

THE GUIDE



INTERNATIONAL BUDDHIST
MEDITATION CENTER

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The Guide

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IBMC is happy to accept advertising submissions.

Please contact us by eMail for donation guide and submissions guidelines.

We also accept submissions of art, articles, questions, poetry, letters, questions, etc.

Please send all submissions by land mail or eMail. To IBMC marked **'Attn: Monthly Guide'**

Submission Deadlines:

Winter issue- November 1

Spring issue- February 1

Summer issue- May 1

Autumn issue - August 1

Submissions will not be returned.

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The Guide

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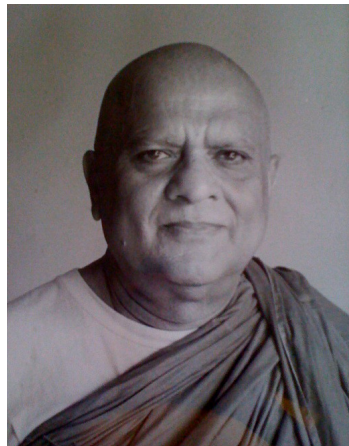
This first issue of The Guide is dedicated to our founder Venerable Dr. Thich Thien-An, past Guide, Venerable Dr. Havanpola Ratnasara, and our present guides, Venerable Dr. Thich Nu An-Tu [Ven. Karuna Dharma], and Venerable Havanpola Shanti.

May their guidance compassion, and dedication to the pure holy Dharma continue to be a guiding, shining light to us all and future generations to come.

May the Holy Dharma grow where it has not yet grown.
Where it has grown may it not decrease, but flourish
forevermore.



Venerable Dr. Thich
Thien - An



Venerable Dr.
Havanpola Ratanasara

Opportunity to be Published

IBMC always needs content for our publication.

You are always welcome to submit writings, photos, art, musings, thoughts, questions, comments, or any other items you might like to have considered for publication in our quarterly newsletter.

We also welcome suggestions for columns or features you might like to see.

If possible, please send all submissions by eMail to ibmc09@yahoo.com. Subject line "Monthly Guide."

Photos and artwork must be in **JPEG. or GIF.** format. All attachments must be in **PC Compatible** formats such as Microsoft Word, Open Office, or Text Files. If you do not have eMail access, please submit all land mail writings either typewritten or printed.

[Please: no script hand writing, unless it is part of your artwork].

Photos and art work sent by land mail should not be larger than 8.5 x 11 Photos and art will not be returned.

Land mail may be sent to IBMC at 928 S. New Hampshire Los Angeles CA. 90006. Please mark **"Attn: Monthly Guide"**

IBMC Event Calendar

January Special Events

1st. - New Years Day Retreat.-9AM - 6PM

February Special Events

5th. - Meditation Retreat -9AM - 6PM

6th. - Tet celebration - Year of the Rabbit

March Special Events

5th. - Meditation Retreat -9AM - 6PM

IBMC 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. - Fri. 7 PM Tibetan Buddhism - Palmo Chöling Nunnery - **Bhikshuni Chitta Karuna**

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

Saturdays - 9:30 AM - Kundalini Yoga. - Ananda Hall - **Dharamjeet Kaur**

Our Current Guides

Ven. Karuna Dharma &

Ven. Havanpola Shanti





Kundalini Yoga

By Dharamjeet Kaur

[Dexter DelMonte]

What is Kundalini Yoga?

Our mind is infinite. It has no boundaries. Yoga allows us to experience our expansion and to realize that we are much more than our physical bodies.

Yoga comes from the word yoke, which means to unite. Its purpose is to unite our personal self with the infinite. Through the body and breath we create physical strength, mental clarity and awareness, and develop higher, peaceful states of mind so that we can reach our highest, creative potential. Yoga keeps the body flexible and strong, the brain stimulated, the organs, blood and glands healthy, so that we have more endurance, patience and youthful energy.

Kundalini Yoga elevates the energy quickly and is the fastest way to bring about transformation. It is said to be 'the quick path to enlightenment.' With constant practice it can raise the Kundalini energy in 60-90 days, as opposed to Hatha Yoga, which can take twenty years.

Kundalini Yoga uses hundreds of different yoga sets, or kriyas, compared to Hatha Yoga which uses about 84 postures. These sets, while focusing on particular areas of the body, work on all aspects of the human psyche at the same time. The sets combine asana (body postures), mudra (hand gestures), meditation with mantra (sound frequency and repetition), and combine both pranic and Kundalini energies. Because it works on so many levels, it allows one to confront the ego and clear out attachments, addictions and negativity quickly. It changes the chemistry in the brain and allows us to experience well being and higher states of mind.

With consistent practice, we become totally aware, realizing our own infinite potential and unity with all.

Yoga classes at IBMC are held every Saturday morning at 9:30 in Ananda Hall.

Suggested donation \$12

Dharamjeet Kaur is certified through world renown Golden Bridge Yoga. She is a Zen meditation practitioner, spiritual healer and telepathic animal communicator. www.whispersandtails.com

2011-Tet @ IBMC

Tet Nguyen Dan more commonly known as 'Tet' - meaning Feast of the First Morning - is the Vietnamese festival that celebrates the beginning of the lunar New year. This year the 2011 Lunar New Year falls on February 3 and, as always, IBMC will honor our Monastics and Zen Priest.

On February 6, 2011, we will begin with a Dana ceremony [formal lunch offering] where we offer food and other gifts. This ceremony will begin at 10:30 AM, and will be followed by our regular Sunday service at 11:00 AM.

We invite you to participate in the Dana ceremony by bringing food, money, or other gifts to offer the Monastics and Priests. After the Dana Ceremony there will be an offering of blessing chants to welcome prosperity and good fortune for the coming year. At the close of Sunday service we will gather in the garden for a vegetarian lunch, [weather permitting] so please plan to remain and join us for the Year of the Rabbit celebration.

Happy New Year!

2011- Year of the Metal Rabbit

International Buddhist Meditation Center wishes to extend its very best wishes and greetings for a happy and prosperous New Year to all of our friends and family. May this year be filled with Metta, Mudita, Samadhi, and many virtuous Dharma Realizations.



According to the Chinese Zodiac, the Year of 2011 is the Year of the Metal Rabbit, which begins on February 3, 2011 and ends on January 22, 2012. The Rabbit is the fourth sign of the Chinese Zodiac, which consists of 12 animals signs. The Rabbit is a lucky sign. According to Chinese tradition, the Rabbit brings a year in which you can catch your breath and calm your nerves. It is a time for negotiation. Don't try to force issues, because if you do you will ultimately fail. To gain the greatest benefits from this time, focus on home, family, security, diplomacy, and your relationships with women and children. Make it a goal to create a safe, peaceful lifestyle, so you will be able to calmly deal with any problem that may arise.



Monthly Meditation: HAPPINESS IN THE CIRCLE OF 8

Sit in a comfortable meditation pose with the eyes shut. Hands are relaxed

and raised to six-inches out from the
and pointing out at 60-degrees.

Fold Saturn fingers on top of opposite hands, right on top of left, and extend the thumbs up. Inhale deeply, and completely exhale as the mantra is chanted in monotone:

Sat Nam

Sat Nam

Sat Nam

Sat Nam

Sat Nam

Sat Nam

Wahe Guru

Repeat for 11-31 minute to elevate energy.



IBMC Sunday Service

Your Donations in action!

IBMC greatly appreciates all your Donations and support during 2010

Below are some choice Pix from our year in review.



Bo Tree Altar



Founders Statue



Laughing Buddha



Anniversary Celebration



Blessing the statues



Quan Yin Statue

Join IBMC each week for our Sunday public gathering. We begin with a half hour silent meditation at 10.30 AM.

At 11 AM we offer chanting and a Dharma talk given by one of our IBMC monks, or Dharma Teachers.

Below is our tentative schedule of Dharma Talks for the winter 2011. As all things are subject to the law of impermanence there is always the possibility of change.

January

- 1/2 - Ven. Kusala Bhikshu
- 1/9 - Ven. Havanpola Shanti
- 1/16 - Ven. Kusala Karuna
- 1/23 - Ven. Kusala Bhikshu
- 1/30 - Ven. Karuna Dharma

February

- 2/6 - Ven. Kusala Bhikshu
- 2/13 - Ven. Havanpola Shanti
- 2/20 - Ven. Kusala Bhikshu
- 2/27 - Ven. Havanpola Shanti

March

- 3/6 - Ven. Kusala Bhikshu
- 3/13 - Ven. Havanpola Shanti
- 3/20 - Ven. Kusala Karuna
- 3/27 - Ven. Kusala Bhikshu

Zendo Etiquette

Dress comfortable, with loose fitting clothing that is comfortable enough to allow sitting cross legged on the floor. Shoulders, knees, covered. No bare midriffs, or low cut shirt fronts.

Chairs are available for those who can not sit on the floor.

You are welcome to bring your own zafu or zabuton for sitting.

Buddhist Altar

ཨོཾ་མ་ཎི་པཌེ་མུ་ཤི།



Karma
corner

“Ask, Ani-La”

Everything you ever wanted to know about Karma...
and just had to ask.... By Kelsang Chitta Karuna

Karma. One of the most misunderstood teachings of the Buddha. In the ‘Karma Korner’ you can ‘Ask Ani-La’ your most formidable questions. Lets get to the roots and see what seeds have been planted.

Dear Ani- La,

Can you tell me where Karma is stored. Like is it stored in like a bank, or in heaven, or in the body or brain, or what? and who decides how my karma affects me and the people around me?

Thank You,

Alfonzo, Los Angeles, CA

Actions committed under the sway of heavy negative delusions [such as anger and attachment] will ripen as heavy negative results causing ourselves and others great pain.

If our actions are positive or neutral the vipaka or, the results, will ripen as positive outcomes.

The only place we can say our actions and the results are stored is in our mental continuum. Just as the ball that is thrown into the air falls to earth according to the pull of gravity, our actions will ripen according to the pull of our merit and intentions.

Dear Alfonzo,

It is the residual thinking from our Christian upbringing and our Christian society, that makes us think in terms of some one out there who is going to do something for us, to us or who decides our fate, and is keeping score on us. Karma is only one half of the law of cause and effect. Karma is the Sanskrit word for Action, the Sanskrit word for the effects of our actions is Vipaka. Vipaka is the ripening effect of our actions.

The affect of throwing a ball in the air s that it will fall to the ground. There is no one who decides whether or not it will fall to the ground or if it will fall here or there. If it is thrown straight up it will fall near to straight down if it is thrown at a curve it will land further away from where it was thrown.

Similarly our actions ripen according to the proximity of our merit and our intention.

Sometimes if the action is heavy or has heavy intentions the result may ripen quickly as in ‘instant karma’ we take something that was not freely given and we immediately loose our sunglasses. Or we give our change to a homeless person and we instantly find 20\$ in our desk.

Other times our vipaka may take weeks, months, years, or even lifetimes to manifest.

This is why we encounter what we believe is ‘good things happening to bad people’ and ‘bad things happening to good people’

When we come to accept that we will only harvest the ripened fruit of the seeds we plant, we will also accept, that when all the causes and conditions come together, either in this lifetime or in the next, everything that ‘happens’ is only the result [Vipaka] of Actions [Karma] we have planted in the garden of our own mental continuum.

Kelsang Chitta Karuna is a Tibetan Bhikshuni. Ordained for over 10 years in the Guleg Tradition. Intrigued on the topic of karma inspired her Masters Thesis “Tantra and its Effects on Karma and Rebirth”, She is the spiritual teacher for Palmoling Nunnery at IBMC. Classes are offered weekdays at 7PM.

Sangha Walk

By Venerable Hong Yang

比丘尼釋宏揚



Who are we?

From every walk of life, meeting the ordination qualifications guided by Vinaya rules set by the Buddha. Men and women (not children) of at least 20 years of age by personal agreement not by coercion apply to be accepted to their respective gender based Sangha.

What do we look like?

You. And others from other countries around you. All countries all races are represented in the Sangha. It is true that ethnic Buddhists started in India but they traveled to other countries, training students and ordaining the qualified natives in their host countries. Now we have Buddhists temples everywhere. It's truly global.

What makes us different from laypeople?

Our robes, shaven heads and our vows. Our robes are fall colors (not variegated but solid bits of orange, burnt orange, brown, black, gray, blue, yellow, pink, purple. not shiny, not fancy, the 3 robes are plain except for one allowed robe of rice paddy design. One of our robes must be cut and sew in this rice paddy design. It may be of 5, 7, 9, 11, 13, 15, 25 strips as the Buddha didn't specify limits. Those in East Asian countries like China and Vietnam have ranking systems for the higher number of strips.

I love the diversity we have in our Sangha, so many people from some many countries and walks of life and so in harmony when we meet! Lovely!

Sangha are delighted to come together across our traditions to meet and talk among ourselves sharing our views, practices and trainings with each other. Our respect for teacher is only matched by our respect for our vows, the wearing of our robes and the masters we learn from. This is our common bond as a global Sangha community.

We take vows beginning with our novice leading to full ordination after being accepted as a candidate. They are the same vows given by Buddha Sakyamuni and handed down through generations of high ranking elders to us on our ordination day. They guide us and train us in our daily life. We are not stymied by them nor do we feel they limit us in anyway. They are freedom giving.

Pratimoksa/pratimokka are the combined training rules given by the Buddha to us. There are different gender sets 250 for bhikshus/bhikkhus and 348 dharmagupta for bhikshunis/bhikkhunis. The bhikshus/bhikkhus have one ordination by bhikshu only while the bhikshunis/bhikkhunis have 2-part ordination given by bhikshunis then second one by bhikshus to bhikshunis on the same day. There is no consensus on the re-establishment of bhikkhuni lineage by the Thai Sangha council (yet, I hope for one soon), except there are recent independent ordinations taking place since 2009 in Western countries. If one country tries to control the rest of Sangha

around the world or if outside groups want to be aligned with them it still doesn't mean the recent ordinations are invalid; in fact, historically that is how lineages are established in non-Buddhist countries. Hurrah for the emerging leaders in the West! Sadhu Sadhu! There is no superiority of Theravada over Mahayana. It's simply ridiculous to claim so. Now having written that, I realize many sutras in Mahayana have been interpreted by learned elders to take stance against Theravada, in keeping with their cultural understanding. That idea of Theravada being less or even greater is not shared by myself or others these days. What happened thousands of years ago was simply matters of differences in actually practicing Buddha's teachings. That differed by the hearer and the teacher of the times. Buddha's immediate disciples had their ideas and their ways. They taught their students who had even further developed their own ideas, and so forth. That is not to say there is no commonality, because when you actually read the sutras and the master's teachings you absolutely see the commonality.

Sangha Councils have wrestled with the artificial and political divisions for centuries. The best we can do now is to uphold our Vinaya training and vows, our diligence in our personal cultivation must not be lax; simply respect each other no matter what traditions and we will go a long way in furthering our communities, and opening the door to many who would otherwise be offend by petty disagreements over who is number one or even who if anyone should be followed. It's just not realistic to demand that...those that do, are dangling dangerously on political maneuverings which are obstacle producing to themselves and others!

Sangha - we are humans just like you, we suffer, we get sick, we are grouchy (oh, but we let go really fast!), we have the advantages of training, vows, and monastic guides who help us keep our moderate deportment and interior peace both inside or outside the monastery. We study sutras/suttas and their commentaries learning as much as we can so we can tread our Path and teach others to tread theirs when they ask us. So it doesn't matter what environment we find ourselves located in we are easily portable once our foundations are firmly set within the Vinaya guidelines and we have stabilized our personal practices.

How do we live?

We get up and do normal hygiene morning routine. Sit in meditation or do the morning recitation or sit in meditation and do the morning recitation. We do our morning work duties- housework like scrubbing toilets, sweeping or office work or maybe we teach in our little dharma school, it varies a lot, some are dharma crafters, dharma writers, social butterflies attracting a following, temple administrators, abbots, abbesses, crisis counselors, cat or dog caregivers, sutra reciters, mantra reciters, dharma teachers and at the lunch time we come together when we can to do the lunchtime offering then eat for the day; go on with our dharma work, then come together when we can in the evening service and sit or not in meditation and drop off to sleep in sheer exhaustion! No time off, no vacations, no being closed for holidays! 24/7 willingly embraced by many of us! What a lovely way to spend a life! come and walk the path with us anytime your free!

Ven. Hong Yang is an American Bhikshuni of the Chinese Tradition, currently living in Iowa. Yang Shifu is a translator of the Chinese Tripitaka. Trained in the Chan and Pure Land Tradition. <http://buddhafolk.wordpress.com>

