

S A C C A

A Newsletter for members of UNIBUDS

the UNSW Buddhist Society

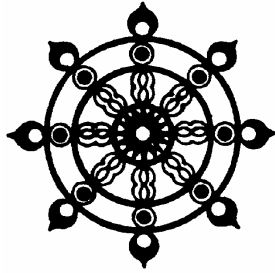
(<http://www.unibuds.unsw.edu.au>)

SUMMER EDITION

December 2006 – February 2007



Buddhism and Science



UNIBUDS *The UNSW Buddhist Society*

Where a bud can bloom in full...

S A C C A

Summer Edition

December 2006 – February 2007

Come and join us!

Special Events:

- Summer Retreat
(8th-10th December)
- O-Picnic (4th March)
- Meditation Session
(10th March)

Weekly Events:

- EDT (Friday 7-9 pm)
- CDT (Thursday
6-8 pm)
- Sports Session
(Sunday 11-1pm)

Note: Weekly events will
resume in Week 1, 2007
(26th February)

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President's message

A warm and sweet greeting to you on this sunny day, rainy day, or any day!

Did I make you smile?

I would like to thank Julian for producing the first edition of the 27th UNIBUDS SACCA. I am thankful for the opportunities that have allowed me to introduce myself as the President of 27th UNIBUDS Executive Committee, along with my eleven other committee members. We hope to bring the truthfulness of *dhamma*, and treasure the genuine friendships with everyone.

May you find something precious as you go along with SACCA! We are about to finish another fervent session of university. Some of us may be around in Sydney, while others may travel to other places, to see the world, to meet family and friends: it marks the arrival of holidays!

As for those of you who will be around in Sydney, we will be organising UNIBUDS **Summer Retreat** at Wat Pa Buddharangsee, one of our patrons' monastery. This will be a good opportunity for you to relax, gather with friends, and most importantly, to learn the Dhamma. This will be the last UNIBUDS official event of the year.

Our activities will resume next session. We will have O-week, followed by O-picnic, an event for you to gather and to meet new friends. Come and join us during that time! Apart from organising weekly English and Chinese Dhamma Talks, Meditation Workshops, Sports Sessions, Bodhi Nite and all activities, we are fortunate to have the Buddhist Exhibition (held once every three years) in the first session of 2007! It's certainly always a precious and memorable time to meet you in any UNIBUDS activities!

*The past is unchangeable,
The future is unpredictable,
The present is a gift!*

With my deepest sincerity and loving-kindness, may all be well and happy! May all live the life to the fullest, especially in present moment! May all rejoice in the Dhamma!

Keep a smile in your heart!

Su Sian

Editor's Column

Hello, I am **Julian**, your new SACCA editor. Pleased to meet you!!!

Over the next four editions of SACCA, I would like to take you all on a journey of discovery, during which we will investigate how Buddhism can be seen from many different perspectives, and how it can relate to many other areas in life, including major world issues! This will be fun for me, and I hope it will be fun for you, the reader, also, without whom this newsletter would just be an exercise in me talking to myself ☺

The following are the four topics we will cover in 2006-2007:

- 1) **Buddhism & Science**
- 2) **Buddhism & the Environment**
- 3) **Buddhism, Democracy & Human Rights**
- 4) **Buddhism & World Cultures**

Monk Wally is
still around!

See if you can
find him!



As you can see, these topics are all very broad, and I will try to bring out the different aspects of each by inviting a variety of UNIBUDS members from different backgrounds to explain how they view each topic, and importantly, how they connect to the teachings of the Buddha. If you want to write something, please don't hesitate to contact me!

In this edition, we will firstly meet the new executive committee of UNIBUDS and read about their plans for the year. It will hopefully be interesting to hear about each new EXCO's background, and the unique perspective that they bring to UNIBUDS. Then I have invited **myself** (the only time, I promise) to discuss how Buddhism and modern science are not only compatible, but can actually strengthen and enrich each other. **Alex** will then address some of the apparent disagreements between the view of 'mind' in modern psychology and neuroscience and the ideas of consciousness in Buddhism.

In the general section, we will hear **Young's** verdict on Cook of the Year 2006, and see how **Rosiana's** team related food to the Dhamma. Then **Mandy** and **Jimmy** will share their experience of Kathina at Wat Pa Buddharangsee, and **Tina** will tell us about the recent Kathina celebrations at Sunnataram Forest Monastery.

In the back section (where anything that is not a full article, or does not specifically relate to the topic will be included) there are some **cool quotes** about Buddhism and science, as well as a comparison between the concepts in Buddhism and modern physics.

I hope this SACCA finds you all well, and that you have survived your exams (or whatever other challenges you have faced) relatively intact! Now it is time to practise meditation over the break, and refresh our minds so we can put the Dhamma into action next year. For this reason, I look forward to seeing as many of you as possible at the upcoming **Summer Retreat** at Wat Pa Buddharangsee from **8th to 10th of December!**

With Metta,

Julian

Contact:

- Got any feedback or ideas for SACCA?
- Want to write an article for one of the upcoming topics?

Email: run4thehills@gmail.com Phone: 0410 612 358

Letter of the Month

This month's letter comes from Merry Chandra, an ex-president of UNIBUDS who attended Bodhi Nite 2006. Thanks Merry!

I would like to congratulate you all again for the job well done on the Bodhi Nite. There was definitely some improvement in some of the aspects: time frame (event ran on time), slide photo and brief description of each EXCO (this was excellent as it allowed people to know you more as a person and your position), translation of Chinese song so everyone can understand what they mean... and so on.

So how is the feeling right now? Do you kinda miss all the busy time and practice? Don't you feel something is missing and suddenly life is so quiet? I did last time every time after Bodhi Nite, especially if I was one of the organiser and/or performer.

Anyway, I just want to use this opportunity to say that UNIBUDS has a lot of support from the ExcOs and the members. It has grown stronger and most importantly it has become more multicultural in recent years. I've seen a consistent number of members/participants from different countries and local. This was always the challenge last time when UNIBUDS' members were majority Asian – particularly Malaysia, Indonesia and Singapore. Now there are more members from other Asian countries and definitely more Anglo/Western people in UNIBUDS.

I am very proud of you guys although I don't personally know some of you very well and I have not been active at all. This is probably because UNIBUDS is going great and does not really need the old buddies assistance ☺. Ha ha ... hope you guys accept the excuse!

Well, I guess that's all from me. Keep up your good work!

Metta,

Merry



Keep in Touch! Contact UNIBUDS!

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27th Executive Committee Opening Words

SU SIAN TEH

President



Sadhu! Sadhu! Sadhu! I'm more than delighted to have the opportunity to share one or two words in this section. I always felt grateful and touched by the support of everyone, who always drive me, in a way, to give and serve more! Without the support of everyone, you wouldn't have 'me' today! As a friend and new president of UNIBUDS, I wish that UNIBUDS will continue to prosper and progress with the guidance of the Dhamma and Sangha, and also the love, support and joy from everyone. I look forward to meeting you all!

With loving-kindness,
Su Sian

TINA NG

External Vice-President



EVP... Exciting Vice-President? Energetic Vice-President? Eating Vice-President? Whatever the title, for the next 12 months, you will be seeing the smiling faces of us 12 EXCOs (one EXCO per month!). Thank you everyone for electing me as EVP of our beloved society. It is truly a great honour! The joy and warmth from last year's EXCO experience has changed my life...and reincarnated me as EVP this year! I wish you the same joy and warmth UNIBUDS has bestowed on me, wishing you well on your spiritual path. As friends in *dhamma*, if you ever are in need of anything, please...call me!

Yours in the Dhamma,
Tina

YU ANG TAN

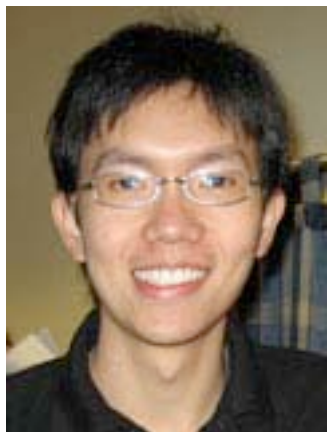
Internal Vice-President



Greetings – I am Ang – the newly elected Internal Vice-President (IVP) at your service! I am honoured to be re-elected to this post once again, so thank you! Having spent two years in UNIBUDS, I have learned so much about how little I know – and even less, what I put into practice! Nevertheless, the process of knowing myself is also a part of learning! As IVP, I take care of members' affairs, and I will be sending out emails informing everyone about UNIBUDS activities! If you have any suggestions (or complaints!), or if you just want to chat with me, don't hesitate =)

ADELINE SUGIANTO**Honorary Treasurer**

Hello all...It's me again! Adeline. I am the Honorary Treasurer in the UNIBUDS' 27th Executive Committee. Allow me to introduce a bit about myself. I am currently studying Photovoltaics Engineering, and next year will be my final year. As Treasurer, I am in charge of carefully recording any transactions that are happening in UNIBUDS. I am also responsible for creating budgets wisely for our activities. It's been a great honour to be part of this committee, and I look forward to "working" (practising) with you all in the path of Dhamma through many interesting activities to come. I wish you all to be well and happy. May we all flourish in the Dhamma and help spread the teachings to all around. Sadhu, sadhu, sadhu ...

MINGDE TEH**Honorary Secretary**

Hi all, my name is MingDe, and I am the Honorary secretary for UNIBUDS EXCO term 2006/2007. I am a second year medical student at UNSW. I am from Singapore and have been in Australia for less than two years. I joined UNIBUDS because I had a strong interest in Buddhism, strongly influenced by my mother. When I first arrived at UNSW, I was more than happy to see a booth promoting Buddhism – I was elated! Furthermore, friends from UNIBUDS were so warm and friendly that I grew to like the atmosphere immediately. From then on, I got more involved and committed myself to an EXCO position to try to help UNIBUDS and through its influence, to help more people. During my term, I hope to bring more structure to UNIBUDS archives system, so that future members can find information easily. Through that, I hope to assist the President in re-organizing the UNIBUDS library. That is all for now. May all be well and happy!

ZHANG YI**General Secretary**

Hello my friends!

I am Zhang Yi, the General Secretary for UNIBUDS '07. I am in my last year of Medical Science degree. It is a great honour for me to be a part of the EXCO team to learn and to serve. My job as the 'Gen Sec' is to keep an updated members list and to manage the UNIBUDS library. I will do my best to help promote a friendly and conducive environment for everybody to learn *dhamma*. Please remember that the EXCOs are here for you! So feel free to let me know if there is anything I might be able to help you with. Having said that, have a great summer holiday everybody! Looking forward to see you guys around in the coming year!!

WILSEN LIUS LAU

Activities Director



Yello all! I would like to introduce myself as Wilsen, the Activity Director of UNIBUDS 2006/2007. A little bit about myself – graduated from Bachelor of Digital Media in 2005 and currently a Postgraduate student in Accounting. It is very grateful to be serving UNIBUDS for another year and I hope I can incorporate the Dhamma and activities together for everyone. There is no doubt that we can also learn Buddhism through social activities. Sharing the moment and being there together with others allow us to practice compassion and loving kindness by always thinking about and helping one another. So, who says that a Buddhist can't have some fun while learning the teachings of the Buddha?

POJDANAI SUKIJJAKHAMIN

English Dhamma Talk Coordinator



Hi fellow 'buds'! My name is Aun, and I'm your newly appointed English Dhamma Talk (EDT) Coordinator. At present, I am studying a Masters degree in Organisational Psychology. Being a Thai, I was exposed to a lot of the Buddha's teachings. I even had to learn Buddhism as a subject at school! Having said that, it was not until last year that I became more active at searching for *dhamma* – the truth. Since then, I have realised that understanding *dhamma* is not an all-or-none process. What I had learned about Buddhism at school has been revisited, and my perceptions of different Dhamma topics have changed constantly. This leads me to believe that whether you are an absolute beginner or have had some knowledge of Buddhism, there are always more *dhamma* to be understood. It is therefore my pleasure to coordinate the weekly EDT. Please come and join us, and let us 'buds' bloom together.

MANDY PANG

Chinese Dhamma Talk Coordinator



Hey ya, everybody! I'm Mandy – the newly elected Chinese Dhamma Talk Coordinator (CDTC). A little about what I am studying now ... I'm currently finishing my foundation year and will be joining the uni life soon ... hehe ^-^ Once again, thanks everyone again for giving me this opportunity to spread the Dhamma as a CDTC. A new term has begun, which means another valuable learning journey is here. So, no matter if you understand Chinese or not, come along to Chinese Dhamma Talk every Thursday 6-8 pm at the Lodge, Squarehouse. I'm looking forward to seeing you all at the weekly CDT as well as other activities. May all be well and happy with the guidance of the triple gems.

Metta,
Mandy =)

ALEX VOEVODA**Meditation Session Coordinator**

Who's the new meditation co-ordinator? I'm the new guy on the block. My name is Alex Voevoda, aka. "Nanda" (Bodhi Nite nickname). I come to UNIBUDS and the EXCO in search of friendship, happiness, peace and a deeper understanding of my mind. Meditation is something I have been grappling with for the last year or three, but I feel I have a long way to go before I become a "meditator". However, I see a huge potential in meditation as a way of improving one's life within oneself. During my EXCO term I hope to have a good time, make some friends and learn about what's happening and what's valuable in this confusing life from the unique perspective that Buddhism offers.

JULIAN CRAIG**SACCA Editor**

Hi, my name is Julian. I am currently in the third year of my second (and final!) degree, in Renewable Energy Engineering. I am very grateful for this opportunity to help spread the Dhamma, and to serve UNIBUDS as the editor of its quarterly newsletter, SACCA. The word *sacca* means 'truth', and I will endeavour to make this my guide at all times. I look forward to receiving all your interesting articles, pictures, or whatever else you wish to send me! Hopefully this year's SACCA will be interesting, inspiring and full of surprises. Let us grow together in our search!

Sahdu

SHIE HAUR TAN**Annual Magazine Editor**

Hi!

This is my third time joining the EXCO team and I am looking forward to another wonderful journey in UNIBUDS. This term I will be in charge of the Annual Magazine. So if you would like to contribute anything that can be published, please contact me. If you have not come to any of our activities, please come! If I come back for the third time, there must be good reasons for it!

As you can see, UNIBUDS is blessed with many talented, smiling people! Please don't hesitate to contact any of the EXCOs about information or feedback on UNIBUDS activities. All contact details can be found on our website: <http://www.unibuds.unsw.edu.au>

Buddhism – a Science with Heart

By Julian

You may have heard some people talk about Buddhism as being 'scientific', or as being a religion that is 'compatible with science'. Perhaps you have heard this in the context of the Science vs. Religion debate that started during the so-called 'Enlightenment' period in Europe (between the years 1700 and 1800) and continues today with debates such as 'Intelligent Design vs. Natural Selection' or the 'Mind vs. Brain' debate? At the start, these debates between religion and science, or faith and reason, mainly centred upon the Judeo-Christian tradition (specifically the contradictions between science and the Bible) but similar debates are now carried on in many other religions. So why don't we as Buddhists feel such a great need to justify our beliefs? Isn't it interesting that Eastern civilisation has never felt the need to have such a debate until recently (after 'Western' science arrived). Perhaps this is because the 'East' was scientifically less developed, or perhaps it is because the Eastern religions have never had a problem with scientific thinking?

I believe that in order for Buddhism to flourish in the West, it needs to be *shown* to be compatible with science. This is not because, as Buddhists, we ought to feel 'under threat' from science. As I shall explain later, we can still carry on happily in our practice without worrying about whether the latest developments in modern cosmology or biology conflict with our beliefs. However, the Western mind is shaped by the intensive debates that I have mentioned above, and, as a result, many otherwise open-minded people are sceptical of all things religious. It is my sincere belief, after studying and debating the teachings of all major religions, practising Buddhism for a few years, and studying for a science degree, that Buddhism is entirely compatible with science. As Buddhists, we have nothing to fear from science, but on the contrary, we can participate in both the spiritual and scientific fields without worrying about whether the basis for our spirituality will survive intact. Therefore, we should patiently and skilfully make this fact known to others, who would otherwise not be drawn to Buddhism and not able to benefit from the Buddha's teaching due to the various negative connotations that religion has in our society.

The major parallel between Buddhism and science, I believe, is their general outlook or procedure for finding truth. Most modern scientists agree upon the *scientific method* of:

- i) formulating a hypothesis
- ii) developing suitable experiments to test this hypothesis
- iii) carrying out these experiments under controlled conditions (to remove as much bias as possible), and;
- iv) interpreting the results in light of previous knowledge and experience

This methodology, I believe, is the greatest strength of science. It doesn't depend on any particular belief, but only upon the process of investigation itself. Doesn't this sound familiar? Haven't we heard something similar from our beloved monks and nuns? I believe that the Buddhist process of acquiring wisdom is quite similar to the scientific approach of finding knowledge, and it goes as follows:

- i) choose an object for contemplation (for example, the nature of 'self', or the origin of suffering)
- ii) practise a suitable meditation, to allow for the true nature of the contemplation object to reveal itself
- iii) continually refine our mindfulness by becoming aware of any distractions or attachments that arise, and returning to the object of contemplation
- iv) when insight arises, trying to relate it back to previous knowledge, in order to apply it to every day life

The above is my own description of what we call *vipassana* meditation, which means 'seeing things as they are'. The emphasis upon direct experience, in both science and the teachings of the Buddha, means that neither can be 'proved wrong'. Both are simply processes of investigation, rather than fixed theories or beliefs. Just as one scientific theory may become out of date and be replaced by another, but science itself is never 'out of date', the teachings of the Buddha are simply guidelines for each person to find truth and happiness for him or herself. When we realise that a certain teaching does not agree with our own experience, we can reject it, so that our *dhamma* is always in accordance with our direct experience. Therefore, it can never be proved wrong.

However, there *is* one major difference between science and the teachings of the Buddha, and this concerns the 'heart'. Scientists have always treated the 'heart' with great scepticism, preferring reason over their intuition and emotions. The Buddha had some careful advice on this, which has become known as the 'Kalama Sutta':

"Listen, O Kalamas, don't go by gossip and rumour, nor by what's told to you by others, nor by what you hear said, nor even by the authority of your traditional teachings. Don't go by reasoning, nor by inferring one thing from another, nor by arguments about methods, nor from liking an opinion, nor from awe of the teacher and type of thinking he must be deferred to. Instead, Kalamas, when you know within yourselves that certain teachings are not good, that when put into practice will lead to loss and suffering, then you must trust yourselves and reject them" (from Anne Bancroft *Pocket Buddha Reader*)

In other words, we ought to listen to our heart when making a decision. This is actually the only way possible, since science can never provide a goal for us. It is only a process of figuring out what we want to know in order to solve the problems that our 'heart' creates. It is important to remember that the Buddha's stated goal was the alleviation of suffering, rather than the spreading of truth. As such, if Buddhism is a science, it is a science with 'heart'.

Science is such a powerful tool in today's society, and it has improved the well-being of people tremendously. As Buddhists, I believe that we have nothing to fear from science. If we feel that science conflicts with our beliefs, we should ask ourselves whether we are really practising what the Buddha taught. The Buddha never spread beliefs, but nor did he spread a doctrine of pure reason. Rather, he asked us to rely upon our own experience and intuition to find a release from suffering. That is why I believe that Buddhism, in its purest form, can work together with science for the creation of a better world.



BUDDHISM, NEUROSCIENCE AND PSYCHOLOGY

by Alex Voevoda

View of the mind in science:

The aim of science is to develop a complete understanding of the mind. The mind in science is seen as a complicated machine. This is based on the idea that the mind comes solely from the functioning of the brain. Since the brain is seen as a very complicated causal mechanism so the mind, the argument goes, must be too. There are two main approaches to understanding the mind in science. The first is to study the brain. This involves looking at how it functions normally and also looking at what happens in both the mind and brain when the brain is physically affected. The second approach builds on the first – it involves starting from the hypothesis that the brain works like a digital computer and then trying to figure out its program. Science tries to understand the mind from the outside.

Evidence for this view:

There have been very striking cases reported in brain science. If you get enough damage to your temporal lobe, you will lose your memory. If you have epilepsy, and you get an operation on your brain that involves it being cut in half different parts of your body start doing different things. It has been taken that at this time each of your hemispheres has consciousness. Another thing that struck me is that apparently if a person's brain is directly stimulated, they are made to laugh, experience memories and move certain parts of their bodies. So the brain seems to control the body and perhaps even stores memories. Other types of brain damage I found striking are that ones that cause people to have changes in personality, become unable to speak/understand speech and lose the ability recognise human faces.

What science can't explain:

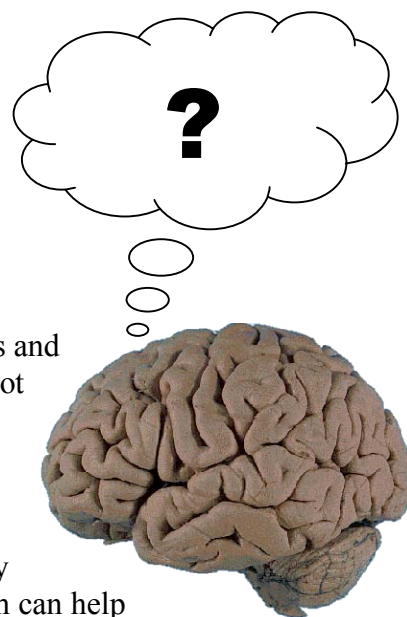
Science can't explain what our mind is. In other words how it is that the mind comes out of the workings of the brain. It can't explain how it is we have consciousness, subjectivity and experience due to some cells interacting together. The computer model of the mind struggles to account for how human understanding is possible. One of the mysteries is that you can't observe consciousness with any instrument directly. You can only get to it by asking the person. As such it makes one wonder if science can ever get to understand how it feels for a person to be her.

Buddhist approach to the mind:

In Buddhism the approach of the mind from the inside. It involves observing what happens, cultivating certain aspects of the mind (such as mindfulness and compassion) and developing a deeper understanding of the roots of suffering. As such its aims and method are different. The aim is to reduce suffering and change the way one experiences life.

Compatibility of Buddhism and Science:

The strength of science is the standard of the investigative techniques and results. As far as these go currently science seems to be saying that not much is known about the mind, however what is known is that the brain is responsible for many of aspects of our mind. Also, it shows that many changes in our minds are beyond our ability of awareness. I think the Buddhist would concur with this. However, since science cannot approach the experiential nature of the mind, it is significantly limited in helping people to become happier. This is where Buddhism can help – in changing the way the person experiences and approaches life.



Cook of the Year 2006

by Young

This year's Cook of the Year competition was held on the hottest Saturday in October ever recorded. I think it was to give us a free oven to keep the food hot whilst we brought the food from our homes to the competition venue! Or maybe it was so that we can fry our veggies under the hot sunlight just in case our stoves broke down ...



I woke up after a late night at 9am on Saturday morning feeling energized. I was a man on a mission. The mission was to win the 2006 'COTY' competition. Although the chances of winning were slim, it's always good to stay positive. I rang my other key team member to make sure that he actually woke up because he has a habit of waking up late. He was actually awake and was driving to my place to prepare the food! Wow, I'm very impressed, looks like we do have a good chance of winning the competition. So out I went to buy the ingredients for my masterpiece. It wasn't long before everyone arrived. My dining table and kitchen table were becoming a mess with all the last minute cooking, but still, I was happy because up till the day before I was thinking I'd be happy as long as our team was able to get some food on the table for the competition.

Finally, it was noon, the official start time of the competition. We were still cooking. I was like 'ok.. it's time to go guys'. We all thought we would be the team that was late and would be disqualified, but luckily we were not the last team to arrive. Three other teams already had their food laid out on the table. When my team members saw the competition's food their hearts sank, but I remained upbeat. With a formidable team name like 'Crouching Chefs, Hidden Dhamma' we surely have a good chance of winning!

Under the sweltering heat and ceiling fans that served only to circulate the heat, so that it felt like we were sitting inside a genuine fan-forced oven, the teams presented their food and dhamma. First team to present was 'Dhamma for Dummies'. Their presentation was quite memorable, as it was quite simple. It went along the lines of 1, 2, 3. Actually, that was all I could remember from the presentation. Checking later with the team members, 'one' apparently meant 'one taste', 'two' means 'we must remember and be grateful to our father and mother', and 'three' is to remember to seek refuge in the Buddha, Dhamma and Sangha.



The next team to present was 'Click²'. The memorable thing from this team is that before each member presented their food they went "click click" in a high pitch. This was memorable, as until today I still don't understand what's the significance of going "click-click"! Next came our team's turn. I was impressed with our team's ability to come up with dhamma on the fly and to actually win the "Best Dhamma" award even though until the start of the competition my team members had no idea of how to relate our food's relevance to the Dhamma! It was also the first time that I've seen a mobile phone being used as a palm card in a presentation. I was looking at my team mate and thinking to myself... "why does he keep on checking his mobile phone whilst he is doing his presentation?".

The next team was called Majjhima. The memorable part of this team's presentation was the fact that the presenter told the audience in a nonchalant manner that their food contained a banned Buddhist culinary performance enhancing substance. The revelation was followed by a long and low 'woooo' from the audience that would have even impressed our choirmaster from Bodhi Nite!



After some taste testing by the judges, the rest of those present had a chance to try each other's yummy dishes. At the end of the day came the awards presentation. On the basis of taste, dhamma relevance and effort, 'Click²', 'Khanti' and 'Dhamma for Dummies' came first, second and third respectively. Overall the day was a lot of fun, and UNIBUDS should definitely continue the Cook of the Year competition in the years ahead!

Food for Thought

Food and Dhamma Relations from team *Khanti*
by Rosiana

1st dish: Spring Roll

The skin is transparent, which represents the Buddha-nature of each being. The inside is the defilements. We not-yet-enlightened beings tend to see through the skin. What I mean is that we tend to see the defilements of each of us, instead of the pure Buddha nature itself. :)

2nd dish: Green Tea Soup

Green tea is good for health, yet it's bitter in taste. So yeah, basically it's saying that life is full of suffering (bitter) but despite its bitterness, there is a way to be free (metaphor of healthiness).



Judge Jim Teoh tastes the food with Khanti

3rd dish: Bitter Melon Stick

This dish has 3 layers: represents the Tripitaka (meaning 3 baskets). So this is your protection and directions to reach the destination (enlightenment).

4th dish: Sweet & Sour mock-meat in Pineapple

This dish represents a ship. This ship is used to sail through the river of *samsara*. Together with the 3 baskets, this ship will bring us to the end of our journey.



The big pineapple – yum!



The 5 dishes prepared by team Khanti

5th dish: Almond Jelly Drink

This is the end of the journey, which tastes sweet. The dish represents the bliss of the end of the journey. ^-^



Kathina @ Wat Pa Buddharangsee

By Mandy and Jimmy

At 8.30am of 15 October 2006, the five of us – Jimmy, Ang, Tina, Darbie and Mandy – set off for Wat Pa Buddharangsee at Leumeah. Wat Pa Buddharangsee is the home of UNIBUDS' patron – Chao Khun Maha Samai. After 45 minutes drive, we finally reached our destination. Tents were set up along the driveway and the place was very crowded. We went through the crowd to the main hall, to pay respect to the Buddha as well as our patron. During lunchtime, the guys were asked to follow the Venerables for *dana* session to help them to take the *dana* given. Each guy was asked to hold a big container and to walk around from the kitchen to the pagoda. All the collected *dana* was put inside the bucket, including drinks, fruits, snacks, medicines, and rice as well. It was a very interesting experience for us. There were about around 150 people who offered *dana* to the monks. After being collected, the *dana* was moved to the big plastic bag and put outside the kitchen. All of us were helping to sort out the different kinds of *dana* to be put into each container. Well, it took a while to do this, but it was good to practice our patience.

In the monastery, Tina was really practicing her mindfulness. She tried to save many ants which were dying due to the people stepping on them. Well, some of them could be saved, but some of them due to very bad condition, she could not do much. At least she tried her best to save them ... don't worry Tina! They will probably be reborn in a higher realm, especially if they died in the monastery.

After lunch (i.e. extremely delicious food for those who missed out), the five of us took turns to wash, dry and sort out the utensils. I reckon the rest would agree that we had a fun time washing them. Again, Tina had found one interesting answer for her question about what the monks do when the Australian Anthem is being played. The answer is they keep sitting, not standing up like what some people might think. Approximately there were 21-23 monks who attended the ceremony. One of the senior monks is from Bundanoon, and a few are from Thailand. After a photo session with our patron and other Venerables, we set off back home. That was our day at Wat Pa Buddharangsee. It was a memorable occasion for all of us!



Mandy, Darbie and the dana



The pagoda at Wat Pa Buddharangsee

Kathina @ Sunnataram Forest Monastery

written by Tina

Kathina is also known as the robe-offering day, where new robes and other requisites are offered by the laity to the monks in appreciation for their efforts and in gratitude for their kindness. But on the 5th of November, Sunnataram offered more than robes: it offered the Summit Pinnacle. The Summit Pinnacle is a translucent crystal cast in bronze and gold, to represent Enlightenment. And on the auspicious day of Kathina, Phra Mana and Kruba Jaran braved the rain and wind, and 20 metres on the crane, to crown the Pinnacle Summit to the top of the Gratitude Pagoda.

Sunnataram is pretty special I have to admit. It's so special even the weather over there is special. Throughout its one-month preparation for this Kathina ceremony, the lands of Bundanoon were dry, despite it being the three month rains retreat season (Vassa). But on the 5th of November, at the finale of the Vassa Retreat, it poured! Special or what?

But even though it rained, it didn't dampen the spirits of over a hundred volunteers. Even though it was wet and cold, they still showed their warmth. Even though there were people from all walks of life, we still got together and worked as a great team! Among them was the UNIBUDS team: Susan, Wilsen, Adeline, Aun, Ivy, Jimmy, Annie, Nishan, Ivana, Michael, Rosie, Charles, Mina, Ariya, and myself. We packed food, directed traffic, took photos, controlled the HUGE crowd of more than 2000 people, popped up wherever help was needed, and of course, being UNIBUDS, laughed lots! The happiness and loving kindness from everyone is truly the foundation of Sunnataram.



Some UNIBUDS members who helped on the day



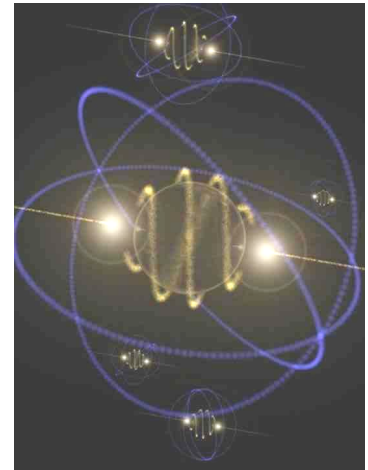
Phra Mick and Phra Mana talking to Panya



Mind over Matter

by Julian

The following section is mainly for those who are ‘scientifically inclined’, or who just like analogies (like I do). They are comparisons between the main concepts in physics and some of the concepts in Buddhism. Listed side by side, some amazing similarities can be seen! I find these parallels fascinating, but it must be said that they are not based on any research in a scientific sense. They are simply based on the similarity between the concepts themselves and how they relate to one another. They relate, of course, to two completely different aspects of our worldly experience (the physical and the spiritual), and therefore, the analogies are probably not useful in practice. However, they may be interesting for people to discuss, provided that we are mindful and remember that speculation is not a Buddhist practice ☺



PHYSICS	BUDDHISM
Particle – the basic entity in physics, which behaves as a ‘unit’ and moves through space, interacting as it goes. Each particle has its own unique ‘frame of reference’ that depends upon its location and its properties.	Mind (<i>citta</i>) – the <u>impermanent</u> entity in Buddhism that is reborn, and contains our underlying perspectives. In Mahayana, this is called our “storehouse consciousness” and should not be confused with either <i>viññana</i> or a permanent ‘soul’ (<i>atman</i>).
Space – the medium that separates particles, defining their position relative to one another and allowing for ‘form’ to exist. Particles move through space.	Consciousness (<i>viññana</i>) – the medium in which the mind ‘exists’, allowing for concepts to be defined in relation to one another, and for complex ideas to form.
Mass – the basic property of a particle that slows it down, and causes it to be attracted to other particles with mass. Generally, the more ‘massive’ a particle is, the more it will interact and lose energy over time.	Ignorance (<i>avijja</i>) – the fundamental quality of mind that binds us all to this <i>samsara</i> , and leads us to suffering. The more ignorance we have, the more we will suffer and the less “enlightened” we are.
Energy – the basic ‘stuff’ that is exchanged between particles when they speed up or slow down. Whenever particles interact, there is an exchange of energy. Particles with smaller mass can achieve high energy more quickly.	Energy – in a spiritual sense, ‘energy’ is what we gain or lose when we become happy or sad. We can also ‘radiate’ energy through our loving-kindness or compassion. The less ignorance we have, the easier it is to maintain high energy levels.
Charge – another property of a particle, that can be either positive or negative, and creates attraction or repulsion to other particles with charge.	Desire (<i>tanha</i>) – the driving force behind our emotions. When we ‘like’ something, we are attracted to it. When we ‘dislike’ something, we are repelled by it.

So far so good? Now for something a *little* more advanced. Feel free to skip it ☺

<p>Electric Field – When a charge exists somewhere in space, it causes action at a distance due to the electric field it creates. This field can travel through space and contains energy.</p>	<p>Punna Field - the field of <i>punna</i>, or merits, is created by good deeds (e.g. generosity). Such merits require objects with <i>value</i>, and the effect of such merits is shared among sentient beings via the <i>punna</i> field.</p>
<p>Magnetic Field – Magnetic fields are similar to electric fields, but there is no magnetic charge. Instead, a changing electric field, or a moving charge, creates a magnetic field, while a changing magnetic field creates an electric field.</p>	<p>‘Worldly’ Happiness – There is no fixed source of happiness, but rather, when our surroundings appear to increase in value, we experience happiness. Also, when we are happy, the value of surrounding objects tends to appear greater than before (*) .</p>

* For a visual description of the ideas above, see the *Extras* section.

<p>Radiation – Radiation, such as light, is actually a combination of oscillating electric and magnetic fields. First, an electric field creates a magnetic field, and then vice versa, so that a ‘wave’ appears to travel through space, carrying energy.</p>	<p>Loving Kindness (<i>metta</i>) – <i>Metta</i> can be ‘radiated’ without any object of value being present. The practitioner can generate a positive energy, knowing that value creates happiness, and happiness creates value, and thus radiating “pure” spiritual energy.</p>
<p>Relativity – fundamentally, all mass is energy and all energy is also mass. One can be converted into the other. Mass is simply energy that behaves in a restricted fashion. From the perspective of a beam of energy, time and space do not really exist.</p>	<p>Enlightenment – fundamentally, we are all ‘enlightened’ by nature, but because of our ignorance, we do not see this. We can remove our ignorance through insight. To become ‘enlightened’ is to realise that consciousness is just another illusion.</p>
<p>Quantum Physics – deep down, a particle is not really a solid ‘thing’, but is just a collection of energy moving in a confined way. It does not move in entirely fixed ways, but has a greater probability of moving in some ways than others. It can behave as either a particle or a wave, dependent upon circumstances. Furthermore, it only behaves in a definite way when it interacts with other particles (and is observed to do so).</p>	<p>Non-Self (<i>anatta</i>) – deep down, there is no fixed ‘self’, but only a localized aspect of universal reality that is limited by the way it interacts with the world (i.e. the choices it makes). Our mind can either be particle-like (concentration) or wave-like (mindfulness). Whenever we make a choice based on attachment, it is our limited aspect that is shown (particle nature) but when we are mindful, our more universal nature is revealed (wave nature).</p>

I think the final two pairs of concepts are particularly interesting, since they reveal an almost perfect symmetry. Many scientists who worked on these theories were also struck by these similarities, and have expressed their views on the subject (see *Famous Quotes*). Isn’t it strange to think that, after substituting for certain concepts, sub-atomic particles might actually be found to work in exactly the same way as the mind? To me, this has deep philosophical implications, not only for modern science, but also for our understanding as Buddhists of how the ‘physical’ world (i.e. the atoms) fits into our own subjective view of reality.

“Quotes by Famous People”

“Wise men make proverbs, but fools repeat them” (Samuel Palmer)

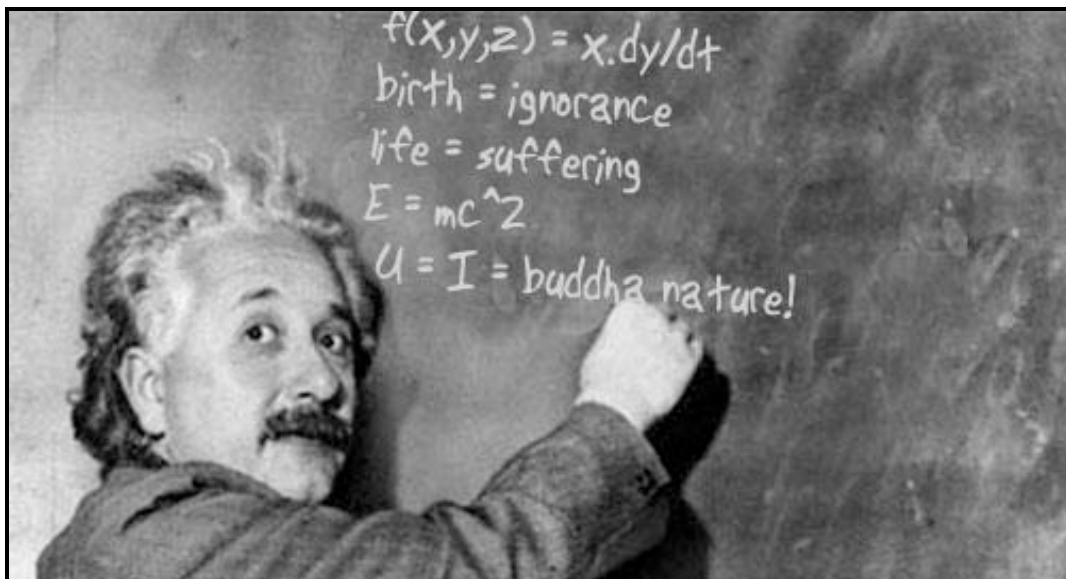
This is what **Albert Einstein** said on the suitability of Buddhism to the modern world:

"The religion of the future will be a cosmic religion. It should transcend personal God and avoid dogma and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things natural and spiritual as a meaningful unity. Buddhism answers this description. If there is any religion that could cope with modern scientific needs it would be Buddhism". (**Albert Einstein**, physicist, founder of theory of relativity)

And this was his view on the origin of human suffering:

"A human being is part of the whole called by us *universe*, a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest. A kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive". (**Albert Einstein**)

Sound familiar? Perhaps Einstein was practicing Bodhisattva path?? ☺



Make him speak *your* language! Go to: <http://www.hetemeel.com/einsteinform.php>

And now ...to some other **great minds** on the subject of certain paradoxes in modern physics, and their similarity to the questions faced by the Buddha:

"For a parallel to the lesson of atomic theory...[we must turn] to those kinds of epistemological problems with which already thinkers like the Buddha and Lao Tzu have been confronted, when trying to harmonize our position as spectators and actors in the great drama of existence." (**Niels Bohr**, physicist, founder of quantum theory)

... and now the classic quote from J. R. Oppenheimer (who studied Sanskrit at uni):

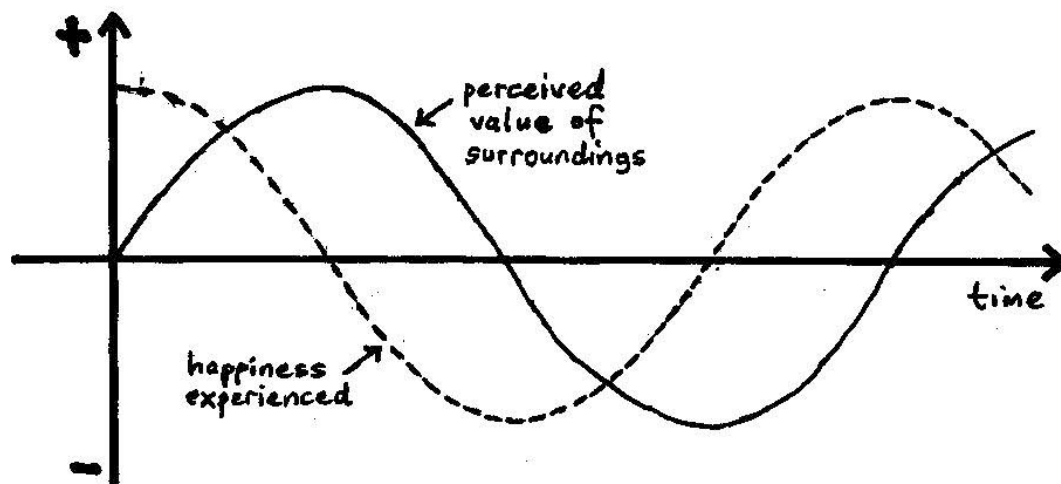
"If we ask, for instance, whether the position of the electron remains the same, we must say 'no;' if we ask whether the electron's position changes with time, we must say 'no;' if we ask whether the electron is at rest, we must say 'no;' if we ask whether it is in motion, we must say 'no.' The Buddha has given such answers when interrogated as to the conditions of man's self after his death; but they are not familiar answers for the tradition of seventeenth and eighteenth-century science." (J. R. Oppenheimer, physicist, 'father' of the atomic bomb)

Finally, the **Dalai Lama**, no stranger to science himself (having discussed the latest scientific theories with experts from around the world), shares his views on the future of Buddhism, science and humanity:

"With the ever growing impact of science on our lives, religion and spirituality have a greater role to play reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things. This understanding is crucial if we are to take positive and decisive action on the pressing global concern with the environment." (H.H. the 14th Dalai Lama)

Extras

You won't find this diagram in the sutras, but I find it a useful way of visualising how our experiences of happiness and sadness fluctuate according to the subjective perception of value in our surroundings. We are at our happiest when we perceive the value of our surroundings to be increasing the fastest – not when they are actually at their peak. Once the perceived value of our surroundings reaches its peak, we can no longer sustain our happiness (i.e. we need to feel like we are "getting" things, or "going" somewhere, in order to stay happy)



(*This is basically the same relationship as the electric and magnetic fields in physics).

I find this diagram very useful in understanding suffering, since it shows why our worldly happiness is unsustainable. The only way for us to achieve permanent happiness in the worldly sense would be if the value of our surroundings (i.e. our possessions, our social status, our bank balance) continued to increase forever! This is clearly impossible, so that is why the Buddha recommended that we seek equanimity instead.

Deep and Meaningful

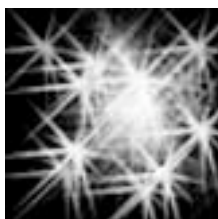
This section is for members to send in the lyrics of any songs, either popular or traditional, that they feel has dhamma value! We all love to share our music ... so why not share the dhamma simultaneously?

This month's song is a favourite from the choir of Bodhi Nite 2006! Sing with all your hearts!

Whatever Will Be

by Tammin Sursok

Sometimes I feel like I'm a bird with broken wings
At times I dread my now and envy where I've been
'Cause that's when quiet wisdom takes control
At least I've got a story no one's told



Chorus:

I finally learned to say
Whatever will be will be
I learned to take
The good, the bad and breathe
'Cause although we like
To know what life's got planned
No one knows if shooting stars will land



These days it feels naive to put your faith in hope
To imitate a child, fall backwards on the snow
'Cause that's when fears will usually lead you blind
And now I try to under-analyse

[Chorus]

Is the rope I walk wearing thin?
Is the life I love caving in?
Is the weight on your mind
A heavy black bird caged inside?

Say ...

Whatever will be will be

Take ...

**The good, the bad,
Just breathe**

'Cause although we like
To know what life's got planned
No one knows if shooting stars will land

[Chorus]

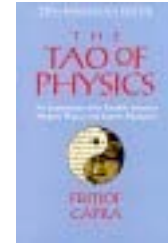
Dhamma Digest

(book review)

This section will explore the world of literature in relation to each topic and Buddhism. Feel free to read ahead and suggest some books for upcoming topics!

1) *The Tao of Physics* by **Fritjof Capra**

This is probably the first non-academic book to describe the interesting relationship between Buddhism, Taoism and modern physics. First published in 1975, it has become a classic in the area of Buddhism and Science.

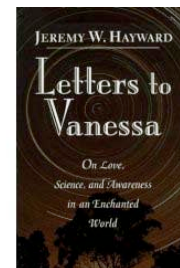


2) *The Universe in a Single Atom* by **H.H. the Dalai Lama**

Based on his many meetings with experts in the various scientific fields, the Dalai Lama shares his experiences, and explores the parallels between Buddhism and modern science. Published 2005.

3) *Letters to Vanessa* by **Jeremy W. Hayward**

Written in the form of a series of letters to his daughter, Jeremy Hayward argues passionately about the need to connect with our spirituality in a world where we are conditioned to believe that we are nothing but 'dead' particles and chemicals.



4) *Shadows of the Mind* by **Roger Penrose**

This book is quite technical, but very interesting for those with a good scientific background. Penrose, an emeritus professor of mathematics at Oxford, searches for the 'missing' science of consciousness, which, he argues, will require a completely new understanding of physics.

Sneak Peek!

I hope you are enjoying reading the current edition of SACCA as much as I enjoyed making it!! Here is a preview of topics to be covered in the next edition - to be titled "Buddhism and the Environment":

- Buddhism and Sustainability
We all live in an interconnected universe. The concept of sustainability reflects this, by teaching us that we shouldn't take more than we put back.
- Buddhism, Global Warming and Renewable Energy
The world is currently facing a crisis due to too many harmful human activities. How can Buddhism help us to develop the correct motivation and mindset required to solve these problems?
- Buddhism and <insert topic here>
Got another angle? Contact the editor at run4thehills@gmail.com!

UPCOMING EVENTS

Summer Retreat

Think you will be needing to de-stress after your exams? Want to experience monastery life? Still around in Australia on 8th to 10th of December? Come along to our annual Summer Retreat ! This year, Summer Retreat will be held at Wat Pa Buddharangsee, under the guidance of one of our patrons, Chao Khun Maha Samai.

This will be a great opportunity to spend some time learning about Buddhism in a simple yet pleasant environment, and hear talks from Australia's most senior Theravadan monk. You will be able to put the Dhamma into action by helping with simple tasks such as cooking vegetarian food, or practicing mindfulness by tidying the monastery. Other activities will include various kinds of chanting and meditation, as well as bush walking (watch out for the ants!)

The Summer Retreat is always a good opportunity to relax and meet others who are interested in Buddhism. The retreat is entirely free, except for cost of transport (train to Leumeah). Please contact Adeline or Tina to register, or for more details:

Note: Spots are filling up quick and spaces are limited. Although registration will be dealt with on a first-come-first-serve basis, priority will be given to UNIBUDS members. Contact us and register now!

Date: Friday 8th - Sunday 10th

December 2006

Venue: Wat Pa Buddharangsee

Contact Tina **NOW**

Ph: 0414 769 758 **Email:** tinlala@gmail.com

Or Adeline by **Email:** begabegu@yahoo.com

O-Picnic 2007

Are you new? If you are, WE want you! Are you senior? If so, WE want you too! UNIBUDS will be having its first social event in 2007 (4th March): **O picnic!** It will be Fun, FUN, and more **FUN!** This is a great opportunity to make more friends! Regardless of whether you are new or old to UNIBUDS, **Friendship** starts from here! This is also a chance to let your hair down after 1 week of uni. Last but not least, **FREE FOOD** will be provided! So, with FUN, FRIENDSHIP and FREE FOOD, this is too good to be missed! So with a sincere heart, we hope to see you there and let's have a **GREAT** time together!!!

Date: 4th March 2007 (Sunday)

Time: 10:30 - 14:00

Venue: Coogee Beach



*Help would be very much appreciated.
Please contact us if you are interested!*
Contact Zhang Yi (Ph: 0421 818 512)
Or Mandy (Ph: 0404 609 225)

HAPPY BIRTHDAY!!!

To all those dear UNIBUDS members who have their birthdays over the Summer Break (you unlucky people), here's to you! May you all be surrounded by friends on your special day, wherever you are ☺

December

Bernard Chen
Vishan De Silva
Gilbert Foo
Anh Ho
Jayky Hong

Lauren Jang
Kong Yih Liew
Shi Ying Ooi
Sylvia Salim
Elmung Sintra

Amy Shi
Poжданai Sukijjakhamin
Kean Beng Tan
Hsu Lae Tin
Nicholas Yaw

January

Timothy Cheng
Janet Lee
Kok-Siong Lee

Yi Ting Lee
Zhi Jun Lim
An Nguyen

Kim Fai Soh
Kah Heng Yep

February

Ming Tak Chan
Teresa He
Meisy Ho
Litania Lie
Ling Lu

Darli Myat
Yupar Nyo
Myat Khine Oo
Samuel Pyae
Francis So

Shie Haur Tan
Yenny Wakas
Zhang Xun
Aurora Yu

List of Contributors to this SACCA:

Thankyou to Alex Voevoda, Young Wang, Rosiana, Mandy Pang, Jimmy Kusnadi, Tina Ng, and all the EXCOs for their contributions to the English section. Thanks to Carlton Chu and Kim Fai Soh for their Chinese articles, and to Xiao Hua Chen, Zhang Yi and Francis So for their help with the Chinese section.

Photos: thanks to Wilsen Lau and Jimmy Kusnadi.

May all beings be well, happy and peaceful; free from enmity and suffering. Whatever merits we have done, may these merits be shared by all!

Sahdu!

CHINESE SACCA

活动介绍

特别活动:

- 夏令营
(十二月八日至十日)
- O-Picnic (三月四日)
- 静坐班 (三月十日)

每周活动:

- 英文达摩班
(星期五 7-9 pm)
- 中文达摩班
(星期四 6-8 pm)
- 体育活动时间
(星期日 11-1pm)

注: 每周活动将从下学期
昭堂进行

目录

- 佛法与科学 - 25
- 生命中的常客 - 27
- 闻过即怒 - 28

嗨! 我是UNIBUDS 新上任的SACCA 编辑, Julian。在接下来的SACCA中, 我希望能带你们走过一段奇特的旅程。我们将尝试从不同的角度来认识佛法, 同时探讨佛法如何与日常生活息息相关。如果没有亲爱读者们的支持, SACCA对我来说就失去了意义。再次谢谢大家的支持!

以下程例2006/2007的四项题目:

1. 佛学与科学
2. 佛学与环境
3. 佛学, 民主, 与人权问题
4. 佛学与世界文化

这些题目的范围很广阔。因此, 我愿邀请不同文化背景的慧命社会员分享他们对佛法的认知, 以及呈现多种角度的剖析与见解。如果大家有兴趣与读者分享对佛学的所学所得, 尽请与我联系!

在这期的中文SACCA中, 首先Carlton将会分析佛学与科学相同与不同之处, 接着Kim Fai会叙述他在慧命社所度过的美好时光。最后, 由一位善心人士与我们分享一段有意义的故事也为这次的中文SACCA画圆。

希望当你们收到SACCA时, 大家已都顺利的完成考试而开始尽情的享受假期。这假期也是提供我们静心的‘好机会’! 因此, 即将到来的夏令营就正是‘好机会’, 希望能借此‘好机会’与大家再见!

Julian

如果您 对SACCA 有任何意见或想投稿, 请联络:

Email: run4thehills@gmail.com Phone: 0410 612 358

佛法与科学 by Carlton

受了Julian的邀约，帮Unibuds写篇有关佛法跟科学的文章，这个题目太辽阔，其实也不容易写，想来想去，不如就随着灵感写写吧。

先说说我的背景吧，我今生学的是 Computer Engineering and Biomedical Engineering。所以对于科学与科技也算沾的上边，为了缩小范围，我们就先假设这里科学指的是自然科学以及科技发展，而佛学指的是佛陀的教诲，也就是大部分纪录在经典中的佛法。

现在所讲的科学文明，可追溯到古希腊时代的自然哲学家们，古代的哲人们，从自然界变化的之中，看到了事物变化中的规律。有智能的人们，利用符号(Symbol)以及操纵符号(operation)例如加减乘除，AND，OR等等创造出了数学公式以及整个数学模型系统。一开始，许多数学上的发展只是为了脑力激荡，给予聪明的人一些天马行空的场所。但是自从几何学大量使用在建筑，测量等等工艺应用上，人们慢慢的发展出一套有规律，有系统对自然界“现象”可以形容以及预测的模型。整个大自然慢慢的被简化到人类可以应用以及纪录的公式。例如病人如果发烧，普通的医生就会从他所学得到的知识中寻找对应的方案，看是要做什么检查开什么药，而这些知识的累积，也就可以说是我们人类整体“科学以及科技”的发展。

科学的进展讲求的是几个步骤，首先是观察自然现象，找出规则，订出假设，利用不断重复性的实验或是观察来验证假设。如果这个假设能够帮助我们预测未来，那我们就称为定理了。利用这些定理，我们可以制造出一些依照我们想法运作的机器，可以预测一些事情，例如房子怎么盖才不会倒，猪要怎么养才会肥。

但是科学能告诉我们万物背后真正的道理吗？小朋友问着老爸说“晚上天上那个亮亮的东西是什么阿？”老爸回答“那叫做月亮”小朋友又接着问“那月亮又是谁拿到天上去的？”老爸自己也不知道就说：“别乱问，反正天生自然月亮就是在那里”。有给到答案吗？只不过是绕了一圈换了个问题罢了。也许看官您对天文学有研究就会说，有理论说月亮是几亿年前当地球还是大火球时候从地球分化出去的。那为什么会从地球飞出去？听说是被陨石撞的。那陨石又是从哪来，为什么会撞上地球？反正总有更多为什么。因此科学只能分析以及归纳现象，没法解释一切道理。

那这么说来，难道佛法就可以解释为什么月亮会在天上，以及为什么宇宙会是这样运作的吗？**当然也不能**，曾经有人问佛陀一堆问题，希望佛陀解释宇宙为什么会这样会那样，佛陀就说：“这些问题目前不重要，我的教导是智慧的教导，带领众生脱离痛苦烦恼的教导，这些问题根本对于解脱没有帮助。就好像有一个人中了有毒的箭，不想先把箭拔掉并且解毒，反而一直追问这箭是谁射的，射箭的人住哪，射箭的弓有多大。这些问题都不是当下最重要的。”佛陀讲的法是离苦的法，是解脱的法，是智慧的法。

但是这样说，难道佛陀并不了解宇宙一切实相的真理吗？要是看官这么想那可就太小看佛陀通达无碍的智慧，那佛陀为什么没有说很多(有说一些)，因为众生烦恼缠身痴呆愚昧，帮助众生脱离烦恼才是首要重点，要不然说了大家更迷糊。光是解脱法很多众生都已经听不懂了，何况是宇宙实相的法。何况宇宙实相的法也没法可说要自己领悟，若是了解诸相非相，便能见如来。历史上，古今中外很多大师也就是能够悟到诸相非相，如梦如幻，所以无牵无挂，自在快乐。(外加有些大师菩萨偶尔游戏神通，广度众生)

但是只听佛法就能够悟就能够脱离烦恼吗？**当然也不会**，佛法就好比药，不吃病也不会好。佛陀就像是医生，能帮忙开药，但是不能帮忙吃药。要是自己不修心养性，按照教导来慢慢一步一步的走，那烦恼永远解脱不了。佛陀也常说不要直接相信他说的一切，要把他所说的当成一种教学大纲，要自己去实际演练。佛法中，一开始不明白的地方，在一点一滴努力不懈之中，慢慢的就能心神领会，这点就跟科学界的求证心态很相似，很多现象也是要在不断的实验中找出规律。

所以说若是各位看官有心按照佛陀的教法按部就班，持之以恒，那就先慢慢的正心诚意，不起恶心，不造恶业，真心面对一切阻碍困境。把旧的业磨掉以后，心清明了，一切事情也就容易理解领悟了。

附上一首偈(引述)

人生一梦度百年 莫为名利舍灵性
虽求生活日日好 别让灵性入地门
千呼万唤及早醒 莫为求生误金身
虽说因果累世积 也要今世全了清

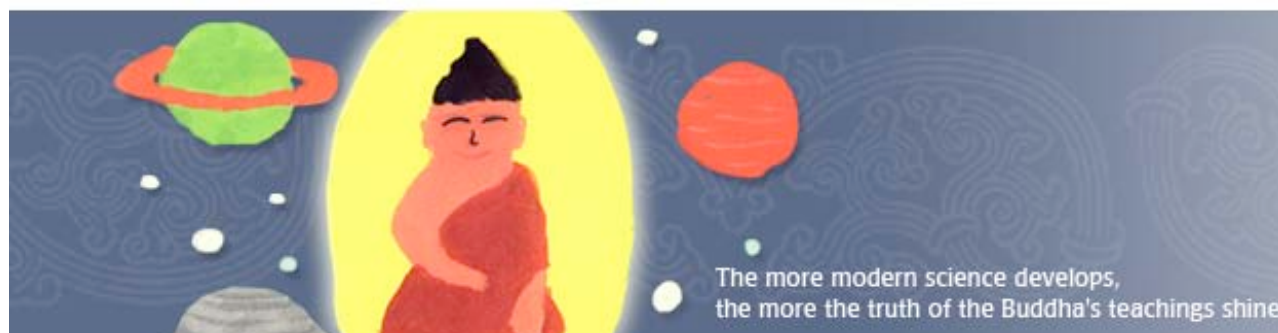
入世修灵先除因 不必多问红尘情
了缘不为赚几文 只为有缘方便门
此门劝君早觉悟 莫待百年空一生
自古神佛多苦忍 方得万年金刚身

后记

末法时期，佛法多已失焦(注：失去焦点，也就是大家理解佛法的时候重点常放错地方，不知道哪些比较重要哪些不用太执着)，众生有善根少慧根，对于佛法能够领悟的多少得看个人业力慧本。这里引述一些我觉得有智能的段落：

智慧是用人的命和时间所换取、累积出来的奢侈品。不管是文字、语言都是用来表达意识和想法的一种工具，却越解释越让人迷失焦点，越是产生更多的迷惘。就像**佛经**上所说的东西，看似困难，那是因为人类的智慧和想法经过了时间和教育的洗礼，加入了自我的思想，把原本简单的一句话或一件事，通过每个人的大脑转换后，体会和感受也产生了不同的变化。拿文字来比喻，“开心”两个字，你认为是好是坏？

世间没有真正的道理。所有的道理和想法都是人“因时、因地”而创造的。所有世间经典和教义，都是因地而设、因人而立；如同道德、法律，都因种族、时代所产生的语文用词而截然不同，教出来的众生也因习性、业力而互相吸引，产生不一样的愚者、恶者、堕者的不同变化。因当时时空、时间变化产生了更多不可测知的因素。所以，不能用过去历史时间的想法、遣词和用句去规范现代人的所有行为。



生命中的常客。

考试刚结束，付我学费的老板又吹着我上班。收拾好行李，办妥一切行政，疯狂的去采购礼品，倒数还不到一个星期就得飞了。时间真的不够用啊。

光阴的流逝，象征着无常；一种永恒不变的真理。记得藏慧导师讲经时提过：“虽然一切无常，但是都有它们**暂时**存在的价值”。我在 UNSW 度过了将近一年的充实生活。除了学数上的进步，在学佛的道路，也得到新的启发于滋润。更可贵的是在 UNSW 慧命社结交了不少志同道合的朋友。我总认为，人于人之间的相遇，绝非偶然。在慧命社所认识的佛友，来自各国，年龄也有所不同。我们在六道打滚了无数年，有那么殊胜的条件生在人道，又能在同一个环境听闻佛法，学习佛法；不能说是没有福报啊。我们必须懂得珍惜这份缘。就是这份缘，把我们从尽虚空遍一切法界中，牵连在一起。

我感恩法师们给予我在佛法上的熏陶。也由衷的感谢佛友们一起共度学佛的过程。刚加入慧命社的迎新活动，每周的达摩班，一年一度的“菩提之夜”，假令营等，都还很深刻地在记忆之中。它们仿佛在我脑海里演奏着美丽的交响曲。虽然毕业后的佛友们，象阳光般的往各处奔射；但这绝非是一种生命过客的现象。佛家常讲：“一念而根，永为道中”。慧命社永远是我们学佛道路的重地之一。也就是有了慧命社的缘起，我们才能在生命的流传中，**永远都是常客**。

慧命社的佛友们，再见啦。有机会来狮城 (Singapore) 的时候，请别忘了来作客。乃至是我没见过的慧命社佛友们，也欢迎你们光临。只不过你们必须要用口号来表明身份。口号是就是---- “UNI****”。有条件成佛的，都应当猜到吧。

阿弥陀佛



二零零六年，阳历十一月二十七日
健辉(Kim Fai) 合十 sohkimfai@gmail.com

闻过即怒

从前在一个乡村，晚上集合了许多人在那聊天，谈论世事与谈天说地。在谈论中讲到某甲，某乙说：“某甲这个人的品德很高，人也很仁慈，只是很可惜也有一个坏处！”“什么坏处”，人类最奇怪的是，爱听人的是非。某乙又说，“某甲虽是一个好人，可是脾气毛躁了一点，做事也很鲁莽！”刚好这时某甲从这里走过，听到某乙这样批评他。某甲立刻暴跳如雷地说：“我什么时候毛躁？”于是举手就打某乙，旁人说：“你怎么可以打人呢？”“我怎么不可以，他说我脾气毛躁，做事鲁莽，我什么时候毛躁和鲁莽？你们说？”。众人说：“现在发脾气不是毛躁，出手打人不是鲁莽是什么？”某甲因理屈而不好意思的走了。

选自《白喻经》