

## **Living Buddha, Living Christ Discussion Questions Chapters 9-10**

1. What do you believe about the afterlife?
2. Do you believe in an immortal soul separate from the body? What does this mean to you?
3. What would it mean for you to concentrate on Jesus' teaching rather than his divinity?
4. How does speaking about God limit our understanding of God?
5. What is the difference between the Kingdom of God and the afterlife?
6. How does repeating prayers from our Jewish and Christian tradition enhance your prayer life?
7. How can you pray while living your life instead of only when you pause?
8. How does simplicity lead to spiritual growth?
9. What does it mean for you to rest in God?
10. How does knowing yourself lead to connection with God?
11. How has learning about Buddhism helped you connect more deeply with Christianity?

## Chapter 9 ~~ The Other Shore

### Companion Scripture Readings

<i>Continuation</i>	Matthew 11:11-15; Matthew 16: 13-14; Matthew 17:10-13; Matthew 22:23-32; Mark 9: 9-13; Mark 12:18-27; Luke 9:7-8; Luke 20:27-44; John 1:21- 27; I Corinthians 15:50-55; Galatians 1:15-16
<i>Manifestation and Remanifestation Each Moment is a Moment...</i>	John 1:9-13; John 3:3-8; Thomas 3; Thomas 11; Thomas 18 Matthew 6:12-15; Matthew 18:21-22; Luke 17:3-4; Luke 6:36-38; Colossians 3: 1- 15; 1 John 1:5-2:12
<i>Enlightenment Grows</i>	Matthew 5:38-48; Matthew 13:45-46; Matthew 22:34-40; Mark 4:3-8 & 13-20; Mark 12:29-34; Luke 6:27-38; Luke 8: 5-8 & 11-15; Luke 10:25-42; John 14:11-21; Thomas 9; Thomas 22; Thomas 25; Thomas 27
<i>The Other Shore is this Shore</i>	Matthew 6:9-15; Matthew 6:25-34a; Luke 12: 22-34; Luke 17:20-21; John 14:15-21 & 25-28
<i>Everything Can Be Spiritual Touching the Living Buddha</i>	Matthew 19:16-24; John 11:25-26a Matthew 3: 7-12; Matthew 22:15-33; Matthew 23:1- 12; Matthew 23:16-36; Mark 12:18-27; Luke 11:39-52
<i>Trees and Birds Preaching Dharma</i>	Genesis 1:1-5; Genesis 1:13-19; Psalm 104:1-6; Matthew 5:14-16; Matthew 6:22-23; Matthew 17:1-6; Luke 1:76-79; Luke 11:33-36; John 1:1-9; John 3:16-21; John 8:12; John 12:34-36; Thomas 77
<i>The Holy Spirit Can Be Identified</i>	Matthew 12:1-14; Mark 3:1-6; Luke 6:1-11; Matthew 23; Luke 11:42-46
<i>Touching the Ultimate Dimension Touching the Water within...</i>	Matthew 13:31-34 Matthew 6:19-21; Matthew 13:44-45; Luke 12:33-34; Thomas 76; Thomas 109

### Questions for Reflection

1. *Continuation* ~~ The concept of reincarnation often seems contrary to Christian theology and doctrine. However, as this chapter unfolds, you may find the popular concept of reincarnation re-defined by the author. Consider the following Scriptures from our tradition as you consider your own beliefs on life, death and after-life this week. What do these texts suggest about “reality” after you “die”? Do you continue or not after death? How? Where? When? Matthew 11:11-15; Matthew 16: 13-14; Matthew 17:10-13; Matthew 22:23-32; Mark 9: 9-13; Mark 12:18-27; Luke 9:7-8; Luke 20:27-44; John 1:21- 27; I Corinthians 15:50-55; Galatians 1:15-16
2. *Manifestation and Remanifestation* ~~ In talking about “death”, Jesus often tried to convey to his listeners that what they believed about the “after life” might not be accurate. Often we hear these teachings literally but it may also be important to consider these texts

allegorically. After reading the scriptures from *Continuation* above, the texts below, Thich Nhat Hanh's discussion of manifestation and re-manifestation as well as taking into consideration recent findings in quantum physics, what do the concepts of death and rebirth mean to you? John 1:9-13; John 3:3-8; Thomas 3; Thomas 11; Thomas 18

3. *True Faith is Alive* ~~ Consider Jesus' repeated admonishments to the Pharisees and Sadducees not to get mired in ritual, doctrine and following the letter of the Law while ignoring the underlying intent. Now, consider your own beliefs, especially those dealing with religious doctrine and spirituality. Have these changed for you over time? If so, how? Consider the impetus/cause for your shift(s) in perspective. How has this affected your faith? If your beliefs have changed over time, has this changed your actions and response to the world around you? Has it changed your personal spiritual practices?
4. *Each Moment is a Moment of Renewal* ~~ Is it possible that a common thread between Buddhism and Christianity is that we are always able to start anew? Consider that in Buddhism "mindfulness" leads to a new way of seeing and responding; in Christianity, when we seek forgiveness we can always "start anew" and continue on as a "new" person. Matthew 6:12-15; Matthew 18:21-22; Luke 17:3-4; Luke 6:36-38; Colossians 3: 1- 15; 1 John 1:5-2:12
5. *Enlightenment Grows* ~~ Thich Nhat Hanh suggests that enlightenment must be alive and growing, this is a responsibility of those who follow Buddha. Similarly, one might suggest that to truly be a follower of Jesus, we must actively grow in compassion and the loving kindness of Christ on a daily basis. This is our response to Jesus and God's Love. Jesus' teachings give us dramatic insight into this process. Read the texts and identify what Jesus teaches about how we can grow spiritually. Note what you discover in your journal. Matthew 5:38-48; Matthew 13:45-46; Matthew 22:34-40; Mark 4:3-8 & 13-20; Mark 12:29-34; Luke 6:27-38; Luke 8: 5-8 & 11-15; Luke 10:25-42; John 14:11-21; Thomas 9; Thomas 22; Thomas 25; Thomas 27
6. *The Extinction of Notions* ~~ How do you respond to the idea that "The ultimate dimension of reality has nothing to do with concepts. It is not just absolute reality that cannot be talked about. Nothing can be conceived or talked about."?
7. *The Other Shore is this Shore* ~~ The Buddha spoke of "salvation" or "emancipation" as *parayana* or the "other shore". Sometimes this concept is not clear enough and the term used is *tathata*, the "reality that is". Consider the Christian concepts of "salvation" and the "Kingdom of God" or "God's Domain" and your understanding of these concepts. Could you use the term "salvation" interchangeably with the term "emancipation" and "the Reality that is" with "the Kingdom of God"? Why or why not? Matthew 6:9-15; Matthew 6:25-34a; Luke 12: 22-34; Luke 17:20-21; John 14:15-21 & 25-28

8. *Everything Can Be Spiritual* ~~ How do you respond to the idea that “eternal life is the kind of life that includes death”? Can you describe the Kingdom of God? Take into consideration Thich Nhat Hanh’s caution in the next section (*Touching the Living Buddha*) regarding the use of words and concepts. Matthew 19:16-24; John 11:25-26a
9. *Touching the Living Buddha* ~~ Consider the underlying wisdom of this section as it relates to Christianity. Jesus repeatedly cautioned his listeners not to take teachings at face value. How have words and concepts kept you “stuck” in your perception of “reality”? Matthew 3:7-12; Matthew 22:15-33; Matthew 23:1-12; Matthew 23:16-36; Mark 12:18-27; Luke 11:39-52
10. *Trees and Birds Preaching Dharma* ~~ Thich Nhat Hanh talks of the Light emanating from the Buddha, but it is interesting to consider the following texts from our tradition that say something quite similar. In reading the texts below, consider that God’s first creative act was to create “light” and later in the Scripture further God refines its properties. What does our tradition have to suggest about light and its impact on the cosmos? Genesis 1:1-5; Genesis 1:13-19; Psalm 104:1-6; Matthew 5:14-16; Matthew 6:22-23; Matthew 17:1-6; Luke 1:76-79; Luke 11:33-36; John 1:1-9; John 3:16-21; John 8:12; John 12:34-36; Thomas 77

When we are separated from God, we sometimes say this is being in “darkness”. Victor Hugo’s comment resonates with St John of the Cross’ concept of the “dark night of the soul”. Have you ever experienced the “Dark Night of the Soul”? If so, what was this like for you; did it in any way change you? And, if so, how?

11. *Rinsing the Mouth, Washing the Ears* ~~ This section suggests that problems arise when we get locked into our concepts and ideas, often leading to misunderstanding. Consider how this may apply to your faith (or even secular) community. When you speak of God or Jesus, does the person you are speaking with have the same ideas, definitions, concepts? How does having concepts become problematic? Is there a way to resolve this difficulty?
12. *The Holy Spirit Can Be Identified* ~~ How do you respond to the statement, “It is safer to approach God through the Holy Spirit than through theology” and that it is “risky to talk about God”? Consider Jesus’ discourses with the theologians of his time regarding following the law as interpreted by the “lawyers”, what disconnect existed then in religion? Now? Matthew 12:1-14; Mark 3:1-6; Luke 6:1-11; Matthew 23; Luke 11:42-46
13. *Touching the Ultimate Dimension* ~~ Have you ever experienced “touching the ultimate dimension”? How do you respond to Thich Nhat Hanh’s comment that there is not much difference between Christians and Buddhists?

14. *Touching the Water Within the Waves* ~~ Read the following Scriptures and then imagine yourself as the main character in each parable. After you discover the buried treasure or the pearl, what happens? How do things shift/change? What wisdom do you discover that you can take back into your daily world? Matthew 6:19-21; Matthew 13:44-45; Luke 12:33-34; Thomas 76; Thomas 109

### **Exercises and Meditations**

1. From *Manifestation and Remanifestation* ~~ To better understand the idea of impermanence discussed in this section, try this exercise. Sit quietly and begin to deeply breathe. Pick one sense object to focus your attention on – a sound, a smell, a physical sensation, or similar. Pay attention to this with as much care and attention as possible. How long can you stay focused? How long before the sense object changes or dissipates?
2. From *Enlightenment Grows* ~~ In reading the Scripture texts related to this section how can you live more compassionately and with understanding as a follower of Jesus? Is there one specific way you feel would help you at this time? If so, intentionally incorporate it in your daily life and practice.
3. From *Nirvana is Available Now* ~~ This week take some time to go to the beach or nearby lake. Pay attention to the sound of the water and the waves lapping onto the shore. Now, sitting quietly, consider how your life is a coming and going, a movement within a greater movement. If you do not have the opportunity to be near water, consider sitting outside on a breezy day. Pay attention to the wind brushing your skin. It too comes and goes (John 3:8); contemplate your breath and your life within this framework as you sit in silence.
4. From *Touching the Living Buddha* ~~ Pay close attention to how you see “reality” this week. If you find yourself in a difficult situation, try reframing it, approaching the problem from a different angle. For example, consider looking for the positive aspects of a challenging situation or person. How might this help you perceive the situation differently? How might this situation help you grow spiritually, help you “touch the Divine”?
5. From *Trees and Birds Preaching the Dharma* ~~ When we are separated from God, we sometimes say this is being in “darkness”. Victor Hugo’s comment resonates with St John of the Cross’ concept of the “dark night of the soul”. Research what this idea means in our tradition. Have you ever experienced the Dark Night of the Soul? If so, spend some time considering how the experience changes you, your views, and your spiritual path.
6. From *Touching the Ultimate Dimensions* ~~ During this week, read Matthew 13:31-34 and then use *lectio divina* (or another contemplative method that works for you) to move into this parable. If you are not familiar with *lectio divina*, ask your facilitator or access an on-line resource (a basic instruction can be found below). Then consider Thich Nhat Hanh’s questions... “What is the seed?” “Where is the soil?” “What is the yeast?” What do you discover? <http://www.beliefnet.com/Faiths/Christianity/Catholic/2000/08/How-To-Practice-Lectio-Divina.aspx>

## Chapter 10 – Faith and Practice

### **Companion Scripture Readings**

<i>Penetrating the Heart of Reality</i>	Matthew 10:37; Matthew 12:46-50, Mark 3:31-35; Luke 8:19-21; Luke 12:51-53; Luke 14:25-26; Matthew 5:7; Matthew 6:19-21; Matthew 6:25-33; Matthew 13:44; Luke 12:22-34; Matthew 5:3-12; Matthew 5:17-20; Matthew 5:21-24; Matthew 6:5-14; Luke 6:20-38; I Corinthians 13
<i>Only the Son and the Holy Spirit...</i>	Exodus 3:1-6; Exodus 33:18-23; Exodus 34:29-35; Matthew 17:1-6; Mark 9:1-6; Luke 9:28-36; Matthew 3:11-12; Matthew 5:8; Luke 3:15-17; John 3:3-17; John 14:5-27; John 16:1-16 & 22-28; Acts 9:1-20
<i>Taking Refuge</i>	Titus 2:1-10; Titus 3: 1-7; I Thessalonians 4:1-8; Ephesians 5:1-21
<i>Interior Recollection</i>	Psalm 46:10; Matthew 6:5-13; Matthew 14:23; Matthew 26:36-44; Mark 1:35; Mark 6:46; Luke 5:16; Luke 6:12-13; Luke 11:1-13; Luke 22:41-43; John 6:15
<i>The Original Mind</i>	Matthew 5:42; Matthew 25: 31-46; Luke 12:33-34; Acts 20:35; Galatians 2:10; I Timothy 6:17-19; James 2:2-9; I John 3:17
<i>Religious Experience is... Empty of What?</i>	Matthew 19:16-22; Luke 10:38-42; Romans 7:19-20 Matthew 13:31–32; Mark 4:30–32; Luke 13:18–19; Matthew 16: 23-26; Matthew 19:16-22; Luke 10:38-42; Philippians 2:6-8
<i>The Nature of Interbeing</i>	Matthew 10:46-52; Matthew 13: 15-17; Mark 8:14-21; John 9:1-11
<i>The Ground of Experience</i>	John 3:1-8; Thomas 22; Matthew 18:1-4; Mark 10:13-17; Luke 18:15-17
<i>Total Surrender</i>	Matthew 5:17-20; Matthew 22:23-32; Mark 12:18-27; Luke 17:20-21; Thomas 3; Thomas 113
<i>The Difference is Emphasis</i>	Matthew 7:21-27; Matthew 16:24-26; Mark 8:34-38; Luke 9:23-27; John 8:31; John 14:15-17; John 14:23-24
<i>Real Dialogue Brings Understanding</i>	Matthew 13:3-9; Matthew 13:24-32; Mark 4:3-9; Luke 8:5-8; Thomas 9; Matthew 7:24-27; Luke 6: 46-49; Matthew 15:21-28; Mark 7:24-30; Luke 10:29-37, Luke 17:11-19; John 4:4-41

### Questions for Reflection

1. *Penetrating the Heart of Reality* ~~ Early in this section, it is suggested that our faith must always be growing. Thich Nhat Hanh shares that in Buddhism the process of contemplation and letting go of the physical world leads to a deeper wisdom and knowledge. Consider the follow Scriptures through this same frame of reference. How do you hear these parables and teachings now (compared to hearing them as a child or young adult)? How has your faith changed?
  - a) Who is family? Matthew 10:37; Matthew 12:46-50, Mark 3:31-35; Luke 8:19-21; Luke 12:51-53; Luke 14:25-26; John 7:2-9
  - b) What is truly necessary and needed for true happiness? Matthew 5:7; Matthew 6:19-21; Matthew 6:25-33; Matthew 13:44; Luke 12:22-34
  - c) What is “true” religion? Matthew 5:3-12; Matthew 5:17-20; Matthew 5:21-24; Matthew 6:5-14; Luke 6:20-38; I Corinthians 13
  
2. *Only the Son and the Holy Spirit Know Him* ~~ In the Old Testament, it was often suggested that one could not “see” God or be in God’s Holy Presence without serious repercussions. The same thread is present in the Transfiguration of Jesus. Consider this concept as a teaching story (instead of a historical retelling). Read the following texts and consider their meaning from a metaphorical perspective. What happens when one comes into God’s Presence? Exodus 3:1-6; Exodus 33:18-23; Exodus 34:29-35; Matthew 17:1-6; Mark 9:1-6; Luke 9:28-36
 

Is it possible that truly “seeing God” might result in such a shattering of our view of reality that it is impossible to come into the Presence in its fullness? Is it possible that through the teachings of the Master and the on-going guidance of the Holy Spirit we might gradually encounter the Holy with increasing intensity? What do these texts suggest about this possibility? Matthew 3:11-12; Matthew 5:8; Luke 3:15-17; John 3:3-17; John 14:5-27; John 16:1-16 & 22-28; Acts 9:1-20
  
3. *Taking Refuge* ~~ What does our tradition suggest that we do to “take refuge”? Consider many of the texts you have studied during this and prior weeks. Consider these additional texts as you ponder the question: Titus 2:1-10; Titus 3: 1-7; I Thessalonians 4:1-8; Ephesians 5:1-21
  
4. *Interior Recollection* ~~ Our own tradition suggests that we should seek silence, use few words and cultivate a listening and trusting presence. What guidance do these texts provide relating to the process of “interior recollection”? Psalm 46:10; Matthew 6:5-13; Matthew 14:23; Matthew 26:36-44; Mark 1:35; Mark 6:46; Luke 5:16; Luke 6:12-13; Luke 11:1-13; Luke 22:41-43; John 6:15

5. *The Original Mind* ~~ What does our own tradition teach us as it relates to living the simple life and practicing the “mind of love”? Matthew 5:42; Matthew 25: 31-46; Luke 12:33-34; Acts 20:35; Galatians 2:10; I Timothy 6:17-19; James 2:2-9; I John 3:17
6. *Religious Experience is Human Experience* ~~ “Habit energy” or old habits are hard to change, it is difficult to choose a different way of responding. Too often, we simply react in response to a stimulus, not stopping to be mindful and intentionally respond to a difficult situation. The young rich man (and Jesus) clearly knew what his “habit energy” was (Matthew 19:16-22). Martha had the habit of worrying and staying busy (Luke 10:38-42). Even St Paul also recognized his own limits and “habit energy” (Romans 7:19-20). What “habit energy” gets in your way, impeding spiritual growth and wholeness?
7. *Empty of What?* ~~ Read the texts from the synoptic Gospels of the parable of the mustard seed. What does this suggest about the Holy Spirit’s presence in your life? Matthew 13:31–32; Mark 4:30–32; Luke 13:18–19

The ideas of impermanence and non-self that are common to Buddhism also are integral to the Christian faith. In Christianity, the concept is called *kenosis* or “self-emptying”. What do the following passages suggest about the process of self-emptying? What aspects of “self” might you discard to become more open and present to the small seed of the Holy Spirit that resides within you? Matthew 16: 23-25; Matthew 19:16-22; Luke 10:38-42; Matthew 16:24-26; Philippians 2:6-8

8. *The Nature of Interbeing* ~~ This section tells a story about developing the ability to see reality differently than we normally do. Jesus, in fact, was always urging his disciples to do the same. Additionally, his healings of the blind might be metaphors for allowing the individual to wake up and see the world anew. What do these texts suggest about seeing anew and engaging reality in a different way? Matthew 10:46-52; Matthew 13: 15-17; Mark 8:14-21; John 9:1-11
9. *The Ground of Experience* ~~ What does it mean to be reborn? What does this image/metaphor mean to you? How do you respond to the idea that the “death” of the self-centered and self-sufficient ego is needed if there is to be an appearance of a new and liberated self who lives and acts in the Spirit? John 3:1-8; Thomas 22; Matthew 18:1-4; Mark 10:13-17; Luke 18:15-17
10. *Total Surrender* ~~ Jesus was often flooded with questions about “heaven” and the “after life”. After reading this section, what might he have been trying to convey to his disciples but which, for the most part, was missed repeatedly? What do you hear that is germane to your own understanding and journey? Matthew 5:17-20; Matthew 22:23-32; Mark 12:18-27; Luke 17:20-21; Thomas 3; Thomas 113



11. *Two Types of Causation* ~~ Have you ever experienced a transcendent moment when reality as you normally experience it was changed? If so, what shifted for you?
12. *Who is Not Unique* ~~ How do you respond to John Paul II's view of Jesus and other traditions?
13. *The Difference is Emphasis* ~~ Although Christian doctrine teaches that Jesus is the "bridge" between humankind and man, Jesus offered a different view. What do the following texts suggest? Matthew 7:21-27; Matthew 16:24-26; Mark 8:34-38; Luke 9:23-27; John 8:31; John 14:15-17; John 14:23-24

After spending time with this book, where have you discovered similarities between Buddhism and Christianity? Conversely, where do you believe there are differences? Do the differences in your mind preclude dialogue and understanding between the two traditions?

14. *Real Dialogue Brings Understanding* ~~ Jesus often spoke about the need for the listener to be grounded in their own tradition and teaching. This is similar to what Thich Nhat Hanh suggests about the need to be rooted in one's own tradition. What do these Scripture texts suggest about this idea? Matthew 13:3-9; Matthew 13:24-32; Mark 4:3-9; Luke 8:5-8; Thomas 9; Matthew 7:24-27; Luke 6: 46-49

Although Jesus taught that his followers should listen, see and do as he teaches, he also repeatedly responded to those who were not Jewish with compassion and taught his followers to do the same. Consider these texts, how do they call you to respond to those you meet regardless of their religious affiliation or beliefs? Matthew 15:21-28; Mark 7:24-30; Luke 10:29-37; Luke 17:11-19; John 4:4-41

### **Exercises and Meditation**

1. From *The Substance of Faith* ~~ In Christianity, when we have and use a "set of tools" to help us on our journey, we call this a "rule of life". This can consist of many spiritual disciplines including prayer/meditation, worship, regular spiritual direction, reading of sacred texts, periodic retreats, etc. Consider the tools you have found to be most helpful on your journey, what other tools might you consider adopting for your spiritual "tool box"? For more information consult a spiritual director, your pastor/priest or possibly one of the websites below:

Anglican: <http://www.peterborough-cursillo.btck.co.uk/DevelopingandUsingARuleofLife>

Episcopal: <http://www.reddoorchurchcape.org/RuleofLife/Rule%20of%20Life.aspx>

Generic: <http://www.orientalorthodoxorder.com/PDFs/Rule%20of%20Life.pdf>

2. From *Only the Son and the Holy Spirit Know Him* ~~ The book talks about two ways of detaching; emptiness (*sunyata*) and non-emptiness (*asunyata*). In Christianity, the theological concepts of *ataphatic* and *cataphatic* experiences parallel these ideas. Take some time this week to research these two ideas and then consider your own experiences. When and where have you experienced these ways of moving closer to God? Does one seem to resonate for you more than another? If so, why might this be?
3. From *Taking Refuge* ~~ This week consider “taking refuge” in Jesus. Prior to your prayer time, list or recite all the names for Jesus you can. As you slowly and mindfully say the names in your time of prayer/contemplation, consider the qualities identified with each. While using this approach during the week, pay attention to how your prayer practice unfolds and any differences you observe in your daily relating to the world around you. If you find this prayer form fruitful, you may want to add it to your “tool box”.
4. From *Interior Recollection* ~~ If you have not already done so, consider adopting *lectio divina* or “the prayer of the heart” as part of your regular spiritual practice. Consider seeking help from the class facilitator, your priest/pastor or a spiritual director. There are numerous websites that might help if you are not familiar with the method. These sites may be helpful: <http://www.prayeroftheheart.com/POHMethod.html>  
<http://www.carmelite.org/index.php?nuc=content&id=72>
5. From *How Not to Lose the Contemplative Life* ~~ Take time this week to be mindful in the midst of daily activities. For example, when doing dishes, sweeping, mowing the yard or simply walking. Complete the chosen task slowly, paying attention to all the small actions necessary, being present to each movement and what it takes for this to occur.
6. From *Mindful Living is Possible* ~~ In our tradition, the Sabbath was set aside as a day of rest, a day of worship, and a day of being present with God. If you generally do not honor the Sabbath, pick one day this week to live mindfully. Rest from meetings, phone calls, texting, computer input, TV, worry, sadness and work. Pay attention to those around you, to the beauty of nature and to the wonder of “little” things.
7. From *Loving God is Loving Living Beings* ~~ Take time this week to pray the Lord’s Prayer. Pray it slowly; savoring each word, letting each phrase settle into your heart. Do this for fifteen minutes each day. What do you discover about the prayer and its meaning? About how you “hear” and your response to it?
8. From *The Ground of Experience* ~~ There have been many opportunities throughout this course to identify practices or “tools” that you can use to deepen your experience of God and become more like a “little child”. What other practices have you used in the past that you might share with others? Which new practices will you consider adopting in your own practice going forward?

9. From *Two Types of Causation* ~~ Consider taking the *quicumque vult* from the Book of Common Prayer as the focus of your meditation/prayer time this week. Read the text slowly three times, then simply sit quietly for a period of time. Journal what you discover. Alternatively, spend your meditation/prayer time this week contemplating a phenomenon – a flower, the sky, or the wind blowing through the trees. Similarly, journal what you experience.
10. From *Real Dialogue Brings Tolerance* ~~ If possible, locate a Buddhist Sangha near where you live and make arrangements to attend a gathering. Sangha gatherings are generally open to visitors and the format of the time together is one of meditation and teaching. If you are able to do so, what is your experience?

**Notes:**