

SACCA

A Newsletter for members of UNIBUDS

the UNSW Buddhist Society

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

Winter Edition

June - August 2007



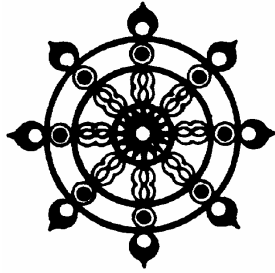
Buddhism, Democracy
& Human Rights

Father, what is
the Law of Karma ?



That's the law
we hope is more
effective than
international
law...





UNIBUDS *The UNSW Buddhist Society*

Where a bud can bloom in full...

S A C C A

Winter Edition

June 2007 – August 2007

Come and join us!

Special Events:

- Winter Retreat
(6th-8th July)
- Bodhi Nite
(25th August)
- Meditation Workshop
(15th September)

Weekly Events:

- English Dhamma Talk
(Friday 7-9 pm)
- Chinese Dhamma Talk
(Thursday 6-8 pm)
- Lunchtime Meditation
(see notice, p.24)

Note: Weekly events will
resume in Week 1 of
Session 2 (23rd July)

Contents

- o Editor's Column - 2
- o Path of Awakening - 3
- o The Invisible Grasp- 6
- o Buddhism & Politics
- 9
- o Problem-Solving in
the Sangha - 11
- o Thankyou Dinner - 14
- o Vesak Celebration- 15
- o Potluck - 16
- o Loopholes - 17
- o Search for Perfection
- 19
- o Change from Within
- 21
- o Dhamma Digest - 22
- o Upcoming Events – 23
- o Happy Birthday – 24
- o Chinese Section – 25

President's message

A WARM greeting to all dearest UNIBUDS friends during the winter days! You might either finished your exams, or on the way finishing your semester. Hereby, I would like to wish all of you good Luck for everything you do!

This year has been one of the busiest years for UNIBUDS, together with the two major events – Buddhist Exhibition and Bodhi Nite, as well as the on going regular activities. Besides, UNIBUDS also organized its own Vesak Celebration at the lodge at 19th of May, it was indeed simple yet meaningful ceremony to commemorate Buddha birthday, enlightenment and *maha-parinibbana*.

Other than celebrations, UNIBUDS has also just organized a Potluck on the 2nd of June – a gathering which serves as a way of relaxing everyone's minds and releasing the built-up tension before exams. In July, right after the exams, UNIBUDS will be organising **Winter Retreat**, which will be held from the 6th to 8th of July at Sunnataram Forest Monastery. All participants will be able to experience a monastic life, surrounded by tranquility and peace. This will also serve as the best opportunity to be away from the busy streets and stressful lifestyle. Do remember to sign up with the winter retreat coordinators, Aun or Alex, as soon as possible!

A year passes by quickly, and last year's Bodhi Nite "*The Unshakable Balance*" still remains fresh in mind. Here comes this year, and the celebration and memorable month of August. We will celebrate the 27th birthday of UNIBUDS – **Bodhi Nite 2007** – at Sir John Clancy Auditorium on 25th August 2007. (Remember to mark down in your calendar or diary!) The theme for this year is "**The Invisible Grasp**", it will soon be revealing to all. During the night, various UNIBUDS friends will be showcasing their talents in various exciting areas such as singing, acting, and many more. Will you be one of them? As always, UNIBUDS always needs support, encouragement, assistance and participants from members and friends. Attached in this Sacca are advertisements of various departments, where we need your assistance and participation! Take the once in a year opportunity to enjoy and be happy working together with each other.

(continued over page ...)

(continued from page 1)

I would like to thank you all for your support during the **Buddhist Exhibition 2007 'Path of Awakening'**. During this exhibition, we attracted more than 600 visitors. This exhibition would not have been successful without the great effort of all UNIBUDS members and friends, especially the creative self-created artwork to present the life of Buddha, and your efforts certainly touched hundreds of people! *Sadhu! Sadhu! Sadhu!* I would like to thank the monasteries and organizations who have so kindly lent us their artefacts during this exhibition. We have received many wonderful comments from visitors, and deeply grateful that we have the opportunity to explain to others the life of the Buddha and Dhamma as a story.

I hope you enjoy the rest of the interesting articles! Also, remember you are welcome to contribute to Sacca! After all, Sacca is created *for* members, *from* members! *Sadhu* to everyone who have contributed to the liveliness of Sacca!

Lastly, do remember to keep warm in the cold weather! Thank you for supporting UNIBUDS always and may you continue to shine under the light of Dhamma.

With loving-kindness,

Su Sian TEH

Keep in Touch! Contact UNIBUDS!

Mail to:

UNIBUDS, c/o The Religious Centre,
Room 311, 3rd Floor, Square House,
University of New South Wales
NSW 2052, Australia

Phone: (02) 9385 6082

Email: unibuds@yahoo.com

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

Editor's Column

Hi everyone,

Welcome to the third edition of Sacca for this UNIBUDS year. Hope you've all been preparing well for exams, and are ready to achieve high distinction ☺

The theme for this edition is *Buddhism, Democracy and Human Rights*. However, before I introduce the contents of this Sacca, I would like to make some apologies: I realized now that this year's Sacca has been too narrow, and that it has not fulfilled its role as a newsletter for ALL members. I hope that people have still found something interesting along the way. However, I shall try to expand the topics more, as they should interest a wider range of readers. Secondly, this month's theme covers some controversial ground. Please don't take any of the articles as Buddhist doctrine (unless specified!). The purpose of the topic is simply to encourage critical enquiry and discussion!

In this edition, we advertise for helpers in the upcoming **Bodhi Nite: "The Invisible Grasp"**, and we hear from **Ivy** about the success of the recent Buddhist Exhibition. Next there is a book extract and an article about solving disputes in the Sangha. Then **Julian** describes his first experience of Vesak, and **Tina** discusses how she became more conscious of human rights. Finally, **Johnson** gives his spin on romance and relationships. Metta to everyone, and hope to see you all on **Winter Retreat!**

Jules

P.S.

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

Email: run4thehills@gmail.com

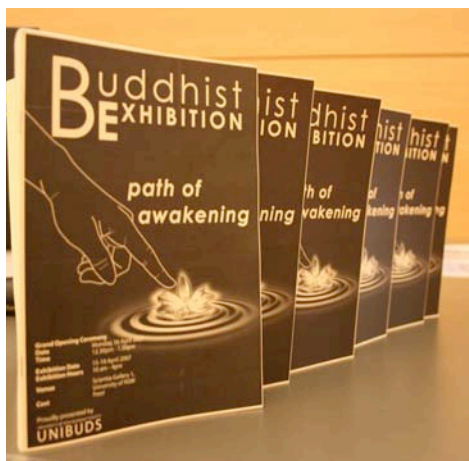
Phone: 0410 612 358

This year's recent Buddhist Exhibition was a huge success! Once again, thanks to all who volunteered their time and efforts. Without your help, it could never have happened!

Path of Awakening

by Ivy Jo

The 2007 Buddhist Exhibition took place on the 15th to 18th April, soon after the mid-session break. Although the official opening day was on Monday, the exhibition was already open to the public on Sunday to cater for working people. No wonder many who turned up that day were families!



The main theme for this exhibition was 'Path of Awakening'; consequently artefacts, crafts, and paintings displayed revolved around the life of the Buddha: at the entrance there was an elephant with the location of Buddha's birth place, followed by 'Bathing of little Buddha' from Mahayana tradition, then into the exhibition hall were artefacts depicting the adulthood of Siddhartha Gautama, his ascetic years, and finally him reaching enlightenment under the Bodhi tree (a real Bodhi tree was there). In the centre of the room was a 200kg Buddha from Wat Pa Buddharangsee where visitors can pay respect to the Buddha. The other half of the room was filled with artefacts relating to concepts and famous stories in Buddhism such as the 'Four

Noble Truths', the three dhamma seals, Sujata, Kisa Gotami and the mustard seeds, six directions, followed by relics of the Buddha and finishing with a massive map illustrating geographical locations in Siddhartha Gautama's life. (If you would like to know more about Buddha's life story, feel free to visit UNIBUDS library with its various collection of books).

We set up Gallery One in Scientia on Saturday with the help of an army of volunteers; it was absolutely chaotic with panicky individuals adding to the frenzied atmosphere and by the end of it, it felt like we just finished the City to Surf ... twice! The official Opening Ceremony was on Monday, where the ribbon was cut by Venerable Neng Rong, Chao Khun Samai, Annie Andrews and Brian White. I was lucky enough to help out in the exhibition as a receptionist on most days. I was in charge of safe-keeping bags and ensuring that guests signed a guest book. It was a really enjoyable time as I got to catch



up with friends that I haven't met for months as well as meeting new ones. There were the familiar UNIBUDS members who came for the exhibition although many more were attendees unfamiliar with Buddhism. Fortunately, there were Committee members around to explain the artefacts in more detail and it made the visitor's time more enjoyable as many visitors remarked. Although I've studied Buddhism for almost three years now, I learnt new things from this exhibition, be it from the guided tours or from some of the patrons themselves. Do you know why every tradition/religion has different Buddha figures? – I do know, from the exhibition (Find me in the next UNIBUDS meeting and I'll tell you the answer!)

Because I was slightly involved during the preparation for this exhibition, it's only fair that I conclude this article by mentioning a few words to those that had planned for this event. As someone said to me, when you put effort in something, people can feel it. It's amazing to see the transformation from an empty room to what was the exhibition venue. Of course, it was the effort of many who spent countless hours planning this exhibition. At the end of the day, you know that the exhibition made an impact when someone that visited the exhibition the day before comes back the next day! Be it an item or the writings displayed; once something 'clicks', it stays.





Clockwise from top-left: Buddha's life of luxury, the six directions, the 4 Noble Truths, three stages of a lotus blooming, the first sermon & the giant map of Buddha's travels

Coming soon ...

Bodhi Nite 2007

'The Invisible Grasp'

On 25th of August, UNIBUDS will be celebrating its 27th Anniversary! As usual, this will be done with a feast of songs, dance, sketch, multimedia, Dhamma talks by our patrons, and of course, the delicious vegetarian dinner (included in the ticket price!). However, nothing can go ahead without all the dedicated helpers. Bodhi Nite is a great time to find your hidden talents, or just make friends. Please check the departments below, and contact the person in charge if there is something you feel you can do or would like to try. We need your help to make the night a success!



❖ **Sketch Department**

Tina: 0430 118 864 tinlala@gmail.com

Ready for the time of your life? Ready to portray Buddhism through art and imagination? Ready to shine on stage and dazzle the audience with your acting talents? If so, you're in the right place! If not, that's ok too! The sketch department sets only one criteria: FUN! If you are ready for fun, or have the ability to produce fun, jump onboard! Acting abilities, dhamma knowledge, and sense of humour are cool too! Be a part of something special that will leave smiles in people's hearts and dhamma in their minds!

❖ **Choir Department**

Julian: 0410 612 358

run4thehills@gmail.com

Have you been singing in the shower a little too loudly lately? Do you frequent karaoke centres along George St every weekend (and week nights too, if anyone is willing to join you)? Or, just like to smile and mouth the words?? Then we would love to have you in the CHOIR for the upcoming Bodhi Nite. As all those who were part of it last year will remember, choir is about bringing together happy faces and good energy ... and hopefully putting a few songs together along the way!



❖ **Program Master Dept.** Ming De: 0404 510 077 mingde.teh@gmail.com

Are you cool headed? Are you on top of things? Do you like to talk and bring events to life? Program Master Department is looking for MCs and translators (from Chinese to English). In addition, Program Master Department is also looking for some helpers on stage, such as ushers, tray persons and microphone runners! This is an excellent opportunity to be on stage and 'run the show'!

❖ **Marketing Department** Mandy: 0404 609 225 dreamywen@gmail.com

Yelloo! Bodhi Nite 2007 is coming. Are you ready to create another fun and memorable night? If so, you are in the right place. Without marketers, there wouldn't be audiences! Do you want to gain some experience on Marketing? Have you ever wondered how you can socialise and get to know more people? Well don't look around anymore.. Come on board by contacting Mandy anytime, anywhere! Hope to hear from you real SOON!! ^-^

❖ **Reception Department** Adeline: 0404 637 818 begabegu@yahoo.com

Do you like welcoming people with your warm vibe and friendly nature? Do you like sharing your knowledge with other people? Do you like being a cool tour-guide? Do you like escorting Venerables? It doesn't matter whether you have a nice smile as long as your answer is a keen 'YES' to any of those questions...please feel free to join us in the Receptionist Department! *It's gonna be good. It's gonna be FUN*

❖ **Backstage Department** Zhang Yi: 0421 818 512 lahdidadida@gmail.com

Love to help but too shy to perform on stage? Do not worry, you've found the right place! There is backstage, where you can cultivate your creativity in searching for or making the props. Experience is not a must, but we need your agility, enthusiasm and commitment. Any further enquiries, please do not hesitate to contact or register your participation with us!

❖ **Multimedia Department** Ang: 0405 989 208 isoboy@gmail.com

Look right ==>

If you think you can do better, you should come and join this department!

Here, we look for people who can do, well ... multimedia!

Credit rolls, slideshows, special effects for choir, sketch, etc - we'll take it.

So, lets get the frames rolling!

*multimedia = video, cartoon, 3D, sights and sounds and anything else you can think of!!



❖ **Catering Department** Aun: 0401 485 155 pojdanai@gmail.com

Wanna help out with Bodhi Nite but prefer not to be in the limelight? Wanna do something with the right balance of practicality and creativity? Are you passionate about food - preparing it, cooking it, and eating it? If you are nodding your head right now then I recommend you join the catering team! Our aim is to provide the best comforting food for our audience to maximise their Dhamma-intakes during the Bodhi Nite experience!

❖ **Decoration Department** Linus: 0402 097 300 linussssss@gmail.com

Greetings Ladies and Gentlemen! Ever wanted to experience what it really feel like being in a sincere, warm, dynamic, and GIANT family where your existence is totally appreciated? If the answer is "yes!", then look No Further! No matter how crazy or how normal you are, we want you here ^_^! Coz with Deco, all sorts of ideas will be valued. Come and join us for the great fun of the year. This is where you will make heaps of new friends and uncover your potential abilities. Thank you for finishing the babbling above ^.^! As you are reading through everything, may there be the warmest light shine on you! Looking forward to meet you in our first Deco meeting!!! For any info required on this matter, please do not hesitate to contact me!

❖ **Technician Department** Wilsen: 0405 001 333 wilsen3@debourk.com

Have you ever wondered who controls the light and sound in a concert or on-stage performance while you enjoy them from the audience seat? I would say probably not, because you would be too engulfed by the performances on stage that the light and sound seem to follow the performance. However, in reality the light and sound control the flow of the performance. This is what we do in Technician Department, we deliver the light and sound to our audience. If you are like to work under pressure and would like to experience what it takes to have full control over the performance, join Technician Department. Limited space available!

❖ **Publication Department** Alex: 0401 060 394 alex.voevoda@gmail.com

Are you a creative person? Would you like to have some good-hearted dhamma-related fun designing posters? Are you skilled in using software for visual design? If so, I would like to personally invite you to join the Publication team for the upcoming Bodhi Night. We can work on reaching out and introducing Bodhi Night to the public before the night. Together we will work on bringing a way of creatively, accurately and skilfully presenting the theme and essential message to the audiences, so that we can capture their attention and give them the sweet taste of the night to come. Sound like fun? So come along for the ride if you feel like you are the kind of person to join the Publication Department. Be aware that there are only a couple of spots in this department, so don't miss out!

❖ **Transport Department** Dixon: 0433 283 505 dixon_ng00@hotmail.com

BEEP! BEEP! The red carpet of Bodhi Nite 2007 is beginning to roll and driver's is in demand! Transport department is looking for lovely You's out there who has a car and like to drive or is over 25 and can drive a rented car. We would be transporting VIPs, Venerables from monasteries and also be logistic providers for every department. Let our helmets on, gloves firm, engines ignite and step on your availability to Transportation department !!!

❖ **Archive Department** Vickey: 0412 436 065 vickeychen@student.unsw.edu.au

Hi there! Have you got what it takes to take beautiful photos or make people look good in photos and videos? Or have an extra camera or video camera to spare? Or just love taking photos and would like to share?! You are who I am looking for and need! Love to do some production work?! Have rendering skills? Want to show what you have or can do to produce a good DVD production?! Then I definitely need you in my department!!



Does this look like
FUN to you?

Then please register
with one of the above
departments!

Rehearsals/meetings
will ususally begin in
the first week of
Session 2

The Buddha came from a warrior caste and was naturally brought into association with kings, princes and ministers. Despite His origin and association, He never resorted to the influence of political power to introduce His teaching, nor allowed His Teaching to be misused for gaining political power. But today, many politicians try to drag the Buddha's name into politics by introducing Him as a communist, capitalist, or even an imperialist. They have forgotten that the new political philosophy as we know it really developed in the West long after the Buddha's time. Those who try to make use of the good name of the Buddha for their own personal advantage must remember that the Buddha was the Supremely Enlightened One who had gone beyond all worldly concerns.

There is an inherent problem of trying to intermingle religion with politics. The basis of religion is morality, purity and faith, while that for politics is power. In the course of history, religion has often been used to give legitimacy to those in power and their exercise of that power. Religion was used to justify wars and conquests, persecutions, atrocities, rebellions, destruction of works of art and culture. When religion is used to pander to political whims, it has to forego its high moral ideals and become debased by worldly political demands.

The thrust of the Buddha Dhamma is not directed to the creation of new political institutions and establishing political arrangements. Basically, it seeks to approach the problems of society by reforming the individuals constituting that society and by suggesting some general principles through which the society can be guided towards greater humanism, improved welfare of its members, and more equitable sharing of resources.

There is a limit to the extent to which a political system can safeguard the happiness and prosperity of its people. No political system, no matter how ideal it may appear to be, can bring about peace and happiness as long as the people in the system are dominated by greed, hatred and delusion. In addition, no matter what political system is adopted, there are certain universal factors which the members of that society will have to experience: the effects of good and bad kamma, the lack of real satisfaction or everlasting happiness in the world characterized by *dukkha* (unsatisfactoriness), *anicca* (impermanence), and *anatta* (egolessness). To the Buddhist, nowhere in Samsara is there real freedom, not even in the heavens or the world of Brahma.

Although a good and just political system which guarantees basic human rights and contains checks and balances to the use of power is an important condition for a happy in society, people should not fritter away their time by endlessly searching for the ultimate political system where men can be completely free, because complete freedom cannot be found in any system but only in minds which are free. To be free, people will have to look within their own minds and work towards freeing themselves from the chains of ignorance and craving. Freedom in the truest sense is only possible when a person uses Dhamma to develop his character through good speech and action and to train his mind so as to expand his mental potential and achieve his ultimate aim of enlightenment.

While recognizing the usefulness of separating religion from politics and the limitations of political systems in bringing about peace and happiness, there are several aspects of the Buddha's teaching which have close correspondence to the political arrangements of the present day. Firstly, the Buddha spoke about the equality of all human beings long before

Abraham Lincoln, and that classes and castes are artificial barriers erected by society. The only classification of human beings, according to the Buddha, is based on the quality of their moral conduct. Secondly, the Buddha encouraged the spirit of social -co-operation and active participation in society. This spirit is actively promoted in the political process of modern societies. Thirdly, since no one was appointed as the Buddha's successor, the members of the Order were to be guided by the Dhamma and Vinaya, or in short, the Rule of Law. Until today very member of the Sangha is to abide by the Rule of Law which governs and guides their conduct.

Fourthly, the Buddha encouraged the spirit of consultation and the democratic process. This is shown within the community of the Order in which all members have the right to decide on matters of general concern. When a serious question arose demanding attention, the issues were put before the monks and discussed in a manner similar to the democratic parliamentary system used today. This self-governing procedure may come as a surprise to many to learn that in the assemblies of Buddhists in India 2,500 years and more ago are to be found the rudiments of the parliamentary practice of the present day. A special officer similar to 'Mr. Speaker' was appointed to preserve the dignity of the Parliamentary Chief Whip, was also appointed to see if the quorum was secured. Matters were put forward in the form of a motion which was open to discussion. In some cases it was done once, in others three times, thus anticipating the practice of Parliament in requiring that a bill be read a third time before it becomes law. If the discussion showed a difference of opinion, it was to be settled by the vote of the majority through balloting.

The Buddhist approach to political power is the moralization and responsible use of public power. (*Note: some of the original article here has been omitted*) In the Jataka stories, the Buddha gave 10 rules for Good Government, known as *Dasa Raja Dharma*. These ten rules can be applied even today by any government which wishes to rule the country peacefully. According to these rules a ruler must:

- ❖ be liberal and avoid selfishness,
- ❖ maintain a high moral character,
- ❖ be prepared to sacrifice one's own pleasure for the well-being of the subjects,
- ❖ be honest and maintain absolute integrity,
- ❖ be kind and gentle,
- ❖ lead a simple life for the subjects to emulate,
- ❖ be free from hatred of any kind,
- ❖ exercise non-violence,
- ❖ practise patience, and
- ❖ respect public opinion to promote peace and harmony.

However, this does not mean that Buddhists cannot or should not get involved in the political process, which is a social reality. The lives of the members of a society are shaped by laws and regulations, economic arrangements allowed within a country, institutional arrangements, which are influenced by the political arrangements of that society. Nevertheless, if a Buddhist wishes to be involved in politics, he should not misuse religion to gain political powers, nor is it advisable for those who have renounced the worldly life to lead a pure, religious life to be actively involved in politics.

- *This article was extracted from a well-known dhamma book by K. Sri Dhammananda, titled 'What Buddhists Believe'. This book is available from UNIBUDS library (see page 23)*

PROBLEM-SOLVING IN THE SANGHA

The rules for solving all the various kinds of issues in the Sangha have been passed down as the second ‘basket’ of the Tripitaka – the *Vinaya Pitaka*. As part of this edition, I have decided to include some information about this process (for the benefit of those who are interested, but not interested enough to read pages and pages of Tripitaka to find out!) I have been assured that what has been summarised below is accurate, and will give readers a general understanding of how the system works. Full commentary is available from the *Access to Insight* website (<http://www.accesstoinsight.org>) - Editor

TYPES OF ISSUE

An issue (*adhikarana*) is a matter that, once arisen, must be dealt with formally in a prescribed manner. The *Vibhanga* lists four sorts:

1. disputes concerning Dhamma and Vinaya, which the Community must deal with by declaring which side is right and which wrong;
2. accusations concerning offences which the Community must deal with by judging them true or false;
3. the commission of offences, which are to be dealt with by the offenders' undergoing the prescribed penalties; and
4. duties of the Community — such as giving ordination and holding the *Patimokkha* recitation — which the Community must deal with by performing them fully.

The issue must be dealt with in a Formal Act according to the procedures given in the *Vinaya* (*visit website for more details*). If an issue has been dealt with improperly, it may be reopened for reconsideration, but once it has been dealt with properly it is considered closed for good.

WHAT MAKES A DISPUTE?

Disputes are heated disagreements over what the Buddha did and did not teach, or — in the words of the *Cullavagga* — "when bhikkhus dispute, saying 'It is Dhamma,' or 'It is not Dhamma'; 'It is Vinaya,' or 'It is not Vinaya'; 'It was spoken by the Tathagata (Enlightened One),' or 'It was not spoken by the Tathagata'; 'It was regularly practiced by the Tathagata,' or 'It was not regularly practiced by the Tathagata'; 'It was formulated by the Tathagata,' or 'It was not formulated by the Tathagata'; 'It is an offence,' or 'It is not an offence'; 'It is a light offence,' or 'It is a heavy offence'; 'It is a curable offence,' or 'It is an incurable offence'; 'It is a serious offence,' or 'It is not a serious offence.'

RAISING DISPUTES

The Buddha advises that a bhikkhu who wants to bring up such questions for discussion should first consider five points: 1) whether it is the right time for such a discussion; 2) whether it concerns something true; 3) whether it is connected with the goal; 4) whether he will be able to get on his side bhikkhus who value the Dhamma and Vinaya; and 5) whether the question will give rise to strife, quarrelling, disputes, cracks and splits in the Community. If the answer to the first four questions is yes, and to the fifth question no (i.e., the discussion is not likely to lead to strife), he may then go ahead and start the discussion. Otherwise, he should let the matter rest for the time being (Cv.IX.4).

SETTLING DISPUTES

The following procedures should be followed, in order to try and settle the issue to everyone's agreement:

1. A verdict "in the presence of" should be given. This means that the Formal Act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.
2. In the presence of the Community means that the group of bhikkhus that has gathered is competent to carry out the formal act under question. In other words, it contains the minimum number of bhikkhus required, all the bhikkhus in the designated area (*sima*) either are present or have sent their consent, and none of the bhikkhus in the meeting makes protest against having the matter settled by the group — although, if a formal act is being carried out against a bhikkhu, his protest does not invalidate the act; any protest made by any other member of the group, though, would invalidate it, even if he only informs the bhikkhu sitting next to him (Mv.IX.4.8).
3. In the presence of the individuals means that all the individuals involved in the matter are present. For instance, in a dispute, both sides of the dispute must be in the meeting; when the Community is carrying out a formal act against one of its members, the accused must be there; in an ordination, the bhikkhu-to-be must be present. There are a few cases where this factor is not followed, but these are rare.
4. In the presence of the Dhamma and Vinaya means that all the proper procedures laid down in the Vinaya are followed, and that bhikkhus who advocate what is not truly Dhamma or Vinaya are not holding sway over the group.

If the Community can settle the manner in this way, it is properly settled and should not be reopened. If not, then the following procedures should be followed in order (*Note: this part has been summarised by the editor*):

1. They should go to another monastery where there are more bhikkhus, and ask them to help settle the matter.
2. If the matter is still unsettled after this, the matter can be handed over to a panel of experts, whose members are learned, skilful, and are known to have excellent moral conduct.
3. If the panel has trouble settling the issue, as there are members of the panel who “hide the Dhamma under the shadow of a letter” – i.e. use the letter of the rules to go against the spirit – they may be removed from the panel.
4. If not, and at least two or three monasteries have become involved, then the dispute must be settled by “in accordance with the majority”

“IN ACCORDANCE WITH THE MAJORITY”

This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and — in the words of the canon — are “wounding one another with weapons of the tongue.” In cases such as these, decisions can be made by majority vote.

Such a vote is valid only if:

1. The issue is major.
2. The proper procedures have already been followed and failed to achieve a result.
3. Those on the side of the Dhamma are in the majority and are perceived to be in the majority.
4. It is felt that such an act will not divide the Community.
5. The Community present is competent to settle the issue.
6. All the bhikkhus present agree to take a vote.
7. There is no cheating (e.g., one bhikkhu taking two voting tickets).
8. Each bhikkhu honestly votes in accordance with his views, and not, for example, under fear of intimidation (Cv.IV.10).

When these factors are all present, the group should first ask one of its members to act as a distributor of voting tickets. He should be free of the four kinds of prejudice, and know what does and does not constitute the taking of a voting ticket. Before accepting the role, he should reflect on whether the situation meets the ten qualifying factors, and accept only when it does. Once he accepts the role, he is to be authorized by means of a formal motion and announcement. He is then to have voting tickets made – a different colour for each side – and conduct the ballot in one of three ways: secretly, by whispering in the ear, or openly.

- ❖ In *secret balloting*, he is to tell each bhikkhu, "This colour is for this side, and that colour for that. Take one, but don't show it to anyone." According to the Commentary, this method is to be used when there are many unconscientious bhikkhus in the assembly.
- ❖ In "*whispering in the ear*" balloting, he is to whisper to each bhikkhu, "This colour is for this side, and that colour for that. Take one, but don't tell anyone." This method, the Commentary says, is for assemblies in which there are many foolish or trouble-making bhikkhus.
- ❖ In *open balloting*, the bhikkhus are to take the voting tickets openly. This method is for assemblies where the distributor is certain that the conscientious bhikkhus are in the majority.

Once the vote is taken, the distributor is to assess the result before announcing it. If he sees that the anti-Dhamma side has won, he is to annul the balloting and take the vote all over again. According to the Commentary, he may take the vote up to three times. If the anti-Dhamma side is still in the majority, he should announce that the time is not right for a vote, adjourn the meeting, and try to find more bhikkhus on the side of the Dhamma to join the next meeting.

These procedures make two interesting assumptions: One side of the dispute is clearly in the right, and the distributor must belong to the right side. If he belongs to the wrong side, the whole balloting is invalid, and the issue may later be reopened without penalty. If neither side is clearly in the right, the composers of the *Cullavagga* would probably consider the issue unimportant and not worthy of a vote in the first place. If this is true, then even if a vote is taken, it would not be a valid use of the procedure, and the results would not be binding.

In all of these steps for settling disputes, the important point to remember is that in no way is a group of bhikkhus to rewrite the Dhamma or Vinaya in line with their views. Even if they attempt it, following the procedures to the letter, the fact that their decision goes against the Buddha's teachings invalidates their efforts, and the issue may be reopened at any time without penalty.



Procedures for dealing with the other kinds of issue (i.e. accusations, offences and duties) are quite similar, and can be found at:

<http://www.accesstoinight.org/lib/authors/thanissaro/bmc1/ch11.html>

*All information from <http://www.accesstoinight.org>
Original commentary by Thanissaro Bhikkhu*

BE Thankyou Dinner

by Julian

On 28th April, the Organising Committee for the 2007 Buddhist Exhibition held a thankyou dinner for all the volunteers involved in the Exhibition. This was a great chance to catch up with others helpers, whom we had often met under the stressful circumstances of the exhibition, and it was fun to bathe in our success, as well as sharing stories of the many dramas that unfolded during the days prior to the exhibition (some of the EXCO still looked like they hadn't slept!)

Chief organiser for the night was Wilsen, and as always, he managed to arrange a smooth and pleasant evening. Many members of the OC cooked food, and there were speeches by each head of department. After the speeches, Tina decided to ask random people from the audience to comment on the Exhibition. It looked like nobody would be game, but then Alex (the blonde American, not to be confused with the hairy Ukrainian) stood up and said a few words – to much applause ☺

Below and right are some pictures taken at the event:



UNIBUDS Vesak Celebration

by Julian Craig

Last month, on 19th May, UNIBUDS held its annual Vesak celebration. The form of this ceremony alternates each year, according to the traditions of our two patrons. This year, it was held in the Mahayana tradition, and was led by Venerable Ban Ruo from Hwa Tsang Monastery. The ceremony was also attended by other monks from Hwa Tsang, as well as our Theravadan patron, Chao Khun Maha Samai, from Wat Pa Buddharangsee.

In almost three years in UNIBUDS, I had still never attended a Vesak celebration, so this was to be a new experience for me. I turned up early as requested, to help set up the altar for the bathing of the Buddha. Everything had been planned out well by the organisers, Wilsen and Ming De, and there was a detailed layout for the altar table, which was to be arranged with a variety of auspicious objects. Meanwhile, Vickey was decorating the bathing bowl with flowers. Venerable Ban Ruo later explained that, in traditional ceremonies, the water is 'flavoured' with sandalwood – maybe UNIBUDS can do that next year!



Above: Venerables Ban Ruo and Fa Xiang lead the chanting

The Lodge was filling up fast, and there were almost no seats left! Men and women were separated by the aisle in the middle – girls on the left, boys on the right. I took my place on the right, and waited for things to happen. Final preparations were still being made. Eventually, the program and chanting books were handed out, and we began to chant the normal homage to the Buddha in the Mahayana tradition. The chanting was aided by Chinese instruments, wood blocks and bells, just like I had experienced during chanting at Hwa Tsang. Then each person came forward, preceded by Venerable Ban Ruo and the other Venerables, to bath the Buddha statue. Meanwhile, the rest of the congregation continued to chant. It was very peaceful – I found myself almost entering a trance! I looked up from my chanting book to catch someone's eye, but everyone was completely focused on their chanting!

After the ceremony, Chao Khun Samai was invited to give a dhamma talk, during which he explained the meaning of the ceremony, and the interpretation in the Theravada tradition. He also explained that, whilst bathing the Buddha, we should not think that we are 'giving him a shower', but rather, washing away our own defilements of greed, hatred and delusion! Then Venerable Ban Ruo gave another dhamma talk, on a variety of topics, and explained that we should focus on our studies – study being our main dish in life ☺

I thought the ceremony went well – although of course, I had nothing to compare it to. I will definitely attend more Vesak ceremonies in future!



Above: Everyone has a turn to bathe the Buddha!

Potluck

There were 2 potlucks since the previous edition of Sacca. One was April Fool's picnic in Centennial Park (April 1st) and the other was UNIBUDS International Buffet night, on Saturday 3rd June. Here are some of the photos from each occasion:



Loopholes

by Tina Ng

Once upon a time I wanted to change the world. I wanted to rid the world of injustices and human rights abuses, and change the system for the better. So I studied law, and I'm learning a few things on the way.

I'm learning about the fragility of the international human rights framework and the inadequacies of our national regime. And about the atrocities committed against the war prisoners in Guantanamo Bay (Cuba – see picture below) in 2001 – allowed to happen because of some legal-political construction of Guantanamo Bay as a “human rights free zone”, or “legal black hole”. There's also the genocide of Rwanda (Africa) in 1994, where over 800,000 Tutsi were murdered by the Hutu regime. For political reasons, the international forces and world leaders refused to define the atrocity as “genocide”, which allowed them to alleviate their international obligation to protect the Tutsi. Not to mention the refugee camps on this very land of Australia and the human rights abuses there, again, excused by legal loopholes and political propaganda.

When I learnt these cases in more detail, I kept wondering how on earth didn't I know about these abuses? Or for the ones I did know about, why didn't I do something about them? I remember my friend telling me about volunteering at the refugee camps to provide the refugees with some relief. I also remember I told her I had an exam on Monday.

Had I been so consumed with my own life to care about others? Do I just talk the talk and not walk the walk? Do I want to help change the system, but only if I don't get my hands dirty, or have to sacrifice *too* much, or only if the timing and conditions were right? Or maybe I was choosy with who I want to help? After all, some people need help more than others, right? As usual, I wonder what the Buddha would say.

Obviously, the Buddha isn't here for me to ask him (not within my knowledge anyway). So I tried looking at his life for some answers. The Buddha had left his luxurious life as Prince Siddhartha in search of the Truth for the happiness of all beings. If it was me, I would probably have thought being a prince was a safer route to help people and make some systemic changes.



But the benefits of the Dhamma that the Buddha realised are beyond any systemic changes. The Dhamma has endured over 2500 years and continues to help people despite the cultural, socio-economic, and political changes that have occurred. Think of the various regimes we have had – totalitarianism, authoritarianism, despotism, monarchism, republic, presidential, communism, capitalism, democracy – all failed. Why? Because the changes are external. The defilements of greed, hatred, and ignorance remained no matter how many times the system changes.

The Buddha, on the other hand, advocated changes to our internal heart and mind to develop generosity, loving kindness, and wisdom. After all, central to human rights abuses, as well as our everyday negative actions, are these defilements. Most people wish to feel valued or want to protect their own interests. But when we do this at the expense of others or through dehumanising or degrading another group or individual, this can be seen as an unskilful manifestation of greed. Then there are some people who act out of hatred, for example, acts of racism and general discrimination. Finally, what underlies all this is ignorance of the Dhamma. Ignorant of the interrelatedness and equality of everyone, the impermanence of possessions and reputation, and the karmic forces at work.

Actually, I see the Buddha as a grassroots human rights advocate, rather than a top-down imposer of restrictions and protections. A prominent example is the Buddha's transcendence of the strict caste system of India. There are many illustrations of this.

The Buddha returned to his hometown, Kapilavatthu, after his Enlightenment and went begging for alms instead of parading his status as Buddha or Kapilavatthu's prince. The Buddha allowed Upali, a barber belonging to the lowest caste, to cut the Buddha's hair. The Buddha established the nun order and enlightened many women in a time when females were segregated as lower in the social hierarchy. The Buddha stopped the outbreak of war between the town of Kapilavatthu and Koliya with his words of compassion. The Buddha stopped the murderous Angulimala from killing his own mother to complete his finger garland that had already claimed 999 lives, and instead turned Angulimala into a saint who repented his ways after hearing the Buddha's words of wisdom.

The Buddha didn't abolish the system from the top-down. But through these simple and peaceful actions, the Buddha was able to uphold rights to equality and non-discrimination, to life and liberty. Human rights were understood by his disciples, rather than imposed by the Buddha.

So does that mean that we shouldn't make any systemic changes? Just note the poor down as reaping bad karma and leave it at that? Does that mean I should stop studying law? I think not; my parents will kill me and that would be bad karma for them! On a serious note, just like the Buddha would only give a Dhamma talk after feeding a hungry crowd, so too we need to better people's living standards before they can properly practice the Dhamma. For example, a starving or tortured person is likely to focus their energies on survival, without much energy left to learn the Dhamma. It is indeed a privilege to learn and practice Buddhism.

In essence, the ideals of human rights and the protection provided by the legal system are important and systemic changes are still valuable. However, real peace and happiness comes from developing the right qualities of the mind as advocated by the Buddha. To me, protecting human rights isn't about closing the loopholes in our legal or political system, but closing the loopholes in our minds that excuses our neglect of human rights and the dignity of those around us.

~ The Search For Perfection ~

Have you ever get that tingling feeling and sensation when you first fall in love and the person whom you cherish is right next to you, hands sweating, heart racing, bones shaking and face turning pink. You wonder what to do, what to say and make sure that whatever you do, whatever you say is utterly *'perfect'*. Time seems abundantly long, while in fact the seconds of the hand of clock ticks numerous long even before you realise it. Don't you wish you could freeze time, pause it and take the snapshot of it as forever memory hang up in your bedroom wall and glorify it for eternity. Sorry, the universal law does not and will not stop for mere wishes of an individual, the laws are vastly different than the perception driven by an intoxicated mind caused by willing acceptance of the imperfect functioning of our brain.



Scientific term: infatuation is the culprit. Did you know studies show that when we first fall in love, we spend 85% of our waking moments thinking about our infatuated partner (*Good Health & Medicine*, April '07 Issue). In this vast amount of hours per day, constant bombardment, constant changes occur to our body and in our brain. The brain produces a concoction of hormones and neurotransmitters, which triggers chemical reactions that give us that 'swept away' feeling. We become extremely energetic, happy, optimistic, and fearless. The mundane and dull suddenly becomes magnificent, faults and problems become miniscule, and rationale and reason become insignificant. However in this impermanent world, nothing last forever and soon the wonderful effects of the intensive energy, driven by anticipation and novelty soon dissipates under the laws of familiarity and acceptance. After some time, a period of around 1-2 years of intimate relationship, our brain slowly begins to adapt to this change and the wonderful happy feeling we once cherished unfortunately begins to fade away.

After this phase, before what seemed absolutely perfect may become problematic as the real nature of the relationship flashes before our eyes. Flaws become extremely evident and argument erupts catastrophically to new levels. The original intensity we once had is now gone and reality catches up. In the absence of romance and excitement, we cling to the past, clinging to wild romantic adventures which happened, but are long forgotten. We may end up harbouring resentment, hatred and anger and, like the vast majority of our population, we may end up with a broken heart, a break-up, divorce, or endless ongoing lawsuits.

Suffering is evident, but what is the cause of all this suffering? Why do we see so many ex-girlfriends/boyfriends and ex-wife/husbands today? Why do we see so many relationships go sour and dwindle? Why are there so many lonely individuals who are depressed and sad? Is it because of our ignorance that we do not see the real workings of Mother Nature - the principles of natural selection to find a "*compatible*" person to mate with and extend our genetic line? Is it because of our greed and desire that we are attached to the impermanent externalities of beauty, glamour, romance and "*security*"? Is it because we fail to see, through our delusion, the principles of non-self, that we do not need someone to "*complete*" us in order to make us happy? Whatever the reason may be,

through the practice of right morality, right mindfulness and right wisdom, we can eradicate our relentless pursuit of perfection. How?

Firstly and most importantly we need to have 'right understanding' or 'right view'. We need to know what this "love" thingy is all about.

Author and relationship therapist Maggie Hamilton wrote: "Nothing has produced more unhappiness than the concept of the soul mate" (*What Men Don't Talk About*).

Many people have incorrect views of love. They believe that after meeting the right one, they will live happily ever after like the fairytales. They believe it will last forever, that it's all about chemistry, all about feelings, or think foolishly that it is fate or destiny. However thinking carefully, all these assumptions contradicts the doctrines of non-self, impermanence, causes, conditions and effect.

Stephen R. Covey wrote in his book "*The 7 Habits of Highly Effective People*":

"In the great literature of all progressive societies, love is a verb. Reactive people make it a feeling.... Proactive people make love a verb".

True love lies not in what we feel but in what we do. In everything we do, we have a choice. We have a choice to do good or to do bad. We have a choice whether to react to the feelings we have to our partner or to that special someone and let it control us, overwhelm us, and make us sad or happy. Otherwise we can choose to be proactive, to love them unconditionally irrelevant of all things, of rain or shine, sickness and in-health, old age and youth, separation or togetherness.

If we can grasp this idea, this paradigm, then we can apply the other eightfold path to help us. Along with 'right understanding', we can use 'right thoughts' and 'right mindfulness' to reflect and re-evaluate our perceptions of the world and of love and relationships. This will give us the wisdom to change our beliefs, values and attitudes and to give us an unshakable core of inner peace and happiness. If the relationship does not work out, we will at least not be attached to the sensation and be able to let go easily. We can use 'right speech' to give positive words of affirmation to our loved ones, to clarify roles and expectations, to provide support, and to confront problems. We can use 'right action' and 'right effort' to actively listen to them, to keep commitments, to build trust and create transparency. We can use 'right concentration' to remain calm in the face of calamity, to always show respect, integrity, humility, courage and unconditional love at all times.

By obeying the simple eightfold path we can eradicate the sufferings in our day to day relationship with our loved ones. In the vicious cycle of first falling in love to falling out of love, there is a way out of suffering. The choice lies within us.

May you find your inner 'perfection'!

With unconditional love,

Johnson Wong

CHANGE FROM WITHIN

by Anonymous

"The Buddha went to a hot dog stand, and bought a hot dog. The hot dog cost \$3 and he paid \$5 and waited for the change. But the shopkeeper served the next person. Then the Buddha said "Aren't you going to give me my change, shopkeeper?" But the shopkeeper looked confused and said "I thought you already knew that, Buddha! Change only comes from within!"

How do we create positive change within ourselves?

- worldly achievements won't help
- finding the right partner won't help
- positions of influence won't help
- more friends won't help
- knowledge won't help
- philosophy won't help
- magic diets won't help
- better looks won't help
- improved daily routines won't help
- feats of physical exertion won't help
- just learning to concentrate won't help

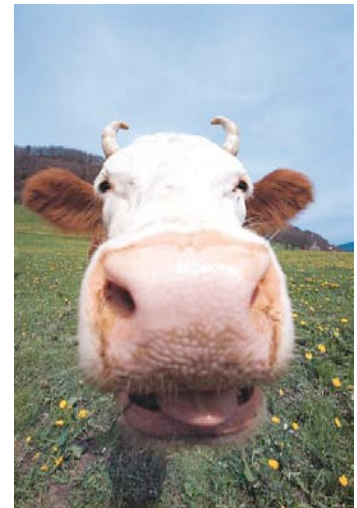


But ...

Learning to *let go* WILL help
Not taking life *too seriously* WILL help
Changing your *outlook* WILL help
Always *living in the moment* WILL help
Being *flexible* WILL help
Accepting yourself and others WILL help
Not expecting *perfection* WILL help

In my search for equanimity ...

- I've tried theories
- I've tried meditation
- I've tried getting wise people to explain it to me
- I've tried changing my lifestyle
- Nothing.



Always, I expected that it would just 'click', and from then on, I'd have it!
But somehow, it doesn't seem to work that way.

I feel that you have to live it every moment ... not see it as a destination ... certainly not think about it, write about it, talk about it ...

Well ... I can't do it ... yet

But someone once said to me ...
"If you have any doubts, they will solve themselves ... relax"

And that's exactly what I plan to do

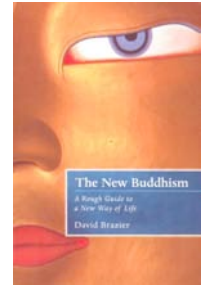


Dhamma Digest

This section explores the world of literature in relation to each topic and Buddhism. So, feel free to 'read ahead' and suggest some books for the upcoming topics!

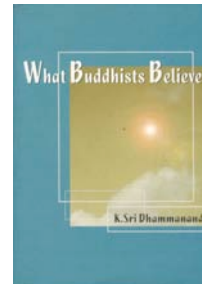
1) *The New Buddhism* by **David Brazier**

This book makes a strong argument that the Buddha was predominantly a social critic with a vision of a society without racial or economic divisions. It argues that the Buddha taught enlightenment only as a step towards transforming the world.



2) *What Buddhists Believe* by **K. Sri Dhammananda**

This book is a great source of knowledge for all aspects of Buddhism. It provides history and core teachings, explains practices and rituals, clarifies wrong views, and discusses the implications of Buddhism in today's world. There is also some discussion on metaphysics and concepts from other religions.



The following links related to the topic are also interesting:

- 1) *Dharma and Democracy* by **Sulak Sivaraksa and Joanna Macy**
<http://www.bpradio.org/audiopages/10107-dharmademocracy/10707-dharmademocracy.html>
- 2) *Buddhism and Democracy* by **H.H. The Dalai Lama**
<http://www.dalailama.com/page.164.htm>

Sneak Peek!

Well, this series of Sacca is drawing to a close - only one more edition to go! Since it's our last chance, I think it's time to have some fun! Time to go on a pilgrimage!

- Buddhism and World Cultures
How is Buddhism interpreted differently across the globe? Want to write about how Buddhism is practised in your country?
- Buddhism and <insert topic here>
Got another angle? Contact the editor: run4thehills@gmail.com

New EXCO welcome: Vickey Chen!

Hi, I'm the new Annual Magazine Editor. It is an honour to be a part of this Executive Committee. Never knew that I would be in this Committee and be holding this position. I hope that I'll be a good Editor and produce a good Magazine for you! With that said, I would definitely need your help and contribution (e.g. transcribing Dhamma talks, writing articles, drawing or painting, photographs, designs, etc.), so be part of the team!! Contact me at 0412 436 065, or vickeychen@student.unsw.edu.au



UPCOMING EVENTS

Winter Retreat

Every year UNIBUDS organises a winter retreat during the July session break so we can replenish our strained mind from session 1 and/or from work in the first half of the year. The retreat also represents a prime opportunity for us to experience the monastic life. Are we organising a winter retreat this year? Of course we are!

Under the guidance of the monastery's Abbot, **Phra Mana**, we will be learning meditation, chanting, tai chi, yoga, listening to dhamma talks, and getting involved in a sketch program. If weather permits, we will also be doing some outdoor activities (e.g., bushwalking, some other activities yet to be revealed!)

Food and accommodation is provided without charge. The only cost you need to pay for is the train fare (about \$7 concession/\$15 adult one-way). Please register as soon as possible, for spaces are limited. To register, or for more information, please contact the organisers of this retreat, **Alex** and **Aun**.

Note: Closing date for registration: Monday 2nd July

Date: Friday 6th - Sunday 8th
July 2007

Venue: Sunnataram Forest
Monastery

Contact:

Alex (Ph: 0401 060 394, Email: alex.voevoda@gmail.com),
or Aun (Ph: 0401 485 155, Email: pojdanai@gmail.com)

Bodhi Nite 2007

Bodhi Nite is an anniversary which commemorates the wonderful birth of this society, and its journey which we have all become a part of. In conjunction to this celebration, we explore a certain concept or value found in Buddhism, and then share it with the masses through a creative mix of stage play, choir and multimedia presentations.

Last year, in Bodhi Nite 2006 'The Unshakable Balance', we explored the concept of a steady equanimous mind: one that is unfazed by the situation it is in, and thus able to handle things properly. (Think surgeons). Like the years before, Bodhi Nite 2006 has once again continued the tradition of inspiring wisdom in the masses.

Now the time has come again. To celebrate the birth of this society, and its journey which has brought us all together, we invite all of you to work hand-in-hand towards 25th August, the night of the largest annual UNIBUDS event: Bodhi Nite 2007.

Date: Saturday 25th August

Time: 6pm

Venue: Clancy Auditorium

Contact

Su Sian (Ph: 0405 001 333, Email: tehsusian@gmail.com) or
Mandy (Ph: 0404 609 225, Email: dreamywen@gmail.com)

HAPPY BIRTHDAY!!!

June

Chen Sen Au
Stephanie Chuang
Yamal Dassanayake
King Seng Goh
Kasun Gorakanage
Alexandra Haras
Esther Kok
Siew Ching Kow
Michelle Kueh
Jimmy Kusnadi
Yu Chween Lee
Ayu Liana
Billy Mok
Tina Ng
Kuan Yen Tan
Yu Ang Tan
Kum Tak Wong
Yi Yang
Ting Ting Zhang

July

Viriya Chittasy
Tze Shen Koh
John Li
Wee Han Lim
Chichi Lo
Anne-Marie Murphy
Khai Yi Ng
Phuong Pham
Suwannee Pongprakyun
Alex Sebby
Krisnada Sungkram
Wai-Koon Teng
Yuvon Yuda

August

Shelley Burr
Vickey Chen
Juniahani
Cheng Man Kuok
Annie Lius Lau
Denissa Loh
Clara Ong
Agus Santoso
Adeline Sugianto
Kim Wei Tay
Mingde Teh
Craig Wong

Lunchtime Meditation notice

Lunchtime meditations will be held twice a week next session, but days & times are unconfirmed at this stage.

Please check the UNIBUDS website for more details: (<http://www.unibuds.unsw.edu.au>)

List of Credits for this SACCA

Thanks very much to Ivy Jo, Johnson Wong and Tina Ng for their contributions to the English section. Thanks to Kim Fai Soh for his contribution to the Chinese section, and to Shie Haur Tan and Su Sian for their help with the Chinese section.

Photos: Thanks (as always) to Cheng Tuck Lim and Wilsen Lau.

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! Sadhu!

CHINESE SACCA

活动介绍！

特别活动：

- 冬令营 - 七月六至八号
- 菩提之夜 - 八月二十五日
- 静坐班 - 九月十五日

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)
- 午间静坐
(未确定)

注：每周性活动将于假日期间暂休。

会长讯息

亲爱的SACCA读者们，你们好，又在 SACCA与大家会面了。相信有一部分的朋友还正在为考试奋斗着，有的已将近毕业，一步一步的为将来细细打算着，有的已在社会立足了，无论你是在那个领域，希望一切都能称心，如意。

在此，我想借此机会对UNIBUDS的善友们献上无限的感激，这一次“三年一度的佛教展览－觉悟之路”即顺利又成功的将此呈献给大众，全因有你们那颗真诚的心，和那值得敬佩的精神。

忙完了一个有意义的活动，接下来为大家献上的是期待已久的一年一度菩提之夜（Bodhi Nite），今年将会落在八月二十五日，希望大家能踊跃参加！记得不要错过哦！

在这寒冷的冬天下，要记得常保温暖哦！

希望大家永留真，善，美！

郑淑心

目录

- 大师三谈 深藏智慧
- 花未全开，月未圆；
我乐在其中 - 健辉

禅画禅语三则

- 真假妄语
- 最具魅力
- 人的声气

编辑讯息

大家好， 欢迎再次阅读SACCA! 希望大家一切都好。

在这期的SACCA里， 我们收集到藏慧师父与马来西亚南洋商报的见面对谈，此外健辉佛友也与我们分享了“小事”也能悟道的故事。接着，我们三小则的禅画禅语短文。希望大家会喜欢，也希望能在UNIBUDS的活动中与大家相遇。

我希望通过此讯息，大家能热烈支持，也借此与SACCA读者分享你美妙的文章！虽然我不会讲也不会看中文，但你们热心的帮忙，我将无限感激！请记通过email联系我！

冬令营见！

Julian

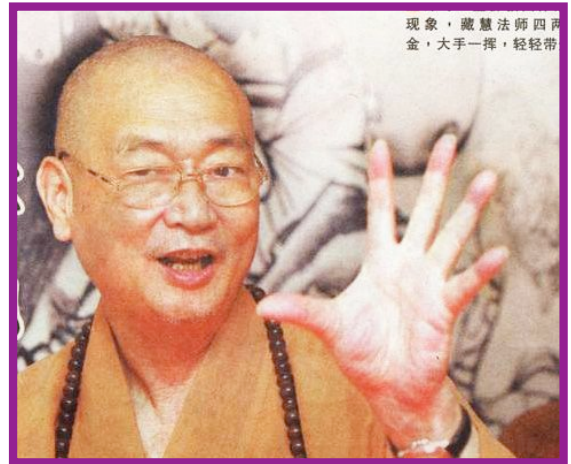
如果您 对SACCA 有任何意见或想投稿, 请联络:

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

大师三谈 深藏智慧

(本文摘自2007年4月8日马来西亚南洋商报)

澳洲悉尼华藏寺住持藏慧法师是首个前往澳洲弘法的师父，他把佛教的普遍化，落实在澳洲社会里。我与师父曾有过一席饭，期间，进行了三回合的重点访谈。不如称它作-大师三谈。三谈过程，围绕在“以佛悟物、以事论理，循循善诱道”的话题，沉闷严肃？这一回，却相反了。藏慧法师自告奋勇搞起热络气氛。或许留洋的他总是那么的不一樣。只见他偶尔剑拔弩张、暗喻佛教团体的千变万变，哪一赌嘴皮，不忘来点“用力”的小批判、小讽刺，接着两袖清风一挥，似最无辜的、旁观者，幽你一默。于是，访谈内容就像滑翔机低空飞越，不留名不道姓，如此一来，轻舟已过万重山，说实在的。。。谈的也都是虚无中的虚无小事。



一) 谈: 逆境中的人生顺境

问: 请问师父为何发愿留洋，要到“佛教沙漠”的澳洲弘法？

答: 要弘扬佛法，绝对不能忽略整个世界。我为何出走？至今，仍觉得走得太慢，应该早一点，早一点还年轻，记忆尚好，可以学得一口流利英语，那就不得了了，将可以渡更多西方人。佛教要国际化，语言是第一个问题。为什么西方人较少有机会接触北传佛教，反而有更多机会与藏传、南传佛教接触？因为他们有英文的著作，培育了许多懂得英语的弘法者，这是有关语言与人才的问题。

我只能说，我们 Marketing 的人才太少了。因此，当初要去，是想佛教多么的好，既然它很好，理应要拿出来一道分享。我出身在台湾，初中就剃度，原本意愿要到美国，可是签证难办，澳洲这里较好，结果办一次就成功了。

当时我去澳洲移民厅面试，对方问了3个问题：“出家几年、今年几岁、想住在澳洲多久？”那时我英文也笨笨的，他问我要住多久，我回答：“Forever!” 结果一给就给了我永久居民证。

问: 到了那里，师父如何一步一脚印开拓当地的佛教事业？

答: 一开始，澳洲人较少接触佛教，佛堂还没盖就跟当地政府在打官司，许多人也反对。反对，是基于不了解，他们以为佛堂是舞龙舞狮、吵吵闹闹的，香要烧一大把，灰烬满天，当地人很难接受！

他们也不了解供奉出家人的意义，为了生活费用、为了日后佛教的事业，我们得各自分批赚钱，一些开计程车、一些在洗厕所。

我在澳洲的首份工作是在邮政局里派信。他们干嘛会请我？当时澳洲人也不知道什么是出家人，看到我奇形怪状，穿着这样的衣服。可是外国人很开明，你一块布条缠身都能接受，何况我穿得如此整齐，也不怪诞啦！

开始我们在那儿做的就是租借餐厅讲道、为当时的越南难民教课等等。慢慢的，接受的人越来越多，当佛堂盖起来以后，信徒都来了。

目前一些澳洲人犯了打老婆的粗暴行为，政府单位还会发派到佛寺当义工，而2000奥运会，我们也走入运动群体，给他们进行辅导。

我想，在澳洲30年的最大成就，是被当地政府肯定，有关佛教的普遍化，也落实在澳洲的社会。

二) 谈佛教团体的怪诞现象

问：人们谈论世俗与现代化的佛教，请问两者有何不同？

答：现代化就是用新的说明方式、新的研究来对佛法加以诠释，而不是着重表面物质享受。例如盖了一座雄伟的佛寺，以适应现代人的“习惯”或“享受主义”的生活方式。因此，世俗化的定义在于：“讨好”世间人们各种奢侈需要，利用它让大家因此都能接受它，而不去排斥它。

问：那么日前佛教团体的世俗化是不是日益严重，有哪方面需要纠正的？

答：世俗化是否严重，我想我跑的佛寺不多。要纠正？你们跑佛寺比我还多，感受肯定比我还深。或许，你可以感受那座Building给你的感觉，它让你觉得像住在Hotel里，除了Hotel以外，还给了你怎样的讯息？这样，可以分辨出现代化或者是世俗化了。

问：一些世俗化较强的佛教团体，法师认为他们是不是同时也做到弘扬佛法的工作？

答：因为我看不到，我无法晓得，只能说除非你住在里头久了，从他们的各项活动、教育里就可以观察出。

问：世俗化是否影响佛教教育的意义？是人在影响，或者是我们一厢情愿？

答：你也是人，对吧？那肯定是人在影响，并非我们认为。



问：现代人会认为佛寺盖得大，师父法力就高？对吗？

答：哈。。。对啊，他法力很高，不然怎样盖雄伟的佛寺呢？那要很多钱的。问题是，盖得大，对弘扬佛法、利益众生各方面，有多少成果？这必须认真的去考量。所以讲到要盖佛寺，我认为是要有实际的需要才去做。当初我盖佛寺，是基于澳洲没有才盖建的，盖建的最主要原因是要有个“根”去推动当地佛法。

那要不要盖得庞大？澳洲人口不及2千万，你盖一座宏伟的佛寺，由谁来照顾？扫地、擦玻璃都成问题了。从经济学来说，这不够经济化。该佛寺的目的主要是要弘扬佛法，有一个地方可以让有心学佛者进修！或许有人说，一年有两次法会，届时会有一千多人来到，你就盖个能容纳一千多人的会场，可是一年365日，扣除两、三日，剩下的三百多日，该怎么办？

滋养蚊子吗？那就太不经济了，也不需要。真正的需要是先衡量当地的人口、信徒有多少，和平常有住多少人之后，才可以衡量打算。否则，把钱都花在那里，还得去照顾它、管理它，到时还得忙着去找钱呢！

找钱很辛苦，我们要懂得珍惜，善用这些经济的来源从事一些较为实际的需要，不必要求庞大的建筑物。

至于小佛寺？我常说，把世界各地的佛寺都当成一座公园， 公园里有大树也有小草， 大树有威，小草有柔，我们大小通吃， 根据个人福报因缘，就去那所佛寺吧！小寺庙也不要太自卑， 应该更努力带出佛法的柔性，表达出最好的。

问：据知一些“山头主义”佛寺出现着占有信徒的现象， 师父如何看待？

答：简单的说，把佛寺当成企业化经营，既是信徒把佛寺占为己有。一些佛寺会办许多活动，让信徒疲于奔命，造成心理压力，信徒甚至会难过自问：“佛呀，我是跑错地方了吗？”我想，大家都不要这样，应该学习印顺导师与信徒之间的互相尊重，假如出现抢夺信徒的现象，我是绝对反对，要了解，信徒会来，全是因缘会合。

问：师父对佛寺成旅游景有何看法？

答：这也是好事。但是我自己该佛寺，就不希望这方面发展。我认为，一个佛寺应该是训练出家人、提供修行的地方，换句话说，就是培养人才的地方。如此之下，它就不应该受到外界干扰，或许游客像参观动物园一般。

问：现代人信仰“新式主义佛法”，在乎的反而使获得大师的拥抱与加持。记得曾经有一位印度法师来到大马，为了获得一个拥抱，信徒们大排长龙。我们向“即得利益”的信仰心态，会是一种迷失吗？

答：对于弘扬佛法的我们而言，第一个反应时，世间太多可怜的人。第二点，他们非常忙碌，希望在最短时间里解决问题，乃至算抱你一下，能否解决问题、或者不能，都会想籍此一试。

这是很现实的一个问题， 队排得这么长，证明时间很苦，苦难很多，有问题的更多人呀！首先，我们要肯定这点。

第二， 为什么一些出家人没把佛法弘扬出去，让世间人都受到影响，让他们了解佛法的真实意义，而不必四处盲目尝试，此时的问题，归咎于我们（出家人）的责任了。

第三个同时又带给我们希望。啊，我们工作还是很多，人们既然不走入佛堂，我们就走出去。如此这般，才能称是现代佛教，而不是在于形式上的。

三）谈自我的爱是对是错？

问：为什么大师会说这些人很苦？

答：“苦”？佛教讲，一个人的苦、压力都是自我造成。为什么又是“难”？因为你本身就太爱自己，养成了一种自我爱惜的习惯，这是很难破除的。

问：师父，爱自己不好吗？

答：当然很好，可是为了爱自己，自然会往外追求，往外追求难免产生失落感，然后与外间冲突、与外间争夺，因此社会的冲突，你欺我诈，自自然然就会被引发出来。所以我说的“爱”，是适可而止的“爱”，千万不要“太爱”，当中的“太”是很沉重的。

问：如何适可而止的“爱”？

答：“太爱”引起争乱、引发战争，因为你爱自己、爱自己的国家、爱自己的家园，因此你的家就是“我所有”，维护你的“所有”，就得搏斗、付诸法律行动。这种爱我们称“自我的爱”。世间痛苦的根源都来自“自我的爱”。你自我的爱越强， 就会感受到越强的压力，你越是敏感、越是痛苦，更会遭遇到更多病痛。要记得，适可而止既是不要“太爱”，那么失落感就不会太大了。（如何转换？）哈，修行吧！这种修行，要快也快不来呀！

花未全开，月未圆；我乐在其中

记得三年前在某间花园买了一棵“Frangipanni” (不好意思，不懂得中文名称)。园丁很有把握地保证：“不到半年一定开花”。买回家过后，天天浇花施肥；希望它早日能开出灿烂的花朵。就这样过了一年半，花不但没开，它的枝叶也呈现出营养不良的状况。喷了许多农药也余事无补。当时刚好要往澳洲的UNSW深造，就把这件“小事”暂时搁下。



光阴似箭，在澳洲过了将近一年，我在半年前从反祖国。回国后，这棵植物依然竖立着。但“健康”状况还是老样子。我当时就起着把它给丢弃的念头。由于花盆太重，只好逐步先把泥土挖起来。经过长年累月的沉淀，泥土变得非常顽固。花了老半天，只能将不到四分之一的泥土给挖出。感觉到有点麻烦，我决定有空再继续，也就暂时“饶了它”。大概过了一周，出乎我的意料，这棵“行将就木”的植物，居然有了起色。长出来的新叶，也不再像过去那样的枯黄。枝端也出现了从所未见的形状。

仔细观察，原来那是花开的前奏！等了三年，它终于开花了。我不晓得是土质欠佳还是根缺氧，看来应该跟我上周前挖泥有关。花瓣的色泽非常鲜艳，扑鼻而来的香味也使我感到喜悦万分。



在今年卫塞节的那个月，几乎所有花朵都随着因缘成熟而绽开了。然而，感到不圆满的是，花的整体数量减少了。这是由于先开的花儿逐渐的一一凋谢。这种现象使我联想到佛家所讲的“无常性空”。从花开至花谢，也让我体验了禅宗所说的人生最美好的境界，那就是：“花未全开，月未圆”。佛弟子在学佛的道路上，应尽量珍惜和享受佛法所带给我们的喜悦。前往彼岸的愿力固然要职守，充满法喜的道路，对于学佛者来说；是一种鼓励。在途中对彼岸那美好的盼望；

何尝不是一种享受？这件“小事”也让我体会了，只要有正念，我们对周遭的一切事，一切物，都能够与佛法相应。也兑现了一切法从心想生的事实。

健辉合十

(二零零七年，五月三十日。新加坡)



道光禅师有一次问大珠慧海禅师道：“禅师！您平常用功，是用何心修道？”

大珠：“老僧无心可用，无道可修。”

道光：“既然无心可用，无道可修，为什么每天要聚众劝人参禅修道？”

大珠：“老僧我上无片瓦，下无立锥之地，那有什么地方可以聚众？”

道光：“事实上你每天聚众论道，难道这不是说法度众？”

大珠：“请你不要冤枉我，我连话都不会说，如何论道？我连一个人也没有看到，你怎可说我度众呢？”

道光：“禅师，您这可打妄语了。”

大珠：“老僧连舌头都没，有如何妄语？”

道光：“难道器世间，有情世间，你和我的存在，还有参禅说法的事实，都是假的吗？”

大珠：“都是真的！”

道光：“既是真的，你为什么都要否定呢？”

大珠：“假的，要否定；真的也要否定！”

道光终于言下大悟。说到真理，有时要从肯定上去认识的，但有时也可从否定上去认识的。如般若心经云：“色即是空，空即是色，受想行识，亦复如是。”这就是从肯定中认识人生和世间的；般若心经又云：“无眼耳鼻舌身意，无色声香味触法。”这就是从否定中认识人生和世间的。大珠慧海禅师否定一切明句文身，不是妄语，因为否定一切，才是肯定一切。你领悟到是真还是假吗？



有一位女施主，家境非常富裕，不论其财富、地位、能力、权力，及漂亮的外表，都没有人能够比得上，但她却郁郁寡欢，连个谈心的人也没有，于是她就去请教无德禅师，如何才能具有魅力，以赢得别人的欢喜。

无德禅师告诉她道：“你能随时随地和各种人合作，并具有和佛一样的慈悲胸怀，讲些禅话，听些禅音，做些禅事，用些禅心，那你就能成为有魅力的人。”

女施主听后，问道：“禅话怎么讲呢？”

无德禅师道：“禅话，就是说欢喜的话，说真实的话，说谦虚的话，说利人的话。”

女施主又问道：“禅音怎么听呢？”

无德禅师道：“禅音就是化一切音声为微妙的音声，把辱骂的音声转为慈悲的音声，把毁谤的声音转为帮助的声音，哭声闹声，粗声丑声，你都能不介意，那就是禅音了。”

女施主再问道：“禅事怎么做呢？”

无德禅师：“禅事就是布施的事，慈善的事，服务的事，合乎佛法的事。”

女施主更进一步问道：“禅心是什么用呢？”

无德禅师道：“禅心就是你我一如的心，圣凡一致的心，包容一切的心，普利一切的心。”

女施主听后，一改从前的骄气，在人前不再夸耀自己的财富，不再自恃自我的美丽，对人总谦恭有礼，对眷属尤能体恤关怀，不久就被夸为“最具魅力的施主”了！

禅，不是理论，禅是生活，生活里有禅，就会法力无边，在人人尊，在处处贵，有禅，人生前途无往不利！你认为呢？



有一学僧请示盘珪禅师道：“我有一个天生的毛病一气短心急，曾受师父指责，我也知错要改，但因心急已成为习气，始终没有办法纠正，请问禅师，您有什么办法帮我改正习气呢？”

盘珪禅师非常认真的答道：“你心急的习气，如果能拿出来，我帮你改正。”

学僧道：“现在不会心急，有时会忽然跑出来。”

盘珪微微一笑道：“那么，你的心急，时有时无，不是习性，更不是天性；是你触境而生的，本来没有，因境而生。若说父母生给你的，你是太不孝了；父母生给你的，只有佛心，其它没有。”

盘珪禅师一生接待学人，不说佛法，不说禅法，只是要求你自己应具有的佛心和高贵的道德。

后来，盘珪禅师圆寂后，一位住在寺院旁的盲人对参禅的学僧说道：“我虽是瞎子，看不到对方的面孔，但却能从对方说话的音声判断他的性格。通常，我不但可以在一个人对幸福者或成功者的祝福语中，听出他的嫉妒声气，也可从他对不幸者或失败者所发出的安慰语中，探出他的得意和满足声气，仿佛他可从那些慰祝之言中得到许多的利益似的。但是，在我所有的体会中，盘珪禅师对人说话的声气始终是真诚无伪。每当他向人宣示快慰之情时，我只听到快慰的声气；而当他向人一吐愁肠时，我只听到愁苦的声气。那种声气，完全从他的佛心中流露出来的，那佛心，就是他父母生的。”

学僧听后，一面否认盲者的话，一面赞美盘珪禅师道：“我们老师的佛心，不是父母生的，那是他本有的。”

把一切好的都归之于父母生的，这会失去自己的本性，把一切坏的都归之于父母生的，这也会被说为不孝。好和坏，是习性，不是本性，既非与生俱来，也非父母所生。假设有人问：“佛陀是谁生的？”答以“佛陀是摩耶夫人生的”，此话错也，悉达多太子是摩耶夫人生的，而佛陀则是从般若生也，所谓“般若为三世诸佛之母”，即此义也。你体验过吗？

