

winter/  
spring  
jun 10  
nov 10

# sacca

newsletter for the members of unibuds

## the middle path

*where a bud can bloom in full.*

*where a bud can bloom in full.*



**unibuds**  
UNSW BUDDHIST SOCIETY

# sacca newsletter

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**unibuds**  
UNSW BUDDHIST SOCIETY

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

*where a bud can bloom in full*

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

“The middle way discovered by a Perfect One avoids both these extremes; it gives vision, it gives knowledge, and it leads to peace, to direct acquaintance, to discovery, to nibbana.”

-Shakyamuni Buddha

# the content

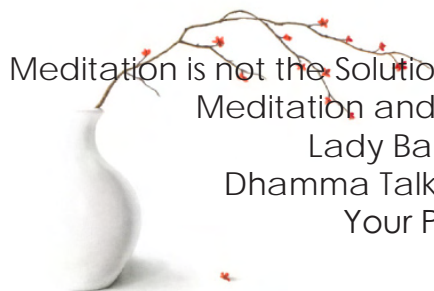
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# editor's letter

Dear Readers,

In the blink of an eye, I have come to the end of my term as SACCA Editor for the 30th Executive Committee. In this EXCO term, I have had the opportunity to work with many talented people and even found a few hidden talents in the UNIBUDS community. It has been a great year and I thank everyone for your support.

In this issue of SACCA, we will explore the topic of 'The Middle Path'. At its most basic, it refers to avoiding the extremes and finding the balance or the middle path. But when put into context, the Middle Path also refers to the Noble Eightfold Path, which is an outline of the proper practice and conduct for Buddhists. We are fortunate to have two venerables as our guest writers for this issue on the Buddha's first teaching.

It has been an honour to have had the chance to help UNIBUDS in spreading the Buddhist ideals and teachings on campus through the SACCA newsletter, and I hope that everyone continues to find inspiration in our lives and to share those moments.

For the last time, a big thank you to the Editorial team and contributions. Wishing everyone a enjoyable read ahead!

**Bernard CHEN**

"Everything is  
Nothing,  
Nothing is  
Everything,  
  
How come?"

Whoever knows  
Everything,  
Then you are  
Nothing,  
Whoever knows  
Nothing,  
Then you are  
Everything.

That's why."  
- Den Neil OOI

# Annual General Meeting 2010

## the official election of the 31st Executive Committee

*How time flies! Another year has past... For UNIBUDS to grow through impermanence, the conditions have come for a new team to lead us in this Dhamma journey...*

*We invite you to come to the AGM and show your support to the nominees as this is the time when you can make your voice heard, as we believe that UNIBUDS exists because of her members (ie. YOU!) Therefore, no one is better to determine the future of the society other than YOU! So, please come to the AGM!*

**Date:** 25th September 2010, Saturday  
**Venue:** Squarehouse Level 3, The Lodge  
**Time:** 2.00pm  
**Contact:** Foh Fan at 0422 422 544/yongfohfan@gmail.com  
Bernard at 0423 556 911/bernard.cw@gmail.com

## Agenda

1. Meeting Call to Order
2. Apologies
3. Reading of the 30th Annual General Meeting's Minutes
4. President's Report
5. Honorary Secretary's Report
6. Honorary Treasurer's Report
7. Dismissal of the 30th Executive Committee
8. Patron's Speech – Venerable Chao Khun Samai
9. Election of the 31st Executive Committee
  - I. President
  - II. External Vice President
  - III. Internal Vice President
  - IV. Honorary Secretary
  - V. Honorary Treasurer
  - VI. General Secretary
  - VII. Assistant General Secretary
  - VIII. Activities Director
  - IX. Sports Director
  - X. English Dhamma Talk Coordinator
  - XI. Chinese Dhamma Talk Coordinator
  - XII. Meditation Coordinator
  - XIII. SACCA Editor
  - XIV. Annual Magazine Editor
  - XV. Publicity Director
  - XVI. Welfare Officer
10. Patron's Speech – Venerable Tsang Hui
11. Other Business
  - Appointment of sub-committees
12. End of Meeting

## Dear Friends in the Dhamma,

## president says

Hope everyone is doing well. Do drink more water and take care of yourself. :)

This Sacca themed “Middle Path”, which is the core teaching of the Buddha. In Bodhi Nite 2010, we learned that “Wisdom says we are nothing, love says we are everything; between these two our life flows”. If you realise, it is about the middle path too! It is important for us to find a balance in our life, no matter in what aspects. When we are struggling between two decisions which seem contradicting, a lot of times we need to remember that the best solution is finding a balance between two! We have to follow our head, but we need to follow our heart too! That is why finding the middle path is always so important. I would like to invite you to explore more about this topic in this issue of Sacca.

Time flies, and this will be the last issue of Sacca of the 30th Executive Committee. I hope everyone has enjoyed this wonderful year as much as we do. 2010 is a very fruitful year for me. I believe that I have grown internally (not physically I hope =P) and after this year of Presidency, I will be able to face much tougher challenges ahead of me! I would like to thank our Patrons, Venerable Tsang Hui and Venerable Chao Khun Samai for their unconditional guidance. They are always very inspiring to me, and I sincerely thank them for all the spiritual support that they provide. Besides, I would like to thank our Buddhist Chaplain, Venerable Neng Rong for her on-campus support and supervision. It's only with her guidance

and support, UNIBUDS will be able to as stable as we are now.

Besides, I would like to take this opportunity to thank my 13 Bodhisattva who has walked this journey with me. A very big “THANK YOU” to Ming De, Kai Yi, Foh Fan, Shi Ying, Hans, Patrick, Yee Herng, Bing Sen, Kelly, Derrick, Bernard, Kia Sheng and Niky. It wouldn't be such a wonderful year without anyone of you. Last but not least, I would like to thank all members for your support. We hope that the light of Dhamma will be passed on to everyone of us, may all sentient beings benefit from the great teachings of the Buddha.

Please do attend our AGM which is held on the 25th of September, to nominate or vote for your favourite candidates so that the light can be passed down to the 31st EXCO! If you are interested in learning the Dhamma and spread the light to everyone else, you are welcome to join the big EXCO family too~!

Time for me to say goodbye, but my heart will always remain with UNIBUDS, the most important society of my life.

May all beings be well and happy,  
May all merits that we have done be shared by all.  
Sadhu, sadhu, sadhu.

**With Metta,  
Ian Ch'ng  
UNIBUDS President 09/10**



The positions and a brief description:

### **PRESIDENT**

- Acting as the spokesperson of UNIBUDS
- Chairing meetings
- Coordinating the Executive Committee (EXCO) members
- Being responsible for day to day operation of UNIBUDS
- Ensuring that all duties delegated to others are carried out
- Liaise with Honorary Secretary regarding aspects of Agenda and minutes
- Liaise with Honorary Treasurer regarding financial matter

### **EXTERNAL VICE PRESIDENT**

- Assisting the President
- As Acting President in the absence of the President
- Booking rooms for functions
- Coordinate publicity of UNIBUDS activities

### **INTERNAL VICE PRESIDENT**

- Attending to the welfare of the members
- Enhance buddy system
- Updating members with UNIBUDS activities

### **HONORARY SECRETARY**

- Liaising with external correspondence
- Recording of agenda and minutes of official EXCO meetings
- Collect report of activities
- Collecting mails (from pigeon hole in Religious Centre)
- Keep custody of all documents, forms, records, and files of UNIBUDS
- Make records of all UNIBUDS activities for the year

### **HONORARY TREASURER**

- Handling of all the financial matters
- Presenting up-to-date financial position of UNIBUDS during meetings

### **GENERAL SECRETARY**

- Maintaining UNIBUDS Library
- Keep custody of membership list
- Coordinating of librarians

### **ASSISTANT GENERAL SECRETARY**

- Assist General Secretary with upkeep of UNIBUDS Library

### **ACTIVITIES DIRECTOR**

- Organising and coordinating social activities for weekends and semester breaks

## **SPORTS DIRECTOR**

- Organising and coordinating weekend sports activities

## **ENGLISH & CHINESE DHAMMA TALK COORDINATORS**

- Coordinate and organise weekly Dhamma Talks
- Organising of speaker for the talks

## **MEDITATION COORDINATOR**

- Organise and promote regular Buddhist Meditation sessions at the University
- Providing reference and information in regards to Buddhist meditation practices

## **SACCA EDITOR**

- Coordinate SACCA editorial team
- Promoting communication among UNIBUDS members through newsletters
- Promote Buddhism within the University and among the public

## **ANNUAL MAGAZINE EDITOR**

- Coordinate Annual Magazine editorial team
- Promote Buddhism within the University and among the public
- Record the activities for the year of UNIBUDS

## **PUBLICITY DIRECTOR**

- Coordinate the publicity of UNIBUDS activities/events
- Liaise with Webmaster for the maintenance of UNIBUDS website

## **WELFARE OFFICER**

- Attending to the welfare of members
- Updating membership list

- *If you would like to nominate a member for any the above positions, please fill in the nomination form and drop it at UNIBUDS library between noon and 2pm during weekdays, or pass it to any of the current EXCO members during Dhamma talks.*
- *All candidates standing for the election of the Executive Committee shall be duly proposed and seconded by ordinary members of UNIBUDS present at AGM. Nominations for the top 5 positions (President, External Vice President, Internal Vice President, Honorary Secretary, and Honorary Treasurer) must be submitted and received AT LEAST 2 DAYS before the AGM.*
- *Nominations for the other 11 positions are also accepted before the AGM or may be called out on the day of the AGM.*
- *If you would like to stand for any of the above positions but is unsure of the duties involved, please feel free to talk to any of the current EXCO members.*



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

*If you would like to stand for any of the above positions but is unsure of the duties involved, please feel free to talk to any of the EXCO members.*

<sup>1</sup> Ordinary members are current students of UNSW, and are current members of UNIBUDS.

For all further enquiries please contact UNIBUDS at [unibuds@yahoo.com](mailto:unibuds@yahoo.com)



## OFFICIAL NOMINATION FORM FOR THE UNIBUDS EXECUTIVE COMMITTEE

I, \_\_\_\_\_ (name) \_\_\_\_\_ (signature) would like to

nominate \_\_\_\_\_ (name) \_\_\_\_\_ (signature),

an Ordinary member, to the UNIBUDS Executive Committee position of: \_\_\_\_\_

This nomination has been seconded by:

\_\_\_\_\_ (name) \_\_\_\_\_ (signature) \_\_\_\_\_ (date)

out



## RECOMMENDATION FORM FOR THE UNIBUDS TEAM MEMBERS

I, \_\_\_\_\_ (name) \_\_\_\_\_ (signature) would

like to recommend the appointment of \_\_\_\_\_ (name)

\_\_\_\_\_ (signature) to the UNIBUDS Team Member in the team of:

\_\_\_\_\_

# introducing pali chanting



## Preliminary Homage to the Triple Gem

*Araham samma-sambuddho bhagava  
Buddham bhagavantam abhivademi*

The Lord, the Perfectly Enlightened and Blessed One  
I pay homage to the Buddha, the Blessed One

(Bow once)

*Svakkhato bhagvata dhammo  
Dhammam namasami*

The Teaching, so completely explained by him  
I bow to the Dhamma

(Bow once)

*Supati-panno bhagavato savaka sangho  
Sangham namami*

The Blessed One's disciples who have practised well  
I bow to the Sangha

(Bow once)

## f.a.q.

**Q:** Why do Buddhists chant?

**A:** It reminds one of the Dhamma so that it is not forgotten; when meditation is not possible and when bare mindfulness does not give much consolation, it can be used to great advantage as an extension of meditation into words to produce calm, some peace within; and certainly, it expresses one's strong confidence in the Dhamma. Reciting the same chants day after day also has an advantage - the making of wholesome repetitive karma which of course will bear very good fruit.

*Source: Buddhanet's Buddhist Studies*

*(<http://www.buddhanet.net/e-learning/index.htm>)*

# introducing pali chanting

## Salutation to the Buddha

*Namo tassa baghavato arahato samma-sambuddhasa (x3)*

Homage to the Blessed, Noble and Perfectly Enlightened One (x3)



## Taking Refuge in the Triple Gems

*Buddham saranam gacchami  
Dhammam saranam gacchami  
Sangham saranam gacchami*

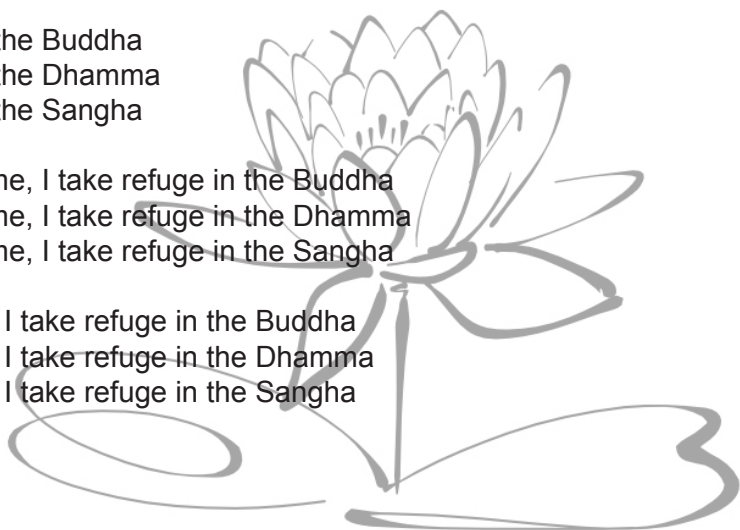
*Dutiyampi Buddham saranam gacchami  
Dutiyampi Dhammam saranam gacchami  
Dutiyampi Sangham saranam gacchami*

*Tatiyampi Buddham saranam gacchami  
Tatiyampi Dhammam saranam gacchami  
Tatiyampi Sangham saranam gacchami*

I take refuge in the Buddha  
I take refuge in the Dhamma  
I take refuge in the Sangha

For a second time, I take refuge in the Buddha  
For a second time, I take refuge in the Dhamma  
For a second time, I take refuge in the Sangha

For a third time, I take refuge in the Buddha  
For a third time, I take refuge in the Dhamma  
For a third time, I take refuge in the Sangha



# meditation is not the solution of the problem

by Ananta Karki

I had been reading a lot about Meditation for last few years. There are so many books about meditation in the market that meditation in itself has become the topic of rational mind.

In the contemporary society and at this time of human timeline in earth, our mind has become the centre of attention in the society. Human mind has the potential to understand the complex concepts and solve many problems. We have become so efficient in training our mind since childhood that we have the potential to become doctors, engineers, scientists, researcher and many other professionals and trades. We are living in an age where our mind is the number one

**“We are living in an age where our mind is the number one priority...”**



priority and I mean rational mind. The more rational the mind, the more competent and excellent one can be in the society.

With this very nature of rational mind, I was trying to understand meditation. Now, looking back at myself, I was the biggest fool trying to understand meditation with the help of my conditioned rational mind.

It was difficult in the beginning when I started meditation. I had thousands of thoughts going through my mind in a half hour session. But slowly with perseverance, I was getting more familiar with the very nature of the human mind. Thoughts became smaller and smaller and I was becoming more aware of my mind.

The most effective meditation which worked out for me was breathing meditation. As more thoughts pass through my mind, I was more trying to focus the mind towards the breathing. Slowly with time, breathing was just a tool to realize

“  
...with the inner awareness, even the greatest problems are minuscule.”

the inner awareness or existences just waiting to be realized. After few months, it was more like you realise the awareness within yourself. The physical world created by our rational mind is merely just a projection but for the everyday mind it is a reality.

Meditation has certainly transformed me but I know that it does not help to solve the everyday problems. I would need help of rational mind to solve everyday work, university work and physical world problems but with the inner awareness, even the greatest problems are minuscule.

I hope everyone in UNIBUDS can practice meditation everyday, if not at least twice a week. Life is more joyful and cool to be able to live with that very awareness.



*To learn more about mediation or to practice more regularly, UNIBUDS has lunchtime meditation sessions from 1.15pm to 2pm.*

*For more details, please contact Ian at 0430 063 421 or Hans at 0404 609 225.*



# meditation and the middle path

by Venerable Somkid

The Middle Path is well known as the essential core of the Buddha's teachings. In general, people recognise it as the balance between two extreme ends but are not aware of the deeper meaning of the teaching. When I was young, the idea seemed to me as specific for only Buddhists in Asian countries such as Thailand, Myanmar and Laos but now, I believe that the Middle Path is very relevant to everyone regardless of their beliefs.

According to *Dhammacakkappa-vattana Sutta*, the Middle Path is the path to enlightenment as experienced by the Buddha. It states that this is the way to overcome all types of suffering in our lives. In other words, it is to understand the nature of life and to accept it gradually. However, the path cannot come true if we overlook the threefold training of *Sila* (morality), *Samadhi* (concentration) and *Panna* (wisdom).

*Sila*, *samadhi* and *panna* are the compressed formula of the Noble Eightfold Path, or the Middle Path. *Sila* is the training and control of our speech and action in our daily lives. It works as the basis for the next

levels of practice and can be seen as the foundation. The higher levels of practice will never be achieved if this foundation is neglected. It is necessary to cultivate our morality (*Sila*) to build a strong foundation for our practice; otherwise, we will not be able to develop our concentration (*Samadhi*) properly as we will be constantly interrupted with unnecessary thoughts of greed, hatred and anger. Similarly, we will not be able to develop our wisdom (*Panna*) if we do not have good concentration (*Samadhi*) to contemplate and understand the nature of things around us. All these practices work concurrently on the path to *Nibbana* (enlightenment).

In the context of the Noble Eightfold Path, *Sila* is represented by right speech, right action and right livelihood, which means avoiding harmful speech or actions that may adversely affect others and yourself, physically or mentally. *Samadhi* is cultivated through right effort, right mindfulness and right concentration, which can be defined as training of the mind by developing focus, concentration and self-awareness. *Panna* consists of right view and right resolve, which refers to a thor-



ough understanding of things and forming a way of thought that leads away from unhealthy concepts such as greed, hatred and anger.

According to the Buddha's words in *Yamakavagga* (*Dhammapada* verse 2, *Khuddaka Nikaya*), "Mind precedes all knowables, mind is their chief, and mind-made are they. If with a clear, a confident mind; one should either speak or act, happiness follows caused by that, as one's shadow never departing." Hence, meditation (*Samadhi*) is an integral part of the practice as a higher quality or purity of mind is the key to success in the Middle Path. The Middle Path has many levels and the higher levels of this path require higher qualities of mind, which can be cultivated through meditation. I would compare the levels of practicing the Middle Path to learning in school. For example, in kindergarten you only can count numbers, in primary school you can calculate numbers, in high school you can do complicated calculations such as calculus or physics, and in university you can do much more. And that is also why there are many levels of *Ariya Puggala* (Enlightened person) mentioned in the *Tipitaka*.

In my experience, from learning about the Middle Path from Buddhist monks to working on the mind during intensive meditation for a week in Thailand, I found that fo-



ocusing on the mind is crucial in gaining a sense of gradual improvement in our practice; I could feel that the mind was becoming much more stable. True peace and happiness that is untainted by our desire, hatred or anger comes when we let go of the unnecessary thoughts as we improve our concentration and train our mind. After that, we can easily apply our Dhamma practice of focus and concentration in our daily lives such as working and learning more effectively. I believe that the Middle Path is an important teaching for all people. Keep practicing your mindfulness, breath in and out; and the Middle Path is not far as long as you walk it by meditation. Let's start the path now.

# lady babochka's dream

by Phra Mick Ratanapanyo Bikkhu

Wriggling in her semi-hibernated state and recollecting a past remi-niscent, Jinja found herself twisting in a cocoon tightly wrapped around her body. And although these mem-ories happened a long time ago, they came to her in the here and now.

She had been extremely fortunate in one of her previous lives to have encountered the Exalted One deliver-ing his wisdom to the 5 brahmin disciples. The Dhammacakka-Pa-vattana sutta, it was called. Recall-ing in vivid details as The Lord of Sages turned the wheel of truth for the first time, his disciples listened attentively.

Jinja at that time was a Lady Spar-row floating above them in circles, her heart filled with rejoicing happi-ness as the heavens cheered. Now this mnemonic has returned to her while in her most uncomfortable stage of her life.

The wheel of truth mentioned by The Enlightened One contained the Noble Eightfold Path. The Right ways, they were: right view, right in-tention, right speech, right actions, right livelihood, right effort, right mindfulness and right concentra-tion. However, The Knower of the Worlds left them unelaborated, not

a single hint of what these paths would look like or how to practically walk them.

Having reflected upon the memo-ries in her mind, Jinja now remem-bers that to get there, the Buddha objectively outlined how once the two wrong paths were corrected, the right path would present itself. Aha!

Suddenly an urging dream... Lady Babochka! Yes! The soon-to-be Gi-ant Butterfly. "That's me!" said Jinja joyfully. Caterpillars are instinctively encouraged to conjure positive thoughts. The more colourful and positive they are, the more beautiful their metamorphosis. "Popularity? No contest! Beauty? Unparalleled! And admired? By all! By everyone! No more suffering in this cocoon... I'm gonna fly!"

The imaginary beauty of Lady Bab-ochka, the vibrantly beautiful giant butterfly, filled Jinja's mind. "I can have any guy I wish and boast them round till their looks wear out and their boasting date expires. Haha! My beauty will be compiled into new words and beyond, into arts and Dhamma! No one could stop talking about this great Lady Babo-chka, the matchless, supreme and unequalled Butterfly. THERE!" She

## buddhist practices



suddenly awoke from her dream with mindfulness, realising where she was and what she was doing, flexing in a cocoon hanging from a web thread. “That was the first of the extremes the Buddha mentioned. The fumbling towards pleasure and grasping onto mental rebirths”, Jinja paused to contemplate and a tiny hint of depression settled in her. “Oh dear, I’m such a dreamer. I shouldn’t be too bold, too beautiful and popular! I realise now that I want to know the truth!” Tenseness engulfed her body as depressing ideas sent her mind spiralling, overwhelmed with self pity, feeling restricted and hot! “I’m gonna put my head down and meditate”, her muscles reaching hypertension as she recollected her focus. “I’m gonna breathe and settle down and calm... THERE!” again back in the cocoon

she awoke and discovered the second extreme, fumbling towards self sabotaging and mentally throwing into rebirths. Two extremes paths, one would snap her strings and the other would loosen it, both sending her into mental becomings. For what we think, we become.

“So where is the middle?” she queried herself. In her mind, another rewinding recollection of a fine afternoon arose. “If you know how perfect things already are, you would tilt your head back at the sky and laugh”, said Buddha. “In this present moment, the past, present and future are contained.” again said Buddha.

“Things are already perfect, the present moment is all there is and mindfulness is the middle. But due to the suffering here and now I dislike the present moment and rather be elsewhere. Is the present moment filled with suffering? Yes or no? Because I can see there will be a whole lot more suffering in the future as I have witnessed in the past. So be it now or never my Lord of Sages, help me find if The Now is... to suffer or to be free...” Jinja calmed down her mind and watched attentively as her mind revealed the truth to her.

Lady Babochka  
The Giant Happy Butterfly

# how to resolve your personal conflicts?

by Venerable Chao Khun Samai

Some people find sincerity very difficult to practise, yet so often, lack of sincerity is the cause of so much trouble. You will find that anything that comes from the wrong way of life will not help you. Although it may help your body materially in the short term, it will corrupt your mind. If it is stolen or not freely given to you, you will have a lot of trouble.

You must also have the right livelihood, otherwise you will find that people will come and take your things away.

If you don't practise sincerity, then you will find it is very hard to live with your friends, and have their help and support. Also you should not expect any help or support from friends you have just met. You must build up your credits by helping them first. Perhaps after a few years you can then expect some help from them.

You should practice sincerity and honesty within the family first. If the father and mother can set a loving, compassionate example to the children, then those children will be very lucky and will copy that example later.



If you just have good intention, but do not set an example, then the children will grow up the wrong way. Without sincerity and honesty, family life will collapse, partners will stay apart and no-one will look after the children.

To me, this is very sad, as the children will follow their parents' poor example. And even when the wife and husband divorce, they will not be better off, and nor will they be satisfied.

The Buddha lived over 2,500 years ago and taught the Five Precepts. These precepts are; to refrain from killing, taking what is not given, telling lies, sexual misconduct, and drinking intoxicating liquor. If you can't follow just the Five Precepts, then you will cause yourselves lots of trouble. You must do your best!

If you observe the Five Precepts strictly, you will earn the respect of many. People will trust you. You will have name and fame where ever you go. But once you break the Precepts you will have lots of trouble!

Even sometimes when you keep the Five Precepts, you experience many conflicts and suffering.

Sometimes the more your name and fame spreads, you get trouble from others who are jealous, mean and selfish. You may get trouble from those who don't like the teachings. You must have patience. If you don't have patience, you will have a lot of trouble!

Let me tell you a story. One day the Buddha went to a village to teach and encountered much trouble. His advisor, Venerable Ananda told him that he should move onto the next village. The Buddha protested. He said, "How can I leave these people when they don't fully understand my teachings. They will think I am incompetent. They will always abuse me." He asked his advisor, "Where is your true patience? Where is your true strength? When people abuse you, you should thank them."

This has happened to me as a monk. Sometimes it is very difficult when we go round and see young people.

**"I learned a lesson from that little boy. I learned to control my anger."**

One day when I went visiting, I felt a stone hit me. I was very hurt and very angry. I looked around but there was no one. So I looked over the fence and saw a small boy. My heart sank. But I was so angry that I picked up a stone to throw back. Then I thought to myself that it was not good for a monk to throw stones. I was fuming and felt so angry!

I waited and slowly my anger passed, and I dropped the stone that I had earlier wanted to throw





## resolving personal conflicts

with so much acrimony. I learned a lesson from that little boy. I learned to control my anger.

Patience is always so important, like the foundation of a house or the roots of a tree. You must understand your own defilements, and weaknesses.

You must have a lot of patience. You must have a lot of loving-kindness towards others. For example, if you can live in the forest without complaining about the insects or the wild animals, then you can live anywhere. You should try not to complain about mosquitoes, bad people, lack of comfort, or sickness.

If you think you must always have a good room, or a good friend, then you can't have a good life. This is because it shows you cannot be satisfied.

Attachment to good people is also a problem, but not attachment to bad people! Sometimes we wish we could be with our good friends always, but this is not possible, and it will bring us trouble.

If you understand your friends properly, you can reduce your conflicts.

You should all know what happens when you play tennis... You know that the ball will always be hit towards the weaker partner! You should look at your friends and un-



derstand that the weaker ones will attract far more trouble! You must have loving-kindness towards them, and try to help them.

Tolerance is also very important for practicing Buddhism. You must have something to show others that Buddhism is good. Buddhism originally grew in one mind. When you are by yourself, you must depend on your own virtues.

Always try and support your friends. Help yourself but never expect help from others and practice a lot.

After I first came to Australia, I had a bad dream about having to speak to hundreds of Australians. (This was just after that young boy threw a stone at me.) I was afraid of saying something that might upset them in explaining about Buddhism. I dreamt that all the people threw sticks and stones at me. So I ran to the police station and all the police ran out and protected me.

This dream reminded me that we will be accepted by law-abiding people, for as long as we are virtu-



ous. If we behave ourselves, we will be accepted and respected by the people.

### Q&A session

**Q1:** *Why do some people seem to be compulsive liars?*

**A1:** If we never seem to benefit from doing good, and some people seem to benefit from doing bad, then they will be encouraged to continue their bad habits.

Sometimes due to our past actions, it takes a while before we can receive goodness and kindness from others. Once lying becomes a habit, it is very difficult to break out of it.

However, once they know the trouble they bring from lying, they might stop it. Then they may begin to see the virtue of sincerity, and the advantages it brings.

**Q2:** *My friend is being hurt in a relationship. What can I do?*

**A2:** If your friend has to stay with her partner, it may mean your friend does not have enough good virtue to stand on her own. Perhaps she is always depending on the other for her own happiness, and she is not strong enough to be by herself.

Remember my tennis example where the weak partner always seems to receive the ball the most. You must help them. Perhaps this is a situation we see so often, where one person is causing a lot of trou-

unibuds' dhamma talk  
ble, and another living with ignorance and delusion gets very upset as a result.

**Q3:** *If we should not attach ourselves to good people & things, should we seek out more bad people?*

**A3:** If all good friends stayed with us, you would miss them and you would also depend on them. Life doesn't work that way. Your attachment to them will cause trouble to you later. Remember the Eight Worldly Conditions; gain & loss, fame & insignificance, praise & blame, suffering & happiness. - If you start collecting things, then your room becomes messy. You will be very far away from the Buddha's teachings! It is our duty to train our



**resolving personal conflicts**  
mind to go beyond this.

You should be able to give away all your material things for the happiness of others. What will be left over is the purity, wisdom and satisfaction of giving as compensation for your action. Eventually you may also realise that it is wiser not to attach to name or fame.

For example, when the last day came for Venerable Serabutang, he did for the last time, all the normal things. He attended his normal duties and asked all the monks to come. He told them, "When I leave here today I will not come back." - Just like that, with no attachments.

However, for Venerable Ananda, when his stepmother passed away, ohh, he lost a lot of tears! He was very attached, - even though his stepmother had told him, "I am free from the trouble that this body brings. I am going to Nibbana.- Do not feel sorrow for me!"

The very good are able to stay calm. They can help teach people not to have too many attachments and troubles. For the rest of us, we

**“He told them, “When I leave here today I will not come back.” - just like that, with no attachments.”**

just have to build up our virtues.

**Q4:** *What if some people become upset about our religion or our practice?*

**A4:** We should forget and forgive them. Otherwise bad action will result in bad kamma which will bring more suffering. If you dare to harm or hurt the person who is very sincere in their concern for you, you will bring great harm to yourself. We should send our loving-kindness to them, help them, and support them.

This should always be our long term strategy! After a while perhaps, they will then see through their own ignorance and delusion.

Let me tell you a story about Venerable Telajunmun. For his disciples who practised under him, he was very strict. But for those who did not know or understand Buddhism, he would do and allow everything. He always asked them to come and join with him and he would feed them. He never said anything against them, and always gave them his loving kindness. Later, many joined him, and were able to respect and abide by his strict rules of practice. In this way we should help all people, not just Buddhists but all living beings. Always do your best.

Some children come to the temple for incense. They love the Chinese incense which has a very sweet

smell, but which burns quickly. When the little children come, they always ask for some and I immediately give it to them. But sometimes I have to hold back, otherwise they will come every day and disturb us. So we must use wisdom and not spoil them.

As monks we realise it is very important to be kind to all people, so we hope they will carry on the spirit of the Buddha. But we must have loving-kindness for all, including our enemies. If you find you can't stay with someone, then I'm afraid, it means you are not practising Buddhism at all.

**Q5:** *What are the aims of your temple?*

**A5:** We don't have too many ambitions. We must look after ourselves. For me, I try to help wherever I am needed. Sometimes I am asked to give talks in Melbourne or Adelaide. If just one person can understand Buddhism through my teachings then I am happy. I try to lead a simple life.

I remember when I went to India to see where the Buddha was enlightened. Ahh, it was so simple. The cave where the Buddha used to meditate was only 2.6 metres wide. That impressed and inspired me very much!

Let me give you a final example. The frog is always making a noise



serenading other frogs. He invites trouble so that he can be killed! A diamond never says anything under the ground. Yet the name and fame of the diamond goes before it. If you are a good person, you should try to be like the subterranean diamond rather than the noisy frog!

You should always say, "May I be well and happy. May all living beings be well and happy!" and spread your compassion and loving-kindness to all.

*Abridgement of Dhamma talk given on Friday, 7th May 1993 at UNSW as reported by Mick Kiddle.*

*Venerable Chao Khun Samai, is one of the two Venerable Patrons of UNIBUDS. He is also Abbot of the Wat Pa Buddharangsee monastery, at Lot 112 Junction Road, Leumeah NSW 2560.*

*He regularly comes to give English Dhamma Talks on Fridays 7-9pm. For more details, contact Kelly at 0430 470 035 or visit our website [www.unibuds.unsw.edu.au](http://www.unibuds.unsw.edu.au)*

# eat your greens

*In this issue's "Eat Your Greens", our members share some Thai-inspired vegetarian dishes.*



## Lemongrass Tofu

### Ingredients:

- 600g firm tofu
- 2 lemongrass stalks, white part only, roughly chopped
- 3 cloves garlic, peeled and roughly chopped
- 2 long red chillies, roughly chopped
- 1/2 teaspoon sea salt
- 1/3 teaspoon caster sugar
- vegetable oil
- 1 handful chives, finely chopped

### *Soy And Chilli Dipping Sauce*

- 120ml soy sauce
- juice of 1/2 lime
- 1/4 teaspoon caster sugar
- 1/2 long red chilli, deseeded and thinly sliced

### Method:

1. With a knife, score lines 1cm apart into the surface of the tofu, then cut tofu into four squares, and set aside.
2. Place lemongrass, garlic, chilli, salt and sugar in a mortar and pound with a pestle to form a coarse paste. Rub paste onto tofu pieces and stand for 20 minutes to allow tofu to absorb the flavours.
3. Heat a little oil in a frypan over a high heat. When hot, add tofu and reduce heat to medium to stop marinade from burning. Cook tofu for 2-3 minutes on each side until it turns a light golden brown.
4. Transfer tofu to a serving platter, scatter with chopped chives and serve with soy and chilli dipping sauce. Serves 4 as part of a banquet.

### *For soy and chilli dipping sauce*

1. Combine soy, lime juice and sugar in a small bowl and stir until sugar dissolves. Pour soy mixture into 6 individual dipping bowls and scatter chilli slices over each bowl. (Serves 6).

## Vegetarian Spring Rolls

### Ingredients:

- 100g packet vermicelli bean thread noodles
- 20g (10) dried shiitake mushrooms
- 230g can sliced bamboo shoots, drained, finely sliced
- 2 cloves garlic, finely chopped
- 1 tblsp hoisin sauce
- 200g packet bean shoots, trimmed
- 1 1/2 x 300g packets frozen spring roll pastry, thawed



- 1 egg white, lightly beaten
- Vegetable oil, for deep-frying
- Bottled sweet and sour sauce, to serve
- Fresh herbs, to garnish

### Method:

1. Place noodles in a large heatproof bowl and cover with boiling water. Stand for 10 minutes, or until noodles are soft. Drain well. Using scissors, cut noodles into large pieces.
2. Place mushrooms in a small heatproof bowl and cover with boiling water. Stand for 20 minutes, or until soft. Drain well. Slice mushrooms thinly.
3. Combine noodles, mushrooms, bamboo shoots, garlic, hoisin sauce and bean shoots in a large bowl. Season with salt and pepper and mix well.
4. Brush edges of 1 pastry sheet with a little of the egg white. Place 2 tablespoonfuls of noodle mixture on 1 pastry sheet corner. Fold pastry corner over filling. Roll up pastry, folding in sides, to enclose filling. Repeat with remaining pastry sheets, egg white and noodle mixture.
5. Heat oil in a large, deep pan. Deep-fry spring rolls, in batches, until golden brown. Drain on absorbent paper.
6. Serve spring rolls with dipping sauce. Garnish with herbs.

*Stay tuned for the next issue  
for more mouth-watering vegetarian recipes!*  
*\*If you are interested in sharing your culinary secrets with our  
readers, please drop me an email at [bernard.cw@gmail.com](mailto:bernard.cw@gmail.com).*

# winter retreat 2010



*Mei Ling Teoh shares her memorable experience at the annual UNIBUDS' Winter Retreat*

Retreats? The first question I asked when I heard of it was, what was it about? I never knew there were such programs until I first heard of retreats organised by UNIBUDS 2 years ago. Knowing what awaits me in retreats, I always find excuses to escape from it. Waking up as early as 5 am for meditation and chanting is not my cup of tea.

I heard many interesting stories and experiences from people who attended it before. I told myself, if I would not give it a try, I would never know what it is like. If I did not enjoy myself, it will be the first and last retreat but if I did, there will be many more to come. It was this thought that brought me to my first retreat.

## **Day 1**

Greeted by the dim light of the

Gratitude Pagoda and the cold, I arrived at the monastery at night with the second batch of participants. The surroundings were pitch dark except for places where there were buildings nearby which lit my path. I had to depend on my torch to lead me to my first stop; the ladies' bunk. Being in the middle of the forest with low light condition, I knew it is the best place for stars watching. Unfortunately, the sky was covered by grey clouds that night.

The moment I stepped into the bunk, somehow I felt very comfortable. I like how the fireplace works in the bunk. We had to keep burning firewood to keep the place warm. Without internet connection and telecommunication reception, and with the fire place, it seemed like I was back to the basics.



After familiarising myself with the bunk, I was told to go to the shrine hall to join the rest of the participants who were attending a Dhamma talk, which was the last program of the day. The night ended after that.

**“It reminded me of the words in the shrine hall, ‘When the heart is good, everything else is good’.”**

The fire place served its purpose well. Sleeping on the upper bunk bed, I could feel my face burning until the fire wood ran out in the middle of the night. It amazed me how a small fire place could radiate heat throughout the big room. It made me realise that every object has their function, which is similar

**unibuds’ winter retreat 2010** to human beings. Whatever we do, there will be an impact on others whether it is good or bad. It reminded me of the words in the shrine hall, ‘When the heart is good, everything else is good’.

## **Day 2**

The monastery bell ended my sleep at 5 in the morning. After cleaning up, I headed to the shrine hall for morning meditation and chanting. As I am not a morning person, I had a hard time staying awake during meditation as expected. My attention was on my lack of sleep and not on my breathing, which explains the difficulty I had during meditation. I know that I have to learn and practice on focusing on the present moment. With enough practice, I am sure meditation will become a breeze for me.





After meditation, we had an hour of Tai-chi before breakfast and I was very awake after the session. That might have been another purpose of Tai-chi, to bring out the energy in a person as well as to keep one healthy. I was taking Tai-chi as part of breathing meditation. One movement that was made was for inhaling, the following movement was for exhaling. The entire Tai-chi session was about breathing in and out while moving about. I felt as if I was doing breathing meditation which was much easier than the sitting meditation mentioned earlier.

We then had walking meditation after breakfast and walked through

the forest. During the walk, I tried to enjoy the surroundings. It was so peaceful and calm. After the walk, Phra Mana mentioned that the path was cleared by the monks and helpers in the monastery in 2 weeks. The nearly 1 kilometre path was not on flat ground and there were some steep slopes. It was unbelievable to me that they cleared the path in 2 weeks with basic tools. I was amazed.

For lunch, we had to offer food to the monks as an act of dana (generosity). It was something that was fairly new to me. Firstly, all the participants knelt outside the shrine hall to offer some rice to the monks who walked past. After the monk took their places in the shrine hall, and a short talk and chanting given by Phra Mana, we offered the other dishes to the monks before eating our lunch. During the short talk, Phra Mana emphasised on being mindful of our actions while we eat, from taking the food using our spoon, to putting the food into our mouth, followed by chewing the food and finally swallowing the food.

Staying in the monastery was not all about chanting and meditation, we helped to clean the monastery as well. We spent about 3 hours cleaning the monastery. Some of us cleaned the storage room, some cleaned the recycling area, some helped to move the sandstones



used to construct structures around the monastery, and some helped to prepare wood for the bonfire at night. It seemed that there were never ending chores in the monastery which I think is part of the reason why Phra Mana asked us to stop doing whatever we were doing for a break.

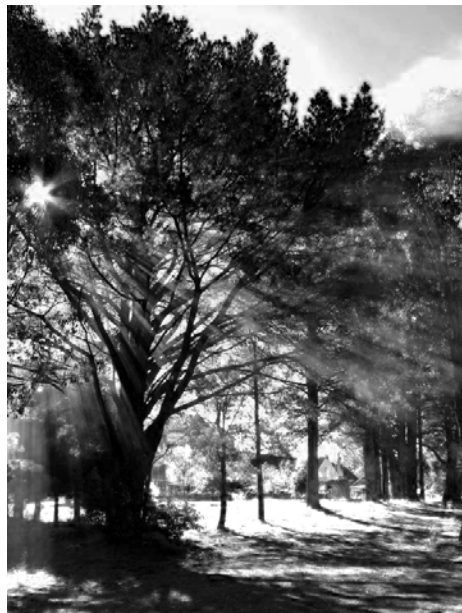
After the break, we had a group discussion on a sketch for the following day. Each group was required to prepare a short skit on different themes related to the Buddha's teaching. My group was assigned to do a presentation on "anatta", or more commonly known as non-self. Halfway through the discussion, we had to go for our dinner before heading into the

unibuds' winter retreat 2010 shrine hall for evening chanting and meditation.

The bonfire was the last program of the day. I found this bonfire pretty meaningful as the firewood used in making the fire was unwanted pieces of wood collected earlier. Not only were we disposing of the wood, we were also keeping ourselves warm as well as making a bonfire. We were killing 3 birds with a stone! The bonfire started off with a sharing session from all the participants followed by a Dhamma talk given by Phra Mana.

After the bonfire session, I stayed out embracing the cold for a star gazing session. For me, it was a personal time for me to enjoy the calm and peacefulness of my surroundings before returning to the busy and hectic life in the city. Every moment I spent out in the cold was worth it. The amount of stars in the sky took my breath away and saw the Milky Way too. It was unbelievable! Never had I experienced such moment before! You will never be able to





see such sight in city for sure. I even managed to catch a number of shooting stars, which I lost count of after 5.

I had a smile on my face when I slept that night. It was a great day indeed!

### Day 3

Morning started off with a chanting and meditation session. After breakfast, we continued our group discussion.

**"I had a smile on my face when I slept that night. It was a great day indeed!"**

Sketch performance was next. I could see that everyone was eager

to present as well as watch the performances. The session made me ponder not only on anatta but also compassion, impermanence, the Noble Eightfold Path and kamma. The performances reflected the Buddha's teaching in everyday life, which I did not realise earlier. Phra Mana gave the final Dhamma talk of the retreat on the topics which were presented earlier before lunch. With different topics being discussed, I learnt a lot indeed.

After cleaning up the mess we made in the monastery for the past 3 days, we headed to the shrine hall to pay respect to the Buddha and Phra Mana. That marked the end of the retreat.

I had a thought about the whole new experience I had for the past 3 days on my way back to the city. I never felt so relaxed and refreshed before. The usual distractions caused by the Internet and my mobile phone were not with me during the entire retreat. I could not believe that I managed to survive without them! It was a good break from the outside world. After this retreat, I am sure there will be many more to come.

I would like to take this opportunity to thank everyone at Sunnataram Forest Monastery for having us there, the organisers and EXCOs for organising and the participants who made the retreat a successful one.





## - PHOTOS- UNIBUDS' Winter Retreat 2010



we thank and bid goodbye

# The 30th Executive Committee

2009/2010

**IAN CH'NG**

**PRESIDENT**

[iancxy89@gmail.com](mailto:iancxy89@gmail.com)

Another great year has come to an end. It is an honour to be the President of UNIBUDS, to learn the Dhamma, spread the Dhamma, and get to know more wonderful people. In the past one year, we have gone through a lot of challenges, ups and downs, but in the end we managed to overcome those challenges and I am proud to say that it is another successful year for UNIBUDS~!

Personally, it has been a year with ups and downs too! Having to cope with UNIBUDS, studies, and other aspects in life, life can be really tough at times. I am really glad that I have the guidance of Dhamma and good friends who are always there to share my happiness and worries. I would like to take this opportunity to thank our Patrons and Buddhist Chaplain for their guidance, the wonderful Executive Committee team, and all members who are here to share the fun and laughter!

May all be well and happy. Sadhu, sadhu, sadhu!

**MING DE TEH**

**EXTERNAL VICE PRESIDENT**

[mingde.teh@gmail.com](mailto:mingde.teh@gmail.com)

Dear friends in the Dhamma, even at stepping down, it can be inspiring to remind ourselves at how reality is truly impermanent. We stepped in as committee members, we stayed, and now we step down. Any sense of sadness and difficulty in letting go reminds myself of how my ego attaches to the fun, joy, laughter, stress and worries I have for UNIBUDS, and yet, this is where the true challenge lies for me, to take the Dhamma I have learnt into real practice. Throughout this journey, I have learnt a lot. I sincerely thank the Patrons for their guidance, the Venerables for their teachings, the Dhamma teachers for interesting talks, the EXCOs for their sharing, the members and friends for being a part of my life and learning. I have only managed my minimum duty for this EXCO term and I apologise for not being able to do more. However, I truthfully hope that everyone can continue on the path of Wisdom and Compassion, and carry on living the middle path. May the light of UNIBUDS be passed on to many generations to come. May all beings in all directions and all forms be well, happy and peaceful, be free from enmity and suffering. Sadhu! Sadhu! Sadhu!

**KAI YI GIAM**

[kygiam88@gmail.com](mailto:kygiam88@gmail.com)

**INTERNAL VICE PRESIDENT**

It's amazing that time passes really quickly before I even realised it. I can still clearly remember the first time sending weekly e-mail as though it's just a week ago! Taking the role of Internal Vice President opened up my eyes to the details in our daily lives (awareness towards our surroundings) and the opportunity to learn the Dhamma in a fun way. I would like to express my sincere gratitude to everyone who has given me this opportunity to learn and be a part of this awesome team and everyone who has supported me during my EXCO term =D It's a good thing that everyone has contributed and given their best, but at the same time, I hope that you have also taken something with you throughout this Dhamma journey with us. Sadhu, sadhu sadhu!

**FOH FAN YONG**

**HONORARY SECRETARY**

[yongfohfan@gmail.com](mailto:yongfohfan@gmail.com)

Time flies, it's hard to believe this term is coming to the end. It was my pleasure to work with the rest of team. Being an Honorary Secretary gave me the chance to learn and interact with patrons, venerables, speakers and members. Special thanks to those who have supported UNIBUDS in the past and hope all of you enjoyed the time in UNIBUDS. Hope to see you all around next term. Thanks for the memories! May you all be well and happy.



## SHI YING OOI

### HONORARY TREASURER

shiyong86@gmail.com

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

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

## HANS WIBOWO

### GENERAL SECRETARY

hans.wibowo@gmail.com

First of all, i would like to thank everyone for all your help, guidance and support. For me, everyone in UNIBUDS played a major part in helping me to grow in the past one year and I admit that I'm very grateful to be part of the 30th EXCO team. May all sentient beings be well and happy~

## PATRICK TANG

### ACTIVITIES DIRECTOR

patrick.tang@gmail.com

Beginnings and endings are no different from each other. In fact, the two are the same, it is just that we choose to view the situation from different angles that leads us to give it a label. To me, this Exco term has been a journey, a journey of discoveries. Discovering more about myself and others, and of course the Dhamma. I had great pleasure in working with these 13 individuals throughout the year and would like to thank them for the wonderful experience and memories that I will cherish for years to come. I would also like to thank Teachers and Seniors who have given me guidance and support. I wish UNIBUDS and it's members all the best in the future and be guided by the Triple Gems forever. With Metta.

## KELLY WONG

### ENGLISH DHAMMA TALK COORDINATOR

kykellywong@gmail.com

It is coming to the end of my second exco term. It was a wonderful experience to be an EDT coordinator. Apart from learning Dhamma, I had more chance to interact with our Venerables and Speakers and meet new members. Being part of the EXCO is the most valuable experience and gift for me before I graduate at the end of this year. Thank you everyone for supporting me during this Dhamma journey. May the Triple Gems be with you all the time.

## YEE HERNG YEO

yeeherng0422@gmail.com

### CHINESE DHAMMA TALK COORDINATOR



## BING SEN KOH

### CHINESE DHAMMA TALK COORDINATOR

kbs25kia@gmail.com

Throughout this EXCO term, I have learnt a lot of things. Besides learning the Dhamma, I learnt how to mix with people, how to plan an event, how to make good judgement. There are good times as well as bad times being an EXCO. Nevertheless, I appreciate the time being part of the team. Thanks to Yee Herng for giving me the chance, and thanks to the EXCO team that light up my life.

wonghc@gmail.com

## DERRICK WONG

### MEDITATION COORDINATOR

## BERNARD CHEN

### SACCA EDITOR

bernard.cw@gmail.com

It is hard to believe how fast time goes by, especially when one is having a great time. 3 years have gone by since I started my journey with UNIBUDS and it is now the end of my 2nd EXCO term. In this time, I have learnt so much from everyone in UNIBUDS and truly appreciate this opportunity to contribute to such a fantastic organisation. Although the time has come for a new chapter in my life as I return to Singapore to create a new future, the memories and experiences from UNIBUDS will be with me always.

May the spirit of UNIBUDS always shine brightly and may everyone be well and happy!

## KIA SHENG CHEW

kiasheng.chew@gmail.com

### ANNUAL MAGAZINE EDITOR

Being in the 30th EXCO term has been a wonderful experience for me. It was fun and exciting journey to be able to learn and grow together with other EXCOs as well as get to know more members. I wish to take this opportunity to thank everyone for their support and effort in UNIBUDS. I hope that the light in UNIBUDS can be passed down and UNIBUDS will continue to blossom! May all of you be well and happy.

## NIKY PHONGWARIN

### PUBLICITY DIRECTOR

tanakaan@gmail.com

I feel most fortunate to have been chosen for Publicity Director for this past year which is the 30th Anniversary of UNIBUDS. I feel my life is endowed with fortune to be involved in promoting every aspect of UNIBUDS.

UNIBUDS aims to provide the right climate through Dhamma so that people can make their own choices to improve their lives, which is now burdened with modern material life causing both mental stress and physical diseases resulting in much pain and suffering. I strongly feel that Dhamma can improve one's confidence in the world; especially, meditation. Meditation can help us to discover our own nature and ourselves better.

What is amazing is that Dhamma helps us to love ourselves correctly, we can reach true happiness. Dhamma opens your heart to the journey to the true happiness.

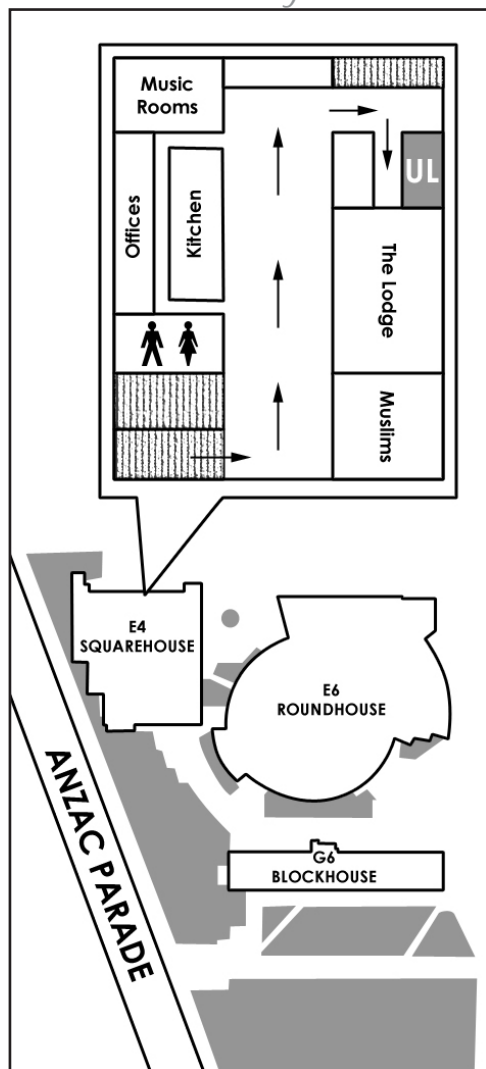
In parting, I would like to thank everyone who gives me support all during the past year to promote UNIBUDS toward its aim.



# CORNER OF OUR HEARTS:

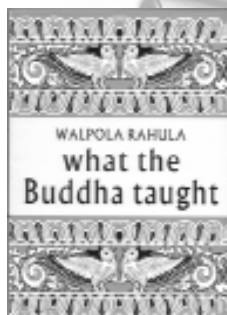
## Recommended Reads

*Hans Wibowo, General Secretary, recommends some books from our UNIBUDS' Library*



### What the Buddha Taught

*by Dr Walpola Rahula*

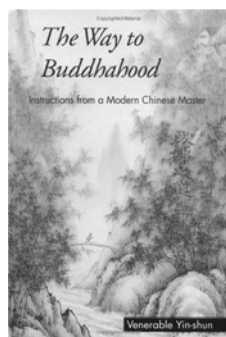


The author, the Venerable Dr. Walpola Rahula, is a renowned Buddhist scholar-monk from Sri Lanka. In this

book, he analyses the teachings of the Buddha embodied in the original sources, relating his analysis to life in the world today.

### The Way to Buddhahood

*by Ven. Yin-shun*



The Way to Buddhahood is a compendium of two thousand years of Chinese practice in assimilating and understanding the

Buddhist experience of enlightenment. It is the first in-depth explanation of Chinese Buddhism by Yin-shun, the greatest living master of the Chinese scholar-monk tradition. This is one of those rare classic books that authentically captures an entire Buddhist tradition between its covers.



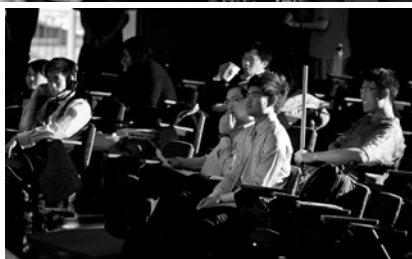
## BODHI NITE 2010

### WISE HEART, COMPASSIONATE MIND





**A big thank you to all those who participated in Bodhi Nite 2010! Members of the Organising Committee, helpers, our Patrons and the audience - your support of UNIBUDS is invaluable. We look forward to seeing you again next year! SADHU!**





# MEMBERS' CORNER: HAPPY BIRTHDAY TO YOU!

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

## **JUNE**

Kelly	Wong
Moneisha	Gokhale
Lany	Sim
Kuan Yen	Tan
Simon	Garrod
Tet Fei	Yap
Jia Yin	Goh
Shanty	Joeng
Olivia	Chu
Lim	Lyn

## **JULY**

Eng Leong	Ang
Jian Ping	Bai
Adeline	Lukmantara
Ervinda	Singgih Lie
Akila	Vithanage
Khai Yi	Ng
Amy	Chung
Wee Han	Lim
Yuvon	Yuda
Xiang Bing	Xie

## **AUGUST**

Yon Xian	Koh
Dennis	Lim
Harry	Cheng
Adeline	Sugianto
Ming De	Teh
Kevin Victor	Lee
Fang Yong	Yu
Chia Chean	Lim
Linus	Meng
Yong Khing	Tan

## **SEPTEMBER**

Wann Huei	Liew
Ian	Ch'ng
Foh Fan	Yong
Frans	Denny
Qim Yi	Lee
Su Sian	Teh
Yen Yee	Hong
Kai Yi	Giam

## **OCTOBER**

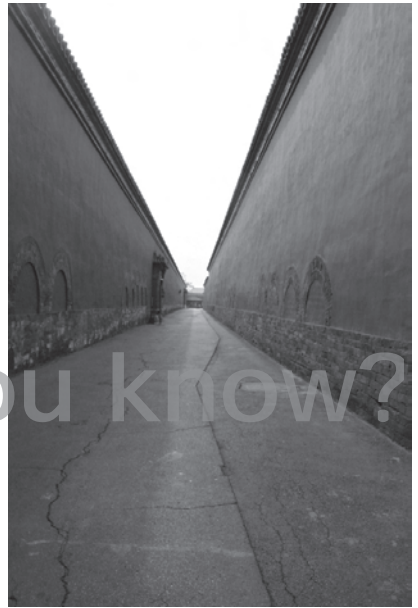
Iris	Wong
Jit Loon	Ng
Shi Nee	Lou
Aileen	Tan
Gau Wei	Hum
Hans	Wibowo
Meike	Nurdi
Derrick	Wong

## **NOVEMBER**

Rony	Novianto
Zane Lynn	Ng
Yanminzhi	Ying
Hadi	Kusuma
Jeffrey	Kwok
Juan Lyn	Ang



Stay tuned for the next edition of *Sacca*! 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](mailto:bernard.cw@gmail.com). Thank you!



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

## Where is Unibuds Library?

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UNSW, Kensington Campus,

NSW 2052 Australia

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## 中道

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10月16日  
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# 学佛的道路



佛法教我们活在当下，但我常常被六根的‘意’牵引而去。在做某一件事的时候，不知不觉的会‘飘游’到别的地方。偶尔会想要吃东西，偶尔想到昨晚发生的事，。。。。‘意’难以抓摸，有时候它会带给我无穷的欢乐，但很多时候‘它’带来不堪设想的破坏。

一个人走着回家路上，‘意’在我没察觉地跟着我。想到一些快乐的事，便莫名的笑。想到别人对我作一些不愉快的事，‘意’不但会无中生有，跟会火上加

油。当我走到家时，‘意’和我的‘我值’把我变成一个魔头。若不用佛法去化解他，我可能会从犯小时候的错误。

小时候，我妈告诉我，我的傲慢心很强。但我一直都不去探讨它，一直到我犯了不少错误和听了一些佛法，我才相信我妈所说的。因为傲慢，所以接受不了别人的傲慢。故我曾经骂人，也曾向人动粗。

这些事情发生后，我答应自己再也不可出口和出手伤人。但没有佛法的开释，我一直都在力忍。不断地忍气吞声，以避免从犯错误。但这不是办法，因为我会开始避免‘我觉得’对我不好的人。‘意’和‘我值’仍然纠缠不放，把事情丑化，把我想成‘受害者’，继续地折磨我。虽然我从小就接触到佛法，但时间还没到吧。

近来，多谢以珩把中文佛学班‘班长’的任务教给我。我不能不去听能融师父的讲座，从中让我开窍了不少。以前我所听到的佛法，都不能然我领悟到‘三法印’（诸行无常、诸法无我、涅槃寂静）。或许因缘条件吧，一些师父所讲的‘苦’，我都彻底

了解。在听讲座的时候，我都非常开心，因为明白很多我在人生所面对的问题。

能融师父在中文佛学班不断地说，因为‘无常’，我们是一直在变，故‘我’是空性的。此外，我觉得‘无中生有’这个成语能表达‘空性’。我曾读过，东西所以产生是应为‘空’，若已经满了就没有产生的空间。那么，‘意’所产生的快乐、伤心、傲慢、自私。。。都缘起性空。

我终于明白，我的烦恼都来自我的‘我值’。我把‘我’放的太高，更不能接受人家高过‘我’。



虽然明白了，然而，对我而言，佛法的重要性是把它引进我们的生活。这是有可能的，只不过需要‘正精进’。所以，佛友们，加油。若觉得太遥远，用另一个角度来看，进步的空间还很多，要尽力去做。

作者：许茗森

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## 中文佛学班

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

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# 中庸之我见

人常常把中庸之道放在嘴边，关于中道的论述多不胜数。究竟什么是中庸？是什么时候都不落两端，取其中间，一碗水端平？大道理我说不了，我想就近来网上很火的两件事，说说自己对中庸的理解。

前段时间有个“六九圣战”，一方是年纪相对大些、主张采用有力手段去改变90后盲目追星的态度，一方是90后、主张狂热追星（在这里主要指韩国明星）。我在凤凰网上看到一篇评论，真是符合中庸之道，它既不完全去否定任何一方，也不赞成任何一方的行为，把两者都归结为个人行为。过火的“口水战”或者狂热的追星行为对每一个人的修养肯定不是一件好事，但对于这种行为对社会的影响确不是能简单的好坏来划分的；个人行为反应个人的修养，但众多的“个人”就构成了整个社会，其影响是复杂的。这篇社评两个方面都兼顾

到，没有任何偏袒，但充其量只是一个“和事佬”，没有点到问题的关键，给人的感觉是过于圆滑，说得不好听点，叫：说了等于没说。这件事说明一个很重要的问题：90后的价值观念已经与传统价值观有这较大的差距了，已经引起社会的关注，这也是外来文化对传统文化冲击的一个表现。该怎么取舍、怎样去融合，是我们应该回答的课题，不能以一个“个人行为”去逃避。

中庸是一个超然的态度去俯视周遭发生的一切，得到的结论也一样是超然的。但它的条件是你也





是一样超然事外，如果你不能置身事外、你感觉有责任在，那中庸只能是你为逃避现实的借口。

七月初的时候发生另外一件“大事”——唐骏“学历门”。方舟子指责唐骏学历造假，有人就因此指责方舟子是“嫉妒他人成功的恶意攻击”，而且说方是“心理有问题”。在这里我只想说，枪打出头鸟。在中国这个特殊的文化环境下，每个突然出名的人都会受到这样那样的圈点，因为我们认为每个人都应该明哲保身，而往往敢说真话的人就被定义为“蓄意的坏行为”而去忽视究竟人家说得对不对。明哲保身是中庸的重要内容，但那是面对现实已经无能为力后，为坚守自



己的理念而去避免正面冲突的无奈选择。这个成语一直被人误解，已经演变为略带贬义的词了。

如果每个人都选择明哲保身的态度，那谁来为这个社会的正气呼喊呢？假的东西怎么掩饰还是假的，打假就是为肃清社会的浮躁之气，我们应该反思自己，而不是去打出头鸟。把中庸当作个人的挡箭牌只是玷污了中庸的内涵。

中庸作为个人修养的目标和依据无疑是好的，但有时并不适用于处理社会问题，所以不要滥用中庸的理论去批判一个现象或行为，这样也许才是真正中庸吧！

作者：夏弘泽

# 何必平地起風波

《网络小文章》

有一群人等著要过河，船伕把渡船从沙滩上推到河里。河边的小鱼、小虾、小螃蟹，因為两岸船隻的往来，纷纷被压死了。

等候乘船的人很多，其中有一位秀才和一位禪師，秀才看到渡船压死鱼虾的情况，就问禪師：「师父，您看船伕把船推下水的时候，压死那麼多鱼、虾、蟹类，您说这样的罪过，是乘船的人的？还是船伕的？将来这个杀生的罪业，是要归於乘船的人，还是船伕？」

禪師指著秀才：「是你的罪过。」

秀才很生气的说：「怎麼会是我的罪过？我既不是船伕，我也没有乘船，怎麼会是我的罪过呢？」

禪師喝叱道：「因為你多管閒事！船伕為渡人到河岸，心里没有杀意；乘船的旅客，只是过河办事，也没有瞋恨杀生的意念，他们无心，本来无过，就像虚空太极，任白云乌云更替，并不妨碍原本净朗的天色。」

红尘人世间，本来就世事无常，人力之微弱，难扶一切眾生之

善，秀才看不清大道本自然，任那无记之事，搅扰心灵。身心灵的清淨，能悟彻世事真理，进而不迷惑颠倒於凡俗事物之中，秀才妄生是非之心，凭添烦恼閒事。

原本佛陀制戒，是要我们减少对食物的贪欲，用心去修行，将生活所需，降到最低的温饱。但有些人為了持午，却麻烦其他人打果汁、熬米汤，自己却高高在上去修行，打杂等庸庸碌碌的事物，由他人為自己去做，这种行為并不可取。

古代的祖师大德，搬柴挑担，為眾生做一隻老牯牛，我们何德何能？又有多少福慧可以如此浪擲？

人世间也有不少像秀才一样的人物，喜欢论人长短、善恶，却不自知是非、真假，让自己身心不自在。

罪业由心造，我们这颗心；像精於工画的师傅，涂满青、红、紫、绿的色彩，想要回复新的纯白无瑕，只要停住内心画师的双手，那些五颜六色自然消褪。

花开花落，世间事自有定数，谁的罪过？甲也好，乙也罢，都不关我们的事，何必平地起风波，让自己的心朝也寒雨，晚也冷风，不得宁静！

# 学佛之心得

我有时候会在Anzac Parade上遇到王先生。对我来说，王先生是个奇怪的人，起初刚认识他的时候，会跟我说道理说了二十多分钟，还有些奇怪的话。他说他年轻的时候因为疾病差点就走了，但自从深信佛法对他的改变和影响都很大，到现在还是很健康。他喜欢在Anzac Parade上走来走去，总是不刻意的东张西望，我不主动打招呼，他是看不到我的，我知道他在实习行禅。我知道他很乐意教导我们这些年轻人佛法，但是我们有没有这个佛缘，似乎还要看我们的主动性了。

有些人出生在佛化家庭，对佛教早已经耳濡目染，但对于其他人而言，佛教的魅力到底在哪里？我在午间静坐班认识了一个本地学生，他认同静坐的好处，但是他完全赞同佛法，因为佛法提倡断除烦恼，断除一切因缘。但是他认为善缘还是好的，可期待的。每个人都喜欢福报，但是福报也不是永恒的，当我们福报多的时候，就会忘记苦难是怎么回事。泰国高僧Phra Mana也在英文佛学班说过烦恼的根源。Phra Mana说道，如果你不是为了断烦恼而来的，你可以不用学习佛法了。

我曾经在网上看过这么一句话，“如果你不是从感情中得到依靠，那就只能从宗教中得到依靠”，或许很多无神论者都认为信仰只不过是一种心灵的慰藉。活着也只不过图个念想，而我们经常把这些念想放在，家庭、爱情、事业和人际关系上。每当拥有就等于幸福的时候，我们就会变得患得患失。当我失意的时候，有个小姑娘告诉我，我应该找事情做来填满自己。到目前为止，打羽毛球是我做过最专注的事情，但是我不需要用羽毛球这运动来填满自己，我需要的是更





大的力量，而不是心灵上的一种慰藉而已。

在澳洲留学的这几年是我真正接触到佛法的时候，这里的佛学班主要以增长智见、自身修养为主。不过要靠自己的意念来修行是需要很大的毅力的。对我来说学佛有求解脱和求福报两种。要改变我们的命运，就要从改变心态开始。能融师傅也有讲过，每一刻都是你改过自新的机会。当你下定决心去改变，你当下就可以改变了。不过不是所有人都能做到，因为我执重，我们忍不了。不过佛法慈悲，我们在有苦恼的时候都可以求菩萨加持我们。我们心力不足，可以念经或念佛或菩萨名号，而让他们帮助

我们。当我提及佛教所说的神力，有些人可能会不信，认为这不科学。但是如果个人能力有限，力不从心，求菩萨或许是个不错的尝试。

假期又到了，我的朋友们决定好好地喝一场。他们告诉我，那种似醉未醉的那种感觉是最好的。我朋友喝到这种状态就会不停的说话。从佛教的角度来说，我可是幸运，我这身体不适合喝酒，有点轻微过敏，而且喝一小口脸就已经通红了，再喝下去人可就要吐了。我不知道酒到底有什么好喝的，入口可难受了，可能每个人喝酒的感觉都不一样。我记得一部香港电影里的对白是这么说的，“酒才是因为苦才好喝”。或许喝酒也是填堵自己的一种方法，麻醉自己的神经和意识，只有在这一种情况下，才能忘记种种的一切。

不过还有一种更为极端的行为，就是自我伤害。自我伤害除了自杀之外，还包括了咬伤自己、割伤自己等等。不过这中自虐行为，都很难被人发现，因为伤口的地方通常都极为隐秘，被衣物隐藏。自我伤害大都是忧郁症和各种情绪问题引起的。心理上的果报或许真的比身体上的果报强太多了。一个人只有在极大精神痛苦的时候才会刺伤自己的身体，以身体的疼痛不适转移心理上的痛苦。其实患有心理疾病的





人是很可怜的，我觉得他们都长期处于地狱，治疗将是漫长的，而长期食用药物是会有副作用的。

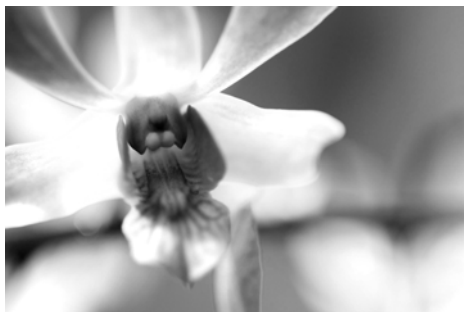
大部分的人心理都有那么一点点不健康。以前我问过别人，地狱的果报是不是只限于肉身的折磨而已，他告诉我不是，据我了解，我猜想他的意思是身体上无间断的痛苦，会牵引心理上的疼痛和不安。但是现实里，就算身体完好，心理也会疼痛，那就是业力了。

精神病患者我见过两个，一个是学习压力造成的，另外一个问题比较复杂，可以说是工作上的压力和人际关系处理不当而造成的。跟肉体承受的果报比较，我觉得心理疾病的果报是很严重的，因为他们神志没有我们正常人清醒，凡事都在造孽。这就是为何三恶道的众生投生人间后又极为容易堕入三恶道。当我们意志消沉的时候，这个忍心是很难修的，就像身体疲乏一样，我们心理也会疲乏。遗憾的是，我们身体的恢复都比我们心理恢复

的时间快的多。

有一次和我的组长提到在悉尼对乞丐布施，她说对乞丐布施不是很恰当，相反的，我们应该供养僧人。我觉得我自己还蛮有幸的，跟我结缘的陌生人其实不少，经常会有人问我路或则跟我讨两块钱布施。我每次走在悉尼的大街上，尤其是巴士和火车总站，大多数都能见到散落在各个街头角落的乞丐们。有些人会觉得他们四肢健全，可以去找工作自食其力，何必沦落街头。我觉得他们可怜的地方不是因为他们沦落街头，而是导致他们沦落街头的苦。你或许可以看到他们健全的身体，但是他们的内心里健全吗？Big Issue都会刊登一些流浪者的自白，他们有些来自破裂的家庭，酗酒而不能自拔。悉尼的消费如此之高，对平穷者的布施，只能解决他们一时的问题，但是更能显示社会对他们的关爱。

作者：王贤杨



# 智慧心，慈悲智



嗨，大家好，我叫良竞。谁？没关系，我很少用这名字，所以你不认识我，那是很正常的。但今天不是为了讨论我名字的认知度，今天是为了写一篇SACCA上会刊发的文章。所以呢，要知道我是谁的人，那就来问我吧！哈哈。

首先，先来些历史，今年是我第一年真正接触到佛法，所以想感谢慧命社，让我有这个机会。那么我怎样知道了慧命社？我觉得这是缘份吧，糊里糊涂的接触到慧命社当时的IVP，也就是Kai

Yi。他和我的室友是同学，所以就介绍给我认识，然后过不久就加入了慧命社。就这样，一待就待了………半年，哈哈。（没办法，我才开始嘛………但相信会一直待下去的。）

接触了佛法，我开始发觉原来我的一些观点是错误的。尤其在筹备菩提之夜的时候，更是个好机会来学习佛法。菩提之夜筹备过程中，意见冲突的事情都难免会发生的，但如何去解决才是重点。智慧或慈悲，到底哪个才是最重要？其实，从这次的新体验，我觉得两者都一样重要。

智说一切皆空。是，一切元素的确是空性的，但是如果没了爱，还能怎样呢？当我们有了智慧，知道了一切，可能就会觉得自己很了不起，那么对待他人的态度就会很差；或者说，有智慧没慈悲，说活时就难免会因为直接了当而伤害了他人。朋友们都可能怕被你的言语或态度伤害而不和







你来往，就剩下你一个。所以说，有了智慧又如何呢？

爱说一切皆有。是，慈悲心的确能为我们带来很多，但是如果没了智，还能怎样呢？当我们有了慈悲，可能就因为太慈悲而苦了自己，把所有的问题都扛起来，使到自己增加了不少麻烦；或者说，有慈悲没智慧，有时会越帮越忙，一件事原本非常简单，是可以让他一个人解决的，但由于你的慈悲，帮他完成，但却不是他要的，使到你浪费了时间，也耽误到了他的时间。这样他的问题还是得自己解决，而你的帮忙只是让他觉得麻烦。所以说，有了慈悲又如何呢？

二者何以相融。是！只有智慧和慈悲二者合一，才是正确的，

少了任何一个都不行。有了智慧和慈悲，你就能用你的智慧去实行你的慈悲心，让更多人能够从你的慈悲得到帮助。但是现在又有个问题出现了，要多少的智慧，多少的慈悲呢？抱歉，这个问题，我不能回答。因为这是因人而异的，每个人都会有他自己的定义，所以只有自己才知道。那么如何知道自己的定义是对的呢？当让就是先提升自己的佛法，那么你就会有答案了。

这就是今年菩提之夜的主题，也是一个让我有所领悟的观点。的确，智慧或慈悲其一是不够的，只有拥有了智慧和慈悲，才足够帮助自己帮助众生。

作者：黄良竞

智說一切皆空，  
愛說一切皆有，二者何以相融

## 菩提之夜2010

日期：8月28日 星期六  
時間：6-10pm (6-7pm 晚餐)  
地點：Sir John Clancy Auditorium, UNSW  
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非會員\$15  
現場 \$17  
\*入門票包括素食晚餐  
聯絡：Ian 0430 063 421  
Hans 0404 609 225

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