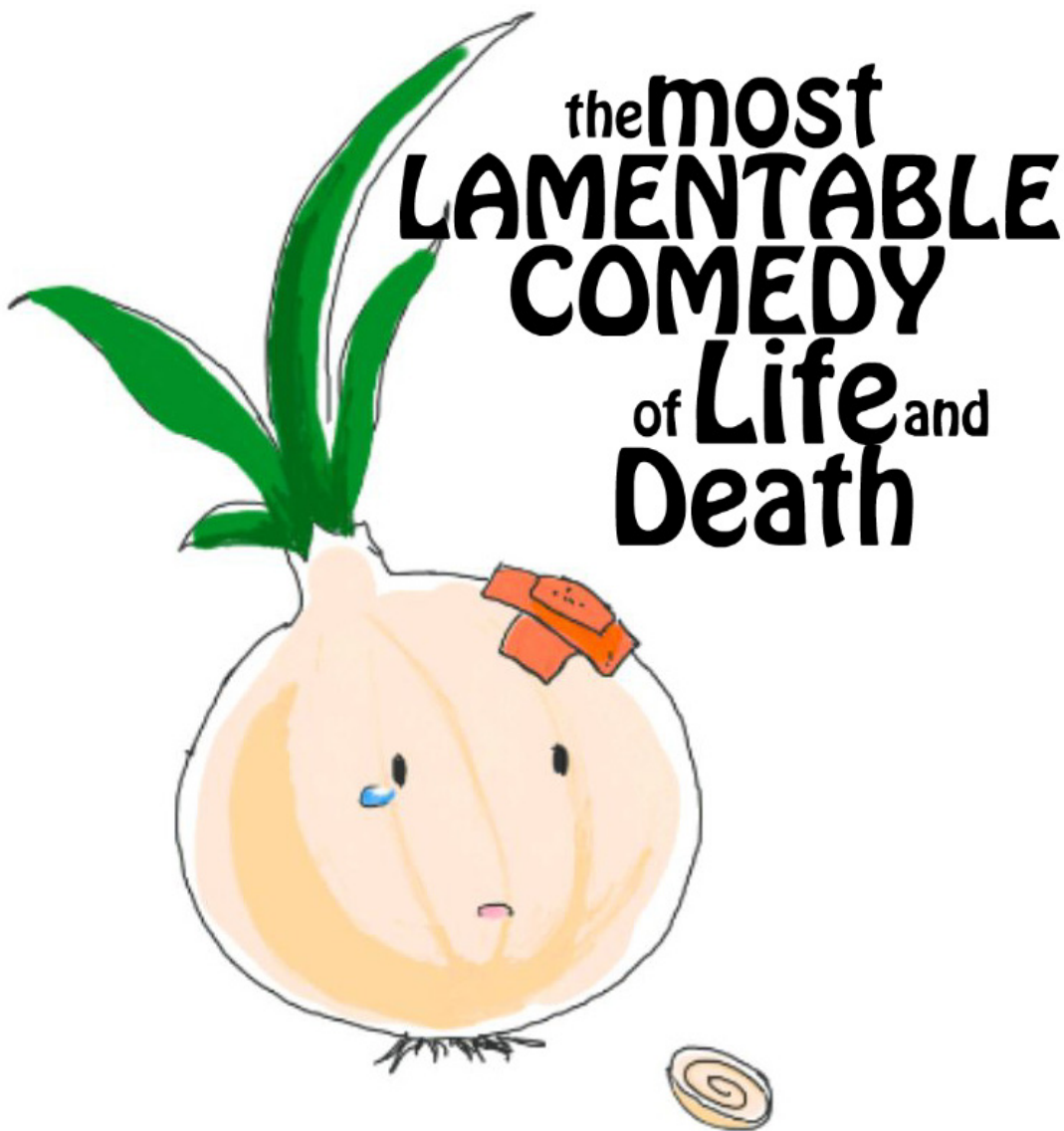


autumn
edition
mar 14
may 14

sacca

quarterly newsletter for members of unbuds



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UNIBUDS UNSW Buddhist Society

... where a bud can bloom in full

President's Message

Dear fellow Unibuddies!

Welcome to this Autumn edition of Sacca as we settle ourselves back into our pens and papers. Over the years, many people have been advising me to make the most of the University experience. After all, University is not just about study, it is the prime time in our life to meet new friends, improve our extracurricular skills and discover who we truly are. And where else can you tick all the boxes than in UNIBUDS?



As you may have been aware, UNIBUDS has a great line up of activities this year for you to discover more about Buddhism, to practice meditation, to learn more about yourself, to meet lots of new people, to have fun or simply to relax. Our highlight for this semester will be Buddhist Exhibition 2014, a triennial display of Buddhist artworks and artefacts from Buddhist organisations across Sydney. It will open from Sunday the 13th to Thursday the 17th of April on the UNSW Campus (for more information on the exhibition itself or about how you can be involved, please see page ...). It was really nice to see faces both old and new during O-Week, Week 1 and O-Picnic. We hope that you will enjoy our upcoming activities and bring lots of things home whether it be food, a calmer mind, wisdom, or a simple smile.

This edition of Sacca "The Most Lamentable Comedy of Life and Death" will explore the concept of morality in Buddhism.

What does it mean to live a moral life?

What are the results of living a moral life?

How can we live a moral life in this modern world?

I'm sure you will find the articles insightful and interesting. Do remember to try out what you've read. It is one thing to know something, but another to truly experience it.

With loving-kindness,
Kitiphume Thammasiraphop
President



Editor's Message

Dear Readers,

In this edition of Sacca, we will be exploring more about "Morality and Conduct". So how exactly is this related to the title?

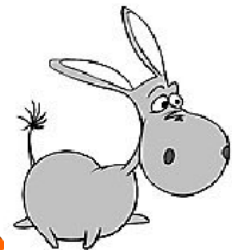
""The most lamentable comedy, and most cruel death of Pyramus and Thisbe,"" is the title of the play which the mechanics/labourers (Quince and company) perform with good faith to celebrate the royal weddings in the play "A Midsummer Night's Dream". The ironic title and situation in which this play is performed stems largely from the ignorance of the mechanics.

Shakespeare's oxymoronic title underlines the dichotomy that we experience in life every day. We learnt, in the last edition, that the middle path (or non-duality) is one of the concepts we seek to understand in Buddhism. Yet, how do we incorporate this concept into the actions and choices of our everyday life? Buddhism is not just a philosophy. The way we conduct ourselves and practice the Dhamma is equally important. Be sure to read the featured articles to glean a better understanding of morality and conduct in light of the Dhamma =]

As usual, there are updates on UNIBUDS activities, starting from Summer Retreat 2013. We are also marking the beginning of the semester with O Week and O Picnic. Keep your eyes peeled for our next big event – Buddhist Exhibition!

Looking forward to see all of you in our upcoming activities! **Let the performance begin =]**

With Metta,
Weiwei



How to be a Half Full Cup

by Yit Boon Ooi

Adapted from Dr. Chien Hoong Gooi

1

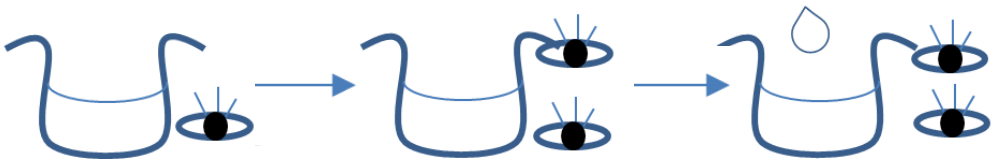


Build a good foundation of morality and ethics by doing no harm unto others or yourself. If the cup is cracked, it will not be able to hold any water.

C u l t i v a t e
wholesome actions that benefit yourself and others.

With time, water will gradually accumulate.

2



Focus on the positive (half full). This will allow you to feel happier and generate energy to do things. Showing kindness and being grateful for kindness shown is one of the best ways to develop a positive outlook in life.

Yet, at the same time, be realistic. Acknowledge things that are not going well, that needs to be improved. No one is perfect. Have a balanced perspective of the true nature of things.

B e a p r a g m a t i s t .
Be aware of both sides of the story and develop yourself by doing the appropriate wholesome actions.

3



Half empty cup or half full? Neither. The cup is twice the size that is required. The cup in the 3rd pathway is a representation of self.

Decrease your sense of self-centeredness. Life is not all about you. Let go. Develop compassion by giving, loving and sharing with equanimity. This compassion extends to you. Recognising and accepting that you are not perfect will allow you to find peace within yourself.

Change is the only constant. Life is impermanent. Even this self (vessel) will change and decay with time. So why cling to this sense of self?



Dhamma Fighting: An Excerpt

by Ajahn Chah



http://www.ajahnchah.org/book/Dhamma_Fighting1.php



Fight greed, fight aversion, fight delusion... these are the enemy. In the practice of Buddhism, the path of the Buddha, **we fight with Dhamma, using patient endurance.** We fight by resisting our countless moods.

Dhamma and the world are interrelated. Where there is Dhamma there is the world, where there is the world there is Dhamma. Where there are defilements there are those who conquer defilements, who do battle with them. This is called fighting inwardly. To fight outwardly people take hold of bombs and guns to throw and to shoot; they conquer and are conquered. Conquering others is the way of the world. In the practice of Dhamma we don't have to fight others, but instead conquer our own minds, patiently enduring and resisting all our moods.

When it comes to Dhamma practice we don't harbor resentment and

enmity amongst ourselves, but instead let go of all forms of ill-will in our own actions and thoughts, freeing ourselves from jealousy, aversion and resentment. Hatred can only be overcome by not harboring resentment and bearing grudges.

Hurtful actions and reprisals are different but closely related. Actions once done are finished with, there's no need to answer with revenge and hostility. This is called "action" (kamma). "Reprisal" (vera) means to continue that action further with thoughts of "you did it to me so I'm going to get you back." There's no end to this. It brings about the continual seeking of revenge, and so hatred is never abandoned. As long as we behave like this the chain remains unbroken, there's no end to it. No matter where we go, the feuding continues.

The supreme teacher taught the world, he had compassion for all worldly beings. But the world nevertheless goes on like this. The wise should look into this and select those things which are of true value. The Buddha had trained in the various arts of warfare as a prince, but he saw that they weren't really useful, they are limited to the world with its fighting and aggression.

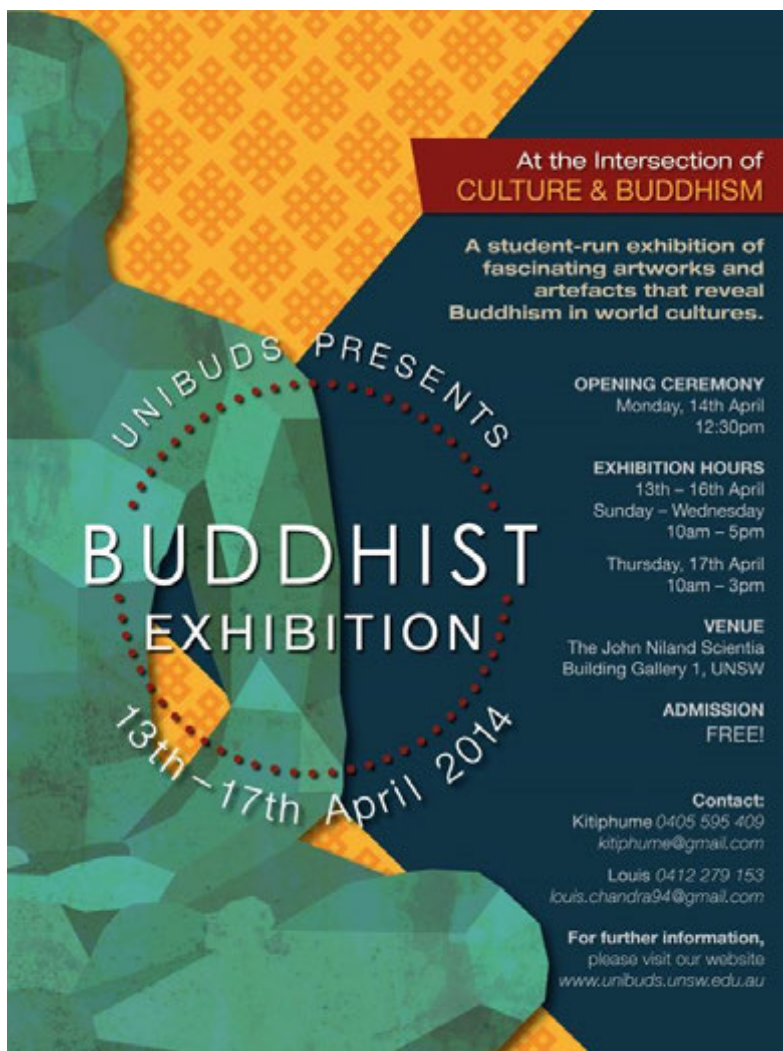
Therefore, in training ourselves as those who have left the world, we must learn to give up all forms of evil, giving up all those things which are the cause for enmity. *We conquer ourselves, we don't try to conquer others.* We fight, but we fight only the defilements; if there is greed, we fight that; if there is aversion, we fight that; if there is delusion, we strive to give it up. This is called "Dhamma fighting." This warfare of the heart is really difficult, in fact it's the most difficult thing of all. We become monks in order to contemplate this, to learn the art of fighting greed, aversion and delusion. This is our prime responsibility.

This is the inner battle, fighting with defilements. But there are very few people who fight like this. Most people fight with other things, they rarely fight defilements. They rarely even see them. (...)

Buddhist Exhibition 2014

~At the Intersection of Culture and Buddhism~
13th - 17th April 2014

A student-run exhibit of fascinating artworks and artefacts that reveal Buddhism in world cultures.



**At the Intersection of
CULTURE & BUDDHISM**

A student-run exhibition of
fascinating artworks and
artefacts that reveal
Buddhism in world cultures.

UNIBUDS PRESENTS

**BUDDHIST
EXHIBITION**

13th - 17th April 2014

OPENING CEREMONY
Monday, 14th April
12:30pm

EXHIBITION HOURS
13th - 16th April
Sunday - Wednesday
10am - 5pm
Thursday, 17th April
10am - 3pm

VENUE
The John Niland Scientia
Building Gallery 1, UNSW

ADMISSION
FREE!

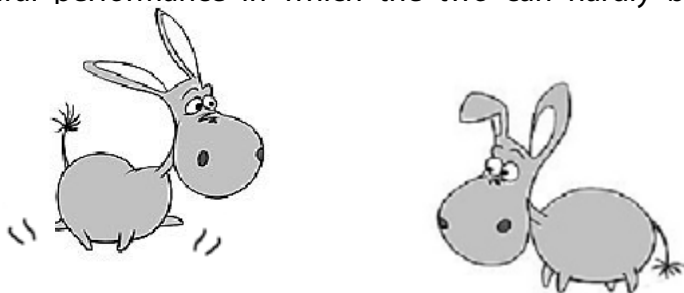
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For further information,
please visit our website
www.unibuds.unsw.edu.au



Buddhist Exhibition 2014 Promotion

Religion and Culture can be likened to two dancers performing harmoniously together. As one moves, it releases an energy that spreads throughout the stage, an energy that influences and immerses itself within the other dancer. This continual exchange gives rise to a beautiful performance in which the two can hardly be separated.



This year, UNIBUDS will attempt to reveal Buddhism within various world cultures through our **triennial Buddhist Exhibition**. Although Buddhism can be seen as a philosophy, we cannot ignore the millions of people worldwide who have been practising the teachings of the Buddha for well over 2,500 years. Buddhism can fundamentally be practiced without a culture associated with it, the culture would be “Buddhism”. However the real beauty of Buddhism is in its flexibility and tolerance to the cultures that it has found itself in. It is the diversity in practice that we see how Buddhism has been and continues to be influenced by various cultures. And from the other point of view, it is through history that we understand how Buddhism has impacted these cultures for the happiness of all beings.

So, from the 13th to the 17th of April 2014, take the time to enter a journey thousands of years in the making to discover more about the diversity of Buddhism and the beauty of humanity.

As a student-run exhibition, UNIBUDS would love to have as many volunteers involved as possible in Buddhist Exhibition 2014. This is a great opportunity to enrich your student life, put your skills into practice and bring happiness to hundreds of people! There are many departments for you to be involved.

Summer Retreat

6th - 8th December 2013

by Nuttaporn Pornvarojanabun

As a good Buddhist practitioner we are improving ourselves with knowledge in Buddhism. One of the most important elements is to live with morality and conduct. Not harming yourself or others is a golden rule of living without creation of bad karma. Bad karma will lead you to no ends of suffering in this life and in the next life. As a good Buddhist or a Buddhist practitioner, putting Buddha's teachings into practice is the most significant thing to do.

Attending 2013 UNIBUDS summer retreat gives me a much better understanding of karmic effect. **What goes around comes around is the main concept for this retreat.** I have learnt so much on the concept of taking responsibility of every action we do.

Morality is a very basic guideline in our lives rather than a rule. I believe that morality has to do with the shame and the fear of doing evil (Hiri Ottapa). We feel ashamed when we commit things that harm others and ourselves. Morality is an understanding of the karmic effect and a reminder to be mindful of laws of karma; thought, speech, and action. If we keep repeating the same action it will become a habit and a way of conducting ourselves. Cultivation of a good conduct means to observe at least 5 precepts. This will help with the liberation of guilt and anxiety of the mind and enables the mind to be purified and clear. The aim of practising the 5 precepts is to put our mind at a peaceful state and then we can live a more happy and peaceful life.

We also discussed about intentions at the retreat. Before we commit something, an intention always has to arise first. Thus, we refer to the mind as a dictator, which dictates what we are going to do. It is very hard to control our thoughts especially bad thoughts. Controlling our mind can control our speech and body actions. Therefore, at the retreat we practiced a lot of meditation and this helped calm our mind and refine our thoughts.

To summarise what I have learnt from the summer retreat:

1. Stop the bad karma. Give up the bad actions and start good actions from now on,
2. Stop your mental reactions in the mind
3. Practice mindfulness.

Morality always goes along with mindfulness cultivation as a practice. Thus, I encourage everyone to practice moral thoughts and precepts, along with meditation. One day, we will see more clearly into the causes of suffering and start to leave those attachments we have in our lives.

I am fortunate to have the opportunity to know and learn Buddhism in this life. Therefore, I am really grateful with my life. Since I am given this body to commit only good things, I will keep doing good things in this life.

The Five Precepts

1. Abstinence from killing
2. Abstinence from stealing
3. Abstinence from sexual misconduct
4. Abstinence from false speech
5. Abstinence from intoxicants



Cooking with Jim

6th January 2014



A Day of Food, Friends and Dhamma with Jim Teoh

by Yasangie Edirisinghe

It was early January; the beginning of a new year, a time when most of the UNIBUDS members had gone back to their home lands for the summer vacation. Yet some of us still remained in Sydney, waiting for something exciting or meaningful to happen while the hot summer days went by. Having missed the summer retreat, I found myself wishing there were weekly Dhamma talks or UNIBUDS activities taking place during the holidays. That's when I heard that there was a cookery demonstration with Jim Teoh. I did not know what it was about at first but made up my mind to go at once. This is because all the UNIBUDS events I had been to so far had never let me down. **Jim Teoh is a great meditation and Dhamma teacher**, whom I had the privilege of listening to through a previous UNIBUDS event.



We arrived at Jim's house at around 10am. It was good to see some familiar faces. By that time Jim had already made some of the food. After admiring his back yard we proceeded to observe him make the filling for the spring

rolls. He then showed us how to fold the spring rolls. He handed us the job of frying the spring rolls. Thereafter we gathered around to observe him make several kinds of dishes with noodles. I fail to recall the names of these dishes as they were Chinese names and all new to me. The oil in heated wok sizzled and the smell of food made us hungry. While this was going on, Jim's friend Allen (helped by Rosie) worked on the BBQ.

When the cooking was completed, what ended up on the table was an absolute feast. I had not seen such an array of delicious looking food since leaving home last year. We eagerly started eating and did not stop until we had no room in the stomach for more. We had Den Neil's much awaited cakes/ fudge (I think that's what they were) for dessert. There were good conversations between members as we ate. Then it was time for Jim's Dhamma talk and words of wisdom. He kept it short and sweet, but told us a good story about Lord Buddha's advice to a lay person about how to balance our wealth in terms of spending, earning and giving to others. I cannot recall all that he said but it was definitely very insightful.

UNIBUDS events are all about learning the Dhamma as a group and practicing it on our own, through guidance and friendship. This day which we spent at Jim's house truly fulfilled those expectations. We all look forward to what UNIBUDS has in store for us the year 2014.

O-Picnic

8th March 2014



O-Picnic

by Ferani Atmadja Heng



It was intimidating, yet exhilarating. In addition to my social phobia, I'm actually not that much of a confident person, even though I appeared to be so. Rumors had it that members of the university's societies will only be nice to you in the beginning to lure you in, and then ignore new members once they have been recruited. I was terrified, to be honest. My intention was just to join and lurk around; to be that one member that shall never be noticed. Enters William, the eager and excited bloke who forced me to sign up for UNIBUDS O-Picnic. To be honest, I wasn't even fully aware of what I was signing up for, as he just sort of shoved the paper in front of me and asked me to fill it. Oh well, there goes my anonymity.

Nevertheless, **I'm glad that I met that excited little ball of sunshine**, because thanks to him, I've finally managed to overcome my anxiety around a big group of people.

The warm smiles of the President, Kitiphume, and Allen were the first thing I saw right after I've arrived at the picnic. Welcoming and warm,



those are my very first impression of the picnic. Looking around, it seems like a fairly small group compared to picnics from other societies. Thus, it evoked a sense of intimacy and togetherness like none other. After I signed the roll and got my nametag, I started feeling out of place. Everyone was talking to one another, laughing and playing around. I didn't know anyone back then and I felt sort of, well, like a fish out of water. I began to scoot. A little bit to the left, a little bit to the right. Playing with the hem of blouse, I gave uncomfortable smiles to those who made eye contacts with me.

My distressed did not last very long, fortunately. Members of EXCOs began to approach me. Allen was the first, followed by Weiwei who encouraged me to help at the BBQ pit. Heck, why not.

"Hi," that was all I managed to say. I'm the worst person for socializing. I prepared myself for the cold smiles and rejections, yet I've received the complete opposite of those. Den Neil handed me a tongs and immediately engaged me into the conversation he was having with his friends. I laughed along. Bottom line, I was pleased with myself for having the courage to go out there and took a chance. Though it doesn't seem much to (probably) most of you, it was a lot for me. I gave myself a pat in the back and whispered, "well done, you!"

It was more of a banquet than a picnic. Ok, bear with me; pasta, bacon, chicken, pork skewers, salad, sausages, ice cream, cakes, potato wedges, etc. Sorry for making you hungry, but those are just a glimpse of what was offered during the picnic. Furthermore, there were choices between vegetarian and non-vegetarian items. If that doesn't appeal to you, then I might need to edit this article and use more extravagant wordings.

What will a picnic be without games? Though I must admit (I'm sorry Allen), at first, I was pretty confused with the intentions of each of the games. It seems like there were no winning or losing for all the games. Along the road, however, I began to understand that these games were designed for all the members to bond and know one another rather than trying to beat each other. Nice, I thought. Brilliant, even. Thanks to the games, I remembered most of the members' names, made friends with most of them, and, not to mention, had lots of laughs and exercise.



When the picnic came to an end, it was hard to suppress the smile on my face. In my personal opinion, as the President and EXCO of UNIBUDS emits a sense of welcoming and friendliness, not to mention their generous smile and laughter, we members couldn't help but to feel the metta, feel welcomed, and in turn, be nice to one another. *At the end of the night, I laid down on my bed with, still, a smile on my face and beautiful memories replaying inside my head.* Oh yes, not to forget, gratefulness inside me for each and every one of you who have welcomed me and eased my anxiety of socializing.



March

Mega Ng
Linh Ta
James Miller
Nancy Triana
Den Neil Ooi
Kean Hoe Gan
Andrew Trinh
Gui Peng Say
Edmund Ong
Qi Hong Lim

April

Stephanie Halena
Tze Qin Ong
Yuin Khoo
Yean Jin Lim
Yi Hui Wee
Tze Hao Tan
Boon Jiun Ng
Thomas Awford

May

Kendrick Lawer
Jack Shi
Louis Chandra
Emily Yap
Darren Lim
Jack Gembitsky
Thanawan Chirakijja
Chen Wei Boey
Yan Ni Ng

Mark your Calenders!

Upcoming Events

23rd April 2014
One-day Meditation Retreat

26th April 2014
Buddhist Exhibition
Thank You Dinner

11th May 2014
Vesak Day Celebration

24th May 2014
Potluck

Weekly Activities

Every Thursday
from 6th March 2014
6 - 8 pm
Chinese Dhamma Talk

Every Friday
from 7th March 2014
7 - 9 pm
English Dhamma Talk

1.15 - 2 pm
Lunchtime Meditation

UNIBUDS requires your continual support for all activities. If you are interested in helping out in any of the above events, contact us at unibuds@gmail.com. Your participation is very much appreciated. Looking forward to seeing you!

Corner of Our Hearts

Recommended Reads from UNIBUDS Library

Gifts he left behind

The Dhamma Legacy of Phra Ajaan Dune Atulo

Compiled by Phra Rajavaraguna

Reviewed By Allen Kha



*The Dhamma Legacy of
Phra Ajaan Dune Atulo*

Ajahn Dune was one of the first two disciples of Ajahn Mun and thus one of the most senior members of the Forest Tradition founded by him.

This book is a compilation of Ajahn Dune's short teachings – pure truths at the highest level. Ajahn Dune rarely gave formal Dhamma talks, so this book is a collection of lessons and admonishments given to his disciples, answers to questions and passages from the Buddha that he always liked to quote.

Reading the messages given in the book gives one a glimpse of what it means to have insight into the reality of nature, what it means to see the Dhamma in every living moment. So this book will be a great inspiration to those seeking the peace within. As an example of what I mean by that, I'll finish this short review with a quote from the book:

"No matter how much you think, you won't know.
Only when you stop thinking will you know.
But still, you have to depend on thinking so as to know."

Editorial

Big Thank You to everyone!

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The theme for our upcoming winter edition of Sacca (and Bodhi Nite!!) is "Attachment and Letting Go". Contributions of any kind - articles, drawings, photographs - are welcomed. The possibilities are endless!

Please feel free to contact me at fam.wwei@gmail.com to find out more =]

~Weiwei

秋
三月2014
五月2014

sacca
慧 命 社 季 刊



五戒 十善

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9 金玉良言

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by Li Seah Lim





亲爱的读者，

佛教并不只是一门理论。若要啟發智慧，就必须从戒起步。諸惡不作，眾善奉行。持戒到底是束缚还是解脱？让本期李刊一一为你解答。

慧命社季刊是代表会员们的汗血呈现至其他会员，因此，感谢大家的合作及协助。如果你有兴趣参与或分享你的佛学所得，请尽情与我联系 fam.wwei@gmail.com。希望您可以抽出时间参与这有趣又有意义的佛学机会！

范伟玮上

活动介绍

4月23日
One-day Meditation
Retreat

每逢星期四
从3月6日起
6 - 8 pm
中文达摩班

4月26日
Buddhist Exhibition
Thank You Dinner

每逢星期五
从3月7日起
7 - 9 pm
英文达摩班

5月11日
衛塞節慶會

5月24日
Potluck

1.15-2 pm
午间静坐班

佛教和戒律

by Ian Ch' ng Xiang Yuan

一个人的态度和行为，都是别人所看见你的第一印象。身为一名佛教徒，我会时不时的问自己，自己的所作所为会不会对得起“佛教徒”这个称呼？想到自己的某些行为会对不起世尊宝贵的教导，有时候会如履薄冰，反观自己的身口意行为。我想，这也算是修行的一部分吧！

每个人都知道所有正信的宗教都会导人向善，所以德行，在佛教来说也是至关重要的。佛陀对弟子们的淳淳善诱，包括了他为在家人所设立的五戒、八戒，和为出家人所设立的比丘和比丘尼戒等，都能够看得出一个人的行为和他的修行是息息相关，密不可分的。也许你会问，为什么德行是修行如此重要的一环，是每一位佛教徒都必须所拥有的？

首先我们必须先探讨修行的意义为何。不管你是大乘子弟抑或是南传行者，修行都是要去除自己和别人的贪、嗔、痴三毒，去除烦恼，而**获得真正的自在**。虽然看起来似乎都是在讲“心”，但是德行却是修心的首要条件。

怎么说呢？我们的内心和行为是息息相关，互相影响的。一个内心非常平静的人，他的行为肯定是稳重、平和、谦和的。一



个内心焦躁的人，所呈现出来的行为应该也是不安、易怒、暴躁的。假如一个人烦恼深重的话，行为上是不难看出来的。所以，看顾着我们的身口意行为的重要性也就不言而喻了，那是因为我们的行为随时都在反映出我们的心理状态。而去除掉心理的烦恼是学佛很重要的一堂课，不是吗？

古人说：平时不做亏心事，夜半敲门也不惊。举例来说：假如一个人平时爱讲谎话，请问有什么资格和能力谈解脱？自己良心都尚且不安，更不用说去除内心那些细微的烦恼了。佛陀曾说：惭愧是人类不同于畜牲的地方。如果内心充满着惭愧和愧疚，心里肯定清净不了。

佛陀所设定的戒律，并不是要约束比丘/比丘尼们。他很清楚，就是要把所有不好的习气，和不善的身口意行为给去除，我们内心才能获得清凉、自在、才能去除心里那些细微，平时看不见的烦恼。所以说没有良好的行为，将是修行路上的一大障碍！反之，如果德行兼备，将是漫长修行路上的一大基石。而戒律，则是磨练我们德行的重要工具！只要遵守着戒律，训练着我们不跟随“贪、嗔、痴”和习气的尾巴团团转，我们内心将获得真正清凉和喜乐。

财富由布施福业而来

by 印顺法师

说到财富，简单地说，一切都从布施福德而来，从布施业因的感果得来。我们所有的财富，无论小至粒米，大至全世界，都是从我们的福业而来，而不是什么神所赐予的。神教的信仰者，把他们的一切财物享受，都看作神



造而赐予享受的。他们对日常的饮食，都当作神赐而在感谢他的恩典。这原是“靠天吃饭”的幼稚想法！但是佛说：这是依我们自己所积的福德得来的。在过去世中，如造作了很多福业，那么现在就有富有的享受。反之，便只有小小的福报，甚至穷困到无以为生。所以过去世的福业，决定了我们现在的财富与享受。

一切是神所赐予的，理论上决不能使人满意。例如婴孩初生，他们所处的家庭，为什么大有贫富的差别。这不能说是他们对神的信仰有所不同。如厚彼薄此，神也就太任性而不平等了。再说，有多少人，对神的信仰是虔诚的，但一直过着穷困的生活，这又怎样解释呢？佛弟子不能信任神的恩赐，认为一切要靠自己，自己的业力，才决定自己的福报如何。

从众缘而非定命：财富从布施福业得来，虽是绝对的定律，但其中还有许多问题。

一、有宿因或更待现缘：如说过去积有福业，现在享有福报，那末现在的我们，不是就可以坐享福乐吗？一切可以不劳而获的定命论，是不对的。因为我们知道，虽有布施业因，而福报

现前，大抵还是要有现缘的。有一笑话，可以助明这个道理。有人生下来后，被很多算命的，算定为命运好，大福大寿。此人因此而骄傲懒惰，不肯工作，坐享幸福。他的妻子，遇到这么一位丈夫，也只有终日愠气。一次，她准备回娘家去住几天，想到那位懒丈夫，没有人烹饪，送到面前，他是不会去动手的，可能会饿死。于是便替他制了够半个月吃的大米糕，中间留一圆孔，挂在他的颈项上，让他饿了好吃。她去了近十天，忙着回家来，哪知一进家门，便见那位懒丈夫饿死在一边。原来他懒得要命，只吃到低头吃得到的部分，连把大米糕转动一下也不肯动手。这当然是笑话，正说明了偏信前生福业是不成的。

前生的福业，有的能自然感报，不须要功力，如婴孩的生在富贵人家。但更多是，除了宿世的福业而外，还要依自己现生的功力——现缘。用一分的力量，有一分的收获。如农夫种田，播下种子(如宿世施业)，还得勤劳地灌水、下肥、除草(如现生功力)，才会丰收。不然，坐等收获，那是没有把握的。除非少数的田土肥，雨量足，但虽有收成，而产量不会多(如宿生的福业，自然感报)。种田是这样，种福田而得福报也是这样。所以不能专依宿生的福业，还得靠现生的功力。如专依宿业，成为定命论，那就像懒人一样，结果可悲惨了！**佛法不是定命论**，请大家注意！



二、得福果或造成恶因：关于福报，我想说几句话，大家不要惊慌！财富从布施的福业得来，那末现在辛苦地做生意，或从政，或劳动而得的财富，是由福业而来吗？是的。盗匪劫掠所得

的，或贪污欺诈所得的财物，也都是福报吗？是的。这似乎太危险！有财物就是有福报，这不等于奖励作恶吗？**不会的**。依佛法说，这些非法得来的财富，从往因说，虽从福业而来；但从现缘——得财的方法说，却是种下恶因了！用不合法的手段得财，甚至这份福报不能受用，反而受到罪恶的苦报了。

为善有善果，布施必得福报，但**要依因果的正常法则去实现**。如种田的，下种以后，得老老实实在地下一番功力——灌水、下肥、除草等，秧苗自会逐渐地长大，开花结实，为我们所受用。传说：有一愚痴的农夫，插秧以后，天天去田里观望，而每次都非常失望，因为苗生长太慢了。一天，到田里去，把所有的秧，都给拔得高一些，他才满意地回去。可是第二天再去看时，所有的秧都枯死了。愚蠢的农夫，不让秧苗正常地生发长大，却以不合理的手段，去



促成秧苗的成长。苗是长了，而苗也就死了。秧苗所以能生长，因为有部份潜在土里；如土里没有，那拔也是不会长的。福报也如此，如没有前生的福业，用非法的手段，也还是不能得到。即使有宿生福业，不以正法而得应得的财富，福报得到时，恶报也就在眼前了！财富都由福业而来，这是彻底的道理。但有了福业，还要用正常的方法去得到。用非法的手段得财，种下恶因，真是把自己的福报糟蹋了。所以佛说：“如法求财，不以非法。”

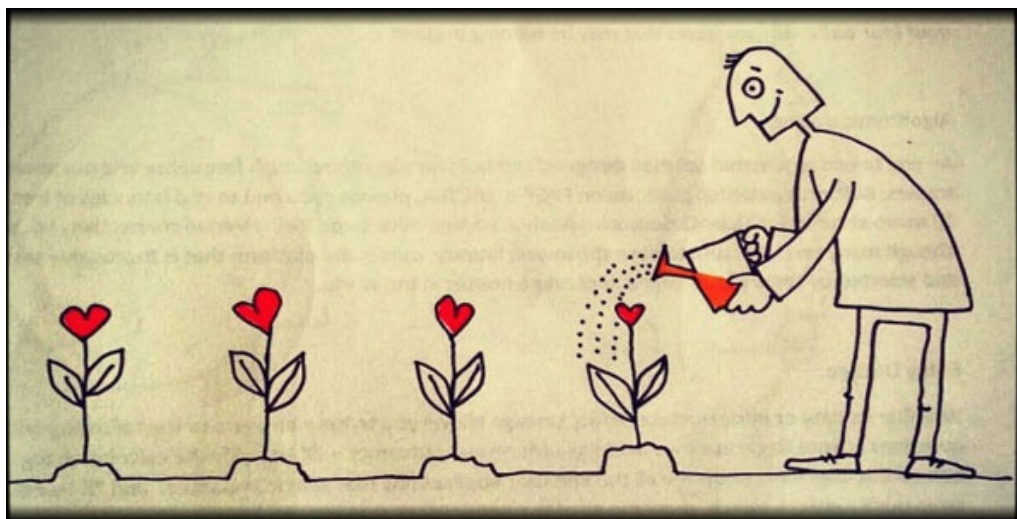
金玉良言

磨刀之石，不見其損，日有所減；
幽蘭之室，不見其增，日有所香。”

習慣就是這樣在不知不覺之間
影響著我們的命運。

日行一善，福雖未至，禍已遠離；
日作一惡，禍雖未至，福已遠離。

如何選擇，就看你自己了。



----【澤仁紮西堪布--開示】

读后感

《毛毛虫变蝴蝶》文章评

by Li Seah Lim

<http://ftp.budaedu.org/publish/C7/CH73/CH731-01-01-001.PDF>



《毛毛虫变蝴蝶》是我无意间在网上读到的。现在读着读着，仍然觉得很有趣。这篇文章是讲述作者对死去的爸爸的遗憾，并告诫世人要把握每一分每一秒来孝顺父母。佛陀说：“一个人即使用左肩担负父亲，右肩担负母亲，任凭他们在肩上大小便，无论走多远的路，走多久，都无法报答父母之恩”。我非常赞同这句话。

本文章所关注的不仅仅是作者来不及报答慈父的遗憾，更衬托了爸爸在我们的生命里扮演着什么样的角色。他是我们的心理辅导员；是我们伟大的教育家；是我们的百科全书兼好友。他带给我们的不区区只是饱餐三顿，更不是荣华富贵，而是面对问题的勇气。当作者提到他的父亲如何引用“折法”，让面对挫折的他瞬间提起勇气克服缺点与问题的时候，这不禁让我感同身受，想起了自己的爸爸确实也如此。



此文章提到了<菜瓜布的慈悲>。我顿时愣住了。作者把爸爸对孩子的慈悲形容成了菜瓜布。只有使用菜瓜布把锅子大力的刷，锅子的表面才会恢复干净。这个过程是痛苦的。我领悟到了学习的道路上难免荆棘丛丛。只要我们秉持着一种不畏惧吃苦的精神，我们最终一定能够走进世外桃源。无论如何，爸爸慈悲的方法可分很多种。但我相信他的宗旨都很一致，就是引导我们要往

正途的方向迈进,学习独立,并勇敢的面对即将来临的挑战。不畏惧,不退缩!



此外,文章里也提到了“若铁锤会浮,你就会浮”。这句话说明了言语上的刺激是可以激发孩子学习的能力。照我看来,我并完全赞同。每个孩子都是成长中的幼苗。若要幼苗茁壮成长,应根据气候与泥土的质量来选择肥料。要是不小心选错了肥料,即使再肥沃的土地,幼苗很有可能永远都这么矮小。就好比孩子般。若不能随机应变找出适当的教育方法而坚持使用“反面教育”,最终,孩子不但没有领悟其中要点,反而还弄巧反拙,衍生叛逆的迹象。佛陀说,世人要以大智慧来发挥内心解决问题的潜在能力。只要不断的以慈悲心来修行,最终必定会修成正果。爸爸就象是那把开启通往大智慧之门的钥匙,使我们能够在最初就与佛法结缘。

世人不忘妈妈对我们的养育之恩,却往往忽视爸爸在我们成功的道路上也占了一席重要的地位。透过这篇文章,我现在更深的认识到爸爸对孩子们无怨无悔的付出是永远都不求回报的。爸爸是我们人生的哲学家,他教会了我们怎么从无旁协助的丑陋毛毛虫变成一只漂亮,自由自在的蝴蝶。

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