

S A C C A

A Newsletter for the Members of UNSW Buddhist Society

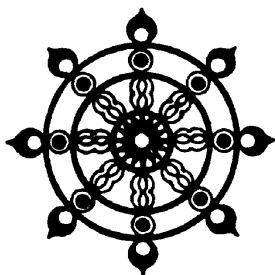
<http://www.unibuds.unsw.edu.au>

Publication September – November 2006

Buddhism

and the

World



Unibuds UNSW BUDDHIST SOCIETY

Where a bud can bloom in full...

SACCA

Spring 2006

September – November 2006

Upcoming events

Annual General Meeting (AGM)

30th September 2006
2pm, The Lodge, UNSW

Special Events:

- Cook of the Year

Weekly Events:

- EDT (Friday 7-9 pm)
- CDT (Thursday 6-8 pm)
- Sports Session (Sunday 11-1pm)
- Meditation Session: 16th Sept 2006

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President's message

Yello all brothers and sisters in Dhamma,

I have to admit that time flies too quickly for me... Still could not believe that Bodhi Nite 2006 had passed two weeks ago. I guess this happens to everyone especially when you are really busy or caught up with many happenings in your life. It is at these times that the practice of mindfulness should come in place and further emphasise because they are the times when we easily lose our mindfulness.

As you may know, we celebrated UNIBUDS's 26th anniversary in the last Bodhi Nite. UNIBUDS has certainly come very far and received many supports from the Buddhist community on campus as well as the general public. It is everyone's efforts and supports that allow UNIBUDS to continue growing, serving and providing Dhamma and a place for most of us to call a second home. So let us all continue to support UNIBUDS!

As the Annual General Meeting (AGM) is coming just at the end of this month on Saturday, 30th September 2006, we are nearing the end of this current UNIBUDS Executive Committee (EXCO). More information about the AGM is included in this SACCA.

I would like to use this opportunity to thank my 26th EXCOs for this memorable year. We have grown from distinctive individuals into a family to work together and serve UNIBUDS. I know that there were times when we were facing many ups and downs, however we worked as one, never gave up and overcame those obstacles. I am really grateful for being the appointed the President for 2005/2006, and thank you for your supports.

Remember that we are all here for UNIBUDS and all others who come to UNIBUDS.

To the members of UNIBUDS, thank you for being there and continuously supporting UNIBUDS. Your presence and participation have definitely benefited UNIBUDS and people around you.

I wish you all the best in your studies, works, and life! May you all be well and happy always.

Metta + Equanimity,
Wilsen Lau

Editor's Column

A warm spring greeting to all friends of the Dhamma,

Previously, in SACCA...

Buddhism: the Here and Now

Buddhism and the Mind: Understanding the Nature of the Mind

Buddhism and the Mind: Training the Mind

And now...*Buddhism and the World.*

A Buddhist practitioner develops in many ways. Buddha himself had taught with different methods, depending on his audience. Some of us are more inclined to develop wisdom by understanding and training the mind. Others wish to cultivate compassion to all the world. Whatever path we choose, these roads will inevitably intersect, for wisdom without compassion is only theoretical and compassion without wisdom is "idiotic compassion" (as Rod Lee calls it). It is only through the practice of Buddhism with wisdom and compassion can we bring Buddhism into the world, and turn theory into reality, words into Dhamma.

In this SACCA, we see the universality of the Buddha's teachings, and its light upon the world. Buddha taught and cared for all beings, regardless of their social status, as exemplified in the article, "Women Contemporaries of Shakyamuni Buddha." Even to this day, as Puay Yeong shows, still, "Mum is the Word." Julian shares his interpretation of "The Four Elements" and our personalities, while Kim Fai shares his new "Dhamma Watch" invention. Shie Haur tries to reconcile "Buddhism Vs Economics," before we get a grip with "Control-freak."

This time, our Buddhist Pilgrimage takes us to the Birthplace of the Buddha. You will remember in our previous SACCA we took a trip to Borobudur. During May this year, there was a powerful earthquake in Indonesia, but this sacred site had remarkably escaped damage!

A lot has happened in UNIBUDS as well; we have lots to tell about Winter Retreat and Bodhi Nite. And as the 26th Executive Committee team bid their farewell, we announce our AGM for the 27th Committee. To top it all off, we have Monk Wally waiting for you to find!

With loving kindness, Tina

The pictures on the cover and on this page are of the Gal Vihara Temple, Polonnaruwa, NE Sri Lanka. These photos, among many, can be found at:

<http://what-buddha-said.net/>

Letter of the Month

We have started Unibuds with humble beginnings, and we shall always stay humble as brothers/sisters in the Dhamma.

I am most happy to hear that the Exco may benefit from such encouragements - because we too have been through worse times that you could imagined e.g. AGM during my year in 1993/94, we only had one remaining Exco in Sydney as the rest have left for good. Our AGM was in March then. At that time I have just joined Unibuds for 2 months and Ven Tsang Hui has asked me to take up the President position. It was that desperate. Since I was not comfortable without a strong background of Buddhism yet, I decided to take up the VP position to help support the lady president (the remaining Exco member). We had an uphill task to search for the rest of the new ExcOs only at the Orientation stall. That was how thinly spread we were then. So, from there we worked our way up again, and brought in more and more dynamic members over the years until I left in 2000. Some of the recruits during my time would be people like Chien Hoong, Agus, Merry, Desmond, Tracy, Provungshu, Milani, Shanty, etc. I am sure they are still pretty in touch with you guys. Thus, I have always advised the ExcOs thereafter, that the Orientation Week is the most important event for Unibuds - above Bodhi Night. That's how we had many good years, as far as I remembered. Its cause and effect, plus karma seeds ripen with our own efforts to act as catalyst for the right conditions.

I know your AGM is coming up - so, do keep up the spirit and never think negative. Positive energy attracts good results. Nothing is impossible, especially when you hear great stories that has happened in Unibuds and to its members over the years - sometimes we even think that certain things only happen in movies, but we experienced them right here in Unibuds in the history to come. One day when you look back, uni could just be bland without the strong colours that you acquired from Unibuds.

Alrighty, take care ya & all the best in the upcoming Bodhi Night 2006. Remember to apply the Dhamma every step of the preparation - it is more important than the real event itself.

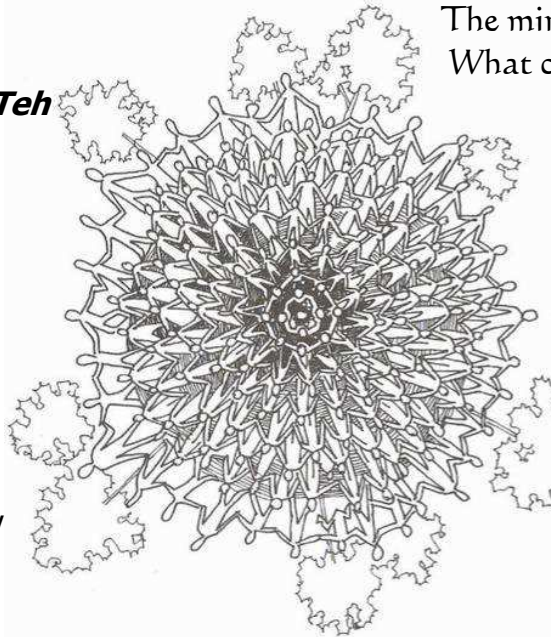
Metta Always
Wai Loon



" Congratulations to our Gatha winner, Zhang
 " Yi, for her gatha "Gratitudes", printed in our
 " last edition! Winner of two 2006 Bodhi Nite
 " Double Pass Superpasses, she was all smiles!
 " And thank you to all contributors and
 " readers. Who knew a few words could mean
 " so much?
 "

One experience ~ Su Sian Teh

Whatever that will happen,
 It might only be ONE
 experience in your life.
 Same causes,
 Same things,
 Same times,
 Same conditions,
 It will never happen twice,
 You choose your own path,
 Walk with mindfulness and full
 strength!



Having perceived emptiness,
 I vow to mindfully avoid
 getting foolishly worked up
 about the samsaric world.
 ~ Yu Ang Tan

People make up the world.
 If we change ourselves
 we change the world.

Gratitude ~ Su Sian Teh

Gratitude, always lies in your heart,
 Gratitude, becomes your shadow,
 Gratitude, infinite and limitless,
 Like flowers can't exist without seeds,
 Like seeds can't exist without stalk,
 Like stalk can't exist without tree,
 Like tree can't exist without earth,
 By understanding that all are interrelated
 Gratitude shall last forever.

Knowing that one has led a diligent life;
 the mind achieves peace and calmness.
 On the seedbed of peace and calmness;
 The mind achieves mental concentration,
 What comes after, is called the Wisdom.

~ Yu Ang Tan

What we had is memory.
 What we will have is wish.
 What we have is now.
 ~ Tina Ng

Gathering enough power to
 bring full happiness to
 others.

~ Wei Song

You can't change the past,
 so accept it.
 You can't choose the future,
 so influence it,
 And you can't escape the
 present,
 so enjoy it.
 ~ Nishan Disanayake

Sea ~ Rosiana

As the moon's gravity prominent, it pulls the tides up
 Then it pulls the tides down as the gravity abates

The sea waves always dance up and down
 The sound of the waves sings high and low

Contemplating on sea as nature unveils the
 phenomenon of impermanence
 Everything is impermanent and prone to changes
 Clinging on uncertainty is suffering
 By letting go attachment then we be free.

❧ Women Contemporaries of Shakyamuni Buddha ❧

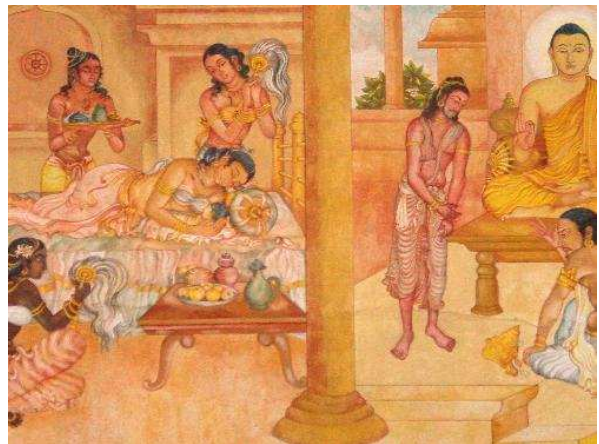
By Tina Ng

Undoubtedly, there were many great figures during the time of the Buddha. He touched and taught many, showing them the path to Enlightenment. His many disciples came from various walks of life: from kings to generous millionaires like Anathapindika, to the notorious murderer, Angulimala. Venerable Sariputra, Maha Mogallana, Maha Kassapa, Ananda, Puma, Upali, are but some of the well-known disciples closer to the Buddha. But throughout his life, the Buddha also encountered many women who found solace, inspiration and liberation from the Buddha's teachings.

Mayamaya (Right): Buddha's mother, who died seven days after his birth. Her sister, **Mahapajapati** (Maha Pajapati Gotami), raised the prince like her own. Mahapajapati was the first woman admitted to the Buddhist Order, after several requests from Venerable Ananda to the Buddha.



Sujata (left): A turning point of the Buddha's Enlightenment away from asceticism was his acceptance of the bowl of milk-gruel from Sujata.



Queen Mallika (right): wife of King Pasenadi of Kosala. Beautiful, wise and devoted to the Buddha's teachings, King Pasenadi often sought her counsel to complement what the Buddha taught. On one occasion, the Buddha explained to the King that dear ones can bring sorrow and lamentation, pain, grief and despair when misfortune befalls upon them. Later, however, when King Pasenadi captured his nephew King Ajatasattu in battle, the Buddha commented to his disciples: "Victory breeds hatred. The defeated live in pain. Happily the peaceful live, Giving up victory and defeat." King Pasenadi of Kosala passed away in his eightieth year when his son Vidudabha revolted against him.

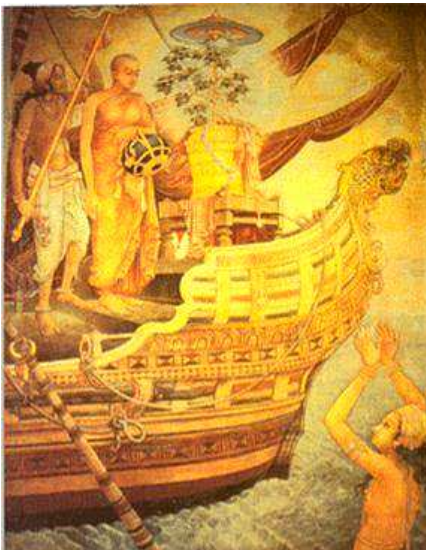
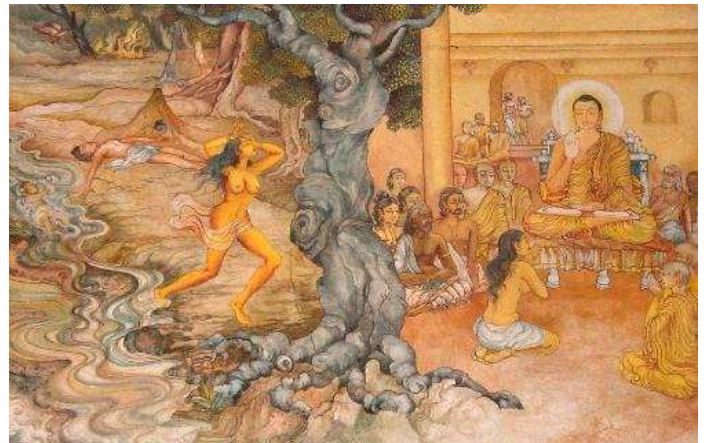


Ambapali (left): a beautiful (and once vain) courtesan, who changed her immoral ways after seeing the Buddha, entered the order of nuns and later became an Arahant.



Khema (left): Queen of Bimbisara. Like Ambapali, Queen Khema was of great beauty and vanity. However, through the Buddha's teaching, she realised the impermanence of the body and achieved the condition of the Arhat. She became a wise teacher herself, giving answers to questions posed by King Pasenadi which turned out to be identical to the Buddha's own answers when he was asked the same questions.

Patacara (right): originally the beloved daughter of a rich family, she ran away with her lover just before the wedding of her arranged marriage. Her story is notable in her losing her husband, two children, and parents all in one day. Distraught at the news, some villages took her to see the Buddha who consoled her. Gaining insight into her experiences, Patacara became a bhikkhuni (nun).



Sanghamitta (left): daughter of Emperor Ashoka and sister of Venerable Mahinda. Ashoka was initially reluctant to send his daughter on an overseas mission to establish Dhamma in Sri Lanka, but because of her insistence, he finally agreed. Together with her brother and several nuns, she started the nun-lineage (Bhikkhunis) after some female royalty from the Sri Lankan court requested to be ordained as nuns.

Yasodhara (right): wife of Sakyamuni before he left the palace in



search of the truth. She bore him his son, **Rahula**, who later became enlightened under the guidance of the Buddha.

Kisagotami: Holding the body of her child who had just passed away, she cried to the Buddha to bring her child back to life. He told her to go and look for mustard seeds from any household where death had not visited. She returned empty-handed, for death befalls on everyone. Understanding the doctrine of impermanence, she ordained, and later under the guidance of the Buddha, became an Arahant.

For more information on the stories, please see www.buddhanet.net

❀ Mum's The Word

❀ By Puay Yeong Teh ❀

When we discover a good thing, it is generally in our nature to share it with our loved ones. After all, a good thing never tastes quite as delightful as when you savour its enjoyment with the people whom you love. And adding to this pleasure is a fulfilling sense of... satisfactoriness, when this good thing also benefits and improves the lives of those who have partaken in it.

One such occasion was after I attended my first Vipassana insight meditation retreat. In reality, I was already composing e-mails in my head even during the retreat itself, so filled with enthusiasm and a strong eagerness to tell all and sundry about what I had heard and what I had learnt, but most of all, what I had experienced for myself. *Ehipassiko*, the Buddha said: come and see. And that was what I encouraged my mum to do.

This was in January 2003, but it was not until December 2005 that my mum's destiny with the Dhamma ripened and she attended her own first retreat. When she came home after the course, she shared what she had learnt and for the first time in my life, I was actually discussing the Buddha's teachings with my mum. The feeling is indescribable.

As the karmic conditions would have it, I got to participate together with mum in her second retreat this June. Partly, I was curious to find out more about the meditation techniques that were being taught at this particular centre. But what was really at the top of my mind was getting to share the retreat experience with her.



Waking up at 4am every morning, meditating 8-10 hours a day, listening to Dhamma talks, no meals after 12-noon and practising noble speech (or noble silence) at all times. These are all things that were unknown to my mum prior to her first retreat; as I imagine this kind of practice to be unknown to anyone who has never attended a meditation retreat. Understandably, she was rather overwhelmed and worried previously that she might not be able to withstand the physical, and mental, challenges. In hindsight however, now I know it was all meant to be.

Over the course of the 10 days at the meditation centre, I shared many firsts with mum. Things that I used to do with my Unibuddies in Sydney, I now got to experience with her. The first time I heard my mum chant the Metta sutta in her familiar lilting voice, I felt my heart swell so big, I almost cried. The first time I knelt and paid respects to our Venerable teachers with her by my side, my arms were spotted goose bumps. The first time, I saw her bow to pay respects to the Buddha image, I was overcome with a sense of peace and well-being such as I had never felt before.

This was generally the state of our stay throughout the retreat. We were taught to practise mindfulness every moment, in our every action. In other words, we were essentially meditating 24/7 except in sleep. This was a very powerful tool in our practice, as it served to vastly increase our awareness of our present state. We were asked to slow down all our actions dramatically, in order to better observe our body and mind. The motto was, "One moment, one action, one observing mind". For example, when we are chewing our food, our eyes should not be wandering around nor should our hand be reaching out for the next bite. Instead, the rest of our body should be still while our mouth is chewing and our mind should be focused on the action in the present moment.

What I found most reassuring about this retreat was the support structure. There were two Venerable teachers presiding, as well as several lay practitioners who offered valuable guidance and advice to the beginners at all times. Most heartwarming of all was the natural kindness and compassion that were embodied by these teachers in their speech and actions. They seemed to constantly be smiling, or simply be at peace knowing that they were doing the right thing in the right place. That kind of knowledge must be very empowering, which I think could have only come from insight wisdom – achieved through right effort, determination and patience.



(L-R) Lay teacher, Mr. C.P. Chong; the writer, Puay Yeong Teh; Venerable Jnanapurnik; the writer's mum, Mdm. Soo Cheng Low.



If you are interested to find out more about the meditation retreat, please e-mail to puayye@yahoo.co.uk

May all beings be blessed with the protection of the Triple Gem: Buddha, Dhamma, Sangha

The 'Four Elements' can be used as a metaphor for understanding the four primary ways in which people approach life. Each person's outlook is a unique blend of these four main views, which concern what the person perceives to be 'real'. Although there are many other views that people may hold, they can almost always be traced back to one of these four basic ways of thinking.

In terms of the Buddha's teaching, each of the 'Four Elements' can be understood as the attachment to one of the 'five aggregates' (not including perception) so that the balancing of the elements means the non-attachment to form (*rupa*), sensation (*vedana*), feelings (*sankhara*) and consciousness (*viññana*) by understanding their truly interdependent nature. Importantly, the 'Four Elements' are not meant to represent the aggregates themselves, but rather the individual's tendency to become attached to them, so that although we each contain all the five aggregates, our relative attachment to each one is different.

EARTH – Objectivity & Practicality (attachment to *rupa*)

The 'Earth' element is most commonly expressed as practical reasoning, of the kind that says "I will limit my actions to what is useful and not be distracted by abstract speculations". 'Earth' people easily become impatient during discussions, believing that actions are more important than words. They often have fixed ideas about what actions are beneficial or worthwhile, and are more concerned with outcomes than theories or principles.

One flaw in the 'Earth' person's outlook is that their "practical" motives are always dependent upon ideas, so they must always have some amount of 'Air', or subjectivity, in their outlook. Also, all practical aims must eventually lead to sensations, which means that the 'Earth' person must also have some 'Fire'. 'Earth' people make good engineers, tradespeople and soldiers.

FIRE – Sensuality & Desire (attachment to *vedana*)

The 'Fire' person lives in the realm of the senses. They have strong likes and dislikes regarding smells, tastes, sounds and other sensations. Their outlook can be summarised by the view that "Nothing is good unless it ends with a positive sensation". 'Fire' people are easily tempted by the senses. They are profligate consumers, and are happy as long as their senses are satisfied. Although they can be generous, they often act greedily or selfishly, and easily come into conflict with other 'Fire' people. They are not very concerned with practical or ideological goals.

The flaw in the 'Fire' person's outlook is that their happiness is highly dependent upon the senses. While the 'Earth' or 'Air' person can tolerate unpleasant sensations, provided they are experienced on the path to some practical or theoretical goal, the 'Fire' person has no escape from this kind of suffering. 'Fire' people can be most successful in the design, sales or service sectors.

WATER – Sentimentality (attachment to *sankhara*)

The 'Water' element determines the extent to which a person is governed by moods and emotions. 'Water' people fluctuate wildly from one moment and the next, and are constantly changing their likes and dislikes. They often justify their actions by saying things such as "I don't feel like it right now" or "I'm not in the mood". A 'Water' person is always in touch with their emotions, and therefore tends to be responsive to the emotional needs of others too. However, they can be very difficult for 'Air' and 'Earth' people to tolerate, who do not understand their apparently illogical mood swings and constant need for emotional support.

The flaw in the 'Water' person's outlook is that emotions and moods cannot arise without a context, but are always dependent upon underlying attachments and views. The 'Water' person sees their emotions as primary experiences, arising without cause and unable to be controlled, rather than as resulting from the way they perceive the world around them. 'Water' people make good artists, poets, musicians and performers.

AIR – Ideology & Subjectivity (attachment to *viññāna*)

The 'Air' person sees reality as being governed by principles. He or she is motivated primarily by ideas, and is usually interested in the search for meaning behind experiences and actions. The 'Air' person believes that there is no intrinsic value in any action or outcome, but that value comes as a result of interpretation. Air people think very carefully before taking an action. They often worry and procrastinate too much, and are critical of those who are too quick to act. They easily become depressed in the absence of a guiding principle or ideology.

One flaw in the 'Air' person's outlook is that theories and concepts must always refer to some objective reality, meaning that the 'Air' person needs some 'Earth' or 'Fire'. Another is that subjective values can always be reduced to emotions (i.e. nothing is good except that which creates happiness). This means that the 'Air' person must also contain some amount of 'Water'. 'Air' people make good scientists, philosophers or academics.

SPIRITUAL ALCHEMY

Many people have a personality which contains significant amounts of two or more 'elements'. This makes them ideal for certain types of role in society:

Earth-Air: the politician

Earth-Fire: the businessman

Earth-Water: the traditionalist

Air-Fire: the creative spirit

Air-Water: the counsellor

Fire-Water: the 'life of the party'

Earth-Air-Fire: the innovator

Earth-Air-Water: the revolutionary

Earth-Fire-Water: the social coordinator

Air-Fire-Water: the artistic director

EQUANIMITY - Balancing the elements

Once a person understands the 'Four Elements', it becomes clear that by seeking to balance them in everyday life, one can achieve great happiness. When balanced, the elements become indistinguishable from one another. The individual personality disappears and becomes equivalent to no personality at all, since the person is in tune with every occasion.

Such a balance can occur not only within the individual, but also within groups of people, creating a 'temporary' balance of elements. Wherever there is a balance between the elements, there will also be harmony. Therefore, those who are still unable to balance all the elements within themselves (e.g., because of a strong attachment to certain types of view) can benefit from the company of those who naturally complement them.

The person who can balance the four elements within themselves will become a great role-model and friend to all, and may eventually become a great teacher or spiritual leader.

So, what's YOUR mix of the four elements?

NOTE: Since the 'Four Elements' do not include the attachment to perception, which the Buddha also recommended against, it cannot be used as a substitute for the Buddha's teaching on the 'five aggregates'. However, the author hopes that it will provide an interesting and useful metaphor.

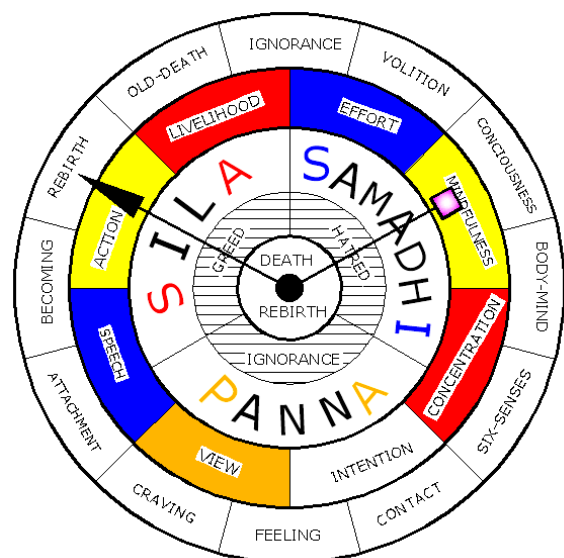


In the preparation of the recent examination, I found myself interacting with time in a more intimate way. Very often, we spend a great deal of time and energy worrying about the future on whether we can cope with a particular exam; or we lament about the past for not putting right effort during class. As a Buddhist, we must have the awareness to pull ourselves back to the present. So what is the meaning of living in the present? To me, it is a constant mindfulness to live by the Dharma moment to moment. As time is an illusion, we as Buddhists can rely on our “Dharma watch”. If there is such a thing as “Dharma watch”, it may look like the diagram as illustrated below. The hour hand with a square tip signifies the four noble truths: Suffering, the cause of suffering, the end of suffering and the way to the end of suffering. You can actually see the square tip hovering on the noble eightfold path showing their inextricable relationship. The minute hand with the triangular tip represents the three characteristics of our universe or the three Dharma seals: Dukkha (Unsatisfactoriness), Anicca (Impermanence), Anatta (No self). The triangular tip pointing to the Wheel of Dependent Origination reminds us to apply the three Dharma seals in our daily cultivation, moment to moment, to gradually break the cycle of life and death. The 2 middle rings represent the middle path of avoiding extremes as expounded by the Buddha. These middle rings will be the second hand reminding us our responsibility to turn the wheel of Dharma moment to moment.

At the heart of the watch, lies a timeless truth that we are all in a continual cycle of birth and death (from one realm of existence to another realm). If you ask “why?” it is because of our afflicted mind that obscures us from seeing things as they really are. Our Buddha nature becomes dull and we make bad decisions which drive us to experience the samsaric world over and over again. The Buddha’s teachings are so precious because they touch on the roots of our problems: greed, hatred and ignorance (see second layer of Dharma watch). These enemies which hinder our cultivation are within all of us, NOT outside. That is why they are so hard to find and subdue. The Buddha’s unique teachings can

be broadly classified into the practise of morality (SILA) to counter our greed, concentration (SAMADHI) to counter our hatred and wisdom (PANNA) to counter our ignorance (see third layer of Dharma watch). These three teachings can be expanded into the Noble Eightfold Path of Right view, Right intention, Right speech, Right action, Right Livelihood, Right effort, Right mindfulness and Right concentration (see forth layer of Dharma watch). Hence, if we don’t walk the Eightfold Path, we will forever be subjected to a series of conditions which lead us back to the phenomenon of birth and death again (see fifth layer of Dharma watch). Sometimes we are reborn in heaven, and then we live and die. Sometimes as asuras, then we live and die. Sometimes as humans, then we live and die. Sometimes we may end up in the lower realms of animal, hungry ghost and hell. There, we also live and die. Such rollercoaster ride with its ups and downs is indeed unsatisfactory (Dukkha). So, when do we want to break free from the mighty jaw of birth and death? Look at your watch. What is YOUR time now?.....WAKE UP !!

P.S: This Dharma watch may be Swatch’s latest and hottest collectible.



BUDDHISM VS ECONOMICS * SHIE HAUR TAN

Being a Buddhist, I came across many conflicting issues when I was a student in Economics. Reconciling these two different schools of thoughts was no easy task. I often question myself: how does Economics fit into Buddhism? One is a study to enhance our material well being, the other encourages us to let go and stop chasing these things blindly. However, after some thought, although I still find them contrasting to each other in general, there are some similarities at the core which I have discovered.

The One Problem That Everyone Has in Life

There is one problem that everyone shares in life, whether you are Bill Gates or a homeless person – “we have unlimited wants, and scarce resources”. First let me explain this sentence more clearly. “Unlimited wants” is self explanatory. “Scarce” is an antonym of infinity, thus anything short of infinity is scarce. There is a general misconception about Economics that it is only concerned with “money”. This is correct in general, because “money” is a standard measurement of most resources. It is a way to measure the value of Ipods, the value of cars, the value of gold etc. However, resources is more than that, it also include time, and other things that are necessary for us to achieve our unlimited wants. For example, a kid’s resource to build a house is the limited numbers of Lego blocks he has.

We will never be able to fulfil all our wants, because all of us, even Bill Gates, have scarce resources. Some of you might think that Bill Gates is the richest person in the world, does he really have to face this problem? Of course he does. Firstly his money is not unlimited; by spending one dollar he has one dollar less, but more importantly, his time and life is scarce. He can only choose to fulfil certain wants in his 24 hours, not more and not less than a homeless person. Therefore, no matter who you are, as long as your desire is endless, you are constantly trying to solve this problem, consciously or unconsciously. Ask yourself, what have you done today and yesterday? If you have chosen to do something, for example watching TV, you have made a choice to forgone the next best alternative, for example meditating. Maybe you like both activities equally, but the TV is showing “Desperate Housewives”, your favourite TV show, therefore you make that show your priority at that time, and delay your meditation. Time was your scarce resource, and you have 2 wants at a same time which cannot be fulfilled together, therefore you made a choice that maximised your happiness. (In Economics there is a weird way of measuring happiness. We assign units, called “utility” to measure happiness, just like a scientist using the “cm” unit to measure length.) So, whether we know it or not, we are all economist, constantly trying to solve our problem by allocating our scarce resources.

The Economist Approach

As mentioned above, Economics is a field that tries to solve the ultimate problem by finding the best way to allocate our limited resources in the most efficient way, in

order to maximise our happiness. In other words, we focus our scarce time and effort (scarce resources) to tackle the problem of scarce resources. In Economics, unlimited wants is not a problem, it is assumed to be human nature. However, no matter how well you allocate your scarce resources, as long as your unlimited wants is there, this problem cannot be solved completely. Usually, these "wants" will be updated to a new version once the old version is fulfilled. For example, a starving person just wants to have something to eat in order to sustain his body (version 1.0), a poor person wants a decent shelter and perhaps a car (version 2.0), a rich person wants to have a big house and Ferrari (version 3.0), a super rich person like Bill Gates would like to have social status and respect (version 3.01). It seems to me that, no matter how efficient we are allocating our resources, our "wants" are automatically updated to new versions all the time. This attempt is like a donkey chasing the carrot (want) that is tied to a string in front of it. It chases and chases (allocating resources), sometimes it gets to take a bite of the carrot, it is happy for a while, but seeing that the big carrot is still there, it starts to chase after it again. This is an endless cycle. In Buddhism, this is called Samsara.

The Buddhist Approach

Buddha had realised this same problem 2500 years ago, long before any economist. He also realised that the true problem in our lives are not caused by scarcity; the root of this problem is from our "unlimited wants". We WANT to have more of things that we like, and we WANT to have less of things that we do not like. One is called Greed, the other called Aversion. We keep on grasping what we like and pushing away what we dislike. These two things are like our greatest enemies that prevent us from true happiness, and by not knowing these two enemies, we are being ignorant. Hence, the three defilements –greed, hatred and ignorance –are the synonyms of "unlimited wants". The Economist is teaching us to be better skilled in grasping and pushing to maximise our happiness. To Buddha said "no", grasping and pulling is only a short term solution. When you get something you want, you will be happy for a while, but soon enough, you will start to grasp for another thing, and when you cannot get them, dissatisfaction comes in (in Buddhism we call this "dukkha"). Eradicating greed and aversion is the long term solution. We are too busy in grasping and pushing most of the time that most people do not have time to enjoy the treasures that they have already accumulated.

However, this does not mean as a Buddhist, one should not accumulate any wealth, or watch any TV shows. What it means is that while one can enjoy all these things in life, one should be vigilant of our enemies to happiness. Watch out for "greed", watch out for "hatred" and "delusion", and be cautious of "unlimited wants". One who is not aware of these enemies will become a slave to them. Feeding these enemies is like feeding fire with woods, they will keep on growing and growing to a stage where we would be devoured by the fire. This is where hell comes from, we create them. When "unlimited wants" is unleashed, their power is more devastating than any mass destruction weapons! It will not only destroy us, but many other innocent people. Just open your eyes and see. Why did America invade Iraq? How did the war between Lebanon and Israel start? When greed and hatred becomes too great, we become a

slave to them, killing each other becomes a routine. We start to create hell, not only for ourselves, but many other innocent beings. While Economics only teaches us how to get more woods (scarce resources) to fuel our wants, Buddhism actually teaches us to take away the woods to weaken the flame (unlimited wants) before they grow beyond our control.

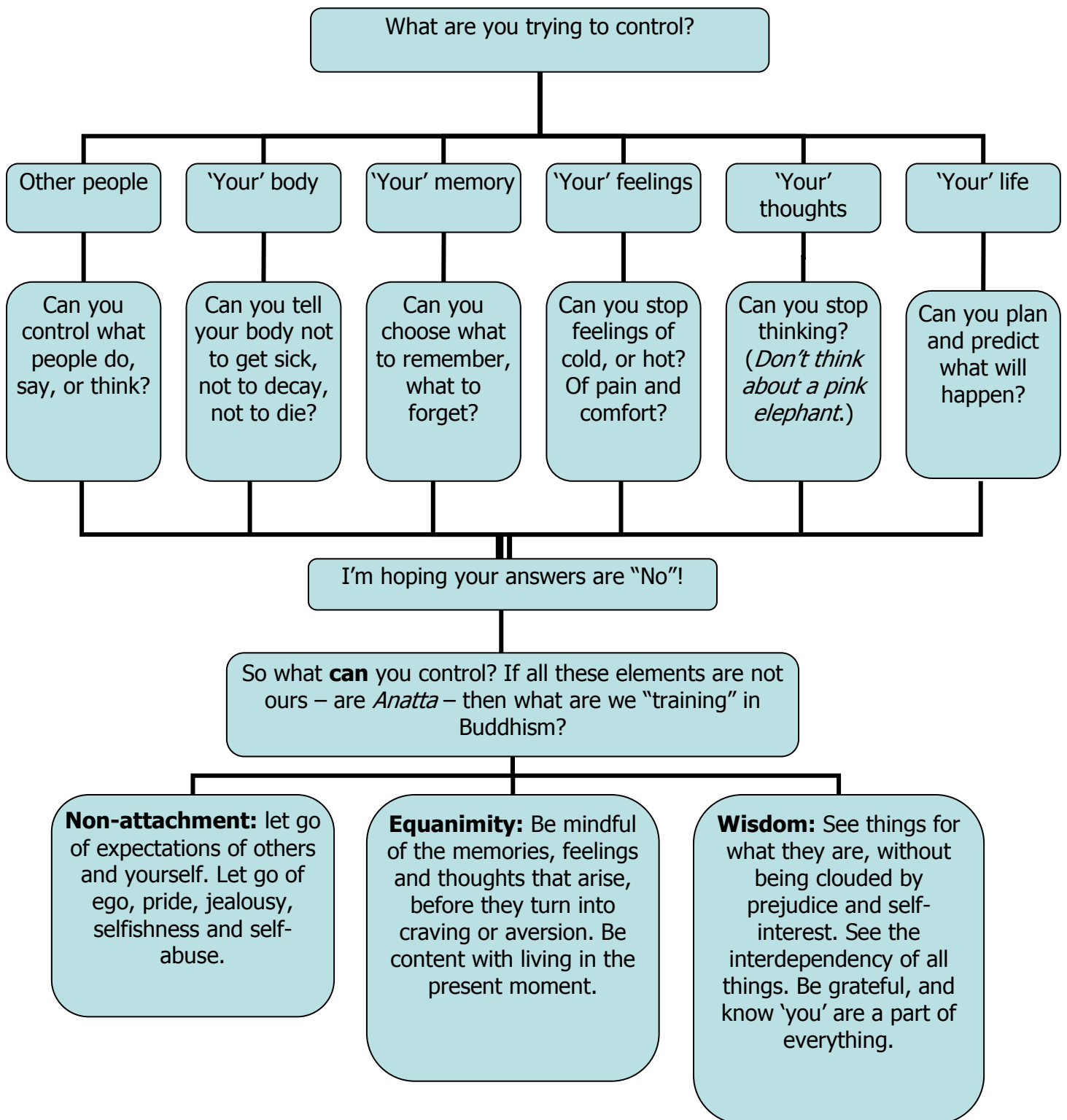
External vs Internal

Another way of comparing the Economics approach and the Buddhist approach is to look at how the problem is intended to be solved. Economists are trying to solve this problem from the outside, by manipulating external factors, while Buddhists are trying to solve this problem from within. As much as we like to control everything, the Buddha realised that the only thing that we can control is our mind. The danger of the Economist Approach is, regardless of how much effort we put into controlling external factors (including our bodies), we will inevitably fail sometimes. The sad thing about this is that most of the time we cannot do anything about it. Therefore, the Buddha encouraged us to spend more time and effort in cultivating our mind (working from within), rather than trying in vain to control external factors.

From the World Cup, there are many great lessons we can learn from. Take Michael Owen and David Beckham for example, they have trained so hard waiting for the day to make their country proud, but when they were so prepared to perform on the field, their bodies failed, beyond their control. Dukkha followed. Take Zidane as another example. World Cup Final, French vs Italy, was his last professional game, and he has been a football legend, we can see how important this game was to him. A few slandering words from Materazzi, hatred followed, it burned, he head-butted as a reaction, red card followed, he brushed his shoulder with the World Cup trophy on his way back to changing room. Without watching our enemies, we are constantly in danger. What happens if all of them are practising Buddhists? Dukkha can be lessened. Knowing that body is not permanent, and non-self, Owen and Beckham would be able to face this problem more gracefully, hence less suffering. They solve this problem from within. Knowing that hatred is an enemy, Zidane watches his anger, and would not let it devour him, no head-butt, no red card. Solving problem from within. Less suffering.

Does Economics = Evils then?

The answer is it depends. Economics is like a knife: it can be used to chop vegetables or to kill people. For example, Economics knowledge can be used as a tool to manage UNIBUDS to maximise members' welfare given our limited resources. As long as we live in this world, Economics is relevant to us. In my opinion, it shall be used as a tool to solve some problems, but definitely not the ultimate answer to all problems. An Economist and a Buddhist both have same aim in life, which is happiness. While an Economist invests his scarce resources (eg. time) in pursuing more resources to fuel his unlimited wants, a Buddhist invest his scarce resources in dealing with the ultimate enemies, our greed, hatred and delusion, our unlimited wants, to achieve happiness. Which is a better way? That is left for you to decide.



BUDDHIST PILGRIMAGE to LUMBINI

The Birthplace of the Buddha, by Toffee Tanaka

The sacred site of Lumbini (Sanskrit for “the lovely”), situated at the foothills of the Himalayas in southern Nepal, is the birthplace of Gotama Buddha.

In the Buddha's time, Lumbini was a beautiful garden full of green and shady Sal trees (Shorea). The garden and its tranquil environment was owned by both the Shakyas and Koliyas clans. The Buddha's father was King Suddhodana of the Shakya clan, belonging to the Kshatriya or the warrior caste.

On the Full Moon of the *Visakha* month (April – May), the Buddha's mother, Maya Devi, was passing through Lumbini on her way to her parent's home in Devadaha. Taking a rest in Lumbini under a sal tree, she gave birth to a child, named Siddhata Gotama. Miraculously, he immediately took seven steps, each springing a lotus flower.



Restored Maya Devi temple and sacred pond



Ashokan Pillar

Now, Lumbini is a quiet garden, shaded by leafy Bodhi trees (the same tree under which Buddha had achieved Enlightenment), and a newly-planted forest nearby lent an air of tranquillity which bespeaks Buddha's teachings.

Important parts of Lumbini are the temple of Maya Devi and Ashokan Pillar. The temple has a stone image of Maya Devi giving birth to Lord Buddha as she holds onto a branch. That branch is now well-worn from barren women stroking it in hope for fertility. To the south of the temple is a pool where Queen Maya Devi is said to have bathed and given her son his first purification bath. The Ashokan Pillar is constructed by Emperor Ashoka in 249BC. It consists of four stupas and a stone pillar with a figure of a horse on top.

Recently, devotees from different Buddhist countries have built several beautiful shrines there. A visit to Lumbini is not only for spiritual enlightenment but also for the solace and satisfaction that one gets in such a calm and peaceful place.

Source: <http://www.buddhanet.net/e-learning/buddhistworld/lumbini.htm>
http://www.welcomenepal.com/new/destinations_cities_lumbini.asp
<http://www.lumbinifoundation.org/>

Winter Retreat 2006

By the co-ordinators, Henry Makgawinata and Tina Ng

Equanimity was the word-of-the-weekend during this year's Winter Retreat. After all, the theme was based on the concept of equanimity – no grasping, no pushing.

Upon reaching Sunnataram Forest Monastery in Bundanoon, we were greeted by Phra Mana, Phra Mick, Luong Por Suwat, and a big wombat. The first thing I noticed as I stepped out of the car was the vibe. It was very different from the city atmosphere. It felt like we were totally isolated from the 'outside world', which is good. I experience such feeling when I visit other monasteries as well. Monasteries are indeed the place where we can fully focus our mind to practice, such as for mediation. Before I left Sydney and during my journey to Bundanoon, my mind was filled



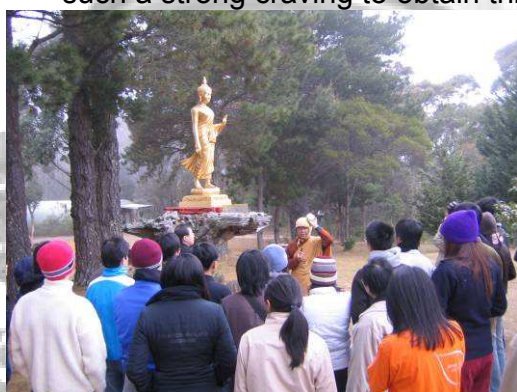
with my Uni and daily stuff. Yet, at Bundanoon, I felt bliss.

After a delicious lunch on the first day of the retreat, we played tug of war to show the grasping and pushing nature of our minds. A funny and unexpected incident happened when the rope we used to play suddenly broke! And not only once...but three times! We laughed so much!



Personally, I think this is similar to life. The rope can represent our desire for one particular

object, and the forces that pull the ropes are the attachments of our mind. Sometimes we, as human beings, tend to grasp and push things we like or dislike, respectively. If the mind likes, it pulls. When the mind dislikes, it pushes away. The broken rope symbolises the limit. Sometimes we know that we have reached a certain limit for our desire and yet, we still cling into it. Since our conscious mind has such a strong craving to obtain this object, eventually we fix the rope and grasp for it again.



After our hilarious Tug of War, Phra Mana was kind enough to become our tour guide on our Monastery tour. The Monastery hotspots included the walking Buddha statue on an upside down tree (see left), the replicas of historical sandstone tablets, the Guan Yin (duck) pond, the 'ghost' train, the Bodhisattva hut, the shrine of Phra Mana's mother, the Bodhi Tree, the multicultural Buddha statues, and of course, the Gratitude Pagoda. Although

under construction, the pagoda stands magnificently. Originally inspired by Phra Mana's mother, it now symbolises gratitude to all who have helped the Monastery. Moreover, it is a time capsule, encapsulating Suttas in a number of languages, DVDs of the making of the Pagoda, and will later house the Buddha and Arahant relics. Unfortunately, Phra Mana told us, they forgot to include a laptop for future generations to play the DVDs. So we were glad to have helped in the building of the Pagoda during our retreat.



Day two began with an invigorating tai chi lesson from Qigong master, Simon Blow. Afterwards we were fortunate to be a part of a ceremony to enshrine a Buddha statue into the pagoda. And as night fell – after a yoga lesson with Punya – our laughter and joy continued around a campfire, as we chanted, listened to Phra Mana's Dhamma talk, and roasted marshmallows!



The last day of the retreat was filled with bushwalking and sketch plays performed by all the participants. They were hilarious! The task for sketch was to link equanimity with one of the senses – sight, taste, smell, hearing, touch and mind – while the audience had to guess which sense they were trying to portray. Despite the limited time for preparation, I was amazed at how well they performed! Their acting skills were really-really good, and surely needed for sketch in Bodhi Nite!



This retreat has changed the way I think and face problems in my daily life. When the mind is calm, it is easier for me to see things clearly. Even when we are in a rush, we need to maintain calmness within our minds so that we are not carried away by either our emotion or situation. Our mind is indeed a crucial object that we need to cultivate all the time to achieve wisdom.

Thank you to everyone who had participated in our retreat. As Tina said after the retreat, without you – the participants – the retreat would only be Tina, Henry and the wombat! If you enjoyed this retreat, or missed out, you are invited at our upcoming Summer Retreat!



~ S A D H U ~



Winter Retreat...The Greatest Gift of All

By Leon Tsimbas



As I left the Sunnataram Forest Monastery I began my journey home, back to the city. I began to lament on the time spent with my fellow Unibuds and the Venerables. While driving along the charcoal black highway in silence a question came to me, which up until this very moment as you read this now, I've brooded over. I've spent anxious nights awake listening to the rain or silence thinking about it. A question that has presented itself to me through various Buddhist

texts and Dhamma talks, but which I've never seriously thought about, a teaching which only became truly meaningful when I lived simply at Bundanoon. One must ask them-self:

"TO WHAT EXTENT ARE YOUR DESIRES YOU?"

I'll put it another way, "to what extent do the desires you experience alter, intoxicate, transform or change the individual that you are?" Putting the concept of non-self aside (because I haven't fully internally resolved that philosophy yet), assuming that there is a true self, ask your true 'self' or look at your true 'self' and consider what it's like WITHOUT unsatisfied desires. I'm sure you're a beautiful peaceful person and you see that too. But ask once again, "Who am I really?" Then ask, "who am I when I'm tired, hungry, sexually depraved, lonely or craving?" Ask, "How do I interact, make decisions, speak to others, use language, form positive or negative memories, opinions or perspectives, when I have strong physical or emotional desires that are not satisfied?".... Are you someone, or something different...?



Of course physical needs to an extent are fundamental to our survival, but only to a small extent. These days we think we need so much. Sunnataram showed me that YES I am a completely an edgy and annoying person when I'm hungry or tired, the person I become is different; the hunger or tiredness consumes ME to an extent where I am no longer myself, but someone else, someone I don't really know. A person who acts differently, reacts differently, rationalises differently! We

think that there should only be one "me", not an accumulation of different me's resulting from different emotions. Deep down in everyone there's a calm ocean in a pure heart and a warm and peaceful never-ending sky in your mind where thoughts are clear. Through the inspiration of the Venerables, the early morning meditation, and the energy I felt at Sunnataram Forest Monastery I've become a little closer to truly knowing my self, so that I can one day renounce my self. Perhaps I'll learn to do that at the next retreat?

Bodhi Nite 2006

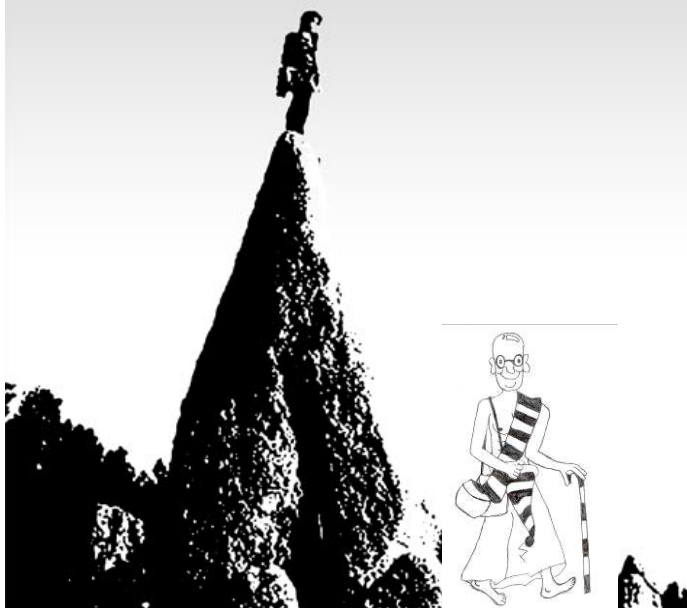
| Program

- | Opening Song "Heart Sutra"
- | Lighting Ceremony
- | Welcome by the President of UNIBUDS
- | UNIBUDS 26th Executive Committee
- | Animation 1
- | Dhamma Talk with Venerable Maha Chao Khun Samai
- | Song Performance "Hand in Hand, We Became"
- | Animation 2
- | Sketch Performance
- | Song Performance "Whatever Will Be"
- | Animation 3
- | Dhamma Talk with Venerable Neng Rong
- | Song Performance "Footsteps"
- | Lucky Draw
- | Endless Light
- | Presentation of Awards
- | UNIBUDS Song
- | Animation 4
- | Finale Medley "Balance"
- | Happy Birthday Song
- | Photo Session

*"When the mind likes, it pulls
When the mind dislikes, it pushes away
When the mind has no hatred or greed,
Then it feels so calm and freed
In such state of equanimity,
Will we have...an unshakable balance"*

Bodhi Nite 2006 – The Unshakable Balance – ended on 26th August 2006 at 10pm. Although it has ended, the memories of that memorable night still hold dear in my mind. I think that is what my brothers and sisters described as the "Post Bodhi Nite syndrome" ^-^ Being a new member to UNIBUDS, this is my first year joining Bodhi Nite. I am truly impressed and touched by the spirits and the efforts put in by every single member to make the night a successful one. It is like a prince not being able to win a war without the help of all his soldiers. It is like one of the elements of the Eightfold Path, described as "Right Effort". With right effort and right motivation, we made the night an unforgettable one. YEAH! Lastly, may all be well and happy. May all be free from hatred or greed, and to be in a state of equanimity.

By Mandy Pang



The Story Of Flora, By Vickey Chen

Flora at Bodhi Nite...

6.30 pm. Step into the foyer. "Hello, how're you?", "Hope you'll enjoy the show", "Booklet for you, Ma'am?" Smiling faces everywhere. Smiling back, I thought to myself, 'Wow! Everyone's so cheerful and happy and nice'. The queue for the food was not too long, and moved quite quickly, which was good, because I was starving! The food was delicious and generously packed! Wish I could have more, but I'm full and I think we all have to go into the auditorium now. Once I stepped into the auditorium, I was awed by the altar. The Buddha statue was shining bright and decorated brightly and fresh with flowers and yellow shiny cloth.

The event started not too long after I sat down, right at the top. It was dark, but the music of the sutta was soothing to the heart. 'How much time did they spend to memorize this foreign language? I wonder what language it is'. I enjoyed every moment of the song until the end of the Lighting Ceremony. Drip...something warm and wet ran down my cheek. Tears...tears of a feeling touched, moved by the performers on the stage. It's just the second performance – a Chinese song along with sign language, translating the lyrics. Looking at that, I thought to myself, 'Isn't that the most beautiful thing?'

Sitting at the far back, I could see everything that's going around in the auditorium. The performers on the stage were performing with all their hearts – looking at their bright smiling faces, I could feel that they are indeed happy and enjoying themselves, and want to share that with us, the audience. Well, I did feel more energetic and happy! ☺ There were a few people who were constantly moving here and there doing something: taking pictures, directing people to their directions, guarding the doors, even changing seats and wearing something on their heads – I think it's a headset?

Looking around me, people were absorbed by the songs, trying to understand and digest the talks (which were quite deep in certain senses), laughing while watching the hilarious but meaningful play (I must say, that for a quiet person like me, I did enjoy it very much and laughed my heart out!), awed by the singers (my personal favourite is the female singer with her strong and powerful voice) and musicians (Oh, the violinists! I hope that they can play forever!), and not to forget, the animations (it was amazing! A confession that I would like to share is that, the animations did make me shed a tear or two – somehow, the characters made me realize that it's how I have felt, too).

Just being there in that room, sitting there and watching all these going on, made me appreciate life more. Time flies and we get older, but, it's what we do while we can and when we can that is the most important, and is what we should cherish and can cherish for a long time. I'm glad and blessed that I was there. Thank you.



26th Executive Committee Closing Words



WILSEN LIUS LAU

President

From the O-week stalls in the beginning of the first semester this year up to the last Bodhi Nite two weeks ago; all of us, together hand in hand, have walked quite a distance to have come this far, to share the Dhamma (the Teachings of Buddha), merits, joy, and happiness that we experienced with others. It has been one of my most memorable moments in life to be able to experience the Dhamma and all good happenings with everyone. And I hope that you too have experienced the goods happenings around you in UNIBUDS. Thank you! Terima Kasih!

LLS with Metta + Equanimity, Wilsen Lau

SHIE HAUR TAN

External Vice President

Coming towards the end of my tenure as the External Vice President for the most wonderful organisation I have ever encountered, I can proudly say that WE DID IT! From UNIBUDS, I have learnt and grown tremendously, but most important of all, I have gone through a journey with great fun, where I met a lot of wonderful people. From Bodhi Nite, I believe a lot of you have experienced the power of UNIBUDS, which is nothing but a collection of sincere hearts with a very common goal – bringing more happiness into this world for ourselves and others. For this, I would like to ask all of you to step forward and continue to contribute whatever you can to make UNIBUDS an even better place. Without the helps of many, UNIBUDS is nothing but a word without any meaning.

TAN YU ANG

Internal Vice President

The truth is, and I do not say this out of sheer laziness: there will be no words that come close in describing the moments that I have spent in UNIBUDS. There were moments of enlightenment, stupidity, craving, hatred, worry, joy, loving-kindness, tears, and even plain mischief and wackiness!

Just like our predecessors, we too are one unique bunch of people brought together by countless factors, and I really appreciate every bit of it (every little twitch, grin, prod, etc.) Just as my term as an IVP comes to a conclusion, my message too should end. I hope you have enjoyed your journey with us. Thank you.

HENRY MAKGAWINATA***Honorary Secretary***

Moments by moments pass by every time and every second. Now, another moment has come to me as well ☺. Thank you for giving me a chance for the wonderful journey throughout a year. I really enjoy spending the moments with the Committee' members and UNIBUDS' members as well throughout activities. We had faced up down and problems but I trust that is what making our bond stronger and stronger ☺

Thanks again to number of people who has helped UNIBUDS for a year and hopefully continuously until one day, everyone is blooming into a beautiful flower ☺

See you all in our next activities...
Sadhu~

ERLIN SINGGIH***Honorary Treasurer***

Hello all my friends in the Dhamma,

Its been another splendid year with the UNIBUDS family. First and foremost I'd like to thank you for giving me the opportunity to be a part of the EXCO team for another year. Thank you to the 26th EXCO team for your warm companion and endless support. It was certainly a pleasure working together with you guys. Being a treasurer is fun and I definitely learnt a lot during my term, especially on my accounting skills! :) Thank you everyone for each of your support and contribution to our beloved UNIBUDS and for making UNIBUDS such a colourful and warm place to be, and to learn the Dhamma together.

Regards and Metta, Erlin Singgih

VICKEY CHEN***Activities Director***

UNIBUDS is where I learnt and grow throughout the years that I was in the university. I hope that it is where you will learn and grow, too. Time flies, and people come and go. It is now time for me to leave the EXCO, but I hope to still be able to contribute to UNIBUDS. I hope that you will, too. Let us continue to learn the Dhamma and may we all find the serenity and wisdom to navigate ourselves through our journey of life. Sadhu~

BOON HUA TAN***Chinese Dhamma Talk Coordinator***

Time really flies and without me knowing, it's been a year already! And it means that it is almost time for me to pass on my responsibility as CDT co-ordinator to the next person. The journey as an EXCO has been a really priceless learning curve for me. When I first took this job, I did not think that there were so many responsibilities that I have to carry. At that time, I was a little weighted-down by all the work that I had to do. But the more I did, the more I realise and learn that everything that I do as a UNIBUDS EXCO is for the benefit of many other people. And that is when I started to see the job as not just a responsibility, but as something that I really love to do. But at the same time, I realise that I've benefited from all these work as well. To all of my fellow EXCOS, thank you for your support all the while and I really appreciate the fun time I had with you. And for the members, thank you for your support and for giving me a chance to serve you. May the Dhamma be your guide always. Sadhu

ADELINE SUGIANTO**English Dhamma Talk Coordinator**

Life is full of beginnings and ends. Another year has passed; another time for the ship to disembark. It has been a very meaningful journey indeed for me to cross paths with all of you. Many, many thanks to you for your continuous support and encouragements towards EDTs and other UNIBUDS activities, and not to mention the sincere friendship in UNIBUDS!!

☺ Together we diligently practice and spread the Dhamma! *Thousands of candles can be lighted from a single candle, the life of the candle will not be shortened (-Heart of a Buddha).* And now the ship is ready to sail again through the unbounded sea, to an awakening land.

ARIFIANA KOESHENDRO (VIVI)**Annual Magazine Editor**

The Buddha once said to Ananda, "Having good friends and advancing together with them is not half the Buddhist way but all the Buddhist way."

UNIBUDS is truly a place to enrich yourself with Dhamma and friendship. It is a place where you can learn to be a better and happier person and grow spiritually with the Buddha's teachings. It's been another wonderful journey serving as a committee member for UNIBUDS with many obstacles overcome and many beautiful memories remained. Thank you for the opportunity, the friendship and the guidance in learning Dhamma.

SU SIAN TEH**Meditation Session Coordinator**

"Take a few deep breathe... breath in, relax, breath out, relax. Keep a smile when you read." I'm glad to know a lot of new friends from meditation, from UNIBUDS, and meet a lot of people who are keen in learning meditation, learning Dharma, everyone sharing their experience of learning and growing generously. Besides, I did learn a lot by being a meditation coordinator, being a member of UNIBUDS and being a friend to all of you. Thank you for any causes and conditions that arise that allowed me to learn, and allowed me to serve! It's neither "MY" well done job nor "MY" meditation workshops, but it belongs to everyone, it's from the supports of everyone that make UNIBUDS continue to prosper and grow. It has been meaningful and special for my life to be part of UNIBUDS, and I believe it's also special for everyone too. May all be well and Happy, may all rejoice in Dharma! Sadhu! Sadhu! Sadhu!

TINA NG**SACCA Editor**

Since I wrote a poem for my previous opening speech, I thought I'd sing a song to bid you all farewell. The tune is to "So Long, Farewell" from the Sound of Music.

♪ So long, farewell, you've made my life delight! ♪
I hate to go and leave SACCA behind!
But I...can see...the next EXCOs arrive,
Goodbye!

Thank you everyone for your continuous support in the Dhamma. UNIBUDS continues to bloom because of you. Sadhu~

UNIBUDS ANNUAL GENERAL MEETING FOR THE 27TH EXCO

Date: Saturday, 30th September 2006

Time: please arrive by 1.45pm for 2.30pm start

Venue: The Lodge, Square House, Level 3 (opposite UNIGYM)

After the farewell messages of the 26th Executive Committee (EXCO), I guess it's quite appropriate to select our new committee. UNIBUDS is based on the ideal of leading by serving, and where each and every UNIBUDS member is valued and heard. So please attend this momentous occasion to show your support for your nominees and society.

Positions available for nomination by Ordinary Members for the 26th Executive Committee (Term 2006 – 2007)¹:

1. President

- ☞ Acting as spokesperson of UNIBUDS
- ☞ Chairing meetings
- ☞ Co-ordinating the EXCO members
- ☞ Responsible for day-to-day operation of UNIBUDS

2. External Vice President

- ☞ Assisting the President
- ☞ Acting as President in the absence of the President
- ☞ Co-ordinate publicity (Publicity team: Publicise activities of UNIBUDS through posters, notices, advertisements eg. In Tharunka and Blitz)

3. Internal Vice President

- ☞ Attending to the welfare of the members eg. Fund raising, potluck etc.
- ☞ Updating members with UNIBUDS activities
- ☞ Taking care of the members' welfare

4. Honorary Secretary

- ☞ Liasing with external correspondents
- ☞ Recording of agenda and minutes of official EXCO meetings and UNIBUDS activities for the year

5. Honorary Treasurer

- ☞ Handling all financial-related matters
- ☞ Reporting of UNIBUDS' financial position during meetings
- ☞ Attending CASOC meetings

6. General Secretary

- ☞ Maintaining UNIBUDS library (incl. books and audio-visual materials on Buddhism)
- ☞ In charge of membership list and librarians

¹ Ordinary members are current students of UNSW, and are current members of UNIBUDS.

7. Activities Director

- ☞ Co-ordinating UNIBUDS' social activities including Sports Session

8. SACCA Editorial Co-ordinator

- ☞ Promoting better communication amongst UNIBUDS members through publication of quarterly newsletters

9. Dhamma Class Co-ordinators (English and Chinese)

- ☞ Co-ordinate and organise weekly Dhamma Talks
- ☞ Promote Dhamma classes

10. Annual Magazine Editor

- ☞ Co-ordinate editorial team & responsible for the publication of the Annual Magazine

11. Meditation Workshop Co-ordinator

- ☞ Co-ordinate & organise fortnightly meditation workshops

We are also looking for sub-committee members for the teams listed below:

- ☞ · Publicity Team
- ☞ · Welfare Team
- ☞ · Library Team
- ☞ · Social Team
- ☞ · Dhamma Team (English & Chinese)
- ☞ · SACCA Team (English & Chinese)
- ☞ · Annual Magazine Team
- ☞ · Meditation Workshop Team

(Note: The description above is only a brief summary of the Committees' roles)

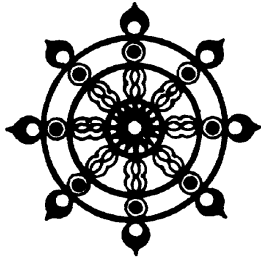
If you would like to nominate a member for any the above positions, please fill in the form on the following page and drop it at UNIBUDS library between noon and 2pm during weekdays, or pass it to any of the current EXCO members during Dhamma talks. Alternatively, you may post your nomination form to the address as written on the back of this SACCA cover.

All candidates standing for the election of the Executive Committee shall be duly proposed and seconded by ordinary members of UNIBUDS present at AGM². Nominations for the top 5 positions

(President, External Vice President, Internal Vice President, Honorary Secretary, and Honorary Treasurer) must be submitted and received AT LEAST 2 DAYS before the AGM. Nominations for the other 7 positions are also accepted before the AGM or may be called out on the day of the AGM.

If you would like to stand for any of the above positions but is unsure of the duties involved, please feel free to talk to any of the EXCO members, or contact UNIBUDS at <http://www.unibuds.unsw.edu.au/>.

² Ordinary members are current students of UNSW, and are current members of UNIBUDS.



OFFICIAL NOMINATION FORM FOR THE UNIBUDS EXECUTIVE COMMITTEE

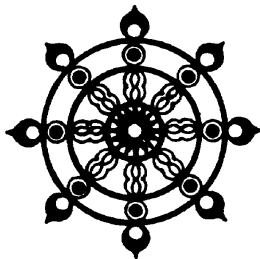
I, _____ (name) _____ (signature) would like to nominate

_____ (name) _____ (signature), an Ordinary member, to

the UNIBUDS Executive Committee position of: _____.

This nomination has been seconded by:

_____ (name) _____ (signature) _____ (date)



RECOMMENDATION FORM FOR THE UNIBUDS TEAM MEMBERS

I, _____ (name) _____ (signature) would like to recommend

the appointment of _____ (name) _____ (signature) to the

UNIBUDS Team Member in the team of: _____.

Happy birthday to you!

Birthday Rings

*Birthdays are those sorts of things,
That encircles our life into successive rings.*

*For each time your birthday comes around,
Your life full circles and completes a round.*

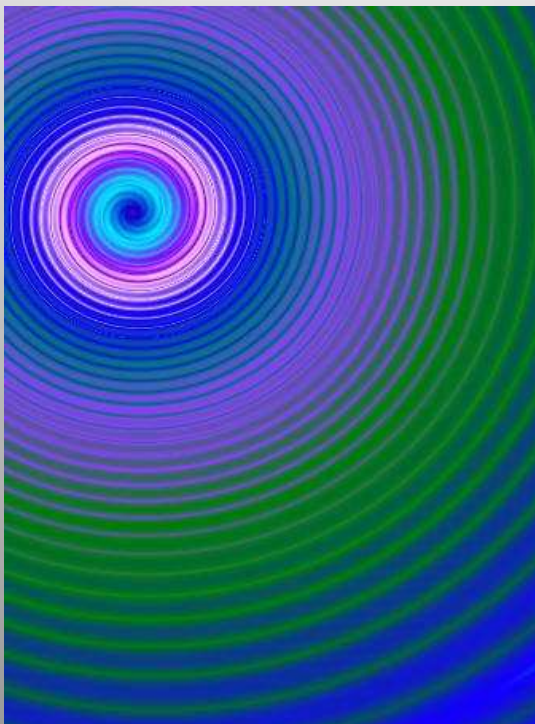
*By now you would have many loops,
Each forming stronger and tougher hoops.*

*The rings symbolise how far we have grown,
Reminding us of the seeds we have sown.*

*Like circles we reflect on all that has occurred,
For we are who we are because of who we were.*

*So on these special days each year,
We gather all our family and friends near.*

*This year, together in spirit and joy we sing,
And you can see the manifestations of your
Dhamma rings.*



September Babies

Sujato Allan
Danielle Anna Rosenberger
Ariya Chittasy
Ozlem Degerli
Jiaxin Fan
Thomas Chun Hin Ma
Geek Kau Ang
Su Sian Teh

October Babies

Si Wan Zhong
Roslyn Yee
Lily Tran
David Aaron Neibauer
Sarah Truong
Shin Yit Chow
Julie Truang
Rocky Chau
Darbie Astri Oetamii
Jimmy Lam
Arifiana (Vivi) Koshendro
Felix Tio
Andrew Long
Betaria Hung
Sanly Susanto
Evelyn Ong
Disu Liang
James Cheong
Dixon Ng
Adelene One
Yan Ping (Angeline) Tan
Jie Xiang Yeow

November Babies

Wendy Lin
David Lee
Chern Chuen Lee
York Yang
Puay Yeong Teh
Yan Wang
Jasper Wongso
Haley Maddock
Ronny Novianto
Xianyong Gao

Editor's finale

There are three things I'm not very good at. One is cooking. One is swimming. And one is saying goodbyes. I feel like I have been on an incredible journey this year, and it's time to say farewell as SACCA editor.

One of the first things I did as SACCA editor was look up what "sacca" meant. The term "sacca" means "truth" in Pali, so these newsletters are supposed to disseminate the true teachings of the Buddha. But I think our newsletters also disseminate a different type of truth: the true words from the heart. All the contributors of SACCA – whether it is a three-page article or a one-line gatha – are sharing their intimate experiences of Buddhism with us. To me, that's SACCA.

In fact, UNIBUDS is built on the generous contributions of its members. It is a place where friendships grow, hearts open, and *metta* (loving-kindness) flows. Buddhism is brought into our minds and into our world, which is what these past editions of SACCA have been discussing. The mind is the forerunner of all things: the state of your mind determines the state of your world. This can be very empowering because it places life back into your hands. Happiness is not something external that you need to chase after. It is here. It is in contentment.

If you seek for world peace, pacify your mind and free yourself from the defilements of greed, hatred and delusion. And if that doesn't work, please come to UNIBUDS's Dhamma Talks, meditation sessions, sports sessions, retreats, Potluck, O'picnic, Vesak Celebration, Cook-of-the-year, AGM, and all the other activities we have organised especially for you!

Thank you, dear SACCA readers, for giving me this opportunity. Without you, I'd be out of a job! I hope you've enjoyed reading, and continue to find interest in the Dhamma and UNIBUDS. Perhaps this isn't farewell after all. Perhaps our journey has just begun...

SACCA in colour is available to download at UNIBUDS website:
<http://www.unibuds.unsw.edu.au>

Yours in the Dhamma,
Tina Ng

Contributors: *What a crew this issue! Thank you to all those supporting, seen and unseen!*



From left to right: Gatha-inspirers Yu Ang Tan, Nishan Disanayake and Rosiana. Mummy's girl Puay Yeong Teh, Elemental Balance Julian Craig, Dhamma watcher Soh Kim Fai, Pilgrimager Toffee Tanaka, Buddhist-Economist Shie Haur Tan, Winter Retreaters Henry Makgawinata and Leon Tsimbas, Bodhi Niter Mandy Pang, Floral Flora Vickey Chen, Photo-snapper Adeline Sugianto, Photo-artist Wilsen Lau. **Chinese SACCA:** Su Sian Teh, Pei Lin Chen, and Kind-Hearted Man. *Sadhu! Sadhu!* ☺

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CHINESE SACCA

致 亲爱的读者们，

当SACCA編輯的我快到尾声了，是时候让我们回顾今年所渡过的美好时光。委员们一起分享的喜悦，新会员与旧会员们的亲切和热烈参与，还有僧团成员们的爱心关怀，教诲，所有的点点滴滴，都依然记忆犹新。同时，这一切也激励我，让我更珍惜成为慧命社的一份子，将在期间所学习的佛法，带给新南威尔斯大学的朋友，和所有的读者们。在慧命社认识的朋友以及常常看见他们所带给身边人们的微笑，一直都让我深受感动。在大家同心协力下，我相信慧命社会一直延续下去，继续开启每一个人的心扉。

在此，我希望你会喜欢我们的SACCA，因它来自于我们成员们的诚心投稿。此外，我们也非常欢迎你来信投稿！

愿你拥有力量，关爱与智慧！

TINA

本期目錄

1. 绝境中的奇遇，
2. 夜，好漫长
3. **來吃飯，倦了就睡**
4. 美妙的缘

偈陀 by Su Sian Teh

人生有如一场游戏

在这游戏里，
每个人都有一次机会，
一次活着的机会，
没有人能预料游戏会何时结束，
重要的是我们怎么去看这场游戏，
要好好去珍惜？
要痛快地玩一番？
该如何玩？该如何继续？
这不由得别人去定义，
选择终由你！

感恩

感恩，随时在心里，
感恩，常伴你，
感恩，无限与无尽，
像花朵不可没有果实，
像果实不可没有树枝，
像树枝不可没有大树，
像大树不可没有大地，
所有事故都息息相关，
感恩永在心底！

心

有时候，某些话，
有时候，某个人，
有时候，某种事，
很多很多都一直停留在心，
很多很多都没办法忘记，
很多很多…在心底，
将善的当成心的动力，
将不善的当成改进的提醒，
让生活无忧无虑！

我不知真正的佛理。内心充满了[贪嗔痴]三毒，也没有正确的人生观，以为追求繁华的物质享受才是人生的意义。因此，在物质的引诱之下，自己也[财迷心窍]而迷失了方向。随着年岁的增长，对于物质享受的欲望越来越多，为了庞大的费用，更不惜昧着良知[捞偏门]走捷径，造了许多恶业，还不知自己已中下了[恶因]。愚昧的我为快速达到目标，所走的捷径已带我走入这条布满陷阱的法网。[恶果]成熟时，终于失陷被捕，难逃法律的制裁。

走过崎岖的路，印象越深刻；在人生道路上受过的创痛更深刻地留存脑海，难以忘记。犹记得当年我抱着满怀希望上高庭受审时，尚很有信心地认为我能打赢这场官司。在法律无情与证据确凿下，我被宣判罪名成立，顿时茫然失措，脑海中一片空白，情绪之紊乱非笔墨可以形容！

自被关进[死囚牢]后，情绪非常低落，内心充满了愤怒，怨恨，彷徨与恐惧。每件事都看不顺眼，人际关系搞得一塌糊涂，使到自己深陷在烦恼中。虽然日子照样过，表面上也装得很坚强，然而，心灵却是非常脆弱与空虚。对人生开始产生许多疑问，尤其对死后的问题更是一片茫然，整天有如行尸走肉般，恍恍惚惚的渡过一段时间。

有一天，我闲闷在房里无所事事，在[因缘具足]之下，随手拿起一本佛书翻阅。我被那本书感化了！阅后我有如在沙漠中得到了泉露般，内心里生起一种前所未有的兴奋且喜悦的感受。也许这就是[法喜充满]吧！

从那时起我开始踏出信佛及学佛的第一步。之后，喜爱阅读的我主动地向佛友借佛书来看，寻找人生的真谛，有不明白之处就请教佛友们。为解答心里的疑问，我更勤力地往佛书里去寻找答案。

经过不断的自我反省，检讨，思考之后，才领悟到是自己慳贪，愚痴，我见，我慢，我执等缺点之故，才会难与人相处，格格不入，心中油然而生起忏悔之心，即跪在佛前谦卑且虔诚地向[佛，法，僧]三宝求忏悔，祈望三宝慈悲，原谅弟子往昔所造的过失，今后我会更加谨慎，永不再犯了。渐渐地，对人处事也更谦虚，忍让，处处拥有感恩的心及珍惜一切善缘，人际关系也慢慢改善，且身心清净，烦恼逐渐减少。

我深信佛说的[因果果报]的真理，虽然[果报]现前受，但我的内心已受到佛法的澈洗，已经能很坦然地去接受它。[死]对一般人是可怕的字眼，然而，学佛后的我已经透彻了[死]。有生必有死，有死必有生，[死]是[生]的延续，对于死，我已不再感到害怕，恐惧了。

佛陀说：“生命只在呼吸间，人无法管住自己的生命，更无人能挡住死期，让它永住人间。”一想到[是日已过，命亦随减]，自问对生死有几分把握？若再不加把劲一心精勤，恐怕只有随业流转了。所以我非常珍惜当下拥有的每一分，每一秒，丝毫不敢放逸，懈怠。祈望继续努力坚持修行，以期能活得能活得清净，快乐，缘尽之时能自在安详地离去。

非常庆幸能在处于绝境中有此奇遇而得闻佛法，让我能彻底的改变人生观。将逆境换为增上缘；将挫折，障碍，困苦当做磨练，磨练心志更加坚定去面对一切冲击，衷心的感谢伟大佛陀的[无上甚深微妙法]啊！

*此书中都是一些来自马来西亚的死囚所写下的文章。记载着死囚们对自己过去所犯过的错而忏悔的心情，还有佛法为他们在绝境中带来的新希望。此书可在UNIBUDS Library找到。

夜，好漫长 . . .

摘自[死囚忏悔录]

Typed by Pei Lin Chen



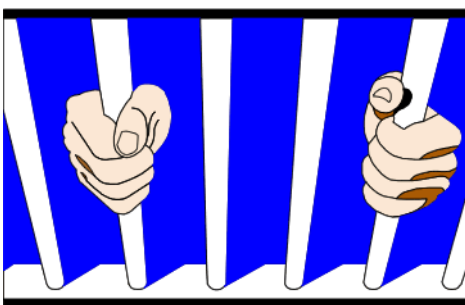
在法官还未宣判前，
他心中充满自信，
但当听到罪名成立被判死刑时，
他彻底地崩溃了，他将如何渡过？

[“我出生在一个小康之家，辍学后跟着父亲工作八年。由於向往都市的生活，故离开家乡，只身踏入大都市，走进人生百态，五花八门的社会。社会越繁华，物质的诱惑越强烈。高不成，低不就 and 没有宗教信仰的我，跟着一班狐群狗党，为非作歹，做尽伤天害理的坏事。我们不惜向死神挑战，想尽办法满足私欲，得回来的酬报也只不过是纸迷金醉，醉生梦死的生活！当时，误入歧途而不知误，浑浑噩噩地过日子，还以为这就是快活人生，却不知道自己种下的恶因已慢慢地发芽。

在一次做坏事时，我被拘捕了。被送进与这个世界隔绝的监狱，扣留着等待上法庭的日子。一脚踏进监狱，内心是多么的孤立和无助，就这样昏昏沉沉地过日子。在扣留期间，也有室友的亲属来探监并带来一些佛书，室友问我是否要阅读，执迷不悟的我说这是单调的玩意儿；室友跟我讲佛法，我就跟他说这是故弄玄虚的宗教故事，一点也不觉得走宝，还自我编织未来壮丽的远景。

四年的时光就这样迷迷糊糊的虚度，终于到了上庭的时候了。在法官还未宣判的前一刻，心情是多么的紧张和自信，但当从法官口中听到罪名成立，被判死刑后，内心是多么的震惊！满怀的自信粉碎了，精神彻底的崩溃，才知道因果是没有侥幸的！

从法庭去监狱的途中，以往所迷恋的花花世界，此刻在自己的眼底是多么的死气沉沉。带着沉重的脚步，踏进现居的死囚监仓。进入囚室后，狱卒锁上牢门的回响声，是多么的令我惊骇。



坐在囚室的角落，身心好疲惫！当时的心情非笔墨所能描述。回顾往事，自己的所做所为，荒谬人生，到今天自食其果的绝境和连累年老的双亲，是他俩老人家蒙羞受耻及为我这个不孝儿牵肠挂肚，我这个做儿子的真是大大的不孝，不禁冲口喊出来：爸！妈！请原谅孩儿的不孝！念着，想着，眼泪悄悄落下。怨天吗？不！怨地吗？不！怨自己吗？是的！我怨我自己，我恨我自己。

就在怨恨自己的当儿，一位囚友捧来一杯牛奶和一张字条，这张字条刻骨铭心的印在我脑海里，字条是这样写的：[新来的朋友，我不知如何称呼你，阿弥陀佛！佛友会敬上牛奶一杯，喝了希望能平静你现在的心情，明天佛友会开放的时间，我们有念佛和唱佛曲，欢迎你来参加。] 阅完字条令我非常的感动和感激佛友的慈悲爱心。当晚是我一生中情绪最低落的一次，满脑子的愁绪旋绕，使我不能入眠，眼睁睁的挨到天

明。第二天监仓开放时，我走到囚友礼佛的囚室，在囚室的佛殿上，放着大小不一的庄严且慈眉善目的佛菩萨，这也是我这一生中看佛菩萨看得最久，最真实的一次。礼佛完毕，囚友们开始讲解佛理，但我一点也不觉得受益。

一日复一日的跟囚友们礼佛和听囚友们讲佛理，渐渐的把误以为佛教是故弄玄虚的宗教改观为充满玄机真理的宗教。说来惭愧，我也只是知道但修不到，念佛也只是人云亦云，自欺欺人的在念。每次和囚友们共修和研讨佛理时都是当下那一刻最真实，法喜充满，过后就淡忘了，觉得学佛好难，好难。贪，嗔，痴心太重的我总是给自己一个借口，告诉自己暂时还有时间坠落。

正想放弃学佛的当儿，幸好慈悲的佛门永远都在打开，在外的师父安排为我们这群囚友皈依，业障深重的我在佛陀不遗弃之下皈依了三宝，囚友们都成为师兄弟。又得到开照师父寄来的开示信，令我受益良多。师父不厌其烦的写信来开导我们师兄弟和发人深省的愿心，使我非常感激和钦佩。遗憾的是，到现在因缘还是不俱足，不能见到师父。

记得师父来信说：[人身难得今已得，佛法难闻今已闻，今生不将此生渡，更待何时渡此身。]自问听闻佛法后可有珍惜？有渡此生的愿心吗？想来真惭愧，深深辜负了四重恩。就这样念一日经渡一日。

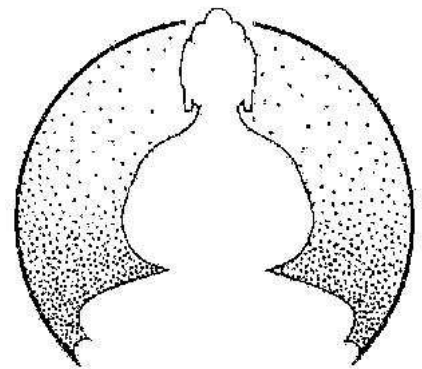
一天早上，听说有人要正法，我站在囚室的门口望，心想是谁？结果看到其中一位师兄到来向我道别，师兄对我说他要往生净土了，当时我感到师兄的心境是多么的充满欢喜心和自信。当我抬头看其他也是要正法，但没有信佛的囚友时又是另一张面孔，他们眼中盈满悲愁恐惧，当下我恍然大悟，佛法是拥有绝对力量的！

昨天一起礼佛的师兄，今天就要永远告别了，这时，我才深深体会到无常的真实感。自己再回想，如果继续放逸下去，自己将会平白失去难得的人身，更不知何时才能得回人身，是多么的可惜与可怕啊！

回想起师父曾经在信上开示过，别让环境转我们的心，要用我们的心把环境转。瞧！师兄不就是用心来转这个环境，修到满怀的欢喜心去往生吗？这里不是监狱，这里是宝山的修道场呀！入宝山而空手回，那就白白的在宝山走一趟，太可惜了！

狠狠的发起警策心，让怨恨，不满统统沉淀过滤，催促自己一心修持往生西方净土，脱离苦难的娑婆世界！有了这个愿心，当晚念起佛来心境也充实了许多。

希望累生多世深积业障的我及法界一切众生，仰靠佛菩萨的慈悲愿力，都能往生西方极乐世界净土中。阿弥陀佛]



*此书中都是一些来自马来西亚的死囚所写下的文章。记载着死囚们对自己过去所犯过的错而忏悔的心情，还有佛法为他们在绝境中带来的新希望。此书可在UNIBUDS Library找到。

餓了吃飯，倦了就睡

[白話]

有源律師前來請教：

“和尚你修道可用功嗎？”慧海禪師答道：“用功。”源律師問：“怎么用功？”禪師答：“餓了吃飯，倦了就睡。”律師說：“所有人都這樣，都和你一樣用功嗎？”禪師說：“不一樣。”問：“為什麼不一樣？”禪師回答：“有些人吃飯的時候不肯吃飯，百種思索；睡覺的時候不肯睡覺，百般計算。所以說不一樣。”律師閉口無話。

[原文]

有律師來問：“和尚修道還用功否？”師曰：“用功。”曰：“如何用功？”師曰：“飢來吃飯，困來即眠。”曰：“一切人忠如是，同師用功否？”師曰：“不同。”曰：“和故不同？”師曰：“他吃飯時不肯吃飯，百種思索；睡覺時不肯睡，百般計較。所以不同也。”律師杜口。（《景德傳燈錄》第六卷）

[評語]

修道用功，就在日常生活之中，就在吃飯之中。只要你抓緊現在，好好地體味生活，該吃飯的時候好好吃飯，該睡覺的時候好好睡覺，就入于道的境界，禪的三昧了。



(一) 我喫素

美妙的缘

By Su Sian Teh

能够有机会参加UNIBUDS, 对在海外深造的我来说, 是个奇迹! 这也是一份美妙的缘。记得有位智友提起过, 在UNIBUDS里, 所有的人都迈向共同的目标, 无自我, 无利己, 做的所有所有都不是为了自己, 而是为了让更多的人有机会学习佛法, 让他们能亲身体会佛法, 体悟佛陀的伟大, 从而帮助更多的人。

相信用一心一意, 齐心协力来表达Bodhi Nite是再恰当不过了。无论是在台前台后, 所有表演者, 所有筹委会委员, 所有热心的参加者, 还有所有的观众, 都体验了从未经历的筹备过程, 大家也共同度过了难忘的一晚。

还记得去年Bodhi Nite, 我只是个观众, 是个路人。但是, 当个路人, 已被Bodhi Nite深深吸引, 感受到UNIBUDS 同学们的心思, 精致, 创意, 也让更多的人分享佛法轻松, 活泼的一面。

仅此, 在这一年里, 我参加UNIBUDS的活动陆续增加, 对我来说UNIBUDS就像是我的家, 在这家里, 大家都和谐的生活在一起, 所有的事情都能一起分享, 所散发的慈爱也是无量的。

Bodhi Nite的两个月前, 筹委会成立了, 开会也一个接一个, 任务也陆陆续续的到来, 虽然大家还有学业或工作, 但大家都很是兴奋, 都很精进的完成它。在这过程中, 委员们都体会到了酸, 苦, 辣, 但没有人想过放弃, 因为大家都知道无论结果如何, 尝到果实都会是甜甜的。

在过程中大家难免都会遇到一些不顺利, 或有出状况的情况, 但烦恼, 生气, 无奈都没出现过。听前辈说过, 每一届的委员们都会真正体验到当届Bodhi Nite 主题所含有的意义。这一次筹委会定下了“稳定的平衡点”为这一届主题。愿意取自“平等性 - 舍”, 然而也因为平等心, 平常心, 大家看待事情也不一样。不再容易起烦恼, 不再容易被挫折推倒, 心也能看得更彻底, 心也更容易体谅别人, 也在生命旅途中上了一堂宝贵的课。

这一次的Bodhi Nite筹备程序仿佛过的特别的快, 或许大家都很专注和发心, 也因为这份专注的心, 效率增加, 速度加快。一天两次彩排, 再加上同晚的正式演出, 听起来或许会很累, 但大家的热诚, 兴奋的心情, 早已忘了什么是累。

在Bodhi Nite完善结束以后, 体会到的不是累, 而是感动与无限感激。在这里想谢谢导师们的慈爱, 教诲, 让每一个人都能真实去体验佛法的珍贵。也谢谢所有热心帮忙的朋友们, 他们的付出都让我有向前迈进的动力, 还有所有的筹委会委员, 有了你们才能让我在学习的路途不断成长!

用上再多的时间, 再多的精神, 只要还能继续奉献, 继续为大家效劳, 对于我来说, 一切一切都是值得的! 你呢?



GALLERY

The following artworks are designed and created by our very own UNIBUDS member, Tan Yu Ang.





Photo of the Month



Buddha

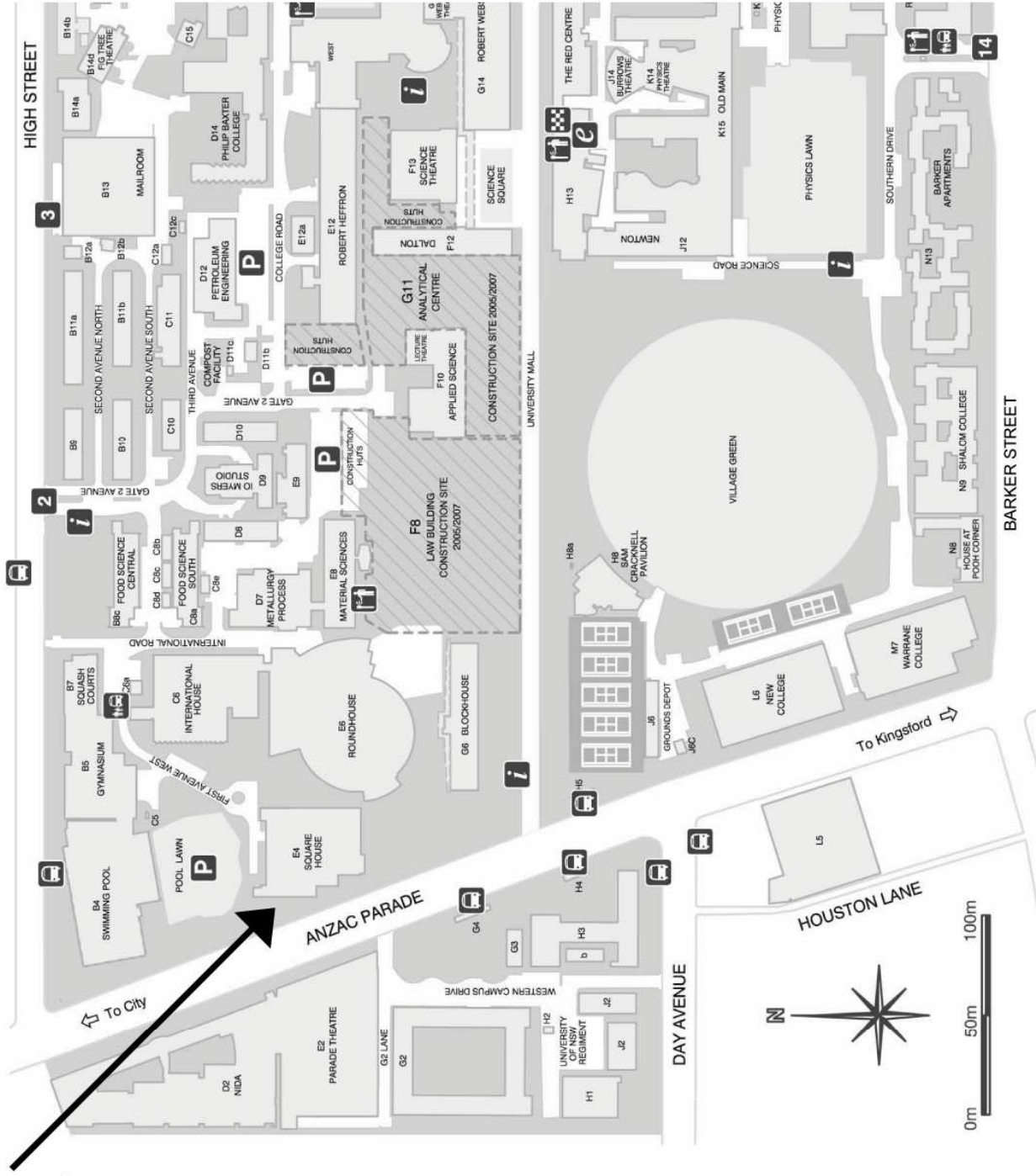
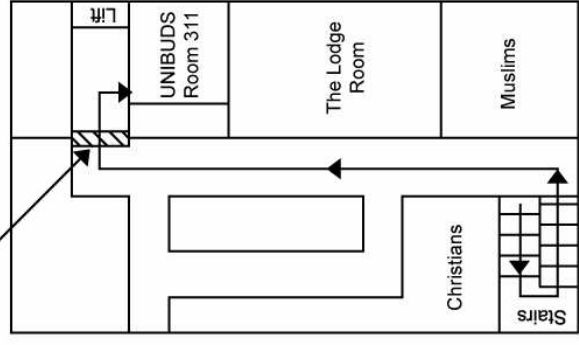
***The enlightened one with sharp wisdom penetrating the truth of life;
The awakened one with unbounded loving kindness radiating peace to all around;
Look at the kid! Staring with amazement and respect to the Buddha;
with or without realising he bowed to his own Buddha nature inside.***

By Adeline Sugianto

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University of New South Wales, UNSW
Sydney NSW 2052, Australia

Sacca Newsletter is published 4 times a year by the University of New South Wales Buddhist Society (UNIBUDS). Contributions are welcomed and should be submitted to:

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Sacca Newsletter
(at the address above)
or e-mail:
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