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SACCA

Quarterly Newsletter for Members of UNIBUDS

The Four Immeasurables

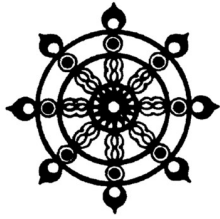


The Four Immeasurables



Table of Contents

2	President's Message
4	Editor's Message
5	Pali Chants
8	Metta
10	Compassion
13	Empathetic Joy
15	Equanimity
17	37th Executive Committee Opening Words
21	Cook of the Year 2016
23	Meditation Workshop IV
24	Summer Retreat 2016
26	Monthly Sacca Quotes
28	Member's Corner
29	Upcoming Major Event: Buddhist Exhibition 2017
31	什么是四□
34	学佛心得



UNIBUDS

The University of New South Wales Buddhist Society

UNIBUDS c/o The Religious Centre. Room 311, 3rd floor, Squarehouse UNSW,
Kensington, NSW 2052 AUSTRALIA

President's Message

Dear friends in the Dhamma,

Hello. My name is Harry Lim and I'm grateful and honoured to be elected as the 37th President of UNIBUDS. Since its formation in 1981, UNIBUDS has grown and flourished into the society that we all know and love. It is important to realise that none of this would have been possible without the countless efforts of the previous EXCOs, as well as our patrons, Venerable Tsang Hui and Chao Khun Phra Thepsilaporn (Samai), and the many other Venerables that have played a huge role in spreading Buddhism to Australia. Today, Buddhism is widely known and recognised as a religion that practices 'avoiding all evil, doing all good, and purifying one's mind'.



As a student society on the UNSW campus, UNIBUDS acts as a platform for us to learn and practice the teachings of the Dhamma and foster spiritual friendships, and I would like to express my most sincere gratitude to those that have made this all possible.

People often ask me, what makes UNIBUDS so special? Being a non-sectarian Buddhist society, people from different backgrounds and cultures can unite together under a common interest of learning the Dhamma, forming one big family. As the Buddha once said, 'Spiritual friendship is not half the spiritual life. It is the entire spiritual life!'. The friends that we make in UNIBUDS not only support us in mundane matters, but also encourage and motivate us to learn more about the Dhamma, helping us find inner peace and paving the way to enlightenment. We have a wide range of activities to make this possible; this includes our weekly Dhamma talks, sports sessions and meditation sessions, our ever-famous potlucks filled with good food and even better company, annual retreats, and Cook of the Year where creativity, culinary skills and Dhamma knowledge meet at the crossroads of this showdown. Oh, and who could forget Bodhi Nite, a dazzling night of performances to celebrate UNIBUDS' anniversary.

This April, we will also be holding a Buddhist Exhibition to showcase various Buddhist artefacts, exploring the symbolic meaning behind these items and their evolution through time as various cultural influences come into play. The title for this exhibition will be 'Uncovering the Light of Buddhism'. We hope we will be able to engage more students and staff in the UNSW community

We are what we think.

All that we are arises with our thoughts.

With our thoughts, we make the world.

through the exhibition and provide them with a clear insight into Buddhism. If you would like to volunteer to help us during the exhibition, please feel free to contact me.

Lastly, I would like to extend a warm welcome to all our members. Together with the rest of the EXCOs, we hope that we will be able to fill in the big shoes that our predecessors have left behind and help UNIBUDS to continue growing in the right direction.

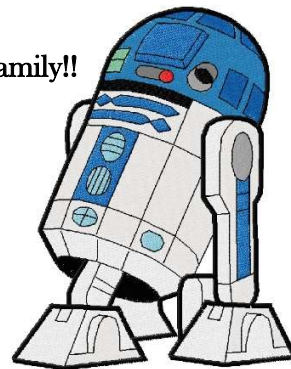
May you all be well, peaceful and happy.

With Loving-Kindness,

Harry Lim

President of UNIBUDS 2016/2017

To all new members, a very big welcome to the UNIBUDS Family!!



Pleasure and suffering are based on sensory perceptions and inner satisfaction.

Editor's Message

Dear Unibuddies,

How are you? I hope you all had a relaxed and fully recharged summer break to begin a new year.

I am Ko Ko Aung, your new SACCA editor for 2017. I am very delighted and excited to be part of the 37th EXCO of UNIBUDS, producing its quarterly newsletters. I would like to thank May Myat Aung, the precedent SACCA editor for helping me with the publication of this first article. I would also like to show my gratitude to the writers, photographers, subcommittee, proof-readers and cover designer.

The topic for our summer edition is about the Four Immeasurables – Metta (Loving-Kindness), Compassion, Appreciative Joy and Equanimity. Everyone wants to be happy but in order to achieve happiness, one needs to cultivate wholesome attitudes towards others in the community and towards all other sentient beings. The best way of cultivating wholesome attitudes towards others is to cultivate loving-kindness (metta), compassion, appreciative joy and equanimity and gradually let go of ill will, malice, jealousy and desire. Through articles on the Four Immeasurables, readers will explore ways to obtain true happiness from loving ourselves, others and our environment to make the most out of our brief lives.

Additionally, there will also be updates on UNIBUDS activities, especially with the upcoming Buddhist Exhibition 2017 which is held on a triennial basis (every three years). The theme of the exhibition this year is “Uncovering the Light of Buddhism”. In accordance with the theme, we will be exploring the original purpose and meaning behind some Buddhist artefacts by delving into the influence of time and culture in shaping current perceptions of these artefacts.

This article will also cover some of the exciting adventures of UNIBUDS such as Cook of the Year, Meditation Workshop, Summer Retreat and O’Picnic 2017. Please make sure you read all the featured articles to glean a better understanding of the Four Immeasurables and insights on the activities of UNIBUDS!

With Metta,

Koko



Pali Chants

“Dhamma is very subtle by nature and when it is being proclaimed by chanting or reciting, it echoes over the entire world so that it can be heard in all the corners of the three worlds by everyone who is capable of hearing it.” – Venerable Acaiya Phra Mana Boowa

1. Passages for showing respect for the Triple Gem

Araham samma-sambuddho bhagava, Buddham bhagavantam abhivademi

The Lord, that worthy One, perfectly Enlightened, That blessed One, the Buddha, I revere.
(Bow down once)

Svakkhato bhagavata dhammo, Dhammam namassami.

The Dhamma of the Blessed One is perfectly expounded, That law/path/teaching, I venerate. (Bow down once)

Supatipanno bhagavato savakasangho, Sangham namami.

The Sangha of the Blessed One's disciples has entered on the good way, That pure community, I reverence. (Bow down once)

Namo tassa bhagavato arahato sammāsambuddhasa.

Homage to that Lord, the Worthy One, Perfectly enlightened by himself. (Repeat three times)

2. Seeking Refuge

Buddham saranam gacchami Dhammam saranam gacchami Sangham saranam gacchami

To the Buddha I go for refuge. To the Dhamma I go for refuge. To the Sangha I go for refuge.

Dutiyampi buddham saranam gacchami Dutiyampi dhammam saranam gacchami Dutiyampi sangham saranam gacchami

For the second time to the Buddha I go for refuge. For the second time to the Dhamma I go for refuge. For the second time to the Sangha I go for refuge

Tatiyampi buddham saranam gacchami Tatiyampi dhammam saranam gacchami Tatiyampi sangham saranam gacchami

For the third time to the Buddha I go for refuge. For the third time to the Dhamma I go for refuge. For the third time to the Sangha I go for refuge

3. Homage to the Buddha

Itipi so bhagava

Indeed the Blessed One is thus:

Araham,

The accomplished Destroyer of defilements,

Samma-sambuddho,

A Buddha perfected by himself,

Vijja-carana-sampanno,

Complete in clear knowledge and compassionate conduct,



*Do not dwell in the past;
Do not dream of the future;
Concentrate the mind on the present moment.*

Sugato,
Supremely good in presence and in destiny,
Lokavidu,
Knower of the worlds,
Anuttaro-purisa-damma-sarathi,
Incomparable Master of those to be tamed,
Sattha-deva-manussanam,
Teacher of devas and humanity,
Buddho,
Awakened and Awakener,
Bhagava,
And the Lord by skilful means apportioning Dhamma.

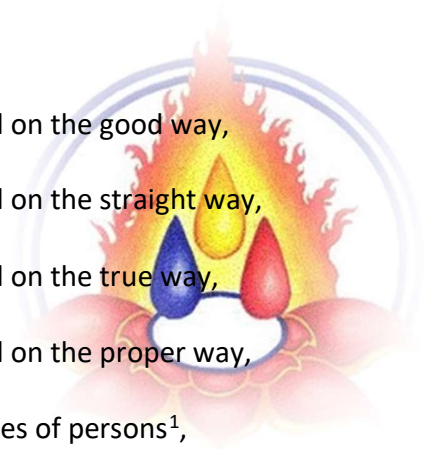


4. Homage to the Dhamma

Svakkhato bhagavata dhammo,
The Dhamma of the Blessed One is perfectly expounded,
Sanditthiko,
To be seen here and now,
Akaliko,
Not a matter of time,
Ehipassiko,
Inviting one to come and see,
Opanayiko,
Leading inwards,
Paccattam veditabbo vinnuhi,
To be known by the wise each for them.

5. Homage to the Sangha

Supatipanno bhagavato savakasangho,
The Sangha of the Blessed One's disciples has entered on the good way,
Ujupatipanno bhagavato savakasangho,
The Sangha of the Blessed One's disciples has entered on the straight way,
Nayapatipanno bhagavato savakasangho,
The Sangha of the Blessed One's disciples has entered on the true way,
Samicipatipanno bhagavato savakasangho,
The Sangha of the Blessed One's disciples has entered on the proper way,
Yadidam cattiri purisayugani attha-purisapuggala,
That is to say; The four pairs of humans, The eight types of persons¹,
Esa bhagavato savakasangho ahuneyyo,
This Sangha of the Blessed One's disciples is fit for gifts,



¹ These two phrases mean the same; that is, the four Noble persons (Ariyapuggala) who have insight-knowledge into Nibbana: Stream-winner, Once-returner, Non-returner, Arahant.

Pahuneyyo,
Fit for hospitality,
Dakkhineyyo,
Fit of offerings,
Anjalikaraniyo,
And fit for reverential salutation,
Anuttaram punnakkhettam lokassa,
As the incomparable field of merits for the world.

Editor's note:

This is the selected chant only. If interested, please consult a Chanting Book, such as Venerable Khantipalo Thera's, *Namo: Chanting Book* (a free distribution book printed by The Corporate Body of the Buddha Educational Foundation)

DO YOU KNOW?

UNIBUDS has regular lunch-time meditation sessions to help you find peace in the middle of a hectic day in the UNIBUDS library.

For more details, contact our meditation coordinator,
Ricco Yudha Pratama

mobile: 0410 968 243 email: yudha.ricco@gmail.com



*Physical charms attract the eyes,
goodness attracts the mind.*

Loving-kindness (Metta)

By Rosiana Lim

Metta (Pali) is the first of the Four Immeasurables (Brahmaviharas), which is normally translated as loving-kindness, goodwill, friendliness, or benevolence. It is a quality of the mind that does not discriminate. Metta is boundless; it radiates to all beings, whether weak or strong, tall or short, small or large, near or far, seen or unseen, and those who are born or to be born. It's also a quality that wishes no harms or ill will to any being. Metta is cultivated and practised through meditation, by silently repeating phrases like "may I be well and happy, may I be free from suffering. May you be well and happy, may you be free from suffering".

Metta to Oneself

"Searching all directions with one's awareness, one finds no one dearer than oneself. In the same way, others are fiercely dear to themselves. So one should not hurt others if one loves oneself." (Rajan Sutta: The King; Udana 5.1)



The traditional practice of metta normally starts with wishing well and happiness to oneself. However, many find this difficult, probably due to conditioning of some cultures which put more emphasis or importance upon others than oneself. Also, this can be misinterpreted as being selfish, to put oneself before others. However, the practice of metta is actually the opposite of being selfish. It's a boundless quality that does not discriminate against any beings, which include our own selves.

Besides the cultural conditioning that others are more important than oneself, another challenge in cultivating metta to oneself is the notion that one does not deserve to be loved, or one is not good enough.

One way to overcome this is by reflecting upon someone dear to us, for example a mother, who has given one so much love. Out of gratitude and appreciation, one then can start to generate good will and well wishes towards this person. When the feeling of joy and goodwill becomes strong, one can then slowly suffuse oneself with this feeling.

The quality of metta is all-embracing. It accepts and wishes goodwill to all beings regardless of their mistakes or imperfections. However it may be difficult to cultivate this feeling when one is very critical over one's own faults or mistakes. Hence, a part of the metta practice is to forgive oneself for any wrong-doing done in the past and to accept one's imperfections. One way to do this is by repeating silently "I am good enough", coupled with reflections that nobody is perfect and even the wisest person can make a mistake unintentionally.

*There is nothing more dreadful than the habit of doubt.
Doubt separates people.*

It is a poison that disintegrates friendships and breaks up pleasant relations.

It is important to be able to cultivate this sense of self-love. As when one can truly have metta to oneself, one can then know how to generate this metta to others. In other words, to truly develop the quality of metta, one needs to include oneself.

The cultivation of metta generates abundance of joy and happiness which can lead to peace or serenity. This sense of serenity will help one to develop deeper spiritual qualities and wisdom to the fullest.

This is your magazine and your society too!

SACCA is a quarterly newsletter managed by UNIBUDS members for UNIBUDS members. It is here to keep members informed of upcoming activities and recap on past events. It is a forum of Dharma information and discussion.

So if you have any ideas, thoughts, stories, anecdotes, articles, pictures, poems, jokes...basically anything that's Buddhist related and in 2D, please send it in! I'm more than happy to receive works from you, as well as feedback! Letters and emails are most welcome.

- Ed.

Mark Your Calendars and don't miss out!!!!

Coming Up in 2017

- ❖ O- Week 20th Feb – 3rd March
- ❖ O- Picnic 4th March
- ❖ Potluck 1 25th March
- ❖ Chinese Dhamma Talk From 2nd March onwards (every Thursday 6 – 8 pm Squarehouse 207)
- ❖ English Dhamma Talk From 3rd March onwards (every Friday 7 – 9 pm LAW163)

UNIBUDS requires your continual support for all activities to run, so if you are interested in helping out in any of the events, contact us at unibuds@gmail.com. Your participation is very much appreciated.

Looking forward to seeing you. ☺

EDITORIAL

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Compassion (Karuna)

By Alina Young

“A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

-Albert Einstein

We might have heard that the Buddha is very wise and compassionate. The question is, do we know what the two attributes, wisdom and compassion, mean? Can we implement it in our lives?

What is Wisdom?

Wisdom (*prajna*) is commonly related to a characteristic of having accumulated a considerably large amount of knowledge and experience. In Buddhism, wisdom refers to the understanding of the truth of life, which revolves around the subjects of impermanence and non-self. Also, the Buddha stresses the importance of being critical of the discourses, and not blindly accepting it. However, this does not mean that one should not listen to the discourses and completely reject them without processing the knowledge, as that depicts one's ego and stubbornness, which are not the features of wisdom.

What is Compassion?

Compassion (*karuna*) refers to the sympathetic pity and concern for the misfortunes of others. In Buddhism, compassion is the second aspect of the Four Immeasurables (*Brahmavihara*), which consist of the four wholesome attitudes that are cultivated in hope to remove ill will, cruelty, jealousy and desire. Each point in the Four Immeasurables is called an 'immeasurable' due to their attribute of being given to all beings nonetheless and with no quantitative nor qualitative measure.

Beginner practitioners usually find it hard to differentiate between compassion and loving-kindness. Loving-kindness, which is the first of the Four Immeasurables, is the wish that all sentient beings be happy without any partiality. Compassion, on the other hand, is the wish for all sentient beings to be free from sufferings. The sufferings mentioned are not



only physical sufferings such as illness, injury and tiredness, but also mental distress such as greed, hatred and delusion. Similar to loving-kindness, compassion also denotes the indifference of the thought one gives to a family member, friend, acquaintance, and stranger. Hence, the feeling of compassion one feels upon seeing an ill relative should be in the same level as the person feels upon seeing the suffering of a stranger.

Compassion and Wisdom

One of the main difference that separate compassion in Buddhism with the compassion we are familiar with is the simultaneous application with wisdom. Compassion without wisdom will result in a lack of understanding, or ignorance, of the truth of life, whereas wisdom without compassion will result in the pursuit of knowledge without any consideration of the surrounding environment. Both outcomes which are discussed above are unfavorable in Buddhism as one thrives to understand life as it is, without any superstition, delusion or imagination, and still have the compassion to be humble and not carried away by the knowledge.

Developing Compassion and Wisdom

In practising compassion and wisdom, we may want to ask ourselves questions such as:

1. Do I want to suffer?
2. Do others want to suffer?
3. Do I want others (including people I dislike) to suffer?

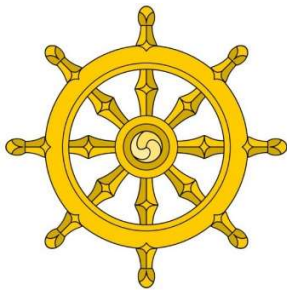
In everything that we do, we may want to consider questions such as:

1. Does this thought/speech/action bring sufferings to me?
2. Does this thought/speech/action bring sufferings to others?
3. Does this thought/speech/action relieve my sufferings?
4. Does this thought/speech/action relieve others' sufferings?

If the answers to the above first two questions are 'no' or indifferent, and the last two are 'yes' or indifferent, then the activity may be carried out. Some of us may feel like wishing people we dislike being free from sufferings is a difficult task. However, they actually help us in practicing the Dhamma, as whenever we encounter them, we remind ourselves to cultivate compassion, wisdom and patience. Hence, since they benefit us in developing virtues, we should be grateful of their presence and extend our compassion to them as well. Apart from this, we can develop compassion by practicing the Loving-kindness Meditation, which involves wishing happiness and freedom from sufferings to all sentient beings. It begins from ourselves, extending to our family, friends, people we dislike, strangers, and finally to every sentient being.

*When I was young, I was afraid of dark rooms.
As time went by, the fear went.
Also with regard to meeting people, the more you mind
Is closed, the greater the possibility of developing fear
Or feeling uncomfortable.*

After reading all of the above, you might feel like it is improbable that someone can actually possess both compassion and wisdom. However, 2600 years ago, the Buddha has proven that he, as a human, could do it. Thus, we, too, can develop these attributes and attain enlightenment, which is the goal of Buddhist practitioners. It might take years, centuries, or even aeons to achieve it, but as long as we diligently practice it, we will get there.



Empathetic joy (Mudita)

By Ivy Myint Htoo

I remember that day when I was scrolling through my Facebook timeline mindlessly, liking all the photos of my best friends, giving funny comments to my siblings' posts and feeling definitely grateful to be able use social media to keep in touch with our loved ones meet new people.

But, suddenly, I found a graduation photo of a Facebook friend, wearing a fancy dress and high heels, applying the most suitable make-up on her face and posing like a super model in front of the convocation center. She looked so flawless in the photo she was getting more than 800 likes. I had been staring that photo for the past five minutes, zooming in and out and reading up on people's comments when I caught myself. To be honest, I just couldn't hit the like or comment button. Why? I Simply because I couldn't be happy for her.



In my mind, I was comparing myself to her and feeling insecure about myself, thinking that I was nowhere as pretty, popular, wealthy, successful or educated as her. I started to overthink and decided not to give even a 'like' because I didn't want to give her any more likes than she had already accumulated. Then I realized how unkind and petty I was and felt disappointed at my behavior. This went on in an endless loop, and I eventually felt a surge of depression and self-pity that made me want to find a solution to this situation.

But finally, I have found an answer: if we can implement empathetic joy (which is one of the four sublime states taught by Buddha) in our daily lives, we can be calm and even feel happy for others by not comparing ourselves with them anymore. Now, I would like to share how we can get rid of all these negative mindsets by implementing empathetic joy in our daily lives.

1. Cultivate mindfulness

With this age of social media, most of us intentionally or unintentionally compare ourselves to our peers and feel unsatisfied with ourselves. However, it is important that we realize that people tend to only post the positive side of things on social media, such as graduations, travels, promotions, and so on. No one wants to share his or her bad stories or mistakes on Facebook for everyone to see! Therefore, we need a certain level of mindfulness to know that they are just showing us things they want us to see and not to be envious about them or self-doubtful with ourselves.



We should consider that our competitors are also human beings and have the same rights and needs as ourselves.

2. *Don't worry. This is just a nature of ALL human beings.*

Buddha said that we cannot easily be joyful for the good fortune of other people simply because of the self-centered nature of human beings. We only want ourselves to become better and better, not wanting other people to be in the same way. We, as human beings all have selfishness or ego (Atta) within us. What we need to do is simply accept it and try to become less egocentric day by day.

3. *Practice love and compassion.*

It is all about practice. You cannot be joyful for someone you don't know on a personal level or even people you know in a short period of time. From my personal experience, it needs to start with Love and Compassion first. Since, the two of them do not directly relate to our egos, it is much easier to share love to the people around us or to help others compassionately when they need support. If we practise two of them mindfully and regularly, we will notice that we become softer with our actions, speeches and thoughts. Then since we do not want to hurt or criticize anyone we see on social media or in day to day life, we will find out that it is not very hard for us to recognize the beauty in everyone.

4. *See the beauty and recognize the reason behind*

We should set Buddha as an example since he could be delighted in others' well-being or success like a parent who feels joyful about a child's good fortunes or achievements. This is because he knew that their great fortunes are simply because of their good Karma they did in the past, wishing them to have more and more good fortunes in their lives. Besides, Buddha said we can even get motivation from them like, if we do good karma we will definitely be fortunate like them in the future.

It is a step-by-step process and obviously, a long journey but if you decided to become more aware of your emotions like envy or dissatisfaction with the success of people around you, accept that those feelings can make you feel less confident, and start to develop that empathetic joy mindset, you will ultimately be kinder, more understanding and happier person in life. To be honest, I still feel envious sometimes but with the practice of appreciative joy, I have improved a lot, enjoying social media more than I used to. Finally, I realized social media is a very good platform to practise empathetic joy, seeing the beauty in everyone, giving heaps of genuine likes and comments to our friends without judgement or jealousy of their amazing milestones.

*We should think others that they too are members of our society.
It is all the better if they are also successful.*

Equanimity (Upekkha)

By Venerable Neng Rong

Equanimity is the profound stage in the practice of Four Immeasurable. It is the ability to treat all equally without discrimination. It is with equanimity that the practice of Four Immeasurable – loving kindness, compassion and appreciative joy, can attain perfection.

The cultivation of equanimity relies on wisdom. It is the wisdom of understanding the truth of dependent origination and non-self. Everything arises with the coming together of causes and conditions, and ceases according to causes and conditions. There is no entity/phenomenon that does not rely on others to exist. There is nothing that is fixed, independent and self-mastery. The same applies to our life.



Our life relies on many supports. Be it people who are close to us or people we do not know. We are interrelated like a big net. It is with others' support that we have the conveniences that we have in our life. For example, our food, clothing, houses, hospitals, schools, etc, without others' help, how do we make them? More so, without others' contribution and assistance, how can we have the computers, WIFI, Google engine that we are so dependent on today?

Thus, the Buddha taught us to lead a life with sense of gratitude. Be thankful to everyone around us, they have assisted in our life and are interrelated to us in one way or other every day. Even though we may think that some people are nasty, they make our life difficult and they are not supportive, however, as long as we deal with the situations in a positive way, they allow us to gain more experience and help us grow. The Buddha taught us the Fourfold Gratitude, that is, we should always be thankful to the kindness of our parents, the Triple Gem, the country (government) and all sentient beings. We should always share the feeling of others and wish everyone well.

In addition, the teaching of dependent origination also tells us that everyone is equal in their nature. Everyone can change and improve. Our poverty or wealth, status or intelligence is not permanent. They can be changed by putting in effort in cultivating right causes and conditions. Everyone has the potential to be a Buddha as long as they work hard to eliminate their afflictions and cultivate the meritorious virtues, wisdom and compassion like the Buddha. Thus, never look down on others and be arrogant about ourselves.

*Without recognition of death,
how can there be any knowledge of it?*

With the understanding of interdependency among one and others, we learn to appreciate everyone around us, and have loving kindness and compassion to all. At the same time, we understand that “I” is dependent originated, there is no self-ego that we can cling on. By letting go our self-centeredness and self-attachment, our loving kindness and compassion can expand without boundary.

Some practitioners see the practice of Four Immeasurable as a practice of meditation or a worldly practice only, that is, it helps to cultivate peacefulness of mind and good affinity with others, but it cannot lead to liberation.

However, Mahayana teaching sees that the practice of Four Immeasurable is in line with the path of liberation.

The practice of the Four Immeasurable helps to reduce ill will, cruelty/hatred, jealousy, selfishness, clinging and aversion in our mind. When our afflictions and self-centeredness become less, loving kindness and compassion become stronger and wisdom develops, we will gradually break through the bondage of “I”. Finally, we will be in the state of equanimity that is in accordance to the truth. It is by practicing in accordance to teaching of dependent origination and emptiness that the Four Immeasurable transcends worldly discrimination and lead to liberation.

The essence in practicing the Buddha path is to have a balance in the cultivation of wisdom and compassion. If one has compassion but no wisdom, it is easy for one to fall into worldly attachment. On the other hand, if one has wisdom without compassion, one tends to hastily seek for self-liberation and become a selfish practitioner. This is not perfect either.

A Buddhist practitioner should look upon the example of the Buddha, develop great Bodhi Mind in attaining Buddhahood and vow to help and guide all sentient beings. It is with wisdom that our meritorious acts can be free from self-attachment and constraint, hence, benefitting immeasurable beings boundlessly.

In short, the state of equanimity can only be attained with realization of wisdom. When it is guided by Bodhi Mind, coupled with loving kindness, compassion and appreciative joy, practiced alongside with the Six Paramita, it helps us to purify ourselves and set our path to perfection of meritorious virtues and wisdom like the Buddha.

The Heart's Wisdom



Four Meditations for Cultivating Love, Compassion,
Joy, and Equanimity

WISE WORDS TO TAKE NOTE:

Look at your own mind. The one who carries things thinks he's got things, but the one who looks on only sees the heaviness. Throw away things, lose them and find lightness." -Ajahn Chah

37th Executive Committee Opening Words

Harry Lim
President

Email: harrylim94@gmail.com
Mobile: 0452 646 414

Hello. My name is Harry Lim and I'm grateful and honoured to be elected as the 37th President of UNIBUDS. Together with the rest of the EXCOs, we hope that we will be able to fill in the big shoes that our predecessors have left behind and help UNIBUDS to continue growing in the right direction.

Fu Xiu Heng
Executive Vice President

Email: hengfuxiu@gmail.com
Mobile: 0415 678 888

Greetings! I'm Fu Xiu and I'll be acting as the External Vice President this year while studying as a third year of my Software Engineering/Commerce degree. For the past few years studying in Australia, UNIBUDS had given me warmth and kindness, helping me to find my sense of belonging. So now, I'm here in the Executive Committee to contribute to this society and help spread Buddhism further. By the way, I'll be posting activities update on our Facebook page! So come, follow and give us a 'Like'! :D

Miao Yunn (Katie) Lim
Internal Vice President

Email: miaoyunn97@gmail.com
Mobile: 0451 304 017

Hey guys! I'm Katie, your new Internal Vice President and I'm currently stepping into my second year of Medicine. UNIBUDS is a society like no other—I think you'll be hard pressed to find such an amazingly loud and friendly bunch of people anywhere else in the world! And it's not just about having fun (even though we have loads of it), UNIBUDS is a platform where we can all learn about Buddhism and undergo spiritual development along with spiritual companions that stay with you for life <3. So stay tuned and keep an eye out for the weekly emails which will soon be spamming your inbox (courtesy of yours truly) and come along to our events! Hope to see you soon! ;)

Joseph Yeoh
Honorary Secretary

Email: yeohzijing@gmail.com
Mobile: 0404 375 640

Hey there! I'm Joseph, your beloved Honorary Secretary :D I'm currently in the second year of my degree in software engineering. I'm really glad I took up this role as I find UNIBUDS as more of a family. Now, as someone who is a part of this family I wish to provide back to newcomers the love that I received so generously from seniors in my first year! Let's have fun while learning Buddhism together! Cheers!



Alina Young
Honorary Treasurer

Email: alina.aldehytha@gmail.com
Mobile: 0450 314 388

Namaste, everyone! My name is Alina and I'm proud to be your 37th EXCO honorary treasurer! Currently in my second semester studying mathematics, I aspire to live my university year to the fullest with these people whose names are mentioned above and below, and YOU! I hope that this term will be full of eventful activities with old and new faces altogether! So, if you ever wanted to see my face, drop by UNIBUDS library or our events anytime! I promise we won't bite! And remember, donations are always welcome with open palms (and pockets)! ;)

Alvin Chen
General Secretary

Email: alvinnc54@gmail.com
Mobile: 0424 751 348

Hi everyone! My name is Alvin and I'm the General Secretary! I'm currently in my Second Year of my Civil Engineering Degree. I joined UNIBUDS EXCO to learn more about Buddhism and also make a second family here in Sydney and have lots of fun with them as the people in UNIBUDS are very friendly and loving! UNIBUDS library is always open in the afternoon on weekdays so you are all very welcome to come in and chat, as well as explore the books to learn about Buddhism from many perspectives :)

Tommy Leow
Activity Director

Email: tommy-leow@hotmail.com
Mobile: 0452 622 919

Hi guys, I am Tommy, your activities director for this term. I am currently in my fourth and final year doing a double degree in Applied Finance and Economics. I would like take this opportunity to say thank you for supporting me at UNIBUDS, one of the warmest societies I have been in. I will organise as many activities for you guys throughout the year if time allows and I hope to see you guys around.

Zixuan Zhou (Cece)
Chinese Dhamma Talk Coordinator

Email: ceciliazhou893@gmail.com
Mobile: 0432 893 598

Hi guys! My name is Cecilia, Zixuan Zhou. I'm your new Chinese Dhamma Talk Coordinator this year! I'm currently in my second year of Landscape Architecture. UNIBUDS is a big warm family as well as a wonderful place to learn and practice Buddhism. I'm so glad to be a part of this family and you are more than welcome to join us. Come and join the Chinese Dhamma Talk if you understand Chinese and are interested in learning the Dhamma. ;D Let's explore more

Tuspol Kawprasurt
English Dhamma Talk Coordinator

Email: tusza005@gmail.com
Mobile: 0487 708 381

Greetings to all! I'm Tus, your 37th English Dhamma Talk Coordinator, currently in my 2nd year of Medicine. It is my greatest pleasure to join the UNIBUDS family where people of the kindest, gentlest and warmest hearts gather. UNIBUDS is a perfect place for both fun and spiritual development. If you'd love to discover more about Buddhism or would like to clarify any new concepts, come and join our talks which are held every Friday! As the Buddha said, "There are five advantages of listening to Dhamma. Which five? One hears things not previously heard, clarifies things previously heard, dispels doubts, straighten one's view, and one's heart becomes calm" (AN 5. 202).

Nee Shuang Heng
Annual Magazine Editor

Email: shuang.hns@gmail.com
Mobile: 0430 788 980

Hello Unibuddies! My name is Nee Shuang and I am back again as your 37th Annual Magazine Editor! :) I am currently in my final year of Master of Architecture. Buddhism has taught me to see the true nature of things and I have felt so much happier by practicing and letting go of any unnecessary attachments. There is still a long way for me to go and UNIBUDS has always been a great platform for me to grow and learn. Also, be sure to look forward to the 37th Annual Magazine! I accept all kinds of help! :D

Ricco Yudha Pratama
Meditation Session Coordinator

Email: yudha.ricco@gmail.com
Mobile: 0430 788 980

Hi guys! My name is Ricco Yudha Pratama and I am your new Meditation Coordinator! Currently, I am in my second year studying Electrical Engineering. The reason I joined the UNIBUDS 37th EXCO is because UNIBUDS is a place where you can truly learn about Buddhism while having fun at the same time as you make memories with these fellow friends that you know will be your long-term buddies <3. As Meditation Coordinator, I hope I can gain a lot of knowledge and experience about meditation which I see as a really valuable skill to learn. So for those who are reading this, please come to my afternoon meditation sessions and meditation workshops so we can learn meditation together! :)

Marco Howard Tang
Sports Director

Email: marcotang104@gmail.com
Mobile: 0431 485 746

Hola everyone! My name is Marco, your beloved 37th sports director. I'm currently in my second year of Civil Engineering. "You can't put a limit on anything. The more you dream, the farther you get." - Michael Phelps. You will never know your limit until you stop trying. I always remind myself to explore more on Buddhism and UNIBUDS is a great platform and opportunity for me to learn and practice. Everyone is welcome to join sports activities and I promise you, you will never feel left out in any of the events because I will bring YOU to enjoy every moment in UNIBUDS! Hope to see you all soon and can't wait to see all the new faces :D



Ko Ko Aung
SACCA Editor

Email: kokoang111094@gmail.com
Mobile: 0452 321 113

Hey everyone, Koko here. I am your new 37th SACCA (UNIBUDS quarterly newsletter). I am currently at my fifth year of Civil Engineering and Law double degree – but it's never too late to learn something meaningful in your life, right? Through these newsletters, I hope everyone, including myself, can learn and infuse Dhamma into our daily lives. I very much look forward to working with my fellow excos. May all of you be blessed with a happy year ahead. If you have some stories or comments to share, please feel free to contact me.

Jo Shua Ooi
Publicity Officer

Email: jo.shua.ooi1001@gmail.com
Mobile: 0410 469 958

Hey guys, I'm Jo Shua, the 37th publicity officer, currently a second year student in commerce. UNIBUDS is a place for everyone, you get to make new friends, learn the Dhamma and most importantly, have fun! I'm glad that I've been given a chance to be part of the team, as well as contribute to this big happy family because UNIBUDS is not just a society, it's our home <3



*Do not seek the measures of your true worth
in the eyes of others. Search instead within
your heart.*

COOK OF THE YEAR 2016

22nd October 2016

Most Delicious Award

For having the most delicious dishes

Team Potato

- ❖ Joseph Yeoh
- ❖ Alvin Chen
- ❖ Xin Hui Tan
- ❖ Shuang Yuan Chan



Most Creativity Award

For having the most creative dishes

X Marks The Spot

- ❖ Marco Tang
- ❖ Tuspol Kawprasurt
- ❖ Yuin Yi
- ❖ Samantha Tan
- ❖ Stephanie Zen



Most Insightful Award

For having the most depth in Dhamma knowledge

Nirvana's Kitchen

- ❖ Katie Lim
- ❖ Zixuan Zhou
- ❖ Canace
- ❖ Alex
- ❖ Josee



Most Presentable Award

For having the most aesthetically pleasing dishes

The Four Noble Chefs

- ❖ Alina Young
- ❖ Ricco Yudha Pratama
- ❖ Jack Shi
- ❖ Kelvin Prawira



*Thousands of candles can be lighted from a single candle,
and the life of the candle will not be shortened.*

UNIBUDS “Cook of the Year 2016” Award

For the most outstanding dish and Dhamma concept

Four Friends

- ❖ Harry Lim
- ❖ Edo Wincent Prastyo
- ❖ Jing Ee Tan
- ❖ Ivy Myint Htoo



*Happiness and tranquility arise from concentration.
Frustration and worries arise from desire.*

MEDITATION WORKSHOP IV

29th October 2016

By Ricco Yudha Pratama

Hi guys, my name is Ricco Yudha and I am the 37th meditation coordinator of UNIBUDS this term. In this article, I am going to tell you about my experience about my first meditation workshop that I held. This meditation workshop taught about a particular meditation technique which is called Vipassana Meditation (Insight Meditation). This type of meditation is concerned with keeping us in the current moment as much as we can by observing body and mind. Although Insight Meditation is considered quite an advanced meditation practice, the workshop attracted both experienced meditators and people who were new to meditation.

The workshop started with an introduction from me and the speaker (Patricia Austin) followed by a short meditation session. The speaker guided the meditation very peacefully, with participants looking much more relaxed and calm after. The whole workshop consisted of several meditation sessions; at the end of each session, the participants were asked to reflect on their experience which would be discussed and elaborated on by the speaker, often with good humour.

During the meditation, my mind initially floated away because of stray thoughts and emotions, but under the guidance of the speaker, I found it much easier to focus on the present moment by feeling the sensation of the body. This made me realize how easily our minds wander around and how we are often not mindful about what we do in our everyday lives.

I felt really happy about the workshop itself because of how well the speaker answered questions, as well as how enthusiastic and cooperative the participants were throughout the event. I learnt a lot from this event and I aspire to apply the knowledge and experience I gained by practicing in weekly afternoon meditation sessions, in order to develop my mindfulness and awareness.



Summer Retreat 2016

27th November 2016

By Darren Lim

In the summer of 2016, I had the privilege of joining UNIBUDS' summer retreat, hosted at Hwa Tsang Monastery, in Homebush. This being my second retreat, I did not really know what to expect with the food, facilities and the general schedule for the three days. The first day began as it always did, with the arrival of some familiar faces and the briefing of rules and general expectations of conduct in the monastery.



Amongst the many rules, one of the more interesting ones was the self-disciplinary expectation of noble silence, in which each individual is advised to maintain quietude and reticence when no speech is required. Being a generally more vocal and outspoken individual, as well as being in the presence of friends, this became a bit of a challenge, and continuous self-regulation was required in order to uphold the noble silence ideal.

As with all other retreats, there was a central theme that the retreat was predicated upon. This retreat adopted the theme of the Four Immeasurables, guided in the presence of Venerable Neng Rong. Despite being brought up in a household that practices Buddhist Mahayana teachings, I've never really delved deeper into the nitty-gritty of theoretical ideals and precepts, and hence the Four Immeasurables was a completely foreign topic to me.

Explaining the Four Immeasurables, Venerable Neng Rong started off with the very universal concept of happiness that we could all relate to. "Everyone thrives to be happy, but the reality is that happiness cannot be achieved in isolation". The symbiotic relationship between humans means that the happiness of one depends upon the happiness of all and the happiness of all depends upon the happiness of one. In order to be happy, one needs to be able to cultivate a wholesome attitude towards all sentient beings.

Among the many topics of meditation taught by the Buddha, there are four principles specifically concerned with the cultivation of wholesome attitudes, namely loving-kindness, compassion, appreciative joy and equanimity. These are called the Four Immeasurables as they are directed towards an immeasurable number of sentient beings, and the wholesome karma produced through practising them is immeasurable.

*As human beings, we chase after fleeting pleasures like
a child licking honey off a sharp knife.*

Beyond Dhamma talks and chanting of scriptures, the retreat was also compounded with various ice breaking activities, communal activities as well as sketches and discussions in order to spice up the experience for fellow participants. This to me was very important and invaluable as it was emblematic of the universality of Buddhism in our daily lives, besides solely depending upon the theoretical and conceptual discussions of Buddhist teachings.

Whilst the ice-breaking activities posed as gateways of friendly interactions and compassion between friends and strangers, communal activities allowed each participant to reflect upon the equanimity between the venerables and themselves, allowing for easier communication and understanding about the monastic life.

Last but not least, the experience became much more personal as I discovered a Sacca magazine in the library, which featured a group photo of the UNIBUDS committee in 1988. Within this photo, stood two younger but familiar faces, that I recognised in a heartbeat. It was a photo featuring my parents in their youth as UNIBUDS members. The discovery of this photo allowed me to appreciate the timelessness and universality of Buddhism, whose values have been passed down from generation to generation in my family.

Last but not least, I would love to give a huge shout-out to the organisers, Ricco, Alina and Cece for such a well-planned out schedule and the invaluable experience I had throughout the 3 days that we spent at the monastery.

Darren Lim

27/12/2016



[Do you know why Sangha members wear robes?](#)

After the Buddha attained enlightenment, he began to teach and many of those who were inspired by his teachings became his followers, forming the Sangha order of monks and, later, nuns. However, their clothing was not unified initially, and this caused a problem for King Bimbisara who wanted to pay homage to Buddhist monks but had trouble identifying them from the crowd. While they were walking by a paddy field in Magadha, he brought this up and requested for the Buddha to make a distinctive robe for his monks. Inspired by the orderly pattern of the rice paddy fields, the Buddha then asked Ananda to design a robe based on its design.

As soon as we have enough to live, we should help the rest of the world. How sad it would be to live a life of luxury without contributing to the happiness of those who are less fortunate than ourselves.

Monthly Sacca Quotes

Nov 2016 – March 2017

November: Struggle is real (but impermanent) – Michele Lim



“Let it go, go out and start again” – High Hopes by Kodaline

As this is the month of exams with escalating stress levels, we need to remind ourselves that everything is impermanent, nothing lasts forever. No matter how badly you have done throughout the semester or in the previous years, let it all go. It is never too late to start; begin putting effort and more fortitude into your studies, or anything you are pursuing in life, be it working harder or totally changing the course you are studying or even your current job. So, don't be afraid in failing—as long as you put your mind to it and TRY (with some effort), you are already half way there.

December: Smell of Turkey – Kelvin Prawira

Can you smell what I smell? Yes, the smell of maple glazed turkey roasting in the oven. I LOVE CHRISTMAS!

This year was actually the first time I had celebrated Christmas.

Ever since I was a child I had always thought Christmas was a day to look forward to amazing presents and gifts. But I realized it was more than just that. Christmas is a day to share the joy and bliss among your friends and family. And this year I was fortunate enough to celebrate Christmas alongside many companions from UNIBUDS.

“Thousands of candles can be lighted from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared.” This is a quote I found in the “Heart of a Buddha” which ties in really well with what I have learnt. Essentially, it means that sharing happiness with others does not impinge on your own happiness. So what is the reason holding you back from sharing? If you think really hard about it, I am sure you won't find one good excuse. But let me give you one good reason why you should share happiness with others. Because it makes you feel good. It's as simple as that. Happiness is contagious. When



*In the light of his vision, he has found his freedom;
His thoughts are peace;
His words are peace;
His work is peace.*

you are around a bunch of happy people, their happiness just radiates on to you and it makes you feel happy as well. Would you rather feel happy or sad? Happy, right? So sharing your happiness with others will make them and yourself feel good. You've hit two birds with one stone! But that being said, it's important to keep in mind that sharing happiness should not come with the intention of receiving something back in return. Instead it should be out of compassion for others.

January: Let's get pumped for 2017 – Ko Ko Aung

"If you don't do it, nothing is possible. If you try to do it, at least you have hope." – Jack Ma.

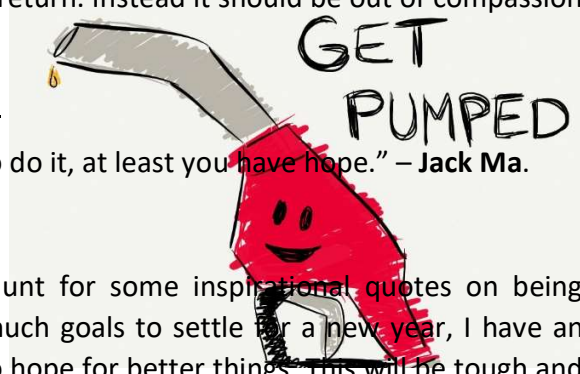
"Never expect but HOPE, Koko." – Agnes Tasya

Trying to get pumped up for 2017, I went a hunt for some inspirational quotes on being passionate and working for success. With too much goals to settle for a new year, I have an obligation to try my very best not to expect but to hope for better things. This will be tough and stressful path but with Buddha's teaching in my pocket and lovely UNIBUDS people around me, this too shall pass in a glimpse of an eye with some memorable and meaningful moments left behind.

February: The heart wants what it wants but remember the teachings of acceptance – Ellie Breslin

"Expectation is the root of all heartache" ~ William Shakespeare

This year's Valentine's Day I spent with my significant other, and let's just say it wasn't a movie made day. There were no flowers, heart shaped chocolates, expensive jewelry gifts, or any sort of clichéd, material gesture of love like the chick flicks of my youth had repetitively told me there would be. This being the first Valentine's Day of mine with a partner, I'll be honest, I expected to get a little bit more than what I'd asked for ("just a nice day with you sweetie"). Alas, my knight in shining armor did not deliver the unasked-for goods and the day instead became a lesson about love. My expectations were misguided and unfair, but the worst part was that it saturated my morning with disappointment, soaking my thoughts with an attitude that almost ruined the day. I remembered the quote above, and the teachings of acceptance in Buddhism, which helped me to realize that actually, all the gifts i could ever need or truly want were the ones I had- my partner and a whole day to just appreciate each other's company. The only reason for my suffering was my expectations and thoughts- the person I blamed had not actually done anything wrong! I learnt from this that in loving others, we would all benefit from what the Buddha taught, "Serenity comes when you trade expectations for acceptance." This realization lead to my Valentine's Day being a truly great day, and all it took was the realization of my expectations and a moment of acceptance.



Member's Corner ~ HAPPY BIRTHDAY TO YOU!!!

December:

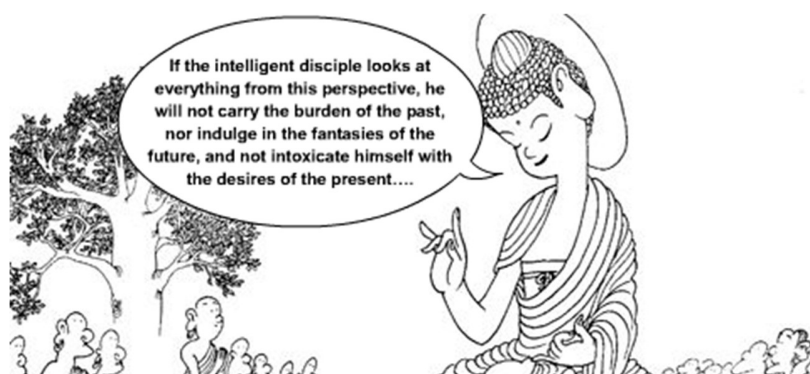
Hwei Ru	Lee
Marcus	Ng
Brianna	Nguyen
William	Paitimusa
Tai Fung	Chan
Jerico	Jie
Wei Sheen	Low
Stuart	Leesong

February:

Shuang Yuan	Chan
Hui Qi	Soon
Hendry	Angkasa
Yixian	Chen
Jing Yuen	Goh
Louise	Fan
Andreas	Riyoko
Emily	Ho
Jefry	Halim
Pei En	Chong
Michael	Li

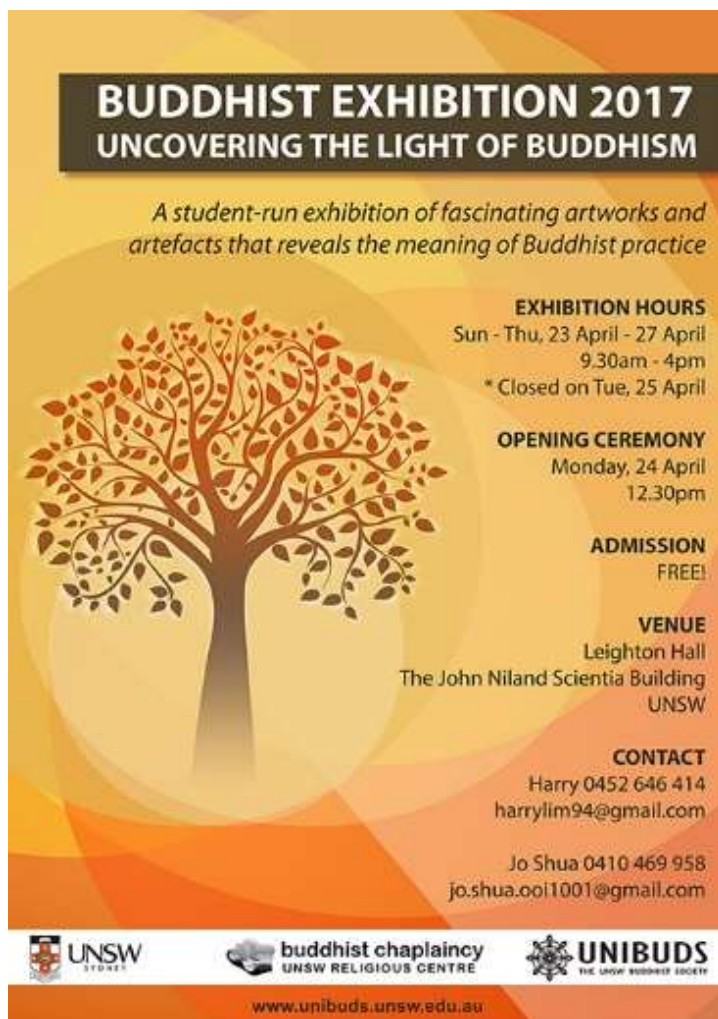
January:

Chong Yew	Chang
Wee Lee	Kong
Edo	Prastyo
Xin Hui	Tan
Zhen Hong	Seah
Michael Januar	Haditio
Joanna	Yu



Upcoming Major Event: Buddhist Exhibition 2017

****Exciting News Alert, Hold your breath****



BUDDHIST EXHIBITION 2017
UNCOVERING THE LIGHT OF BUDDHISM

A student-run exhibition of fascinating artworks and artefacts that reveals the meaning of Buddhist practice

EXHIBITION HOURS
Sun - Thu, 23 April - 27 April
9.30am - 4pm
* Closed on Tue, 25 April

OPENING CEREMONY
Monday, 24 April
12.30pm

ADMISSION
FREE!

VENUE
Leighton Hall
The John Niland Scientia Building
UNSW

CONTACT
Harry 0452 646 414
harrylim94@gmail.com
Jo Shua 0410 469 958
jo.shua.ooi1001@gmail.com

UNSW SYDNEY | buddhist chaplaincy UNSW RELIGIOUS CENTRE | UNIBUDS THE UNSW BUDDHIST SOCIETY

www.unibuds.unsw.edu.au

UNIBUDS will be holding a Buddhist Exhibition, from Sunday, 23 April 2017 to Thursday, 27 April 2017 (Closed on Tuesday 25 April 2017). Buddhist Exhibition is an exhibition organized by UNIBUDS to showcase Buddhist artefacts and artworks to the public. It is usually held on a triennial basis (every three years), with the last Exhibition held in 2014. The objective of the Buddhist Exhibition is to encourage the understanding of the influences of Buddhist teachings on world cultures and vice versa.

In accordance with this year's theme, "Uncovering the Light of Buddhism", we will be exploring the original purpose and meaning behind some Buddhist artefacts by delving into the influence of time and culture in shaping current perceptions of these artefacts. How did Buddhism come about? What items did monks use back in the day of the Buddha? Who

distilled the Buddha's teachings from oral communication into written form and how were they recorded? Come and find out as you navigate your way through artefacts and exhibits as art, history and Buddhism intertwine.

The details of the Buddhist Exhibition with regards to venue and opening hours are illustrated below. The details of the head of departments are stated as follows as well.

Please do not hesitate to contact us if you have further questions about this exhibition. Also, we need YOUR help to make this event a success, so do check out the information below and contact us to know more about each department and how you can help. Let us all uncover the light of Buddhism together!

Opening Ceremony: 24 April 2017 (Monday) at 12.30 pm

Date: 23 April 2017 (Sunday) to 27 April 2017 (Thursday)

*closed on 25 April 2017 (Tuesday) due to Anzac Day

Venue: Leighton Hall, John Niland Scientia Building

Opening hours: 9.30 am to 4 pm

Admission fee: Free entry

Contact: Harry 0452646414 (harrylim94@gmail.com)

Jo Shua 0410 469 958 (jo.shua.ooi1001@gmail.com)

Department heads

Coordinator	Harry Lim (0452 646 414)	harrylim94@gmail.com
Decoration	Fu Xiu Heng(0415 678 888) Alina Young(0450 314 338) Zixuan Zhou (0432 893 598)	hengfuxiu@gmail.com alina.aldehytha@gmail.com ceciliazhou893@gmail.com
Monastery Visit	Ko Ko Aung (0452 532 113) Alvin Chen (0424 751 348)	kokoauung111094@gmail.com alvinnc54@gmail.com
Publication	Nee Shuang Heng (0430 788 980)	shuang.hns@gmail.com
Reception	Katie Lim (0451 304 017)	miaoyunn97@gmail.com
Marketing	Jo Shua Ooi (0410 469 958)	jo.shua.ooi1001@gmail.com
Program Master	Ricco Yudha Pratma (0410 968 243)	yudha.ricoo@gmail.com
Technician	Tuspol Kawprasurt (0487 708 381)	tusza005@gmail.com
Security	Marco Tan (0431 485 746)	marcotang104@gmail.com
Archive	Tommy Leow (0430 916 919)	tommy-leow@hotmail.com

Dear Unibuddies,

This is Alvin, your new General Secretary for this new term! This semester, the opening hours for UNIBUDS Library is from Monday-Friday, 12 – 2pm. We are still in the midst of reorganizing the books so we sincerely ask for the help of members to **volunteer as librarians** on a weekly basis to help us manage the library.

If you are interested in becoming ‘guardians’ of the galaxy, OOPS, sorry, ‘guardians’ of the library, contact UNIBUDS: (02) 9385 6082 or **contact me** at 0424751348. Cheers!!!

什么是四谛？

四谛是释迦牟尼体悟的苦、集、灭、道四条人生真理，四谛告诉人们人生的本质是苦，以及之所以苦的原因、消除苦的方法和达到涅槃的最终目的。

四谛，又叫四圣谛。「谛」字是古印度梵文的音译，意译为「不颠倒」，引申义就是「真理」，「圣谛」就是圣人所知之绝对正确的真理，那么，「四圣谛」就是圣人所知之绝对正确的四条真理。

四谛的苦谛

根据经典的说法，苦有二苦、三苦、八苦、一百零八苦，乃至无量无边诸苦。形成苦的原因，不外我与物、我与人、我与身、我与心、我与欲、我与见、我与自然的关系不调和。四谛中的苦谛所讲的，就是人生的根本痛苦与生命现象是不可分离的。若欲脱离苦报，唯有知苦断集，方能超脱无尽的烦恼苦海。

四谛的集谛

四谛中的第二条真理是集谛。集谛指出了人生之所以「苦」的根源。集是众多汇集的意思，就是说众多痛苦的因，能招集众多生死苦果，故名为集。四谛中的集谛内涵简单地说来，就是众生一切痛苦皆可以溯源于三项根本原因，即贪欲、嗔恨、愚痴三种本能的烦恼。此三种根本烦恼即是造成一切有情众生痛苦之因。四谛的集谛所解释的就是这三种根本烦恼的性质，以及如何由彼而生死轮回之事实。

四谛的灭谛

释迦牟尼不单指出了人生苦恼的现象和原因，更清楚地说明这些现象是可以消除的，这就是四谛中的第三条真理 - 灭谛。

四谛中的灭是梵语「涅槃」的意译，梵文和巴利文认为涅槃是熄灭、止灭或吹灭的意思，表示火的熄灭。贪、嗔、痴被佛教视之为三毒火。

在圣者的眼界中，这个世界的一切都被这三毒火燃烧，无刹那之安息。圣者能永断贪、嗔、痴等根本烦恼，了除生死患累的苦果，证得清净寂灭的解脱境界，这种解脱境界称为涅槃。

涅槃是人生理想归宿的最高境界、最终目的，也是佛教教人追求的方向和目标。在几乎所有的宗教中，至善之境只有在死后方能达到，涅槃却可以当生成就，不必等到死方能获得。凡是亲证真理、涅槃的人，就是世间最快乐的人。他不受任何状态所束缚，他不追悔过去，不冥索未来，只是扎扎实实地生活在现在里。因此，他能以最纯净的心情欣赏与享受一切，而不掺杂丝毫自我的成分在内，只有清净、温柔，充满了博爱、慈悲、和善、同情、了解与宽容。

四谛的道谛

在找到了人生理想的归宿后，释迦牟尼又为人们实现这种理想提供了一些方法，这就是四谛中的第四条真理 - 道谛。

四谛中的道在梵文的原始意义是道路、方法或姿态的意思，释迦牟尼借此词来说明要解脱人生苦恼的现象，就必须修道。

佛祖在初转法轮时提出了一种中道观，为的是避免两个极端。一个极端是经由感官的享受去追寻快乐，这是低级、平庸、无益的凡夫之道；另一个极端是经由各种自虐的苦行以寻求快乐，这是痛苦的、无价值的、无益的。佛自己都曾尝试过这两种极端，深知其无有实益，才由亲身的证验，发现了能够产生知见，导致宁静、内证、正觉、涅槃的中道。

中道一般称之为八正道，佛献身说法 49 年，几乎在他的全部教诫中都牵涉到这一真谛。他以各种不同的方法、不同的措辞，对不同的人宣说这一真谛。

四圣谛的内容一如治病的过程：苦，如人患病；集，生病的原因；灭，如病已痊愈；道，如治病的药方。



学佛心得

四圣谛是佛法的主要核心，是学佛的基础。佛陀四十九年所说的法都离不开四圣谛。四圣谛为什么如此重要？认识它能在我们当下的日常生活中产生什么真实的利益？在这篇文章里，我希望能够通过真实的经验和你们分享我了解四圣谛后的体悟。



曾经接触佛法一段时间的佛友们都知道四圣谛指的是：苦，集，灭，道。四圣谛的顺序重要吗？初学佛时，我脑海里就有这个疑问。为什么佛陀要从“苦”开始说起，而不是从“道”，又或者是“集”说起呢？后来听了师父的解释，明白了苦集灭道的顺序是佛陀为教导不同根性的众生所用的善巧方便与智慧。佛陀当年在菩提树下证悟时，了解他自己所体悟的宇宙真理不是每个人都能明白并且接受的。为此，佛陀选择先从“苦”切入。每个人都有“苦”的经历，不管是 2500 年前的古人，或是 2017 年的现代人，我们都有苦，并且渴望脱离苦，得到快乐。苦，不限与年龄，性别，贵贱，种族，宗教等等。身为人类，苦就是必经过程。就算是世界上最有钱的百万富翁，还是拥有

天下的国王，还是世界级美女帅哥，烦恼不会因为有钱，权，美貌而消失。就算是佛陀，在他未出家前，身为尊贵的王子，因为对人生的生老病死的真相尚未了解，而终日愁眉苦脸，何况是我们平日繁琐事情的苦呢？

那苦是为什么会产生呢？这就得谈到“集”了。“集”就是收集。从我们一出生，我们的六根：眼耳鼻舌身意，就不断地收集讯息。就拿我来说，早上一起床，第一件事，查手机讯息，面子书信息，各种不同的信息，传到眼睛，喜欢和不喜欢的新闻，接收到头脑里。梳洗完毕，吃早茶，舌头和鼻子开始工作，收集不同没到的资料，喜欢不喜欢的味道。悉尼突变的天气，忽冷忽热，穿在身上的衣服起毛了，有点痒痒的又加上流汗，不舒服的，赶紧开空调，我知道皮肤身体的感官起作用了。这些收集到的资讯，接受到头脑后，经过分析，变成喜欢和不喜欢的经历。对于不喜欢的事物，我产生厌恶的感觉，因而产生苦；对于喜欢的事物，我产生爱惜希望能常常得到，一旦离开，也会产生苦。其实事物是一样的，是中性的。所谓的好与坏，是我自己的执着分别而产生的。

拿个更详细的例子来分析：我喜欢冲热水澡，温度特高的那种，不管是什么天气，冬天更不用说了。我在悉尼留学，和朋友租房子。家里的热水系统有些老，需要一些时间来续热水。记得有一次冬天特冷，我刚从学校回到家里，想冲个热水澡，当时没想太多就冲到洗澡间，打开热水，开始洗澡。洗到一半，水的温度开始降低，不似之前自己理想的高热度，才发现到之前有人进来洗澡，热水还没充满，冲完后觉得浑身不舒服，觉得不开心。事后想想，是自己太执着与自己理想的热度，温度降低一些些就产生了烦恼。

又有一次，我去一间悉尼的马来西亚餐厅，点了马来西亚的特色菜-椰浆饭。因为我是马来西亚人，所以我吃过真宗的椰浆饭。当我吃下的第一口，味觉立刻觉得饭里的椰浆不够，咖喱不似我想象中的椰浆饭，脑海里厌恶的感觉来了：“这家餐厅不这么样嘛，这么还有那么多人来吃？”后来回想，是因为自己对椰浆饭的执着，才会产生烦恼，如果我第一次来这家店吃椰浆饭，或许这家的椰浆饭会是令我赞不绝口的佳肴。热水还是热水，椰浆饭还是椰浆饭，那烦恼从哪里来？都是自己的分别执着而来的。跟着这逻辑走，苦都是因为自己的判断而产生的。自己的苦，都是因为我自己的错，都是自己给自己的，不关别人，不关外境的事。而美妙的事就发生在当我们了解并接受自己是自己苦的根源，因为苦是源自于自己，我们永远有办法自己脱离苦，只需要改变自己，不用改变别人，也不用请求别人，这是多么美好的事！

那意识到苦，并知道自己是自己苦的原因，我应该这么做才能脱离苦，得到真正的快乐清凉？“灭”，熄灭苦的原因，即涅槃。熄灭造成苦的原因，就能得到寂静安详。这里指的快乐，指的是真实的快乐，源自内心的快乐，而不是通过外界刺激而得到的快乐。来自外界的快乐，一旦刺激消失，快乐就会变成苦恼，似包了糖衣的毒药，短暂的快乐带来长远的痛苦，这不是我们要寻找的快乐。

那我应该怎么做才能得到真正的快乐呢？当我们有这疑问时，这时佛陀才和我们说“道”。“道”，即修行的方法，八正道是修行的核心，修戒定慧的基础。八正道指的是：正见，正思维，正语，正业，正命，正精进，正念，正定。戒包括五戒：不杀生，不偷盗，不邪淫，不妄语，不饮酒。六根接触外面的六尘境界，不起心，不动念，不分别，不执著。净空法师有提到不起心，不动念，很高的标准，大概只有像六祖慧能那样的慧根的人才能做到。一般人只要做到不分别，不执著就很不容易了。我自己修习的方法就是通过静坐和守五戒慢慢地提高警觉，越来越清晰地知道自己的每个思维，想法里头，有没有贪，有没有嗔，有没有痴。常常反省，自我观照。问问自己现在在想什么，是活在当下呢？还是在烦恼过去或未来尚未到来的事？

回顾四圣谛的顺序，我们可以了解佛陀的苦心，了解为什么佛陀不直接一开始就和我们说“道”，而是让我们了解“苦”是因为“集”而来，之后才介绍我们清净的本性“灭”以及如何恢复自性快乐的方法“道”。从这里，我们可以看出，佛陀不只是具足大智慧的人，他也是具足大慈悲的教育家！

这就是我学习佛法的一点小分享，希望读这篇文章的人能获益，感恩，阿弥陀佛！

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