



# Monthly Guide



International Buddhist Meditation Center

September 2010

928 S. New Hampshire L.A. CA. 90006

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## Full Circle

On August 9, 2010, a 3 minute radio story was broadcast on PRI about the work of Rev. Kusala and Michelle Bui.

Three Sundays a month Rev. Kusala speaks to children in Vietnamese Buddhist Temples on the



Buddha, Dharma and Sangha.

IBMC from the very beginning has been a teaching

center, starting with the founder Ven. Dr. Thich Thien-An and his focus of bringing the Buddha Dharma to the West.

Rev. Kusala with the help of Michelle Bui continues to walk in his foot steps, bringing the Buddha Dharma to American born Vietnamese children.

To hear the "Public Radio International" story on your computer:

<http://www.theworld.org/2010/08/09/buddhist-teacher-for-vietnamese-immigrants/>

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"It is natural for the immature to harm others. Getting angry with them, is like resenting a fire for burning."

Shantideva

## Eight Week Healing Meditation Program

Please join IBMC in September as we present a new Healing Workshop. Offered from the kind generosity of Bhikkuni Sārani Karuna. The work shop will be held in Ananda Hall - 920 S. New Hampshire. **Registration is required.** For registration details and information on time and dates-

**Send an eMail to: Sistersarani@fastmail.fm**

The aim of this program is to provide participants with the tools necessary to achieve peace of mind at a deep level. With this peace comes a profound sense of well being, allowing wisdom to rise. With wisdom comes Trust that all is well; this, in turn, allows us to become aware of how to proceed in the perceptual world. From a health perspective, we begin to take action --- both physically and mentally--- that promotes well-being.

Sometimes the body reacts to this by regaining vibrant health, or by a lessening of pain, or, a reduction of symptoms. Sometimes the condition of the body remains unchanged, but the experience of the condition changes. What was once difficult to endure becomes less so; happiness and contentment can be experienced in the presence of physical discomfort. We can be at peace with life and death and the process of both.

If you make peace your goal and practice, you cannot fail.

**Presented By: Bhikkhuni Sārani Karuna**

Bhikkhuni Sārani, a female Theravadan Buddhist Monk, like all Monks of this tradition, shares freely the teaching of the Buddha with all who are interested and ask.

## A BAG OF NAILS

Once upon a time there was a little boy with a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he should hammer a nail in the fence. The first day the boy had driven 37 nails into the fence. But gradually, the number of daily nails dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the first day came when the boy did not lose his temper at all. He proudly told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were gone.

The father took his son by the hand and led him to the fence.

"You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out, it won't matter how many times you say 'I'm sorry', the wound is still there."

### Anger

The Definition of anger: A deluded mental factor that observes its contaminated object, exaggerates its bad qualities, considers it to be undesirable, and wishes to harm it.

The basic problem according to Buddhism, is that emotions like anger and hatred are based on projections and exaggeration, not on objectivity or wisdom, and thus, are basically incorrect.

There is little need to explain what anger and hatred do to ourselves by means of the laws of karma; the misery we cause others will come back at ourselves. No one wants suffering.

It must be emphasized that to completely eliminate these negative emotions from our mind is a lengthy psychological process, requiring study, mindfulness, reflection and honest observation of one's own mind. To begin with, meditation is an ideal method to review a situation in which one became angry. This has the advantage that one is not exposed to the actual situation, but one can review it much more objectively. When regular meditation gives some insight into what anger is and what happens to oneself when feeling angry, then one can gradually try to apply it in real-life situations, preferably of course before one is already under complete control of anger. It is a slow process, but the change in your life and the ones around you can profoundly change for the better.

"When reason ends, then anger begins.  
Therefore, anger is a sign of weakness."  
His Holiness the 14th Dalai Lama

Is anger or hatred ever justified?

Allan Wallace in 'Tibetan Buddhism from the Ground up' says: "'Righteous hatred' is in the same category as 'righteous cancer' or 'righteous tuberculosis'. All of them are absurd concepts."

This does not mean that one should never take action against aggression or injustice! Instead, one should try to develop an inner calmness and insight to deal with these situations in an appropriate way. We all know that anger and aggression give rise to anger and aggression. One could say that there are three ways to get rid of anger: kill the opponent, kill yourself or kill the anger - which one makes most sense to you?"

"Some people feel patience is showing weakness or pessimism.

But, actually, patience shows the strength and clarity of mind, which are based on wisdom and compassion.

Without proper wisdom and compassion, one

cannot practice patience."

Khenpo Konchog Gyaltsen Rinpoche

If we practice the patience of voluntarily accepting suffering, we can maintain a peaceful mind even when experiencing suffering and pain. If we maintain this peaceful and positive state of mind through the force of mindfulness, unhappy minds will have no opportunity to arise. On the other hand, if we allow ourselves to dwell on unhappy thoughts there will be no way for us to prevent anger from arising. For this reason Geshe Chekhawa said 'Always rely upon a happy mind alone.'

If there is a way to remedy an unpleasant, difficult situation, what point is there in being unhappy? On the other hand, if it is completely impossible to remedy the situation or to fulfill our wishes, there is also no reason to get upset, for how will our becoming unhappy help? This line of reasoning is very useful, for we can apply it to any situation.

Patient acceptance does not necessarily mean that we do not take practical steps to improve our situation. If it is possible to remedy the situation, then of course we should; but to do this we do not need to become unhappy and impatient. For example, when we have a headache there is no contradiction between practicing patience and taking a tablet, but until the tablet takes effect we need to accept whatever discomfort we feel with a calm and patient mind. If instead of accepting our present pain we become unhappy and fight against it, we shall just become tense, and as a result it will take longer to get rid of our headache. For as long as we are in samsara we cannot avoid unpleasant, difficult situations and a certain amount of physical discomfort, but by training our mind to look at frustrating situations in a more realistic manner, we can free ourselves from a lot of unnecessary mental suffering.

Instead of reacting blindly through the force of emotional habit, we should examine whether it

is helpful or realistic to become unhappy in such situations. We do not need to become unhappy just because things do not go our way. Until now this has been our reaction to difficulties, but once we recognize that it does not work, we are free to respond in a more realistic and constructive way.

Since it is impossible to fulfill all our desires or to stop unwanted things happening to us, we need to find a different way of relating to frustrated desires and unwanted occurrences. We need to learn patient acceptance.

Patience is a mind that is able to accept, fully and happily, whatever occurs. It is much more than just gritting our teeth and putting up with things. Being patient means to welcome wholeheartedly whatever arises, having given up the idea that things should be other than what they are. It is always possible to be patient; there is no situation so bad that it cannot be accepted patiently, with an open, accommodating, and peaceful heart.

When patience is present in our mind it is impossible for unhappy thoughts to gain a foothold. There are many examples of people who have managed to practice patience even in the most extreme circumstances, such as under torture or in the final ravages of cancer. Although their body was ruined beyond repair, deep down their mind remained at peace. By learning to accept the small difficulties and hardships that arise every day in the course of our lives, gradually our capacity for patient acceptance will increase and we shall come to know for ourselves the freedom and joy that true patience brings.

*Others negative minds are like  
arrows shot at my heart but  
landing at my feet.*

*It is my choice to bend over, pick  
it up, and stab myself with it.*

## September Events

10 AM - 108 Bows

10:30 AM - Meditation

11 AM - Sunday Dharma Talks

9/5- Ven. Kusala Bhikshu  
9/12 - Ven. Havanpola Shanti  
9/19 - Ven. Havanpola Shanti  
9/26 - Ven. Karuna Dharma

## Meditation Times

Friday: 7:30 PM Zendo - led by Ven. Kusala

Sunday: 10:30 AM & 7:30 PM Zendo - led by Ven. Kusala

## IBMC Classes

Mon. Wed. & Fri. 7 PM - Tibetan Buddhism - Palmo Chöling Nunnery - Bhikshuni Chitta Karuna

Wed. 7:30 PM - Everyday Buddhism - Zendo Ven. Kusala Bhikshu

Sat. 9 AM - Kundalini Yoga - Ananda Hall  
Led by - Dharamjeet Kaur

## IBMC eMail addresses

Ven. Karuna's eMail: karunadh@ca.rr.com

Ven. Shanti's eMail: hshanti1@yahoo.com

Rental office eMail:  
dougibmc@yahoo.com

IBMC temple eMail: ibmc09@yahoo.com

## IBMC Web Pages:

www.ibmc.info  
www.karunadhharma.info  
www.urbandharma.org  
http://palmoling.tripod.com  
http://bsila.tripod.com

**Prison Dharma**, a column devoted IBMC's Prison Outreach Ministry.

### URGENT NOTICE [Info Updated please read]:

In order to allow the smooth transition to the new guide format we are extending the premiere issue until the winter issue which will begin in January. We will continue the monthly format until the end of 2010.

This will also allow you time to inform the library and /or Chaplin of the upcoming change and inform IBMC of any means we need to make sure you receive you guides.

The New Guides will come to you through the Prison Via the Library or Chaplin.

Thank you for all the submissions so far! The premier issue is coming along nicely, we hope you will be pleased. Please continue send your writings. **More art is needed!**

Thank you for you help in keeping the Prison Dharma Outreach Program a viable part of IBMC's Dharma work

To All Students if you haven't - please send IBMC your correct Name, ID Number, and please include the Institution Name written out fully and chaplains' name if necessary

Only the corrected names, numbers and facility names that we have received will be continued on the mail list.

See You Along The Path...

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