

Reflections



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Three disciplines for progress
on the Buddhist path are
study, reflection and meditation.

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“Forgiveness means
letting go of the hope
for a better past.”

- Lama Surya Das -

BUDDHISM AND HUMOR

by W. Rāhula

(Editor's note : I have found it difficult to find much Buddhist literature on the subject of humor and following the Buddhist path. This struck me as surprising since many if not all of the teachers and monks that I have met have had a wonderful sense of humor. Their humor and joyful spirits made their teachings more attractive. Yet little seems to have been written on the subject. So I was delighted to find the following comments by W. Rahula. in a book titled, *Humor in Pali Literature*, by W. Rahula, 1997.

Be a Friend to the World and Smile

The Buddha's smile, together with his calm and radiant countenance, gave him an attractiveness that attracted people naturally. His disciples were described as being smiling, cheerful, exultant, joyful and with radiant complexions. The Buddha considered loud giggling and laughing to be inappropriate for monks and nuns, given that their vocation is a serious one. In the Dhammapada he asks: "Why all this laughter and celebration when the world is on fire?" The Mahāvastu says: "By living together, by a kind look and a warm smile, love is born in both human and animal." The Bodhicaryāvatāra advises those meditators who have a tendency to become overly serious: "Always have a smile on your face, give up frowning, a serious mien... and be a friend to the whole world."

Humor (parihāsa) is the characteristic of something that evokes laughter. Having a sense of humor is the ability to see the funny side of things or the knack of being able to make others laugh. The Buddha had a poor opinion of the humor of his time, probably because most of it was rather coarse – slapstick, ribaldry or based on sexual innuendos. He also must have noticed, as many have since, that a lot of humor is derived from making fun of and ridiculing others, and thus contains an element of cruelty. Ancient Indian actors and comedians believed that because they use both truth and falsehood to entertain and amuse the crowd, that they would be reborn in the heaven of the laughing gods. The Buddha had a different idea. He said that they would be



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Editor's Comments:

Spring is traditionally celebrated as a time of rebirth and renewal. After the gray months of winter, new life is visible everywhere. The sun seems brighter and days are warmer. It is a time of new beginnings. We can make it a time for renewing our discipline of daily meditation and study, our practice of compassion, our volunteer work to help others - or whatever aspect of our path has "grayed" over the winter months. Joseph Campbell wrote: "The old skin has to be shed before the new one can come." and "Hell is life dried up." All of us are still evolving - shedding old skin for a fresh new life. That is one of the wonderful things about the Buddha's teachings - they offer a perpetual Spring - a life of constant growth. It is a fun and exciting path. May the thoughts shared in this issue nurture and inspire your journey.

— Dan Lee—

more likely to be reborn in the purgatory of laughter. Such was his belief in the importance of speaking the truth that he told his son Rāhula, "Do not lie, not even in jest." This same idea is referred to several times in the Jātaka (e.g. Ja.I,439; V,481).

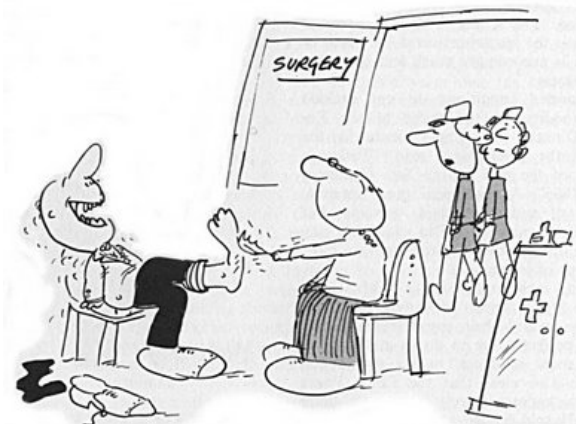
Nonetheless, the Buddha seems to have approved of humor that would raise a smile or lighten the mood, because the Tripitaka contains many examples of his urbane, subtle humor. His discourses are full of puns (silesa), a pun being the use of a word that has two different meanings or two words that sound the same, for humorous effect. For example, brahmins were also known as 'reciters' (ajjhāyaka) because they chanted the Vedas.

"Do not lie, not even in jest."

The Buddha joked that they were really called this because they couldn't meditate (ajjhāyaka, D.III,94). Another way of evoking humor is by juxtaposing two connected but incongruous things, something the Buddha often did in his similes. Having good intentions but wrong practice, he said, will no more lead to Nirvāna than pulling a cow's horn will give milk. He said that a fool does not benefit from his association with a wise person any more than a spoon tastes the soup. Occasionally the Buddha used parody (parihāpajja) to critique certain persons or ideas, particularly the pretensions of the brahmins. Once, an arrogant young brahman insisted to him that brahmins are superior to other castes because 'they are born from the mouth of Brahma,' an idea found in the Vedas. The Buddha quipped, 'But surely brahmins are born from their mothers' wombs like everyone else.' In the Dīgha Nikāya he gently parodied the idea of a supreme god in a way that can still raise a chuckle in the modern reader.

Laughter is sometimes called 'the best medicine' and the Buddha would have agreed that humor can sometimes have a therapeutic value. On those occasions where a particular way of thinking has made a problem look unsolvable or a burden appear unbearable, making a joke of the situation can some-

times open up a different way of looking at it and suggest a solution. Humor can also trigger a catharsis, a therapeutic release from anxiety, tension or fear, or lift one out of depression. The Buddha occasionally used it to this end. At one time, King Ajātasattu went to visit the Buddha and asked him if he could tell him one advantage of the



"He firmly believes laughter is the best medicine."



On Happiness

“Happiness is not something ready made.

It comes from your own actions.”

- XIV Dalai Lama -

“Most people are as happy as they choose to be.”

- Abe Lincoln -

monk's life that could be seen in the present life. The king had only recently murdered his father and was starting to feel increasingly regretful and uneasy. The Buddha asked the king what he would do if one of his slaves ran away and became a monk and the king later came to know where he was staying. Would he, the Buddha inquired, have the monk arrested and returned to slavery? ‘No,’ answered the king. ‘On the contrary, I would stand up for him, bow to him and offer him alms.’ The Buddha replied, ‘Well, there you are. There is one of the advantages of the monk's life that could be seen in this life.’ This unexpectedly whimsical answer to a serious question must have at first surprised the king, but then made him either smile or laugh. Having lightened the king's mood and put him at his ease, the Buddha then proceeded to answer his question more seriously.

Something to Consider

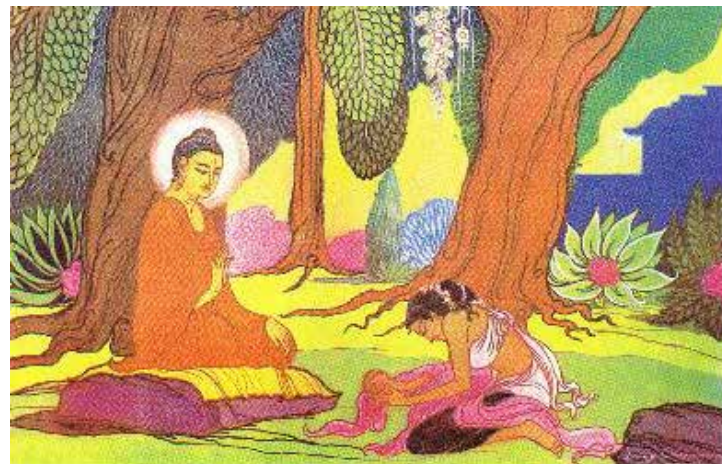
by Dan Lee

“What do you think, Rāhula: What is a mirror for?” “For reflection, sir.” “In the same way, Rāhula, bodily actions, verbal actions, & mental actions are to be done with repeated reflection. “Thus, Rahula, you should train yourself: ‘I will purify my bodily actions through repeated reflection. I will purify my verbal actions through repeated reflection. I will purify my mental actions through repeated reflection.’ That’s how you should train yourself.” That is what the Blessed One said.

Since late last Autumn I have been mulling over the Ambalattika-rahulovada Sutta. The above quote pretty much sums up its teachings. This sutta records an instructional conversation the Buddha had with his son Rāhula at a place called “Mango Stone.”

His instructions were straight forward and direct, leaving no room for confusion or speculation as to what he meant. In this sutta the Buddha prescribes a simple exercise that will profoundly renovate the life and character of anyone willing to accept the challenge of putting it into practice.

Buddha begins by dialoguing with his son about the value of straightforward honesty and the negative impact that deception has on the deceiver. He says that anyone who deliberately lies without remorse has a rather hollow



and empty spiritual life. He describes that person as “not much of a contemplative”; and concludes this portion of the discourse with these rather overwhelming words of advice:



NOTABLE BUDDHIST HOLIDAYS

July 13-15 Obon

Japanese Buddhist festival to honor deceased ancestors. Involves lighting of bonfires, traditional meals, paper lanterns, and folk dances.

July 22 Asalha Puja Day (Turning of the Wheel of Teaching)

Buddhist observance of the day when Gautama Buddha made his first public proclamation to five ascetics at Deer Park. He taught the middle way, the noble 8 fold path

“Thus, Rahula, you should train yourself saying, ‘I will not tell a deliberate lie even in jest.’”

I wrestled with this statement for quite a long time. Was Buddha being a killjoy - just to be prudish? Did he mean to ban practical jokes and banter? What about the “little white lie” spoken out of a desire not to hurt the other person? You know the type of statement - “You look great in red. Don’t worry about what so and so said!” And isn’t it noble to deceive if it protects someone from harm? But after spending weeks focusing on the “what ifs” and the “how comes” and the “yes buts,” I realized my list of questions and attempts to place qualifiers on Buddha’s statement was getting me nowhere. I was missing the point. In time I may figure out all the details - or I may not. But by focusing on my questions I was missing the fundamental point of Buddha’s teaching. The point being that willful lapses in integrity hinder our spiritual progress. A lack of honesty toward ourselves and others is unskillful and damaging.

Okay, so I got it. Putting my questions aside, I became free to ask the helpful question - how do I work on my ability to clearly perceive and clearly convey reality so as to benefit myself and others? As Buddha continued his discourse with Rāhula, he turns the discussion to the topic of reflection. At first read I found it hard to see the connection between the Buddha’s admonition against speaking non-truth and his advice to reflect on one’s thoughts, words and actions. It seemed like the Buddha was just jumping from one subject to another helpful but difficult subject. I am sure the connection is much more obvious to others. But it took me a few reads and a good deal of contemplation to catch on.

What I hear the Buddha saying is that in order to be more honest we need to be more aware of our thoughts, words and actions. Then simultaneously with our awareness, we evaluate our thought, word or action. We ask ourselves if it is helpful. Is it compassionate and honest? Will it further my journey and the journey of others toward a fully enlightened life? Then based on that evaluation we adjust our thoughts, words or actions accordingly. In other

words, we need to develop our “awareness muscle” and our “wisdom muscle.” We need to use these muscles to shape our thoughts, words and actions into skillful tools of compassion and spiritual growth.

By telling us to reflect on these three actions, Buddha expands the conversation from exclusively focusing on deliberate deception to include all harmful or unskillful deeds. After all, in one way or another, every unskillful action is a distortion of reality deceiving us with some misconception.



LIFE IS

Life is a meditation. Be a meditator. Know how to meditate and meditate. Study dharma and know the suttras. Each gatha is profound. Love the Sangha - give and support it. Respect and love your Guru. Obey the teachings your Guru gives. Do all these things and more; do a thousand life times of these things. Apply all of these noble pursuits and throw them out. Throw them out along with self. Thinning the mind to self by Buddha, Dharma, and Sangha is the springboard to liberation. It isn't about all the sutras nor years of meditation or the times of circumambulation of a stupa. These are great but not the culmination. What they can help to do is to thin the sense of self that holds one in samsara. Knowing the truths that are in their content and becoming those truths is the achievement beyond the need for any of them. Buddha's words are true - no heart, no mind, no words, no eyes, no ears, no voice, no dharma, and no Buddha. None has value; all have value. None has merit; all have merit. Do what is meritorious. Do everything. Do nothing. Do the path and let go of any outcome. Do everything; do nothing. Doing everything is doing nothing and doing nothing is doing everything.

Submitted by Jeff McNair

In this sutra the Buddha directed that each and every time we think, speak or act, we are to reflect on what we are thinking, saying or doing. He instructed that we reflect (1) before we think, speak or act (2) as we are thinking, speaking or acting and (3) when we have finished doing so. He went on say, that if we evaluate our action as skillful, we ought to stay refreshed and joyful. But if at any point we observe a lack of positive wisdom in our thoughts, we should feel disgust and promptly exercise restraint. Likewise, if our radar signals that we have spoken or acted unwisely then we should confess that to a teacher or spiritual companion and exercise restraint in the future. He defines unwise or unskillful thoughts, words and deeds as those thoughts words or deeds which lead to affliction - yours or someone else's.

What the Buddha was describing is a continual stream of present moment consciousness -- an awareness of how we are acting and reacting in the present moment. He is advocating a state of awareness were we are able to adjust even our thoughts, as well as our actions and words, in mid-flight. It is living consciously in the present moment while directing our energy to the welfare of others and ourselves. This takes enthusiasm and effort, practice, patience and commitment. Trying to work with this teaching I have been frequently reminded of the saying, "From Here to Eternity". Because when I consider the limits of my present state of awareness and my ability to adjust my thoughts, words and deeds (in other words the here), it appears that it will take all eternity to master this skill. It's like standing at the foot of Mt. Everest wishing I had brought hiking gear rather than an empty sack.



The journey forward can appear overwhelming or daunting. But it helps to remember the context of this teaching by the Buddha. He was speaking to his son, Rāhula. Traditionally it is believed that his son was seven years old at the time. Rāhula may have been growing up in a different time and culture than ours, but seven year olds are pretty much seven year olds. Their mental discipline is not highly developed. Their self-awareness is not that of a Buddha. Rāhula was given a map of where he was to go, not a road marker of where he was at present. And so are we being given a map. Buddha was not out to discourage and overwhelm his son, but to guide him. Neither should we be discouraged at how long our spiritual journey may seem or how steep an incline the path may appear to be.

If you are like me, it is helpful to frequently be reminded that the joy is in the journey and that it is important to remain curious about the process, not frustrated with the progress.

If you wish to read an English translation of the sutra simply go to the "Access to Insight" website and search for the sutra by name.

Metta Means Goodwill

by Thanissaro Bhikkhu

Ajaan Fuang, my teacher, once discovered that a snake had moved into his room. The snake wasn't willing to leave. So for three days they lived together. On the evening of the third day, as he was sitting in meditation,



he addressed the snake quietly in his mind. He said, "Look, it's not that I don't like you. I don't have any bad feelings for you. But our minds work in different ways. It'd be very easy for there to be a misunderstanding between us. Now, there are lots of places out in the woods where you can live without the uneasiness of living with me." And as he sat there spreading thoughts of metta to the snake, the snake left.

When Ajaan Fuang told this story, it made me reconsider my understanding of what metta is. Metta is a wish for happiness — true happiness — and the Buddha says to develop this wish for ourselves and everyone else: "With metta for the entire cosmos, cultivate a limitless heart." (Snp 1.8) But

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Discerning Your Own Mandala

by Lodro Rinzler

An excerpt from Lodro Rinzler's book "The Buddha walks into a Bar."

Buddhism informed us that we should be familiar with the intention behind our actions, and whether what we do will have a positive or negative effect on those around us. The Indian meditation master Atisha wrote, "All activities should be done with one intention." That intention is a willingness to be kind to ourselves and thus influence the world around us in a positive way.

After engaging our mind for some time in meditation, we begin to understand what it is that drives us to do certain things. When we can catch ourselves about to step into painful or pleasurable situations, we can reflect on our motivation. Often people like to practice meditation in the morning. It can be quite a gift to take an extra ten or twenty minutes for self-reflection before rushing into the daily grind. As we sit in meditation various versions of "What is super-important today?" come up. We can use this opportunity to continuously return to the present moment instead of getting caught up in the torrent of thoughts. We can connect with our motivation whether it is to slog through our day, help a friend, or if we can muster it, to try to live our day with mindfulness and discernment.



In both Hinduism and Buddhism, the term mandala in its most generic sense is a sort of organizational chart. Often, within Buddhism, the mandala is used as a tool to represent a certain lineage figure or deity that one might meditate on. That deity is at the center of the mandala and then a secondary circle surrounds it, which contains the deity's crew. Surround-

ing that is another layer of beings, then another, and so on, until all sentient beings are represented.

Such mandalas are symbolic of the mandala you create for yourself without even realizing it. Whatever you take as your chief motivation is at the center. Let's say it is a sense of protecting yourself from ever feeling upset. If you build your mandala with the notion of protecting yourself at the core, then in the next layer around that, you would develop habitual patterns that shield you from harmful activities. For example, you would not try new things or meet new people.

Outside that thick wall of the mandala is another circle that likely includes people already in your life who always tell you nice things and make you feel

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what's the emotional quality that goes along with that wish? Many people define it as "lovingkindness," implying a desire to be there for other people: to cherish them, to provide them with intimacy, nurture, and protection. But when you really stop to think about all the beings in the cosmos, there are a lot of them who — like the snake — would react to your lovingkindness with suspicion and fear. Rather than wanting your love, they would rather be left alone. Others might try to take unfair advantage of your lovingkindness, reading it as a sign either of your weakness or of your endorsement of whatever they want to do. In none of these cases would your lovingkindness lead to anyone's true happiness. I learned from Ajaan Fuang's encounter with the snake, metta is not necessarily an attitude of lovingkindness. It's more an attitude of goodwill — wishing the other person well, but realizing that true happiness is something that each of us ultimately will have to find for him or herself, and sometimes most easily when we go our separate ways.

This is borne out in the Pali Canon, universal metta is friendliness for all. The fact that this friendliness equates with goodwill is shown in the four passages in the Canon where the Buddha recommends phrases to hold in mind when developing thoughts of metta. These

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good about yourself. Then the layer outside that could be all the nice places where you always go, and the item on the menu you always order so you will never have to be disappointed by change. You can create layer after layer in order to build your whole identity and lifestyle around self-preservation.

I would say a good number of people in America take "getting ahead in life" as the center of their personal mandala. That can manifest as making their life revolve around their career, getting the perfect spouse, or finding ways to get rich quick. Through trial and error, these same people often end up disappointed and seeking something else. Either they could not attain their goal and they feel burned-out, or they have attained their goal and they already hunger for something new.

Imagine a world where everyone instead took a motivation like being generous and made that the center of their mandala. With generosity as your core, the next layer might be skillful ideas on how to best give your time,



energy and money to the local community. The next layer might be people who would encourage this behavior or recipients of your generosity, and so on until you find that your whole life has been influenced by the structure of this mandala, and you are genuinely a generous person.

My friend David left his job a few years back to start an environmental consulting company. He felt so strongly that the biggest issue of our generation would be global warming that he took a strong resolve to educate people on environmental issues. He struggled through financial hardships, disappointing meetings with publicists and investors, and yet never forgot his motivation of trying to be of benefit to Mother Earth.

The motivation to raise awareness of the Green Movement was the center of his mandala, influencing his daily behavior and supporting him to the point that he is now able to see the effects of his work on others. While the work may not always look like he originally imagined it, he has had a profound influence on hundreds if not thousands of people, who are now doing little things each day to reduce their carbon footprint. His strong motivation to raise awareness of environmental issues has not only made his life one he deems to be of value, but it has also infected other people with the bug of motivation to educate and take action on environmental issues.

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phrases provide his clearest guide not only to the emotional quality that underlies metta, but also to the understanding of happiness that explains why it's wise and realistic to develop metta for all.

The first set of phrases comes in a passage where the Buddha recommends thoughts to counter ill will: "May these beings — free from animosity, free from oppression, and free from trouble — look after themselves with ease." — AN 10.176

Notice that last statement: "May they look after themselves with ease." You're not saying that you're going to be there for all beings all the time. And most beings would be happier knowing that they could depend on themselves rather than having to depend on you.

Another set of metta phrases is in the Karaniya Metta Sutta. They start out with a simple wish for happiness: "Happy, at rest, may all beings be happy at heart. Whatever beings there may be, weak or strong, without exception, long, large, middling, short, subtle, blatant, seen & unseen, near & far, born & seeking birth: May all beings be happy at heart. ... "Let no one deceive another or despise anyone anywhere, or through anger or resistance wish for another to suffer."



For some people discerning their motivation might lead to major life changes. You may realize one day that all you want to do is breed pit bulls, and you decide that this intention will guide your life for a period of time. That would likely cause some changes around the house. However, if that brought you some contentment, you could live a long life dedicated to the welfare of pit bulls. The point is that you waded through the muck of your mind to discern the path that you felt confident about.

A friend of mine went to a meditation program and decided that she would spend the rest of her life involved in spiritual endeavors, never again taking on a worldly job. Most people would say, "Aha ! That's a bit nobler than looking after dogs!" In my opinion there is nothing inherently good or bad about either situation "but thinking makes it so."

When my spiritual teachers are approached by students with questions about major life decisions, I am often surprised by their responses. Over and over again I have heard them say that what makes our life spiritual or worldly is not our vocation, but our view. For example, if the view of my friend who wants to enter the nunnery is to hide out and never work again, then that may not be such a good thing. That would be anti-bodhisattva; it would be closing down and hiding from her life. If her view is to cultivate sanity and compassion within herself in order to share that with others, then perhaps she ought to give it a try. It is her view in making this decision that is important.

For many of us we are not in the position to up and leave our daily grind. We need to maintain our 9 to 5 job, and can barely find time to squeeze in ten to twenty minutes of meditation a day. However, with the right view and the right intention, we can use our existent daily routine as a framework to live a spiritually fulfilling life.

Discerning and following through on our motivations is easier said than done. While we may wish to bring our awareness to the things that are important to us, we often get distracted. Our ability to pay attention is weak,

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Happiness has to depend on action: For people to find true happiness, they have to understand the causes for happiness and act on them. So again, when you express goodwill, you're not saying that you're going to be there for them all the time. You're hoping that all beings will wise up about how to find happiness and be there for themselves.



You should be devoted to cultivating and protecting your goodwill to make sure that your virtuous intentions don't waver. This is because you don't want to harm anyone. Harm can happen most easily when there's a lapse in your goodwill. This is why the Buddha explicitly recommends developing thoughts of metta in two situations where it's especially important — and especially difficult — to maintain skillful motivation: when others are hurting you, and when you realize that you've hurt others.

When you can maintain this enlarged state of mind in the face of pain, the harm that others can do to you doesn't seem so over-

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and we can go a full day without cultivating whatever it is we want to keep at the center of our mandala. However, remembering our motivation and coming back to it over and over again is just as valuable a meditation as shamatha. Throughout our day, instead of coming back to the breath, we can continuously come back to what it is we want to do with our life.

As you begin to discern what aspects of your life you want to cultivate and which you need to cut out, you learn a great deal about yourself. You can then begin to consider how you can turn your mind. Do you want to turn it to your career? Do you want to turn it to living a life based on compassion? Do you want to turn it to compassionately engaging your existent career? Why is this activity important to you? Do you want to leave your job in order to focus on raising a child? Do you want to enter a monastic path? Do you want to spend more time caring for your aging grandmother?

Through becoming inquisitive about our life, we can discern how we want to move forward. We can take our root motivation and make it central to who we are. From there we radiate out. All our activities can be infused with our core belief. When we do that, we live a life we can be proud of, and a life that has a positive effect on everyone we encounter.

VAST AS THE HEAVENS DEEP AS THE SEA - Verses in Praise of Bodhichitta

by Khunu Rinpoche

Khunu Rinpoche, birth name Tenzin Gyaltzen, (1894 - 1977) was often described as having “a spontaneous kindness that extended to all equally, regardless of their sect, religion, or nationality.” In 1959, Khunu Rinpoche wrote the 356 verses contained in this book. One a day was penned in his diary—followed by a record of the day's events. These verses - excerpts highlighted below—generate a longing for and appreciations of precious, beautiful bodhichitta—the compassionate altruistic passion for the well being of all beings infused with the inconvertible awareness of the unity of all things. These verses penned by a Buddhist Saint reveal his love affair with equanimity, love and awareness of life's realities. Reflection on them can generate bodhichitta in us as well.

22.

If one wants to benefit everyone, one needs bodhichitta.
 If one wants to befriend everyone, one needs bodhichitta
 If one wants to gain the confidence of all, one needs bodhichitta
 If one wants to be everyone's spiritual friend, one needs bodhichitta

23.

Those who wished to help living beings
 Considered, out of a feeling of love,
 What would be a benefit to them,
 And they saw it was just this supreme bodhichitta

50.

Bodhichitta gets rid of nastiness.
 Bodhichitta banishes suffering.

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whelming, and you're less likely to respond in unskillful ways. You provide protection — both for yourself and for others — against any unskillful things you otherwise might be tempted to do.



As for the times when you realize that you've harmed others, the Buddha recommends that you understand that remorse is not going to undo the harm, so if an apology is appropriate, you apologize. In any case, you resolve not to repeat the harmful action again. Then you spread thoughts of goodwill in all directions.

Metta takes into consideration the truth that living together is often difficult — especially for beings of different species that can harm one another — and the happiest policy for all concerned is often to live harmlessly apart.

These different ways of expressing metta show that metta is not necessarily the quality of loving-kindness. Metta is better thought of as goodwill. The first is that goodwill is an attitude you can express for everyone without fear of being hypocritical or unrealistic. It recognizes that people will become truly happy not as a

Bodhichitta frees one from fear.
Bodhichitta stops bad conduct.

51.
What is as dependable as bodhichitta ?
What is as courageous as bodhichitta ?
What is as confident and bodhichitta ?
What is as peaceful as bodhichitta?

83.
Even if a diamond is broken,
It cannot stop being a diamond.
Similarly, even flashes of bodhichitta
Do not stop being called bodhichitta.

111.
Bodhichitta invites all this universe,
With its gods, to be guests at the feast of
Temporary worldly joys and
Ultimate complete enlightenment.

195.
If you want to produce bodhichitta, you need faith.
If you want to produce bodhichitta you need to want it.
If you want to produce bodhichitta, you need compassion.
If you want to produce bodhichitta, meditate.

278.
If you want supreme bodhichitta to arise
Meditate on the thought to be of benefit to all.
If you want supreme bodhichitta to arise
Bring the knowledge of all modes of meditation continually to mind.

291.
With bodhichitta one drives out feelings of pain.
With bodhichitta one overcomes nastiness.
With bodhichitta one cures unhappiness.
With bodhichitta one gets rid of fear.

309
Motivated by bodhichitta, whatever activity
One sets out to perform, it is all virtuous.
The branches, flowers, and fruit that come
From the seed of a medicinal plant are all good.

338
When you walk, walk with bodhichitta
When you sit, sit with bodhichitta
When you stand, stand with bodhichitta

339
When you look, look with bodhichitta
When you eat, eat with bodhichitta
When you speak, speak with bodhichitta
When you think, think with bodhichitta



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result of your caring for them but as a result of their own skillful actions, and that the happiness of self-reliance is greater than any happiness that comes from dependency.

The second reason is that goodwill is a more skillful feeling to have toward those who would react unskillfully to your loving-kindness. This doesn't mean that lovingkindness is never an appropriate expression of goodwill. You simply have to know when it's appropriate and when it's not. If you truly feel metta for yourself and others, you can't let your desire for warm feelings of love and intimacy render you insensitive to what would actually be the most skillful way to promote true happiness for all.

AUTHENTICITY

“In matters of religion, most persons prefer chewing the menu to actually eating the food!”

- An old Zen saying -

“Foregiveness means letting go of the hope for a better past.”

- Lama Surya Das -



Contact Us!



REFLECTIONS is seeking submissions. Everyone is invited to contribute. Submission topics can include but are not limited to the following:

Letters to the Editor and suggestions

Poetry (any style)

Notes about your spiritual journey and reflections

Buddhist thoughts on a contemporary movie or novel or other books

Short suggestions about or Buddhist Literature (books, magazines, etc.)

Information on Buddhist resources and area events

Deadlines for submission for Fall 2013 issue is September 14, 2013

SEND SUBMISSIONS TO: BSBC19067@yahoo.com

Also use the above email address to sign up friends who want to receive REFLECTIONS on a regular basis.

This E-Mag's purpose is to nurture the Buddhist practice of reflection and contemplation. It is sponsored by the Buddhist Sangha of Bucks County; however, opinions of the authors and contributors are not to be construed as official policies or positions of the Bucks County Buddhist Sangha unless clearly and expressly stated to be so.

Buddhist Sangha of Bucks County

Meeting every Monday evening
at the Friends Meeting House
65 North Main St. Yardley, PA 19067
Service and Meditation 7pm - 8pm
Group Discussion and Tea 8pm - 9pm
All are welcome to attend.
Visit www.buddhistsangha.com



Produced and Edited by Dan Lee
Designed by Howardesigns www.howardesigns.com