

SUMMER

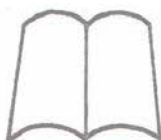
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SACCA

NEWSLETTER FOR THE MEMBERS OF UNIBUDS

BUDDHISM. DAILY LIFE



where a bud can bloom in full

where a bud can bloom in full



unibuds
UNSW BUDDHIST SOCIETY

SACCA Newsletter Summer Edition



Contributors

Interested in joining the team? Contribution of any kind—written articles, event coverage, ideas, cooking recipes, commentaries, or images are welcomed! =)

Please feel free to drop the Editor, **Yi Wen** a word at 0425445400 or via **email** at yiwen.nyw@gmail.com.

*Look out for this space! Have **your say** here, we welcome feedbacks and comments on feature articles or the newsletter.*

UNIBUDS

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where a bud can bloom in full

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Editor's Letter

Dear Readers,

Welcome!

I would like to introduce myself as the new SACCA editor for the 32nd term, taking over Wei Yin, who has done an excellent job for the last 4 editions of SACCA.

In this edition, we will be exploring "**Buddhism. Daily Life**". As most of you know, Buddhism could be used in daily life and we should use it to lead our lives. We might not always be aware that Buddhism is around us or we might not be mindful enough, and sometimes it might be because we don't understand Buddhism thus we don't see it. So, I hope that everyone will be able to understand more about Buddhism and then be mindful of it in your daily life after travelling through this SACCA.

We begin our journey with some articles about Buddhism in their daily lives contributed from our members. Next, we will get to know the newly elected 32nd Executive Committee from the **Welcoming Speeches**. We then venture into some articles written by our members sharing their experiences on UNIBUDS' recent activities such as **Cook of the Year 2011**, **Summer Retreat**, and **Sculpture by the Sea + Coastal Walk**. Lastly, we are in for an extra treat by travelling through a fun and relaxing **Word Search** with a Buddhist theme.

If you wish to contribute photos, articles, recipes, or would like to assist in editing for the upcoming issue of SACCA, please feel free to contact me at yiwen.nyw@gmail.com.

Many thanks to those who have contributed and helped me make this issue of SACCA possible. Hope you have a pleasant journey travelling with SACCA.

Regards and metta,

Yi Wen NEOH

SACCA Editor 2011/12

If in day to day life you lead a good life, honesty, with love, with compassion, with less selfishness, then automatically it will lead to Nirvana.

~ H.H. The 14th Dalai Lama

President Says

Dear Unibuddies,

Summer is here and I wish everyone is doing well and enjoying the holidays. The weather is warm and the sun is shining bright, indicating a bright future for all of us!

Forgive me for forgetting to introduce myself, my name is Den Neil OOI and I am the newly elected 32nd President of UNIBUDS. I am very happy and honoured to have been elected and will try my very best to fulfill my task. I am still learning and if there is anything that I do wrong, please forgive me and let me know. I will try my best to correct it.



I would like to introduce you to 13 of my fellow committee members, Dennis LIM, Vi Vian CHIN, Yi Hui WEE, Xian Hui TAN, Yan Ni NG, Aggie LAWER, Bing Sen KOH, Wan Chee CHUA, Kendrick LAWER, Pei-Ru SEE, Allen KHA, Yi Wen NEOH, and Ian CH'NG. Each of them will have a short speech which you can have a look at [in the following pages](#). But I speak for everyone when I say that we are here to bring another year of joy and happiness to everyone while learning Dhamma.

I would like to thank every one of you for your effort and support. Thanks to the editor of this SACCA and also the contributors and proof readers. Not to forget you members, old or new who are always here to support us in our events and activities. If it weren't for you guys, we wouldn't have UNIBUDS today. So, thank you!

I hope everyone would enjoy this edition of SACCA and continue to support UNIBUDS.

Sadhu! Sadhu! Sadhu!

With Metta,

Den Neil OOI

President of UNIBUDS 2011/12



Two Bad Bricks

~ From Ajahn Brahm's

"Who ordered This Truckload of Dung?"

After we purchased the land for our monastery in 1983 we were broke. We were in debt. There were no buildings on the land, not even a shed. Those first few weeks we slept not on beds but on old doors we had bought cheaply from the salvage yard; we raised them on bricks at each corner to lift them off the ground. (There were no mattresses, of course- we were forest monks.)

The abbot had the best door, the flat one. My door was ribbed with a sizeable hole in the center where the doorknob would have been. I joked that now I wouldn't need to get out of bed to go to the toilet! The cold truth was, however, that the wind would come up through that hole. I didn't sleep much those nights.

We were poor monks who needed buildings. We couldn't afford to employ a builder- the materials were expensive enough. So I had to learn how to build: how to prepare the foundations, lay concrete and bricks, erect the roof, put in the plumbing- the whole lot. I had been a theoretical physicist and high-school teacher in my lay life, not used to working with my hands. After a few years, I became quite skilled at building, even calling my crew the BBC ("Buddhist Building Company"). But when I started it was very difficult.

"Life in general is often fraught with imperfections. Well, we just have to take the long with the short. "

It may look easy to lay a brick: a dollop of mortar underneath, a little tap here, a little tap there. But when I began laying bricks, I'd tap one corner down to make it level and another corner would go up. So I'd tap that corner down then the brick would move out of line. After I'd nudged it back into line, the first corner would be too high again. Hey, you try it!

Being a monk, I had patience and as much time as I needed. I made sure every single brick was perfect, no matter how long it took. Eventually, I completed my first brick wall and stood back to admire it. It was only when I noticed—*oh no!*—I'd missed two bricks. All the other bricks were nicely in line, but these two were inclined in an angle. They looked terrible. They spoiled the whole wall. They ruined it.

By then, the cement mortar was too hard for the bricks to be taken out, so I asked the abbot if I could knock the wall down and start over again—or, even better, perhaps blow it up. I'd made a mess of it and I was very embarrassed. The abbot said no, the wall had to stay.

When I showed our first visitors around our fledgling monastery, I always tried to avoid taking them past my brick wall. I hated anyone seeing it. Then one day, some three or four months after I finished it, I was walking with a visitor and he saw the wall.

"That's a nice wall," he casually remarked.

"Sir," I replied in surprise, "have you left your glasses in your car? Are you visually impaired? Can't you see those two bad bricks which spoil the whole wall?"

What he said next changed my whole view of that wall, of myself, and of many other aspects of life. He said, "Yes. I can see those two bad bricks. But I can see the 998 good bricks as well."

I was stunned. For the first time in over three months, I could see other bricks in that wall apart from the two mistakes. Above, below, to the left and to the right of the bad bricks were good bricks, perfect bricks. Moreover, the perfect bricks were many, many more than the two bad bricks.

"Before, my eyes would focus exclusively on my two mistakes; I was blind to everything else."

That was why I couldn't bear looking at that wall, or having others see it. That was why I wanted to destroy it. Now that I could see the good bricks, the wall didn't look so bad after all. It was, as the visitor had said, "a nice brick wall." It's still there now, twenty years later, but I've forgotten exactly where those bad bricks are. I literally cannot see those mistakes anymore.

How many people end a relationship or get divorced because all they can see in their partner are "two bad bricks"? How many of us

become depressed or even contemplate suicide, because all we can see in ourselves are “two bad bricks.” In truth, there are many, many more good bricks, perfect bricks—above, below to the left and to the right of the faults—but at times we just can’t see them. Instead, every time we look, our eyes focus exclusively on the mistakes. The mistakes are all we see, they’re all we think are there—so we want to destroy them. And sometimes, sadly, we do destroy a “very nice

“ We’ve all got our two bad bricks, but the perfect bricks in each one of us are much, much more than the mistakes.”

wall.”

Once we see this, things aren’t so bad. Not only can we live at peace with ourselves, inclusive of our faults, but we can also enjoy living with a partner. This is bad news for divorce lawyers, but good news for you.

I have told this anecdote many times. After one occasion, a builder came up to me and told me a professional secret. “We builders always make mistakes,” he said, “But we tell our clients that it is ‘an original feature’ with no other house in the neighborhood like it. And then we charge them a couple of thousand

So the “unique features” in your house probably started out as mistakes. In the same way, what you might take to be mistakes in yourselves, in your partner, or in life in general, can become “unique features,” enriching your time here—once you stop focusing on them exclusively.

Did you know?

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

For more details, feel free to contact our meditation coordinator,

Allen (Tuesdays 1.15 - 2pm)

Mobile: 0433 001 648

E-mail: allenkha@hotmail.com

The Daily Dhamma Practice – Striking a Balance

~ By Ming De Teh

The Dhamma journey can be long, exciting, difficult at times, and rewarding. The term “Dhamma journey” can mean so many things for different people. I guess the general consensus is practicing the Dhamma while moving forward with life. But what makes up practicing the Dhamma?

“Dhamma” means truth in the original sense. That is why often we hear people talk about “**Buddhadhamma**” rather than just “*dhamma*” alone. During the Buddha’s time, there were many schools of thoughts, of philosophers and great practitioners, all trying to be free from **suffering**. Some proclaimed to have found the truth, and so they were also teaching the “*dhamma*”, hence some people often refer to the Dhamma as practiced in Buddhism the “*buddhadhamma*” because it was the truth as taught by the current Buddha, Shakyamuni Buddha.

So, if the Dhamma is truth, how do we practice truth in our lives? The Buddha has taught the **four noble truths**.

- 1) **there is suffering in life**
- 2) **there is a cause to this suffering**
- 3) **there is an end to this suffering**
- 4) **there is a way to practice to end this suffering**

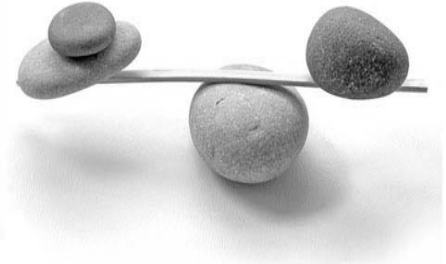
In other words, whatever the practice, if it leads towards being free from suffering, then we are practicing “daily dhamma”.

The practice of daily dhamma should lead us away from greed, hatred and delusion, which are the fundamentals of us getting into trouble with suffering. In a broad sense, to counteract delusion, we should develop wisdom, seeing things as they are and not from a skewed perspective. For greed, we should develop generosity. For hatred, we should develop loving-kindness and compassion. The ways to practice these qualities can vary widely and it will depend also on what the practitioner feels most comfortable in that can sustain his/her practice. At the heart of this practice, there is a development of understanding non-self and impermanence.

Striving to practice the qualities as mentioned with diligence is very important. More often than not, people hear about the Dhamma, become inspired, and attempt to practice, but their enthusiasm just fade away because it’s too easy to get distracted or lose the inspiration to continue. Constant reminders and regular Dhamma talks can perhaps continue to inspire to practice. But what happens when we try...

The Daily Dhamma Practice - Striking a Balance

TOO hard. It is good to meditate, observing the breath, staying focused and being relaxed. But what if you have just finished studying a whole textbook, attended an entire day of classes with no lunch breaks, no toilet breaks and just... well, no breaks. The body and mind can simply be too exhausted to try and practice. It is at this time that rest is necessary and beneficial to both the practitioner and those inspiring to practice.



Do you like ice-cream? Do you jump up at the idea of being able to eat ice-cream? Do you like homework? Do you get dreary just by knowing you have to get work done? Our minds function based on conditioning. When we reach the end of the day, exhausted and hungry, and we force ourselves to meditate, we can be developing a sense of aversion towards meditation because we do it at a time when we do not want to do it.

“ In that case, rest, recover, then meditate when you are more relaxed and rested.”

Not only are we more likely to have better outcomes, we also cultivate a positive attitude towards meditation.

The flip side is that if we relax too much, nothing gets done. We put

off practicing long enough, we forget, and we eventually regress. Once we lose the momentum to practice it is much harder to re-start the ball rolling. There is inertia to overcome, such as sloth and torpor. In those cases, perhaps it is better to go out for a walk and do some gentle exercises to encourage contemplation and to increase the energy levels before or during practicing.

The Buddha once said that the strings of the lute **cannot be too tight nor too loose**, if it is too tight, it can break, if it is too loose, then the music will not sound nice. The string needs to be just at the right tightness for the music to sound nice. Same goes to our practice.

May all be well and happy. May the Dhamma wheel continue to spin for a long time and may everyone strive to achieve peacefulness.

Buddhism in Daily Life

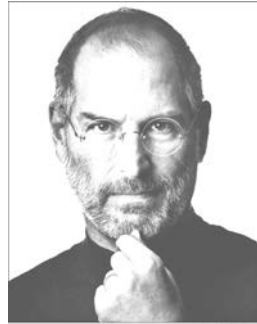
~ By Foh Fan Yong

When I first decided to write an article to contribute to this term's SACCA, I had no idea what I was going to write. Buddhism in Daily Life, a title that seems simple but sometimes you simply have no idea how to start writing about it.

As time passed, I stumbled upon Steve Job's biography by Walter Isaacs on where I read a passage which says

"I think different religions are different doors to the same house. Sometimes I think the house exists, and sometimes I don't. It's the great mystery," said Steve Jobs."

I was so amazed at the way my idol viewed religions. It reminded me of what attracted me to Buddhism; it is so simple yet so profound. I consider myself a person who is not really religious but occasionally listen to Dhamma talks and attend meditation workshops. Through the Dhamma talks, I began to know more about Buddhism and understand what the Buddha was talking about in his 45 years of spreading of Buddhism. Although my parents are Buddhists I do not feel comfortable to regard myself as a Buddhist, simply because I have



* Refer Source 1

practised it. Sometimes, I even doubt being too involved in religion is healthy. As the Dhamma talks went by, something began to dawn on me. What the Buddha had said actually makes sense. The analogies used by the Buddha clearly explain the nature of things happening around us. In fact, I started to feel that **Buddhism is in line with my personal ideology and perspective of life** as well. Since then, I have attended more Dhamma Talks and read up some Dhamma Books.

As time went by, the basic teachings of the Buddha became clear to me and I am able to have an overall picture of Buddhism. I find Buddhism really interesting in such a way that you can easily relate everything you see around you to Buddhism. For example, impermanence. If we pay enough attention,

moment that something would stay the same forever. Our human body aging every day, flowers blossom and decay. Nothing remains the same forever. When you think of it in a deeper level, even our human mind obeys that rule. The thoughts you have in this moment would be entirely different in the next hour. By understanding this nature of the world, I believe everyone would become more appreciative towards what they have. Things aren't meant to last forever, hence, make full use of them while they last, especially our relationship with others.



* *Refer Source 2*

I also happened to watch a film called "The Matrix". It is by far the most Buddhist related movie that I have ever watched. If any of you haven't watched the movie, I strongly recommend it. In the movie, all life is just a dream and the biggest problem that faces humanity in the movie is their inability to see through the illusion. This is in fact in line with what the Buddha had taught us about this world.

**“ We are all trapped
in the cycle of birth
and death;...”**

in order for us to break through this cycle, we have to gain **enlightenment**, which is the end of all suffering. There are also many scenes explaining the doctrines of Buddhism, especially the scene where a novice monk said: "There is no spoon." which depicted Buddha's teaching of **emptiness**. In order to change the world around us, we must first, be able to change our own minds. At that point, I really felt the philosophical side of Buddhism came to life in the movie.

The thought of being vegetarian never struck my mind until I watched a documentary called "Earthlings". The cruelty of mankind toward animals and the urge of gaining profit caused many animal slaughtering to occur around the world. By watching this film, I finally understood the purpose of **'no killing'** as one of the five precepts in Buddhism. The Buddha taught us to be sympathetic towards all living beings and share our compassions to create a better environment. I believe mankind

has done enough to cater to the welfare of their kind and it is time for us to make a change to the other earthlings. I would encourage all of you to be more environmentally friendly and try to be a vegetarian. To your surprise, the livestock industry is actually one of the most significant contributors to environmental problems.

“Hence, switching to vegetarianism not only helps to stop animal cruelty but also helps to save our mother nature.”

I was a vegetarian for a week and now I am starting to shift my diet to consume less meat. There are many positive effects to this change and for those of you who wish to know more, feel free to visit "<http://whyveg.com/>". Also, if you are not afraid of gruesome videos or photos, I would recommend you to watch Earthlings. It will definitely be one of the most stunning documentaries you have ever watched.

Lastly, I guess by observing your surroundings and contemplate on what is happening and the reasons why it happens would help you in understanding the nature of the world and even more, yourself.

Thus I think this is what Buddhism has taught me about and I really appreciate what I have learnt. I wish to continue my journey further and I hope you all feel the same too.

I sincerely wish you all be well, peaceful and happy. May the light of the Buddha shine upon all of you.

**Source 1:*

<http://www.yalibnan.com/2011/02/28/steve-jobs-is-a-biological-arab-american-with-roots-in-syria-apple>

**Source 2:*

<http://www.imdb.com/title/tt0133093/>

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.

We proudly present to you

The 32nd Executive Committee 2011/2012

Den Neil OOI

President

ooi.den.neil@gmail.com

Hey Unibuddies, my name is Den Neil Ooi. I am grateful for the opportunity to serve as the 32nd President of UNIBUDS. This is my third year as a commerce student as well as a member of UNIBUDS although this might be the final year for me in UNIBUDS. So, I would do my best to contribute to UNIBUDS and bring the FUN and DHAMMA to all of you~ I would like to take this opportunity to thank everyone from UNIBUDS, for your continuous support! Without you, UNIBUDS will not be the same. Hence, I hope that UNIBUDS will still have your support throughout this term, and also the following terms. Sadhu! Sadhu! Sadhu!

Dennis LIM

External Vice President

fallenangel91xd@gmail.com

Good day to all you readers, my name is Dennis Lim and I am the External Vice President for this 32nd UNIBUDS EXCO Term. I am currently in my 2nd semester of my 3rd year studying an undergraduate degree in mechanical engineering. My duties would include contact with external organisations on campus, room bookings and also putting up weekly posters for our UNIBUDS events. This is my 2nd year in UNIBUDS and I personally feel that UNIBUDS provides a very conducive environment for all our members to learn about Buddhism. UNIBUDS also is one big family, where there are friends who are learning the Dhamma alongside you and also good friends who will be accompanying you throughout your university life! I hope that you all will be able to enjoy your time here at UNSW and also at UNIBUDS. If anyone is interested in helping me out in putting up weekly posters, please don't feel shy to contact me!

Have a nice day =D

Vi Vian CHIN

Internal Vice President

imvven@gmail.com

Hello everyone! This is my 3rd year in Australia and it's my first time joining the EXCO, not unlike a big and warm family. So, what does an Internal Vice President (IVP) do? To me, an IVP needs to have a heart so as to include everyone. To further explain this, it means that I do care about your welfare as a UNIBUDS member, I send weekly email to you because we really wish to see you in our activities, I will be a good listener if you would like to share me your thought, and I will appreciate any of your opinions that can help improving UNIBUDS. I will try my best to be a good IVP. Lastly, I really hope that you will be here with us in this journey in learning the Dhamma and its application in our daily life. Trust me when I say that this will be an enjoyable, inspiring, and a fruitful journey that will go beyond your expectation. If you think that you have limited knowledge about Buddhism, don't worry, I am just a beginner too. Together, we can learn to be better. Hope to see you soon! :)

With Metta, ViVian

UNIBUDS' Event Coverage

Yi Hui WEE

Honorary Secretary

sarahmichellewee@gmail.com

Hello everyone~ My name is Yi Hui and I am very honoured to be elected as the 32nd Honorary Secretary of UNIBUDS. I am currently a second year Commerce student at UNSW. My duties include recording the minutes of official EXCO meetings and safekeeping UNIBUDS' documents. Since joining UNIBUDS, I have learned more about the Dhamma and made good friends along the way. I hope to gain more knowledge on Buddhism in the years to come. UNIBUDS organise various activities and Dhamma talks throughout the year! Please come and join us! Hope to see you around~ Thank you!

Xian Hui TAN

Honorary Treasurer

xianhui90@gmail.com

Hi everyone, thanks for electing me as this term's Honorary Treasurer. I promise I will safe guard UNIBUDS money! Please support and attend our activities! Together, we can have fun and learn the Dhamma along the way.

Yan Ni NG

General Secretary

yanno_yamster@hotmail.com

Hello Unibuddies! I'm the General Secretary for this term and being a first-timer I hope that I can perform my duties well. I still have a lot to learn from my predecessor though. Anyway, as usual one of my main duties is to take care of our beloved UNIBUDS Library. Don't let its small size fool you as you'd be surprised at the vast amount of equipments and stationeries it has. But more importantly, it is also a treasure trove of various Dhamma publications so for those who are hungry for deeper understanding of the Dhamma or just want know more about Buddhism, the library is the 'X' spot on the map of your search for spiritual knowledge and wisdom! You can also come here for meditation sessions or even meet up with other Unibuddies. I would say that the library embodies the traditional Buddhist epithet 'ehipassiko' (come and see) because this is where everyone can come and investigate or 'see' the teachings of the Buddha in both words and actions. My team of librarians and I will try our best to keep the library clean and tidy in order to maintain a comfortable environment. If you are interested in becoming a librarian or just plain wondering where the library is (like every treasure, it's hidden), please do not hesitate to contact me. Hope to see you guys not only in the library but also in other UNIBUDS activities! May you be well and happy~

Aggie Susanti LAWER

Assistant General Secretary

aggielawer@gmail.com

Hi everyone =) My name is Aggie Lawer and I am UNSW 3rd year student, majoring in Chemistry. I am the 32nd Assistant General Secretary of UNIBUDS and basically my main duty is to assist the GenSec with the upkeep of UNIBUDS Library (UL) and other general stuffs. My journey in UNIBUDS has been full of "the first". UNIBUDS is the first society I joined in Uni, the first place where I made friends and it is the first place where I could engage myself to learn more about Dhamma. Above all, UNIBUDS has made my university life becomes more meaningful and memorable. Please do not hesitate to contact me if you are interested to join our librarian team, and feel free to drop by UL during weekdays from 12-2pm, either just for a chat or perhaps you can join our lunchtime meditation too. There are a lot of good books and materials in UL which may help everyone to understand better about Buddhism. Hope to see you at our activities! =)

Bing Sen KOH

Activities Director

kbs25kia@gmail.com

Hi everyone, I am Bing Sen KOH, the Activities Director for this term. As UNIBUDS is always filled with fun and exciting activities, study when you have time so that you would not miss OUR ACTIVITIES. Hahaha

Wan Chee CHUA

wanchee706@gmail.com

Sports Director

Hello everyone! My name is Wan Chee Chua, currently studying in 3rd year commerce. It is an honour to be elected as the 32nd Sports Director and as the title suggests, my duty is to organise sports activities with the aim to keep Unibuddies in a pink of health which in a way, boosts the learning of Dhamma knowledge. Nonetheless, everyone is welcomed to join the sport activities organised by UNIBUDS. It is not just restricted to UNIBUDS members. Sport activities are mostly held on Sunday and if you are interested in playing a particular sports but do not have the company to play with, please feel free to contact me. I would happily organise the sports events if the situation allows. Hope to see you around!

Kendrick LAWER

English Dhamma Talk Coordinator

ken.lawer@gmail.com

Hi!! My name is Kendrick. I am studying as a second year in food science and technology. This is my first time being an EXCO and I am responsible for spreading the Dhamma through English Dhamma Talk. I am really happy to be in a family such as the UNIBUDS because they have all been very kind to me. Thanks!!!

Pei-Ru SEE

katesee36@gmail.com

Chinese Dhamma Talk Coordinator

Hello everyone!

My name is Pei-Ru See. It is an honour to be elected as the 32nd Chinese Dhamma Talk (CDT) Coordinator. I am currently a third year Commerce student. Joining UNIBUDS not only let me learn about Buddhism, but it also provides an interaction space for me to make new friends and participate in various activities. Feel free to come to CDT to learn more about Buddhism. If you have any queries or need a translator in CDT, please do contact me! I am more than happy to help you. Do come and support our other activities as well! Thank you.

Allen Kha

Meditation Coordinator

allenkha@hotmail.com

Hi everyone, my name is Allen, I am a 2nd year student studying physics/Chinese and I am the Meditation Coordinator for this term. I am very happy to be given this opportunity by UNIBUDS to encourage everyone to learn and practice the path to understanding the mind. I hope that together we can help each other develop calmness, reduce stress, have stability of mind and gain wisdom throughout this year whilst making new friends! Thank you for your support!

Yi Wen NEOH

SACCA Editor

yiwen.nyw@gmail.com

Hello readers! I'm Yi Wen, a last year Commerce student majoring in Accounting and Finance. I'm your new SACCA Editor, and you will see me again in the next few editions of SACCA. Please don't feel shy to contact me if you are interested to contribute your articles, photos, drawings, comics and so on to SACCA.

Hope you have a great year ahead. See you around. (:

Ian Xiang Yuan CH'NG

Annual Magazine Editor

iancxy89@gmail.com

Hello everyone! My name is Ian Ch'ng and I'm your new Annual Magazine Editor! I'm in my 4th year doing Biotechnology but I would have graduated already when this edition of Sacca is published! I would like to welcome you all to join the big family of UNIBUDS as this is a perfect place for us to learn about Buddhism, make new friends, and make your university life more colourful! My 4 years of university life has always been around UNIBUDS and I find it hard to imagine what uni life will be without UNIBUDS. I sincerely hope that you will enjoy your time here, and make the most out of your precious uni life. Feel free to contribute any articles/photos/comics/drawings, or anything that you would like to share with others by sending them to our SACCA and Annual Magazine Editors!! See you around! =)



Cook of the Year 2011

~ By Allen Kha from the Winning Team—SUNYATA
Team Members—Allen Kha, Emily Yap, Linus Melingele, Joffre Balce

Team – Sunyata

Empiness: the world is empty insofar as it is empty of self or anything pertaining to a self. It is the result of non-self, the realisation of which brings liberation from suffering.



Dishes –

The Three Marks of Existence

We present the three characteristics shared by all sentient beings: **anicca** (impermanence), **dukkha** (suffering) and **anatta** (non-self). These characteristics all point to the truth of emptiness and the potential of liberation by realising emptiness. Our dishes have been presented in the shells of empty fruits, namely coconut, pumpkin and pineapple. This represents the fact that all phenomena, marked by the three marks of existence (being the dishes), are empty.

1. Anicca

All conditioned things (**sankhara**) are impermanent. We can observe this in the pumpkin soup because the soup is always in a state of flux and its appearance is always changing as its contents float around.

The soup is murky and unclear, although we know exactly what ingredients are inside because we have the recipe, we cannot tell by sight what is inside. This is much like the phenomena we encounter in our everyday lives. The pumpkin soup is made up of many different ingredients, all of which have changed during the cooking process and have been combined to make one dish.

Every day we see and do things which are made up of many different conditions or “ingredients” if you like. But just like the murkiness of the pumpkin soup, it can be

“... hard to see the impermanent nature of events – all things are conditional and always changing. ”

The soup and all its ingredients soon change – when we drink it.

2. Anatta

Since all things are in constant flux, they cannot have an independent identity, and are always formed from conditions. Our pasta – penne in Asian white sauce and mushrooms, is a combination of many conditions. From the ingredients to the cooking process and the cooks. What would the penne be without the white sauce?

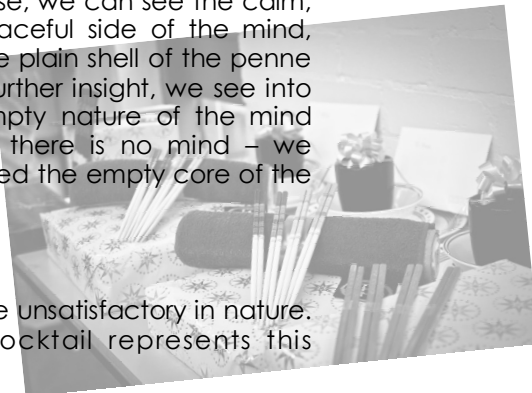
The hollow core of the penne represents the **empty true nature of things**. Take the example of exploring the nature of the mind in meditation. First we must find the mind, this is where we see and identify the pasta (or the combination of conditions which we label as "the pasta"). When we first look into the mind we encounter feelings, emotions and thoughts, which are represented through the flavours of the Asian sauce and mushrooms – the flavour is rich, and each of the ingredients are barely identifiable when tasted. Much like how we can be easily misled by our feelings and thoughts, taken on involuntary roller coaster rides in our minds without us realising how they arise. However once we do realise how our thoughts arise, we can see the calm, still and peaceful side of the mind, this is like the plain shell of the penne itself. With further insight, we see into the real empty nature of the mind and realise there is no mind – we have reached the empty core of the penne.

3. Dukkha

All things are unsatisfactory in nature. The fruit cocktail represents this

because it has the potential either to promote suffering or give happiness.

If one is drawn to the sweetness of the cocktail and simply longs for more whilst drinking, it will create conditions for suffering when there is no more to drink. If one realises the impermanent and empty nature of all things, including this cocktail, then one can happily enjoy the present moment while it lasts instead of worrying about the uncertain future. The only certainty is that of change, so we should be mindful and live in the present moment.



~ Photos ~ Cook of The Year 2011



UNIBUDS' Event Coverage - Cook of the Year 2011



Summer Retreat 2011 ~ 2nd to 4th December

~ By Emily Yap



Day 1

Today was the first day of UNIBUDS' 2011 summer retreat held at **Wat Pa Buddharangsee** in Leumeah. It followed the Theravada tradition. The theme for this year's summer retreat was The Three Poisons: greed, hatred and delusion. This retreat was also my first time attending one.

Upon my arrival, I saw a great stupa and lush green trees and bushes. The first activity of the day was the offering of Dana or the offering of food to the monks. This was held in the Shrine Hall. The Shrine Hall was a beautiful place filled with many golden Buddha statues and paintings of Buddha's journey. The offering of Dana was also my first time witnessing and experiencing such an event. Many Lay people entered the Shrine Hall with many dishes to give to the monks. It was an interesting sight to see.

As soon as all the food was offered, we were each given a small metal bottle and bowl couple. **Venerable Chao Khun Samai** taught us to pour the water out. Suddenly the lay people began chanting, and I found myself confused in my actions and began following others by pouring the water out of the bottle. The chanting then stopped as quick as it started and we were guided outside of the Shrine Hall and were taught to pour the water on the plants. It felt as though I was giving back something by watering the trees.

Finally, it was lunchtime for everyone else and we shared food with the Lay people who offered food. Knowing I was taking the Eight Precepts, where one of them is to abstain from food after midday, I had to eat quickly. To my amazement there were actually a few others among us who were also taking the

Eight Precepts, and it allowed me to respect their choice to voluntarily taking the Eight Precepts.

After lunchtime, we had our Dhamma talk with Venerable Chao Khun Samai as the speaker. With the theme of the retreat being **The Three Poisons**, Venerable Chao Khun Samai talked to us about greed, hatred and delusion, and their causes and effects. He taught us to not be caught in these Three Poisons;

"... we must be compassionate and wise to those around us and to ourselves. By being so, others will respect us and not hate us. "

During dinner time, I sat down with those who ate dinner. Drinking my tea, I felt good not having dinner as it reminded me of my usual snacking at home. It also made me realise that it is possible to refrain oneself from eating and that food is a means of survival and energy to sustain daily activity, which lead me to appreciate food more and to not waste it.

The last activity for the night was the evening chanting and meditation followed by walking meditation around the stupa. The evening chanting was also my first chanting experience except for the practice we did earlier. Listening to the chanting occurring and myself chanting was unusual and confusing as it was in the Pali language and had an odd rhythm to it. Luckily, I wasn't the only one who became lost throughout the chanting.

Day 2

Being assigned as bunk leader, I had to wake up all the girls at 4.30am for morning meditation and chanting at 5am. It was very hard to wake up that early considering it was quite cold at the monastery as well. To my surprise, Su Sian and Yi Hui had already woken up by the time I went to wake up the girls in the other cabin.

During morning chanting, it was very peaceful and serene. With the birds singing outside the Shrine Hall, it became pleasant music to my ears as I observed my mind at work in the morning. During my second time chanting, I became better at it and was happy for my improvement.

"... The rhythm and tone of the chants became clearer to me and the chants felt more meaningful than just reciting words. "

The next activity was Dhamma reading. While the organisers were preparing breakfast, each group was given a story or **sutta** (scripture) to read, and had to draw to summarise the story or main idea. Being in Group 1, we read two suttas. The first one was about a group of people who worshipped fire and their realisation of the delusion they were held in and released themselves through their senses. By escaping

escaping from the grasp of the Poison, this group of people achieved liberation from suffering through the non-attachment of their senses, including the mind. The next sutta was about the thirty-eight blessings. From reading the passages and drawing pictures to represent the blessings, I learnt that the basic ideas from these blessings are to be mindful of one's actions, share **loving-kindness** (metta), be wise, stray away from evil, and respect those worthy of respect. It was interesting and fun to have this activity because we all shared with each other our views of the readings and it was good to hear how different each interpretation was.



Soon after we had breakfast and helped clean the monastery, each group presented their summaries. This Dhamma discussion was a good follow up activity from each group's Dhamma reading. All of us got to share each group's final interpretation about their readings as well as reinforce Venerable Chao Khun Samai's talks. From each other's sharing of ideas, we learnt to be compassionate, to spread metta, and to be mindful and wise. By following the **Four Noble Truths** and the **Noble Eightfold Path**,

we can be more aware of ourselves and others and lead a life full of good karma and away from the Three Poisons. These ideas were expressed more clearly by each group's sketch acts, which was our next activity.

Each group was assigned with different circumstances and consequences caused by the Three Poisons. Some lead to loss of trust in friendships, dishonesty within the workplace and how one's greed, hate or delusion could affect another. Little acts of dishonesty created by one's own greed, hatred and delusion can lead to a worse outcome that is unwanted.

"... So through simple acts of honesty and kindness, individuals will be rid of the Three Poisons and gain better karma."

Tonight's last evening activity was called "**Endless Lights**". We were each given a candle stick and were lead to the stupa where Venerable Chao Khun Samai was patiently waiting for us. All of us then neatly filed into a line (with the boys at the beginning of the line) and so the chanting began. During the chanting, Venerable Chao Khun Samai lit his candle and passed his flame to the next in line. And so, as we continued to chant, I could feel my spirits being lifted and as the flame was slowly passed to the next, darkness and fear was overcome by light and strength. Once everyone's flame

was lit, Venerable Chao Khun Samai began walking steadily around the stupa with the rest of us following in his footsteps. Soon, it became clear as to why it was called "Endless Lights". The passing on of the flame symbolised that light would not be diminished and the continuous walking with the flame eventually joined the beginning to the end creating a circle. Since a circle has no beginning and no end, such a beautiful and uplifting event was dubbed "Endless Lights".

Day 3

Today was an important day for Thai people as it was the **King's birthday**. We began our day like yesterday, waking up before the sunrise. Although it was still dark when walking to the bathroom, we could slowly see the darkness fade away with glimmers of light guiding us. Seeing this happening was truly amazing.

We started our day with the same morning meditation followed by morning chanting. Next on the list on our last day was cleaning the monastery. As the rest of us were prompted by Venerable Chao Khun Samai's joking comment of "the leaves are there for you to sweep again", my group went off to the kitchen to start cooking. I would definitely say it was a much improvised method of cooking congee as we had four large pots of cooked rice.

There was a different atmosphere during the **Offering of Dana** today. It seemed that the Lay people were respecting another significant figure apart from Venerable Chao Khun

Samai and his fellow monks. Although I did not understand who the King was, I followed their great respect for him. Also, when it came to the chanting, I found myself more confident as I was beginning to be able to recite without having to read from the book. The words on the books became more than just words to say out loud. They were filled with great meaning within its unusual repetitive rhythm that was stuck in my head for the rest of the day.

Soon, it was time to go but despite the heavy pouring of rain, I saw it as the cycle of water returning to the plants. And despite each of us leaving in different directions and returning to our normal daily lives,

"... I saw it as a new change for the better in all of us from Dhamma we learnt, from the mindfulness we gained and the meditation we should practise daily, as well as the new friendships created."

I would say this year's summer retreat was a good first experience with more to come.

Sculpture by the Sea

+ Coastal Walk 2011

~ By Jack Shi

"Sculpture by the Sea" is a yearly free event where all kinds of interesting, creative and fascinating sculptures go on display along the coast of Bondi Beach. The beauty about sculptures is their potential to convey ideas that could fill a whole book in a single glance.

As we travelled the coastline, there were a few memorable sculptures that caught my attention: The Turtle; the TV; and the Hallow Jug.



This massive turtle structure stands 2 meters high. Made completely out of used car tyres, it sends a strong message about recycling. It also comes with a small hideout room underneath its shell, sheltering its inhabitants from the burning sun. The sculpture emphasises the potential to create something great and useful with used material. Car tyres have been a long standing waste problem due to the large volume produced and their durability. There have already been many different ideas in tackling this major environmental concern. By

creating such a lovely piece of art,

"... the artist encourages the viewer to make something nice and valuable out of used items as well."

In the photo below, the reflection of us in the television reminded me of how life is like a play or a television show. When we are acting in the show there are things that can make a big impact on us, but from the viewer's perspective (i.e. us **looking back at our past**), it may be a small joke. For example, I remembered hearing stories about two best friends not talking to each other anymore over a colouring pen; close relationships that end over misunderstanding.



UNIBUDS' Event Coverage - Sculpture by the Sea + Coastal Walk 2011

It reminded me of the famous quote from Shakespeare's Macbeth play:

“...Life's but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard no more...”

Comparing life to a **'walking shadow'** and an actor that goes on stage only for an hour, the quote clearly demonstrates the **fleeting nature of life and its impermanence**. As the reader, if there's one thing that you can take away from reading this, it's to treasure each and every happy joyful moment of your life, and for times you are down or want to hold a grudge against someone, think about whether it's really worth it. For life is so fleeting i.e. in the case of the best friend, you may never see them again, do you really want to end it in bad terms?

The final piece is the Hallow Jug. The Jug is made so that there's a hole in the middle. Through optical illusion, if you crouch down behind the jug and take a photo from the front of the hole, it looks as if you are trapped in the Jug (like the photo below).

Have there ever been times where you feel trapped like in a Jug? Well I know I certainly have, and it's not uncommon. What really caught my attention is the fact that it's all an illusion. You get where I am going with this? Haha.. The reason is that we are looking at the Jug from the wrong angle. If it is from the side, we'll simply see the Jug, and someone crouching behind it.

...“There may be many times where we feel trapped, try looking at things from another angle, there's always a way out.”

Hope you all can come join us for Sculpture by the Sea next year! In all, it's been a great day out. Plenty of fun, and lots of nice company, we even had a self-appointed tour guide with the guide book and kindly announced information about each sculpture as we walked by. And I'm sure you'll remember the Turtle, the Television and the Hallow Jug in the years to come. This is Jack, have a Merry Christmas and Happy New Year! =D



Eat Your Greens

In this issue's "Eat Your Greens", the winning team **Sunyata** from **Cook of the Year 2011** shared one of their winning recipes.



Penne in Asian White Sauce & Mushrooms

Ingredients:

- One pineapple
- Six strawberries
- One large Cavendish banana
- One large yellow mango
- Shredded young coconut meat
- One teaspoon brown sugar (muscovado or very dark & fine cane sugar preferably)
- Two teaspoons of honey
- Eight drops of vanilla

Procedure:

1. Carve out a pineapple into a container & slice contents into 2 cm cubes.
2. Slice mangoes into 1.5 cm cubes.
3. Slice banana into 1 cm cubes.
4. Slice four huge strawberries into 0.5 cm.
5. Combine the fruits in a bowl and add shredded coconut.
6. Sprinkle 1 teaspoon dark brown sugar, pour 2 teaspoons of honey & put eight drops of vanilla & mix. Enjoy the aroma.
7. Place mixed fruits inside the empty pineapple.
8. Place excess mixed fruits in another container for second servings.

Stay tuned for the next issue! More recipes from Cook of the Year to be revealed.

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

Word Search

~ By C. W. Boey

How many words can you find?

Please find the words that are related to **Buddhism** in daily life.

There are 10 words in total, good luck!

N	A	W	H	A	D	K	C	O	M	P	A	S	S	I	O	N	R
E	D	E	B	J	G	F	I	W	G	T	Q	T	B	G	O	B	A
C	R	S	I	Y	N	A	K	R	C	R	S	E	C	N	P	K	T
A	O	A	O	R	M	K	O	X	S	E	D	Q	W	O	O	J	L
M	F	N	I	Y	E	U	J	G	Q	Z	F	E	S	R	K	H	O
D	G	B	C	O	O	S	S	N	I	R	V	A	N	A	U	R	E
U	X	E	P	E	H	W	A	D	A	B	Q	D	D	N	H	Q	R
K	A	R	U	M	N	F	D	S	D	Y	F	A	E	C	T	W	Q
K	E	T	J	N	J	T	H	M	F	T	Y	N	R	E	F	T	I
H	R	H	A	I	T	M	R	N	G	E	B	K	T	M	O	X	M
A	F	R	N	N	A	F	J	A	Y	Q	N	J	V	Q	Q	N	P
E	G	A	M	W	D	V	F	F	T	W	J	H	N	D	S	H	E
Y	T	D	K	E	M	C	W	S	V	I	Y	B	U	S	X	X	R
E	Q	U	A	N	I	M	I	T	Y	D	O	D	E	W	B	R	M
H	G	N	R	Q	F	B	N	W	V	S	R	N	Q	R	N	D	A
T	B	A	M	E	N	M	I	R	Q	A	I	E	A	G	Y	N	N
Y	R	K	A	R	U	I	F	N	R	T	Z	S	Z	D	M	P	E
R	Q	H	T	A	R	G	H	J	P	U	E	T	B	Q	I	Q	N
K	S	J	M	T	X	Y	S	M	G	K	Q	H	M	E	X	R	C
A	T	T	A	C	H	M	E	N	T	M	V	B	U	S	T	E	E

HINTS:

1. Wanting others to be free from suffering.
2. Directly related to ego- consciousness.
3. The Buddha described as the ultimate goal, he reached the goal during enlightenment.
4. Exclusive attention to one object.
5. Translated into English as 'suffering'.
6. The total effect of a person's actions and conduct, regarded as determining the person's destiny.
7. The state of being calm and balanced, especially in the midst of difficulty.
8. Exaggerated not wanting to be seperated from someone or something.
9. State of nothingness in own-nature.
10. Not lasting.

* The answer will be revealed from the next issue of SACCA. =)

Corner of Our Hearts

~ Recommended Reads



You and Your PROBLEMS

By: Ven. Dr. K Sri Dhammananda

"What is the purpose of life? Why were we born to this world that is full of suffering? How nice if we were never born!" Sometimes we may have done good deeds and don't harm others. Yet, we still get blamed despite being good. "If good deeds bring good results and bad brings about bad, why do I still have to suffer?"

These are very common questions and reactions people have and to get well-grounded answers apparently is not easy. As human beings, we often encounter problems in our daily lives which lead to suffering. Problems seem to be inevitable; even Buddha himself says that life is full of suffering and uncertainties. However, Buddha tells us that we can make use of this life for a better purpose through wisdom. Our reaction to those problems will determine our degree of happiness. How to be able to reach this happiness from the Buddhism point of view and what are the roles of religion in guiding mankind to develop the correct attitudes? Seek for the answers in this book! In this book, Venerable K Sri Dhammananda contemplates on the common problems that often hassle us and the right ways to solve it with the emphasis on spiritual development. It helps in understanding the nature and cause of suffering to attain lasting happiness, and how to benefit from applying Dhamma in such situations.

Dharma and the Daily Life

By: Ven. Tsang Hui

Before finding out on how to apply the Dharma in our daily life, we should first understand both the teachings of the Buddha and the meaning of our life. Divided into three parts namely 'Dharma', 'Practice' and 'Daily Life', this book helps us comprehend these two components progressively using simple language.

This book contains a selection of talks by the author which explains thoroughly what Dharma is and that it is within our world regardless of whether we realise it or not. Furthermore, there are explanations on the significance of our lives as human beings apart from teachings on how to maintain good Buddhist practices in our daily lives, from economic to social to religious life.

The simple to digest yet profound contents of this book makes it suitable for general readers. It is also highly recommended for readers who grew up in Buddhist families but do not truly know the meaning and reason behind their practices. What is the importance of taking refuge in the Triple Gem and keeping the Five Precepts? Why is there emphasis in meditation? What is the purpose of going to the temple? All these questions and more are clarified in this book so for those in doubt, check it out!

Members' Corner



~ HAPPY BIRTHDAY TO YOU!

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

December:

Xin Shu	Lu
Senk Siang	Thung
Gehui	An
Jia Yee	Soo (Charlie)
Miao Fei	Xiang
Charlotte	Roediger
Wei Chen	Seah
Felix	Tran
Podjanai	Sukijjakhamin
Devina	Kusnadi
Xiaoxiao	Liu
Huanhuan	Liu

January:

Yonda	Surianto
Mark Jin Ming	Tuen

Anthony

Brooke
Hui
Van
Ivan Ekaputera
Jennifer
Pei Xuan

Derosa

Cooper Scott
Zhao
Tran
Lukmantara
Purwa
Tan

February:

Pateera
Hiang Yang
Minh
Suwan
Weng Sern
Malith
Zhen Xun
Henry
Max

Titasattavorakul
Heng
Kim
Bamunu
Loh
Ramasundara
Chin
Makgawinata
Grant

Coming Up in 2012

20th Feb - 2nd March 3rd March
O-Week O-Picnic

17th March
Meditation Workshop

24th March & 21st April
Potluck

From 1st March onwards (every
Thursday 6 - 8pm LAW 301)

Chinese Dhamma Talk

From 2nd March onwards (every
Friday 7 - 9pm LAW 163)

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 events (in the box beside), contact us at unibuds@gmail.com. Your participation is very much appreciated. Looking forward to seeing you!

Dear Unibuddies,

This is Yan Ni and Aggie, your new General Secretary and Assistant General Secretary for this new term! This semester, the opening hours for UNIBUDS Library is from Monday-Friday, 12-2pm. The library has recently received brand new carpeting and we are still in the midst of reorganising the books. Therefore, we sincerely ask for the help of members to **volunteer as librarians** on a weekly basis to help us manage the library.

If you're interested in becoming 'guardians' of the library, contact UNIBUDS: (02) 9385 6082 or **contact us**: 0450 505 193 (Yan Ni)/ 0416 835 850 (Aggie). Thank you!

Next edition...

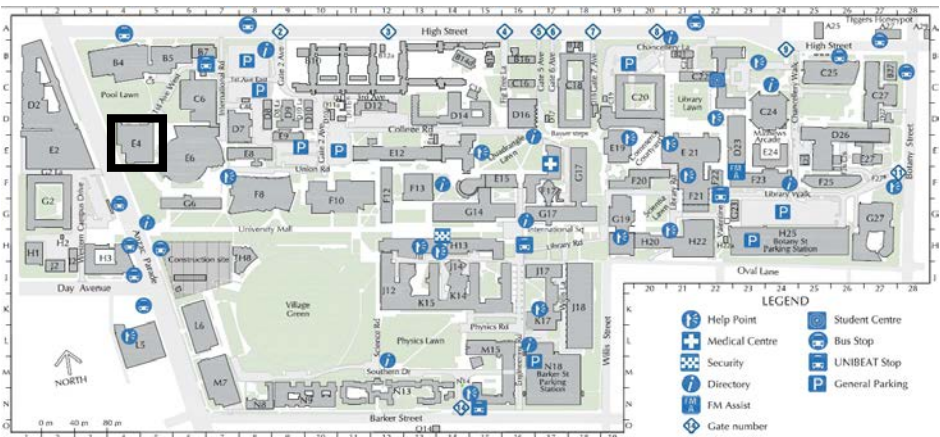
Stay tuned for the next edition of SACCA where we will explore a fundamental concept in Buddhism, “ **Four Noble Truths - A Path to Happiness**”. If you have any thoughts that you would like to share or provide feedback on this issue, please feel free to drop me an email at yiwen.nyw@gmail.com. Thank 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@gmail.com



SACCA

慧 命 社 季 刊

佛法。生活



where a bud can bloom in full

where a bud can bloom in full



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UNSW BUDDHIST SOCIETY

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请别错过！

如有兴趣分享文章，请发电邮至
unibuds@gmail.com与我们联络。

或浏览我们的网站：

www.unibuds.unsw.edu.au

2012 活动介绍

20th Feb - 2nd March

O-Week

3rd March

O-Picnic

17th March

禅修讲习班

24th March & 21st April

聚餐会

从 1st March 开始

中文佛学讲座班

从 2nd March 开始

英文佛学讲座班

慧命社季刊 - 夏

编辑有话说

亲爱的读者们，

大家好！我是新上任的季刊编辑，贻雯。我非常荣幸能被选为慧命社季刊编辑。

这期季刊的主题是“佛法·生活”。

两者的息息相关，我相信众多人都晓得，并且了解将佛法实践于生活中能让生活变得更充实与安稳。但大家可曾想过，其实佛法对于我们日常生活的广泛帮助常被忽略？这或许是因为我们对佛法的认识还不够深入。因此，我希望透过这期的季刊，读者们不仅能体会佛法其实是无所不在的，并且借此机会对佛法有更深一层的了解与领悟。

我将会负责出版慧命社2012年的季刊。为了让读者们对佛法有基本的认识，首先将与大家分享摘录自藏慧法师《佛法与生活》的一篇文章 - “什么是佛法？”。接着，我们有会员们

分享他们对于佛法在他们生活中的一些点点滴滴。在此，我代表慧命社感谢及感恩会员们与我们分享他们对佛法的认识和经验。

最后，我想欢迎大家踊跃的投稿！下一季的季刊主题是“**四圣谛：苦、集、灭、道**”，如果你有兴趣与大家分享你的故事、照片、文章或食谱；或是有任何建议和疑问，欢迎发送至 yiwen.nyw@gmail.com。

再次感谢所有提供了因缘条件促成这本季刊发行的所有会员！祝阅读愉快！

敬请期待下一期的季刊吧！

梁贻雯

合十



where a bud can bloom in full

UNIBUDS

UNSW BUDDHIST SOCIETY

联络

电话 (02) 9385 6082

地址 Religious Centre, Room 311, 3rd Floor Squarehouse,
University of New South Wales, Kensington NSW 2052.

开放时间 12-2pm 星期一至星期五

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什么是佛法？

上藏下慧法師

（摘錄自《佛法與生活》）

佛法在世間

我們都聽過許多法師講說佛法，可惜我們佛教徒似乎知道得很多，做得卻太少。就如吃東西，吃了一大堆，還勉強拼命塞進去，結果不能消化，造成腸胃不舒服，還得看醫生。聽聞佛法也一樣，聽過後必須要能消化，時時把佛法反覆思考。一個人在日常生活中能時時記住什麼是佛法，一定不會煩惱，一定會快樂。只有當我們忘了佛法時才會煩惱。

有一個年輕人去當兵，與女朋友少見面，結果女朋友被人搶去，他煩惱痛苦不堪。這年輕人平時也拜佛唸經，為什麼遇到這種問題時會那麼痛苦呢？這是因為他忘記了佛法，不能把佛法真實的運用在日常生活上。因此，不是佛法沒有功效，而是我們忘了佛法，所以不能開悟，不能得到佛法的真實利益。若我們能時時把佛法放在心中，好好運用，佛法將如萬靈丹，清涼劑，使我們舒服快樂。因此要解脫煩惱，就千萬不可忘了佛的教法。

佛法是佛體悟了世間真實相後所開演的教法，它是真理。真理是永遠存在的。

“...每一個人都有機會發現這真理，佛未曾說過這真理是由他創造的，只是由他體悟而發揚出來，真理是處處存在的，若沒有佛，真理一樣存在。”

我們不會發覺真理，是因為沒有真心去體會，有心去體會的人都有開悟的可能。一個無心觀察的人，處處放棄機會，永遠無法明瞭真理。我們學佛應在日常生活中好好體會佛的教法。

為了使大家能了解，並進一步的接受與運用佛所體悟的真理，佛利用他的大智慧，從身口意三方面給我們啓示。可是末法衆生非常

福薄，沒有機會親身從佛陀的言談舉止，慈祥的態度中去體會。

現在學佛多是從文字上研究。文字上的佛法不是真實的佛法，它只是表示佛法而已。就如要了解一個人，不能只靠外表的認識，還須進一步的接觸、觀察，才能了解這個人是否靠得住。研究佛法也一樣，不能只停頓在文字上，我們還要學習佛陀的行為與精神。

什麼是佛法？

佛法本來是不能用言語文學來表達的。所以佛經裡常說：不可說，不可說。佛法的真理超越相對的境界；我們的言語文字卻完全是建立在相對的境界中，所以佛曾說：我講經說法幾十年，事實上沒有講過一句法。因為真理是沒有辦法用口說或用心猜測的。我們學習佛法，應從佛法的功用去了解。

一、佛法如鏡

佛法如一面鏡子，它包含戒定慧。佛法照著我們的心，看看我們心中的貪瞋癡是不是一直生起。

“...佛法使我們的邪念原形畢露，要我們知道後懺悔持戒，把它抹淨。”

這就是戒律的作用，警戒我們什麼不應該做，教我們不要胡作非為，不可造業。

對於進一步修行的人，佛法可用來印證心境。六祖慧能大師用《**金剛經**》來印心，而其之前的禪師祖皆用《**楞伽經**》。佛法可用來印心，使我們知道我們的心境究竟到了什麼程度。愛美的人，愛整齊清潔的人都有一面鏡子，若無鏡子我們就不能發現自己什麼地方有缺點。但是佛法不是照外面的鏡子，也不是擦粉用的鏡子。它是照我們內心的鏡子，我們若能時時刻刻有佛法在心中，就如隨身有一寶鏡，來美化自己，淨化內心，提升我們的人格。

二、佛法如橋

佛法像一座橋，使我們能平平安安的跨越痛苦之流，從痛苦的境界到達吉祥的境界。我們痛苦煩惱，做種種的罪業都是因為不能了解萬物的真相。

“...佛法開示我們要對一切萬物做真實的觀察，參究什麼是年輕人？什麼叫金錢？什麼是愛情？什麼是超脫？”

我們若能真正的往這方面去思考，就是在運用佛法，就能得到智慧，就能透視這些物質而不為外境所轉，不會起煩惱造業，就能超脫生死。因此，佛法像一座橋，讓我們平平安安的渡過生死痛苦的困境，達到清淨、安寧、涅槃的境界。

三、佛法如道

佛法像一條光明大道，教我們如何做人，怎樣處世。五戒教導我們做人的根本原則，十善教我們如何走向升天之道。所以，佛法是人生的光明大道。我們都不是上上根基者，應老實的好好做人，學習修持五戒，好好控制身口意，以確保得到幸福的人生。我們若希望得到幸福，就不能忘記什麼叫佛法。

四、佛法如船

佛法又如一艘船，可以載人。佛法除了能度自己外，還可以度他人，影響他人也和我們一樣接受佛法的功德。

船能使我们免於沉淪生死大海之中。我們若能運用佛法，雖然生存在這娑婆世界也不會墮落，因為我們已搭上了安全的大船。佛法鼓勵我們發菩提心、菩薩心，我們要發心學做地藏王菩薩、觀世音菩薩來普渡世間的一切衆生。希望大家都能搭上這艘佛法大船，達到安全的彼岸。

五、佛法如指

禪宗比喻佛法如我們的手指。這個手指能指示東西，但是我們不能把手指當作所指的那件東西，不然我們不但忘了真實的東西，甚至連手指都忘記了。佛法如手指也提醒我們研究佛法，不要只是停留在文字的研究上。許多人只會研究佛是覺者，自覺他覺，怎樣圓滿，怎樣覺悟，覺悟了什麼，但是卻忘了自己去覺！只覺在文字上，書出了很多，卻不知道真實的佛法是什麼。這樣研究的結果，並不是真實的佛法，只是相似的佛法。真實的佛法是要我們自己像釋迦牟尼佛一樣靜靜坐著去想：

“...什麼是忍辱？人家打我我不生氣！但是心中卻噁哩咕嚕，這是阿Q的精神，不是真正的忍辱。”

真正的忍辱是在任何環境下都能忍，心平氣和，**心甘情願的忍**。能忍耐一切環境的煩惱，才是真實的忍辱。我們無論在看經、聽經、拜懺、禮佛都應做如是觀，看看我們的心是否能定。我們拜佛要能一直拜，拜到无

我，布施要能慢慢放下一切，進入空的境界，這樣才是真實的佛法。許多人越拜佛，越學佛就越愛跟人比，結果煩惱也越來越多。學佛不要只停頓在表面，就如停頓在手指上一樣，手指只是指示方向，不是真實的佛法，真實的佛法還要我們自己在心地上下功夫去體會。

總結

修持佛法要腳踏實地，最重要的就是要把佛法從天上拉到人間來，在人間實踐佛法。釋迦牟尼佛在人間成佛證明人間最殊勝的，比天上還好。天上的人太過享受，放不下，要修行是非常困難的。就好像富有人家若能發心修行，非常難得的。

大家要趁早修行，不要一直等，等到進了棺材還要等來世。我們要把握這難得的人生好好修行，多聽經聞法，看經誦經，參加共修，再進一步學禪定。

“...修行並不難，最難就是在於我們常會忘記佛法。”

這是非常可惜的，我們若能時常以外處在的東西來體會佛法，將發覺佛法是那麼微妙不可思議。希望大家能時時處處往道上會，向佛道邁進。

蓦然回首， 佛法遍在生活各处

~ Jessie Lin

我们常在佛经里寻找生命的真谛，尝试去理解佛陀对我们生活的指导，感受生生不息的大地与生灵。我们偶尔困惑，偶尔觉悟，也常苦于无法像师傅们那样在寺庙中供奉佛祖，弘扬佛法，实践佛理。

然而当我们忙着寻觅如何将佛法生活化，如何将佛陀所教我们的智慧运用在生活里，我们却忽视了这样的一个事实：“佛法与我们常在，且就在我们的生活里。”

1) 于大自然



我们去野外踏青，公园野餐，海边嬉戏；偶尔去登山，也时常踏过绿地。美丽的环境总伴随我们左右，伴奏于我们美丽心情的乐章。我们是不是该在感叹这神奇大自然的同时，也抱着一刻感恩的心？感谢它为我们所造的福，陪伴我们，为我们提供了我们不可缺少资源。对大自然感恩，保护环境—小至不随手丢垃圾，摘花；大至为宣传环保有力出力。

更曾经有位师父写道：**“...唯有真正付诸行动做环保，才是真正实践自己‘愿众生喜乐及乐’的祈愿。”**而对于大自然，对于环保，我们何乐而不为呢？

2) 于父母，与家人



（图为悉尼清晨）

我们清晨早起去上班上课，抱怨着天气有多冷，觉睡得少。这些也许是因昨天熬夜“临时抱佛脚”的复习，或是看了一整夜电视剧，聊了整夜的天。

在到达目的地的途中，回去的路上，看到日出日落，或许能顿悟出：“日出日落自然事...夕去朝来总有时，”但却常常难以由此景想到自己的父母。

他们曾经或现在都比我们早起得多，不仅要上班，还要持家，为我们担心操劳。他们在途中或许不顾看朝霞夕阳，因为要忙着为一天工作的准备，吃着他们来不及吃的早餐和晚饭。

佛陀教育我们要“**孝养父母，奉事师长。**”或许在我们苦研如何修行佛法之时，我们该从孝敬父母开始，百善孝为先——**勤做家务，关心兄弟姐妹，孝养父母，常回家看看。**这说起来普通，简单，却如今被许多人忘记。

3) 于自己，于世界，于力所能及

在大学里，我们常常看到以下的场景：

今天谁生日了，一群友人出门豪吃狂欢；

今天没谁生日，一群友人也要出门豪吃狂欢；

明天某“水果”科技出新货了，各个争相去购买；

后天X要买新车，Y要住新高级公寓；

我们常被自己的贪念左右，嗜食了本性，却忘却了佛陀的教诲。



（图为UNSW Project Hope 为贫穷儿童做慈善）

而我们都知——

一杯咖啡的钱，可以让一个发展中国家的失学儿童受一阵子的教育；
一叠用了双面的环保纸，可以让我们少砍几棵树，保护自然；
一瓶香水的钱，可以让非洲的孩子喝上一阵子的水；
一个晚上的豪聚时间，可以让你去老人院看望那些需要被关心的老人，甚至在家里陪伴自己的父母。

在日常生活里，我们不需成为名人伟人才能帮助别人，只要我们有心想为善，就可以让我们的爱传百里。日行多善，秉持着一刻感恩与爱的心，就可以让自己与周围的人感受到温暖。且，“布施可以对治贪念”，在布施的过程中，我们不仅帮助了别人，也治愈了自己。

古有诗人辛弃疾妙写到：“...众里寻他千百度；暮然回首，那人却在灯火阑珊处，”今有我们在生活中回首，发现佛法遍在生活各处。

~ Photos by: Jessie Lin, Angel Zhang, UNSW Project Hope



佛法与人生

~ 罗诗妮，叶明旋

人生難得，佛法難聞！在現代生活中，功成名就的人不乏，但能夠聽聞佛法的有限，聽聞佛法後又懂得修學更是寥寥可數。我相信大多讀者和我一樣，在未來到新南威爾士大學慧命社以前，都甚少接觸到正見的佛法。佛教的教主釋迦牟尼佛，絕非統治人類生命的神祇，而是人類史上一位偉大的聖人。在二千多年前，釋迦牟尼佛以太子身份，降生於印度迦毗羅維國。當時的印度，神權統治，階級不公，人民的生活非常困苦。人民在不平等階級制度的壓迫下，所發出的哀鳴，不斷的傳到太子的耳邊。再加上出游時，獲得**生、老、病、死**的啟示，激發太子尋求人生真諦的意志，與拯救世人的悲願。於是太子放棄王位的承繼，拋棄物質的享受，出家修行，謀求發掘人生的真理。

釋迦牟尼佛在無量劫來，都在此娑婆世界，於五濁惡世中，難行能行，難忍能忍，以身教和種種的方便法門，引導度化娑婆世界剛強頑固，薄福無智的眾生。不但降生於人間，出家修行於人間，覺悟成佛也在人間，目的是要告訴我們要**斷除煩惱，離苦得樂**，並非是要等待來世生在他方世界，或等到擁有更好的生活條件才開始修學。反而是要在

此時此刻，漸漸地從多聽聞佛法，反復思惟，

“...觀察生活中的人、事、物，洞悉自己的起心動念，從日常生活中所面對的煩惱與挫折，去體驗佛陀的教誨。”

在這經濟繁榮科技發達的現代社會裡，父母從小所灌輸子女的思維，廣泛都希望能勤奮學習，獲得學術上的成功，以為將來的事業打下穩固的根基。社會主流的風氣是以競爭、利益、財富、地位、事業等價值觀來衡量個人的成就。過去人們是為了餬口而忙碌，但現代人是為了追求物質享受、名聞利養，而忙得不可開交，值得深思的是，到了人生的盡頭，我們能夠獲得什麼呢？即使在忙碌生活中得到事業的**成就、厚資、財富**，但因為**無常，終究會失去的**；而且在追求的過程中也難免增加了更多的煩惱。有些人認為死亡就是結束，這種似是而非的觀念使其為所欲為，做盡惡事，認為生前所做的一切，都不需要自己來負責。因此，道德精神已在近代開始沒落。人的心總是不斷向外貪

求，而这終日的追求让众生沒有滿足的一天。因此，永远得不到滿足的人们，內心永久不能得到安樂。然而，佛法教导众生先了解生世究竟是怎麼一回事，碌碌終生究竟能得到什麼，并且指導人们在外境紛擾下，如何才能獲得內心滿足和安樂。

學佛，就是要向佛學習。發心學佛，首先要皈依三寶（佛、法、僧）。三寶功德無量無邊。皈依要求誠心，如落海者求救的心情。佛所覺證的正法，是普遍性的真理，佛有無漏的清淨智慧。從時間上說，**過去世，現在世，未來世**（稱為三世）出現的佛是無量的。從空間上說，由於十方世界無量，所以佛也無量。因此，學佛的皈依三寶，應皈依三世十方一切佛。

印順導師在妙雲集下品列出學佛的三大心要－**信願、慈悲、智慧**。

“...佛教所說的信是超越一

般的信心，也於神教的信

仰，截然不同。”

佛經所說的信，大抵是指佛法的正信，是淨善的，是由深刻有力的理解、智慧所引起的信心。當信心是由深解而啟發，必然會對三寶升起恭敬心，進而要求自己從生活中去實現佛法。相反，盲目的相信便是迷信。菩薩道重於**慈悲**的利他，從**利他**中完成自利。離了慈悲，就沒有菩薩，也沒有佛，即沒有佛法，所以佛法是以慈悲為基石。此外，談論到**戒、定、慧**

又名三無漏學，是依戒而能夠修得正定，依定才能夠修慧，慧而後能得解脫。

那做為初學者應該如何把佛法融入於日常生活呢？大乘佛法提倡修學六波羅密－**依布施、持戒、忍辱、精進**，廣集一切福德資糧；依禪定而修得**般若**（即是智慧），才能成就佛果大乘果證，斷盡所有煩惱。

當我們修學大乘六度法門時：

- 實行**布施**，可以減輕慳貪的執著；
- 實行**持戒**，可以避免惡業的累積；
- 實行**忍辱**，可以平息嗔恚煩惱之火；
- 實行**精進**，成就一切善法，可以免除懈怠的可能；
- 實行**禪定**，集中意志，可以去除散亂；
- 實行**般若**，增進對佛法的了解，增長智慧，可以對治愚痴無明。

如此每日持續不斷練習，將佛法融入於生活中。而每個人在社會上，也應各司其職，盡其本分。我們的學佛之路，將會在佛陀的嚮導之下，以福慧雙修為根基，慢慢降伏自我的煩惱，最終尋覓快樂自在的人生。

佛法与白猫

~ 庄祥缘



如果你对猫有所了解的话，你也许知道猫有很特别的一种习性——它们很喜欢走近人的脚边，然后刷过你的脚，接着残留在你裤子上的是一大堆的猫毛。这是猫的共同点，我想是因为这么做对它们来说是一种感官上的舒服吧。

我在悉尼所去过的两间泰国庙都有养猫，尤其是慧命社导师唐萨迈法师的 Wat Pa Buddharangsee，更是养了大约五、六只。最初接触到这些猫，是在2009年的夏令营。令我印象最深刻的，是一只灰猫和一只白猫。灰猫令我印象深刻的原因是它的坏脾气；而白猫则是因为它全白的颜色，给人一种纯洁，高贵的感觉。

今年的夏令营，身为其中一个主办者的我在活动开始前一天就与另一位主办人茗森、会长良竞、和几位热心的朋友一同到 Wat Pa 去打扫环境与整理卧室。到了那边没多久，就看到了那只凶狠的灰猫。可是，当年那只非常不友善的猫竟然变得有点黏人起来，再也看不到那不友善的性格了。当天只见到了其它几只黑白混合的猫，并没看见那只白猫，我当时心想：“猫都是夜晚才出来活动的吧！”。果然，就让我在当晚看到了那只白猫。当时急着想睡觉的我，也不疑

有它，只是一箭步地走进卧室就寝去了。

直到隔天早上，才赫然发觉那只白猫的脸上已经没有鼻子了！同时，它头上的一只耳朵已经腐烂了。也许你会好奇，脸上没有鼻子那有什么？取而代之的，是一个模糊不清的血块。这血肉模糊的样子只能用“惨不忍睹”来形容。据唐萨迈法师说，那只猫原来已经患上癌症好一段时间了。夏令营的第一天下午，朋友告诉我“那只白猫跳上了你的床睡觉”，我回答：“哦好，让它睡吧”。当天晚上睡觉前，发现那只猫还在我的床上睡觉，只好拿走一块棉被，到大殿前的沙发上睡。

隔天醒来时，发现我的床上有一块小血块，还有几滴血。才知道原来白猫无时无刻都在流着血。当天下午，开始听到几位夏令营的会员开始谈论这只白猫，纷纷在询问对方有没有看到这只猫，然后说这只猫很可怜，不知道为什么会会长这样，等等等等…

当晚，当我们即将举行无量灯仪式时，白猫出现了。可是不懂为什么，它对于众人更多的是畏惧，连走近人都不敢了，更何况是用身体刷过你的

脚。我开始观察周遭的人的反应，有人露出了怜悯的神情，有人在窃窃私语，也有人把头转了过去。各种各样的反应，就是没有人肯过去摸一摸它。我忍着直视它的心里折磨，抚摸了它好一阵子后，我小声的告诉它：“小猫，希望你来生能够好好做人，做一个佛弟子”。语毕，才不得不去进行无量灯仪式。

后来听到朋友说，她不敢看那只猫的原因是觉得那只猫太过可怜了。看着那只猫，心里非常难受。这种感觉是不是似曾相识？当我们在路边看到一些可怜的猫、狗、乞丐时，我们做何反应？当我们看到病床上的病人时，我们的选择是掉头就走？还是选择留在他们的身边陪伴他们？我们不妨...

“...想一想，这些猫、狗、乞丐、病人，真正需要的是什么呢？是我们的逃避？是我们的怜悯？还是我们实际的鼓励与帮助？”

选择逃避，其实只是让我们心里好过些，却无法对他人有实际的帮助，这种难道不是一种自私吗？那是因为我们忙着照顾自己的感受，而忽略了将心比心啊！我们常常落入一个陷阱，那就是以为东西是不会变的。以上述为例，我一直“认为”我还是会看到那只泼辣的灰毛，和依然高贵的白猫。当我看到截然不同的现况时，才来大叹“无常”的真实，事实上只不过是你对无常的体悟不

够深刻罢了。著名的南传法师Ajahn Brahm曾说“**不确定性(uncertainty)**是真理”。那么，当我们遇到“不可预料”的事情时，又何必大动肝火？事情本来就是“无常”、“无我”的，我们当然也没有主宰一切的能力。我们能做的，只是提供对的因素，而事情能否成功，本来就不在我们的完全掌控中。当塞车、电脑坏、赶不上巴士、或是任何不顺心的事发生，

“...我们将发脾气时，不妨反省自己对于佛法在日常生活中的应用，到底有多深刻。”

修行不一定是静坐、念经、吃素等。如此时时以正念观察自己的起心动念，又何尝不是一种修行？

另一位朋友知道我为了那只白猫而搬到沙发上睡，说道：“你还真有同情心！”可问题是，这不是我们都该做的吗？为了这么一直饱受折磨的猫，而牺牲了一个所谓“自己的床”（何况它本来也不是我的），不是非常理所当然吗？**把自我放下**，是学佛人应当修的第一课题！

夏令营前一直深受毕业后那不确定的未来所困扰的我，在夏令营后告诉自己，不论我认为我的情况再糟，也比不上这只白猫所受的苦。跟它相比，我实在是幸运太多了！那么我又何必把自己关在自己的世界里唉声叹气呢？

白猫，愿你往生善趣。



生命里看佛法

~ Wesley Neoh

『生老病死』是娑婆世界众生的一个生命循环，虽说只是四个字，但多少人却因此迷失自己。佛法难闻今已闻，人身难得今已得；既然我们好不容易来到了这个世界，就应该好好的发掘生命的真谛。

为何会有轮回？为什么会有一个接着一个生命的转变？因为“欲望”，我们来到了这个世界，但也为了超越自己，找到宇宙间一种不变的永恒——脱离六道轮回。而佛陀就是一个典范、一个导师，引渡我们发觉生命的无常，进而找到了脱生死的无上法门。

很多人一听到『佛教』这两个字就会皱眉头，因为他们都把佛教联想成不是念经就是吃素的宗教。其实这是大错特错的。佛教可以很有趣，佛教也可以迎合新时代的步伐陪伴你我。这一季的标题『日常生活里看佛法』正好可以带领大家认识佛法、走进新时代的佛门。

1: 孝顺

让我们先从家里探索佛教。百善孝为先，说的就是要孝顺父母。而孝顺可以随着不同的年龄分为很多种，可以是行为上或是思想上的。料理家务，买东西给父母吃，不让父母担心等等都是一种孝行。

“...『孝』很简单，而每个人对孝的定义是以自己的心来衡量。”

一年多前，我不幸患了重病，整日把自己关在房间里，不喜欢和外界接触，不喜欢讲话，甚至常常哭泣。直到有一天妈忽然对我说：『你知道吗，我这半年来我每次看到你把自己封闭起来，我都会很伤心。一个原本很活泼的孩子现在变成了这个样子...』说到这，妈哽咽了。当下我愣住了，原本以为只要把自己封闭起来就可以麻醉自己不去想自己的病，但这无形中也伤害了父母、家人。也从那个时候开始，我慢慢的离开病魔的怀抱，学习如何以微笑面对病魔。原因很简单，因为我秉持着一个『孝』字。

2: 布施

别以为只是有钱人家才有布施的资格，穷人一样可以。最简单的布施就是微笑，让每一个遇见我们的人都能够因为我们的微笑而开怀，并同时结下了善缘。每天醒来对着镜子学习微笑就是最好的布施。当义

工也是一种力量上的布施，不但成就了一个人一个法会，更可以买到无法以金钱衡量的快乐。

3：放生

我们都知道生命有轮回，每一个生命都会轮回转世。放生不但可以拯救生命，也间接种下了菩提种子，让每一个被放生的生命转世后成为我们的贵人、我们的护法神；这样一来冤亲债主也少了，我们在生活里遇到的障碍也随之少了。

只要是对佛教略有认识的人都知道五戒：**不杀生，不偷盗，不邪淫，不妄语，不饮酒**。这五条戒律不管你是佛教徒还是基督教徒，不管你有没有受戒，只要不下心犯了就必须承担因果。

“...众生皆有灵性。每一个生命都有生存的意志和权力，同是一个生命个体的我们凭什么剥脱他人活下去的努力？”

动物被宰杀之前都会流泪，甚至是舍己拯救家人，难道我们就没感觉吗？如果有一天一个人拿着刀来砍你，你会生气吗？同样的，将心比心，我们也应该尊重其他生命，互相和谐的生活在一起。还有，冤冤相报何时了？今世你杀我，来生我杀你；这样的循环不痛苦吗？何况所有的众生在过去世、现在世及未来世都可能是我们的父母，我们怎么忍心把自己的父母吃下肚子里去？

“每个生命都会因为执着而不断轮回。”...

所以当我们没经过他人同意就取走他人的东西时，那人一定会想：『谁偷了我的东西？』『我的东西不见了』等等，因为这一份我执，让那个偷东西的小偷犯下了**偷盗**的戒律。而且因果就像是驴打滚，你偷他一百，来世必须还他一万或更多。谁不希望自己是个有钱人，所以从现在开始别再拿别人的东西，哪怕只是地上的钱财也是他方物。

至于**邪淫**嘛，故名起义就是**邪恶的行为**。邪淫指的是婚外性行为。你和我都有妈妈，都有姐妹；我们都不希望有一天自己的家人被别人污辱了，同样的其他人也不希望如此。也许有人会说都什么时代了，还那么保守。那只是你纵容欲望的一种借口而已，我们不是禽兽，没有必要乱交。**戒淫先戒心，戒心先戒目**；避免自己的眼睛接触这些东西就是最好的控制方法。

妄语可以分成三大类，即**两舌、绮语和恶口**。两舌是我们所说的挑拨离间，害两个或更多的人因为我们的言语而翻脸。祸从口出就是这个道理，我们必须小心自己所说的每一句话，不因此伤害别人。这很重要，因为如果我们常讲不好的话障碍别人，行为反作用力只会让我们的生活处处遇到障碍。因此，说话有说话的艺术。

『你错了』我们可以代替成为『我认为你这样做对现在没有多大帮助』；

我们也可以把『我觉得你的衣和其他颜色的裙子搭配会很好看』代替『你这样穿很不搭、很难看』。这样就可以创造一个和谐的环境。

最后来到了**不饮酒**的戒律。就连法律都不让人们喝超过某个标准的酒精。因为我们大家都知道酒精可以乱性。有多少的家庭也因为父亲的酗酒而搞得家破人亡。当然这个的不饮酒戒律也包括了所有的毒品和一些可以让头脑不清醒或乱性的东西。

在这里，我想与大家分享一个故事。有一个人他很爱喝酒，但又没有钱，所以常常都会跑到卖酒的商店去，趁老板不注意时偷酒。有一天他喝得醉醺醺回家时，看到从隔壁跑来的公鸡，不假思索就宰了它。当公鸡的女主人来向他理论时，他因为色心生起而把人家给污辱了。因为这样他被控上了法庭，在法官面前他并没有认罪，只是一再的编出很多的谎言来解释他的罪行。

因为最后一条戒律他同时犯下了其他的四条戒律。从此这条戒律的严格必有其道理。

『缘』字里头有千丝万缕，牵系着每一个人、每一个生命。这代表着我们每一个生命个体的存在都是有渊源、都是紧紧相系的。这也应证了佛教里的最高智慧——『空』。空并不是什

么都没有，而是每一种生物和非生物都必须依赖对方而生存；没有一个生命可以离开这一切单独生存。离开桌子、椅子、黑板、老师、学生……这就不是教室；离开土地、水分、空气、阳光……这就不是植物；离开空气、屋子、钱、你、我、他……这就不是生命。因此，既然我们必须依赖其他万物生存，我们更应该好好的互相爱护。

“...也因为必须依赖其他东西和生命才得以生存，我们应该感恩，应该回馈，应该减少伤害。”

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