause maybe with time it anyway. It experience that

'To cease from all evil, to cultivate good, to purify one's mind'² summarises the teachings of Buddhism in a nutshell. Staying in the here and now is crucial for these three things – if we are mindful, would we commit as many evil actions? Would we be cultivating good more frequently? Would we be in a better position to study and purify our own minds? I used to think that mindfulness was more of a side issue than a main theme in Buddhism, but I believe now that it is a necessary part of Buddhist practice. Although staying in the here and now is incredibly difficult to do (at least for me), according to what many have taught in the past, including the Buddha himself, mindfulness definitely pays off both in the short term and long term – even to the point of reaching the ultimate goal of enlightenment. As stated in the book *Mindfulness in Plain English*:

'Mindfulness and mindfulness only can lead to enlightenment'.

¹ *Mindfulness in Plain English* (1991) by Venerable Henepola Gunaratana

² See Dhammapada, verse 183

The Smart Man and the Wise Man

~ By Julian Craig ~

DISCLAIMER: The writer has no gender bias, but nevertheless chooses to reflect the imperfect reality that the richest and most powerful people in the world today are men.

In a big city not long ago, there was a smart man who accumulated great power and wealth. His intelligence was so situation into an opportunity to this and, realising that they regard, were afraid to compete smart man could expand his unchallenged, until he had to buy businesses in other intelligence was so much



great, that he could turn any make money. Others saw could not match him in this with him. As a result, the business empire enough wealth and influence cities. Wherever he went, his greater than his rivals, that he had no trouble taking the lion's share of the market. Soon he had the wealth and knowledge to conduct large business deals with the richest men from all parts of the world, and travelled overseas regularly to meet his various clients and partners.

This man was widely misunderstood by other people, who thought his success was simply motivated by greed and pride. In reality, his motives were far more complicated than this. The man understood that a free market economy, where all people had the opportunity to accumulate riches, was the best way to increase the world's overall prosperity. He had seen what could happen when this liberty was taken away and people were forced to work for no apparent reward. People lost their motivation to work, and the whole society went backwards. He therefore saw his success as an opportunity to spread prosperity around the world, by forcing leaders of other countries to develop the potential of their whole population or else be bought out by foreign companies. He also saw this as a way to dissolve national boundaries by encouraging trade between individuals from all over the world. This would have the effect of replacing prejudice with practicality. Admittedly there were times when he had to lie and harm people to achieve these aims, but he was convinced that it was always for a better world. The smart man was therefore happy in being both rich and well intentioned.

On one particular trip overseas, however, he was being driven through a big city in a foreign country, observing all the poor people on the street and thinking how much they could benefit from a free market economy. Suddenly the car stopped, and a parade of people began to cross the street, smiling, singing and chanting in the native language. The smart man asked his driver who these people were, and what the cause of the celebration was. The driver replied that they were followers of a very wise man who wandered from city to city, helping people find perfect happiness in their lives. The smart man thought "Nothing could possibly make these people happy in such miserable conditions except more money and more possessions." He asked the driver if he could talk to the wise man, and convince him that his task was impossible. The driver agreed and drove to the front of the parade, where he called the wise man. The wise man came to the side of the car and was introduced to the smart man by the driver.

The smart man then asked the wise man, through the driver's translation, how he thought he could make people happy when there was obviously nothing good in their lives. The wise man thought about this, and then asked "What are your conditions for happiness? What do you need in order to be happy?" The rich man replied instantly that he thought everyone needed a clean place to live, enough food, good entertainment, and

the freedom to improve their situation. The wise man then smiled and said "Those are your conditions for happiness, but each of them is unreliable. Furthermore, I have been to your country and the people there are still unhappy despite all these things. It is better just to appreciate when you have good food, shelter and freedom, but realise that they are never guaranteed. I teach people how to overcome their selfishness, and look only at how they can help others. This way, their conditions for happiness are based only on their intentions, and not on external conditions. There is no reason for them not to be happy, even when they are dying of hunger."

The smart man was impressed by the wise man's calm reply, but he had thought about this before. Nobody could possibly be happy in their mind when their body was suffering. He said this to the wise man, who then asked "And what should one do when there is not enough food? Should one kill or steal from others?" The smart man replied that it was natural for people to do this when their lives were at stake, and to do otherwise would be foolish. The wise man laughed at this, and said "So one should sacrifice the good which can be achieved now, in being kind to others, for the purpose of maintaining a body which is destined to die anyway?" The smart man smiled smugly, sure that there was no such thing as a good action except that which improved the chances of survival. He said as much to the wise man, adding that it was better for a strong, smart person to survive than a weak, stupid one, so that killing for survival was both a good and natural thing.

The wise man nodded solemnly the whole time, before saying clearly and emphatically "It seems to me that if the purpose of life were simply to ensure its own survival, then there would be no point at all. However we are all aware of experiences of mind such as happiness and love, and the concepts of truth and goodness without which these experiences would not be possible. These things cannot be found anywhere in the world except in our own interpretations of it, nor can they be reduced to concepts that exist outside of that interpretation. Therefore, I say that as long as there are conscious beings, their happiness will come not from the world itself but from their interpretation of the world. To seek it elsewhere is not only foolish, but impossible. That is why, as long as I am still alive, I will encourage people to seek happiness in this way, and not in external things."

The smart man immediately saw the truth in this, realising that indeed it was not his wealth that made him happy, but his intentions and aspirations. He leapt out of the car and hugged the wise man, saying, "Someone has finally explained to me a reason for doing good apart from preserving life for it's own sake!" He told the driver to cancel his business dealings and asked the wise man if he could join the parade. But the wise man declined, saying "These people rely on me for their livelihood, but there are already many who rely on you for their livelihood. Go back to work and continue expanding your business, but be sure never to lie or hurt another person intentionally. This way, not only will you spread prosperity, but you will also spread true happiness." The smart man then did as the wise man suggested, combining his great intelligence with great wisdom. He renounced all dishonest and harmful practices in his business dealings, and instead used his power and influence to spread the wise man's teachings to every corner of the world, starting a new golden age of peace and prosperity.



Cook of the Year

~ By Henry and Ang ~

Cook of the Year (COTY) is a food competition event which is held annually, where all food cooked must be vegetarian.

This year's COTY had 5 teams:

1. **"257.Kitchen"**: Wilsen, Shie Haur, Yoon, Ivana and Lily;
2. **"Bite size Dhamma"**: Desy, Vivi, Franky, Ming De, and Puay Yeong;
3. **"The Ten Perfections"**: An, Jack, Julian, Tina and Toffee;
4. **"The Philosophers"**: Catarina, Emily, Meisy and Young; and last but not least,
5. **"The Marketeers"**: Kean Beng , Adeline Sugianto, Elisa, Rosiana, and Tom.

Prior the event, competitors were given time to think about how they relate the dishes with the Dhamma, what they were going to cook, and finally what gorgeous and elegant name they should have for their team. As you can see, it is not an easy task to accomplish: cooking alone is not enough; they also have to be creative, and understand and explore the Dhamma.

As the organisers, we didn't really know how each team was progressing. So we will tell you what happened before and on the day of event from our point of view.

Before the big day, we had to contact some senior members and speakers, invite and ask whether they want to be judges. Unfortunately, our Patrons – Venerable Tsang Hui and Phra Chao Kun Samai – were unable to attend. On the day itself, we have to arrange tables, chairs and other stuff for the participants.

I was amazed by the appearance of the dishes when the first team arrived, which was followed by other team, and then another. They made certain shapes for the dishes and it surely looked attractive. There was one team who used props to beautify their dishes.



The event started with an introduction from the MC and President. After that, each team gave their presentations and descriptions of their lovely and tasty dishes. Later on, it was the time for judges to taste the food, followed by others to satisfy their stomach. =)

There was one moment, and dish, that I found very interesting. It was when Kean Beng from Marketeers gave his presentation. It was a dish with the black colour liquid in a watermelon (later I found out it as black Sashimi with almond jelly). The Dhamma story related to this dish was that people in this world are suffering (therefore the colour of liquid is black), but Buddha said that even though we are living in suffering, we still can be Enlightened (thus the liquid vicinity inside the watermelon is white). I also tasted this food and although it is black and looks not so interesting, but the taste is remarkably sweet =) However, one of the judges commenting that if it is suffering, the taste should be bitter not sweet =D But still, I admire the creativity of each team in relating food with Dhamma.





The winner of the 1st prize is The Ten Perfection. This group had presented their delicious food with a very good story telling performance (like a short sketch! ☺). Second prize was won by Bite Size Dhamma. And the third prize went to The Marketeers.

This is the first time that I attended Cook of the Year and I found it pretty fascinating and interesting. Since it is my first time organising, I truly, deeply apologise for any inconvenience. The first time I found out about Cook of the Year, I never knew how to relate food to a Dhamma story. And hence, through this event, I learnt and understood more of Dhamma application in this life – even food can be related to Dhamma =)

All of the foods were delicious! Thanks to all participants of this event.

Metta,
Ang and Henry

PS: the winner team contributes their secret receipt! Hehehe.

Some Snapshots of Lovely dishes!



Thank you for
coming!

Okonomiyaki (Japanese style pancake) Serves 4

~ By Toffee Tanaka ~

For the topping

320g/4cups green cabbage, finely shredded
Bunch of spring onions, finely sliced
Oil for cooking
Little portion of Corn
Less than 2 cups of Bean sprouts

For the batter

4 size 2 eggs
275ml/generous 1 cup water

275g/generous 2½ cup plain flour
10ml/2tsp baking powder

For the garnish

Japanese Worcestershire sauce (thicker/viscous sauce than the western Worcestershire)
Or other alternative is BBQ sauce
Mayonnaise and red ginger pickles to garnish



1. Heat a pan or an iron table (prefer non-stick pan) Medium heat, because it takes a while for the heat to get through.
2. Handful of finely chopped cabbage and other your chosen ingredients mixed with the batter.
3. Spread batter into thin round.
4. If the pancake is relatively solid on the bottom then, flip the pancake over with spatulas. Push the top of the pancake firmly with a spatula and cook it in low heat until ingredients are cooked.
5. Top with Japanese Worcestershire sauce, Mayonnaise, red ginger pickles, spring onion



Kathina at Wat Pa Buddharangsee, Leumeah

~ By Arifiana Koeshendro (Vivi) ~

Kathina is one of the main Buddhist festivals, which marks the end of the Vassa period, a 3-month long rain retreat that the Sangha take. It also marks the New Year for the Buddhist monks. The Buddhist community are given an opportunity at the celebration, to support the Sangha and express their gratitude and appreciation of the monks by offering new robes, food, and other essentials they feel the monks may need (Sangha Dana).

On 6th November, four of us – Wilsen, Ang, Yoon and I – joined in and helped organise the celebration. There were not that many people joining us, probably due to the exams period at that time or other particular conditions. By the time we reached the monastery, the celebration had started, beginning with the food offering ceremony, which was followed by lunch for everyone. We had robe and other Sangha Dana ceremony afterwards, followed by chanting and blessing from the monks. The ceremony was ended by a beautiful Dhamma Talk by our patron, Chao Khun Samai (the abbot of Wat Pa Buddharangsee) on the significance of Kathina celebration.

We could see lots of beaming faces and the good, happy energy from the Buddhist community in showing their support and generosity to the monks and to the monastery. A fabulous event indeed, attended by quite a number of people. It was a short visit but it was memorable and worthwhile. Personally, Kathina is an event to remind us to be grateful to the Sangha, for the Dhamma teachings and guidance they have provided us, and to show our gratitude and support by being generous. Generosity is also the practice of getting rid of our own greed, hatred, delusion, desires and attachments. Thank you Wilsen for the lift and thank you again Wilsen, Ang and Yoon for sparing your time to attend the event and I hope you guys had a good time and have gained something fruitful from it :)



Kathina at Sunnataram Forest Monastery

~ By Wilsen Lau ~

The Kathina and Relic Enshrinement Ceremony in Sunnataram Forest Monastery was held on the Sunday, 13th November. Approximately 50 members of the Sangha and the Thai Consulate attended this event. Furthermore, approximately 1500 people from all over New South Wales also attended this remarkable event.

UNIBUDS has always been helping out with the preparation in Sunnataram, and this year we had 14 people from UNIBUDS participating in this event as helpers and spectators.

Thank you to everyone for participating and hope you all enjoyed your day!



English Dhamma Talk

~ By Adeline Sugianto ~

It was nearing 7 pm and I've just finished my last class, a very late class indeed for "a Friday". I grabbed my bag and made my way out of the Electrical Engineering Building to the main gate. The wind was blowing hard; leaves were swaying madly; no slight of doubt that the main walk was deserted. Well, there's nothing weird for these simple things to cross my mind for an observer like me. I am a Buddhist since I was young, but it's such a shame that I know nothing about its teaching. I often question myself: "*What is the purpose of life?* Is it just earning a degree in university, making friends, getting married, running a business, retirement – and that's it? The longer I ponder, the more I wonder, hoping to look for an answer.

Suddenly I stopped. Something caught my eyes, distracting me from my pondering thought. It's a piece of paper on small two-sided board in front of the steps of a huge white building, the one next to my Engineering building. Yes, a perfect weather to dwell in a cosy room and maybe with a cup of tea in hand, I think. I made my way in through the automatic door and walked upstairs. I followed the signs and ended up in the last classroom of a long red corridor.

I saw a bunch of people in the classroom, each was holding a cup of tea. Some were reading books; some were talking to the persons next to them; some were sipping their tea – looked like it's still hot – some were just sitting quietly staring at one point of the room. Well, that's what it looked like from outside. I didn't know anyone there – not to my surprise – but I dared myself to go in. Wow! I saw a nun in dark red robe talking calmly – and smiling simultaneously – to two people standing before her. I had a closer look. There was a Buddha Statue, accompanied by a bronze bell and a couple lotus flower candle, sitting on a small altar at the corner of the room. I then switched my attention to the white board full of writings, but one written in big, red font in the middle said: "Can I be Enlightened? By Sister Yeshe"

I took a seat somewhere at the back with a cup of tea in my hand. It was 7.20 pm according to my watch, and like everyone else I was stunned by a greeting voice who introduced herself as the Dhamma Talk Coordinator. The altar bell was rung three times; we bowed to the Buddha and chanted a short paragraph in a language that, honestly, is so unfamiliar to me.

"Now we shall start the talk with a short meditation session. Please have a seat and relax", said the voice. The lights were turned off. A lot of thoughts started to arise in my mind compounded by the fact that I'm an observer. Yet, Sister Yeshe guided us to embrace them, observe and let go. Breathe in and out, in and out. I felt better and focused as I went along, ready to hear the talk once the meditation ended.

"You may now open your eyes", said Sister.

The talk began. A few questions and comments popped up as the talk went. The room was filled with laughter when Sister cracked a joke. I can't deny that sometimes I got distracted by many thoughts. However, there are few points that got me stumped right in my head:

- ✧ "Everyone's tears are salty."
- ✧ When you bow to someone, it means that you are bowing to their Buddha Nature.
- ✧ Buddhism is not meant to be abstract, but practical in your life.
- ✧ Everyday you learn lessons, so live with mindfulness.
- ✧ Only a kind and compassionate heart does not fade.

- ❄ To change the world, change your mind; to change others, be a living example.
- ❄ Enlightenment is getting rid of all that needs to be gotten rid of. So, rid away ego, anger, hatred, delusion and attachment. Enlightenment is the state of full wisdom, power and compassion. So, in enlightening yourself, you then have the capacity to help others. *Enlightenment is the purpose of life.* So, take this opportunity to practice.

A few minutes later, the talk ended. We paid respect to the Buddha and chanted in a language that I found out later to be Pali Language. We also bowed to Sister Yeshe, bowing respectfully to the Buddha Nature of hers and ours. I walked out of the room and decided to leave, but I changed my mind to stay a little bit longer and stood right at the doorway. And once again, as an observer, I observed what was happening in and out of the room. I saw some people approaching Sister to have further discussions; some cleaning up the room; some chit-chatting outside while sipping their tea; some hunting for biscuits and cakes on the refreshment table; some flipping pages of the free distributions books...until I felt a finger gently poking on my shoulder.

“Hi! Is this the first time you come to the Dhamma Talk?” said a voice. Then, we started a conversation with a piece of biscuit and a cup of tea just like everybody else outside the room. At that moment, I felt a good atmosphere around me. The sense grew stronger as I realised that I had found a place where we can have both good friends and learn the precious Dhamma (Buddhist Teachings).

It was almost 10 pm by then. Most people had left. The room was deserted just like the main walk. I walked back downstairs and passed through the same automatic door as that when I came in. I reached the end of the steps. The paper was still there; the same piece of paper pinned on the same two-sided board that I saw three hours ago. The design and the content of the paper might change next week, but I assume the three lines would remain the same; the three lines that I’d try to remember:

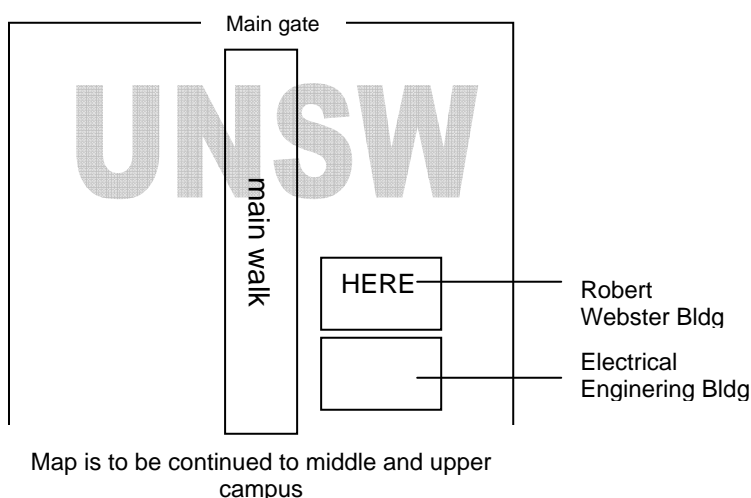
UNIBUDS English Dhamma Talk

Time : Friday, 7-9 pm

Venue : Robert Webster Building Room 256, Level 2

I guess I know what I’m going to do and where to go next Friday night. I smiled and whispered, “The longer I ponder, the more I wonder, and I think I’ve found the answer.”

Thanks to Tina for sending the summary of Sister Yeshe’s talk and editing this article.
(No worries Adeline, – ed.)



26th Executive Committee Opening Words

Wilsen Lius Lau
President

Email: wilsen3@debourk.com
Mobile: 0405 001 333

A big yello from me to all UNIBUDS friends! It has been a real pleasure to address all of you here in Sacca as a friend and as the President of the 26th Executive Committee of UNIBUDS. As a friend and President of UNIBUDS, I have to ensure that everything runs smoothly and maintain the 'integrity' of UNIBUDS that has been passed down for 25 years. It is a privilege to be given this opportunity to serve UNIBUDS. So, I hope to see you all in our activities...!

Shie Haur Tan
External Vice President

Email: shiehaur@gmail.com
Mobile: 0401 520 976

Hi, my name is Shie Haur, the new external vice president. Although the duties of my position are quite "external", I really hope that in this future one year UNIBUDS will continue to prosper internally as a place of learning and practicing Dhamma, as well as a fertile ground for the seeds of "buddy-ships" to grow. Like many of you, I am a student at UNSW, and have joined UNIBUDS for more than a year. In this one-year period, I have experienced the best moments in my entire life from learning the Dhamma as well as having fun with all the UNIBUDDIES! Therefore, I wish to bring this kind of joy to as many members and students as possible. May all be well and happy.

Tan Yu Ang
Internal Vice President

Email: isoboy@gmail.com
Mobile: 0405 989 208

Hey everybody! I'm Ang – the newly elected Internal Vice President (IVP) at your service! Let me introduce myself:

At the time of writing, I am 19 (physically), a Malaysian boy that flew and landed here, and currently an engineering student majoring in Mechatronics. As an IVP, I keep everyone happy. Some of you may doubt if it's possible. NO, not unless you offer me a hand. So please, do offer your hand. Together, we can work wonders. *sings* Lastly, if there are any improvements or complaints, please let me (or other EXCO members) know about them. And if you want to know anything (or just want to chat), I'm the guy to contact. =)

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Henry Makgawinata
Honorary Secretary

Email: hmakgawinata@yahoo.com
Mobile: 0404 125 182

Hi everyone. My name is Henry though, my last name is quite long, unique and confusing to pronounce when you skim read, you can call me Henry ☺. Currently I'm doing degree in Photovoltaics and Solar Energy Engineering. This is my first time to be a part of EXCO and I'm grateful having the chance, so I wish everything I did should be alright. So far, having UNIBUDS as part of my life is already a great experience. I can slowly learn more about Dhamma and having more friends as well. Till now I see UNIBUDS' activities are interesting, fun and Dhamma learning. Thus, wish to see all the members' smile and laugh by our further activities.

Erlin Singgih
Honorary Treasurer

Email: erlins@gmail.com
Mobile: 0421 874 388

Hello everyone...

I am Erlin Singgih, your newly appointed Honorary Treasurer. I'm currently in my 4th year in Food and Technology. It's been my 2nd EXCO term in UNIBUDS. UNIBUDS is my home in Sydney. We are like one big, warm family. I am looking forward to working and serving the Dhamma, and experience another splendid year with my fellow UNIBUDS 'family'. Welcome the 26th Executive Committee. We are here for you guys. *coz without you there wouldn't be me *

Metta, Erlin Singgih

Suwannee Pongprakyun
General Secretary

Email: suwannee87@gmail.com
Mobile: 0403 277 578

To my dearest UNIBUDS friends,

I would like to thank you all for giving me the privilege to spread the Dhamma further by selecting me as the new General Secretary for UNIBUDS 26th EXCO term. As I have only joined the society a few months back, I wasn't given the full opportunity to meet all the members in such a short time. Thus, I shall give a short intro about myself here. I have just finished my Foundation Year Studies under the Commerce stream and I am hoping to pursue my studies in UNSW the following year in either specialising in Accounting or Law. I am from a strong Buddhist family background and still searching to find out more about Buddhism. From my one year experience, I can say that this will be a great journey for me and I hope that I will be able to serve UNIBUDS well and I will be looking forward to meeting all of you soon. May the Triple Gems Bless you all always and bring you lots of good health and happiness.

Vickey Chen
Activities Director

Email: strangella@gmail.com
Mobile: 0412 436 065

HelloOo! How're you doing? I'm very excited and grateful to be in the 26th EXCO as the Activities Director. To see UNIBUDS members' smile, to hear the joyful laughter, and to feel the vibrant energy from them is what I would like to see. Therefore, I hope for the year ahead to be wonderful and filled with great and fun-loving activities. But, that would need all UNIBUDS members to join us, and together, we shall all have fun and learn the Dhamma together... hope to see you at our activities! Vickey

Boon Hua Tan
Chinese Dhamma Talk Coordinator

Email: tan_boon_hua@hotmail.com
Mobile: 0422 866 515

Hi all UNIBUDS members. It's a new term and it is also an opportunity for us to refresh and acquire new knowledge of the Dhamma. So, what better way to do it than to attend our weekly Dhamma Talks? For those well versed in Chinese, our Chinese Dhamma Talk in 2006 will continue as usual and we will continue to have our patron Venerable Tsang Hui and Venerable Neng Rong as our speakers. I am really looking forward to seeing you at the weekly CDT.

Adeline Sugianto
English Dhamma Talk Coordinator

Email: begabegu@yahoo.com
Mobile: 0404 637 818

Hello! My name is Adeline Sugianto and I'm about to start my 3rd year in Photovoltaics Engineering. I feel very honoured to be appointed as the English Dhamma Talk Coordinator (EDTC) for this EXCO term. As EDTC, I'm basically organising Dhamma Talks from deciding on the topics, inviting the speakers up to "hosting" the talk itself on the night. I think EDT is a good opportunity to learn and help spread the Dhamma to people around you: focusing the mind by meditation; listening to the talk; interacting with speakers through discussions/ QA sessions; and sharing your knowledge and experience with fellow Dhamma friends while enjoying some light refreshments after the talk. So, please feel free to drop in any Friday night at Robert Webster Building Room 256 any time from 7-9 pm. Looking forward to seeing you in other UNIBUDS activities too! Let's us hand in hand progress together with guidance of the Dhamma. May Triple Gem be close to our heart this moment and always.

Arifiana Koeshendro (Vivi)
Annual Magazine Editor

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Hello everyone ☺ I am the newly appointed Annual Magazine Editor for the 26th UNIBUDS ExcOs and I am glad to be given the opportunity to join the committee again. As the new calendar proceeds, I hope that the friendships, the Dhamma and the experiences we all gain in UNIBUDS continue to blossom entirely and beautifully. Hope to meet all of the existing, as well as new members, and together we can enjoy the various activities and events planned for the upcoming year ~!

Desy Juliaty
Meditation Session Coordinator

Email: djuliaty@hotmail.com
Mobile: 0421 080 504

A summer greeting to all UNIBUDS members ☺ A little introduction of myself, my name is Desy Juliaty and I will be your meditation coordinator for this 26th ExcOs term. Personally, I'm very excited about taking up this new challenge and most importantly, being able to be part of our big family, UNIBUDS, in order for me to learn and to serve. Meditation enhances our self cultivation of awareness, peacefulness and mindfulness. It is not as scary as it seems!!! Hence, I'm looking forward to seeing everyone in the meditation workshops and other UNIBUDS' activities. If there are any suggestions or enquiries about UNIBUDS, please do not hesitate to contact us.

Desy.

Tina Ng
SACCA Editor

Email: tinlala@gmail.com
Mobile: 0414 769 758

In the spirit of originality and creativity, I've written my EXCO message as a poem:

Out of all the fish in the sea, For SACCA ed. you have chosen me.
To say "thanks!" I will do my best, To make the next editions fun and fest!
Don't think I'm creative-poor, Just because I'm studying law.
But I do have a lot to learn, Since this is my first EXCO term.
So write in with your comments and stories, Anything is great – no worries! ☺

Snippets of Buddhism

Once a very old king went to see an old hermit who lived in a bird's nest in the top of a tree, "What is the most important Buddhist teaching?" The hermit answered, "Do no evil, do only good. Purify your heart." The king had expected to hear a very long explanation. He protested, "But even a five-year old child can understand that!" "Yes," replied the wise sage, "but even an 80-year-old man cannot do it."

<http://www.saigon.com/~anson/ebud/ebdha264.htm>



COOL MONK IN BURMA
PAGODE SHIN PHYU MYA SHIN

florian@paulmier.com

"The secret of happiness is not in doing what one likes, but in liking what one does."

- J. M. Barrie

"What lies behind us and what lies before us are tiny matters compared to what lies within us."

- Ralph Waldo Emerson

Mahatma Gandhi, a leader of India, always travelled third-class in a train. Somebody once asked, "You are a leader of this country, why do you travel third-class?" Mahatma Gandhi's reply was, "I travel third-class because there is fourth-class"

(K. Sri Dhammananda, *Food for the Thinking Mind*)

Did you know?

All the book excerpts in this SACCA edition are all from free distribution books? What's more, most of these books are available at UNIBUDS' library, along with other great reads. Come visit us today!

Where to now?

Stay Tuned! (Next edition)

I hope you enjoyed this SACCA edition. Next year, we will begin a new series delving into the Mind and World of Buddhism:

1. Buddhism and the Mind - Part 1:
Understanding the nature of the mind
2. Buddhism and the Mind - Part 2:
Training the mind
3. Buddhism and the World

If you have any contributions, ideas or comments, please feel free to drop me a line at 0414 769 758 or via email at Tinlala@gmail.com.

Hope you all have a lovely holiday, full of bliss and peacefulness.

Enjoy the Blossom,
Tina

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Acknowledgments

As with most things in life, we can't do everything on our own. Likewise, this SACCA would not be possible without these beautiful contributors.

Thank you everyone!



English SACCA: Jessica Ang, Julian Craig, Adeline Sugianto, Henry Makgawinata, Toffee Tanaka, Arifiana Koeshendro (Vivi), Wilsen Lau, Daniel McKeag (for his awesome pictures) and Roy Ng (for his brotherly guidance)

Chinese SACCA: Teresa Te, & Dennis Ng (for his actual brotherly support!)

HAPPY Birthday

December

Gilbert Hook Beng Foo
Kean Beng Tan
Elmung Sintra
Kai Kiat Foo
Boon Guo Quah
Therese Karolyn Hong

Rachel Baker
Thomas Randall
Nicholas Yaw
Jacky Hong
Johnson Wong
Chee Kong Lau

January

Patrick Arul Adam
Ngoc Hong An Nguyen
Vivien Chow
Janette Jia Huoy Lee
Zhi Jun Lim
Yan Xue Pang
Kah Heng Yep
Yan Tzu Ku

UNIBUDS wishes each and every one of you a wonderful birthday. May you all be well and happy, and progress steadily on this Dhamma journey!



February

Myat Khine Oo
Litania Lie
Samuel Pyae
Yupar Nyo
Darli Theint Myat
Meisy Ho
Yenny Wakas

Francis So
Shie Haur Tan
Ming Tak Chan
Ling Lu
Zhang Xun
Aurora Yu
Teressa He

chinese sacca

親愛的朋友,

很高興本人能代表 Unibuds Exco Team 與大家交流佛法。

過去我從 **Sacca** 學會很多佛法的道理, 而很慶幸我能成為今屈的編者。

在今期中, 我們將會研究‘佛法在現代生活中的應用’。

雖然佛法的教義從 **2500** 年前便開始流傳, 但直到現在佛法仍然可以幫助解決我們心中的煩惱。從古代到現今這千變萬化的社會中, 人們表面上改變了很多, 但在內心處仍然擁有貪、瞋、痴, 亦同時擁有寬容、慈愛和智慧。因此, 佛法仍然適用在現今的社會中。

Tina

本期目錄

1. 禪定
2. 弘一法師生平介紹
3. 法的生活
4. 漫畫：成佛成魔一念間

禅定

佛教重视“知”和“行”两方面。“知”是偏重于哲学教理方面。“行”则是非常重要的另一环。“知”像我们的眼睛；“行”像双手双脚。“知”“行”两方面都兼顾，才能真正把握住佛法的真义。

禅定的重要

我想从佛的遗教经中来探讨佛教对禅定的看法。“置心于一处，则无事不办”。这“置心”两个字就是禅定的功夫。“若摄心者，心在定故，能知世间生灭法相。”这“摄心”两个字，也就是“置心”，即是禅定的功夫。只要禅定的功夫做得深，我们的心就能被我们控制。一个人最大的敌人不是别人，而是我们自己的心。

如何做禅定

现在进一步来谈谈如何打坐，做禅定。佛教里有一本书，叫《小止观》，是天台智者大师著的。如何打坐，只一本书里讲得很详细。第一，要调身。心要静，身体一定要坐得端正，稳。假如你的身体坐得摇摇摆摆，你的心绝对定不下来。要把身体坐好，有好几种坐法。第一是双盘；就是把两只脚拉起来互叠，盘膝而坐。这种坐法非常稳，怎么推都推不倒。这种坐法最好，为什么？因为假如你感觉到身体会摇动，不稳的时候，你的心就恐慌起来。第二种叫做单盘；就是两脚拉起来，一只脚叠在另外一只脚上，盘膝而坐。有些人会说，我老了，骨头硬了不能够坐怎么办？是不是不可以打坐了？我说可以。甚至于两脚舒展，静静坐在地上也可以的。

也有人说，一个人行，住，坐，卧都可以做禅定功夫。没有错，但刚开始学习的人最好是坐下。假如你说用走路来打坐，我看你不会入定。你走路要担心碰到这个啦，遇到那个啊，怎么能够入定呢？你根本没办法控制你的心。站着的话，你能够站多久？我相信不会站多久你两只脚都要酸了。我问你们，站着舒服还是坐着可以耐久？所以站着不是很好的。走路，站着禅定都不好，而躺着却很容易睡着，不容易入定。对刚开始做禅定的人来说，在行，住，坐，卧当中，最好的就是坐着打坐。

打坐的时候，要注意保持非常的轻松和自然，不要坐得太直，太紧张，这样坐起来很不舒服，不到三分钟你就感觉到浑身都疼，不想坐下去。如果太松，两分钟一过，你就经常在点头打瞌睡。最自然的姿势是所谓眼观鼻，鼻观心。身体要直，头部自然的依靠这衣领，不要太昂，也不要太垂，把双手拉到脐前，右手叠放在左手上，两个拇指轻触。不要用力，不要几分钟以后你的手要拿东西都拿不起来。还有不要因为打坐，把脸绷得紧紧地。打坐之时，眼睛该怎么办？要睁得大大的，还是闭得紧紧地？都不要，自然的闭就好。可是有些人眼睛一闭起来，心就很容易乱跑。那么眼睛就睁开一点点吧，注意你的鼻子，就很容易把你的心绑在哪里。不然你的心就像没绳子牵住，到处飞啊，飘啊荡啊，打坐时就很难置心于一处。还有嘴巴也要闭着，舌头轻触牙龈上方，不要用力。

其它要注意的事，打坐前，不要吃得太饱，也不要太饿。太饱时肚子胀胀的，不舒服，坐不久。太饿了，没力气，没精神，也就没心思打坐。衣服也不能太紧或太

松，紧了不舒服，松了你会担心它掉下来。打坐时用的板凳或蒲团不能太硬，也不能太软。硬了不舒服，坐不久，太软了太舒服很容易睡着。

如何调息

要注意呼吸。呼吸有四种现象，或许有人不懂，觉得呼吸很简单，一进一出，速度，频率，震动的形象不同之时，就有不同的现象。呼吸的现象不同，表示你内心动荡的程度不同。当你愤怒的时候，呼吸很急促，像风扇一样，这是一种呼吸相，叫风相。第二种叫喘相，呼吸一下长，一下短，一下又几乎停止，不规则地震动。当呼吸的震动规则平稳，频率相等时，叫气相。但是你仍然有感觉，感觉到呼吸的一进一出。最后一种叫息。当呼吸有进有出之时你都没有感觉到它的存在，好像是从毛孔进进出出似的，那时候，你就要入定了。

如何调心

刚开始学打坐的时候，你会发现这个心很难控制，到处乱跑，这叫心浮相。这时候我们应该观丹田，观想，呼吸。然后心就会慢慢沉下，静下来。打坐久了，心就越来往下沉，变成昏沉的状态，这叫心沉相。那时你头垂下，不能集中注意力，那不叫禅定，那时睡觉。虽然睡觉时心也是静静的，但那种心是在无知觉状态，而禅定是清醒状态。这两种状态完全不同，一个是黑暗状，一个是光明状。当你感到心一直要往下沉想睡觉的时候，你应该注意，把心集中在鼻尖，这样无形中就往上一提，而你的心也跟着往上跑，你就不想睡了。还有一种心急相，刚才我讲过，如果你一打坐，就一直紧张，急着要把心定下来，那不好，心会痛，也不容易集中精神静下来。克服它你必须把心放松，想象着你的呼吸从毛孔进进出出。但也不要太过放松，因为太过放松很容易进入昏沉状态。

禅定的好处

第一，在我们所住的新时代环境里，有好多外在的因素刺激着我们，使我们感到非常痛苦，心不能轻松下来。我们一天到晚紧张，一天到晚莫名其妙的恐慌，寂寞。但是你做禅定以后，就不会了，你会感觉到很轻松。你打坐久了，会感觉到身体很轻，好像没有重量似的。站起来后，轻飘飘的，走起路来没有重量感，这叫做轻安的境界。第二，你的脾气会好起来，不容易跟人吵架。打坐久了，你的心无形中非常平和，跟人家讲话时都丝毫不带火药味。第三，我们不会太过紧张。当你的心静下来的时候，你再也不会受外界环境的刺激。很多的烦恼，就是产生在我们的情绪的不稳定中。我们对外界刺激的反应强烈，情绪就乱发，因而造成很多的痛苦，无谓的斗争。但是如果你做禅定，心能够静下来，心量无形中扩大，气更和，慈悲心，同情心，就油然而生。

——节选自《佛法与生活》

弘一法师生平介绍

弘一法师（1880 - 1942）俗名李叔同，浙江平湖人，生于天津。既是才气横溢的艺术教育家，也是一代高僧。“二十文章惊海内”的大师，集诗、词、书画、篆刻、音乐、戏剧、文学于一身，在多个领域，开中华灿烂文化艺术之先河。他将中国古代的书法艺术推向了极至，“朴拙圆满，浑若天成”，鲁迅、郭沫若等现代文化名人以得到大师一幅字为无上荣耀。他是第一个向中国传播西方音乐的先驱者，所创作的《送别歌》，历经几十年传唱经久不衰，成为经典名曲。同时，他也是中国第一个开创裸体写生的教师。卓越的艺术造诣，先后培养出了名画家丰子恺、音乐家刘质平等一些文化名人。他苦心向佛，过午不食，精研律学，弘扬佛法，普渡众生出苦海，被佛门弟子奉为律宗第十一代世祖。他为世人留下了咀嚼不尽的精神财富，他的一生充满了传奇色彩，他是中国绚丽至极归于平淡的典型人物。

太虚大师曾为赠偈：

以教印心，以律严身，内外清静，菩提之因。

赵朴初先生评价大师的一生为：

无尽奇珍供世眼 一轮圆月耀天心

弟子豐子愷敬造



弘一法師遺像

- 诗词文赋 -

~ 夜泊塘沽 ~

杜宇声声归去好，天涯何外无芳草。春来春去奈愁何，流光一霎催人老。新鬼故鬼鸣喧哗，野火磷磷树影遮。月似解人离别苦，清光减作一钩斜。

~ 醉 时 ~

醉时歌器醒时迷，甚矣吾衰慨风兮。帝子祠前芳草绿，天津桥上杜鹃啼。空梁落月窥华发，无主行人唱大堤。梦里家山渺何处，沈沈风雨暮天西。

- 音乐作品 -

〈送别〉

曲：约翰·P·奥德威

词：李叔同

长亭外，古道边，芳草碧连天，晚风拂柳笛声残，夕阳山外山。天之涯，地之角，知交半零落。飘蜀酒尽馀欢，今宵别梦寒。长亭外，古道边，芳草碧连天。晚风拂柳笛声残，夕阳山外山。

〈三宝歌〉

词：释太虚曲：释弘

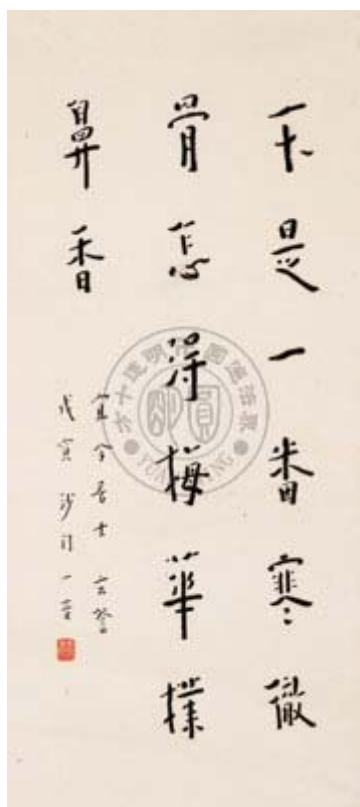
一

人天长夜，宇宙黯暗，谁启以光明？三界火宅，众苦煎逼，谁济以安宁？大悲大智大雄力，南无佛陀耶！佛陀耶！昭朗万有，任席众生，功德莫能明。今乃知，唯此是，真正归依处。尽形寿，献身命，信受勤奉行！

二谛总持，三学增上，恢恢法界身；净得既圆，染患斯寂，荡荡涅槃城！众缘性空唯识现，南无达摩耶！达摩耶！理无不彰，蔽无不解，焕乎其大明。今乃知：唯此是，真正归依处。尽形寿，献身命，信受勤奉行！

依净律仪，成妙和合，灵山遗芳型：修行证果，弘法利世，焰绩佛灯明，三乘圣贤何济济！南无僧伽耶！僧伽耶！统理大众，一切无碍，住持正法城。今乃知：唯此是，真正归依处。尽形寿，献身命，信受勤奉行！

书法金石



— 节选自 中国佛教在线

法的生活

〈 一问一答 〉

问：关于睡眠，该睡多久？

答：别问我这个问题，我无法告诉你。对某些人而言，平均每晚睡四个小时就好了。不过，重要的是，你要观，并且了解自己。若故意少睡一些，会感到全身不舒服，也很难保持正念。睡太多会令人昏沉或掉举。因此，要发现自己原本的步调。这必须仔细观照身心，弄清楚真正需要的睡眠时间，才能把自己调整在最佳的状态。醒来以后又翻身小睡片刻是有害修行的；当眼睛一睁开就要保持清醒了。

问：关于用餐，该吃多少？

答：这个问题跟睡觉一样，你必须了解自己。食物应适合身体所需，当视之为医药。你会不会在餐后感到昏沉？或者日益增胖？若有的话，当停下来，观察自己的身心。毋需吃得太快，要检查自己吃的份量，然后找出生理自然的需求。遵照头陀行（苦行），把所有的食物盛于钵内，这样就可以容易的看出自己取量的多寡。用餐时当保持清醒、要了解自己。修行就是这么一回事，毋需别出心裁，祇是观照。观照自己，观照内心，自然会了解自己修行最适当的步调。

问：亚洲人和西方人的根器有没有不一样？

答：基本上是没有差别的。外在的习俗和语言也许各异，但所有人类的心性是相同的。东西方人的贪瞋都一样，痛苦以及苦的止息也是人人皆同。

问：修行是否须研读很多经论？

答：佛法不从书中求。你若想要亲证佛陀所说，不须埋首书堆中。看着你自己的心，检视身体、感觉和念头是怎么地生起和消失。不要去执着任何事物，祇要清醒地观照着。这是直探佛法真相的方法。修行要自然，生活中每一件事都是修行的机会，都是佛法。当你做生活中的琐碎事情时，试着保持清醒。像在倒痰盂或打扫厕所时，不要觉得这样做是在利益任何人。倒痰盂里也有佛法，不要以为两腿一盘，端坐不动才是修行。有些人抱怨他没有足够的时间打坐，请问：你有没有足够的时间呼吸？修行是自己的事，无论做什么事，要保持清醒和自然。

问：打坐有必要坐很久吗？

答：不必要。坐上好几个小时是没有必要的。有些人认为坐得愈久一定愈有智能，我曾看见鸡在鸡窝里坐上好几天呢！智能来自于，无论你的身体做什么动作，你都是警醒而清楚。修行应该从清晨醒来那一刻开始，持续到你晚上睡觉之前。不要在意你能坐多久，重要的是能否保持清醒分明。每个人都有他自己自然的寿命，有的人六十岁会死，而有的人到九十岁才死。所以，你们每个人修行步调也不必一致，不要去想或担心这一点。试着保持清醒，让事物依它自然的法则进行，这时无论你处在怎样的境界，内心都会愈来愈宁静。它好比森林里一泓清澈的池塘，所有美丽和稀有的动

物都跑来喝水，你清醒地看见万事万物的本来面目，看到美丽稀奇的动物来了又走了，但你仍寂然不动。烦恼会产生，但你能立刻透视它们。这是佛陀获致的安详和幸福。

问：我觉得很爱困而不能打坐。

答：有很多方法可以克服睡意。若坐在暗处，可以移到亮的地方，或者睁开眼睛，起来洗洗脸、拍拍脸，或者冲个澡。很想睡时，可改换姿势，多经行，或者倒退走，怕碰到东西会使人清醒过来。若还无效，可站着不动，清净内心，做光明想。或者坐在悬崖边、深井旁，你就不敢睡了。一切若真的无效，祇好去睡觉了，但要小心翼翼地躺下，尽量保持清醒直到睡着了。一旦醒过来，就要立刻起身，不可再看时钟，或转头翻身。保持清醒是从一醒来就要开始的。

假使每天都想睡，尝试少吃一点。自己试验看看，要是再吃五汤匙就会饱了，就此打住，然后喝些水直到觉得刚刚好为止。去坐下，观察自己的昏沉和饥饿。一定要学习调整饮食，当一直修行下去，你会自然地感觉到更有精力，也不必吃那么多，不过这必须自己去调整。

— 节选自 《修行问答》阿

姜查 ACHAAN CHAA

问：在思考上禅观，使用思想在禅修上有无帮助？

答：当我们开始修习时，看到我们平常思想过程的本质。川流不止的意念、空想懊悔、计画、判断、恐惧、渴望、评语、忧虑等等。用思考来进行，将思考的心导向修习，可以有所帮助，尤其是在禅修初期。这意思是说培养有关法的观念，例如思考四大元素。禅思我们所知一切祇是持续改变的色蕴，我们的世界祇是不断变化的元素。我们也可在日常生活的所有状况中思惟无常、苦、无我三种特性。就法而言，我们可以想想生命和即将发生的死亡，作为了解我们的经验的方法。这所有一切就是培养正见。从书籍和教义，我们转到我们自己引导的观念和思惟，最后到禅修，以求从内心深处寂静的领悟

问：你建议在家人要修习多少时间？

答：对仍存怀疑或修习功行薄弱的人，他们应每次修习一小时，在任何他们喜欢的时，不强迫的，但要持续到足以令他们自己看到益处。那些已更清楚看到修习成果的人，在他们工作的日子里，应尽可能禅修，也许每个早晨及晚上静坐一小时。对于那些知道修习本质的人，在世俗的工作没有阻碍的情况下，整日都可以培养正念和清晰。他们了解所有状况是如何的教法，真正禅修不脱离生活，而是在所有的环境中，培养内在平静和智能。那时，个人的法的修习就超越时间或状况的领域。

— 节选自 《采

访回忆录》 阿姜朱连

ACHAAN JUMNIEN

成佛成魔一念间

有一位绰号「哭婆」的老婆婆，
雨时哭，晴天她也哭……

老婆婆，你为
什么哭呢？

因为我有两
个女儿，大女儿
嫁给卖鞋的，小
女儿嫁给卖伞的。

天气好的日子，
我就想到小女
儿的雨伞一定
卖不出去。

下雨的日子，
我就想到大
女儿，雨天
一定不会有
顾客上门啊！

你应晴天时想
到大女儿的店生
意会很好，雨天
时小女儿的伞一
定卖得好啊！
对啊！

对啊！

从此，好哭
的婆婆再也
不哭了，无
论晴天雨天
总是笑嘻嘻
的。

「即心即佛」，一样事情的
发生，是喜？是忧？全在于
你是站在哪一个角度去
看「它」！