

S A C C A

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

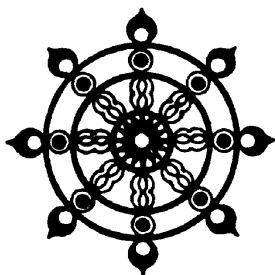
<http://www.unibuds.unsw.edu.au>

Publication March 2006 - May 2006

Buddhism and the Mind:

Understanding
the Nature
of the Mind





Unibuds UNSW BUDDHIST SOCIETY

Where a bud can bloom in full...

S A C C A

Autumn 2006

March – May 2006

Upcoming Goodies!

Special Events:

- Walk Against Want: 12 March
- Vesak Day Celebration: 27 May

Weekly Events:

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

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President's message

A very big YELLO for all Dhamma friends,

I would like to use this opportunity to welcome all, whether or not new or existing members, and the general public. We have come to a new start, a new session for university students, and of course a new year for all. And thus, a very warm welcome to the big family of UNIBUDS... How have you all been? How was your holiday? In whatever you did, I hope that you had a great time.

UNIBUDS has lined up plenty of activities for these two sessions to keep you occupied meaningfully. Our activities include weekly activities such as **English and Chinese Dhamma Talks** delivered by invited Buddhist monks, nuns, and teachers from various Buddhist traditions. Moreover, we also organise weekly social activities on every Sundays which include occasional **charity works, get-together sessions, and sport sessions** for the sport enthusiasts. Do look up for the big event that is coming up during the one week Easter break in April, we will be informing everyone soon through email. In May, we will have **Vesak Celebration** to commemorate the birth, enlightenment, and parinirvana of the Buddha. During the freezing winter break, there will be **winter retreat** at a monastery where you will experience a monastic life in a tranquil environment away from all our usual lifestyle. Also, do not forget to join our bi-monthly Saturday **Meditation Sessions** that run from 10am to 1pm.

We hope that your stay with us will be a fruitful and remarkable one. Hope that this new start will bring joy and happiness to all, and may all be well always.

With loving kindness,

Wilsen Lau

Editor's Welcome

Dearest friends of Buddhism,

I can hardly contain my excitement! Hello to returning readers and welcome to our new UNIBUDS members! What a year we have in store for you! 2006 began fantastically with **O'week** and **O'picnic** (more on page 14 and 15). But there's more! **Vesak Day Celebration** (27th May), **Winter Retreat** (7th-9th June), **Bodhi Nite** (26th August), **AGM** (23rd September), and **Cook of the Year** (7th October) are all lined up waiting for you to discover! And of course, we also have our regular **Chinese** and **English Dhamma Talks**, **Sports Sessions**, and **Meditation Workshops**.



I would also like to introduce a new member of the SACCA team, in charge of the **"Where's Monk Wally?"** department. His name is Monk Wally (see left), very photogenic, so you will see him popping up here and there in SACCA.

Along with the new Monk Wally, you will find many new sections in this SACCA, and many opportunities for you to **contribute**. Write in a letter, a gatha, an everyday Dhamma experience, an article, a story, or even recommend a Buddhist pilgrimage site!

Finally, I want to **publicly apologise** for all the errors in the last SACCA edition. Thank you to everyone who told me about them, because it tells me there *are* people reading this (and fine-combing it too!). But also, I learnt that despite my perfectionist attitude I still make errors, and found my peace within imperfection.

– Tina Ng

Letter of the Month

Hi Tina,

Just would like to say congratulations for your first edition of SACCA.

I really enjoyed it as the articles felt more meaningful and lots of interesting readings from our own members rather than extracts from free Dhamma books.

The Pali Chant is really striking me. Although it is something simple but yet it will be quite handy to have the copy @ home and let us go through the words more carefully.

Just a quick suggestion that since we are always using photos in B&W, you may want to lighten the picture so we can see it more clearly by the time it's going to print.

Please feel free to ask me how to trick the photos if you have any problems.

Once again Congratulations and can't wait for next edition of SACCA by Tina!

Take care and have a pleasant weekend!

Cheers,
Shanty

三 皈 依



The Three Refuges

In the last SACCA, we explored the Pali chants predominately used in the Theravada tradition. This issue, we have the Mahayana chant respecting the Three Refuges, translated from Chinese.

TZU KUEI i FO TANG YUAN CHUNG SHENG

自 皈 依 佛 當 願 眾 生

I take refuge in Buddha, wishing all sentient beings

T'I CHIEH TA TAO FA WU SHANG SHIN

體 解 大 道 發 無 上 心

to understand the great Doctrine and make the superlative resolve.

TZU KUEI i FAH TANG YUAN CHUNG SHENG

自 皈 依 法 當 願 眾 生

I take refuge in Dharma, wishing all sentient beings

SHEN JU CHING TSANG CHIH HUI JU HAI

深 入 經 藏 智 慧 如 海

to penetrate the Sutra Pitaka with wisdom as unfathomable as the ocean.

TZU KUEI i SENG TANG YUAN CHUNG SHENG

自 皈 依 僧 當 願 眾 生

I take refuge in Sangha, wishing all sentient beings

TUNG LI TA CHUNG i CH'IEH WU AI

統 理 大 眾 一 切 無 礙

to harmonise multitudes in general, without any obstacles whatsoever,

HO NAN SHENG CHUNG

和 南 聖 眾

and to respect the sacred Sangha.



Gatha

The idea of *GATHA* (pronounced as 'gutta') was introduced to me through Gillian Coote in the final EDT of 2005.

A gatha is a sentence that captures your personal Dhamma experience, which you can repeat to yourself in times of need. It has been variously described as poetic vows, prayers or 'verses for mindful living'. It is a line spoken from the heart to the heart.

Why use them?

People often use gathas as a way to practice meditation and mindfulness during formal sitting/ walking meditation, but also as reminders in our everyday interactions and living. It truly embraces the idea of bringing the Dhamma into our lives and finding meaning in seemingly mundane activities.

The Ordinary Dhamma Manzanita Village Foundation promotes gathas as allowing you to "stop for a few moments...and check in with your body, mind, action, and intention. In this way you can weave a meditative rhythm and sensibility into your daily life, no matter how busy it might be."

Encouraging us to adapt them and to create new ones for our own needs, the Foundation prompts us to consider:

"What reflection or gatha might you use when stuck in traffic? Or when you sit down in front of a computer? Or when engaging in civil disobedience? Or when touched by anger, grief, or fear when hearing news about, for example, the continuing proliferation of nuclear weapons? Or when making love? Or when playing or speaking with children?"¹

For me, the beauty of gatha lies in its simplicity and the fact that anyone, anywhere, can come up with their own extraordinary gatha. There is no one style or right way. During Gillian's talk, she asked us to come up with a gatha. Mine was: "*Next time I'm in a traffic jam, and the other lane is going faster, I vow to remember the interdependency of all, that nothing is loss nor gained.*" See? Not that hard!

Here's some gathas from Manzanita Village, as well as the Vietnamese Zen Tradition of Thich Nhat Hanh, and Robert Aitken Roshi's *The Dragon who Never Sleeps*.

¹ Ordinary Dhamma Manzanita Village Five Changes Foundation, <http://www.manzanitavillage.org/index.php>

Waking Up in the Morning

Waking up with a smile
I know that 24 brand-new hours are all for me.
I vow to live them fully
And to look at everyone with eyes of compassion.

Joining Palms to Bow to Another

A lotus for you
The Buddha to be.

Walking

I touch the Earth - the Earth touches me
I heal the Earth - the Earth heals me
I am the Earth - the Earth is me

Turning on the Water

Water flows high from mountain sources.
Water runs deep beneath the earth.
Wonderfully, water comes to me.
Its benefits touch me deeply.

Driving a Car

Before starting the car
I know where I am going.
The car and I are one.
If the car goes fast, I go fast.
If the car goes slowly, I go slowly.

Gardening or Looking at Plants

Earth brings us into life and nourishes us.
Earth takes us back again
Birth and death are present in every moment.

Sitting Meditation

Feelings come and go
like clouds in a windy sky.
Conscious breathing
is my anchor.

Beginning to Eat

With the first mouthful, I promise to practice loving kindness
With the second, I promise to relieve the suffering of others.
With the third, I promise to see others' joy as my own.
With the fourth, I promise to learn the way of non-attachment and equanimity.

Looking at a Plate filled with Food

All living beings are struggling for life.
May they all have enough food to eat today.

Drinking Tea

This cup of tea in my two hands,
mindfulness is held perfectly.
My mind and body dwell
In the very here and now.

Gathas From Robert Aitken Roshi's *The Dragon Who Never Sleeps*

When wayward thoughts are persistent
I vow with all beings
to imagine that even the Buddha
had silly ideas sometimes.

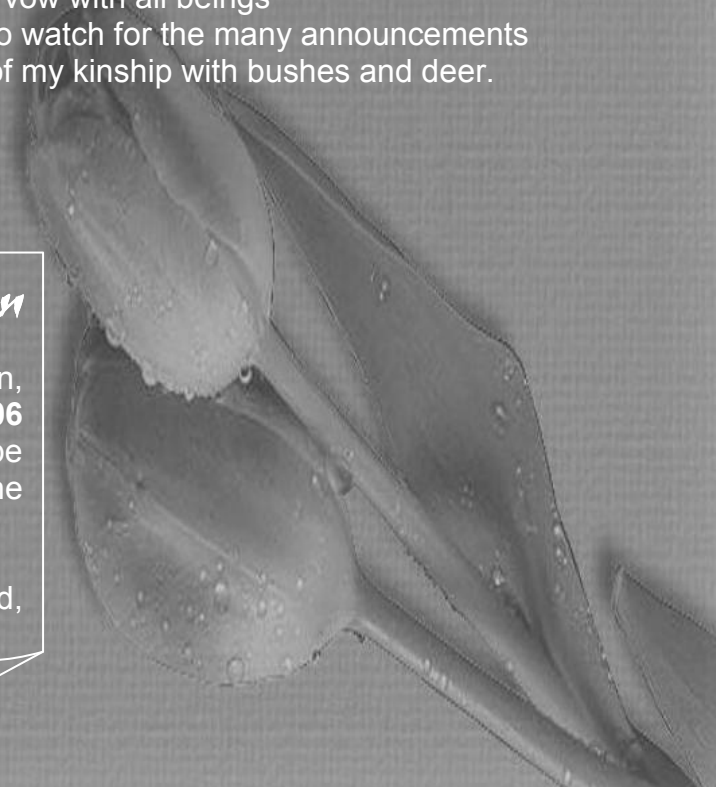
When I stroll around the city
I vow with all beings
to notice how lichens and grasses
never give up in despair.

When I stroll around the mountains
I vow with all beings
to watch for the many announcements
of my kinship with bushes and deer.

G a t h a C o m p e t i t i o n

Now you try! Come up with your own gatha, send it in, and be in the draw to win a **Double Pass to the 2006 BODHI NITE!** Moreover, the best gathas will be published in the next edition of SACCA (with the contestant's permission, of course).

What are you waiting for? Open your eyes and mind, and send in your gatha to me at Tinlala@gmail.com.



Mind over Matter ○ ○ ○ **by Adelene Ong**



If we are familiar with Buddhism, most of us have learnt to see this body as nothing more than an impermanent mass of bone, muscle and fat that will serve us for no longer than this lifetime. This is something concrete that we can understand. But what about our mind? What do we know about it and how do we think of it?

Point Number One... The body is a dirty, dirty thing

Just don't shower for one day and, not only you, but everyone else will know it too! There is so much junk that comes out of our body. For every orifice we have there is something yucky that comes out of it. How about our minds? If you're anything like me, you only have to close your eyes for one quiet moment to realise how much junk there is in your mind.

I am hoping (for the benefit of society) that you all shower every day. Your mind also needs to be cleansed every day with meditation, and this, is so much more important.

Point Number Two... In sixty years this body will be dust

Yet we take meticulous care of our body. We know it inside out. We know which bit is too fat or too skinny and we know that if we want to tone our abs then there is no other choice but to partake in some abcrunching. But this body is of the nature to decay and one day, all the carbon atoms it was made of will return to the earth as soil.

Our mind (or consciousness), however, will continue cycling through, life after life, until we are enlightened. So, do we know our minds inside out? Can you see the hot flames of anger arising when someone steals the parking spot you waited half an hour for? And more importantly, do you know how to tame the flames?

Point Number Three... I like CHOCOLATE ice cream, NOT vanilla and NOT strawberry

(So now you all know what to get me!) You know for yourself which flavour your tongue likes to lick. But you also know that in the end it is all just ice cream. What is the point of worrying about what it tastes like when all flavours lead to the same result (i.e. a bit more insulation for winter)?

By now we should all be over the stage of being picky with food. Yet we are still picky with other things, like people. We categorise people into friends, enemies and neutral people (whom we just don't think about). Then, we respond to them differently with attachment to friends, hatred of enemies and ignorance of strangers. We know how to be impartial with our tongue, so why not with our minds also?

Point Number Four... Eat to live, live to eat

What a fine philosophy! The point is, to sustain this body, we require food. Without food, there would be no body! We shovel our food down one hole, it comes out the other and thus we live for another sunrise. This process may take a day or two (depending on how much beans you consume). But our mind, it works very much faster. Thoughts come in and out so quickly you could even miss it if you are not mindful. Thoughts are food for the mind. So by logical conclusion, what is the mind without thoughts? (Could this be enlightenment?)

P.S. I'm not asking you not to think! Just think about it! (Refer to interdependent origination)

A Little Bit of Dhamma

● ● ● By Evelyn Ong ● ● ●

How do you incorporate Dhamma into your daily lives? Here's how I creep a few moments in ...

- **Got a seat on the bus? Sneak a few minutes.**

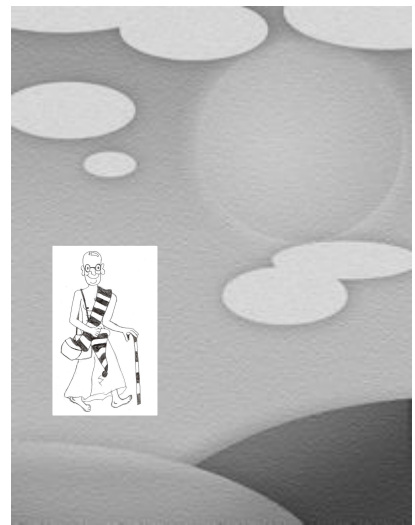
Sneak a few minutes of ... meditation. I personally find loving kindness meditation helpful as it's such a great start to the day; you start the day by giving to others and yourself.

- **Aim to be able to describe your food thoroughly**

How many of us go through each meal hurriedly, not even knowing what we are eating? Pay attention to your food, don't get caught up in conversation or surroundings, listen to its taste, texture, heat, listen to the effect of swallowing, be mindful about the food's effect on your body.

- **Watch yourself**

This one is slightly harder to do. Watch yourself and your reaction to conversation. We communicate everyday but hardly ever are we aware of the reasons behind the reaction, behind the words. It's not about holding your tongue, it is about finding an explanation, understanding why, applying investigation to our words, our reactions, our feelings.



How do YOU sneak a few moments of Dhamma into your life?

Share it with us! Send in a short paragraph or article and we'll publish it in the next SACCA!

Becoming Your Own Therapist

● ● ● *By Venerable Thubten Yeshe* ● ● ●

Extract chapter: "A Glimpse of Buddhist Psychology".
E-text is available to download at www.buddhanet.net



Ven. Thubten Yeshe

Buddhist psychology teaches that emotional attachment to the sense world results from physical and mental feelings. Your five senses provide information to your mind, producing various feelings, all of which can be classified into three groups: pleasant, unpleasant and neutral. These feelings arise in response to either physical or mental stimuli.

When we experience pleasant feelings, emotional attachment ensues, and when that pleasant feeling subsides, craving arises, the desire to experience it again. The nature of this mind is dissatisfaction; it disturbs our mental peace because its nature is agitation. When we experience unpleasant feelings, we automatically dislike and want to get rid of them; aversion arises, again disturbing our mental peace. When we feel neutral, we ignore what's going on and don't want to see reality. Thus,

whatever feelings arise in our daily lives – pleasant, unpleasant or neutral – they disturb us emotionally and there's no balance or equanimity in our minds.

Furthermore, many of our negative actions are reactions to feeling. See for yourself. When you feel pleasant as a result of contact with people or other sense objects, analyze exactly how you feel, why you feel pleasant. The pleasant feeling is not in the external object, is it? It's in your mind. I'm sure we can all agree that the pleasant feeling is not outside of you. So, why do you feel that way? If you experiment like this, you will discover that happiness and joy, discomfort and unhappiness, and neutral feelings are all within you. You will find that you yourself are mainly responsible for the feelings you experience and that you cannot blame others for the way you feel: "He makes me miserable; she makes me miserable; that stuff makes me miserable." You cannot blame society for your problems, although that's what we always do, isn't it? It's not realistic.

Once you realize the true evolution of your mental problems, you'll never blame any other living being for how you feel. That realization is the beginning of good communication with and respect for others. Normally, we're unconscious; we act unconsciously and automatically disrespect and hurt others. We don't care; we just do it, that's all.

Many people, even some psychologists, seem to think that you can stop the emotion of craving–desire by feeding it with some object or other: if you're suffering because your husband or wife has left you, getting another one will solve your problem. That's impossible. Without understanding the characteristic nature of your feelings of pleasant, unpleasant and neutral, you will never discover the nature of your mental attitudes, and without discovering that, you can never put an end to your emotional problems.

For instance, Buddhism says you should feel compassion and love for all living beings. How can you possibly feel even equanimity for all beings while the ignorant, dualistic mind is functioning so strongly within you? You can't, because emotionally you are too extreme. When you feel happy because a pleasant feeling has arisen through contact with a particular object, you grossly exaggerate what you consider to be the good qualities of that object, inflating your emotions as much as you possibly can. But you know that your mind can't stay up like that. It's impermanent, transitory, so of course, you soon crash back down. Then, automatically, your unbalanced mind gets depressed. You have to understand exactly how much energy you expend in pursuit of or in flight from mental feelings. We are always too extreme; we have to find the middle way.

If you look a little deeper, you will also find that feelings are responsible for all the conflict in the world. From two small children fighting over a piece of candy to two huge nations fighting over their very existence, what are they fighting for? For pleasant feelings. Even children too young to speak will fight because they want to feel happy.

Through meditation you can easily see the truth of all this. Meditation reveals everything that's in your mind; all your garbage, all your positivity; everything can be seen through meditation. But don't think that meditation means just sitting on the floor in the lotus position doing nothing. Being conscious, aware of everything that you do – walking, eating, drinking, talking – is meditation. The sooner you realize this, the quicker will you realize that you yourself are responsible for your actions, that you yourself are responsible for the happy feelings you want and the unhappy feelings you don't, and that nobody else controls you.

When a pleasant feeling arises and then, as is its nature, subsides, causing you to feel frustrated because you want it again, that's not created by God, Krishna, Buddha or any other outside entity. Your own actions are responsible. Isn't that easy to see? The weak mind thinks, "Oh, he made me sick, she makes me feel horrible." That's the weak mind at work, always trying to blame somebody or something else. Actually, I think that examining your everyday life experiences to see how your physical and mental feelings arise is a wonderful thing to do. You're learning all the time; there's no such time that you're not learning. In that way, through the application of your own knowledge–wisdom, you will discover that the realization of everlasting peace and joy is within you. Unfortunately, the weak mind doesn't possess much knowledge–wisdom energy; you have to nurture that energy within your own mind.



Therefore, Lord Buddha's psychology can be of great help when you're trying to deal with the frustrations that disturb your daily life. Remember that when pleasant feelings arise, desire, craving and attachment follow in their wake; when unpleasant feelings arise, aversion and hatred appear; and when you feel neutral, ignorance, blindness to reality, occupies your mind. If, through these teachings, you can learn the reality of how your feelings arise and how you react to them, your life will be much improved and you will experience much happiness, peace and joy.

● ● ● FLORA'S DHAMMA JOURNEY ● ● ●

The characters and events in this story are fictitious. Any coincidences are purely coincidental (!!). Please forward all complaints to Tina's imagination.

Once upon a time in 2006 (hey, time is all relative anyway), a girl named Flora made one of the best decisions in her life: she joined UNIBUDS. Initially, she did so because she had fallen in love with a good-looking boy in her class and thought he was a member of UNIBUDS. Unfortunately, in the midst of her passionate confusion, she had mistaken UNIBUDS for UNIBUNDLINGS to which the boy belonged (a university society dedicated to propagating the value of wrapping and packaging. Due to a lack of group solidarity and tightness, the society folded, shelved, and never re-opened again). But her loss was her gain, for she found in UNIBUDS more than one good-looking boy – she found a group of good-hearted people.

Flora didn't come from a Buddhist background, and wasn't the most perfect being in existence. Her teenager years were spent on nail polish, and gossiping about which of her friends did what to whom. She calculated her friendships by how many times they called her a week, divided by how many chips on their fingernails. If she was feeling charitable, she may overlook these flaws if that particular friend bought her lunch. Looking at this track record, it is not surprising why Flora had initially joined UNIBUDS.

Yet, like the lotus in a muddy pond, all faults can be repented, and all buds can bloom. Captured by the friendliness and warmth of the members of UNIBUDS, Flora stayed and enjoyed their company. Listening to the valuable Dhamma talks, she began to question her old life and understand anew. Going on retreats, she was exposed to a new way of life. Meditating with the UNIBUDS family, she found her inner peace. She began to ride the wave of life, finding Dhamma in her everyday.

Lesson 1

Flora's family was very wealthy. They could afford all they needed, and a lot that they didn't. So dinner plates always brimmed and tummies always too full. Almost every night at dinner Flora's mother would pressure them to eat.

"Eat more! Eat more!" she would exclaim.

"Stop pressuring us!" Flora's brother would retort.

"It's not good for our indigestion if you keep stuffing us." Flora's sister added.

"But there's still so much food left over!" cried Flora's mum. "Eat more! Otherwise I'll have a headache thinking about what to do with all these leftovers. They won't taste good tomorrow, and I don't want to throw them all away."

"Mum," soothed Flora, "we should be grateful for this food, not make it a source of our unhappiness. We really don't need all this food, just enough is enough."

Flora's mum didn't say anything, but the next day, there were fewer dishes on the table, but their stomachs were content.

Stay tuned for more of Flora's life next issue!

SUMMER RETREAT 2005

WHERE? Hwa Tsang Monastery, Homebush

WHEN? 2nd – 4th December

WHO?

Ladies



Gents



WHAT?

Dhamma Talks



Left: Venerable Neng Rong giving us an inspiring and informative Dhamma Talk in the main shrine room.

Below: Another wonderful talk by Venerable Neng Rong, but with a change of scenery.



Cleaning the monastery

Left: The four musket-cleaners in action!



Below: Here is what it takes to be a good gardener! Practice compassion, smile widely while you are gardening and the plants will bloom!



Chilling out



Left: A relaxing morning tea with everyone after the cleaning up and gardening. An unforgettable moment of sharing, chatting and laughing. The perfect reward for the morning's work!

Guided Meditation

by Venerable Neng Rong, which included breathing meditation and transferring merit



Creative Dhamma

We were divided into groups and had to portray aspects of “**mindfulness**” – the theme of this retreat – through any creative way possible, which ranged from sketch and charades!



Lunch . . .

Enough said!



Acknowledgements: special thanks to Wilsen for his photos!

The end?

What was the result of this weekend? It was an awesome retreat! Everyone had a great time, learning a lot about Buddhism and the way of monastic life, as well as discovering more about themselves and each other.

So is this the end? The truth of impermanence is about changes, not necessary ends. Although the retreat has ended, UNIBUDS is already planning the next one! So...stay tuned for this year's WINTER RETREAT!



What's new with UNIBUDS?

New UNIBUDS T-Shirt!



**Wear it humbly loud
and proud for just:**
\$12 for members
\$17 for non-members

UNIBUDS O'week Stall

The UNIBUDS' Stall was opened for two weeks from 20th February to 3rd March, 9am to 5pm. During that time, we caught up with old members, met new members, distributed many Dhamma books, created a nice aura of smiles and scent from the burning incense, and even blew bubbles too!
Big thanks to all the helpers who made these two weeks possible and invaluable!



Orientation Picnic 2006

Sunday 5th March @ Coogee Beach

Below Left: To mark the starting of our O-picnic, our two organisers, Lin and Tina, delivered the patrons' messages, which highlighted the importance of friendship in learning Dhamma.



Above: The first game we played to get everyone warmed up was *Fruit Salad*, which involved leaping over everyone's legs!



Left, right and bottom left: After lunch, we played *Shoot the Sheriff*, a game of quick reactions and shooting at everyone to win the prize!



Bottom right: the 2006 UNIBUDS family!

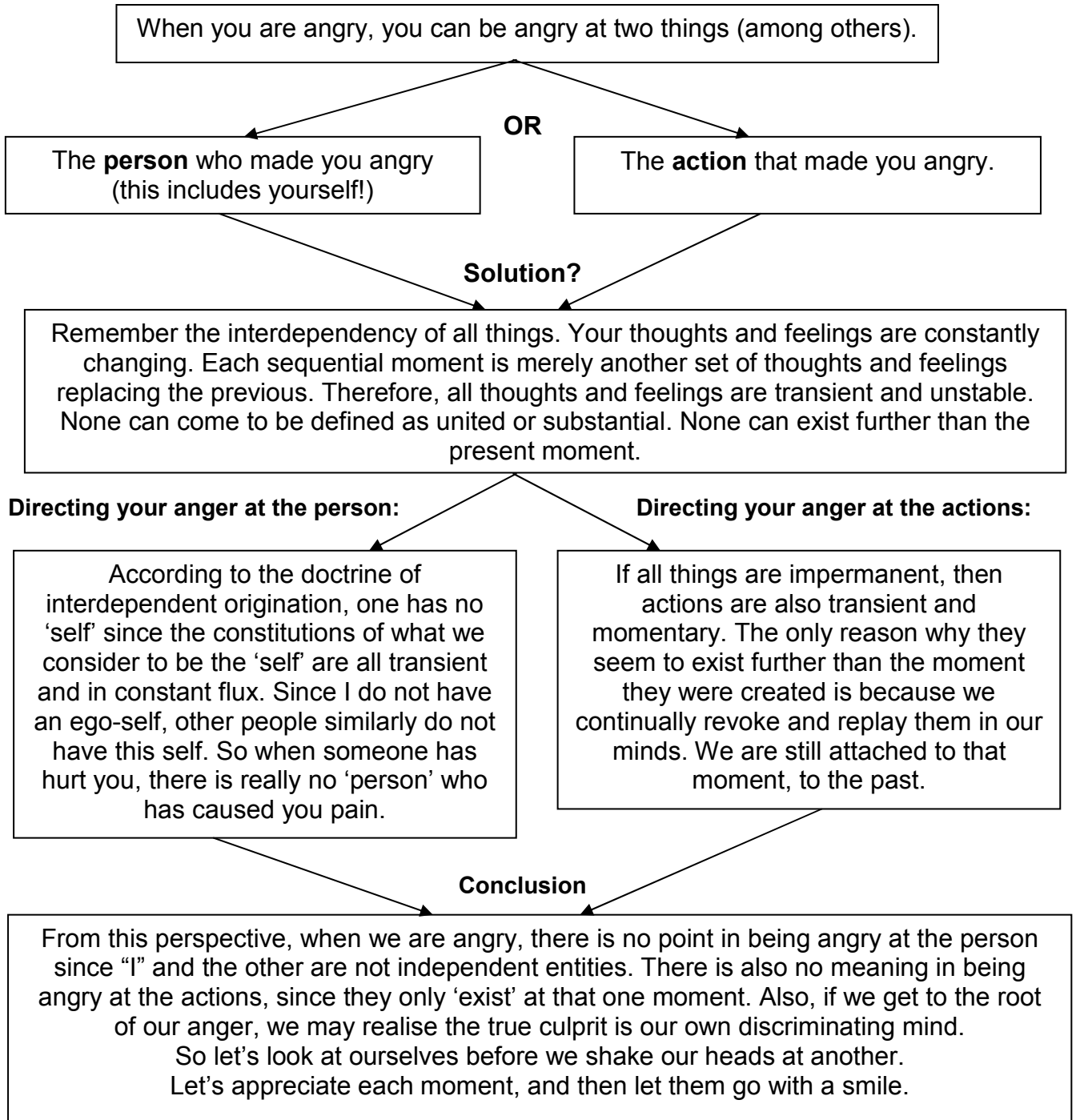


Acknowledgements: Thank you to Henry and Wilsen for these wonderful photos!



Flowchart from Anger to Wisdom

● ● ● ● ● By Tina Ng ● ● ● ● ●



Truly, is there any need to be angry?

Buddhist Pilgrimage

Take a trip to... Leshan Giant Buddha



The **Leshan Giant Buddha** (樂山大佛, pronounced Dà Fó) is the tallest stone Buddha statue in the world. It is carved out of a cliff face that lies at the confluence of the Minjiang, Dadu and Qingyi rivers in the southern part of Sichuan province in China, near the city of Leshan. The stone sculpture faces Mount Emei, with the rivers flowing below his feet.

Construction was started in 713, led by a Chinese monk named Haitong. He hoped that the Buddha would calm the turbulent waters that plagued the shipping vessels travelling down the river. When funding for the project was threatened, he is said to have gouged out his own eyes to show his piety and sincerity. Construction was completed by his disciples ninety years later. Apparently the massive construction resulted in so much stone being removed from the cliff face and deposited into the river below that the currents were indeed altered by the statue, making the waters safe for passing ships.

The Mount Emei Scenic Area, including Leshan Giant Buddha Scenic Area has been listed as a UNESCO World Heritage Site since 1996.

Seventy-one metres tall, the statue depicts a seated Maitreya Buddha with his hands resting on his knees. His shoulders are twenty-eight metres wide and his smallest toenail is large enough easily to accommodate a seated person. There is a local saying: "The mountain is a Buddha and the Buddha is a mountain". This is partially because the mountain range in which the Leshan Giant Buddha is located is thought to be shaped like a slumbering Buddha when seen from the river, with the Leshan Giant Buddha as its heart.

Source: http://en.wikipedia.org/wiki/Leshan_Giant_Buddha
Research by Tan Yu Ang



Pilgrimage Destination next SACCA: BOROBUDUR located near Magelang on the island of Java in Indonesia (Pictured left).

Been to a Buddhist site? Write in with your suggestions!

Final Words

As another SACCA comes to its close, I thank you all for reading and leave you with my sincere best wishes. May the Buddha-Dhamma guide you through the ups and downs of our rollercoaster lives. And don't forget to stop once in a while, or you'll get extremely dizzy! I thought I'd end with Phra Ajahn YANTRA AMARO's poem from his book, "Buddha Lamnan: Songs in Search of Enlightenment."



Step Forward

*Without obstacle, a merit is not born;
Without obstacle, a merit is not ripe.
No one can live without an obstacle;
Even the enlightened ones meet with obstacles.
The difference is, they are not perturb'd: they do not suffer.*

*Sufferings and troubles actually
Help to strengthen one's spirit.
So, smile and welcome each and every
happening.
Step forward, forward, forward, forward in
calm repose.
Each step will bring us to the point of
destination.
No matter how far,
We needn't worry.
Be firm on each stand and each step,
So that our heart is not loaded with hardship.
Left, and then right, and we will be there.
This is the way to trace the road of life.*

Contributors

A million thanks to you all!
Thanks x1 million!

English SACCA:



Adeline Ong



Wilsen Lau



Tan Yu Ang

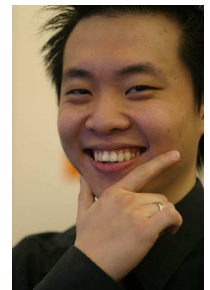


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Happy Birthday!



March

Lily Chen
Mabel Ting
Kiruna Stamell
Milvia Ho
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Alex Kuah
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Harris Oi
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Yael Frisch
Yi Zhang
Erlin Singgih
Yelly Joko
Lucky Julius Joeng
Mia Sugito
Cindy Tjandra
Julia Guo
Erwin Lie
Dean Lin
Marie Fen Fen Ng

UNIBUDS hopes your birthday
celebrations are filled with joy,
laughter, and Dhamma
wisdom...



...that continues throughout
the rest of the year!



CHINESE SACCA

Editor's Welcome

欢迎来到UNIBUDS!

SACCA 的读者们大家好!

欢迎大家又回到UNIBUDS (慧命社), 开始走入充满佛法、友谊与欢乐的新一年。

我想在新年的开始为大家献上一首从Phra Ajahn YANTRA AMARO的“Buddha Lamnan: Songs in Search of Enlightenment”中找到的诗。如想看看此诗的英文版本, 可以翻开第18页。

希望大家享受阅读此中文SACCA的乐趣。更重要的是, 希望可以在UNIBUDS的活动里与你见面!

充满慈悲的祝福,
Tina (编辑)

跨进

By Phra Ajahn Yantra Amaro

沒有障碍, 功德不会生起,
沒有障碍, 功德不会成熟
在这世界上不曾有人沒有障碍,
即使是阿罗汉也会有,
只是他不心烦意乱

这困苦与艰难呀,
能使人们坚强并获益
欣然的接收每种境缘的出现吧!
以深省与信心跨进, 跨进
每一步将带领我们朝向终点
不论路途是多么遥远,
且别顾虑路遥,
让我们始终周旋于立点与每个跨步间,
那么我们就没有心里负担与劳苦了
转个左转个右, 这样自然会抵达,
这可比喻生命旅途中的前进。

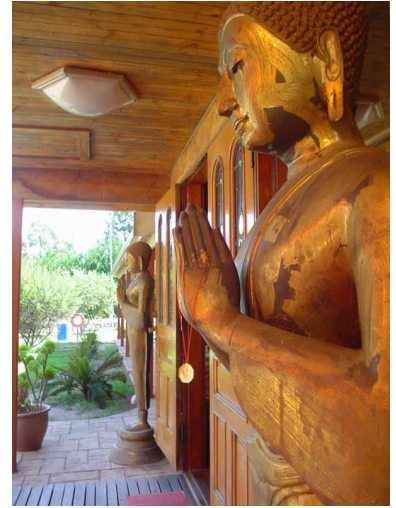
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三學 / 戒．定．慧

下面跟諸位介紹的是佛法的課程標準。

我們在本質上已經知道佛教是教育，不是宗教。其課程是非常之多，內容幾乎無所不包，絕對不是一所大學的課程所能含蓋的。這無量無邊的課程，課本就是經書。諸位要知道，佛經不是全部流傳到中國來。因為當時交通非常不便，印度高僧到中國來，中國的法師到印度去，都是選之又選，挑之又挑，好的才帶到中國，次等的、再次等的，都捨掉了。所以傳到中國的經書全都是精華！來到中國之後，並不能夠全部翻譯，只好再挑選，只有最好的、最重要的被譯出。譯經的工作相當困難。從前譯場的經費靠國家支持，集合全國出家、在家、中國、外國各類人材之菁英，從事於大規模的翻譯工作。歷史上記載，鳩摩羅什大師的譯場，編制有四百多人；玄奘大師的譯場有六百多人。我們在經書上所見的譯者，那是用譯場的主持人（好像學校的校長）來作代表，並不是他一個人翻譯的，而是譯場內大家共同努力的成果。現在保存在中國的，是漢文系統佛經，是相當完整的。印度的梵文經典已經散佚失傳了，殘留下來的很少。佛經除了漢文經典之外，第二個大系，是藏文經典。藏文經典一部份是從梵文直接翻譯，另一部份是從漢文轉譯的。這是文成公主嫁到西藏之後，把佛法帶到西藏；所以佛法傳入西藏比中國晚六百年。在西藏對佛法生起信仰心之後，又從印度傳進一支，因此西藏的佛法是由中國和印度傳入的。



佛無論在那個國家、地區說法，其內容不外乎戒、定、慧三學；其目的是對治我們這個時期、這個地區眾生的種種苦痛。地區指的就是地球，時期是指釋迦牟尼佛的正法、像法、末法共一萬二千年的法運。這個時代、這個地區的眾生，病痛到底在那裡呢？第一、造惡 --

造十惡業。佛用『戒』學來對治。戒學是對治惡業的藥。第二、人心散亂，不能得定、不能清淨。所以用定學來對治；『定』學是對治散亂的。最後用『慧』學對治愚癡。造惡、散亂、愚癡是這個時代、地區眾生的三大病，佛就用戒、定、慧三帖妙藥來對治。佛陀說法是因眾生而說的，眾生如果沒有病，佛就無法可說。這跟大夫因病用藥的道理是一樣的。所以說眾生有病，佛就有法；眾生沒病，佛就沒法。就如金剛經上所說：『法尚應捨，何況非法。』眾生沒有病了，佛法也不需要了，硬要佛法也會變成病。這如一個健康的人天天吃藥，那有不出毛病的道理！所以說佛法的一切經典依功用歸納起來，不外乎這三大類。

佛經分『經、律、論』三藏；定學就是經藏，戒學就是律藏，慧學就是論藏。這是圖書分類的方法，最早是從佛教傳來。此後中國人也把所有的書加以分類。清朝康乾年間，把全國圖書做一個總整理，再分類，依經、史、子、集，分成四庫。庫跟藏意思相同，庫是倉庫，藏是收藏。所以『四庫』是從佛法『三藏』得到啟示的。三藏，有分大乘、小乘。小乘有聲聞藏、緣覺藏；大乘菩薩藏，再分就愈分愈細了。總而言之，戒學是調身的，定學是調心的，慧學是調行的 --

我們身心的行為。因此，一個學佛的人，起心動念，言語造作，無不是智慧。你說他怎能不快樂呢！

戒定慧齊修

那麼學佛從那裡學起呢？就是從念一部經下手。要不要懂意思呢？不要懂！因為煩惱未斷、福慧不具足，所理解的都是邪知邪見，都是錯誤的。那為什麼要老念這一部經？諸位要曉得，念經跟禪宗參究修禪定沒有兩樣；跟密宗三密加持沒有兩樣，只是方法手段不同而已。念經就是戒、定、慧三學一次完成。諸位要曉得，戒律就是『諸惡莫作，眾善奉行』。我們讀經的時候，心裡面不會亂想，當然『諸惡』就『不作』了。經典是佛從真如本性裡面流露出來的言語文字，沒有比這個更善的，因此，讀經就是『眾善奉行』。所以說念經的時候，戒律圓滿了，不要一條一條修了。念經的時候要專心，專心就是修定。念的時候，從頭到尾沒有念錯、沒有念漏掉、念得清清楚楚、了了分明，這就是慧 --

修慧。所以念經是『戒、定、慧』三學齊修。如果我邊念邊研究，那就把佛經當作世間書，戒、定、慧三學都沒有了，這個不叫修行。所以讀經是修行的基礎、是修行的根本，大家千萬不要輕視。修行入門，如果是選用經典，就從這裡下手。如果一天念一個鐘頭，你就修一個鐘頭；念兩個鐘點是修兩個鐘點，當然修的時間是愈長愈好。

我在台灣以及達拉斯的道場，有不少同修，無量壽經一天念十遍。他們大概已經念了兩千遍以上，因此，經文很熟，念一遍大概只要半個小時到四十五分。一天念十遍，差不多有五、六個小時在修戒、定、慧。每天有這麼長的時間修行，修上幾年，心自然就定了。心定以後，再去看經，眼睛都放光了。為什麼呢？一看，意思就全部明瞭、全部懂得。佛經 --

是佛從清淨心流露出來的，我們自己的心清淨，自然跟佛相應，那怎麼會看不懂呢！今天我們看不懂佛經，就是佛心是清淨的，我心是散亂的；散亂心跟清淨心不相應，不能起共鳴，所以佛講的我們聽不懂，道理就在此。所以真正要能懂得親近一位善知識、一位好老師，就要相信他不會騙你，他教給你的方法，一定不會錯的。

老老實實選一部經：修淨土的選無量壽經；修天台的選法華經；修華嚴的就選華嚴經。你修那一宗、那一派，就修他本宗主修的經典，一門深入。先把本宗的經典老老實實念五年；換一句話說，在五年當中一定要把煩惱捨掉，恢恢清淨心，這是學佛的起步。實在講五年修得清淨心，在從前是可以，現在不行了。因為從前的人，心地染污少、染污的程度也輕，五年清洗就差不多可以洗乾淨了。現在的人染污太嚴重了，況且從前的人十幾歲才受到染污，才會有是非、人我，才有貪、嗔、癡、慢。現在的小孩兩三歲就有貪、嗔、癡、慢，他從那裡學來的？從電視上學來。家裡天天在看電視，他不得不受污染，天真活潑的童年沒有了，所以現在的人真的不幸福啊！像我，生長在農村到十三、四歲才懂事；所以我的童年時間很長。童年不懂事，是真快樂！世間什麼苦樂我們都不知道，整天就曉得玩耍。懂事，就不快樂了！為什麼呢？會看人臉色，這難為了，所以說這個時代的人比不上前人，人不能做了，太苦了。修學到自己心地清淨了、智慧開了，就可以參學，就什麼都可以看、可以聽、可以接觸，因為自己已經有定，不會被外在環境所轉。自己有了主宰，見得愈多、聽得愈多，愈能增

長智慧、增長定力。定、慧，是怎樣增長的？不為外境所動，這是增長定力；樣樣清楚明瞭是增長智慧，所以那個時候參學，定、慧更能往上提升。這是古人教學的方法

--

先修戒、定、慧，先修根本智，然後再參學，成就圓滿的後得智，就是無所不知。佛在般若經上說：『般若無知，無所不知。』所以先修『無知』，五年學戒，就是什麼都不知道，然後再接觸社會的時候，什麼都知道 --

『無所不知』。真正修行是用這樣的次第、方法，來達到目的的。

古大德，不僅僅是遵守釋迦牟尼佛教導我們這些規矩，更以儒家的基礎，作為修學的基本，這是因為中國佛教把小乘捨棄了，以儒家來代替小乘，特別是以孔老夫子的德行，作為我們入佛門的根基，就是論語上講的夫子五德 --

「溫厚、善良、恭慎、節儉、忍、讓」，即『溫、良、恭、儉、讓』。在這上面再建設的，就是三福、六和、三學、六度、十大願王，而達到真正究竟圓滿。這樣的架構，在整個大乘佛法，無論那一宗、那一個法門，宗門、教下、顯教、密教，都不能離開這個基礎，違背這個原則。換一句話說，按這個架構，次第修學，無論修學那一宗、那一派，沒有不成就的。由此，我們可以說：從五德、六和上打基礎，是中國大乘佛法的特色。

除此之外，佛法在教學上還有一個非常進步的作法，一直到近代才被人想到 -- 進修教育。佛當年在世，他的聲聞弟子--

在身邊還沒有畢業，還不能獨立，要跟佛在一起，不能離開佛的弟子。已經有成就的是菩薩；菩薩要幫助佛教化一方--代佛弘法--

到各地方建道場、講經說法、推廣佛教。但是每一年有一定的時間，又回到佛的面前來，這好像暑假一樣，學生放假了，老師沒放假，老師還要進修--

回到佛陀面前，接受再教育，這三個月叫『結夏安居』。結夏安居就是把在四方從事教化的學生，統統召集回來，聽佛講經說法，使他們自己定慧、德學更增長。而且還在一起研討究論教學上的各種情境和難題，以及解決的方法，作為彼此參考、改進。這種教育方法，在我們中國歷代是很少見的；這種暑期進修教育，是非常值得稱讚的。結夏安居，在台灣還有少數地方有這個形式，但已經沒有這種精神了。與這個類似的像寺院，或是居士團體，舉辦夏令營、冬令營、佛學講座、打佛七、打禪七，也類似進修教育，是值得普遍提倡的。說到斷煩惱、修戒、定、慧、了生死，在我們這個



世間，確實是非常少見，說出來，也不可能被人接受。但是進修教學法是非常殊勝、非常有效果的。現在的人觀念不一樣，總是一開始學，便要學得愈多愈好；殊不知，其結果一個是有限，一個是無限，相差實在太太了。幾千年來用這種方法，不知道多少人成就了。反觀現在新的教學方法，充其量只能幫助一個人得幾個佛學博士學位，得一點名聞利養，實在講，要斷煩惱、了生死、出三界，恐怕很難很難，這是我們應當要深深反省的。

淨空法師 - 認識佛教 - 幸福美滿的教育
(一九九一年十二月淨空法師講於美國邁阿密)



皈依三寶 的真正意義

■ 取自於地藏菩薩本願經講記第三十三集

淨空法師講述

三寶大家知道佛、法、僧，

三寶真正的意思知道的人不多，所以我們看到許許多多人皈依三寶，他是不是真的皈依？沒有皈依，做那一個儀式，那個儀式是空的、是假的，是形式沒有實質。為什麼？他不明三寶、不解三寶，所以他也不得三寶。受過戒的人都曉得戒有戒體，他戒體得不到，三皈也是戒，同樣一個道理，他得不到戒體。戒體是什麼？是自性。

三寶，六祖惠能大師在《壇經》裡面講得好，佛寶是自性覺，法寶是自性正，僧寶是自性淨，我們受持三皈的時候，有沒有得到自性的覺、正、淨，如果你在受持三皈的時候

得到了，那你是真的三皈，經上講皈依是講這個，不是講形式。皈是回頭，從哪裡回頭？從過去迷、邪、染回頭。依什麼？依自性覺、正、淨，這真皈依，這一念回歸了，這是真佛弟子。如果沒有捨迷邪染，不依覺正淨，那這個皈依是冒名的，說得好聽一點，天台家所講的六即裡頭「名字皈依」。名字皈依是什麼？有名無實，一點作用都不起，有名無實。真正

得用處的時候，你最低限度要「觀行皈依」，如果我們修行不能契入觀行位，只在名字位上，那就落空了。名字位上說老實話，很容易造罪業，很容易墮三途；入觀行，大致上觀行功夫得力，可以得到人天福報，不會墮落三途。如果入「相似位」，那你有成就，你在菩薩道上就修行證果了。相似位是什麼果位？要以《華嚴經》的果位來說，相似即就是十信位的菩薩，你轉凡成聖了。「分證」的三皈，那就是圓教初住以上。皈依的功德不可思議，是你真皈依，佛在經上講你真正皈依，有三十六位護法神日夜保護你，這當然的事。他為什麼保護你？尊敬你、佩服你、仰慕你，不是哪個人派他來保護，自動，自動來保護你。這才叫三寶。

自性覺、正、淨才是三寶，這是佛家修行證果的總原則、總綱領，一入佛門第一堂課，就把修行證果的總綱領傳授給你，這叫做傳授三皈，讓你這一生生生世世，向著這個方向、向著這個目標努力邁進，你就能成菩薩、成佛。佛法的教學實實在在是美滿到極處，真實的圓滿，一開端就把這條路指清楚、指明白。可是現在我們常常看到，皈依是皈依某一個法師，這完了。「皈依某個法師

」這個流弊，由來已久，我們從蕩益大師的著作裡面看到；蕩益大師是明末清初的人，他在當時就指出皈依的誤會錯誤。由此可知，在那個時代，距離我們五百年，五百年前就是「皈依某個法師」，不是皈依三寶；這是我的師父，那個不是我的師父，破和合僧。僧團是和合一家人，他這些皈依弟子在裡頭有分別、有執著，這是我的師父，這是我師父道場我要擁護，那個不是的我要排斥，就破和合僧。破和合僧大家知道，造無間地獄的罪業，換句話說，你不皈依還不造這個罪業，皈依之後造這個罪業，最後歸到哪裡去？歸到阿鼻地獄去，這糟糕不糟糕！大錯特錯。

為什麼會產生這種錯誤？一念迷情，一念自私，鑄成大錯。這種錯誤的面逐漸逐漸擴大，使一般人對於皈依真正的意思迷失掉，不但影響的面擴大，影響的時間久了，代代相傳，我們都以為這是正確的，誰能發現這是錯誤的？我們要是不讀《六祖壇經》，要是不讀蕩益大師這些著作，我們怎麼會知道？《壇經》裡面給我們啟示，六祖傳授皈依，他居然不說「皈依佛、皈依法、皈依僧」，他不是這個解釋，他說是「皈依覺、皈依正、皈依淨」。我早年讀這個經的時候，這個給我很大的啟示，他為什麼這麼說法？他是唐朝時候的人，距離我們現在一千三百多年，想必在那個時代，大家對於三寶就已經迷了，迷在佛法僧裡面，不知道佛法僧表法真正的意思，所以他才說「皈依覺、皈依正、皈依淨」，然後又說「佛者覺也，法者正也，僧者淨也」，他這個說法。他之所以這樣說法，對那個時代的人，必定是那個時代人已經對於佛法僧真正的意義迷失了，所以能大師傳授三皈，他有他另外一種講法，喚醒大家回頭，這很有道理。

佛家要修行證果，頭一個要把我捨掉、把私捨掉，你執著有個我一切都為我，執著有個私的念頭，這是輪迴心造輪迴業，不是佛法。佛法，佛是覺的意思，佛法是覺悟之法，你有一念私情夾在裡面，你是迷法，是迷惑顛倒之法不是佛法。我們今天將迷染法看作佛法，你在佛法修學會有什麼成就？這個道理不能不知道。所以覺正淨是寶，是寶中最殊勝者，三寶都是屬於自性，不在外面也不在別人。釋迦牟尼佛沒有教我們皈依他，早年是教我們皈依佛、皈依法、皈依僧，沒有說是皈依他，大家都懂得自性覺正淨是三寶，叫自性三寶。但是對於形相上的三寶要懂得尊重，為什麼？沒有形相的三寶，你怎麼會知道自性三寶，必須要用形相的三寶常常啟發你、誘導你，讓你時時回歸自性三寶，所以形相就起了很大的作用。我們見到佛像、聽到佛名，立刻就回歸自性覺，看到經書、看到法物，就能回歸到自性正，看到出家人形象，就知道回皈自性淨，所以形相的功德是無量無邊。形相時時刻刻在提醒我們，如果沒有這個形相很容易忘掉，又迷惑、又顛倒、又造業，繼續還要受苦報，這才是真正的三寶，真實三寶。『若有男子女人，聞是佛名』，聞名就皈依，聞名就回頭，畢竟不墮惡道，他的生活、他的行為能與自性覺正淨三寶相應，他怎麼會墮惡道？縱然造作惡道的因，惡道的緣斷了，所以不墮惡道。

Source: http://www.amtb.org.sg/3/3_1/3_1_6/3_1_6.htm

《老二哲学》带给我的启示

此书是大概三年前我到南天寺时买下的。后来才发现，原来UNIBUDS LIBRARY里也有收藏此书。于是，在累积几年灰尘后，这本书终于被我打开了。仔细一看才发现书中有一系列的短篇文章，而第一篇便是《老二哲学》。看了前序，我已断定此文章应该非常有意义：

“如想要展现成功的人生，必得先从「老二」做起，不强出头，随缘随分。
在服务奉献中，成就他人；在努力工作中，实现自我。
那么不管现在或将来是否能当上别人的「老大」，至少你已经做了自己的主人。”

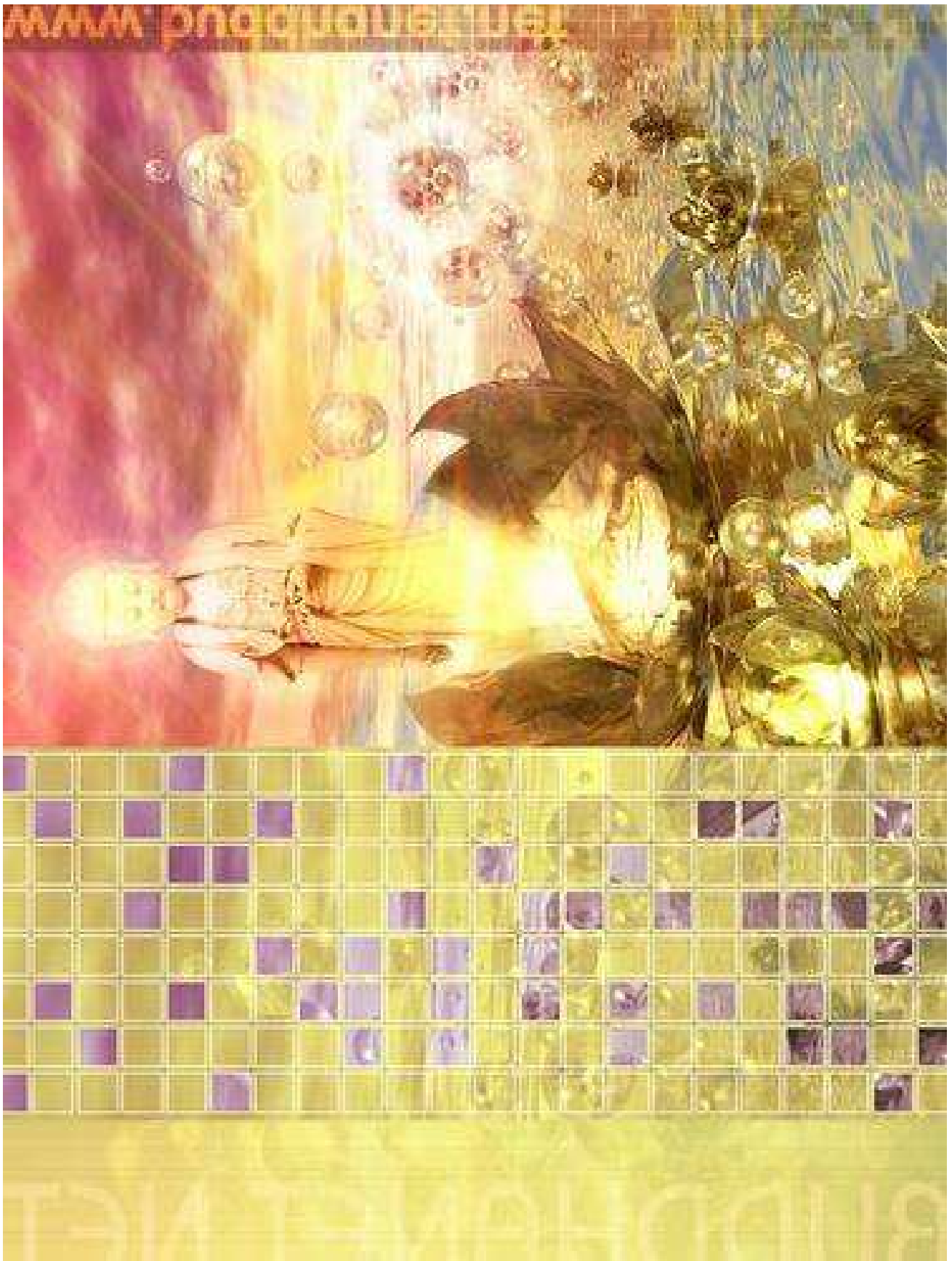
看了前序，我迫不及待地翻开第二页。此文章一开始，星云法师就笑说自己从小就与「老二」有缘，例如说自己在家里排第二，出家时也一样等等。还没继续读下去，我心中就引起了共鸣。我在家里也是排名第二，到了UNIBUDS又落到「老二」的地位，在学业上怎么努力我全部科目中也只有在某个科目里排第二，跆拳道比赛最高的记录也是第二。我怎么努力往上爬，「老大」这位子和我好像永远扯不上关系。

星云法师在此文章中表扬孙中山先生“立志做大事，不做大官”的精神，说明我们做人应该立志为社会奉献，不应只顾着贪图个人名利。历史上，真正受人敬仰而又能流芳百世的伟人们，从古代的岳飞到近代的甘地，都持有这种精神。他们为民服务，却不为“名”服务。此时，我领悟到，想真正受人敬仰，就不能刻意追求。大事做得越多，就更加应该时时刻刻提醒自己一切都是因缘合和的，是无常的，正如人们赞赏星云大师时，他总是说：“光荣归于佛陀，成就归于大众，利益归于常住，功德归于檀那。”须知我们自己的成功往往是无数人的努力而成的，并非我们自己个人本事所可以造成的。

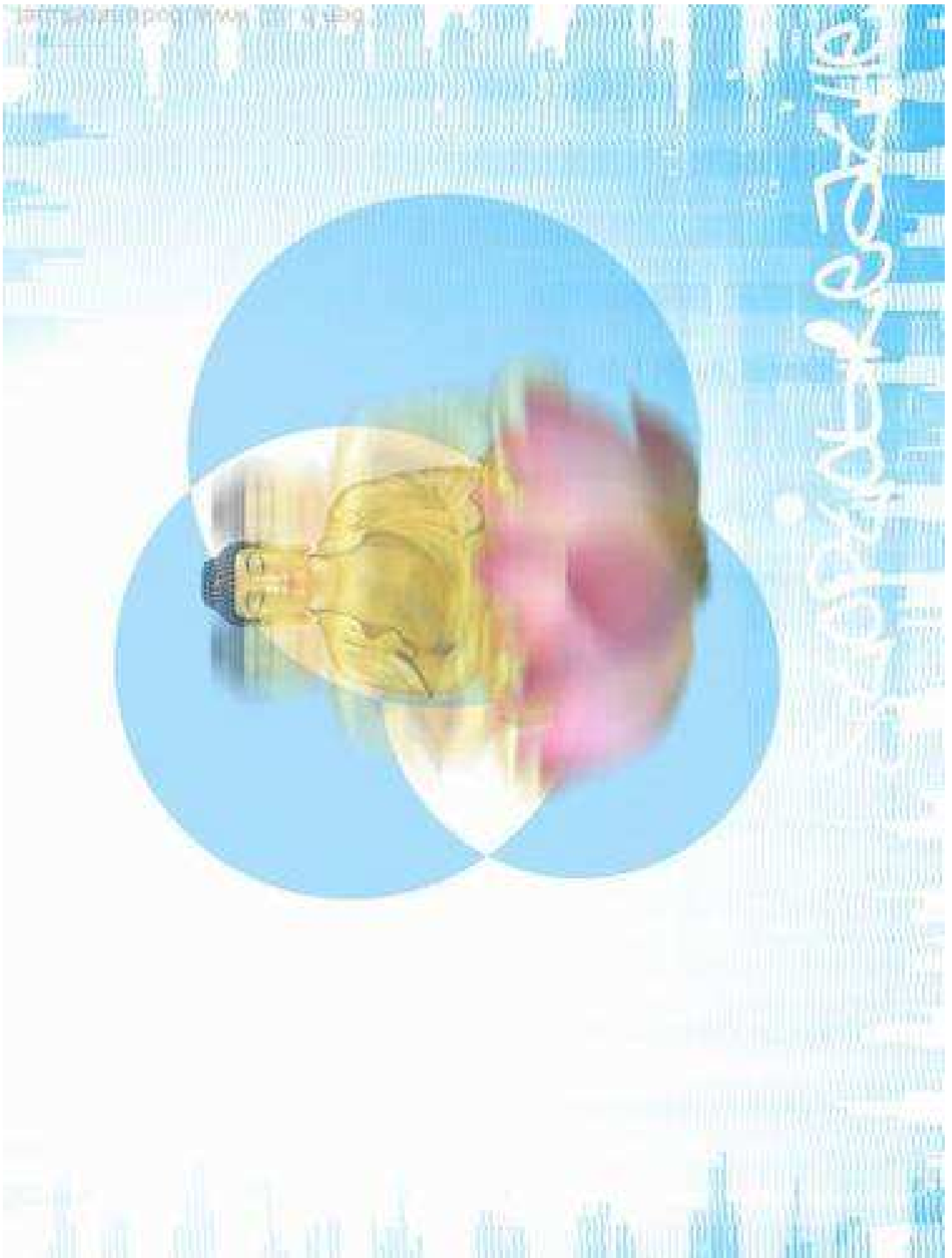
星云法师为了让佛陀的教诲流传下来而不辞劳苦，日夜奔波，却又能保持谦虚的精神不尽令我想起我们的藏慧师父。因为他的热诚，UNIBUDS才有可能成立，因为他的恒心，许多好像我们一样的无明小徒才有可能接触到真正的佛法。然而，大师父他从来没有展现过一丝自命不凡的模样，这不就是“做大事，不做大官的精神”吗？试问在这世上如果人人都想当老大的话，那么谁来我当老二、老三、老四呢？一切皆是因缘合和的，没有其他的人，哪来一个老大呢？把这个「小我」缩小，再完成「大我」，不就更接近佛陀的教诲吗？只求大事完成，而不求个人成就的精神，不就和佛陀所说的“无我”相印吗？

最后，星云法师说道：“我们如果想展现成功的人生，必得先从「老二」做起，不强出头，随缘随分。如果能在服务奉献当中，成就他人；在努力工作中实现自我，那么不管现在或将来是否能当上别人的「老大」，至少你已经做了自己的主人。”依我看来，想做老大就必须学会做老二，一个不会做老二的人，根本不可能做好老大的位子。从今开始，我想我应该好好做别人的「老二」，自己的「老大」了吧！

作者世豪



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