

SACCA

A Newsletter for members of UNIBUDS

the UNSW Buddhist Society

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

Spring Edition

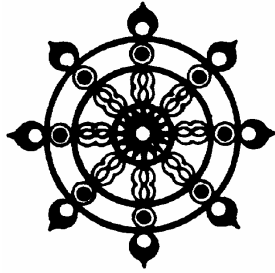
September – November 2007



**Buddhism &
World Cultures**

Borobudur Temple in Java, Indonesia





UNIBUDS *The UNSW Buddhist Society*

Where a bud can bloom in full...

S A C C A

Spring Edition

September 2007 – November 2007

Come and join us!

Special Events:

- AGM (29th September)
- Cook of the Year (13th October)
- Meditation Workshop (20th October)

Weekly Events:

- English Dhamma Talk (Friday 7-9 pm)
- Chinese Dhamma Talk (Thurs 6-8 pm)
- Lunchtime Meditation (Tues & Thurs 1:15 - 1:45 pm)

Note: Weekly events will not run during the Stuvac or exam period

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President's message

Dear Dhamma Friends,

Warm greetings to all! The 27th UNIBUDS calendar year has been a long-treasured journey for members. From the Buddhist Exhibition on 15th - 18th April, titled "Path of Awakening", to the recent Bodhi Nite "The Invisible Grasp", UNIBUDS members and friends has undertaken a journey that has been well worthwhile!

Bodhi Nite 2007 has been another success: this could not have been accomplished without support from all of you in contributing to or participating in this wonderful process. It was a full-house attendance by UNIBUDS members, Sangha and friends of the Dhamma. It was a fruitful and excellent night, and I truly enjoyed my time co-ordinating this event, caring and sharing with many of you, day and night. Especially, credit must go to Bodhi Nite Organising Committee for seeing to the preparations and carrying out each departments' tasks well! To the members and helpers who have devoted much of their sleep to ensuring that things turn out fine, a big thank you! For those who have stood by us since the beginning of UNIBUDS for your whole-hearted support, thank you for everything!

It's time for 27th Executive Committee to pack up, welcoming the next generation, who will continue to turn the Dhamma wheel from the **Annual General Meeting**, which is coming up soon. Personal thanks to the 27th Executive Committee! You have been incredible and wonderful. Thanks for your never-ending energy and care throughout the year. I'm grateful for being appointed as President in 2006/7, and I thank you for your support. Your efforts have inspired many! I wish the very best for next term executive committee, and the very best for UNIBUDS, which I hope will continue to be like an endless candle, lighting others in so many ways!

I would also like to take this golden opportunity to thank YOU! Thankyou to those who have given kind help, effort and dedication throughout the term!

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Thankyou to those who share and care among friends, and thank you for being part of UNIBUDS. I would like to express my deepest gratitude, and wish that all the merits of UNIBUDS growth can be shared by all, and all the success be dedicated to your great efforts and hard work!

Before saying goodbye, a kind reminder for a final time to join our regular Dhamma talks! Do come by the other activities, such as meditation workshops, retreats and other events, and don't forget the homey UNIBUDS library where you can borrow books or meditate. Treasure these things the most while you still have the opportunity! Each and every one's presence and participation has definitely benefited the society and everyone around you.

May you be well and happy! May you rejoice in Dhamma!

With Loving kindness,

Su Sían TEH

Keep in Touch! Contact UNIBUDS!

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Editor's Column

Dear Buds,

How are you? Did you enjoy Bodhi Nite? I felt that it was great to be part of it, and I hope you managed to benefit and learn something from it as I did!

In this edition, as promised, we will go on a tour of world cultures – not perhaps as far as we might like, but hopefully enough to sustain interest! First, **Yoon** talks about Buddhism in Korea (and her mum's blossoming interest!) Then, **Linus** shares some key aspects of the Tibetan practice. Then, on to other topics, where **Chris** describes his time since joining UNIBUDS. But first, let's hear from **Bodhi Nite 2007!**

This being the final Sacca, and the final few steps of the 2006-07 UNIBUDS year, it is time to announce the upcoming **Annual General Meeting!** This will be held on 29th of September, and is an important formal occasion, where the new committee is sworn in, and the old committee says its final goodbyes. Please find all information included towards the end of this Sacca!

Metta,

Julian

P.S.

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

Check the UNIBUDS website soon to contact the new Sacca editor for 2007/08!

Bodhi Nite 2007

by Darbie Astri



This year's Bodhi Nite was my second Bodhi Nite. Though it was my second, I was still feeling amazed after the event. As for the reason, imagine around a hundred of helpers working together, hand in hand for the success of the night! Though there are several different departments doing different things, during the set up and preparation, all the departments just simply become one; one big family of UNIBUDS. As for me personally, during the journey of the preparation of Bodhi Nite, I gained a lot of valuable experiences as well as unforgettable memories.

This year I was given the honour to be part of the Organising Committee. As an assistant of Receptionist department, which is one big group of family, I learned a great deal of things those I believe is not written in any of my expensive and thick textbooks! The whole team, on that night putting on never-ending smile, not because we have to, but because we were so happy, as those people who came have their eyes saying 'I'm looking forward for the performances that will be presented by UNIBUDS tonight'.



The next experience that I got was being part of the Choir family. Trying to memorise the Sutta song by heart was not as easy as I thought before. Even before the actual performance, we were all so afraid that we might forget a few lines. I was also afraid that our voices will not be heard by those guests who sat at back rows. Though luckily all went smoother than what we could expect it to be!

Another experience was when I tried to sell tickets or simply hand out pamphlets to passers by. I, then, realised that we tend to avoid being given pamphlets or brochures by people. Some might do it by taking their mobile out and pretend to type a message; while some just

walk away and avoiding eye contact. It might be hard, but I think it gave me the challenge to distribute more pamphlets and sell more tickets. Maybe that is also what the other marketing agents are having in their mind, that we were able to have full house again this year!

Now, as I am typing this article, it is already 3 weeks after Bodhi Nite, but the excitement is still there. There is this disease spreading in UNIBUDS, currently - the so-called 'PBNS disease'! PBNS is Post Bodhi Nite Syndrome. I myself got infected by this disease, and still looking for the antidote ^^ I miss all the meeting times as well as the choir practices and of course all the rehearsals.

Last week was the Thankyou Dinner, and the number of people who actually came that night was completely beyond my expectation. I was just arrived in the Lodge when I realise that it is filled with people. I have never had dinner with such a big family before! It is even bigger than the annual dinner that I have always had on the night of Chinese New Year!!



During the dinner, people tried to catch up with each other. After which the preview of Bodhi Nite DVD was being shown. It was only a preview, though. To be able to watch all, purchasing the DVD will be needed! I think, during the preview of the DVD, most people were just simply too excited that we were able to see several live shows again. As always with UNIBUDS, after every event, we will be singing together UNIBUDS song. In a circle, hand in hand, all are part of the super big family of UNIBUDS. Though the organisers of the dinner had officially ended the dinner, people still stood around and chat. They just seemed not able to leave the excitement, or may be they are infected by PBNS as well!

I am so grateful that I am given the chance to meet and know about UNIBUDS, to be able to be part of the big family. All the valuable experiences given to me will be treasured and remembered. May Buddha bless all of us! Sadhu!

Metta, Bie



Buddhism is one of the main religions in South Korea. Korea has its own distinctive form of Buddhism so called Tongbulgyo – 通佛敎. “Tong” in Korean means all together and “Bulgyo” means Buddhism. Tongbulgyo can be characterized as synthesis of Indian Buddhism and Chinese Buddhism, modified by Korean thinkers such as Wonhyo, who gave name to Tongbulgyo.

Korean Buddhism in practice is very similar with Japanese Zen in that we put emphasis on meditation and study of the Sutras. One of the most popular Sutra is Cheon Soo Gyoung – 千手經.



Cheon Soo Gyoung in Bon Won Temple

Cheon Soo Gyoung is popularly read among Korean Buddhists to rejoice Kwan In Bodhisattva – 觀世音菩薩. Kwan In is the one whom most of Korea Buddhists pray to make our wishes come true or to end our sufferings. It is also said that Kwan In protects us from all the harms if we recite her name many times.



Statue of Kwan In
in Gi Rim Temple

Many of the current Buddhist monks are spreading Buddhism teachings to Buddhists who do not have much knowledge about Buddhism or to lay people via publishing books, establishing Buddhism schools and so on. Monk Ji Kwang is the most typical of those monks. He has established Neong In School to teach Buddhism to people. His great enthusiasm and passion to spread Buddhism's teachings have inspired many people to be more passionate Buddhists. My mom is one of those people. After beginning to attend Neong In School, my mom became so absorbed in his teachings that she spends most of her time studying sutras and Buddha's teachings nowadays.

Since I came to Australia, I have received many expressions of wonder after telling people that I am a Korean and I am a Buddhist, since to foreigners it may seem like most of Koreans are Christians. The truth is, this definitely is not true. I myself was raised from a strong Buddhist background and I also have friends in Korea who are Buddhists. It may seem like most Koreans are Christians because Koreans like to go to church when they live abroad to meet other Koreans. Also, the fact that many Korean Buddhists are very passive may contribute to this misunderstanding as well. However, if you visit Korea, yes, you will see thousands of churches but also many beautifully built temples in



many places and will also see beautiful people who are praying to Kwan In with all their heart.

Monk Ji Kwang's Book, titled "Jeong Jin" meaning Devotion, talks about Buddha's teachings in easy and understandable way so that even lay people can understand and read this book.

YOON – yooniebaby@gmail.com

TIBETAN BUDDHISM – DHARMA IN THE CLOUDS

by Linus Melingele



From how I understand it, as a junior Tibetan Buddhist, these are the 3 things that are different from other traditions - the Guru, Deities, and Tibetan sacred music – and yet, these are the most important parts of our practice.

The following extracts come from a book called “*The Way of the White Clouds*” by Lama Anagarika Govinda (see book review) – the first ever Westerner to take refuge in Tibet:

The Guru

“No matter how long I would have to wait, I knew it was worth waiting even for a lifetime to find a real Guru, i.e. one who not only imparted intellectual knowledge but who could awaken the inner forces of one's own mind by the power of his spiritual achievements and realization. The term 'guru' is generally translated as 'teacher', but actually it has not equivalent in any western language, because a Guru is far more than a teacher in the ordinary sense of the word. a teacher gives knowledge, but a Guru gives himself. The real teachings of a Guru are not his words but what remains unspoken, because it goes beyond the power of human speech. The Guru is an inspirer in the truest sense of this word, i.e. one who infuses us with his own living spirit.”

“The term 'Chela' means more than an ordinary pupil, who goes through a course of instructions, but a disciple who has established a profound spiritual relationship with the Guru, a relationship that is founded on the act of

initiation, during which a direct 'transference of power' takes place and is embodied in the sacred formula (mantra) through which this power can be called up by the Chela at any time and through which a permanent contact with the Guru is maintained. The 'power' of which I speak here is not a force that overwhelms one's mind, but the power that makes one participate in an experience belonging to a higher state of consciousness and realization, which gives one a foretaste or glimpse of the aim towards which we strive, so that it is no more a vague ideal but an experienced reality. Such power can only be created through a life of meditation and becomes intensified with each period of complete seclusion, like the cumulative force of the waters of dammed-up river."

The Journey as a Chela begins by taking refuge in the Triple Gem, and most importantly take refuge in your Guru, the following sections are what the author went through from the time he met the Guru and took refuge.

The Guru Appears

"He raised his hands with joined palms above his head in salutation of the Buddhas, knelt down on the carpet, and prostrated himself with his forehead on the ground. This he repeated three times, while the choir of the assembled monks chanted the formulas of refuge in deep melodious voices which formed a rhythmically moving background to the continued blasts of the radongs (the twelve-foot-long bass-horns) outside the temple.

"After the Rimpoche had finished his devotions the tall pointed yellow (or red) cap, the symbols of his high office, was put upon his head, and then he slowly moved through the middle of the hall and ascended the high throne, opposite that of the leader of the choir. While he moved through the hall, a deep silence fell upon the congregation, and all sat motionless as if spellbound by the magic presence of this one man, who seemed to fill the whole temple with the accumulated power gained through a long period of concentration and complete absorption. I now began to understand what Kachenla (a resident monk in the temple) meant when he said that the Great Lama had become one with the Buddhas.



“As soon as he was seated the Guru began to chant the liturgy in a voice so deep as to make one wonder whether it came from a human throat or from the very depths of the earth. After a few bars of solo chant the choir of monks and novices joined in, the higher voices of the younger harmoniously blending with the deeper ones of the older monks and the bass of the leader of the choir.”

Meeting with the Guru

“When I bowed down before the Guru and his hands lay on my head: hands whose lightest touch sent a stream of bliss through one's whole body, nay, one's whole being, so that all that one had intended to say or to ask, vanished from one's mind like smoke into blue air. Merely to be in this man's presence seemed to be enough to dissolve all problems, to make them non-existent, like darkness in the presence of light.



“On the day on which he formally accepted me as his Chela, he said:

‘If you wish me to be your Guru, do not look upon my person as the Guru, because every human personality has its shortcomings, and so long as we are engaged in observing the imperfections of others we deprive ourselves of the opportunities of learning

from them. Remember that every being carries within itself the spark of Buddhahood (Bodhicitta), but as long as we concentrate on other people's faults we deprive ourselves of the light that in various degrees shine out from our fellow-beings. When searching for a teacher, we surely should search for one who is worthy of our trust, but once we have found him, we should look upon the Guru not as one who speaks with his own voice but as the mouthpiece of the Buddha, to whom alone all honor is due. It is not the robes, nor the body, nor the words that make the Guru, but that which lives in him of truth and knowledge and light (bodhi). Therefore he should be as careful in his choice as the Guru in his acceptance of a Chela.”

After taking refuge, with the superior power and blessings transmitted directly from your Guru, you have all the right conditions to really start practicing by performing daily rituals:

DAILY RITUALS

Bowing - In the open space before the altar, raising his joined hands above his head, going down upon his knees and hands, and then stretching himself out upon the floor in his full length, after which he would again get up and repeat the same exercise over and over again. Every process was accompanied by mantras and prayers, invoking the blessings of the enlightened ones and the beneficent force of the universe, present in earth and air, water and fire, i.e. all the elements which support our life and serve us in the accomplishment of our work. (minimum 18 times each practice)

While bowing, do the following **visualization** (picture):



Not everyone was able to visualize the full extent of it. It varied according to the capacity or receptivity of the individual mind.

Readings - Reading sacred texts, reciting prayers for the welfare of all living beings, and performing the daily rituals for their protection and well-being. (Meditation usually start in a later stage of your practice, with the guidance of the Guru)

Prayer wheels - Rows of copper cylinders with the Great Mantra of Six Syllables (OM MANI PADME HUM) written outside, while inside the cylinders the same mantra was embossed and written on long rolls of thin but extremely durable Tibetan paper, these rolls had been prepared with special rites and as an act of devotion, with the intention to bestow blessings to all those whose minds are susceptible to good thoughts. While passing, give each of these 'prayer-wheels' a quick jerk and at the same time repeat the mantra in your heart. With every turn of the drum as many thousands of prayers as are written on the paper roll rise up to heaven.

The Tibetan is not out to 'cheat the gods' by placating them with sham prayers, to escape the trouble of exerting himself and escaping the responsibility for his own deeds and conduct (karma). Prayers in the Buddhist sense is the calling up of the forces that dwell within ourselves and that can only be effective if we are free from selfish desires. In other words, Buddhists believe in the power of motive and the purity of faith (or purity of intention). Apart from this, the sound of the little bell, which the prayer-wheel emits with each revolution, is a reminder for all who hear it to repeat the sacred mantra in their own mind.



Prayer wheels in a Tibetan monastery

DEITIES - *“Terrible and awe-inspiring deities, the forces of dissolution and transformation, which appear destructive and frightening to those who cling to the things of this world and to their own limited existence, but which prove to be the forces of liberation to those who accept them and make use of them in the right spirit, by realizing their true nature, they are the removers of obstacles, the liberators from bondage, the symbols of the ultimate mystery of self-transcendence in the ecstasy of breaking through the darkness of ignorance. They are the embodiment of the highest knowledge, which like a blinding flash would destroy those who are not yet prepared for it. The*

universal law is beneficent to those who accept it, terrible to those who oppose it. Therefore the forces of light (the forces that urge us towards Enlightenment) appear in fearful forms to the enemies of light and truth, for which reason those forms are called Protectors of the Law and are invoked as tutelary deities by those who have received initiation and realized their meaning."

TIBETAN SACRED MUSIC

"The soul stirring quality of Tibetan ritual music with accompanies and often precedes the liturgy is based on rhythm and pure sound-values. It does not follow the laws of Western musical harmony, because each sound has its fixed place and corresponds to the others in a way that establishes an unmistakable parallelism on different levels. To enter into its spirit, one has to experience the religious as well as the natural background from which this music grew. Tibetan Buddhism regards man not as a solitary figure but always in connection with and against a universal background, in the same way Tibetan ritual music is not concerned with the emotions of temporal individuality, but with the ever-present, timeless qualities of universal life, in which our personal joys and sorrows do not exist, so that we feel in communion with the very sources of reality in the deepest core of our being. To bring us in touch with this realm is the very purpose of meditation as well as of Tibetan ritual music, which is built upon the deepest vibrations that an instrument or a human voice can produce: sounds that seem to come from the womb of the earth, the mantric sound of nature. Like the forms of sentient life from the elementary forces of nature---which are nowhere more apparent than in the gigantic mountain ranges and in the vast, lonely highlands of Tibet."



A fearsome Tibetan deity (Kala)

UNIBUDS & me

... by Christian Tanadinata

Once upon a time, a boy was invited to an unfamiliar gathering by one of his friends. Well O.K., I shall not continue with the fairy tale style, the boy was me. The friend was Wilsen; he asked me if I would be interested in a barbie at Coogee Beach. I thought, why not?

On the barbie day, he fetched me since we live very nearby back then. I was introduced to his roommate Shie Haur. Both



of them wore the yellow UNIBUDS Exco polo shirt, so I asked them, "Emm... Is this a UNIBUDS event?" I knew Wilsen was last year's President but we met each other last year through a friend, Olivia, due to having the same hobby: photography. So this is gonna be interesting, I thought.

There you go, the day that I was exposed to UNIBUDS: the day they called O-picnic. I wasn't expecting to meet anyone that I know and surprisingly, some familiar faces were there: Clara, Rosie and Billy, my foodies friends; and Arunthia, a friend from International Cookbook. It was very enjoyable; I got to know a lot of friendly people, except that this particular event was actually held to give opportunity to both old and new members of UNIBUDS to know each other more. The problem was, I am not a member of UNIBUDS and I didn't have any intention to join at that time. So I was like, "Oh, I'm just a friend of Wilsen," the whole day. Despite that, I told Wilsen to tell me if there's another get-together coming.

Event by event came: the Maroubra Beach outing, Julian's dinner at In Chan, watching movies at Wilsen's, yum cha and Bronte Beach walk, and it wasn't long until I know that UNIBUDS was going to hold Buddhist Exhibition, a once-in-3-year event. So I was all excited for it and was there all day that probably made almost everyone think that I skipped all my classes. Not long after BE came the Winter Retreat at Bundanoon and soon after that, Bodhi Nite (BN). All of this happened in only 6 months!

As some of you might know already, I'm not a Buddhist. But please don't get me wrong, UNIBUDS has been very dear to me. Coming from a Catholic background, joining a Buddhist society wasn't on top of my to-do list. Even joining Christian groups didn't make it to my list as well. I have a strong prejudice against some of them because I feel that most of them are a bit 'pushy' in trying to convince other people about their views or about attending their events.

Volunteering to organise the marketing stall to promote BN at library forecourt was a bit challenging for me. Some people just came to the stall to ask about Buddhist point of view on some things and most of the time I don't know the 'Buddhist' answer. Other people just being hesitant on attending Bodhi Nite once they learned that it is held by the Buddhist society; using their religion as a reason. At one point, I really wanna say, "Hey, look at me, have you ever wonder what I'm doing here in UNIBUDS? It's not that we're trying to convert you," O well, I didn't say it though.

Some people are just seeing things as black and white. If we're from different beliefs then that's it, it's impossible for us to get along. Some Christians criticize Buddhists for praying to statues. But what about millions of Christians who pray in front of statues, not just those of Jesus but also Mary? The statue is just there as a symbol to help us, since we are bound in this physical form.

I believe that religions are 'man-made'. It is just an agreed way of life by people who share the same faith. For example, going to the church every Sunday doesn't guarantee a man his place in Heaven just as same as being a member of a particular religion doesn't guarantee that he is a truly good follower or person. We can't judge a book by its cover. We can't say that other people are wrong for not sharing our beliefs.

I also have been getting lots and lots of comments from people, including my mom. Are you converting? No, I am still a Catholic. I have nothing against Buddhism but it's not that easy to just throw away what you already believed in for 15+ years plus personal experiences and adopt a new one. Faith is not something to play with. I totally agree that understanding and experiencing is important rather than just blindly believing. And furthermore, do we practice it or not? We often stop at the point of identifying and associating ourselves to a religion.

So why did I decide to join UNIBUDS in the end? Definitely not because of anyone 'pushing' me but it's the warmth and the welcoming hands of all you guys. It's the fun, it's the smiles and I guess they are the fruits of the practice of the Dhamma. I feel like I got dozens of extended family members. And for that, now it comes to what I'm really trying to say: thank you very much to all my buds for welcoming and accepting me for who I am and not for what my religion is. Thank you for enriching me and touching my heart. You guys are just wonderful.

Winter Retreat - Sunnataram 6th -8th July



Farewell from the 27th Executive Committee

SU SIAN TEH

President

Dear Dhamma Friends, It's me again, time flies. It has been a great and fruitful journey for 27th UNIBUDS. I had personally learnt a lot being part of UNIBUDS as well as the president of UNIBUDS. We get the great opportunity to explore and grow in Dhamma from the aspect of Generosity, Compassion, Loving-kindness, Equanimity and Wisdom. In UNIBUDS, this is a place where we can grow and bloom. Thank you for causes and conditions which allow us to know each other in the journey of life. I wish everyone rejoice in Dhamma. With Loving-kindness!

TINA NG

External Vice-President

UNIBUDS is my continual source of inspiration and amazement. After almost every event, I always think, "gosh, I can't believe we pulled that off!" Because UNIBUDS is not a place full of professionals, or a place of material gains. It is a place where we can 'give it a try', a place where we can grow to develop our potential, a place where we can support one another on this Dhamma journey, and a place where we can all call home. UNIBUDS has shown me the power of the Dhamma, togetherness, and good intentions. We can make anything happen! I am grateful for this opportunity to be the EVP of such a wonderful society, but more importantly, for this opportunity to have met such inspiring people walking on this same Dhamma path. Sadhu ~

YU ANG TAN

Internal Vice-President

If I knew I was going to serve one more year as your IVP, I wouldn't have written my farewell message last year! This year, I felt especially honoured to be a part of the once-in-three-years BE, to journey with my fellow committee members, and of course - to have met all of you! Quite a quick year, isn't it? Now that its time for me to hand down the light to the next committee, I wish the next committee a rewarding year in 2008, and that all of you may continue your support in UNIBUDS, for the benefit of many!

MINGDE TEH

Honorary Secretary

SADHU! SADHU! SADHU! Thank you all for being a part of UNIBUDS because without you, there will be no UNIBUDS! We are all interconnected directly or indirectly and it is all these conditions that come together to form UNIBUDS! My journey through the EXCO term has been amazing. I have been given the chance to work with 11 other extraordinary individuals who have such amazing talent and dedication. It is a rare chance indeed and I sincerely thank all of you who made this possible ☺.

ADELINE SUGIANTO**Honorary Treasurer**

It's been another year, another journey in UNIBUDS. I'm feeling grateful to be part of the EXCOs, and to have the chance to meet all of you! I'd like to express my sense of gratitude to all of you, thank you very much for your continuous support towards UNIBUDS and not to mention the great friendship we have developed among each other! It's just amazing how there's always something that you can always learn every year from each moment that just passed by. So, let's us cherish the moments and make it full! Let's strive together towards the 'Path of Awakening'. May you all be well and happy.

ZHANG YI**General Secretary**

The year is coming to a close. Looking back, I must say that I have had a wonderful journey. There was laughter and tears, joy and pain, a great deal of self discovery and self mastery. I am truly grateful for these experiences. However, UNIBUDS is more about its members than anyone else. Therefore, I hope that you readers have gained much from UNIBUDS this year. I hope that you have learnt, grown, become stronger and wiser over the past 365 days. I hope that UNIBUDS has been a place for you to share laughter, find friendship, learn dharma, or just to take a rest of your tired mind. It's been a pleasure my friends. Once again, thank you so much for giving me this wonderful opportunity to learn and serve. May you all be well and happy! Sadhu...

WILSEN LIUS LAU**Activities Director**

I would like to thank all the members and general public for the continuous supports that UNIBUDS has received over the year. These supports are what UNIBUDS and the Executive Committee needed to continue moving on each year. This current committee term has come to an end, and I would like to use this opportunity to say thank you for the opportunity to serve UNIBUDS. It has always been a wonderful memory being part of the team. May you be well and happy; and all the best to all.

POJDANAI SUKIJJAKHAMIN**English Dhamma Talk Coordinator**

Hi fellow buds. Welcome to English Dhamma Talk tonight. Haha...just kidding. I have coordinated too many EDTs that it's now time for me to move on before I get too attached! As an EDT coordinator, I feel so blessed to have the opportunity to meet so many Venerables and respectable Buddhist practitioners and, more importantly, the ability to help spread the Dhamma. So I just want to send a huge thank-you to all the buds for your continuous support and I would like to wish you all best of luck with your Dhamma journey. Much metta!

MANDY PANG**Chinese Dhamma Talk Coordinator**

It seems like only yesterday that I wrote my introductory message and now it is time for me to write the closing message! I would like to take this chance to thank all buds for giving me this opportunity to serve you. I am not forgetting the constant support you've all given to me, because without it, the events this year would not have run so smoothly and successfully! May Dhamma be your guide always. Sadhu!

ALEX VOEVODA**Meditation Session Coordinator**

Well it started and now it is over, the EXCO term. For me it has been a valuable journey and I feel I am an improved, less-blind person now (but still a long way to go!!). I have worked with truly goodhearted, inspirational and supportive people who have taught me a lot. UNIBUDS is a truly special place to learn about yourself, others and what is truly of value in life, I feel. It is a place where people show their good hearts. Thank you my fellow EXCO's and the members for making this a special journey.

JULIAN CRAIG**Sacca Editor**

Thankyou everyone for contributing and supporting Sacca this year! I have been most honoured to be your editor, and I hope that all members feel that they have benefited something from its content! Moreover, I would like to thank the 27th EXCO for being supportive, and making it such a pleasure to be on the team. The EXCO journey is one I would highly recommend to anyone who wants to help others, and is patient and willing to learn.

VICKEY CHEN**Annual Magazine Editor**

UNIBUDS... No words can be used to describe this society. This is where I've learnt and grow ... and hope that this would be where you've learnt or will learn and grow, too. I did enjoy myself here, being part of the EXCO, being part of the Organising Committee for Buddhist Exhibition and Bodhi Nite, being a part of what UNIBUDS is all about. But now, it's time to leave the EXCO...with hopes that I'll still be able to contribute to UNIBUDS. Let us all continue to learn the Dhamma, practice the Dhamma, and may we all find the serenity and wisdom to navigate ourselves through our journey of life. May the Triple Gems be with you always...Sadhu~

*** UNIBUDS ANNUAL GENERAL MEETING 2007 ***

Date: 29th September

Time: 2:00 pm

Location: The Lodge (Squarehouse, Level 3)

The Annual General Meeting is a very important occasion on the UNIBUDS calendar, where the year is reviewed, constitutional amendments are made, and the new Executive Committee (EXCO) is sworn in. Members are invited to attend this occasion, to show their support for the continuation of the society, and to support the nomination of the new EXCO.

The agenda for the upcoming AGM is:

- 1. Apologies**
- 2. Reading of the 27th Annual General Meeting's Minutes**
- 3. Amendment of UNIBUDS Constitution**
- 4. President's Report**
- 5. Honorary Secretary's Report**
- 6. Honorary Treasurer's Report**
- 7. Dismissal of the 27th Executive Committee**
- 8. Patron's Speech – Venerable Chao Khun Samai**
- 9. Election of the 28th Executive Committee**
- 10. Patron's Speech – Venerable Tsang Hui**
- 11. Other Business**

The following positions are available for nomination by Ordinary Members ¹ for the 28th Executive Committee:

1. President
 - Acting as spokesperson of UNIBUDS
 - Chairing meetings
 - Co-ordinating the other EXCO members
 - Responsible for day-to-day operation of UNIBUDS
2. External Vice President (EVP)
 - Assisting the President
 - Acting as President in the absence of the President
 - Co-ordinate publicity (Publicity team: Publicise activities of UNIBUDS through posters, notices, advertisements, e.g. In Tharunka and Blitz)
3. Internal Vice President (IVP)
 - Attending to the welfare of the members eg. Fund raising, potluck etc.
 - Updating members with UNIBUDS activities
 - Taking care of the members' welfare

4. Honorary Secretary
 - Liaising with external correspondents
 - Recording of agenda and minutes of official EXCO meetings and UNIBUDS activities for the year
5. Honorary Treasurer
 - Handling all finance-related matters
 - Reporting of UNIBUDS' financial position during meetings
 - Attending fortnightly ARC meetings
6. General Secretary
 - Maintaining the UNIBUDS library (incl. books and audio-visual materials)
 - In charge of membership list and librarians
7. Activities Director
 - Co-ordinating UNIBUDS' social activities, including Sports Session
8. Dhamma Talk Coordinators (English and Chinese)
 - Co-ordinate and organise weekly Dhamma Talks
 - Promote Dhamma Talks
9. Meditation Workshop Co-ordinator
 - Co-ordinate & organise fortnightly meditation workshops
10. Sacca Editor
 - Promoting better communication amongst UNIBUDS members through the publication of a quarterly newsletter
11. Annual Magazine Editor
 - Co-ordinate editorial team & responsible for the publication of the Annual Magazine

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

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

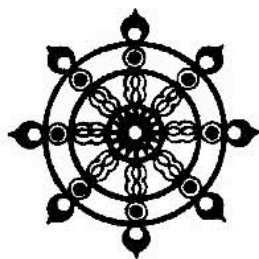
- | | |
|-----------------------------------|----------------------------------|
| - Publicity Team | - Sacca Team (English & Chinese) |
| - Library Team | - Annual Magazine Team |
| - Social Team | - Meditation Workshop Team |
| - Dhamma Team (English & Chinese) | |

If you would like to nominate a member (including yourself) for any the above positions, please fill in the **nomination form** on the following page and drop it into UNIBUDS library between 12pm and 2pm weekdays. Alternatively, forms can be passed on to any of the current EXCO members, or posted (if sufficient time) to the address written on the back of this Sacca.

All candidates standing for the election of the Executive Committee shall be duly proposed and seconded by Ordinary Members of UNIBUDS present at AGM.¹ Nominations for the top 5 positions (President, External Vice President, Internal Vice President, Honorary Secretary, and Honorary Treasurer) must be submitted and received AT LEAST 2 DAYS before the AGM. Nominations for the other 7 positions are also accepted before the AGM or may be called out on the day of the AGM.

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

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



OFFICIAL NOMINATION FORM FOR THE UNIBUDS EXECUTIVE COMMITTEE

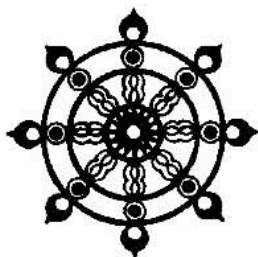
I, _____ (name) _____ (signature) would like to nominate

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

the UNIBUDS Executive Committee position of: _____.

This nomination has been seconded by:

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



RECOMMENDATION FORM FOR THE UNIBUDS TEAM MEMBERS

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

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

UNIBUDS Team Member in the team of: _____.

HAPPY BIRTHDAY!!!

September

Sujata Allan
Esther Ang
Jane Beh
Ariya Chittasy
David Chow

Ozlem Degerli
Wei Ning Liu
Su Zhen Neoh
Julie Shi
Emmie Tangsilsat

Su Sian Teh
Jo Tran
Alex Voevoda
Kunrui Wang

October

David Benjabutr
Phoebe Cheong
Kim Ming Chye
Arifiana Koeshendro

Disu Liang
Darbie Astri Oetamii
Evelyn Ong
Alvin Phua

Tonia Rose
Christian Tanadinata
Jethro Wijaya
Hong Yang

November

Adrian Chen
Nishan Disanayake
Hadi Kusuma

Chern Chuen Lee
Yiner Lee
Roshan Mendis

Ronny Novianto
Song Sun
Puay Yeong Teh

List of Credits for this SACCA

Thanks to Yoon Hwang, Darbie Astri Oetamii, Linus Melingele and Christian Tanadinata for their contributions to the English section. Thanks to Su Sian Teh for her contribution to the Chinese section, and to Shie Haur Tan and Cheng Tuck Lim for their help with the Chinese section.

Photos: Thanks to Cheng Hiang Lee, Linus Melingele, Louis Tsai

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!

Editor's final note ...

Thankyou to the 27th EXCO team, UNIBUDS patrons, senior members, and Venerables for their support and feedback throughout the year! Thanks to all those who have helped write, edit, format or translate! Together we have hopefully created something good, which will benefit people, but most of all I hope that YOU enjoyed contributing to Sacca!

CHINESE SACCA

活动介绍！

特别活动：

- 会员年度大会- 九月二十九日
- 年度烹饪大赛- 十月十三日
- 静坐班 - 十月二十日

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)
- 午间静坐
(星期二，四 1:15 - 1:45 pm)

注：每周性活动将于假日期间暂休。

目录

- 把握幸福 - 郑淑心

小故事五则

- 人生只在呼吸之间
- 一些些
- 金盘
- 文殊菩萨的考验
- 瓶中出鹅

会长讯息

亲爱的SACCA读者们，你们好！生活还好吗？

时间过的好快，这已是慧命社第二十七届的尾声。从筹备佛教展览“觉悟之路 Path of Awakening”，到菩提之夜“无形的束缚 The Invisible Grasp”相信慧命社的会员们都经历了人生一段难忘的旅程。

今年的菩提之夜为慧命社写下了另一段成功及喜悦的庆典。我想借此机会，诚心感谢所有筹委会委员们，日夜不段，精心尽力的将他们最好的献给大众！也想感激所有的善友们，没有你们的支持，不会有今天的慧命社！全因为你们那灿烂与真诚的心，佛法的灯才能延续下去。

慧命社第二十七届执行委员是时候要向大家告别了，AGM也即将来临！也借此向二十七届委员们说：谢谢你们，没有你哪有我！我将最诚心的祝福献给下界委员。

希望佛法的灯能延续下去照亮更多人，但这需要耐心，善良与慈悲的人，别到处望，就是你！有时间，一定要记得来Dhamma Talks 与其他活动。

希望大家永献真，善，美！

郑淑心

编辑讯息

亲爱的SACCA读者们，

你们好！喜欢今年的菩提之夜吗？我感到很开心能够参与菩提之夜，希望大家也和我一样从中获益匪浅。

这一期的中文SACCA中，淑心和大家分享了“把握幸福”，希望大家能把握当下的幸福。

此外，也送上几则很有意义的小故事与大家分享。

不知不觉，这已是第二十七届慧命社的最后一期SACCA了。希望大家能够参与9月29日的AGM，一起来见证新一届执行委员的诞生！

愿安康与开心，
JULIAN

生活中，难免有着很多不顺心的事，人们总爱往外逃，往远方忧虑。却忘了他们所拥有的这一秒。我也是曾苦恼过好一阵子的人，苦恼着为什么会有聚有散，为什么好的东西就会结束？脑子里装的都是还未发生的事情，我却错过了我现在所拥有的一分一秒。曾天只会呐喊，就快结束了，就快离开了，却没把握我还拥有的时光。

总有些时候，总有些事情，总有些文字，始料不及地冲击了我们，或者彻悟或者感动。人生就是感悟的历程！那么，世间最珍贵的是什么？----我有我的解释，你有你的答案，他有他的理由。这是一个简单的故事，有佛，有缘，有前世今生。它只想告诉我们，世间最珍贵的是什么？---是现在能把握的幸福！

从前，有一座圆音寺，每天都有许多人上香拜佛，香火很旺。在圆音寺庙前的横梁上有个蜘蛛结了张网，由于每天都受到香火和虔诚的祭拜的熏托，蛛蛛便有了佛性。经过了一千多年的修炼，蛛蛛佛性增加了不少。

一天，佛主光临了圆音寺，看见这里香火甚旺，十分高兴。离开寺庙的时候，不轻易间地抬头，看见了横梁上的蜘蛛。佛主停下来，问这只蜘蛛：“你我相见总算是有缘，我来问你个问题，世间什么才是最珍贵的？”蜘蛛想了想，回答到：“世间最珍贵的是‘得不到’和‘已失去’。”佛主点点头，离开了。

过了一千年的光景，蜘蛛依旧在圆音寺的横梁上修炼，它的佛性大增。一日，佛主又来到寺前，对蜘蛛说道：“你可还好，一千年前的那个问题，你可有什么更深的认识吗？”蜘蛛说：“我觉得世间最珍贵的是‘得不到’和‘已失去’。”佛主说：“你再好好想想，我会再来找你的。”

又过了一千年。一天，刮起了大风，风将一滴甘露吹到了蜘蛛网上。蜘蛛望着甘露，见它晶莹透亮，很漂亮，顿生喜爱之意。蜘蛛每天看着甘露很开心，它觉得这是三千年以来最开心的几天。突然，又刮起了一阵大风，将甘露吹走了。蜘蛛一下子觉得失去了什么，感到很寂寞和难过。这时佛主又来了，问蜘蛛：“这一千年，你可曾好好想过这个问题：世间什么才是最珍贵的？”蜘蛛想到了甘露，对佛主说：“世间最珍贵的是‘得不到’和‘已失去’。”佛主说：“好，既然你有这样的认识，我让你到人间走一遭吧。”

于是，蜘蛛投胎到了一个官宦家庭，父母为她取了个名字叫蛛儿。一晃，蛛儿到了十六岁，成了个婀娜多姿的少女，楚楚动人。

这一日，皇帝在后花园为新科状元甘鹿举行庆功宴。席间来了许多妙龄少女，包括蛛儿，还有皇帝的小公主长风。状元郎在席间表演诗词歌赋，大献才艺，在场的少女无一不被他折倒。但蛛儿一点也不紧张和吃醋，因为她知道，这是佛主赐予她的姻缘。

过了些日子，蛛儿陪同母亲上香拜佛的时候，正好甘鹿也陪同母亲而来。上完香拜过佛，二位长者在一边说上了话。蛛儿和甘鹿便来到走廊上聊天，蛛儿很开心，终于可以和喜欢的人在一起了，但是甘鹿并没有表现出对她的喜爱。蛛儿对甘鹿说：“你难道不曾记得十六年前，圆音寺蜘蛛网上的事情了吗？”甘鹿很诧异，说：“蛛儿姑娘，我不明白你在说什么。”说罢，和母亲离开了。

蛛儿回到家，心想，佛主既然安排了这场姻缘，为何不让他记得那件事，甘鹿为何对我没有一点的感觉？

几天后，皇帝下召，命新科状元甘鹿和长风公主完婚；蛛儿和太子芝草完婚。这一消息对蛛儿如同晴空霹雳，她怎么也想不通，佛主竟然这样对她。几日来，她不吃不喝，穷究急思，灵魂就将出壳，生命危在旦夕。太子芝草知道了，急忙赶来，扑倒在床边，对奄奄一息的蛛儿说道：“那日，在后花园众姑娘中，我对你一见钟情，我苦求父皇，他才答应。如果你死了，那么我也就不活了。”说着拿起宝剑准备自刎。

就在这时，佛主来了，他对快要出壳的蛛儿灵魂说：“蜘蛛，你可曾想过，甘露（甘鹿）是由谁带你到这里来的呢？是风（长风公主）带来的，最后也是风将它带走的。甘鹿是属于长风公主的，他对你不过是生命中的一段插曲。而太子芝草是当年圆音寺门前的一棵小草，他看了你三千年，爱慕了你三千年，但你却从没有低下头看过它。蜘蛛，我再来问你，世间什么才是最珍贵的？”蜘蛛听了这些真相之后，一下子大彻大悟，她对佛主说：“世间最珍贵的不是‘得不到’和‘已失去’，而是现在能把握的幸福。”刚说完，佛主就离开了，蛛儿的灵魂也回位了，睁开眼睛，看到正要自刎的太子芝草，她马上打落宝剑，和太子深深地拥抱着……

故事结束了，你能领会蛛儿最后一刻的所说的话吗？“世间最珍贵的不是‘得不到’和‘已失去’，而是现在能把握的幸福。”你领悟到了吗？希望你已拥有这一秒的幸福！

人生只在呼吸之间

有一天，释迦牟尼静坐默思，探索生命的奥义。

他心有所悟。便问身边的弟子：“人生几何？”一弟子出口便答：“几十年吧。”

释迦牟尼摇了摇头。

另一弟子思考片刻，轻声答道：“真正称得上人生的只有几年吧。”

释迦牟尼又摇了摇头。

二位弟子疑惑了，便问：“依您之见呢？”

释迦牟尼沉沉答道：“人生只在呼吸之间。”

佛祖的彻悟，在常人之上。人之一生，犹如一呼一吸，生和死，只是瞬间的转化。了悟这点，方能做到努力把握每一刻、每一秒。须务，生命本身就是一个不断新陈代谢的过程。人在每呼吸一瞬间，既是他自己，又不是他自己。“人生只在呼吸之间。”时时更新自我，不眷恋旧我，不追悔往昔。“往者不可谏，来者犹可追。”吐故纳新，让生命之树常青。

一些些

以前，有一个修行人，
雙手捧著一束鮮花，以最虔誠的心供養佛。

佛陀一眼即看出他的來意，便問：

「你今天來此供佛，是否心有所求？」

修行人就講：

「世尊，我只是個修道人，我什麼都不求，我只是求道。」

佛陀就告訴他：

「好！你既然是來求道，那就放下吧！」

於是，

修行人就把花放下，雙手合十。

佛陀又告訴他：「再放下！」

修行人覺得奇怪，

於是，把兩手也放下，

佛陀又說：「還要放下！」

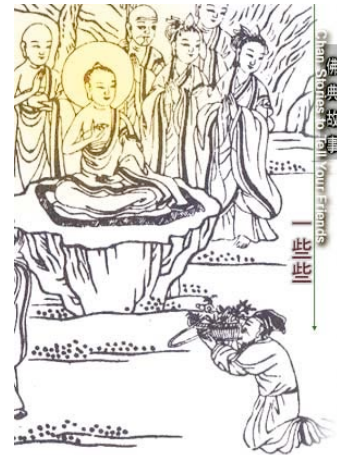
此時修行人不解地說：

「世尊！花和手我都已放下，還有什麼要放下的呢？」

佛陀說：

「你有求的這念心也要『放下』。」

修行人，當下大徹大悟。



金 盘

很久以前有位年轻人和他的舅舅结伴到各地做买卖。

他们来到一个国家，遇到一条大河。

舅舅先渡过河去，看看对岸的情形。他沿着河岸走了不远，看到一间小茅屋，走近一看，屋里有一个寡妇，还有一个小女孩。

母女两人，看到一个商人走进来。

女孩对妈妈说：“妈！咱们后屋里还有一只大盘子很多年没用了，不管值多少钱，卖了比搁在那儿好。最好能换一颗洁白的珍珠，我真想要这样一颗珍珠！”

母亲想想也对，便走进后屋，从一堆没有用的破烂杂物中，翻出一只没有用的盘子，拿过来给商人看。

商人用力轻轻刮了一下，立刻发现盘子是金的，真是无价之宝。但他并不想让这对母女，得到这么多钱，就假装很鄙视的样子，把盘子往地下一摔轻蔑地说：“我以为是什么宝贝东西呢！别让这不值钱的破铜烂铁，弄脏了我的手！”随后就走了。

接着，那个年轻人也过了河，正好沿着这个方向来找他的舅舅。

女孩见又来了一个商人，再向妈妈提出换珍珠的事。

妈妈知道女儿的心愿，可是她又不愿意再碰到刚才那种令人尴尬的场面。

她轻声对女儿说：“刚才那事教人多难堪哪！还是算了别换了。”

女儿却不同意地说：“他们不一样啊！您看这个年轻人的相貌，和善又正直，完全不像刚才那个人一副贪婪的样子。”

她不听母亲的劝阻，又将盘子拿给年轻人看。

年轻人一看，告诉她们说：“这只盘子太值钱啦！这是用非常贵重的紫磨金制成的。我要拿我所有的货物和您换，行不行？”母亲很高兴地说：“当然好啦！”

年轻人连忙找到舅舅，借了两枚金币，雇人把货物运过河来。

舅舅一听外甥要换这只名贵的盘子，就趁外甥去河对岸运货时，赶快到寡妇家装作很大方的样子说：“其实您这只盘子不值什么钱，不过，看来你们的生活也不富裕，我就拿几颗珍珠和您换吧！我亏点就亏点吧，谁让我是个好心眼的人呢？”

那寡妇已经看透他这套把戏气愤地说：“好啊，你又来了！告诉你，我的盘子已经和一

个好心的年轻人讲好了，他拿他所有的货物和我交换。你想拿几颗不值钱的珍珠，就换走我的盘子？哪有这么便宜的事！你这个贪财、奸诈的骗子！吃我几杖再走！”

商人见苗头不对，赶快逃出来，一口气跑到河边，气得捶胸顿足地叫道：“给我那只宝贝盘子！”由于悔恨交加，一气之下竟吐血而死。

当他的外甥来找他还那两枚金币时，他已经断了气。

年轻人难过地说：“舅舅啊！您因为太贪钱，而失去自己的性命，实在是不值得啊！”

文殊菩萨的考验

从前有一个国王，名为萨恕檀。这个国王心地善良，怜悯贫穷孤寡之人，经常对人们周济和布施，只要他们有所需求，国王都尽量满足他们，因此国王的善名远扬，超越了国界，而且传到了上天的众神耳中。

文殊菩萨得知人间有这么一个慈悲的国王，心里很高兴，同时也想亲自试一试这个国王到底是不是诚心行善。

有一天，文殊菩萨摇身一变，变成了一个少年婆罗门，从邻国进入萨恕檀国，并来到了王宫门前，乞求布施。

国王听说从异国来了一个少年婆罗门找他，很高兴地接见了来者，并非常关切地问道：“少年人，你是从何处来呀？有什么需要我为你效力帮忙的吗？”

少年婆罗门回答，“我在异国听说您的功德善名，故不远万里前来，想得到您的布施。”

国王听了，高兴地说：“好呀！你有什么要求，需要得到什么布施，尽管说好了，别犯难。我的臣民向我要求布施我都会答应，何况你还是异国的客人呢。”

文殊菩萨见状心想：果然名不虚传，既然如此，我就大胆地试试他吧。

于是就说：“大王您可是君子一言。我提的要求也许有些过分了，我想让国王给我做奴隶，让王后给我做婢女！”

国王听了，并没有发怒、生气，反而非常痛快地答应说：“好吧！你让我个人做奴隶，我现在就可以答应你，我很愿意从 现在起就听从你的使唤，为你服侍。但是王后本来是一个大国王的女儿，远嫁到我们国家来的，她是不是能做你的婢女，我作不了主，我应该去征求征求她的意见。”

于是国王就到内宫，把少年婆罗门要求施舍的要求向王后 说了，并问她能不能做他的婢女。王后也是心地善良，是一心想普救众生的女子，何况在国王的身边，耳濡目染，她不愿拂 国王之意，就同意了少年婆罗门的要求。

国王和王后一起从内宫走出来，对少年婆罗门说：“我们商量好了，愿意一起做你的奴仆和奴婢！”

婆罗门这时就说：“既然同意给我做奴隶，那你们就应该把鞋子脱掉，要和真的奴仆与奴隶一样。”

国王、王后一齐说道：“是的，主人，我们应该与所有的奴婢一样，他们什么样，我们也什么样。”于是就把鞋子脱掉，把 衣服也换成了奴隶穿着的粗布衣服。

文殊菩萨只是为了考验国王、王后。为了不给这个国家添麻烦，文殊就找了另外两个，用法力将他们变成国王、王后，和往常一样处理朝政。而真的国王、王后就加入了去异国当奴隶 的人的行列。

再说国王的夫人天生贵人，原来是别国的一位公主，从小娇生惯养，嫁给国王后更是豪华尊贵，哪里有过光着脚长途跋涉的苦楚！又正赶上身孕沉重，行动不便。因此随众奴隶一起行走，累得气喘吁吁，全身酸痛，脚心早被杂草和石头刺破，疼得钻心，真是一步比一步难行，便渐渐落在了队伍的后面。文殊菩萨早已将这些都看在眼里。本来就慈悲为怀的

菩萨虽然于心不忍，，但为了考验国王、王后的真心，他仍然装出一副恶狠狠的样子，一边回头吼道：“快走啊快走!”一边责骂王后说：“你现在是我的婢子，就要像个婢子的模样，按照奴婢之法行事。你现在还像当王后一样，娇里娇气的给谁看!”

王后听了，心中委屈不打一处来，于是长跪地下，泪流满面地诉说道：“主人啊主人，我实在是不敢怠慢，实在不敢偷懒，我现在真是累极了，稍稍休息一会儿再走，请您可怜一下吧!”

没想到这个婆罗门是个铁石心肠，不但不为所动，反而对着王后说：“得啦得啦，你快起来，跟我走吧!这样的奴婢以后我也没法使唤，干脆把你卖了吧!”

于是，就把王后带到人市上，高声叫卖：“都来瞧，都来看，有个奴婢我要卖!价钱便宜人漂亮，谁买到手谁福气!”

王后原来是一人之下，万人之上，整日生活在王宫里，哪见过这个场面。但现在不同了，自己是个奴婢，奴婢就是这样买卖的。而他的丈夫国王，此时也和她落得同样的下场，被一起卖掉了。

本来国王、王后还在一起。这样一卖，两个人分别被人买走了，相隔数里，不能互相照应。国王被一位老者看中，买去以后当作一个坟墓的看门人，专门负责收埋死人的安葬费。这个地方又寒冷，又荒凉，特别是每到深夜，鬼火乱窜，狼嚎犬吠，弄得不得安宁，难以入睡。那老者还时不时地检查他是不是收费以后有所私藏。但国王心里并无怨言。他想：既然为奴，就尽到为奴的责任，我这才是真心布施，修炼功德。

王后的处境比国王更惨。王后是被一个大家买走。这个大家的夫人好像母夜叉一样，见王后面容娇美，非常嫉妒，经常给王后使坏，故意把脏活累活派给她。一大早天还没亮，她就吵吵嚷嚷地把王后叫起来干活，一直干到日落西山，而且不能有丝毫的怠慢，稍有不是，非打即骂。

又过几个月，王后十月怀胎，一朝分娩，生了一个又白又胖的男婴。这家女主人本来无后，见婢子偏偏在她跟前生了个漂漂亮亮的男婴，不禁妒心似火，十分恼怒，对着王后叫骂道：“你这个臭婢子，也配生孩子吗?”然后就逼着王后把儿子杀掉。

那时婢子即为奴，就要完全听凭主人的吩咐。主人叫你死，你就不能活。王后此时没有办法，于是硬着心肠含着泪杀死了新生儿子，然后带着死婴去墓地埋葬。

王后去埋死婴，正好与看守墓地的国王相见。相见之后都有千言万语，但他们并没有流露出任何委屈和不满，没有任何抱怨。他们正在说话的时候，须臾之间，真是恍惚如梦，刚才还在冷清的墓地，现在却回到了本国，身上着的是国王和王后的服装，坐的是正殿宝座，一切又恢复到原来的模样。更令他们喜不自胜的是，他们所为之惋惜、日夜思念的已经被埋掉的儿子，此时却活生生地出现在他们的眼前，正在伸着小手，甜蜜地向他们微笑呢!

国王、王后正在惊疑之间，正不知这是怎么回事，只见文殊菩萨端坐空中的一朵大宝莲荷花上，现出五色真身，向他们夫妇二人称赞说：

“善哉!果然名不虚传，你们普救众生，广为布施，可真是至诚至信，真心实意，真是了不起啊!”

国王、王后这才悟到，原来的一切都是菩萨显灵，在考验他们是否真诚。他们此时不禁为自己经受了考验感到由衷的喜悦，连忙向文殊恭敬行礼。

文殊菩萨见国王、王后果然是人间少有的至诚至善之人，自然也非常高兴。在文殊四方讲法的时候，经常以国王、王后作为宣扬佛法的例子，广为宣传。国王、王后的作为，也使得各国人众十分震动，而本国之人更不用说了，都以国王、王后为榜样，广行善事，后来都在修道上有所进境。国王及王后呢?最后都双双修成了正果。

佛告诉阿难说：“当时的国王，就是我的前身。那王后就是现在的瞿夷，太子就是现在的罗云。”

瓶中出鹅

宣州敕史陆亘大夫问南泉普愿禅师：“古人瓶里养了一只鹅，俄渐渐长大，从瓶子出不来。现在不能够把瓶子打破，不能够把鹅损伤，和尚你有什么办法把俄弄出来？”南泉召唤陆亘大夫，陆亘答应。南泉说：“出来了。”陆亘从此开悟，就作礼拜谢了南泉。

[评语]

瓶中养鹅，实无其事，这只鹅从来就没有在瓶中。其实出瓶不得的，不再于鹅，在于大夫之心。大夫陆亘发问，普愿禅师知是陆亘拘执于问题本身，于是绕开问题不答，却唤：“大夫。”陆亘闻唤应诺，普愿说道：“出来啦！”一声出来啦，不是出鹅，而是出大夫之心。陆亘猛然醒悟。

