

winter
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june -
aug 09

sacca

newsletter for the members of unbuds



Impermanence

where a bud can bloom in full...



unibuds
UNSW BUDDHIST SOCIETY

sacca newsletter

yoursay

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unibuds
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where a bud can bloom in full...

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editor's letter



Dear Readers,

I hope this newsletter greets you with a smile. This edition of Sacca presents you with “Impermanence” or in Pali, “Anicca”. I do not feel compelled to explain the meaning of impermanence, as the word itself carries a connotation that nothing lasts forever. It is a very simple theory and we often quote that: Life is short, we should live it to the fullest, but really, how deep of an understanding do we have that allows us to fully live out this life?

With the contribution of members, once again, I hope that bringing across a common theme with the Buddhist spin. Impermanence encompasses every aspect of our life-the environment around you including each condition/position you find yourself standing-be it a cross road or a happy moment in life. Khai Yi's contribution points to you that change is possible in whatever situations you find yourself in. This provides hope in the bad times and appreciation towards the sweet moments you enjoy. Many will then be able to identify themselves with Mei Ling's

experience in life-that life is an everchanging moment, but were you mindful of that change as she was? Our regular contributor, Tina presents a popular topic on relationship-How do you deal with loss that is often inevitable with the existence and permanence of change?

At the end of the day, it is “Ultimate happiness” that we seek. I sincerely hope this powerful piece can give an insight to how you have been leading your life, and with palms together I wish that deep within yourself, you find that happiness.

Think this is a theme you can explore further? Join us in Bodhi Nite(see page 29)! Trust me that it can be a life changing experience! Till next read-

Metta
Shi Ying OOI

Introducing Pali Chanting

Taking Refuge

Pali

Namo tassa bhagavato arahato sammaasambuddhassa
x3

Buddha"m sara.na"m gacchaami
Dhamma"m sara.na"m gacchaami
Sa"ngha"m sara.na"m gacchaami

Dutiyampi buddha"m sara.na"m gacchaami
Dutiyampi dhamma"m sara.na"m gacchaami
Dutiyampi sa"ngha"m sara.na"m gacchaami

Tatiyampi buddha"m sara.na"m gacchaami
Tatiyampi dhamma"m sara.na"m gacchaami
Tatiyampi sa"ngha"m sara.na"m gacchaami



English

Homage to the Blessed One, the Noble One, the Perfectly Enlightened One.x3

To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Do you know? Pali is the common language used in the time of the Buddha. Chanting can help calm the mind, strengthen faith, and serves as a reminder to practise the path of Buddhism.

president says

Dear Dhamma friends,

It is now the Winter Edition of Sacca!

Talking about Winter... During winter, all trees will shed their leaves. They stand still in the cold awaiting for Spring, when new leaves will grow again. Season changes, environment changes, we change too! We age day by day, and time has never stop ticking. Everything changes because of causes and conditions, nothing will stay the same. If we understand the concept of Impermanence, we will notice that we never have the same moment twice. So how do we face impermanence? Cry and give up? Smile and take it easy? This Sacca will explore Impermanence, another Buddhist concept which is worth contemplating.

Before Uni ended and during the winter vacation, Unibuds held a few events, such as Vesak, Potluck and Winter Retreat. As mentioned in the previous Sacca, we celebrated Vesak this year in the Mahayana Tradition. During Potluck, we played the Bodhi Nite 2008 DVD, and we had a good time sharing our home-cook dishes. Winter retreat up in Bundanoon is definitely a peaceful and refreshing one, especially the warm camp fire amidst winter! Thanks to all the Events' Organisers, and



coming up: Bodhi Nite 2009 - It comes, It stays, It goes... What is forever? Have you put your name down to join the organising team? It is not too late yet! Contact us now! Let's work hand in hand to make this event a great success! I hope to see you around soon!

Till then! Enjoy this Sacca, and I will see you soon! Enjoy winter before it ends!

**Metta,
Khai Yi NG
President of UNIBUDS 2008/09**

Taking 5 Precepts:

The “Going for Refuge” and taking the Precepts define a person as a practising Buddhist.

Going for Refuge gives a continual perspective on life by referring one’s conduct and understanding to the qualities of Buddha (wisdom), Dhamma (truth) and Sangha (virtue). The Precepts are also for reflection and to define one’s actions as a responsible human being.

Pali

1. *Paa.naatipaataa verama.nii sikkhaa-pada”m samaadiyaami*
2. *Adinnaadaanaa verama.nii sikkhaa-pada”m samaadiyaami*
3. *Kaamesu micchaacaaraa verama.nii sikkhaa-pada”m samaadiyaami*
4. *Musaavaadaa verama.nii sikkhaa-pada”m samaadiyaami*
5. *Suraa-meraya-majja-pamaada.t.thaanaa verama.nii sikkhaa-pada”m samaadiyaami*

English

1. I undertake the precept to refrain from destroying living creatures.
2. I undertake the precept to refrain from taking that which is not given.
3. I undertake the precept to refrain from sexual misconduct.
4. I undertake the precept to refrain from incorrect speech.
5. I undertake the precept to refrain from intoxicating liquors and drugs which lead to carelessness.

Everything is Changeable

“What exists is changeable and what is not changeable does not exist.

Looking at life, we notice how it changes and how it continually moves between extremes and contrasts. We notice rise and fall, success and failure, loss and gain; we experience honor and contempt, praise and blame; and we feel how our hearts respond to all that happiness and sorrow, delight and despair, disappointment and satisfaction, fear and hope. These mighty waves of emotion carry us up, fling us down, and no sooner we find some rest, then we are carried by the power of a new wave again. How can we expect a footing on the crest of the waves? Where shall we erect the building of our life in the midst of this ever-restless ocean of existence?

This is a world where any little joy that is allotted to beings is secured only after many disappointments, failures and defeats. This is a world where scanty joy grows amidst sickness, desperation and death. This is a world where beings who a short while ago were con-



nected with us by sympathetic joy are at the next moment in want of our compassion. Such a world as this needs equanimity. This is the nature of the world where we live with our intimate friends and the next day they become our enemies to harm us.

The Buddha described the world as an unending flux of becoming. All is changeable, continuous transformation, ceaseless mutation, and a moving stream. Everything exists from moment to moment. Everything is a recurring rotation of coming into being and then passing out of existence. Everything is moving from birth to death. The matter or material forms in which life does or does not express itself, are also a continuous movement or change towards decay. This teaching of the impermanent nature of everything is one of the main pivots of Buddhism. Nothing on earth partakes of the character of absolute reality. That there will be no death of what is born is impossible. Whatever is subject to

origination is subject also to destruction. Change is the very constituent of reality.

In accepting the law of impermanence or change, the Buddha denies the existence of eternal substance. Matter and spirit are false abstractions that, in reality, are only changing factors (Dhamma) which are connected and which arise in functional dependence on each other.

Today, scientists have accepted the law of change that was discovered by the Buddha. Scientists postulate that there is nothing substantial, solid and tangible in the world. Everything is a vortex of energy, never remaining the same for two consecutive moments. The whole wide world is caught up in this whirl and vortex of change. One of the theories postulated by scientists is the prospect of the ultimate coldness following upon the death or destruction of the sun. Buddhists are not dismayed by this prospect. The Buddha taught that universes or world cycles arise and pass away in endless succession, just as the lives of individuals do. Our world will most certainly come to an end. It has happened before with previous worlds and it will happen again.

'The world is a passing phenomenon. We all belong to the world of time. Every written word, every carved stone, every painted picture, the structure of civilization, every generation of man, vanishes away like the leaves and flowers of forgotten summers. What exists is changeable and what is not changeable does not exist.'

Thus all gods and human beings and animals and material forms -- everything in this universe -- is subject to the law of impermanence. Buddhism teaches us:

'The body like a lump of foam;

The feelings like a water bubble;

***Perception like a mirage;
Volitional activities like a plantain tree;***

***And Consciousness like jugglery.'* (Samyutta Nikaya)**

-----Extracted from **What Buddhists Believe** by Venerable K. Sri Dhammananda Maha Thera
Submitted by Khai Yi NG



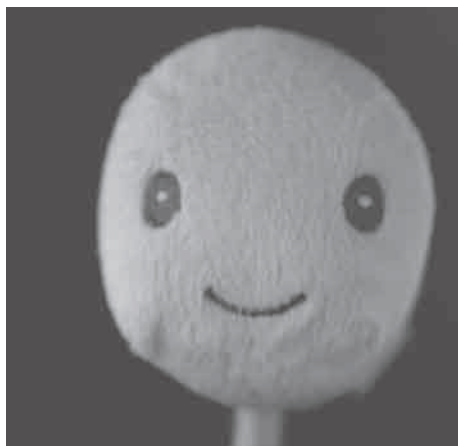
An honest account of Mei Ling's journey in understanding Impermanence...

The title is a verse that caught my attention...

When I was reading one of the Dhamma books. How true is that? Everything around us will not stay as we see it today. Maybe they will stay but they will change or be deformed. I see it as everything or every moment have their expiry dates; the earth, human beings, plants, animals, buildings, ups and downs in our lives or any other situations that we are experiencing now or will be experiencing in future will eventually come to an end or vary one day.

Funny as it may seem, never have I thought of changes are actually part of impermanence. I do realize that changes occur and of-

Now here, then



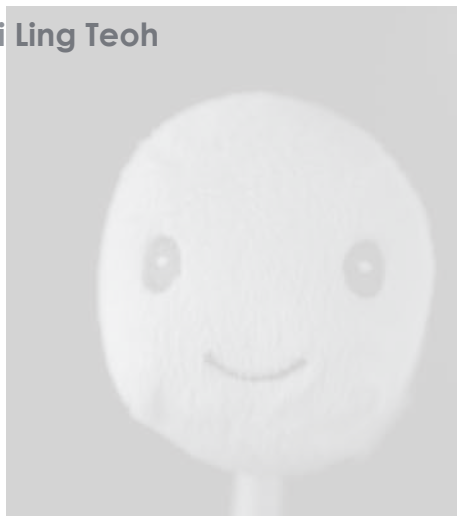
ten I always wanted good moments to stay but the bad ones to go. After all, who would not want such to happen? All I knew was, when the good times come to an end or the bad times come, I suffered.

When my journey in UN-IBUDS began a year ago, the answers for the suffering I went through started knocking on my head gradually. I began to realise that there is no way things will remain constant throughout my whole life. Yes, I want that to happen but unfortunately it will never be, for which I will have to accept the fact and understand it in order to end the pain I created for myself.

Throughout the whole year, I slowly found out things that I never really noticed before. I have learnt and grew quite a bit, I think. People say that we can learn even from the Mother Nature. I found it very true

Gone...

by Mei Ling Teoh



as the idea of impermanence first came to me when I started to observing the nature after listening to what the Dhamma teachers have to say.

Venerable Neng Rong once said that whenever we see pretty formation of clouds in the sky, we start taking pictures of it. But little do we know that we will never be able to observe the same pattern again. During one of the Dhamma talk given by Rod Lee about impermanence, he spoke about why he never take pictures of sunrise anymore or take fewer pictures when he travels. He knew that he can never get the same moment again. He wanted to enjoy the present moment and not wasting it by clicking it away.

What these 2 teachers said did knock some sense into me. I started to self reflect. My first sun-

rise in Australia was the first sunrise I have ever seen. The excitement of looking at the sun rising at the horizon was indescribable. There were no words that I could use to describe the whole process. Since then I have always love going for sunrise watching sessions. However after a few times, I realized I could not get the same excitement anymore. The way the sun rises is different. It is just not the same as the first one. Every time was a different experience. None of it was the same as each other! After the realization, I stopped taking pictures of sunrise anymore. I just wanted to enjoy every moment of it.

There is this path that I will always take when I attend classes. There was once while I walked through the same path, I noticed something different. When I observed carefully, I realized that the



used to be bald trees are now filled with dark green leaves. It shocked me quite a bit. Why didn't I notice that before when I use that path daily? Was it because I was always rushing from one place to another that I neglected the beautiful scenes around me? Every now and then, when I walk pass the place again, I would stop by for a while and observe the leaves change its' colour and soon they will be all on the ground. Ah, is the change of seasons again.

Another realization that brought me closer to understand impermanence is leaving home to come to a new country. Everything was new to me. I missed my family and friends. Due to the time difference and the new lives we are living, my friends and I seldom communicate; we drifted away from each other. I was very upset. I tried my best to keep things the same but it never happen. Then I slowly started to accept the fact that

friends come and go. I will have a different circle of friends where ever I go; primary school friends, secondary school friends, college friends, university friends, etc. My photo albums were very good evidence. The friends whom I am with when I was growing up are of the different people.

On the other hand, things were different with my family. We tried keeping in touch as often as possible. The distance had strengthened our bonds. I started to really appreciate them. Not that I did not appreciate them previously. I did, just not as much as it is now. I also know that my parents are aging. They might not be able to see and hear clearly as the last time I saw or spoke to them or they might even forget who I am one day. There will definitely be physical changes in them. I just want to live my life with no regrets in future by enjoying every possible moment that I will have with them knowing

“Sometimes in life, I think we should stop for a little while and enjoy the moment. You will never be able to go through the same phase again ”

one day they will leave me.

There was once during sports activities with some friends in UNIBUDS, I was in the middle of a very intense badminton rally with 3 of my other friends. The rally was long and each shot we played was entertaining. I wished we could play the rally again as I enjoyed it tremendously. Once again, my wish will never come true. How can we possibly play the same shots again? The condition is going to be different the next time around! Even in soccer, when a footballer scored a very beautiful shot for the team and we wish to see the same exact way of how the ball was passed and kicked into the goal in another match, it is not possible. Same goes to other sports such as basketball, netball, rugby, cricket, etc.

These are just a few examples I would like to share. There will be definitely more situations where you will be able to see imperma-

nence. You will realized it if you give yourself some time to think about it or self reflect. What I have learnt with impermanence had changed me. Sometimes in life, I think we should stop for a little while and enjoy the moment. You will never be able to go through the same phase again. You may say that I did experience things twice before but there are some changes that you may not have realized it yourself, you are older when you experienced it the second time. Enjoy every moment you have. Having said so, I do not mean that enjoying by doing nothing. It is more like enjoy everything you do so that you would not look back one day regretting what you have done or what you did not do.

Letting go of the one you love

authored by Tina NG

“To have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness or in health, to love and to cherish ‘till death do us part.”



No doubt when we are in a committed relationship, we dream of a forever with our special someone. Yet deep down, we know that that forever will never be for if break-up doesn't visit, death eventually will. Deep down, we know that a parting is only natural, and yet when it happens, it feels as though our life is grinding to a halt as we watch the one we love slip away from our arms, and our life.

In a break up, the core of our internal struggle is attachment – attachment to how things used to be, attachment to the positive feelings we've once experienced in that relationship, attachment to the hopes

and dreams we've held for this relationship, attachment to that person and more importantly, attachment to our ego.

As Buddhists, we are well aware that attachment to getting or prolonging what we like but can't have, and attachment to ridding what we don't like, is the primary cause of our unhappiness. It is little wonder then, for those realising this truth, that the need to let go is the best solution to our problems.

Yet although we may see so clearly the need to let go, doing it is a completely different level altogether. No doubt you would have experienced at some point a need

“If you're expecting this article to tell you

to let go of something. You may have all the reasons lined up to justify ending the relationship or habit, and yet when the moment of truth comes...you crumble and fall again into the trap of desire, security and excuses. You fail yourself, once more.

For example, sometimes people hold onto relationships, dreams and even the feelings they have for their special someone, long after the relationship is over. Or they might hold onto a love that isn't returned, or shouldn't be. They think that holding onto that love is what makes them happy, despite the fact that it tears them apart inside. They think a relationship is worthwhile despite the fact that it's a deadend or even abusive. It's almost like an addiction. Addicts often don't confess they are addicts, and when they do, they can find lots of justifications for their addiction.

So...what to do?

If you're expecting this article to tell you the easy way out, I'll tell you to get real. The truth is letting go is difficult, and the more you are attached to the object, the

more difficult the process of non-attachment is. And if you're expecting to wake up the next day with all your attachments gone, disappeared overnight, you're in for a rude awakening.

Despite how difficult it is, and how long the process could be, it's not impossible and it's not never ever. Another good news is the process of non-attachment gets easier each time. You learn from each experience. Each time a loved one leaves us, or a relationship breaks up, or a job lost, or a car stolen, it is an experience. Granted that the experience is unlikely to be a good one; it might feel as if the ground has been pulled from beneath our feet and we are left unbalanced, vulnerable and broken.

Yet slowly we come to terms with the situation, we come to accept it, we come to deal with it in whatever way we know how, because there is no other way. And it is through this trial and error process that we learn to deal with the emotional loss left in our lives. But through these losses we gain

the easy way out, I'll tell you to get real."

– we gain maturity in our approach to problems, wisdom in putting our priorities into perspective, and skills to deal with future losses.

People deal with their losses differently. Some like to be around company to comfort and support them. Others need solitude to think it all through without having to face external pressures. Some turn to external help such as counseling, charity work, or traveling. Some turn to nasty intoxicants such as alcohol and drugs, without properly facing up to the issue at hand. Some turn to internal soul-nourishment, such as prayer, meditation and self-reflection. Some of these techniques are long-lasting and gets to the core of the attachment, while others only provides temporary comfort by covering the attachment with further attachments (such as addictions to stimulants, or food and shopping!).

I have found that seven things are needed for the recovery process towards truly letting go for good.

1. **Acceptance of the end of your relationship:** This may seem obvious, however, to truly cut the

strings of attachment that binds you, you must accept that your relationship has come to an end. What inevitably ties us back is hope or wishful thinking. If you know the love is unreturned, can never be returned, or should not be returned, then stop, and let go.

2. **Acknowledge your feelings: love is essentially an emotion;** likewise its counterparts of hatred and anger are also emotions. Often we don't give due weight to these emotions, dismissing them as "negative" and something we should rid as soon as possible. We hold back our tears and bottle up our anger without getting to the root of it. If you need to cry, cry. If you need to let out your anger, take it out on your pillow. Don't feel you need to be strong and in control of your emotions all the time. Just as you would care for a crying baby, you should welcome and cradle all the feelings you are experiencing. It might be grief, guilt, anger, hurt, betrayal, low self-esteem, or just missing the person. It's ok. Let it out. There's no shame in tears (even for guys). It's emotional purification. Like all else, these negative emotions will eventually pass too.

3. **Give yourself the time and space:**

With time, wounds are healed, hearts are mended and tears are dried. With time, the emotionally-charged views we hold may slowly change as we see the situation with better-adjusted eyes. With time and distance from the attachment object, we can move on. With time, it forces you to not rush, but be patient and have faith that things will eventually turn out ok.

4. **Mindfulness:** each time you catch yourself thinking about the ex-special-someone, remind yourself gently to come back to the present moment. You can label your thoughts as “wish” or “memory”, which is future and past respectively, and therefore, not the true reality.

5. **Investigation:** this is really important and extremely valuable to your understanding of feelings and the Dhamma. When you feel the feelings of love or desire well up within you, sit and contemplate on them. What is the nature of these feelings? Where did they come from? Are they permanent? Are they controllable?

Are they part of you? Are they self or non-self? Are they complete or inherently discontent, making you grasp? Once you realise feelings are just feelings, you won't judge them, won't suppress them, but more importantly, you won't be led by them. And then, letting go, becomes more natural and without effort.

6. **Effort:** With effort, you work towards fulfilling your determination or promise to yourself to let go. With effort, you can encourage yourself to continue on the right path no matter how tempting it is to return to the attachment. With effort, you can master the greatest difficulty of all.

7. The final factor is the one most people neglect. I have found this factor to be the primary difference between success and failure, between letting go superficially and letting go truly. And this factor is **love**. The love we have for someone, even if it is fraught with attachment, grasping and hurt, can be extremely beautiful and powerful. That love can be transformed



from loving someone and wanting them to be yours, to loving them and wanting them to be well. This feeling and wish of wellbeing can be extended beyond that person to encompass others known to you, then others unknown to you. That special someone had opened your heart, don't let it close up again. Open it more, and let it become an unconditional love (metta) that is truly without attachment and suffering. This metta should also be directed to yourself. Be gentle and considerate to yourself as if you were taking care of a friend who was hurting. Affirm yourself and the good qualities you have. Sometimes a lost relationship can be very damaging to our self-esteem. Don't become dependent on the other person to give you your identity and value. Respect yourself and your independence.

To love someone till death does us part is not an easy task. However, to love ... that is always within your ability. Too often love goes sour when in fact it can be inspirational and empowering. With love, you can turn anger to forgiveness, jealousy to well-wishing, greed to generosity, and selfishness to selflessness. With love, you can turn your focus away from doing what is best for you, to doing what is best for others. With love, you can do what's right for the sake of other people's happiness,

and inevitably it will also be what's right for yourself. With love, you will realise unconditional care. With love, you can find strength in times of difficulty and wavering. With love, you can do the unbelievable.

Relationships don't end, they just change. May love enter your world and if it happens to leave, may it not leave a hole in your heart, but leave you with a whole lot of unconditional love.

Life is full of challenges. A series of hurdles to be jumped, rivers to cross and mountains to climb. Yet with every hurdle jumped, that's another leap forward. With every river crossed, that's another drift closer to the great ocean. With every mountain climbed, that's another peak conquered. When you've reached the highest point and look down, you wouldn't be frowning at the troubles beneath your feet but you will be smiling with pride at what you've achieved. So even with your dying breath, you will be able to smile at all that you've achieved in life, not because they came to you easy, but because you strived and won. You won't be able to take with you your relationships and possessions to your grave, but after so many rehearsals, you will be ready to let go for the last time – finally and ultimately.

Ultimate Happiness



Trivia: What is the one thing that everyone – regardless of age, ethnicity, social background – is looking for? What is the primary universal motivating factor? What is the answer to the cliché question about the meaning of life?

The answer is so simple, we often miss it. What we're all looking for is happiness, and the pursuit to get it becomes our motivation and purpose of life. The complication comes from the myriad sources of that happiness. Some find happiness in the

relationships they have, the work they do, the things they have, the moments they live, or even just being the humble person they are. Unhappiness often rears its ugly head when we don't get these sources of happiness, or when we get it and realise that it doesn't fulfill our expectations of happiness.

Make no mistake that that house or car you want to buy will not give you lasting happiness. Nor will you find the perfect partner to satisfy all your needs. Don't waste your time looking for a job that allows you to enjoy every minute of it.

Pessimistic? Just realistic. If you're looking for the perfect thing, person or moment to make happiness enter your heart, you're look-

by Tina Ng

ing in the wrong place, for the wrong thing.

Let's investigate this a little further. Why is it that perfection doesn't exist, or even if it did, loses its appeal? Why is happiness from these worldly things so shortlived? Why is it that love turns to hate, care into bitterness, and attachment into indifference?

The reason is IMPERMANENCE.

Things, people and moments are impermanent.

Feelings of like and dislike are impermanent.

Thoughts on worth and uselessness are impermanent.

All are subject to change.

You may have sleepless nights thinking about buying that house, car, dress, watch, etc...then you might see something better, or you get it and realise it's not that crash hot after all. You get used to it, and the novelty wears off.

You fall in love, and without even realising it, you realise you've stopped caring. Or you fall in love with someone you've known for years but never had those feelings for them until now. What's changed? You set to reach a goal, and believe happiness is waiting for you there. Then you reach there and would rather take the exit out.

For those trekking along life without a thought of impermanence are shocked when impermanence visits. For those who are aware that impermanence will one day visit may also live with a fear or worry as they wait for its inevitable visit.



At the end of the day, it is the impermanent nature of all things that creates a tinge of sadness that underlies the time we have with these things. Whether we're consciously aware of its existence or not, it is a threatening presence that exists to change the status quo we are so comfortable with.

This is the First Noble Truth of dukkha as described by the Buddha.

However, impermanence itself is not to blame nor the core source of our unhappiness – it is merely the way things are. All that is conditional would be subject to changes of these conditions. Why

suffering exists is when we attach to the status quo, the way things are, the way we want our lives to be. This attachment defies impermanence, going against the natural ways of the world. We want to live forever without sickness or harm, or we wish that for the loved ones around us. We want to hold onto our worldly possessions, reputation, and relationships, for as long as we want them near. And we want to be able to let go when we want to, even if it's not yet time.

This attachment, this thirst for what we want and craving to rid what we don't want, is the Second Noble Truth.

Now we turn what may so far have been a pessimistic (yet realistic) view to provide a positive solution. If these conditional and



impermanent sources of happiness creates ultimately a sadness in our parting with them, then the ultimate happiness must be free of conditionality and be permanent and stable. Is it possible? It is. Buddhist scriptures have defined this as Nibanna, Enlightenment, inner freedom, self-realisation, etc.

To find this state, the journey is one of practice and experience. The practice of the fourth Noble Truth of the Noble Eightfold Path. Also, you need to experience, investigate, contemplate, and go through some trial and error. It's your journey, your thesis, your pursuit. Does this make you happy? Why or why not? How about this? Does this give you contentment? Why or why not? Does this add a burden to your heart, a worry to your brow, a stress on your mind? Why or why not? Does this make you

shed tears of sadness or tears of wonder?

Ultimately, you should see the underlying commonality between the positive and negative states. Ultimately you will begin to ask yourself, "Have I had enough?" Ultimately you will start looking beyond these typical worldly sources of happiness to something more ultimate, one that makes your heart light with liberation, you smile bright with compassion and a life lived with understanding of what it really means to be happy.

source:<http://tinlala.wordpress.com/2009/04/25/ultimate-happiness/>

Vesak Celebration

by Pele Kittiararn

On Saturday, 9th May Unibuds organised Vesak celebration at the Lodge in the Squarehouse. Vesak is the time when we contemplate and celebrate the day of the Buddha's Birth, Enlightenment, and his Passing (Paranibana). There were monks and nuns from Hwa Tsang monastery and our patron, Venerable Chao Khun Samai there to celebrate Vesak with us. At first I thought there weren't going to be that many people since it's not really a social event but I was quite impressed by the large turnout by fellow Unibuddies. I got there early to help set up the place. Although we were running a bit late, but with everyone's helping hands we managed to prepare everything nicely.

Last year the celebration was in Theravada tradition so this year it was in Mahayana tradition. Venerables from Hwa Tsang Monastery started the event by leading the chanting. It was my first time to do chanting in Mahayana tradition, which I found interesting because the venerables use a couple of simple instruments to make rhythm during chanting. This makes it easier for first timers like me to follow...but

somehow I got lost track of the Chinese words so I just hummed along until I found the words :P

During the chanting, everyone had an opportunity to take part in the traditional Buddha bathing ceremony. We walked in pair to the baby Buddha statue, paid respect, then poured water with flowers over the statue of the baby Buddha three times. I didn't really know the meaning behind this ceremony until later when I learned that when we bathed the statue of the baby Buddha we had an opportunity to inwardly cleanse away our anger, greed and ignorance, to purify our minds and bring about a spiritual growth. Then after the ceremony we listened to interesting Dhamma talks given by Venerable Neng Rong and Venerable Chao Khun Samai.

It was really nice to be part of the Vesak celebration this year. We chanted, took part in bathing the Buddha ceremony, learned the Dhamma, and helped preserve and pass on this beautiful tradition to the next generation. I would strongly recommend everyone to join celebrate this special occasion. Next year will be in



Potluck



Juan Lyn Ang uncovers the fun she experienced ---

Laughter, enjoyable conversation, good company and great food. Sounds like a great combination to me! Well...that was what we had in one of the most awaited events of the year...Potluck! ☺

Potluck is an annual Unibuds event, where people would gather and bring food along to contribute to the pool. Everyone's contribution is greatly appreciated, no matter how small or how big. It was also a good opportunity for people to show off their cooking skills! Potluck brings people together and fosters the spirit of friendship and togetherness.

It was my first time attending the potluck event, and I decided to bring something really simple. I arrived at The Lodge, bringing along my proudly-homemade food. I ap-

proached the table to place the food...and the next thing I knew was that I was awed with the banquet of food on the table! It was AMAZING! What was on the table looked so delicious and mouth-watering! I think I was drooling at that moment! Ha ha! There were curries, pastas, pies, salads, fried rice, sandwiches, roast chicken, fried noodles, fried spring rolls, homemade cakes, desserts, drinks and all sorts of yummy things! I instantly grabbed my cutlery and in the next moment, I was indulging in all the good food!

But potluck isn't just about food. While eating, everyone was enjoying each other's company and happily chatting away – about the good food, about university and about all sorts of other things. It was



certainly a great opportunity to relax and have fun especially for university students after all the hectic time in university with assignments, projects and assessments. Exams were also drawing near, and this event was one which students could relax and recharge, and probably seek advice and moral support in preparation for the tough times ahead.

Besides food and good company, a screening of last year's Bodhi Nite and an introduction to this year's Bodhi Nite's different departments by fellow EXCO members were also conducted. We sure had some good laughs from the funny and interesting scenes of Bodhi Nite and the lively introductions.

For more information on joining weekend social activities, like potluck contact Yee Herng at yeeherng0422@gmail.com



Potluck. A once a year event, and definitely one to look forward to! I am grateful that I had the opportunity to attend this wonderful event. The good times I had in this event will no doubt be cherished and remain as good memories and I sure hope everyone who attended feels the same! ☺

Winter Retreat

It had never crossed my mind that I would visit a monastery, let alone attending a winter retreat. It was until I heard about the recent winter retreat in July 09 that UNIBUDS was promoting. Then, I told myself, "Why not give it a go?" Thus here begins the life and soul story of five friends at Sunnataram Forest Monastery...

Winter Retreat is an annual UNIBUDS event usually held during winter semester break, aiming to introduce and let everyone experience monastic life. However, I was invited to go one day earlier to help with the setting up for the Winter Retreat for which I have accepted gladly. I woke up as early as 4.30am to begin my journey to Bundanoon with my friends. At roughly 10.30am, we arrived at the Sunnataram Forest Monastery. My first impression was, "Is this really a monastery? Looks more like a construction site to me!"

Kim, the volunteer at Sunnataram Forest Monastery greeted us with her cheerful smile and served us some warm drinks in the kitchen to battle the cold weather. Soon, we find ourselves sitting in the shrine room with the lunch ready and offering the monks with food. This resembles the practice of 'Dana', which means offerings to the monk. Upon finishing the lunch, we help out with the cleaning up in the kitchen.

Later in the day, we spend

our time tidying up the living quarters for male, also known as the 'train' and for the smaller huts, which is known as 'kuti'. We also took effort in cleaning up the toilets as well as the library which will be used as a assembly place for everyone. The first day ended with an evening dhamma talk session and the abbot of Sunnataram Forest Monastery, Phra Mana shared with us words of wisdom.

Monastery life is never easy to begin with. We have to wake up by 5am daily, with Kia Sheng as the bunk leader shouting to get people out from their bed. As I walked out of the train, I was mesmerized by the whirlpool of stars on top of us. They seem so bright and clear, standing out against the pitch-dark sky. I was drowned in the map of stars, spending ten minutes appreciating the beauty of it. This is definitely one of the experiences that you can never encounter in city!

Dhamma talk, chanting and meditation is a daily routine in Winter Retreat. We always begin with chanting session, followed by a meditation session and dhamma talk session. Phra Mana is exceptionally good at relating dhammas to real life experiences and the nature. His talks usually encourage us to put on our thinking cap. Meditation session is a good time to clear our mind from worldly thoughts and focus only on our breathing even though I never failed to hear someone snoozing during meditation session. Probably it is

true that meditation session does relax your mind and body.

However, that's not all about Winter Retreat. We had the opportunity to go for bush walking, following the paths explored previously by the monks from Sunnataram Forest Monastery. It was a good outdoor experience where we get both our hands and feet into work. Little did we know, what awaits us was an overwhelming view of a cliff, overseeing a valley. We took our time standing close to the cliff, enjoying the breeze and appreciating the art of nature. We were lucky as Phra Mana shared with us stories of them exploring the forest. On the way back, I had the opportunity to talk to Phra Mana about setting up Sunnataram Forest Monastery and I was really impressed by their will and determination to build and work to construct the monastery.

Another highlight of the event is the campfire. We took part in the firewood collecting session and get ourselves involved in chopping down dead trees, cutting up and collecting branches. It was definitely an unforgettable memory for me. We moved from places to places in the back of a truck; chopping up trees with axe; arranging the stones for the fire place; laughing at each other for our silly actions. All these will be deeply etched into my mind and will be something for me to laugh at.

The last day of the retreat, we find ourselves deep into discus-

sion for the upcoming sketch performance. Every group has to come out with a mini sketch according to the title given. Needless to say, we laughed all the way from the start till the end, learning dhamma in a fun way. We can never forget the story of Mr Handsome and Mrs Beauty, teaching us about attachment to bodily appearance; the story of the finger that turn anything into gold, teaching us about attachment to material possession and much more. Everyone was able to open themselves and let their creative juice flow.

Sadly, the time has come for us to leave. We find ourselves cleaning up the toilet, library and our living quarter, ensuring everything is in the right place before we leave. We also took a last walk around the monastery, appreciating the beauty of the Gratitude Pagoda, the crocodile toy in the pond, the statue of Buddha, feeding the wild birds and enjoying the calm feeling up there. Before we left, we got ourselves a group photo and received a token of appreciation from Phra Mana. We bid goodbye to the monks as we head off to the train station.

Here we are, back to the hectic city life. Looking back, how we wish we could enjoy the stay in Sunnataram Forest Monastery again!

SNAP SHOTS:

Winter Retreat 2009

Sunnataram Forest Monastery

Image Credits: Jack Nguyen

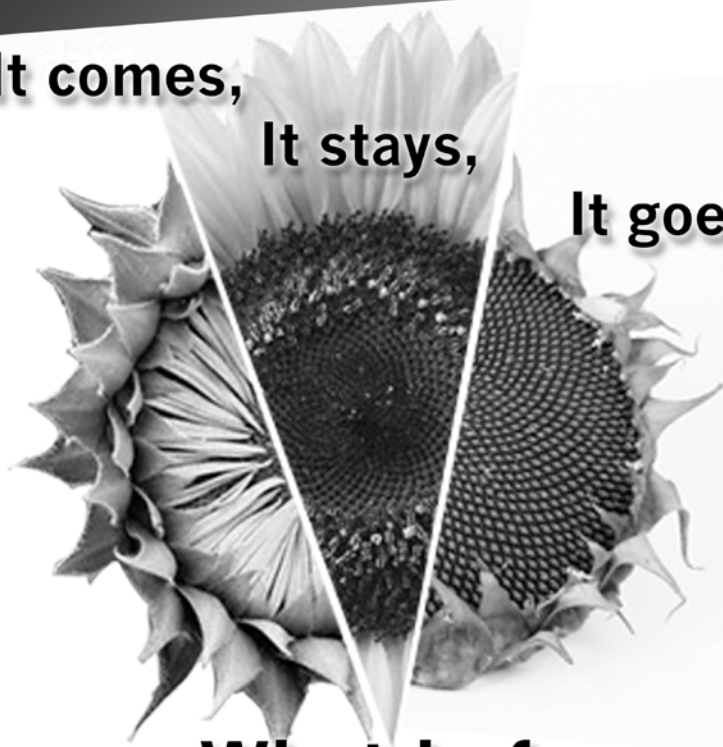




It comes,

It stays,

It goes...



What is forever?

Bodhi Nite '09

A celebration of UNIBUDS 29th Anniversary through amazing theatrical production, choir performances and animations.

Date:

29th August, 2009 (Saturday)

Time:

6 - 10pm (6 - 7pm Free dinner)

Venue:

Sir John Clancy Auditorium, UNSW

Tickets:

\$10 member; \$12 non-member; \$15 at door

More Info:

www.unibuds.unsw.edu.au

Contact:

Khai Yi 0430 533 879

Ian 0430 063 421

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UNIVERSITY OF NEW SOUTH WALES
UNIBUDS

In association with
 **buddhist chaplaincy**
UNSW RELIGIOUS CENTRE

~~~~~ Bodhi Nite Organising Department~~~~~

Program Master

Kia Sheng [0450 632 109 kiasheng.chew@gmail.com]

Feel like contributing to Bodhi Nite? Enjoy being a host for Bodhi Nite? Fear not, program master department has something for you no matter on stage or off stage. We are looking for Masters of Ceremony (mandarin and english), translators, mic runners, composers and pianist for the night. The night will not be a success without YOU! Everyone is welcomed!

Catering Department

Ming De [0404510077 mingde.teh@gmail.com]

Like food? Like eating? Like helping out while eating? Then this is your department~! Look no further~! Food is a fundamental substance. It keeps our body alive, and only when we are satisfied will we be able to pay attention to the teachings properly. That is what Catering Department aims to accomplish~! We are looking for people who want to help out, who want to contribute, who want to make a difference, or all of the above, because your every effort will go into creating the right conditions for people to take in the teachings. Or, you could genuinely have fun with friends and food~! You do not need to know how to cook, but a keen sense of hygiene, responsibility and efficiency is most desired~!

Reception Department

Mandy [0404 609 225 mandypang1989@gmail.com]

"Welcome to Bodhi Nite 2009!" Yes~ This is what part of what reception department does... Do you like welcoming and greeting people with your warm smile? Do you wanna contribute but doesn't have the time to? Well... Reception welcomes you! Job commitment: 29th August 2009 and 2 hours briefing before 29th August.. Good deal?

Contact Mandy at 0404609225 or mandypang1989@gmail.com now! ^_^

Technician Department

Shi Ying [0430 007 279 shying86@gmail.com]

A niche department of the show production team, this department is exclusively seeking for someone who can be in control, organised, well coordinated and an active team player. Only **ONE** spot left up for grabs (priority to be given to university student); also, candidate would be highly considered for the position of assistant of the department. Perks include a seat in the revered control room, a brilliant birds' eye view of the stage/show, most importantly-an opportunity to learn and experience coordinating important parts of a large scale performance.

Choir Department

Yee Herrng [0432 724 954 yeeherrng0422@gmail.com]

Do you like singing?? Then, stop wasting your money to frequent karaoke sessions. In Choir Dept. of Bodhi Nite 2009, we will provide professional* vocal training, not to mention also lots of fun!! Investing your time here will be well worth the effort!! Bring your talents to the stage!! Do you have what it takes??

* These are highly talented individuals though without any official certification =p

Choir is one of the main performance on Bodhi Nite. It brings together happy faces and good energy~ You would feel a warmth of being a part choir family! Don't wait, faster register now! =D

Backstage Department

Mei Ling [0431 521 812 meilin9.teoh@gmail.com]

Don't know which department to help? These questions will probably be able to help you:

- Interested in helping out in Bodhi Nite but too shy to perform?
- Creative but don't have a proper place to practice your creativity?
- Ever wondered what is behind the scene of a performance like?
- Want to help and work out at the same time?

If most of your answers are yes for the questions above, backstage is the department for you! Feel free to contact me (meilin9.teoh@gmail.com) if you want to sign up or want know more about what is involved in this department. Hope to hear from you soon!

Publication Department

Zhang Yi [0421 818 512 ahdidaridida@gmail.com]

Talented or Interested in Drawing and Design? Like working with shapes and patterns?

Is good with computer graphics? Like being creative? In our department, you will take part in the design and publishing of posters, pamphlets, program booklets and tickets for Bodhi Nite 2009! Our challenge is to come up with the best, most creative and most eye catching designs to attract as many audiences to Bodhi Nite as we can. As a bonus, all team members get to keep a copy of the creative designs to show their family and friends. So join us and let us make Bodhi Nite 2009 a success!"

Archive Department – Mabel Ting [0423 543 650 / mikot_1985@hotmail.com]

It comes, it stays, it goes... Bodhi Nite will be over in a blink of eye! But, we can capture the wonderful moment we had! Who does the job? WE!!! No doubt, Archive Department will be capturing the precious moments, frame it up or burn into a DVD so we can watch it anytime we wish to!

So if you love taking photographs and playing paparazzi, or have a camera or video camera to spare, or even better, have the skills to make a good DVD, then join the Archive Department!

Bodhi Nite is a celebration of Unibuds' Anniversary and is one of our largest event of the year! For that, we will need your help and attendance! Remember, it's an event attended by up to 800 people from all communities, Buddhist or otherwise. So, what are you waiting for? Come join us!

Transportation Department

Kelly [0430 470 035 kykellywong@gmail.com]

Your HELP is needed! Without you, Bodhi Nite cannot run smoothly!

If you have any of the following

- A driving license
- A car (or can lend to us)
- The passion to drive (even you don't have a car)

AND/OR

Would like to have face to face contact with our VIPs?

Congratulation !! You have chosen the right department!! Please come and join us!!!

Be part of our team and driving our Venerables and VIPs !!

Marketing Department

Ian [0430 063 421 iancxy89@gmail.com]

Hmm... Wondering what you can contribute for Bodhi Nite? Afraid of performing in front of a **HUGE** crowd? Really feel like helping out?

Then... The Marketing department is the perfect choice for you!

Basically, what marketing department do is to sell the tickets! It's not a must to have MANY friends in order to help selling the tickets. We will be VERY GRATEFUL if you are able to help us to sell 1 or 2 tickets, but of course, the more the merrier.. =p Remember, marketers play a very important role for the night too. Without you, the night will not be successful at all!

Are you ready for this wonderful night?

Sketch Department

Rosie [0420 815 595 rsiana35@gmail.com]

Love the limelight? Interested in spreading goodwill and happiness? Then the Sketch Department is for you!

Be a part of the team to convey meaningful Dhamma messages to the audience while creating loads of fun, good cheer and laughter! Not only will you learn lots during the rehearsal process, you'll also make many friends and have the time of your life~! All actors and actresses welcomed!

Decoration Department

Shi Nee [0433 920 200 lsn09@msn.com]

Do you...

- Enjoy making things look beautiful and pretty?
- Like working with flowers and colours?
- Love seeing your work being awed with admiration at?
- Enjoy stretching around and having some exercise?

If you do...look no further!!! THIS is the golden opportunity to express your enjoyment and talents into setting the wonderful and mesmerising scene of Bodhi Nite 2009! We'll be decorating the stage and the reception areas – preparing for the glittering night of performance, fun and laughter! If you would like to be part of this team that leaves a beautiful trail everywhere they go – welcome on board! Your contributions are greatly appreciated!

Please do not hesitate to contact me! We'd love to hear from you! =)

Multimedia Department

Bernard [0423 556 911 bernard_cw@gmail.com]

They say a picture is worth a thousand words. If so, then videos must be seriously talkative.

Put your creative talents to great use by joining the Multimedia Department! Create stunning audio and visual effects that add life to Bodhi Nite! We have a wide range of positions available to maximise your potential. Animators, artists, scriptwriters, PowerPoint-ers, computer techs and much more..

Worried that you lack the skills? Worry no more, as long as you know how to use a computer, we will have a position for you!

SPORTS Sessions are back!



What? *Weekend activities are now ON again! Come join UNIBUDS in sweating it out in friendly matches of badminton-healthy living is active living.*

When? *It runs on alternate Sundays from 11am to 1pm.*

The followed up dates are:

26th July - Badminton

16th Aug - Basketball

6th Sept - Badminton

20th Sept - Basketball

4th Oct - Badminton

11th Oct - Basketball

Where?

Badminton: UNSW UniGym Multi-purpose Hall, Court 5 & 6

Basketball: Moore Park

Meeting place: UNSW Main Gate

How much?

Badminton: \$3 for members; \$5 for non-members

Basketball: Free!

Who? *Person to contact is the Activities Coordinator, Rosiana Lim email: rosiana35@gmail.com*

CORNER OF OUR HEARTS:

The Unibuds Library is opened NOW!! The opening times of the library is from 12-2pm, every Monday to Friday. All the English books are available for loan and the Chinese books are available to read in the library. The Unibuds Library is a very nice and peaceful place for us to rest our mind while reading some books. It's always good to relax ourselves during lunchtime to recharge ourselves for the busy day. Meanwhile, there will be a lunchtime meditation on every Wednesday (1.15pm-2pm) as well. Please come and join us!!

The librarians are:

Monday- Jessica Ang

Tuesday- Jianping

Wednesday- Hans

Thursday- Juan Lyn

Friday- Gilbert

Are you a UNIBUDS member? Come and collect your membership card in UNIBUDS library from our General Secretary.

Membership card is the card to proof that you are a member.

You can enjoy membership prices during UNIBUDS activities! (Such as purchasing UNIBUDS T-shirt, Bodhi Nite ticket and attending badminton sessions).

Location: *Unibuds Library, room 311, Squarehouse*

Time: *12-2pm, every Monday to Friday*

Any enquiry about the library, please contact Ian Ch'ng *(0430063421/iancxy89@gmail.com)*



MEMBERS' CORNER: HAPPY BIRTHDAY TO YOU!

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

JUNE

Ka Yee Kelly Wong
Mei Ling Teoh
Kathy Wong
Tina Ng
Kok Wai Chan
Henner Kampwerth
Simon Garrod
Ayu Liana

JULY

Khai Yi Ng
Jian Ping Bai
Amy Chung
Eng Leong Ang
Saeed Afshar
Alex Sebbby
Andrew Wan
Wee Han Lim
Tze Shen Koh
Adeline Lukmantara

AUGUST

Ming De Teh
Yong Khing Tan
Linus Meng
Adeline Sugianto
Jue April Zhao
Ivan Yu
Bill Reda
Yong Xian Koh

Coming up in 2009

29th August
BODHI NITE 2009

alternate Sundays
SPORTS SESSION

every Thursday nights
CHINESE DHAMMA TALK

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@gmail.com. Your participation is very much appreciated. Looking forward to seeing you!

Next edition...

Stay tuned for the next edition of Sacca. So, if you have something to say please feel free to drop me an email at **shiyang86@gmail.com** for any kind of contribution. Thank you!

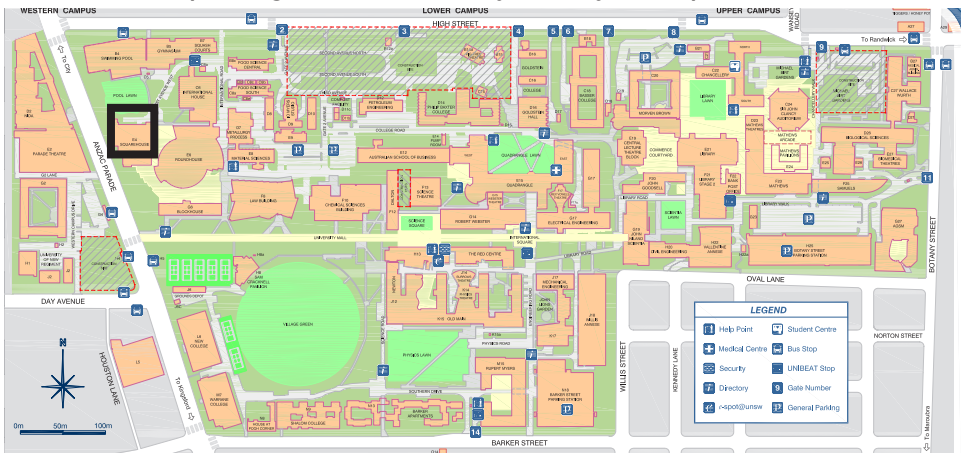
Sacca is a free quarterly magazine catered to our members. If you would like to obtain previous editions, drop by Unibuds Library to get a free copy! What's more, there are also free Dhamma books for distribution. So come visit us today!



Where is Unibuds Library?

Room 311, 3rd Floor, Square House
UNSW, Kensington Campus,
NSW 2052 Australia
Phone: 0293856082

Opening Hours: Monday-Friday, 12-2pm



www.unibuds.unsw.edu.au
email:unibuds@yahoo.com.au



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(Address above)

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冬
六月-
八月2009

sacca

慧 命 社 季 刊



无 常

where a bud can bloom in full...



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慧命社季刊

亲爱的读者，

希望你们都时时刻刻保持着你们灿烂的笑容！这期的季刊的主题是“无常”。我相信“无常”这两个字本身已经很清楚的带出“没有什么永恒不变”的意思了。虽然“无常”本身是一个很简单的概念，我们也常常用无常来提醒自己把握当下。但是说实在的，我们对于“无常”的认识真的有那么彻底吗？“认识”了无常真的使我们珍惜了每一刻吗？

像往常一样，希望在读过了我们会员们所贡献的文章后，我们能够以佛法的角度去探讨“无常”这个对大家来说很普遍的概念。无常涵盖了我們生命中的每一个角落，例如我们周遭的环境，身边的一切，不管是生命中的十字路口或是每一个快乐时刻，都是无常的体现。其实，不管我们身处什么环境，一切都有可能改变。就因为这样，在面临困难时我们才会有希

望，才需要好好珍惜每一个开心的时刻。生活中的经验已经告诉我们说生命是一直在改变的，可是我们可曾小心留意过这些改变？这些改变又使我们变成了怎么样的一个人？生与死，喜与悲，新与旧，爱与恨，这些都是我们几乎每天所经历的。可是它们又教了我们什么？我们又有没有小心观察过这些我们无法掌控的改变？如果有，那我们又怎么面对这些改变呢？

我相信大家寻找的，想要的都是快乐。那么，请耐心地继续读下去。我真诚地希望这些文章将让我们回想我们一路是怎么走来的，也希望大家能够找到那发自内心的快乐！

如果您觉得说“无常”是您很有兴趣的主题，或者是说你想对它有更深一层的认识，请加入我们的菩提之夜吧（请见第29页）！相信我，这将是一个改变你一生的经验！

祝福慧双修
黄诗莹



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where a bud can bloom in full...

where a bud can bloom in full...

联络

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“佛法所说的信，从正确理解佛法而来。有了澄净的信心，一定会引起进修的意愿。所以如对佛法有些理解，不能引起信心，那不过世间知识，与佛法无关。”（印顺，《印度佛教思想史》，29）

2 0 0 9 活 动 介 绍

29 Aug 09
菩提之夜

每个星期四
中文佛学班

每个星期五
英文佛学班

请别错过我们的活动！
如有任何疑问，请发电邮至 unibuds@yahoo.com
或浏览我们的网站 www.unibuds.unsw.edu.au。

無常

上藏下慧法師 主講

1. 無常與緣起

佛陀透視現實世間的一切，了解到所有的存在物都是由種種條件促成，一切都是緣起存在的。緣起之存在物隨著其條件結構的變動，所呈現的現象也會隨之改變，乃至消失。

我常常想，年輕人的肌肉，我們叫作muscle，老年人的肉，不叫muscle，叫肥肉。同樣是人，為什麼年輕人的肉叫muscle，老人的叫肥肉呢？因為年輕人的肉裡面結構比較密，有彈性。老人的呢，已經鬆了，再也不緊了。結構的力量會變，隨著其結構力量的變化，我們也跟著變。

世間的一切，沒有一件東西或事情是真正永恆不變的。一切都隨著因緣條件的變動而變。一對青

年男女剛認識時，他們需要努力來培養兩者之間的感情，如果一切是永恆的，那麼既然已經認識，一切已注定，又何必花精神來培養感情呢？這說明了無常。感情雖是抽象的，它一樣是變化多端，需要不斷的培養條件，才能使感情堅固，而這堅固也還是有變壞的可能。兩個人的相互關懷、諒解的程度一變，兩個人的關係也開始變，從親密的朋友變成普通朋友，再誤解起來呢，我不認識他！變成陌路人了！

人與人之間的關係會變，世間上的一切亦是如此。佛說所有的存在物都不是單一存在的，都是由眾多因素造成的，不是自主獨立的。它沒辦法說我可以不靠其它的緣就能夠存在的。有沒有這樣的東西？絕對沒有。因此，佛家



不承認有所謂的獨立個體。它沒有一個自性。甚麼叫自性？也就是說，這個個體的一個本性。緣起的存在物都沒有一個單獨，不變的本質，因此，佛家說一切是無自性。所有的人都是種種因素造成，或者說是很多化學元素，原料水份做成的一堆化合物。我們看起來很結實，但用放大鏡、顯微鏡來看，其實是空空洞洞的。皮膚，肌肉，各方面的結構都很疏遠，是由很多很多的東西結合在一起，才成為一個‘我們’，而這個‘我’還在新陳代謝中不斷的變動。

我們在世界上所看到的一切都是變動性的。現在這個大世界變得很厲害。請問在這三年內，除了錢的升值貶值以外，大家感受到變動最大的是甚麼？

同學答：「天氣。」

法師：「是的。天氣變得太多，好像變得特別熱。為什麼會變呢？有人說這是因為我們制造出來的廢氣太多，破壞了原本好好的一個氣層。這面一個洞，那面一個洞，互相反射的時候就亂七八糟了，結果氣候也跟著變，影響了我們世界的整個生態。因此就有大地震、大風大雨、大水災等。這是不是很多變化呢？」

我們所面臨的事情很多。醫藥、醫學上，許多疾病還沒有找到答案，又發現新的疾病了，就如最近的口蹄症、禽流感、SARS、豬流感等。由此可見，世間上的事情一直在變。

有人說，佛教應長久興盛，為甚麼卻會興盛也會衰落，這是不是說明佛教不好呢？有起有落，這是世間的真理。一切是條件促成的，所以就會隨著條件而起變化，這是必然的道理。

2. 無常與希望

既然一切是無常，我們是否應該抱著“有花堪折直須折，莫待無花空折枝”的態度？是否應該“今朝有酒今朝醉”，把握現在的享受就好呢？絕對不是。因為佛家說因果，我們必須對自己的一切行為負責。無常帶給我們希望，因為壞的有轉好的機會。在無常的觀念下，教育才是可能的。假如一切都是永恆的，不能改變的，那教育又有何作用呢？由於我們是無常的，是可塑性的，才有希望用教育來改變我們，使我們進步向上。我們今天生活得不很快樂，但這不快樂總有結束的一天，它不是永恆的。由於無常，我們有希望，但這希望的達成要靠我們自己的努力。更重要的是，當我們的希望達成後，我們不應該停頓，我們更應該好好利用所具有的條件來創造美好的未來。佛家的無常觀念，給我們帶來希望與光明。我們必

需振作自己，學習再學習，進步再進步，締造未來的光明前程。

3. 正確的無常觀

學佛的人要培養正確的無常觀。看看這花很美，但不久它會枯去。我們要把無常作為處世的方針。我們現在很富有，但要記住無常，富有並非永遠的。我們不要因此貢高，看不起別人。我們要時時警惕自己富有是因緣和合的結果，是靠不住的。同樣的，貧窮的人也不必看輕自己，我們應鼓勵自己，愛惜光陰，把握每個時刻，積極培養向善向上的條件與因緣。學佛之人沒有必要貢高，也沒有必要自卑，貢高與自卑都是不正常的心理。這種不正常心理的產生就是因為我們不能正確了解無常的道理。真正了解無常的道理的人之人生觀是積極，精進，樂觀，謙虛，充滿希望的。

〔摘錄整理自 上藏下慧法師之開示：《佛陀的教誨》及《佛陀的基本教法》〕

三法印



这篇文章取自印顺导师著作《佛法概论》，形容本季刊的主题“无常”与佛教最重要的教义之一“三法印”的关系。

印顺导师为近代北传佛教第一人。导师提倡的“人间佛教”已成为现代北传佛教的主流思想。导师一生都致力于宏传“最纯正的佛教”，并且深入经藏数十年。印老不只对经藏有研究，对于佛教史研究也有其独特成果。圣严法师曾说过“印老著作的影响也许不是现在，而是未来”。同时也认为印顺导师的著作向来都是在谈佛法，而无多余情感的叙述，所以对于一般人来说较艰涩难懂，但对于佛法真正有兴趣之人就不同了。

《佛法概论》原名《阿含讲要》，是印顺导师讲解佛教最原始的经典《阿含经》后加以整理和重新编排后出版的一本书。内容大意是佛法完整的概念和佛法最核心的思想，是本值得一读的好书！

三法印略说

三法印，为佛法的重要教义；判断佛法的是否究竟，即以此三印来衡量。若与此三印相违的，即使是佛陀亲说的，也不是了义法。反之，若与三印相契合——入佛法相，即使非佛所说，也可认为是佛法。法是普遍的必

然的理性，印是依此而證實為究竟正確的；依此三者來印證是佛法，所以稱為法印。三法印的名稱，是「諸行無常」，「諸法無我」，「涅槃寂靜」。也有於諸行無常下，加「諸受皆苦」一句，這就成為四法印了。苦，是覺者對於有情世間的價值判斷，僅是諸行無常印中的含義之一，從事理的真相說，三法印就足夠了。三法印，是于同一緣起法中體悟有此三性，無論學者的漸入、頓入，三法印有著深切的關聯，不能機械的分割。



佛常這樣的問比丘們：比丘！五蘊等是無常否？答：是無常。無常的是苦否？答：是苦。若是無常苦變易法，是我我所否？比丘答：非我我所。佛即告訴他說：比丘！所以這樣的觀察無常、無我，即得解脫。依這類的經文，可見三者是相關而貫通的。三印中的涅槃寂靜，即是解脫，也即是空。佛曾這樣說：「諸行空，常恒不變易法空，我所空，所以者何？此性自爾」。一切有為法的本性是空寂的；空寂的，所以是無常、無我，所以能實現涅槃。這從緣起的空義而開顯，所以經中常說「出世空（性）相應緣起」。緣起本是開顯空義的，觀察緣起，悟到它的必然理性，歸於空寂，這是佛陀宣說緣起的方法與目的。

佛說三法印，是從有情自身說，

有情是無常、無我、空寂的。印度傳統的、新起的宗教，每以為生死五蘊身中，或離五蘊身以外，有常住真我。佛以為有情是緣起的有情，依緣起說，不能不是無常、無我的。無常即是變化不居，換言之，即是生而必滅的。一般人以環境的適意為快樂，或以保持心境平和的不苦不樂為安隱。依佛的慧觀，這也是苦的。此苦，不是憂愁等苦，是無常義。一切的快樂安隱都在不斷的變化；如意稱心，平安恬適，都不是一得永得而可以悠久的，是終歸於滅壞的。無論怎樣的安適，都向此目標前進。有生必有死，有壯必有老，有盛必有衰，因此給以「無常故苦」的判定。

婆羅門所說的常我，是妙樂的。佛反對他，一切無不在變化無常過程中，那還有什麼究竟圓滿妙樂可說？所以說無常故苦。佛說苦就是無我，這因為我是主宰義，對周圍的一切，能作得主，能自由支配，必如此才可以名為我。但有情依蘊、界、處諸法而立，是變化無常的，無常即是苦的，苦即不自在，那還能說是我嗎？佛法說：正因為有情倒執有我，所以起惑造業，流轉不息，我執即是流轉動亂的根源。如悟解無我，沒有了這動亂的因，即惑、業不起，當下能正覺諸法實相，一切即是寂靜涅槃。



佛陀依有情而說此三法印，如論到對有情存在的世間，這或是所依的五蘊，或是所住的器界，這一切也是無常的。世間確是無常的，但如說「無常故苦，苦故無我」，即有點不適合。如這枝粉筆，說它是無常，當然是對的；但說它是苦，是無我，那就欠當了。粉筆是無情的，根本不會有領受，即無所謂苦不苦。沒有苦不苦或自由不自由，也不會執著為我。不是我，也不需要說無我。所以無常故苦，苦故無我，是依有情而說。如擴充三法印而應用到一切，那就如大乘所說的「無常故（無我）空」了。空是無自性的意思，一切法的本性如此，從眾緣生而沒有自性，即沒有常住性、獨存性、實

有性，一切是法法平等的空寂性，這空性，經中也稱為法無我。此法無我的我，與有情執我的我略略不同。實在的、常住的、獨存的，這個我的定義是同的；但有情所執自我，即在此意義上，附入意志的自由性，這即不同。從實在、常在、獨存的意義說，有情是無我空的，諸法也是無我空的。本性空寂，也即是涅槃。這樣，諸行無常、諸法無我、涅槃寂靜的三法印，遍通一切，為有情與世間的真理。

文章贡献：庄祥缘

道无常

作者：韦伯三世

嗔颠骄狂，秋本寒凉，
朗月艳阳，却道无常。
平执聊赖，最难将息庸碌铅华。
夕拾朝露，便调一抹水粉，描一卷夜长。
秉烛时萤散鸦聒，斜影弄霜，
数滴漏，熬光阴，
约见三五曜星，偏有七八云挡。
墨色露藏，挑得梦深，
晨袭暮转，扯风却待金乌，
方重辩繁华，只道无常。
见惯世事，亦是平常。



生、住、異、滅...



甚麼是永恆？

菩提之夜 '09

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慧命社 衛塞節

2009年我參加了兩次衛塞節，一次是在華藏寺，另一次則是在新南威爾斯大學的慧命社。5月9日在大學舉行的衛塞節，有多位法師蒞臨，Venerable Chao Khun Samai，華藏寺的泉悟法師、浩融法師、佛行法師以及能融法師，與大家一同讀頌經文，闡述六度與八大人覺經之佛法。

之後是浴佛的儀式，藉著洗滌悉達多太子像的動作，象徵內心去除塵垢；浴佛雖是宗教的活動，但我們以恭敬之心來反照自心，無形之中能使我們身口意淨化，整個儀式莊嚴而隆重。

衛塞節當天，我剛來到澳洲一個月，事後想起，很意外能接觸到學生的佛教社團，更意外自己會去參加。或許是認識的慧命社成員在繁忙的課業、生活壓力之下，依然對社團付出的那份義無反顧，讓人印象深刻；也或許他們

所散發出來的友善溫暖，讓隻身來到異鄉之人，備感安慰。相信一切皆是因緣條件充足，才讓大家能在雪梨這城市結了善緣。

飄洋過海，幸運地透過慧命社的中文學佛班，慢慢了解佛法的基本概念。在茫然無措時，能找到嚮導的方向。堅信藉由三寶的慈悲願力，加上自身努力，源自於人性的貪、嗔、癡、慢、疑、忌妒等種種負面情緒，能得到控制。相反的，所有善良、積極、光明的力量，能夠令其增長。

學習佛法，進而運用佛法，若有適時的指導與鼓勵，會走得更正確、平坦、順遂；慧命社佛學班提供了聽聞佛法、接近善知識的機會，誠摯地靜待有緣人共襄盛舉。也期望我在慧命社成員身上所感受到的正面力量，那份支持他們繼續追隨佛法、僧之心，永遠不會消失！

明旋
合十

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在此季刊里发现不了解的词汇吗？想更深入地了解佛教吗？欢迎你来参与慧命社的中文佛学班！我们每逢星期四都会邀请法师来为我们开示以及回答我们对佛法的疑问。

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06 Aug 09 戒 - 法规还是指南针？

13 Aug 09 修定的意义

20 Aug 09 如何修定？



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