



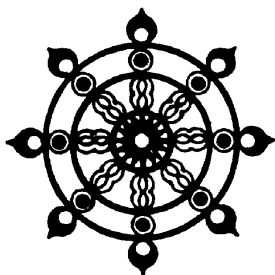
SACCA

**A Newsletter
for the Members of
UNSW Buddhist Society**

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

Publication June 2006 – August 2006

Buddhism and the Mind:
Training the Mind



Unibuds UNSW BUDDHIST SOCIETY

Where a bud can bloom in full...

SACCA

Winter 2006

June – August 2006

Come and join us!

Special Events:

- ☞ **Vesak Day:** 13th May
- ☞ **Winter Retreat:** 7-9th July
- ☞ **Bodhi Nite:** 26th August

Weekly Events:

- ☞ **EDT** (Friday 7-9 pm)
- ☞ **CDT** (Thursday 6-8 pm)
- ☞ **Sports Session**
(Sunday 11-1pm)
- ☞ **Meditation Session**
(Saturday 10-12pm fortnightly)

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President's Message

Dear fellow Dhamma friends,

Greetings to all dearest UNIBUDS friends! The long awaited SACCA has finally arrived at your door step. As usual, there will be plenty of interesting articles that you should not miss out. Also, you are welcome to contribute to SACCA, after all SACCA is for the members from the members.

May was the month filled with celebrations. There were many Vesak celebrations organised by various Buddhist groups around Sydney. UNIBUDS had its own celebration on the 13th of May.

On the 3rd of July (Saturday), we will be having a Potluck for everyone to catch-up just before the exam to relax and loosen-up a little from the stresses and tensions. Next on the list is our Winter Retreat to Sunnataram Forest Monastery on the 7th-9th of July. The 3-day retreat is always very rewarding as we get to experience monastic life surrounded by tranquillity and peace. So sign up for this event with the coordinators, Tina and Henry.

In August, UNIBUDS will be celebrating its 26th birthday at Sir John Clancy Auditorium on the 26th of August. It is the night where UNIBUDS friends will be showcasing their talents in various exciting areas such as singing, acting, and many more. Hence, UNIBUDS will need your assistances and participations in various departments. Information about each department is within this SACCA. So let us work hand-in-hand to make this night a memorable and successful one!

Mid-sessions had just passed and yet the next wave of final exams and assignments are just around the corner. I always feel that catching up with some friends can relax myself a little and thus I encourage you to come and relax yourselves in UNIBUDS' activities. Hope to seeing you all in our activities!

Metta, Wilsen Lau

E d i t o r ' s

C o l u m n

Dearest SACCA reader,

*Sight. Sounds. Smell. Taste. Touch. Memory.
Feeling. Thought formation. Desire. Attachment.*

Last edition, we endeavoured to understand the theoretical nature of the mind. Once we recognise the constituents and workings of our mind, we can begin practising and training it.

If life was an exam, then how well we do must depend on how well we respond to the test paper life throws at us. Life chucks us obstacles, losses, pressures, deadlines, inefficiencies, hatred, ignorance, and other unexpected things that make us think it's all too much. And the practice of equanimity and mindfulness is easier said than done. But like all good students, we should be thorough in our understanding of the teachings, diligent in our practice, motivated by what we do, and be equipped for each exam.

But how do we prepare for life's trials if we don't know what the exam problem is? This is where the Buddhist training of the mind comes in. Meditation develops our skills of mindfulness, concentration, insight, loving kindness (yes, you need this for exams too!), equanimity, non-attachment, and of course, wisdom.

From experience, the best exams I have taken were not 'easy exams' (no such thing really) but when my mind is calm and clear. I can see immediately what the problem is and its solution. The night before my exams, I don't pray that the exam will be easy, but that my mind will be peaceful so I can give it all I've got.

So before your exams, take a deep breath and feel your positive aura. Look around at all those stressed-out faces and just wish everyone a silent 'good luck'. University exams are often marked on bell curves, but our loving kindness needn't be.

Good luck in your exams, and hope you find some stress relief in this edition of SACCA! Don't forget to look for Monk Wally!

Yours in the Dhamma,

😊 Tina 😊

Letter of the Month

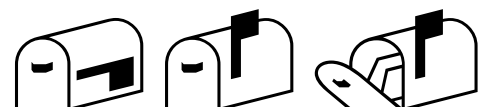
Sukhi Brothers and Sisters in the Dhamma,

Warmest greeting from University of Wollongong!

I am an associate member and the former president of the UOW Buddhist Society and I found out about your website and publications from our Patron Brother TS Low. I can see that a lot of efforts have been put into propagating the Dhamma in UNSW and I do enjoy reading Sacca. It is excellent! We have a very small Buddhist group down here in Wollongong and we are trying our very best to maintain it through various ways. Currently we are developing our own website and your website is in fact a very good reference for us, pointing the direction to start. We did produce a few simple issues of our newsletter, hoping by which more people in the university can get in touch with the Buddha Dhamma.

We really look forward to keeping in touch with you in UNSW and hopefully we will have a chance to gather together or participate in some of your activities!

With Metta,
Sze Yen Tan, BD, MS, APD
Research Dietitian
Smart Foods Centre
University of Wollongong



Gatha

A gatha is a **poetic verse or vow** that reminds and/or inspires you in your of practice of Buddhism.

Last edition, a **Gatha Competition** was proposed. Contestants can write their own gatha and the writer of the best gatha will score a **Double Pass Superpass** to the upcoming **Bodhi Nite!** (I haven't thought of what's so super about it yet, but it just sounded so right...!)

These are a few of the gathas sent in to the UNIBUDS Gatha Office (a.k.a Tina's email inbox).

If you have written any gathas you would like to share, have any questions, drafts, or votes on the best gatha, please send them in to: tinlala@gmail.com. Since Bodhi Nite is fast approaching (see page 14), this will be the last chance to win Bodhi Nite tickets. So start scribbling, and let your heart speak!

Gratitudes

Waking up each morning,
I express gratitude to all that I own.
I am grateful to have friends and family
for their love, care, and concern.
I am grateful for my health,
for it allows me to live without reservations.
I am grateful for my intellect,
for it allows me to see through illusions
and wisdom arise.
I am grateful to be able to love unconditionally,
for it brings warmth to my heart.
I am grateful for any obstacles that comes my way,
for through them,
I become stronger and more resilient.
I am grateful for all my experiences,
good or bad,
they shape me into who I am.
I then start my day with a smile.

- By Zhang Yi -

*I miss the moon
when the sun shines
I wish for happiness
when sadness arises
I notice the heart suffers
until I realise
I am clinging on things
that are changing in life*
- By Adeline Sugianto -

*Perseverance is the strength;
Diligence is the momentum;
Mindfulness is the vehicle;
For me to tread along the Middle Path.*

- By Tan Yu Ang -

Holding my pen writing down inspiring points in Dhamma talk, I feel gratitude towards the speaker and the audiences who have made the efforts to come for without them, my paper would have remain unwritten.

- By Wilsen Lau -

A Breath of Lin Yim: An interview with Venerable Sheung Man, abbot of Lin Yim Institute

Interview and translation by Tina Ng



Venerable Sheung Man

Breathe in. Inhale the natural rhythms of the world around you. Breathe out. Exhale the troubles of your mind and watch them dissolve into the breeze. Breathe in.

Meditation classes are amongst other activities Venerable Sik Sheung Man's near-completed temple provides. 60 to 100 devotees now attend her Cantonese Mahayana chanting sessions and vegetarian cooking classes. She has been asked to give a series of four Cantonese Dhamma talks at Strathfield from the 4th to 25th June on the Ullambana Sutra, which espouses filial piety. She has counselled numerous Buddhists and non-Buddhists, including those familiar and those recommended to her.

Venerable Sheung Man, wearing a torn beanie and a radiant smile, relates how Lin Yim Institute has evolved out of eight devotees gathering inside her living room.

It all began at a 1998 Dharma Talk in Sydney's Chinatown. Practitioners were discussing their difficulties in finding a regular meeting place to practice Buddhism. Hearing this, Venerable Sheung Man began to wonder if it was possible to set up a temple in Sydney. A devotee heard of this and offered to donate funding for a piece of land.

At first, it seemed almost impossible finding a property that satisfied all the criteria: property size, accessibility, zoning restrictions and, of course, price.

Venerable Sheung Man even considered buying and renovating a Church in Ashfield for its zoning permit, but the land was too small.

Finally, she came upon a block of Hoxton Park land, surrounded by agricultural farms, an hour's drive to the city via the M5. Recent development in the area has paved the way to better access: smoother roads and buses from Liverpool train station stop at the temple as well (bus number 853 and 855). Although it may be remote, she says, "Distance shouldn't be a problem. To truly practice Buddhism, you need to make that journey away from society's contaminations. Only somewhere peaceful and quiet can you completely concentrate."

Venerable Sheung Man hopes her temple will provide that refuge from social pressures and help practitioners discover the roots of their unhappiness. "Society is too disordered and life is lacking a *dao de* (moral) education," she says.

"We may see the sufferings of humanity, but we don't understand *why* we are suffering. When we realise our illusionary desires create our distresses, we can stop these karmic causes from arising. Only then can we have social harmony and calm the troubles of human existence...I hope this temple will help others come to this realisation and release them from their suffering."

With this motivation in mind, she visited and gave talks at various places, collecting donations and support wherever she went. Looking back, she says, "Everything was an obstacle. But after careful and quiet deliberation, even the most difficult obstacle was not an obstacle at all, because there was always a resolution."

Even the crisis in mid-November 2001 did not dishearten her. The temple was facing financial



Opening Ceremony



Praying in a house before building the temple

difficulties and could not continue paying for construction. The builders went on strike, threatening to end the contract if they missed the next payment. After a meeting with the builders, the architect advised Venerable Sheung Man that if work stopped, the temple could never be completed even with double the current price.

Hearing this, she decided to borrow money from fellow devotees. Loans of \$10,000 were fixed for two years, without interest, in return for a granted wish. The response was enormous, with loans from \$1000 to \$10,000. She paid the builders on time and construction continued.

"This obstacle," she says, "was resolved by the support of fellow devotees, and I couldn't have gotten through it all without the Bodhisattva's assistance."

Now, about two years since the first brick was laid, the barren grounds have transformed into a two-storey temple, measuring 600 metres squared on each floor. The magnificent statues brought from Taiwan of the Buddha, Bodhisattva Avalokitesvara (Guan Yin) and Bodhisattva Ksitigarbha, rests on sturdy double-brick foundations. Carved out of a single tree, each sculpture embodies the natural patterns of the soft wood.



Temple under construction



Temple as it stands now

The predominance of redness, Venerable Sheung Man explains, adheres to Chinese belief that it symbolises prosperity. Even though, she laughed, "I personally don't like the colour red."

It may seem like hypocrisy, but Venerable Sheung Man says it is about practical flexibility. "We need to work with what people ask for and solve their problems accordingly. All humans have aspirations; we can't expect people to discard all

their worldly desires. Nor can we force them to accept something they don't want...Our religion aims to untie all the knots in someone's heart. It's not about making you believe in something."

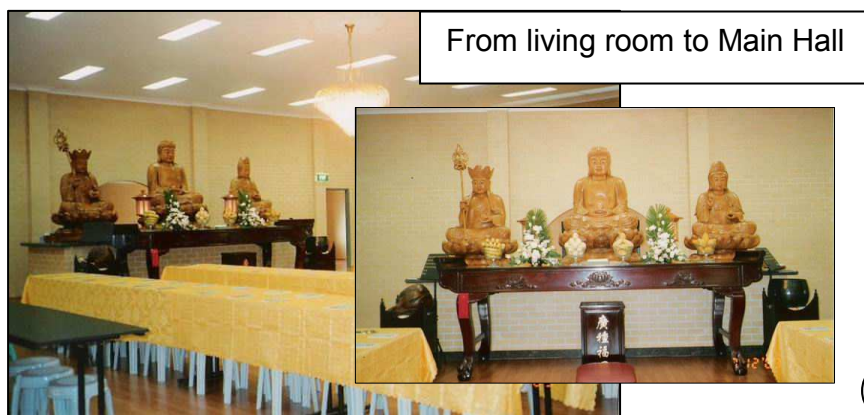
Taking one step at a time, the temple has just finished raising funds for its grand staircase.

But plots and plans to complete the temple are not on Venerable Sheung Man's mind. "It's not in my control because I don't know when I will have enough money," she says. "Why think about things before they are due? Think about it when situations arise and deal with it calmly then."

After all these twists and turns in constructing the Lin Yim Institute, how does Venerable Sheung Man – in her torn beanie and radiant smile – feel right now?

"None, nothing," she replied. "Very calm. No sense of success, achievement, or fulfilment. Nothing."

It's her breath of air. Breathe out.



From living room to Main Hall

**Lin Yim Institute
welcomes you all!**

For more information
please contact:

12 Clementson Drive,
Rossmore NSW, 2171

02 9606 8899 or
02 9626 8833

CURBING ANGER...SPREADING LOVE

◆◆ BY BHIKKHU VISUDDHACARA ◆◆

Put away anger, abandon pride, overcome every attachment, cling not to Mind and Body and thus be free from sorrow (Dhammapada 221)

First rule: Mindfulness (*sati*) is the first and best guard against anger and all unwholesome states of mind. What is mindfulness? It is presence of mind, awareness, knowing clearly what is happening right at the very moment of occurrence. Thus, the moment anger arises, one must apply mindfulness. One must quickly take cognizance of the arising of anger in one. One must note, acknowledge or say mentally to oneself: "Ah! There is anger in me. Anger is arising in me." Or, one can just note tensely as "anger, anger." Or if one does not wish to label, one can just be aware of the presence of anger without labelling it.

Noting thus, the anger is spotted and its presence acknowledged. Just this mere act of knowing is helpful in checking the anger. Why? Because whenever anger arises, it usually overwhelms us even before we know it! It clouds our mind and impairs our better judgment. In other words, the anger takes over control of our mind. At that time, we are actually not much aware, if at all, of the mental state of anger in us. Instead, we are already consumed by it, responding and reacting to it. Our facial expression changes and we start to snap, gesticulate or even yell at somebody. Mindfulness checks all this. It prevents the anger from overwhelming us. It institutes a much needed presence of mind. Just the act of knowing helps to cool down the boiling feeling. Instead of responding or reacting to the anger, we will be watching it. We'll be watching the hot feeling, the emotion. And in that watching, in that observation, the anger can subside. First it will weaken and then it might fizzle out.



Furthermore, when we are observing the anger, we are not paying attention to the person, object or condition that is causing us the anger. Instead, we are looking inward at our own state of mind, at the presence of the feeling or emotion of anger. Logically, when our focus of attention shifts from the object (i.e. the cause) of our anger to the pure awareness of anger itself, as an emotion, the anger will weaken. For if we had continued to focus on the object (such as the person) we are angry with, we will naturally be likely to get more angry. But under the glare of mindfulness, anger cannot develop further. It is checked, and with continued noting, it weakens further and finally subsides.

And the wonderful thing too is that the subsidence of the anger comes about without any suppression or force. You need not grit your teeth, clench your fist or use sheer mental force to overcome the anger. Instead, as you note, the anger just weakens and dissolves. This is the miracle of mindfulness. It can be especially clear in an intensive meditation retreat when the

meditator's mindfulness is particularly sharp and can, so to speak, knock out the anger or any unwholesome state of mind by the mere act of noting.

Another benefit of mindfulness is that it allows us to pause and make the right decision or response. When we note and take cognizance of the anger, we will not be carried away by the emotion. It gives us time to reflect and decide on a wise course of action. In that pause, we have an opportunity to exercise what the Buddha often emphasised as *yoniso manasikara*, which is wise reflection or proper consideration. So if the anger did not subside completely from our initial noting, then we can exercise *yoniso manasikara* by reflecting in various ways on the evil and disadvantages of anger. In the course of reflection, our anger will naturally weaken, and as we become more and more convinced of the undesirability of anger, the anger will subside. A desire *not* to be angry or to continue being angry will arise. And consequently, the anger will dissolve.

Thus, the first rule is to exercise mindfulness. If you make it a habit to be mindful of significant changes in your mental states, you can become so good that you may be able to "catch" the anger the moment it arises. You can feel and know that your anger is developing, and because of that knowledge, you can nip it in the bud, eliminate it well before it can show on your face or in your actions. That's the magic of mindfulness – it can promptly knock out an unwholesome state of mind.

MAGIC MOUNTAIN

Whenever you are angry, freeze! Right there! Don't move! Don't do anything. Don't say anything – not even a word. Just stay absolutely still and quiet. Ignore completely the person or thing you are angry about or upset with. Then watch this mind and heart, watch the tension, the tightness, the pain, the choking feeling and sensation. Then watch some more and see as the poison, which is anger, cools down and fizzles away.

If that doesn't work, send your mind soaring away, flying through the clouds and alight on your favourite mountain retreat, amidst soothing greens, trees, shrubs and flowers - lovely pale blue hydrangeas, soft white roses or brilliant red or yellow, all your favourite colours. Breathe in the delightful fragrance and the pure mountain air and hear the melody of a mountain spring step into the cool, refreshing waters, bathe under the wonderful showers of a gently cascading waterfall watch the little fishes swimming merrily in the pool...the butterflies flitting among the water lilies listen to the frogs croaking and the birds chirping all snug and cosy in the magic mountain resort of your mind, you'll feel as if you don't have a care in the world. (Truly, next to *Nibbana*, this is bliss!)

Then look at the person you were angry with just a moment ago and smile - see how your anger has all melted away, as if into thin air. After bathing in the delightful cool waters on magic mountain, breathing in its superior air, basking in its many wondrous splendours, how could you be angry with him or her or anybody ever again?



Using the Doctrine of Anatta (Non-self)

to Overcome Pride and Doubt

◆ ◆ *By Julian Craig* ◆ ◆

When I first came across Buddhism a few years ago, it seemed like a very logical and beneficial teaching. "Attachment is the cause of suffering", the Buddha said, while teaching his followers to remove their negative mental states, like anger and sadness, by understanding them. So far, so good. But I often wondered what was wrong with some of the other so-called "defilements", such as pride and doubt. I knew many people at the time (some of whom I respected greatly) who argued that pride and doubt were perfectly healthy mental states. After all, what was the point of achieving things if we couldn't feel good about ourselves? And isn't doubt what drives humanity towards greater understanding? Well, according to the Buddha's teaching, each of these statements is only partially true (as I shall try to explain!) The problem comes when protecting our pride becomes a burden and a danger to others, and when our doubt becomes a constant drain on our happiness. Great wars have been fought for the sole purpose of restoring one person's pride, while countless tragedies could have been prevented through quick action, if it weren't for lingering doubts (as any good Shakespearean tragedy will attest to!) According to the Buddha, pride and doubt are two manifestations of the same basic misconception - the idea of a separate self. As such, they require the same medicine to overcome – a complete understanding of "anatta", or "no true self".

PRIDE - According to Buddhism, the only "good" action is a compassionate one. It therefore follows that if there is any skill or action to be proud of, it is compassion. However, the only truly compassionate action is one without any 'self' involved. In other words, we can only be successful in our compassion when we have abandoned all personal views and attachments for the benefit of others. Since this is the case, there is nobody to be proud of as a result of our compassion, since our 'self' was not involved. It is merely an empty vessel that is acting. That is to say, the only 'good' actions are completely natural, and therefore there is no basis for pride. Everyone is equally capable of compassion, provided they remove their selfishness. This completely removes the basis for pride in our actions. Any feeling of pride actually indicates an element of selfishness, meaning that the action was not truly compassionate after all.

Similarly, the only true knowledge is the knowledge that exists beyond individual perspectives. Therefore, to claim that we possess knowledge as part of ourselves is foolish, since the only things that are really true are those that are beyond the individual and equally attainable by anyone. Therefore, wisdom also provides no basis for pride.

DOUBT - By saying that doubt is a negative state, this does not imply that we should not be aware of our ignorance. On the contrary, we can only proceed to greater wisdom once we recognise our ignorance! However, doubt implies that we are consciously caught up in our ignorance. We worry about the fact that we don't know. We think that we should know, and criticise ourselves for our incompetence. All this time, we are no closer to knowing anything, because doubt occupies our minds. This is why doubt is a negative mental state. When we attribute our ignorance to a separate, permanent self, we start to doubt ourselves. Instead, it is wiser to simply be aware that ignorance exists, and get to work removing it!

In terms of an action, there is also a helpful Tibetan Buddhist saying which goes: "If you can fix it, don't worry about it! If you can't fix it, don't worry about it!" In other words, there is no point worrying about our competence or incompetence - we just have to be aware of it. If we follow this rule, we won't have any doubt in our actions either.

In conclusion, the Buddha's teaching simply reflects the fact that it is infinitely more useful to observe things with a clear mind and act accordingly, rather than to spend time praising or criticising ourselves.



When I Skated Like a Penguin...

By Adeline Sugianto 



I put my skaters on. It was quite a chilling winter for those who spent the Chinese New Year in Beijing. A feeling of huge excitement hit me. Did you know why? It was going to be my first time skating on a real ice just like that on TV!! But, ooops...! A few seconds later, I found that I could not even balance myself on the skaters! The natural ice-skating lake didn't seem that good after all since they don't have any bars to hold onto!

Well...there was no other choice now. I had paid for the skaters, all my friends were skating and I didn't know the way back to the hostel. I then walked myself into the lake slowly, and cried for help with a hope that my friends who were at the other corner of the lake would hear me and took me there. Yes! They came, but they asked me to skate on my own as it was the best way to learn. Perfect! I felt like I was the ugly-duckling amongst the beautiful swans on the lake. Like a toddler learning how to walk, I made an awkward move along the lake while crying loud inside.

The only thoughts in my mind were all just questions and doubts, one of which probably was often encountered by everyone of us: "Why am I here?". I didn't know why I wanted to spend my time skating on the ice while I couldn't skate. I could just spend my time at my snug room at the hostel. I was walking –instead of skating– like a PENGUIN, trembling in the cold weather, having hard times here; even I almost cried because my own friends didn't want to hold me. Unlike my brother, I was afraid to fall and that explained why I could barely improve. Why did I bother to skate?

I kept on trying and skated until a stranger suddenly came out of nowhere and started to teach me how to skate step by step. "First of all you have to balance yourself. Then place your balance on the right foot, move it forward, and let the left foot waits. Now, move your left foot close to your right and there you go...Left, right, left, right", he said patiently. The funny thing was he could only speak Chinese, one of the languages which I was not good at yet. So, most of the time I couldn't really understand what he was saying but a phrase that stuck in my head since then: "It's hard to explain, but TRY TO SKATE WITH YOUR HEART". He was a great teacher indeed. I struggled a lot, but with his help I saw that myself was improving SLOWLY. My tears turned into laughters, not only because I could skate now but more because did I realise that everything happens for a reason, a reason why I was there to skate.

That's because I was there to learn. It didn't matter how many times I fell or failed, I must keep on trying. If I failed now, I accepted it and let it go. I tried to learn from my failures and tried different ways to find a balance and skate. That's why I decided to have another skating session Thursday. I thought to myself, it would be great if I could skate well on Thursday, but it's okay if it's not. I didn't expect myself to succeed. If I failed, it just meant I'm getting closer on my way to success. So, how did I end up on Thursday?

It was Thursday morning. I went to the National Museum with my friends. I thought it would be good if I gave myself a little practice before the skating session later in the evening. So I was walking like I was skating in the museum. Luckily, my ridiculous behaviour was obviously not the main attraction there. Everyone was so busy landing their eyes on the ancient historical remains in the glass display. I felt quite confident after the practice that I was more than ready to skate. My friends laughed when I told them about this, advising me to lay low just in case I even could not stand on the skaters again!

The weather was really windy, but the ice was perfect. I put my skaters on with confidence. It was a good sign that now I could stand and walk on them. I passed the entrance gate to the lake. I then started to recite the techniques that guy told me while putting them into practice. "Left, right, left, right...", I whispered. The sound was getting louder and louder as I surprisingly found myself skating properly now like everybody else! I stopped and smiled widely to the grey sky above. I could still see the fireworks up there as if they were celebrating with me. A big triumph suddenly was all over me as if I had won a big battle. Yes, I had actually. It was the battle of my own fear.

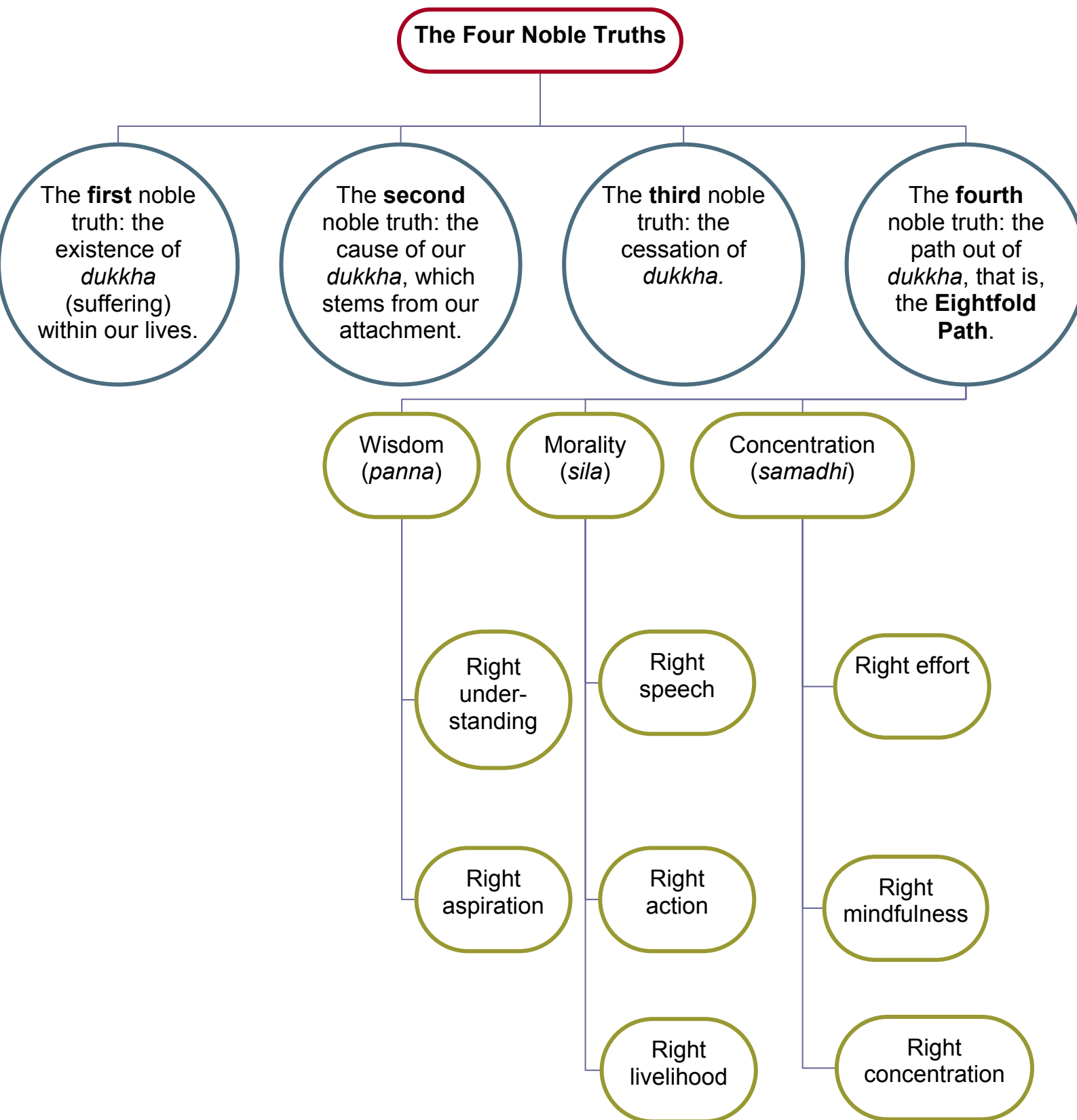
I was so blinded by fear before that I was destined not to skate. I lost my hope, I lost my faith. However, a little encouragement from a stranger made a difference in my life. I thought of giving myself another chance while clearing all the negative thoughts to give some spaces for the positive ones to reside. With a good heart and mind and efforts, one should not be worry for the upcoming results. Once there is an old saying that goes, "Hope for the best; prepare for the worst; and accept whatever the results are."

I was just thinking that what happens today is a way to learn and to prepare ourselves for greater challenges in the future. Past determines present, present determines future. The choices are totally right in our hands; we are the master of ourself. After hearing my story, some people actually called me 'penguin', but at least now I can proudly say that I am a penguin who can skate by heart...



We speak a lot about the Four Noble Truths in Buddhism. But in simple terms...

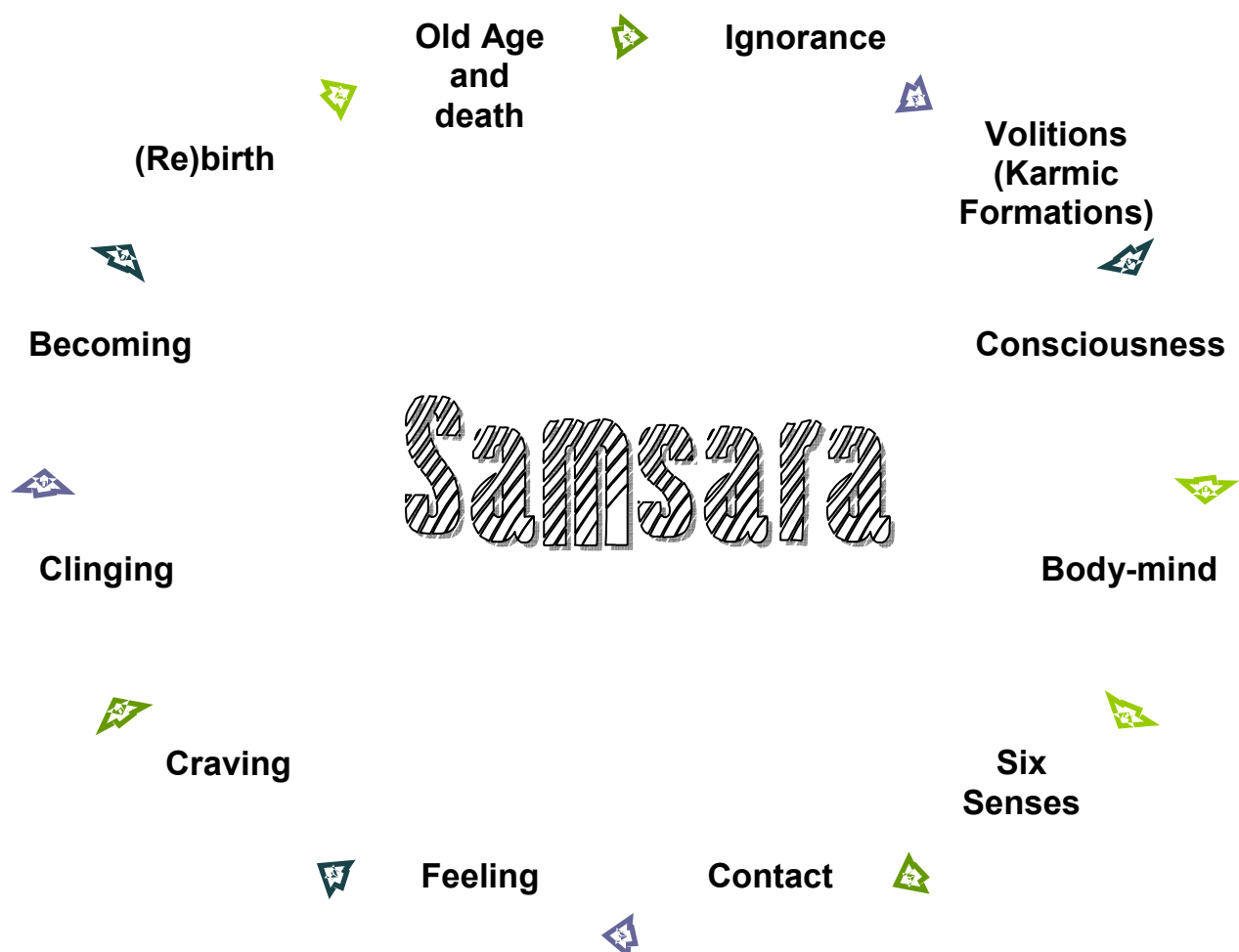
WHAT IS THE FOUR NOBLE TRUTHS?



WHAT ARE THE TWELVE LINKS OF DEPENDENT ORIGINATION?

"When this is, that is; this arising, that arises; when this is not, that is not; this ceasing, that ceases." – Samyutta Nikaya, 2.28

Dependent origination is the central principle that phenomenon do not come into existence on their own, but as a result of conditions. Hence, our suffering similarly arises due to the twelve conditions depicted below, often beginning with ignorance. As long as the karmic forces survive the cycle of birth and death (*samsara*), they will result in suffering. Like a rosary, this vicious chain – the "wheel of becoming" – is broken when we overcome just one component, such as letting go of our clinging attachments. This wheel of becoming represents our entire life, as well as each thought process that enters our mind. A simple example is seeing (six senses) our partner laughing with someone else. We may begin to feel jealous because of our attachment to him/her. Before we know it, our jealousy has transformed us, and we *become* a jealous person. Due to our ignorance, this cycle spins round and round, without us even knowing about it, and we cannot escape this *samsara*.



EASTER WORKSHOP PUTTING DHAMMA INTO ACTION

~ By Darbie Astri ~

After two days of the 'Putting Dhamma into Action' workshop on the 20th and 21st of April 2006, some friends asked me what I got from there and what I did during the workshop. When I told them we – those who went to Just Enough Faith (JEF) – sorted, peeled and chopped kiwis, as well as potatoes, pumpkins and onions, they then replied, "aren't those just simple jobs those we do most of the days at home?" I stopped and thought for a second before I replied that it is something that we do at home. They then asked what I got then from attending the workshop since I was there only doing household work. I answered by saying that I got a nice feeling. A feeling that words failed to express.



After that, I tried to explain the feeling that I got from attending the workshop. The work was easy indeed, but think of the quantity that we did, thousands and thousand of kiwis! I actually still can imagine that we finish putting all of those kiwis into small containers. It was a tiring day, yet the tiredness is nothing compared to the feeling that I got. Probably some other friends who joined the workshop feel the same way. Since we know that if we did not peel and chop the kiwis, they will eventually go to the bin, which is very wasteful. After we chopped and put the kiwis into small containers, the homeless people will be able to have kiwi fruit for that day. Not only one or two, but hundreds of them will be eating kiwis that night. The feeling of knowing that simple things we do can give happiness to other people, the feeling that the kiwis will not be wasted, the feeling of being able to share with others, are all so nice and happy feelings. We then went home and were done for that day after all the kiwis are either chopped or packed into paper bags.

The next day was the sharing, reflection and discussion sessions. We shared our experiences of how we can unmindfully miss the opportunity to put Dhamma into action, such as seeing someone standing there looking at a map for quite sometime, we may hesitate to ask whether they need help or not. Or when we do not say thank you after someone has done something for us. Taking a simple everyday example, when we get off the bus, we hardly ever say thank you to the bus driver, thinking that it is their job and they get paid for doing so. Someone during the discussion pointed out that saying thank you or asking someone who look like he/ she needs help will not hurt us even when our help is

rejected. It made me think for some time and then realise about it. We also talked about what are the obstacles that made us fail to put Dhamma, principles we hear in the Dhamma Talks, into an action in life. The main obstacle is we, ourselves, and our own ego: we have to let go of our ego in order to help others, yet we are allowed to have certain limitation.



Through these two days' workshop I realised a lots of things, those I probably will not know until this day. During the workshop, I became closer to some of the members, while we spent more time together. I really thank the EXCOs for organising the workshop, which could be tiring as well considering that most of u are either having assignments or exams after the break. Lastly, I want to say that this kind of activity is a good one and should be done more often if the time allows us to do so.

Soh Kim Fai's Feedback on the Workshop:

The discussions were fruitful. The food was great. The venue was conducive. The "bodhi tree" was novel. The dharma hunting session was fun..... Although the workshop by Rod Lee was brief, many useful dharma concepts were highlighted and were pitched at a practical level. I have gained and enjoyed, in particular, the sharing of experiences from participants. It had really achieved its objectives of "Putting Dharma into Action".

Sadhu! Sadhu! Sadhu! to the organising committee.





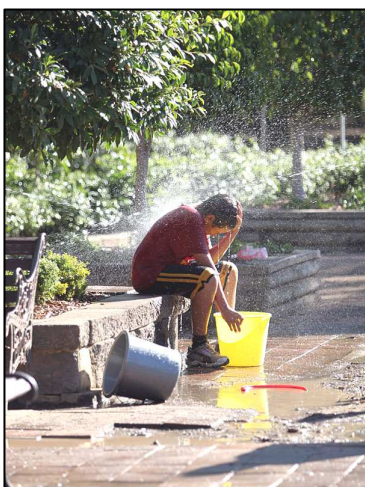
SONGKRAN

There were 10 of us at Wat Pa Buddharangsee, Leumeah, who witnessed the significance of Songkran – the Thai New Year. As you can see from the photos, we were all geared up with the neon vests to be distinctive, yet humbly, from others in helping out with the traffic control. Why the need for traffic control? Well, you would definitely need to control the traffic when 500 cars and perhaps close to 1500 people came to the event. Still in our neon vests, we also helped out in dismantling the stalls and cleaning up the monastery.



The event started with a small parade going around the monastery field, then followed by the bathing of Buddha and blessing from the monks. There were many food stalls from all different backgrounds, serving all authentic Asian cuisines in the food fair.

Songkran, also called the water festival, is famous for its water splashing madness. The whole idea behind this was actually monks giving blessing to the people with a little splash of water on them. Check out the photos for those splashing actions by the kids!



Magnificent event, memorable experiences, excellent company, mouth-watering food – what more can you ask for?

By Wilsen Lau

Bodhi Nite 2006



Yes, the long awaited annual event is coming soon! Bodhi Nite 2006 will be celebrating the 26th anniversary of UNIBUDS, appropriately on the 26th August (what a coincidence!), and it will be as big as the previous years.

If you have not heard of Bodhi Nite, this is the night UNIBUDS showcases its performance talents in sketch, choir, musical performances and dance. Not to mention, a delicious dinner will be provided!

So make sure you note down 26th August in your diary and don't miss it!

You can participate and get involved with the upcoming BODHI NITE 2006 by joining any of these departments:

>> Sketch Department – Shie Haur [0401 520 976 / shiehaur@gmail.com]

Do you think you are good looking? Do you think you are funny? Do you think you have unlimited acting talent inside you that is going to explode anytime? If you said yes quietly inside your heart (of course you wouldn't admit to others) to at least one of the questions above you are invited to join Bodhi Nite 2006 sketch team. If you said no to all of the above, too bad, you will not escape from my radar, as I will still be bugging you when I see you until you say yes. So the wisest thing to do is to come forward and join the sketch crew before I even approach you. Let's together create yet another wonderful experience for the performers and audiences!

>> Choir Department – Boon Hua [0422 866 515 / boonhua.tan@gmail.com]

Attention: The choir department is seeking to recruit new members for the upcoming Bodhi Nite. If you have the following qualities, WE WANT YOU!

1. Have a compulsive urge to sing at all place and time (not restricted to bathrooms only)
2. Frequent visitors of karaoke centers
3. Have the ability to play musical instruments (piano, guitar, violin, clarinet, tambourines, castanets, triangles, gong, pot-and-wok banging etc.)
4. Strong interest in music (no prior knowledge required, if you can hum along, we'll take you!)
5. Have a strong penchant to shake the stage and awe the crowd
6. Keen to have a little bit (or heaps) of fun while being in a team/group environment.

If you have any or all of the above qualities, congratulations! We will take you onboard. We welcome both old and new choir members and prior musical knowledge or experience is not needed. We will provide you with "world class" training while at the same time not discrimination against age, gender or even course taken. This shall be both an enjoyable and a rewarding experience, and we promise you a very different way to learn the Dhamma while at the same time enjoying the guidance of arguably the most fun-loving (if not the best :P) choir masters in UNSW! Come and join us by dropping **Boon Hua** a line at **0422 866 515** or **boonhua.tan@gmail.com**. We await your reply anxiously and eagerly.

>> Program Master – Tina [0414 769 758 / tinlala@gmail.com]

Do you want to be the first and last thing someone hears at Bodhi Nite? Do you want your voice to resonate within hundreds of hearts? Do you want to show how fluent your English or Mandarin is to your mum? Or do you want to have the respectful duty of escorting Venerables onstage? If you're crying out "yes" in delight, then the Program Department is for you! We are looking for:

- One MC fluent in English, and another in Mandarin
- One translator to interpret our Patron's Dhamma Talk on the night from Mandarin to English
- Ushers to escort Venerables onto the stage for the lighting ceremony

Please contact **Tina** at tinlala@gmail.com or **0414 769 758**, and be a part of something special.

>> Multimedia Department – Wilsen [0405 001 333 / wilsen3@debourk.com]

What do we do?

- 2D and 3D Animations
- Credit rolls
- Photo slideshows
- Assisting Sketch and Choir Departments in their digital support.

We are the ones who translate all Buddhist concepts and ideas to screens! Please contact **Wilsen** at **0405 001 333** or wilsen3@debourk.com if you are interested. It will definitely be helpful if you have some knowledge in the field, however it is not necessary. So welcome aboard!

>> Publication Department – Vivi [0410 758 746 / veebreeze84@gmail.com]

Do you know what Bodhi Nite is about? Have creative talents? Think you are interested in designing poster, pamphlet or flyer?

Here's your chance to let the public know what Bodhi Nite is all about! Helpers with lots of enthusiasm to fire up people's imagination are WANTED!! 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 **Vivi** on **0410 758 746** or veebreeze84@gmail.com.

>> Marketing Department – Susian [0433 946 550 / tehsusian@gmail.com]

Warmest Hello! Don't hesitate and don't look elsewhere... Yes, it is you! Have you ever think of joining the promotion team? Gain some experience on Marketing? If you ever wonder where to fully utilize your sparkling and excellent idea, currently, the opportunity exists for you to join the Marketing Department. Thank you for reading this short message, I believe that you have the potential!

Marketing Department would be a fun place to socialize with other, and most importantly develop a skill to attract awareness of other through Dhamma way.

Also, as vanguard of wonderful Bodhi Nite 2006 event, bring your thoughts into action! If you are interested, you may contact **Susian** at **0433 946 550**, or you may also send email to tehsusian@gmail.com. Would like to hear from you ANYTIME!

>> Archive Department – Ang [0405 989 208 / isoboy@gmail.com]

Do you like capturing precious moments using a camera or a videocam? If you do, look no further – we need you here!

In Archive Department, we're the guys who go buzzing around all the other departments, capturing magical moments – funny, and memorable ones – from the preparation stages all the way to the night itself! Also, right after Bodhi Nite, we will be the ones to compile all the wonderful photos and videos into CDs, or even DVDs! Hope aboard!

(Also, if you have a videocam, and you are willing to loan it to us, please contact us! Thank you very much!)

Please contact **Ang** at **0405 989 208** or email him at isoboy@gmail.com.

>> Decoration Department – Lin [0403 277 578 / suwannee87@gmail.com]

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 2006, feel free to join us ^_^ . You will make new friends, gain more experiences, and of course enjoy the time together. All are welcome... no exception, no specific knowledge required.

>> Backstage Department – Henry [0404 125 182 / hmakgawinata4@gmail.com]

Don't want to perform on stage but want to support behind the stage?

If the answer is "Yes!", you are spotting at the right spot.

We are contributing for the success of Bodhi Nite behind the scenes. What we need is team work and enthusiasm~ If you are interested, please do not hesitate to contact **Henry** at **0404 125 182** or **hmakgawinata4@gmail.com**.

>> Technician Department – Vickey [0412 436 065 / vickeychen@student.unsw.edu.au]

Love the shows? Love the theatres?! But, most of all, love the sound and light effects more?! This department is where you can explore and know how it all works, and is where you should be!! To express interest and/or further enquiries please contact **Vickey Chen** @ **0412 436 065** or **vickeychen@student.unsw.edu.au**

>> Receptionist Department – Erlin [0421 874 388 / erlins@gmail.com]

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? Then come to Receptionist Department! We will be the front line on the night to greet and serve the audiences who are entering the Clancy Auditorium. Please contact **Erlin** at **0421 874 388** or email **erlins@gmail.com**.

>> Catering Department – Adeline [0404 637 818 / begabegu@yahoo.com]

Hi everyone! Catering department basically provides healthy yet yummy food for all Bodhi Nite attendants to further digest "food for the thoughts" on the big big night. Well, who belongs to this department?

Do you have the passion of cooking?

Do you love serving food and have a lovely smile?

Would you like to learn the state-of-the-art of cooking vegetarian food? You will get to learn some of these basic skills at Hwa Tsang Monastery!

Do you like team-work and would like to contribute to the success of Bodhi Nite?

If the answer is 'YES' just to *any or all* of the four questions above, don't wait any longer! Grab your mobile or go online and let me (**Adeline**) know on **0404 637 818 / begabegu@yahoo.com!**

>> Transportation Department – Wilsen [0405 001 333 / wilsen3@debourk.com]

Hi everyone, Bodhi Nite 2006 is coming soon. 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, all to Clancy Auditorium and back. If you have a car or are available to drive and can help please contact the Transportation Department.



The entire page is framed by a thick, wavy blue border. In the top-left corner, there is a bright yellow sun with several orange and yellow rays. Scattered throughout the blue border are several white, fluffy clouds. At the bottom of the frame, there is a row of six stylized tulips in yellow, orange, and red, each with green leaves.

MUMMY

You have been there everyday
Been there for us in work, rest, play.
Unconditionally loving us in every way
Like owing you money but no need to pay!
You always find sunshine out of our dismay
And warm our hearts with a temperate ray.
Like drifting clouds we just cannot stay
But your wisdom keeps us from going astray
You are the water and we are the bay -
You define our existence and shape our way.
Every night we bow down and pray
Thanking Buddha before we lay.
So don't think we only care today -
The second Sunday of every May
Because we really want to say

🌸 "Happy Mother's Day" to you everyday! 🌸

By Tina Ng

The Story of Flora: Lesson 2

Last issue we were introduced to the sweet, but somewhat misguided Flora. But after the UNIBUDS influence, Flora is steadily on the path of the Dhamma.



Flora wrestled with the 7 environmentally-friendly, reusable, 'say-no to plastic bags', shopping bags. Her mother was already snaking her way through the crowded shopping mall, and Flora was trying her best to catch up. She saw her mother waving enthusiastically to her outside a fruit shop. After a lot of "Excuse me's" and "sorry's" she finally reached her mother's side.

"Flora!" Her mother was in smiles. "Look at this marvellous mango! Have you ever seen anything so beautiful?"

"Yes," groaned Flora. "A comfy chair would be perfect right now."

"Oh dear," Flora's mother said gently, "why don't you sit on those chairs over there, and I'll be out in a few minutes." With that, she disappeared into the crowded shop. Flora was just learning about the timeliness of the present moment in meditation, compared to the relative past and future. Flora's mum must understand that so well, for Flora knew, when her mum did shopping, a few minutes has no meaning whatsoever.

Putting her cynicism aside, she walked towards the seats her mother had pointed out. There were quite a lot of people standing, and all the seats were full – except one. She looked around and saw no one rush to take up the seat, so she plodded over and sat herself down. She put down her load and eased into the chair. Then she noticed the woman sitting next to her. A middle-aged woman with rusted burgundy hair, holding two melting ice-creams. She made some attempt to lick the ice-cream once in a while, but her movement was slow and lapsed that the ice-cream ran down over her hands and all over her clothes. She saw passers-by staring, and some passing by pretending not to see.

Flora got up, gathered her 7 shopping bags in her right hand and went to the nearby ice-cream parlour. She asked for some tissues, but – seeing she wasn't a customer – they gave her one hesitantly. She returned to the seat – which remained empty – and handed the tissue to the woman. Seeing the woman unable to take the tissue, she began to gently clean the ice-cream from the woman's face, hands and clothes. One tissue was not enough. She was just about to go for more tissues when the woman mumbled something. Flora couldn't understand what she was saying, but she tried patiently to hear her. Finally she heard it, "Can you push me forward please?"



Flora lifted the woman to an upright position, and helped her to her feet. The woman stumbled a little, but regained her composure. She slowly turned to face Flora, "Thank you so much. I have Parkinson's. It makes my muscles get stiff and tremors. It makes me move slower. So thank you so much for stopping." And with that, she walked slowly away and disappeared into the crowd.

Later, as Flora walked away with her mother's mangos, she saw the woman again. She wasn't moving slow; she was all clean, and the ice creams were gone. She walked like everyone else, and didn't even notice Flora walking past her. Flora was going to wave, but thought better of it. Her job was done, and she was happy.

Buddhist Pilgrimage

TAKE A TRIP TO BOROBUDUR WITH TOFFEE TANAKA



Left: Borobudur stupas.

Right: One of the ninety-two Dhyani Buddha statues enclosed in stupas



Borobudur is one of the most popular tourist attractions in Indonesia. It is the largest Buddhist monument on earth and one of the Seven Wonders of the World. It is located at the province of Central Java, 40 kilometres north-west of Yogyakarta. The Buddhist stupa is related to the Mahayana tradition.

The structure, composed of 55,000 square meters of lava-rock is erected on a hill in the form of a stepped-pyramid of six rectangular storeys, three circular terraces and a central stupa forming the summit. The whole structure is in the form of a lotus, the sacred flower of Buddha.

The name Borobudur is derived from an expression meaning 'Mountain of accumulation of merits of the ten states of Bodhisattva'. It is commonly thought of as a Buddhist structure, yet its initial construction was planned and conducted by Hindu builders sometime around 775AD. The enormous first and second terraces were completed by a declining Hindu dynasty, construction was then halted for some years, and later, from 790 to 835 AD, the Buddhist Sailendra dynasty continued and finally completed the great stupa. During the 10th and 11th centuries there was a transfer of power from central Java to the east, and the great stupa fell into decline. For centuries the site lay forgotten, buried under layers of volcanic ash and jungle growth. In 1815 Europeans cleared the site, in the early 1900's the Dutch began its restoration, and a US\$21 million project begun in 1973 completed the work.

In total, Borobudur represents the ten levels of a Bodhisattva's life which he or she must develop to become a Buddha or an awakened one. Viewed from above, Borobudur takes the form of a giant mandala, symbolically depicting the path of the bodhisattva from samsara to nirvana, through the story of Sudhana. Some scholars think that this massive monument is actually a gigantic textbook of Buddhism to help people to achieve enlightenment. To read this Buddhist textbook in stone requires a walk of more than two miles. The walls of the galleries are adorned with impressive reliefs illustrating the life of Buddha Shakyamuni and the principles of his teaching.

For each direction there are ninety-two Dhyani Buddha statues. The lowest level has 160 reliefs depicting cause and effect; the middle level contains various stories of the Buddha's life from the Jataka Tales; the highest level has no reliefs or decorations whatsoever but has a balcony, square in shape with round walls: a circle without beginning or end. Here is the place of the ninety-two Vajrasattvas or Dhyani Buddhas tucked into small stupas. Each of these statues has a different mudra (hand gesture) indicating one of the five directions: the one in the east symbolises the calling of the earth to witness; south represents blessing; west gestures meditation; north fearlessness; and the centre with the gesture of teaching.

Besides being the highest symbol of Buddhism, the Borobudur stupa is also a replica of the universe. It symbolises the micro-cosmos, which divides the universe into three intermingled separate levels. The three levels are Kamadhatu (world of desire), Rupadhatu (world of forms), and Arupadhatu (world of formlessness).

Further reading: http://www.sacredsites.com/asia/indonesia/borobudur_stupa.html,
<http://www.buddhanet.net/boro.htm>, <http://en.wikipedia.org/wiki/Borobudur>

Next SACCA we will be travelling to Lumbini, the Birthplace of Buddha Gotama

SPECIAL NOTICE

*UNIBUDS has a new **Meditation Co-ordinator!** As we send our loving wishes to the previous Coordinator, **Desy Juliaty**, we welcome warmly our new Meditator **Susian Teh**, who greets us with this sweet message:*

"Bring your attention to your breathing.. breath in.. breath out.." "May you be well and happy!" Yes, it is meditation. This is my very first message in Sacca, and also my very first time to say Hello in Sacca. Hi everyone! The first time I knew about meditation was from UNIBUDS' EDT, and I first tried meditation also through activities organised by UNIBUDS! I have learnt a lot because of UNIBUDS! Thank you for any opportunity that



arise, causes and condition that gave me an opportunity to be here and now as meditation coordinator. Thank you! Wish that I could see you more often in coming meditation activities! Of cause all the other activities as well! Best Wishes!

Editor's Concluding Thoughts

The mind is so complex to understand, and so difficult to train that these two editions of SACCA cannot adequately do justice to it. But it is a start. Often, fear of hard work and of failure impedes our Buddhist practice, such as meditation (not to mention procrastinating for exams!). Yet, as the proverb goes, a thousand-mile journey begins with one step. Hopefully, we can learn to appreciate our each and every step, and realise even seemingly insignificant efforts are taking us one step closer to our destinations, and making our journey that much more fulfilling.

Often, the training of our minds influences – and is influenced by – the world that embraces us everyday. So next SACCA, we will be discussing **Buddhism and the World**. I hope you've enjoyed reading this SACCA, please drop me a line with submissions, letters, photos, or just a chat! Until next time...smile!

Gratitude

Thank you to each and every one of you...without you, this edition of SACCA would not be possible.

English SACCA:



From left to right: Potato Writer Julian Craig; Penguin Skater Adeline Sugianto, Kiwi Lover Darbie Astri and Soh Kim Fai, Super Photographer Wilsen Lau, Tour Guide Toffee Tanaka (Monk Wally's Artist)

Chinese SACCA:

Susian Teh, Tony Chow, Shie Haur Tan, Zhang Yi, Yu Ang Tan

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Phone: (02) 9385 6083

Email: Unibuds@yahoo.com

Website:

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

HAPPY BIRTHDAY!

*UNIBUDS sends its birthday wishes to you all! May the
Dhamma continue to shine and flourish within your
mind. May your seeds of good karma be cultivated and
blossom into wisdom.*

June

BOON HUA TAN

KEVIN TU

SHARAVANAN MAHESWARAN

TAN YU ANG

TINA NG

July

EMILY JANE BEK

ENG LEONG ANG

HAI FENG WU

SITTISEDE POLWIANG

WAI KOON TENG

August

ADELINE SUGIANTO

AGUS SANTOSO

ANNIE LIUS LAU

BRANDEN DASHIELL

CHUN YIN TSANG

DENISSA LOH

ELISSA SOO

GUE WEI XING

KIM WEI TAY

MIN CHEH, RICHARD, KHAW

CHINESE SACCA

亲爱的 Sacca 读者，

{色，声，香，味，触，法，受，想，行，欲，染著 }

在上一期 Sacca 里，我们尝试了明白佛法与修行的基本。
在了解了这种种以后，接下来的就是实际的修行。

如果把生命喻为考试，想得到高分考到好成绩，那就要看看我们怎样去面对，还有怎么去准备一场场生命的考验。我们常常都被压力，障碍，期望，贪，嗔，痴困绕着。其实就有如一位好学生，为每一场考试尽心做好准备。生命也一样，我们需要不断精进自己，了解佛法与做正确的修行。

不知道考试问题何在，那该如何为生命做准备？

在这里要提倡的就是修心。静坐就是其中最好的修心方法，我们可从中学习到正念，正定，慈悲，舍心，不染著，当然莫过于智慧。

对于我所经历过最好的考试不是最“简单”的（应该没有简单的考试吧），但当我的心平静与清晰时，我可以很快的找到答案。在考试的前一天，我不会祈祷考试题目会变简单，但我希望自己可以带着一颗平静与清晰的心进入考场，以便能充分地发挥我所学过的一切。

在还未进入考场前，在深呼吸的同时感受自己正面的气息。然后，将此气息发送给所有在场忐忑不安的同学们，在心底深处为他们献上我们最真诚的祝福。考试成绩往往会把人分出高低，但我们慈爱的心不必如此。

但愿你们能在此 Sacca 里找到一丝轻松，一丝快乐。

祝， 事事顺利。

自归于法，

Tina

本期目錄

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2. 爸爸，妈妈的恩情！
~ p. 27
3. 一路順風 ~ p. 29
4. 修行 ~ p. 31

偈陀 (Gatha)

偈陀是警觉或激发我们这些在修行道路上的学子的一种诗。

在上一期的Sacca 里，我们提到了将举行一个偈陀创作比赛，现在比赛已经正式开始。最好的偈陀作品可以赢得两张菩提之夜的入场券。如果您写了一些偈陀作品而想和大家一起分享，请尽快发送到：tinlala@gmail.com.

快！菩提之夜即将来临！请好好把握机会，让您的创作才华流露出来吧！

若您想了解更多， 或想投票选出最杰出偈陀作品，请发信到：tinlala@gmail.com.

祝大家创作愉快！

微笑的力量

即使是一个不经意的微笑，
也会带给擦身而过的人一丝快乐。

不用急

煮滚的水，要及时灭火，
正着急时，要提醒自己，
等它暖和时，再享用，
等它平静时，再想想。

就这样。。。

看着时间嘀嗒嘀嗒的改变着，
我了解到人生也是如此，
没有一刻是永恒的，
活在当下，要学会珍惜。

起床

想要帮助更多的人？
想要更精进自己？
想要更快了？
办法有一个，
一切只能醒着发生，
醒来吧，美好的一天才要开始！

~ By Susian Teh ~

命裏有事終須有，
命裏無事末強求。

If it's destined to be yours, it will be yours;
if it's meant to happen, it will happen;
if not, don't force into it.

- By Tony Chow -

乐观悲观非正法，

Optimistic and pessimistic views never work;
知足常乐为圣法，
Instead, just practice contentment with reality.

宇宙真相就如此，

The universe is just as it is; it's only so much;
无常无我无想法。 No permanence, no self,
no need for perceptions. - By Yu Ang Tan -

了生命之苦者，

Having recognised samsara;
即能获大快乐。 One achieves great bliss.
无愚疑惑欲望，

Cleared of false expectations;
在苦中常得乐。

One comfortably settles in samsara.

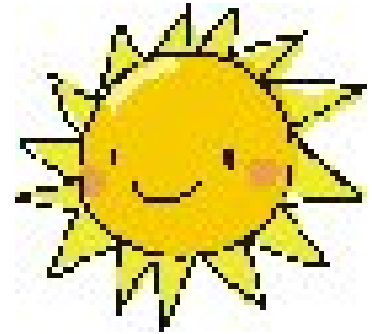
- By Yu Ang Tan -

爸爸，妈妈的恩情！

... By Susian Teh . . .

在几年前， 我收到了一篇美妙的文章。一篇值得大家思考的文章。

从前有一棵树，她好爱一个小男孩。
每天男孩都会跑来，收集她的叶子，
把叶子编成皇冠，伴起森林里的国王。
男孩会爬上树干，抓著树枝荡起秋千，吃吃苹果。
他们一起玩耍，玩累了，男孩就在他的树荫下睡著。
男孩好爱这棵树...好爱喔！树好快乐！



日子一天天的过去，男孩长大了，树常常好孤单。有一天男孩来到树下，
树说：「来啊，孩子，来，爬上我的树干，抓著我的树枝荡秋千，吃吃苹果，
在我的树荫下玩耍，快快乐乐的。」男孩说
「我不是小孩子了，我不要爬树和玩耍，我要买东西来玩，我要
钱。你可以给我一些钱吗？」「真抱歉，」树说，「我没有钱。我
只有树叶和苹果。孩子，
拿我的苹果到城里去卖。这样，你就会有钱，你就会快乐了。」
于是男孩爬到树上，摘下她的苹果，把苹果通通带走了。 树好快乐。

但男孩好久没有再来……树好伤心。

有一天 男孩回来了，树高兴地发抖，
她说：「来啊，孩子，爬上我的树干，抓著我的树枝荡秋千，快快乐乐的。」「我太
忙了，没时间爬树。」男孩说
「我想要一间房子保暖，」他说。「我想要妻子和小孩，所以我需要房子，你能给我
一间房子吗？」树说「我没有房子，」「森林就是我的房子，不过你可以砍下我的树
枝去盖房子，这样你会快乐了。」
于是男孩砍下了她的树枝，把树枝带走去盖房子。



树好快乐... 可是男孩好久都没有再来。

所以当男孩再回来时，树好快乐... 快乐得几乎说不出话来

「来啊，孩子，」她轻轻地说 「过来，来玩啊！」
「我又老又伤心，玩不动了，」男孩说

「我想要一条船，可以带我离开这里，你可以给我
一艘船吗？」「砍下我的树干去造船吧！这样你就

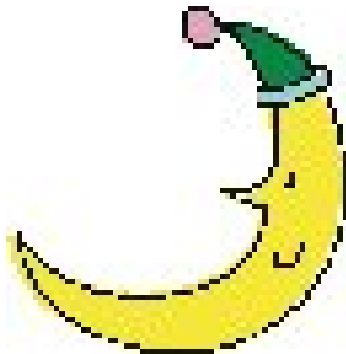
可以远航... 你就会快乐」树说，于是男孩砍下她的树干，造了条船，坐船走了

树好快乐... 但不是真的

过了好久好久，那男孩又再回来了。「我很抱歉，孩子，」
树说，「我已经没有东西可以给你了……」「我的苹果没了。」
「我的牙齿也咬不动苹果了，」男孩说
「我的树枝没了，你不能在上面荡秋千……」树说
「我太老了，没有办法在树枝上荡秋千，」男孩说
「我的树干没了，你不能爬……」树说
「我太累了，爬不动的。」男孩说
「我真希望我能给你什么……可是我什么也没了。我只剩下一块老树干。我很抱歉……」
「我现在要的不多，」男孩说。
「只要一个安静可以休息的地方。我好累好累。」
「好啊！」树一边说，一边努力挺直身子，
「正好啊，老树根是最适合坐下来休息的。
来啊，孩子，坐下来，坐下来休息。」

男孩坐了下来，树好快乐……

读到这里，我不仅有一丝感动。“树”



是一篇感动的故事。大家应该想到其实那棵树，就像我们最敬爱的父母。我们就好像那个小男孩。在很小的时候，我们总会围绕在他们身边玩耍。渐渐地长大后，都会纷纷离开父母身边，而且不常回去找他们，要是回去，大部份都是不快乐的时候。不然就是想起需要些什么。

而我们伟大的父母常常都会将他们身上最好的，最适合，最符合我们要求的東西，毫无考虑的把它们通通给我们。而我们总是拿了东西转头就走，留下渴望我们留在他们身旁多一些的父母，凝视着我们渐渐远去的背影。虽然如此，他们心中却不断地說著“希望他会快乐，祝福他一路顺利，平安”

当我们累了，他们就伸出双手，怀抱我们，让我们安稳的在他们怀中休息，不受吵闹。我们对他们“予取予求”，不但如此而且还都“美梦成真”。但是他们却都“无怨无悔”，而且还“不求回报”。

他们有這樣的义务对我们吗？那又为了什么使他们这样做？
只因为爱，我想只有爱的力量才那么大，而我们摸摸自己的心……
我们是以什么样的“爱”去回馈给他们呢？茶來伸手、饭來张口？
动不动发脾气？把在外受到的委曲都发泄在他们身上？
当他们孤单的時候我们在哪里？当他们需要我们的時候我们在哪里？

父母恩情重如山，这句话听起来很熟悉。

人总是不会太在意身边所拥有的一切，总是要等到失去了，才后悔当时没好好珍惜。

父母就是我们生命里，最不可忽略也最不可被遗忘的人。

但我们最不上心的也就是父母的事。要及时感恩，因为世界上没有再比父母的恩情更贵重的东西了。给父母打过电话了吗？对父母说过：“谢谢您，我爱您！”了吗？

猶記得中學的華文老師曾說過：“我不會祝你一路順風。如果事事順利，你是不會長大、學不到東西的。”

回想起來，說的也是：

事事順利，就不可能失敗；不失敗，就不知道痛的滋味，而且也不會有機會糾正錯誤；不改錯，就不會學習；不學習，又怎能長大呢？

一路順風 — 我們是否應該不再運用這個祝賀詞了呢？

夢想成真

“努力就可以夢想成真”，這句話對沒經歷過社會的風風雨雨的人來說或許正確吧！只不過很多東西在你踏入真實的社會後都會有所改變。觀念與事實是兩回事，但觀念是可以改變事實的。很多事情都是雙面，甚至多方面的，所以就出現了所謂的“灰色地帶”。

努力只是實現夢想的一部分，因為我相信命理也會影響一個人的成功與失敗。“命裏有事終需有，命裏無事末強求”！雖然我們都不知道什麼是注定的、什麼不是；但勉強是不會有幸福的，所以凡事應該適可而止，否則傷的最重的終究會是自己。

外國的月亮分外圓？

國外的月亮是不是比較圓呢？還是比較亮呢？其實這真的很難說。這些比較圓、比較亮的說法很有可能是心理作用。心境不一樣，看的東西也自然不同 —

那，又怎麼可以直接的比較呢？從科學方面着手，外國的月亮不一定更圓、更亮 — 重要的是你身處何地。世界各個角落和月球的距離都不一樣，所以圓度和亮度也有所不同。

其實無論月亮是多麼的圓或亮，只要心中的那一盞燈足以照亮自己，就能走更長遠的路、爬更嚴峻的山，生活得以更充實及愉悅！

我的人生觀

人生特別之處在於它沒有一個肯定的答案。就好像一些影片，結局沒交代清楚是因為要讓觀眾自己去想象接下來會發生什麼事。Happy ending 與否，就此因人而異。

每一個人對人生都有不同的詮釋和比喻。我覺得人生就如下廚。我們的身邊盡是多樣化的材料。關鍵在於我們用什麼材料以及什麼烹調方式。不同的材料能做出不一樣的菜肴；然而重要的是，同樣的材料利用不同的方法去烹調，成品的賣相與味道亦可有所不同！

成長是人生的一部分；壞處是它不能重來，但好處在於它不必重來！人生是沒有U轉的。人生中最大的後悔莫過於錯失良機，沒有把握及珍惜身邊最親的人。人就是很奇怪，往往要等到失去了才懂得珍惜。

話說回來，人每到一個階段就會走到一個岔路。這個時候就得做決定，而一旦選擇了就只能後悔，不能回頭。而更特別的是，有時候這些岔路並沒有所謂的對與錯，只在乎我們怎樣把它給活下去。要活得精彩還是唾棄人生，就看自己的了。進入另一個層次，時間就只有這麼多，你要充實地利用，還是懶洋洋地浪費光陰，就看你怎麼決定了。

有時候單純地看待人生也未必不是一件好事。與其把它複雜化，累人累己，不如簡簡單單、誠心誠意地對待它吧！人生可以是短暫，也可以是細水長流。但無論如何，一定要把它活得精彩、活得有意義！最重要的莫過於要活出自己！

讀著這篇文章的你，千萬記得沒有問題是解決不了的，只不過需要多一點時間。要相信在因緣巧合之下，雨過必天晴，明天會更好！別忘記在身邊支持你的人，他們也希望你能快樂、幸福哦！

美麗人生

美麗的人生究竟是什麼樣子的呢？開心地過每一天？還是有起有落的好？

有人會說“開心地過每一天吧！”。但仔細想想，其實人是不可能每一天都開心的。人往高處爬，而且人是很貪心的。今天開心，明天就期望更開心。這貪心也並不完全是一種惡習，因為沒有了這心理，我們就不會進步。人不進步，城市也就不會發展，而科技更不會發達。要從中得到一個平衡點，對一切事情的拿捏是很困難的。活到老，為的是學到老；所以我們在成長中的每一階段都學習著做人的道理。這些道理當中，最困難的無非就是對好與壞、對與錯、是與非的拿捏！

再說，如果每一天都開心，照理來說應該不是開心，而是平淡無奇地度過歲月。平淡無奇的人生是美麗人生嗎？我想，見仁見智吧！對我而言，美麗人生應該是充滿起伏的。酸甜苦辣、悲歡離合，一樣都不可或缺，也難以逃避。或許你不喜歡悲傷的日子，但是眼淚也有它的溫暖。嘗過傷心的酸苦，我們才能了解開心的甜美。

失敗乃成功之母。其實，就算不能從失敗中找出成功的秘訣，也能從中學習到不再失敗的技巧。我相信每一個人都能從失敗中學到東西，關鍵在於會不會將這知識實習於生活。就好比一個人跌倒了，它可以繼續撲在地上不起身，或是站起來繼續走。美麗的人生中，應該包括將學習到的東西用於平日的生活中。我們可以學很多，但若不運用它們，收著也不過是一種浪費。如果覺得實用，還可以拿出來與人分享，何樂而不為？

有句話說得好：人會不開心，是因為擁有太多開心的回憶。沉思吧！

嬰兒哲學

是我最新的個人哲學。

或許你不曾發覺，我們時時刻刻都處於某種形式上的緊繃狀態。就算是無所事事，腦子裏總有事情在轉啊轉的。似乎隨時在想著下一秒即將發生的事，想著適當的應對策略。工作時想著假期，假期時又難免會擔心工作。到底為何這麼矛盾？為什麼要把自己搞得那麼累呢？

就因為這些零零種種的為什麼，我想到了嬰兒哲學。說明了，就是像嬰兒一般看待一切事與物。我們常用一匹白布來形容嬰兒的純潔與無辜。所以我想：當我們累了，何嘗不暫且用一顆純潔、無知的心來看待人生呢？雖然只不過是暫時性輕鬆地面對人生，但在抗壓方面可頗有幫助！

這樣的心態不僅能減輕心靈上的負擔，更鼓勵我們在一種無我的狀態下接觸身邊的事物。這麼一來，我們更能虛心向學。一番省思后，所領悟的不就更多嗎？一舉多得，何樂不為？以後累了，想想嬰兒哲學吧！

修行

... *By Shie Haur Tan* ...

在Experience It: Putting Dhamma into Action的workshop中，我对修行有了更深一层的体悟。

在这之前，我认为修行是要顺其自然的。但，什么是自然？仔细想想，自然不就是让我们的习性把我们牵着鼻子走吗？不是等于让我们原本的贪、瞋、痴“自然”的呈现吗？那不就是等于没修行吗？但，不能自然，不就是要强迫自己吗？“勉强是没有幸福的。”这句金玉良言，是我们在许多连续剧中都会听到的。学佛的最终目标是要离苦得乐，如果没有幸福怎么离得了苦而得乐呢？



中道与精进

很多人看到这，就会想到：“不过于勉强，不过于放纵，保持中道。”对，因该是要保持中道吧！佛陀因为修了好一段的苦行，而慢慢体悟到中道才是正道。然而，什么是中道？仔细想想，如果不分左右，何来中间啊？由此说明，“中”也是因缘和合的，是根据个人标准而定的。既然是个人标准，那就不是没有标准了吗？对一个贪吃的人来说，medium size 是一点也不“中道”的；同样的，对一个想要减肥的人来说，medium 又别有意义了。

我认为，在修行上，“中道”是要配合精进的。为何这么说呢？我们心中，都有一条中线。但，好玩的是，这条线是无常的，是因我们的心境而改变的。你开心时，是不是觉得自己变得特别善良呢？有一些聪明的小孩（我有些愚钝，所以不包括我）很会看父母的脸色，知道什么时候撒娇最容易得逞。为什么呢？因为父母的标准也会因他们的心情而变的。

修行，在这忙碌的现代社会中，往往会被放在脑后。是空闲时才要做的事。空闲不空闲，也是个人标准的。一个对修行没有精进的人，永远是没有“空闲”的时候的。他们永远有满满的活动，比如看戏、玩电动游戏、睡觉、洗澡等等。试问我们每个何尝不是也会给自己很多理由吗？但有了精进，我们就会慢慢把标准往积极的方向移去。

我想我们的心，好像一颗树，都歪了一边。这都是因为我们从小培养到现在的恶习所引起的。树歪了，就要把它纠正过来。怎么纠正？那就得依靠佛法了。如果没有精进，我们就会说“明天再说吧！”明日复明日，明日何其多啊！到有一天我们老了，树还是一样的歪。有了精进，我们就会每天尝试把树弄直。

学佛，不容易

但，有精进，而没有中道，就会变成过于急性，想一步登天。树，如果我们太过出力的去把它纠正，最后只会把树弄断。学佛，不容易。容易的话，根本就不会有那么多佛教徒了。因为，每个人一学就马上成道，每个不是阿罗汉就是菩萨，何来佛教徒？太过急性会对自己寄于不切实际的期望，最后只会因此而失望，久了就会绝望。每个人根性不一样，树的歪度也大不相同，所以学佛也不可比较。有些人比较快，有些人比较慢。但，不怕慢，只怕站。所以，我们必须修行，把树一天一天的纠正过来。

修行要精进，也要保持中道。比如Jim Teoh* 曾说过，我们脑袋里装的都是满满的杂物。我们心中的杂物，就是一些贪、嗔、痴的附带品。但，我们已对这些杂物有所眷恋，想一次过把它们抛弃，不是说不可能，因为有些人的因缘成熟时，可能可以一点就通。但，对大多数人来说，这却是不切实际的。丢了，心里还念念不忘，不能真正舍弃。如果强迫自己先把大件杂物搬出去，轻则腰酸背痛，重则从此放弃。Jim说我们应从小件的杂物舍掉，发现舍弃根本不难，然后再慢慢舍掉大件的杂物。这应该就是修行吧。

修布施，就是一个很好的例子。如果我们想一下把身家都捐出去，那是想一步登天，得到的福报也不会多。如果舍了还念念不忘，看看人家有没有好好珍惜，有没有想要做出什么回报，这都是不清静的。但，我们如果不尝试布施，那么我们就永远学不会放下，培养不出慈悲心，得不到修行的喜悦。所以，我们必须一天踏出一步，在我们舒服范围中往外轻轻的推。如果本来只想捐出一块，就捐两块好了。如果本来只对陌生人微笑，那么就加一句hello。如果本来只是会在上巴士时对司机微笑，那么就在下车时加多一句thank you。久而久之，习惯了，就慢慢在往外推。我相信所有奥林匹克的运动员不是训练一天就可以得到金牌的，他们都是一天一天慢慢进步才有最后光辉的一刻。我们，就必须学习这种不屈不挠的精神。

难免，有时风一吹，树又歪了。然而，我们不能就此放弃，因该从新爬起，再次努力。Ajahn Brahm** 曾说过，我们应该以AFL的方式来面对挫折。A=acknowledge, F=forgive, L=learn，就是说当自己犯错时，因该先承认错误，然后原谅错误，在从错误中学习。我们很多人，往往只停留在A就不再前进。但，如果办不到原谅自己，就不要再自责，至少不要再卷入另一个漩涡。如果办不到不自责，就别责怪自己办不到，以此类推。等到风停了，我们又把树慢慢纠正。

修行，不难

修行，不难。难在我们“要”与“不要”。然而，我相信，如果没有尝过修行的果实，我们永远是找不到“要”的原因的。所以，“不要”暂时也要装作“要”，如Rod Lee* 所说“fake it until you make it”，我想原因应该是说，如果我们没有踏出第一步，那就永远不可能享受到修行的喜悦。体会到修行的好处后，自然的我们会make it了。从这次的workshop，我也学习到修行遇到艰难，并不是我个人私有的问题，而是每个佛弟子都会面对的。我们都在同一条船上。在此，让我们同时祈祷，但愿佛法僧三宝能给予我们继续修行的勇气与毅力。

*Rod Lee & Jim Teoh是我们英文达摩讲座的两位常客。他们都是经验丰富的在家佛弟子。

**Ajahn Brahm是一位南传佛教的出家师父。他的寺庙建于Perth。他所说的佛法相当生活化，有兴趣者可到www.bswa.org.au下载他的讲座录音。

#本文纯属个人意见。错误之处，请多包涵与指点。谢谢。



Photo of the Month



希 望

圖中的蓮花在慢慢地綻開著，
可又有一絲含苞待放的感覺。
到底掀開后是什麼樣子的呢？
就像等待著奇跡的出現…人生充滿著希望。
不要因為一些未知數而放棄，要積極地奮鬥下去、
樂觀地看待一切。這樣，心就能靜了。

By Tony Chow



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