Buddhism. Hence, the Buddhist orientation is non-theocentric.

experiential denizens of realms higher than the worldly, as they may be considered to be more refined and as such worthy,

the path in their lifetime may not be as successful as the Buddha. Therefore, it is permissible in Buddhism to respect

Buddha never set himself up as an absolute authority, nor did he want anyone else to be considered that way. He is not an

authorities, as they may not be on the path of liberation. One needs to rely on the skill of one's development, on the

that may be described as being heavens and their denizens as being gods. Having abided for some time in those realms,

guarantee freedom from the manifold worldly conditions.

of an essence or self.

enlightened, but it is not applied to any specific subject. It's not the name or title of anyone. Rather, it refers to one that is

First, look at the term Buddha. It does not apply to anyone or anything. Buddha is a word which means awakened or fully-

would, at least from a philosophical position, tend to negate the concept of God altogether.

A question may naturally arise when contrasting the words Buddha and God. People who practice western religions may

by Bhikkhu Chakara Dhammo

There are two basic kinds of asanas: those that serve the meditative process and those that purify and balance the

Meditation is the heart of most spiritual paths the stilling of the fluctuations of the mind and the transcendence of ordinary

bothered about transient transactions.

We have the choice of being either the hero or the victim. Our life is being written moment by moment with a pen that lies

Karma can be seen as existing in three time frames: past, present and future. The karma of our past drives us to the

What do these three words have in common? Could these words be the key to personal liberation and freedom? Perhaps,

The Three Jewels

"sympathy." Since these notions tend to suggest passive attitudes that do not contain the quality of active help that is an

Bodhisattvas. Compassion extends itself without distinction to all sentient beings. It is based on the enlightened

often equated with the attainment of enlightenment and is one of the essential marks of Buddhahood. Prajna is also one of

moment of prajna is insight into the emptiness or sunyata which is the true nature of reality. The realization of prajna is

bodhisattva is immeasurably great, and we can glimpse it through intensive meditation. Such a being willingly endures

either.

"Well, we're not Buddhas yet!" We need not expect ourselves to be Buddhas nor expect our partners to be Buddhas

We can be either content or discontent, happy or unhappy. So why be unhappy? Usually we regard as positive those

something, we don't automatically think: "What does that mean? It's because I'm a woman. It's because of my ethnic

us change our viewpoint and interpretation of the self. We don't have to protect ourselves from the little bird that just went

problem is not that someone has been talking behind my back; the problem is that I found out about it and I don't deserve

you think of me means nothing if I feel secure. I only feel fearful because my view of reality has been threatened. The

Bringing Dharma into Relationships

Bringing Dharma into Relationships