

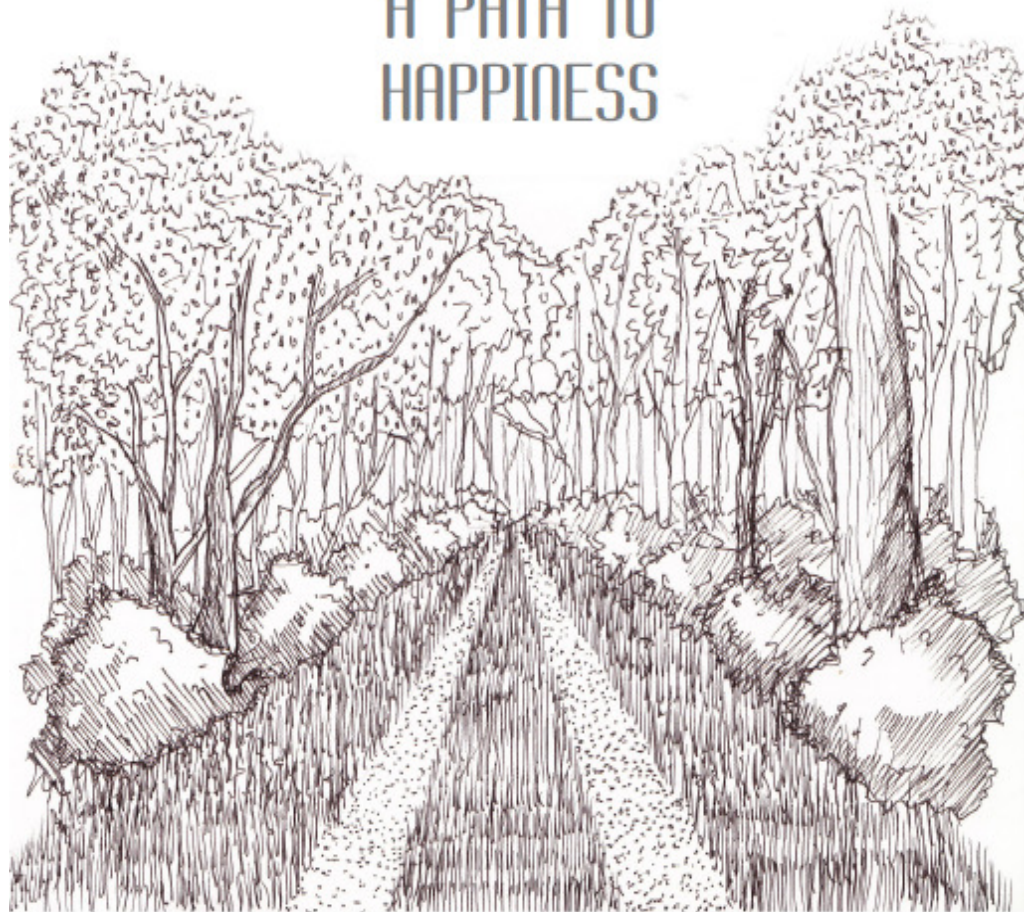
AUTUMN  
MAR 12  
JUN 12

# SACCA

NEWSLETTER FOR THE MEMBERS OF UNIBUDS

## FOUR NOBLE TRUTHS

### A PATH TO HAPPINESS



*where a bud can bloom in full*

*where a bud can bloom in full*



**unibuds**

UNSW BUDDHIST SOCIETY

# SACCA Newsletter

## Autumn 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](mailto: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

UNSW BUDDHIST SOCIETY

#### Contact Us

**Phone** (02) 9385 6082

#### Address

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

**Opening Hours** 12-2pm Mon-Fri

**Email** [unibuds@gmail.com](mailto:unibuds@gmail.com)

**Website** [www.unibuds.unsw.edu.au](http://www.unibuds.unsw.edu.au)

*where a bud can bloom in full*

## EDITORIAL

**Editor** Yi Wen Neoh

**Proof reads** **Chinese** Ian Ch'ng

**English** Allen Kha

Yi Wen Neoh

Yan Ni Ng

Emily Yap

### Contributing Writers

**English** Khai Yi Ng

Elle Ward

Allise Kha

Bing Sen Koh

Weiwei Fam

Chen Wei Boey

Foh Fan Yong

**Chinese** Ian Ch'ng

Wesley Neoh

Venerable Hsing Yun

Venerable Master Sheng Yen

### Contributing Photographers & Illustrator

**Cover** Zhen Xun Chin

**Photos** Steven Lem

Hans Wibowo

Xian Hui Tan

Ming De Teh

Henry Makgawinata

Chen Wei Boey

**Poster** Ellie Chung

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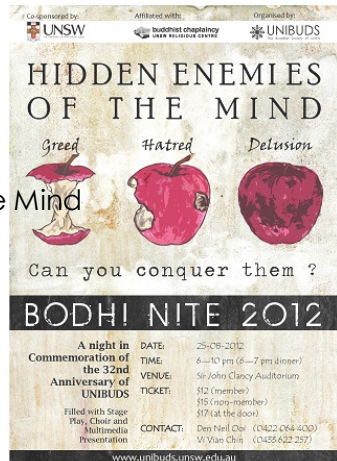


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# Editor's Letter

Dear readers,

*Did you realise that a quarter of the year has already passed?*

*Most of you have probably settled into 2012 with a hectic University life, work and so on. Regardless of which stage of your life you are at, Buddhism is always a part of it. Hope you have had a better understanding on the Buddhism's practices that exist in our daily lives from the previous edition SACCA. To the new readers, a very warm welcome to the path of learning the Dhamma with us.*

*After learning the practices of Buddhism in daily life, we will now explore the fundamental teaching of the Buddha - **The Four Noble Truths**. This teaching explains the nature of suffering (Pali: dukkha), its causes and the ways to overcome it. To have a more in-depth understanding on this topic, let's take this chance to travel with us.*

*Firstly, from the design of this cover page, you can see that there are four trees that have darker hatching, and barely have leaves on their trunks. This design subtly implies the Four Noble Truths. Next, **Khairi Yi, Foh Fan** and **Tinkerbell** shared the stories of them coming into contact with this core teaching of the Buddha. **Ellie, Bing Sen** and **Weimei** also shared their stories of learning this teaching through our dhamma related activities.*

*Besides dhamma related events, UNIBUDS had organised several social events such as **Orientation Picnic, Amazing Race** as well as celebrating **members' graduations**. If you have missed out on any of these events, worry not! Words by **Alise** and photos by the awesome photographers will give you an extra treat to travel through the fun and joyous moments with us.*

*Last but not least, have you tried out the winning recipe shared by one of our winning teams from Cook of the Year 2012 published in last edition? It is time to polish your culinary skills again and this edition's **Eat Your Green** reveals more of their winning recipes!*

*If you wish to contribute photos, articles, recipes, or would like to assist in editing for the upcoming issue of SACCA (Theme: **Hidden Enemies of the Mind - Greed, Hatred, Delusion**), please feel free to contact me at [yiwen.nyw@gmail.com](mailto:yiwen.nyw@gmail.com).*

*Many thanks to those who have contributed and helped me make this issue of SACCA possible. Wishing everyone an inspiring and enjoyable read ahead!*

**P.S.** UNIBUDS' grand annual event - **Bodhi Nite** is coming! We need volunteers to help out with the preparation and on that night. Bring your friends to this not-to-be missed performance night and join the fun!

With metta,

**Yi Wen NEOH**

**SACCA Editor 2011/12**

# President Says

*Dear Unibuddies,*

*Welcome back if you are an old member and welcome if you are a new member. How was your summer holiday? Had a great time? I hope you did, because here comes the new semester and life will start to get busy.*

*UNIBUDS had our summer retreat in Wat Pa Buddharangsee back in December. If you missed that event, don't worry, we have more to come. A must attend event would be Bodhi Nite that will be happening on 25<sup>th</sup> of August.*



**Bodhi Nite** is UNIBUDS' annual performance night where we try to 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. It is also a time for us to celebrate UNIBUDS' birthday!

We have different departments which have their own job scope. We included that in this edition so that if you would like to be a part of Bodhi Nite, you can have a look and decide which department interests you the most. Contact details are provided so you can ask questions. By helping us out, you will not only be doing a good deed, but you may also learn more about Dhamma along the way. Making new friends and building good friendships are among the benefits of joining us! It is a good experience and will definitely make your time at uni more memorable.

*I wish you the best of luck in your studies. Hope to see you around.*

*May all beings be well and happy.*

*Sadhu! Sadhu! Sadhu!*

*With Metta,*

**Den Neil OOI**

**President of UNIBUDS 2011/12**



# Happiness? Really?

~ By Khai Yi Ng

**F**ive years ago - that was when I first came into contact with the Dhamma. It was also the first time I came across The Four Noble Truths: The Noble Truth of Suffering, The Noble Truth of the Origin of Suffering, The Noble Truth of the Cessation of Suffering, and the Noble Truth of the Way Leading to the Cessation of Suffering [*Dīgha Nikāya, Sutta 16*].

I thought that it was true - life was indeed suffering. At that time, I was still in university. The first thing that I would tell myself when I woke up each morning was, "Study hard! Strive for good results!" because I believed that with good results, I would have a better job. I thought that...

**"...life as a student was suffering, because we are faced with endless assignments, exams and projects."**

I am now in the working world. The first thing that I tell myself when I wake up in the morning, is to work hard, so that I will get a promotion someday, and that my salary will increase with time. To a certain extent, I do believe that with more money, I will be happier.

**"I wish to own material things that everyone else has: ..."**

... iPhone, iPad, Coach, LV, Adidas, Swatch... so that I will be happier, and not be looked down upon by my fellow colleagues and friends.

It was a fine evening, surrounded by the big blue sky and wide open sea. I was in a peaceful state of mind when I asked myself, "Am I really enjoying what I am doing?"

My conscious mind replied, "No, I'm not enjoying what, but I don't know why". It was a tough question, so I didn't continue to seek for the answer.

Today, five years later, I flipped through the pages of the book, "The Four Noble Truths" by Venerable Ajahn Sumedho, and came across a section of the first Noble Truth, "Pleasure and Displeasure". It says, "We can investigate: Where has this hedonistic seeking of pleasure as an end in itself brought us? It has continued now for several decades, but is humanity any happier as a result? It seems that nowadays we have been given the right and freedom to do anything we like – anything goes; anything is allowed; nothing is forbidden. But has being able to follow our impulses made us any happier or more relaxed and contented? In fact, it has tended to make us very selfish; we don't think about how our actions might affect others. We tend to think only about ourselves: me and **my happiness, my freedom and my rights**".

## Happiness? Really?

Upon reading this book, I discovered the answer.

**“ I have so much clinging towards materials, wealth, status, people, etc. and I thought that by having these I would be happy, but I wasn't.”**

I wasn't contented with what I have. Instead, I have been constantly chasing after more. When the iPhone was out, I thought that I must have it. Not long after that, the iPad was launched. I had thought that I must have both the iPhone and the iPad to be happy and to be on par with my colleagues and friends. Some of my colleagues have a collection of iPhone2, iPhone3, iPhone3G and iPhone4 mobile phones. When will the chase stop? Would we achieve long-lasting happiness by chasing all these materialistic modern technologies?

The reason that I am not happy with my job is most likely due to the fact that I cling on so much to material things, wealth, power and status. This clinging came with suffering. I became selfish and inconsiderate towards others in fighting to become one of the best at work. The Buddha was right! How could I have forgotten what I learnt 5 years ago?

We are born as a human - indeed we are not perfect. It doesn't mean that we should give up in perfecting ourselves.

**“ Being born in the human realm, we are the lucky ones to have the chance to learn and practise the Dhamma. ”**

I understand better now that there are sufferings in life, and these sufferings come from my clinging, cravings and attachments toward material objects. I am determined to learn to let go of these attachments and to be contented with what I have, and end these sufferings. The way leading to the cessation of suffering, would be to follow the Noble Eightfold Path.

Often, I would commit all my energy and effort in my work, and neglect the Dhamma, giving excuses in learning and practising the Dhamma. With this new discovery,...

**“ ... I have realised the importance of the Dhamma in seeking true happiness in life.”**

In everything that the Buddha had taught, he suggested to his disciples to practise and prove the Dhamma -“Pariyatti, Patipatti and Pativedha”, which literally means “the theory or the statement”, “the actual practice”, and “the result of the practice”. I am determined to continue to learn, to discover more truths and to grow along this Dhamma journey!

Sadhu Sadhu Sadhu!



# Let Go and Be Free

~ By Tinkerbell

**W**hat is happiness to you? When was the last time you felt happy? And how long did it last?

Since the day we were born, we never stop chasing for our needs. As kids, we wanted the toys we see on the racks in the shopping centers. When our parents refuse to buy it for us, we made a big scene and our parents had to buy it just because everyone else was staring. As we grew up, we no longer want those toys, we wanted something else. First, we wanted to obtain good results in school. Then, we wanted to enter good college/ university. During that stage, we wanted to graduate. Somewhere along the studying stage, some will have the desire to go after someone or to be with someone.

**“ The wanting does not stop there.”**

Upon graduation, job hunting begins and then is all about career advancement and having a family. As life move on, we will want more and more things.

All these cravings will have both positive and negative impacts on us. The good side being: pushing us to obtain what we want and the bad being: getting all stressed up or upset when we do not get what we want. Of course, when we manage to achieve what we wanted, we will be happy

**“... how long does the happiness last?”**

Most of the time, the attachment towards our needs and worrying of how to get them or when we do not get them caused suffering to us. We keep holding on to them and never know when to let go.

As Buddha taught in the four noble truths, life is suffering (first noble truth). We will need to find or understand the cause of the suffering (second noble truth). Then, we need to the end of suffering (third noble truth) and finally the last or fourth noble truth is the path to leading to the end of suffering.

A small boy saw a jar of candies. He then put his hand in to grab a hand full of candies. When he was trying to pull his hand out, he realised his hand was stuck in the jar as the candies he took were too much. He refused to let go some of the candies. He kept pulling and pulling to free his hand with the candies he was holding. His wrist were red and in pain. In the end, he had to let go some of the candies in order to end is 'suffering'.



The short story above can be used to describe each element of the four noble truths. Life is suffering when you get greedy.

**“ To end the suffering,  
one must live in moderation and be contented  
with what they have. ”**

Some of the suffering is beyond our control such as illness, old age and death. Either these suffering happen on us or on other people, this is part of our life cycle that we need to understand and we will have to accept. Someone's death maybe the ultimate suffering as we will never be able to see them again but we will have to let go and should not dwell with it for too long.

Other suffering that may arise in our life can be due to namely our desire, ignorance, greed, hatred, jealousy, separation and anger. There are many situations which can cause these feelings to arise which sometimes we could not notice as we were too occupied with what we were after. This is when meditation can come in handy.

**“ Stop the monkey mind  
from wandering. Take  
time off to calm our  
mind, observe what the  
mind is doing.”**

Sometimes in life, it is good to stop and look things at another perspective. Then, we will be able to see clearly, be able to let go and finally free ourselves from suffering.



One should also know that things are impermanence. Everything changes whether it is something good or something bad. When we obtain something we want, we have to bear in mind that it may not be in the same form in future and when something bad occurs, remember that this too shall pass.

From my own experience, I know that life is suffering, I know what caused my suffering and I know that I have to end the suffering but the hardest part is setting the path to end the suffering.

One of the things I learn to be able to end our suffering is one have to learn how to let go.

**“Let go of the unwholesome thoughts, let go of the negative feelings, let go of the wanting mind.”**

There is nothing wrong with letting go, in fact, you gain something from it. You are able to gain freedom; no more attachments. Then you will find your shoulder getting lighter and you are happier.

Apart from that, be generous. Keep giving to those in need or even to those who do not. But remember, ...

**“... when giving; do not expect anything in return. Reach out with an open heart, reach out sincerely.”**

We should also learn to be contented. Be happy and be thankful with what we have. Our greed brings us suffering most of the time. Live in moderation. By saying so, is not that I am suggesting by being contented one should not work hard etc. One should continue to chase for their goals or improves their lives and others but it should not be too excessive where our greed contaminates our mind. Remember not let our greed take our happiness away.

Continue learning by listening to dharma talks and also meditate. Although nirvana which is the ultimate happiness seems too far to reach, with continuous practice, there will be an answer to the real happiness.



### 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** (Every weekdays except Wednesdays **1.15 - 2pm**)

**Mobile:** 0433 001 648

**E-mail:** [allenkha@hotmail.com](mailto:allenkha@hotmail.com)

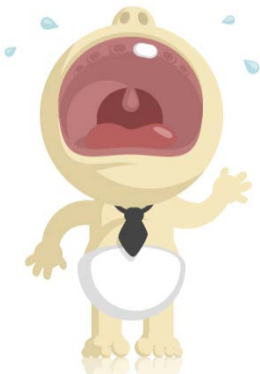


~ By Foh Fan Yong

## 1. There is suffering in life

"What? Wait, what do you mean by suffering? I'm enjoying my uni life now and you just told me there is suffering in life, this doesn't make any sense to me." Unfortunately, this is the common reaction when people hear that there is suffering in life. The fact is no matter who we are, where we are and our family background, everyone born to the Earth suffers. From the most privileged human beings to the most desperate and underprivileged ones, this is a common bond that we all share. However, ...

**"... this does not mean that there is no way we can end our suffering."**



## 2. The origin of suffering.

In order to end suffering, we have to understand where the suffering comes from.

**"Buddha once said that the root of suffering is actually our attachment to desire."**

The most common one would be the desire of our sensual pleasure. Human beings work hard to fulfil the sensual pleasure that they crave for, however, this in the end only leads to more suffering.

**"Many fail to understand that everything on Earth is subject to impermanence, the stronger our attachment is, the more we suffer."**

Our delusional mind and ignorance is the main reason why many are unable to see the origin of suffering.

### 3. The cessation of suffering.

Once we have understood the origin of suffering, we will have the direction to end the suffering.

**“Craving and desire do not end once we fulfil them, rather we should be aware of it and try to let go.”**

In fact, the whole aim of Buddhist teaching is to develop the reflective mind in order to get rid of our delusions. It is important that we cultivate a contemplative mind, try our best to understand our lives and learn from it. That is the only way we can develop inner peace. Thus, ...

**“ ... it is possible for humans to liberate themselves from all the suffering in life.”**



### 4. The path to end of suffering.

This, as the last truth of the four noble truths, explains that there is a path to the end of suffering. It is a gradual path of self improvement which one has to practise diligently in order to achieve.




Noble Eightfold Path or commonly known as the Middle Path is Buddha's prescription to the end of suffering. Noble Eightfold Path can be elaborated as follows: ...

**“ ... Right Understanding, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.”**

The word "Right" itself means a correct way which leads to enlightenment.


By practising this, we avoid both indulgence and extreme asceticism, which are not helpful in leading us to away from suffering and towards liberation.

# Announcement: **BODHI NITE 2012 is coming!!!**

Co-sponsored by:  Affiliated with:  Organised by: 

**HIDDEN ENEMIES OF THE MIND**

*Greed* *Hatred* *Delusion*



Can you conquer them ?

**BODHI NITE 2012**

A night in Commemoration of the 32nd Anniversary of UNIBUDS

Filled with Stage Play, Choir and Multimedia Presentation

DATE:	25-08-2012
TIME:	6—10 pm (6—7 pm dinner)
VENUE:	Sir John Clancy Auditorium
TICKET:	\$12 (member) \$15 (non-member) \$17 (at the door)
CONTACT:	Den Neil Choi (0422 064 400) Vi Vian Chin (0433 622 257)

[www.unibuds.unsw.edu.au](http://www.unibuds.unsw.edu.au)

We will be celebrating UNIBUDS' **32nd anniversary on 25th August 2012** by presenting **Bodhi Nite 2012: Hidden Enemies of the Mind**. It will be a fun-filled performance night with FREE vegetarian dinner before presenting the stage play, dance, choir, and multimedia presentations.

For more information on ticketing, please contact:  
Den Neil (0422 064 400), or  
Vi Vian (0433 622 257)

Or to make some wonderful memories with us, join one of the organising departments and help out during **Bodhi Nite 2012!** See you there!

## Choir Department

**Yan Ni** [0450 505 193 [yanno\\_yamster@hotmail.com](mailto:yanno_yamster@hotmail.com)]

**Yen** [0431 466 129 [shine\\_twinklestar@hotmail.com](mailto:shine_twinklestar@hotmail.com)]

Do you enjoy...:

- Singing?
- Playing musical instruments?
- Composing songs?

If you satisfy either one of these criteria, then the Choir Department is where you should channel your passion to! It is said that music is a universal language, so join us and together we shall use our voices to inspire the audience about the Dhamma! It doesn't matter if you're experienced in choral music or not, what we want is your enthusiasm! Not only will you have fun singing, you will also be able to make new friends and eventually grow into a big warm choir family! Together, let's make Bodhi Nite 2012 a night to remember!

## Multimedia Department

**Emily** [0433 149 913 [emily.wj.yap@gmail.com](mailto:emily.wj.yap@gmail.com)]

**Ellie** [0434 812 181 [elliechung11@gmail.com](mailto:elliechung11@gmail.com)]

What does the Multimedia Department do? We add the special touch to Bodhi Nite with our audio and visual effects!! If you can draw, write storyboards, make videos, think sound effects are cool then this is the department for you!

Think you don't have the skills for it? Not to worry, we'll work together and every bit of creativity in us will shine during Bodhi Nite! So stop thinking and join NOW!! YEAH!!

## Sketch Department

Yi Hui [0430 222 663 [sarahmichellewee@gmail.com](mailto:sarahmichellewee@gmail.com)]

Steven [0427 850 858 [bdlemsxw@gmail.com](mailto:bdlemsxw@gmail.com)]

Do you like to express yourself? Would you like to challenge yourself to act in front of a live audience? Have you ever dreamed of creating a performance which can be enjoyed by hundreds? Look no further! Join the Sketch Department for Bodhi Nite! We are looking for passionate actors for the stage, creative scriptwriters for the storyline and videographers to capture some short skits.

Sketch not only lets you bring characters to life, you will also go on an unforgettable journey of self discovery! Not to mention, we will be having lots of fun and hilarious moments preparing for the performance! Experience isn't necessary, just bring enthusiasm and a willingness to learn! So what are you waiting for? Join the fun~

## Catering Department

Kendrick [0416 314 908 [ken.lawer@gmail.com](mailto:ken.lawer@gmail.com)]

Weiwei [0404 775 422 [famwwei@gmail.com](mailto:famwwei@gmail.com)]

Hi guys,

For those who want to help us on Bodhi Nite but prefer to be off stage and have the passion to work in the kitchen? We have a perfect spot for you!! Catering department need your energy, support and help.

This is the perfect place for you to show how passion you are towards food. Our main job is to package and deliver the food to hundreds of guest who is enjoying the Bodhi Nite. It will be a great experience to see satisfaction in our guest face while they are eating the meal we prepared with love. There is no skill needed for this job, just prepare your love and smile, and everything will be just great.

For those who willing to help but busy with your activities, don't be discourage. We seek for you help only 1-2 days during the Bodhi Nite. Thank you!!



## Backstage Department

Wan Chee [0425 483 636 [wanchee706@gmail.com](mailto:wanchee706@gmail.com)]

Boon Jiun [0450 556 529 [nbj02@hotmail.com](mailto:nbj02@hotmail.com)]

Have you ever wondered what happens backstage?

Do you consider yourself creative?

Have you ever tried designing props for a sketch?

If your answer is 'yes' to any of the questions above, **hesitate no more!** Backstage department is where you should be. Do not be fooled by the name 'backstage', if you are thinking that our contribution is not as significant as the performing team. Believe it or not, we are the **backbone of the performance!** We ensure that everything is running smoothly and accordingly!

We, the backstage crews, are in-charge of the production of props in the sketch on that day. Hence, to **ALL YOU CREATIVE PEOPLE**, this is where you can **transform your ideas into life**. For those of you who think you are not, don't worry! As long as you have the passion, it is our pleasure to have you working with us. Who knows? You might be inspired and uncover your hidden talent. On the day itself, we will be coordinating backstage activities, including moving props between scenes in the sketch.

**COME JOIN US!** You won't regret it!

## Announcement: BODHI NITE 2012

### Transportation Department

**Xian Hui** [0402 646 027 [xianhui90@gmail.com](mailto:xianhui90@gmail.com)]

Do you have:

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



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

### Marketing Department

**Vi Vian** [0433 622 257 [imvven@gmail.com](mailto:imvven@gmail.com)]

**Clarence** [0423 233 659 [geniuslimtiacai@gmail.com](mailto:geniuslimtiacai@gmail.com)]

Yes! That's right! You are the one that we are looking for! :D

It is not merely about promoting and selling the tickets for Bodhi Nite. In fact, it is a great chance for you to spend your free time between classes wisely and effectively by helping spread the Dhamma, building up your confidence, improving communication skills and contributing to UNIBUDS! :D Besides, you will have the opportunity to meet great people and make new friends while taking care of the marketing stall in front of main library and distributing pamphlets for Bodhi Nite.

WOW! A great chance to contribute, to learn, to have fun, to help and to constitute good Kamma! WHY NOT? :D

Do not hesitate anymore. Come and join us for this fun, exciting and rewarding experience!

### Archive Department

**Foh Fan** [0422 422 544 [yongfohfan@gmail.com](mailto:yongfohfan@gmail.com)]

**Daniel** [0416 799 797 [daniel.lim@student.unsw.edu.au](mailto:daniel.lim@student.unsw.edu.au)]

Have a passion for videography, video-editing or photography? Feel like getting involved but have no idea what to do? Feel like enjoying the performances but prefer to stay behind the scenes? Worry not! You can join us in the Archive Department to capture all the joy, tears, stress and more importantly, success, which make the moments of the night memorable! If you're interested in taking photos or videos on the night or have any questions about our tasks, feel free to contact us! This will be a fun and memorable night for you too!

### Decoration Department

**Pei-Ru** [0430 604 058 [katesee36@gmail.com](mailto:katesee36@gmail.com)]

**Janice** [0430 618 571 [janicekp.ng@hotmail.com](mailto:janicekp.ng@hotmail.com)]

Decoration department needs your passion and talent in designing and creating a warm, welcoming setting for Bodhi Nite 2012. Our job is to decorate the billboards, the reception area and the stage. This is a great opportunity to unleash your creative spirit and showcase your talent. Please do come and join us in decorating a beautiful platform for this auspicious event. Your contributions are much appreciated. Do contact us if you are interested. Thank you! =)

## Program Master

Allen [0433 001 648 [allenkha@hotmail.com](mailto:allenkha@hotmail.com)]

Nee Shuang [0430 788 980 [h-shuang@hotmail.com](mailto:h-shuang@hotmail.com)]

Would you like to have the breathtaking experience of hosting Bodhi Nite? Do you want to show how fluent you are in English and Mandarin? Or perhaps have the respectable role of escorting Venerables on stage? Or to show your talent by playing or composing a song? Whether you enjoy being on stage or off, the Program Department is for you! We are looking for:

- Mic runners.
- Composers and/or pianists to perform on the night or compose for our performers.

Contact us and be part of something special!

## Reception Department

Dennis [0423 810 985 [fallenangel91xd@gmail.com](mailto:fallenangel91xd@gmail.com)]

Diana [0414 367 369 [dianawang412@gmail.com](mailto:dianawang412@gmail.com)]

Ever wondered how it feels like to welcome the audience and our VIPs?

Have you always wanted to socialise with the guests? To find out the reason why they attended Bodhi Nite and what do they think of our performance night?

Or do you simply want to find a reason to SUIT UP?

If your answer is yes to any of the above, then I would like to welcome you to the **Reception Department!** We will be the warm and fun-loving people ushering the audience and also our VIPs during the night. We will be needing a whole lot of receptionists on that night to welcome a whole lot of people! So in short, we need you!

## Technician Department

Yi Wen [0425 445 400 [yiwen.nyw@gmail.com](mailto:yiwen.nyw@gmail.com)]

Tze Hao [0425 811 313 [tth\\_odyseus@hotmail.com](mailto:tth_odyseus@hotmail.com)]

Hello!! Ever imagined yourself controlling the lighting and sound systems of a stage performance? Ever wondered how different lights shines on different areas of the stage?

If it's a yes to any of these questions, you're looking for the right department!! This is a niche department of the show production team, which is exclusively seeking for someone who is interested in taking charge of the lighting and sound systems throughout the event.

We, the "technicians" will be working from the technical control room and coordinating important parts of the large-scaled performance. Best of all, we guarantee you the **BEST SEAT** in the entire theatre!! There is only ONE spot left for this department – waste no time, contact us now!





# O ~ Picnic 2012...!!

~ By Alise Kha

Each year in UNIBUDS is like a resemblance of seasonal change. Members come and go, engraving their memories into the everlasting history book of UNIBUDS', just like older leaves of a tree falling in autumn and new leaves sprouting in spring. O-Picnic is a yearly event intended to rejoice the fresh start of a new year for UNIBUDS and to welcome new members into our society. Furthermore, it allows old and new members to intersperse; creating new bonds and friendships, love and happiness.

The picnic started at 10am with a 'mini feast'. As attractive as the beach may seem, I've realised that most people's attention was more on the food than the scenery...hmm...I guess everyone was hungry. We were all hooked up on the delicious homemade food prepared by some of the Unibud members and the mouth-watering barbeque. I must say that the jelly drink was very tasty!

This year's o-picnic was held at Coogee beach on a Saturday morning of the 3<sup>rd</sup> of March. The weather was cool and cloudy; obviously not an ideal type of day to jump into the water or else, we'll be finding ourselves caught in a cold for the next three days.



## UNIBUDS' Event Coverage - Orientation Picnic 2012

After the barbeque, we gathered together and played a few games which had allowed everybody to learn each other's names, meet new members and make new friends. The activities had created a fun and exciting atmosphere as I noticed the uniquely friendly bond within the people of Unibuds, knowing that there will be a remarkable and pleasant year ahead of us. We were fortunate enough that the rain didn't hit us until towards the end of the day.

It was an entertaining and enjoyable day as happiness filled the atmosphere throughout. It was from this day that I learnt that ...

**"... nothing is everlasting,  
everything is impermanent."**

Therefore we need to treasure everything we have and every moment that we experience while it is still there. I would like to thank all the EXCO's and members for putting their effort into making this day possible.

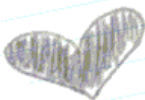
As the Buddha said to his attendant Ananda,

**" good friends are the whole  
of the holy path."**

Good friends inspire us to improve ourselves in everything we do. This day provided everyone with a great chance to make new good friends who will help each other on the path to find peace and happiness.



friends  
forever!



# ~ Amazing Race 2012 ~



## UNIBUDS' Event Coverage - Amazing Race 2012



## UNIBUDS' Event Coverage - Amazing Race 2012



# Vesak Day Celebration 2012

~ By Bing Sen Koh

This year's Vesak Day Celebration was held according to the **Theravada** Tradition. As usual there was a short chanting session at the beginning of the ceremony, followed by the bathing of the Buddha and Dhamma Talk. This year, we chanted the **Metta Karaniya Sutta** (Discourse on Loving Kindness) which I found interesting.

This Sutta describes the quality of a person who wants to have a **peaceful mind**, for example, being capable, upright, and straightforward; easy to instruct, gentle, and not conceited; content and easy to support; having few duties, living lightly; with peaceful faculties, masterful, modest, no greed for supporters and lastly, not doing the slightest thing that the wise would later censure.

As everyone would like to live peacefully, I would say this is indeed a good guideline for us.

The Sutta mentions about  
**'being capable, upright and straightforward'.**

Sometimes I find it quite difficult to practice straightforwardness because I try to cover up something which I perceive to be harmful to me (attachment to self). For example, when sometimes things do not turn out well because of my laziness or negligence, I find it quite difficult to admit my mistake. And the more we try to look for excuses, the more complicated things become.

**"If only we could just put in more effort (be capable) and be straightforward, then our lives would be simplified and peaceful."**



Apart from that, one of the qualities mentioned in the Sutta is **'being easy to be instructed, gentle, and not conceited'**.

I realise that this is very helpful. However, it is not something that could be achieved easily and it requires wisdom to do so. Sometimes I am quite stubborn or egoistic. It is difficult for me to accept others' opinions or to follow others' instructions. This attachment to our own opinions could be related to the Second Noble Truth. Nevertheless as the Buddha once advised that we should **think rationally instead of emotionally**. If it is beneficial, we should uphold it; if it is not harmful, we should discard it. By doing so we would not object others' opinion just because it conflicts with our opinion. And through constant practice, we can be more accepting towards new ideas.

Besides that, another quality is 'being content and easy to support'. This helps in reducing our craving or desire. For example, I always look for new games to play in order to fulfil my desire. This has wasted a lot of my energy and time, yet the craving could never be satisfied. And I believe most of us have something we crave for which we spent a lot of time and effort on it.

I remember having a short discussion with my friend; he told me that most people could not stand doing nothing. Our mind always wanders around and clings onto something. Hence, this constant "wanting" causes us to have no peace. Hence, the Sutta mentions **'being content could lead us to peacefulness'**. And it is indeed the Middle Path, where we neither crave for things that we don't have, nor be disappointed over the things we lost.

And I think the qualities of 'having few duties, living lightly; with peaceful faculties, masterful, modest, no greed for supporters' are the effects of being contented.

Being the one of the organisers of the event, I would like to take this opportunity to thank everyone for participating in the event. For those who missed this event, hopefully this short article would help in your lives. Lastly, **patience and determination** is required in practicing the Buddha's teachings. Although it is not our habitual tendency to do so, we should try out best as it will be useful to us.

Thank you for reading and may you be well, peaceful and happy.



# ~ Members' Graduation 2012 ~



## UNIBUDS' Event Coverage - Members' Graduation 2012



## UNIBUDS' Event Coverage - Members' Graduation 2012



  
**SMILE**  
You've Graduated

# One Day Meditation Retreat

~ *Sunnataram Forest Monastery, Bundanoon*

~ By Weiwei Fam & Elle Ward



Stepping into Sunnataram Forest Monastery at Bundanoon for the first time, I was overwhelmed by the beauty and peacefulness of the idyllic scenery. The sky was clear and blue, dotted sparsely with white fluffy clouds. Lush green trees framed the borders of the monastery. Birds and peacocks strutted freely around, unrestrained and unafraid. To this sea of green and blue, "James Bond" or Dum Dee, the black cat, stood out in both colour and personality. There was a fresh and sweet smell of nature which wafted through the cold air; and sweet it remained despite the smell of poop laced within.

We began the activities with a soothing chanting lead by the monks in a surprisingly warm and cosy shrine hall. Following that, we proceeded to walking meditation through the lush green trees that I spotted during my arrival. Venerable PhraMana reminded us constantly about concentration on the breath throughout the exercise. However, I found that hard as I was too distracted and awed by the scenery and the desire to preserve them in my memory during the bushwalk. The climb uphill in the last stretch of the walking meditation was welcomed as it, quoting Warrick, "forces you to concentrate on your breath". It also made me feel warm and refreshed at the end of the walk. So, using Venerable PhraMana's Easter chocolates analogy, by concentrating on one blessed chocolate egg, you are able to ignore and forget the other chocolate eggs grappling for your attention.



Food was offered to Venerable PhraMana and the other monks first before we commenced with lunch. I would really like to say a very big "Thank You" to all the people who prepared the delectable meal. I never thought I'd be able to see "zongzi" – the green dumplings here. Because the food was so good, I probably ate enough for 2 meals, which was not really a good idea with the metta meditation after lunch. My mind wandered between coldness – loving kindness – neutrophil – sleep – loving kindness – sceneries. Just as Venerable PhraMana said, fluctuating between the extremes of too much thinking and lack of thinking, but not balancing in the middle.

## UNIBUDS' Event Coverage - One Day Meditation Retreat

Next, we were out in the cold again as we proceeded to the fishing pond. At first, I was pretty reluctant to head back into the cold. However, Venerable PhraMana utilised many interesting objects and analogies to explain why and how meditation can be applied outside of the serene forest, in our hectic lives. Meditation is like fishing. The rowing of the oars which causes the turbulence of the water represents our constant crowd of thoughts. Only by stilling our thoughts, can we select specific ideas (the fishes, or crocodile for that matter) from the stream of our thoughts. Even without the ideas, the peace of mind itself can be happiness.



These qualities are our innate instincts, hence the significance of the First Noble Truth – There is suffering. Recognition of suffering has to take place first before anything else.

**“Suffering is not purely associated with negative things.”**



Moving on to the mini Stonehenge, Venerable Phramana introduced the development or ...

**... root causes of sufferings: ego, feelings, attachment, cravings, desires.**



With the realisation of **anicca, anatta** (non-self) will be easier to achieve as illustrated by Venerable PhraMana with his Star Gates, adorable plush toys and the non-stick frying pan. Yet, it was evidently difficult to put into practice as the thought "'I' do not feel cold" did not work for me.



Venerable PhraMana then used the statues of Venus to show us the **priorities of life**. Desires of people in a particular period were emphasized in the features of the statue. For example, an early Venus statue was portrayed with a big belly to show the desire for child birth during the time when baby were scarce. Following that line of thought, the statue of Metteyya shows that happiness starts with a smile.

Finally, the Retreat ended with a soothing chant - and photo taking. I really enjoyed the way Venerable PhraMana showed the relevance of Buddhism in modern society with various interesting objects, analogies and humour. I also enjoyed the good scenery and food provided during this one day meditation retreat. Thank you very much for the effort put in by everyone who made this experience possible.

~ Weiwei Fam



Leaving the hustle and bustle of Sydney early in the morning, myself and a group of enthusiastic and happy Unibuddies set off on a 2 hour train journey to the Southern Highlands, to visit the Sunnataram Forest Monastery in Bundanoon. On arrival to the monastery three things took your breath away, one was the beautiful sweeping views of Kangaroo valley with Jervis bay and Nowra on the horizon, second was the stunning Buddhist temple constructed of sandstone and thirdly the incredible peacefulness of the site, oh and there was a fourth, meeting the abbot Phra Mana and his big black cat - whom he called James Bond.

Phra Mana started the morning taking us on a guided 45min walking **meditation** through the bush, where we were simply asked to **focus on our breathing**. As the terrain became more difficult and the breathing more laboured one was able to focus more clearly on breathing and the pain of walking up steep hills! At the beginning of the walk you could feel how much tension the body was holding onto and how busy the mind was, but by the end of the walking meditation you felt **relaxed, calm and more focused**.

## UNIBUDS' Event Coverage - One Day Meditation Retreat

After the walk Phra Mana informed us that our second meditation exercise of the day was to eat lunch. A great range of fresh vegetarian food had been lovingly prepared for us by the monastery's volunteers. We were given the opportunity to offer the monks their lunch before having our own. Enjoying lunch overlooking the Kangaroo valley, you became aware of the importance of being present with your food, enjoying each taste and texture and chewing it properly.



When lunch had finished we joined Phra Mana in the meditation hall to take part in a 30min **loving-kindness meditation**. A lot of people felt sleepy and during the meditation a UNIBUDS member could be heard snoring in the background. Phra Mana explained that after eating lunch all your blood and energy goes into processing the food hence why one feels tired.

During meditation James Bond made himself known to the meditators. Quite confidently he placed himself in my lap to sleep; Phra Mana informed us James Bond was given his name because he was a real smoothy with the ladies!



Once the meditation was completed there was a Dhamma talk and then a tour of the grounds. Phra Mana used interactive structures, kid's toys and statues to explain ego, consciousness, the mind, pain, suffering, craving and enlightenment.

He is a great teacher and had a wonderful sense of humor which kept us in stitches of laughter all day. At the end of his tour and talks, to summarize what he had been trying to teach us, he held up a non-stick frying pan and proclaimed 'this is enlightenment!' There was a lot of laughter but the message was made very clear. Using the simplicity of a frying pan to demonstrate ...

**“... How inside us we may generate anger, negativity, will or craving, joy and happiness, but whatever arises doesn't stick to us.”**

Like a non-stick frying pan, through meditation we can learn to observe things as they arise and pass away without allowing them to get stuck in our pan.

## UNIBUDS' Event Coverage - One Day Meditation Retreat

The day ended there, it was a beautiful day and I made many new friends, it was so worth it to have gotten up at 5am. I highly recommend a day trip or a meditation retreat experience at Sunnataram Forest.

Metta,  
Elle Ward



## Summer Edition Word Search

## Solution !!

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



# Eat Your Greens

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



## **Pumpkin Soup**

### **Ingredients:**

- Japanese pumpkin
- 1/3 cup of olive oil
- ½ litre of soya milk
- Three potatoes
- 1/3 cup coconut cream
- Pinch of cinnamon
- One teaspoon of salt
- Pinch of nutmeg
- Pinch of shredded ginger
- Pinch of pepper
- Soy sauce

### **Procedure:**

1. Slice Japanese pumpkin & carve out interior into wafer sizes of 2 cm X 2 cm & as thin as possible. The Japanese pumpkin will serve as the container for the soup.
2. Heat soya milk in medium flame.
3. Peel & boil potato in high flame for 15 minutes until soft, then mash & mix with a pinch of ginger & pepper.
4. Mix & stir mashed potato in the soya milk.
5. Sprinkle the pumpkin wafers with salt & pepper & fry in olive oil until soft & mashed.
6. Mix & stir the mashed pumpkin in the soya milk for 3 minutes.
7. Sprinkle cinnamon & nutmeg.
8. Add coconut cream to further thicken.
9. Heat for 3 more minutes adding soy sauce to taste.
10. Pour contents into the empty Japanese pumpkin to present & serve.

*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](mailto:yiwen.nyw@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!!

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

## Hints:

1. Cause of suffering.
2. A state of mind where one is totally aware, at peace, full of joy, ease, fulfilment and freedom.
3. Death and rebirth.
4. The teachings of Buddha.
5. Sensation; feeling.
6. Venerable (Used as a prefix to the name of a monk).
7. Loving kindness; good will; friendliness.
8. 'Form is \_\_\_\_\_, \_\_\_\_\_ is form'; a key concept in Buddhist philosophy.
9. Paying attention to a particular way; on purpose in the present moment.
10. The name given to one who rediscovers for himself the liberating path of Dharma, after a long period of its having been forgotten by the world.

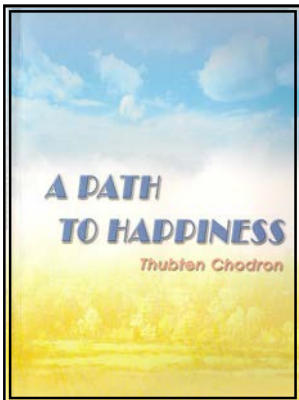
*\* The answer will be revealed from the next issue of SACCA. =)*

# 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!



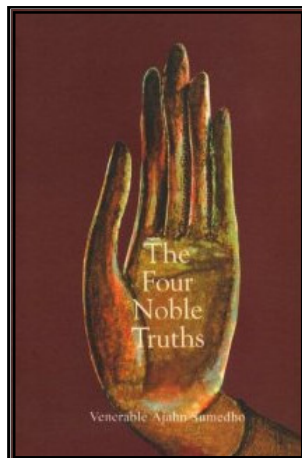
*A Path To Happiness* is one of the books written by Ven. Chodron which incorporates Dhamma values based on her real-life experiences. It is divided into four main chapters, specifically 'Practising Buddhism in Daily Life', 'Dealing with Anxiety', 'Buddhism in Modern Society' and a particular 'Questions and Answers' section which answers to questions that people might have, based on the Buddhist point of view.

It is mentioned in this book that cultivating a kind heart to be a service and benefit to others, setting positive motivations and doing meditation to practice our mindfulness are examples of how to practice Buddhism in our daily lives. Ven. Chodron simply pointed out that applying Dhamma is the key aspect to make our lives meaningful which will ultimately lead us to a path to happiness. This book elaborates on the wise ways to deal with problems in life such as anxiety about the past and fear of the future. It also helps us to understand more about the

aspects of Buddhism in society nowadays, which is to practise Dhamma and develop loving kindness to others. The message is presented in a simple yet interesting manner because of the easy-to-understand content. It is recommended for those who would like to know how to attain long term happiness. It all comes back to our daily Dhamma practices! know how to attain long term happiness. It all comes back to our daily Dhamma practices!

Four Noble Truths is well-established as the foundation of the Dhamma. Ironically, many practitioners often dismiss it as elementary. Rather than trying to first thoroughly understand this teaching they prefer to immediately dwell on more advanced aspects of Buddhism such as various meditation techniques. This book intends to dispel this misconception and explain this central teaching of the Buddha.

This book is a compilation of talks given by the author regarding this profound teaching. The author opens every chapter with an excerpt from a Nikāya (collection of Buddhist discourses) which sums up the chapter content and relates to the Noble Truth being discussed in the chapter. Throughout the book, the author emphasises that one should understand the Noble Truths without the assumption of a self as it makes one more difficult to have a universal perspective of the Noble Truths. The author also relates his life experiences to the topics discussed to allow lay readers to relate to members of the monastic order; in that they too experience suffering just the same as a lay person. He then explains how to overcome difficulties by examining their causes and taking appropriate actions.



Written in a light-hearted manner (only 73 pages), it is highly recommended for light reading. Nevertheless, the contents are insightful and Buddhists of all levels should read as a refresher course and as a reminder that the ultimate goal of Buddhism is to be free from suffering through the Noble Eightfold Path.

# Members' Corner

## ~ HAPPY BIRTHDAY TO YOU!

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

### March:

Evan Tran  
Anna Ng  
Monashi Perera  
Aggie Susanti Lawer  
Mega Ng  
Den Neil Ooi  
Pei Hsi Lee  
Li Seah Lim  
Xiao Xu  
Konii Takaneka  
Joon Wayn Cheong

Tze Hao Tan  
Joanne Huang  
Pei-Ru See  
Siyuan (Roger) Zhao  
Mukta Arora  
Elaine Hooi Ying Ng  
Bing Sen Koh  
Yi Sheng Lim  
Boon Jiun Ng

Chathuri Abeyakoon  
Cynthia Ng  
Ka Yee Teoh  
Jackson King  
Amy Layton  
Yi Wen Neoh  
Hong Ing Ooi  
Kendrick Lawer  
Lizadjohry Meikana

### April:

Hoang An Phan  
Yi Hui Wee  
Mikaela Maree Stafford  
Daniel Lim  
Kaidi Wang  
Shirisha Nampali

### May:

Thuy Nguyen  
Emily Wern Jien Yap  
Lucky Joeng  
Jack Shi  
Kate Xu  
Erdene Batbayar  
Victor Ming Loon Tsai  
Yan Ni Ng  
Isabelle Hungerford



### Coming Up in 2012

29th June - 1st July  
Winter Retreat

16th - 20th July  
O-Week

28th July  
Potluck

From 26th July onwards (every  
Thursday 6 - 8pm LAW 301)  
Chinese Dhamma Talk

From 20th July onwards (every  
Friday 7 - 9pm Goldstein G06)  
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 (stated above),

contact us at [unibuds@gmail.com](mailto: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...

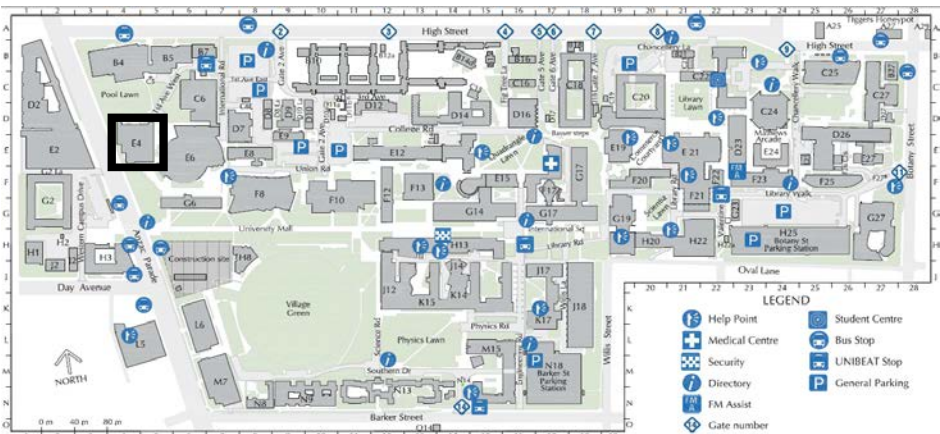
Stay tuned for the next edition of SACCA where we will explore a fundamental Buddha's teaching - three poisons, "**Hidden Enemies of the Mind - Greed, Hatred, Delusion**". If you have any thoughts that you would like to share or provide feedback on this issue, please feel free to drop me an email at [yiwen.nyw@gmail.com](mailto: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**



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 email: [unibuds@gmail.com](mailto:unibuds@gmail.com)

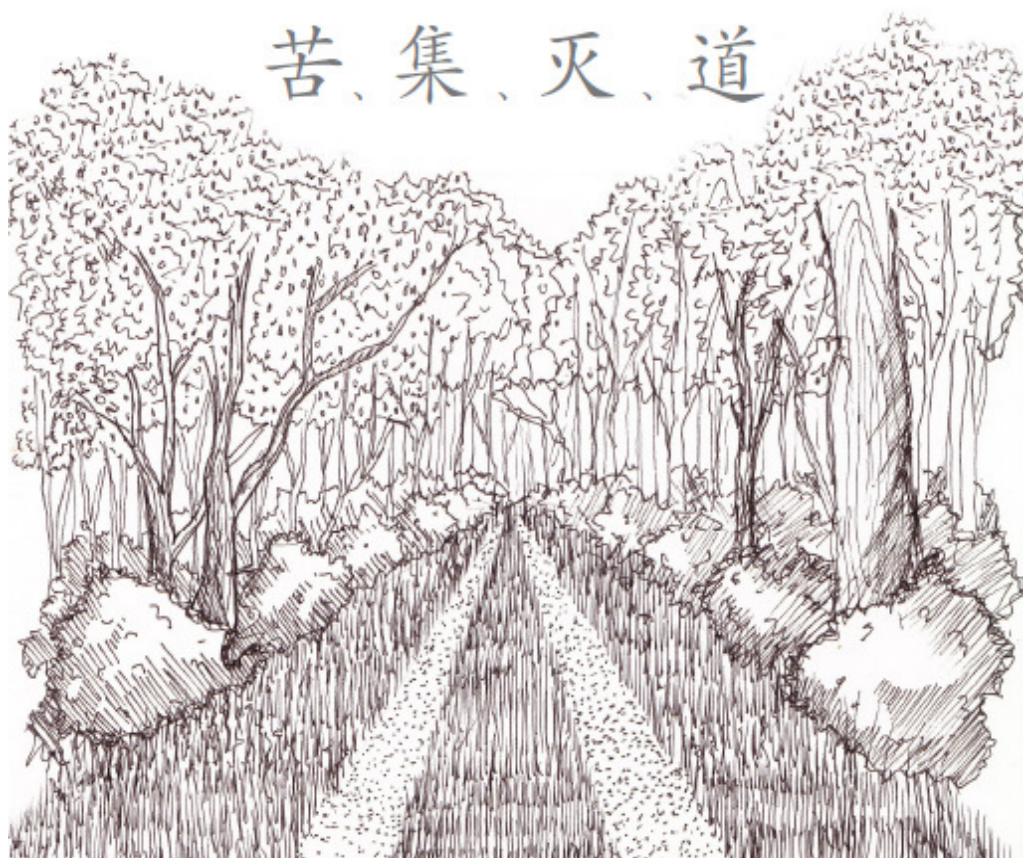
秋  
三月  
2012  
六月  
2012

# SACCA

慧 命 社 季 刊

## 四圣谛:

## 苦、集、灭、道



*where a bud can bloom in full*

*where a bud can bloom in full*



**unibuds**

UNSW BUDDHIST SOCIETY

# 目录

- 2 编辑有话说
- 3 快乐之道
- 4 痛苦的发生与消失
- 6 成功与苦
- 9 四圣谛 - 佛教的精髓



请别错过！

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或浏览我们的网站：

[www.unibuds.unsw.edu.au](http://www.unibuds.unsw.edu.au)

## 2012 活动介绍

6月29日至7月1日

冬令营

7月16日至7月20日

O-Week

7月28日

聚餐会

从7月26日开始

中文佛学讲座班

从7月20日开始

英文佛学讲座班

8月25日

菩提之夜：心中隐敌

# 慧命社季刊 - 秋

## 编辑有话说

亲爱的读者们，

光阴荏苒，不知不觉一个季节又过去了。相信大家都已经开始为学业和工作展开了忙碌的生活。不管是课业或工作的忙碌，佛法在生活中占据着重要的位置。希望大家能透过上一期的季刊对佛法有了更深一层的了解与认识。当然，也非常欢迎新读者们和我们一同踏上这学习佛法之旅。

上一期，与大家分享了如何将佛法实践于日常生活中。这期，我们将与大家一起探索“四圣谛”。四圣谛讲述的是世间的苦果，导致苦果的原因以及从苦果中解脱的方法。想要了解更多？那就和我们一起同游这期季刊吧！

这期季刊的封面，有四棵色泽较深的大树，树的叶子也长得

稀疏隐约表达四圣谛的主题。为了让读者们对四圣谛有基本的认识，首先将与大家分享星云大师与圣严法师的文章。接着，我们有会员们分享他们对于四圣谛的了解。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“心中隐敌：贪、嗔、痴”，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，欢迎发送电邮至 [yiwen.nyw@gmail.com](mailto:yiwen.nyw@gmail.com)。

祝阅读愉快！敬请期待下一期的季刊吧！

梁贻雯  
合十



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where a bud can bloom in full



# 快乐之道

~ 星云大师

追求快乐，是一般人生活中最重要的目标。一个人如果拥有财富、健康，乃至儿女成群、子孙满堂，却独缺快乐，生命将失去意义。所以拥有快乐，可以说是人生最美好的事情。如何拥有快乐？

**第一，不要把烦恼带到床上：** 任何人都有烦恼，但是千万不要把烦恼带到床上，因为这样只有徒使自己辗转反侧，彻夜难眠，并不能解决烦恼。白天纵有不满意的人事困扰，到了睡觉的时候，至少要把它放下，不要带到床上。上了床，就要好好地、安安静静地睡觉，睡眠充足，身体健康，快乐就会随之而来。

**第二，不要把怨恨留到明天：** 人和人之间，总会有一些芥蒂、不满意。但不要把今天的仇恨留到明天，甚至牢记在心，耿耿于怀。佛经上说出家人“无隔宿之仇”，也就是说不要留滞任何仇恨在心中。一个人如果心中充满仇恨，不但交不到好朋友，也感受不到人生的乐趣。

**第三，不要把爱心纵容邪恶：** 邪恶是不正当的，如果你用爱心去包容邪恶，那就铸成大错了。

**第四，不要把慈悲施予非法：** 我们对人要慈悲，指的是对正当的人、正当的事情要慈悲。至于对非法的人、非法的事则不能纵容，不能施予慈悲，否则就失去了慈悲的意义。慈悲要有智慧，要能分辨是非、好坏，才是真慈悲。



# 痛苦的发生与消失

~ 圣严法师

只要谈到佛教教理，多数人第一个想到的就是“苦”。佛教说“众生皆苦”，释迦牟尼佛也是因为充分感受到人生充满了生、老、病、死等苦，才希望能够藉由修行得到解脱。佛陀开悟之后，首度阐述的佛法基本真理就是“四圣谛”：苦、集、灭、道，苦是其中一个重点，也是我们在日常生活中就能感受、发现到的。

苦从何而来？

**“... 苦的原因并不是食物、衣服等物质上的缺乏，而是内心的挣扎、矛盾和无法排解的心结，也可说是**

我们所感受到的一切痛苦，其实都是我们自作自受、自己制造出来的。在生活当中，由于我们的愚痴，不明白因果的道理，才会造成心理、语言、身体等方面种种不当的行为，这些不当的行为进一步又为自己制造受苦的原因，并且不断地造成因果循环，就像捡石头砸自己的脚一样。这些痛苦形成的现象，就叫做“集”，“集”有集合、集拢、聚集在一起的意思。

所谓“菩萨畏因，众生畏果”，对于苦，菩萨以不制造苦的原因为根本解决方法。然而，凡夫却只会一味躲避苦的结果，一旦遇到痛苦的事，就希望赶快逃离，在逃的过程中还拚命制造另一个苦的原因而不自知。其实苦的结果有点像自己的影子，正所谓“如影随形”，就像在光天化日之下，想要把自己的影子甩掉一样，即使拚命地跑、跑得疲倦不堪，影子却还是跟随在左右。除非自己的身体消失，影子才会不见。

所以，如果我们不停制造苦的原因，苦的结果势必永远追隨著我们，就像吃完饭后，桌上的残羹剩菜、汤汤水水总要自己收拾，即使花钱请别人帮忙收拾，所花的钱也要靠自己赚。所以，...

**“... 一切的痛苦都是自作自受、因果循环的结果，逃避痛苦是没有用的！只有面对它、接受它，才不**

不过，最好的方法还是不要继续制造苦的原因。

因此，

### **“想要离苦得乐，就要 减少苦因”**

而修“道”就是最有效的方法。因为在修道的过程之中，我们的智慧会逐渐增长，而能够运用智慧调整自己的内心，明了现在所受的种种苦难，都是自己制造出来的，并产生面对苦果的勇气。如此一来，就不会痛苦了，也不再怨天尤人、逃避现实，而能够勇敢面对它、接受它、处理它，不会继续替自己与他人制造困扰，同时也会把引发困扰、苦难的原因，减至最低。

**“...苦的原因减少了，  
苦的结果也会减轻，这就是修道。”**



所以，行于正道的佛教徒，不但能努力减少苦因、接受苦果，还会多替他人设想而广结善缘，相对的，他人也会对你有所回馈。如果没有得到他人的回馈，也不用在意，也许是因为时机未到，也许是我们过去曾经亏欠过对方，现在的付出等于是还在还债，只要这么一想，心里就会豁然开朗了。

**“...如果我们真能不再  
制造苦因、不逃避苦果，  
到最后，当苦的原因完全  
没有了，苦的果报也接受  
完了，就是“灭”的时**

“灭”了之后，就能够使我们解脱、自在，成为一个有智慧的圣人。

我们每一个人都经历过内心的挣扎和苦闷，也都想从中超脱，“四圣谛”说明了从“苦”到“灭”的修道历程，不但是佛法的基本道理，也是我们在生活、修行过程中减少苦、面对苦的指引。





# 成功与苦

~ 庄祥缘

在Facebook看到了朋友所传的一个所谓“李嘉诚论成功”（其实很怀疑这是李嘉诚说的话），里面的内容让我又启动了不安静的头脑来思考。

何谓成功？简单来说就是达到了想要达到的。小至考到了想考的成绩，赢得了所要赢的奖项，追到了心爱的人，或是完成了一个挑战，都可以算是成功。大到乃至买了几栋想要买的房子，赚到了几个一百万，或是终于有能力购买想要买的跑车，也都算是成功。成功的范围那么广，这里所要讨论的“成功”是一个比较严肃的课题-那就是这么样才算一个成功的人生。

严肃是因为我们对“成功”的定义会对我们的生活造成非常大的影响，而这种理念或将随着时间推移而改变，也或者它将伴随着我们一生。无论如何，它都会在我们生命中起着决定性的作用。你将如何度过一生，跟你对生命的态度绝对息息相关。

对于成功的态度，假如做一个调查，十个人当中很有可能会有九个人说赚钱，事业有成，拥有自己的车、房子、当老板，或是不停地升级便是成功。在这“金钱万能”与消费的时代，钱在我们身边确实是扮演了举足轻重的角色。尤其是消费至上的时代，我们已经无法满足只拥有能维持生命的必需品，...

**“...各种奢侈品慢慢的变成了当代人的必需品，而我们也无时无刻的被各种广告以及各种管道鼓励追求。”**

一追再追，很多东西如果没有，将是落伍，将是不思进取。这是一个大环境的共产，也是一种不可避免的趋势。

对于这方面的思考，也得从开始读林夕的书讲起。林夕在普世的价值中，毫无疑问是很成功的。外号“词神”的他在二十多年里写下了三千多首歌词，不仅打造了无数的好歌与明星，同时也以那细腻的笔触感动了不少人，在近二十年的华语乐坛堪称作词第一把交椅。而能够在自己的工作称霸二十年，不是成功是什么？

读了林夕的书后，很意外的，这么一位成功的人，却一再在他的书里强调...

**“...如果一个平凡人能  
够甘于平凡，而乐于平  
凡，又有何不可”**

的思想。一开始读到时，也觉得这是有点不思进取的态度。尔后消化后才慢慢了解其中的智慧。他说，“加油加油再加油”，类似的话语我们听得太多，我们的意志被拉得如绷紧的橡胶皮，连睡觉都好像戴着“必胜”的布条。但许胜不许败，实在强人所难。很多的抑郁症、忧郁症等所谓的“文明病”，就是在拉紧了意志后无法接受失败所造成。



没错，向梦想出发，肯定要有坚强的意志力，但是磨就坚强的意志力总是要付出代价的，而成为一名成功人士的代价也不少。什么样的代价该付，什么样的代价不该付？如果代价是与家人的天伦之乐，与老朋友的聚会，参与其他对别人有益的活动，与心爱的人共处的时间，这种代价又该不该付？

人的一生真的很短暂。人的岁数长命的话本来就不外乎八、九十岁。可是现在有更多的病痛足以夺走人的性命，更何况是每分每秒都有可能发生的意外。所以，我认为时间才是最大的资本。如果把时间想象成银行里的钱，它就像是在银行里一直处于“负增长”（减少），无法增加的一个资产。那它是不是很宝贵？所以很擅于投资的林夕也说，人最该投资的是时间，而不是金钱。人的一生，其实一转眼就过了，你想过的是怎么样的一生？

**“是不断追求的一生，还  
是珍惜当下的一生？”**

很遗憾，人总是盼望着以后的成功，而忽略了当下的亮丽风景。



当然不可能很清高的说人并不需要钱。在一间有冷气的大房子里哀伤总好过在一间只能容纳两个人的小房子里哀伤，大房子也许更能有悲伤的私人空间。我想说的是，在忙忙碌碌追求中，人生很快就过了。我们成功的定义除了赚多少钱买多大的房子，又没有其它方面的一些东西？

**“...一个人成功的标准，对我来说是他拥有多少快乐，而不是拥有多少物质或是地位上的满足。”**

庆幸的是，快乐和物质不一定成正比。这对你我来说，难道不是一个喜讯吗？



**“未知苦，焉知乐”**，我相信这是佛陀在四圣谛中先提起“苦”的原因。就好像假如我们不懂一个科目的难处在哪里，什么地方是重点，我们无法真正的掌握它乃至把它考好的道理一样。拥有快乐的人生，其实并不难。心中的念头一转，它其实就在你眼前。

在这物质时代，让我们认真的想想一个问题，我们活着到底是为了什么？我走的路，是因为别人或是这个社会应该如此？还是他是经过自己的深思熟虑的决定？或许，佛陀的教法将会是你的答案。

**“快乐不用刻意追求，可以追求的往往是感官的一时兴奋，而非持久的快乐。”**

**真正的快乐需要扫除内心很多无谓的垃圾，舍得失去一些东西。”**

~林夕~





# 四圣谛 — 佛教的精髓

Wesley Neoh

『阿拉汉、正自觉者、明行具足、善至、世间解、无上者、调御丈夫、天人师、佛陀、世尊』，这些都是佛陀的称呼；而为什么佛陀有着这些称呼呢？那是因为佛陀觉悟了法（dhamma）——关于生命真理的法，也叫圣谛。而佛陀在四十五年的教化生涯中虽然教导的方法多样化，但都离不开一个中心思想，也就是四圣谛。因此四圣谛被誉为佛教里的根本精髓。

四圣谛乃苦圣谛、集圣谛、灭圣谛和道圣谛；简称苦集灭道。如果用治病来比喻，那么，苦圣谛好比是疾病；集圣谛好比是病因；灭圣谛好比是病愈；道圣谛则好比是治疗疾病的方法。

1. **苦圣谛**——关于生命具有不圆满性质的真理
2. **集圣谛**——关于导致生命之因的真理
3. **灭圣谛**——关于烦恼的完全断除、生命的彻底解脱的真理
4. **道圣谛**——关于导致断除烦恼、解脱生死的方法的真理

## 苦圣谛

苦，在这里指的是生命现象。苦，巴利语为dukkha，由du（下劣的）和kha（空无的）构成。因为生命是许多祸害的依处，亦即是说有了生命就必然会有各种各样的不圆满，所以说是下劣的。同时生命在根本上并不存在那些人们所执着的恒常、清净、快乐、自我的本质，所以说是空无。因为下劣和空无，所以称为『苦』。

生是苦，老是苦，死是苦，愁虑、悲哀、痛苦、忧伤、烦恼是苦，与所讨厌的在一起是苦，与所喜爱的分开、别离是苦，不能实现追求、愿望是苦。简而言之，执取身心是苦。而这些苦源自于五蕴（色、受、想、行、识），而也因为有了眼、耳、鼻、舌、身、意。所以说有了身体就有苦。

佛陀曾经说，假如作为欲乐目标的颜色、声音、气味、味道、触觉等完全是苦，完全没有快乐可言，那么，人们就不可能从中获得快乐。正是因为这些对象有让人产生快乐的特性，人们可以从中得到快乐和享受，所以才会去追求它们，执着它们。由于只求、执着，从而使自己被

污染。

## 集圣谛

导致苦的真实原因正是因为贪爱，而这贪爱可分为三种：欲爱、有爱、无有爱。而这些贪爱正是导致生命的轮回，导致众生不断在六道里辗转而不得知，看不透其中的苦。

什么是**贪爱**呢？贪是第一个不善因，包括一切自私的欲念、渴求、执着与执取。其特相是执着目标；作用是黏着目标，如肉黏着热锅；现起是不能舍弃；近因是认为导致束缚之法有乐味。

什么是**欲爱**呢？对欲望的渴求，即对五欲功德的贪爱。这五欲是指“眼、耳、鼻、舌、身”这五种感官对外境（即：外处）攀缘的欲望。佛音尊者在《清净道论》里解释到“色爱转起以欲乐而享受现于眼的视线之前的色所缘之时，名为‘欲爱’……于声爱等的方法也是同样的。”通过这五种感官，于内生起了六触、六受、六想、六思，由于无知，他认为这里有“乐”而不能见“苦”，于是对这种种法生起贪爱，这就是欲爱。



什么是**有爱**呢？对生命的渴求，即是由于对生命的希求而生起的、与常见俱行的、对色界与无色界生命的贪，以及对禅那的欲。佛音尊者在《清净道论》里解释到“当它（色爱）与认为所缘‘是恒是常’的常见共同转起之时，名为‘有爱’——与常见作伴的贪而名有爱……于声爱等的方法也是同样的。”他希望长生不老或者在死后获得新生，他希望现在能看、能听、能嗅、能尝、能触、能知，希望下一世也能获得这些能力，他希望永远拥有这些能力。因为无智，他无法破除诸法的密集，以“无常”为“常”。因为无知，他认为这些法里有“我”、认为这些法就是“我”或者为“我”所有，于是对内六处、六识、六寻、六伺生起贪爱，这就是有爱。

什么是**无有爱**呢？对无生命（即断灭）的渴求，即是与断见俱行的贪。佛音尊者在《清净道论》里解释到“当它（色爱）与认为所缘‘是断是灭’的断见共同转起之时，名为‘无有爱’——与断见作伴的贪而名无有爱。于声爱等的方法也是同样的。”持断见者可能会对断灭生起贪爱。由于这种邪见，他认为人活着的时候有“真我”、“本我”以及“我所”，而人死以后认为是“我”死了，一切归于虚无，虚无才是可喜、可爱的，于是生起对虚无的贪爱，这就是无有爱。

## 灭圣谛

苦的成因就是“爱”，断除了“爱”，则实现了苦的止息。当然，爱的生起也以无明为前提，也许这就是佛陀在此从“无明灭”开始解释苦如何止息的原因吧。这一切（即：经文中提到的无余离贪、灭等）皆是涅槃的同义词。到达涅槃即是诸爱的无余离染、灭，因此而说其为「即是那种爱的无余离贪、灭。」到达涅槃又是诸爱的舍弃、舍遣、解脱、无执着，因此而说涅槃为「舍弃、舍离、解脱、无执着。」

**涅槃**被称为出世间，以及是由四道智所证得。它是道与果的所缘，被称为涅槃是因为它离去渴爱这一个纠缠物。在词源学方面，巴利文 Nibbana（涅槃，梵文 Nirvana）是源自动词 nibbati，意为‘被吹灭’或‘被熄灭’。因此它是表示熄灭了世间的贪、嗔、痴之火。但诸巴利论师较喜欢解释它为渴爱的纠缠（vana）的不存在或离去（nikkhamtatta）。只要人们还受到渴爱的纠缠，他们还被绑在生死轮回里（samsara）；但在灭尽一切渴爱时，人们即会证悟涅槃，解脱生死轮回。在此，“四道”分别是指：索答巴帝道智（即北传须陀洹道智）、萨伽达嘎弥道智（即北传斯陀含道智）、阿那嘎弥道智（即北传阿那含道智）、阿拉汉道智。有人可能会说，这些解释仍难

使人理解什么是涅槃。为什么涅槃的含义难以表达呢？我们可以看以下的几个比喻。

**糖的比喻：**如一个人对糖的味道，不告诉他去读关于化验糖的书，他事先没有经验，是不能知道的。但是假如放一点在舌尖上，他就会知道糖的甜味，过多关于糖的理论就没有必要了。

**鱼的比喻：**就像鱼的字汇里没有表达陆地性质的字眼一样，没有任何语言或文字足以表达那种经验。乌龟对它的的朋友鱼说，它刚从陆地上散步回潮。鱼说：“当然你的意思是说游泳啰！”乌龟尽力对鱼解释：陆地是固体，不能在上面游泳，只能在上面步行。可是鱼却坚持认为不可能有这样的事情。陆地一定也是液体，和它生活的湖一样：有波浪，一定可以在里面潜水和游泳。所以，涅槃只能被亲身作证的圣人们完全理解。

## 道圣谛

以上的灭圣谛也可以说是断除烦恼，而道圣谛就是断除烦恼的方法。要致力于断除烦恼就必须先了解什么是烦恼、烦恼的种类，以及产生烦恼的原因，这样才好对症下药。烦恼，巴利语 kilesa，源自“使污染”

（kileseti）一词。能使众生的心与身污染故称为“烦恼”。也即是说，能污染身心的心理元素，或处于污秽、堕落状态的心，也叫烦恼。

烦恼虽然五花八门、多种多样，但可以将归纳为三大类：

- **贪 (lobha)** —— 贪爱目标。  
包括各种不同程度的贪。从极强的贪婪、痴迷、渴求，到极细微的喜爱、追求，都属于贪。
- **瞋 (dosa)** —— 厌恶目标。  
包括各种不同程度的反感。从极强的暴怒、凶狠、残酷、仇恨，到极细微的忧郁、烦躁，都属于瞋。
- **痴 (moha)** —— 对目标的愚昧、盲目、无知。

眼门、耳门、鼻门、舌门、身门和意门这六种根门是让我们产生烦恼的媒介。

**“而当烦恼产生时，会通过三种管道呈现出来：身门（身体的行动），语门（口头的语言）和意门（内心的意念）。”**

烦恼可以分成三大类，即违犯性烦恼、困扰性烦恼和潜伏性烦恼。违犯性烦恼是呈现在身门和语门的烦恼，可以分成杀生、偷盗、邪淫和妄语。困扰性烦恼即只浮现在心中却没有付出行动的烦恼，例如：贪婪、傲慢、自负、憎恨、烦躁、散

乱、沮丧、麻木等。而潜伏性烦恼并没有表现在行动、言语和内心的烦恼；也即是说现在没有烦恼，但不等于说已经完全没有烦恼了，他们只是以潜伏性的状态存在着；例如：隐居的人士避开了时间的繁华，自然不会起烦恼，但不到表当他接触社会时可以不起烦恼。

这些烦恼都会对治的方法，**戒定慧**就是对症下药的方法。通过**持戒**（最基本的是五戒），我们可以避免触犯违犯性烦恼。通过**修定**（也就是修禅那，或称之为静坐、打禅），可以让我们的内心平伏，这是对治困扰性烦恼的方法，因为通过平时的禅那达到内性的定，可以避免生起种种不好的烦恼、念头。最后**修慧**（培育智慧）可以消除潜伏性烦恼。智慧不是一般的脑子转得快、聪明、记忆力好或是理解能力强，也不是指在商场、官场、战场、考场能够打败对手，青云直上。

**“佛教所指的智慧是能够彻知人生真相、洞察世间本质的智慧。”**

平时多听闻佛法，多思维空行，多关照无常都是消灭潜伏性烦恼的直接方法。

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