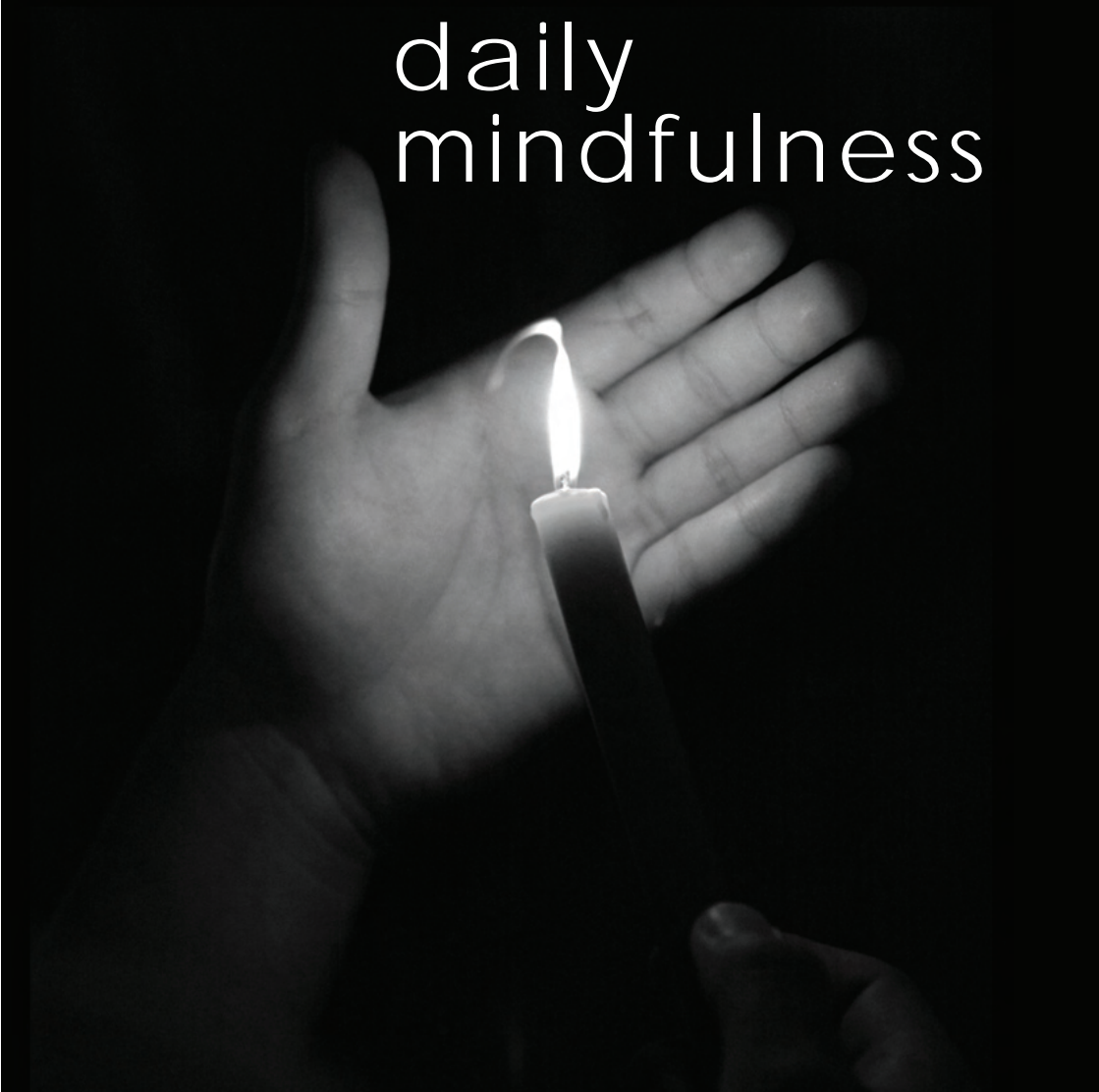


summer
edition
dec 09
feb 10

sacca

newsletter for the members of unibuds

daily mindfulness



where a bud can bloom in full

where a bud can bloom



unibuds

UNSW BUDDHIST SOCIETY

sacca newsletter

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Look out for this space!
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 editorial team? Any contributions in articles, event coverage, ideas, commentaries or images are welcomed! Please feel free to drop **Bernard** a word at 0423556911 or via **email** bernard.cw@gmail.com



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

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

“The ability to be in the present moment
is a major component of mental wellness”

-Abraham Maslow

the content

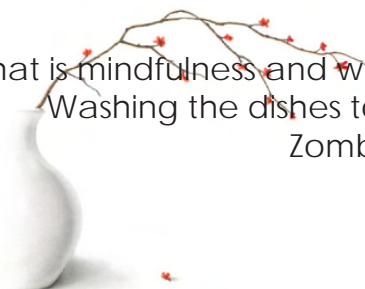
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editor's letter

Dear Readers,

Summer has arrived again! Just as the seasons change, the light of UNIBUDS is passed on to a new Executive Committee term. I am your new SACCA editor, Bernard.

In today's fast-paced, competitive environment, we often let ourselves go on "autopilot". We are often planning for the future instead of living in the present. As a result, even when we try to meditate, our mind wanders and starts thinking of what to do once we finish meditating. In this issue of "**Daily Mindfulness**", we shall explore the applications of mindfulness in our daily lives and the benefits of living in the present moment.

Also, there will be updates from UNIBUDS about our recent Annual General Meeting and the election of the new 30th Executive Committee. In addition, we have writers who will share their experiences in our recent Summer Retreat and we will also hear from the winning team for Cook of the Year. We also have a new section called "Eat Your Greens" where various vegetarian recipes submitted by other members will be featured.

If you wish to contribute photos, articles or recipes, or would like to assist in editing, please feel free to contact me at **bernard.cw@gmail.com**.

Many thanks to those who have contributed and helped make this issue of SACCA possible. Hope you have an enjoyable read!

Bernard CHEN

"Whatever
a person
frequently thinks
and reflects on,
that will become
the inclination of
their mind."

-Buddha

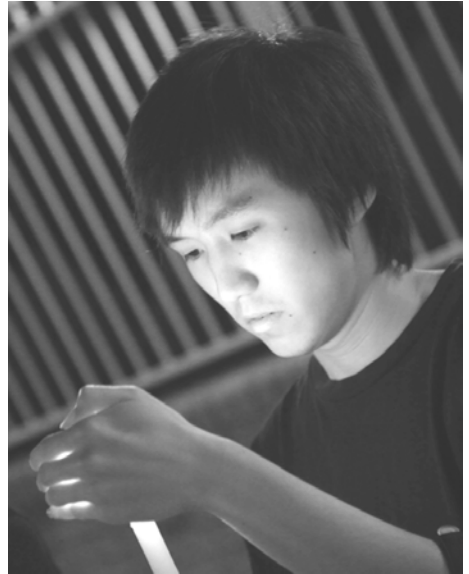
what is mindfulness and why is it important?

Mindfulness is an innate human capacity to deliberately pay full attention to where we are, to our actual experience, and to learn from it.

Much of our day we spend on automatic pilot. People know the experience of driving somewhere, pulling up to the curb and all of a sudden realizing, “Wow, I was hardly aware I was even driving. How did I get here?” When we pay attention, it is gracious, which means that there is space for our joys and sorrows, our pain and losses, all to be held in a peaceful way...

For many people, happiness is about chasing after something – a new car, a promotion, a trip to Bermuda. But when they get it they aren’t satisfied. They want more. Why do you think that happens?

I’ll tell you a story. A reporter was asking the Dalai Lama on his recent visit to Washington, “You have written this book, ‘The Art of Happiness,’ which was on the best-seller list for two years – could you please tell me and my readers



about the happiest moment of your life?” And the Dalai Lama smiled and said, “I think now!”

Happiness isn’t about getting something in the future. Happiness is the capacity to open the heart and eyes and spirit and be where we are and find happiness in the midst of it. Even in the place of difficulty, there is a kind of happiness that comes if we’ve been compassionate, that can help us through it. So it’s different than pleasure, and it’s different than chasing after something.

-----Extracted from an interview between SF Gates and **Jack Kornfield**, meditation teacher and author of many books such as A Path with Heart

president says

Dear friends,

How is everyone doing? I hope you guys are doing well and enjoying your holidays at the moment! The weather in Sydney is hot at the moment so please do take care of yourself! Hope this edition of Sacca will make your holiday even more interesting because we have a lot of nice and interesting articles that you wouldn't want to miss!

First of all, I would like to represent all the Executive Committee to send our warmest regards to all the members! Hopefully this will be another fruitful and rewarding year for UNIBUDS, the Executive Committee, the members, and also our own Dhamma practice! I am very honoured to be elected as the president of UNIBUDS. that it is a rare opportunity to be able to contribute to UNIBUDS, and also a great chance for me to improve myself. =)

I always say that UNIBUDS are great in 2 things. Firstly, to make goodfriends like most of the societies out there, Secondly, to find

the true meaning of our life, and the peace in our inner self. Wonder why and want to know more? Come join in our activities and you will know!! =)

We just had our summer retreat recently. In my opinion, the retreat was very successful and hopefully all the participants enjoyed themselves. The theme of summer retreat was "mindfulness". And now the theme for this edition of Sacca is "Daily Mindfulness". Why is mindfulness so important? What can we do well if we have "mindfulness" with us? What can happens if we do not have enough mindfulness? What is the importance of mindfulness in the context of Buddhism?

I hope these questions will trigger your curiosity about mindfulness and continue reading the rest of this edition's Sacca. May everyone be well and happy. =)

Yours in the Dhamma,
Ian Ch'ng

washing the dishes

to wash the dishes

Thirty years ago, when I was still a novice at Tu Hieu Pagoda, washing the dishes was hardly a pleasant task. During the Season of Retreat when all the monks returned to the monastery, two novices had to do all the cooking and wash the dishes for sometimes well over one hundred monks. There was no soap. We had only ashes, rice husks, and coconut husks, and that was all. Cleaning such a high stack of bowls was a chore, especially during the winter when the water was freezing cold. Then you had to heat up a big pot of water before you could do any scrubbing. Nowadays one stands in a kitchen equipped with liquid soap, special scrubbypads, and even running hot water which makes it all the more agreeable. It is easier to enjoy washing the dishes now. Anyone can wash them in a hurry,



then sit down and enjoy a cup of tea afterwards. I can see a machine for washing clothes, although wash my own things out by hand, but a dish-washing machine is going just a little too far!

While washing the dishes one should only be washing the dishes, which means that while washing the dishes one should be completely aware of the fact that one is washing the dishes. At first glance, that might seem a little silly: why put so much stress on a simple thing? But that's precisely the point. The fact that I am standing there and washing these bowls is a wondrous reality. I'm being completely myself, following my breath, conscious of my presence, and conscious of my thoughts and actions. There's no way I can be tossed around mindlessly like a bottle slapped here and there on the



waves.

The cup in your hands

In the United States, I have a close friend named Jim Forest. When I first met him eight years ago, he was working with the Catholic Peace Fellowship. Last winter, Jim came to visit. I usually wash the dishes after we've finished the evening meal, before sitting down and drinking tea with everyone else. One night, Jim asked if he might do the dishes. I said, "Go ahead, but if you wash the dishes you must know the way to wash them." Jim replied, "Come on, you think I don't know how to wash the dishes?" I answered, "There are two ways to wash the dishes. The first is to wash the dishes in order to have clean dishes and the second is to wash the dishes in order to wash the dishes." Jim was delighted and

said, "I choose the second way—to wash the dishes to wash the dishes." From then on, Jim knew how to wash the dishes. I transferred the "responsibility" to him for an entire week.

If while washing dishes, we think only of the cup of tea that awaits us, thus hurrying to get the dishes out of the way as if they were a nuisance, then we are not "washing the dishes to wash the dishes." What's more, we are not alive during the time we are washing the dishes. In fact we are completely incapable of realising the miracle of life while standing at the sink. If we can't wash the

“There are two ways to wash the dishes. The first is to wash the dishes in order to have clean dishes and the second is to wash the dishes in order to wash the dishes.”

dishes, the chances are we won't be able to drink our tea either. While drinking the cup of tea, we will only be thinking of other things, barely aware of the cup in our hands. Thus



we are sucked away into the future—and we are incapable of actually living one minute of life.

Eating a tangerine

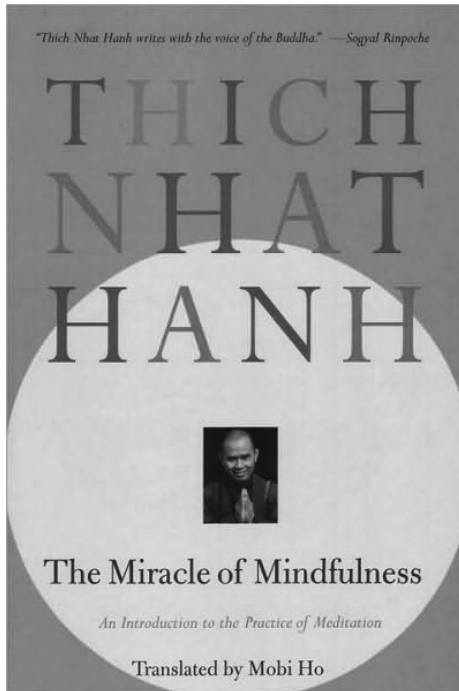
I remember a number of years ago, when Jim and I were first traveling together in the United States, we sat under a tree and shared a tangerine. He began to talk about what we would be doing in the future. Whenever we thought about a project that seemed attractive or inspiring, Jim became so immersed in it that he literally forgot about what he was doing in the present. He popped a section of tangerine in

his mouth and, before he had begun chewing it, had another slice ready to pop into his mouth again. He was hardly aware he was eating a tangerine. All I had to say was, “You ought to eat the tangerine section you’ve already taken.” Jim was startled into realizing what he was doing.

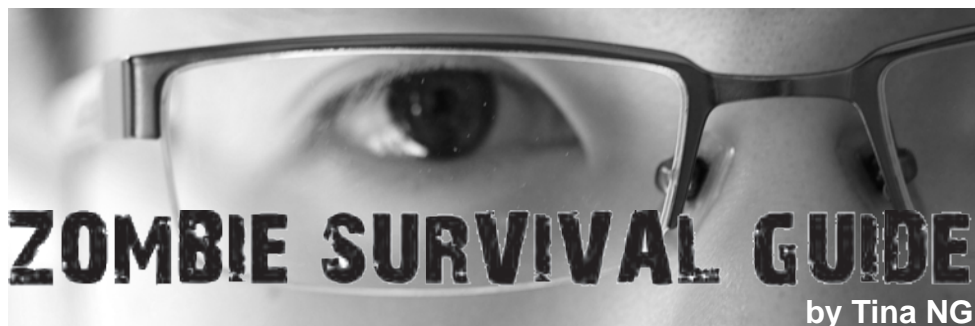
It was as if he hadn’t been eating the tangerine at all. If he had been eating anything, he was “eating” his future plans.

A tangerine has sections. If you can eat just one section, you can probably eat the entire tangerine. But if you can’t eat a single section, you cannot eat the tangerine. Jim understood. He slowly put his hand down and focused on the presence of the slice already in his mouth. He chewed it thoughtfully before reaching down and taking another section.

Later, when Jim went to prison for activities against the war, I was worried about whether he could endure the four walls of prison and sent him a very short letter: “Do you remember the tangerine we shared when we were together? Your being there is like the tangerine. Eat it and be one with it. Tomorrow it will be no more.”



----- An extract from **The Miracle of Mindfulness**
by Thich Nhat Hanh



***zombie, zombi* ['zombi] n pl -bies, -bis**

1. a person who is or appears to be lifeless, apathetic, or totally lacking in independent judgment; automaton
2. corpse brought to life through a supernatural spirit

Modern society is all about the chase. There is always somewhere else we are supposed to be, someone else we should see, something else that we need, and somehow someday we will be happy...after we perfect the present.

We walk through life looking straight ahead, our feet hardly touching the ground as we race towards where we think happiness is. Every time we think we have arrived, we don't even have time to disembark before we decide happiness isn't here after all.

We spend more time living in our heads, than living; more time talking

to ourselves than to our loved ones; more time lost in our past memories and worrying about the unpainted future, than spending time with what exists right here and now.

The more we are trapped by our thoughts and feelings, stuck in our obsession with the past and future, the more we become automatons moving apathetically through life without fully experiencing – or enjoying – it.

To illustrate, we have a real-life illustration of how a Zombie is brought back to life, but not in any creepy way.





In the life of a Zombie on a regular Monday Morning

6.30am – alarm clock goes off – ring! Ring!! ring!!!

6.31am – arm stretches out and hits “off”. Curls back into warm soft covers.

7.00am – eye peeps open. Squints. Clock’s little hand at 7 and big hand stretched to 12. Takes a whole minute to register. 7am! Body jolts into action. I thought I set my alarm for 6.30! Didn’t even have any recollection of turning the alarm off!

7.05am – Scramble out of bed into the bathroom. Toothbrush in my right hand, toothpaste in my left. Brush brush brush – left to right. Now what should I wear today? Brush brush – Have to take the blue folder today for my presentation. Floss floss – in and out. What excuse do I have for being late today? Rinse rinse. Do I have time for breakkie?

7.15am – mmm toast. Don’t forget to take the blue folder. Munch munch. I wonder what’s in the news today? “Oh hey mum”. Drive by shooting last night. “Huh? Yeah don’t worry mum; I’ll write those Christmas cards tonight.” Interest rates rising. “Yes I’ll come home early.” How to make the most of what you have. “Mum, I gotta go.”

7.30am – Pants or skirt? Frills or pleats? Which top matches? Which earrings? Which shoes? Which bag? This one’s such a nice bag, and got it at a good price too. Must go back to that shop again.

7.40am – Walk out front door. I should have bought that other green bag too. Maybe could’ve bargained a two for one deal.

7.41am – Get into car and drive off with a screech. But green’s really hard to match with clothes. Good thing I didn’t get it after all.

7.50am – Been driving in stressful haste in my race against time. Groan. I forgot the blue folder!

Breathing life into a Zombie

After weeks of regular mindfulness training and meditation, the life of our Zombie has changed dramatically, including her Monday Morning.

6.25am – mind awakens the body. Mind scans the body position, feeling the comfort of its limbs upon the bed, the warmth of the body and the peaceful regularity of the breath. A gentle smile naturally appears as the mind finds its reconnection with the life again.

6.30am – alarm clock goes off once, and it's turned off.

6.31am – sit up in bed. Eyes softly closed as the mind settles into present awareness of the inner and outer worlds.

6.45am – Eyes slowly open. The mind and body is fully awake and ready for the new day.

6.46am – Greet mum and dad a good morning. "I've already done the Christmas cards. And mum, I'll be home early so we can get to the restaurant on time."

6.50am – Will brush from right to left today. Breaking the habit, I'm conscious of how it different it feels. We are such creatures of habit. Brush, rinse, floss.

7.00am – Smell of toast and eggs is enough to trigger my salivation. Taste of the toast is a soft texture on top from the eggs and crunchy on the bottom. Tomato is juicy and the light pepper sprinkled on top adds that extra flavour. Yum!

7.15am – Dressed. Grab my bag and blue folder.

7.25am – "Bye mum! I'll call you if I run late. See you tonight. Enjoy your day!" Stroll out front door.

7.26am – Get into car and drive off into a whole new day.



Life is to be lived and experienced in its true essence. Happiness doesn't exist in the next moment, but right now in the joy of contentment. To embrace life as it is, it's important to stay in the present moment so you can be aware of all that's going on internally and externally, so as to make the most of the experience. Be with the person who is with you right now (including yourself), and take the time to just appreciate the "little things" as life is only made up of "little things". Even if you are going through difficult times, or with a difficult person, don't try to escape as the problem won't go away. Stay with it as it is through these difficulties that you gain strength and insight from overcoming troubles. Always remember it's not only about how you deal with life's problems, it's what relationship you have with these problems.

With mindfulness you can live in the here and now, with complete awareness of what does on within and without. With mindfulness you can truly appreciate every facet of life. With mindfulness, you can cure the Zombie curse.

“ ... it's important to stay in the present moment so you can be aware of all that's going on internally and externally, so as to make the most of the experience.”

Did you know?

UNIBUDS has regular luntime meditation sessions to help you find peace in the middle of a hectic day in the UNIBUDS library.

For more details, contact our meditation coordinator,

Derrick

mobile: 0410 123 697

email: wonghc@gmail.com

Annual General Meeting (AGM)

When? 26 September 2009

What? The 29th Executive Committee Retirement & The Election of 30th Executive Committee

Summary: The AGM was honored by the attendance of UNIBUDS' Patrons, Venerable Chao Kun Samai and Venerable Neng Rong who is representing Venerable Tsang Hui. During the AGM, the President's report, Honorary Secretary's report and Honorary Treasurer's report are presented. After the retirement of the 29th Executive Committee, the 30th Executive Committee was elected with a new Executive Committee position, which is the Publicity Director. The AGM ended with the appointment of the sub-committee.

Highlight: The highlights of the AGM are the Dhamma speech given by both UNIBUDS' patron, Venerable Chao Khun Samai and Venerable Neng Rong who is representing Venerable Tsang Hui. Venerable Chao Khun Samai expressed his happiness seeing everyone practicing Buddhism. He emphasized that the upcoming year is a important year as it is the 30th anniversary of UNIBUDS. He then explained on the history of Buddhism and how Buddhism is spread to South East Asia and eventually Australia. He reminded everyone to practice generosity all the time and ended his speech by giving his blessing to the 30th Executive Committee.

Venerable Neng Rong's speech was equally enlightening as well. She thanked the outgoing Executive Committee for their hardwork and congratulate the new Executive Committee for taking up the responsibility as Executive Committee of UNIBUDS. She adviced everyone to work together and share a common objective, that is to spread Buddhism. She hoped that everyone will remember the Dhamma when encountering problems and difficulties. Team spirit is necessary and she hope everyone can learn to be selfless. At the end of her speech, she advised the new Executive Committee to encourage and motivate each other as well as to overcome problem using Buddha's teachings. She hoped everyone will have an enjoyable year ahead.

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

The 30th Executive Committee

2009/2010

IAN CH'NG PRESIDENT

iancxy89@gmail.com

Dear friends, first of all, welcome to UNIBUDS!!

I am honoured to be elected as the President of UNIBUDS. It is such a rare opportunity and I promise to strive my best for the society! As the president, I act as the spokesperson for the Society, and also the person overseeing everything involved in the Society. I would like to welcome everyone to UNIBUDS again. UNIBUDS is such a great place to learn about the teachings of the Buddha. Because we are non-sectarian, you will get to know not only a single tradition of Buddhism but a few different traditions. I believe that it is a fantastic platform for everyone who want to learn the Dhamma and also make new friends! Other than Dhamma related events, we also have social events such as Orientation Picnic and Potluck. Hope to see everyone of you in our activities! Sadhu.

MING DE TEH

EXTERNAL VICE PRESIDENT

mingde.teh@gmail.com

Dear friends, hello~! Welcome to UNIBUDS~!

I am the External Vice President, and my main role is to assist the president, while communicating with external organisations within campus. I would like to welcome everyone to UNIBUDS. In my personal experience, it is a good place to learn about the teachings of the Buddha, to make friends, and to learn about ourselves while benefiting the society (or at least uni). May everyone progress along the Dhamma journey, and may everyone be well and happy. See you around~!

KAI YI GIAM

kygiam88@gmail.com

INTERNAL VICE PRESIDENT

Hello unbuddies, welcome to UNIBUDS! =)

This is the Internal Vice President speaking, which means I'm the one responsible of your welfare and sending weekly e-mail to keep u update on our activities^^. UNIBUDS is a good platform to learn the teachings of the Buddha. Besides it's also a place to make friends, socialise and have fun! Once again, I would like to welcome all of you to a journey of Dhamma learning in UNIBUDS. Hope to see you around~

FOH FAN YONG

HONORARY SECRETARY

yongfohfan@gmail.com

Hello everyone! I am Foh Fan (not for fun!), the new Executive Committee of UNIBUDS. It is an honour to serve as the Honorary Secretary and I am willing to take on the challenges ahead. Just a brief introduction, I am "taking care" of meeting minutes and keeps custody of all documents, forms, records and files of the Society. Of course, I would like to welcome everyone to UNIBUDS! It is a good place for you to meet new friends and learn Dhamma at the same time. You will never regret being part of us, come and join us now! See you~

SHI YING OOI

HONORARY TREASURER

shiyong86@gmail.com

Pleasant greetings. I continue my journey in Unibuds as the Treasurer, and as the position suggests, the money guard. I aspire to walk down this Dhamma path with humility, peace and wisdom. It is a pleasure to serve this community again for another year and thank you for your support. Looking forward to more of you as we progress together in this Dhamma journey. Metta, Shi-

HANS WIBOWO

GENERAL SECRETARY

hans.wibowo@gmail.com

Dear fellow UNIBUDS friends, I am the General Secretary for this term and I am in charge of the UNIBUDS Library. I will try my best to keep the library clean and maintain the homely environment. If any of you have some free time in uni, please do come to the library and unwind yourself! Everyone is always welcomed to the library any time during the "opening hours" (d'oh =. =a). If anyone of you have any inquiries about the library or want to volunteer as a librarian or when you are lost while you are finding your way to the library, please don't hesitate to contact me =). Looking forward to have a wonderful journey ahead with everyone >.<V Sadhu.

PATRICK TANG

ACTIVITIES DIRECTOR

patrick.tang@gmail.com

Greetings! Patrick here, your Activities Director for the upcoming year. I'm the one responsible for coordinating your Weekly Sports Sessions for basketball and badminton. If you have any ideas or improvements, please don't hesitate to have a chat with me about it. Now, a bit more about myself! I have known about UNIBUDS for quite some time now, but never thought of becoming part of the Exco, until I was involved in the Organising Committee for Bodhi Nite 2009. Yep, and you guessed it, it changed my life forever. I really look forward to service UNIBUDS in the upcoming year. It will be a good learning experience.

There will be laughs and tears, but I'm happy to have UNIBUDS by my side.

With Metta, Patrick.

KELLY WONG

ENGLISH DHAMMA TALK COORDINATOR

kykellywong@gmail.com

As the title suggests, I am the EDT coordinator. This is my second year as a UNIBUDS Exco. I would like to continue my Dhamma journey with you guys for another year by organising weekly EDTs. It is a great opportunity to learn Dhamma, to make friends and have fun together. Hopefully, I will see you all around in the coming year.

YEE HERNG YEO

yeeherng0422@gmail.com

CHINESE DHAMMA TALK COORDINATOR

Friends! I am Yee Herng, the new Chinese Dhamma Talk Co-ordinator. After the 29th term of being an Executive Committee, I am so excited to have a chance to continue contributing to UNIBUDS and all of you! Yet, it is another new start. I play a different role. I wish to achieve more aims. I wish to spread the wisdom and happiness I gained from UNIBUDS to more friends. If you wonder how, come to Chinese Dhamma Talk every Thursday! See you there! (Translators will be presented for non-Chinese speaking audience.) Let's appreciate the chance of listening to Dhamma Talk, shall we?

DERRICK WONG

MEDITATION COORDINATOR

wonghc@gmail.com

Hello everyone! My name is Derrick, and it is a pleasure to serve as meditation coordinator for this 09/10 term. I wish you wellness and happiness! To introduce, I am an avid meditation learner myself and I hope that through the many meditation sessions and workshops that will be conducted over the year, people from all walks of life who are interested in meditation can find at UNIBUDS the conducive environment to learn meditation and further the meditation practice. I value feedback, and will try to help you in your meditation journey as much as I can, so please feel free to drop me an email as and when you have queries or have anything that you will like to tell me. And now for the inconsequential bits: I'm a third year Commerce student at UNSW who loves swimming, meditation, Toastmasters, and many many more. And yes I like ideas, business ideas, holiday ideas, party ideas, and more importantly, making some of them come true :)

BERNARD CHEN

bernard.cw@gmail.com

SACCA EDITOR

Hello to my fellow Unibuds friends! I am the SACCA Editor for this new Executive Committee term. I am thankful for yet another opportunity to give back and contribute to UNIBUDS. My journey with UNIBUDS has been and still is a wonderful learning experience that has brought me plenty of joy and happiness. As a CDT coordinator last term, I was glad to have been able to help UNIBUDS spread the Dhamma. This term, I have been given the challenge of doing so from a more creative approach. I hope to perform up to your expectations and bring you a newsletter that is relevant and interesting. I am looking forward to the journey ahead with all of you. Cheers!

KIA SHENG CHEW

ANNUAL MAGAZINE EDITOR

kiasheng.chew@gmail.com

Hi everyone! I am Kia Sheng and it is my pleasure to serve UNIBUDS as the Annual Magazine Editor. It is my responsibility to put the Annual Magazine together, which contains the essence of the Dhamma experience of the year. I will try my best to make UNIBUDS a welcoming place for everyone and hopefully everyone can enjoy this place as much as I do.

tanakaan@gmail.com

NIKY PHONGWARIN

PUBLICITY DIRECTOR

S u m m e r R e t r e a t 2 0 0 9

mindfulness

Ming De Teh reflects on his experiences during the recent Unibuds retreat he attended -

Loud traffic, hot wind, a good friend. I was in a car heading toward Leumeah at 6.20pm on a Thursday evening. There was a traffic jam and the air conditioning was spoilt. All was good, I spent time with a good friend in his car. So begins the Summer Retreat organised by UNIBUDS at Wat Pa Buddharangsee, Leumeah, a Thai monastery whose abbot, Chao Khun Samai, is one of the patrons of UNIBUDS.

I have been meditating for a while before this retreat. It helped me cope with my anxiety during my examination period. I found it very interesting and wanted to do more. What better than a retreat?

I arrived at the monastery in time for the evening chanting and meditation. That meditation session was so difficult. They say rubbish in = rubbish out. I believe that to be the truth. The mind is very subtle. Our untrained minds barely notice it



to be there, only occasionally when we are asked "What are you thinking about now?" do we go "Hang on, I am thinking of ... [mostly ice-cream in the summer heat]" and notice that there is a mental process going on. I had just finished my exams, and because I had to wait for an email to tell me whether I have to sit for a supplementary exam the day after, which would not be sent out until 9-10pm that same day, I was literally sitting on a bed of thorns. I had to find some way to expend my energy, and I played computer games that required concentration. Not the best idea, but I did it anyway. The images of the games kept showing up during my meditation. Like it was said: rubbish in, rubbish out. I did

not feel bad about it, because that is not what the practice is about. It is about being mindful of the present moment, in other words, being in the present moment, not conceptualising the mind, then beating yourself up for not being what it was intended to be (in other words, I did not imagine my mind to be whatever I think it should be, and then feel bad when it did not coincide with my imagination). This was the beginning of a tough 3-day journey.

I slept after the meditation. I was alone in a garage, lying on a wooden plank laid with soft, thin mattresses. It was simple, and it was nice. One of the eight precepts that some people chose to take up during the retreat included not sleeping in luxurious

“...In that split second, you did not have time to think about the boiling water kettle in the kitchen, you did not have time to think about your pet dog chewing your slippers, you did not have time to think about what is for lunch later, you just realised you breathed. Congratulations, you have just been mindful.”

beds, and I would be keeping to it with the mattress. That is another kind of practice, to live a simple life, and to guard our sense doors. Too much of sensual pleasures can dull the motivation to practice. It is a little like going for pizza with extra toppings and cheese when you are motivated to slim down. Keeping to this bed would keep my motivation “sharp”. I expected to have poor sleep, but I got a good night’s sleep. Interesting. Perhaps when we are not stressed, anything is good. Like one of the masters said: “When the mind is good, everything is good.” I dare not say my mind is good, but even some peace can be helpful.

The following day started at 5am. Early for most people, but not the monastics. I sat in for the meditation. Since the theme of the retreat was about mindfulness, I tried to practice that as much as I can. I watched my breath. I made a little realisation. In the past, I tried to “watch the breath”, but what I really did, was to imagine the breath and then watched it intensely, almost like my eyes would pop out kind of intense. But what I did this time, was just relax, and breathed, but I watched the body go “hiiiiiiiii” [sound made when breathing in] and “hhhhooooo” [sound made when breathing out] (not the best description, and I am not a snake). There was no intent, there was no interference. It was like watching television, where you are completely relaxed, and you do

not will the images on the television to change. It just changes and you look at it. I felt relaxed and awake, almost like waking from a long dream. So, that was what being in the present moment felt like. Many books have lengthy descriptions of what being in the present moment was like, or how watching the breath was like, but the beauty of it is lost if you try to describe it, because words cannot do justice to it. This brings another teaching of the Buddha - “Ehi passiko” (pali) [means come and see for yourself]. The teachings of the Buddha are beautiful. Our learning of the world is based on concepts, even the Buddha’s teachings. How and why are they just concepts? We learn them through books, through Dhamma talks, through thinking. But whatever we think is based on our understanding, our interpretation, hence there is never a true objective view, it will always be subjective. So, how can we be free, when we are still constrained within our concepts? Truth is, we cannot. Hence the practice of mindfulness.

When was the last time you did something, and you are well aware of what you are doing? Like, lifting your hand up, and know you are actually lifting your hand up, or when you breathed and know you are breathing. Are you breathing right now? If your focus shifted to your nose (or abdomen) for that split

unibuds’ event coverage

second, that is what mindfulness felt like. In that split second, you did not have time to think about the boiling water kettle in the kitchen, you did not have time to think about your pet dog chewing your slippers, you did not have time to think about what is for lunch later, you just realised you breathed. Congratulations, you have just been mindful.

For the following days and activities, I went about doing the same thing, but not just in sitting. When I swept the floor, I realised my body was moving, when I did walking meditation, I realised the body was moving. The Buddha mentioned in the Mahasatipatthana Sutta: The Greater Discourse on the Foundations of Mindfulness



[Digha Nikaya], to be mindful of the following:

1. Body
2. Feelings
3. Mind
4. Mind objects

Many techniques of meditation eventually lead to the mindfulness of the above mentioned.

Now comes the frustration. All the goodness I mentioned early did not last long. I would be mindful of my breath, but soon, I will drift off, only to bring it back to the breath and find it drifting off again. It is really hard to sustain that mindfulness~! I guess that is where the other practices mentioned come into place, teachings of viriya (effort) and khanti (patience) go together to build up that mindfulness. We develop habits based on repeated actions. We did not know how to type with a keyboard when we are born, but look how well we score on the Facebook typing contest today. Amazing is it not? Similarly, if we apply effort and patience to our meditation practice, it will become second nature and we will get used to it. Easily said, difficult done, but every little realisation we make is such tremendous encouragement. Like mentioned, the mind is a subtle thing, we do not normally take care of it, but once we do, it is powerful. If "rubbish in = rubbish out", then "good stuff in = good stuff out" too! If I put more happy thoughts and thoughts of loving-kindness,



patience, compassion, and other aspects, I guess my mind can be a really pleasant mind to be with. That is where mindfulness of the state of mind is helpful.

I enjoyed this retreat tremendously. I would like to thank the organisers for doing such a wonderful job, they would be Shi Ying Ooi and Foh Fan Yong, the kitchen helpers Mandy Pang, Khai Yi Ng, Kai Yi Giam and Ying Sean Lim and other helpers who came early. Without their support, I could not have enjoyed this retreat so much. The practice is as much fun as it is difficult. I dare not say I have made huge improvements, but a little step is better than no step.

May all beings be well, happy and peaceful. May all beings be free from enmity and suffering. May all beings always have a chance to learn the Dhamma. Sadhu! Sadhu! Sadhu!



- P h o t o s -
S u m m e r
R e t r e a t
2 0 0 9





cook of the year

The winning team - Hans, Patrick, Ang, Bing Sen, Joffre, Paul, talks about their theme,

"Water"

Introduction

Life is like water. Ever changing and ever flowing. It never tends to stop. There are many similarities between life and water on many levels, so let's explore the watery way of life.

Water comes in three different states, namely ice, liquid and water vapour. But why do we classify them differently even though they are made out of the same thing? To answer this question, we must look at a simplified version of the Buddhist realms and the cycle of rebirth. To suit the three states of water, we can say there are only three realms that beings can possibly be reborn in; heavenly realm, earthly realm and the realm of hell. Heaven matches with ice, earth with liquid and water vapour with hell.

Many teachers say that the earthly realm is the best place where one

can practice and gain enlightenment. This is because the earthly realm is in the middle. There are both pleasures and sufferings on earth. Hence experiences of the two sides would further reinforce of taking up the middle path. Contrarily, on both sides of the spectrum, the two extremes, there are little incentive (in heaven) or mindfulness (in hell) to practice the middle path. Beings born in heaven may be too relaxed or enjoying themselves too much to seek the middle path, whereas beings in hell would have little chance to practice due to their sufferings.

Having said that liquid is the state between ice and water vapour, equating water to the earthly realm is most appropriate. Water in liquid form is the most useful. It is used in irrigation, drinking, cleaning, and transportation and most importantly, it is a source of food with abundant marine life. But water in liquid form does not happen to be as it is. The conditions need to be right. A little rise in temperature may evaporate





the water, or a drop may cause the water to freeze to become ice. Things happen due to different causes and conditions which in return create different effects.

Water as ice and vapour is a different story. Of course one could argue that ice could be used for cooling and water vapour for steam engines. But compared to water, the uses of ice and water vapour are very limited.

Pristine water comes into this world like new born babies, waiting for the surrounding environment to mould and shape them. It is after the conditions that water can turn salty, muddy, or still remain crystal clear! There are many uses for water. But it is the end product that really counts. For example in a car wash, you could use only one bucket of water or 10 minutes of continuous hosing, achieving the same result, which option would you choose? Noting that drinking water has limited supplies on Earth;

wouldn't wasting water be the same as wasting time?

The word "self" is ambiguous and we can say that too for water. Going to the beach today and swim, and then going back tomorrow, would you still swim in the same waters? Are we what we are now in one hour's time? Of course we like to think that this is the case. But imagine all the air you've inhaled and exhaled or maybe the chemical reactions that simultaneously go on inside your body, are you exactly the same that you were one hour ago? And what happens when we die? We leave this physical form, but what happens to our soul? This is just like water with its changes of states and impurities that can be added in or taken out. From salty water, we can evaporate it and then condense it to obtain pure water again.

So next time when you decide to stay one more minute in the shower, ask yourself, are you only wasting one minute of water?

Pineapple Fried Rice

The Dhamma is the vessel that ferries us from one side (dukkha) of the river to the other (enlightenment)

Here is a small excerpt:

"And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?' In doing this, he would be doing what should be done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."

-- Inspired by "The raft simile" from Alagaddupama Sutta, Majjhima Nikaya 22 as translated by Thanissaro Bikkhu.

Mashed Potato With Gravy

The Dhamma is likened to ground water. When a person wants ground water, he needs to dig deep enough to reach it.

In the same way, the Dhamma that the Buddha teaches has always been there. The Buddha did not create - he merely pointed to the spot. Now it's up to us to dig.

-- Inspired by Ajahn Chah's "Food for the Heart"

Moon In The Lake (Carrot and Radish Soup)

Our mind is like unsettled water and we can't really see the reflection of the moon. But if we learn to still our minds, our power of discernment becomes powerful. Like lake water stilled, the reflection of the moon becomes clear. But is this the end? The power of discernment (to see things as they are) is a mean, not the end in the spiritual path - just as we should not take the reflection to be the real thing.

An excerpt that I want to share:

*"Sitting does not create truth
meditation does not produce insight,
just as smelling a flower does not
make it fragrant.*

*The perfume of the rose is there. We
slow down to attend the unfolding*

and flowering of its nature. Slowing down and attending to just this breath allows the reality of Now to reveal its nature.

Sitting still gives us the opportunity to witness the revealing of the truth.

The moon appears only when the water is still."

-- Inspired by Ian McCrorie's "The Moon Appears When the Water is Still"

Red Bean Soup

Nothing in this world is not the result of a blend of matter (beans) and forces (thick soup) that interact between. Take my friend for

unibuds' cook of the year: water

example - he looks the same today and tomorrow. But if you meet a friend whom you have not seen him for a long time - you'd be shocked by how much he had changed. What's going on? The rate of change is slower than we can perceive. But whether we perceive or not - particles interact and change due to causes and conditions. One can argue with a solid matter, say a table - but the same argument remains. A table will grow old and break. Did it happen in an instant? Or did it fail slowly until it could not support itself any longer?

-- Inspired by Ang's neighbour, Uncle Wong. He's one of the oldest UNIBUDS member around (70+), you'll find him taking walks in uni once in a while.



eat your greens

In this issue's "Eat Your Greens", the winning team for Cook of the Year 2009 reveals one of their award-winning recipes

Pineapple Fried Rice

Ingredients:

- 1 Big Pineapple
- 2 Cups Cooked Rice
- 250g Mixed Veggies
- 4 Cubes of Tofu
- 4 Button Mushroom
- 4 Shiitake Mushroom (this will add the chicken flavour to the dish)
- 3 Tbs. Soy Sauce

Cooking Instructions:

- Cut the pineapple into 2 by cutting it vertically.
- Core the inner pineapple and blend some of the pineapple chunk to make blended pineapple.
- Cook the tofu first as a replacement of the egg till it turns light brownish in colour.
- Slice both shiitake and the button mushrooms into smaller pieces.
- Add in the mixed veggies and mushroom. Stir-fry for 1 minute and add more stocks if needed.
- Add the rice into the pot and blend it with the other ingredients.
- Add the soy sauce and the blended pineapple and blend it again.
- Put the fried rice into the hollow pineapple and decorate the dish.



Stay tuned for the next issue!

More recipes from Cook of the Year to be revealed!

**If you are interested in sharing your culinary secrets with our readers, please drop me an email at bernard.cw@gmail.com.*

CORNER OF OUR HEARTS:

Recommended Reads

Hans Wibowo, General Secretary reports to all on our UNIBUDS Library-

Dear Unibuddies,

First of all, let me introduce myself. I'm Hans, the General Secretary for this term and we are hoping that we can extend the opening hours in this term for the UNIBUDS library from **"12 - 2 pm"** to **"11 - 3 pm"** for the benefit of all the UNIBUDS members. However, this couldn't be done by myself alone. Therefore i would sincerely ask for help for those members who are willing to sacrifice few hours of their lives *sounds scary eh?* every week to volunteer as a librarian. If any of you interested in helping us, please contact **UNIBUDS: (02) 9385 6082** or **contact me: 0406 369 639**. Thank you so much!!

With Metta~

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

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

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

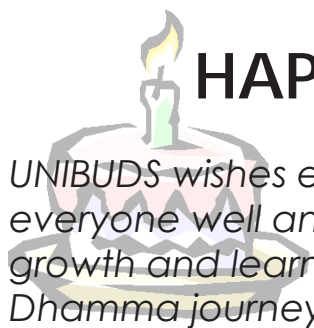
"Mindfulness in Plain English" by Venerable H.Gunaratana Mahathera

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

"The Four Foundations of Mindfulness" by Sayadaw U Silananda

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

MEMBERS' CORNER: HAPPY BIRTHDAY TO YOU!



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

DECEMBER

Negar	Nouri Sorkhabi
Aakash	Tolani
Pojdanai	Sukijjakhamin
Shi Ying	Ooi
Peng Chong	Ho
Gilbert Hock Beng Foo	
Ma Thin Mar Win	
Wenwei	Chen

JANUARY

Anthony	De Rosa Pontello
William	Lam
Baghya Nirmani	Vijenayake G
Alice Virginia	Lang
Martin James	Horlacher
Kittikhun	Kittiaram
Jiraporn	Surachartkumtunkun
Laurie Alsop	
Ying Sean	Lim
Dinesh	Tiwari

FEBRUARY

Betty Wong	
Hiang Yang Heng	
Chamira	Gamage
Jawaid	Hussain
Sudjono	Wibisono
Xin Yi Ng	

Coming up in 2010

22nd-28th Feb
O-WEEK

6th March
O-PICNIC

27th March
POTLUCK

3rd April
MEDITATION WORKSHOP

From 4th March onwards
every Thursday night
CHINESE DHAMMA TALK

From 5th March onwards
every Friday night
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!

Stay tuned for the next edition of Sacca where we will go back to the basics of Buddhism and discuss the cornerstone of Buddhism, "The Triple Gems". What does it mean to be a Buddhist? Why do we seek refuge in the Triple Gems? If you have any thoughts that you would like to share or provide feedback on this issue, please feel free to drop me an email at bernard.cw@gmail.com. Thank you! We are looking forward to hearing from you!

Did you know?

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

Where is Unibuds Library?

Room 311, 3rd Floor, Square House

UNSW, Kensington Campus,

NSW 2052 Australia

Phone: (02) 9385 6082

Opening Hours: Monday-Friday, 12-2pm



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二月2010

sacca

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一 天 一 念



where a bud can bloom in full...

where a bud can bloom



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UNSW BUDDHIST SOCIETY

慧命社季刊

编辑 陈文玮

有话说

亲爱的读者，
夏天来临了！就如季节的改变，
慧命社之“光”也从第29届的执行委员传到第30届了。我是本届的新季刊总编辑，文玮。


在现代快速及竞争力强大的社会中，我们时常都与时间赛跑。往往都在忙着为未来做计划而忽略了当下。在这一期的季刊中，我们将探讨“一天一念”的主题，如何将正念善巧地运用在我们的日常生活中。

在此向大家介绍第30届慧命社执行委员会。同时，向上一届勤奋的执行委员们说再见以及对于他们的付出表达万分的感激。

慧命社季刊是代表会员们的血汗呈现至其他会员，因此，感谢大家的合作及协助。如果你有兴趣参与或分享你的学佛心得，敬情与我联系。

如果您对本月刊有任何意见或想为这季刊出一份力量—我们接受佛学文章，诗歌，故事，个人经历或图片/照片。请由电邮 bernard.cw@gmail.com 与我联络。
本季刊现在缺乏中文作者，所以希望您抽出时间参与这有趣又有意义的活动！

陈文玮上



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UNSW BUDDHIST SOCIETY

where a bud can bloom in full...

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2 0 1 0 活 动 介 绍

22rd-28th Feb

0-WEEK

6th March

0-PICNIC

27th March

聚餐会

3rd April

禅修Workshop

从4th March 开始

中文达摩班

从5th March 开始

英文达摩班

请别错过！

如有兴趣者，请发电邮至unibuds@yahoo.com

与我们联络或浏览我们的网站：

www.unibuds.unsw.edu.au

日常生活中的正念

当早晨醒来起床时，请把注意力集中在自己的呼吸上。正念呼吸五次。

注意姿势的改变。注意当你躺下到坐起，到站立，再到行走时，你的身体和精神感觉是怎样的。尤其是每次从一种姿势到下一种姿势之间转化时的感觉。

无论何时，当你听到电话铃、鸟儿叫声、列车经过声笑声、汽车鸣笛、风声、关门声之类的时候——请使用任何一种声音作为正念的钟声。认真去听，并且感觉。

每一天里，请拿出几分钟来注意于呼吸上。正念呼吸五次。

无论何时你正在吃什么或者喝什么，请拿出一分钟来进行正念呼吸。看着你的食物并且想到这是有助于自己成长的营养。你能够从自己的事物中看到阳光、雨水、土地、农民和推土机吗？在你进食的时候，请注意你是为了身体健康所以在消耗这些食物。集中注意力，看着你的食物、对你的食物微笑、品尝你的食物、咀嚼你的食物，并且咽下你的食物。

当你行走或者站立的时候，请注意你的身体。拿出片刻时间来注

意自己的姿势。注意你和脚下这片土地之间的联系。感觉一下行走时接触到的脸上、腿上和胳膊上的空气。你在奔跑吗？

觉知听和说。你可以不带任何喜爱偏好的听吗？或者轮到你时，不带有任何情绪态度的说话吗？当你说话时，你可以只说你需要的说，而不会说话过多或者说话过少吗？你能注意到你当时的身体和心理感觉是怎样的吗？

当你排队等候时，利用这个时间注意一下自己的站姿和呼吸。感觉一下双脚和所接触地板之间的关系，还有你的躯体感觉。注意腹部呼吸时的一起一伏。你能感觉到自己的不耐烦吗？

在每天当中，注意当身体有紧绷感的每一个时刻。观察你是否能深入的呼吸，并且当呼气时会释放紧张感。在你身体内的任何地方是否都会存有紧张和压力？例如：你的脖子、肩膀、胃、下颌或者后背？如果可能，请每天做一次伸展运动或者瑜伽。

请注意你的日常活动，比如：刷牙、洗衣服、梳头发、穿鞋和工作。注意每一天的活动。

每天晚上睡觉之前，请腾出一些时间来将注意力集中在你的呼吸上。正念呼吸五次。

——〈抑郁症的内观认知疗法〉摘录



时时保持正念

佛法修行的要点是时时保持正念。正念，是要我们时时刻刻、分分秒秒都要知道当下有什么，发生什么，那么我们就会在当下欣赏到月圆、蓝天、柏树的美妙。在日常生活中，我们很容易流失在妄念中，会为未来忧虑，被贪、嗔、痴迷惑，认识不到当下的美妙。

如果你只是站在那儿，让念头流失在忧郁、嗔恨中，就不能欣赏到日落之美。要享受美妙的日落，必须切断念头的过去与未来，让念头融入当下。

有一天，佛陀在他的弟子面前手拈一朵花，他的弟子非常想知道佛陀的本意，他们的念头就流失到想当中去了，却无法体会佛陀的本意。但是有一个人，他当时没有拼命去想，因此他明白了佛陀手中的一朵花的深意——他就是大迦叶尊者。因此当有人手里拿一样东西让你看时，表明他想让你看。如果你能够不让念头流失在过去未来中，那么你就会欣赏到他要你看的東西；否则，你

就不会欣赏到任何的美妙。

正念，就是打掉妄念，让心在当下。

佛说：“过去心不可得，未来心不可得，现在心不可得，生命就在呼吸之间。”

以正念来修行即以正念来体会生活的当下，将正念融入生活。

很多学佛法的人喜欢观念、概念这些名相，而不喜欢亲身去体验，去修证，因而无法真正深入观照自身及事物的本相。

真正的本相是美好的黄昏、落日，共修的朋友，美妙的柏树。真理即佛陀手中的那朵花，那就是所告诉弟子的全部真意。当老师让我们看庭前柏树时，是叫我们返照自心观照当下的心态，而不是缠缚于概念和名相。

当你能够深入观察那朵花，能够以正念在当下欣赏黄昏，落日、柏树，就可以体验到涅槃、佛性、开悟，便能体会到万物的实

相。如果远离实相，即使你每天经过柏树两千次，也不会开悟。要想深入观照柏树是存在那里的，必须要斩断杂念、妄想、执著，返回真正的境界。

你看到的柏树，已包含了宇宙的方法。当你的正念、定力足够时，你深入见到的柏树，以致全宇宙的妙有都呈现于此。你观照到柏树时，就会了解到佛、佛性、涅槃，但柏树不会垄断涅槃、佛性。同时在花朵、落日、朋友中，你也会体会到这些。在我们修行的道场，与一般人的生活一样，有扫地、吃饭种种事情，不同处是以正念来做。吃饭时以正念来吃、来体验，如同体验柏树子一样。饮茶、扫地、煮饭时，都应深入观照去做。要体会涅槃、佛性，并不是非要到禅堂才能体会，在生活中处处都可以体会。

要体味涅槃、佛性、开悟，只需要一株柏树而不是整座森林，如果你无法认识一株柏树的名相，那整个森林岂不更让你迷惑吗？

思维无助于接触事物的本来面目，必须深入观照才行。

如果你修行方法正确，那么并不需要等到五至十年，当下就能化解诸多痛苦。最后，我把自己体悟的教理教义确定为“活在当下”，或者说“活得自在”，在

佛经中称为“现法乐住”。我发现“当下自在”或“现法乐住”是佛教最重要的精髓，只要你去修行，不需要许多年。努力一分，就化解一分痛苦，得一分自在。如数息观，不仅是一种方法，本身也是一种化解痛苦的途径；同样，我提倡一种行禅，专注于你脚下的每一步，调息，可以化解痛苦，只要用心，仅几步就可有感觉。

所以我深信，人间佛教，寻求当下自在，而不是把希望仅仅寄托于未来或来世的理念是切合当今人类根机的。

历代祖师大德告诉我们，净土在哪里？就在我们心里。痛苦之源是心中有许多烦恼，心中烦恼少一分，痛苦少一分，环境也就清净一分。我常与弟子们说，我常行在净土，并不一定要等到死后。

佛陀曾经说过，生死问题本身就是正念的问题。一个人是否活着，取决于他是否有正念。

正念是一个奇迹，通过正念，我们能够主宰自己，恢复自我；能够闪电般地招回我们散乱的心，使它恢复完整，这样，我们就能过好生命的每一分钟。

—— 一行禅师

夏令营的回忆

夏天—一个对我来说并不熟悉的字眼。当我踏上悉尼的第一步，我怎么也没想到我在澳洲的第一个夏天会在寺庙了度过，更何况是以主办者的身份呢？说实话，虽然我是佛教徒，但是我从没接触过佛学，更别说是在寺庙里当几天的“小和尚”了。

就在一次机缘巧合之中，我参加了慧命社在 Wat Pa Buddhārangsee 的夏日营。起初我以为我将会在寺庙里度过无聊的几天，但意想不到的事情却发生



了。经过了几番思考，我和另外一位组办者终于决定了夏日营的主题，那就是Mindfulness。它看似简单却深含意义。

Mindfulness在华语的定义是念，但何谓念？经过了几个达摩班后，我才真正了解它的含义。念是指我们的思考或想法。而所谓的正念(Right Mindfulness)是一种古来佛教徒修行的方式。它意味着“有意识地觉察”。在这个情况下我们会清清楚楚的感觉到当下的状态，不让其他杂念干扰我们的思绪。Venerable Chao Khun Samai 常常警惕我们坐禅的重要性，而其中最重要的就是培养清净心。一旦我们有了清净的心，我们的想法就不会被情绪打扰，就不会有欲念、幻想和憎恨。这样一来，我们的心就能得到平静。Chao Khun 法师也提到了四真谛和八正道。四真谛既是苦谛、集谛、灭谛和道谛。它们是佛陀悟道后最早传授的真理。而八正道是正见、正思惟、正语、正业、正命、正精进、正念、正定。这些是达到佛教最高



理想境地（涅槃）的八种方法和途径。

如果你以为夏日营中只有坐禅，诵经和达摩班的话，那你就错了！当然，我们也不忘了放松自己，到寺庙附近的丛林徒步。虽然那里几年前发生了森林野火，但庆幸的是没有影响到哪儿的风景和寺庙。我们走了将近四十五分钟后便在中途的一个石洞旁休息，Chao Khun 法师告诉我们那个洞的历史，原来洞里藏有着澳洲原住民的壁画。我们欣赏了一会后便打道回府了。

那天傍晚我们还有无尽灯活动。在这活动开始之前，Chao Khun 法师向我们讲解了这活动的目的与意义。我们每个人手里握着一根点燃的蜡烛，而这些蜡烛象征着我们佛教徒，点燃的烛光象征着佛教。如果没有了我们，那佛教就没有办法继续延续下去，也就好象没有了蜡烛又哪来的烛光呢？而身为佛教徒的我们，需要团结一致，燃烧自己来照亮别人，努力的发扬佛法。

不仅如此，在夏日营当中，我还学会了许多东西。这些包括了宝贵的佛学和在大学中说学不到的生活技巧。说实在我没有那种勇气在台上说话，但经过了这次，我学会了如何克服这个恐惧，如何表达并展现自己。此外，我还学会了如何主办活动，沟通与其



他人合作。无可否认，这些技巧对我们的将来是非常重要的，所以我非常感激那些在这次夏日营中给了我许多提点的人，辛苦了！

如果你错过这次夏日营的话，请别犹豫，明年的夏日营你一定要参加哦！

——和凡



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