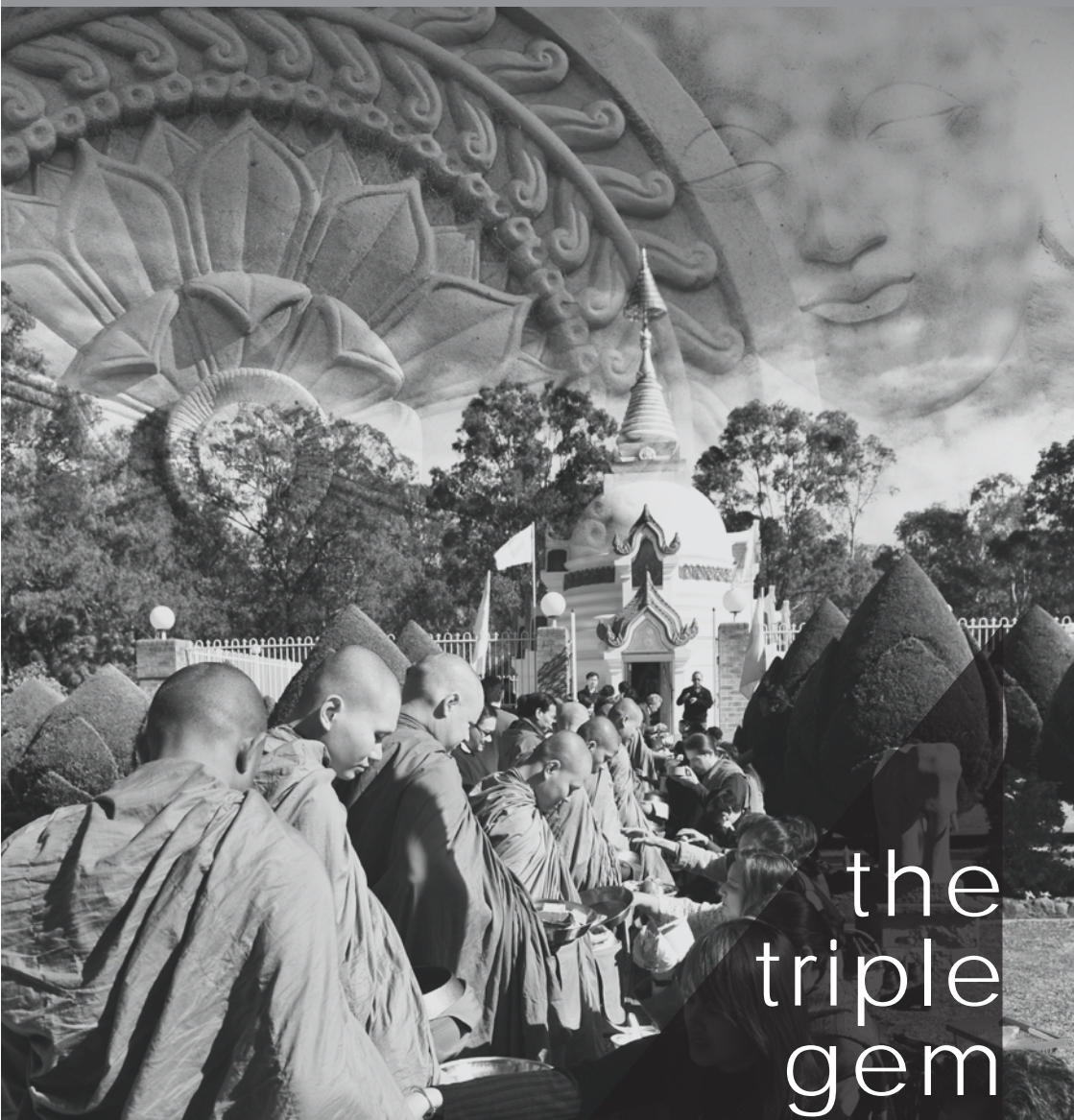


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sacca

newsletter for the members of unibuds



the
triple
gem

where a bud can bloom in full.

where a bud can bloom



unibuds

UNSW BUDDHIST SOCIETY

sacca newsletter

Editorial

Editor Bernard Chen

Proof reads chinese Ian Ch'ng
english Shi Ying Ooi

Contributing writers

english Rosiana Lim
Ming De Teh
Kate Yi Zhang
Erica Kang
Hong Gee Ooi

chinese Hong Gee Ooi

Contributing photographers & illustrators

cover Ming De Teh
Kelly Wong
Suhendry Ui
Mei Ling Teoh
Bernard Chen

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



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UNSW BUDDHIST SOCIETY

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

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“We so often look for inspiration externally that we forget to look within. We are our own inspiration.”

-Kate Yi Zhang

the content

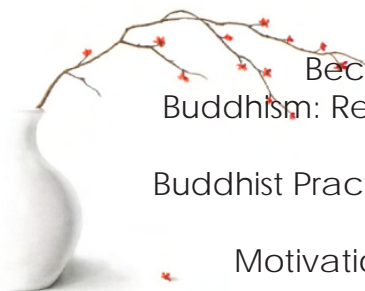
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editor's letter

Dear Readers,

A religion is commonly defined as a system of belief in a god (or gods) or a higher truth, often giving meaning to existence or the universe. What then do Buddhists believe or place their faith in?

In this Autumn 2010 issue of SACCA, we will look into the Triple Gem, or the three treasures that Buddhists take refuge in and seek guidance from, namely the Buddha, the Dhamma and the Sangha. Why do we take refuge in the Triple Gem and what does it mean to take refuge? Contributing writers Rosiana Lim and Ming De Teh express their opinions and share their experiences on this.

In our event coverage, Erica Kang and Hong Gee Ooi share their memories of fun, joy and laughter from our recent social events, the Orientation Picnic and the UNIBUDS' Amazing Race. Also, by popular demand, the "Eat Your Green" section of vegetarian recipes has become a regular feature and we have shared the remaining recipes from our Cook of the Year 09 winners!

Thank you to the Editorial team and contributions. Wishing everyone an inspiring and enjoyable read ahead!

P.S. If you would like to contribute articles, photos and/or recipes, please feel free to contact me at **bernard.cw@gmail.com** for more details. Remember, SACCA is by members for members so your contributions are most welcome. =)

"Therefore, Ananda, each of you should remain with your self as an island, your self as your refuge, without anything else as a refuge. Remain with the Dhamma as an island, the Dhamma as your refuge, without anything else as a refuge."

-Extract from Cunda Sutta,
Samyutta Nikaya 47.13

Bernard CHEN

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>)

Dear friends, president says

Glad that we meet again, it means that we are still alive, and that's always good! No matter how difficult our life is, how tough the challenges are, as long as we still have our breath with us, we have the chance to overcome our problems and create a miracle for ourselves. :)

How is everyone doing? Good? I hope that everyone is doing well, and enjoyed this winter holiday to the fullest! I would like to send our warmest regards to all our members, please keep yourself warm and don't fall sick in this cold season, and most importantly keep your heart warm and share your warmth with everyone around you~!

I hope you have enjoyed all our activities in the past semester, from O picnic, the 2 potlucks, the Amazing Race at Centennial Park to Vesak Celebration, and of course Winter Retreat that has just passed~! I am sure that the retreat was a very good experience for all of you, it was indeed wonderful to stay at Sunnataram Monastery, far away from the city and the hectic life, and enjoy the peacefulness in this cold winter.

I would like to make an announcement here, that we have started the preparation for Bodhi Nite 2010: Wise Heart, Compassionate Mind. This is going to be a celebration of



the 30th anniversary of UNIBUDS, as you guys know Bodhi Nite is always a very important event for UNIBUDS, so if you would like to contribute your energy and creativity, please join the team and share the fun with us! I am sure that each of you will make a significant difference to the event.

Till then, enjoy your every present moment and I hope to see you in Semester 2!

Yours in the Dhamma,
Ian Ch'ng

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*

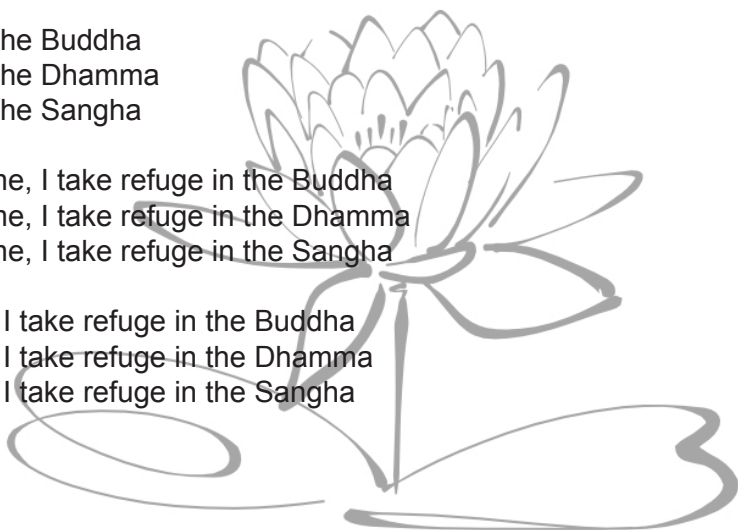
*Dutiyampi Buddham saranam gacchami
Dutiyampi Dhammam saranam gacchami
Dutiyampi Sangham saranam gacchami*

*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



becoming a buddhist

by Rosiana Lim

It was eight years ago when I started my quest of finding a religion or belief to guide me spiritually. Having studied in Catholic school, I was so exposed to Jesus and Catholicism. I learnt some passages of the Bible and at the same time got to know the story of Jesus' life. I have to say, the teachings are great, but for some reason I knew it wasn't for me. It just did not click. However, I have always had curiosity in the Buddha's teachings; therefore I started reading and learning about the Dhamma. The more I read the more I felt like it is for me. What really drew me into Buddhism is because, to me, it's not like other religions. It's more like a way of life – of how to live life to the fullest in a meaningful way which could lead us to the liberation of suffering. Further, the Buddha kept emphasising *ehi-passiko*: come and recognise (experience), which implies that we should not merely believe in the teachings because we are told or preached, but because we have experienced (by practising the Middle Way) the truth of the teaching. Having come from a science background, this is the biggest appeal of Buddhism to me!

The next question came to mind

was how to become a Buddhist. It is surprising to know that Buddhism is quite different from other religions. In Buddhism, we're not required to undergo certain tests or study before being "baptised" or claimed as a Buddhist. In fact it is so simple; it is through taking refuge to the Buddha, Dhamma, and Sangha (Triple Gem). Taking refuge to Triple Gem also places the significance in the practice of mental reflections of the true qualities of the Buddha, Dhamma and Sangha.



Taking Refuge

Refuge (*n*) shelter or protection from danger, trouble, etc

Taking refuge in the Buddha, Dhamma (Teachings) and Sangha (spiritual community) is like being a patient. The Buddha is the doctor, the Dhamma is the medicine, and the Sangha is the nurse. When we're sick we need to see a doctor, take medicine, and with the help of the nurse we could be healthy. We are all the patient of life, which is full of pain and suffering. To be cured,

we need to practise the Dhamma and have confidence in the Buddha. Together with the support of the Sangha, we could find a path that leads to the end of the suffering.

The Buddha

The word Buddha means “the Enlightened One” or the “the Awakened One”, which was a human who has found a way to liberation of suffering. The Buddha is also known as the “Perfected One” because he has wiped out desire, ill will and ignorance, and has overcome all unwholesome actions. He has put an end to suffering and is no longer bound to the cycle of birth and death (samsara). To take refuge in the Buddha means to become his disciple, to follow his path which leads to the end of suffering.

The Buddha was Siddharta Gautama, who was born in India more than 2500 years ago. It is humbling and inspiring to know that the Buddha was a human being, not a supreme being, because it gives us confidence to be able to become like him, to be free from the cycle of life and birth.

The Dhamma

In short, the Dhamma means the Teachings of the Buddha – the Teaching of the Nature of life. Taking refuge in the Dhamma means that we lead our life according to the Teaching of the Buddha. In other words, we put into practice of the



Teachings. As an analogy, the Dhamma is like a map for a traveller in a foreign place – the map is required for the traveller to reach to his destination.

The Sangha

The word Sangha (Pali) could be translated generally as a community or company or assembly or association with common goal, vision or purpose. In Buddhist suttas (scriptures), the word sangha refers either to the community of ordained monks and nuns or to the community of “noble-ones” – all beings who have possessed some high degree of realisation.

All in all, a real Buddhist is one who practises the Middle Way (Buddhist Teachings), not only one who knows all about the teachings.

Buddhism - religion, philosophy or way of life?

by Ming De Teh

Buddhism. What is it? It is a religion, it is a philosophy, it is a way of life. Or is it? These were the questions that came to my head when I first thought about Buddhism. I come from a “Buddhist” family, there was a Buddha’s image, there was some worshipping, there was burning of incense. It sounds a lot like a religion. Then, there were some Buddhist books my mother read. They talked a lot about compassion, about unconditional love, to help other beings, to be generous. That sounded a lot like a way of life. Then, there was some mention about wisdom, about seeing things as they are, about impermanence and so on. That sounded like philosophy. So... is it all in one?

Let us take a journey back in time, back to 2500 years ago, when Buddhism first began. Why bother doing this? Because everything has to be understood in context. History, it seems, is as important as the teachings itself.

There was a time in ancient India, close to current day Nepal, around



3000 years ago from today, when Aryans started settling down and had agriculture. Life was improving. They had a steady source of food from farming, the kingdoms were in peace, the civilisation as a whole had all the basic necessities and more. When people start getting comfortable, they have more time to think about other things, especially the age old question: What is the meaning of life? With the gradual advancement in thinking and stability of life, many schools of thoughts started springing up as to explain the nature of existence and other profound questions. This was the philosophical and academic climate back in those days. It was in such an environment that a prince by the

what is buddhism?



name of Siddharta Gautama was born into the Sakyan Clan of the warrior caste.

Prince Siddharta was an exceptional prince. He excelled in all areas and enjoyed all the luxuries. He had an inquisitive mind and liked to contemplate on things. Once when he was a child, he attended a ploughing festival in a village, but instead of joining in the excitement, he went to a quiet place and sat under a tree. He sat there and drifted off into a sort of peaceful trance, which we know today as “jhana”. In that same sitting, he also observed his surroundings and noticed how the farmer whipped his buffalo

into working, how worms were unearthed, how the small birds came to eat the worms and the small birds were in turn eaten by larger birds. He contemplated on these sightings and wondered what governed these happenings, what was the law behind these.

Prince Siddharta also had a compassionate nature, caring for all animals and humans alike, never harbouring unpleasant thoughts for others. As he grew older, he eventually got married to Princess Yasodhara and had a son by the name of Rahula. Prince Siddharta was kept away from life outside the palace for most of his life, but he managed to go on visits outside the palace. Despite the best efforts of his guards to “beautify” his journey by removing anyone or anything unpleasant, the prince still encountered four important sights that changed his life forever. These four sights were: a sick man, an old man, a dead body, and a spiritual practitioner. As a young man at the peak of his youth, thoughts of old age, sickness and death were a big blow to him. He became quiet after his visits and began contemplating a lot. His father became worried that he will give up his inheritance to the throne and in order to take his mind off contemplation, the king made him three palaces, one for each season, where he was kept away from the external world and indulged in all forms of sensual pleasure. Prince Siddharta

what is buddhism?

stopped contemplation for a while, but the final blow came to him one night when he fell asleep watching the beautiful dancers dance. When he woke up in the middle of the night, he was shocked. In front of him lay all the dancers fast asleep, but they were not the beautiful self he had seen earlier. Their make up was smeared, some were drooling, some had awkward positions. He was reminded of the inevitable decay and death of all things. That very night, he left the palace with the firm determination to seek an answer, an answer to rid all suffering forever.

He went to seek many teachers for advice and he excelled in each of the schools of thoughts. However, he was still not satisfied because they could not answer his questions or lead to away from suffering. During one of the practices, which was ascetism, or self-torture, he almost died because he was severely malnourished. A passerby saw this and offered him some rice milk, which he took and regained some strength. At that time, he realised that this was not the way to go. At this rate, he would have died before he could gain any insight. He then remembered the incident in his childhood where he gained some peace of mind through meditation. After he regained his former strength, he made an aspiration to break through all hindrances to attain full enlightenment. He sat un-

der the bodhi tree and vowed not to leave the seat unless he achieved full enlightenment. After seven days under the bodhi tree, he developed deep concentration and penetrated the truth of existence and became a Buddha, a fully enlightened one. His knowledge was profound.

He decided to teach what he had gained insight into and he formulated many teachings to suit the level of understanding of different sentient beings (the teachings are given according to the nature of the audience, and not necessarily in chronological order). The teachings are known as the Dhamma. The first teaching that he gave was the Four Noble Truths, which summarised his understanding very well. It consisted of:

- 1) **Dukkha** – dissatisfaction or nature of suffering
- 2) **Samudaya** – the origin of suffering
- 3) **Nirodha** – the cessation of suffering
- 4) **Magga** – the way leading to the cessation of suffering

He taught that there was suffering in life, in existence. Birth, old age, sickness, death, sorrow, lamentation, pain, grief, despair are all suffering. Separation from what is pleasing, union with what is unpleasant, not getting what one wants, clinging to the five aggregates is suffering. But what is the origin of suffering?



It is this craving which leads to renewed existence, the craving for sensual pleasures, the craving for existence, the craving for non-existence. What then, is the freedom from suffering? It is the relinquishing, the liberation, the nonreliance, the letting go of this craving that is the cessation of suffering. How do we achieve that? It is through the Noble Eightfold Path, which the Buddha also mentioned, but did not elaborate extensively in that first sermon. It mentions of Right View, Right Thoughts, Right Action, Right Speech, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. The path essentially speaks of avoiding the extremes, to walk the Middle Path. The Buddha also taught about the nature of all existence, which are impermanence and the non-self characteristics of all phenomenon. As all things are impermanent in nature, they keep changing. In addition, because all things keep changing, they do not have an inherent characteristics to

what is buddhism?

themselves. They will change inevitably. Hence, it shall be understood that different conditions congregate together to form the phenomenon when can observe. An example is a car. The car is not an entity on itself, it did not happen on its own. It is composed of different parts, such as the engine, the chassis, the tyres, the glass windows and more. These parts in turn are made of more conditions, such as the tyres, they need to be manufactured in a factory that have machines, water, people, rubber among others, and they in turn need other conditions to support. As such, we can understand that all things we see are made of different conditions, and they are interdependent. The basis behind all these dependence is the teaching known as Dependent Origination. This teaching does not just apply to physical phenomenon, but to all phenomenon, be it mental or physical. Through the understanding of Dependent Origination, we can understand more on how to apply changes to lead ourselves to happier lives. Thus the teachings of Four Noble Truths, Noble Eightfold Path and Dependent Origination flow seamlessly into one another. These are also the core teachings of Buddhism.

With these understanding, many people followed the teachings of the Buddha, became his disciples and some achieved enlightenment as well. The Buddha carried on teach-

what is buddhism?

ing for the next 45 years. Throughout these years, the community of monks, known as the Sangha grew in size and the Buddha's teachings spread far and wide. The Buddha laid down more rules and codes of conduct as time progressed. This was because more incidents were reported to the Buddha about the monks' conduct, such as riding in chariots or begging for alms at untimely hours. This was also due to more varied personalities and mentalities of monks in the ever-growing Buddhist community. These rules were laid to maintain peace and harmony as well as cultivate a proper livelihood suitable for practicing to be liberated from suffering.

The Buddha eventually passed away at the age of 80. After his passing away, the great disciples of the Buddha came together to collate the teachings. This allowed consistency throughout the teachings to be handed down. This collation also formed the basis for which the Buddhist canons were formed (the Nikayas or Agamas), which contained all the suttas that the Buddha taught. One hundred years later, there was a second council where great disciples met and once again went through the teachings. In this council began the first schism within the Buddhist community. There was no argument about the teachings, about the Dhamma, but there were some conflicts about the precepts, or the code of conduct, and

one the most important ones was about handling money. This probably originated from the differences in culture among geographical locations as Buddhism spread even further across the country. There was no outright splitting into sects at that point, but it is evident that this is a difference in opinion between the conservative and the more liberal monks. The conservative monks would not change the rules as laid down by the Buddha, and the more liberal monks are more inclined to change the rules to suit the times and cultures of the local people they are preaching to. As time passed, there was more scholarly debate about the teachings rather than the





what is buddhism?

be noted that fundamentally, all of them still uphold the core teachings of the Buddha, which are the Four Noble Truths, the Noble Eightfold Path, teachings of Dependent Origination, the teachings of impermanence and non-self characteristics. It is the approach and emphasis on different aspects on Buddhism that differentiates them.

practice itself, and there formed many sects of Buddhism. Later on, a school of thought came about to strive with the practice of Buddhism and minimise the discussion about the teachings. This movement revived Buddhism to a lively practice once more.

As Buddhism continued to spread and evolve with times and local culture, two main traditions of Buddhism emerged eventually. They are the more conservative Theravada tradition, which emphasises more on wisdom, and the Mahayana tradition, which emphasises more on the bodhisattva path (altruistic views) and compassion. Theravada is found commonly in places like Thailand, Cambodia, Laos and Sri Lanka. Mahayana is found mostly in places like China, Japan and Korea. When Buddhism met Brahminism, some Brahmin practices were incorporated into Buddhist practice, such as tantras, use of symbols among others, and this forms the unique character of Vajrayana Buddhism, or Tibetan Buddhism. These traditions can be told apart by their attire and way of practice. However, it should

So... what is Buddhism? It is difficult to summarise in a short article, but it is said that “do good, avoid evil, purify your mind” is the essence of Buddhism. What sets Buddhism aside from other religions is the absence of an omnipotent creator, the teachings of impermanence and non-self characteristics and the attainment of liberation from all suffering rather than being with the supreme being.

The teachings of Buddhism go far and wide, and there are as many flavours of Buddhism as there are people talking about it. Experience it for yourself and select the practice that suits you. Buddhism encourages questions and answers, trial and error, and not blind faith. May this article shed some light on questions you have on Buddhism, and feel free to explore more about Buddhism.

May all beings be well, happy and peaceful. May all beings be free from enmity and suffering.

Sadhu, Sadhu, Sadhu!

Buddhist practices of devotion: how and why?

To practice Buddhism, is to learn to eliminate the defiled elements in ourselves. Then we will have less and less greed, hatred, and ignorance. When we are free from greed, hatred, and ignorance, we can be at peace and at ease. We say that practicing the teachings of the Buddha, is a path of purification. The cause of suffering was created by ourselves, and therefore our own efforts are required to eliminate it. No one can help us eliminate our suffering.

Prayer

Buddhists do not “pray” in the common Australian interpretation of the word. Common praying is often related to expressing, and even fueling, our desires and attachments for other things. For example, it is very common in Australian society, for our friends to tell us, “You had better pray for your good luck!” or, “You should pray to win the race, to get another job, or to find another partner!” This is not the Buddha’s practice, nor the Buddha’s advice!

Instead Buddhists commonly chant prayers aloud. Why do Buddhists do this? What do Buddhists chant? What is the significance of chanting in Buddhism? Buddhists chant and recite words or verses in praise of



the Buddha, the Dhamma, and the Sangha. Buddhists chant and recite sermons (suttas) of the Buddha. They also chant and recite short phrases or syllables that symbolize certain teachings, or qualities of the Buddha. These help us to recall either the essence of a particular teaching, or a special quality of the Buddha.

The reason why Buddhists chant and recite such verses is to remind themselves of the qualities, and teachings, of the Buddha. Chanting and reciting verses, is a time for us to reflect upon ourselves and our own actions. Have I been doing what the Buddha taught? Have I been improving myself in following the Buddha’s teachings? Are

my defilements becoming less? It is a time for spiritual development. It helps us to strengthen our faith and determination in following the teachings. It is also a time for us to focus our mind on pure elements, and to get our mind away from daily chaos and defilements.

Chanting helps us to concentrate, and to develop a calm and peaceful state of mind. With this peacefulness of mind, we can develop our wisdom.

Meditation

Why do Buddhists meditate? How can meditation help us in our daily life? What are the different ways of meditation? Meditation helps us to recollect our scattered mind, so that our mind can focus on pure elements, and we can be more mindful about what we are doing. Meditation helps to strengthen our mind-power so that we can be a master of ourselves, and subdue our defilements. Meditation helps us cultivate peacefulness and calmness in ourselves, and helps us to develop wisdom. There are different ways of meditation, such as meditation on breathing, or loving kindness.

Worship

Why do Buddhists worship? Buddhists worship to show their respect to the Buddha, and to look upon the Buddha as our role model and goal. Buddhists usually use the term, “pay respects” rather than “wor-



ship”. We pay respect to remind ourselves of the merits and virtues of the Buddha. We pay respect to thank, and to remind ourselves of the Buddha’s teachings. We also pay respects to remind ourselves to practice and to cultivate the merits and virtues of the Buddha, and particularly to strengthen our faith and determination in practicing the Buddha’s path.

Buddhists bow and prostrate to shrines for all these reasons, as well as to develop our “Anatta”. Anatta is the characteristic of non-self, or selflessness/egolessness. This is another very special and unique teaching of the Buddha, and a characteristic very often confused or misinterpreted by others.

buddhist practices

When we prostrate, we put our head, our body, and our ego, below that of the Buddha shrine or image. Hopefully this will help us to see how imperfect we are, as compared with the great virtues and wisdom of the Buddha. There is nothing for us to be too proud of in ourselves. In this way, we practice to reduce our self-pride and self-attachment, which is another way of reducing our ego, and therefore our sufferings.

Offerings at the shrine

Often at Buddhist monasteries, there are flowers, fruits, incense, water, or lights around the Buddha statues or images. Why is this?

These flowers, fruits, incense, water, and lights are considered as offerings to the Buddhas and Bodhisattvas. Each of these has a special meaning.



Flowers – These convey the meaning impermanence. We know that flowers don't last very long. After a few days they will wilt and die.

This reminds us to be mindful of impermanence. Things will change. Change is occurring at every moment. But most changes are so small we don't notice them.

The Buddha taught us that the dissatisfactions and sufferings in this world are due to impermanence, our attachments and ideas of having or keeping things permanently. We should learn to hold onto things lightly, keeping in mind that things are always changing.

Fruits – These also convey the meaning impermanence. There is usually only four plates, or types of fruits that are placed on the altar tables. Why four? Well, the four fruits represent the four stages of fruition of the Arhat.

First fruition (*Sotapanna*) –
Stream Winner

Second fruition (*Sakadagami*) –
Once-Returner

Third fruition (*Anagami*) –
Non-Returner

Fourth fruition (*Arhant*) –
Noble One

Incense – This is also a reflection of impermanence. As soon as the incense is lit, it will inevitably burn down. The perfume it releases will soon rise and disperse, filling the environment with a sweet smell.



But this is only temporary. Where there is a beginning, there must be an ending. Where there is birth, there is death.

Knowing that time is limited, we should use it wisely. The nice aroma of the incense, also reminds us to purify ourselves. Hopefully, instead of relying on external fragrance, we can create and exude nice and pure aroma from within!

Water – The small glasses of water on the altar represent purity. The Buddha has three perfections; – wisdom, compassion and loving kindness, and purity. When offering water to the Buddha, we should reflect on the Buddha's purity. We should hold his purity dear in our

Water also has the characteristic of cooling. It reminds us to cool down our hatred, anger, and jealousy, to cleanse our inner mind, and to stay cool and calm all times.

Light – The various forms of light (candle, electric etc...) are a reflection of the Buddha's wisdom. The teachings of the Buddha are like guiding lights that lead us from the darkness of ignorance, to the brightness of wisdom and knowing. The light also reminds us, that we should try to bring up the light within ourselves one day!

Combined together, these various offerings beautify the altar and the Buddha statues, reflecting our respect and appreciation to the great sage. Though of course, the best offering we can make, is to practice and live our daily lives in accordance with what the Buddha taught.

--Extracted from a Dhamma talk given by Venerable Neng Rong at the Catholic University on 24th June 2002 for teachers teaching Studies of Religion.

Venerable Neng Rong is the UNSW Buddhist Chaplain and gives regular Chinese Dhamma Talks every Thursday from 7-9pm. For more details, contact Bing Sen at 0433 455 522 or visit our web-site www.unibuds.unsw.edu.au

Motivation: why practise?



Searching for Something Real

Even if we seek out all the pleasures and material comforts that the world has to offer, one day we will have to leave it all behind. When we really contemplate this, we can clearly see that these things we search for have no real, lasting essence. The motivation to practise comes from searching for something that is real and lasting. That thing is enlightenment, Nibbana. It's an unchanging happiness that never dies, the perfect place of peace.

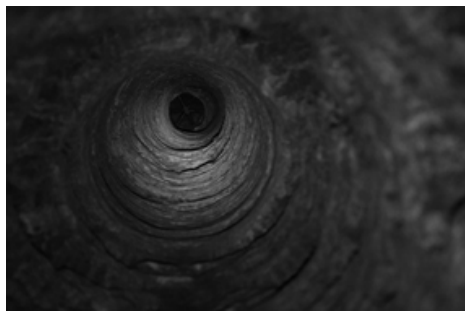
It is natural when we begin to practice that there will be uncertainties and doubts about some aspects of the teachings. But what we should do is keep an open mind and carry on practicing. We don't have to fully believe or fully reject. We learn to internalize the teachings and devel-

op our own understanding through the practice. Ultimately, that is that place where we can understand these truths, in our own mind.

A Sense of Separation

The mind's natural tendency is to grasp at whatever it contacts, whatever object it experiences. Between the eye seeing forms, the ear hearing sounds, the nose smelling odours, the tongue tasting flavours, the body contacting various tangible feelings, and mental impressions arising, we can see how much sense contact and stimulation goes through the mind in just one day. Whether at work or in a quiet place of meditation we are usually overrun by sense of impingements. If we have no awareness at these points of contact, the mind will continuously chase after and cling to these impressions.

However, if we develop mindfulness at this point, we'll experience a coolness, a detachment from sense impressions. The more we maintain a sense of separation-the mind cool and observing things as they are-the less we'll keep falling into moods of attraction and aversion that have a very hot effect on the mind. Whether it is moods based on greed, anger or delusion, they heat the mind up, confuse it, and bring it to discontent. Ajahn Chah said this



is where we have to contemplate, to really watch this process and see how suffering arises.

So in the practice of developing mindfulness and wisdom, our task is observing the mind. Every moment that there is sense contact we observe the mind. When our eye contact forms, our ears contact sounds, our body has touch and the mind itself contacts concepts and ideas, we observe this process where attraction or aversion arises. This is where we learn to establish mindfulness and watch over the mind with a sense of detached knowing. Just as a child needs somebody to watch over it, to teach and protect it, so it is with the mind. Because an unguarded mind will get itself into all sorts of trouble.

If we keep developing and bringing up mindfulness, then we'll see the true nature of every mental state, every mood, and every thought as something that is not sure. If we like something-it's not sure, it can be changed. If we dislike something-it's not sure, it can change. We love, we hate: all these different moods we

motivation: why practise?
have are impermanent. They aren't anything real, anything substantial that we should believe in or attach to. If we see this truth and keep applying mindfulness and wisdom in daily life, the unwholesome mental tendencies which lead to stress and suffering will begin to lose their power over us. And as they keep fading away and disappearing, we keep replacing them with more mindfulness and wisdom, bringing the mind to a state of peace. When we see this result from our practice, then we'll know, "Ahh, so this is the way...I am able to develop more calm and clarity in my life." This is what keeps us practicing, moving towards the realization of the end of suffering. This is the purpose of the practice.

The Fullness of the Dhamma

One time a group of Korean Buddhists came to visit Ajahn Chah. They have been visiting many teachers around Thailand asking the same set of questions: "Why do we practice the Dhamma? How do we practice the Dhamma? And having practiced the Dhamma, what results can we expect from



motivation: why practise?



“...we practice because we are suffering, we practice by taking the Buddha’s teachings and following them, and once we’ve finished the practice we reach the point where all our suffering is gone.”

the practice?” But Aahn Chah didn’t just answer directly, he answered by giving them another set of questions. He said, “Why do you eat food? How do you eat? And having eaten, how do you feel?”

This made the group very happy. It was an answer that they had never received before, but they quickly understood what he was pointing to and were very satisfied. They understood that we eat because we are hungry, we eat by taking the food and consuming it, and once we’ve eaten we feel full and our hunger is gone. Similarly, we practice because we are suffering, we practice by taking the Buddha’s teachings and following them, and once we’ve finished the practice we reach the point where all our suffering is gone.

The Bigger Picture

Whenever we experience any difficulties or problems in life, we can

see this as karma, as the fruits of our actions. But on a more profound level, we can say that this is simply the suffering of life. The Buddha talked of the Four Noble Truths, the first being that there is stress and suffering associated with living in this world. And we can see in the broader picture that these kinds of things happen—we have to earn a living, find food and shelter, interact with others, and with this we have obstacles and challenges that come up. This is part of our situation as a human being, we have to live in this world and there is stress and suffering associated with that. So just be aware of this. What we are doing is bringing up awareness of the unsatisfactory side of life. And along with that awareness, wisdom can arise.

But this First Noble Truth is warning us as well. When we reflect on the suffering side of life, we are also getting a warning that it’s probably not

the only time it will arise—that there will be more cases like this. At the very least we all have to get older, bringing discomfort, sickness, and one day, death. So when we reflect wisely on a situation where suffering has arisen, what this is doing is giving us the understanding which keeps our mind peaceful in these different situations. In this way we see the whole picture, including the unsatisfactory side of our existence as human beings. We are no longer lost in wanting everything to be perfect when it can't be. We're making our suffering into something useful by contemplating it, seeing it for what it is. This is wisdom.

The Dhamma is Always Here

We would compare the Dhamma with the nature that surrounds us here at the monastery. Trees and mountains all around. But before we knew of this place perhaps we didn't realize there were trees and mountains here, very peaceful, quiet surroundings. It's only after we come here and look around that we can see, "Oh...it's like this."

The Dhamma is the same. It is always here, but most of the time we don't see it. What the Buddha did is rediscover that Dhamma, revealing the truth of our existence and then teaching it to others. And although the teachings have been preserved in the books and scriptures, what the Buddha was pointing to is just the true nature of reality—that all condi-



tioned things arise and pass away.

All things arise dependent on certain conditions, and when those conditions change they cease. That's a very simple teaching but also very profound. It affects all aspects of life, both the material and the mental world. Over and over again the Buddha said to look within and see this truth. It's there all the time, but we have to look into our own mind and understand it there.

Most people try to find happiness by developing the world materially. We develop our countries, our cities, the economy, and every other aspect of our lives on this external, material level. But too often we are not looking inwardly, which is the way to true peace of mind. This body and mind are conditioned things that arise and pass away. Anything which is subjected to change cannot be held on to. When the mind sees this, it can begin to let go.

-- Ajahn Anan

Extracted from "Simple Teachings on Higher Truths"

Submitted by Shi Ying Ooi

Orientation Picnic



2010

Hong Gee Ooi recalls her memorable experience at the annual UNIBUDS' O-picnic

Thirty years have gone by since UNIBUDS was formed. In these 30 years, there have been many students who have come by, left their mark in the history of UNIBUDS and moved on. Because of its nature as a students' society, the UNIBUDS' cultural landscape has been ever-

changing, much like the flow of time and generations. Nevertheless, some things in UNIBUDS have never changed such as organising meaningful activities like the annual Orientation Picnic (O-picnic). The main purpose of this event is to welcome new members into the UNIBUDS family, and to allow old and new faces to mingle and get to know each other. Moreover, this is the first major social event of every academic year and many members meet, get acquainted, connect with one another and even form lasting bonds of friendship from this day on.



This year's O-picnic was held at Coogee Beach as in previous years. While I remember taking part last year, this year's O-picnic was more meaningful for me as I was given an opportunity to help out in organising the event by preparing food for the members. As a new member

last year, all I had to do was enjoy myself and have a good time. In contrast, when I saw the effort and thought put forth by the organizers into coordinating this year's event, I felt inspired to do my best and make this event a huge success!

Without a doubt, one of the most important factors in the success of this event was food. After all, what is a picnic without food? Hence, one of my primary concerns would be to ensure that the food arrives at the venue on time. As the event was supposed to start at 10am, I forced myself out of bed at 6am to start preparing the food. After more than two hours of cooking, I managed to get the food to Coogee Beach at 9am with plenty of time left to set up and take a breather. Eventually, more members started to appear and the event was able to begin at 10am sharp. With all the new faces appeared, I started to miss those old friends who used to stick around UNIBUDS. However, I was very excited to know the new members too. The event started with the President's, Venerable Neng Rong 's and Venerable Chao Khun Samai's speeches, and then followed by the food sharing session. We had a variety of delicious food to feed all our beloved members including vegetarian and non-vegetarian food, and desserts. Initially, we were worried about the weather as we had some outdoor games planned for the day.



However, the day turned out to be a lovely, sunny day which was in contrast with the weather forecast and hence, all our outdoor activities were able to continue as planned. Everyone got to enjoy themselves under the sun.

From my experiences that day, I got to understand that all the successful activities and events involve a lot of helping hands working in the background. It is my pleasure to see that there are enthusiastic students around who are still willing to help out UNIBUDS, and share the Buddhist knowledge with all students. I believe everyone benefitted from this O-picnic, and I would like to thank to all the EXCOs for all their efforts in UNIBUDS.



- PHOTOS -
UNIBUDS' O-picnic 2010





eat your greens

In this issue's "Eat Your Greens", we reveal more award-winning recipes from the Cook of the Year 2009 winners!

Moon in the Lake

Ingredients:

- 1 white radish (which represent the reflection of the moon)
- 250 grams bean sprout
- 3 button mushrooms
- 3 carrots
- "Mee suah"

Cooking Instructions:

- Cut a piece of white radish to form a circle
- Dig a small hole behind it to trap some air which allows it to float in the water
- Boil the mee suah and shape it into circle it in another bowl which represent the "real moon"
- Cut the carrots, white radish and mushrooms into smaller pieces and boil it for 10-15 minutes
- Add the carrots, white radish and mushrooms into the "mee suah" soup
- Ready to serve



f.a.q.

Q: Are all Buddhists vegetarian?

A: Some are, some aren't. Many Buddhists (and, of course, non-Buddhists) do eventually lose their appetite for meat out of compassion for the welfare of other living creatures. But vegetarianism is not required in order to follow the Buddha's path.

Vegetarianism is a very noble choice, but that choice should be made from the right stand point - out of compassion and understanding.

Mashed Potato with Gravy

Ingredients:

- Mashed potato
- Miso paste
- 250g butter

Cooking Instructions:

- Peel the potatoes and boil them afterwards
- Mash the boiled potatoes until it has an even texture

Gravy

- Put two scoops of mashed potatoes, 4 spoons of miso paste and half a cup of water into a saucepan and let it simmer
- Remove from heat when mixture is even and pour over the gravy into the shaped mashed potato
- Serve



Red Bean Soup

Ingredients:

- 200 grams green bean
- 100 grams red bean
- 100 grams sago
- 250 ml coconut milk
- 8 cups of water

Cooking Instructions:

- Bring water to boil and put red and green beans in it. After approx. 45 minutes, see if the beans have softened
- Add in sugar and sago in the pot.
- Boil for another 15 minutes and then pour coconut milk
- Reduce heat and then turn off after 5 minutes
- Serve hot or cold

*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.*

UNIBUDS' Amazing Race 2010

Erica Kang relives the fun and joy of this special UNIBUDS' April event

A day of thrilling fun and excitement, blessed with moments of rain and the all loved sunshine. The UNIBUDS participants were all geared up for this special event, the UNIBUDS' Amazing Race, held on 4th April 2010. I could feel the zest in everyone's eyes and the constant chatters prevalent in Centennial Park Lotus Pond area. There were occasional passing showers on the day itself, but it did not dampen our spirit any less, it was as though we



travelled back to childhood times in which playing under the rain was a novelty, a luxury.

The day began with participants meeting up in UNSW library lawn, and we caught a bus down the park. It was a refreshing Sunday as we had the opportunity to breathe in the crisp fresh air, simmer under the warm rays, instead of burying ourselves under the pile of books. We started with a friendly icebreaker, forming two lines and taking turns in introducing ourselves to new Unibuddies and busily scribbling down some personal information from them, such as their name, favourite color or food, degree major etc. Personally, I found it interesting to know some facts of my friends which I had not previously known before. I also found out that one of the Unibuddy was actually my neighbour back in my hometown!

The subsequent icebreaker game tested on our teamwork skills. We had to arrange and lined ourselves according to the instructions given by the Program Master without





speaking, hand signals were fine. The more memorable line ups were arranging ourselves according to our hair lengths and birthdays. We were then assigned to teams and the Amazing race was about to begin. As a team, we sat down discussing how to proceed on with the next activity, the Dhamma Skit. Each team was given a passage of Dhamma story, and we had to figure out the underlying Dhamma message and perform a 5-10 minutes short skit. Delicious lunch was also being served at this time and one of our UNIBUDS member hand-made chocolate and blueberry muffins. After re-energizing the food soul, everyone put up their best acting talents, and soon the park became our acting stage filled with claps and laughters. All of us enjoyed the performance.

Finally, the long awaited Amazing Race. We were given instructions and a map detailing the 6 stations. Each team was eager to sprint at the blow of the whistle and be the victory team. This is the spirit of



UNIBUDS, always putting their best foot forward.

It was a race, a friendly and enjoyable race. One of the stations tested our dancing skills, but of course with a higher intellectual of being able to mirror the movements and pass it down the line. It was hilarious to see some of the guys showcasing their dancing skills, but your efforts are well noted. Well done guys!

Station 2 required team members



unibuds' amazing race 2010



to each hold a string attaching to a bucket full of water, and walk the middle path. Very innovative idea indeed.

Station 3 assessed our 6 senses, the last one being intellectual mind. I picked the Sense of Taste, and I had to taste out chilli sauce which I wrongly thought it was tomato sauce, while being blindfolded. My teammate picked the Sense of Hearing, and had to state out the titles of childhood cartoon soundtrack amidst the obscure background music.

The next station involved a newspaper being gradually folded, and team members had to hold on tight to each other while balancing one foot on the barely seen area of



space.

Station 5 required us to role play as the blind, the vegetable, the mute and the limp. This station makes us realize how fortunate and blessed we are, by the simple fact that our mind, organs and senses are healthy and functioning effectively.

The last station was the unexpectedly difficult Helium Stick where we had to lower a very long straw to the ground while supporting the straw with our fingers. We found the straw going upwards most of the time.

We were all lethargic from running around and navigating our way for three hours in Centennial Park. However, we enjoyed immersing ourselves in the beauty of Mother Nature, basking under the warm sunshine and observing the beautiful floras and fountains around us. Most importantly, we have definitely formed a solid bond of friendship through the various activities. I strongly recommend Unibuds members to join in this day of fun and challenge next year. Come and feel it yourself!

UNIBUDS has many other fun-filled activities like this throughout the year. For more details of our next event, contact *Activities Director, Patrick Tang* at 0415 612 598 or email patrick.tang89@gmail.com.
See you there!



- PHOTOS- UNIBUDS' Amazing Race 2010



BODHI NITE 2010

is coming!!

*WISDOM says we are nothing,
LOVE says we are everything,
between these two our lives flow*

BODHI NITE 2010

Date: 28th August 2010 (Saturday)
Time: 6-10pm (6-7pm dinner)
Venue: Sir John Clancy Auditorium, UNSW
Tickets: \$12 (members)
\$15 (non-members)
\$17 (at door)
*Ticket price includes a vegetarian meal


Contact: Ian 0430 063 421
Hans 0404 609 225

A night in commemoration of the 30th Anniversary of UNIBUDS filled with stage play, choir and multi-media presentations.

Proudly presented by
UNIBUDS
In association with
buddhist chaplaincy
UNSW RELIGIOUS CENTRE

WISE HEART COMPASSIONATE MIND

Join us for an unforgettable evening full of entertainment including a delicious vegetarian dinner. For more details visit:
www.unibuds.unsw.edu.au



We will be celebrating UNIBUDS' **30th** anniversary on **28th August 2010** by presenting **Bodhi Nite 2010: Wise Heart, Compassionate Mind**. It will be a fun-filled night with free vegetarian dinner, stage play, choir and multimedia presentations.

For more details on ticketing, call:
Ian (0430 063 421), or
Hans (0404 609 225)

Or to make some wonderful memories with us, join one of the organising departments and help out during **Bodhi Nite 2010!** See you there!

Program Master

Foh Fan [0422 422 544 yongfohan@gmail.com]

Xian Hui [0402 646 027 xianhui90@gmail.com]

Do you wish to get involved in Bodhi Nite 2010? Feel like being a host for Bodhi Nite? Guess what, the program master department has something special for you no matter on stage or off stage. We are looking for a Mandarin-speaking Master of Ceremony, mic runners, usher and tray person for the night! It will be a memorable night for you!

Sketch Department

Patrick [0415 612 598 patrick.tang89@gmail.com]

Ever wondered what it feels like to be a star under the spotlight? Want to get the thrill of a thousand applause from the audiences? And want to be scouted to be the next biggest A-listers walking the red carpets? Then the Sketch Department is for you!

Be part of the team who brings laughter and tears to the audience as you perform life changing stories about the Dharma that will inspire thousands. Explore the theme of Wisdom and Compassion first hand with new and old friends as you join us on this wonderful journey.

Performing artistes of all walks of life are welcome!

Choir Department

Ervinda [0430 580 607 ervindalie@gmail.com]

Lilian [0416 176 068 lilo.loves@gmail.com]

The choir provides both entertainment and structure to Bodhi Nite through a variety of musical numbers. This year, we have a Sutta Song, Chinese Song, English Song and Medley planned. Choir members rehearse only twice a week at our UNIBUDS Library 6pm to 8pm Monday and Wednesday. Rehearsals involve learning music notes, lyrics and movements to the songs and some training on singing. Being in choir also means being part of our regular social activities, including karaoke! If you enjoy singing or a music lover, then choir is definitely for you! A great way to have fun a meet new like-minded people!

So what are you waiting for?! Join the team!

Backstage Department

Niky [0423 453 249 tanakaan@gmail.com]

Love to share and create nice and inviting atmosphere? Join our Backstage team 2010.

Backstage is all "behind-the-scenes" job in the live performance "Bodhi Nite". We need you to get your foot in the door so why not start off by volunteering your time to work at a backstage fun job. As the group who coordinate rehearsals and performance including rehearsal of technical cues, props, stage elements and moving scenery, Backstage staff give cues for lights, sounds, moving scenery and other performance elements on the night. After the show we will walk offstage smiling and satisfied together. Be part of our team...yes!

Marketing Department

Hans [0404 609 225 hans.wibowo@gmail.com]

As always, this department will require a huge amount of help in doing various activities such as:

- Distributing posters around UNSW & various suburbs
- Looking after the marketing stall
- Sell the Bodhi Nite 2010 tickets

Do you have:

- Some free time to spend in between your classes
- Friendly & outgoing personalities
- Willingness to spread the Dhamma

And if you are happen to have one or more of these criteria, please join our department!! Take note that all we need are only few hours of your time (probably 3 or 4 hours per week) and the more helpers that we have, the lesser the burden placed on each helper. By promoting and selling the Bodhi Nite 2010 tickets, you're actually creating opportunities for people to learn the Dhamma as well as helping to channel the efforts of the organizing committees and helpers to a greater scope. All of your help and efforts will be much appreciated!! =)

Multimedia Department

Kai Yi [0433 539 339 kygiam88@gmail.com]

Wei Yin [0430 533 011 clarissevy.chen@gmail.com]

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

Put your creative talents to great use by joining the Multimedia Department! Create stunning audio and visual effects that add life to Bodhi Nite! We have a wide range of positions available to maximise your potential. Animators, artists, scriptwriters, PowerPoint-ers, computer techs and much more... Also, you will get a chance to witness what's going on behind the scene LIVE! of our grand annual Bodhi Nite!

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

Catering Department

Shi Ying [0430 007 279 shiyiing86@gmail.com]

Catering department fills everyone's tummies on the eventful night of Bodhi Nite and you will have a chance to meet many people and polish your cooking skills. Enjoy crowds and feeding guests, while learning the Dhamma? Join Catering Department as we need many helpers!

Reception Department

Bernard [0423 556 911 bernard.cw@gmail.com]

Adeline [0404 637 818 begabegu@yahoo.com]

Who are we? We are the ones that provide the welcome, fun-loving yet grand atmosphere of Bodhi Nite in the Clancy Auditorium. We are the smiling faces that greet the audience as they arrive for our performance. We are the reassuring and comforting faces that guide the audience to their seats. We are the Reception Department! SO, if you are a fun-loving individual, like meeting new people and enjoy providing hospitality to others, we welcome you to COME and JOIN us!

Publication Department

Kelly [0430 470 035 kykellywong@gmail.com]

Are you creative? Are you interested in design or drawing?

If you do, please join our department to help designing poster, pamphlets, tickets and program booklets. You are more than welcome to join us and make Bodhi Nite a success!

Transportation Department

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

Do you have

- A driving license
- A car (or you can lend to our drivers)
- The passion to drive (a must!!)

If you have any one of the above, feel free to join the transport department! You will be given the golden opportunity to have face to face contact with our VIPs too as well as driving props and items! Stop hesitating and be part of the team - come join us!

Decoration Department

Juan Lyn [0430 115 568 ang_juanlyn@hotmail.com]

Do you...

- Enjoy working with colours, and making things gorgeous and beautiful?
- Have a flair in flower arrangements, drawing, painting, handicraft work or photo collages?
- Love having your work set to mesmerise people and sweep them off their feet?
- Feel perhaps you could use some exercise or stress-relieving activity to unwind from mind-boggling studies or work?

If the answer is yes to any of them...then THIS is a great opportunity to unravel the artistic YOU, and showcase your talents!! Be a part of the team that will be setting the colourful and lively scene of Bodhi Nite 2010!! We will be decorating billboards, the reception area and the stage. Please don't worry if you are hesitating whether you have the creativity to join us. We can work together to make this a success! Your contributions are greatly appreciated!! Do contact us if you're interested! We'd love to hear from you!

Archive Department

Bing Sen [0433 455 522 kbs25kia@gmail.com]

Soo Siang [0410 160 578 soosiang86@gmail.com]

After all the hard work to make Bodhi Nite a success, every helper would anticipate to see the outcome of that night. Our department will try to capture every moment of this memorable day, as well as the helpers' laughter, joy, frustration.....

At the end of the day, these pictures and videos are compiled into a hard copy for the helpers. If you are interested in photography or videography and would like to help out with Bodhi Nite, you are welcome to join us.

CORNER OF OUR HEARTS: Recommended Reads

*Hans Wibowo, General
Secretary reports to all on
our Unibuds Library*



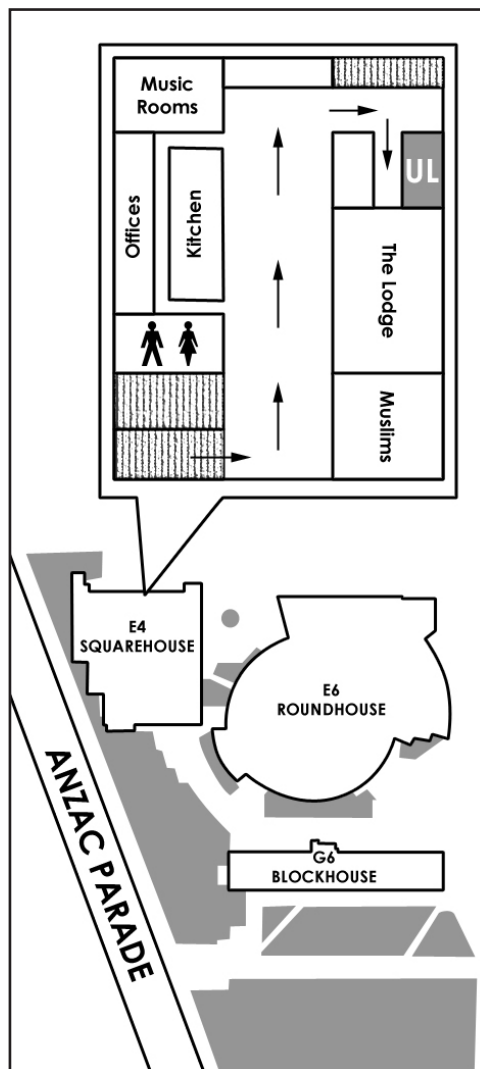
Dear Unibuddies,

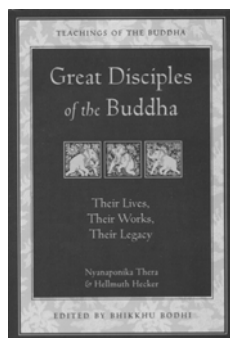
We have been hoping to extend the opening hours for the UNIBUDS library from “12 - 2 pm” to “11 - 3 pm” for the benefit of all UNIBUDS members.

However, this cannot be done by myself alone. Therefore, I would like to sincerely ask for the help of members who will be willing to sacrifice an hour or two every week to volunteer as a librarian.

If any of you are interested in helping us, please contact us at 9385 6082 or contact me: 0406 369 639.

Thank you so much!!
With Metta~





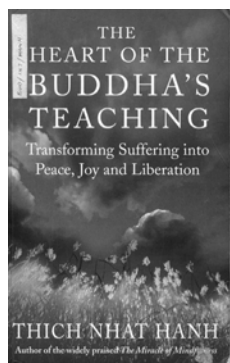
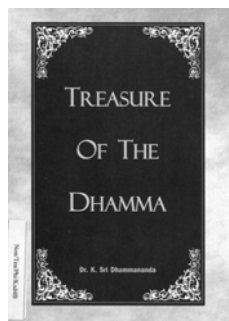
Great Disciples of the Buddha: Their Lives, Their Works, Their Legacy

by Nyanaponika Thera & Hellmuth Hecker

The living tradition of Buddhism is the linkage of spiritual friendships that brings us all the way back to the Buddha. Here are the stories of his early disciples, the men and women who studied with him directly, and who can inspire us all to the power and depth of spiritual friendship.

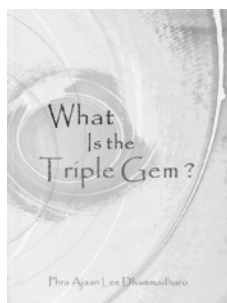
Treasure of the Dhamma **by Dr K. Sri Dhammananda**

The Treasure of the Dhamma is not just a book for the casual reader. This book aims to provide a thorough understanding of the Dhamma as enunciated by the Buddha. Unlike an essay, it represents a selection of quotations from the Tripitaka.

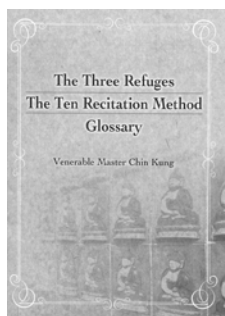


The Heart of the Buddha's Teachings **by Thich Nhat Hanh**

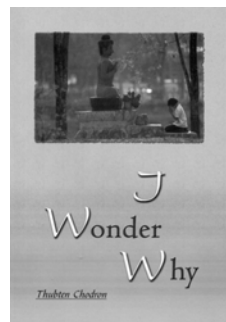
In *The Heart of the Buddha's Teachings*, Thich Nhat Hanh brings his gift of clear and poetic expression to an explanation of the Four Noble Truths, the Noble Eightfold Path and other basic Buddhist teachings.



What is the Triple Gem?
by Phra Ajahn Lee Dhammadihara



The Three Refuges
by Venerable Master Chin Kung



I Wonder Why
by Thubten Chodron



MEMBERS' CORNER: HAPPY BIRTHDAY TO YOU!

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

MARCH

Kingsley	Rusli
Chunni	Chen
Jing Ling	Yong
Den Neil	Ooi
Soo Siang	Ooi

APRIL

Esther	Chia
Ping Fai	Kong
Shin Hau	Khoo
Alan	Lao
Yee Herng	Yeo
Joffre	Balce
Esther	Chia
Chris	Ge
Bing Sen	Koh
Kenneth	Leong

MAY

Paul	Corbett
Steven	Rutland
Michael	Thompson
Peter	Djimric
Hong Gee	Ooi
Meikana	Lizadjohry
Leanne	Bui
Jack	Shi
Patrick	Tang
Cheng Hiang	Lee

Coming up in 2010

8th May
MEDITATION WORKSHOP

15th May
VESAK CELEBRATION

22nd May
POTLUCK

Every Thursday night
CHINESE DHAMMA TALK

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 explore a fundamental concept in Buddhism, **"The Middle Path"**. Other than the "Noble Eightfold Path", the Buddha also taught about avoiding the extremes and walking "the Middle Path". How do we find our own balance in life? 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



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

秋
三月2010
五月2010

sacca

慧 命 社 阅 刊



三宝

where a bud can bloom in full.

where a bud can bloom



unibuds

UNSW BUDDHIST SOCIETY

慧命社季刊

编辑 陈文玮

有话说

亲爱的读者，
为何佛教徒要皈依三宝？皈依三宝的意义是什么？佛教徒一定要皈依三宝才能学佛吗？


在这一期的季刊中，我们将探讨佛教中的三宝。佛、法、僧，三宝可说是佛教徒的精神寄托。佛为我们的导师，法为我们的准则，僧为我们的精神支柱。

藏慧法师著作的“为什么要皈依三宝？”清楚的解释了三宝的美德及皈依三宝的意义。同时，印顺法师在“新年该有新观念”里，讲述了菩萨们待人处世所应有的平等观。

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。

如果您对本季刊有任何意见或想为此季刊出一份力量—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，所以希望您可以抽出时间参与这有趣又有意义的活动！

陈文玮上



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简介经文日诵

三称本师释迦牟尼佛

南无本师释迦牟尼佛 x3

忏悔文 (x3)

往昔所造诸恶业，皆由无始贪嗔痴，
从身语意之所生，我今佛前求忏悔。



三皈依

自皈依佛，当愿众生，体解大道，发无上心。

自皈依法，当愿众生，深入经藏，智慧如海。

自皈依僧，当愿众生，统理大众，一切无碍。

回向偈

愿消三障诸烦恼，愿得智慧真明了，
普愿罪障悉消除，世世常行菩萨道。

佛教早晚课的意义是什么？

早课的意义是提醒自己。早课三皈依，提醒我们今天在生活当中处事待人接物，要觉而不迷，这就是归依佛；要正而不邪，这就是归依法；要净而不染，这就是归依僧；早课三皈依是提醒自己，这一天要以觉正净为原则，不要忘掉。

晚课就是反省，想想今天一天，从早到晚，处事待人接物有没有迷惑颠倒，有没有邪知邪见，有没有起烦恼，烦恼就是污染。在反省中，如果发现有过失马上就要改正，这就叫忏悔。就是改过自新。天天反省，发现自己的过失；这叫做开始觉悟。知道自己的过失，肯改掉过失，这叫功夫。所以说，能知道自己的过失，那是真正的学问；能改过自新是真功夫。

为什么要皈依三宝？

皈依三宝的意义

皈依三宝是（一）智慧，（二）勇气及（三）清净心的集体表现。皈依前必须先了解佛法，才能真正接受。同时皈依须具备勇气以面对朋友的不谅解，种种责难与歧视的眼光。皈依之后，必须具有改恶向上的勇气。皈依也必须具备信念，有了坚强的信念才能清净。因此，皈依虽然简单，但是要做到真正的皈依，却必须具备智慧、勇气与清净心。皈依是这三种心揉合而集体表现出来的一种行为。

为何要皈依？

一个人为什么要寻求皈依？为什么要皈依三宝呢？从现实的生命来观察，从过去，从昨天，从去年乃至从我们到这世间来的时候，或更往前推，我们感到一片茫然，不知生从何来？往后看，我们不知将来如何，不知明天会是怎样的情景，再往更远一点看，死后的日子也不只是怎样的情形。我们前不知过去，后不知未来，一切茫然。何谓人生？何谓生命？一个人若不往这一方面去思维透视，皈依的决心与信心将无从建立起来。换句话说，若不对这一方面做一番透澈的认知，我们将得不到皈依的好处。很少人能对自己的生命作一番深刻的观察。我们常常不是真正的

活着，反而是迷迷糊糊地过日子。所以才会随着环境的变迁而改变自己。我们不能自主，因为我们不了解生命的真谛。活在这样的世间，目的究竟何在？我们应如何开创以达成生命的意义？这就要靠我们对现实的生命做一番真实的观察。

五浊恶世

佛经说我们现实的生命充满了一片无奈。换句话说，这是苦的现象。阿弥陀经说这个世界是五浊恶世，充满了五种混乱的情景。

一、见浊 - 见浊是思想的混乱。在一个家庭里，思想若不能一致，这个家庭将无法幸福与安宁。父母与儿女思想的不同我们说是代沟。仔细的观察，现实生活充满了许许多多的看法与观念。朋友之间有不同的见解，团体内也有许多不同的意见。一个团体内的种种意见若不能达至妥协，这团体一定会破裂。再看看，不同的杂志层出不穷，这也说明思想的不同。宗教也因思想的不同而有佛教、基督教、回教等种种不同的宗教。即使在佛教里，也因不同思想的存在而分成了种种不同的团体。从这些事实来看，这世间的第一个现象就是思想的不统一，使一个人对自己何去何从，如何选择自己的方向

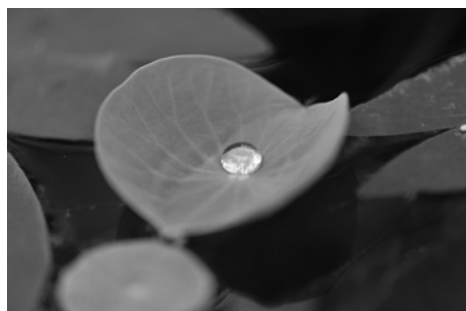
感到迷惑，造成痛苦，这叫见浊。

二、命浊 - 我们的生命非常的脆弱。面对着许多可怕的疾病，从前是肺病，现在是癌症、爱滋病。一种病还未找到救药，另一种病又紧接而来。此外，空气的污染，环境的不平衡更造成生命的痛苦现象，这叫命浊。

三、劫浊 - 这个世间充满战乱斗争，影响我们的生存，给众生带来许多苦难。由于战乱，亲人流离失所，失去家园，失去家庭亲友，失去一切。佛经说这种现象叫乱，亲人流离失所，失去家园，失去家庭亲友，失去一切。佛经说这种现象叫劫浊。

四、众生浊 - 我们常常苦苦烦恼，周围的人也一样烦恼不已，这些直接或间接都会影响我们的心情。在这样的环境中，如何获得清净呢？这是众生浊。

五、烦恼浊 - 我们愚痴的众生，欲望多，永不知足，整日在贪嗔痴中打滚，结果烦恼重重。



此外，新科技的发明也给我们带来许多威胁及压力。这就是烦恼浊。

何处是皈依？

对现实生命做一番透澈的认知，获得一个真实的现象后，我们才能坚立起生命的目标及方向。在这苦难的世界里，我们应如何生存下去？要如何打成我们的目标？

一、朋友？ - 有的人认为朋友好，能帮助我们，但是通常只有在不发生利害关系时朋友才会帮助我们。一般上，朋友的帮助都有目的。每个人心中都有秘密，为了保护这个秘密，大家尽力替它加上外衣，把它隐藏起来，造成了心灵上的种种压力与负担。朋友往往会在利害关头出卖我们。因此，朋友虽然重要，但是我们要懂得交友之道，以保护自己，这就造成了生活上的一种压力与痛苦。换句话说，朋友不能真正帮助我们解决任何的痛苦。

二、父母？ - 父母对子女的爱是奉献的，天下的父母心中只有自己的子女是最好的。因此，父母是可信赖的。可是父母又能够活多久呢？我们虽然能够靠父母亲的慈爱而获得心灵的平静，可是，他们不能摆脱生死的绳索。因此，父母不能真正帮助我们，尤其是在生命的意义上。



三、金钱？— 许多人认为金钱最好。有钱的人讲话都是真理。这就是太过迷信钱。钱不是永恒不变的，币值经常在变动，它的稳定要靠政府的安定与大家的努力。钱会贬值，同时，有钱人有被绑票的威胁，而没钱的人就无此担忧。有钱的人周围似乎有很多亲朋戚友，但都是因钱的关系而来的。有钱人难有真心的朋友。但是没钱又如何活下去呢？钱不是罪恶的。重要的是我们要懂得运用钱，否则将被钱所邦。因此，不要太迷信钱，世上的幸福虽少不了钱，但最重要的是要懂得钱的价值，善加运用。钱是死的，智慧才是活的。我们虽然没有钱，但有思想的能力，我们应努力充实自己的知识，认清世

间的真相，这才是最真切的选择。钱不是万能的，那么世间又有什么可依靠的呢？一切似乎都不能依靠，可是，我们自己有那么脆弱，那么活着又有何幸福可言。在这苦难的世间里，我们要把幸福寄托在哪一种人身上呢？

皈依对象的条件

第一，要找一个能接受我们，了解我们，同情我们的人。佛家说，要找一个具有慈悲心的人。第二，必须是一个内心清净的人。一个人若内心不清净，充满贪嗔痴，整天想吵架，我们又如何把幸福交给他呢？第三，一个具有理智，大智慧的人。这样的人才能引导我们对人生有更正确的认识。

皈依三宝

三宝的根本是法，佛和僧是法的创觉和奉行着。这个世间充满着无奈，而我们又是那么脆弱不堪。我们必须找一个皈依的对象，但是，到那儿去找一位具有慈悲心，能接受我们，有智慧，内心有清静的人呢？

一、佛宝— 在这世间里，唯有佛陀具足了这三大条件。佛陀证入宇宙的真理，因此他具有智慧，他断除了一切烦恼，因此他内心是清净的。佛陀具有大慈悲心，同情心，他能接受我们的错误，改恶向善。因此，在这五浊

恶世里，若想坚立我们的幸福，找到生命的真谛，我们应投向慈悲、智慧、清净的佛陀，所以我们要皈依佛宝。

二、法宝 - 找到一位好老师后，就必须遵从老师的教诲，否则根本起不了任何作用。我们要改恶向善，升华自己，除了接受佛陀之外，还要接纳佛陀的教诲，即佛法。我们要深入佛陀的教诫，思索佛陀的教法，并加以实践，改善自己，使我们逐渐接近佛陀，与佛陀打成一片，这样才能真正得到一个幸福与安宁的生命，生命的意义才能圆满达成。因此，除了皈依佛，我们还要皈依法。法是真理，谁能证入真理，谁就是觉者。真理跨越时间与空间的限制，因此真理是不变的。这理体的法就是涅槃法，但是在证入涅槃法之前，须有方法及指导，此为教法。我们要靠教法而证入理法，进而觉悟得解脱。因此，要达到完善的生命，须靠佛的教法。

三、僧宝 - 僧伽即和合的团体，亦叫僧团，僧团必须具有和、乐、净三美德。一个团体如果不能和谐、安乐、清净、这个团体不是我们生存的好空间。因此我们要皈依，要依赖清净的僧团，因为清净的僧团是我们学习的良好环境。许多人都要把自己的子女送到最好的名校，因为校风好，在这种环境的熏陶下，

子女们很自然地会往好的方面发展。皈依僧也就是说在修行历程中，我们必须仰仗着一个和谐、安乐、清净的团体，这样，修行才容易达成。一个团体不能安祥和乐，整天苦苦恼恼，我们又如何在这样的环境里开展智慧呢？因此，我们要皈依佛、皈依法、皈依僧。

总结

在这五浊恶世中，烦恼痛苦重重，我们若想往上爬，非依靠佛法僧三宝不可。我们要达成一个目标，第一要有方向，第二要有方法，第三要有鼓励。佛陀是我们的方向与目标，佛法是我们的方法，僧伽是我们的鼓励者，领导者。因此，我们想要成功，就要修持，想从生命苦恼的凡夫转变成解脱自在者，就一定要依靠三宝的支持。幸福的生命与生活须具备理智、自信与安详，即佛法僧三宝的表现。

皈依之后，我们应好好的研究佛法，亲近善知识，在日常生活中实践，体验佛法。希望从生活中我们能体悟真理，解脱自己，完成我们生命的真正意义。

——藏慧法师著作
摘录自《佛法与生活》

新年該有新觀念

——在馬尼刺大東廣播電台講——

各位僑胞，各位佛教善友！印順新從自由祖國的臺北來，恰好逢著新年；趁著新年，來向諸位介紹一項佛化的新觀念。如大家能接受他，成為新的信念，那末今年真是要進入新的一年了！

我要說的，是千百年來佛教界的古老信念。可是一番提起，一番新鮮，特別是在這個陳腐的苦悶時代。我要說的是：從前常不輕菩薩，逢人便說：「我不輕於汝等，汝等皆當作佛」。這句話，指出非常深刻的人生真義，也開示了我們——對於自己，對於人類的應有態度。

大家知道，這個世間，人與人是著差別的。有聰慧也有愚昧；有懦弱也有堅強；有向上，有停滯，也有墮落；思想上，有錯誤的，有正確的；行為上，有善良的，有暴惡的。然不要以為這種差別，是一成不變的。切勿將人類的差別，看作種族的優劣；看作個人的本性不同；或看作永遠的優越，永遠的沒落，永不改變的定局。照佛法說，現在的智愚不同，強弱不同，貧富不同，善惡不同，是生命過程中的一個階段，並非結局。凡沒有到達究竟地步，什麼人也是一樣，都在前因後果，造業受報的過程中。

不能勵力向上，誰也要墮落；能勵力向善，誰也會進步。不但如此，由於人類有著向上、向善、向於究竟的德性，所以在無限的生命延續中，終於要到達究竟完滿的地步。如常不輕菩薩所說，大家都要成佛。因此，佛法中沒有永遠的罪惡，沒有永遠的苦難，也沒有永遠的墮落。反而是，人人能改造迷妄為覺悟，改變染污為清淨。人生的前途，有著永遠的善，永遠的安樂，永遠的光明。我們對於自己，對於別人，都要有這樣的觀念。這是積極的、樂觀的，能振作自己，勉勵自己，破除任何困難而永不失望的。

「人類平等，同成佛道」，有了這種信念，才能「不輕汝等」。什麼是輕？是輕視、輕慢、輕侮。人類每每重視自己，有凌駕他人的傾向。這是從我見而來的我慢，是無始以來，深入人心的舊觀念。這種觀念，使我們一直流轉在生死中，使世間永陷在苦難中。輕慢心，也有不大嚴重的，但有時發展為自尊自大的傲慢，把自己看作主人、超人，要別人服從自己，要別人犧牲利益來滿足自己。有時，又成為「卑慢」，自卑而又不服氣，於是養成怨恨、仇恨、嫉妒、陰險、殘害的心理，把一切都看作敵

人，這是根深蒂固的舊觀念。有些宗教、政治或學說，都犯著這種嚴重的老毛病，以為自己才是代表真理。以為唯有信仰他、跟從他、遵守他的意旨，執行他的主張，才是對的，才配生存。凡不屬於他的，不信仰他的，那你無論怎樣，都看作罪大惡極，無可饒恕，非毀滅不可。這種有自無他，其實是害人害己的舊觀念，實在非扭轉來不可。

如有了人人平等，同成佛道的新觀念，慢心自然漸消，不會輕視一切，抹煞一切。所以作為真正的佛教徒，心量應該是廣大的、容忍的，尊重人性而與人為善的。對於一切宗教、學說，決不看作一無可取，全部胡說。即使是不圓滿的，錯誤極大的，甚至流毒無窮的，也不是沒有正確的成分，可能有著多少近似的相對的真實，值得參考。對於人，無論是反對佛教的，信仰異教的，或什麼不信的，不一定就是十足的惡人，也可能有著高尚人格，優良品學，對人類有過某種利益。即使是惡人，也不是毫無善心根種，或者沒有一言一行而可以稱讚的。確信人類的終歸於佛道，心地自會平靜，對他自會寬厚。一切人都是照著自身的行為，或善或惡，而自行決定他的前途——向上或墮落，受苦或受樂。信仰佛法，只是能走上更正確、更平坦的道路，進入更崇高、更完善的境地而已。

對人，對事，對於理論，佛法是不會嫉惡如仇，而認為非毀滅不可的。佛法是確立向上向善的理想，堅定自己，充實自己，而耐心地與人為善；憐憫邪惡的，而又不輕慢他，啟發他的向上心，而使逐漸的改化而向於完善。明白這一觀念，才會理解佛為什麼要我們：「不輕未學」，「不輕毀犯」。因人人有著平等而向上的可能性，沒有修學而錯亂顛倒的，可以漸學而成為多聞博學；毀犯戒律的，可以懺悔而漸成為道德的行為。在這樣的觀念下，對人才有真摯的友情，而不是為著利用；有真正的慈愛，而不是包藏戰爭種子；有真實的平等，而不是自以為是領導者。我們如能堅定此一信念，自然會增長利他的真慈悲，發生無我的真智慧，由修學菩薩行而上登佛道。我們如擴充此一觀念而成為多數人的信念，人類自會有真正的和平，進入互諒互信，互助同樂的時代。

常不輕菩薩說：「我不輕於汝等，汝等皆當成佛」，實是歷久彌新的至理名言，今天特地舉出來貢獻大家。末了，祝諸位新年平安！

——印順法師著作
摘錄自妙云集下編之十一
《佛法是救世之光》

迎新烧烤会的回忆

随着时间的流逝，慧命社已经迈了三十周年。新的一年，新人事，新作风。虽然如此，慧命社依然会保留往年一些有意义的活动，比如一年一度的迎新烧烤会 - Orientation Picnic，跟往年一样依然在Coogee Beach举行。迎新烧烤会的主要目的是欢迎新会员们加入慧命社这个大家庭，好让他们与新旧会员们互相交流，认识彼此。这个活动非常具有意义因为它是每一年头的首要活动。新旧会员们都从这一天起相遇、相识、相知，坚固的友谊关系都从这一天开始建立起来。

还记得去年我也曾经参与这迎新烧烤会，但是今年的迎新烧烤会对我来说来得特别有意义，因为我被受委托负责准备一些食物和会员们分享。去年作为一名新会员，我只是抱着玩乐的心情参与。但是今年作为一分字，看着筹委细心、精心地安排一切，我也自然而然的尽我能力做好自己的本分，好让这活动一切顺利进行。



首要任务就是准时。由于我负责准备食物，准时地将食物送到当然是首要任务。活动将在十点正开始，所以我则需要六点起身准备食物。九点正，我把食物都带到那儿准备好了。人潮渐渐的增加成功地让活动如期的在十点正开始。许多的新脸孔出现在我眼前，这当然会令我怀念一些旧的朋友们，不过能够认识新会员们是很高兴的。活动的开始于主席以及慧命社的导师-藏慧法师和唐萨迈法师的致词，然后紧接着食物的分享。丰富的美食，从正餐到甜品，从素食到非素食，都把大家的肚子填得满满的。除此之外，很庆幸的，天气没有如天气报告指出般的恶劣，反而天气晴朗，热烈烈的太阳照在大家头上，让我们可以进行些户外活动，以轻松的方式打破大家的隔膜，更加认识彼此，大家都玩得不亦乐乎。

在这一切过程中，我领悟到全部活动的背后是需要多方面的协助才能顺利进行的。很高兴看见一班热心的弟子们为慧命社服务，将佛法与有缘人在这片土地上分享心得。我相信全部会员们都在这迎新烧烤会上获益不少。在这里再次感谢慧命社的委员们。

作者：黄虹仪

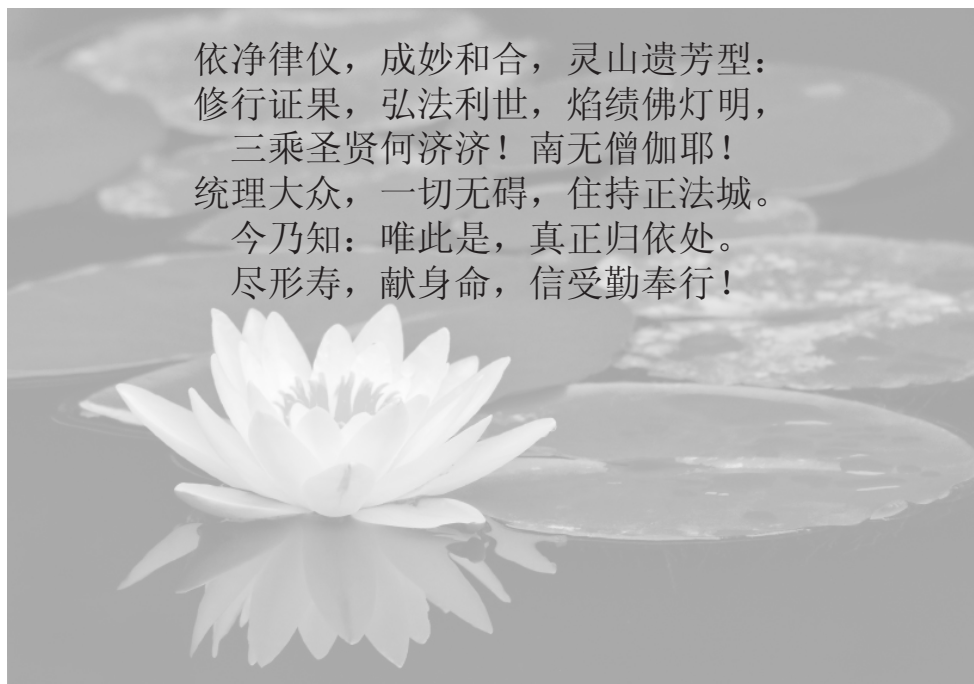
《三宝歌》

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人天长夜，宇宙黯暗，谁启以光明？
三界火宅，众苦煎逼，谁济以安宁？
大悲大智大雄力，南无佛陀耶！
昭朗万有，任席群生，功德莫能明。
今乃知，唯此是，真正归依处。
尽形寿，献身命，信受勤奉行！

二谛总持，三学增上，恢恢法界身；
净得既圆，染患斯寂，荡荡涅槃城！
众缘性空唯识现，南无达摩耶！
理无不彰，蔽无不解，焕乎其大明。
今乃知：唯此是，真正归依处。
尽形寿，献身命，信受勤奉行！

依净律仪，成妙和合，灵山遗芳型：
修行证果，弘法利世，焰绩佛灯明，
三乘圣贤何济济！南无僧伽耶！
统理大众，一切无碍，住持正法城。
今乃知：唯此是，真正归依处。
尽形寿，献身命，信受勤奉行！





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