



Generate the Great Bodhi-Mind Without Delay

By Venerable Master Jen-chun

A modern disciple of the Buddha should generate the great bodhi-mind without delay and everywhere develop the practice of the bodhi-mind. The Buddha Shakyamuni says: "With the mind tainted, beings are tainted; with the mind purified, beings are purified." Whether a being is tainted or purified is closely connected with the being's mind. Therefore, in the practice of the Buddhadharma, "to purify one's mind" is of the first importance.

Actively and sincerely, one should dedicate oneself to protect humankind. One should not lose touch with the multitudes of people and keep aloof from them.

For the Mahayana practitioner, the main point in the practice is to generate the great bodhi-mind and to develop the great bodhi practice. Internally, one should spare no efforts to subdue the mischievous and confining ways of the ego. Externally, one should pay attention to the difficulties and needs of sentient beings, as well as to their oppression, giving these matters careful consideration. Actively and sincerely, one should dedicate oneself to protect humankind. One should not lose touch with the multitudes of people and keep aloof from them. Rather, one should be "an uninvited friend" of the people. The bodhisattva always lives in an emancipating, open, and unobstructed mental state. Therefore, he associates with all people harmoniously and sincerely, and becomes a most trustworthy companion and Dharma friend. He offers the most sincere and substantial friendship. The longer this kind of friendship lasts, the mellower it grows; it becomes as well blended as glue and varnish are closely bound together. However one dilutes it, one cannot separate it or make it thinner. Embracing both restrained compassion and profound wisdom, the Mahayana practitioner associates with everyone without any misunderstanding, because he is very friendly with everyone.

Thus, we can see that the bodhisattva's merit and virtue in the practice, whether for himself or for others, is so mature and successful that people are ready to recognize him as a person who has generated the bodhi-mind for all sentient beings. Whatever he does, he does for the sake of everyone, not just for himself. Therefore, people think he is the one person to seek when they are in urgent need, and people cannot go without him. Through the inspiring power of non-self and their boundless virtue in attracting followers, all the bodhisattvas generate the bodhi-mind and exert themselves to practice in this way.

The inner cultivation and external development of the Mahayana practitioner are both based upon his generation of the bodhi-mind. It is a calming down and clearing away, and a thoroughgoing revolution and innovation. The Mahayana practitioner controls equally the defilements together with their residual impressions. He practices so hard as to completely abandon them and purify them to the utmost. The bodhisattva takes responsibility with a genuine feeling and with the virtue of equanimity. Concurrently operating with compassion and wisdom, he gives real substance to what he does, and strengthens his virtue until it becomes incomparable.

To achieve and maintain virtuous conduct of body, speech, and mind, the bodhisattva develops the practice in a purified and strengthened way. As his purity and strength progress to increasingly higher levels, the

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Generating Bodhi-Mind *(continued from page 1)*

bodhisattva marches toward the three awakenings inter-relatedly both through and thoroughly. He often goes back and forth skillfully with the three roots. In this way, the bodhi-mind is transformed into a dynamic power which gives forth energy, and an illuminating guidemark. Internally, the bodhisattva is never so weak as to collapse, and externally he does not drift aimlessly through life. Since he is able to do this, the bodhi-mind becomes a daily spiritual practice. Facing all phenomena in the eternity of time and vastness of space, the

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bodhisattva thoroughly sees through them all, and his behavior is utterly straightforward – so straightforward that he is neither detached nor attached. He invariably cures himself and makes others stand erect; he is willing to sacrifice his life and yet to use his life to take responsibility for the Dharma. He guides the clinging consciousness, transforming it into the spontaneously illuminating wisdom. Whatever he faces and does is righteous, and he is able to face the Buddha and the multitude of people. He never separates himself from the Buddha even for a single thought-moment. The living Buddha constantly manifests in his thoughts, so alive that the bodhisattva can see him and hear the Dharma. By hearing the Dharma, he looks at all sentient beings with a fresh view. He lives amidst the multitude alive and relaxed, transformed from the tainted to the taintless. It is thus that the completely enlightened

Buddha took root and laid the foundation when he was a bodhisattva, practicing in a pure way for a long time, ever-alive, completely alive, ultimately alive.

From this perspective, being alive – absolutely alive – is not only what ordinary people yearn for, but also what the bodhisattva aspires for when he generates the bodhi-mind. We can see that the inspiring connotations of the word “alive” are so thick and deep! This world of human beings is so alive in sound and color, so vivid with light and heat. This comes from the power of human beings in creativity and invention. To put it in terms of dependent origination and the influence of karma: this world is neither beginningless nor without any cause, but rather, it exists through the common karma of living beings. Karma, briefly, is the totality of all the activities of living beings. It is all the accumulated limitless vitality, which can be classified into two classes: defiled and purified. When the defiled power is stronger than the pure power, the human being’s dispositions and the society’s inclinations deteriorate and stagnate. When the pure is stronger than the defiled, the human being’s dispositions and the society’s inclinations improve and become fresh. Therefore, Buddhism especially emphasizes the transformation of defilement into purity.

Considering the latent wholesome and pure nature of the human being, we can see that, among all living beings, human beings stand out by their ability to transform the unwholesome into the wholesome. For this reason, Buddhism stresses the difficulty of being born as a human being. So, if one truly understands the value of the human state, one will positively resolve to progress towards the wholesome. One practices the wholesome by putting an end to the unwholesome and bringing forth the wholesome. Practicing continually for a long time, the accumulated power of wholesome virtue becomes pervasive and profound. In this way, one’s human nature becomes firm and solid; one’s facial expression becomes generous and peaceful. When associating with others, one will be respectful and auspicious. A human being’s special characteristics include “right view” and “right action” in communicating with others and in helping others. Guided by wisdom and nurtured by reason, one applies this right view and right action to boundless human beings without making any distinctions between oneself and others. A person’s nature and talent are totally endowed with a perspective on the world. With this view, one is inspired by an all-embracing heart for the world; one dedicates oneself to the world; one vows to relieve the suffering of the world and to make the world prosperous. Welling up and filled with great enthusiasm, one becomes a mellow-tempered person.

Here, I sincerely invite all honorable friends to generate a great bodhi-mind, to undertake the bodhisattva practice at any time. From the mental disposition of great bodhi-mind, give your best, develop virtue, and

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emit the light of wisdom. Please generate the great bodhi-mind without delay, illuminate and guide all the people of the world. Out of this world of suffering, as soon as possible build a pure magnificent world of enlightenment.

I would like to use this opportunity to express my appreciation for my mother country's administrative officers' great and profound sincerity in their reverence for the Dharma, and in protecting the Dharma.

I offer four verses to conclude my talk. Please kindly correct any errors of mine.

- I. When one goes in front of others, one does not fall down with fright.
When one follows others in procession, one does not become tired and fall away.
Living amongst the people, one lives for the people.
The more one lives for the people, the happier one becomes.
- II. Using time carefully and correctly,
one turns to brightness and breaks through the darkness.
Acting within this space with purity and pervasion,
one turns to morality and transcends suffering.
- III. Search for the profound culture and deep wisdom!
Expand civilization and make reason all-pervasive!
Let the customs and morals of the people become so excellent, broad, and deep
as to go beyond the measure of national boundaries!
People all over the world praise and hope for the world commonwealth.
- IV. The one who is best liked and most respected by the people
is great yet not pretentious. He promotes harmony
and happiness, and puts peace into practice.
He serves the people's welfare and becomes an example for the world.

(Text of a talk given at the World Buddhist Forum, Hangzhou, China, April 14, 2006.

Translated from the Chinese original by Ven. Xin-xing.)

NEWS BRIEFS

Shifu's and Bhante's Tour News

Shifu Lecture Tour in Asia

Travel: April 8th - Early June

Ven. Master Jen-Chun, accompanied by Ven. Guo-Ching, left Bodhi Monastery in early April for a two-month lecture tour which takes him to China, Hong Kong, and Taiwan. Ven. Jen-Chun gave a keynote speech at the World Buddhist Forum held at Hangzhou from April 13th till 17th. The text of his lecture is included as the cover essay in this bulletin. They will return in early June.

Bhante Extends Stay in Taiwan

Travel: February 14th - May 26th

Ven. Bodhi extended his stay in

Taiwan where he taught for two weeks at Xiang-guang Si as well as giving lectures at Fu-yan Buddhist Institute, Fa-yuan Lecture Hall, Dharma Drum Mountain, Nanlin Bhikshuni Ashrama, and several affiliates of Xiang-guang Si. He will go directly to Sri Lanka from Taiwan on May 3rd where he will participate in the 2,550th anniversary celebration of Vesak and receive an honorary title from the government of Sri Lanka. He returns to New Jersey on May 26th.

Dharma Studies:

Tuesday Evening Sutta Study with Bhante on Hiatus Until September

Tuesdays, 7:00 - 8:15 pm (English)

On hiatus until September

We will resume in September when

we begin our study of the Chachaka Sutta (MN 148). Newcomers are welcome to attend.

Majjhima Nikaya Study Group on Tuesday Evenings

Tuesdays, 7:00 - 8:15 pm (English)

While Bhante's Tuesday evening sutta study class is on hiatus, we have formed a study group for the students which is being facilitated by Janet and Peter Rabinowitz, two of our classmates. The first series of six meetings, attended by several students, went from March 28th to May 2nd when we studied the Kalama, Vimamsaka, and Canki Suttas in more detail. We look forward to the next series which is from May 9th to June 13th and more interesting discussion and investigation.

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NEWS BRIEFS

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Saturday Dharma:

Saturday Morning Study Groups in English and Chinese

Saturdays, 9:50 - 10:40 am

Ven. Xin-xing leads the English study group while Bhante is away. Ven. Jian-dao, Ven. Jian-xun, and Eva Lin is facilitating the discussion for the Chinese group while Ven. Jen-chun is away. They continue to study the history of Indian Buddhism, based on Ven. Yin-shun's work, *Yindu Fojiang Sixiangshi*.

Bhante Lectures Again on "Sutta-Nipata" Starting in June

Alternate Saturdays, 12:40-1:30 pm

In June, Bhante will continue his series of talks based on the *Sutta-Nipata*. The Nava Sutta, Kimsila Sutta, and Rahula Sutta are next.

Ven. Xin-xing Lectures on Topics in "The Way to Buddhahood"

Alternate Saturdays, 12:40-1:30 pm

Ven. Xin-xing is giving a series of Dharma talks based on topics in Ven. Yin-shun's book, *The Way to Buddhahood*.

Bodhi Youth Program

Saturdays, May 27th (Vesak) and June 24th, 9:50 - 11:00 am

This class for kids ages 9 - 13 years old is taught by William Bertolotti. For more information contact William at 516.314.0306 or by email, williambertolotti@yahoo.com.

Miscellaneous:

Andover Township Scouts Visit to Celebrate "Girl Scout Sabbath"

On March 12th, the Andover Township Troops, represented by over 60 girl scouts and parents, attended a program about Buddhism presented by both monastics and laypeople. Thank you to Elena Zelenina and Mary Houtsma for their fine explanations on

the aspects of giving and morality. The children also learned the story of the Buddha and did a brief lovingkindness meditation. The troops brought gifts of food and flowers that were placed at the Buddha statue.

Dana:

Taking Turns – Support for Retreats

Retreats at Bodhi Monastery are well-received and well-attended but to keep them going we need more help. Each time there is a retreat there are copies to be made, food to be bought, food to be prepared, pre- and post- clean up, set-up, break-down, people to be coordinated, phones to be answered, management of retreat lists, e-mail blasts, queries, registration sign-in, etc.

It is important that we "take turns" with all of these tasks to keep these valuable retreats going. Though your financial help is essential and most appreciated, the giving of time and effort is of great importance.

July 1st-7th Dharma Retreat:

This retreat has been participated by close to 100 students over the long weekend and 50 students over the duration of the week, so as you can guess, there is much to be done.

August 18th Meditation Retreat:

Meditation retreats at Bodhi Monastery have just recently been established. Though seemingly simple, even these one-day retreats require support from our friends in sharing tasks.

Please make note of these retreats and try to save some time in your schedule to help. Some work needs to be done prior to retreats which will allow those of you who want to attend a retreat to help as well. But, it is also important that we have help during the retreats. We will give specifics as to needs in upcoming e-mail bulletins.

Bodhi Food Pantry in Great Need of Non-perishable Food

This year Sussex County food pantries are generally experiencing a 20% greater demand for food than in 2005. Currently, the Pantry has been assisting close to 40 people every Friday, up from 25 a year ago. If your organization can help by running a food drive or supplying food, please contact Duke DeGroat by e-mail at duke@thedukeagency.com or phone 973.940.0711. On an individual basis, please try to bring just one can, box, or case of *non-perishable* food to the Food Pantry as soon as you can. Please place food in the bin in the front foyer.

MAY/JUNE DHARMA SCHEDULE

SATURDAYS:

9:50 - 10:40 am Study Groups in English & Chinese
10:50 - 11:10 pm Devotional Service
11:15 - 12:15 pm Lunch and cleanup
12:40 - 1:30 pm Dharma Talk (English)
1:45 - 2:30 pm Dharma Talk (Chinese)
2:45 - 4:45 pm Pali class

SUNDAYS:

9:30 - 10:45 am Meditation Group

FIRST SUNDAY OF EACH MONTH:

9:00 - 9:30 am Beginners instruction in meditation

TUESDAYS:

7:00 - 8:15 pm MN Study Group
(Until Bhante begins classes in September)

DAILY:

4:30 - 5:00 pm Chanting Liturgy
5:05 - 6:00 pm Sitting meditation

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Please remember to configure spam filters to allow mail from bodhimonastery@gmail.net and contactus@bodhimonastery.net in order to avoid missing any notices.

Special Events at Bodhi Monastery

BODHI BULLETIN SUPPLEMENT • MAY/JUNE 2006

MAY 27TH: Vesak Celebration

On Saturday, May 27th, Bodhi Monastery will celebrate the international Buddhist holiday of Vesak, the day commemorating the birth, Enlightenment, and Parinirvana (passing away) of Lord Buddha.

The Vesak program begins at 9:50 a.m. with a devotional service that will include a traditional ceremony of "bathing the Buddha." A ladle is used to pour water over a statue of the baby Buddha while a special chant is recited. One is to bathe the Buddha with reverence and a purified mind with the inspiration to realize our own Buddha nature.

The morning portion of the program will conclude with a lecture given by Ven. Xin-xing. A special buffet luncheon will then be served.

Ven. Bhikkhu Bodhi will give the afternoon lecture. Following the tea break, Jane Berry will give a PowerPoint slide presentation on the trip that she and some of our Dharma friends will take to Sri Lanka, for the Vesak festival and the 2550th Buddha Jayanthi anniversary. Included in the tour is an opening celebration; an exhibit of the relics of Ven. Sariputta and Ven. Moggallana, two of the Buddha's greatest disciples; and a closing pooja at the Ruvanveli Maha Seya stupa. The group will also visit, among other sacred and historical sites; the Temple of the Tooth, one of the most sacred Buddhist shrines; Sri Mahabodhi, a sapling from the same bodhi tree under which the Buddha achieved enlightenment; and the famous Gal Vihara, giant stone images of the Buddha.

VESAK PROGRAM MAY 27th

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| 9:50 am | Bathing of the Buddha/
Devotional Service |
| 10:10 am | (Break) |
| 10:30 am | Lecture by Ven. Xin-xing |
| 11:15 am | (Lunch and Rest Period) |
| 12:45 pm | Lecture by Ven. Bhikkhu Bodhi |
| 1:30 pm | (Tea Break) |
| 1:45 pm | A Trip to the Sacred Sights
of Sri Lanka: A PowerPoint slide
presentation by Jane Berry, with
comments by Bhikkhu Bodhi |
| 2:30 pm | Dedication of merits
(10 minutes) |

JUNE 3RD: Memorial Service for Venerable Master Yin-shun

On Saturday, June 3rd, the Monastery will hold a special service to dedicate merits to Ven. Master Yin-shun, who passed away on June 3rd one year ago. As most of you know, Master Yin-shun was the foremost scholar-monk in the

modern Chinese Buddhist world and was the teacher of our founder, Master Jen-chun. He had thus been, in a sense, the spiritual patron of Bodhi Monastery. At 9:50 a.m., Ven. Bhikkhu Bodhi will give a short talk on Master Yin-shun's life and

work. Then at 10:30 a.m. we will conduct a half-hour liturgy in commemoration of Master Yin-shun. The remainder of the Saturday program will continue as usual.

Please go to our website for more information on Master Yin-shun.

JULY 1ST - 7TH: Dharma Retreat – Registration Begins

As is the tradition, the annual Dharma Retreat hosted by Bodhi Monastery features Dharma talks, meditation sessions, study groups, and liturgy – a balanced blend of the intellectual, contemplative, and emotional sides of the Buddhist path.

English Program:

Saturday, July 1st – Tuesday, July 4th

The English program of the retreat runs for the long Fourth-of-July weekend and includes a general range of Dharma teachings. You can go online to review the entire English Program Schedule.

SPEAKERS: Dharma talks will be given by our resident monastics Ven. Jen-chun, Ven. Bhikkhu Bodhi, Ven. Xin-xing, Ven. Hui-yong, Ven. Jian-dao, and Ven. Jian-xun. Guest speakers include Bhante Rahula, Ven. Kai-jen, Ven. Guo-jun, Ven. Benkong, and lay teacher, Michael Roehm. Bhante Rahula, from the Bhavana Society, will also lead the metta (loving-kindness) meditation on

three evenings. Biographies of the speakers are posted on our website.

ATTENDANCE: If you plan on staying overnight at the retreat, we suggest that you apply early since dorm space is limited. If you are unable to stay for the entire program, we recommend that you take the time to attend the program for at least a full day, from morning through evening. Otherwise, we strongly urge you to attend a selected portion of the day(s) where you can take in a few activities and get the maximum benefit.

Those who are staying over for the entire English Program are welcome to stay on for the rest of the retreat and use the additional time for independent study and practice.

REGISTRATION: Online application is preferred at: <http://yinshun.org/Retreat/Registration.htm> where you will find the Program Schedule, the biographies of the speakers, and the on-line Application

Form. PDF and RTF versions of the Application Form are provided that you can print out instead. You can also pick up an application at the monastery reception desk. Application deadline is June 24th.

DANA: This retreat is made possible through the sponsorship of the Yin Shun Foundation as well as the generous donations of retreatants, friends and supporters.

Chinese Program:

Saturday, July 1st – Friday, July 7th

The Chinese program is based primarily on the teachings of Ven. Master Yin-shun and runs for the entire week. A theme has been chosen by the speakers of the Chinese retreat this year: "The Liberation Path and The Bodhisattva Path." For more information on the Chinese Program of the Dharma Retreat go to <http://yinshun.org/Retreat/Retreat.htm>.