

# BUDDHISM



## *The Principles of Buddhist Psychology*

*Simplifying Buddhism!*

**This contains the handouts from the  
6 week course held at the  
Unity of Charlotte School of Spirituality  
with Spiritual Guide**

**David Hulse, D.D**



**This course is available in the following formats:**

- 6 DVD Video Set
- 6 Audio CD Set
- 6 Online MP3 Downloads (coming soon)
- 6 Online Video Downloads (Webcasts)



Visit [www.lightwithin.com](http://www.lightwithin.com) for more information and current contact information.

Excerpts from **The Wise Heart A Guide to the Universal Teachings of Buddhist Psychology** by Jack Kornfield  
Available on Amazon.com: <http://www.amazon.com/The-Wise-Heart-Universal-Psychology/dp/0553382330>

# About David Hulse, D.D.

With over 50 years' experience as an acclaimed Minister, Teacher, Author and Healer, David is renowned in the world of New Thought as a "Cultural Creative." Barbara Marx Hubbard writes, "**David Hulse is bringing good news to the world...his charismatic style, loving nature and open mind make him a leading spiritual guide for our time.**"

Throughout his years of spiritual searching, David has challenged many traditional doctrines, theologies and dogmas. He has inspired numerous individuals toward a journey of self-discovery by sharing his own journey.

After receiving the baptism of the Holy Spirit at the age of 16, David was challenged to look again at many of the beliefs taught to him during his fundamental literalist upbringing. David was shown by the Holy Spirit that God's pure word was locked up in (inside) the parables for a generation to come who would not walk as their forefathers [Psalms 78], but who would speak these mysteries plainly of the Father. [John 16:25]

As David has traveled through various ideas about God, he now sees himself as a bridge between the old and the new. Each has a contribution to make to the enrichment of the other.

Today David is dedicated to assisting the body of Christ to grow up in every way and into all things... to full maturity, building itself up in love. [Ephesians 4:15-16] His stirring presentations of intuitive wisdom will inspire and challenge you to move from believing in God to the experiential realm of knowing God and your co-creative role toward manifestation of the kingdom of God on earth as it is in heaven.

*In the summer of 2013, David started the School of Spirituality at the Unity of Charlotte with this series.*

David holds a Doctorate of Divinity Degree from the American Institute of Holistic Theology, certification in Pastoral Psychology, and is the author of *Take Another Look, God on Assignment* and *A Fork In The Road*.

## **Praise for David and the School of Spirituality:**

- David's personal stories helped beyond words. This was a great experience that we needed here at Unity.
- It was refreshing to be exposed to diverse level of sharing knowledge to people that are still searching for answers.
- David is systematic, knowledgeable and fun! You bring such good energy to us here at unity.
- David's presentation was very clear, straightforward and pertinent for our times!

**For more information about David Hulse and the Light Within programs, visit [www.LightWithin.com](http://www.LightWithin.com)**

## **Programs:**

- **Message of the Month** – A CD or online MP3 Download of a new message from David each month keeping you up to date as to what Spirit is saying for our time!
- **Spiritual Jubilee Weekends** – Held 2-3 times a year around the country a weekend of music, meditation, and messages from spirit!

## **Books by David Hulse:**

- Take Another Look
- God On Assignment
- A Fork In The Road
- Relationships
- Self – The Uncharted Frontier

## The Principles of Buddhist Psychology (Times are for the DVD Series)

### Week 1 – Nobility – Our Original Goodness 1:27

1. Welcome – 7 min
2. Who Was The Buddha? – 20 min
3. Jesus and the Buddha – 15 min
4. Making Room for the Divine – 14 min
5. The Four Noble Truths – 14 min
6. Discussion: Q & A – 17 min

### Week 2 – Holding The World in Kindness

#### A Psychology of Compassion 1:34

1. Welcome – 15 min
2. What the Series is About – 8 min
3. The Four Noble Truths – 12 min
4. Truth – 44 min
5. Discussion: Q & A – 11 min
6. This Week's Meditation - 4 min

### Week 3 – The Psychology of Compassion 1:14

1. Welcome – 5 min
2. The Word “Nobility” – 19 min
3. Buddhist “Compassion” – 12 min
4. The Silent Observer – 17 min
5. Practice Meditation – 4 min
6. Discussion: Q & A – 17min

### Week 4 – Suffering and Letting Go 1:26

1. Welcome – 11 min
2. “There Is Suffering” – 4 min
3. Break Down or Break Through – 17 min
4. Types of Suffering – 34 min
5. Discussion: Q & A – 8 min
6. Meditation – 12 min

### Week 5 – Bodhisattva: Tending the World 1:39

1. Welcome – 2 min
2. What is Bodhisattva? – 30 min
3. Who is Bodhisattva? – 9 min
4. Our Highest Happiness – 17 min
5. Weekly Practice – 23 min
6. Discussion: Q & A – 18 min

### Week 6 – The Wisdom of the Middle Way 1:16

1. Welcome – 9 min
2. Practical Points – 14 min
3. The Middle Way – 21 min
4. The Workable World – 18 min
5. The Surge of New Energy – 8 min
6. Discussion: Q & A – 6 min

## **THE PRINCIPLES OF BUDDHIST PSYCHOLOGY – Week 1**

### **NOBILITY – OUR ORIGINAL GOODNESS**

*“Buddhist teachings are not a religion; they are a science of mind.” – The Dalai Lama*

*“O Nobly Born, O you of glorious origins, remember your radiant true nature, the essence of mind. Trust it. Return to it. It is home.” – Tibetan Book of the Dead*

“Curiously, people resist the noble aspects of their shadow more strenuously than they hide the dark sides.... It is more disrupting to find that you have a profound nobility of character than to find out you are a bum.” – Robert Johnson

“Everything can be taken from a man but one thing: the last of human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.” – Viktor Frankl, psychologist

“If it were not possible to free the heart from entanglement in unhealthy states, I would not teach you to do so. But just because it is possible to free the heart from entanglement in unhealthy states do I offer these teachings.” Says Buddha

“The saints are what they are, not because their sanctity makes them admirable to others, but because the gift of sainthood makes it possible for them to admire everybody else.” – Thomas Merton

#### **THE FOUR NOBLE TRUTHS**

- 1) Life means suffering
- 2) The origin of suffering is attachment
- 3) The cessation of suffering is attainable
- 4) The path to the cessation of suffering

**A FIRST PRINCIPLE OF BUDDHIST PSYCHOLOGY:**  
See the inner nobility and beauty of all human beings.

## **NOBILITY PRACTICE: SEEING THE SECRET GOODNESS**

Wait for a day when you awaken in a fine mood, when your heart is open to the world. If such days are rare, choose the best you have. Before you start for work, set the clear intention that during the morning you will look for the inner nobility of three people. Carry that intention in your heart as you speak or work with them. Notice how this perception affects your interaction with them, how it affects your own heart, how it affects your work. Then choose five more days of your best moods, and do this practice on each of these days.

After looking at three people a day in this way five times, set the clear intention to practice seeing the secret goodness for a whole day with as many people as you can. Of course, you will find certain people difficult. Save them for later, and practice first with those whose nobility and beauty is seen most easily. When you have done this as best you can for a day, choose one day a week to continue this practice for a month or two.

Finally, as you become more naturally able to see the secret goodness, expand your practice. Add more days. Try practicing on days that are more stressful. Gradually include strangers and difficult people, until your heart learns to silently acknowledge and bless all whom you meet. Aim to see as many beings as you can with a silent, loving respect. Go through the day as if you were the Dalai Lama undercover.

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## **THE PRINCIPLES OF BUDDHIST PSYCHOLOGY – Week 2**

### **HOLDING THE WORLD IN KINDNESS - A PSYCHOLOGY OF COMPASSION**

Brief Reminder of Four Noble Truths

#### **Four Noble Truths**

1. Suffering exists
2. Suffering arises from attachment to desires
3. Suffering ceases when attachment to desire ceases
4. Freedom from suffering is possible by practicing the Eightfold Path

#### **The Eight Fold Pathway**

<b>1. Right View</b>	<b>Wisdom</b>
<b>2. Right Intention</b>	
<b>3. Right Speech</b>	<b>Ethical Conduct</b>
<b>4. Right Action</b>	
<b>5. Right Livelihood</b>	
<b>6. Right Effort</b>	<b>Mental Development</b>
<b>7. Right Mindfulness</b>	
<b>8. Right Concentration</b>	

## PRACTICE: A MEDITATION ON COMPASSION

To cultivate compassion, let yourself sit in a centered and quiet way. In this traditional form of practice you will combine a repeated inner intention with visualization and the evocation of the feeling of compassion. As you first sit, breathe softly and feel your body, your heartbeat, the life within you. Feel how you treasure your own life, how you guard yourself in the face of your sorrows. After some time, bring to mind someone close to you whom you dearly love. Picture them and feel your natural caring for them. Notice how you hold them in your heart. Then let yourself be aware of their measure of sorrows, their suffering in life. Feel how your heart opens to wish them well, to extend comfort, to share in their pain and meet it with compassion. This is the natural response of the heart. Inwardly recite these phrases:

*May you be held in compassion.*

*May your pain and sorrow be eased.*

*May you be at peace.*

Continue reciting all the while you are holding that person in your heart. You can modify these phrases in any way that makes them true to your heart's intention. After a few minutes, turn your compassion toward yourself and the measure of sorrows you carry. Recite the same phrases (above). After a time, begin to extend compassion to others you know. Picture loved ones, one after another. Hold the image of each in your heart, be aware of that person's difficulties, and wish him or her well with the same phrases.

Then you can open your compassion further, a step at a time, to the suffering of your friends, to your neighbors, to your community, to all who suffer, to difficult people, to your enemies, and finally to the brotherhood and sisterhood of all beings. Sense your tenderhearted connection with all life and its creatures. Work with compassion practice intuitively. At times it may feel difficult, as though you might be overwhelmed by the pain. Remember, you are not trying to "fix" the pain of the world, only to hold it with a compassionate heart. As you practice again and again, relax and be gentle. Breathe. Let your breath and heart rest naturally, as a center of compassion in the midst of the world.

## **THE PRINCIPLES OF BUDDHIST PSYCHOLOGY – Week 3**

### **The Psychology of Compassion**

1. Nobility - Greek *gno* (as in gnosis), meaning “wisdom” or “inner illumination”
2. Difference of Western Psychology and Buddhism
3. Inner Freedom - The Liberation of the Heart

*Buddah says, “If it were not possible to free the heart from entanglement in unhealthy states, I would not teach you to do so. But just because it is possible to free the heart from entanglement in unhealthy states do I offer these teachings.”*

4. Sacred Perception

#### **PRACTICE: THE COMPASSIONATE REPLACEMENT OF PAINFUL THOUGHTS**

If you are a person who has regular repeated destructive thoughts, thoughts of self-judgment, criticism, shame, or unworthiness, work with this training for a week or, even better, for a month.

First, become more carefully aware of the content and rhythm of the voices inside. What are their regular, unhealthy remarks and devastating comments? What do they sound like? What do they feel like? Begin to study how much pain they cause you. Feel how they take you over and how they hurt. When do they come out most strongly, day or night? What situations provoke them? Social occasions; family time, partners, competitive situations, work or leisure? Do they criticize your body, you mind, your actions, your whole being?

Notice the particular phrases and destructive, unhealthy perspective, the judgment, the shame, the self-denigration they engender.

Now, create a true antidote, a phrase or two or three, that completely transforms the falsehood of these unhealthy thoughts. Let the phrases be the healthiest words you can find, even if you don't believe them at first. They can be as simple as “Life is precious” or “I will use this day well.” Or they can express the healthy



opposite of thoughts of shame: “I will live with nobility and dignity.” Or the opposite of anxiety: “I will live my life with trust.”

If helpful, they can be based on the phrases from loving-kindness practice:

May I love myself just as I am.

May I sense my worthiness and well-being.

May I trust this world.

May I hold myself in compassion.

May I meet the suffering and ignorance of others with compassion.

Now begin to work for a week with the phrases you have chosen. Particularly pay attention to those situations that trigger painful patterns. Every time you notice the destructive, unhealthy thoughts, even if they have been playing for a while, pause and feel the pain in them. Take a breath; hold your pain with kindness. Then inwardly recite your phrases, firmly, deliberately. Do this over and over. It does not matter if they sound false, if you don't quite believe them. Say them anyway, out of compassion, as an antidote to your suffering. You may need to say them a thousand times before you realize they are working. And they will.

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So why, in Western psychology, have we been so focused on the dark side of human nature? Even before Freud, Western psychology was based on a medical model, and it still focuses primarily on **pathology**.

The psychiatric profession's *Diagnostic and Statistical Manual of Mental Disorders*, which orients the work of most therapists, clinics, and health care providers, is a comprehensive listing of hundreds of psychological problems and diseases.

Categorizing problems helps us study them and then, it is hoped, cure them in the most scientific and economically efficient way. But often we give so much attention to our protective layers of fear depression, confusion, and aggression that we forget who we really are.

## **THE PRINCIPLES OF BUDDHIST PSYCHOLOGY – Week 4**

### **Suffering and Letting Go**

Buddha teaches us that ... “There is Suffering. There is the Cause of Suffering. There is the End of Suffering. There is the Path to the End of Suffering. These Four Noble Truths teach suffering and the end of suffering.” In a world of tension and breakdown it is necessary for there to be those who seek to integrate their inner lives not by avoiding anguish and running away from problems, but by facing them in their naked reality and in their ordinariness.” - Thomas Merton

1. Two kinds of Suffering:
  - A. The suffering you run away from, which follows you everywhere
  - B. The suffering you face directly, and in doing so become free
2. Four Noble Truths are most central to Buddhist teachings
3. Pain is inevitable. Suffering is not. Suffering arises from grasping. Release grasping and be free of suffering.
4. “The first step to the knowledge of the wonder and mystery of life is in the recognition of the monstrous nature of the earthly human realm as well as its glory.” – Joseph Campbell
5. Four Noble Truths
  - a. Acknowledgment of the Truth About Suffering
  - b. The Cause of Suffering – Attachments
  - c. The End of Suffering – Nirvana
  - d. The Path to the End of Suffering. This Path is called “The Middle Way”

## PRACTICE: LETTING GO

Letting go does not mean losing the knowledge we have gained from the past. The knowledge of the past stays with us. To let go is simply to release any images and emotions, grudges and fears, clingings and disappointments that bind our spirit. Like emptying a cup, letting go leaves us free to receive, refreshed, sensitive, and awake.

To practice letting go, let yourself sit comfortably and quietly. Bring a kind attention to your body and breath. Relax into the ground of the present for several minutes.

Now bring into awareness any story, situation, feelings, and reactions that it is time to let go of. Name them gently (betrayal, sadness, anxiety, etc.) and allow them the space to be, to float without resistance, held in a heart of compassion. Continue to breathe. Feel the unhappiness that comes from holding on. Ask yourself, "Do I have to continue to replay this story? Do I have to hold on to these losses, these feelings? Is it time to let this go?" The heart will know. Ask yourself if it is indeed wise to release this holding. Feel the benefit, the ease that will come from letting go.

Now begin to say to yourself, "Let go, let go," gently, over and over. Soften the body and heart and let any feelings that arise drain out of you like water draining out of a tub. Let the images go, the beliefs, the self-righteousness, the unworthiness. Let it all go. Feel the space that comes as you let go, how the heart releases and the body opens.

Now direct the mind to envision the future where this circumstance has been released. Sense the freedom, the innocence, the ease that this letting go can bring. Say to yourself "Let go" several more times. Sit quietly and notice if the feelings return. Each time they return, breathe softly as if to bow to them, and say kindly, "I've let you go."

The images and feelings may come back many times, yet as you continue to practice, they will eventually fade. Gradually the mind will come to trust the space of letting go. Gradually the heart will be easy and you will be free.

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# **THE BODHISATTVA**

## **Tending the World**

“The Buddha’s teaching arose in India as a spiritual force against social injustice, against degrading superstitious rites, ceremonies and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men; it emancipated women and gave them spiritual freedom.” –Walpola Rahula.

“Those who say that spirituality has nothing to do with politics do not know what spirituality really means.”  
—Mahatma Gandhi

“The problem with the world is that we draw our family circle too small.” –Mother Teresa

1. THE BODHISATTVA - **bo-dhi-satt-va**

- C. The fulfillment of our happiness comes only from serving the welfare of others as well as ourself.
- D. Our highest happiness is connected with the well-being of others.

The Dalai Lama takes Bodhisattva vows based on the words of the beloved sixth-century sage Shantideva:

May I be a guard for those who need protection

A guide for those on the path

A boat, a raft, a bridge for those who wish to cross the flood

May I be a lamp in the darkness

A resting place for the weary

A healing medicine for all who are sick

A vase of plenty, a tree of miracles

And for the boundless multitudes of living beings

May I bring sustenance and awakening

Enduring like the earth and sky

Until all beings are freed from sorrow

And all are awakened.

2. There is no separation between inner and outer, self and other. Tending ourselves, we tend the world. Tending the world, we tend ourselves.
3. A Life of Balance: Turn Off the News

## **PRACTICE: BODHISATTVA VOWS**

Consider undertaking the vows and practice of a bodhisattva.

In taking these vows you will join with the millions of Buddhists who have done so. As is traditional, you might seek out a Buddhist center or temple and take the bodhisattva vows in the presence of a teacher. Or, if you cannot do so, you can take them home. Create a sacred space and place there the images of bodhisattvas or Buddhas who have gone before you. If you wish, invite a friend or friends to be your witness. Sit quietly for a time and reflect on the beauty and value of a life dedicated to the benefit of all. When you are ready, add any meaningful ritual, such as the lightening of candles or the taking of refuge. Then recite your vows. Here is one traditional version, but there are many others:

Suffering beings are numberless, I vow to liberate them all.

Attachment is inexhaustible, I vow to release it all.

The gates to truth are numberless, I vow to master them all.

The ways of awakening are supreme, I vow to realize them all.

You can change the wording of these vows so that they speak your deepest dedication. Then you can repeat them every time you sit in meditation, to direct and dedicate your practice.

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## **The Wisdom of the Middle Way**

1. Buddhist psychology teaches us to be in the world but not *of* the world.
2. The middle way is found between all opposites. Rest in the middle and find well-being wherever you are.
3. Release opinions, free yourself from views. Be open to mystery.

### **PRACTICE: DON'T KNOW MIND**

Use this practice to bring wisdom to a situation of inner or outer conflict. Initially begin while sitting in meditation. Later you can practice in social situations.

Sit quietly and easily. Focus on your breath or body. When you feel settled, bring to mind a time ten years ahead. Recognize that you don't know what will happen then. Feel the not knowing and relax with it. Think of the earth spinning through space with hundreds of thousands of people being born and dying every day. Where does each life come from? How did it start? What changes are ahead for us? There are so many things we don't know. Feel the truth of don't-know mind, relax, and become comfortable with it.

Now, bring to mind a conflict, inner or outer. Be aware of all the thoughts and opinions you have about how things should be, about how other people should be. Now recognize that you don't really know. Maybe the wrong thing will lead to something better. You don't know.

Consider how it would be to approach yourself, the situation, the other people with don't-know mind. Don't know. Not sure. No fixed opinion. Allow yourself to want to understand anew. Approach it with don't-know mind, with openness.

How does resting in don't-know mind affect the situation? Does it improve it, make it wiser, easier? More relaxed?

Practice don't-know mind until you are comfortable resting in uncertainty, until you can do your best and laugh and say, "Don't know."