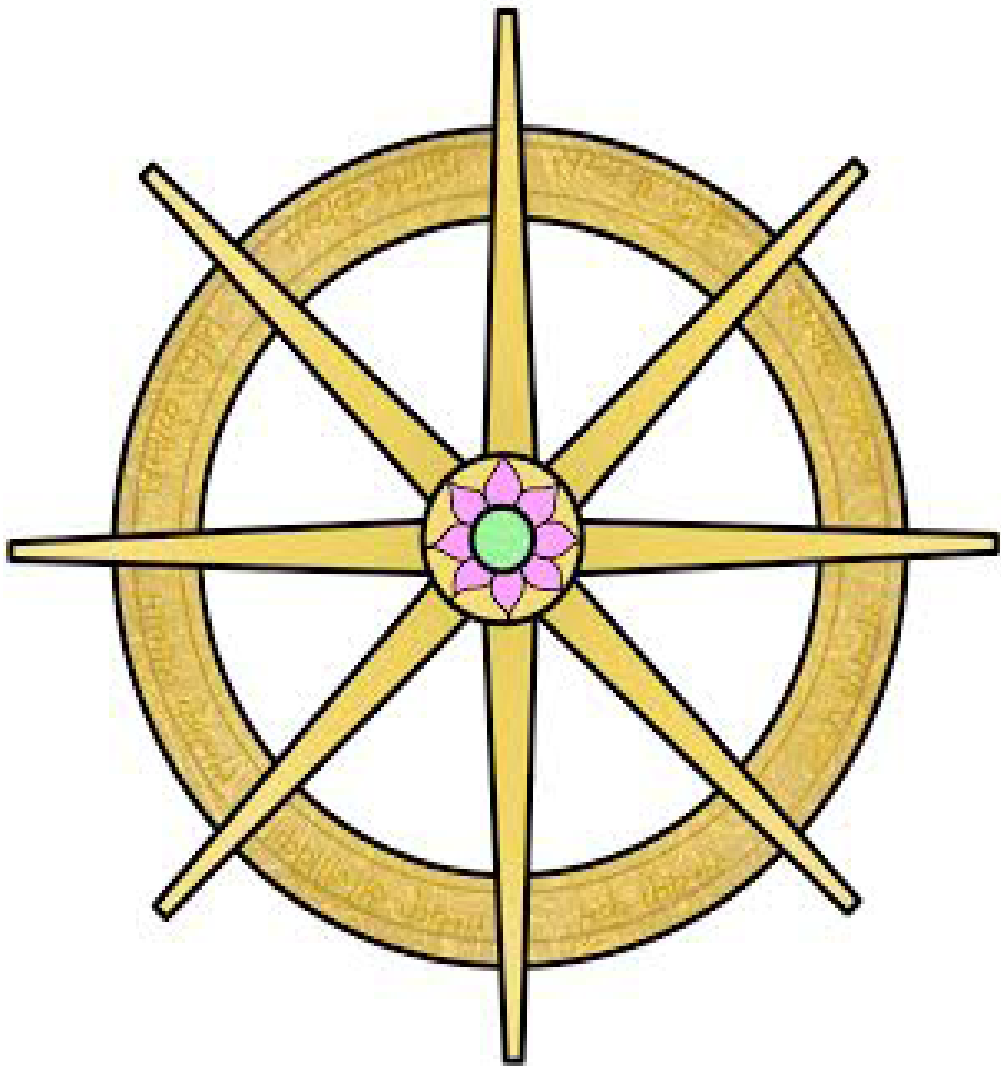


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# sacca

quarterly newsletter for members of unbuds



**A Key to Wisdom**

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# UNIBUDS UNSW Buddhist Society

... where a bud can bloom in full

## President's Message

Dear friends in the Dhamma,

How are you? I hope the summer break was enjoyable and relaxing. I'm sure you are well rested and ready to start the year ahead!

My name is Nee Shuang Heng and I'm honoured to be elected as UNIBUDS' 35th President. Together with my fellow Executive Committee members, we warmly welcome you to our UNIBUDS family!



UNIBUDS is a place filled with warm and caring friendship. Despite our different backgrounds, we share a common aim, that is to learn and spread the Dhamma, the Buddha's teachings. This year there will be a line-up of events to keep you engaged with us! We have our weekly Dhamma talks, meditation workshops, semester break retreats, Potlucks and Amazing Race. And let's not forget BODHI NITE, our annual performance night to celebrate UNIBUDS' anniversary! It will be filled with singing, acting, dancing and multimedia presentations! So do keep an eye out for that!

As some of you may know, this is our first edition of Sacca for 2015. Sacca is a Pali word which means 'Truth'. In this edition, we aim to explore the Noble Eightfold Path, which normally comes under the fourth Noble Truth, that is the Path to End of Suffering. To practice the Noble Eightfold Path, we must first have 'Wisdom' which will then guide our 'Moral Conduct' in which it will assist in our 'Mental Development'. As you read through this newsletter, I hope you will gain more understanding about the topic and

you'll be able to apply to your daily life.

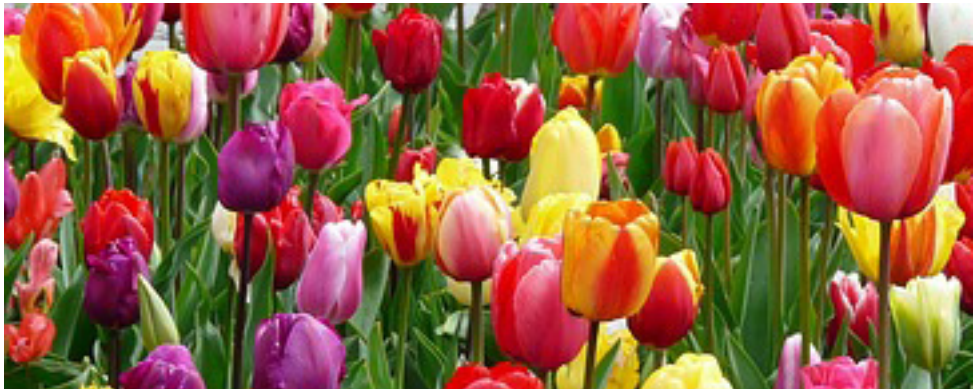
Thank you everyone for your support and I hope to see you in any of our events to come!

May you be well, happy and peaceful!

With Loving-kindness,

Nee Shuang Heng

UNIBUDS 35th President



# Editor's Message

Dear Readers,

Hello everyone! As the summer begins, UNIBUDS will continue with the new Executive Committee. I feel pleased to introduce myself as your new Sacca editor, Yuen Li.

Sacca will first begin with several articles written by our members about how they applied Buddhism and Dhamma in their daily life. Next, there will be updated on UNIBUDS' Annual General Meeting with introduction of the new 35th Executive Committee. In addition, the event coverage section includes experiences by our members in Cook of the Year and Summer Retreat.

The upcoming activities in next few months will be O-Week, O-Picnic, English and Chinese Dhamma Talk, and Meditation Workshop. If you are interested in contribute photos, articles or assist in editing, please feel free to contact me at [yuenli19ng@gmail.com](mailto:yuenli19ng@gmail.com).

Last but not least, a million thanks to those who had contribute and helped make this issue of Sacca possible. Wishing everyone a mindful and enjoyable read ahead!



# Dhamma Fight: The Noble Eightfold Path

## by Kai Chung Wong

One of the principal teachings of the Buddha is the Noble Eightfold Path. Human are always suffering and the Noble Eightfold Path is a way to lead human to cessation of suffering to achieve self-awakening. From day to day in varying degree, we may come across obstacles such as greed, hatred and delusion. The Noble Eightfold Path is to allow us to develop an insight into the true nature of reality to clear such obstacles.

The Noble Eightfold Path is categorised into three divisions which are: Wisdom (Right View and Right Intention), Ethical Conduct (Right Speech, Right Action and Right Livelihood) and Concentration (Right Effort, Right Mindfulness and Right Concentration). Often, these eight paths are always linked together or intertwined with each other.

Right View (skt. Samyak-drsti)

An alternative meaning for right view is right understanding. From time to time, we have to continuously question our view on any subject or situation. In Pali canons, it explained as:



And what is right view? Knowledge with reference to suffering, knowledge with reference to the origination of suffering, knowledge with reference to the cessation of suffering, knowledge with reference to the way of practice leading to the cessation of suffering: This is called right view.

The purpose of right view is to clear one's path of the majority of confusion, misunderstanding, and deluded thinking. It is a means to gain

right understanding of reality. Right view should be held with a flexible, open mind, without clinging to that view as a dogmatic position. In this way, right view becomes a route to liberation rather than an obstacle.

One best example is when a Lecturer delivering a lecture to students. The Lecturer needs to be very well versed on the subject matter that is to be taught and students at the end gain right knowledge and right view. In the case of being challenge, the lecturer should refrain from egoism but to further examine the context and be upfront and honest about self view.



Right Intention (skt. Samyak-sankalpa)

There are a few similar meanings pertained to Right Intention such as right thought, right resolve, right conception and right aspiration. Humans are imperfect in nature and as a result we may have many bad habits and bad qualities. If we possess correct understanding of right view, we can examine the true nature of the intention whether it is right or wrong. In Pali canons, it explained as:

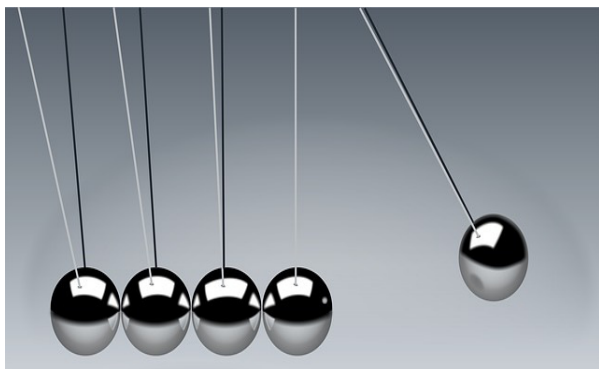
And what is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right resolve.

One needs to always practice right intention when execute a task, speech and so on. For an example, giving helping hand to others but hoping for a reward is a wrong intention. Other some people may cling into such intention. Another example, some people may cling onto vengeance

thought. This is not only bad for one self but also to the targeted subjects physically and mentally which opposes loving-kindness and compassion.

### Right Speech (skt. Samyak-vacana)

Right speech is very important in daily life. In Pali canons, it explained as: And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter: This is called right speech. Before we speak or making a speech, when it comes out from our mouth, there is no way it can be taken back. Therefore we must always be honest in our thoughts, examine self-intention and make correct judgement before speaking out. A speech sometimes can be more fatal than sword or gun. A right speech such as words of comfort may help someone come out from sadness or build up self-confidence. It can also view as kindness generosity. A right speech such as non-bias comments in the court may help lawyers and judge to make correct judgements.



As a Postgraduate Student, from time to time I need to attend conferences and present my works. When being approached or asked to clarify issues by other researchers on my work, I always practice honest and upfront. It is not about the self-credibility or self-reputation but rather help others to be aware of the work's uniqueness and its limitations (uphold Right Intention). No underrating or overrating but just speak and convey the truth.

### Right Action (skt. Samyak-kārmanta)

It is also known as right conduct alternately. We should always be responsible with our actions or activities that are harmless to self,



sentient beings around us and the society. In Pali canon, it explained as:

And what is right action? Abstaining from taking life, from stealing, and from illicit sex [or sexual misconduct]. This is called right action—Sacca-vibhanga Sutta.

And what, monks, is right action? Abstaining from taking life, abstaining from stealing, abstaining from unchastity: This, monks, is called right action—Maggavibhanga Sutta.

Right action can be merciful, compassionate, no killing, no stealing, no lying, no indulgence and no sexual misconduct.

I worked as a tutor in the university and for me tutoring is also learning. When I came across that some question or concept that I am unable to answer, I will not hesitate to ask them to refer to the lecturer for clarification or look up for answers on the textbook. Giving unsure answers is misleading and is the same of lying (violating Right Speech practice and No Lying precepts).

Performing voluntary work is another form of right action. When we start doing voluntary work we must truly examine our intention(s) whether we are genuinely performing without expectation or with expectation (violating Right Intention practice). Giving without seeking leads to greater spiritual wealth and also reduces the acquisitive impulses that ultimately lead to continued suffering from egotism.

Right Livelihood (skt. Samyak-ājīvikā)

Right Livelihood often explained as not to engage in trades, businesses or occupations that is directly or indirectly harming self or other sentient beings. In Pali canons, it explained as:

And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

All types of occupations have its own nature being harmful or not harmful to self, other sentient beings or have their own society. Businesses that are traditionally and commonly deemed false livelihood are: weaponry (violating No Killing precept), human trafficking (violating No Stealing precept), slaughter house(violating No Killing precept), intoxicant drinks and drugs (violating No Indulgence precept) and lastly poison or toxic products (violating No Killing precept). In modern society itself can be a great challenge. One shall always question the consequences of such businesses or such career position that will bring to self, sentient beings and society. The consequences could be negative or positive.



Right Effort (skt. Samyak-vyāyāma)

As a Buddhist, one shall always make a persisting effort to let go all unrighteous thoughts, words and deeds. One shall always be aware of what would be good and useful to self, sentient beings and society through thoughts, words and deeds. In Pali canons, it explained as:

And what, monks, is right effort?

(i) There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

(ii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

(iii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

(iv) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This, monks, is called right effort.

We must constantly bring up the effort to prevent unwholesome qualities (greed, anger and ignorance) from arising. The next effort is that we must clear unwholesome qualities that already have arisen. We should always make an effort to cultivate wholesome qualities such as generosity, loving kindness and wisdom that have not yet arisen. When cultivated wholesomeness qualities, we must always strengthen and uphold it. This can be linked to when Right View and Right Intention arises that leads to Right Action.

There are five hindrances that will interfere with Right Effort such as: Sensual Desire, Ill Will, Drowsiness, Restlessness and Uncertainty. Buddha explained that this can be overcome by practicing mindfulness towards body, sensations feelings and thoughts.

Right Mindfulness ( skt. Samyak-smṛti)

Right awareness is another alternate term. We should constantly keep our minds alert to our actions and thoughts that could affect our body and mind respectively. In Pali canon, it explained as:

And what, monks, is right mindfulness?

(i) There is the case where a monk remains focused on the body in and of itself—ardent, aware, and mindful—putting away greed and distress with reference to the world.

(ii) He remains focused on feelings in and of themselves—ardent, aware, and mindful—putting away greed and distress with reference to the world.

(iii) He remains focused on the mind in and of itself—ardent, aware, and mindful—putting away greed and distress with reference to the world.

(iv) He remains focused on mental qualities in and of themselves—ardent, aware, and mindful—putting away greed and distress with reference to the world.

This, monks, is called right mindfulness.

In our daily life we may encounter stresses or unfavourable situation. We must constantly be aware of our thoughts and actions. One example is when we are driving (be it in traffic jam or no traffic jam conditions) we must not act in negligence to self and other sentient being's safety. Another scenario is that when one is driving with the influence of alcohol or tiredness often ended up accident be it fatal to self and/or other sentient beings. Mindfulness shall be practice to avoid unpleasant incident.

Right Concentration (skt. Samyak-samādhī)

It is also known as right meditation. Right concentration can be developed from mindfulness practices (breathing, objects, and mantra repetition). We should always encourage ourselves to practice meditation to clear our mind. In Pali canons, it explained as:

And what is right concentration?

(i) Herein a monk aloof from sense desires, aloof from unwholesome thoughts, attains to and abides in the first meditative absorption [jhana], which is detachment-born and accompanied by applied thought, sustained thought, joy, and bliss.

(ii) By allaying applied and sustained thought he attains to, and abides in the second jhana, which is inner tranquillity, which is unification (of the mind), devoid of applied and sustained thought, and which has joy and bliss.

(iii) By detachment from joy he dwells in equanimity, mindful, and with clear comprehension and enjoys bliss in body, and attains to and abides in the third jhana, which the noble ones [ariyas] call “dwelling in equanimity, mindfulness, and bliss”.

(iv) By giving up of bliss and suffering, by the disappearance already of joy and sorrow, he attains to, and abides in the fourth jhana, which is neither suffering nor bliss, and which is the purity of equanimity — mindfulness. This is called right concentration.

We are all born imperfect and to lead to the path of cessation of suffering, we need to constantly and patiently practice the Noble Eightfold Path. Try our very best and do not give up easily. By sharing these practices with people around us helps everyone to awaken or strengthen the Buddha nature that is born within. Let the energy of cessation of suffering radiate outwards from us and shine every corner of the earth.



# Dhamma Fighting: Walking the Noble Eightfold Path Everyday

by William Paitimusa



Hi! Congratulations on finding this article :p

I would like to bring you in an exploration journey to know more about The Noble Eightfold Paths in this article. Are you ready? Let's go!

Lets explore the brief origin of this very popular teaching in Buddhism. Prince Siddhartha was born over 2600 years ago and attained enlightenment at the age of 35 under the Bodhi Tree after 6 years of practice. He was practicing Asceticism (torturing himself to avoid any worldly pleasure to attain spirituality enlightenment) and realised that it did not work. In the end, he practice the Middle Path, not to go to both extremes. He also gave the illustration of string musical instrument to picture the Middle Path, the instruments will not generate nice sounds if the strings are too loose. On the other hand, it will not produce sounds or even the strings might snap if the strings are too tight. Therefore, it need to be just right. He gave his first teaching to the first 5 disciples: Kondanna, Bhaddiya, Vappa, Mahanama and Assaji.

The Four Noble Truths is the first teaching of the Buddha:

1. There is suffering
2. There is the cause of suffering
3. There is the end of suffering
4. There is the way to end the suffering

Wow! Why did the Buddha talk about suffering so much in his first teaching? This is because we as human being, we want what we like, what makes us happy. On the other hand, we are trying so hard to get away from what bring unhappiness to us. This is caused by our attachment that blinded us, we think that things are permanent, they belong to us and will not get separated from us. In fact! Feeling, material belongings, EVERYTHING is impermanent.

As a student, I have experienced getting both good and bad marks throughout my academic years. How this can be related to The Four Noble Truths? Getting bad mark is a suffering, not studying hard enough is the cause of suffering, getting a better mark is the end of suffering, studying harder is the way to end the suffering. What about good marks? Getting a good mark and afraid of getting bad one is suffering too, I might not enjoy what I am doing and keep concerning about my marks. Oh great! I just said that getting both good and bad marks are suffering. So who is the real culprit here? It is the attachment generated by greed, hatred and delusion.

The Buddha and the Arahants (people who have attained enlightenment) have freed themselves from the suffering, from being trapped by greed hatred and delusion. They have seen things as they are, for example food is just a fuel to keep the body working. Therefore, they will not get mad if the food is not nice or get greedy if the food is nice.

Good news! The Buddha found the way to end the suffering, which is The Noble Eightfold Path.

The Noble Eightfold Path:

1. Right Thought
2. Right Understanding
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration



The word 'right' in the noble eightfold path means brings no harm to myself and others. This applies for all our doings that have affect for short term and long term, but this does not means that we should always focus on the future possibilities. It is stated in Majjhima Nikaya that "You should not chase after the past or place expectations on the future. What is past is

left behind. The future is as yet unreached. Whatever quality is present you clearly see right there, right there.” So this goes back to the Middle Path, not too concern about the future and not dwell too much in the past. Have you noticed something? All Buddha’s teachings are interrelated to one another which is awesome!

The Noble Eightfold Path can be classified into 3 categories: Sila (Morality), Samadhi (Concentration) and Panna (Wisdom).

1. Sila (Morality)
  - a. Right Speech
  - b. Right Action
  - c. Right Livelihood
2. Samadhi (Concentration)
  - a. Right Effort
  - b. Right Mindfulness
  - c. Right Concentration
3. Panna (Wisdom)
  - a. Right Thought
  - b. Right Understanding



There are ways to practice those 3 categories. When to practice them? NOW! This present moment.

We can have good Sila by practicing the 5 Precepts by refraining ourselves from killing, stealing, sexual misconduct, lying and intoxicants. Killing means taking the lives of living beings such as animals and humans, committing suicide is considered killing too. Any action that take someone’s belonging without his or her permission is considered as stealing. Adultery is considered sexual misconduct. Saying anything that is not based on truth including gossiping is considered lying. The last precept is extremely important because if we take substances such as alcohol and drugs, we can lose our consciousness and break the other precepts. If all of us practice the precepts well, we will have a harmonious life and feel secured wherever we go.



How to practice Samadhi? Take a guess! It is a really common practice that both Buddhists and non-Buddhists do, it is good for health too.

The right answer is meditation! The normal meditation that most of us know is sitting down with legs crossed, put our hands on our lap, keep our back straight and relaxed and close our eyes. After we are in a comfortable position, we normally focus on our breathing. This is a good technique to train our concentration as we try to have our “monkey-mind” to focus on single object. This can provide a peacefulness during the sitting time. However, meditation is beyond just sitting down, we can apply meditation in our daily life. Students! I know it is really hard to focus during lecture and we tend to lose our main aim in attending lecture (study! study!), we end up checking our phones most of the time or do other unrelated activities. More than just studying, we can know what the result of our actions are in the future, whether it'd be wholesome or unwholesome by noticing our intentions quickly. It is not easy, but it is not impossible. Meditation is so cool right?



Panna! The Lord Buddha attained enlightenment through his wisdom too by realising that he has gone through so many lifetimes and has seen that trapped in this circle of life is a suffering. Therefore, he made a vow and be enlightened in the end through his hard work for so many lifetimes. Let me give you an example, you see an old lady near a traffic

light and you think, "She wants to cross the road!" So you insist that you want to help her but she keeps saying that she does not want to cross the road. You keep insisting because you have the "good intention" and "loving-kindness". But in the end, the old lady is angry and your intention has turned into an unwholesome action. Here we can see that loving kindness without wisdom can lead to a non-happy ending. Learn from Dhamma talks can really help in developing our wisdom, and of course, from experience too.

To wrap up this article, we have gone through the brief origin, the theory of Noble Eightfold Path and how to practice it in our daily life. In the illustration of dependant origination, there are pictures in the circle show how we are trapped in this rebirth cycle through greed, hatred and delusion. And the lotuses path represent the Nibbana, the end of suffering. Let us practice together until we attain the end of suffering. Hope this article helps. Sadhu.



## We proudly present to you The 35th Executive Committees 2014/2015



### Nee Shuang Heng

President

[shuang.hns@gmail.com](mailto:shuang.hns@gmail.com)

Hello Unibuddies! My name is Nee Shuang and I am back again to serve as UNIBUDS 35th President. UNIBUDS has always been a big family for me as everyone is so supportive to each other. And this wouldn't have happen without the timeless effort and kindness of the past members. Along with learning the Dhamma, I hope those who come to UNIBUDS will gain something insightful which will help in their daily lives and to those around them as well. So do come along to any of our events and I am sure you will gain much joy from it. May everyone be well, happy and at peace.

### Emily Yap

External Vice-President

[emily.wj.yap@gmail.com](mailto:emily.wj.yap@gmail.com)

Dear Unibuddies, some of you may remember me and for those who don't, my name is Emily Yap. I am in my final year in Materials Science and Engineering. What a pleasure it is to be back and now this time as the External Vice-President. I will do my best in this position and make UNIBUDS a place filled with fun, joy and happy memories. And I hope that with the EXCO's efforts, there will be many people supporting UNIBUDS too. May we all be well and happy, and on the path to enlightenment despite any bumps or unexpected turns. ⇒

Jinsin Lim

Internal Vice-President

j12\_20@hotmail.com

Hello Unibuddies,

My name is Jinsin Lim and I am honoured to be given the opportunity to serve you all as UNIBUDS' Internal Vice President. I hope that through my role as an Internal Vice President, I will be able to maintain UNIBUDS' warm and friendly atmosphere as well as extend this feeling to the new UNIBUDDies. Through the collective effort of the 35th EXCO team, hopefully we can create a more conducive place for everyone to get closer to the Dhamma. So, let us walk together on the path of learning the Dhamma. =)

Edmond Lam

Honorary Secretary

edmondlamkf@gmail.com

What's up everyone! My name is Edmond and I'm privileged to serve as the Honorary Secretary for this term. I am a second year commerce student here at UNSW and I am from Hong Kong. UNIBUDS has been a big part of my life since my first encounter with the community in Potluck. It has given me great support and helped me grow in various ways, thus, I took up this role in hopes of giving back to the community in the best possible way. I'm really looking forward to meet everyone in person in our upcoming events and learn Dhamma with everyone!

William Paitimusa

Honorary Treasury

williampaitimusa@gmail.com

Hello all! My name is William Paitimusa and I'm currently in my third year of Bachelor of Mechanical Engineering and Master of Biomedical Engineering at UNSW. I am back again this year as the 35th UNIBUDS Honorary Treasurer. I had fun in serving the 34th year of UNIBUDS as an Honorary Secretary and I am sure this year is going to be an awesome one too! UNIBUDS is a super fun society for me where you can meet people from different cultures and learn the Dhamma in an interesting way. I really hope to see you around and feel the warm atmosphere in UNIBUDS like I do. May you always be well and happy. Sadhu.

Wiryu Tanuwijaya

General Secretary

tan\_wiryu@hotmail.com

Hello Unibuddies,

Signing up for UNIBUDS and attending Dharma talks are a great start for someone who wants to learn and understand about Buddhism, but why not visit our Library to read more? Yes, anyone is welcome to access the UNIBUDS Library! The Library will provide you with UNIBUDS' personal collection of Dharma books that will surely expand your knowledge of the teachings of the Buddha. Make sure you guys bring your membership card, and any books will be readily available to you! My name is Wiryu, and I will be your UNIBUDS General Secretary for the 35th Executive Committee term. I am currently in my second year of studying Architectural Studies at UNSW. See you guys around!

Louis Chandra

Archive Secretary

louis.chandra94@gmail.com

Hi everyone. My name is Louis Chandra. I am studying Food Science and I am privileged to take up the role as the Archive Secretary in UNIBUDS. I'm very happy to see you guys around. If you want to see some of UNIBUDS' photos, feel free to contact me. Cheers!!

Pei En Chong

Activities Director

peien.chong02@gmail.com

Hello my fellow Unibuddies!

My name is Pei En and I am honoured to have the opportunity to serve as UNIBUDS' Activities Director. I am doing a commerce degree and it's my second year this semester. UNIBUDS is a place where you get to meet new friends and learn the Dhamma together in a warm and friendly atmosphere. So, come and join us in the activities that are going to be held throughout the year, where you get to relax and have fun! Stay tuned for the upcoming activities, and hope to see you soon! Together, let's make 2015 a fabulous and marvellous year.

Steven Lem

Sports Director

bdlemsxw@gmail.com

Hello Unibuddies!

My name is Steven, and I am honoured to serve as your Sports Director for the 35th EXCO Committee term. I am a Materials Science and Biomedical Engineering Student in my fourth year of a five year combined Master's degree. It has been great to see so many people energised to join the sports activities so far at UNSW, with 18 people coming for Badminton and 10 managing to hit the backboard in our Basketball session. This is a great way for fellow UNIBUDS members to get together and exercise, while having fun and learning to incorporate the Dhamma into our everyday lives. There will be a variety of exciting sports arranged throughout this term, so look forward to each newsletter, and try to come for them all. See you on the field!

Edo Prastyo

English Dhamma Talk Coordinator

edowincent@gmail.com

Hello folks! I'm Edo, a third year mechanical engineering at your service for this 35th EXCO term. It is a great pleasure for me to be able to serve UNIBUDS as English Dhamma Talk Coordinator and hopefully I can give you lots a wonderful experience during dhamma talk. Well that's all for me and hopefully by this we all shall have a ehipassiko mind which mean "come and see."

Harry Lim

Chinese Dhamma Talk Coordinator

harrylim94@gmail.com

Hey guys! I'm Harry, a second year medical student here at UNSW. I'm thankful for this opportunity to serve as the new Chinese Dhamma Talk coordinator, and I hope to extend the teachings of the Dhamma to everyone through my term, so that we can all live a fruitful life filled with happiness and joy. We are honoured to have Venerable Neng Rong as our speaker, so do come along every Thursday night so that we can grow together in the light of the Dhamma!!

Thanawan Chirakijja

Meditation Coordinator

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Dear friends,

My name is Thanawan Chirakijja, or Pop. I am this year's meditation coordinator. To be honest, I am not an expert in meditation. I still struggle at times. Our meditation activities offer a great opportunity for us all to practice the Dhamma that we've learned from books, excellent Dhamma talks, and other activities. Come along to our upcoming meditation activities to further (or start) your practice and together grow in Dhamma.

Yuen Li Ng

SACCA Editor

yuenli19ng@gmail.com

Hi everyone! My name is Yuen Li and currently a second year student in Bachelor of Commerce. I am your new SACCA Editor for this term. I appreciate with the opportunity that UNIBUDS has given to me and wish readers will be able to learn and and apply the Dhamma in their daily life after reading the UNIBUDS SACCA. Please don't hesitate to contact me if you are interested to contribute your articles, drawings, comic and so on to SACCA. Hope to see you around!

Kitiphume Thammasiraphop

Annual Magazine Editor

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Hello fellow Unibuddies!

Welcome to another year of Uni and welcome to UNIBUDS! My name is Kitiphume, studying Honours in Medical Science. This is an exciting year for everyone, especially for UNIBUDS, which will be celebrating its 35th birthday - so keep your eyes and ears open! To our newest members, you have made a great decision, one that will help you get you started with the basics of Buddhism, continue your practice, find out things you never new about Buddhism and make lifelong, quality friendships. As you may have guessed from my position, UNIBUDS has an annual magazine which will recap the amazing activities we have in stall for you throughout 2015. If you love creative writing or getting your hands busy with art/photography, let me know by dropping an email. I hope that this year will be an enjoyable and fruitful year for everyone :)

# Retreat at Hwa Tsang Monastery

by Roy Gonzales

As is it experienced by Roy Gonzales.

A UNIBUDS friend invited me to a retreat a few months back. As the year progressed so did my seasonal pressure of work increased. Hearing about this retreat brought up some curiosity and interest. First of all I needed a short break also I don't know much of the Chinese Mahayana tradition but I am interested learning about it. I have tried visiting similar temples many years ago but usually language is always the barrier that ends the journey. Most of the customs and culture within the tradition are still a mystery to me.

Hwa Tsang Monastery is nestled amongst the trees and houses of Home-bush, and can be easily mistaken for a residential house.

The monastery gates stand behind some trees but still visible to the eye across the road. Spending a night at this place, one can feel surreal peace. It doesn't feel like you are within suburbia of Sydney at all, more like further out the country side.

The Monastery has all the facility that you will need. The library, dining hall and kitchen are beside the main shrine hall. Female and male lodge are located further beside the property so there is enough room for privacy. At first I wasn't sure what to expect because this is a city monastery. I'm used to the forest type where each personal quarters are about 10-20 min walk in the bush. That kind of isolation is what I'm attuned to. However I wanted to fulfil my curiosity. Why not give it ago I say, its only for 3 days. There's a nun, Venerable Neng Rong who speak English that resides at the property that can surely answer all my dhamma related questions.

There were about 20 retreaters most are students from UNSW. It was or-



ganised by UNIBUDS which is the Buddhist society of UNSW. Most of them are my friends so the energy in the group is quite pleasant to be in. The requirement for this retreat is to follow either 5 or 8 precepts. No pressure living the 8 precept which you had to skip dinner.

- 1- Abstaining from causing harm or taking life.
- 2- Abstaining from taking what is not given.
- 3- Abstaining from sexual misconduct.
- 4- Abstaining from false speech.
- 5- Abstaining from the use of intoxicants such as drinks and drugs that leads to heedlessness.
- 6- Abstaining from consumption of solid food after noon.
- 7- Abstaining from entertainment activities such as singing, dancing, music. Wearing perfumes and using cosmetics to beautify oneself.
- 8- Abstaining from luxurious places for sitting, sleeping and over indulging in sleep.



The day consisted of a few activities. Waking up at 5:30am to be ready for the morning group sit and chanting at 6am. The chanting last about 1 hour or so and it is all in Chinese. For a non Chinese speaker like myself I find it interesting and easy to follow. There are chanting books with Eng-

lish chanting guides. Chanting itself is a meditation and I will explain to you, following and being on cue requires concentration when chanting. I find helpful that it settles my wandering mind and erratic bodily energy. I just feel more grounded after a decent period of the vocal activity. At first I didn't understand what I was chanting about. There is an English translation however it is very difficult to follow and read the explanation in one go. I did come back later on the day just to absorb what I chanted. The Mahayana tradition incorporates instruments such as drums, bells and this particular wooden koi. The instruments are struck while chanting which helps with the pacing besides signifying the beginning and the end of the session.

After an hour or so there is a short guided meditation and dharma talk led by Venerable Neng Rong. I find this part very beneficial for everyone who has questions that needed to be answered. Breakfast is followed around 7am. All depending by the volunteers cooking in the kitchen. The retreaters are split into teams. Each team is designated to either a kitchen or cleaning duty. Breakfast, lunch and dinner is served in the library which also used as a dining hall. We are encouraged to be silent and mindful while eating our meals. Each morsels of food should not be unnoticed as it is part of the practise. The monastery is still open to the public during the retreat. There were temples goes joining us during our stay. So just to get a better understanding of the retreat. This isn't a silent retreat



however it is still beneficial which I will share my experience later.

The theme for this year's retreat is Generosity. All activities in the retreat revolves around this particular theme. I have a pre-conceived idea what generosity is but how does it relate to Buddhism and what is the definition of generosity within the Buddhist practise. After 3 days the topic has been covered with talks and activities. In the Buddhist tradition generosity is one of the essential part of the practise. It is not practised for the sake of monetary trade or reward such as I will do good, give and expect some kind of return. It is definitely not viewed as a trade for good deeds to erase past bad deeds. That's not how complexity of karma operates within Buddhism. How it is practise is out of compassion, for oneself and other sentient beings which is far more beneficial. So the giver must try to be in a state of mind where the ego is not fed with greed. Cultivating the beneficial good side of our character, going against the current as it is popularly known as. That's why awareness and being mindful comes in handy.

During the retreat there was this fun creative activity where we were split into teams. Each teams were given a famous movie scene. The goal was to recreate the scene with the theme of generosity topic in it. I must admit that I had a lot of fun doing this. But the movie I had with my team is The Lord of the Rings, which is almost impossible. If I had to take away all the violence, killing, lying and all the delusions in that film. The whole 3 movie series would be only 10 minutes long. All characters lives, becomes friends and reached enlightenment. Everyone enjoyed this activity, the atmosphere was pleasant.

The first day is usually the difficult part. Learning and remembering where to go, how to chant, what are the team duties, adjusting to waking up and going to bed early. I shared a room with 6 other guys, I thought the snoring would keep me up but it didn't, we all slept like a baby. I guess the pleasant atmosphere helped. You have an option to sleep on a mattress but I didn't, some of the others did with their sleeping bags. The rooms are air-conditioned and the bathrooms are a short walk outside. Everything you need to be comfortable are provided.



By the second day I was more relaxed, I went to bed at 10pm and woke up at 4am. I'm surprised how quickly I have adjusted so I made the most of it. I did some walking meditation outside the shrine hall and sat in meditation till the morning chanting started. The quality of my sit are beyond words. All I can say that it was refreshing. I could not stop myself from glowing the whole day.

I find the evening group chanting helps with the quality of my sleep. So I repeated my daily task again on the third day which was the last day and it was blissful. I wonder what would it be like if it was extended for 4 more weeks. That's another curiosity to fulfil in the future.

Overall whether you are a beginner or a seasonal practitioner. You can always learn and experience something new. If not be reminded the benefits of a retreat. I'm looking forward to my next one.

I hope you the reader found something helpful in this short article. May you be well, happy and at peace.

# Cook of the Year 2014 Review

by Jack Shi

Food! Something that our body can't do without; brings people together; and puts a smile on people's faces! Cook of the Year! An annual Unibuds event that aims to bring together our love for food with our understanding of the Dharma. Participants are split into teams of four to five and are given the opportunity to come up with and present a few dishes in such a way that link the food to the Dharma.

"The long await event of the year is finally here!" I thought to myself the night before, as the clock slowly ticks toward Saturday the 25th October, the day of the competition. We've already shopped for all our ingredients and started marinating our Pandan Vegetarian Chicken.

With the competition at noon, we met bright and early at William's place to prepare and cook the dishes. In a blink of an eye, it was already noon. All the dishes were delivered to University and we presented to a few friendly judges, of which this year were former UNIBUDS Executive Committee members.



There were four teams in total; Rahu, Ashoka, The Cycle of Life(us), and Four Elements. It was a very close competition and we were up against some very talented competition. To name a few dishes: Sushi from the Rahu team; Coconut with Orange Candle dessert from the Ashoka team; Pandan Chicken from our team; and Glutinous Rice Balls from the Four Elements team.

It was a tough decision for the judges. Given the level of the competition, never in our wildest dreams did we think we would win! Most of us, especially those participating for the first time was in shock and squealed with delight as the judges made their announcement.

## The Winning Recipe

Our team, "The Cycle of Life", aimed to introduce the life of Buddha, all the way from birth, to enlightenment, to teachings, and to the passing.



### The Birth

According to the legends, as soon as Buddha was born, he walked forward seven steps, and at each step a lotus flower appeared on the ground. On his seventh stride, he stopped and declared to the world that this would be his last birth.

We portrayed this significant event with "Snow Fungus Dessert Soup" with a total of seven ingredients, and further presented

it in seven coloured glass containers to make it seem like the lotus flowers.

### The Enlightenment

After training in his meditation for six years, Prince Siddhartha sat and meditated under a Banyan Tree (also known now as the Bodhi Tree)





where he finally obtained enlightenment and becoming the Buddha.

Ever thought what enlightenment would look like? Well for us it was “Pandan Chicken (some semi wrapped) with Rice”. The wrapped Pandan chicken would represent enclosed and limiting minds. And as we slowly start to open up, the Pandan leaves would slowly unwrap, until the mind comes

together into a unified unbounded conglomerate of rice. A very creative and interesting idea indeed, in truth, only the enlightened ones would know.

### The Three Turnings of the Wheel of Dhamma

After enlightenment, Buddha started to teach. The “three turnings of the wheel of dharma” represented three historical points in which new developments in Buddhist thoughts emerged.

The most notable is the first turning which took place at the site of Sarnath outside Varanasi on the full moon day of July, known as Asalha. The teaching was called the Dhammacakkappavattana Sutta. It is one of the most important and widely known Sutta. Its teachings include the Four Noble Truth and the Noble Eightfold Path.

These significant stages were represented by our Dumpling bags arrange in the outline of a Dharma Wheel.

The bags symbolised wealth of knowledge that the turning of the dharma wheel provided.

### Buddha entering Nirvana

Forty-five years has passed since Buddha’s enlightenment and he was 80 years old. The Buddha’s last days are described in the Pali text called



the Great Parinirvana Sutra (Parinirvana meaning “completed nirvana”). Thousands grieved at the Buddha’s passing, the combination vegetable dish (Luo Han Zhai) is used to show the intense mixed array of saddened emotions his passing brought.

With this, I would like to thank UNIBUDS, all the Executive Committee, the judges, the MC, camera man, drivers and people that contributed to the prizes in making this wonderful and fun event possible! Come join cook of the year next year! Not only is there good food, there are also amazing prizes waiting for you as the participant to collect! Everyone is a winner!





# ~EAT YOUR GREENS~

## PAN-FRIED VEGETARIAN DUMPLINGS

*Presented by team The Cycle of Life ( Winning team of Cook of The Year 2014)*



### Ingredients:

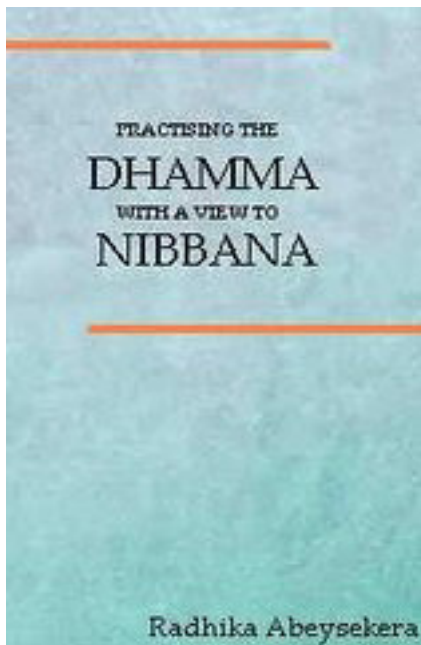
- 1/2 cup finely diced carrot
- 1/2 cup finely diced five spice tofu
- 1/4 ounce dried wood ear mushrooms, rehydrated and finely diced (about 1/4 cup)
- 1 cup finely diced cabbage
- 1/2 teaspoon sugar
- 2 teaspoons sesame oil
- 2 teaspoons soy sauce
- 1/2 teaspoon white pepper powder
- 1/4 teaspoon salt
- 2 teaspoons cornstarch
- 24 packaged dumpling skins (keep tightly wrapped until ready to use)
- 1 tablespoon vegetable oil

## Procedure:

1. For the Dumplings: Combine carrots, tofu, mushroom, cabbage, sugar, sesame oil, soy sauce, white pepper, salt, and cornstarch in a large bowl and mix well. Filling can be made up to 2 hours in advance. Stir well just before using.
2. Prepare a dumpling wrapping station with a small bowl of water, your skins, your filling with a spoon, and large parchment-lined plate or tray to hold finished dumplings. To begin wrapping the dumpling, place a little less than a tablespoon of the filling in the middle of the wrapper. Dip one finger in the water and wet half of the outer edges of the dumpling. Fold the wrapper in half and pinch the center together. Starting from the center, start pleating each side. Make 2 to 3 pleats on each side of the dumpling, pinching tightly shut. Place on plate. Repeat with remaining dumplings, making sure they don't touch on the plate.
3. To pan-fry the dumpling, heat 1 tablespoon of oil on medium high heat in a large non-stick pan with a lid. When the oil is shimmering, add the dumplings, trying to avoid letting them touch each other. Pan-fry, swirling gently, until the bottom of the dumplings are golden, about 2 minutes.

## Corner of our Hearts ~Recommended Reading~

**Book review: Practising the Dhamma with a View to Nibbana  
by Radhika Abeysekera Reviewed by Annabel Lie**



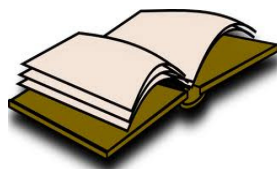
Did you ever wonder who the Buddha was and what it really means to be a Buddha? Perhaps you want to learn something new about Buddhism and what it really teaches? Or maybe you just need some motivation to continue practising the Dhamma? Well, this book can give you an insightful and unique perspective on Buddhism, which guides you on why and how to practise Buddhism, with the ultimate aim of freeing yourself from suffering.

This book is logically structured into 2 parts. The first is the “why”. It discusses why the teachings of the Buddha (Dhamma) should be practised in our daily lives in order to attain enlightenment (Nibbana). This section is an extremely informative and rather rare insight into the immeasurable and incomprehensible length and dedication required to complete the 10 perfections (Paramita) and become a Buddha. Some people may not know this aspect of Buddhism and will be a real eye-opener for many, as it was for me. By understanding this, one can begin to see why we respect the Buddha and his teachings so highly, as it is extremely rare and difficult to obtain. In his life, the Buddha realised the Three Marks of Existence, namely impermanence (Anicca), suffering (Dukkha) and non-self (Anatta), which opens our eyes to the true nature of life. We all suffer because of our

attachment towards things that are not permanent, be it our possessions or even ourselves, so when they taken away from us, we suffer greatly due to this conditioning of our mind. The Dhamma can thus lead us to free ourselves from this suffering. But it emphasises that the Buddha is not a “saviour” and only through our own effort and faith can we also attain enlightenment. It also stresses that to be born as a human being, who has the capacity to understand and learn, in the time where the Buddha’s teaching is still around, is an extremely rare occurrence. Because of this, it imperative for us to begin practising the Dhamma while we still have the opportunity to do so.

The second part talks about the “how”. How should we practise the Dhamma? We firstly have to get rid of greed and attachment (Lobha), hatred (Dosa) and delusion and ignorance (Moha). It is these defilements which prevent us from achieving enlightenment, and the book explains in detail what each of these defilements are and how to overcome them. Then we must practise good deeds, such as generosity (Dana), morality (Sila) and meditation (Bhavana). The book offers deep insight into how we can incorporate these practices into our everyday lives, and the benefit it will bring to ourselves and others.

Combining the two parts, this book not only gives us the motivation to practise the Dhamma but also guides us on how to do so. It’s a wonderful read for those who want to be inspired and encouraged to start or continue the path to reach enlightenment and readers at all levels of Dhamma knowledge can definitely take away something new and meaningful from this book.



## Member's Corner

# HAPPY BIRTHDAY TO YOU!!!



### December:

Thi Thanh Hang Le  
Worapat Lemswasdikul  
Rickie-Lee McLaurin-Smith  
William Paitimusa  
Christopher Sujadi  
Alise Kha  
Zheng Ken Jianjian  
Sheng Yik Leong  
Triyana Lie  
Chloe Gordon

### January:

Annabel Metta Lie  
William Li  
Danny Tran  
Meng Min Wong  
Jia n Eu Tai  
Edo Wincent Prastyo  
Hong Lay Ooi  
James Sutanto

### February:

Wen Di Lim  
Pei En Chong  
Thiha Zaw  
Rafal Slowinski  
Chierk Young Wang  
Carmela Ticzon



### Up Coming Event

23 - 27 Feb  
Orientation Week

7 March  
O Picnic

21 March  
Potluck 1

4 April  
Amazing Race

8 April  
One Day Meditation Retreat

## Coming Up in 2015

### Weekly Activities

Every Thursday  
from 5th March 2015  
6 - 8 pm  
Chinese Dhamma Talk

Every Friday  
from 6th March 2015  
7 - 9 pm  
English Dhamma Talk

Every weekday except Thursday  
1.15 - 2 pm  
Afternoon Meditation

In the next edition of Sacca we will discuss about Meditation-- a Buddhism practice to calm down your mind and reflect yourself. If you are interested to share your articles, drawings or photograph on this issue, please feel free to send me an email at yuenli19ng@gmail.com. Thank you! We are looking forward to hearing from you!

As the non-sectarian Buddhist Society on campus, UNIBUDS holds numerous activities and events throughout the year. These activities and events will not be possible without the help and support from our members. If you would like to be more involved in helping UNIBUDS, join us as a SUBCOMMITTEE MEMBER. Below are a list of subcommittees in UNIBUDS and relevant person to contact:

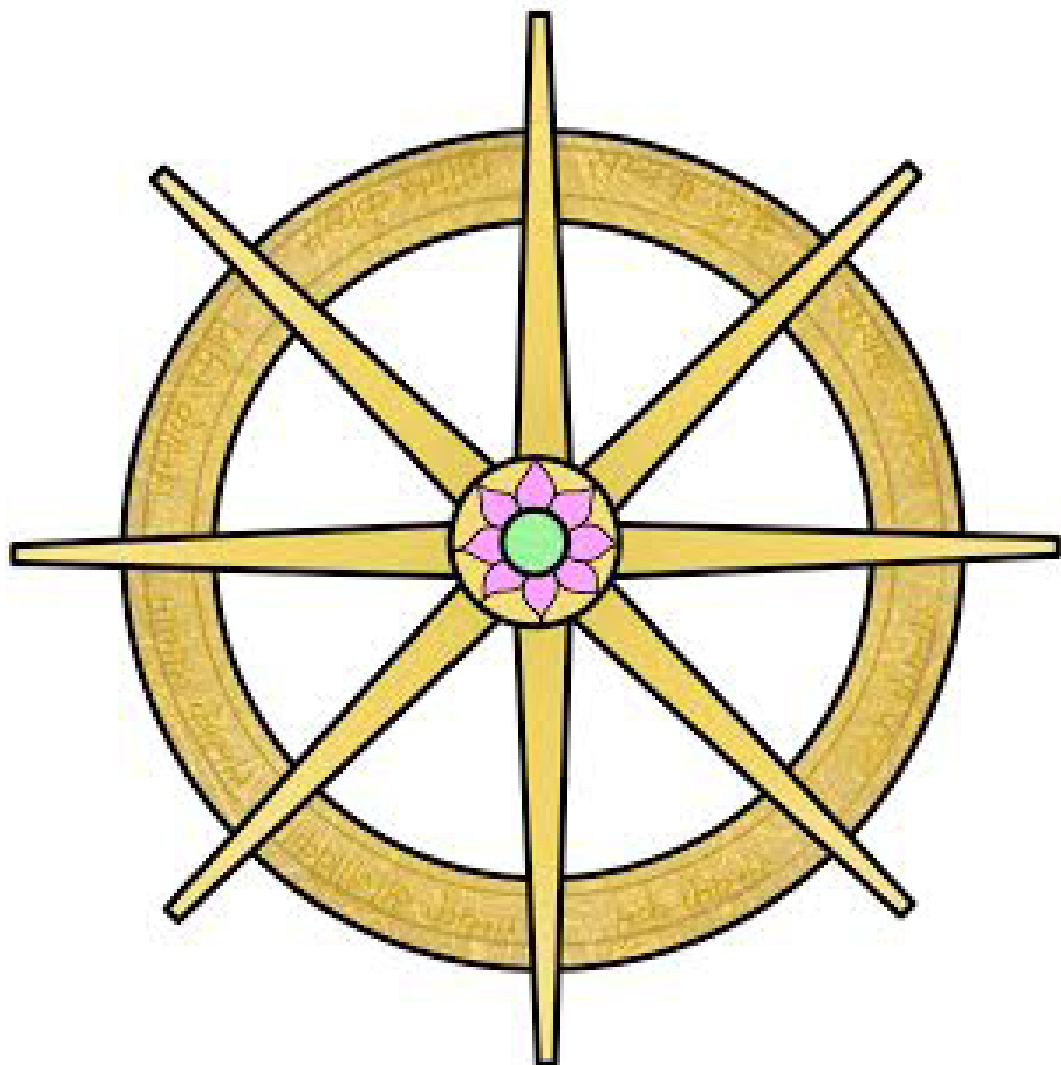
Publicity Team	Emily	emily.wj.yap@gmail.com
Welfare Team	Jinsin	j12_20@hotmail.com
Library Team	Wiryra	tan_wiryra@hotmail.com
Archive Team	Louis	louis.chandra94@gmail.com
Chinese Dhamma Talk Team	Harry	harrylim94@gmail.com
English Dhamma Talk Team	Edo	edowincent@gmail.com
Meditation Team	Pop	tchirakijja@gmail.com
Editorial Team	Yuen Li	yuenli19ng@gmail.com
	Kitiphume	kitiphume@gmail.com

Not sure what you can do? Fear not! Email unibuds@gmail.com or have a chat with any of us and we can fit you in snugly into place =]  
Any form of support is greatly appreciated! Thank you!



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二月2015

sacca  
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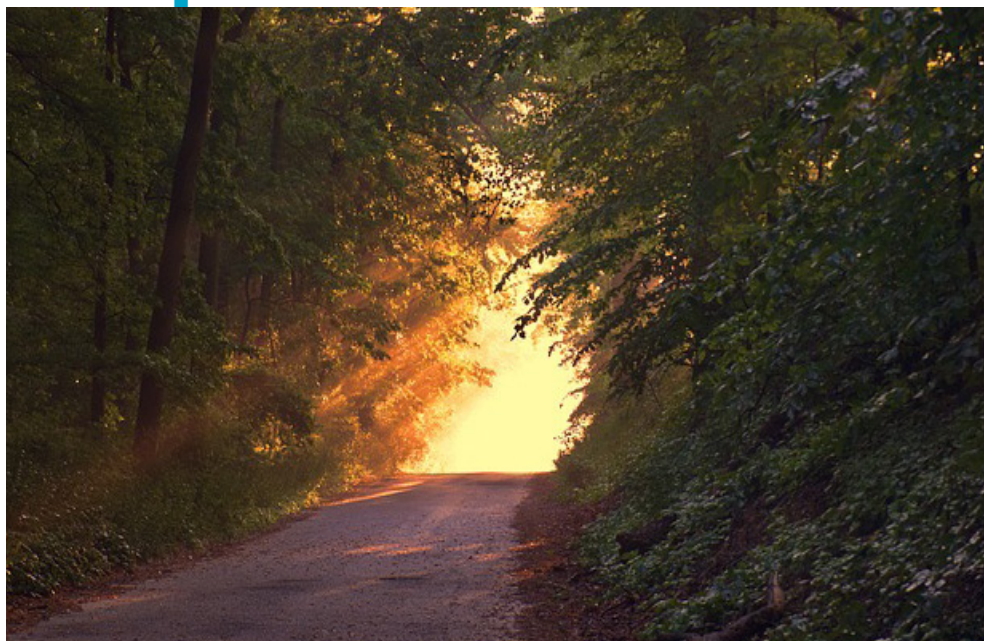


开启智慧的钥匙



# 目录

- 3 编辑有话说
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- 7 - 12 佛法与生活--八正道
- 13 年度烹饪大赛--感想



随着春天的结束，不知不觉又来到了夏季。慧命社也从第34年迈入第35年。大家好，我是新上任的季刊编辑，婉莉。

本期季刊的主题是“八正道”。八正道与我们的生活是息息相关的。这一期季刊包含了法师和会员的佛学分享。透过他们对生活的体会，希望大家能对八正道有深入的了解并且在生活善用八正道。在此，我代慧命社衷心感谢所有对本期季刊有所贡献的会员们。

如果你也对佛学有兴趣并且想与我们分享你的故事、文章、诗歌、照片或食谱，欢迎你电邮致 [yuenli19ng@gmail.com](mailto:yuenli19ng@gmail.com) 与我联络。最后，再次感谢所有愿意为这期季刊抽出时间的所有会员们。我们下一期再见！



吴婉莉上

3月7日  
Orientation Picnic

3月21日  
Potluck 1

4月8日  
One Day Meditation  
Retreat

每逢星期四  
从3月5日起  
6 - 8 pm  
中文达摩班

每逢星期五  
从3月6日起  
7 - 9 pm  
英文达摩班

1.15-2 pm  
午间静坐班

# 写給学生的八正道

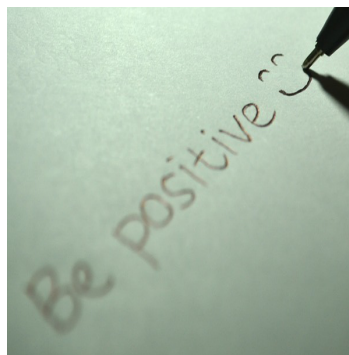
by 郑明德

回想当初我到新南威尔斯大学念书的时候，就那么巧让我认识到了大学的佛学社——慧命社。那时，我也算是对佛法有些兴趣，却没有机会去接触。难得碰上了慧命社，就去参加了中文佛学班，从此，开启了了对佛法的学习。

学习佛法至今也接近十年了。虽说不是什么大德，对基本的佛法概念有了一些基本的認識。在这个过程中，也有些时候忘了一个很基本的道理，那便是——佛法，就在人间。释尊出世与人，成道与人，也涅槃（过世）与人。虽说后世人有将释尊神话了，但释尊绝大部分的时间也花在了人间，为我们等普通凡人说法。既然佛在人间，大部分的教法也为人说，那么，学习佛法就应该能在生活中运用。

佛陀说的其中一个核心教法，也就是能离苦得乐的道路，便是八正道了。列出来说：

1. 正见
2. 正思维
3. 正语
4. 正业
5. 正命
6. 正精进
7. 正念
8. 正定



简单来解释，正见，就是树立正确，不颠倒的见解。比如，对于人生，要了解什么是善与恶，什么是因果，什么是圆满，什么是不圆满。

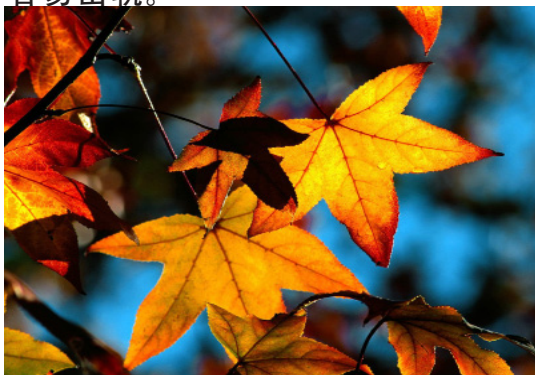
正思维，就是有了正见，能够有正确的想法引导接下来的正语，正业，正命。

正语，便是用对的方式，在适当的时候，说有意义的，好听的，鼓励的，让人舒服的，能往好的方面的话。同样的，

正业，正命就是做有保护生命，利益他人和自己的行为。从事正当的，不损害他人的行业。

接着还有自净其意，那就是正精进，正念，正定。正精进，要用正确的方式，朝正确的目标努力。人生只有一次，不努力而懒散便只有浪费生命和时间了。正念就是把心安于正确的事物，活在当下。别看着作业想玩耍，别吃完饭了都不知道自己吃了什么。简单说：用心，用心，用心！正定便是修学正确的禅定。学佛要学会修心。就算不学佛，也还是要修心。禅定就是其中较直接的法门。

那么，这些对学生（或广泛运用在工作人士）又有什么关系呢？来大学上课，就得把心调整好，准备上课。对佛法培养正见，也就是对人生，对学习，对上大学培养了正见。做任何事情都少不了有正确的见解和思维。如果没有正见，没有善恶观、没有因果观，那有了学间接下的思维、言行举止，如果都伤害了人，那还有何意义？比如，提炼毒品，也是需要知识、学问的。曾经就有位同学，还是化学科的高考生，就有贩卖毒品的人来想要招聘他帮忙做些“提炼工作”，幸好那位同学聪明，没上当，也知道他这么做会伤害他人和自己。所以说，正见还是很重要的。上大学的见解虽不是什么高深的学问，但没有正见，也是容易误入歧途。所以，千万不可以小看这正见。没有正见，接下来的行为都容易出轨。



正见接下来的正思维、正语、正业、正命，大家都应该容易理解。正念呢？正念是有正确的知识，的心念。这不是只有在禅修时才起的。上讲堂听课，我们是否在听？还是在幻想下课后去哪里玩乐？还是，在看手机上的面子书（Facebook）

或游戏的进展？此时此刻，念，已经不知道哪去了。说实在，我们的专注力也许不强，但这也不是借口。没有培养，哪里会进步？现代人有时候会说：“我有失忆症”，“我有选择困难症”等。有些是开玩笑的，但真的有人把这当借口呢！太离谱了！真正有这等“怪症”的热吧是少之又少，如果学生觉得有此怪症，还是趁早看看医生吧。可别小看了正念。专注与学习，不论听课、读课本，能专注心学习，那效率胜过长时间却间断的学习。读书是这样，学佛是这样，人生也这样。

正精进，顾名思义，就是往好的方面努力，但也别鑽牛角尖。上大学要写作业，也参加社团活动，也要打散工赚外快，哪会不累呢？打起精神努力是必然，可也别忘了身心的健康。常言道：休息是为走更远的路。身体的健康大家清楚，要吃好，睡好，运动。但心里的健康呢？（注：这里说的是心灵，不是心脏！）。除了休息以外，心，也需要放轻松，冷静，定下心。我们现代人的坏习惯，一有空就往手机看，看看新闻，看看朋友的最新消息，不然就玩游戏。这等等的活动，虽说不太费神，却也还是处在一种紧绷状态。玩游戏难道就不用神，不用思考？看看面子书就不会心情起伏？看到别人比自己漂亮：嫉妒。看别人比自己糟糕：暗笑。先不谈那些反应因该还是不因该，但事实便是，这颗心还是在反复徘徊，更本没有机会沉淀，没有机会平静。

延续以上的所说，能够给心一些平静，就有一分安宁。正定，除了让心平静，也是很好给自己充电，提提神。学佛不能完全不学禅修。禅定不容易用语言形容，这还得亲身体验才行。不过不要着急，禅修是长远的。就如肉身一般，想要健身，也不是做了一天的运动马上就有梦想中的身材、肌肉。相同的，禅修也不是学了，练了半个小时就有禅定，得慢慢培养。

（这是我在学习实践八正道的小小心得。也是我在读书时把八正道运用在自己的小小领悟，希望和大家分享，也希望能让大家也有一些片刻的快乐。）



## 佛法与生活--八正道

by 藏慧法师

今天又是共修。谈到共修，是每位修行人，先学佛得人，都应该抽时间尽量参加的。因为一个人的情绪难免会潮有高低落的时候。尤其是在情绪低潮的时候，在家里面对着佛像都没有精神。假如能来佛堂，有这么多莲友一起鼓励，相信我们很快就能提起精神，在佛法的修学中迈进。但是，参加共修看来也要有一点缘分，有的住得很远，知道有共修，他兴高采烈的赶来参加。有的就是住在佛堂，他都会想办法逃避。

共修的好处很多。我相信常常来参加的人都能体会到共修的好处。我们学佛的人，像前次所说，第一要有正知正见。第二要有正思惟。

正知正见从听经闻法中去培养。正思惟是做合理的推论，然后把佛法所说的法消化与吸收。当我们感觉到佛法对我们有益处的时候，我们就会将它付之于行动。

我们会想办法去修学戒学。戒是释迦摩尼佛非常慈悲的，为我们这些烦恼深重，不知是与非、对与错，走在十字街头的众生而设定的。所以，戒是帮助我们，希望我们面临悬崖时，能够及时勒马。

很多小孩不懂事，因此常常会走入危险的场所。我们学佛的人也一样，在五光十色的大环境里，我们怎能不心动呢？在这个时刻假如我们有修戒学，了解戒学的话，我们就能产生一种抗拒的作用，控制自己，常常在自己的身心之中检验自己身心的行为，是否合乎佛陀所制之教诫的要求。时时刻刻培养如此的观念与态度，很自然的，我们内心的觉察力也因之而提升。

我们要先学戒，然后修定。所以戒学称为增上戒学。因为由于戒清静，我们的定也容易修成。如果我们不在日常生活中检点自己，让自己的行为合乎法度的话，要能够在禅定中得到有一点的收获，那是不可能的。

有些小孩很喜欢打电动玩具。在家里玩电动玩具，有好几十对

眼睛看着很不方便，所以就跑到网吧去消磨时间。到网吧的人几乎都是非常复杂的人，大家都是跟他们一样，心里不平衡的人。玩来玩去，玩的不开心的时候，可能就找他们发泄了！上网吧让他们忘了时间，精神也耗费了很多，红颜眼红眼，自然就会做出糊涂的事来。回到家里，老师教他们背单字他背不出来，因为他们已经没有精神了。叫他们看书，没两分钟，他们已经趴在桌上睡着了。爸爸、妈妈、哥哥看来感觉到非常奇怪与担心，可是小孩子心性贪玩，怎么知道时间的重要，学习的重要呢？他们根本不知道，上了年龄的人常常后悔年轻的时候没有把握时间，他们不了解过来人的苦心。你讲啊说啊，他们把你当敌人。由于无知，所以才会选择到那个地方去。选择了那个地方，引起大家的不开心，他们又怎能想到呢？

有一天我会台湾，我的一个学生开车到旅店接我。他说：我有一个朋友在餐馆当厨师，我特地请他为师父准备了素菜。同时，我也会约很多的同学一起来与师父吃饭。

我想，让这些学生吃吃素也不错，所以就答应了。当我坐上车，很自然的就x上安全带。我的学生开着车就看着我。我问他看什么？他说，因为你是老师，要是别人我就开门叫他下车。我说，为什么？他说，如果你不相信我的开车技术的话，那当然请你下车。我是，我在澳洲习惯了，一上车就帮安全带。他说，原来是这样。我们是在高速公路才绑带的。

讲一讲就到了餐馆。我就进去了。这是一间一般的餐馆，学生热情招待。先拿了两小盘素菜来。我说，这么小盘的两碟菜够我们十几个人吃吗？他说，这是特地为老师准备的。我心中有数了。所以我就赶快吃了，我吃完以后，后面跟著的是大鱼大肉。我只好坐到旁边盘起腿静坐。

他们一面吃，一面叽叽喳喳的谈，谈到最后他们说，我们有个好主意。老师一定没有去过KTV的Ka-



raoke，我们带他去。我一面打坐，一听，怎么办？我想应该想办法溜之大吉。那种地方不只我们出家人不能去，连一般佛教徒的你们也不能去。

很多人说，我到那里拉拢感情，做生意。这是骗人的。其实，做生意有很多地方可以去，喝茶的地方也很高尚。我在中国就看到很多的Architect在茶室打开图跟人谈，那不是个很好的地方吗？不会很吵杂。KTV那种地方灯也不亮，声音又大，喝酒的人什么鬼话都乱讲。这样的地方正常人怎么可以去呢？

大家即使有儿女，突然发现他出现在那种场所的话，你会高兴吗？绝对不会的。那种地方不能去，尤其是小孩更不应该去那种地方。

有的人说我喜欢去。可是我们学佛了以后，就好懂得学习戒法，约束自己，限制自己。那一种场所与我们的身份不相应，我们就不应该去。所以，我们要好好修学戒，才能让我们的行为跟我们佛教徒的身份相应。



上次说到，由于正知正见的x立，我们就懂得做合理的判断，来消化及吸收所听闻的佛法。因此，我们就会下定决心朝那一条路去走。所以，正思惟又称正志。

正志x立之后，我们就不怕修学戒学。当我们知道什么地方有传戒，我们就赶快去受五戒，去受菩萨戒。我们就会开始去注意而



且去参加。

受戒之后要持戒。持戒是要我们在日常生活中，注意我们自己的身心行为。不管是在佛堂，在家里，在任何地方我们都要有这种态度与观念。不应该做的事，我们不要做。什么是不应该做的事呢？戒学里说，不杀、不偷、不邪淫。在这三方面能做到，我们身体的行为就能够合乎戒法。这个时候叫正业。

然后我们在嘴巴上要能控制。一个人的嘴巴是最难控制的。吃饭没办法只好一直吃。但除了吃饭还得讲话，讲话又不能整天讲。这样讲，嘴巴都会酸。没有讲话又没吃饭的时间很多，那怎么办呢？只好吃香口胶，一直嚼。

我们最难控制的是讲话。我们有很多机会讲话。像我这么讲大家索然无味，我们讲正经的、正当的，大家不喜欢听。什么话最吸引人呢？悄悄话人最爱听。除了称赞的话以外，大家最有兴趣的，可能就是是是非非。是非每个人好像都很喜欢讲，而且好像讲得津津有味。反正是讲别人，又不是讲自己。不然的话，电话就不会常常占线。真正的事两分钟很快就能解决。就是那些啰啰嗦嗦的事，半个小时不能放下电话。所以，我们学佛的人绝对不要讲是非。那是杀人不见血。

除了是非以外，就是讲两头话，东搬一点，西搬一点，搬来搬去，让大家的感情都破坏了，那时候我们就最开心。这是两舌语。非常要不得。

还有一个嘴巴是破口大骂的恶口。这个我们也常常犯。恶口讲惯了，要讲正经的就不会讲，总要三字经先念出来。还有一种是让人想入非非的话。这样的话，我们学佛的人也不能讲。比如，有小孩在，有师父在，人多的时候，我们不应说的话，其实就是不应该讲的话。

假如我们学佛的人所讲的每句话，都能合乎佛陀的要求的话，那我们所讲的、口的行为就合乎正语的要求。这是个人身心的表现，代表有学佛，是个真正的三宝弟子。所以，所表达出来的身

心行为都是合乎戒发的。

人活在这世间都要生存，要有物资。所以，我们每天忙著，时间到就往外冲去做工。是的，所以的人都有生命的存在，就要维持生命，让它延续下去。因此，我们不能缺乏物资。我们要拥有所需的物质。但是，作为一个佛教徒，我们要有所选择。我们的职业，也就是我们谋生的方式，必须合乎佛戒的要求。这样的职业生活，我们叫做正命。

在家佛弟子与出家师父们有不同的谋取生活的方式。在家人尽量不要从事哪一些工作呢？大家应该要知道。贩毒不可以，开妓院、造酒、开赌场也不可以、卖武器也最好远离。有很多我们佛教徒不应做的工作。虽然这些工作说不定会给我们带来很多的利润，但是，身为佛教徒我们应该记住，我们不应该只为钱，我们工作是为了维持我们的生命。我们的生命能活得自在，比有钱而活得不自在还来得幸福。

很多有钱人由于谋取钱财的方式不清净，这些钱也一样才给他们家庭的不安乐。佛教的寺院也如此。经济收取方式不合理的话，这个佛堂就不能清静。所以，修行的人，不管出家或在家，只要我们是佛弟子，我们对获取物质的方式一定要注意，加以选择，这叫正名。

正业、正语、正命是从佛法中建立起来，可以从我们整个身心表现出来的行为方式。加上正见与正思惟，就共有五项了。这是八正道的前五项。

有了这五项基础的了解之后，我们就会常常根据佛的教法去实践。但是，要得到正定，还有两关要过，那就是正精进与正念。我们要常常观察自己的心念。当我们起心动念的时候，假使是不好的念头，我们都要想办法把他压制下去。好的念头，要让它继续维持。

同时，我们也要观察自己的身体行为。去Karaoke唱歌，去网吧打电动游戏，是身体的行为。可是我们也可以把这个身体拿来佛堂参加Working Bee，好好的为佛堂整理环境。整理了舒畅的环境，让来到佛堂的人都感受到清静、和谐、安乐。这样，我们的无相布施就真正功德无量。

唯有正精进才能让我们改变。唯有正精进才能让我们的身心升

华。唯有正精进我们才能维持正念，正念一直绵绵不断才能得到真正的禅定。有时候我们做得很好，很寂静，很舒服，可是，那时候就敲钟下坐，把我们的定打断了，心不能打断一片。我们有得从新再来。因此，要功夫能进步，非精进不可，而且要正精进。

所以，自修与共修对我们修行的人都是重要。我们应好好的善意应用。当我们的功夫要成片的时候，我们不妨偏重自修。当我们精进的把心安住在一处时，我们要绵绵不断的把心维持在所缘的境界上，念念都x在所缘境上，这叫正念。有了正念，再进一步努力，才可能修成正定。



# 年度烹饪大赛--感想

by 吴婉莉

年度烹饪大赛，顾名思义就是在比赛选手中选出最好吃和有意义的菜肴。今年有幸参与慧命社这个活动，和其他会员们切磋厨艺。赛制是分组举行，一共有四组参加厨艺大赛。比赛当天，我组在早晨7.30就到其中一位组员的家集合。经过几番讨论和选购后，我们便开始分工合作地准备材料。

在将近中午时分，我们也陆陆续续地完成了我们组的比赛菜肴并且出发到大会指定地点。在抵达目的地后，出现在我眼前的尽是五花八本的菜色，各个组员都发挥出超高水准为自己的组准备了各种美味的食物。我不禁赞叹慧命社里真是卧虎藏龙啊！

今年比赛一共有四组参与，分别是Rahu、Ashoka、The circle of life 和 Four Element。当评审们都到齐后，每个组都必须向评审们介绍他们所准备的菜肴和背后的佛学。当评审在另一旁讨论时，还没吃午餐的我们就借此填饱肚子，把参赛作品都一一品尝。其中让我印象深刻地分别是Ashoka组的水果盘、The circle of life组的香蕉叶饭、Four Element的汤圆还有我们Rahu组的咖喱蔬菜。

大约下午2时成绩揭晓了，今年的冠军由 The Circle of Life 组获得。比赛在大家都为他们的实至名归感到开心之下画上了完美的句点。这一天虽然非常疲倦，可是更多的是开心和满足。通过这场盛典我对佛像的知识不仅增加了，更发现原来素食也可以有很多种烹饪方法。





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