

WINTER-SPRING

JUN 12

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SACCA

NEWSLETTER FOR THE MEMBERS OF UNIBUDS

HIDDEN ENEMIES OF THE MIND



DELUSION



GREED



HATRED

where a bud can bloom in full

where a bud can bloom in full



unibuds

UNSW BUDDHIST SOCIETY

SACCA Newsletter

Winter - Spring Edition



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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, **Moe** a word at 0415 600 989 or via **email** at moeoo@me.com.

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

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where a bud can bloom in full

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Editor's Letter

Dear readers,

In a blink of an eye, a year has passed, and this will be my last edition of SACCA.

I hope that everyone has had a pleasant and fruitful journey on this journey of learning Dhamma and I hope that everyone can apply Buddha's teachings in everyday life.

After learning about the **Four Noble Truths** from previous edition, we will now explore another fundamental teaching of the Buddha – **The Three Poisons: Greed, Hatred, Delusion**. Buddha explains that the three poisons are the cause of suffering (Pali: dukkha). The teaching tells us that these three poisons are the primary causes that keep sentient beings trapped in the cycle of rebirth (Pali: samsara), and it leads to the creation of karma, which will eventually lead to rebirth in the six realms of samsara.

Firstly, from the design of this cover page, you can see that there are three different types of apples; an apple that has been eaten with its core remaining, an apple with a few bites, and lastly, a rotten apple. These three apples represent greed, hatred, delusion respectively. To have more in-depth understanding of the three poisons and why we would use the three apples to represent the three poisons, let's travel with me on this Dhamma journey to explore the three poisons.

Besides articles on the three poisons, I have included some photos of the events organized by UNIBUDS during Winter and Spring 2012. If you have missed out on any of these events, worry not! **Emily** has also shared her review as one of the organisers for Bodhi Nite 2012, and **Kitiphume** has shared his learning from Winter Retreat 2012 which is themed Three Poisons as well.

Last but not least, it is time to polish your culinary skills again and this edition's Eat Your Green reveals the recipe of the most popular potluck food in UNIBUDS — egg mayo sandwich!! Please don't miss out the chance to learn to prepare this mouth-watering food.

If you wish to contribute photos, articles, recipes, or would like to assist in editing for the upcoming issue of SACCA (Theme: **Four Immeasurables – Metta, Karuna, Upekha, Mudita**), please feel free to contact Moe at moeoo@me.com.

With Metta,

Yi Wen NEOH

SACCA Editor 2011/12

President Says

Dear Unibuddies,

Winter came and went and now it's spring! The weather is getting slightly warmer so it's time to enjoy the nice weather before it turns too hot in Summer. We can also take this time to view impermanence in action.

As usual, I will give a short update on recently passed activities of UNIBUDS. We had our **Winter Retreat** in Sunnataram Forest Monastery on 29th June to 1st July and will be having our Summer Retreat in early December, so stay tuned for that. Besides that, we had our UNIBUDS stall during Week 1 of Semester 2 to promote UNIBUDS on campus. This provides opportunity for members to catch up with each other and make full use of breaks between classes.



During the semester, we focused our energy on preparing for the major event of the year, which is Bodhi Nite! Bodhi Nite is UNIBUDS' annual performance night where we portray Dhamma in a fun and interesting way. By doing this, we hope to attract more people and create the conditions for them to approach Dhamma. Besides, it is also a time for us to celebrate UNIBUDS birthday!

This year, we have explored the **"Hidden Enemies of the Mind"**. **"Greed, Hatred & Delusion, Can you conquer them?"** These poisons are in our mind and we may or may not know their existence, which is why they are "hidden". I hope this Bodhi Nite has allowed you to explore deeper into your minds to try and "conquer" these 'ninjas'.

On the next half of the year, we had the Annual General Meeting where the 33rd Executive Committees have been elected. This also means that, it's time for the 32nd ExcOs to step down and pass on the torch to the next generation.

Nevertheless, hope to see you around in continuing the journey of learning the Dhamma. I wish you best of luck!

May all beings be well and happy.

Sadhu! Sadhu! Sadhu!

With Metta,

Den Neil OOI

President of UNIBUDS 2011/12



What Are the Three Poisons?

~ By Pei-Ru See

The three poisons are greed, hatred (anger) and delusion (ignorance). These three poisons are the cause of human suffering.

Anger, ill will and aversion. It is a strong feeling of dislike against someone or something that stops us from getting what we want.



Selfishness, desires, cravings and attachments. It is a feeling of constantly longing for and wanting more.



Ignorance, confusion, having wrong understanding and false beliefs. It is a state of mind that is unclear and unable to see things as they really are.

How to Conquer the Three Poisons?

~ By Pei-Ru See

Antidotes for **GREED**:

Cultivate generosity; contemplate on the impurity and impermanence of things.

- Think before you act.
—> E.g.: I have a Nokia phone. Do I really need to buy an iPhone 5?
- Learn to share or give; for example: voluntary services and charity.

Antidotes for **HATRED**:

Cultivate loving-kindness, compassion, patience and forgiveness

- When we encounter unpleasant feelings, circumstances or people, remember to take a deep breath and cultivate loving-kindness to counteract the poison of anger/hatred. Alternatively, you can leave for a while and cool down first.
- Practicing meditation also helps to soften our habitual defenses, open the heart and let go of hatred, aversion, and rejection.

Antidotes for **DELUSION**:

Cultivate Right Understanding and develop insight and wisdom

- Attend Dhamma talks to develop a clear understanding of the Buddha's teachings.
- Study in depth the Dharma to strengthen our Right Understanding.
- Apply and practice the Buddha's teachings in our daily life.
- Learn to experience reality as it is, without the distortions of our self-centered desires, fears and expectations.

Conclusion

By studying the Dhamma and applying the teachings properly in our lives, we will gradually wear away even the most stubborn habitual behaviors, fully liberating ourselves from unhappiness and suffering. The sublime peace, wisdom, limitless awareness, unity, and bliss of Nirvana shines forth as our essential nature when the three poisons of greed, hatred, and delusion have finally been extinguished.



Greed, Hatred, Delusion

- What's Next ?

~ By Ming De Teh

Bodhi Nite was an exciting night and it was filled with both breathtaking performances and also insightful messages that have been handed down from generation to generation, from the Buddha, through his disciples, to the modern day – us.

Firstly, just a quick recap for those who did not manage to attend Bodhi Nite – we explored the topic of the Hidden Enemies of the Mind: Greed, Hatred and Delusion.

- **Greed:** characteristics include constant wanting but never satisfied.
- **Hatred:** characteristics include pushing away things, being in anger and in jealousy.
- **Delusion:** characteristics include not knowing, not seeing things as they are, seeing things in ways other than the truthful way.

It is interesting that we call them “**hidden enemies**”, because this suggests that they are not apparent to us. So how can we begin to manage the enemies if they are hidden? Simple, we have to find them first.

Finding hidden things are difficult, because, well, they are hidden. However, finding hidden things in the mind is a slightly different story. It may not be that they are completely hidden in the conventional sense, but rather we do not

“ However, in trying to find the hidden enemies of our mind, the process is more of developing a sense of knowing what that phone looks like, at the same time removing clutter. ”

have the ability to identify them clearly. When we try to find, say, our phone that has been buried under our books, we clear away the books and the phone reveals itself.

When we develop anger, we may not know that we are already angry. What is anger? What happens when we are angry? To answer these questions is to observe ourselves, to observe the phenomenon called “anger” when it arises. When we get angry, our physical body acts in certain ways, usually breathing faster and heavier, blood vessels dilate, face turns red and hands curl into a fist. Our minds also throw off some clues, ...

“ ... the mind gets hazy, it tends to jump rapidly from thought to thought, a sense of hatred develops, a sense of pushing away, or running, a mental image of choppy waters with thunderstorm and howling winds prevail. ”

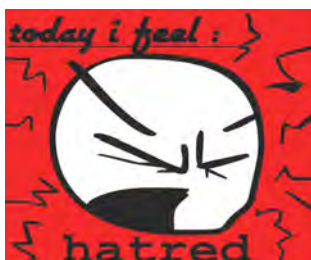
Greed, Hatred, Delusion - What's Next?

While it will vary between people, the general sense of this feeling is **"anger"**.

In order to understand ourselves better, to find these hidden enemies, we start from the basics, to cultivate sufficient mental capacity, to identify them and other subtleties. **Meditation** is a good start. When we meditate, we can calm our minds, we clear away some clutter, cut out some mental chatter and already, we feel a bit more peaceful. With less clutter, we can see our messy mental desk clearer. Now, what does that phone look like? What does that phone called "greed", called "hatred", called "delusion" look like?

" Take your time and understand the emotions, the linked mental images and the combination of the physical and mental phenomenon when you experience them. Label them."

With practice, we become more proficient in catching these phenomenon, and when we identify them early, we can potentially nib them in the bud before they blossom and cause trouble.



That is the theory of how to build up to identify the hidden enemies, but to be able to do it we still have to go through the process of practicing. Not only practicing, but having good support with practicing so that we make sure we do not stray from proper understanding. It is like attending university to gain knowledge, but we also want to make sure that the knowledge we gain is correct, and is in line with reality.

" A teacher is also very important in our practice."

A teacher guides us to make sure our practice is according to reality, to understand the world as it is. It is also equally important to attempt what the teacher teaches and not teacher-shop when we do not grasp their methods within a short period of time. Like an athlete training for competitions without prior training, they will feel muscular strains when they first start training, but when they persevere and overcome the initial lethargy, they get better at what they have been training for.

" The same goes for the training of our mind, initially we need to make an extra effort to concentrate, to develop mindfulness, but we must persevere and continue with our efforts. "

Greed, Hatred, Delusion - What's Next?

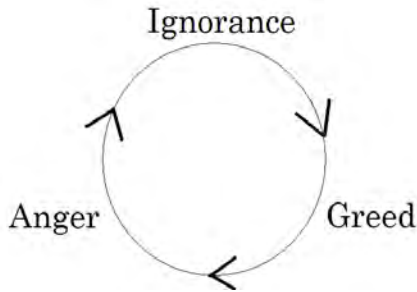
It is when we become adept at doing it that we become more relaxed.

I invite everyone to take the step to practice identifying the hidden enemies, and for those who are able to identify, continue and maintain that.

May all beings gain wisdom and understanding.

May all beings be free from the hidden enemies of greed, hatred and delusion.

May all beings be happy and peaceful, have long life and good health.
Sadhu!



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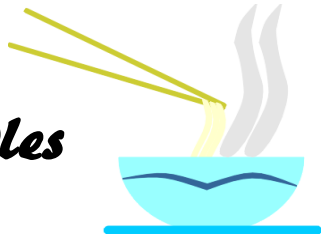
Spring Edition Word Search



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The Wrong Bowl of Noodles

~ By Ian Xiang Yuan Ch'ng



We all want happiness, and therefore, we do everything to make sure that we are happy. We study hard and work hard to earn money and to make sure we have enough comfort in life; we do things to make sure we do not disappoint people around us; we have different hobbies to keep ourselves happy, some listen to music, some play sports, some meditate, some enjoy good companies and so on. Whether you realise it or not, we keep ourselves busy to provide ourselves with a sense of satisfaction.

Now, you might wonder, why do I talk so much about happiness? Does it relate to the topic of the three poisons? Let's explore this topic further...

The Buddha left the palace because he realised that there is too much unhappiness in this world, he realised that the world is not perfect and there are too many things that we have no control over. Although he had many possessions as a prince, he was not a happy man. So he left the palace, in search of happiness. After his enlightenment, he told us that life is suffering, and that there is a way out of it. To put it in another way- he told us that there is a way to happiness, and that it is necessary to understand the cause of suffering and overcome it. This is

why ...

“ ... Buddhism is not pessimistic at all, it is realistic - the Buddha wanted us to see the true nature of all things. ”

According to the Buddha, **greed, hatred, and delusion** are the 3 **causes** of our sufferings. Thus, understanding and conquering them is the only way for us to go along the path of happiness and enlightenment. I would like to share a personal story of mine which relates to this teaching.

After graduating from UNSW, I continued my studies in Kuala Lumpur, Malaysia. A few weeks ago I was back in my hometown, Penang, for a study break. An aunt of mine offered to buy me breakfast one morning. Without hesitating, I immediately said that I would like to have Jawa mee, as I was craving for it at that moment. Half an hour later, she returned with another type of noodle soup, saying that Jawa mee was not available from the coffee shop that day. Disappointed, I finished that bowl of noodle in a hurry.

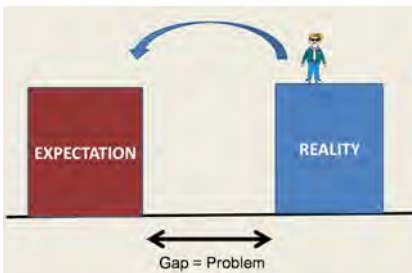
Several days later, I was back in KL, getting stressed out by exam. It was a Sunday afternoon; I just finished studying in the library and was on

The Wrong Bowl of Noodles

my way home. Unlike UNSW, the area around my university has no restaurants whatsoever. All they have are a few stalls which open during weekdays and sometimes Saturdays. Usually on Sundays, no stalls are open which means it is not that easy to get something to eat unless one has a car. While I was wondering what I was going to have for dinner, I saw an old man with his bike by the roadside selling "Chee Cheong Fan" (a type of hawker food in Asia). With a sigh of relief, I bought a packet of Chee Cheong Fan and walked home with a happy heart.

As I was walking home, I was thinking about how grateful I should be with this Chee Cheong Fan in hand, that I can get some rest and enjoy a good meal after a long day of study. Suddenly the "wrong bowl of noodles" incident came across my mind.

" That bowl of noodles, undoubtedly, was delicious too. However, due to my own expectations, I was so disappointed with that 'wrong bowl' of noodles. "



And yet today, I felt so grateful with this packet of Chee Cheong Fan, which was not necessarily nicer than that bowl of noodles.

So what is the difference? What made it so different? I was questioning myself. Immediately I had a sense of happiness that I was mindful enough to observe my feelings in these two different situations. Now I know,...

"... it was my expectation, it was my greed, which caused that sense of unhappiness, and that subtle sense of anger when I saw the 'wrong bowl of noodles'. "

I suddenly realised how deluded I was! And then, when I had no expectation at all, when I was just hoping that there's some food to eat, I felt grateful with whatever I could get.

Now then, who says that the more we possess, the happier we are? From this experience, I now have a solid example that happiness does not depend on how much you own, but rather on how contented you are.





“ Be the master of your own mind, and start observing the greed, hatred and delusion in you. ”

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: Buddhahet's Buddhist Studies
(<http://www.buddhanet.net/e-learning/index.htm>)

They can be very subtle and very “delicate”, but once you have the habit of keeping your mindfulness and observing your own feelings and actions, you can be a happier person. This is indeed a very little story from me, but it was a big lesson for me that I will probably remember for a long, long time.

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,

Nee Shuang (Every Monday, Tuesday & Thursday **1.15 - 2pm**)

Mobile: 0430 788 980

E-mail: h-shuang@hotmail.com



~ By Bing Sen Koh

Back then when I was a first year student, I saw an orange-bannered-society's stall after I came out from the Main Library. They were the UNSW Buddhist Society (UNIBUDS). As my "default setting for religion" was Buddhism, I decided to join this society. And I had a very good impression of this society as the Exco (Executive Committee) handling the stall was quite friendly.

From then, I dropped by their activities such as O-Picnic, English Dhamma Talk and Potluck. Being an introvert (or maybe egoistic), I preferred not to talk to anyone during these occasions. Nevertheless, the Exco whom I first met in the stall recognized me and talked to me. Thus, I knew this Exco better than anyone else in UNIBUDS. Sometimes during Potluck, seeing me sitting alone, she would ask me to help out in doing stuff such as dish washing. Since I had nothing do, I thought I might as well make myself useful. During the dishwashing, I actually made some new friends. Thus, I often helped out in dish washing during Potluck and surprisingly, I became well known to the Exco team as the member who washes the dish. (In other words, **every contribution makes a difference regardless of its size**).

In my second year in university, the Exco whom I first met had to leave Sydney and I was asked to replace her position as the Chinese Dhamma Talk (CDT) Coordinator. I agreed to take up this position even though I never attended CDT. I still remember her advice being CDT Coordinator:

- If any member is alone, feel free to approach them and talk to them. In a way they will feel our **friendliness** and wouldn't feel left out.
- Apart from that, try to introduce members to each other so that they get to know more friends.
- Try to talk to Venerables or speakers who come to give the talk. In a way, this will keep them accompanied and they will feel **happy** too.
- In UNIBUDS, all the ExcOs and helpers help out **voluntarily**. We should always **appreciate** the effort that they put in.

Beside these, there were other advice but I felt that these are the most applicable ones.

During my tenure as CDT Coordinator, I actually learnt and experienced the Buddha's teachings. At that time, I actually had trouble

dealing with my housemate. I saw fault in every one of his actions. But after attending CDT, ...

“ I realized that all our problems start from our AT-TACHMENT to OURSELVES.”

For instance, I want to defeat others, I don't want to be defeated, I want to be famous, I don't want to be neglected, I want to be rich, I don't want to be poor, I want my idea to be followed, I don't want others to go against my idea In short, everything is about **Greed, Hatred** (or **aversion**) and **Delusion**.

As we know, ...

“ ...any form of ‘I want ...’, ‘I want to become ...’ and etc. are the transformation of Greed. ”

And any form of ...

“ ‘I don't want ...’, ‘I don't want to become ...’ and etc. are the transformation of Aversion. ”

Our lives are constantly affected by Greed and Aversion because of the perception that there is a self which is the “I”. We are constantly trying to protect the thing that we perceive as “I” or mine. In CDT, Venerable NengRong always emphasizes to see things as they are, this “I” is made out of the Five Aggregates:

Form, Feeling, Perception, Mental Formation, Consciousness. They are constantly changing from time to time. Can we claim something that is constantly changing as “I”?

(P.S. Buddhism is about seeing things as they are, some people might have the wrong view that there is no “I” and fall into the concept of *nihilism*.)

From time to time, when I am angry or frustrated I will contemplate on what I learnt from CDT, that these sufferings are caused by **attachment to the Self**. From there I started to let go of things which I could let go off.

Throughout these two and a half years in the Exco, I got to know more about other Exco and members. From time to time there is laughter as well as sorrow. Nevertheless when I look back, each and every experience is valuable. I still remember the mistakes I made and I am still learning from them. Sometimes I think that the most important thing that I learnt throughout these 4 years in university is the path leading to the end of suffering which is the teaching of the Buddha.

Thank you to those who have supported UNIBUDS, your contribution is much appreciated. And sorry to those whom I offended unintentionally or sometimes intentionally.



Hidden Enemies of the Mind

- The Three Poisons



~ By Janice Ma

KABOOM! What just happened?!?
A sudden idea...or was it a sudden thought...or maybe it was a realisation? Who knows? Your mind knows. Well, technically speaking, it's your subconscious that knows. Why is it that you don't know then? Is it because you have a low IQ or is it because you haven't been exposed to it yet? Think again...you haven't been exposed to it? Hmmm...it's radioactive! No, that wasn't it. What is it that is bothering you so much? Why won't your mind stop thinking? Oh wait, your mind can't stop thinking, if it did, you might have already...died. Ok, calm down!

In your lifetime, you will experience a dramatic scenario similar to the one above. But, why is that? The reason is because you can't predict the future. It is impossible to predict the future without knowledge, and knowledge is something that you cannot attain effortlessly. Hypothetically, if you were able to gain all the knowledge of the world, the past and the present, then you would have the ability to predict the future. However, even with this knowledge there may be minor bumps along the way. So, how can we reduce these episodes from (repeatedly) arising? The answer:

“... learn to control your mind. To control your mind, you will need to know what drives your mind. ”

Think about it...what drives your mind? Is it your need to win, your desire to obtain more money, or is it your ego? It's a difficult question, isn't it? A concise answer: greed, hatred and delusion. These are the three poisons that exist within your mind.

There is nothing in this world that drives you more insane than these three poisons.

“ Why do you need to earn more money all the time? Is it because you want to buy more clothes or maybe an iPad? No. It's because of greed. ”

Why do you always want to punch your ex-boyfriend or slap your ex-girlfriend when you see him or her? Is it because he or she cheated on you? No. It's because of hatred. Why do your friends always avoid you? Is it because you're always

Hidden Enemies of the Mind - The Three Poisons

saying "I know this" or "I know that"? No. It's because of delusion. You still don't believe it, do you? Think about this then:

...



" ... what if you lived an easy and non-materialistic life, would you still feel the need to earn more money? What if you understood that love comes and goes? Would you still feel like inflicting pain on your ex-boyfriend or ex-girlfriend? What if you kept some of your ego-centric words to yourself, would your friends still avoid you? "

This is something that you should consider on your own.

Well, if you are reading this, you still can be SAVED! So, what do you have to do? Acknowledge these three hidden enemies of the mind. Learn to let go of greed, hatred and delusion as often as you can. The result: you'll be happier, and those episodes of the past will become history forever!!!

F.A.Q.

Q: Why do Buddhists bow?

A: In Buddhism, the traditional gesture of reverence to the Triple Gem is to place the palms of both hands together and raise them high in front, usually up to the level of the forehead. In order to express deep veneration, a Buddhist may bow or prostrate before the image of the Buddha, members of the Sangha and the masters of the Teaching. When a Buddhist prostrates before an image, he acknowledges the fact that the Buddha has attained the perfect and supreme Enlightenment. Such an act helps the Buddhist to overcome egoistic feelings and he becomes more ready to listen to the Teaching of the Buddha.

*Source: Buddhanet's Buddhist Studies
(<http://www.buddhanet.net/e-learning/index.htm>)*

Winter Retreat -

'Dhamma DNA' Destroying the Cold

~ By Kitiphume Thammasilraphop



6.15am. Dark. Battling the cold. Waiting at Central Station for our journey to *Sunnataram Forest Monastery*.

It was a good feeling knowing that the **UNIBUDS' Winter Retreat** would be filled with lots of young people (or at least young people at heart). As a first year student and being new to UNIBUDS I felt surprisingly comfortable with those around me. Possibly it was the cold that connected us together.

By **6.40** we were on the train towards Bundanoon. An assortment of biscuits and snacks suddenly appeared from thin air followed by numerous statements such as 'Here! Have some,' or 'Have you had breakfast? Yes? Take some anyway.' I began noticing many people taking the opportunity of the train ride to have a *little* nap, myself included. It made me think that we are somewhat bound by our

biological instincts to eat and sleep. But as human beings we have the capacity to do more with our lives; to think, to develop the society and, most importantly, to develop ourselves.

The Sun finally rose, aiding the task of our thick-layered clothing. After some three hours of travelling we eventually reached *Sunnataram*. Although I have been there on countless occasions I still cannot describe the sheer beauty of the bushland upon which the Monastery is built. Standing in the heart of the Southern Highlands one can see Jervis Bay through the valleys made by the rolling green mountains. It gives a sense that we are insignificant yet so interconnected with nature.

We all gathered in the shrine room,

paid respect to the Triple Gem and were greeted by the three resident monks of the Monastery; Venerable Mana Viriyarampo, Venerable Thana, and Venerable Ananda. The theme of the retreat, '**Dhamma DNA**', was announced by Phra Mana and remained a mystery for me that morning. Later, we had the opportunity to practice **Dana** (generosity) by offering food to the monks. Afterwards it was lunch. I was somewhat uneasy seeing the '**No Talking**' signs, but it turned out that the silent retreat helped me develop my mindfulness, especially whilst eating. I found that it allowed me to involve myself fully in the process of chewing and digesting rather than empty talk with others around me. It also gave me some time to think about 'Dhamma DNA'. What on Earth was Phra Mana thinking? I know Phra Mana to be a radical and humorous person. So wrapping my hands around a bowl of hot soup I tried to link the two together; Dhamma, the teachings of the Lord Buddha, and DNA, a molecule responsible for our genetic makeup.

Throughout the retreat we were given different opportunities to reflect upon the theme.

Phra Mana led us through the Monastery giving a very insightful tour of the surroundings. There was the magnificent sandstone stupa, the '**Gratitude Pagoda**' inspired by various Buddhist art, the meditation pavilions and the large Buddhist exhibition area dominated by a life sized replica of an **Asoka pillar**. The tour was particularly useful for those who

have never been to *Sunnataram* before, but surprisingly it was also useful for me. This monastery just never stands still. There is always something new appearing in different corners. I remember vividly smoothing out some sandstone during the Stupa's construction period in my primary school years. Now it is complete with '**Salas**' (Pavilions) and an exhibition area. It was intriguing to listen to all the knowledge and wisdom that Ajahn Mana was teaching us about; Buddhism's philosophy, symbolism and rich history. What was more interesting for me was that Buddhism, as a value and a way of life, was integrated into almost every culture of the known world. The fact that Buddhism spread to the Far East, South-East Asia, the Middle East, and the Mediterranean shows how people then felt about the revolutionary religion. It would've been nice to live during that time. A time where there were less technological advances to cloud our mind. A time where simple life allowed for greater understanding of others, especially of **the Truth**.



It was during *Phra Mana's* Dhamma talks that '**Dhamma DNA**' began to reveal itself. The Dhamma talk involved presentations and clips of scientists explaining the workings of DNA and genetics, in particular epigenetics. We all know that what makes up who we are is not solely genetics but rather a combination of genetics and the environment. Epigenetics is the name given to particular inheritance that is not within the DNA sequence. Although the exact mechanisms of it are not known, there is evidence from maternal lineage that increased stress in a woman can not only affect the physical and mental health of her child but also her grandchild.

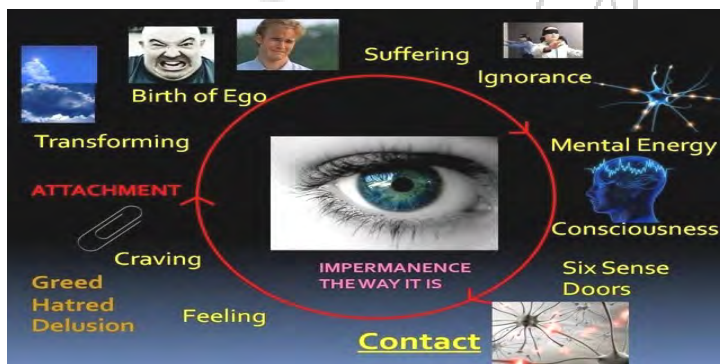
“ For example, studies show that increase in birth defects and mental illnesses such as depression in the current generations may have stemmed from stress their grandmother experienced during the World War II. This is because a woman’s ova are produced in the foetal stages. ”

“ But enough of the science, how can this problem be prevented or cured? ”

Dhamma is the answer!

By understanding and practising the Dhamma, one can develop a sense of mindfulness in order to think clearly about one's own thoughts and actions. Why? To make less mistakes in everyday life and to have a greater capacity to help those around you. And through deeper practice you can see the truth behind all things; **Anicca** (Impermanence), **Dukkha** (Unsatisfactoriness), and **Anatta** (Non-self).

“ It is the understanding of these teachings that a mother can detach herself from stresses in life and create a better life for herself, her child and her grandchild. ”



It is often overlooked in today's society of technological advances that ancient teachings can have an on-going positive effect in our lives.



I see meditation on the most basic and practical level as a tool to relax the mind and generate mindfulness of self. We had numerous opportunities to practice meditation, whether it be sitting or standing. I have to admit that the cold affected my ability to concentrate. There was one instance where Ajahn Thana and Venerable Ananda were going to lead us in walking meditation after lunch. But before that we immersed ourselves in some sitting meditation outside overlooking the valleys. The breeze was cold but the sunshine was hot, I did not understand my senses whilst sitting there. Was it cold? Was it hot? Or was it both? It was then that I glimpsed *Anicca*, *Dukkha* and *Anatta*.



My perception of the environment was constantly changing, causing me to be frustrated at not able to meditate.

“ However, as I deeply concentrated on my breathing it was like I didn’t receive any sensation from my peripheries. ”

It was a strange yet powerful experience.

During the last night we had a big bonfire roaring with flames reaching ten or so metres into the sky. For those sitting five metres away it turned the winter night into a summer's day. We took our turn reflecting on the past two days and how the Dhamma we learnt could be applied in our hectic study life. We were all grateful for our Dhamma teachers and organisers for the opportunity to learn and practice the ancient teachings. I found it nice that a number of young people like me chose to spend some time during the mid-semester break to do something worthwhile for themselves, especially for their DNA!



UNIBUDS' Event Coverage - Winter Retreat 2012





Bodhi Nite 2012 - Review

~ By Emily Yap

The time had come to start preparations for Bodhi Nite. From being part of the audience in 2011, I had now become a department head for the Multimedia Department. It was a daunting experience hearing my name announced under this department, not knowing anything about making animations, using Photoshop or even have a decent skill in drawing. I really had no idea where I would go or what I would do to make this department successful. But, if I was put into this department, there must be a reason for it.

Of course being put into this department, what I had to do wasn't so clear. I wasn't told much about what there were to do, past reports were very vague nor should I say there weren't many past reports to help me either. And so, I made assumptions that I needed people who could draw, use some program called Flash to make animations and get people who have some knowledge with doing any multimedia stuff.

Now before we could start, our collective team, the Organising Committee, had to decide on a theme. As we know, the theme for Bodhi Nite this year was **"The Three Poisons"**. But what were these poisons of greed, hatred and delusion? And so, we set off to our patron's monastery, Hwa

Tsang Monastery, where our Chaplain, Venerable Neng Rong, taught us about them. It became apparent to me that these poisons were not as obvious as their words may define them to be.

" Greed did not just deal with wealth, it also dealt with ambition, possession and the basic urge to want and to want more. "

" Hatred wasn't just about hating, it also meant avoiding someone or something. "

And delusion, it's not about being deluded.

" It's more about not being aware, not fully understanding, being caught up in worldly affairs and staying in the materialistic world. "

After learning a valuable lesson by Venerable Neng Rong, we return to our main objective, to spread this Dhamma knowledge around us.

To help me with organising, I went searching for an assistant. It wasn't easy looking for an assistant, especially since I still wasn't exactly sure about my role. But luckily I managed to find Ellie. The next stage was recruiting helpers. This was quite a difficult task, especially for someone not used to talking to many people. But ...

“ ... I realised one fundamental and common aspect with recruiting helpers to support UNIBUDS is to have confidence in yourself and to remember why you decided to join UNIBUDS. ”

When you yourself know this, it becomes easier to spread it.

Quickly, our days and nights were filled up to support one another at the marketing stall, staying back at uni to work on projects and collaborating with sketch, program master and choir. It was very challenging to keep our pace going, to not give up when we hit a wall or lose strength when we were really tired. For me, I grew extremely tired as I work, and assignments and lab reports seemed even more endless. It was difficult to keep up and everyday just flashed past me. The most I could remember was returning home every day and falling asleep like a log. Being in the Multimedia department was quite a workout. It became more apparent to me that this department wasn't just an individual performing department but it was also a supporting

department. There were the worries to get animations done and since this year we decided to do a stop-motion animation, we had to take photos and draw and put them all together. Then there were the slide-shows, music clips and backgrounds needed for the other departments. When one of the department heads come up to you and tell you “There's been some changes”, it's like a heart attack and you become so still from the shock that you drop whatever you're holding. Yes it was frustrating when that happened and being so tired, I lost understanding as to why it happened and why it didn't go the way I expected. So I returned to reflecting upon my actions and words. It made me realise that things that were will change (and everything is impermanent anyway), so ...

“ ... instead of becoming angry, give compassion and patience with thought and wisdom to work together whenever you stumble over something. ”

Then it was time to go through the inevitable phase. All of us eventually fell into the pit of sickness.



One by one we were knocked down slowing us on our progress. In a sense, our body was telling us **"Take a rest"**. Indeed when we were rushing and focusing on multiple tasks, we were draining ourselves at an accelerating rate. We needed to remember that it was impossible to continuously keep going.

"But it was amazing to see the kindness and care everyone in UNIBUDS showed."

Everytime I went into the UNIBUDS Library, there would be someone saying "take Vitamin C", "have you eaten?" or the little things like "come and sit, you should rest." It really added on the generosity and compassion everyone had gained to support one another through this hardship. So to you reader, remember to take a break, to recover and most importantly sleep (just not too much).

Finally, the big day had arrived. As soon as we arrived at Clancy, there was already a huge chaos. Go up to play clips, go down to rehearse, go up again to practise and go down again to have a discussion. This cycle just seemed to go on and on, and I was bombarded with more worries. The timing wasn't right, multimedia animations weren't done, and the usual technical issues. I was extremely exhausted to the point of giving up and just wanted to sleep. But the most important night of all nights for UNIBUDS was just hours away and I didn't want to stop or all our efforts would have gone to

waste. During the real performance, each click, each press were governed by anxiety and fear that the timing of the sound clips wouldn't be on the spot or there would be delays in playing slideshows and the unexpected technical problem would pop up. Well, in fact all of those things did happen but I had to keep going and not stop just because there was a mistake. They had already happened and there was no point getting annoyed over it.



The night had really passed by quicker than each day of preparation. By the time I finished playing the last clip, it felt like it wasn't over, there was still something to do. It took a while for reality to hit me, and when it did the stage was filled with big smiles, hugs, congratulations and thanks for our hard work and immeasurable effort. Truly the night was filled with emotions.



UNIBUDS' Event Coverage - Review of Bodhi Nite 2012

Reading this you might think, wow you have to stay back at uni really late, you have to practise every day and you have to go to these never-ending meetings all the time. In fact, looking back at it now, they actually went by really quickly and those are the moments that were the most unforgettable because in the brink of all those tough times, hearing the words of **"We can do it!!"** with our fists in the air gave us great big smiles and laughter. Those times we shared really made everything enjoyable.



" On the night when you see the audience smiling and you hear them laughing and clapping, it's really telling you "That was awesome!" So, even though it was the final result that mattered, it was the journey that led us there that was the most important. "

In the end, through this journey, **these poisons** came about from **reasons**. This led to our actions and with actions, they derived from **internal reasons**. It's whether we understand it within ourselves, to not be caught up in it that we ourselves act irrationally towards it that it becomes a habit or the grudge will continue to linger rather than be washed away with our purity developed through good practices.

Autumn Edition Word Search



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

~ Bodhi Nite 2012 ~

Hidden Enemies of the Mind



UNIBUDS' Event Coverage - Bodhi Nite 2012 Review



UNIBUDS' Event Coverage - Bodhi Nite 2012 Review



UNIBUDS' Event Coverage - Bodhi Nite 2012 Review



Annual General Meeting 2012

The official election of the 33rd Executive Committee

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

The positions and a brief description:

PRESIDENT

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

EXTERNAL VICE PRESIDENT

- Assisting the President
- Acting as Acting President in the absence of the President
- Booking rooms for functions
- Coordinating the publicity of UNIBUDS activities
- Managing relations with external organisations
- Liaising with Webmaster for the maintenance of UNIBUDS website

INTERNAL VICE PRESIDENT

- Attending to the welfare of the members
- Updating members with UNIBUDS activities through weekly emails
- Enhancing the Buddy system
- Organising celebration of members' birthdays and graduations

HONORARY SECRETARY

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

HONORARY TREASURER

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

GENERAL SECRETARY

- Updating membership list of UNIBUDS
- Distributing publications to members
- Maintaining and organising the supply of free distribution books
- Replenishing of refreshments in UNIBUDS Library for Dhamma talks and other activities

ASSISTANT GENERAL SECRETARY

- Maintaining UNIBUDS Library (including books and audio-visual materials on Buddhism)
- Cataloguing of library books
- Coordinating librarians

ACTIVITIES DIRECTOR

- Organising and coordinating social activities that are different from the current activities

SPORTS DIRECTOR

- Organising and coordinating weekend sports activities

ENGLISH & CHINESE DHAMMA TALK COORDINATORS

- Coordinating and organising weekly Dhamma Talks
- Liaising with speakers of the talks
- Liaising with Webmaster for uploading Dhamma Talks voice recordings to the UNIBUDS website

MEDITATION COORDINATOR

- Organising and promoting regular lunchtime Buddhist Meditation sessions and a few workshops at the University
- Providing reference and information in regards to Buddhist Meditation practices

SACCA EDITOR

- Publishing quarterly Sacca Newsletter
- Coordinating the Sacca editorial team
- Promoting better communication among UNIBUDS members through newsletters (e.g. Informing members about past and upcoming activities)
- Promoting Buddhism within the University and among the public

ANNUAL MAGAZINE EDITOR

- Publishing the Annual Magazine
- Coordinating the Annual Magazine editorial team
- Promoting Buddhism within the University and among the public
- Recording the activities for the year of UNIBUDS

All candidates standing for the election of the Executive Committee shall be duly proposed and seconded by ordinary members of UNIBUDS present at AGM¹. Nominations for the top 5 positions (President, External Vice President, Internal Vice President, Honorary Secretary, and Honorary Treasurer) must be submitted and received AT LEAST 2 DAYS before the AGM. Nominations for the other 9 positions are also accepted before the AGM or may be called out on the day of the AGM.

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

¹ Ordinary members are current students of UNSW, and are current members of UNIBUDS.

For all further enquiries please contact UNIBUDS at unibuds@gmail.com



OFFICIAL NOMINATION FORM FOR THE UNIBUDS EXECUTIVE COMMITTEE

I, _____ (name) _____ (signature)
would like to nominate _____ (name)
_____ (signature), an Ordinary / Associate member, to the
UNIBUDS Executive Committee position of:

This nomination has been seconded by:

_____ (name)

_____ (signature) _____ (date)

***NOTE:** Annual General Meeting 2012 has been held on 22 September 2012, this nomination form is **no longer valid** due to the delay in publication of the SACCA.

Bodhi Nite Thank You Dinner 2012



UNIBUDS' Event Coverage - Bodhi Nite Thank You Dinner 2012



UNIBUDS' Event Coverage - Bodhi Nite Thank You Dinner 2012



The 32nd Executive Committee 2011/12 bids goodbye

President

DEN NEIL OOI ooi.den.neil@gmail.com

Time really flies by. I still remember my first day in UNIBUDS, a normal non-member who joined because his housemate's friend asked him to. It seemed like yesterday that I joined but it has actually been 3 years. From my first year in uni and in UNIBUDS until today, when I am stepping down as an EXCO and graduating from uni, I never regretted joining UNIBUDS. The friends and atmosphere in UNIBUDS is different, it is something that you can only experience it if you come and see for yourself. All the ups and downs, all the happiness and sorrows, the challenges of preparing for exams and assignments along with UNIBUDS activities, all these experiences made me a better person. Not to forget the Dhamma that is leading the way, making UNIBUDS a society that stands differently from other societies as our purpose is different. Enough being said from me, hopefully UNIBUDS will grow along with Dhamma and spread to more people to benefit them. May everyone be well and happy.

External Vice President

DENNIS LIM fallenangel91xd@gmail.com

Time passes so fast that it felt it was just yesterday where I spotted the UNIBUDS stall in front of the main library and signed up for my membership. The joy of meeting people who shared the same values as I do was truly indescribable. Most importantly, UNIBUDS brought all its members together with its many meaningful Dhamma and social activities.

More than ever, I wanted to give back, I wanted to make contributions to UNIBUDS and I was so fortunate to be given the opportunity to be an Exco I had the honour of working with 14 other incredible EXCOs to organise many UNIBUDS activities and learn more about the Dharma along the way. I would like to take this opportunity to thank all our members for your continuous support, thank you for always lightening up the atmosphere at our activities! Last but not least, all the best to the EXCOs of the 33rd term, an incredible journey lies ahead of you!

Internal Vice President

VI VIAN CHIN imvven@gmail.com

Dear friends in the Dhamma, how are you?

Can't believe time passed so quickly. I have finally graduated from university. I would like to thank UNIBUDS for giving me such a meaningful learning experience. Thank you for giving me a chance to get a step closer to understanding Buddhism. Last but not least, I would like I express my gratitude to the EXCOs and all the members who put their effort and time in helping UNIBUDS. Thank you.

Activities Director

BING SEN KOH kbs25kia@gmail.com

It has been 4 years since I first joined UNIBUDS. Every year is a meaningful one to me as I got to know a lot of good friends as well as learning Buddhism. Throughout this term, I have met a lot of YOUNG and ENERGETIC members. It is good to have you all in UNIBUDS and I hope that you all will enjoy your time in this society.

Lastly I would like to thank everyone for helping me throughout these few years in UNIBUDS. And I would like to apologise if any of my unmindful speech and action have offended you all.

Sports Director

WAN CHEE CHUA

wanchee706@gmail.com

Another year has ended so quickly without me noticing! I was very fortunate to be given the opportunity as the Sports Director. It was a challenging but fruitful year for me indeed. Despite the difficulties faced, I am very grateful that we always managed to work on it as a team. Throughout the journey with UNIBUDS, I learnt much Dhamma than I ever had in the past which I believe it will be very useful to my everyday life, and of course not to forget the awesome friendships. Here, I would like to express my warmest gratitude to my fellow 14 EXCOs for your earnest support and company, the members for the effort to come to join the sports activities on Sunday and YOU for your relentless support. Thank you so much UNIBUDS and may you continue to blossom in the years ahead. Sadhu!

English Dhamma Talk Coordinator

KENDRICK LAWER

ken.lawer@gmail.com

Hi friends in the Dhamma, the journey being an Exco is nothing but exciting and enjoyable. Throughout the year, I've learned a lot from this amazing society in terms of skills and Buddha's teaching. I also experienced so many wonderful things in this society; one of them is the friendship that can last for a lifetime. To end this message, I wish UNIBUDS and the EXCO team a superb year ahead. Just one more thing, UNIBUDS activities are by far the most fun I've ever attended so come join this big family. :) hahaha

Chinese Dhamma Talk Coordinator

PEI-RU SEE

katesee36@gmail.com

I have mixed feelings when it is time for me to step down and pass down the job to the new ExcOs. For me, joining UNIBUDS and the Exco team is a wonderful, fruitful yet challenging experience. I would like to take this opportunity to thank the patrons, my fellow ExcOs and members who have constantly shown their support to UNIBUDS and lend a helping hand when needed. May everyone well and happy always and all the best to the new ExcOs.

Honorary Secretary

YI HUI WEE sarahmichellewee@gmail.com

It has been a great learning experience as a member of UNIBUDS' Executive Committee. I'm grateful for the opportunity and guidance I received on this journey. With good friends and the Dhamma as guidance, I'll try my best to improve myself! Looking forward to seeing more members participate in UNIBUDS' activities in the coming year! Thank you all for your support!

Honorary Treasurer

XIAN HUI TAN xianhui90@gmail.com

Hello fellow UNIBUDS friends! It has come to the time for me to step down from the Executive Committee after two years. It has been a wonderful yet challenging experience for me. Thank you, to all of you who have been with me along the way; members or fellow committees. I sincerely believe that UNIBUDS will be a part of our lives even though we already moved on. All the best to the new ExcOs and may everyone continue finding peacefulness and happiness from UNIBUDS. Sadhu! Sadhu! Sadhu!

General Secretary

YAN NI NG yanno_yamster@hotmail.com

I am truly honoured to be able to serve as an Exco for such a wonderful society with a noble aim of sharing the Dhamma with the university community and beyond. I hope you all have enjoyed the activities that we have organised and also learnt more about the Dhamma. It makes me smile each time I see everyone reach another step closer to true happiness. I have learnt a lot throughout my journey as an Exco and have made many new friends along the way too. Thank you for your support and I hope to see you in UNIBUDS again next term!

Assistant General Secretary

AGGIE LAWER aggielawer@gmail.com

Being a part of the 32nd EXCO team in UNIBUDS has been a memorable and fruitful time. All the best for the new term EXCO! May you all continue to walk on the path with the guide of the Dhamma. Also, thank you to all the members and seniors for the ongoing supports given to UNIBUDS. Last but not least, I wish everyone to always be well and happy.



Meditation Coordinator

ALLEN KHA allenkha@hotmail.com

Dear friends in the Dhamma,

I hope you are well. A year has passed so quickly! It has been a year of friendship and learning. Everyone in UNIBUDS really creates a warm environment with many opportunities to learn the Dhamma, and where good friends and teachers are never lacking to guide us towards living wiser and more peaceful lives. Thank you for your support and help and may UNIBUDS continue to grow and spread the gift of Dhamma. May you be well and happy.

SACCA Editor

YI WEN NEOH yiwen.nyw@gmail.com

At the stepping down from the 32nd EXCO team, which is also the end of my years being in Australia, the Buddha's teachings remind us of how true the reality is about impermanence in life. We stayed throughout the difficulties, we helped each other to solve the problems, we laughed together, we struggled together during the busy weeks of university and Bodhi Nite, and now we have to learn to let go of the attachment to these joy, laughter, fun, worries, and stress we have with UNIBUDS, and move on to the next stage of our lives for us graduating ExcOs. I truly appreciate the opportunity given to be a part of this special EXCO team to learn the team working experience, the Dhamma and guidance from the Patrons, as well as to gain friendship with the 14 individuals whom I did not know well before joining the team. Lastly, let us all continue to accompany and help each other on the journey of learning the Dhamma, and continue to apply the Buddha's teachings in our daily lives.

Annual Magazine Editor

FOH FAN YONG yongfohfan@gmail.com

Dear friends in the Dhamma, this term has been a great journey for me and I really appreciate the support I have received from every single one of you. It is your contribution and generosity that made my journey in the committee team so wonderful. I would also like to thank every single committee who has walked the same path as me, for their help and guidance. Without their company, I would not be able to do what I have achieved. Although I am going to step down as a committee, this doesn't mean our friendship will end here. I sincerely hope all of us can continue to support UNIBUDS and share the joy and happiness with all other members. I wish all of us can progress in our Dhamma journey and may the light of the Buddha shines on everyone. May all be well, peaceful and happy. Sadhu, Sadhu,

Non-Portfolio Exco

EMILY YAP Emily.wi.yap@gmail.com

Dear Unibuddies,

Another year has quickly passed by and I am grateful for being given the opportunity to experience so many new things. UNIBUDS has definitely become a place to make new and awesome friends while being able to learn the Dhamma. Thanks to everyone for supporting UNIBUDS, we couldn't have done it without you! May everyone be well and happy.

Eat Your Greens



*The chef of the popular
potluck food is sharing
his recipe here!!*

Egg Mayo Sandwich

Ingredients: (15—20 serves)

- 3 ½ loaves of bread
- 250g of butter
- ½ hydroponic lettuce (or any types of lettuce)
- 1 bottle of 'Praise' brand Traditional Mayonnaise (700g)
- 24800g of eggs
- 8 or 9 tomatoes

Preparation of the Filling:

Mashed egg (Time: 15 - 25 minutes)

1. Hard-boil the eggs.
2. Peel the eggs.
3. Mash the eggs with fork.

Diced Tomatoes (Time: 20 - 30 minutes) *

1. Wash the tomatoes.
2. Dice the tomatoes.
3. Place the diced tomatoes in a bowl or container for some time. **

* Could be done while hard-boiling the eggs.

** This allows some of the liquid of the tomatoes to dehydrate, to prevent the sandwich filling to be watery.

Shredded Lettuce (Time: 10-15 minutes)

1. Wash the lettuce.
2. Shred/slice the lettuce into smaller pieces.

Method:

1. Mixed the mayonnaise with mashed eggs, diced tomatoes and shredded lettuce thoroughly.
2. Spread the butter on the bread.
3. Spread the filling on the bread and then top with another slice of bread.
4. Cut the bread into half for the ease of eating.



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

Word Search

~ By C. W. Boey

In this word search, words are placed horizontally, vertically and diagonally. There are lots of overlaps between words so you will need a keen eye to spot all the 10 words. Have fun!!

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

Hints:

1. The tradition of Southern Buddhism.
2. Intense dislike or ill will.
3. The Buddha's teachings in writing.
4. The community of Buddhist nuns and monks.
5. A method of calming and training of the mind.
6. The tradition of Northern Buddhism.
7. A compassionate being that enlightens himself and helps others to be enlightened.
8. An ancient language of India that the Buddhist Sutras were written in.
9. Intense and selfish desire for something.
10. The quality of being kind.

** The answer can be found in one of the pages in this SACCA. =)*

Corner of Our Hearts

~ Recommended Reads

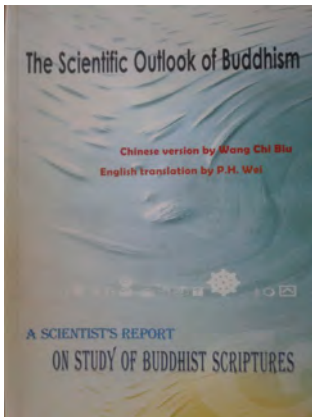


UPDATES: We have done the cataloging and the rearrangement of English books during last semester break. We have a collection of more than 1000 English and Chinese books. So, fellow members, why wait? Come and learn the Dhamma together! Hope to see you in UNIBUDS Library!

The Scientific Outlook of Buddhism: A Scientist's Report on Study of Buddhist Scriptures

~ Chinese Version by Wang Chi Biu

~ English Translation by P.H. Wei



Excerpt from Chapter 1 of 'The Scientific Outlook of Buddhism':

"Buddhism is an experimental intellectual product, like science. In view of this similarity between the two, it may be safely assumed that rather by science, than by Philosophy, Political Science, Economics or Literature, Buddhism can be better understood. Inasmuch as science has broken down the walls of ignorance and liberated mankind from the fetters of delusion since thousands of years ago, Buddhism also has made its significant contribution to humanity towards the same end."

In this era of modern science, the doctrines of many religions in the world have been dismissed by scientists for their lack of good reasoning to embrace them. On the other hand, Buddhist theories seem to be strengthened by the advancement of science. Far from being a religion of blind faith, the teachings of the Buddha are based on reasoning and reality in order to help one to remove their ignorance, to let go of their emotions and to establish right belief. In fact, eliminating ignorance or delusion is one of the fundamental aims of Buddhism as it is one of the Three Poisons which cause suffering.

Suitable for those with a scientific spirit of enquiry, this book is divided into two parts and both present an objective observation of various aspects of Buddhism. The first part dissects particularly the Theories of Equality and Causation while the second part explores the language, structural form and contents of Buddhist scriptures. This book allows one to have a detailed understanding of the teachings at the fundamental level without being clouded by cultural practices and therefore enables one to practice Buddhism with sincerity.



~ Members' Corner ~ HAPPY BIRTHDAY TO YOU!

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

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Nee Shuang Heng
Ngoc Chi Khanh Truong
Maheswar Satpathy
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Jia Yin Goh
Yen Phan
Clement Tseung
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Kitiphume Thammasiraphop
Freya Li
Tina Nguyen

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Wan Chee Chua
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Zhi Kiat Sia
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Wei Heng Chin
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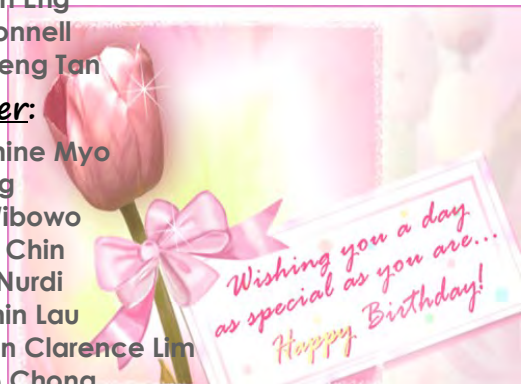
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Yi Syuen Lim
Teik Leng Lau
Yuan Xu
Huy Anh Nguyen



Next edition...

Stay tuned for the next edition of SACCA where we will explore a fundamental Buddha's teaching - three poisons, "**Four Immeasurables - Metta, Karuna, Upekkha, Mudita**". If you have any thoughts that you would like to share or provide feedback on this issue, please feel free to drop Moe an email at moeoo@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!

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六月
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SACCA

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where a bud can bloom in full

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UNSW BUDDHIST SOCIETY

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- 5 | 生气是什么一回事？
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慧命社季刊 - 秋

编辑有话说

亲爱的读者们，

2012年过去了，这季季刊将是我最后一个编辑作品。希望大家在这趟与我一起学习佛法的路程中学会了佛教的基本佛法，也学会了佛陀教导的人生道理。

上一期，与大家分享了**四圣谛**。这期，我们将与大家一起探索“**三毒 - 贪、瞋、痴**”。因贪、瞋、痴毒害人们的身命和慧命，也是世间一切烦恼的根本，故称之为三毒。想要了解更多？那就和我们一起同游这季季刊吧！

这季季刊的封面，有三颗苹果：第一颗是吃剩的苹果骸，第二颗是咬了几口的苹果，第三颗是完好无缺的苹果。这三颗苹果分别代表了三毒里的贪、瞋、痴。这季季刊的文章会让读者们对三毒有基

本的认识，及了解我们用三颗不同的苹果来代表三毒的意义。首先，从‘如实我闻’网站摘录了三毒的基本解释。接着，慧命社会员们也分享他们对于三毒的了解。在此，我代表慧命社感谢及感恩会员们与我们分享他们佛法知识。

最后，我想欢迎大家踊跃的投稿！下一季的季刊主题是“**四无量心 - 慈悲喜舍**”，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，欢迎发送电邮给下一任编辑，Moe至 Moeoo@me.com。

祝阅读愉快！敬请期待下一期的季刊吧！

梁貽雯
合十



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where a bud can bloom in full



什么是三毒？

~ 摘录《如是我闻》

三毒指的是贪欲、憎恨、愚痴。**愚痴**是三毒中最根本的一个。人生之所以痛苦，就是因为有贪、嗔、痴三毒的存在，贪让人永不满足，嗔让人产生恶意，痴让人产生错误的认知，错误的认知又会导致贪欲、憎恨、愚痴。佛教中，通常用鸽子、蛇、猪代表贪欲、憎恨、愚痴三毒。

1) 三毒里的贪欲

三毒的贪欲指的是渴求，依凡夫的习惯，对于自己所喜爱的人、事、物，自然想要执为己有，这就是「贪欲」。贪欲是一种向外的追求，意味着内里面缺少点什么，所以必须向外追求，以满足此渴望。

贪欲的表现是由渴望到追求，由追求到占有，然后占有欲又继续增长、扩大。贪欲的基本渴求有两种：一是感观享受的渴求；二是生命延续的渴求。除此之外，贪还有一个最要紧的功能，就是思想意识中对追求的贪执，这种烦恼的危险更大。

正因为三毒的贪欲难以满足，所以佛教强调贪是一种疾病，用满足贪的方式去解决不是办法，只有断除三毒的贪欲，才是根本办法。



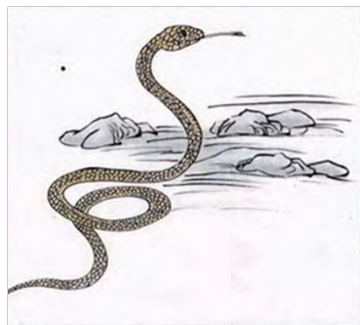
古人认为鸽子的特征是贪欲无足，故用鸽子来代表三毒之一的贪毒。贪，指对有利于自己的事物、环境而生的贪婪、迷恋之心。因为希望不停地满足心中的贪欲，而产生无边的烦恼。

2) 三毒里的嗔恨

三毒的嗔恨：对于不顺己意的人、事、物，产生排斥，甚至厌恶；贪欲得不到满足时，就会产生「嗔恨」。佛经中所讲的忿、恨、覆、恼、嫉、害就是对嗔恨形态的概括。

嗔的本质虽是嗔恨对方，其意图虽是要伤害或毁灭对方，但无论意图是否达成，任何嗔恨生起之刹那，其人之心中直觉的会感到极端的痛苦或不快。

三毒的嗔恨之所以会给自己带来很大的痛苦，是因为嗔之本质是恶意的，恶意在对别人之时，则其无形的反作用也会自然伤害自己。所以，佛经中说，极度愤恨的怒火，给人带来的灼痛实不亚于地狱之火。



古代认为蛇的脾气很暴躁，容易攻击人，故用蛇来代表嗔毒。嗔，指身处在逆境中或面对对自己不利的事物、环境而生出仇恨。在各种烦恼中，仇恨最容易引起人造下恶业，是最能导致众生未来堕于三恶业的。

3) 三毒里的愚痴



在各国的文化中，经常用猪来形容蠢笨，佛教中用猪来代表痴毒。痴，指“无明愚痴”，即对事物的客观情况不了解的意思。众生因为不明白业力及因果，才会造下种种恶业而导致在六道轮回中受苦。在各种烦恼之中，痴是最根本的烦恼，也是贪、嗔与其他一切烦恼的根源。

三毒的愚痴就是不知道、不明的意思，简单地说就是无明。由于凡事全凭自己的好恶，顺己则喜，违逆则怒，完全不明事理，这就是「愚痴」。无明有两层意思，一是不知道，二是错误的知。最初的佛法中认为，痴就是我执，后来又有四邪见来加以说明：一是把无常的事物认为有常；二是把痛苦的事情认作为快乐；三是把无我的认作为有我；四是把可恶的认作为可爱的。

错知的痴是小乘佛教对痴的基本解释，大乘佛教除了错知之外，还加上了无知，如不知道「自心即佛性」。痴是三毒中最根本的，以痴为根源产生贪和嗔，没有三毒的痴，就不会有三毒的贪和嗔，所以佛教特别强调痴是一切烦恼及痛苦的根本。

因此，学佛修行不但要「勤修戒定慧」，以期「息灭贪瞋痴」，尤其要「转识成智」。《摄大乘论讲记》说：「佛法不外乎转迷启悟、转染成净的行践。转迷启悟与转染成净的关键，即是知。」「知」就是明理，就是「般若智慧」，就是「转识成智」，若能转识为智，则无明烦恼灭尽，自能开显佛性，找回自我。所以，佛法说「烦恼即菩提」、「生死即涅槃」，此乃大乘佛教之究极。



生气是什么一回事？

~ 郑淑心

“生气是怎么一回事？ 如何面对它？”

你有生气过吗？当你生气的时候是怎样的？你的身体，你的心有怎样的变化？无论是对**亲人，他人，事物或自己**，每个人都有生气过。每一次的生气都可能由不一样的因素造成。生气也可以有很多层次，有些人生气没表示只是忍气吞声，有些人生气就像气球里的空气，被打入的气过多无法释怀而爆发，有些人生气却能立即放下以智慧面对。若生气不受到控制，这只会为难别人，还苦了自己。

试想当你生气的时候是不是因为以下情况：

- 1) 讨回公道
- 2) 受到侮辱
- 2) 事情发展未如己所愿
- 3) 坚持自己‘对’的想法
- 4) 不满他人的不是或他人的诱惑
- 5) 不满他人说的话，做的事
- 6) 找理由推卸责任
- 7) 不满眼前的状况

在佛法中，生气可归纳于佛教三毒的其中一项，称之为嗔心，也是十恶业的第九项。一旦有人阻挡我们得到我们想要的名利，事物，尊敬或爱时，我们就会被嗔心蒙盖自己，认为自己有权利发脾气。这些种种生气原

因的呈现，...

“...莫过于因为一个强烈的自我意识而生起。”

仔细想想无论再多的生气理由，其实也是因为自我中心强，心胸狭窄及不能容忍他人而产生。无论什么原因都会深深的影响我，影响我的自尊，我的原则，我的习惯，我的名誉，我的利益，我的时间，我的金钱，我的期望，我的欲望等等。

“最终是因为我们不能真正的了解这个‘我’而产生。”

盲目的常常当生气是因为他人而起，像是随时随地都可以生气似的。比如当自己想专心读书的时候，朋友邀请到派对，因为不想以后被排斥，就答应朋友，结果影响了学业，就生气朋友为什么在这么重要的时候找自己，

“试想，如果能自我控制，能了解什么驱使自己生气，后果会不会跟原来的不一样？”

当生气的时候心是很不清晰的，就会把情绪往外推。例如，…

**“…在身心老累的时候
要避免接触任何会恼怒
自己情绪的事情，直到
心情恢复平静。”**

思维也可能因为达不到要求或期望而变得狭窄与急迫。冷静后再回头看事情，就会发现有不一样的看法，所以我们要时刻保持头脑清晰。

有位法师曾分享过，生气不像饥恶或口渴，吃饱了，喝了水就解决了。

“如果过往的情绪没有好好处理，有时候可能会因为一些小事情或之前的阴影而导致爆发情绪，并不一定是因为正在发生的事情很严重。”

这也是心不能得到清净的现象。也有人认为适当的发脾气能助于纾解情绪，那是还未对过去，现在及未来有正确的认知，只顾虑眼前的称心如意。生气其实浪费了珍贵的人生，气上心头时，往往都无法享受此时此刻。也因一时的冲动而种下不善的业。

凡夫都是有情众生，还未能达到圆满智慧。人如果不能获得满足，内心就永久得不到安乐。生气的时候怎么办？要如何才能减少甚至去除嗔心？

我们要依佛法来调柔我们的心。印顺导师说：心是一切法的主导者，心能决定善恶。我们要尽力关注日常的起心动念。

**“当察觉要生气时，要正
视情绪，实实在在的去了解
生气的真正原因，降伏
它，不让情绪滋长。”**

正在生气时，就得赶快抽离当时的人或物，一直到冷静为止再正视它。因为当我们专注生气，就会越想越气，心是很散乱的，他人的好意也因为气上心头而不能坦然接受。这样，可以尝试念佛号，如念三宝，阿弥陀佛，或观世音菩萨等，都能把我们的心从外往内心关注。这才能发现自己正在生气，再以心的力量将生气的念头断除。



虽然以上能帮助我们在生气的当时忍住火，不让它发作，这只是暂时让我们调伏了自己的情绪，但并不彻底，不能让我们恢复心的平静。

**“要做到维持性不让
嗔恨心蒙盖我们，就得
修定。”**

定力修得好的人，冲击来的时后不容易动嗔心，如果动一下也能马上恢复平静心。具有定力的人在挫折面前有冷静清晰的头脑，先忍受心中的痛苦与不快，才能彻底审察情势检讨反省。要促使定力增长，并非一日的功夫，只要天天练习，就会增强定力。一个有定力的人是不会随便生气的。在禅修中念无常，看清我们所执着的人，物或事，都是会改变。然后学习放下。

当我们深入观察，我们会发现其实...

**“...自己太在乎自己的利
益，面子，得失，即使是芝麻
小事，也会为了面子和他人
一争高下，一比长短。”**

这都是因为我们放不下我执。放下，就是快乐。放下不是什么都不理不做不顾，或是把情绪压抑或推开，而是以慈悲智慧做准绳，做有智慧的决定。在这修学过程中，要有次地进修，种好的因，才能得

善果。还有，不能少了修慈悲心，

**“当一个人有了慈悲心，
嗔心就无从生起。”**

增长包容心，忍辱一切不平或不圆满的人，事或物。他人的不是，其实是让我们测试一下我们心胸有多宽大。慈悲心是嗔心的大敌，慈悲心一升起就没有敌人，心量更广大。常常多听闻佛法，从生活体验中实践佛法，以佛法来反观自己，能增长我们的智慧，了解造成嗔心的原因。过去做不到，现在领悟还来得及修改。



愿我们共同提起正念，发慈悲心，发菩提心，断除嗔心。

合十
郑淑心



三毒 - 毒气攻心

Wesley Neoh

三毒指的是贪、嗔、痴，又称三垢、三火。此三毒残害人心使人沉沦于生死轮回，为恶之根源，故又称三不善根。佛法之所以奇妙是因为佛教即是人生，就像我们呼吸的空气，少了空气我们活不了，但我们却忽略了空气的存在和重要性。而人之所以会有烦恼是因为这三毒在作祟，但很多人却根本没有察觉它们的存在，或是即使知道了却明知故犯，可见三毒有多么的可怕。

“贪、嗔、痴三毒是对人性弱点的概括，所谓贪，是指人的贪欲，尤其是人的身体的各种欲求，嗔指嗔怒，指人的喜怒哀乐等情绪及情感，痴指愚痴，指人的不达的智慧。”

佛教认为人的身体是贪欲的，人的情绪是不稳定的，是好怒不善的。

人为财死，鸟为食亡，多么形象地描述了贪的结果。贪心的毒害已经深入到我们的每一个意识。我们无始以来遍行贪心，结果是什么，是地狱的罪苦；是贫穷困苦；是疾病的缠绕；是无尽的生死轮回。所以贪火之毒、

之深是我们要消灭的第一个心念。因为这贪是三毒的源头，贪不着就嗔，执着于贪就有了痴。而且贪心是犯戒的根源。有一句俗话叫痴心妄想。痴心从没有离开妄想，有了妄想就会有痴心。就象上面讲的痴心来自于自己的贪心和嗔心，贪不着就发嗔，执着于自己的贪和嗔的妄想就引发了痴心。痴心的目的很明确——三恶道的果报。

这个社会，大家在追求名、利、权、钱等，这无非起源于贪念。

“人类的心被比喻成无底洞，也就是说人类的欲望是永远无法被满足的，只会增长贪念；...”

...贪念一旦被增长，就像缺了堤的水，一发不可收拾，又像旱季里的一把小火足可以燃烧整片森林。



佛教以戒、定、慧三学来对治贪、嗔、痴三毒，戒其贪欲，定其乱心，除其愚痴，从而使人身心清静，生大智慧。佛教对人性主要是进行限制和破除，因而其所达到的目标也是超越人类，成为出离轮回、不住三界的诸佛菩萨。

“佛教里的基本五戒中的每一条戒律无非是为了克制我们的贪念；杀生吃肉、偷盗、邪淫、为了自己的利益说谎和喝酒吸毒没有一个不是起因于贪念。”

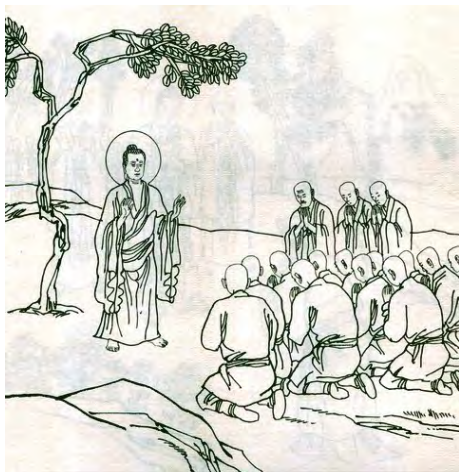
定主要说的是打坐，以关照呼吸进而关照内心，并进一步控制自己的贪念和嗔恚心。最后多亲近善知识，多听闻佛法，多研读经文都可以增长自己的智慧；一旦有了智慧就可以一次性断除贪嗔痴。这三毒都是息息相关，谁都离不开谁。

“克服贪、嗔、痴最好的办法就是将他们转化为戒、定、慧。”

怎么转贪、嗔、痴为戒、定、慧？或者说我们的贪心是不是从贪图五欲（财、名、食、色、睡）转成贪七圣财（信、戒、闻、舍、慧、惭、愧）了？修行后会有什么结果呢？我们怎么知道我们修行在进步呢？这个时候我们可以看到我们的三毒心是不是在减少乃至

熄灭？贪心是不是有所减少乃至熄灭？嗔心是不是在减少乃至熄灭？痴心是不是在减少乃至熄灭？这都是检验我们修行的一个很好的尺度。

我们之所以会沦落在轮回中，就是因为这三毒而不自知。前世因三毒而在今世受的苦还没有还完，今世却又因为不懂得因果佛法而欠下新的债。而佛陀就是这世间的觉悟者，了解三毒衍生烦恼而造就轮回的痛苦，进而想出了种种方法来我们解脱，但这些无非离不开断除贪嗔痴。佛教的奥妙在于佛陀（觉悟者/解脱者）说过他并不是上帝，不是造物主；所以他能够成就菩提，成为佛陀，我们也一样可以解脱。时时觉察并关照自己的思想和内心，察觉每一个念头的来源，这样控制贪嗔痴就简单多了。好比在脾气升起之前觉知它并学会克制它，这是联系断除贪嗔痴的其中一个方法。



菩提之夜 - 感想

~ Sandra Ying



今年的菩提之夜顺利结束了，之前的紧张，彷徨和压力在结束的钟声响起之时顿时消失无影无踪，取而代之的就是喜悦和不舍。

从第一次作为一个帮手在膳食组帮忙，到之后话剧里的女主角，再到今年的普通话主持人，我的三个身份随着我年龄以及经验的变化而转化。既要感谢大家对我的信任，也要感谢自己对自己的自信。

每一次不同尝试都带给我很好的经验，而我也渐渐发现自己内在的潜力。今年的主题是“心中隐敌-贪嗔痴”，作为一个主持人，什么是自己内心中的邪念呢？在主持中多发言，尽量增加自己的表现时间？对之前的台词不满意，希望大幅度整修？起初在和大家的协作中，我发现要相互妥协不是一件容易的事情，因为各自都有立场，但是随着不断深入探讨才觉得服从大局才是一个比较合适的方式。尽管我会因为中国人的身份从而想对剧本有种控制霸占欲望，不过一想到参加菩提之夜的观众大多数都不是中国大陆人，如果用一些我们特有的表达方式来说释一些意思，制造出的效果也许不会很好。因此，最终中文剧本就在大家的相互交流中完成了。





今年菩提之夜的主题是“心中隐敌- 贪嗔痴”，同时会员们也鼓励我在这次筹备菩提之夜的过程中观察自己的贪念、嗔念和愚痴。我发现，当我们在做一些事情时，总会有很多的期待，期待结果会很圆满、期待别人的赞赏、期待别人的认同，这何尝不是一种贪念呢？

菩提之夜的筹备让我学会了当有不顺心的事情发生，当别人的意见与我们不同，当期待无法实现，很多时候我们会有很多不满、怨气、甚至导致我们怀疑自己做事的动机和意义，这不正是嗔念与痴的体现吗？当我们与越多人合作，当身边产生更多不同的性格和声音，其实就是我们修行最好的机会。修行不止于参加佛学讲座、禅修课程，也要能在日常生活中保持正念，照顾自己的身口意行为，才能真正在佛法中受益！

今年的菩提之夜是我以学生身份参加的最后一届，当然今后我将以其他身份继续参与。3年的时间让我发现自己的兴趣，自己的长处，这将是我的留学生涯的一个大成果。感谢慧命社，感谢菩提之夜。



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