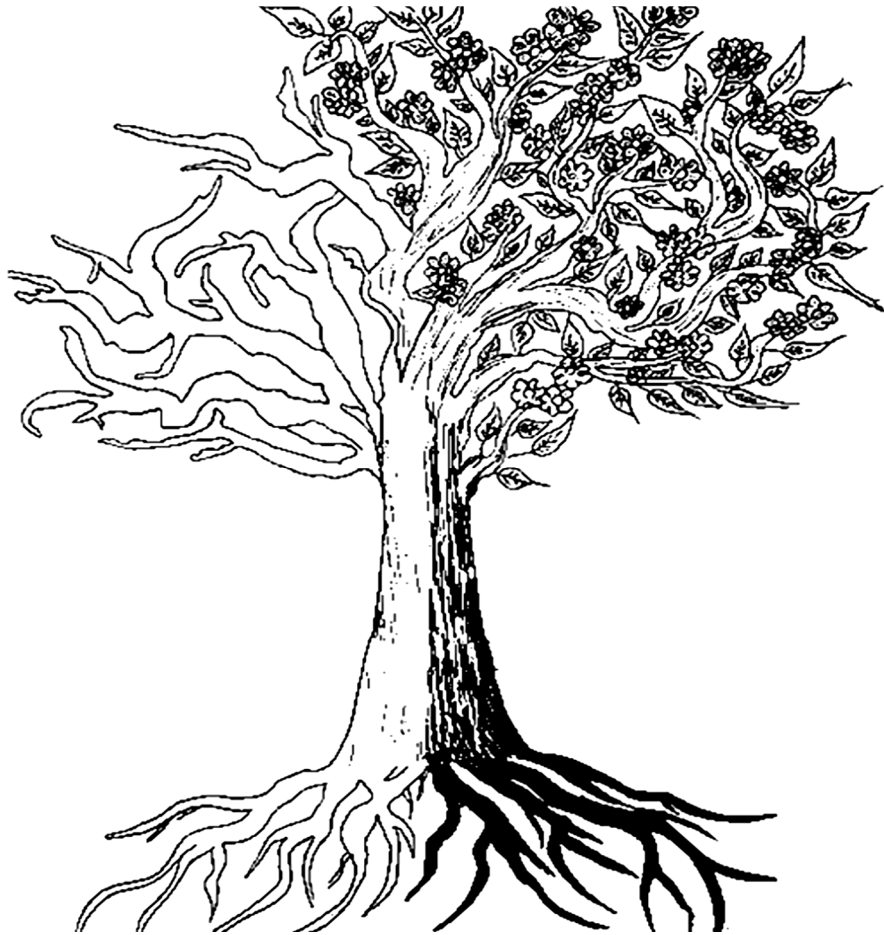


SACCA

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Quarterly Newsletter for Members of UNIBUDS



Kamma in Buddhism

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UNIBUDS

The UNSW Buddhist Society

where a bud can bloom in full...

President's Message

Dear friends in the Dhamma,

How have all of you been? I hope your summer break was enjoyable and fruitful. A new semester has begun and let us all face this new year ahead with much joy and confidence! My name is Jinsin LIM and I am grateful for the many opportunities and support that have allowed me to be elected as UNIBUDS 36th President. Together with the other ten Executive Committees, we hope to provide a conducive platform for everyone to experience, learn and practise the Dhamma as well as to make genuine friendships. I would also like to extend a very warm welcome to the new members of our big UNIBUDS family. As for the recurring members, welcome back and thank you for your continuous support!



The two important building blocks of UNIBUDS is the Dhamma and friendship. Despite coming from different backgrounds, what ties all of us together is the common interest of learning and sharing the joy of the Dhamma. Through the Dhamma, we are able to find the true meaning of our life and also the peace within us. With the encouragement of spiritual companions in UNIBUDS, we are able to motivate each other to further deepen our understanding in the Dhamma while enjoying meaningful friendships in our life. Hence, we aim to incorporate these two crucial elements in any activities that we do.

This brings me to my next topic! Similar to any other societies, we hope to engage our members in a variety of interesting activities with the hope that our members can experience the joy of the Dhamma and good friendship. First of all, we have our weekly activities which consist of Dhamma Talks, Afternoon Meditation, and Sports Session. Besides that, we also conduct several Potlucks for members to come together and enjoy good food, Retreats during the breaks to encourage members to experience the monastic way of living, Meditation workshops where members can understand the different types of meditations better and many more!

On top of that, BODHI NITE is also another much anticipated event that is held to celebrate UNIBUDS' anniversary. It will be a joyful night filled with various interesting performances! So keep in touch with us to find out about our upcoming events. If you would like to be more involved in carrying out these activities, please feel free to contact me :-)

Lastly, I would like to thank the Sacca editor and contributors for their effort in producing this Sacca. I hope everyone would enjoy reading this edition of Sacca and is able to gain some useful insight from it. My team members and I look forward to seeing you around in our activities.

Hopefully you will find UNIBUDS a wonderful place to learn and practise the Dhamma with good friends walking beside you along the Dhamma path.

May you be well, happy and peaceful.

With Loving-Kindness,
Jinsin Lim



Editor's Message

Dear Unibuddies,

How are you all doing? I hope you all enjoyed your long summer break and are ready to start a new year!

My name is May Myat Aung, your newly elected SACCA editor for the 36th term. I feel very grateful and happy to be a part of UNIBUDS and the 36th Executive Committee. As a SACCA editor, I understand that it is my responsibility to improve communication between members by producing quarterly newsletters in time. First of all, I would like to specially thank the past SACCA editors, Weiwei Fam (34th) and Yuen Li Ng (35th), for their incredible help and support. I would also like to thank all my fellow Executive Committees (ExcOs), the writers, photographers, proof readers for their assistance throughout.

Now, let's get on to the theme of our Summer Edition! It is about **"Kamma in Buddhism,"** which is one of the profound Buddhist laws that is often overlooked by many people. Generally, kamma is described as action or deed but technically, it means volition or will. For example, when you make an offering to Buddha, there exists a volition prompting you to give; and that volition is called kamma. So, kamma is the cause, not the effect. The law of kamma is simply a law of cause and effect, thus it is important to understand that no effect comes into existence without a cause. Thus, if you do good deeds, you get good results > *good kamma*; if you do bad deeds, you get bad results > *bad kamma*.

Buddha said, "Beings are owners of their deeds, owners of their kamma." So together, let's make a real effort to grow in Dhamma and pursue our own happiness by making good kamma in every little thing we do or say!

Be Happy, Be Nice and Always Smile!

With Loving Kindness,
May

The Apple Seed

By Weiwei Fam



Newton's third law of motion states that:

"For every action, there is an equal and opposite reaction."

Kamma simply refers to an "action". Just as Newton's theory states, with any action, there is an "effect", or a Kammaphala. Kamma is a natural phenomenon.

- It is a law that operates in accordance with our actions. It does not occur randomly.
- It cannot be intervened by external independent ruling agents (such as higher powers).

The law of kamma is simple. Do good and good will come to you, do bad and bad will come to you. It is not random. We are responsible for our own actions. Using the analogy of an apple tree, if an apple seed is planted, an apple tree will grow - not a pear tree.

Since there is no hidden agent directing or administering rewards and punishments, we do not rely on prayer to some supernatural forces to influence kammic results. If an apple seed is planted, it is futile to pray for it to grow into a pear tree. The purpose of Buddhist chants (sometimes also known as prayers) is a whole discussion by itself, however, it does

not serve the purpose of granting wishes.

Most importantly, because kamma is a natural phenomenon, it is not selective. It applies to anyone and everyone regardless of their faith or beliefs.

Why, then, does inequality still exist in our world? A hardworking person can still suffer from poverty, a thief can still escape from the police. It is **not** the law of kamma that is wrong. We simply have not understood the situation clearly. The misconception of kamma often arises because:

- Of wrong attribution of the cause to an unrelated effect,
- We are unable to witness the immediate effects of a certain action, and
- We see kamma as a singular entity.

If an apple seed was planted, but a pear tree grew from the particular spot, it is illogical to conclude that the pear tree grew from the apple seed. It may be that a pear seed was mistakenly planted or that someone else planted another pear seed in the exact spot. We simply do not know. Thus, as demonstrated, it is easy for our ignorance to attribute the wrong cause to the wrong effect.

If an apple seed was planted, but no tree grew after 10 days, it is also illogical for us to conclude that apple seeds do not grow into apple trees. It may be that the seed had just started germinating and the process was still not visible to the naked eye yet. Just because we do not see the effect, it does not mean that the effect is not present.

Just as any phenomenon in the universe, kamma is governed by the three marks of existence (anica, dukkha and anatta, or in other words, impermanence, suffering and non-self). Kamma is not an entity in itself. It is a process, an action, an energy and a force. An apple is a phenomenon as well. An apple cannot exist forever. Given the right conditions, an apple will decay, and its seeds will germinate to form shoots, which will then grow into apple trees.

If we were to put more fertilisers, we can grow sweeter apples. If we provide too much water to the seedling, the roots may die. Thus, the conditions given to the apple play an important part in nurturing the final effect. Similarly, our present actions may aggravate or alleviate the existing kamma that we accumulated from the past.

Hence, kamma is not deterministic. We can modify our future kamma based on our present actions. However, we cannot erase or destroy kamma. Likening our past negative kamma to salt in a jar, we cannot empty the salt. We can only dilute the salt with water (our present good actions), thus making it less salty; or continue adding more salt.

In conclusion, our actions will generate their own consequences. Our misdeeds will be compensated by our actions themselves, not anyone else. Thus, it is most important for us to be mindful of our body, mind and speech. After all, we, ourselves, are responsible for every consequence from our every action.



Since kamma is your own, you are the architect of your life. You must rely on yourself, not on others, to get good results; you must do good kamma yourself.

Kamma

By Hong Lay Ooi



What is Kamma?

Every human being has his or her kamma. Each action creates a reciprocal action - the reaction. As kamma can be simply put as “action”, it also means that kamma is the result of those previous actions which have to be manifested accordingly. Kamma is also about being aware of the process in everything that we are doing. As a matter of fact, it is one of the basic laws of Buddhism. Moreover, kamma is not just a result of the things we have done in past life, but something alive which exists in our present.

Kamma is made by us, and we will constantly experience it whether we like it or not. The way kamma is established is totally in our hands. Kamma only brings such effects on us if we allow it through our momentary emanation. In a practical way, it means that kamma will take the same shape as our current thoughts, actions and speech.

How does Kamma work?

There are always good kamma and bad kamma for every human being. Both good and bad kamma arises by the behaviour of the human being in their past life and present life.

For example, if man does something good and is helpful to people who are really in need of help, then he creates “good kamma”. In practical terms, “good kamma” can mean that when the man is in need of help, others will come to his aid, and help him to the same extent as he helped

others. If we look at this scenario from an aesthetical perspective, this man has created a series of beautiful vibrations by performing a single good deed, which in turn attracts good actions of similar effect that will spread in all directions. This kamma will serve as a shield, too. By protecting him against ill-intended vibrations, it will also prevent the undertaking of ill-intended actions.

However, reaping good kamma is not as simple as one thinks. If a man has unwholesome intentions in the interest of only him or herself, such as gaining popularity amongst his associates or taking advantage of another, kamma will work in the opposite direction. Instead of creating good vibrations, which will give him good kamma, he creates a dark barrier around himself, which prevents the healing effects of good kamma from reaching him. Thus, he alone will forfeit the benefits of the good action. In the same way, negative vibrations made by human thoughts, words and actions will reduce the opportunity for good kamma to take effect.

On the other hand, if man emanates purity and light, or if he acts, talks or thinks with love in mind, then these bright deeds become a shield which will protect him against the effects of bad kamma.



According to the seed that is sown, so is the fruit you reap, the door of good will gather good result; the door of evil reaps evil result. If you plant a good seed well, then you will enjoy the good fruits.

~The Buddha

So what can we conclude?

The law of kamma teaches us to take responsibility for harmful actions that we commit. Kamma thus has to do with cause and effect. Every action you take is a cause that results in the subsequent events that happen to you. This means that, every single event that happens to you – the good and the bad - is actually caused by your own intentions, actions and thoughts. There is no escape from one's own kamma.

As we know, in Buddhism, the ultimate aim for human beings to achieve in life is enlightenment. Therefore, we must aim to create good kamma in our present life. Consequently, we can continue to have a human body (one with better conditions) in the next life in order for us to continue to improve our training and practice to achieve enlightenment.

When a bird is alive, it eats ants. When the bird is dead, ants eat the bird... Time and circumstances can change at any time.

Don't devalue or hurt anyone in life. You may be powerful today. But remember, time is more powerful than you.

*One tree makes a million match sticks...
Only one match stick is needed to burn a million trees.. .*

So be good and do good.

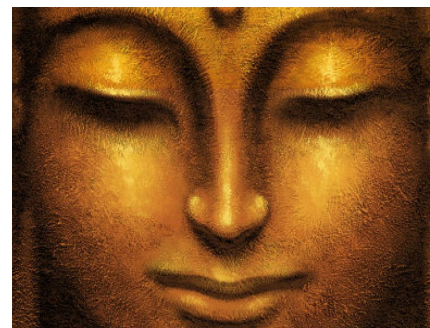
~ The Buddha

The Good and the Bad Kamma

Excerpt from '*Volition, An Introduction to the Law of Kamma*'

By Sayadaw U Silànanda

Kamma is classified into different groups and different kinds. One of the classifications of kamma is into good kamma and bad kamma. There are ten good kammas, ten good volitions or deeds. They are good because they appear with good mental states and they give good results.



*When we see others acting with
virtue, heroism or unselfishness and
benefiting from it this can make us
try to emulate their behaviour.*

~ The Buddha

The first good kamma is generosity, or giving. We have to practise generosity because by giving what we have to others, we acquire kusala, also known as merit. This kusala kamma will give results in future lives. Generosity also helps us practise detachment. For example, I may be attached to this tape recorder. If I give it away to another person, I not only give up the machine, but I also give up attachment to it. I get rid of attachment, known as lobha, and when your mind is free from lobha, it is liberated, clear, and tranquil. Thus, people are encouraged to practise giving (dāna) as often as possible.

The second good kamma is morality. Morality means taking precepts and keeping them. For lay Buddhists, five precepts are the minimum requirement: not to kill, not to steal, not to indulge in sexual misconduct, not to lie, and not to take intoxicants. On retreats, we add three more precepts for a total of eight. The additional three are abstention from eating after noon, from music and adornments, and from high and luxurious beds and seats. Morality, known as sāla, is the foundation of samādhi, or meditation.

The third good kamma is meditation, mental culture. This is the best kamma you can do in this life: to practise vipassanà meditation. The fourth good kamma is reverence, giving respect to others, especially to older people. In the East, it is taken for granted that younger people give respect to older people. In this way, the relationship between parents and children, and teachers and students, are governed by rules of reverence.

The fifth good kamma is service, to do something good for someone, such as helping a lady cross the street or helping her carry some heavy things. Another type of service is giving service to the Buddha, to the Dhamma, and to the Sangha. When you are cleaning or renovating the monastery, that is very good service.

The sixth good kamma is the sharing of merit. When you have acquired some merit, you must share this merit with other beings. Sharing of merit is itself merit, and we share merit with all beings. Sharing of merit does not mean that we give a portion of our merit to other beings. It means that we let them get a chance to acquire merit themselves. Once a man asked Pacceka Buddha whether the merit decreases if a person shares it with other people. The Pacceka Buddha told him: “If you have a candle and if you light another candle from the lighted one, the light of the first candle does not decrease when it lights the other one. Actually it becomes brighter with the help of the newly lit candle. In the same way, when you share merit, your merit does not decrease but actually increases because you get new merit.”

The seventh good kamma is rejoicing at another’s merit. This means saying, “Sàdhu, sàdhu, sàdhu,” which means “well done” when others do meritorious deeds. When other people share merit with you, you say, “Sàdhu, sàdhu, sàdhu.” This means that you rejoice at their merit, and by rejoicing at their merit, you get merit yourself.



The eighth good kamma is listening to the Dhamma. This is good merit, a good deed. By listening to the Dhamma, you will come to know the Dhamma, and when you come to know the Dhamma, you can avoid doing unwholesome acts and do wholesome acts instead.

And related to the eighth good kamma is the ninth, speaking on the Dhamma, and giving talks on the Dhamma. So we are both doing good kamma right now.

The tenth and last good kamma is called the straightening of one’s view. This means that one has the knowledge that kamma is entirely one’s own property, that we alone are the owner of our deeds, and that no one else is responsible for our actions, our kamma.

Thus we have these ten good kammas. Actually, they can be categorised into three: generosity, morality, and meditation.

1. *Paying respect and service are included in morality (sāla);*
2. *Sharing of merit and rejoicing at another’s merit are included in generosity (dāna); and*
3. *Listening to the Dhamma, talking on the Dhamma, and straightening of one’s views can be classified under meditation, or mental culture (bhàvanà).*

Let us now look at the bad kammas. Bad kammas are those deeds which give bad results, deeds which go with unwholesome mental states.

The first of these bad kammas is killing, the killing of beings.

The second is stealing, taking what is not given.

The third is sexual misconduct.

Fourth is telling lies.

Fifth is slandering, backbiting.

Sixth is harsh language, harsh speech, words of abuse – all bad kamma.

Seventh is frivolous talk, fruitless talk which has no value or meaning.

Number eight is covetousness, which is wanting to possess another person's property. In Pàëi, we call this Visama lobha, which means distorted greed. This is not the greed you have for your own property. Covetousness here means that you want to possess another person's property, and this is a very bad form of greed.

The ninth form of bad kamma is ill will, or dosa. That is wanting to hurt people, wanting to cause injury to others.

Finally, we come to the tenth bad kamma, which is wrong view. Wrong view is having the belief that things are permanent, satisfactory, and one is in possession of a soul or self.

These are the ten bad kammas which give bad results and which we must avoid if we do not want those results. Refraining from these kammas is said to be good kamma; refraining from killing, stealing, and all the other bad kammas is actually good kamma.

We must have knowledge of the law of kamma, the knowledge that kamma is entirely one's responsibility. This is very important in Buddhism and is part of the good kamma we call the straightening of view.



*Conquer the angry man by love.
Conquer the ill-natured man by goodness.
Conquer the miser with generosity.
Conquer the liar with truth.*

~The Buddha

Buddha's Verses on Cause and Affect

Excerpt from 'Cause and Effect Sutra'

By the Buddhist Text Translation Society

Wealth and dignity come from one's destiny
From causes planted in lives in the past.
People who hold to this simple principle
Will reap good fortune in lives in the future.

Kind men and women, listen to the causes,
Hear and remember this Sutra's reminder
Of the causes and effects of karmic deeds
In the past, in the future, and in the present.

Cause and effect is no small care.
True are my words; don't take them lightly.
Why are some people officials at present?
Because with gold they gilded the Buddhas
In their past lives, long long ago.

Don't say it's easy to become an official;
It cannot happen if causes aren't planted.
What are the causes of owning a carriage
And riding on palanquins? People like that
Were builders and menders of bridges and roads.

Others don't have food or drink,
Who can guess the reason why?
Before those people were plagued with a fault:
Stingy greed made them squeeze every penny.

In times now past they helped build temples
And saw that the Sangha had huts and shelters.
Some people's features are fine and perfect,
Surely the reason for such rewards
Is that beautiful flowers they offered to Buddhas.

Why are some people wearers of fine material?
That is because in times in the past,
Robes they save as gifts to the Sangha.
Sometimes people have plentiful goods,
The reason, in fact, again is quite fair.
In the past those people gave food to the poor.

Others don't have food or drink,
Who can guess the reason why?
Before those people were plagued with a fault:
Stingy greed made them squeeze every penny.

Why are some people gifted and wise?
In former lives they ate pure food
And remembered the Buddhas with mindful regard.
Look at men whose wives are loyal,
Their reward comes now for what happened before:
Their conditions are strong in the Buddha's door.

In our myriad deeds, whatever we do,
We reap our own rewards, it's true.
Who can we blame for our woe in the hells?
Who can there be to blame but ourselves?

If you care to know of past lives' causes,
Look at rewards you are reaping today
If you wish to find out about future lives,
You need but notice what you're doing right now.

Lessons taught by Kamma

Excerpt from 'Essential Themes of Buddhist Lectures'

By Sayadaw U Thittila

The more we understand the law of Kamma, the more we see how careful we must be of our acts, words and thoughts, and how responsible we are to our fellow beings. Living in the light of this knowledge, we learn certain lessons from the doctrine of Kamma.

PATIENCE

Knowing that the Law is our great helper if we live by it, and that no harm can come to us if we work with it, knowing also that it blesses us just at the right time, we learn the grand lesson of patience, not to get excited, and that impatience is a check to progress. In suffering, we know that we are paying debts, and we learn, if we are wise, not to create more suffering for the future. In rejoicing, we are thankful for its sweetness; and learn, if we are wise, to be still better. Patience brings forth peace, success, happiness and security.

CONFIDENCE

The Law being just, perfect, it is not possible for an understanding person to be uneasy about it. If we are uneasy and have no confidence, it shows exactly that we have not grasped the reality of the law. We are really quite safe beneath its wings, and there is nothing to fear in all that wide universe except our own misdeeds. The Law makes man stand on his own feet and rouses his self-confidence. Confidence strengthens, or rather deepens, our peace and happiness and makes us comfortable, courageous; wherever we go the Law is our protector.



SELF-RELIANCE

As we in the past have caused ourselves to be what we now are, so by what we do now will our future be determined. A knowledge of this fact and that the glory of the future is limitless, gives us self-reliance, and takes away that tendency to appeal for external help, which is really no help at all. 'Purity and impurity belong to oneself, no one can purify another' says the Buddha.

RESTRAINT

Naturally if we realise that the evil we do will return to strike us, we shall be very careful lest we do or say or think something that is not good, pure and true. Knowledge of Kamma will restrain us from wrong-doing for others' sakes as well as for our own.

POWER

The more we make the doctrine of Kamma a part of our lives, the more power we gain, not only to direct our future, but to help our fellow beings more effectively. The practice of good Kamma, when fully developed, will enable us to overcome evil and limitations, and destroy all the fetters that keep us from our goal, Nibbana.



There is no error greater than hatred. And nothing mightier than patience. So I strive in every way to learn PATIENCE.

~The Buddha

36th Executive Committee Opening Words 2016 - 2017

Harry Lim (External Vice President)



Dear friends in the Dhamma, my name is Harry and I am soon entering my third year of Medicine here at UNSW. I am very honoured to be able to serve you as the 36th External Vice President of UNIBUDS. In this term, I hope that I will be able to help promote Buddhism to the greater public, especially to the students on campus. Buddhism is very unique and invaluable. Many of us do not get the chance to encounter Buddhism throughout our lives; those of us that do should cherish this opportunity and make the best of it. Through practising Buddhism, one finds that his/her problems soon vanish as they embark on the journey to enlightenment and to the end of suffering. As someone who enjoys being happy, I too would like to share the secret to peace of mind and joy in life with all of you out there. If you have any questions or would like to know more about us, please feel free to contact us. Hope to see you around during our activities!!!

With Loving Kindness,
Harry

Fu Xiu Heng (Honorary Secretary)

Hello! My name is Fu Xiu Heng. I am happy, lucky, and honoured to be able to serve as the Honorary Secretary for the 36th Executive Committee term. Personally, I find UNIBUDS to be a meaningful society that helps me grow into a better person. As such, I will do my utmost best to work with my fellow committees to make sure UNIBUDS continue to be a nice and fun Dhamma learning environment for everyone. Thank you: D
With Loving Kindness,
Fu Xiu



Zhi Sin Lee (Honorary Treasurer)



Hi everyone! I am Zhi Sin and I come from Penang, Malaysia. I am currently a second year medical student at UNSW. I

am very honoured to be elected as the 36th term Honorary Treasurer. Although I am a science student, I am very happy to be given the opportunity to learn the skills required as an Honorary Treasurer.

For instance, I could learn accounting, budget planning skills and organisational skills. Being a medical student can be very stressful, which explains the reason I

join UNIBUDS, as I find the Dhamma talks very useful in helping me to deal with emotional problems. For instance, I learn how to let go of attachments as I tend to push myself very hard in studies and personal life. Meditation practice helps me to unwind. This is especially true when

I practice meditation in swimming. It is easier to tune out distractions underwater as all I could hear is my breathing sounds and the sound of bubbles that accompany them. As a result, I found it unbelievable when I

am able to swim for one hour without any exhaustion when my mind is free of thoughts. On the other hand, if my mind is occupied with anxieties

and attachments, my whole body would be tensed, which makes swimming exhausting. I tried to meditate while jogging but I found it to

be less effective than swimming as I tend to get distracted with scenery and passer-bys. Swimming makes practising meditation easier as all I can

hear underwater is silence and my breathing sounds; and all I can see is the base of pool. So I encourage everyone to start practising meditation by

walking or jogging if you find practicing sitting meditation to be intimidating at first. This is my experience in meditation and the Dhamma

and I hope everyone would be able to stay true to your inner self and be at peace with your mind amidst the chaos from the outside world.

Remember that feelings come and go. When feelings arise, treat them as visitors as they would disappear eventually.

With Metta,
Zhi Sin

Edlin Prajnajaya (General Secretary)

Hi there, 36th term General Secretary, Edlin Prajnajaya here! I am a student at UNSW that study this course with super-duper cool name called Construction Management and Property. It is a great pleasure to serve UNIBUDS. I believe this opportunity gives benefits for my personal growth. Thus, I do like to encourage everyone to come to UL (UNIBUDS Library). There is an opportunity to volunteer as a librarian and learn a lot! Let us make UL our home to learn, practice and discuss the Dhamma. Also, as a place to find and socialise with Kalyanamitta (Spiritual companion). See you in UL guys!

Sukhi Hontu,
Edlin



Jinq Yuen Goh (Activities/Sports Director)



Hola! This is the 36th Term Activities/Sports Director speaking on board! My name is Jinq Yuen Goh, UNSW first year Mechanical Engineering student, and I am

honoured to be a part of the new Exco family. I would like to address the wonderful opportunity that has been given to me, and I cherish every moment right now. I have an aim of bringing people

together through sports and activities, and encourage everyone to practice the Dhamma. Through this channel, I want my

dreams to be materialised and I hope you will enjoy upcoming events and sessions too Be positive, stay positive, smile!

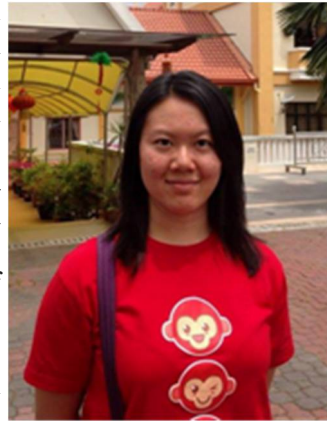
Hope you have a wonderful day. Cheers!

With Metta,
Jinq

Nee Shuang Heng (Chinese Dhamma Talk Coordinator)

Hello Unibuddies! My name is Nee Shuang and I am back again as the 36th Chinese Dhamma Talk Coordinator! This is my fourth year as an Executive Committee member and there's still a lot to learn and grow in Buddhism. The teachings of the Buddha have provided me a realistic perspective on life and have made me a happier person. As I will be organising these Dhamma Talks, I hope to share this joy of learning the Dhamma and that everyone who attends will be able to gain something insightful from it. So, I hope to see you there and we can all learn the Dhamma together! :D

With Metta,
Nee Shuang



Pei En Chong (English Dhamma Talk Coordinator)

Hello my fellow Unibuddies! My name is

Pei En and I am a third year Commerce student. I am honoured to be back in the Executive Committee, as the English Dhamma Talk Coordinator. Throughout the years being in UNIBUDS, I have met good friends, where we go through the ups and downs together. Also, we support and help each other grow in the light of Dhamma. I hope through Dhamma Talks, everyone can learn the essence of Buddhism, thereby improving ourselves and our life by practising the Dhamma. Stay tuned for the upcoming UNIBUDS activities, and welcome to

UNIBUDS! Together, let's make 2016 a fruitful and fabulous year! :)

With Metta,
Pei En



Den Neil Ooi (Meditation Coordinator)

Dear Friends in the Dhamma, my name is Den Neil and I am honoured and happy to be given the opportunity to serve everyone as your 36th Meditation Coordinator. I am a UNSW Bachelor of Commerce graduate and am currently a part of the workforce. It is a rare opportunity to be able to learn about the Dhamma, especially when you have started working life, thus I would like to use this chance to strengthen my path in learning the Dhamma. This term as a Meditation Coordinator, my duties include organising weekly Afternoon Meditation Sessions and Meditation Workshops throughout the term. Meditation can help us to calm down our mind which eventually will give us a peaceful mind. With a peaceful mind, we can focus better and not be distracted easily; we will also be able to understand the Dhamma. Everyone has this potential and constant practice is the key. Thus, I would like to invite everyone to meditation sessions this term to start or continue our practice. Let's learn and practice the Dhamma together. Hope to see you around. May you be well and happy!

With Loving-Kindness,
Den Neil



May Myat Aung (SACCA Editor)

Hey everyone, this is May, your 36th term SACCA Editor from Myanmar! I am a final year Bachelor of Business (Accounting) student at UTS. I am very honoured and thankful for the wonderful opportunity to serve UNIBUDS and be a part of this amazing EXCO team. I am really loving it so far! UNIBUDS is a great environment where all the people from different countries come together to learn and practise the Dhamma while enjoying life-long friendship along the way. So COME and JOIN US!

With Metta,
May



Tommy Leow (Annual Magazine Editor)

Hi everyone, my name is Tommy Leow, the 36th term Annual Magazine Editor. I am currently studying a double degree in Applied Finance and Economics at Macquarie University. I am glad and honoured to be part of this family and would like to contribute more and spread the Dhamma as far as I can. As to where I live and study is quite far from UNSW, my appearance in this society would be far more less than my fellow ExcOs, but fear not, I will try to appear in most of our events and hope to be able to meet more of you. In regards to my duty, as much as I am trying to learn more about the Dhamma, I am in charge of producing the 36th term's annual magazine filled with Dhamma contents ranging from transcripts of weekly Dhamma talks to our fellow members' written Dhamma articles, so feel free to contact me if you are willing to contribute to this magazine and learn more about the Dhamma :P
Regards with Metta,
Tommy



CONTACT US...



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Recipes to Love Cook of the Year's Recipes

Black Bean Noodles (Team CaC)



Ingredients:

- Udon noodles
- Black bean sauce
- Black bean chilli sauce
- Cucumber, thinly sliced
- Shitake mushrooms, minced
- Bean sprouts
- Peanuts, crushed
- Caster sugar
- Rice vinegar

Method:

1. Heat the oil over medium heat.
2. Put in minced mushroom (600g) and stir-fry them for about 3 min.
3. Put in black bean chilli sauce (4 tbsp) and stir fry them for another 3 min.
4. Then add sugar (2 tsp) and vinegar (4tbsp).
5. Add black bean sauce (100ml).
6. Cook for another 5 min.
7. Cook the noodle separately according to packet instruction.
8. Serve the ready mushroom sauce with noodles, bean sprouts, cucumber and peanuts.

(Yummy, Happy Tummy)

Mini Vegetarian Pie (Team Let It Go)

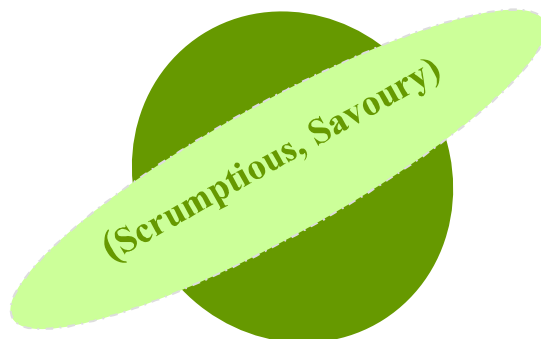


Ingredients:

- Potato, diced
- Carrot, diced
- Celery, diced
- Button mushrooms, diced
- Frozen puff pastry dough
- Dried herbs (Oregano/Parsley/whatever you prefer)
- Flour
- Water
- Salt and pepper

Method:

1. Heat oil in a frying pan. Add carrot, potato and celery first and cook until slightly soften. Stir in mushrooms. Season with dried herbs, salt and pepper.
2. Add flour into mixture and cook for another min. Slowly add water and bring it to a boil. Reduce heat and let it simmer until the stock thickens and all ingredients are soft. Remove from the heat and allow to cool.
3. Preheat oven to 200 degrees. Lightly grease a mini muffin tin. Cut the defrost puff pastry dough into circles that can fit the hole of the muffin tin. Push the cut puff pastry dough into each hole to form a pie shell.
4. Divide the cooked mixture into the pie shell. Top each with another cut puff pastry dough and carefully seal the pastry edges together by pressing on the edges with a fork.
5. Bake for 15 to 20 min until golden brown. Allow the pies to cool in the tin slightly before serving.



Mixed Veggies with Peanut Sauce (Team Indo Buds)



Ingredients:

- Carrot, sliced
- Water spinach
- Tempeh (Indonesian traditional food)
- Cabbage
- Bean sprouts
- Tofu
- Flour crackers (available in Indo store)
- Peanut sauce

Method:

1. Clean all the vegetables and cut into smaller pieces.
2. Boil water spinach, bean sprouts and carrots for about 2-5 min.
3. Deep fry tempeh, tofu, flour crackers for around 1-5 min.
4. Use peanut sauce package (you can find it in almost all Indonesian restaurants).
5. Pour hot water and mixed it together slowly until they become smooth.
6. Present your mixed vegetables served with peanut sauce on top.



Korean Steamed Pear (Team CaC)



Ingredients:

- A 1 pound Korean pear
- 2 tablespoons honey
- 1 teaspoon ginger, grated
- ½ teaspoon cinnamon powder
- 1 tablespoon pine nuts
- 2 jujubes (optional), pits removed

Method:

1. Rinse the pear in cold water and pat dry.
2. Make a lid by slicing 1 inch off the top.
3. Scoop out the core and the seeds with a small spoon.
4. Fill it up with honey, ginger, cinnamon powder, and jujubes.
5. Put the sliced lid back on the pear and put it in a heat-resistant soup bowl.
6. Steam the pear for about 1 hour over medium high heat.
7. Serve it hot or cold (chill it in the fridge before serving).



Birthday Babies

HAPPY BIRTHDAY TO YOU !!!



DECEMBER

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

JANUARY

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

FEBRUARY

Kitiphume Thammasiraphop
Pei En Chong
Thiha Zaw
Rafal Slowinski
Chierk Young Wang
Carmela Ticzon

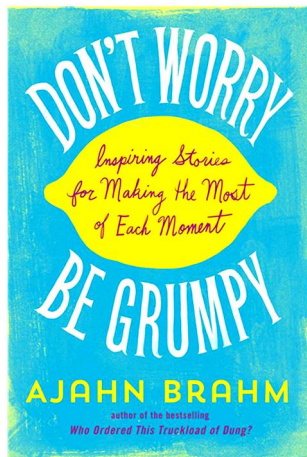
May you be safe,

May you be healthy,

May you be at peace,

May you be happy,

May you be free from suffering....



'Don't Worry, Be Grumpy'

By: Ajahn Brahm

By Jinsin Lim

Many people find it hard to finish reading a Dhamma book. Some may find Dhamma books too lengthy, while others may find them too difficult to understand. This book 'Don't Worry, Be Grumpy' is a simple yet interesting collection of short stories that is an easy read for people who are interested in picking up the habit of reading Dhamma books. Some of these short stories are based on real experiences encountered by Ajahn Brahm and some are fictional. Despite the

different plots, twists and turns in each story, all of them have one thing in common – they deliver an inspiring Dhamma message in the end.

In this book filled with 108 light-hearted short stories, Ajahn Brahm illustrates the 'monk method' of 'separating the mind from the difficulties that surround it'. When reading Ajahn Brahm's analogies, readers will find it very relatable to their daily life, which will help them better understand the Dhamma. The Dhamma message in this book is applicable to different aspects of life.

Through these different stories, Ajahn Brahm highlighted some key Buddhist values such as kindness, compassion and being at the present moment that is very helpful in dealing with everyday problems and stress. How can we realise the origins of our stress in daily life, and apply the Dhamma to attain a peaceful mind and a happy life? Seek for the answers in this book!

P.S. Ajahn Brahm has issued a special gift to all readers who reach the very end of the book. This gift is a one-of-a-kind that is not to be missed. To find out what it is, make sure to visit your UNIBUDS Library for a copy today!

Sart Thai Ceremony

By Jinq Yuen Goh

The Sart Thai ceremony was held on a Sunday, 11 October 2015. It was a day to remember the deceased with prayers, merged with Buddhist rituals and merit making. The Thai people believed that the contributions and blessings of their ancestors allowed them to live prosperously today. Therefore, they pay their ancestors utmost respect on the day of the Sart Thai festival.

UNIBUDS had 12 representatives present at the event, with the aim of paying respects to the ancestors and learning the Buddhist culture while volunteering as helpers.

Food stalls were already set up early in the morning when we arrived at Wat Pa Buddharangsee. The atmosphere was spectacular. Venerable Chao Khun Samai welcomed us with open arms. After paying respects to the Venerable and the Buddha, off to brunch we went!

The variety of food was overwhelming, ranging from finger foods to desserts. We were not disappointed by the quality of food either - every dish tasted absolutely brilliant.

The volunteering job officially started around noon. We helped out by collecting and sorting offerings from devotees to the monks into bags. It was a majestic scene to behold. The queue of devotees started from the porch of the temple and circled through the garden! The offering process took about 30 minutes to complete. Imagine the crowd!

After the offerings, we joined the monks and devotees in a chanting session, which was held in the shrine hall. The chanting session was followed by a series of Thai cultural performances in an open area. We truly enjoyed all the performances ranging from Thai folklore songs to traditional instrumental music and cultural dances.

As soon as the performances ended, we joined in the second session of chanting of the day, which was held in the open area. We also received blessings by Chao Khun who sprinkled holy water on us. This was followed by the highlight of the day – eating an edible giant effigy. Everyone gathered around and shared the effigy that symbolises good health and fortune.

The Sart Thai ceremony ended around 4p.m in the afternoon, but our jobs were not done. We helped clean the temple compound and disassemble the tents. Finally, to end our day, we paid respect and gratitude to Chao Khun before leaving the monastery. We were very thankful towards Chao Khun, who kindly helped us arrange transport to the train station.

To summarise, Sart Thai Day was an eventful moment. We were very happy to be given the opportunity to indulge in Thai Buddhist culture, and be part of an annual celebration. The trip to Wat Pa Buddharingsee at Leumeah overall was beautiful, enjoyable and educating.



Cook of the Year 2015

24 OCTOBER 2015

Photographer: Foh Fan Yong



Cook of the Year 2015

Annual Vegetarian Food Competition

By Fu Xiu Heng

On the fine morning of the 24th of October 2015, just as the golden rays peek through the horizon, the participating teams have already begun their preparations for the much anticipated UNIBUDS Cook of the Year 2015. This also marks the beginning of my team's journey and efforts in becoming the "Cook of the Year 2015".



Before we visit our homemade vegetarian delicacies, let's get to know more about my wonderful team :) My team is made up of four individuals - Jinsin Lim, May Myat Aung, Hong Lay Ooi and me. Together, we agreed on using "Attachment and Letting Go" as the Dhamma theme which will be portrayed through our dishes. With this, we came up with our cliché team name: Team Let It Go! After much brainstorming, we settled on "I Grasp, I See, I Let Go" (this is the title for Bodhi Nite 2014!) as the name of our series of dishes.



Our first dish is "I Grasp". It is a pie enclosing four ingredients. The ingredients represent our four worldly attachments, which are rites and rituals, opinions and views, sensual pleasure, and self. In addition, the pastry can be seen as our "hands", entrapping the ingredients tightly - just as we often grasp onto our attachments tightly and not let them go.

By indulging ourselves in our attachments, we are often not aware of the suffering brought unto us by our action of attachment. So this leads us to our second dish: "I See". "I See" features an iconic Burmese dish - the tea leaf salad (vegetarian version). The red tomato, green lettuce, yellow lemon, brown nuts and dark green tea leaves come together to create a fresh and appealing harmony of colours, enticing the viewer upon sight. However, hidden in a jar among this beauty, is a dish that is symbolic of our bitter suffering - that is stir-fried bitter melon! Seeing through the pleasing guise of our attachments, we will open the jar and realise that it entails the bitter taste of suffering.



Following our concept, "I Let Go" is next. What do we need before we are able to let go of our attachments? We need the qualities and practice of wisdom, patience, effort and meditation! For this, we cooked yet another dish - steam-wrapped napa cabbage with noodles. The steam-wrapped napa cabbage requires patience and effort to prepare, therefore, it is a representation of these qualities. The noodle represents a meditation cushion in which all the other ingredients sit on, and thus symbolises meditation as a whole. With plenty of patience, effort and meditation, we will then be able to develop our wisdom. And with this, we can move on to "I Let Go".

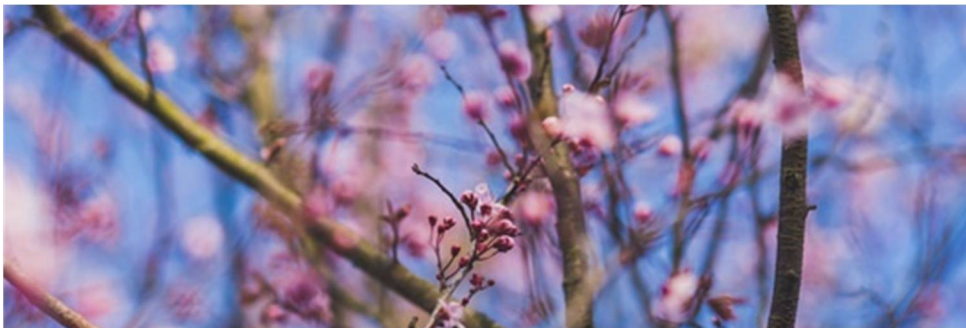


For "I Let Go", we present our dessert - steamed banana sticky rice! The sweetness of the coconut milk blended with the sticky rice is the true happiness which we seek. However, this is sealed away by banana leaves, which holds the rice tightly, just like our grasping and attachment. Only by letting go of our attachments and breaking open the banana leaf seal, will we be able to experience the true happiness hidden within it - the bliss of the end of suffering and the banana sticky rice.



"I Grasp", "I See", "I Let Go", as well as the necessary qualities and practice, is a journey which my team has prepared. This is a journey not just for the judges and participants of Cook of the Year 2015 to savour; it is a journey which we hope everyone will experience - a journey where we all realise the true nature of our attachments and practice to let them go. We hope that everyone will be able to walk towards the end of the journey and reach the destination - the end of suffering and the true joy that comes along with it.

With Metta,
Fu Xiu



Summer Retreat 2015 27 NOVEMBER 2015

Photographer: Edlin Prajnajaya





Summer Retreat 2015

By Jeffery Fonda

Hi, I'm Jeffrey from Indonesia. It was my first experience joining a three-day summer retreat held by UNIBUDS on 27 November 2015. I personally wanted to get to know more about Buddhism and Buddhist teachings, which was the main reason I joined this event. Besides that, learning it together with your friends would definitely be very exciting. The meditation retreat was held at Hwa Tsang Monastery, guided by our respected Buddhist Chaplain - Venerable Neng Rong. There were 18 participants from different backgrounds and the theme for this year's retreat was *Mindfulness*.

Although it was supposed to be a "summer" retreat, it was very cold, especially during the night. And (yup!) as what I had expected, we did a lot of meditation, had vegetarian meals, and participated in Buddhism-related activities.

We also had to comply with the five precepts, which meant that I could not kill the mosquitoes (which was the hardest task by far!) I would say that it was really a good chance for me to train and reflect upon myself.



I have also learnt to endure by detaching myself from my desire and becoming more disciplined. Most importantly, I learnt about mindfulness. We had to sit quietly and eat meals in silence. It was quite challenging but I was able to learn to be mindful while eating and while doing many other things.

So overall, my first retreat experience was absolutely enjoyable and had taught me many important skills and helped me secure lasting friendship with many other participants. It was a very memorable and educating event and I will definitely join the next retreat, so hope to see you guys!!!

Upcoming Events & Buddhist Holidays

MARK YOUR CALENDARS!

March							
S	M	T	W	T	F	S	
		1	2	3	4	5	5/3 O-Picnic
6	7	8	9	10	11	12	19/3 Potluck 1
13	14	15	16	17	18	19	26/3 Amazing Race
20	21	22	23	24	25	26	30/3 One Day Meditation Retreat
27	28	29	30	31			

April							
S	M	T	W	T	F	S	
					1	2	16/4 Meditation Workshop
3	4	5	6	7	8	9	23/4 Potluck 2
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	

May							
S	M	T	W	T	F	S	
1	2	3	4	5	6	7	7/5 Vesak Day
8	9	10	11	12	13	14	28/5 Meditation Workshop
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30	31					



Buddha.

*Vesak Day, also known as 'Buddha Day,' commemorates the birth, enlightenment and death of the Buddha. Vesak Day celebrations are different in each Buddhist culture. In Sri Lanka, people light colourful lanterns and do light displays which depict the Buddha's life, whereas in Taiwan, fragrant water is poured over Buddha statues. In Singapore, caged birds are set free. Most importantly, the main theme of Vesak Day is to practice love, peace and harmony as taught by the

Great Buddhist Quotes

Here is a short collection of some of the inspiring and educating Buddhist quotes found on the net. Short but sweet! I hope you can learn something from them :)

"Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned."

"It is a man's own mind, not his enemy or foe, that lures him to evil ways."

"No one saves us but ourselves. No one can and no one may. We ourselves must walk the path."

"There is no path to happiness: happiness is the path."

"Purity or impurity depends on oneself. No one can purify another."

"Your purpose in life is to find your purpose and give your whole heart and soul to it."

"If you light a lamp for somebody, it will also brighten your path."

Thank you to each and one of you. Without your generous help and support, this SACCA edition would not be possible. Again, THANK YOU SO MUCH !!!

Weiwei Fam – SACCA Editor 2014-2015
Yuen Li Ng – SACCA Editor 2015-2016

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Vi Vian Chin
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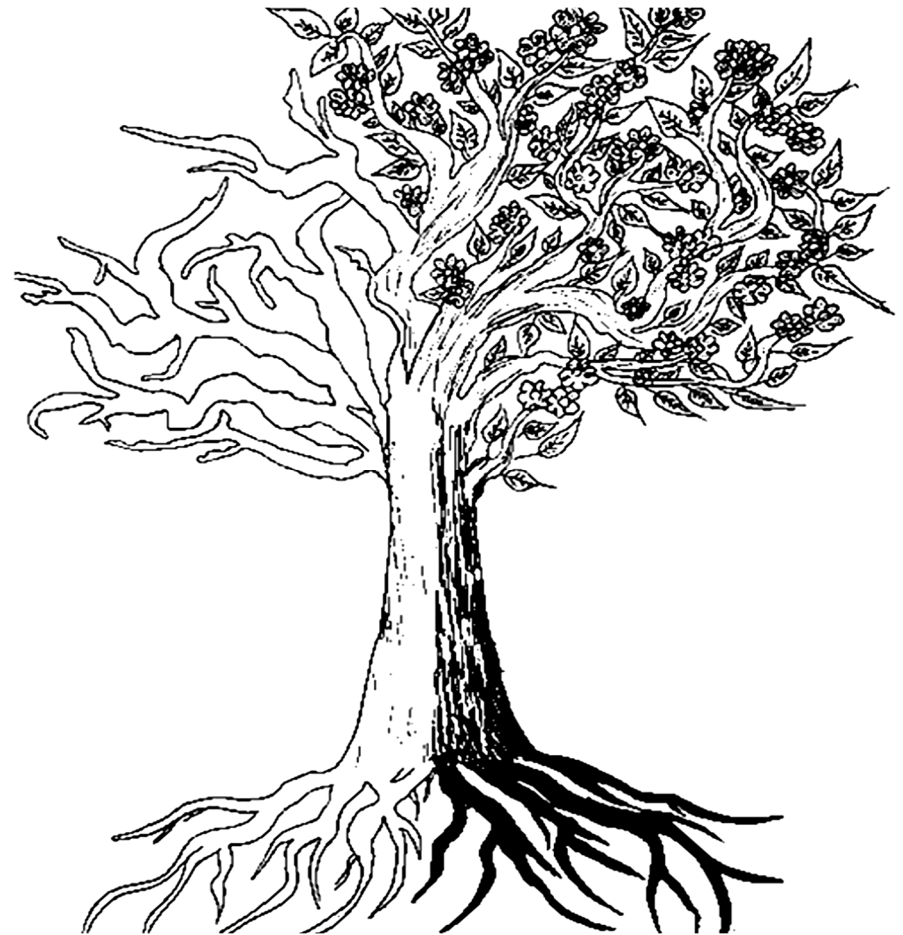
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Edlin Prajnajaya
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SACCA

第一期
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二月 2016

Quarterly Newsletter for Members of UNIBUDS



因果与佛教

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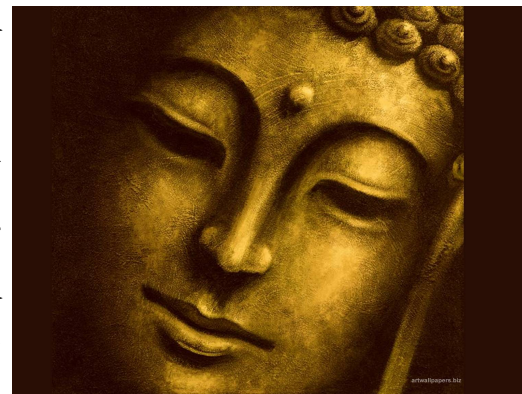


因果

By Den Neil Ooi

俗语说：“种瓜得瓜，种豆得豆”，说明做了什么事，就会得到什么样的结果。这句话说得很好，正好有提到“因果”。许多宗教都有“因果”的概念，但是都略有不同。在佛教里，“因果”是其中一个主要概念，是论述因缘业报的学说和“三世因果”。

因果法则的观念，是一旦造了“因”，就会得到相应的“果”。行善者，自然会有好的结果；行恶者，当然也会有坏的下场。简单来说，就是善有善报，恶有恶报。但是，这些善报不是佛陀或任何人给予的奖赏；恶报也不是惩罚。



这是宇宙的自然法则，并不是由佛陀所制造的。大约在两千六百年前，悉达多在菩提树下静坐思索，看透了因果，所以成佛。这说明了只要造了不善之业，恶果就会随后，不能说祈求佛陀的原谅，就能抵消了这个恶因。这就是所谓的业报。

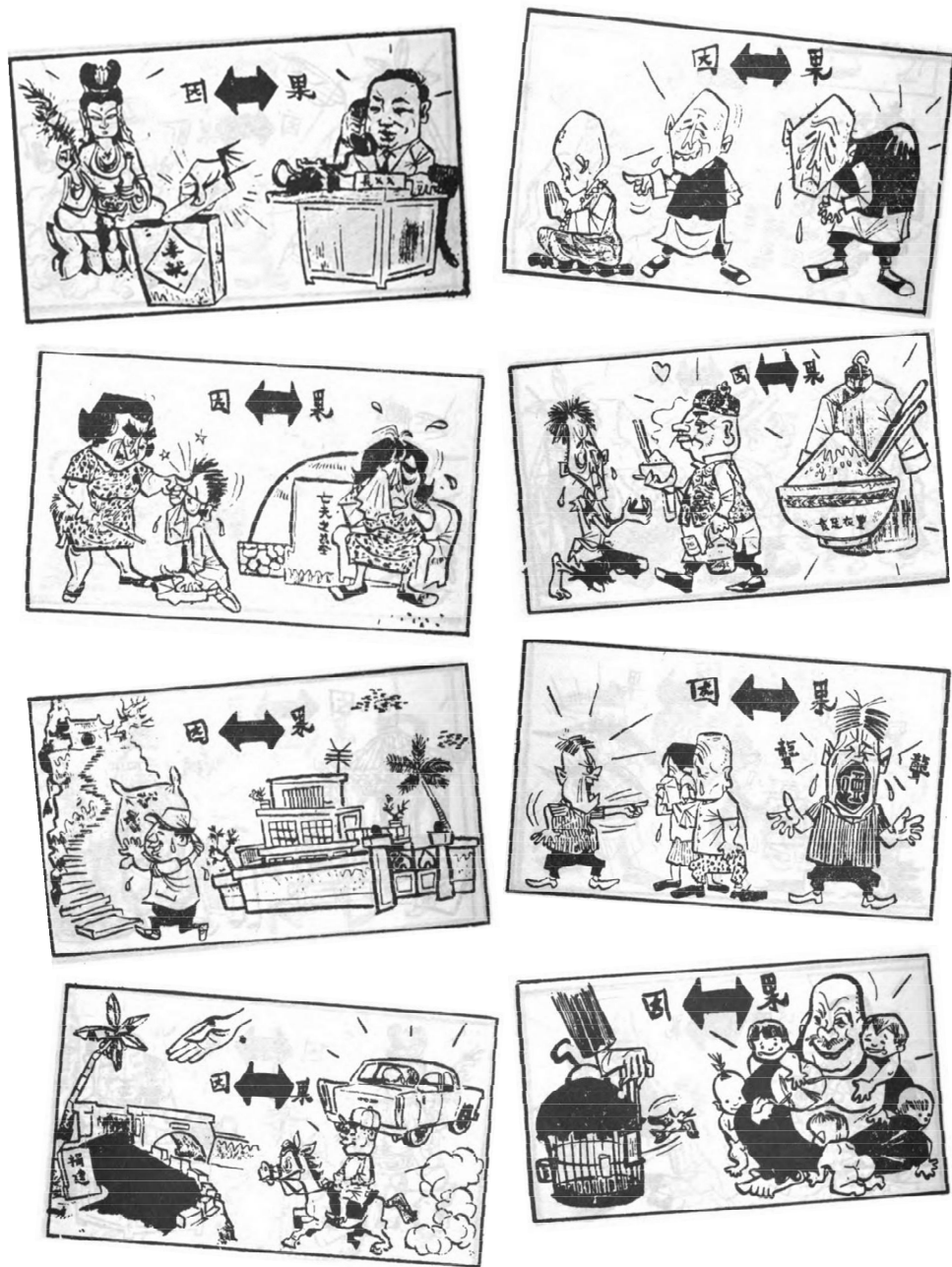
很多人认为“因果”和“命运”是一样的，这观点是不对的。“因果”和“命运”是不同的，“命运”是已经注定，无论什么都没有更改的机会；“因果”却可以更改。这是因为“因果”还有一个重要的性质，那就是“业力”或“缘”。“缘”是一股力量或推动力，把“因”化为“果”的潜在能量。正如播种，种子（因）需要其它成分才（缘），如水份，泥土，肥料，阳光等等，才可以茁壮成长（果）。如果没有好的成分，种子就可能不会发芽，或不会长得好。这可见“缘”这股力量，有善恶之分。善的缘，如：慈祥，包容，款待等等会协助善的因结成善的果，或减轻恶的因所带来的苦果；恶的缘，如：嫉妒，嗔恨，傲慢等等，会把恶的因结成苦果，也会让善的因无法成果。需要着重的一点是善“缘”不会抵消恶“因”打个比喻，把善的比喻成清水，恶的比喻成盐，水的咸度比喻为果报。当我们种了恶因，就会有那一个分量的盐，但是把这份量放入一杯水和一壶水，那咸度是不同的。“因果”是因为“缘”这力量才有更改的可能，但是一旦种了“因”，“果”是会成熟，只是程度上会因为“缘”力而有所不同。佛教的“因果”还有一点就是相信“三世因果”。这“三世因果”就是相信因果是存在于前世，今世及后世。前世所造的因，如果还没有成果，就会流到到今世；而今世的因如还没结果，也会流到后世成果。

如果只相信一世因果，这样不能解释为何一些婴儿生下来就在某一方面比他人优秀。一世因果也不能解释为什么一些人今世做了很多善事但遭遇恶报。二世因果说明了今世的果是前世种下的因，解决了一世因果的一些漏洞，但是不能解释今世种下但还未成果的因的去向。佛教里的三世因果恰好解释了这问题。

许多人以为因和果是确定的，做了A因就会得到A果，做了B就会得到B果。这不能说是完全错，但也不完全正确，原因在于因果是可变的。由此可见，我们不需要执着于我们种了什么恶因会得什么恶果。种了因，果自然会跟随。我们应该注重的是可以种什么善的因、培养什么善的缘，让生活步向更美好的未来。



‘佛說 三世 因果經：圖解’



也谈口业

By Xi Luan

佛陀在世时，有人看到水边嬉戏的一群猕猴心生疑惑，于是来请教佛陀：人与畜牲究竟是造了什么样的业，才生为人，生为畜牲？佛陀指着那些猕猴回答：很久



之前有一位得到无漏智慧的修行者在山中修行，他动作轻盈灵巧，形态威仪，无比自在。而一些众生看到了这位修行者却起了嫉妒心，不但不赞叹他的修行，还取笑他翻山越岭的动作好像猕猴登山爬树。这些人本以为只是几句戏言，却不料自己堕入五百世畜牲道，成了猕猴。

《无量寿经》教导我们善护三业，而在这其中又以守护口业第一。即在身、语、意三业中，首先要注意的是我们的“语”，因为大家最容易犯的就是造口业，如那些行人，在无意之间取笑修行者造下口业，最终得到了业报。因而佛教导我们“善护口业，不讥他过”，这既是护持自己修行的智慧，也是心系众生的慈悲。这里就来一起说说口业的种种：不妄语、不两舌、不恶口、不绮语。

《无量寿经》教导我们善护三业，而在这其中又以守护口业第一。即在身、语、意三业中，首先要注意的是我们的“语”，因为大家最容易犯的就是造口业，如那些行人，在无意之间取笑修行者造下口业，最终得到了业报。因而佛教导我们“善护口业，不讥他过”，这既是护持自己修行的智慧，也是心系众生的慈悲。这里就来一起说说口业的种种：不妄语、不两舌、不恶口、不绮语。

一、妄言：

《中阿含经》里对妄言这样解释：“一曰妄言，彼或在众，或在眷属，或在王家，若呼彼问，汝知便说，彼不知言知，知言不知，不见言见，见言不见，为己为他，或为财物，知己妄言。”妄言即使指说夸大、不诚实、欺骗的语言。虽然是小朋友都懂的道理，却并非人人都能够做到。有的人生下来天性就比较浮夸，但是更多的人却是被一些现代的观念诱导和影响。

在当下的社会环境中，人们似乎更很容易染上夸夸其谈、华而不实的毛病。成功学的兴起让人们对“一鸣惊人”的模式充满渴望，而推销术的流行又让人们学习着把自己当成商品妥善包装推销出去。当所谓的“成功人士”极力渲染自己曾经遇到的困难，以及他们之后所取得的成就，他们在获得羡慕和钦佩的同时，却也夸大了个人主宰命运的能量。而这些对于他们的听众造成了极坏的影响。比如很多人既没有真才实学，也没有丰富阅历，却最先学会了夸海口的本事。这样的人在众人面前犹如孔雀开屏，极力的虚张声势充分“展现”自己的优点，而实际上在那些妄言出口的同时，口业也因此造成。当自己的夸张被人识破，当随口许下的诺言无法实现，当欺骗造成了恶果，最终的恶报还是会降落到自己身上，只是时间长短不同而已。轻则被人当成笑柄，重则失去信任。

还有一些人喜欢在求职的简历和面试中把自己吹嘘的天花乱坠，以为可以瞒天过海，没有人会去核实。但是如此或许更容易获得理想的职位，但是每个人的能力都是要在工作中不断的被审视和考量，如果仅仅是能力不足或许还可以换到其他的岗位，但是如果一旦被发现有欺骗，那么连最起码的信任也会失去。不仅仅是自己的诡计被识破，还可能被判定为人品上的缺陷，最后血本无归。所以，虽然成功学让人们学会推销自己，但是“诚信”的原则从来都是在首要的位置上。那些用小聪明骗取的迟早会被加倍的偿还。

二、两舌：

“二曰两舌，欲离别他，闻此语彼，欲破坏此，闻彼语此，欲破坏彼，合者欲离，离者复离，而作群党，乐于群党，称说群党。”这里两舌指的是搬弄是非。在网络时代，注意不要造两舌的口业尤为重要。都说“互联网上没人知道你是一只狗”，这种网络的匿名性滋长了流言蜚语和谣言的温床。在网络上，人人都可以发表自己的见解，但是有人却以为可以随意的搬弄是非，对自己的言语不负责任。或许一时间并不会被戳穿，这种“业”却迟早会影响他们的人生的轨迹。

2013年，中国大陆查处了一起重大的网络造谣事件，事件的主犯秦火火在网络上通过捏造信息编造新闻而获得了大量的点击率，并成为被人追捧的网络红人。然而看似名利双收的他却在2013年因网络造谣锒铛入狱。入狱后他的造谣手段立即被披露，其中不乏对他人生活的捕风捉影、无中生有、蓄意捏造谣言。虽然他一时声名鹊起，然而一旦被发现还是难逃法网。

在生活中更多的人在网上的“两舌”并没有秦火火这样的严重，但人们也常会放松对自己言论的自律，一些平时不会搬弄的是非敢于在网上搬弄，一些日常不会猜测推断的结论在网上却有了胆量。然而业力的作用并不会因为网络而消失或减弱。所以，信息时代的我们即使在似乎没有人监督的情况下也不该无视“业”的规律，否则最终承受后果的唯有自己。

三、恶口：

“三曰粗口（恶口），彼若有言，辞气粗犷，恶声逆耳，众所不喜，众所不爱，使他苦恼，令不得定，说如是言”。恶口是指说粗鲁难听的话。虽然人人都知道说话粗鲁、语伤人不好，尤其是-说脏口、取笑别人的身体残疾非常恶劣，但是像挖苦人、攻击别人的口业还是很难避免。

仔细观察身边的人，有一种人以“毒舌”著称。我的一个高中的同学聪明伶俐才思敏捷，本来应该是很受大家喜欢的，可是她最近给我讲了很多在工作中的不顺利。她有一个毛病就是喜欢“毒舌”，常常很快就能从别人的言语中找到弱点，然后不加思索就用刻薄的话攻击对方，结果是对方往往被她说的哑口无言。她常常这样逞一时口舌之快，表面上聪明的胜过所有人。但是一旦离开了愿意包容她的同学，到了工作中却遇到了麻烦。她告诉我在新环境中与人相处十分不顺，常常不经意间就得罪了别人。其实我知道实在是因为她的口业造的太多，以至于别人以为她就是刻薄的人。“毒舌”表面上看只是舌头的问题，其实却是心里的慈悲太少，不会从对方的角度体会别人的感受。



只要稍微换位思考，每个人都有不想被发现的弱点，如果不仅被看穿还拿出来当众嘲讽，心里怎么会不难过呢？越是聪明的人越是要谨慎自己的言语，因为聪明更容易发现那些别人想要费力隐藏的缺陷，更容易因为小聪明博得周围人暂时的一笑，但是恶语即出，却是给自己和别人都带来无穷的烦恼。

四、绮语：

“四曰绮语，彼非时说，不真实说，非法说，不止息说；又复称叹不止息事，违背于时而不善教，亦不善诃。”所以一切没有意义的话都属于绮语。但是为什么会说没有意义的话呢？其中的缘由有很多，不过总结起来不外乎“贪嗔痴”三点。如果仔细统计我们每天说的话，其中有多少是有意义的话，又有多少是“爱语”呢？恐怕统计的结果自己都会惊讶。寺庙里提倡尽量止语，就是不希望把贪嗔痴不加克制就说出来。而这个止语的过程，也就是持戒的过程，也是守住自己口业的过程。

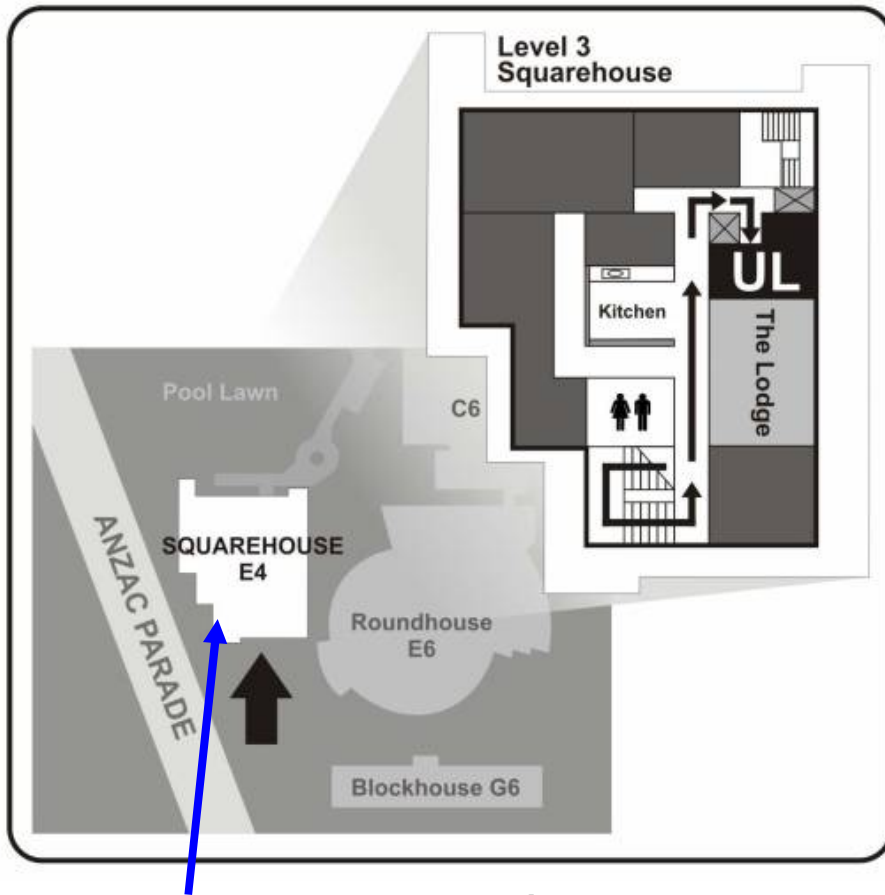
今年慧命社的夏令营的主题是“Mindfulness”（正念），所以在华藏寺大家都努力做到不绮语，在行堂、课诵、听佛法、活动、休息的时候都减少说话，除了那些必要的话来交流提问之外，其他时间尽量保持沉默。仅仅三天的时间，每个人的都感觉到自己发生的巨大的变化，虽然这样的修行一开始会有些不适应，可是慢慢的就发现

可是慢慢的就发现内心可以更容易的平静下来。而且和周围人的关系好像变得更加融洽，因为每个人都因为自己的努力而变得和善亲近，没有闲言碎语，没有华丽不实的语言，没有虚情假意和杜撰空想，会给周围的人带来宁静和快乐的气氛。所以回到日常生活，很多人也尝试着保持着这样的习惯。好的习惯逐渐积累，这样的业力在长久看来必然更是大有裨益。

总结起来，妄言、两舌、恶口、绮语都是我们要努力不为的口业。如古谚所说“祸从口出”，这个“祸”指的便是造口业之后无穷无尽的恶果。对于口业的种种，每一个看上去似乎都并无什么了不起的大道理，但是一来在当代环境中有多变化容易迷惑，二来知易而行难，能够多年如一日的守住每一点却也需要自身不断的努力。



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You can also contribute articles, photos or recipes for upcoming SACCA!

Please do feel free to contact me at maymyataung1@gmail.com.
Your help is much appreciated :)

~May

Personal Notes Section



Jot down anything you have learnt about “Kamma” in this first SACCA issue.....



Hope you really enjoy reading this
SACCA! Stay tuned for the next issue :)

