



UU Sangha

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Fall 2010

Travels, Travails, and Triumphs

My Sabbatical Time: January 1—June 22, 2008

Rev. Dr. Judith E. Wright

Where to begin? Without question, I begin in deep gratitude. Deep thankfulness. The miracle of my sabbatical time appeared out of my relationship with my beloved congregation. You may not know that, within our Unitarian Universalist tradition, our ministers receive, if they are fortunate, one month of sabbatical for every year of service. However, some times this doesn't happen—for many different reasons. A minister may leave or retire, just before a sabbatical time. Or, the congregation, as much as the congregation would like for the minister to have a sabbatical, has to spend its resources elsewhere—like for a new boiler, or a roof or hiring a very needed staff person.

I am not the same person I was when I left for Nepal on January 8th. I discovered parts of my being that I suspected but previously was never able to explore as fully. When I learned that I would be able to go on sabbatical, my very first thought was, "I want to do the Vajrasattva retreat." Not your typical UU minister's dream for a sabbatical. I have been a practicing Buddhist for over 30 years. I have been a Unitarian Universalist for 49 years. And thus, it came as no surprise, I am sure, that I decided to enter into a Tibetan Buddhist monastery in Kathmandu, Nepal, for a three month retreat.

I left on January 8th excited and a little apprehensive. I had so much luggage that I had to unpack one bag at check-in, and put some of my stuff in my carry-on bag. I pleaded with the woman at check-in to let my bags go, without charging me big bucks. I almost begged her—saying, "I am going on a spiritual retreat, I am a minister (yes, I used the minister card), I am going into a monastery." She rolled her eyes and let me in without extra charges. When I



Vajrasattva Thangka in our retreat room at Kopan

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Notes from the Editor

Greetings.

Chance encounters shape our lives. It's not that we're at the mercy of random forces, or even randomness itself, but that there is an interconnected web of being of which we are all a part. Suchness. And so our local paper published an announcement of a session of the Mindfulness Practice Group of Annapolis. A prisoner in the local jail read it and called the number for more info about the local "Buddhist sect." Phyllis, one of the facilitators of the MPG, accepted the collect call, the conversation, and an invitation to visit. Accepted things just as they are.

Mindfulness (we got the sect thing straightened out) didn't start the prisoner on his journey but seems to be making the path a little clearer. You can read about it in this issue. The MPGA is trying to help: for now, books for prisoners and the library, in both English and Spanish; for the future, support for a meditation group. There is also interest in UUism, a supporting spirituality allowing them to continue from where they are.

If you have been involved with UU prison ministry or meditation in prisons, please send us your stories. We would like to hear about your successes and even your failures.

"Chaplain Pat" (Patty Franz) has asked us to get the word out to UU Buddhists that the UU Church of the Larger Fellowship is looking for more UUs to become "penpals" for CLF prisoner-members.

The CLF Letter Writing Ministry is a well-structured program with on-going support available to all participants, so it's great for those who are new to prison issues and those who may be somewhat apprehensive. The prisoner-members mail their letters through the CLF office for forwarding, and they're told only the first name of their UU penpal.

There are about 150 UUs all around the country corresponding with prisoner-members and more are needed. Since the prisoner-members have a variety of spiritual interests, it isn't possible to guarantee a match with a prisoner who's specifically Buddhist.

Penpal questions? Email Patty at PrisMin@clfuu.org or write to Rev. Patty Franz, Dir. of Ministries for Prisoner Members, UU Church of the Larger Fellowship, 25 Beacon St., Boston, MA 02108. More info is available at www.clfuu.org/prisonministry.

We would like to remind everyone, on the inside and the outside, that we welcome your letters, articles, stories, and poems.

Gassho, Robert Ertman, Editor

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arrived, it was winter in Kathmandu, and there is no heat in the monastery. However, I learned that it does not get as cold there as here in the winter. The coldest day was 31 degrees Fahrenheit, and that day my LL Bean Thermometer told me that it was 42 degrees in my room.

When I arrived at the monastery, I was embarrassed by how much stuff I had, especially since Buddhists are known to travel lightly and are not supposed to be attached to stuff. For example, when one of my Buddhist teachers comes to visit me, he carries only a small shoulder bag. But I was obviously very attached to many things— including being warm. My roommate from Mexico, Alicia, had no comprehension of cold. As a good Buddhist, she had traveled to Nepal as if she were going to the Tropics. Now I knew why I had brought so much stuff. Alicia bonded to me immediately, marveling at whatever I pulled from my suitcases, as I gave her a down coat, gloves, hat, numerous socks, etc. She, too, stayed warm.

There were fifteen of us in this retreat. Four from the United States, two from Great Britain, three from Mexico, and one person each from the following countries: Germany, Austria, Estonia, Lithuania, Vietnam, and Australia. Three would leave, as it was too difficult for them. Four would not complete the mantra count, as that was too hard, also. It is a difficult practice, and Kopan is not an easy place to do the practice in. Besides the cold, the conditions were bare, the food hard to digest if you have an aging Western stomach, and there were constant power outages. The group was divided into those who were around 30 years old—9 of them—and those over 50—6 of us. I was the grandmother of the group. I learned later that some of the younger folks didn't believe, in the beginning, that I would complete the retreat. I completed it a week early. It was so very affirming of who I am to have done so.

Our teacher was Ani Karin, who is a Western nun. She has been teaching at Kopan for well over twenty years. She came as a young woman from Sweden and told me that after meeting Lama Yeshe, who she felt immediately

was her teacher in this lifetime, she asked permission of her parents to stay at Kopan. She has, aside from occasional travel, been at the monastery ever since, teaching Western students. She honored me by calling me a Venerable, which is a title given to ordained monastics in the Tibetan Buddhism.

Kopon monastery sits on Kopon hill, just north of the Buddhist town of Boudha, where there is a huge stupa, filled with relics, including the Buddha's. When I was out of retreat, I would walk to Bouda, and circumambulate the stupa, as a way to gain merit and good karma. Below the hill that Kopon monastery sits upon, are terraced farm lands, visible for miles.

In the Kathmandu Valley, Kopon monastery is surrounded by the Himalayas. The spiritual energy of the monastery is palpable. I felt it immediately. It is a sacred place, holy, spiritually very high. The monks are chanting almost night and day; there are many different sacred objects and stupas. The gompas or sanctuaries are filled with beautiful paintings and statues. And walking around you are spiritually very high teachers.

The monastery began in 1971 when 25 monks moved from Lama Zopa Rinpoche's monastery in the Himalayas to this warmer climate on Kopon Hill. Now there are about 300 monks, and 400 nuns. The nuns live in a nunnery, called Khaechoe Ghakyil Ling, down the hill. Most of the monks and nuns are refugees from Tibet or are from Nepal. Others come from India, Bhutan, Sikkim, and even Mongolia.

Nepal is one of the poorest countries in the world. Kopon monastery and nunnery is a sanctuary in the midst of such poverty. Under the guidance of Lama Zopa Rinpoche and Khen Rinpoche Geshe Lhundrup Rigsal, Kopon is the home center for The Foundation For the Preservation of Mahayana Tradition, with over 150 centers around the world, and it provides a unique opportunity for Westerners to learn Tibetan Buddhism. During the Tibetan New Year I was fortunate to meet again Lama Zopa. He travels around the world to all these different centers. He was at Kopon for only a few

days. He was very interested in each one of us and very happy that we had decided to do the Vajrasattva retreat. He thanked me personally for doing the retreat, which touched me deeply, and then he blessed me, and each of us, on our heads with a relic of the Buddha.

I am also developing a relationship with the abbot of Kopan, Khen Rinpoche, a man in his mid 70s. He gave me and two others the initiation for the Vajrasattva practice. You can't do a high Tibetan Buddhist practice without an initiation from a high lama, such as Khen Rinpoche.



Losar (Tibetan New Year). Blessing by Lama Zopa with relics of the Buddha

All through the initiation, he was laughing, laughing at the emptiness. He advised us not to hold onto any visions, good or bad, during the retreat, and told us that the causes and conditions of our lives had created the possibility of our doing this retreat. He told us, "many lifetimes, you have done the same thing over and over again, and now you do something different. You do the Vajrasattva practice. It will bring you happiness."

As he told us this, I remembered Ani Karin saying that to do the Vajrasattva practice was very rare, indeed. I felt extremely fortunate to be there. After the initiation, we all, all fifteen of us, took the eight Mahayana precepts: no killing, no stealing, no lying, no sexual misconduct, no mind altering substances, no wearing of perfumes or jewelry, no eating after noon time, no sleeping on high beds! I found it quite easy to observe these precepts. We could drink milk tea after noon, and that helped abate hunger. In the end, it wasn't the amount of food that

was an issue. It was the quality of the food—mainly starches—especially when eaten over a long period of time. We kept these precepts for the three month time. We also were silent for half of the time during the first and third months. We took a vow of silence for the middle month. There were four periods of sitting meditation each day, every day, with no break, for three months. In retreat we were not allowed to have contact with others, except for those people who supported our retreat, or if there were an emergency situation in our lives outside of the retreat. Thus, no email, no phone calls, no television, no trips to town, no shopping! I found this structure very freeing, and went deep into my meditation practice.

The fifteen of us took turns leading the sadhana, the spiritual practice, and creating a motivation for each session. The sadhana is similar to many tantric practices. Tantra means literally, thread or continuity. The texts of the secret mantra teachings of Vajrayana Buddhism often used this term "tantra" to refer to such teachings. (Lama Yeshe. *Becoming Vajrasattva*. Wisdom Publications. 2004. p. 286.)



Vajrasattva Empowerment with Khen Rinpoche Lama Llundrup, Abbot of Kopan Monastery

In a tantric practice, there is often a visualization of the main deity of the practice—in this case, Vajrasattva with his partner, Dorje Neema Karma. Lama Yeshe, who founded this retreat at Kopan on Vajrasattva, taught

The nuclear essence of tantra is that the human being is the deity. The human being is the god; the human being is the deity. I have to emphasize this. We have the qualities of the deity within us. You always think that the deity is something rarified and inaccessible, but through tantra, you can touch the deity, recognize yourself as the deity. That is why it is so very powerful. (*Becoming Vajrasattva*, p. 141.)

This is similar, in my mind, to the Western mystics, and, indeed, all mystics, who teach that the divine is within you. Tibetan Buddhism provides a structured pathway up the mountain to the divine.

The Vajrasattva Practice is a preliminary practice in Tibetan Buddhism. The main object is purification of one's negativities, so that one can connect with the divinity within us. Most often we believe, as human beings, that we are hopeless. Such a way of perceiving ourselves damages the quality of who we truly are and how we act in life. Lama Yeshe continues:

We need to discover the divinity within us, the divine qualities already there. Buddhism is really so realistic, so scientific, so down□to□earth, so clean□clear: human beings do have a pure nature and divine inner qualities, so they should recognize and unify with them. And according to Lord Buddha, the way to recognize our divine qualities is to not simply know that they are there, but to act, to act. The way to act is to practice tantra. Tantra is not about words; the essence of tantra is action. (*Becoming Vajrasattva*, p. 141.)

Each meditation session was about two hours in length. We sat on the floor, on cushions, for four of such sessions each day. In the

beginning, I despaired of ever getting close to the 100,000 recitations of the mantra. I could recite about one and a half or two malas a session. There are 108 beads on a mala, and you count one bead per one mantra recitation. If I had continued at my beginning retreat rate of two malas, I would still be in Kopan, reciting today. But something happens when you persist in such a practice. By the end of the three months I was reciting eighteen or nineteen malas per two hour session. And the mantra had moved from my lips into my heart, into my whole being. As Lama Yeshe says, A mantra has the power to take you into a new dimension, a new space. (*Becoming Vajrasattva*, p. 141.)

This is a profound practice of purification. Vajrasattva is a practice of clearing away inside one's self inner obstacles created by one's own actions of harming others or one's self. In Western terms, I was forced to face my own demons. Day after day, I would examine ways that I had harmed others or myself. Invoking the powers of Vajrasattva, I would commit stopping whatever harm I created—at least for the next hour, next day, next month, next year, forever.

This practice becomes very subtle, where you are looking at ways you harm, say, by hurting another person's feelings, stepping on an insect, or using some toxic substance that puts your body out of balance. It is a form of deep confession—where you look honestly at your life—you take, similarly to the fourth step of Alcoholics Anonymous, a daily inventory for three months of how you have harmed others or

Yes, Ani Karin was right. I am a Venerable. I am a Unitarian Universalist minister with deep leanings towards Tibetan Buddhism. A good outcome from a deep exploration of another faith tradition. I believe that you will experience in the coming years the depth of the changes within me from this sabbatical experience.

I have been blessed by this sabbatical time and again I thank all who helped make it possible. Peace and love to you.



Judith Wright is the Minister at First Parish Church Unitarian Universalist, Northborough, Massachusetts; she is also President of the UUBF.

An Important Letter From Inside

Mindfulness Group of Annapolis,

Until I was forced to take a deep look inside, I always just accepted that I was exactly you (society) had labeled me to be. "The Bad Guy". The problem was that if I was such a bad person why was I so full of guilt, shame, and fear. Why was I being eaten alive by pain. Bad guys are not afraid. Bad guys are not lonely. Bad guys don't feel pain! Right.

Broken

A broken man is what I am
It's all I'll ever be
My pieces scattered everywhere
Too far and wide to see
My soul devoured by my sins
My spirit is no more
Consumed with guilt and shame and fear
I've been beaten by this tour
Lost and lonely hope is gone
Broken dreams along the way
Some times I sit and pray for death
And all I get's another day
Shattered lives and heartbreak
Destruction is my path
I'd advise you not to come too close
Or you will feel my wrath
So here I sit so all alone
In this game of life a token
I'm just a man who's lost my way
How I wish I wasn't broken

Unknown

When I wrote this I signed it Unknown because I had no clue as to who in the fuck I was. I have worn so many masks to conceal my pain, to hide my secrets, that I was unknown. The disgust that I felt coming from you when you looked at me was minuscule compared to what I felt for myself from just the quickens glance into my own soul. The fear of actually going in and exploring the deepest recesses. NO FUCKING WAY! I'd rather die, and this

was the only aspect in my life where my cowardice actually saved my life.

Until about eight months ago something amazing happened to me. The pain I felt actually got bigger than the fear and I was left with 0 options. I had to do what had petrified me my entire life. I had to go in. I think I would have rather dove into shark infested waters but I was out of options. It was time to dance with JAWS and somehow I swallowed the fear and found true courage.

Caged

I am a man who lives in a cage
Searching for something to extinguish this rage
Don't look too closely, or else you might see
That I'm not the monster that you want me to be
My actions repulse you, you think I'm insane
You refuse to consider the depths of my pain
I cordially invite you to come inside
In the face of my demons, would you run and hide?
It's easy to shout, "lets throw him away"
We'll close our eyes and pretend it's okay.
Close them as tightly as you possibly can.
Because who wants to see a heartbroken man.

Christopher Michael King

Could your Bad Guy really just be a man with a broken heart, and a fractured soul? Do we dare ask ourselves, Why? Could the very fact that I was so full of guilt, shame, and fear-have turned me into something that I never wanted to be? Could every single person who society labels "BAD" actually be just like me: lost, lonely and full of fear?

I have no more secrets. I'm no longer afraid. My monsters were just Boogeymen! Once looked at (exposed) they could no longer control me. All of the monsters that we carry inside (ALL OF US) are destroyed when we take a close look at them.

Are you serious? Discover mindfulness, how to look into reality, and we will see that nothing is what we thought. This man, who always considered himself to be cursed, has realized that all of his pain has been not curses, but blessings.

Because of my Fear I have found Courage

Because of my hatred I have found For-
giveness

Because of my Pain I have found Love
Still lonely, but hey I'm working on progress,
not perfection.

If things are tough for you, if you're fighting
monsters, don't close your eyes. Take a good
hard look. I promise that NOTHING IS AS IT
APPEARS TO BE.

Stay tuned. This could get good.

Your Friend,
NO LONGER UNKNOWN



A CHANCE ENCOUNTER

Christopher Michael King

“Seek and ye shall find” When I finally hit
rock bottom I knew it. At that point, I had to
ask myself, “Now what? There's gotta be a
better way.” I always thought if there was a
God then I was his greatest mistake. God either
hated me or he didn't exist. It was black or
white. The problem was that neither of these
options were going to help me in my quest to
change. I had to entertain the possibility that
things might not be so cut and dry. It was time
to explore. I was reading the paper one day and
came across a very small announcement about
some sort of seminar on the seven types of
loneliness sponsored by a local Buddhist sect.
There was a number and I called (collect). A
very unexpected lady accepted the call. She
introduced me to the Buddha and at that point it
all came together. Today I don't consider my-
self a Buddhist. I'm on a journey. That journey
consists of suffering. It's not personal. I recent-
ly read something that said the oppressed are
God's favorites. As people who understand true
suffering we are blessed because we can use
that knowledge to help another suffering person
feel better. I promise you no drug on earth
makes you feel as good as really helping anothe-
r person. We are spiritual warriors. If we take
the time to look around we've got to

acknowledge that we are in a pretty amazing
place. Things are never as they appear to be.
Today I will entertain the possibility that I too
am on a journey. We are all spiritual warriors.

THE GREAT ESCAPE

Christopher Michael King

Almost as soon as the bars slam shut be-
hind you, you begin to fantasize about how
great it would be to escape. Men spend almost
all of their time in here believing if they could
just break out, be free from this physical incar-
ceration, then life will be perfect. If that is the
case then what the fuck are you doing here in
the first place? The county jail that we find
ourselves sitting in, usually broke, busted, and
disgusted, is just the living metaphor of the
inner jails that were created long before the
handcuffs were ever slapped on our wrists. To
be trapped in the cells of addiction is far worse
than looking at the sharp barbed wire of any
prison that I've ever been in. Long before we
were ever arrested we wanted to escape. Even
people who look so “normal” on the outside are
constantly looking to escape that one thing
from which there is no way out: reality. People
use drugs and sex and food, gambling, video
games, work, the list can go on for days of the
things we use to try to escape. Unlike jail from
which you can be paroled or serve your time,
life does not offer us that luxury. Unless you
come to a place where you actively engage in
finding out why you are so unhappy and deal
with those issues then you my friend are serv-
ing life. Unfortunately there is no easy way out
but if you are tired of serving time you can
make the great escape. Today brings hope that I
can escape my misery and begin enjoying life.



Chris King is a prisoner in Annapolis,
Maryland. There's some background on his
letter in the “Notes From the Editor”. His two
short articles are from a work in progress, a
book of meditations for prisoners.

BUDDHISM AND UU PRINCIPLES

Phyllis Culham

The relationship between Buddhism and UU principles is a deeply “natural” one. I mean that if one accepts the tenets of Buddhism, it inevitably follows that one acts in accordance with the Seven Principles. Four major tenets of Buddhist philosophy illustrate this innate relationship.

The first of these is one whose basic utility is apparent to most UU’s. That is ahimsa, the Sanskrit for NON-HARMING. No Buddhist principle is to be interpreted rigidly or formulaically. That would violate the Middle Way, the path of reasonableness and moderation. So we are not talking about anything like the Jain practice of sweeping all paths as one advances to avoid stepping on bugs too small to see. Ahimsa might be best understood as the famous provision in the Hippocratic oath to “First, Do No Harm,” only recommended to everyone, not just physicians. Clearly, if we are committed to ahimsa, we will learn about others and their situations and aspirations before we blunder into their societies and economies. We will automatically foster an international atmosphere favorable to UU Principle 6, the “goal of world community.” But ahimsa does not merely apply to people. We will not act or consume unmindfully in such a way as to harm whole ecosystems of, as Thich Nhat Hanh puts it, “animals, plants, and minerals.” We will embody UU Principle 7, highlighted on UUCA’s [Annapolis] web site: “respect for the interdependent web of all existence.” Finally ahimsa requires us to act locally as well as globally. The oldest extant Buddhist documents already recognize what the west had to discover with the rise of psychiatry in this century: words and attitudes injure too, and ahimsa can apply in every conversation.

The second set of Buddhist tenets to which I want to refer to are those of metta (loving-kindness or goodwill) and karuna

(compassion.) These probably seem like a good idea too, nothing terribly novel. Goodwill is an outlook we try to maintain within ourselves, probably as much for our own benefit as that of others. Compassion often requires action, if that is only a touch or a word. It is important in difficult times to remember that compassion is universal. It encompasses the perpetrator of violence as well as the recipient, since both are inevitably injured. Good will and compassion do not mean that we give a free hand to those who were injured and now have the propensity to injure others. We can maintain complete good will and compassion toward them while we restrain them. That is the Middle Way again. This is the embodiment of the first and second UU Principles. We act to protect “the inherent worth and dignity of every person,” and in looking at the Second Principle we allow for that “justice” and “equity” along with that principle’s understanding of compassion. Good will and compassion intrinsically lead to action under UU Principle 3’s “acceptance of one another.”

The third Buddhist tenet I want to use is not as user-friendly to the novice as the first couple were. DETACHMENT is easily misunderstood as not caring, and somehow contradictory to metta and compassion. Actually compassion and detachment enhance each other; they wrap around each other like the yin and the yang. Real, vital detachment is detachment from the separate self, seen as having interests opposed to or in competition with those of all other separate selves. Detachment means that we can step off our personal standpoint from which we ordinarily view things and adopt the standpoints of others. It is detachment which enables us to act with genuine compassion without regard for recognition. An even more complicated formulation is that detachment also means detachment from outcomes. We act for the best in this moment, detached from expectations about the future. That means that even if there is little apparent chance we will succeed, we still do the right thing. We persist in that even if we have repeatedly failed. Our goal is the good of all and not our advantage or con-

venience. That too ensures that we work toward UU Principle 2 again: “justice, equity, and compassion,” as well as Principle 6’s “world community” with “liberty and justice.” Within our own church as well as our society, detachment from one’s own stand point deepens respect for the “democratic process” specified in UU Principle no. 5.

Finally, the most abstruse and least culturally familiar of the tenets I am using is UNIVERSAL BUDDHAHOOD. So I left the most difficult for last. Gautama Buddha was a human who attained enlightenment as a human. Mahayana [Northern] Buddhists would say that each and every one of us has an innate buddhanature. It has just been obscured by fears and attachments and western materialism. Every one of us has the potential to jettison all that baggage and get back to the original buddha within. Mahayana Buddhists would further say that we do not merely have this potential; we are all going to do that sometime, albeit maybe not in this life or this world. That ought to appeal to the Universalists among us. In any case, we are all in words the Nicene creed uses of divinity, “of the same substance” as the Buddha and of the innumerable buddhas who have come and gone without our particularly noticing them. There’s an “encouragement to spiritual growth,” in the phrase of UU Principle 3. Universal Buddhahood intrinsically implies that everyone can successfully engage in the “free and responsible search for truth and meaning” of UU Principle 4.



Phyllis Culham is Professor of History at the U.S. Naval Academy. She and her husband, the editor, are facilitators of the Mindfulness Practice Group of Annapolis. This piece was written as part of a presentation to the Annapolis congregation by representatives of spirituality groups within the church.

Phyllis also put together the following Guided Meditation from Thoreau’s *Walden*. We use it from time to time in the Mindfulness Practice Group of Annapolis.

A Guided Meditation From Thoreau’s *Walden*

1. “This is a delicious evening, when the whole body is one sense and imbibes delight through every pore. I go and I come with a strange liberty in Nature, a part of herself.”

With my in breath, I am imbibing delight through every pore. I breathe in and out in complete freedom.

2. “...all things good and bad go by us in a torrent. We are not wholly involved in Nature, I may be either the driftwood in the stream or Indra in the sky looking down on it.”

As I breathe in and out in freedom, I may be the stream flowing by the rock unobstructed, or I may be the rock, unaffected by rushing around me.

3. “The whistle of the locomotive penetrates my woods summer and winter, sounding like the scream of a hawk sailing over some farmer’s yard... Here come your groceries, your rations, countrymen! ... I am refreshed and expanded when the freight train rattles past me... reminding me of foreign parts, of coral reefs, and Indian oceans, and tropical climes, and the extent of the globe.”

I breathe in each engine, each brake, each siren, feeling my connection to those who are working not sitting or rushing to families. I do not fall into dualism: I breathe in these noises which are as natural to this urban environment as a bird song. I breathe out my connection to the productive activities of life and to the whole earth.

4. “Sometimes on Sundays I heard the bells, when the wind was favorable, a faint, sweet, and as it were, natural melody worth importing into the wilderness. At a sufficient distance over the woods this sound acquires a certain vibratory hum... All sound heard at the greatest possible distance produces one and the same effect, a vibration of the universal lyre...”

As I breathe in naturally, I make no effort to hear distant sounds; I am open to receiving them. As I breathe out, I experience even the faintest vibration.



Unitarian Universalist Buddhist Fellowship Convocation 2011

*“The Interdependent Web of Unitarian Universalism
and Buddhism ”*

April 8—10, 2011

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Leaders of the Boundless Way Zen Community

The first Zen community in North America to bring teachers of different Zen lineages together to create a distinctively Western and American vision of Zen. Boundless Way teachers have been influenced by their experiences as leaders and participants in Unitarian Universalism.



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For Accommodations Reservations go to: www.garrisoninstitute.com/convocation2011. The Accommodation rates include housing, six delicious meals, and snacks. Commuters pay \$140. No partial attendance rates available.

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Email _____ Registration Fee enclosed? Yes ___ No ___

Congregation/UUBF Group _____
(Checks only please payable to UUBF
Registration is not complete until fee is paid)

Please note any special needs or email Registrar. **Mail Registration Fee ONLY to: UUBF Registrar c/o Richard Swanson 164 Page Knoll, Lincoln, VT 05443-9582 email rswansonvt@gmail.com**



One of the youngest nuns at the Kopan nunnery created her own "swing" from a nun's robe.



"Washing Day" for the monks at Kopan



Judith with two nuns from Kopan visiting a monastery of the Karmapa high in the Himalayas.

**NEW MEMBERSHIP, RENEWAL (\$20 CONTRIBUTION)
or CHANGE OF ADDRESS FORM**

NAME: (Last, First, Middle) _____

ADDRESS: _____

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UU Sangha Fall 2010

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Don't forget the UUBF Convocation, April 8-10, 2011, at Garrison, NY

The Interdependent Web of Unitarian Universalism and Buddhism

**With James Ford and David Rynick,
Leaders of the Boundless Way Zen Community**

Convocation Flyer & Registration Form on P. 12