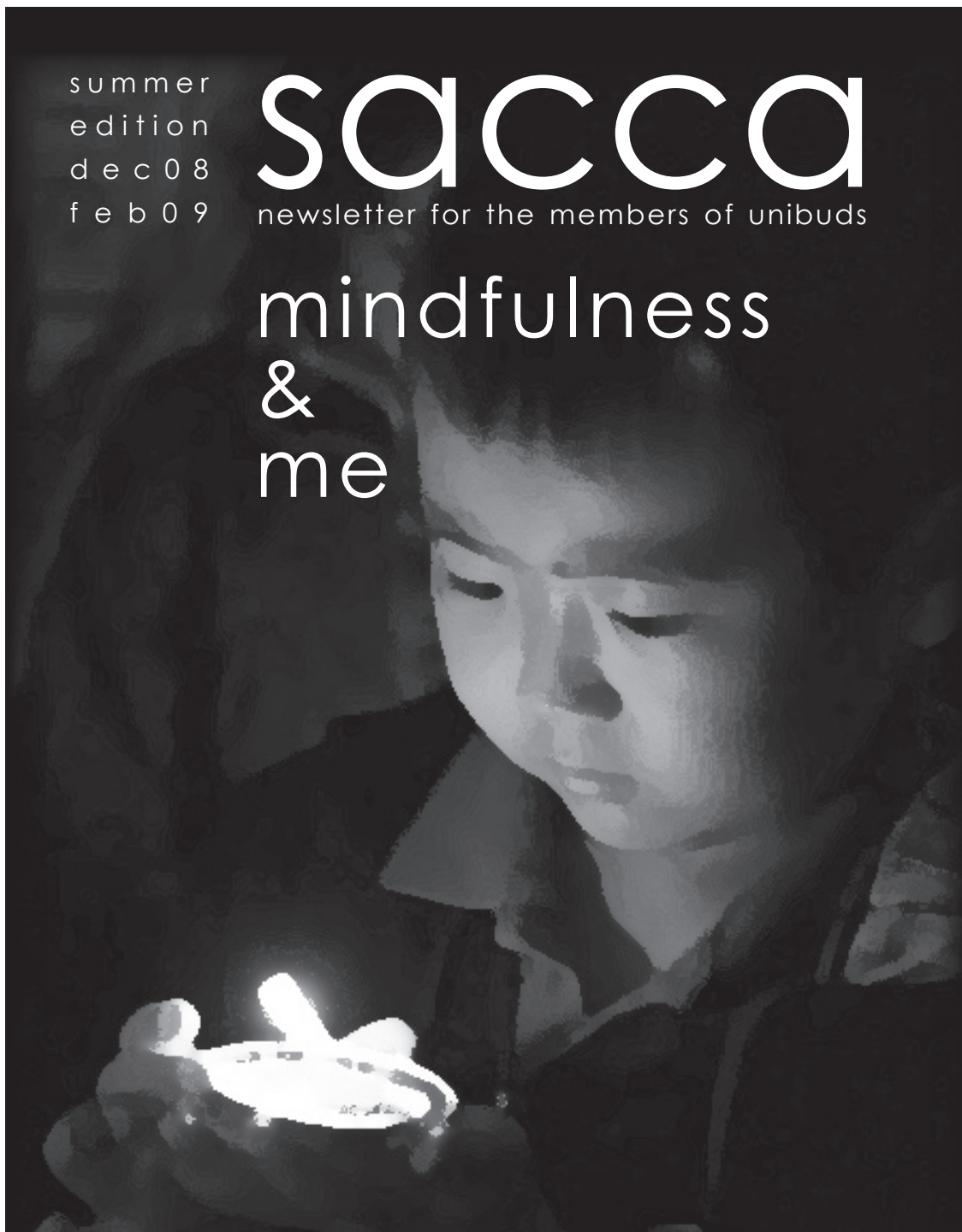


summer  
edition  
dec 08  
feb 09

# sacca

newsletter for the members of unibuds

## mindfulness & me



where a bud can bloom in full...



unibuds  
UNSW BUDDHIST SOCIETY

# sacca newsletter

## Editorial

**Editor** Shi Ying Ooi  
**Proof reads** chinese Khai Yi Ng  
english Rosiana Lim  
Mandy Pang

## Contributing writers

english Tina Ng  
Amy Chung  
Mandy Pang  
Kate Zhang  
Rosiana Lim  
Ming De Teh  
Jayson Chew  
Mei Ling Teoh  
Linus Meng  
Su Sian Teh

chinese Yee Heng Yeo  
Kelly Wong


## Contributing photographers & illustrators

cover Cheng Tuck Lim  
Cheng Hiang Lee  
Bernard Chen  
Wilson Lau  
Rosiana Lim

Look out for this space!  
Have **yoursay** here, we welcome  
feedbacks and comments on  
feature articles or the newsletter.

## Contributors

Interested in joining the editorial team? Any contributions in articles, event coverage, ideas, commentaries or images are welcomed! Please feel free to drop **ShiYing** a word at 0430007279 or via **email** shiying86@gmail.com



*where a bud can bloom in full...*  
*where a bud can bloom in full*

**Contact Us**  
**phone** (02) 93856082  
**address** Religious Center, Room 311, 3rd floor Squarehouse, University of New South Wales, Kensington NSW 2052  
**opening hours** 12-2pm Mon-Fri **email** unibuds@yahoo.com

**w w w . u n i b u d s . u n s w . e d u . a u**

“The secret of happiness is not in doing what one likes, but in liking what one does.”

-J.M. Barrie

# the content

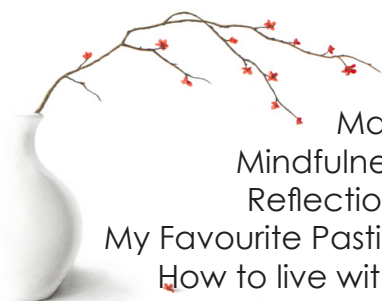
## the regulars

Editor's Letter	1
president says	3
corner of our hearts	30
snap shots: Bodhi Nite 2008	31
members' corner	33



## the features

mindfulness?	2
Mastering your Mind	4
Mindfulness on Mindfulness	7
Reflections on Mindfulness	9
My Favourite Pastime: Complaining	11
How to live with impermanence	15



## event coverage

Annual General Meeting	16
Introducing the 29th Executive Committee	17
goodbye to the 28th Executive Committee	20
Cemetery Visit	22
Training & Understanding the Mind	23
Summer Retreat 2008	25
Dhamma Talk: Life is like THIS	27



# editor's letter

Dear Readers,

With an end, comes a new beginning-myself as your new editor, a new outlook with SACCA and a whole new team running the wheel in UNIBUDS. It is my absolute pleasure to bring to you the Dec08-Feb09 newsletter: **Mindfulness and Me.**

Mindfulness, one of the basic teachings of the Buddha from 2500 years ago and its relation to us-as an individual and collectively. It is a practice closely related to our daily life, a meditation method and definitely, a solution to many problems and troubles we encounter everyday. Flip over to our feature articles to gain some insight on what mindfulness is all about.

UNIBUDS' event coverage will bid our fellow 28th EXCOs goodbye and introduces to you, the new team. Also, all the coverage on our latest activities- The Dhamma talks, Meditation Workshop, etc.

SACCA is a quarterly newsletter managed by Unibuds, put together by Unibuds members for Unibuds members. I hope the content speaks strongly to you as it did for me-let us know if our messages reach out to you, so feel free to join us in the activities, in writing, images, sharing thoughts and comments. This newsletter is just one part of a big family to remind you that there are many of us here learning the Buddha's teachings and growing together on the Dhamma journey.

Thank you to the Editorial team and contributions. Wishing everyone A mindful and enjoyable read ahead!

**Shi Ying OOI**

1

“When I ask my mind to rest in stillness, it is astonishing how quickly it can turn (1) bored, (2) angry, (3) depressed, (4) anxious or (5) all of the above.”

-Elizabeth Gilbert in  
*Eat Pray Love*

We have all been there. Be mindful of the 'monkey mind'- is the first step to realizing that there is such thing as a silent awareness. So turn on your mindfulness and see things for what they really are.

# mindfulness?

**“No** matter how we may feel about our existence, our business is not to try to change it in any way. Rather, we just have to see it and let it be. Where suffering is, there too is the way out of suffering. Seeing that which is born and dies and is subject to suffering, Buddha knew there must also be something beyond birth and death, free of suffering.

Methods of meditation all have value in helping to develop mindfulness. The point is to use mindfulness to see the underlying truth. **With this mindfulness, we watch all desires, likes and dislikes, pleasures and pains that arise in the mind. Realizing they are impermanent, suffering, and empty of self, we let go of them. In this way, wisdom replaces ignorance, knowledge replaces doubt.**

As for singling out one object of meditation, you yourself must discover what fits your character.

Wherever you choose to be mindful, it will bring wisdom to the mind. **Mindfulness is knowing what is here, noticing, being aware.** Clear comprehension knows the context in which the present is occurring. When mindfulness and clear comprehension act together, their companion, wisdom, always appears to help them complete any task.

Watch the mind, watch the process of experience arising and ceasing. At first the movement is constant— as soon as one thing passes, another arises, and we seem to see more arising than ceasing. As time goes by we see more clearly, understanding how things arise so fast, until we reach the point where they arise, cease, and do not arise again.

With mindfulness you can see the real owner of things. Do you think this is your world, your body? It is the world's world, the body's body. If you tell it, Don't get old, does the body listen? Does your stomach ask permission to get sick? We only rent this house; why not find out who really owns it?

”

-----Extracted from **A Still Forest Pool** by Ajahn Chah, compiled & edited by Jack Kornfield & Paul Breiter

# president says

Hi everyone!

It's holidays! Finally! Finally no more piled up assignments and projects, no more thick text books for researches, no more sleepless nights due to assignments, best of all, no more stress and anxiety! So are we all enjoying our holidays so far? Hope this edition of Sacca comes at the right time to fill in your holidays with some Dhamma and updates from UNIBUDS!

Dear friends in the Dhamma, a new Executive Committee (Exco) team has been formed during the Annual General Meeting which was held few months ago. I am honoured to be given this chance to write this message as the new President. I would like to express my deepest gratitude to our Patrons, for constantly guiding us on this Dhamma Path. I would like to take this opportunity to thank the other 11 Executive Committee members for willingly taking up the positions to serve UNIBUDS members as well as spreading the Dhamma. I would also like to thank all of you for bringing UNIBUDS a step further every term. A small help always make a big difference. It is through your support that we are now who we are today. Sadhu!

Now that it is the holidays, it is also time to give yourself a break from stress and stay away from the busy lifestyle! However, do remember to

practise the Dhamma in your daily life. It is the best chance now since you have all the time in the world! When to start? How to start? A short meditation at the beginning of the day is a good start to give yourself a calm mind. A short chanting may help too! Or better still, read some Dhamma books. A chapter a day, keeps the sufferings away!

Our summer retreat has just ended with a smile in everyone's heart. Did you miss it? Don't worry! We have more activities next year, and you are most welcome to join us and have fun learning the Dhamma anytime! Our weekly activities will resume next year with more Dhamma and fun! Stay tuned to our weekly emails, UNIBUDS website, or Sacca for the upcoming activities next year! Hope to see you around!

Last but not least, I hope you will enjoy the journey together with us – the new Exco team of UNIBUDS for the coming year. Enjoy reading the Sacca!

May all be well and happy!  
May we all develop great Bodhi Mind.  
May the blessings from the Triple Gems be with you wherever you are.

UNIBUDS – where the buds can bloom in full!

**Khai Yi NG**



# Mastering Your Mind

by Amy Chung

## What is mindfulness?

Mindfulness is being self-aware. That is, the process of carefully monitoring your own thoughts, speech and actions.

While only you can observe your own thoughts, your speech and actions can be observed by and directly affect others. How many times have we said something to someone that we later on regretted?

How many times have we done something that we know others would consider as inappropriate or unskilful?

Humans are social animals. With some exceptions, most of us are

ships with others.

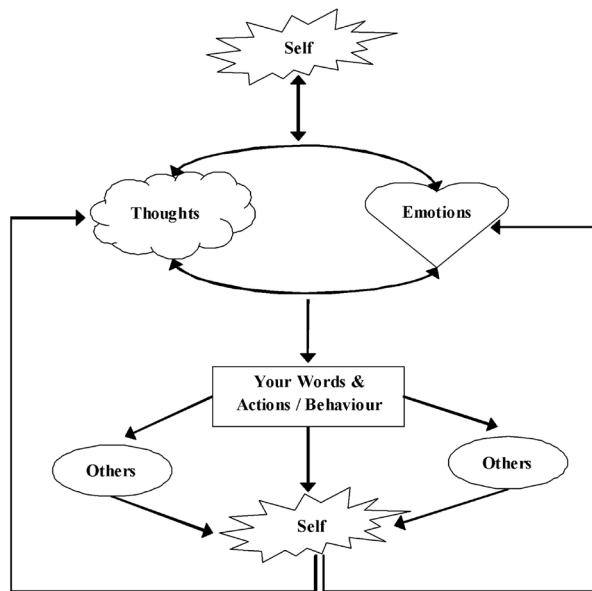
But where to begin? Our words and actions are a consequence of our inner world. That is, our thoughts and emotions, which interact and reinforce each other. What we think and feel determine how we act and express ourselves.

Consider the following propositions (refer to Diagram):

1. Thoughts and emotions are intertwined.

2. Thoughts and emotions impact directly on yourself and lead to your words and actions.

3. Thoughts and emotions impact on yourself and others through your words and actions.



**Impact of Our Thoughts & Emotions**

constantly interacting with others. Since human interaction is part and parcel of being a member of society, we need to be mindful about managing our words and behaviour in order to enhance our relation-

4. Reactions of others impact on you, which feed back to your thoughts and emotions.

5. The cycle continues in an iterative process.

**“What does this all mean? If the impact of your words and actions on others and yourself stem from your own thoughts and emotions, then it makes sense to first and foremost be mindful of those thoughts and emotions that arise.”**

Consider the following examples.

#### Illustrative Examples

1. One of your best friends is habitually late. Often she arrives an hour late to meet you. This has been going on for quite some time but you have always put up with it. Even though it annoys you, sometimes you just tease her about being late. You love her like a sister but you feel like you cannot tolerate this bad habit for much longer. One day she was late again and even forgot her mobile at home so you could not contact her. You are now furious. When she finally arrives, do you:

A. Give her the ‘silent treatment’. Why should I talk to her?

B. Give her a piece of your mind, i.e. tell her what a moron she is.

C. Pretend nothing is wrong but de-

liberately come one hour late the next time you meet.

D. Tell her calmly that her lateness affects you and the long-term health of this friendship.

E. Do none of the above. What’s your response?

2. You live in a shared apartment with a timetable assigning household chores to all housemates. It is your turn to wash the dishes this week. One of the house rules is that whoever does the dishes that week gets to assign someone to clean the bathroom. You have assigned bathroom duties to Ben but by the end of the week, the bathroom is still a mess. This is not the first time that Ben has neglected his household chores and you are extremely unimpressed with his laziness. Do you:

A. Clean up the bathroom yourself. If you don’t do it, no-one else will.

B. Yell at him for being the slob that he is.

C. Continue to assign him with the nastiest household chores possible.

D. Find out why he neglects his duties and ask him again to clean the bathroom.

E. Do none of the above. What’s your response?



## Putting it Together – Managing Your Thoughts & Emotions

While you may not have had exactly the same experience as illustrated above, most of us at some point in our lives would have experienced similar situations. How would these situations make us feel? Angry? Frustrated? Cheated? You name it. What about the thoughts that arise in our minds? Unless you are extremely tolerant or enlightened, you would experience at least some negative thoughts towards these individuals who disappoint you.

Review options A, B and C for each example. Option A represents an avoidance/passive approach; option B represents an aggressive approach; and option C represents a retaliatory approach. How effective are each of these actions? Although there is no 100% guarantee since each individual or situation differs to the next, we can imagine that these approaches are probably not very effective in achieving the desired outcome. Unless what you really want is to continue being angry (options A to C) or to make the other person suffer (options B and C).

Feeling negative emotions and thinking negative thoughts are completely normal. We are only human after all. But ask yourself: does this achieve the outcome that you want? Is seething with fury helpful for your cause? If it is – provided that it is not unduly harmful to yourself and others – by all means, hold on to your anger. Sometimes anger can move us into

productive action. For example, protesting a worthy cause.

However, if the anger does nothing more than pointlessly hurting yourself and others, why not let it go? Observe these negative thoughts and emotions and recognise them for what they are. Then simply release it to the wind. You have no obligation to be a slave to your thoughts and emotions.

Review option D in each example. These represent an emotionally intelligent or skilful approach. Again, although there is no 100% guarantee, this option is likely to have the least negative effect on yourself and others.

So how can we act in this emotionally intelligent or skilful manner? This involves first being aware of our own thoughts and emotions, then understanding how these may play out in the situation and what consequences each option may have. The next step is controlling those thoughts and emotions so you can choose and enact the most effective response.

Options A to D are by no means an exhaustive list of the possible actions that you can take in each situation – hence the extra option E. But what it demonstrates is that while there are many responses that you can choose from, some responses may be more effective than others. It is up to you to be mindful and skilfully select the best response that is of benefit to both yourself and others.

“Will you be the master or slave to your thoughts and emotions? The choice is yours.”



# MINDFULNESS ON MINDFULNESS

writes Tina Ng

## Why the breath?

Breathe in, relax. Breathe out...I hope I have enough time to finish that assignment...Breathe in...

If you can observe the inhale and exhales of your breath, then you are mindful of your breathing. Likewise, if you can catch the wondering thought, then you are mindful of your mental activity.

The usual instructions for breathing meditation (Pali: anapanasati) is to focus our attention on the in and out breath. When the mind wonders, we need to exercise our mindfulness and recognise the mind has been carried away with the wondering thought. Once we note this, we exercise our concentration by bringing the mind gently

back to the breath. Again and again we do this to train the mind to one-pointedness.

A FAQ from meditation beginners is "Why focus on the breath?" It is true that we can focus on any neutral object – such as the rise and fall of the belly, or the pain in our legs, or a lit candle for open-eyed meditation. However, the breath has a unique characteristic, similar to our thoughts, feelings, physical sensations and mental projections. The breath is an automated bodily function, but also one that can be controlled.

Most of the time, we are unaware of the breath, and therefore it is left to run automatically. In meditation, if our attention is drawn away from the breath, our breathing will run its usual course without our aware-

ness. On the other hand, we should not fall to the other extreme of controlling the breath unnaturally. Taking the middle way, we should merely watch without intervening the breath's natural rhythms. In this way, we can develop our mindfulness, concentration, and eventually insight into the body and mind's impermanent and non-self nature. Impermanent because no breath, thought or feeling is ever the same, but continuously changing in form and frequency. Non-self because the breath, etc, are not within our complete control and therefore can't be considered "ours".

efits our lives enormously. Here are some advantages of living mindfully and presently:

Mindfulness develops our concentration and attentiveness, allowing us to focus on the person (such as the lecturer) or task (like an assignment) at hand. This can reduce the mistakes we are likely to make, and the time wasted on wondering thoughts and desires.

Mindfulness develops our self-awareness, allowing us to notice when negative feelings or recurring attachments arise, while maintaining

**"...Impermanent because no breath, thought or feeling is ever the same, but continuously changing in form and frequency. Non-self because the breath, etc, are not within our complete control and therefore can't be considered "ours"."**

## **Mindful living**

Mindfulness shouldn't only exist when we are cross-legged in meditation. It can be practiced in every moment of our daily living. From the moment we open our eyes from our sleep in the morning, we can observe our body posture and sensations. While doing semi-automated tasks, such as brushing our teeth, eating, drinking, and driving, we should stay in the present moment with the task rather than allowing the mind to wonder.

This training is extremely important, as mindful living ben-

efits our lives enormously. Here are some advantages of living mindfully and presently:

Mindfulness focuses our attention back to the present moment, rather than losing our way in the past (memories and self-criticisms) and future (self-doubt and worries). Often thinking leads us astray, and so we need to stop that train of thought by bringing the mind back to the reality unfolding in front of us.

### ***The journey begins...***

I remember coming across a quote by Socrates a number of years ago that stated that “an unaware life is not worth living”. I wondered to myself then the meaning of those words. Later on as I began to learn more about the Buddhist teachings, I came across the term “mindfulness” and realised that it is an integral practise to achieving the ultimate liberation -- “Enlightenment”. The quote by Socrates came back to mind and I can’t help but draw parallels between these two terms. It was then that I begin to question: Why is “mindfulness” or “awareness” so important? Isn’t it just the practise of observation? I can see that being mindful of our speech and action is important in preserving the harmony within our communities but would that bring us to enlightenment? How could wisdom and compassion arise from that? Is there more to mindfulness that I am not aware of?

### **What is Mindfulness?**

Learning more about mindfulness makes me realise that what I did know about it was nothing but the tip of the ice-berg. What I do know about mindfulness at the present moment is very likely still to be only the tip of the ice-berg. However, I am glad that some of my previous questions have been answered.

According to the Buddha’s teachings, “mindfulness” is one of the seven factors of Enlightenment and “Right Mindfulness” is also the seventh ingredient of the Noble Eight Fold Path, the path to the cessation of suffering. According to the Mahasatipathana sutta (The Great Frames of References), “Right Mindfulness” is defined as “where a person remains focused on the body in and of itself – ardent, alert, and mindful—putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves...the mind in and of itself...”

## **Reflections on**

mental qualities in and of themselves—ardent, alert, and mindful—putting aside greed and distress with reference to the world.” In layman’s term it is the awareness of the state of our body, feelings, mind and mental objects; observing each of them as it arises and passes away, without judgement. The Buddha later emphasised that the practise of mindfulness should be maintained throughout the day and not limited to the period of meditation only.

### **Practical applications of Mindfulness**

Having said so the practise of mindfulness is still mainly a practise of observation and it just seems to be too simple an answer. So what are some of the practical applications of the practise of mindfulness?

As mentioned earlier, mindfulness of our speech and actions helps bring about and maintain harmony within our communities. Being aware of the effects of our words and actions to the people around us allows us to be more sensitive in our speech and action, therefore preventing any unnecessary misunderstandings and ill-feelings.

Being mindful gives us the opportunity to put wisdom into action. When we are mindful of our emotions towards a certain incident, it allows us to detach ourselves emotionally from the incident. Therefore we are able to act objectively and according to our reason rather than reacting emotionally to the situation. This ensures that the decision that we make in a difficult situation is from a clear and calm mind. To illustrate this, when we are provoked by our colleague at work, our immediate impulse is to retaliate by raising our voice at our colleague. However, this may escalate the conflict and



# Mindfulness

by Zhang Yi

worsen the situation. On the other hand, when we are mindful of our anger and our impulse to retaliate, we are able to take a step back and stop ourselves from undertaking an unskilful action; instead, we may choose to resolve the situation by talking to the colleague in private. The practise of mindfulness also allows us to gain wisdom. The second Noble Truth states that the root of all our suffering arises from our attachment (also known as “clinging”). Being mindful allows us to be aware of our “craving” and “clinging” as it arises, thus allowing us to understand how they come about and therefore, helping us understand the root of our suffering. In addition, the observation of the arising and passing away of our craving and clinging helps us understand the true nature of all things—that everything in the world is impermanent, including our own craving and clinging. What we thought would make us happy at one particular moment (e.g. Dark hot chocolate from Lindt Café) may not be so when our craving for that particular object disappears. Of course, overcoming our craving and clinging for a dark hot chocolate from Lindt Café is much easier than overcoming our craving and clinging for wealth and power. However, we always need to start somewhere in our practise isn’t it? Being mindful of our root of suffering allows us to understand the suffering of others— that everyone else is driven by their craving and clinging. Therefore, we are able to be more understanding and compassionate towards others knowing that they too, are experiencing the imperfections of life.

## Theory Vs Practise

It all sounds good in theory indeed!

However, understanding the theory of mindfulness is very different from mastering the practise of mindfulness. For example, how many times have we raised our voice to a friend or a colleague only to realise that we could have handled the situation better a few moments later. And how many times have we lost track of time only to realise that a few hours have gone us by without mindfully experiencing those moments? Even when we do sit down to meditate, how much of those times were we really mindful of our breaths? Lastly, how often could we watch our craving and clinging without giving in to them?

## Why bother?

I guess the next question will be “what do we do?” If mastering the practise of mindfulness is so difficult then why bother? Well, that is where “effort”, “patience” and the “joy of learning the Dhamma” come in! If we are often carried away by our negative emotions and undertake actions that we later regret; we can try to learn to be mindful of those negative emotions even if we can’t control them at the present moment; as we will get better over time! If we have trouble overcoming our craving and clinging for wealth and power, try being mindful of our craving and clinging of something small, like the dark hot chocolate from Lindt Café. If our mind wonders everywhere during meditation, we can try to be mindful of our wondering mind.

## In conclusion...

*It is important that we persist and be patient with this practise as it will not come to us just after a day or two of work. However, do pat ourselves on the back from time to time as happiness is often the best motivator!*

**Last but not least, may we all be well and happy!**

# My Favorite Pastime: Complaining

By Bhikshuni Thubten Chodron

*I don't know about you, but I frequently find myself indulging in my favourite pastime, complaining. Well, it's not exactly my favourite one, because it makes me more miserable than I was before. But it's certainly one that I engage in often enough. Of course, I don't always see what I'm doing as complaining - in fact, I often think I'm simply telling the truth about the world. But when I really look carefully, I am forced to acknowledge that my woebegone statements are actually complaints.*

*What constitutes complaining? One dictionary defines it as "An expression of pain, dissatisfaction, or resentment." I would add that it's a statement of dislike, blame, or judgment that we whine about repeatedly. Why say it once when we can indulge in our misery?*

## **Contents of Complaints**

*What do we complain about? You name it - we can complain about it. My flight has been cancelled. The auto insurance company refused to hear my claim. It's too hot. It's too cold. My dog is in a bad mood.*

*We complain about our wealth, or lack of it. I just saw a bumper sticker that said, "I'm too poor to vote Republican." Who ever has enough money? It's not fair that others have more than we do and that they have better opportunities to earn more.*

*We complain about our health. This is not limited to just the ill and elderly. Those of us who are immature start complaining about our body from day one. "My knees hurt, my back hurts. My allergies are acting up. I have a headache. My cholesterol is too high. I'm exhausted. My heart beats irregularly. My kidneys don't work right. My little toe is infected."*

*One of the juiciest topics of complaint is others' actions and personalities. We're all like mental gossip columnists: "My colleague at work doesn't turn in his work on time.", "My boss is too bossy," "My employees are ungrateful," "After everything I did for my kids, they moved to another town, and they don't come home for holidays," "I'm fifty, and my parents are still trying to run my life," "That person talks too loud," "That one doesn't talk loudly enough, and I always have to ask her to repeat what she said."*



***“They are, in fact, just like us: imperfect, limited sentient beings who want happiness and not suffering.”***

### **Antidotes to Complaining**

For Buddhist practitioners, several meditations act as healthy antidotes to the habit of complaining. Meditating on impermanence is a good start; seeing that everything is transient enables us to set our priorities wisely and determine what is important in life. It becomes clear that the petty things we complain about are not important in the long run, and we let them go.

Meditating on compassion is also helpful. When our mind is imbued with compassion, we don't see others as enemies or as obstacles to our happiness. Instead, we see that they do harmful actions because they wish to be happy but don't know the correct method for attaining happiness. They are, in fact, just like us: imperfect, limited sentient beings who want happiness and not suffering.

Thus we can accept them as they are and seek to benefit them in the future. We see that our own happiness, in comparison to the problematic situations others' experience, is not so important. Thus we are able to view others with understanding and kindness, and automatically any inclination to complain about, blame, or judge them evaporates.

Meditating on the nature of cyclic existence is another antidote. Seeing that we and others are under the influence of ignorance, anger, and clinging attachment, we abandon idealistic visions that things should be a certain way. As a friend always says to me when I mindlessly complain, “This is cyclic existence. What did you expect?” Well, I suppose that at that moment, I expected perfection - that everything should happen the way I think it should, the way I want it to. Examining the nature of cyclic existence frees us from such unrealistic thinking and from the complaining it foment.

In his *Guide to a Bodhisattva's Way of Life*, Shantideva counsels us, “If something can be changed, work to change it. If it cannot, why worry, be upset, and complain?” Wise advice. We need to remember it when the urge arises to complain.

### **When Others Complain**

What can we do when someone incessantly complains to us about something we cannot change? Depending on the situation, I've discovered a few things to do.

One person I know is the chief of all complainers. She is melodramatic about her ailments, sucks others into her predicaments, and tries to turn

*Complaining about political leaders and the government - not just our own, but others' too - is a national pastime. We bemoan unfair policies, the brutality of oppressive regimes, the injustice of the justice system, and the cruelty of the global economy. We write e-mails to friends who have the same political views as we do and hope they will do something to change the situation.*

*In essence, we complain about anything and everything that meets with our disapproval.*

### **Why Do We Complain?**

*We complain for a variety of reasons. In all the cases, we're looking for something, even though we may not be aware of what it is at the time.*

*Sometimes we complain because we simply want someone to recognize our suffering. Once they do, something inside us feels satisfied, but until they do, we go on and on telling our story. For example, we may tell the story of a dear one's betrayal of our trust. When our friends try to fix our problem, we feel more frustrated. We may even feel that they're not hearing us. But when they say, "You must be very disappointed," we feel heard - our misery has been acknowledged - and we say no more.*

*At other times, it isn't so simple. For example, we may repeatedly complain about our health out of self-pity or the wish to gain others' sympathy. Others may show they understand, but no matter what they say or do for us, we are dissatisfied and continue to lament.*

*We may complain in the hopes that someone will fix our problem. Instead of asking someone directly for help, we recount our sad story again and again in the hopes that he will get the message and change the situation for us. We may do this because we're too lazy or frightened to try to solve the problem ourselves. For instance, we complain to a colleague about a disturbing situation at work in the hopes that she will go to the manager about it.*

*We complain to vent our emotions and our feelings of powerlessness. We criticize government policies, the corruption of CEOs, and the politicking of the politicians that prevents them from actually caring for the country. We dislike these things, but we feel powerless to change them, so we preside over what amounts to a court case - either mentally or with our friends - in which we prosecute, convict, and banish the people involved.*

*"Venting" is often used to justify ranting to whomever about whatever we want. One friend told me that he regularly hears people say, "I just have to vent! I'm so angry, I just can't help it." They seem to feel that they will explode if they don't let off some steam. But I wonder about that. Shouldn't we take into account the consequences, for ourselves and others, of venting? In the Buddha's teachings we find many other options to resolve our frustration and anger without spewing out on others.*

*all attention to her suffering. At first I avoided her, since I disliked hearing her complaints. When that didn't work, I told her that she had nothing to complain about. That definitely backfired. Finally, I learned that if I earnestly smile and am playful, she loosens up.*

*For example, in our classes, she would consistently be asking others to move because she was so uncomfortable. Since I sat directly in front of her, her complaints affected me. At first my mind recoiled with, "You have more space than anyone else!" Later, I became more tolerant and would joke with her about the "throne" she had made to sit on. I pretended to lean back and rest on her desk which edged into my back. She would tickle me, and we've become friends.*

*Another technique is to change the subject. I had an elderly relative who, whenever I visited, would complain about every member of the family. Needless to say, this was boring, and I was dismayed to see him work himself into a bad mood.*

*So, in the middle of a tale, I would take something he had said and lead the discussion in another direction. If we were complaining about someone's cooking, I would ask if he had looked at the delicious sounding-recipes in the Sunday paper. We would begin to talk about the paper, and he would forget his previous complaints in preference to more satisfying topics of discussion.*

*Reflective listening is also an aid. Here we take someone's suffering seriously and listen with a compassionate heart. We reflect back to the person the content or the feeling he or she expresses: "It sounds like the diagnosis frightened you." "You were relying on your son to take care of that, and he was so busy he forgot. That left you in the lurch."*

*Sometimes we get the feeling that others complain simply to hear themselves talk, that they don't really want to resolve their difficulties. We sense that they've told the story so many times in the past to various people and are stuck in a rut of their own making. In this case, I put the ball in their court by asking, "What ideas do you have for what can be done?" When they ignore the question and return to complaining, I ask again, "What ideas do you have for what could help in this situation?" In other words, I refocus them on the question at hand, instead of allowing them to get lost in their tales. Eventually, they begin to see that they could change their view of the situation or their behaviour.*

*But when all else fails, I return to my favourite pastime - complaining - when I can ignore their ailments and sink into the sticky slime of my own. Oh, the luxury of venting my judgments and airing my troubles!*

# How to live with impermanence



writes Tina Ng

Impermanence, or “anicca” in Pali, happens because all things that arise in the world depend on the joining of various causes and conditions, which in turn are also in constant flux. This is the theory of Dependent Origination.

Deep down we know that all we see, all we have, and all that we are, are impermanent.

We know people come and go, material possessions are gained and lost, reputation is built and forgotten, and moments become fragments of memories in no time. We know ultimately sickness, old age, and death will come.

Yet we are shocked and unhappy when these things happen. We live our lives building security, stability and permanency in our lives, and in our minds. It's no wonder that impermanence is often then seen as something negative.

But actually impermanence is neither negative nor positive, it just is. It isn't something to be repelled, nor is it something to be attached to. A true understanding of it brings insight into our lives, and allows us to live with impermanence, rather than living to keep it away.

In a practical sense, this understanding allows us to:

- Deal with the difficult times in our

lives, by reminding ourselves that this too will pass.

- Deal with loss better, and find the wisdom in letting go of what needs to be left.

- Appreciate life more, and our time with others, by realising that our last breath can come at anytime. In fact, death contemplation is practiced in Buddhism, and often can motivate us to strength our Buddhist practice before we breathe out our last breath.

- See our life as a whole, instead of being caught up in our insignificant routines and unnecessary pickiness.

- See the changes in life as a natural phenomenon, which allows us to accept what happens to us in life, instead of resisting against the natural rising and ceasing of all phenomenon. That resistance itself is often the source of our suffering.

In my experience, the hurt from loss is prolonged and strengthened because of my attachment to permanency. Once I'm mindful of my attachment, contemplated on its essentially impermanent nature, and eventually let it go, a feeling of lightness and liberation overwhelms me. This experience motivates me to face the next experience of impermanence with the same gentle acceptance. In time, impermanence is not something we have to put up with, but something we live with.

# Annual General Meeting (AGM)

**When?** 27 September 2008

**What?** The 28th Executive Committee Retirement & The Election of 29th Executive Committee

**Summary:** The AGM was honored by the attendance of UNIBUDS' Patrons, Venerable Chao Kun Samai and Venerable Neng Rong who is representing Venerable Tsang Hui. During the AGM, one of the major agenda is the constitution amendment. **UNIBUDS will not be continuing the affiliation with Arc this year. This is because of the inconsistencies of Arc policy with the objectives of UNIBUDS. However, we would also like to thank Arc for their support and guidance towards UNIBUDS during the affiliation.**

**Highlight:** The highlights of the AGM would be Dhamma speech given by both Venerable Chao Kun Samai and Venerable Neng Rong. Venerable Chao Kun Samai expressed his happiness seeing everyone doing well. He then explained on the Four Noble Truths, that is life is suffering; the origin of suffering is attachment; the cessation of suffering is attainable; and the path to the cessation of the suffering. He went on elaborating on how Buddhism can be put into practice in daily life and nothing is better than wisdom taught by the Lord Buddha. He ended his speech by giving his blessing to the 29th Executive Committee and wish them happiness, prosperity and enlightenment.

Venerable Neng Rong's speech was equally enlightening as well. She thanked the outgoing Executive Committee for their hardwork and effort. She expressed her happiness with members applying Buddhism in life, studies and relationships. Moreover, she gained a lot herself from teaching Buddhism. She hoped that everyone is able to learn the Compassion of the Buddha, to understand the cause of suffering and to try to be relieved from suffering. At the end of her speech, she advised the new Executive Committee to always practice and apply the Dhamma in their daily life. Focus and faith to the Triple Gems should be instilled in everyone's heart.

With this, the light of UNIBUDS is officially passed down. We hope that UNIBUDS will continue to blossom in years to come!

# The 29th Executive Committee

2008/2009

## KHAI YI NG

### PRESIDENT

luvlavyi@gmail.com

My Dear Dhamma Friends,

First of all, I would like to express my gratitude to all for supporting UNIBUDS this far. UNIBUDS has been through years, and it is now 29 years old! Looking back, UNIBUDS has grown from a tiny little seed, into a big tree today, and all of us are the Blossoms! I am glad to be elected as the President of the 29th term of Executive Committee. I will do my best to serve all of you, as well as learning and practising the Dhamma. I believe that with our faith in the Triple Gems, with the guidance of our Patrons, with the cooperation of fellow Excos,

as well as the support from all members and the University Community, UNIBUDS will shine for another year and in the years to come! Well, something about myself, I have one more year to complete my Engineering Degree, and this is my 2nd year in the Exco team. I believe it is gonna be a memorable and enriching one! Hope to see you around during our activities! May we all develop the Great Bodhi Mind. May the blessings of the Triple Gems guide us through our daily life. Sadhu Sadhu Sadhu!

## MANDY PANG

### EXTERNAL VICE PRESIDENT

mandypang1989@gmail.com

YELLO Buds! ^\_^ Please allow me to introduce myself. I am Mandy Pang, the 29th External Vice President (EVP). I am going on to my third year of Commerce degree and third year of Exco term.. WoW! How time flies....SO! My role as EVP is to assist the president and also to coordinate with the publicity team of UNIBUDS. What does publicity team do? We are in charge of the website, the posters and other forms of publicity. If you are a creative person, or you just felt like contributing but don't know how to, come on board and let's have fun!~ ^\_^ My aim for this year is to bring UNIBUDS Publicity Team to a greater heights.. To achieve this aim, I need your compassionate support! Feel free to contact me if you are interested! I can fill you in with more details.. Before I end my opening speech, I would like to take this opportunity to thank all members for believing in me and to re-elect me as the EVP.I hope to have an enjoyable journey with all of you in this coming year! I hope to see you during our activities! Cheerios! ^\_^

## YEE HERNG YEO

### INTERNAL VICE PRESIDENT

yeeherng0422@gmail.com

Greetings, everyone~~I am Yee Heng, the 29th Internal Vice President. I am a new Exco. I am currently studying the Master of Financial Analysis. Throughout this year you will be receiving my weekly emails and also I will be taking care of all member's welfare i.e. celebration birthday, potluck and graduation. I am very grateful to be part of Unibuds. Unibuds is a society which spreads love and kindness! We are here to care and help each other. Once in Unibuds, you will find that everyone is concern about each other and also enthusiastic in Buddha's teachings. It is a wonderful society to join as part of University life. Therefore, I will continue to spread loving-kindness and doing good Kamma to everyone... yes, that includes you! hehe... Let's all enjoy learning the Dhamma together in Unibuds!!!

Sadhu Sadhu Sadhu.



**KIA SHENG CHEW**

**HONORARY SECRETARY**

kiasheng.chew@gmail.com

Hello everyone! A brief introduction about myself: I am Kia Sheng, the 29th Honorary Secretary, currently doing second year in Mechatronics Engineering. My job scope involves the usual secretarial routine and preparing formal documents. UNIBUDS has been a great place to unite everyone from all walks of life. Every now and then, senior UNIBUDS member frequently drop by to encourage the current members and lend their helping hand. Everyone is part of the big family. I hope to see the bond that is shared between all UNIBUDS members continue to grow stronger day by day with the blessing from Triple Gems. May all of us appreciate Buddhism and try our very best to incorporate it as part of our life. Let us work hard to keep this precious bond intact, shall we?

**KELLY WONG**

**HONORARY TREASURER**

kykellywong@gmail.com

HELLO! I am Kelly, let me give a brief introduction of myself :P - my first impression to the others is being very quiet, in fact I am not! I am outgoing and sporty. Currently, I am doing my 4th year medicine degree. This is my first year in the Exco team! It is my pleasure to join the 29th Exco and to serve our beloved members. I am the person who manages money for Unibuds. Basically I bank the membership fees and donations into the bank account, and also issue cheques. Apart from dealing with money, I also help organising activities. Please come to Unibuds activities and support us!! In the coming year, I will try my best to carry out my roles - being a treasurer and also a student ^^ . Hope to see you all soon!

**IAN CH'NG**

**GENERAL SECRETARY**

iancxy89@gmail.com

Hi everyone! I am Ian, the head of Unibuds Library! Well, you might be wondering what does a general secretary do. General secretary does a lot of "general stuff" such as take care of the Unibuds library, being in charge of the librarians, membership database, and A LOT more! :p I am doing 1st year Nanotechnology. This is my first year in the Exco team as well! For those who are interested to become the librarian of Unibuds library, don't hesitate to contact me! Unibuds is a great society, I learn a lot and I sincerely hope that we can walk on this Dharma journey together! Hope to see you all in our activities soon!

**ROSIANA LIM**

**ACTIVITIES DIRECTOR**

rosiana35@gmail.com

Hi all, how are you going? I hope everyone is smiling and happy. Well, some of you may have known me, but for those who haven't, let me give a short introduction about myself. My name is Rosiana (just call me Rosie), currently finishing my degree (by the time the Sacca is printed, hopefully I've completed my degree) in Master of Professional Accounting. I was the previous English Dhamma Talk Coordinator, but this term I would serve UNIBUDS as an Activities Director. I'm organising weekend activities, which are dynamic and different each time! So for you who like adventures, you are more than welcome to the activities! I wish everyone could sail through the sea of life with happiness and blessings from the Triple Gems. See you around!

**MING DE TEH**

**ENGLISH DHAMMA TALK COORDINATOR**

mingde.teh@gmail.com

Dear friends in the Dhamma, I'm Ming De and I look forward to helping out in UNIBUDS this year as the English Dhamma Talk coordinator. Personally, I enjoy basking in the Dhamma and I really look forward in planning out the Dhamma talks this following year and also to help direct fellow Dhamma friends in their search for answers. I also look forward working with the new EXCO team. They are all enthusiastic and keen~! Lastly, I hope that everyone has a good year ahead and come for Dhamma talks~! It not only reminds us of Dhamma practice, but also a chance to discuss the Dhamma with like-minded people and make new friends~!

## **BERNARD CHEN**

### **CHINESE DHAMMA TALK COORDINATOR**

bernard.cw@gmail.com

Hello! I'm Bernard, the new Chinese Dhamma Talk Coordinator! Looks like I'm the only EXCO who is no longer studying but working \*sigh\* I graduated in 2007 and I'm now doing research at Children's Cancer Institute Australia. This will be my first EXCO term and I'm thrilled to have the chance to help spread the Dhamma in Unibuds. As Chinese Dhamma Talk Coordinator, my job is to... \*drum roll\* coordinate the weekly Chinese Dhamma Talks! But most importantly, we need an audience to have a talk, so we need YOU! It's on every Thursday from 6.30pm - 8.30pm during the academic session so come on down to learn more about the Dhamma or just mingle with us! Stay tuned to the Unibuds website or just drop me an email for more details. See you around!

## **MEI LING TEOH**

ling87@gmail.com

### **MEDITATION COORDINATOR**

Hi. My name is Mei Ling. Most of you must be wondering, Mei Ling?? Mei Ling, who?? Who is she?? For those who went for Bodhi Night 2008, you will probably know me as the mother.

Now I am given another role - meditation coordinator. Never in my life did I expect that I would have the opportunity to play these roles. Oh well, life is full of surprises. I am here to bring peace to UNIBUDS. Nah, I am just joking. I am the one who coordinates meditation workshops as well as Lunch Time Meditation Sessions. It is challenging being a meditation coordinator but no worries, I am in the process of learning so that I can share the knowledge with all of the members. I will do my best to serve the members and make the Dhamma learning more fun. For more information on the activities that involve meditation, just check out the Unibuds weekly emails. Hope to see you around! =D.

## **SHI YING OOI**

### **SACCA EDITOR**

shiyling86@gmail.com

A new term, a new beginning, for me, you and Unibuds. I resume the year in this new position, interacting with the budding buds through words and images in this new Sacca magazine, UNIBUDS' quarterly newsletter. I am currently a third year Architecture student, soon to be graduating from my Bachelors and moving on to my Masters. Thank you for the opportunity and I will put in the most of my efforts to produce the best I can. I hope that you are as blessed as I am on this Dhamma journey - to learn, aspire and inspire one another. Look forward to hearing from me and receiving Sacca in your mailboxes in the coming year! Metta, Shi

## **KATE YI ZHANG**

lahdidadida@gmail.com

### **ANNUAL MAGAZINE EDITOR**

Hello all! I am Zhang Yi, a soon to be 3rd year Medical student in Sydney University and it brings me great pleasure to serve you for another term as the Annual Magazine Editor! Annual Magazine is a publication containing the essence of our Dhamma experience of the year and it is therefore a great honour to be able to put this together. Aside from my primary duties, I will do my best to make UNIBUDS a welcoming place for all of you. In this year, I hope that you will find what you seek from UNIBUDS and our activities (just like myself and many others have had); be it Dhamma, wisdom, comfort, friendship, or just a place called home... I look forward to meeting each and everyone of you and may you be well and happy!

# The 28th Executive Committee

2007/2008

**MING DE TEH | President |**

Dear friends in the Dhamma,

How is everyone doing? Has the recent Bodhi Nite touched you? I hope it has~! Time flies and before we know it, it has been another year. A generation must step down, and a new generation must take over. It is through this way that the light of Unibuds and the light of Buddhism can be passed on. During this EXCO term, it is my pleasure and fortune that I have such a wonderful team of dedicated people to lead Unibuds. I would like to thank the EXCOs for having been such an amazing team, to lead, to guide, to support and be such amazing people overall~! Thank you for your help~!

I would also like to apologise, as there are times when I was unable to do more for Unibuds. I hope that all members and friends of Unibuds have enjoyed themselves this year, and they will continue to support Unibuds in the future for the light of the Dhamma to be passed on. With my most sincere heart, I would like to say, THANK YOU for everyone's support~! Sadhu Sadhu Sadhu~!

**MANDY PANG | External Vice President |**

WOW! Time Flies.. It's seems like I've just written the introduction message yesterday and now, I'm writing the closing message :(

I would like to thank all buds for giving me this wonderful opportunity as EVP. This journey is indeed rewarding! Thank you for your support towards UNIBUDS in this one year! I hope you've enjoyed this journey as much as I do. ^\_^ Without all of you, there wouldn't be such an amazing and magical journey!

Taking this opportunity to thank my beloved other 11 dedicated ExcOs. Thank you for your dedication, support and loving - kindness! This journey with you guys will always stay with me.

May all buds be well and happy. May all be with the Triple Gems always. Sadhu Sadhu Sadhu! Metta,Mandy

**KHAI YI NG | Internal Vice President |**

My Dear Dhamma Friends,

My dear Buds, it was a great honour to have the chance to serve all of you as well as UNIBUDS in the 28th year of its establishment. It has been a very fruitful and meaningful journey travelling with all of you on this Dhamma learning path. It was also a great learning experience working and walking together with another 11 brothers and sisters in the UNIBUDS family. Time passes, and it is now the moment to pass on the light of UNIBUDS to another term of Executive Committee, to continue the effort in spreading the Dhamma to the University Community. I would like to express my gratitude to all of you, who have supported us this far, from lending us a helping hand to sending metta and words of encouragement. Every small help actually made a big difference, every small actions actually contributed to every success. I hope that you are happy being with us in this family, together learning the teachings of the Lord Buddha. May you be well and happy, may the Triple Gems will always be the guidance in your life. See you around!

**ADELINE SUGIANTO | Honorary Treasurer |**

Hello everyone. It's me again Adeline! It's another end of the EXCO term for me and also means another new beginning to me. It's been again another wonderful journey for me as each year of the EXCO years has always offered its own flavour into it. I would like to thank all of you for the fun time and the friendship we developed, as well as your continuous supports throughout the year. And thank you all for sharing the Dhamma journey with me : )

goodbye! unbuds' 28th EXCO 08/09

**Alvin Pang | Honorary Secretary |**

**HADI KUSUMA | General Secretary |**

It has been one year since I have taken this EXCO position, time sure flies!! This year has been an honorable journey working with people of multi-talents and without all EXCOs and all Unibuds Members' support, I do not think I can make it this far.

Thank you all, for the time we have gone through together. Thank you for the support all of you have given to us. May you be well and happy, Take care.

Regards, Hadi Kusuma

**Pojdanai Aun Sukijjakhamin | Activities Director |**

**ROSIANA LIM | English Dhamma Talk Coordinator |**

Dear fellow Buds,

How are you all? I hope everyone is happy and well. Things in life are impermanent, whenever there is a beginning, an end would follow like a shadow. Time really flies, now it is time for me as the English Dhamma Talk Coordinator to step down. The journey I had in the past 12 months is really invaluable. It was such a wonderful experience with you all. Thank you for all your ongoing support. I can't thank enough for all your wonderful support! I wish for the best for all of you. I wish success always comes to you, but please still bear in mind that it is too impermanent! Last but not least, I hope you gained valuable teachings from the talks and your own journey! Take care everyone! Sadhu, sadhu, sadhu!

**KATE YI ZHANG | Chinese Dhamma Talk Coordinator |**

This EXCO term has been another rewarding and fulfilling journey, during which I've learnt much from each and every of my wonderful and amazing fellow committee members! And

I have also learnt more about myself in the process. For that I am very very grateful for this experience! However, I do sincerely hope that each and everyone of you readers have benefited from the UNIBUDS experience too! In fact, this is much more important than my personal gains as UNIBUDS is ultimately for our members, and that is you! I sincerely hope that the wisdom of the Buddha's Teachings have translated into more happiness in your life and the warmth and friendship UNIBUDS provide added more joy to your everyday living! Thank you so much for your support towards UNIBUDS as well as towards Chinese Dhamma Talks (CDT) as it is with your support and presence that made UNIBUDS (and CDT) what it is today! Sadhu..sadhu..sadhu..May you be well and happy always!

Metta, Zhang Yi

**SHI YING OOI | Meditation Coordinator |**

It is time to say goodbye-to the wonderful memories of yesterdays working together with 12 amazing beings and an unbelievable journey through the term.

It was a great pleasure having wonderful teachers and Venerables and also the bonds fostered among friends. A special thanks to all those that supported, smiled and enriched the whole experience-and that is you! It is time to step down from being The Meditation Coordinator, something I truly enjoyed, which I realised was never meant to be a burdened responsibility but a gifted opportunity of possibilities. Sadhu, sadhu, sadhu!

**LINUS MENG | SACCA Editor |**

**TINA NG | Annual Magazine Editor |**

Endings always allows us to stop for a moment and reflect on how far we have come to be where we are. Looking back at my 3 years as an Exco and 5 years in Unibuds, I'm grateful and also amazed at all that Unibuds has given me. It is rare that a student society can have such tremendous influence on my life, and be such an important pillar for my dhamma practice. As I leave the Exco, I wish the incoming ExcOs and members my enduring best wishes and support for the many years to come. This is a place where you can find dhamma and friendship, so cherish your moments within it!

# Cemetery Visit



## *My First Unibuds Weekend Activity reports Rosiana Lim*

It was Saturday morning, 4th October 2008, and the sky was dark and it showered the earth with rain. That day's activity was to have yum cha at Maroubra for brunch in the morning and then head to a cemetery at La Perouse. There was only a group of twelve people to join the brunch but then went down to nine people visiting the cemetery.

Thanks to Tina and Lucky for driving, we reached the cemetery safely. Miraculously the sky cleared and the rain stopped when we reached there. There are two cemeteries at La Perouse. The one we visited was the smaller one. It was a bit further away from the main road and hidden in the bush. The first impression I had when I stepped into it was that it was surprisingly peaceful, maybe it's the silence or the nature itself. The purpose of us visiting the cemetery was to contemplate on impermanence and also to do walking meditation.

All of us walked silently around the graveyard and stopped at

some of the graves. When I stopped at one, I read the gravestone. Some died at young age – as young as a baby—but some could have a long life. It showed that we cannot foresee how long we could live. Like the Buddha said, “life is uncertain, but death is”. We all know that we all would die, but we just don't know when. The activity reminds me of this, that it is so unpredictable when we are going to say goodbye to this world. When I was doing walking meditation around the graves, I also did metta meditation. I realised that they were living people who were loved and loved others. While I was walking, I wished all beings, including those who have been buried in the graveyard, were happy and well.

Before we headed back home, I felt so good and peaceful. It was a wonderful experience. Every now and then, I guess we need the reminder that our lives are impermanent that one day we all have to leave this world. Then what is really important is how we live our lives so that we could smile and feel peaceful when death comes.

*For more information on joining weekend activities, contact Rosie at [rosiana35@gmail.com](mailto:rosiana35@gmail.com)*

# Training & Understanding the Mind

*Mei Ling Teoh discovers the wonderful  
experience of organising and partici-  
pating in Unibuds' Meditation Work-  
shop-*

**M**editation? What is it? Like everyone else I am sure, the word meditation is commonly heard. It is just that we are uncertain of how to practice it. Never have I thought that I will practice meditation. I would always use time as the excuse for not trying it. Maybe it is the fact that meditating needs us to sit back and relax the sensation of presence moment, that creates a barrier between us.



*Meditation Workshop of 2007 Image credits: Rosiana Lim*

This time around, because of the responsibility that was given to me, it was like an obligation for me to practice meditation. As much as I believe in fate, I believe that it is fated that I will have to learn to meditate after all.

I considered myself as a participant rather than an organiser of the “Training and Understanding the Mind” Meditation Workshop by Jim Teoh and Chien Hoong that was held on 19th October 2008. In the three hours workshop, two types of meditation were introduced to the participants. First, was walking meditation and the other one was concentration meditation.



## unibuds' meditation workshop

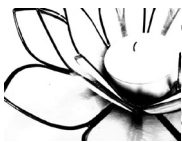
I am sure that those who are new to meditation like me must be wondering how walking meditation works. Basically, walking meditation works in a way where we walk slowly in small steps, trying to be aware of our feet when it touches the ground as well as being aware of the different sensations our feet feels. According to John Barclay during his English Dharma Talk session on "How to be Mindful amidst the Chaos?", he normally practices walking meditation while he walks to work.

Concentration meditation is something quite commonly done especially for those who attends Dharma Talks and Lunch Time Meditation Sessions frequently. In concentration meditation, we will have to concentrate on our breathing. According to Chien Hoong, it is better to be aware of how our abdomen rise and fall when we breath rather than feeling the air at the tip of our lips as it is easier to concentrate on a large area. I find that both ways are the same. Sometimes I will feel for the sensation of my abdomen rising and falling and sometimes I will go for the latter.

After practicing meditation for about 2 months now, I find that the hardest part in practicing meditation is concentrating. My mind will start to wander around after a few minutes into meditation. I am still trying to find a way to overcome it. I am also not used to being settled for a moment. Life is so hectic that I had no chance to actually sit back and relax for a little while.

A friend of mine told me that meditation allows her to clear up her mind. Every night, she will have to meditate before going to bed as she would not be able to sleep with so many thoughts in her head. It also had helped her in her studies in a way where she finds it fairly easy to concentrate while she studies as she is used to concentrating in her breathing. Another meditation practitioner told me that after practicing meditation, she feels that she is more patient and she manage to control her temper better.

There are actually a lot of benefits in meditation. Different people will find different benefits from practicing it. For I have not found the complete benefits of meditation yet, I will keep on practicing hoping that one day I will find the answers to the puzzle. Those who are interested in joining me on this learning path, either you are experience or inexperience; just look out for the lunch time meditation session and meditation workshops in your weekly Unibuds email. Let us learn the art of meditation together!



Join Mei Ling for weekly Meditation Sessions@Unibuds Library or to find out more about Meditation Workshops contact [ling87@gmail.com](mailto:ling87@gmail.com) or visit our website for event dates.

# S u m m e r R e t r e a t 2 0 0 8

*Mandy Pang recollects her thoughts on the recent Unibuds retreat she attended -*

On 28th to 30th November, UNIBUDS organises our annual Summer Retreat at Hwa Tsang Monastery. The theme of this retreat is Impermanence.

I joined the retreat on Saturday and indeed it was an amazing experience for me. After 2 days of retreat, I deeply experience and understand the concept behind impermanence. I have learnt two valuable lessons.

## **Take impermanence as an opportunity not as an excuse**

Impermanence is a very common and core topic in Buddhism yet it is an area that it is very difficult to grasp. Or rather I would say it is easy to talk about impermanence but difficult to practice it. Just like one of the retreaters had shared with us that, "Take impermanence as an opportunity not as an excuse". Before the retreat, I was facing a lot of problems and challenges in life. I used to push them aside by saying that "Oh! It's impermanence" yet I was not happy at all. I still suffered from the problems faced and felt as if I have no energy to carry on. After attending the retreat, somehow it enlightened me to let go of the sufferings and accept that it is impermanence. All we got for ourselves is sufferings if we hold on to the permanent of things. Things come and go; for a moment they are here with us, the next moment they are gone.



*Participants of Summer Retreat 2008 Image credits: Bernard Chen*

## Impermanence gives us the power to change

Impermanence also gives us the power to change. Often people misunderstood impermanence as something negative because there is a change and change usually is for the worst. Yet, we forgot that this power also allows us to have that opportunity to improve ourselves to be a better person. There is one retreator; she is the headmaster of a school back in Malaysia. She told me something that touches my heart and earned my respect towards her. She told me that she would like to bring this teaching back to her school and share it with her teachers and students. Often good students received sufficient attention by the teacher and bad students received less attention because they are seen not to be able to improve. Hence, with the idea of impermanence, bad students can become good students and we should not give up on them. It makes me recall how my teacher never gave up on me no matter how bad my results are, she continued guiding me until now.

Lastly, I would like to thank UNIBUDS for organizing this retreat and Hwa Tsang Monastery by providing us with accommodation, food and utilities. May all beings be well and happy. May you be free from sufferings. Sadhu! Sadhu! Sadhu!

## DHAMMA TALK: Life is like THIS

**An extract on mindfulness:  
Rod Lee's talk explored by  
Ming De Teh--**

Rod Lee is one of the English Dhamma Talk speakers that have given us many talks over the years. His talks are both insightful and humorous at the same time. In his talk on "Life is like this", we explore what mindfulness entails.

*"... in a sense this is the same for all Dhamma lectures, when you are listening to some Dhamma lectures you think are important, there's the opportunity of being present, or thinking about your bank balance, or the falling share market, or whatever... we never get around to recognising that this is the life we are having. Life isn't tomorrow... you may end up having a big house and a car, or a small house and a little care or whatever, but if we live our lives in that expectation, what we're doing is not actually living the life that we have now. This is where it is, this is the point of our power,*

*and the point of our action, what we create now, we will experience, [this is the] law's of Kamma..."*

In this opening, Rod Lee talks clearly about what our decision in the present moment can lead to. We could, as he said, take this opportunity to listen attentively to the Dhamma teachings, or we could think about all the other worldly things. If I may add, we experience worldly things most of the time, if not all the time of our conscious lives. From the moment we wake up, we read the newspaper, listen to the radio or music on our way to university or work, listen to lecturers or get buried in work, everything is related to worldly affairs. However, at the moment we come to a place to learn about Dhamma, such as a monastery or a university Buddhist society, we could still be thinking of all that we have been through in the day, just like Rod Lee mentioned, "... thinking about bank balance, or the falling share market..." and we miss the opportunity to actually listen to the Dhamma. Rod

Lee went on to say that we often live our lives in the expectation, and not the life we are having

right now. **The “now”, is where our point of power. Our actions in the present moment can lead to what we will experience later on. Such is the law of kamma.**

*“... took some fabulous photographs on your holidays and showed it to your friends, and your friends go ‘yeah, yeah, nice... anyways, I was...’ and you go, those are the best photographs I’ve taken in my life and you just went ‘oh yeah, nice...[shrugged it off]’... we can have some humour around, we don’t have to be too regimental in our thinking. We don’t have to beat ourselves up for not being perfect. It’s about the trying that important, it’s about trying to do the best we can with the knowledge that we have at the moment. [Compared to] Five years ago, hopefully my knowledge has increased more now, sometimes I don’t think so (chuckle)... we’re all learning... this is where the past is useful, not to live out of it, but to remember the*

**unibuds’ dhamma talk**  
*actions that work for us, and the ones that didn’t, and by recognising that, we are then at the opportunity that when that situation arises again or the circumstances comes around again, we can make a similar choice that doesn’t repeat the negative action.*

*So it’s about making, in a sense, the present more pleasant, and the more we focus on exactly what’s going on now, the better time we’ll actually have, it’s about enjoying life, it’s about enjoying the journey...”*

In this fabulous paragraph that Rod Lee mentioned, we can relate closely to how mindfulness can affect our lives and why it is necessary to pay attention to the present. The past is what it is, the past. It is gone and can never be retrieved. However, what we can get from the past are experiences and valuable lessons that we can learn from and improve upon should we come across similar situations. What of

the future? The future is also what it is, something that has not come to pass. Hence, it does not take a genius to figure out that we are standing on a platform called the 'present'. So... what exactly are we supposed to do with the present? Experience it! Live it to the fullest! In a humorous sentence from Rod Lee, he mentioned that

**we are all on a journey, and our destination is not very pleasant. The destination is called "death", so unless we enjoy our journey, there is not very much to it.**

If we are walking along the road and you chance upon some beautiful roses, but at that moment you are worrying about something else, then you have just missed the opportunity to appreciate the beautiful roses. The sad truth is we often miss things like this.

Rod Lee mentioned about the Four Noble Truths as taught by the Buddha. In the first Noble Truth, the Buddha mentioned there was suffering, or there was dissatisfaction. This arises from our attachments and desires, which stem from ignorance. Ignorance of what? Of the

### **unibuds' dhamma talk**

truth that all phenomenon are impermanent and clinging on to them can only lead to suffering, because as their nature is, they will disappear when the conditions supporting them expire. Due to this ignorance, we try to attain certain things, believing that it will make us happy, and we try to avoid certain things, believing that our suffering would go away just like that. But as all phenomenon are conditional, our attainment of things will not bring lasting happiness, and our aversion to things will not spare us from suffering forever. Our attainments will fall apart, and our aversions will return, or we will find new things we want to avoid. Mindfulness can play apart in this entire cosmic joke of running and hiding but 'you can run, but you can't hide'. If we bring our mindfulness to the present, and really see for ourselves the coming and going of our feelings, emotions, attachments, suffering and so on, then we really appreciate the true nature of things – the impermanence of all phenomenon. Through this, we gradually train our mind-eye to see phenomenon as their true nature is, of conditionality, and we realise there is nothing to cling on to, nothing to avoid because they are just conditional. Hopefully, this mindfulness training can lead us to less attachment and a happier life.

May all be well and happy.  
Sadhu~!

*Come and attend Dhamma Talks every Friday Night 7-9pm @ Robert Webster . For more info on speakers and topics contact Ming De [minde.teh@gmail.com](mailto:minde.teh@gmail.com)*





## CORNER OF OUR HEARTS: Recommended Reads

*Ian Ch'ng, General Secretary reports to all on our Unibuds Library-*

Dear members, Unibuds Library is a great place for all of you to relax your mind, meditate, and borrow some Dhamma books!

We have a great collections of Dhamma books including some free distrubution books and around 800 Chinese books. If you are not able to read Chinese, don't worry! We have more than 1000 English Dhamma books too!

The library is under recategorizing at the moment, but the English books will be ready to be borrowed by Semester 1 2009!

***We are looking for 5 new librarians for the new semester as well, from Monday to Friday (12-2pm). For more details please feel free to contact Ian (iancxy89@gmail.com). It's a great opportunity for the all of you to have a peaceful time in the Unibuds Library during lunch time.***

The theme of this edition of Sacca is "Mindfulness and me". We have some great books to introduce the all of you!

### **"Effort, heedfulness and the yogi" by Sayadaw U Pandita**

Advice given to foreign yogis (people who practise meditation). Discuss the esseential qualities of a good yogi and the importance of exertion in insight meditation practice. Elaborates on the meaning of "heedfulness" and its opposite.

### **"Mindfulness in Plain English" by Venerable H.Gunaratana Mahathera**

A meditation manual, step by step guide to insight meditation.

### **"The Four Foundations of Mindfulness" by Sayadaw U Silananda**

Summary of the method for the establishing of mindfulness with reference to body. Feeling, consciousness and Dhamma. These four- collectively called the four foundations of mindfulness.



# SNAP SHOTS: B o d h i Nite 2008

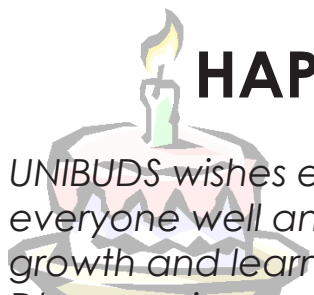
Thank you to all who  
have contributed to  
this event in any way  
and for making our  
annual performance  
night a success!

Image Credits: Cheng  
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# MEMBERS' CORNER: HAPPY BIRTHDAY TO YOU!



UNIBUDS wishes each and everyone well and happy, growth and learning on the Dhamma journey!

## DECEMBER

*Negar Nouri Sorkhabi*

*Aakash Tolani*

*Pojdanai Sukijjakhamin*

*Shi Ying Ooi*

*Peng Chong Ho*

*Gilbert Hock Beng Foo*

*Ma Thin Mar Win*

*Wen Wei Chen*

## JANUARY

*Anthony De Rosa Pontello*

*William Lam*

*Baghya Nirmani Vijenayake G*

*Alice Virginia Lang*

*Martin James Horlacher*

*Kittikhun Kittiaran*

*Jiraporn Surachartkumtunkun*

*Laurie Alsop*

*Ying Sean Lim*

*Dinesh Tiwari*

## FEBRUARY

*Betty Wong*

*Hiang Yang Heng*

*Chamira Gamage*

*Jawaid Hussain*

*Sudjono Wibisono*

*Xin Yi Ng*

33

## Coming up in 2009

**23rd-27th Feb**  
O-WEEK

**14th March**  
O-PICNIC

**28th March**  
COOK OF THE YEAR

**4th April**  
MEDITATION WORKSHOP

**From 5th March onwards**  
**every Thursday nights**  
CHINESE DHAMMA TALK

**From 6th March onwards**  
**every Friday nights**  
ENGLISH DHAMMA TALK

Mark your calendars and don't miss out! UNIBUDS requires your continual support for all activities to run, so if you are interested in helping out in any of the above events, contact us at [unibuds@yahoo.com](mailto:unibuds@yahoo.com). Your participation is very much appreciated. Looking forward to seeing you!

Stay tuned for the next few editions of Sacca exploring the Buddhist concept of “**Ten Perfections**” more commonly known as “**Paramita**”. So, if you have something to say about Dana (generosity), Sila (virtue), Nekkhamma (renunciation), Pañña (wisdom), Viriya (effort), Khanti (patience), Sacca (truthfulness), Adhitthana (determination), Metta (loving-kindness), or Upekkha (equanimity), please feel free to drop me an email at **shiyng86@gmail.com** for any kind of contribution. Thank you!

## Did you know?

Sacca is a free quarterly magazine catered to our members. If you would like to obtain previous editions, drop by Unibuds Library to get a free copy! What's more, there are also free Dhamma books for distribution. So come visit us today!

### Where is Unibuds Library?

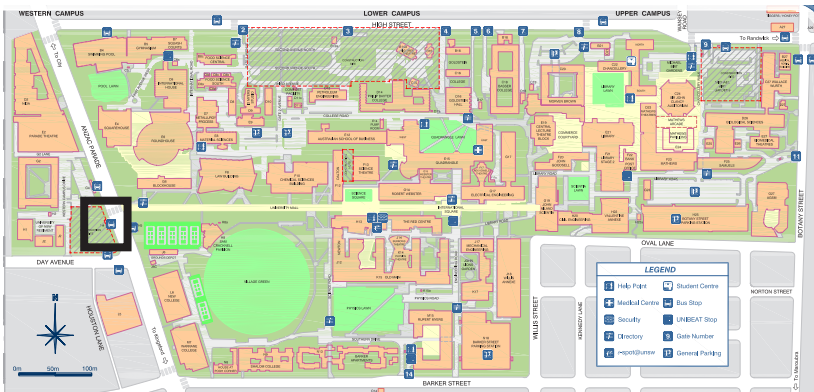
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NSW 2052 Australia

Phone: 0293856082

Opening Hours: Monday-Friday, 12-2pm



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十二2008  
二月2009

# sacca

慧 命 社 阅 刊

## 正念与我

where a bud can bloom in full

where a bud can bloom



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UNSW BUDDHIST SOCIETY



# 慧命社阅刊

编辑 黄诗莹

## 有话说不

亲爱的读者，

本阅刊又有了一个新开始，在此向大家介绍本人为慧命社阅刊的新上任的编辑。阅刊的正题为“正念与我”，华文阅刊内容包括会员的文章及师父的达摩，在此希望与大家分享，同时一起探讨佛法及明白如何在生活中善用正念。

同时，向大家介绍第29届慧命社的接班人及向上一届勤奋的领袖说再见，万分感激他们为我们的付出。


慧命社阅刊是代表会员们的汗水呈现至其他会员，因此，感谢大家的合作及协助。如果你有兴趣

参与或分享你的佛学所的，尽情与我联系。

如果您对本月刊有任何意见或想为这阅刊出一份力量—我们接受佛学文章，诗歌，故事，个人经理或图片/照片。请联络诗莹在 shiying86@gmail.com，本阅刊现在缺乏中文作者，所以希望您抽出时间参与这有趣又有意义的佛学机会！

感谢这次的作者楊以珩与黃家兒。谢谢您阅读这次的阅刊，希望您喜欢它的新面目，下一次再见！

黄诗莹上



where a bud can bloom in full...

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UNSW BUDDHIST SOCIETY

联络  
电话 (02) 93856082  
地质地址 Religious Center, Room 311, 3rd floor Squarehouse,  
University of New South Wales, Kensington NSW 2052  
12-2pm Mon-Fri 电讯 unibuds@yahoo.com

www.unibuds.unsw.edu.au

# 目录

编辑有话说	37
不忘念	38
正念与禅修	42
参观坟墓	44



## 2 0 0 9 活 动 介 绍

23rd-27th Feb  
O-WEEK

14th March  
O-PICNIC

28th March  
COOK OF THE YEAR

4th April  
禅修Workshop

从5th March 开始  
中文达摩班

从6th March 开始  
英文达摩班

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站 [www.unibuds.unsw.edu.au](http://www.unibuds.unsw.edu.au) 参观。



# 不忘念

“《佛垂涅槃略說教誡經》，又稱《佛遺教經》，談到不忘念（保持正念）對學習佛法，修持禪定，進而啟發智慧的重要。以下開示摘錄自 上藏下慧法師之《佛垂涅槃略說教誡經講記》。

經文云：「汝等比丘，求善知識，求善護助，無如不忘念。若有不忘念者，諸煩惱賊則不能入，是故汝等常當攝念在心。若失念者，則失諸功德。若念力堅強，雖入五欲賊中，不為所害。譬如著鎧入陣，則無所畏，是名不忘念。」

修行對一個人很重要。可是，佛說，我們要修行，求善知識的開導，或求善護助的幫忙，還不如自己能保持不忘念。這是叫我們不要讓念頭斷了，要好好的用功，不要有第二個念頭。我們學習觀察呼吸，把心安住在呼吸上，不要忘失，這就叫不忘念。心若是跑來跑去，就叫忘念！沒有第二個念頭就是有正念。把心安住在呼吸上，功夫修得好，

察覺的能力就會生起來，這時，我們的心已經微細到可以觀察到身心的變化。覺察能力一生起，我們就能觀照到整個身心，也會更精進用功。所以說，求善知識，善護助，還不如自己好好用功，讓心平穩的安住在呼吸上，那時我們就自得法樂了！

「若有不忘念者，諸煩惱賊則不能入，是故汝等常當攝念在心。」如果我們能保持正念，念念不忘佛陀的教法，時刻將佛法明記在心，這樣的話，煩惱之賊就無法侵入。煩惱賊都是乘我們失去正念，忘記佛陀的話的時候，才侵入我們的心，使我們起惑造業。所以，我們要好好的看著自己的心，攝持正念，念念記著佛法，一刻也不讓我們的心散失。如果我們的心能平穩安住，煩惱自然不會生起。煩惱不生，也就不會起貪瞋痴慢疑。心能安住一處就能把煩惱壓住。為什麼會起貪念呢？這是因為根境相觸以後，我們生起一種順我們心意的感覺，因此染著，這就是我執！如果我們的心是平平穩穩的

安放在呼吸上，那還會有心跑到外境去呢？心不往外跑，又怎會起貪瞋痴慢疑，煩惱自然就不能侵入！因此，很自然的，只要不忘念就不會有煩惱！不忘念能持續多久，煩惱就多久不能侵入我們。但是，假如我們出定以後不再修習不忘念的話，那時就「失念」了！一失念，煩惱就隨之而來。這是因為我們還沒有斷除我執，還有貪瞋痴慢疑，修習不忘念只是把它們壓住，使其不生。但是，不生並不是斷除，只是暫時停止它產生而已。

「若失念者，則失諸功德。」如果失去正念，就會失去種種的功德。一旦失去正念，煩惱之賊就會侵襲我們，使我們愚癡無明，造作惡業，失去種種善法功德。反之，如果我們的心能攝住，定很快就能成就。獲得定之後，靠著定的功夫修觀察的智慧，我們就會獲得解脫的種種功德！順解脫的功德就會產生。無常，無我等智慧也會生起。假如我們失念，把正念都忘了，定就沒辦法成就。沒有定就沒有慧，沒有慧所有的功德就不能成就。因此“若失念者，則失諸功德。”

「若念力堅強，雖入五欲賊中，不為所害。」若念力堅強，念念能長久安住在呼吸上，五欲就沒辦法影響我們。如果我們的念力堅強，時時有堅定的正念，知道甚麼是對的，甚

麼是錯的，甚麼該做，甚麼不該做，甚麼是不該執著的，那麼，即使處於五欲之中，也不會為它所害。五欲即色、聲、香、味、觸五個外塵境界。我們常常在與五欲塵境相接觸時為它所轉，而往外奔馳，迷失自己。但是，如果我們有堅強的正念，那麼，當我們的五根與五欲塵境相接觸時，我們就會很機警的看著它，不為它所轉。這樣，我們也不會有貪染五欲的禍害了。

如果在五欲賊中，財色名食睡中打滾的人，能保持正念不忘的話，他就不會胡作非為，而能如如不動！能保持正念什麼地方都可以去。事實上，如果我們正念不忘的話，我們也不會想去不應該去的地方；只有當心裡有賊，有貪染欲望的時候，我們才會去看不應該看的東西。所以，如果能保持不忘念，五欲就無法侵犯我們。

「譬如著鎧入陣，則無所畏。是名不忘念。」

雖然身處刀來劍往生命危險的地段，我們若能正念不忘的話，就能維護我們的慧命，沒有任何東西可以傷害到我們，什麼也不用害怕，那裡都可以去！這就是有正念，也就是不忘念。

假如沒有正念，修行就要看環境。有一位學生喜歡學戒律，因此到專門學戒的學院去。學院把

環境都設計得適合學戒，因此，他在那邊沒有煩惱，不會感到痛苦。可是世間的環境怎麼可能都是一樣的呢？我們總要踏出去的！去到不同的地方，他就不習慣了，煩惱就來了！所以，這不是真正的持戒！

學戒的人應該要有一種持戒的精神，要能夠和環境搏鬥，不讓環境引誘我們，這樣才叫作持戒！在理想的環境，沒有東西引誘我們，我們怎麼學持戒呢？！西方極樂世界那有讓我們犯戒的機會呢？在那樣理想的環境之中，顯示不出我們持戒。我們要修學不忘念，即使到任何一個環境都不會起煩惱，不會感到不安。一個人有沒有修行就看他在任何環境之中是否都能自在。能夠把心控制到不忘念，呼吸時就觀呼吸，念佛是就念佛。這樣的保持不忘念，無論到那裡自然都會自在安樂！身處逆境要自在，順境中更要自在，心淨也要自在。這些都是修行的功夫。但是，要修到這種程度並不容易啊！

那麼，我們要用什麼方法把心念拴住呢？很簡單。譬如：上廁所時，心要清清楚楚，觀想自己在排除內心的貪瞋痴，藉這個機會將內心不良的東西都清除掉。我們要作這樣的觀想。上廁所時要保持正念，吃飯時也要保持正念，用心的一口一口吃，這樣就是修習正念。

很多人喜歡邊吃邊講，口沫橫飛的，這那裡是在吃飯呢？！這是不正念！沒有正念就不知道自己在做什么。睡覺時胡思亂想，走路時也胡思亂想，所以會撞電燈柱。如果能時時刻刻保持正念，把心集中在當下，即使掃地也可以修行！認真的把心安住在掃地，一下一下仔細的掃。所以修正念最好就是在日常生活中修，不論我們在做什麼都認認真真的觀照自己。做家務的時候就把心安住在家務上面，心不起煩惱，這就是修行，就是正念，也就是不忘念！

不忘念能產生一種保護的作用。打戰的時候，若我們有戰甲披身，刀槍不入，子彈也打不進去。同樣的，如果我們全副武裝，煩惱就進不來，這就是不忘念。大家應常常觀察呼吸，好好的用功，培養正念。唸「阿彌陀佛」也可以，隨著呼吸唸，「阿—彌—陀—佛」，假使覺得「阿彌陀佛」太長，就唸「佛—陀」、「佛—陀」也可以。

能夠不忘念的話，就接近得到禪定了。當我們能夠綿綿不斷關注所緣境的時候，進一步的我們就可以得到定。

——藏慧師父  
感谢能融法摘录这篇文章

# 正念与禅修

昨天下午，闲来无事，便上YouTube看了一部10多年前的旧电影，张卫健主演的《街头霸王》。然后，又听到了那一句非常经典的台词：“啊~这世界是多么的美好~这空气是多么的新鲜~”。呵呵，这句话勾起了小时候，爸爸轻声细语安慰我的回忆。

小时的我，偶尔会和两个弟弟起争执。很不幸的，打从小时开始，我就总是说不过他们了。一次次的争吵，总是被他们气得七窍生烟，却又无处宣泄。

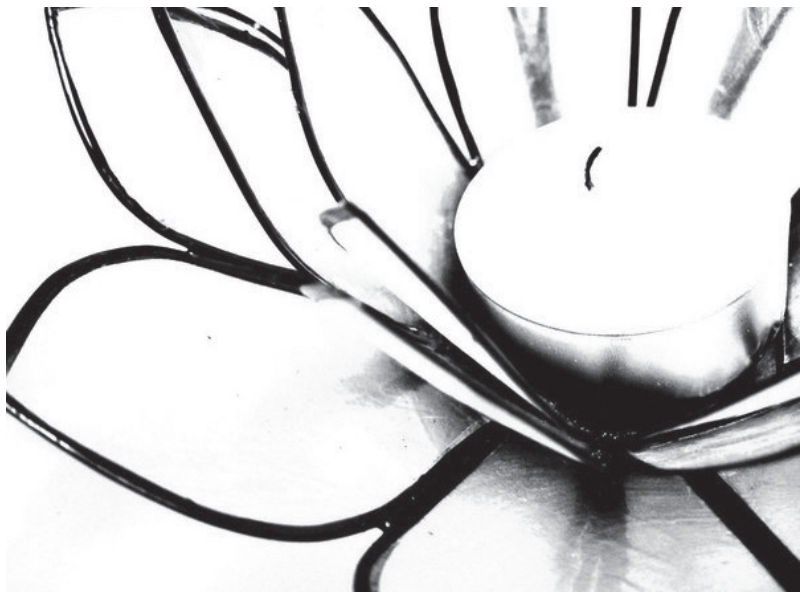
（有时我在想，这是不是长女必经之苦呢？）而每当我愤慨不平、偷偷流泪的时候，爸爸便会走到我身边，给我关怀与安慰。我还记得，当时的爸爸总对我说：“珩，爸爸教你一个很神气的‘抗压心法’！下次，如果又被辉、航欺负，不要和他们吵下去。试着慢慢的，专注的，大力的深呼吸，大大地吸一口气进入身体，再用力的把它呼出来，你就不会这么生气了！”开始

时，我也不太相信这个‘抗压心法’。可是，一次、两次、三次之后，我发现到，这方法竟然出奇的有效！我不但不会对他们恠气指使了，而且随着吐纳动作的反复进行，我反倒觉得整个人平静、轻松了许多。

我不竟猜疑：难道，我的爸爸，是个隐世的武林高手？！（我相信大多数人都有这样胡思乱想过）

于是，当时懵懂无知的我，决定解开这个迷思！我偷偷的跑到爸爸的身边，问了他一句：“爸，你教我的‘抗压心法’，是…什么门派的武功啊？”我爸爸听了之后，当场愣了一下，随即‘哧噗’一声大笑起来！他边笑，边对我说，“傻瓜，什么门派不门派的，这又不是什么绝世神功！但是啊，如果硬要说个门派，那就是少林派的咯！”听了爸爸的答案，我倒是整个人懵懂起来了？！后来，在爸爸的解释之下，我才明白，这个‘抗压心法’，其实是正念禅修的其中一种方式。禅修的目的不是为了永不间断地专注在呼吸上，这本身是个无用的目标。他是为了达到一种完全不动与平静的心，达到一种不间断的正念。唯有正念，才能产生觉知，使人放下情绪上的波动，回归无我。其实，禅修就是为了看透事物的本质而进行深入地观察。借助于我们的觉悟和智慧，我们可以实





证解脱、安祥和喜悦。而禅修的第一个练习，就是对呼吸了了分明。我们吸气的时候，知道自己在吸气。呼气的时候，知道自己在呼气。这样地练习，我们的呼吸就会变成有意识的呼吸。这个练习很简单，然而它的效果却很深刻。为了取得成功，在整个呼吸过程中，我们都要专注于它。当我们呼吸的时候，如果我们的心与我们的呼吸融为一体，那么，我们就与自己的呼吸成为了一体。这就是“即身观身”的含义。

而爸爸说，对一次呼吸保持觉照，每一个人都可以做到。如果我们连续呼吸十次，并且能够保持心不散乱，那么，我们在修行的道路上，就已经跨出了宝贵的一步。如果我们能够练习十分钟有意识的呼吸，我们的身心内部就会发生一个重大的变化。我们会开始回归我们自身。在日常生活中，我们经常处于失念状态。我们的心追逐着成千上万的事物，我们很少花时间来回归自我。我们这样持续地失念了很长一段时间以后，我们就失去了与自身的联系，感到与自己疏远了。这个现象在我们这个时代是很普遍的。其次，有意识的呼吸也能使我们感受到了当下的生命，珍惜所拥有的一切。

其实，佛法博大精深，学无止境。当我们在学佛法时，切勿抱着‘小妇人之见’，以为把佛书全书涉猎，就是追求佛学的好方法。佛法，不止是背，还要去想；不止是想，还要去做。做了才会领悟到佛法的真理。因为只有实践才能把虚无缥缈的文字演绎成千古不变的真理。而爸爸让我学到的，不仅仅是一种疏通压力之法，它更是一种禅修，一种佛理，一种正念。

意和同悦，口和无诤；

凡此之道，是诸佛法。



## 參觀墳場

十月四日的早晨，慧命社辦了一個周末活動——參觀墳場。

當初聽到參觀墳場，我也有點害怕。害怕什麼呢？害怕“死亡”這兩個字？對於我們二十多歲的年青人來說，我們總覺得死亡跟我們還是有一段距離……

參加這項周末活動的大概有十幾位大學生。到了目的地，我們仔細地看看墓碑上所刻的名字。刻在墓碑上的名字，有男有女，有老人也有嬰兒；我才發現，原來死亡並不是離我們這麼遙遠。我站在一個4歲小朋友的墳墓前想了很久。短短4年裡，他活得快樂嗎？他在這短短4年裡又做過

什麼呢？我發覺原來世間很多事情，包括生命也不是必然的。

我靜下來閉上眼，聽見風的聲音和小鳥唱歌的聲音，同時我也感覺到自己雙腳是踏踏實實站在地上。這一刻，我的內心是如此寧靜，意會到死亡也是人生的一部分。我不再害怕死亡。

我深深體會到原來每天踏踏實實地生活，珍惜身邊的家人，朋友和工作，已經很足夠。很多時候我們只會不段地追求外在的物質享受和情感上的滿足，而忽略了我們本來所擁有的東西。我們也應該要時時刻刻注意自己的行為舉動，並珍惜每分每秒。那麼，就算死亡找上門，我們也不會感到遺憾。

如果您想參與慧命社周末活動，請聯絡：

慧命社周末活動主任 — Rosiana rosiana35@gmail.com

或游覽我們的網站 [www.unibuds.unsw.edu.au](http://www.unibuds.unsw.edu.au)

初初聽到Cemetery visit, 我也有點怕。怕什麼呢？怕“死亡”這兩個字？對於我們二十多歲的年青人來說，我們覺得死亡跟我們是有一段距離……

當天我們十多人一起一步一步走進 cemetery 裡，再慢慢走到每個墓碑去看。我看見有男有女，有老人也有嬰兒；原來死亡並不是離我們這麼遠。我站在一個4歲小朋友的墳墓前想了很久。短短4年裡，他活得快樂嗎？他在這短短4年裡

又做過什麼呢？我發覺原來世間很多事情包括生命也不是必然的。

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我明白到每天踏踏實實去生活，珍惜身邊的家人，朋友和工作已經很足夠。很多時候我們只會不段去追求外在的物質和情感上的滿足，而忽略了我們本來有的東西。我明白到我們應該要時時刻刻注意自己的行為舉動，並珍惜每分每秒。那麼死亡要在下一刻來時也不會後悔。

黃家兒



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