



TOUCHSTONES

Small Group Discussion Guide

Mindfulness & Deepening Connections

Before You Gather

Read the following pieces prior to gathering.

1. *Hopping over the Surface of Life*

by Rev. Doug Kraft

When I was a kid, I liked to skip stones on lakes. If I threw a flat stone at the correct angle and with enough speed and energy it would kiss the surface and leap into the air again and again.

If we have too much stuff in our lives, our attention skips from one object to another without really enjoying anything. If we have too many activities, our attention jumps from past to future without settling into the present. If we have too many opinions, we end up thinking about how things should be without fully seeing how things are.

Happiness and ease flow from the bottom of the lake. They aren't found hopping over the surface of life. We have to slow down enough to settle into the depths.

Joy and ease are simple and uncomplicated. Having lots of things to do, stuff to manage, places to go and opinions to consult make life complicated.

Practices that cultivate simplicity do two things.

(1) They reduce the amount of stuff, activities or preferences so we have a better chance of settling into the present. They get the outward to resonate a little better with the happiness, joy and ease in our depths. And

(2) they help us become more aware of our relationship to stuff, experience and thought.

Source:

<https://www.uua.org/worship/words/reading/hopping-over-surface-life>

2. *Here. Now. You.* by Kat Liu

When I heard the Venerable's robes rustle at what I estimated to be about forty minutes and yet she did not give the signal that our sitting meditation had ended, that's when I knew she

would take us to the full hour. But my knees were complaining and my mind was bored with counting breaths. What to do in the time remaining? Suddenly a stray thought entered: "*What if this were your last breath?*"

Funny thing, I immediately began to breathe slower. Drawing in the air to fill every crevice of my lungs and then slowly pushing it out until there was nothing left to expel. "Well," I thought, "I must want to live."

Of course, when I got to the end of that "last" breath I was still there. So, I began another breath, still asking, "*What if this were your last breath?*" There were flashes of regret—unfinished projects, loved one's grieving—but one breath isn't enough time to do anything about regrets. There was only enough time to experience the moment, to know that I was there, breathing.

Inhalation. Exhalation. When the moment passed, there was the next moment, and the next. In this way, I spent the remaining twenty minutes entirely in the present.

Outside of the meditation hall, we still plan for the future and think of the past. But so often we replay past regrets and worry about future events to the point where we're no longer present in the present. As the Venerable says, "We forget that we are breathing."

Source: <https://www.uua.org/braverwiser/here-now-you>

3. *Resistance is Futile* by Rev. Doug Kraft

"We want to give you an update on our progress," the captain said over the PA. A silent groan went through the passengers: the word "update" meant the problem wasn't fixed.

I was on a plane sitting on the tarmac trying to get to the East coast where I was officiating at my nephew's wedding. We took off nearly an hour behind schedule. My itinerary gave me an hour in Houston before a connecting flight left. I'd hoped to

get something to eat. Instead, I barely made the plane.

I like to look out airplane windows. The woman by the window closed the shade so she could watch a movie. The woman right next to me had three martinis and laughed constantly as she watched the movie.

I wasn't interested in the movie. I read a little, slept a little, worked on my computer a little. Nothing was satisfying. There was nothing left for me to do but meditate. I didn't want to meditate because there was so much aversion inside me about all the things that hadn't gone the way I wanted.

When I closed my eyes, I was too worn to fight the aversion. So I didn't try. I just felt the cranky thoughts and relaxed.

The aversion wasn't that pack of grubby monsters I'd feared. It was like a four-year-old complaining that dad had cut the crust off the bread of his sandwich: it was sad but kind of sweet and endearing.

I remembered that crucial meditation lesson: resistance is futile. Fighting reality—wanting things to be different than they are—is what Jean Houston calls “schlock suffering.” Life has its unavoidable discomforts. But it doesn't turn into anguish unless we have the hubris to think it should be different just because we want it to be different.

Aversion is like an ocean wave rolling toward us: We can try to run from it, but it's likely to catch us from behind, sweep us away, or knock us flat. The Buddha recommended turning toward discomfort and getting to know it even if that means diving into the wave. Then we experience its true nature: water that passes by in a rush—not so bad after all.

Sitting on the plane I learned this again for the one-thousandth time. Old habits of turning away are deeply conditioned; I have to learn it over and over until relaxing into the wave becomes a deeper habit.

It was almost midnight when my sister picked me up at the airport. I was worn, tired, hungry, and unexpectedly light in spirit.

Source:

<https://www.uua.org/worship/words/meditation/resistance-futile>

4. *Mindfulness* by James Austin

Mindfulness...is a kind of remembering, remembering to be here, to be present, to pay attention to this moment of life. When we bring awareness to this moment, we know what we are doing and we know we are alive.

[But we are] usually not very mindful... Our mind has a mind of its own, and easily wanders off into some fantasy of the future or some evaluation, judgment or remembrance of the past. All this time, we sacrifice what is right in front of us: this present moment. If we do this [thinking] repeatedly, our minds become a very busy place to live, running back and forth from past to future, while our experience of the present moment becomes shallow and unfulfilling.... When there is too much thinking going on, it is hard to remain open and accepting of our experience.... Even when we think we are being present, we are often so attached to thinking itself that we mistake the thoughts we have about the experience for the experiences themselves. ...As we look more closely at what is going on in our minds, we find that we are often trying to do several things at once, usually thinking ahead to the next thing on the agenda...

...So, the first aspect of mindfulness practice in daily life is just to find ways to REMIND ourselves to SHOW UP in the present moment.... At those times when [our] quality of mindfulness is strong, we tend to have a more spacious mind... by 'being' in a deeper and richer way, we connect directly with that inherent self-worth that is our birthright.

Source: *Everyday Spiritual Practice: Simple Pathways for Enriching Your Life*, edited by Scott W. Alexander

5. *Returning to the World*

by Rev. James Ishmael Ford

As we attempt to walk responsibly on this planet, we need perspective. If we hope to make a difference, we need a place from which to act. What are the Buddhist insights that can make our lives deeper and more productive? This is the purpose of zazen and koans: I walk down to the corner store and get a quart of milk. I sit in the playground and sing a silly song with the children.

The point is to return. To find our depth is to return to daily life. We wander the world to find that wisdom is always here, it is always right at home. This is the secret of the Zen way. We sit quietly or walk quietly; perhaps we engage koans;

we visit with a friend. To sit on a hillside with the rivers and the earth, the grasses and the trees, and enjoy that full round moon shining overhead, is the fullness of Zen, and indeed, the fullness of our humanity.

The point of Zen is just this: emptying. And out of this emptying, returning—returning home. Our personal identities are exactly identical with the great emptiness. We must learn this truth with our bodies and with our minds, complete. To find genuinely open hands we must come to know ourselves. There is a great deal to this returning with open hands. There is an ethic of enlightenment. There are many consequences to our realization that in one aspect of genuine reality, we are all one. When we truly attend, we may discover some of how it can be done profitably. The way of intimacy is a way of respect and beauty and grace.

All I want to do is to remind you, my friend, of the beauty and grace of this moment. This is home. This very place is where we find wisdom. This moment reveals what needs to be done and what can be left alone. Whatever traditions we claim, whatever religion we embrace, this moment shows its truth.

This right-here-and-now moment is the great play of existence, of life and death, of all that was and is and shall be. This very moment is both the doorway to heaven and heaven itself. Our teachers and friends who have walked the way before stand at the door, beckoning to us. They give us a broad wink; a crooked finger wiggles at us, beckoning us, welcoming us.

All we need do is step through.

Source:

<https://www.uua.org/worship/words/meditation/returning-to-the-world>

6. *The Art of Making Mistakes Wakefully*

by Jack Kornfield

Every spiritual life entails a succession of difficulties because every ordinary life also involves a succession of difficulties, what the Buddha described as the inevitable sufferings of existence. In a spiritually informed life, however, these inevitable difficulties can be the source of our awakening, of deepening wisdom, patience, balance, and compassion. Without this perspective, we simply bear our sufferings like an ox or a foot soldier under a heavy load.

Like the young maiden in the fairy tale, *Rumpelstiltskin*, who is locked in a room full of straw, we often do not realize that the straw all around us is gold in disguise. The basic principle of spiritual life is that our problems become the very place to discover wisdom and love.

With even a little spiritual practice we have already discovered the need for healing, for stopping the war, for training ourselves to be present. Now as we become more conscious, we can see yet more clearly the inevitable contradictions of life, the pain and the struggles, the joys and the beauty, the inevitable suffering, the longing, the ever-changing play of joys and sorrows that make up human experience.

As we follow a genuine path of practice, our sufferings may seem to increase because we no longer hide from them or from ourselves. When we do not follow the old habits of fantasy and escape, we are left facing the actual problems and contradictions of life.

A genuine spiritual path does not avoid difficulties or mistakes but leads us to the art of making mistakes wakefully, bringing them to the transformative power of our heart.

Source:

<https://www.spiritualityandpractice.com/explorations/teachers/jack-kornfield/quotes>

Gathering

Business: Deal with any housekeeping items (e.g., scheduling the next gathering).

Opening Words: *Suspended Between*

by Rev. Linda Barnes

Suspended between all that was and all that might be, we struggle to find this very moment—to live this very moment.

Let us sit together for a moment, and savor this moment.

Let us relish this between time where past meets future,

Let us harbor a faith that reminds us that right now, right here, is enough.

Source:

<https://www.uua.org/worship/words/opening/suspended-between>

Chalice Lighting: *To Face the World's Shadows*

by Rev. Lindsay Bates

To face the world's shadows, a chalice of light.

[To face the world's disturbances, a chalice of mindfulness.]

To face the world's coldness, a chalice of warmth.
To face the world's terrors, a chalice of courage.
To face the world's turmoil, a chalice of peace.
May its glow fill our spirits, our hearts, and our lives.

Source: <http://www.uua.org/worship/words/chalice-lighting/face-worlds-shadows>

Check-In: How is it with your spirit? What do you need to leave behind in order to be fully present here and now? (2-3 sentences)

Claim Time for Deeper Listening: This comes at the end of the gathering where you can be listened to uninterrupted for more time if needed. You are encouraged to claim time ranging between 3-5 minutes, and to honor the limit of the time that you claim.

Read the Wisdom Story: Invite someone to read aloud the following wisdom story.

I Stop the War by Joel Levey

One day over tea, my friend and mentor the late Paul Reps, the author of *Zen Flesh, Zen Bones*, shared the following story of his studies in the Orient. At one point, Reps had traveled to Japan, with plans to visit a respected Zen master in Korea. He went to the passport office in Japan to apply for his visa and was politely informed that his request was denied due to the war that had just broken out in Korea. Reps sat down in the waiting area. He had come thousands of miles intending to study with this Korean master. He was frustrated and disappointed. What did he do? He practiced what he preached. Reaching into his bag, he mindfully pulled out his thermos and poured himself a cup of tea. With a calm and focused mind, he watched the steam rising and dissolving into the air. He smelled its fragrance, experienced its tasty bitter flavor, and enjoyed its warmth and wetness. Finishing his tea, he put his cup back on his thermos, put his thermos in his bag, and pulled out a pen and paper upon which he wrote a haiku poem. Mindfully, he walked back to the clerk behind the counter, bowed, and presented him with his poem, and his passport. The clerk read it and looked up deeply into the quiet strength in Reps' eyes. Smiling, he bowed with

respect, picked up Reps' visa and stamped it for passage to Korea. The haiku read:

Drinking a cup of tea, I stop the war.

Source:

<https://www.spiritualityandpractice.com/quotes/quotations/view/17885/spiritual-quotation>

Readings from the Common Bowl: Invite group members to read the following selections aloud. Leave a few moments of silence after each to invite reflection on the meaning of the words.

“In an examined life everything is compost. Cherished memories empower us and enrich our lives. But so can our mistakes, old habits we'd like to break, patterns we've outgrown. Instead of dwelling on a negative experience, we can compost it. Becoming more mindful, asking, ‘What can I learn from this?’ and then moving on can turn any negative experience into a new cycle of wisdom and growth.” *Diane Dreher*

“When I was a sixteen-year-old novice monk, my teacher taught me to open the door and close the door with one hundred percent of myself. One day, my teacher asked me to get something for him. Because I loved him very much, I was eager to do so, so I rushed to do this task and closed the door quickly. My teacher called me back: ‘Novice, come back here.’ I went back to him. I joined my palms and looked at him. He said, ‘Novice, this time go out mindfully and close the door behind you mindfully.’ That was the first lesson he gave me on the practice of mindfulness.” *Thích Nhất Hạnh*

“Since most of us eat three meals each day, we have ample opportunity to practice a conscious or mindful form of eating. Sadly, in this era of fast-food restaurants, microwave snacks, and frozen entrees, many of us prepare and consume our food unconsciously: while driving, reading, watching TV.... Our attention is everywhere except on the taste, appearance, smell, temperature, and texture of our meal.” *Richard Mahler*

“...Using [a] teapot always propels me into a sort of mindfulness, forcing me to ...think about things I don't always give enough attention to: the poverty of third-world workers and their often-horrible working conditions, for instance. ...When I

pour tea from this pot, I am acutely aware of the hands that made it, decorated it, glazed it, fired it, set it to cool, packed it. Were these people happy, or miserable, or just doing their job with their mind on more important things? ...

“Maybe what my teapot is supposed to do in my life is cultivate this sort of mindfulness, to remind me to be painfully, lovingly aware of this world’s real suffering beauty and of my own prejudices and blinkered vision. Its humility should keep me humble; its beauty should remind me of delight.”
Molly Wolf

“So miserable days have a purpose. They teach us to appreciate the softer, kinder days. We see how our practice impacts our day-to-day living. They teach us to think ahead, to pay attention and to get over ourselves because we will never, ever be perfect. These days teach us mindfulness and force us to simply stay open to the situation, watching it unfold so we can respond in a skillful way. Since they’re here to stay, we might as well integrate them into our practice, making our lives somehow juicier.” *Geri Larkin*

“When we practice mindfulness, one of the qualities that we are developing is empathy. As we open to the full range of experiences within ourselves, we become aware of what we perceive in each moment, no longer denying some feelings while clinging to others. By coming to know our own pain, we build a bridge to the pain of others, which enables us to step out of our self-absorption and offer help. And when we actually understand how it feels to suffer — in ourselves and others — we are compelled to live in a way that creates as little harm as possible.”
Sharon Salzberg

“Anyone can learn to be more mindful and more respectful of the unity of life. Even the knowledge that such an approach is possible can be valuable. In the end, the need to fight back, as natural as it seems to be, itself springs from separation and fear. When all life is truly seen as of one root, interconnected and sacred, then even in a violent culture, new responses will arise and at last the old cycle of violence will end.” *Philip Kapleau*

“People usually consider walking on water or in thin air a miracle. But I think the real miracle is not

to walk either on water or in thin air, but to walk on earth. Every day we are engaged in a miracle which we don’t even recognize: a blue sky, white clouds, green leaves, the black, curious eyes of a child—our own two eyes. All is a miracle.” *Thích Nhất Hạnh*

“In India, I was living in a little hut, about six feet by seven feet. It had a canvas flap instead of a door. I was sitting on my bed meditating, and a cat wandered in and plopped down on my lap. I took the cat and tossed it out the door. Ten seconds later it was back on my lap. We got into a sort of dance, this cat and I. ...I tossed it out because I was trying to meditate, to get enlightened. But the cat kept returning. I was getting more and more irritated, more and more annoyed with the persistence of the cat. Finally, after about a half-hour of this coming in and tossing out, I had to surrender. There was nothing else to do. There was no way to block off the door. I sat there, the cat came back in, and it got on my lap. But I did not do anything. I just let go. Thirty seconds later the cat got up and walked out. So, you see, our teachers come in many forms.”
Joseph Goldstein

To get back in touch with being is not that difficult. We only need to remind ourselves to be mindful. Moments of mindfulness are moments of peace and stillness, even in the midst of activity. When your whole life is driven by doing, formal meditation practice can provide a refuge of sanity and stability that can be used to restore some balance and perspective. It can be a way of stopping the headlong momentum of all the doing, giving yourself some time to dwell in deep relaxation and well-being and to remember who you are.” *Jon Kabat-Zinn*

Reading

7. *Washing the Dishes* by Thích Nhất Hạnh

In the United States, I have a close friend name Jim Forest. When I first met him..., he was working with the Catholic Peace Fellowship. ...Jim came to visit. I usually wash the dishes after we’ve finished the evening meal, before sitting down and drinking tea with everyone. One night, Jim asked if he might do the dishes. I said, “Go ahead, but if you wash the dishes you must know the way to wash them.” Jim replied, “Come on, you think I don’t know how to wash the dishes?” I answered, “There are two ways

to wash the dishes. The first is to wash the dishes in order to have clean dishes and the second is to wash the dishes in order to wash the dishes.” Jim was delighted and said, “I choose the second way—to wash the dishes to wash the dishes.” From then on, Jim knew how to wash the dishes. I transferred the “responsibility” to him for an entire week.

If while washing dishes, we think only of the cup of tea that awaits us, thus hurrying to get the dishes out of the way as if they were a nuisance, then we are not “washing the dishes to wash the dishes.” What’s more, we are not alive during the time we are washing the dishes. In fact, we are completely incapable of realizing the miracle of life while standing at the sink. If we can’t wash the dishes, the chances are we won’t be able to drink our tea either. While drinking the cup of tea, we will only be thinking of other things, barely aware of the cup in our hands. Thus, we are sucked away into the future—and we are incapable of actually living one minute of life.

Source: *The Miracle of Mindfulness* by Thích Nhất Hạnh

Living the Questions: Explore as many of these questions as time and interest allow. Fully explore one question before moving to the next. The questions do not need to be discussed in order.

1. In reading #1, Rev. Doug Kraft focuses on the problem of living life on the surface. He writes, “Happiness and ease flow from the bottom of the lake.” In place of a complicated life, he counsels simplicity. What contributes to busyness in society today? What are the challenges to simplifying your life? To slowing down? What are ways to reach “the bottom of the lake?” When are you most present to another person or an experience? Why? How does the past and future reduce your focus on the present?
2. In reading #2, Kat Liu is also concerned about how the claims of past and future result in not being present in the present. While she is meditating a stray thought arises: “*What if this were your last breath?*” How would you react if that question was the continuing focus of your meditation? Why? That recurring question forced Liu into the present as she kept meditating. What helps keep you in the present? Why?
3. In reading #3, Rev. Doug Kraft recounts his experience of being delayed on an airplane. His annoyance became his focus, and nothing could relieve it, until... Until he remembered that “resistance is futile.” He writes, “Life has its unavoidable discomforts. But it doesn’t turn into anguish unless we have the hubris to think it should be different just because we want it to be different.” What are some of the things that have annoyed you? Do you cling to them or release your annoyance by accepting reality? Why? Kraft writes, “The Buddha recommended turning toward discomfort and getting to know it...” What hinders this turning in you? Why? What helps? Why?
4. In reading #4, James Austin writes, “Mindfulness...is a kind of remembering, remembering to be here, to be present, to pay attention to this moment of life. When we bring awareness to this moment, we know what we are doing and we know we are alive.” Do you value mindfulness? Why or why not? When are you mindful? Why? What helps you step into mindfulness? What gets in the way of your sustained attention? How do you quiet your mind when there is too much thinking?
5. Rev. James Ishmael Ford writes, in reading # 5, “To sit on a hillside with the rivers and the earth, the grasses and the trees, and enjoy that full round moon shining overhead, is the fullness of Zen, and indeed, the fullness of our humanity.” What moments like this have you had? How did they affect you? Did time recede in your awareness as the moment filled you? Did you lose, for a time, the “you” that attends to the past and future? Ford continues, “The point of Zen is just this: emptying. And out of this emptying, returning—returning home. Our personal identities are exactly identical with the great emptiness. We must learn this truth with our bodies and with our minds, complete. To find genuinely open hands we must come to know ourselves. There is a great deal to this returning with open hands.” What helps you empty? What helps you open your hands to life?
6. In reading #6, Jack Kornfield writes that while difficulties are inevitable, they “can also can be the source of our awakening, of deepening wisdom, patience, balance, and compassion.” Do you agree? Why or why not? What causes

you to turn away from such difficulties? What helps you face them and deal with them? Some people equate making a mistake with being a mistake. What might cause this? What if mistakes are simply our teachers? As Kornfield writes, “A genuine spiritual path does not avoid difficulties or mistakes but leads us to the art of making mistakes wakefully, bringing them to the transformative power of our heart.”

7. In the wisdom story, Joel Levy shares a story about Paul Reps. On his way to Korea, Reps was denied entrance to Japan because the Korean War had just started. Rather than getting annoyed or upset, he sat down and poured a cup of tea from a thermos. After, he wrote a haiku, and presented it to the official. Reading it, the official admitted him into Japan. It read, “Drinking a cup of tea, I stop the war.” How do you stop the war within?

The following questions are related to the Readings from the Common Bowl.

8. Diane Dreher also addresses the issue of mistakes. She invites us to make compost of negative experiences so that we can use them to grow. She suggests that we ask, “What can I learn from this?” Do you agree with her approach? Why or why not?
9. Thích Nhất Hạnh tells a story of when he was a 16-year-old novice monk. Eager to do a task assigned by his teacher, he left quickly, shutting the door too hard. The teacher called him back and asked him to both leave mindfully and shut the door mindfully. What can you apply this lesson to? How does being in a hurry rob us of the moment?
10. Richard Mahler has the same concern: we eat without attending to the fact that we are eating. Food becomes a commodity rather than a gift. How could you slow your eating down? What benefits would you gain by doing so?
11. Molly Wolf extends this concern by meditating about a teapot as she uses it. She concludes, “Maybe what my teapot is supposed to do in my life is cultivate this sort of mindfulness, to remind me to be painfully, lovingly aware of this world’s real suffering beauty and of my own prejudices and blinkered vision. Its humility should keep me humble; its beauty should remind me of delight.” How can things

become invitations to mindfulness? How could such mindfulness shape the quality of our day?

12. Geri Larkin suggests that even miserable days have a purpose. Like Diane Dreher, she writes, “These days teach us mindfulness and force us to simply stay open to the situation, watching it unfold so we can respond in a skillful way.” Living takes common skills, but it also takes uncommon skills. Larkin is asking us to cultivate the latter, especially as we encounter miserable days. As further context, consider Judith Viorst’s book, *Alexander and the Terrible, Horrible, No Good, Very Bad Day*. A description of the book notes, “Alexander is not having a great day. He has to endure gum in his hair, sitting in the middle of the backseat, third-best-friend status, no dessert at lunch, lima beans, railroad pajamas, and kissing on TV—all in one day! Maybe he’ll just move to Australia.” How would you “use” such a day skillfully?
13. Sharon Salzberg notes that the practice of mindfulness can cultivate empathy. She writes, “By coming to know our own pain, we build a bridge to the pain of others....” What other qualities can mindfulness cultivate?
14. For Philip Kapleau, a value of mindfulness is discovering that all life is interconnected and sacred. This has the potential, he said, to end the cycle of violence. This is reminiscent of Paul Rep’s drinking tea and stopping the war. It also relates to Sharon Salzberg’s comments about empathy. How can mindfulness tame the human propensity toward violence? (Please note that mindfulness programs in some prisons began in the 1970s.)
15. Thích Nhất Hạnh writes about miracles the way Walt Whitman and ee cummings did. It suggests that the more we cultivate mindfulness the more miraculous the world becomes. What do you find miraculous that others may not even notice or take for granted?
16. Joseph Goldstein writes about his encounter with a cat while studying meditation in India. The cat kept climbing into his lap while he was meditating and he kept tossing it out. This dance continued until he surrendered. He let the cat remain in his lap. Of course, after 30 seconds the cat got up and walked away. Goldstein said, “So, you see, our teachers come in many forms.” Eckhart Tolle added “I have lived with

several Zen masters—all of them cats.” And someone else has written, “The ancient Egyptians believed that cats were gods, and cats have never forgotten.” What unexpected teachers have you had, including the natural world?

17. Jon Kabat-Zinn writes, “When your whole life is driven by doing, formal meditation practice can provide a refuge of sanity and stability that can be used to restore some balance and perspective.” What in your life provides balance and perspective?
18. Thích Nhất Hạnh writes about knowing how to wash the dishes correctly, how to do it mindfully. In a sense, he is arguing against multi-tasking by insisting that we live life one thing at a time. Does multi-tasking rob us of the present? Why? How?

Deeper Listening: If time was claimed by individuals, the group listens without interruption to each person the time claimed. Using a timer allows the facilitator to also listen fully.

Checking-Out: One sentence about where you are now as a result of the time spent together and the experience of exploring the theme.

Extinguishing Chalice: (Elizabeth Selle Jones) *We extinguish this flame but not the light of truth, the warmth of community, or the fire of commitment. These we carry in our hearts until we are together again.*

Closing Words: *May All* by Dr. Herat Gunaratne
May all beings be well and happy.
May no harm fall on anybody
May we look only at the good of others
May nobody suffer because of my actions.

Source: <https://trumbore.org/wp/2013/11/shramadana/>