

autumn
edition
march-
may 09

sacca

newsletter for the members of unibuds

Perfections

where a bud can bloom in full...



unibuds
UNSW BUDDHIST SOCIETY

sacca newsletter

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*"Keep up the good work and do
motivate the rest of the members
to continue the legacy of Unibuds
Spirit over the many years before.
Its not easy to make something
good out of Unibuds - as the
people's heart, wisdom & commit-
ment are the food for the club to
continue its glory. "*

Metta

Wai Loon

Unibuds' Honorary Member

Have **yoursay** here, we welcome
feedbacks and comments on
feature articles or the newsletter.

C o n t r i b u t e r s

Interested in joining the edito-
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UNSW BUDDHIST SOCIETY

where a bud can bloom in full...

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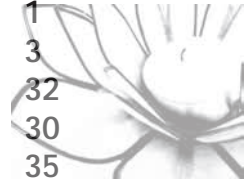
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editor's letter

Dear Readers,

As the tree leaves turn yellow and flowers wither, fall has indeed arrived. Did you realise that quarter of the year has already passed? Most of you



have probably settled into 2009 with a more routinely manner-with University life, work and much more. No matter what junction of your life you are at, Buddhism is always a part of it. Don't think so? This edition of Sacca hopes to provide a perspective on how to perfect your practise in Buddhism through the "Ten Perfections".

Buddhism is a living religion-question it, investigate and try it out. The Ten Perfections encapsulates this idea of a guide to sharpen our mind, body, speech and action towards enlightenment. Following the Theravadan Buddhism Teachings, the Ten Paramis are known as: **Generosity (Dana), Morality (Sila), Renunciation (Nekkhamma), Wisdom (Panna), Energy (Viriya), Patience (Khanti), Truthfulness (Sacca), Determination (Adhitthana), Loving-Kindness (Metta) and Equanimity (Upekkha)**. While the Mahayana Teachings refers to "The Six Paramitas": **Generosity, Morality, Patience, Diligence (Effort), Meditation and Wisdom**.

Despite a difference in the number and terms used for each traditions' perfections, it is "What is Dhamma? Nothing isn't."

-Ajahn Chah

more important to understand that the approach is not meant to be purely theoretical but rather, practical. In this sense, there would be no ambiguity -essentially all the above mentioned are to be practised. Just like Sacca, which carries the meaning of truth: our truthful voice reaching out the best way we can to convey Buddhism.

In this issue, Chien Hoong's writing on morality is truly inspiring and also, words of clarity and wisdom from the transcription of Dhamma Talks. Lastly, Tina shares her gatha-which simply summarises how we can perfect the Perfections in our life.

So, read and practise. Perfect, the Perfections. Till the 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

Hello Buds! Here we meet again, in the Autumn Edition Sacca!

How are you guys doing? Holiday went past in a blink of eye! Assignments and projects start piling up!

I believe we have recharged ourselves during the holidays, so switch your batteries on, and get ready for the battle ahead! You are not alone, because we are all in this together!

The Sacca topic for this Autumn is Perfections. Hmm... A quick question! Do you know the meaning of Sacca? Sacca is one of the Ten Perfections in Theravada Buddhism, do you know that? What are the other nine? In Mahayana tradition, we have Six Perfections. What are those and how do they differ from the Theravada? Let this edition tell you more about it!

O-Week, O-Picnic and Cook of the Year have just ended few weeks ago. I am glad to see all of you during the events! I hope you guys had fun and enjoyed the laughter! UNIBUDS is a big family, and we welcome you to join in! =) We learn Dhamma together, we support one other, and we have fun together too! Hey! Have a look in the events section and see if your face is up on there!



Upcoming event will be the Vesak Celebration. It is the most auspicious event in the Buddhist Calendar. This year, the ceremony will explore the Mahayana Tradition, so don't miss it!

Ok, till then! I will see you around! Do take care! And keep yourselves warm!

Metta,
Khairi 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.

perfections/paramis?

“

There are ten transcendental virtues, which, in Pali, are termed Parami that every Bodhisatta practices in order to gain Supreme Enlightenment: Samma-Sambuddhahood. They are Generosity (Dana), Morality (Sila), Renunciation (Nekkhamma), Wisdom (Panna), Energy (Viriya), Patience (Khanti), Truthfulness (Sacca), Determination (Adhitthana), Loving-Kindness (Metta) and Equanimity (Upekkha).

According to the Cariya Pitaka Caommentary, Parami are those virtues which are cultivated with compassion, guided by reason, uninfluenced by selfish motives, and unsullied by misbelieve and all feelings of self-conceit.

Dana

Dana or Generosity is the first Parami. It confers upon the giver the double blessing of inhibiting immoral thoughts of selfishness, while developing pure thoughts of selflessness. 'It blesseth him that gives and him that takes.'

A Bodhisatta is not concerned as to whether the recipient is truly in need or not, for his one object in practicing generosity, as he does, is to eliminate craving that lies dormant within himself.

In extending his love with supernatural generosity, he makes no distinction between one being and another, but he uses judicious discrimination in this generosity. For instance, a drunkard were to seek his help, and, if he were convinced that the drunkard would misuse his gift, the Bodhisatta without hesitation would refuse it, for such misplaced generosity would not constitute a Parami.

Should anyone seek his help for a worthy purpose, then instead of assuming a forced air of dignity or making false pretensions, he would simply express his deep obligation for the opportunity afforded, and willingly and humbly render every possible aid. Yet, he would never set it down to his own credit as a favour conferred upon another, nor would he ever regard the man as his debtor for the service rendered. He is interested only in the good act, but in nothing else springing from it. He expects no reward in return, nor even does he crave enhancement of reputation from it.

Sila

Combined with this supernatural generosity of a Bodhisatta is his virtuous conduct (Sila). The meaning of the Pali term is discipline. It consists of duties that one should

perform (Caritta) and abstinence which one should practice (Varitta). These duties towards parents, children, husband, wife, teachers, pupils, friends, monks, subordinates, etc., are described in detail in the Sigalovada Sutta.

A Bodhisatta who fulfils all these household duties (Caritta Sila) becomes truly a refined gentleman in the strictest sense of the term. Apart from these obligatory duties he endeavours his best to observe the other rules relating to Varitta Sila (morality) and thus lead an ideal Buddhist life.

Nekkhamma

Still keener is the enthusiasm a Bodhisattva exhibits towards Nekkhamma (Renunciation), for by nature he is a lover of solitude. Nekkhamma implies both renunciation of worldly pleasures by adopting the ascetic life and the temporary inhibition of Hindrances (Nivarana) by Jhanas (Ecstasies).

A Bodhisatta is neither selfish nor self-possessive but is selfless in his activities. He is ever ready to sacrifice his happiness for the sake of others. Though he may sit in the lap of luxury, immersed in worldly pleasures, he may comprehend their transitoriness and the value of renunciation.

Panna

Nekkhamma is followed by Panna (Wisdom or Knowledge). It is the right understanding of the nature of the world in the light of transiency (anicca), sorrowfulness (Dukkha) and soullessness (anatta). A Bodhisatta meditates on these three characteristics but not to such an extent as to attain Arahantship, for to do this would be deviating from his goal.

At the same time he does not disparage worldly wisdom. He tries to acquire knowledge even from his servants. Never does he show any desire to display his knowledge, nor is he ashamed to plead ignorance even in public, for under no circumstances does he ever prove to be a charlatan. What he knows is always at the disposal of others, and that he imparts to them unreservedly. He tries his best to lead others from darkness to light.

Viriya

Closely allied with Panna (wisdom) is Viriya (Energy or Perseverance). Here Viriya does not mean physical strength though this is an asset, but mental vigour or strength of character, which is far superior. It is defined as the persistent effort to work for the welfare of others both in thought and

deed. Firmly establishing himself in this virtue, the Bodhisatta develops self-reliance and makes it one of his prominent characteristics.

Failures he views as steps to success, opposition causes him to double his exertion, and dangers increase his courage. Cutting his way through difficulties, which impair the enthusiasm of the feeble, surmounting obstacles, which dishearten the ordinary, he looks straight towards his goal. Nor does he ever stop until his goal is reached.

Viriya is effort coupled with wisdom that serves as a powerful hand to achieve all ends.

Khanti

As important as Viriya is Khanti. It is the patient endurance of suffering inflicted upon oneself by others, and the forbearance of others' wrongs.

A Bodhisatta practices patience to such an extent that he is not provoked even when his hands and feet are cut off. Practising patience and tolerance, instead of seeing the ugliness in others, a Bodhisatta tries to seek the good and beautiful in all.

Sacca

Truthfulness or Sacca is the seventh Perfection. By Sacca here

meant the fulfillment of one's promise. This is one of the salient characteristics of a Bodhisatta, for he is no breaker of his word. He acts as he speaks, he speaks as he acts (yatha-vadi tathakari yathakari tathavadi).

A Bodhisatta is trustworthy, sincere and honest. What he thinks, he speaks. There is perfect harmony in his thoughts, words and deeds. He is consistent and straightforward in all his dealings. He is no hypocrite since he strictly adheres to his high principles. There is no difference between his inner self and outward utterance. His private life accords with his public life.

He does not use flattery to win the hearts of others, does not exalt himself to win their admiration, does not hide his defects or vainly exhibit his virtues. The praiseworthy he praises without malice, the blameworthy he blames judiciously, not with contempt but out of compassion.

Adhitthana

Truthfulness is followed by Adhitthana which may be translated as resolute determination. Without his firm determination the other perfections cannot be fulfilled. It is compared to the foundation of a building. This will-power forces all obstructions out of the Bodhisatta's path, and no matter what may come

to him, sickness, grief, or disaster – he never turns his eyes away from his goal.

A Bodhisatta is a man of iron determination whose high principles cannot be shaken. Easily persuaded to do good, none could tempt him to do anything contrary to those principles. As occasion demands he is as soft as a flower and as firm as a rock

Metta

The most important of all Paramis is Metta (Sanskrit Maitri). There is no graceful English equivalent for Metta. It may be rendered as benevolence, goodwill, friendliness, or loving-kindness and is defined as the wish for the happiness of all beings without exception. It is this Metta that prompts a Bodhisatta to renounce personal deliverance for the sake of others. He is permeated with boundless goodwill towards all beings irrespective of caste, creed, colour or sex. Since he is embodiment of universal love he fears none, nor is he feared by any. Wild beasts in lonely jungles are his loving friends. His very presence amongst them fosters their mutual friendliness. He ever cherishes in his heart boundless goodwill towards all that lives.

Metta, in Buddhism, should be dif-

ferentiated from personal affection (pema) or ordinary carnal love. From affection come fear and grief, but not from Metta. In exercising this loving-kindness one should not ignore oneself. Metta should be extended towards oneself equally with others. Metta of a Buddhist embraces the whole world, including himself.

Upekkha

The tenth Prami is Upekkha or equanimity. The Pali term Upekkha is composed of upa, which means justly, impartially or rightly (yuttito) and ikkha, to see, discern or view. The etymological meaning of the term is discerning rightly, viewing justly, or looking impartially, that is, without attachment or aversion, without favour or disfavour.

Here the term is not used in the sense of indifference or neutral feeling. The most difficult and the most essential of all perfections is this equanimity, especially for a layman who has to live in an ill-balanced world with fluctuating fortunes. Sights and insults are the common lot of humanity. So are praise and blame, loss and gain, pain and happiness. Amidst all such vicissitudes of life a Bodhisatta tries to stand unmoved like a firm rock, exercising perfect equanimity.

Sila

The Foundation and Perfection of our Practice

authored by Chien Hoong Gooi



Sila or morality is a large part of Buddhist practice. It is often considered the bedrock of the Buddhist path and holds a very central role in all aspects of Buddhism. Often teachers would prescribe good morality as the first step in ones spiritual journey. Apart from being the foundation of practice, sila is also naturally an outcome of walking the spiritual path.

First of all, let us clarify what we mean when we say practising the Buddhist path. The goal of Buddhist practices is to be rid of our distress and afflictions which continue to arise over and over again in our life experiences. It is the purification of the mind so that it has the strength to overcome and transcend the obstacles that prevent a life of true peace and happiness.

The systematic approach of the practice comes from the Noble Eightfold Path which emphasises the 3 aspects of morality, mental cultivation and wisdom. The entire path is largely reliant upon our ability to cultivate understanding towards the true nature of our life experiences. That is, through understanding arises wisdom which breaks through the chains of delusion and the grips of greed and hatred.

To do this, a strong mind is needed to be watchful of our

“Just take note of your state of mind the next time you tell a lie or take something that is not yours.

Is the mind still bright and clear or does it become shaken and withdrawn? ”

body and mind experiences from moment to moment.

So how does sila fit into this practice? As previously mentioned, it is one of the 3 aspects of the eightfold path and is often seen as the foundation of the entire practice. In a way, morality prepares the ground for planting the seeds of mental cultivation which gives rise to the tree of wisdom. A life with good morality enables a person to feel the basic level of safety and security that is a requisite for the practice of mental cultivation and wisdom. It helps create a state of the mind that is not overwhelmed by fear, anxiety, remorse and confusion. On the flip side, you can't have peace of mind when you have gone against the Buddha's advice on morality. Just take note of your state of mind the next time you

tell a lie or take something that is not yours. Is the mind still bright and clear or does it become shaken and withdrawn?

As we progress in our practice, morality changes from something that is externally determined to something that we internalise. This comes from the understanding of our internal experiences. As previously mentioned, the aim of the Buddhist path is to cultivate an understanding of our life experiences in the deepest manner. We become more and more aware of how we are affected by our thoughts, feelings, intentions and actions. With this comes an understanding of what thoughts and actions are conducive for our peacefulness and which create more trouble in our lives. Very naturally, our lives are shaped in accordance with morality.

The basic morality in Buddhism is encapsulated in the 5 precepts. This covers the most fundamental codes of discipline which is needed for both a good life and for the development of wisdom. It is not something that has been laid down because of societal norms or the needs of a particular time and followed based on blind faith. They were not set for the purpose of creating order or social engineering but were laid down by the Buddha based on an in-depth understanding of the human body and mind. The precepts caution against actions that have the potential to create instability and stress in our minds and, therefore, are not conducive for a good life let alone any mental development.

When we grow in our spiritual path and understanding of life experiences, we start to realise for ourselves the reasons for the Buddha's advice on morality. We see for ourselves how the mind has to be in a state of tension and stress in order to break any of the precepts. You cannot harm or hurt another being, without first generating intense greed and hatred within the mind. As our practice deepens, we see this more clearly and start to realise for ourselves how these negativities cause our mind to fluctuate and suffer. We also begin to realise that the first person who is damaged by a life without morality is simply ourselves. Therefore, very naturally as we progress in our practice, our lives will align with the pre-

“...the first person who is damaged by a

cepts because our lives become instinctively inclined towards that which is beneficial towards ourselves and others. We naturally avoid actions that create distress in others which must first also bring harm to our own minds. When we can see clearly how our mind reacts and the outcome that follows, we simply could not harm ourselves and others any more. It is like a child who for the first time realises that fire burns, does not dare to get too near fire any more.

Sila plays such an important role in all Buddhist practices. It sets the foundation for what follows on our spiritual journey. As we gradually progress along our path, our conviction towards a moral life also increases. We un-

derstand and see for ourselves the damage that we inflict upon our own mind and body when we do not heed the advice on morality. We learn gradually to live a life that is in accordance with sila although along the way we may still make countless mistakes. As a Buddhist teacher used to say, we are only “learning sila” as we are growing spiritually. It doesn’t matter if we sometimes get it wrong and make silly mistakes so long as we are still growing. A life of the highest morality comes only from strong mental cultivation and the full maturation of wisdom. As we reach our final goal in our practice, it is then that we would have also perfected our morality. Until then, it is learning, observing and being aware step by step along the way.

life without morality is simply ourselves...”

Patience and achieving

"We have all disappointed ourselves through being impatient at some time. There are many times in our life when we have to do, to go, to act. Patience is not always staying still, not hurrying, not rushing. Everything has to be ready on time, and patience is the discipline and training to be able to achieve that objective. Patience brings beauty. Patience brings strength. Patience brings happiness. Practise patience and you will achieve your goals !"

If you asked me which characteristic that could help you most, I would choose patience. I like this word very much. It is the one thing in the world that you can never have too much of! Some people think Monks have more patience than others. I'm afraid we monks are only human too, and we have as much difficulty in remaining patient as everyone else. If you compare ourselves with animals, they have much more patience. Human beings are very weak. I asked a doctor once, how long we humans have complained about back-pain. He said humans have had back-pain for as long as they have been standing upright ! For example, the

earthworm is very patient. It doesn't complain if the soil is too wet or too dry! It just continues making holes and helping bring air to the soil.

Some scholarly monks class patience into four categories;

- Patience for natural movement.*
- Patience for mental suffering.*
- Patience for physical suffering.*
- Patience for human action.*

The first type of patience is exemplified by your feelings for hot or cold weather. We need patience for natural changes. If we want our hair to grow long, we must wait for it to grow. Sometimes we will be wet and sometimes we will be dry. We must wait for the weather to change before we can collect water, or perhaps before we can have a picnic. We must be patient with the elements and accept the weather conditions. We need patience for mental activity. Sometimes we feel so sad in our minds. We feel so alone, everything goes wrong and we feel depressed. Yet when we open our eyes at other times, our mind is happier and we can see that everywhere on this planet there is great beauty,

your ambitions

By Phra Saneh



even under the sea.

The object of learning Buddhism is to overcome yourself. It is to realise that our mind will fluctuate through the different emotions of happiness and sadness, enthusiasm and disappointment, anger and calm, excitement and boredom.

Some people say that they think they are being very patient if they want to go to the pub but don't go. You need restraint and tolerance. Sometimes you think you are very patient because you stay in the pub all night ! But this is not self control.

We also need patience for physical suffering. When you go to the hospital, you have to have a lot of patience ! I have been here 9 years and recently I was very sick with the flu. I went to the doctor but he could not help me. He said "Just stay in bed and keep warm. Be patient and the flu will pass !"

When I was in the country as a young boy, I used to climb trees. I fell down many times but never hurt myself. But my friend next door fell out of the tree one day, hurting himself very badly. He had to stay many months in hospital. He had to be patient enough to allow his bones to knit together again.

As students you have to study very hard. You will then have to earn

money for your family. Afterwards, you may have to carry many heavy loads and greater responsibilities. Then you may even become your own boss. You will be even more important and have an even greater load and responsibility. But having patience will bring you strength. Patience will bring you happiness. Patience will bring you beauty.

In Asia, the people can be very patient. In Thailand especially, the women sit in the “Angel” position and do not move. They are very patient and can sit still in this position for a long time. It used to be very important for Thai ladies to be able to clasp their hands together for long periods. The Westerner could not understand why the Thai women behaved in this manner. But the Westerner could see that the Thai women were very refined (disciplined) and had great patience.

If we don’t learn to practise in this way, how can we succeed ? If you have a calm body, if you have a calm mind, you will have beauty, strength, and happiness.

You can wear necklaces and adornments over your body, but your movements and your actions are far more visible and apparent to everyone. You can’t hide how your mind is behaving. Patience is very beautiful. Patience does bring strength.



The ears of the fox in Europe are short whereas the ears of the fox in Africa are long. Why is this ? The ears of the fox in Africa are longer to let the heat out. The fox had patience and adapted to its different environment. When winter time comes, the trees must have patience, and animals must have patience and hibernate. They don’t eat, they just stay still. For sure they must get cold, but they still survive. They learn from nature to be patient.

Sometimes you put chemicals on ants, and initially they die. But they have patience. After a few years they are patient enough to adapt to the poison and then it doesn’t hurt them any

more. Our own body can also adapt. When I was in Darwin recently, I saw Aborigines talking together in the sun. It was very hot then, over 35 or 40 degrees. I couldn't believe that they could stand out in the sun for several hours and talk together. They did not show any awareness of the sun or its great heat. Supposedly I come from a hot country, Thailand, but it was far too hot for me. The Aborigines have had the patience to adapt to the sun and now have a pigment in their skin to survive in that environment.

You come here to learn Buddhism, and to find happiness. It is difficult but you have to have patience to make small gains, and build on those gains. Some people like to run and cannot wait. Sometimes you have to be patient. If we want to grow a big tree, we have to wait. It will not grow for us in 10 minutes ! If we want to improve ourselves we should realise we can not do it in 10 minutes either. Sometimes you can not get an immediate result from your actions and you have to wait.

Sometimes when you wait, you think there is something wrong. Think of the hermit crab. It is like a shrimp, but it

takes over a vacant shell, and then carries the shell as its own house to protect itself. If they didn't have a shell, they would be eaten by all the other sea creatures and birds. The hermit crab can go everywhere, can feed, but it must carry its shell, - its house, on its back. And then it survives !

We should carry our patience around like the hermit crab carries its shell. Our patience

will also protect us and help us survive ! Please understand that the hermit crab does not live like a parasite, it lives like an orchid. Coconuts are abundant in the Pacific region. When the coconut drops into the sea, the saltwater can not get in. The coconut can float for a 1,000 miles, find land and then grow itself into a tree. Coconuts grow and travel around the Pacific by themselves. The coconut is very patient and can exist and remain intact without succumbing to rot for many years.

And do you remember that Australian man who survived in the Nepal snow recently for 43 days ? What patience he had !

You can also eradicate your anger through patience.

Sometimes when you wait for someone, you can lose your patience. Let me tell you a story:

In Japan, there were two very powerful, though evenly matched wrestlers.

They decided one day that they would have a competition to see who actually was the best. So they set the time for the match the following day at 2 o'clock. One wrestler came promptly at 2 o'clock. The other wrestler decided purposely to come 2 hours late, at 4 o'clock. So who won the fight ? - The wrestler that had waited from 2 o'clock was so impatient and upset for waiting, that he could not concentrate properly and lost the fight !

In Chinese Kung Fu films, they always emphasise how patient the characters are !

We have all disappointed ourselves through being impatient at some time. There are many times in our life when we have to do, to go, to act. Patience is not always staying still, not hurrying, not rushing. Everything has to be ready on time, and patience is the discipline and training to be able to achieve that objective.

If we use our wisdom, we can decide when we should use waiting or acting patience. I love patience. I love wis-

dom second. You can train yourself to become more patient. Look at the earthworm. It has no eyes nor fur. Yet it must be patient and gather its food searching through the soil.

Practise patience and you will achieve your goals. In Barcelona, you must be fast, strong, and tough, or skilled as in soccer. But in gymnastics, they give you points according to your poise, steadiness, and patience. The athletes have had to be very patient to go to the Olympics, - all the years that they have been training and the effort they have been putting towards achieving this ambition. It didn't take them 10 minutes to get there.

There is so much to tell about patience and its application in this world. I wish I could put patience in a bottle and offer it to you all this evening ! Thank you all for having good patience to listen to me.

**Abridgement of Unibuds Dhamma talk given on Friday, 31st July 1992
at the University of NSW.
-----Submitted by *Khai Yi NG***

Come and attend Dhamma Talks every Friday Night
7-9pm @ Robert Webster . For more info on speak-
ers and topics contact Ming De minde.teh@gmail.com



What do Buddhists consider Wisdom ?

by Venerable Mahinda

“Wisdom is a very important quality to possess. But wisdom is too/ the pure accumulation of knowledge and theories. Every time you radiate thoughts of loving kindness to all sentient beings, you are building your wisdom. Your compassion helps others, removes their fears, and anxieties, and gives them confidence. I hope you will all gain some wisdom from this talk!

Wisdom is the knowledge to



confront and overcome suffering. According to the Noble Eightfold Path, which points out the way to a peaceful and harmonious way of life, Wisdom, or Panna (in Pali), and Prajna (in Sanskrit), consists of Right Understanding and Right Thought.

Right Thought consists of:

- 1. Thoughts of letting go-of leading a life of simplicity and contentment, as opposed to excessive craving and attachment.**
- 2. Thoughts of goodwill and loving-kindness, as opposed to ill-will,**
- 3. Thoughts of harmlessness, as opposed to cruelty.**

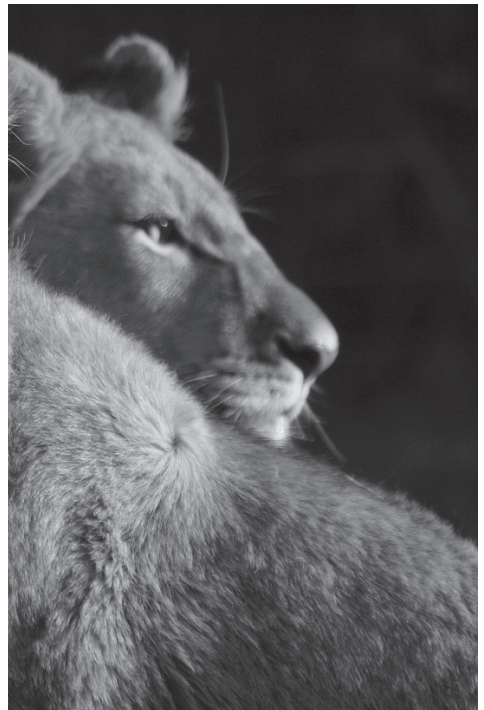
As for Right Understanding, there are two important aspects, namely the Law of Kamma, and the understanding of the Four Noble Truths. The Law of Kamma, or the Law of Cause and Effect can be defined in its simplest terms as; good begets good, and evil begets evil. Our present state of being is conditioned by what we have done in the past, and our future will depend on what we do now.

Kamma, in the Buddhist perspective, refers to volitional or intentional action. Our actions which generate a certain force. This force can be positive or negative, depending on mental factors such as greed, hatred, delusion, generosity, loving-kindness or wisdom. Any thought, speech, or body action, conditioned by greed, hatred, or delusion, will generate a negative or unwholesome effect.

On the other hand, those actions that are conditioned by generosity or tolerance, loving-kindness or wisdom, will give rise to a positive or wholesome consequence. When we understand this basic principle of life, we will be able to appreciate the significance of morality and good conduct. - This involves the avoidance of all evil, and the performance or cultivation of the good or wholesome actions.

Morality or good conduct leads to a calm and composed state of mind, free of guilt and remorse.

The mind that is composed, and free of guilt or remorse, is conducive to concentration, and the development of wisdom, and penetrative insight. This leads to the understanding and realisation of the Four Noble Truths. - This is the Noble Truth of Dukkha (suffering), its cause, its cessation, and the path which leads to the cessation of Dukkha.





The First Noble Truth is the Truth of Dukkha, which has been generally translated as “suffering”. But the term Dukkha, which represents the Buddha’s view of life and the world, has a deeper philosophical meaning. Birth, old age, sickness, and death are universal. All beings are subject to this unsatisfactoriness. Separation from loved ones and pleasant conditions, association with unpleasant people and conditions, and not getting what we desire. - These are all sources of suffering and unsatisfactoriness.

The Buddha summarises Dukkha in what is known as the Five Grasping Aggregates, namely the Aggregate of Form, (or the physical process), feelings, perceptions, mental formations and consciousness. These are usually classified as mental and physical processes which are constantly in a state of flux or change. Here-



in lies the deeper philosophical meaning of Dukkha, for it encompasses the whole state of being or existence.

The Second Noble Truth explains the origin or cause suffering, Tanha or craving, which leads to attachments and aversion, which in turn is the cause of suffering. The Third Noble Truth points to the cessation of suffering. The Fourth Noble Truth explains the path which leads to the cessation suffering. It is called the Noble Eightfold Path.

Avoiding extremes of self-indulgence on the one hand, and self-torture on the other, the Noble Eightfold Path consists of-, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These eight path factors may be summarised into three



stages of training involving morality, mental culture, and wisdom. These are aimed at reducing and eliminating the habitual tendencies of greed, hatred and delusion at three levels. Firstly at the level of unskillful speech and bodily action. Secondly at the level of unskillful thoughts. Thirdly at the level of latent unwholesome tendencies, which can only be overcome through the development of insight and wisdom.

When the mind is purified or cleansed of its tendencies of greed, hatred, and delusion, then suffering ceases, and one's life is transformed into a truly noble way of life, - Living in peace with oneself, and in harmony with others. This is the outcome of real wisdom.

The knowledge and skills which we receive in schools and universities are sources of information, mainly for our material well-being.



It is important that we make the right choice to equip ourselves with the necessary knowledge and skills to lead a righteous way of life. We should incorporate the path factors of the Noble Eightfold Path, so as to lead a more peaceful and harmonious way of life.

It would be of great benefit if you were able to incorporate the wisdom that is transmitted through the Buddha and Dhamma in your daily life. You should always try to complement your academic studies with the practice of Dhamma, to enable you to have a more balanced and integrated development. This will lead you to greater peace and prosperity.

Abridgement of Unibuds
Dhamma talk given on Friday,
August 20th 1993 at the Un-
iversity of NSW.

-----Submitted by **Khay Yi NG**

The Greatest Teacher

by Tina Ng

Some people seek out the truth by travelling to the ends of the earth. Others seek it out in cold-stone buildings called universities. Others still seek for truth in hard-bound dust-covered books. We look for answers, for questions, for guidance, for teachers. Yet we don't find it, why?

Because we have looked everywhere but within. Because we have looked to happiness and

comfort for answers, when in fact, the greatest teacher of truth lies in suffering. After all, it's no coincidence that the First Noble Truth is the existence of suffering and dissatisfaction in life. It is almost a screening test, where those who are ready for the truth are only those who can prove they have the courage, strength and wisdom to face their suffering. Life's challenges become a test of our character, to ultimately develop the **Ten Perfections**.

Here's my gatha series to inspire my practice of the Ten Perfections in difficult times:

1. When I'm low in energy and feel I can't go on, this is when I practice Viriya (Effort).
2. When I lose faith and begin to doubt the Dhamma path and of whether I am doing the right thing in this worldly path, this is when I practice Aditthana (Determination).
3. When I want to be happy, successful and perfect right NOW, this is when I practice Khanti (Patience).
4. When I am angry at others or of myself, this is when I practice Metta (Loving-kindness).
5. When I am selfishly and greedily grasping, this is when I practice Dana (Generosity).
6. When I am tempted to do what is unwholesome, this is when I practice of Sila (Morality).
7. When I am grasping onto so many things, weighed down by so many material and mental burdens, this is when I practice of Nekhamma (Renunciation).
8. When I am tempted to be untruthful or dishonest in my speech, action or perception, this is when I practice of Sacca (Truthfulness).
9. When my mind is perturbed by the defilements of greed, anger and delusion, this is when I practice of Upekkha (Equanimity).
10. When I am suffering, this is when I get to experience suffering first-hand, understand it first-hand, and overcome it first-hand. This is when I practice Panna (Wisdom).

If it weren't for life's challenges, how else can we perfect the Ten Perfections? So don't run from suffering, don't fear it. Hold your ground and use it to sharpen your Dhamma practice. In times of hardship is where the diamond is. Suffering is the greatest teacher of them all, and what a teacher! Like most good teachers, who move between strict and compassionate, it's easy to have a love-hate relationship with suffering – we hate the difficulty, but we are thankful for what it ultimately brings.

Even though suffering is a great teacher, it is not the ultimate.

Likewise, even though suffering is the first noble truth, it is not the final truth. The ultimate teacher of truth lies in this moment, and IS this moment. Seeing this moment, this world, this life, for what it truly is - whether it is suffering or happiness - that is the truth.

So don't seek out suffering as your truth, because suffering itself is only a teacher, a perception, not the truth. A finger pointing at the moon, is not the moon. Transform your suffering and see it for what it is. Freedom from suffering is possible, and lies in this very moment in your heart.



Unibuds' O-week

Unibuds' first event of the year reports Peter Djimric.

It was about one and half years ago that I first saw the UNIBUDS stall. I walked up to the stall and asked one simple question "What is Dhamma?". Then the person at the stall proceeded to tell me about some of the activities UNIBUDS has and offered me free Buddhist books.

Who knew that one and half years later, on the 26th February, I would be helping out the UNIBUDS stall. At that time, University of New South Wales had their O-week, where many stalls were setup and UNIBUDS was one of them. When I came to the stall, I didn't know what I was supposed to do. Soon enough Yee Herng, the person in charge of the stall, told me what to do. Basically whenever a person comes to the stall, I will greet them, tell them the activities UNIBUDS conducts throughout the semester, offer them free Dhamma books and if they were interested, welcome them to join as a member. Yee Herng kindly guide me how to talk to the people that came up to the stall and after watching her do it made it easier for me.

I thought my time there would be boring, but the experience proved me wrong. The day was quite enjoyable. The weather was a pleasantly warm and the location of the stall (near Chemical Science building) provided shade.



The other people at the stall like Ming De, Ian and Hadi provided good company throughout my stay. It was great to catch with people who I haven't seen for a while. To my surprise, the Buddhist Chaplain, Venerable Neng Rong also happened to stop by the stall to say hi (to see a nun at UNSW is not something you encounter everyday).

It was good to see many people signing up to the O-week picnic and also to see people interested in the Buddhist teachings. Well, this was my first experience at the UNIBUDS stall and I found it to be quite an enjoyable one.

O-Picnic

Juan Lyn Ang discovers the exuberant hype of participating in Unibuds' annual O-Picnic in Coogee Beach--



“Cring!!! Cring!!! Cring!!!” The alarm clock sprung to life as a new day began. I opened my eyes, and the first thought which came to mind was the delicious food which was going to be served and all the fun at O-picnic! I quickly got myself out of bed and got myself ready for the beautiful day ahead of me, a day which I had been looking forward all week, after a hectic week of lectures, assignments and university!

O-picnic is an annual Unibuds social activity for members to mingle around, to get to know each other better and to introduce new members into the big family. In some cases, it may also be a good time to seek help and advice from friends regarding the new semester of university but basi-

cally, O-picnic is about friendship, bonds and having a good time!

I met the venue guiders at the Squarehouse and started my journey to Coogee Beach. It was my very first time going to a beach in Sydney, as I arrived a few weeks ago to start my first year of university and so I was really excited! I was looking forward to get to know new people and make new friends! As soon as I arrived, I was greeted by fellow friendly Unibuds' EXCO members.

The first thing which grabbed my attention was the table with the large amount of delicious food! Pastas, salads, sandwiches, fried rice, fried noodles, curries, hotdogs, all

kinds of cakes and all sorts of yummy food! I would say I nearly fainted! I thought to myself - Wow, Unibuds really do have excellent chefs around! I just couldn't wait to dive into all the food and indulge, and my tummy was rumbling with hunger!

Soon after this, many other members arrived and the place started to fill up with many people chatting away happily. I enjoyed myself very much, getting to know members in Unibuds while indulging myself in all the food along the beach. I remembered being so full that I had trouble standing up straight after that! Haha! Finished with meals, it was time to move on to the next event – games! The games were about getting to know new people and tested our memory, speed and teamwork abilities. It wasn't easy though, and I think I needed to concentrate more! But nevertheless, I had a tremendous amount of fun and managed to get to know many people through the games.

Unibuds' patron, Chao Khun who attended mentioned: "There are many things we can learn from nature. Take the breeze and the beach for example. The blowing breeze is

like sending metta to everyone and the sand being washed away by the waves is like how we should wash away the negative emotions we have for people," Just like what we had at O-picnic – spreading loving-kindness and joy to everyone and getting rid of our negative feelings.

I would say that I had a terrific time at O-picnic - getting to know new people and making new friends. I enjoyed myself thoroughly, and somehow felt relaxed in such warm company of people. It felt like I was in a big family having a great time together. Alongside with great food, the beautiful beach and great weather, what else could I ask for? I was pretty tired after that, but felt very privileged to have the chance to attend this significant event. Friendships were formed and strengthened, and there was definitely an abundant of joy and laughter. I hope that we will all share this good memory and continue to have great times together! Let's all grow and bloom together on this Dhamma learning journey! May everyone be well and happy! =)

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

Cook of the Year 2009

Cook of the year is an annual Unibuds event encouraging healthy, good vegetarian food and the learning of Dhamma. This event was postponed from 2008 due to unforeseen circumstances. The winners of COTY 2009, Elemental, cooked up a storm during the event. Here, Mandy Pang, Shi Nee, Jethro Wijaya and Shin Hau provides us with food for thoughts---(edited by Shi Ying Ooi)



Good morning judges, and fellow buds.

Our group name is Elemental because our theme today is based on the 5 aggregates. We will be presenting the dishes in the order of the 5 aggregates to present the teachings in a coherent manner.

FRUITS – FORM

Firstly, we have the fruits here which represent the first aggregate :material form. There are five components to the material form, namely: the Earth represented by the syrup; water represented by the jelly; fire represented by the strawberries; wood represented by the green grapes; and metal represented by the peach. However, we have to realise that the material form is impermanent, because the physical world is constantly changing. Ob-

serving nature/fruits, we realised that our body too, is subjected to change.

LOTUS ROOT SOUP - FEELINGS

Secondly, we have the lotus root soup which represents feelings. The ingredients include peanuts, apricots, dates and salt. Apricot carries a bit of bitter taste, the dates are sweet and a tinge of saltiness is added into the soup. The different tastes represent our feelings: sweet happiness, bitter suffering, and a little bit of saltiness of our tears. Feelings often arise after the senses come into contact with the physical form, it could be happy, sad, painful or otherwise. On another note, lotus root is used because it is an important symbol in Buddhism. The flower of a lotus often represents spiritual growth. Lotus grows in muddy ponds, but rises above the dirty water (our defilements), and blooms beautifully.

SUSHI - PERCEPTIONS

Following the feelings that we have on certain objects, we form perception toward it. However, most of the time, what we perceive may not be the truth. So based on our feelings, we may like or dislike the object. Of-

ten, we form attachment to objects/body, which could lead to suffering when we lose what we like. So how can suffering be alleviated? This is where, Dhamma, the Buddhist teachings come in. This sushi is meant to represent Dhamma at its core. Our sushi is white in colour with its dark coloured skin wrapped on the inside- the white rice represents purity of the mind while the skin refers to our defilements. We hope by eating this sushi, one would have the wisdom to overcome one's own defilements because with the right understanding, perception is only a conceptual element in recognising, identifying and attaching a name to an experience.

DEEP FRIED OYSTER MUSHROOM – MENTAL FORMATION & VOLITION

The name of this mushroom is called the Oyster Mushroom. Our group thinks that the shape of this mushroom resembles the shape of an oyster which is why it is called oyster mushroom. According Wikipedia, mental formation is "all types of mental habits, thoughts, ideas, opinions, compulsions, and decisions which are triggered by an object." As a straightforward example, the shape of this mushroom triggers us to think of an oyster.

But more to that is :this aggregate may be described as a conditioned response to the object of experience. Oyster came to mind because

we have a memory of how an oyster looks like, hence the comparison. So mental formation and volition function to determine our responses to the objects of experience and these responses have moral consequences in the sense of wholesome, unwholesome or neutral. Of course, thinking that the mushroom looks like oyster is neutral, but imagine: if the experience of the form is unpleasant, negative feelings arise, one perceives the negative feelings to be bad, then the response to the whole experience could lead to an unwholesome reaction.

TEA - CONSCIOUSNESS

Lastly, we end up with a cup of Chinese tea. This tea has almost no colour, no taste and no form. All of these characteristics are similar to our consciousness. One must understand that with only physical element and our sensory, it is not enough to produce an experience. It is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Consciousness is therefore an indispensable element in the production of experience. Just like how this meal will not be complete without a tea to end the experience.

Special Thanks to the Judges Mr. Kiddle, Michael, Mr. Ong, Desmond, Miss Koeishendro, Arifiana; all Participants- everyone goes home a winner, photographers, and also organisers Ming De Teh and Ian Ch'ng.

SNAP SHOTS: Cook of the year 2009

ImageCredits: Cheng Hiang Lee
Mandy Pang



Badminton 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:

3rd May

17th May

31st May



Where? UNSW UniGym Multi-purpose Hall, Court 5 & 6

How much? \$3 for members;
\$5 for non-members



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

CORNER OF OUR HEARTS:

Recommended Reads

The UNIBUDS Library is open for members to borrow English Books now~~!

Location: Unibuds Library, room 311, Squarehouse

Time: 12-2pm, every Monday to Friday

Librarians:

Monday- Jessica Ang

Tuesday- Gilbert, Hans

Wednesday- Kittikhun Kittiararam (Pele)

Thursday- Juan Lyn Ang

Friday- Margie

Updates: We have done the cataloging and the rearrangement of the English Books during the mid semester break. We have a collection of 1000 English books and 800 Chinese books. The Chinese books will be open for loan before the start of session 2. So fellow members, why wait? Come and learn the Dhamma together! Hope to see you in UNIBUDS Library!

Special thanks to:

Kittikhun Kittiararam(Pele), Jian Ping Bai, Khai Yi Ng, Xin Yi Ng, Kelly Wong, Wilsen Lius Lau, Kate Yi Zhang, Mandy Pang & Juan Lyn Ang for cleaning up the library and

cataloguing the books!

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

Want to find out more about The Perfections? We have some great books to introduce to you:

“Ten Perfections: Ten virtues for those who seek enlightenment” by Ven Pandita M.Dhammagavesi



“The Six Paramitas: Perfections of the Bodhisattva Path” by Chan Master Sheng-yen

“The Buddha and His Teachings” by Narada

SNAP SHOTS: Unibuds members' Graduation 2009

Image Credits: Ming De Teh
Mandy Pang

CONGRATULATIONS!





Graduates:
 (Anti clockwise from below)
 Yu Ang Tan, Hong Seng Toh, Herry
 Chandra, Wei Yin, Ray Chen Zhi
 Yang, Amy Chung, Niky & Rosi-
 ana Lim





MEMBERS' CORNER: HAPPY BIRTHDAY TO YOU!

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

MARCH

Julian Craig
Erica Kang
Mabel Ting
Qi Hong Lim
Peter Djimric

APRIL

| | |
|---------------|-----------------|
| Shin Hau Khoo | Wilsen Lius Lau |
| Yee Heng Yeo | Mandy Pang |
| Chendriana | Jakree Koosukul |
| Jessica Ang | Elisa Kang |
| Chris Ge | Joffre Balce |

MAY

Kate Yi Zhang
Mahesh Supramaniam
Lucky Joeng
Dana Veronica Slaven
Cheng Hiang Lee
Hong Gee Ooi
Meikana Lizadjohry
Erica Leonar
Vinuri Ariyasinghe
Patrick Tang
Ju Bee Khaw

Coming up in 2009

2nd May
Meditation Workshop

9th May
Vesak Celebration

23rd May
Potluck

3rd-5th of July
Winter Retreat

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

Next edition...

Stay tuned for the next edition of Sacca exploring the Buddhist concept of **"IMPERMANENCE"** more commonly known as **"Anicca"**. So, if you have something to say about the only thing constant in life is change, please feel free to drop me an email at shiyong86@gmail.com for any kind of contribution. Thank you!

FREE!

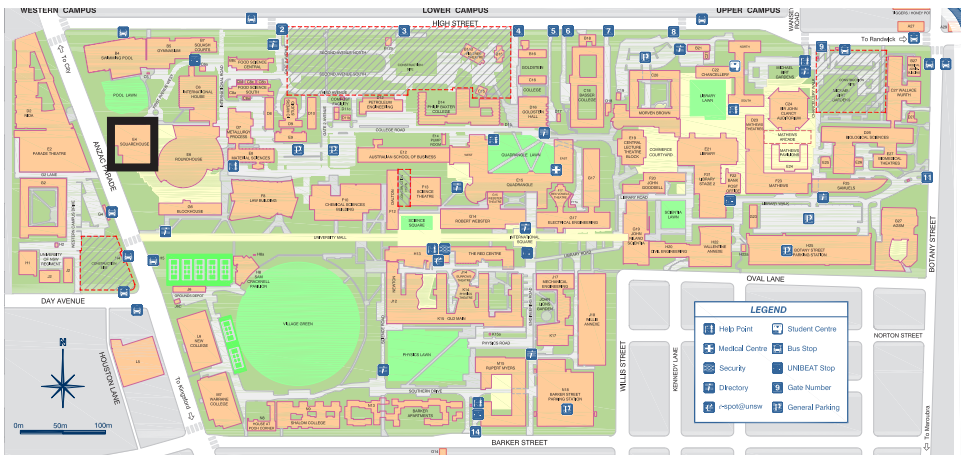
Sacca is a free quarterly magazine catered to our members. If you would like to obtain previous editions, drop by Unibuds Library to get a free copy! What's more, there are also free Dhamma books for distribution. So come visit us today!

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](mailto:unibuds@yahoo.com.au)

秋
三月
五月2009

sacca

慧 命 社 季 刊

波罗蜜多



where a bud can bloom in full...



unibuds
UNSW BUDDHIST SOCIETY

慧命社季刊

亲爱的读者，

当您看到那青翠的绿叶由绿转黄，花朵开始凋谢的时候，这就表示着秋天已经来临了。您有察觉到三个月的时光转眼间就这么过去了吗？相信对于大多数的您们，不管是读书方面也好，工作方面也好，已经能够很好地适应新的一年所带来的变化了！无论生活过得怎么样，佛法还是生活中的一个很重要的部分。这一期的Sacca就是希望能够教导大家佛法中的“六度”（六波罗蜜多）在我们生活中的重要性！

众所周知，佛教是一个活学活用的宗教。佛教鼓励人们对于佛法要思考，有疑问必须试着去解决，应用后才确定其正确性的宗教。六度就是一个让我们在日常生活中活学活用的例子，进而让我们能够净化身心，在成佛的道路上时时刻刻净化自己的身、口、意！根据北传佛教（大乘佛教），六度是布施、持戒、忍辱、精进、禅定与智慧。根据南传佛教（上座部佛教），波罗蜜多（度）分为十个，分别是布施、持戒、出离、智能、精进、忍辱、真实、决意、慈与舍。

虽然在南北传在数量和名词的使用上有差别，但学佛不该只是像背书似的死记。反之，应该将佛法的内容应用在生活中。如果这样来看，六度或是十度是没有什么差别的。就好像慧命社的季刊Sacca（真实）一样，将佛法的真谛用最真实的声音，以及最佳的方法传达出来！

这期的季刊将有本社会员，庄祥缘为大家简单介绍六度的含义，并且一一简单解释各自的重要性。此外，我们还在载录了当代北传佛教一代伟大的导师，印顺导师关于持戒的开示，尤其是持戒对于菩萨道的意义。此外，配合卫塞节的来临，我们也收录了印顺导师在卫塞节的一个关于佛陀的恩德的讲座。希望这篇文章能够让大家比较透彻地明白庆祝卫塞节的意义以及佛陀的伟大！

希望大家能够阅读之余也将佛法应用在生活中，那才算是一个真正的佛弟子！

祝大家
法喜充满
黄诗莹上



unibuds
UNSW BUDDHIST SOCIETY

where a bud can bloom in full...

where a bud can bloom in full...

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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）

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2 0 0 9 活 动 介 绍

2/5
静坐班

9/5
卫塞节庆典

23/5
聚餐

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。

何谓波罗蜜多？

今天的主题是六波罗蜜多。何谓波罗蜜多(paramita)？波罗蜜多既是到彼岸，到彼岸是从烦恼的“此岸”到达清静的“彼岸”，也就是度的意思。所以，六波罗蜜多亦被称为六度。由此可见，六度既是六种度化众生应有的资粮。

北传佛教（盛行于中国、台湾、日本、韩国等地）尤其注重菩萨道，仰慕菩萨自利利他的精神，所以六度也是行菩萨道不可缺少的。六度是哪六度？六度既布施、持戒、忍辱、精进、禅定与智慧。以下将为此六波罗蜜多一一简单略说。

1) 布施-- 行菩萨道与一般注重解脱的声闻（听闻佛法后开悟的）不同在于菩萨拥有较重的慈悲心，有“众生无边誓愿度”之心，所以才有“我不入地狱，谁入地狱”，“地狱不空，誓不成佛”之说。布施可大略分为三种：

a) 法施：向他人宣说真理（佛陀的教法），使人了解无常，

因果的道理。法施能为他人减少痛苦及种下善根，是非常珍贵的一种布施。

b) 财施：最常见的一种布施，既布施他人财物以及其它用品，使人远离物质上的贫乏。

c) 无畏施：当别人忧虑、害怕、进退两难时，给予言语上的鼓励与行动上的支持，使人脱离恐惧，是为无畏施。

再简单的细分，法施与无畏施大都是心灵上的布施，而财施是物质上的布施。

2) 持戒-- 持戒，一般来说就是止恶行善。许多人都有一种错误的观念，认为持戒乃是一种束缚，因为“戒”既是“不可”的意思。其实戒并非约束，而是在日常生活中为我们指引一条光明的道路。所谓“平时不做亏心事，夜半敲门也不惊”，平时不做坏事，自然能心安理得。可见，持戒是让我们从痛苦与不安中释放出来，这与常人所认为的“约束”有多大的不同！最基本的五戒：不杀生、不偷盗、不邪淫、不妄语（包括搬弄是非，



骂人，挑拨离间）、和不饮酒（一切能麻醉自己的药品）。

3) 忍辱-- 忍辱是成功所不可或缺的条件，尤其菩萨道是条难行道，更是需要忍辱。正因为“难忍能忍，难行能行”，所以菩萨才受人赞叹！如遇到问题而无法坚忍，那之前所作的努力，布施与持戒等功德都将被破坏。

4) 精进-- 精进，不只是要勇猛向前，更重要的是能“不懈怠”。人生并不是十全十美，做任何的事，失败、挫折在所难免。能在失败中反省，吸取教训才能成功。如果不能时时刻刻保持精进不懈怠，则容易在修行路上退堕，前功尽弃。

5) 禅定-- 什么是禅定？静坐就是一个修习禅定的方法，最主要是让我们专注，心不散乱。佛教中的三学为“戒、定、慧”，其实三学是有一定的修学次第的。先持清静的戒（意思是持了戒后心能够清静），才能有清静的定。有了清静的定，才能生起智

慧。可见，如果无法持戒而修禅定，很可能走上邪路，这是许多人应该重视的！

6) 智慧-- 佛教中的“智慧”，并非一般“聪明，头脑敏锐”的意思。而是能够观照着无常的世间，从而解脱烦恼的智慧。智慧是成佛必有的资粮。释迦牟尼佛成佛以前曾在许多当时著名修行人的门下修行了多年。从苦行到禅定，都修习得非常刻苦，但佛陀觉得这种修行还是无法得到解脱。于是佛陀接受了牧羊女的供养，放弃了无意义的苦行，终于在菩提树下成佛。这其中的关键在于佛陀在菩提树下所悟到的智慧，并非禅定。

以上粗略的解说只不过介绍了六度的含义与大纲。真正重要的还是如何把它应用在日常生活中。所谓知识，即是明白了后能改进我们生活。若只是背书般的了解而不加以应用，也只不过是些累赘堆积在脑海里。学佛，理应以如此的态度来学习！

作者：庄祥缘



佛为救护我们而来

此篇文章摘自印顺导师著作，妙云集下篇《佛法是救世之光》。印顺导师是近代北传佛教难得的高僧，也是北传汉语系佛教一代人间导师。导师的思想没有门派之见，只有直探佛陀本怀，以发扬佛陀真谛为一生的目标。

“今天是釋尊的聖誕日，大家受佛的恩德感召，熱烈地來參加慶祝世尊的聖誕，虔誠表示著內心的歡喜。我想，在這慶祝佛誕的法會中，說到我們應如何感謝佛的恩典。今天諸位，還不是為了感激佛陀的恩典而來嗎？佛在二千多年前，誕生到這五濁的苦惱世界，目的即為拯救我們這些苦惱眾生，能說佛對我們沒有恩嗎？

約佛的本身說：發心修菩薩行，經過了三大阿僧祇劫，積集無量的清淨功德，應到清淨的國土成佛，得到最圓滿的果報。可是，為了拯救眾生，他還是在五濁的娑婆世界成佛了。換句話說，釋尊是為救度我們而來的。所以佛出現人間，與我們的關係太深，

我們怎能忘掉佛給我們的恩典呢？

佛在修學菩薩道時，固不斷精進的去自利利他，即完成了佛果，也還是念念不捨世間的苦惱眾生。從佛時時拯救眾生的行動上，表現了無比殷重的悲心。人間，如污穢不堪臭氣充滿的糞坑，我們如沈溺在這污穢的糞坑中，誰願意跳進這污穢的糞坑把我們拯救出來？唯有悲心殷重的佛陀，才肯到這苦難的人間來。所以佛在二千多年前的今天，誕生到人間，出家修行，成道說法。若使沒有我們苦惱眾生，他已了脫生死，證悟了諸法實相，還來這苦惱世界做什麼！

佛對我們的恩德，深重無比，信奉佛教的群眾，應加強報謝佛恩的觀念。否則，大家不能體諒佛心，不學佛的慈悲，不求大乘佛法的廣大功德，這實在不夠作佛陀的忠實弟子。佛誕生人間，對人間究竟有何好處？拯救眾生的方法是什麼？

一、釋尊誕生到這個黑暗的世界，為眾生帶來了光明。不要以為太陽大，電燈亮，就是光明，我們現在所住的世界，到處表演著鬥爭，欺凌的醜劇；人與人之間，充滿了恐怖與黑暗，顯然的人間失去了真理的光明，這是人類心中最大的缺陷。人類的一切動作，好像有理想，有計劃，有目的，但仔細一看，糊裡糊塗的動作，一切作不得主。這個世界裡的眾生，終日生活在愚癡黑暗中，苦惱糊塗的過一生。舍利弗說：佛未出世，我猶如盲人。舍利弗在佛的弟子中，智慧第一。想想看：智慧第一的舍利弗，還說自己如盲，況其他一切眾生？所以，佛出現人間，帶給我們真理的光明，為我們指出了解脫苦痛的正確之道，人間才有真智慧，佛對我們的恩德，能說不深重嗎？

二、佛生人間，又帶給了我們溫暖。溫暖是從光明同時而來的，如太陽出來，有光，也有暖。世間家庭的夫妻、兄弟、兒女的恩愛，親戚朋友的誠摯友誼，社會與國家的幫助，都是人類的溫暖。可是，世間人的恩愛、友誼，一旦破裂，即成怨家，會冷得比什麼都冷酷。但佛的光明，佛的慈悲護念，一切時不捨眾生。

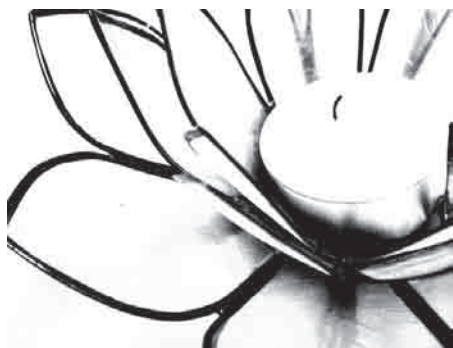
一次，佛到僧伽的住宿處看看，見一出家病人，衣服臥處染滿了

糞尿。佛問他說：「你的同參道友呢」？「跑了」！他痛悔的又說：「過去人有病時，我沒有照應人，故今日我有病，也無人照應我」。佛慈悲的安慰他說：「你不要難過，我會照應你的」。於是佛把他的糞尿洗淨，給他湯藥。別人雖然遺棄了他，可是佛對他一樣的關懷、護念。

又如經中記載周利槃陀伽的故事說：周利槃陀伽是個極笨的人，他與他的哥哥一同出家，住在一處。一次，他哥哥把他趕出了山門，他可憐的站在山門外哭。佛走近他的身邊，非常愛憐的問他說：「周利槃陀伽！你為什麼哭呢」？「我哥哥說我太笨，不能修學佛法，從此再不要我出家了」！他說完這兩句話，哭得更厲害了。佛對他說：「佛法是我的，你不要怕，跟我去學」。哥哥雖然冷酷地遺棄了弟弟，但佛仍親切的把他帶回來，留在身邊，耐心的教他學習佛法。這種不捨眾生的偉大精神，只有佛的廣大慈悲才能做到。所以佛的慈悲，才是人間的真正溫暖。

三、佛出現人間，為我們的皈依處，給我們非常的力量。我們皈依了佛陀，心中即增長了力量。這是佛給我們的一種不可思議的加持力。如過去所不能作的事，學佛後能勇敢的去作；未學佛時，身心中充滿了苦痛，學佛後就感到無比的愉快。如佛弟子出

門，身邊沒有照顧的人，心生驚怖，這只要自己憶念佛的功德、相好，自能減除心中的怖畏。比如軍人只要見到自己的軍旗，屹立在戰場上，他就會發生強大的力量，克服敵人。學佛人，前途充滿了光明與希望，即最後命終時，仍在佛力的加護中，這還有什麼失望與恐怖的苦痛呢？



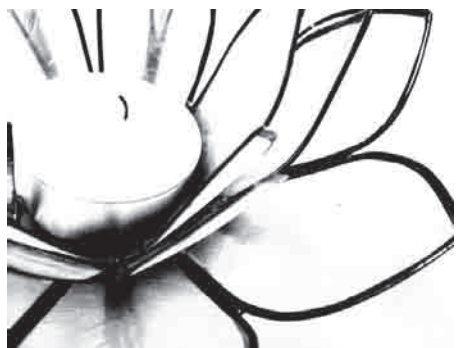
慈悲是佛的特殊功德，他以深廣的慈悲心，救護一切眾生，所以他雖然離開了人間二千多年，我們仍在熱烈的紀念他；佛陀還是時刻活躍在我們的心裡。說老實話，若佛對我們沒有深重的恩典，今天還有誰來舉行這隆重的慶祝法會呢？

慈悲，是佛的特殊功德。慈是給與眾生的快樂，悲是拔除眾生的痛苦。慈悲雖然有淺深，但拔苦與樂的原則是一樣。有人說佛教的慈悲，與孔子的仁愛，基督教的博愛，沒有什麼差別。其實，仁愛或博愛，與佛教所說的慈悲，是有很大差別的。

一、佛的慈悲，不受階級的限制：有人這樣問：「佛教都說人類的苦痛深重，極為可憐，是不是一學佛就不可憐呢」？其實佛教說可憐，連自己在內，因為我們皆在深重的煩惱苦痛中，怎能說自己不可憐？真正說，唯有證悟法性了脫生死的佛陀，才是萬德圓具的幸福者。眾生如不

求智慧，不斷煩惱，誰也不能說自己不可憐。事實是如此，凡是沈淪生死的一切眾生，時時在極重的悲哀痛苦中，當然他們是佛陀慈悲護念極堪可憐的一群。但我們如好好地作——精進地斷煩惱，求智慧，一樣可以達到究竟的正覺，脫離人間的苦痛。佛對一切眾生，都予以平等的地位，予以平等的救護。慈悲並非神的特權，我們也並非永遠是被可憐的。我們要虔誠地接受佛的慈悲救護，同時也要有慈悲救護心去慈念眾生，才能離苦得樂，達到與佛一樣的大慈悲。

二、佛的慈悲，沒有狹隘的偏私性：世間一母生養了幾個兒女，你要叫她對兒女不生偏愛，這很不易做到，可是佛視眾生如一愛子。老年的看為父母，年紀相等的看為自己的兄弟姐妹，年紀較小的，看為自己的子女。世間人，要與自己相愛的才親近，不好的就遠離，人類的互相往還，處處表現了親疏的現象。佛打破了這親疏的觀念，運用



自己的深廣悲智救度一切眾生。即罪大惡極的眾生，佛也還是一樣的護念他。如基督教，信我（上帝）則受上帝的恩典，可以得救；反之，你是罪人，永遠墮在地獄中，再也沒有解脫的日子。如此，即使我現在信了上帝，而我過去的祖先皆沒有信仰基督，豈不永遠墮在地獄嗎？這種仇視異己者、反對自己者的殘酷，實在不能使我們同情，因為我們不能接受這殘酷的階級愛。佛法不捨一切眾生，普遍的慈悲救護，即使墮地獄的眾生，一時無從慈濟，但將來出生人天，還是一樣的拯救他，而終於要向上發展到成佛。故佛的普遍慈悲，平等救護的精神，非一切的仁愛可及。

三、佛的慈悲，不但是情感的愛，而是通過理智而發動的：父母愛自己的兒女，有時會失去理性的，一切都是自己的兒女好；若聽到別人說自己的兒女不好，心裡則非常的不快活。佛的慈悲中，充滿了理智。佛有慈悲救濟我們的能力，為什麼我們至今還

在悲哀苦痛中呢？「佛門廣大，難度不善之人」。眾生都有他們過去的善惡因果，當他惡業因緣成熟時，佛的慈悲也救不了他。佛要眾生止惡行善，但眾生偏去作惡，不信世間的因果，佛的慈悲又怎能救度他呢？我們能在因果的定律中，作種種的善行，佛對我們自有一種不可思議的護念。只要有一毫的可能，佛就會以因果的正行來救濟我們。反之，佛的威德慈悲，雖然廣大無邊，也救不了我們。佛對眾生的慈悲護念，並不因為眾生都對佛陀有虔誠的信心。

這是一個值得重視的原則，凡是眾生的一切行為都是善的，自然會受善果。善心增長，雖不信佛，佛也照常的護念他，而且自然會受佛所攝引而歸於佛。不然，即抹煞了世間因果律了。佛的威德，佛的慈悲願力，雖然廣大，但眾生的業力更大。明白這，才會知道佛的慈悲願力中充滿了理性。有許多對佛法沒有正確了解的人，自己病倒了，受不了病苦的煎熬，即覺得學佛無用，這完全沒有理解佛法的正義。

如人做生意，以種種投機不合法的手段，騙取錢財，結果犯法失敗了，佛又怎樣救得他呢？所以佛救護眾生，決不抹煞世間的因果律，這是慈悲中的理性表現。此外，佛的慈悲，是有理智配合

的慈悲行，不但不違反世間的因果事理，在佛陀的心境中，即出世間的真理也完全吻合。所以佛的慈悲，是悲智平等的，慈悲而能體驗真理，智慧而又能救護眾生。世間的一般宗教，祇講信仰，這太偏向於感情的愛而忽略了理智；而出世的小乘聖者，又偏重了理智，缺乏了救護的悲心。佛把感情與理智，能合成一體，不偏向任何一邊，而到達悲智平等與究竟的最高峰，這是佛教慈悲的尊貴處。

四、佛的慈悲，著重於徹底的救濟：如世間人的治病，治本即治病的根源，治標即頭痛醫頭腳痛醫腳的醫法，這雖能止一時的痛苦，而不能徹底的杜絕了病源。救濟人類的苦痛，世間也有兩種方法：

甲、方便：如遇著沒飯吃沒衣穿的貧乏者，給他們衣食，這即是臨時的方便辦法。

乙、根本的救濟，是要研究貧乏者的原因，如有人因缺乏了謀生的技能而貧苦的，那就教他學個技能；如因每年水災而貧乏的，就得想法疏通河流，這才能徹底治止他們的貧乏苦痛。

佛法也如此，方便主張布施救濟等；而根本卻重在自身的努力，自己的苦痛，要由自己努力解決。所以一個真正的修學佛法者，每能從佛法中，照著實行

而獲得痛苦的究竟解脫。若自己不去好好地照著佛陀指示的方向努力，只想佛菩薩的慈悲救護，那是永遠不能獲得根本救濟的，永遠會流轉於苦難中的。世間人往往只見淺處，不見內面的要緊處。從前有人請客，客走進了主人的廚房，見煙囪直直的靠著屋簷，便非常關心的對主人說：「煙囪靠近屋簷，容易起火，最好作成曲形」。當時，主人並沒有聽從客人的話。不久，不幸失火，燒去了部分的房產。這時候，主人一面為自己的房產燒去而傷心，一面又感激許多來救火的人們。可是卻把最初教他移煙囪改成曲形的那位客人忘掉了。部分的信佛者，但知信佛求救護，而忽略佛陀的根本救濟法，不能如實奉行，這等於那位失火主人那樣的愚癡。

學佛應注重如實的依法奉行，能切實的奉行佛法，自會得到佛力的加被，一切困難自能得到圓滿的解決。若自身不斷地去作惡，或不肯依照佛的教法去行，佛雖慈悲的救護一切眾生，但救不了你。所以我們要依佛的教法如實奉行，這也即是接受了佛的救濟。是的，佛對我們有深重的救濟之恩，希望今天來慶祝的，不要忘掉佛陀的恩德！（唯慈記）

（印顺导师，妙云集下篇《佛法是救世之光》，7-16）

文章贡献：庄祥缘

持戒的意義

這篇文章是摘自印順導師《華雨集（一）》，大樹緊那羅王所問經偈誦講記。內容是解釋持戒在菩薩道里的意義，以及持戒所應該有的態度！

云何住於戒，不生於戒慢，救於毀禁者，大乘無有上？戒是菩提心，空無不起慢，起於大悲心，救諸毀禁者。

此處問要如何才能安住於戒中？持戒，最主要的是要使心及行為安「住於戒」中而不動，若犯了戒即是非住。又問：如何才能夠不因為持戒而生起貢高我慢？一個人學佛，不論他是在家出家，都要持戒。當他受戒之後，自己能善持禁戒，見到別人持戒

不清淨，不持戒，甚或敗壞戒行，他便會看不慣；越看別人不成樣子，就越覺得自己好，這就是因戒而起的貢高我慢。所以持戒精嚴的人，有時候會顯得高不可攀，好像別人要親近他都不容易。此由於他自己覺得好，別人太差的緣故。但這種現象，就菩薩道來講，並不是件好事。

所以這裏就問，怎樣才能持清淨戒而「不生於戒慢」？不但不起，還要「救於毀禁者」，對於犯戒者還要救助他，幫助他懺悔，喚起他的懺悔心而走上懺悔之路。即使是犯了重戒不通懺悔者，也要引發他的慚愧心，教導他多修功德，力求補救，這才合乎「菩薩」戒之精神。後一頌是答覆，告訴我們持戒的真義何

在。一般人總以為持戒有多大的功德，將來可以如何如何好，完全是出於一套功利觀念。

做善事得善報，在因果上是必然的；但專在功利上打算，就不合出世的佛法。如有人以為吃素來生可以得長壽，所以為了得長壽而吃素，這不但不符合菩薩精神，連聲聞的境界都談不上。所以持戒與布施一樣，同樣一件事，由於用心之不同，境界與等級可以相差得許多。

出於慈悲心持戒，菩薩，聲聞乘都一樣。持戒，和儒家的恕道是相似的，都是己所不欲，勿施於人。自己不願被人殺傷、打傷，因而想到一切眾生莫不如此。即使是一個小蟲受到傷害，牠不會喊叫，但是牠的痛苦，我們仍是可以看出，想像得到的。我們不應該增加，反而要設法減少眾生的痛苦，所以要制戒，禁止傷害他人，這便是出於慈悲心。

若不以慈悲心，而只是為了持戒有多大的功德，有多少的好處；好處固然是有，但絕對不能以此為出發點，否則外教徒就可以批評我們，認為佛教所提倡的道德，只不過是功利觀念而已。佛每每說犯戒的人沒有慈悲心，如有慈悲心，自然而然地也就不會犯戒。大乘更進一步地講到，菩提心才是真正大戒。大般若經說：持戒是不起聲聞心，緣覺

心，也即是不失菩提心；否則即是犯了大乘戒的根本。因為聲聞雖有慈悲心，但是其終極目的，仍是只為自己了生死、求解脫，這便是有背於大乘戒之精神。

大乘戒是以菩提心為主，「戒是菩提心」，有菩提心即有菩薩戒，所以經上說：發菩提心受菩薩戒者，即名菩薩。受菩薩戒，並非呆板地只是戒本上所說的，這只是菩薩戒在實行中的條例。持菩薩戒，要本著菩提心，而從一切實際生活行動中去實踐完成。例如受出家戒，必須是下定決心，發出離心及慈悲心，來接受團體的軌範。但在受戒時，戒師並沒有將戒條逐一宣讀給戒子聽，只是舉其中幾條說明，然後讓大家回去跟著師父慢慢學習。菩薩戒也是一樣，是以菩提心為根本，再來學習其他條例，若沒有菩提心，也就不成其為菩薩，還談什麼菩薩戒呢？所以我們應重視戒的根本——聲聞是出離心，菩薩是菩提心。

修行人的功德，不是依戒的多少來分判高下的。有的人僅受持五戒，卻因此種下出世善根，或大乘善根。有的人二百五十戒，條條都守得好，但是出世善根卻並未成就。這是什麼道理呢？雖說五戒是人天善法，但若能夠以出世心及菩提心來受持，那就是解脫的善根，成佛的善根了。受持戒要注重根本，菩薩戒以具足菩



提心為本，也就具足了出世的根本。偈頌中間：如何能夠不起戒慢？回答是：「空無不起慢」。空無也就是空無我，而不是有常有我。慢，都是由有我而來，越是把自己放在主體則慢越高。

所以這句話說：發菩提心也就是要把我執減少，去掉了我執，則貢高我慢心也就自然不起了。事實上，貢高我慢不但對自己不好，於整個佛教也不是好現象。自己持戒而輕視別人，很可能生起爭端，分成派別。菩薩是要救度眾生的，若你自以為好而使眾生都退怯不前，或站在對立地位，如何還能夠教化眾生呢？一個人慢心生起時，慈悲心就減少了；慈悲心必須包含著謙虛容忍的美德。有戒慢的人，雖然在這一生之中，把戒持得很好，但來

世怕難免會孤獨而沒有人緣的。此由於自己太高，別人就不敢與他接近了。因此菩薩必須是「起於大悲心，救諸毀禁者」，一方面要生起智慧，不要由我執而產生戒慢；另一方面則是對於眾生須具有悲心。若見人犯戒，就不客氣地把人呵斥一頓，有的人雖也可能就此懺悔，但多數總是容易引起反感。相反地，若能夠以慈悲的真誠心，令其感到犯戒的過誤，讓他自覺不是，然後還能安慰勉勵他，眾生自然地就會接受其教化救度了。

文章贡献：庄祥缘



感恩佛陀的慈悲加持，也感恩一代一代佛子们的辛勤耕耘，让我们能在澳洲这块昔日的边地上听闻到佛的教诲，修习觉悟之法。新南威尔士大学慧命社自1981年成立，历年历代社员在菩提心的指引之下，不辞劳苦，把佛的教育传播给这里所有的善男子、善女人。能听闻佛法是一个人历生历世善根积累的因缘，很高兴能在三月十四日慧命社一年一度的Orientation Picnic活动中结识这么多的有缘人，一起修学佛法。

佛法与佛教徒有着深厚的缘分，很高兴能看到几百年前迁徙到东南亚的佛友把这种善慧福德传承下来。Orientation Picnic上，多数人都是来自东南亚的华裔，在新南威尔士大学读书。其中多者，是刚二十岁出头的学弟、学妹。这么年轻就能接触佛法、对佛法生起信心，很是让人欣慰。我来自中国大陆，佛法虽然在过去百年有过一段阴晦的记忆，但很高兴得看到，人们的善根信念在恢复，社会对佛法的需要在一日一日地增

三月十四日慧命社 Orientation Picnic纪事

长。

在这里要特别感谢慧命社的各位委员会。他们从清晨一直忙到下午，准备食物、布置场所，努力照顾到每一个来参加活动的人，鼓励大家打破隔阂，彼此结识，交流学佛的心得。有一些慧命社的老会员，虽已毕业，但还是牺牲周末休息的时间，专程过来帮忙。虽是旁人，其中的辛苦我们也略能体会。

子的荣耀和使命。盼望着所有的新会员、老会员能在这新的一年，六时吉祥，福慧增长，自度度人，提升自己对佛法的领悟，并且把佛的慈悲传播给更多的人。

阿弥陀佛！

续佛慧命是所有佛弟

作者：净平

中文佛学班

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