



Philadelphia Buddhist Association

NEWSLETTER

www.PhilaBuddhist.org

March, 2015

SCHEDULE OF PROGRAMS AND EVENTS

MARCH							APRIL						
1	2	3	R	5	6	7							
L	9	10	R	12	13	S	P	6	7	R	2	3	4
P	16	17	R	19	20	21	L	13	14	R	16	17	18
P	23	24	D	26	27	28	P	20	21	D	23	24	25
P	30	31					P	27	28	R	30		

MAY							JUNE						
				1	F								
P	4	5	R	7	8	S	P	8	9	R	11	12	S
P	11	12	R	14	15	16	L	15	16	R	18	19	20
L	18	19	R	21	22	23	P	22	23	D	25	26	27
P	25	26	D	28	29	30	P	29	30				
P													

- L** Buddhism Lecture and Discussion Series at Plymouth Meeting Friends 7:30 to 9:00 pm.
- P** Sitting meditation at Plymouth Meeting Friends 7:30 to 9:00 pm
- R** Sitting meditation at Radnor Friends 7:30 to 9:00 pm
- D** Open Discussion group about meditation and other Buddhist topics at Radnor Friends 7:30pm to 9:00 pm.
- S** Sutra Study at Radnor Friends 10am to 12pm. Sitting meditation from 9:30am to 9:50. See p. 4 for details.
- F** Day retreat with Geshe Losang Samten at Plymouth Meeting Friends, 10:00am to 4:00pm

BUDDHISM LECTURE AND DISCUSSION SERIES

Every 2nd Sunday, Plymouth Meeting, 7:30

March 8	<i>The Wheel of Samsara</i> Susan Wagner
April 12	<i>Tightrope - The Buddhist Path</i> David Kniffin
May 17*	<i>What Does It Mean To Be a Buddhist?</i> Richard McKinney
June 14	<i>Buddhism in Brief</i> Bill Cunningham

*Note that this is the 3rd Sunday in May so as not to conflict with Mother's Day. Sitting meditation will occur on Sunday May 10.

Geshe Losang Samten Returns to Lead One Day Retreat Saturday, May 2nd

Geshe Losang Samten will guide us on a retreat that is intended to give a taste of the variety, beauty, and mystery of Tibetan Buddhist practices. He will lead traditional Buddhist prayers that are teachings in themselves. There will be meditations in silence as well as meditations using sacred mantras and prayers. Losang-la will speak on the Dharma, and will allow time for discussion (debate is important for Tibetan Buddhism). A featured part of this retreat will be the poem *Foundation of All Perfections* by Lama Tsongkhapa. This beautiful poem, which is printed on page 3, contains many profound teachings within it and is an overview of Buddhist practices.

The Venerable Losang Samten, a renowned Tibetan scholar and a former Buddhist monk, was born in Chung Ribuce, of central Tibet. In 1959, he and his family fled to Nepal and later moved to Dharamsala, India. His education includes studies at the Tibetan Institute of Performing Arts and the Namgyal Monastery which is the monastery of the 14th Dalai Lama. In 1985, he earned a Geshe Degree in Buddhist Philosophy, Sutra, and Tantra, from the Namgyal Monastery, which is equivalent to a Ph.D. In 1994, Losang received an Honorary Doctorate of Divinity from Trinity College in Hartford, Connecticut. He was granted an Honorary Doctorate of Art from the Maine College of Art in 1995. He taught Tibetan Language at the University of Pennsylvania in Philadelphia from 1994 – 1997 and was awarded the National Heritage Fellowship from the National Endowment for the Arts in 2002. In 2004, he was awarded a Pew Fellowship in the Arts.

See page 4 for further details.

Buddha's Teachings on Love, Part 3

By Robin Carr

Robin continues his exploration of love as presented in the Buddha's teachings. In Part 2, Robin followed his discussion of the impact this work had on him and how this furthered his understanding of Buddha's teaching on love.

Two psychotherapists from Los Angeles just published a book that addresses this exact question. The book is *The Tools* by Phil Stutz and Barry Michaels. They noticed how frequently they and their patients become trapped in the universal expectation that the world will treat us fairly, a childish but cherished assumption which is violated every day. We should know better, but we cling to the childish insistence that life treat us fairly. When this doesn't happen we dig in our heels and refuse to budge. We enter what they refer to as "The Maze".

Continued on page 3

ALL ARE WELCOME TO ATTEND ANY OF OUR PROGRAMS OR EVENTS AT NO CHARGE



Philadelphia Buddhist Association

P.O. Box 11728
Philadelphia, PA 19101
www.PhilaBuddhist.org
email: info@philabuddhist.org

RETURN SERVICE REQUESTED

Sutra Study with PBA

Saturday, March 14, 2015:

Sutra: AN 3.65 PTS, *Kalama Sutta: The Instruction to the Kalamas [The Buddha's Charter of Free Inquiry]*
www.accesstoinight.org/tipitaka/an/an03/an03.065.soma.html
Led by William Stauffer

Saturday, April 11, 2015:

Sutra: Ud 6.4 PTS: *Ud 66, Titha Sutta: Sectarians (1)*
www.accesstoinight.org/tipitaka/kn/ud/ud.6.04.irel.html
Led by Zachary Brown

Saturday, May 9, 2015:

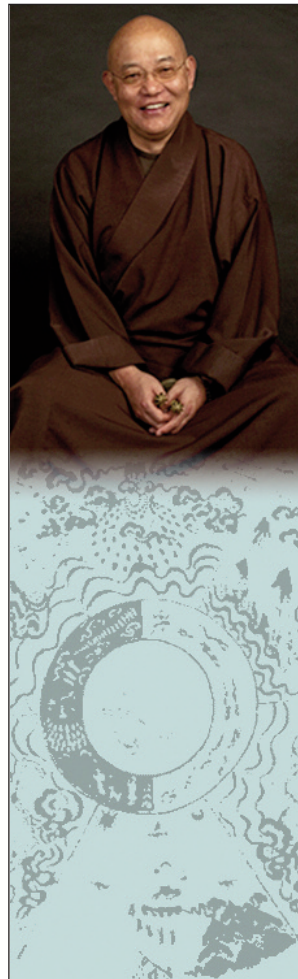
Sutra: AN 11.16 PTS, *Metta (Mettanisamsa) Sutta: Discourse on Advantages of Loving-kindness*
www.accesstoinight.org/tipitaka/an/an11/an11.016.piya.html
Sutra SN (Sutta Nipata) 1.8 *Karaniya Metta Sutta: The Buddha's Words on Loving-Kindness*
www.accesstoinight.org/tipitaka/kn/snp/snp.1.08.amar.html
different translations
www.leighb.com/mettasuttas.htm
Led by Heidi Scheer

Saturday, June 13, 2015:

Sutra: AN 10.60 PTS: *A v 108 Girimananda Sutta: Discourse to Girimananda [on Healing Illness]*
www.accesstoinight.org/tipitaka/an/an10/an10.060.piya.html
Led by Robin Carr

Sutra study will be held at Radnor Friends from 10am to 12pm. Prior to the Sutra Study, there will be sitting meditation from 9:30AM to 9:50AM. Please visit the calendar at www.philabuddhist.org to download sutras.

Day Retreat with Geshe Losang Samten



Saturday, May 2nd
10am - 4pm
Plymouth Meeting Friends

Please bring a brown bag lunch. PBA will supply tea, coffee, snacks, meditation cushions and mats. The retreat is without charge and PBA makes no profit, but we urge you to make a free will contribution to the teacher. Dana is the Pali word for generosity. We suggest a dana offering to the teacher of \$25.

Please send an email with any questions about the retreat to retreat@philabuddhist.org.

Where We Meet

Plymouth Meeting Friends

Every Sunday at 7:30 PM
second Sunday: lecture and discussion series
2150 Butler Pike, Plymouth Meeting PA 19462
(SW Corner of Germantown and Butler Pikes,
just outside Philadelphia)
Wheelchair and handicap access

Radnor Friends

Every Wednesday at 7:30 PM
second Saturday: Sutra study 10AM to 12:00 AM
610 Conestoga Road, Villanova, PA 19087
(Sproul Rd (route 320) and Conestoga Road)
Limited handicap access

Local Buddhist Centers and Groups

The following are some of the places in the Philadelphia region where regular Buddhist meditation practice is followed.

Pennsylvania

- * Buddhist Sangha of Bucks County
Yardley 215-431-0882
email: bsbc19067@yahoo.com
- * Clear Light Meditation Group
Devon 610-293-9133
- * Dungkar Ling (Tibetan)
Honeybrook 610-942-2512
- * Media Meditation Group
(Shambhala)
Media 610-566-2525
- * Peaceful City Sangha (Community
of Mindful Living)
Center City 215-852-4375
- * Pebble Hill Mindfulness Sangha
Doylestown 215-230-9899
- * Philadelphia Meditation Center
(Non-Sectarian)
Havertown 610-853-8200
- * Philadelphia Soka Gakkai
International-USA
Center City Philadelphia
215-569-2144
- * Rainbow LGBTQ Buddhist
Meditation Group
Center City Philadelphia
215-722-2220
- * Shambhala Center (Shambhala)
Center City Philadelphia
215-568-6070
- * Shikan (Stop & Observe) Zendo
Center City, Philadelphia, PA
Monthly One-Day Silent Retreat
Email: juliannalipschutz@gmail.com
- * Soji Zen Center
Lansdowne 917-856-5659
- * The Oubaku Tree Sangha
(Zen Buddhist)
West Philadelphia 267-972-5442
- * Tibetan Buddhist Center
of Philadelphia
West Philadelphia 215-701-7018
- * Willow Branch Sangha
West Chester 610-388-1257
- * Won Buddhism Temple
of Philadelphia
Glenside 215-884-8443
- * Zen Center of Philadelphia
West Philadelphia 215-472-2613
- * Zen Meditation Group of Greater
Philadelphia (Center City)
215-381-0398

New Jersey

- * Buddhist Sangha
of Southern New Jersey
Cherry Hill 609-953-9215
- * Pine Wind Zen Center
Shamong, NJ 609-268-9151
- * Seabrook Buddhist Temple
(Jodo Shin Shu Buddhism)
Seabrook 856-451-3422

Delaware

- * Delaware Valley Zen Center
Newark 302-981-6209

How to Contact PBA

- * Send an email to
info@PhilaBuddhist.org
- * Send USPS mail to
P.O. Box 11728
Philadelphia, PA 19101

Guide to Retreat Centers

The following is a listing of some Buddhist centers in the Eastern United States that offer a program of retreats throughout the year. These centers offer a place where scheduled Buddhist teaching from various traditions is given. In addition, many local centers offer day and weekend retreats.

- * Bhavana Society Near Washington, DC & PA border
Rt.1, Box 218-3 High View, WV (304)-856-3241
<http://www.bhavasociety.org>
- * Insight Meditation Society
1230 Pleasant Street, Barre, MA, 01005 (978)-355-4378
<http://www.Dharma.org>
- * Mt. Equity Zendo
280 Mt. Equity Road, Pennsdale, PA, 17756
(717)-546-2784, <http://www.mtequity.org>
- * Zen Mountain Monastery
P.O. Box 197, Mt. Tremper, NY, 12457 (845) 688-2228
<http://www.mro.org>
- * Milarepa Center
P.O. Box 51, Barnet, VT 05821 (802) 633-4136
<http://www.milarepacenter.org>

PBA does not charge for any of its activities (other than residence fees at residential retreats). We do incur expenses for rent, newsletters, website, and various other items. If you have found

participation in our activities valuable, please consider sending PBA a tax-deductible contribution. Make checks payable to PBA and send to P.O. Box 11728, Philadelphia, PA 19101.

The Philadelphia Buddhist Association (PBA) is a non-profit corporation registered in the Commonwealth of Pennsylvania. It has provided programs since 1986 to the public for making known the principles and practices of the Buddhist way. PBA represents no

one Buddhist tradition and promotes dialogue with all faiths. All programs are without charge and are financed only by freely given donations. Donations are tax-deductible.

Buddha's Teachings on Love By Robin Carr

I want to share with you a story Phil Stutz tells from his own childhood. Recalling his experience he saw a way out of cascading mental cycles of anger and hatred. Phil realized its only when we feel something bigger, better and more powerful than fairness that we stop waiting for it and give up our childish expectations.

(The Tools p76) "I was about five years old and my parents took my sister and me to the snow...."

....I felt a powerful wave of love for everything and everyone - it gave me the strength to overcome my injured pride and anger."

The trick to getting out of "The Maze" is learning to generate a state of love whenever you choose, especially when you're so hurt or angry it feels impossible. Phil and Barry call this active love. It begins by concentrating all the love that surrounds you into your heart, then transmitting it to the person who's triggered your anger, and finally feeling the love you're transmitting entering the other person. It's the act of pouring love into the other that sets us free. They go into great detail with examples of how this practice works with their patients and how it transforms lives.

Their technique is similar to what the Buddha teaches in the Metta Sutta, which we will discuss shortly. But can this technique work? One particularly powerful image from the life of the Buddha suggests that it can. I am thinking of the Buddha's third encounter with Devadatta. Devadatta was both cousin and brother-in-law to the Buddha. He entered the order of monks

early on and was known as a good monk. But as his powers grew he became conceited, jealous of the Buddha and covetous of worldly gain and fame. Devadatta publicly asked the Buddha to make him the leader of the Sangha and when the Buddha declined Devadatta became angry and vowed to take revenge. Three times he attempted to kill the Buddha. The first two times he failed.

Devadatta's third attempt was to take a fierce man killing elephant named Nalagiri and make him drunk with liquor. As the Buddha entered the streets of the village, the immense intoxicated elephant saw him coming and charged at him in a rage. Everyone ran for cover, but the Buddha calmly stood fast. As the charging elephant approached, Buddha radiated great waves of loving kindness or metta toward Nalagiri. So vast and deep was the Buddha's love that as the elephant reached the Buddha, it stopped, became quiet and stood before the Master. The Buddha then stroked Nalagiri's trunk and spoke softly. The elephant picked up dust at the Master's feet with its trunk and scattered the dust over its own head. Then it retreated bowing into the stable and ever after remained fully tamed.

What are we to make of this story? Is it some fanciful tale made up by devoted followers or could something like this actually have happened?

To be continued in July 2015 newsletter

Foundation of All Perfections (by Je Tsongkhapa)

Following a kind master, foundation of all perfections,
Is the very root and basis of the path.
Inspire me to see this clearly
And to make every effort to follow well.

Precious human life, gained but once,
Has great potential but is easily lost.
Inspire me to remember this constantly
And to think day and night of taking its essence.

I must remember that death is quick to strike,
For spirit quivers in flesh like a bubble in water,
And after death one's good and evil deeds
Trail after one like the shadow trails the body.

Understanding that this most certainly is true,
May I discard every level of wrong,
And generate an infinite mass of goodness;
Inspire me to be thus continually aware.

Sensual glutton is a gate to suffering,
And is not worthy of a lucid mind.
Inspire me to realize the shortcomings of samsara
And to give birth to the great wish for blissful freedom.

And inspire me that with mindfulness and alertness
Born from thoughts ultimately pure,
I may live in accord with the holy dharma,
The ways leading to personal liberation.

Just as I myself have fallen into samsara's waters,
So have all other sentient beings.
Inspire me to see this and really to practice
Bodhi-mind, that carries the weight of freeing them.

Yet without habituation in the three types of morality
Thought-training accomplishes no enlightenment.
Inspire me to know this deeply, and to train intensely
In the various ways of the great bodhisattvas.

And inspire me to pacify distorted mental wanderings
And to decipher the ultimate meaning of life,
That I may give birth within my mindstream
To the path combining concentration and wisdom.

One who trains in these common Mahayana practices
Becomes a vessel worthy of the supreme vehicle, Vajrayana.
Inspire me that I may quickly and easily
Arrive at that portal of fortunate beings.
The foundation of what then produces the two powers
Is the guarding of the pledges and commitments of tantric initiation.
Inspire me so that I may have uncontrived knowledge of this
And guard my discipline as I do my very life.

And inspire me so that I may gain realization of the main practices
Of the two stages of Vajrayana, essence of the tantric path;
And by sitting relentlessly in four daily sessions of yoga,
Actualize just what the sages have taught.

Inspire me that the masters who have unfolded the sublime path within me
And the spiritual friends who have inspired me may live long;
And that the myriad inner and outer interferences
Be completely and utterly calmed forever.

In all future lives may I never be parted
From the perfect lamas or the pure ways of dharma.
May I gain every experience of the paths and the stages
And quickly attain the state of Vajradhara.