

others or refrain from harming them. The rationale for engaging in a way of life of non-violence, refraining from harming others or engaging in altruism, is the appreciation of the interdependent nature of reality.

The Dalai Lama

A Parable on Anger-----

One day, the Buddha and a large following of monks and nuns were passing through a village. The Buddha chose a large shade tree to sit beneath so the group could rest awhile out of the heat. He often chose times like these to teach, and so he began to speak. Soon, villagers heard about the visiting teacher and many gathered around to hear him.

One surly young man stood to the side, watching, as the crowd grew larger and larger. To him, it seemed that there were too many people traveling from the city to his village, and each had something to sell or teach. Impatient with the bulging crowd of monks and villagers, he shouted at the Buddha, "Go away! You just want to take advantage of us! You teachers come here to say a few pretty words and then ask for food and money!"

But the Buddha was unruffled by these insults. He remained calm, exuding a feeling of loving-kindness. He politely requested that the man come forward. Then he asked, "Young sir, if you purchased a lovely gift for someone, but that person did not accept the gift, to whom does the gift then belong?"

The odd question took the young man by surprise. "I guess the gift would still be mine because I was the one who bought it."

"Exactly so," replied the Buddha. "Now, you have just cursed me and been angry with me. But if I do not accept your curses, if I do not get insulted and angry in return, these curses will fall back upon you—the same as the gift returning to its owner."

The young man clasped his hands together and slowly bowed to the Buddha. It was an acknowledgement that a valuable lesson had been learned. And so the Buddha concluded for all to hear, "As a mirror reflects an object, as a still lake reflects the sky: take care that what you speak or act is for good. For goodness will always cast back goodness and harm will always cast back harm."

READINGS AND MEDITATIONS

To Share with Family and Friends

May, 2015

Unitarian Universalist Fellowship of Corvallis

Contemplating impermanence can be a liberating experience, one that brings both sobriety and joy. In essence, we become less attached. We realize we can't really have anything. We have money and then it's gone. We have sadness and then it's gone. No matter how we want to cling to our loved ones, by nature every relationship is meeting and a parting. This doesn't mean we have less love. It means we have less fixation, less pain. It means we have more freedom and appreciation, because we can relax into the ebb and flow of life.

Understanding the meaning of impermanence makes us less desperate people. It gives us dignity. We no longer grasp at pleasure, trying to squeeze out every last drop. We no longer consider pain something we should fear, deny and avoid. We know that it will change. This is a very strong direction toward opening the mind of enlightenment. We've learned to look at what's in front of us. We don't have to keep imitating an idea of permanent happiness...We see that happiness comes from cultivating the virtues that lead to enlightenment. Ultimately, it comes from wisdom, from understanding the unchanging truth of change.

Sakyong Mipham, in Turning the Mind into an Ally

At the Table -----

In this world where too many people still do not have enough to eat, we give thanks for this food, and for these loved ones we share it with. May we never forget those who are hungry. Every day may we try to live in ways that help them be fed.

For a candle lighting or chalice lighting, these words come from our UU partners in the Philippines. (In English and Cebuano; try both!)

Like the burning flame that shines, like the passionate feeling of love that glows, we're together again;
to sing and to pray,
to give and to receive,
the burning passion that we've celebrated and shared in our coming together as one.

Sama sa kainit sa kalayo nga misidlak, sama sa kainit sa gugma ng migilak, nia na usab kita;
aron sa pag-awit ug pag-ampo, aron sa paghatag ug pagdawat, sa kainit sa gugma nga atong gisaluhan ug gipakig-ambit sa atong panaghiusa.

Susan R. Quisel, in The Global Chalice

Wisdom from the Buddhist Tradition -----

It is proper to doubt. Do not be led by holy scriptures, or by mere logic or inference, or by appearances, or by the authority of religious teachers. But when you realize that something is unwholesome and bad for you, give it up. And when you realize that something is wholesome and good for you, do it.

The Buddha

To refrain from evil, to achieve the good, to purify the mind, This is the teaching of all Awakened Ones. *(Dhammapadda)*

Just as the ocean has one taste, the taste of salt, so my doctrine and discipline has one taste, the taste of Freedom. *(Udana sutra)*

In the Zen tradition of Buddhism, there is a story of a smart and eager university professor who comes to an old Zen master for teachings. The Zen master offers him tea, and upon the man's acceptance he pours the tea into a cup until it overflows. As the professor politely expresses his dismay, the Zen master keeps on pouring. "A mind that is already full cannot take in anything new," the master explains. Like this cup, you are full of opinions and preconceptions." In order to find happiness, he teaches his disciple, he must first empty his cup.

Mark Epstein, MD, in Going to Pieces Without Falling Apart

10 Precepts for A Healthy Life

1. Not to kill, but to cherish all life.
2. Not to steal, but to respect the things of others.
3. Not to misuse sex, but to be respectful in mind and action
4. Not to lie, but to speak the truth
5. Not to misuse drugs or alcohol, but to keep the mind clear.
6. Not to speak of other's faults, but to be understanding and sympathetic.
7. Not to praise oneself and condemn others, but to overcome one's own shortcomings.
8. Not to withhold spiritual or material aid, but to give it freely when needed.
9. Not to get angry, but to exercise self-restraint.
10. Not to put down the community, but to respect and strengthen it.

Thich Nhat Hanh

I usually describe the essence of Buddha dharma in two sentences: If you can, help others, serve others. If you can't, at least refrain from harming others.. In order to help others or refrain from harming others, there need to be reasons. There should be a reason why we need to practice ahimsa or non-violence, and why we need to serve