

BODHI BULLETIN

DHARMA NEWS FROM BODHI MONASTERY • OCTOBER 2003

Dispel All Pretenses and Smile

By Ven. Master Jen-Chun

**Dispel all pretenses and smile
In a composed and tranquil manner.
Be respectful, wholesome, and sincere
As if the Buddha were standing before you.**

Our pretenses are an expression of the ego-self. Thus, if we are true practitioners of the Dharma, we must dispel all our pretenses, the false masks of the ego-self. The ego-self is the iron fist at the gateway of the mind, protecting the fortress of the "I." So we must utilize our time effectively to sever our notion of self. When you can subdue and eradicate the self, then you will be able to face all people with wholesome joy. You will be able to look at everyone with the most sincere mind of Dharma, smile at them warmly, and welcome them in a very composed way.

A true practitioner of the Dharma must understand, firstly, that the Buddha is one who has attained Buddhahood; and secondly, that ordinary humans are all potential Buddhas. So under all circumstances, we should look upon all people as if we are facing the Buddha. We should look upon all Buddhas as if we are seeing all people. Thereby, we see Buddha and all people equanimously and equally. If we were to look down at other people with a conceited mind, that would be like looking down on all the Buddhas – a serious transgression indeed. So, if we look upon all people as if we were seeing the Buddha before us, we will always respect and revere everyone with the purest and most wholesome mind.

When our Buddha Shakyamuni first attained Buddhahood, he said that nothing can be achieved without respect. This means that if we do not extend sincere respect to others, we cannot realize any great achievement. So the Buddha respected all the Buddhas as well as all people. Why? Because he truly understood that while his Dharma-body came from all the Buddhas, his form-body came from all sentient beings.

**The wave of compassion surges like the sea,
Purification comes by severing the I.
Thus, the bodhi task is firm and wide,
Ever bolder, without obstruction.**

All the Buddhas and the great bodhisattvas are the manifestation of great compassion and great wisdom. As practitioners of the bodhisattva path, we should develop a mind of compassion as vast as the great ocean. We also need the wisdom to eradicate and purify ourselves by severing the I. Thus, we must learn the great wisdom and great compassion of all the great bodhisattvas.

The word "bodhi" is short for bodhi-mind, the aspiration for enlightenment. This is the great vow of a bodhisattva, which combines great wisdom with great compassion. A person who has generated the bodhi-mind is always young, firm, and strong in spirit. Such a person will never regress. In their minds they can embrace and reach out to all sentient beings. They are unobstructed in learning the Dharma and thus can eradicate the I, the unreal notion of self.

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Please contact us for more information on any of our programs.
Tel: 973-940-0473 email: info@bodhimonastery.net

October News

"Key Points in the Practice of Right Mindfulness"

Venerable Anlayo Dharma Talk
October 4th, 12:30 - 1:30 pm

Ven. Anlayo will attend the discussion session at 1:45 pm following his lecture and can try to answer any of your pertinent questions on the topic.

Ven. Anlayo is visiting Bodhi Monastery until mid-October.

"Putting the Teachings into Practice"

Ajahn Sundara Dharma Talk
October 11th, 12:30 - 1:30 pm

After her lecture, Ajahn Sundara will also be available to discuss any of your questions.

Aj. Sundara has been enthusiastically participating in the events at the monastery since her arrival here in August. We thank her for her support during her visit. She will be leaving on October 20th and we hope that she will return to visit us again soon.

"Working With the Mind" 4-Week Program Continues

Teacher: Ajahn Sundara
Tuesdays, Oct. 7th & 14th,
7:00 - 8:30 pm

You are welcome to join us for the final two sessions which are held in the small meditation room. The evening starts with a meditation period followed by a presentation and a discussion. It is an opportunity to explore the practice of Buddhist meditation and to investigate the supportive factors for the cultivation of mindfulness and inner balance in both formal and daily life practice.

"Dependent Origination" 4-Week Series of Dharma Talks in Chinese Only

Ven. Xin-xing will be giving this series of four talks in Chinese on Saturday afternoons, from Oct. 11th to Nov. 1st, from 1:45 to 2:30 pm.

Shifu Visiting China and Taiwan

Shifu leaves for a trip to China on Sept. 30th. He will give talks in Hong Kong and Shanghai, then go to Taiwan on Oct. 14th to participate in the fiftieth anniversary celebrations at Fu-Yan Buddhist Academy. He returns to New Jersey on the night of Oct. 22nd.

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The Meaning of Dharma *(continued from front)*

**Distinguish clearly between the old and the new,
Distinguish things to be abandoned and nurtured.
Distinguish clearly what it means to sink and what to generate,
Distinguish clearly between the defiled and the pure.**

In this verse, "the old" refers to old habitual ways, the ways of defilement. An old way, for instance, is not being able to firmly uphold the five precepts; the new way is to firmly uphold the five precepts. If you can clearly distinguish between the old ways and the new, you can proceed to eradicate defiled qualities and nurture the pure, undefiled path.

"To sink" means to fall down to the lower realms; "to generate" means to promote, to be upright and diligent. If we can clearly distinguish what should be eradicated and what should be nurtured, then we will no longer fall down. In countless lifetimes to come, we will always be able to take the initiative and make the resolve to walk this path to Buddhahood. Thereby we will eradicate all defilements and acquire all purity.

These verses of advice clearly show the concise essence of Dharma practice. The Dharma is the highest and purest kind of culture, the most perfect civilization. A true practitioner of the Dharma must learn from this culture of wisdom how to eradicate the self, the false I, and then learn to manifest in body, speech, and mind the purity and perfection of that ultimate civilization. Thus, one will become the most righteous and luminous kind of person. You will always walk the path and promote the path for countless lifetimes to come. Our lives can become the Dharma-body of the Dharma, the manifestation of all the Buddhas. So, as I always encourage myself, I urge you all to remember to make that vow in life after life: to live in the Dharma and thereby be a bodily manifestation of Dharma.

(The above talk was given at the close of a ten-day Vipassana retreat held at Bodhi Monastery in June 2003.)

Group Meditation Schedule

Group meditation is open to anyone who wishes to join us at the following times:

DAILY, 5:05 - 6:00 pm:

Sitting meditation after evening liturgy.

SATURDAYS, 9:00 - 9:50 am:

Sitting meditation before devotional service.

SUNDAYS, 9:30 - 11:00 am:

Walking and sitting meditation group.

FIRST SUNDAY (of each month),

9-9:30 am: Beginners instruction in sitting and walking meditation.

October Dharma Schedule

SATURDAYS

9:00 - 9:50 am	Refuges & Precepts; guided meditation
10:00 - 10:30 am	Devotional service
10:30 - 11:15 am	Work period
11:15 am - 12 pm	Lunch and cleanup
12:30 - 1:30 pm	Dharma discourse
1:45 - 2:15 pm	Dharma discussion
2:45 - 3:45 pm	Pali class

(Oct. 4, 11, 18 only)

SUNDAYS

9:00 - 9:30 am (First Sunday of each month)	Beginners instruction in sitting and walking meditation
9:30 - 11:00 am (Every Sunday)	Meditation Group meets in the Buddha Hall, guided by Bhante
10:00 - 11:30 am <i>(date to be determined)</i>	Ven. Jen-Chun Dharma Talk at Ch'an Center

TUESDAYS

9 - 10 am <i>(Oct. 28 only)</i>	Madhyamaka Philosophy with Ven. Jen-Chun (in Chinese Only)
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DAILY

4:30 - 5 pm	Chanting Liturgy
5:05 - 6 pm	Sitting meditation after evening liturgy

October News

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Youth Dharma Class "Introduction to Buddhism" Please Bring Your Children

This class takes place on alternate Saturdays, between 9:30 and 10:30am. This month, classes will be held on October 4th and 18th. Children from ages 7 to 13 are learning from these classes and having fun while at it! The teachers use a lively and engaging approach, sharing Buddhist youth stories as a means to bring up topical discussion with the children for applying the Buddha's Wisdom. The main teacher is William Bertolotti and if you need more information you can e-mail him at: williambertolotti@yahoo.com.

Bhante's Tuesday Evening Dharma Study to Resume on Nov. 18th Newcomers Welcome to Join In New Section: The Path of Liberation Time: Tuesdays, 7 - 8 pm

Bhante will cover these suttas from the Majjhima Nikaya over a period of several weeks: The Purpose of the Spiritual Life (MN 29), The Gradual Training (MN 27, MN 39), The Marks of a True Practitioner (MN 40).

While the class is on break you are welcome to listen to the preliminary lectures that ran from January through July of this year. The MP3 files of the lectures are available to listen to at the monastery by appointment only. You can also bring in blank CDs and we will copy the lectures for you.

Welcome to Chris Hammond Our New Monastery Manager

Chris arrived at the monastery in early September and is filling the much needed position of manager. He first encountered Buddhism as a Peace Corps volunteer in Sri Lanka from 1994-96. He became so taken up by Buddhism and meditation that he remained in Asia for another four years, meditating in Sri Lanka, India, Nepal, and Burma. A resident of Oregon, he returned to the U.S. in 2000. We all look forward to working with him.



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