



# Dharma Soup

Notes from  
Karida El Morro

Buddhist Sangha

September, 2009

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**Our September Sangha meeting  
will be at Inscription Rock Trading  
Post at 7:00pm, Saturday, the 19<sup>th</sup>.**

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Saturday, Sept. 5<sup>th</sup>, twelve members of Karida El Morro Buddhist Sangha attended the consecration ceremony for the new Zuni Mt. Stupa built under auspices of Bhakha Tulku Rinpoche of the Vairotsana Foundation, NM.

Bhakha Rinpoche's aspirations are that the stupa will radiate blessings in every direction, "...pacifying negative forces throughout the modern world — everything from wars and nuclear weapons, to the anger, hatred, and the other negative emotions of individuals' minds."

Karida Sangha expresses gratitude and appreciation for this gift from the Tibetan tradition.

***"May this gift turn the Wheel of the Dharma,  
May this gift give us boundless courage,  
May the Earth bear witness to this gift,  
May this gift benefit all beings,  
May this gift be a center for the Heart."***

## Thoughts on the Three Treasures

*A public recitation of the Three Treasures is the usual way of announcing to the world that one has chosen to become a Buddhist. Karida Sangha has never required this because the private recitation of the heart is more important than any public statement one could make. Following are some thoughts on the Three Treasures.*

***Buddham Saranam Gacchami - "I take refuge in the Buddha."*** When we say "*Buddha*" we are usually referring to Siddhartha Gautama, a real person who lived in India about 2500 years ago. He studied the laws of cause and effect and taught his understandings for forty-five years until his passing at the age of eighty. However, since the term "*Buddha*" means "one who is fully awakened" it would be surprising if there were not more Buddhas past, present, and to come. In fact, traditional Buddhism speaks of a number of Buddhas shrouded in the mists of religious myth - Amitabha, Amida, and Maitreya to name a few. Amida Buddha, emerging from ancient myths, vowed that he would not become fully awakened until all beings became fully awakened. Even though contemplating the example of this, and other Buddhas, encourages the growth of our own compassion, "taking refuge in the Buddha" means simply that we acknowledge the historic Buddha as a great teacher.

***Dhammam Saranam Gacchami - I take Refuge in the Dharma (Teaching).*** When we see clearly, we see ourselves in each other. The historic Buddha confirmed the ancient Hindu picture of the nature of the universe—that it is like a giant fisherman's net called Indra's Net. At each tie in Indra's net was a faceted jewel that reflected every other point in the net. This old idea is very much like a description of the modern hologram. Like a photographic negative, the hologram

contains the whole picture. When a proper light is shown through the film, the picture is seen in all its detail. However, if you cut the hologram in half and shine the light through the half, the whole picture is still projected, albeit with less detail. Even if you take half of that, and so on, you can still project a reconstruction of the whole from each successively smaller part. According to the sutras, this is also the nature of the universe. Even the smallest parts of the universe contain something of the whole picture. We can conclude from this teaching that each one of us is better connected than we usually believe. When we take refuge in the *Dharma* we are publicly stating that we are interested in study these, and other, ideas taught by the Buddha.

*Sangham Saranam*  
**Gacchami -I take Refuge in the Sangha (Community).** At first, only the monks were considered to be the *Sangha*. This expanded later to include nuns. Building on this Karida has a vision of the Sangha as constantly growing in its inclusiveness. I have a sense of our modern Sangha being the result of an ever-expanding circle of community that does not stop at the threshold of our species and next of kin. This “Sangha of the Heart” includes other species, plants, animals, environmental features, unseen ancestors, and future generations. When we begin to see the Sangha everywhere we turn we begin to touch the Heart rather than the form of “taking Refuge in the Sangha.”

The Three Treasures: the *Buddha*, the *Dharma*, and the *Sangha* are the foundation blocks of Buddhist practice.

—Roger

TAI CHI  
(at Old School Gallery)

**Sundays, 9:30 am join Reed and Fran Anderson for abbreviated Wu style movement and basic Wah Mountain breathing discipline. Easy for beginners. Call Reed or Fran for info at 783-4067.**

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Wonderful it is to train the mind,  
so swiftly moving, seizing  
whatever it wants.  
Good is it to have a well-trained  
mind,  
for a well-trained mind brings  
happiness.

—Dhammapada 3.35

**If you haven't done it yet, check out:**  
[www.karidasangha.net](http://www.karidasangha.net)

**If it pleases you, light a candle;  
it will burn for 48 hours.**



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**PLEASE NOTE THE CHANGE  
OF THE SEPTEMBER  
MEETING TO  
SATURDAY NIGHT**