



# Pine Gate

Newsletter of the Pine Gate Sangha

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Pine Gate is the voice of Ottawa's Pine Gate sangha, who practice engaged Buddhism in the tradition of Thich Nhat Hanh. Friends of the sangha also contribute to the newsletter. Submissions are invited, articles of 500 – 700 words, poems and insights that reflect engaged practice and personal experience are appreciated. The Pine Gate sangha has many leaders and the newsletter is an organic outcome of sangha insight. Effortlessly it appears.

Ian Prattis provides dharma talks and teachings that encourage practice through deep non-action, so that engaged practice (action) emerges from understanding and compassion. His wife, Carolyn, teaches a regular Qi-Gong class at Pine Gate Meditation Hall as an introduction to mindfulness practice. The Pine Gate sangha welcomes old and new members to its regular and special activities.

## Quality of Being

**Ian Prattis**

Our journey of healing, of transforming suffering and growing into wholeness does have a surrounding framework – the economic and political structures that we must engage with from the intelligence and clarity of our refined consciousness. Engagement with the structures that frame our lives is inevitable so that we may effect change for the betterment of humankind and mother earth. But how are we to engage? With what motivation, agenda and quality of energy?

The quality of our engagement with society and the environment rests on our quality of being. When the quality of being is rooted in the stillness of non-action there is a different ground for all subsequent actions. Deep silence, truly doing nothing inside, allows love, compassion, understanding and wisdom to emanate from the core of being. This touches those around us so events may take a different course. This is the quality of engagement required for our post-modern world. All from being deeply rooted in non-action, located in stillness and lucidity. We can be very active in this way and our foundation in non-action brings harmony to those we are with. Quality in life is an outcome of the depth of our meditative practice, which imparts a special quality to interaction. The most significant interaction is with our true nature. To connect to its boundless quality and then connect to others and the world in the same way is surely the ticket to ride!

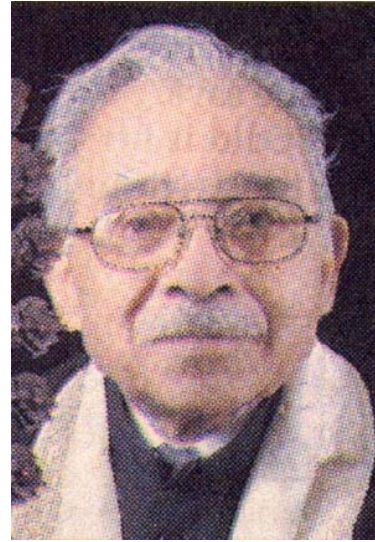
Life provides constant testing grounds, which invoke negative patterns and habit energies that interfere with our recognition of the constant presence of inner Divinity – our true nature. Everyone has their Achilles heel, be it inappropriate

relationships, control, addictive or violent behaviors. Any one or combination of these patterns sets in motion internal blockages that prevent full connection to our true nature. This provides an opportunity to put our mindfulness to work. Moments of slipping out enable a return to conscious breath, recognizing and transcending reactive emotions, doubts, angers and fears. Conscious Breath speaks inwards to our soul and maintains it at its highest level of consciousness. It is a wonderful tool, for as we breathe to live, we can now live to breathe - consciously. We develop a presence that is uniquely different, a maturity that emanates quietly. Manner of being is no longer about becoming, but being nothing other than who we fully are. Striving to become often shapes our lives to someone else's agenda, whereas being is already there fully alive, ready for connection and action. Being empowers "remembering" by removing ignorance, and from deep silence bringing inner consciousness to the forefront of thought, speech, and action. This is a benediction from our true nature – the actualization of our store consciousness. Being is not static. Its fullness shatters the vehicle it contains for there is infinite expansion in simply being.

As an idealistic teenager I wanted to save the world. It took a long time to realize that first of all I had to save myself – to deal with internal devastation, injustice and dislocation – before I could turn to the external, global manifestation of the same energies. This personal pilgrimage was long and arduous. I frequently ignored the necessity of doing it at all and avoided seeing my lack of responsibility. I know what devastation, injustice and desolation are all about. These energies plagued me for a long time until I owned them, took care of them and transformed them. We all make mistakes and I have made more than my fair share, yet I am now able to recognize them and take responsibility. I take my mindfulness and engage, as best I can, with the world of which I am a part. As my mindfulness deepens through daily practice many veils of illusion fall away leaving only the joy of being and serving in their place.

## Peace Award to Pandit Madhu

Pandit Madhu Sahasrabudhe was to receive a Peace Award at the annual Peace Prayer Day slated for October 16, 2004.



Unfortunately, he became seriously ill during the summer months and knew he would not make it to that day. With the help of friends, engravers and the intensive care unit of Queensway-Carleton hospital, Ian and Parmatma, representing Friends for Peace, presented the Peace

Award to Madhuji shortly before he passed away. He was an incredible human being and in honoring him as she presented the award, Parmatma pledged that we would carry on his sterling work of interfaith co-operation and harmony. Madhuji had served not only Ottawa's Hindu community for over 40 years, he was also an avid pioneer of interfaith activities in the city, becoming the president of Ottawa's Interfaith Council. He supported and encouraged inter faith groups to stand together and actively promoted respect and appreciation of different traditions. He was loved for his humor, grace and open-ness to all – irrespective of faith. At 5 foot zero inches tall he was the smallest clergyman in Ottawa, but everyone looked up to him. He was a giant of a humanitarian.

On the day the award was presented to him, he put in a call to the police chief – Mr Bevan – who was his close friend, to round up his family and bring them to the hospital so they could be there with him as he received the award. Thankfully other phone calls brought members of his family to the hospital and the prospect of police cruisers with sirens blaring their way to the intensive care unit did not happen. He was alert and busy to the very end. Not only was he scripting his acceptance speech for his

daughter to give on Peace Prayer Day, he was also designing the final dome required for the Hindu Temple. He was specially taken by Parmatma's name, as "Atma" referred to the important Hindu notion of an everlasting soul. For Madhuji this was a sign that he was free to leave. Yet he lives on in everyone who had the opportunity to know this great humanitarian, a man who served his adopted city with such grace and compassion for so many years. You will be missed Madhuji, yet know that your work is carried on by all who had the privilege to know you.

## **Peace Prayer Day October 16th, 2004**

Parmatma Leviton

This public annual event, which strives to be as inclusive as possible, will take place at City Hall on Elgin St. this year. And, as many dancers and singers will be very pleased to realize - OUT OF THE RAIN. Year after year, we have acted as an umbrella organization, lending plastic ponchos to music directors who need to use both hands, holding extra umbrellas over Ian Tamblyn's expensive guitar, setting up sound equipment under tents, and hoping Universal Dances of Peace or Sacred Guild Dancers won't slip or get caught off balance by stray raindrops or thunder sounds. But the rain makes for good video production. (DVD or VHS available at [www.ianprattis.com/friends/friendsforpeace.htm](http://www.ianprattis.com/friends/friendsforpeace.htm)) Massed choirs singing in the rain does give a very hopeful message.

Speaking of thunder, the Scottish "pipers for peace" will wake us up and set the awakened and conscious mood for the day. But no-one will be able to sleep through the Aboriginal Women's drum circle or the following "Redemption Choir Extreme", but, then no-one would want to. This is a full day (10:00am - 4:00pm) of interaction between diverse groups who celebrate peace in many ways, a family day, a unique way to celebrate Ottawa, a day to forget what religion, sexual orientation or social status you are and to remember that you are human. This is a day to learn about and celebrate all paths to inner peace and to remember that it is inner peace that

leads to the creation of an outer environment where peace can flourish. This is a day where we acknowledge people in our community who work every day to make this one of the best places to live in the world. Tone Magazine was a recipient last year of a Peace Award along with Grandfather William Commanda's Culture of Peace and Sister Jean Goulet for the multi-faith housing project and her work in creating a Muslim-Christian-Jewish dialogue, and, guess what? Ottawa is actually considered the interfaith capital of the world! There is more interfaith activity here than anywhere else. The Christian, Buddhist, Jewish, Hindu, First Nations, Muslim and Sikh communities meet all year round, spending time together, acknowledging each other's faith and allowing the Ghandian principle of "taking the best from each faith" to blossom, flourish and to effect our personal, social and political behavior. Case in point: Where else in the world do you find the response to graffiti on a temple to be: an Interfaith choir celebration!!

A beautiful Hindu Bharatnatyam dancer will honor our Peace Award recipient, the late Dr. Madhu Sahasrabudhe and the award is to acknowledge his 40 years of interfaith activity. His family will read what he wrote recently in the hospital for the event. He received his award in the hospital two days before he died. We will miss his wise words in the Citizen column. The well-known face of Max Keeping will appear that day as he receives a Peace Award for his extensive community involvement in charities and public education. I used to think that communities like ours just happened but I am silenced and humbled when I read about the work that such people as Mr. Keeping have done above and beyond the call of duty. Fred and Bonnie Cappachino will also receive a Peace Award for their Child Haven International schools and orphanages. As we speak, Fred Cappachino is holed up in a church with an immigrating man protesting against the law that would take away the right of churches to give sanctuary. I applaud his efforts and we expect he will surface at least for Oct.16.

Labyrinth Walking, Baobab drum and dance group, Ottawa Valley Twisters Line dancers and a primary sound meditation presented by a Sikh will help further celebrate the day along with bake sale and

silent auction in the background. The "Choirgirlz" from Toronto, as heard at Rasputin's sold-out concert and who recently won the CBC song-writing contest, will add some Jazz and sparkle to mid-day activities. With their socially-challenging lyrics which hint at a deeper faith, insight and inspiration than their black leather image portrays, they will take us in soaring three part harmony to the little church-house and back to present-day challenges. Listen for them on early morning CKCU radio. The list goes on with more surprises and children and teen involvement. So with enthusiasm and good humour, we continue this 19 year-old tradition, first started in New Mexico with affiliated all-nations flag ceremonies in New York City in association with U.N. International Day of Peace. Current politics seem to have eclipsed it in N.Y.C., but it is growing worldwide because of efforts from Friends For Peace and will take place this year in at least four other countries that we know of. We welcome the ancestors to come, dance and sing in the heavens and make great bolts of lightning with us as they always do. But this time their effect will be outdoors and we, with small children, food, dry microphones, dry clothes, hope, faith, joy, will be smiling from the inside out.

## Thay's Pilgrimage to Vietnam

January 12-April 11 2005

On the last day of The Feet of the Buddha retreat in June 2004, Thay received the formal invitation to visit Vietnam, where he will give talks and retreats to Buddhist practitioners in his homeland. If you would like to accompany Thay on this historic pilgrimage please register online at: [www.plumvillage.org/tnhvntrip](http://www.plumvillage.org/tnhvntrip).

The trip is divided into four time segments of 20 – 24 days and those wishing to go have to make their own arrangements about transport to and from Vietnam. There are specific arrival days so check out the website carefully. In Vietnam, accommodation and transport will be arranged by local tourist agencies. There is the opportunity to visit the main temples, enjoy days of sightseeing and meet with lay and monastic practitioners in Vietnam. There will be simultaneous translation of

Thay's talks into French and English but you must bring your own earphones and a 10 meter extension cord to hook up to the translation system. It is anticipated that Thay will be traveling with 100 monastics and 200 lay practitioners from the worldwide sangha. Retreatants with Thay are asked to wear the Ao Trang (Buddhist grey robe) so send in your measurements with your online application! Thay's books are also being openly published in Vietnam for the first time and he will be addressing large audiences, particularly the young generations of Buddhists in Vietnam.

As Plum Village will submit a list of lay practitioners on the pilgrimage to the Vietnamese government your name has to be on this list. This is why online registration is preferred. Those of you who can go on this momentous trip – walk for us as we breathe and smile for you.

## Fourteen Mindfulness Trainings: Origins

*From notes prepared by Sr Eleni, Lower Hamlet, Plum Village, June 1 – 21, 2004 Feet of the Buddha Retreat in Plum Villag, France*

The Buddha practiced Socially Engaged Buddhism giving dharma talks to people in society. His first dharma talk emphasized the Four Noble Truths, the Middle Way and the Engaged Nature of mindfulness practice. He formulated the Five Wonderful Precepts for lay practitioners, which evolved into the Five Mindfulness Trainings.

In the 4th Century AD in India, the Brahma-Net Sutra (Sanskrit: Brahmajala Sutra) was recorded. It was known as the "Moral Code of the Bodhisattvas." It was translated by the Indian monk, Kumarajiva, into Chinese during the 4th century AD and contained 3 groups of precepts:

Do not what is evil (Do not create suffering)

Do what is good (Do wholesome actions)

Do good for others (Help all sentient beings, be of benefit to all sentient beings)

Contained within the Brahma-Net Sutra are the 10 major precepts of wholesomeness and 48 minor

precepts. This was practiced in China, Vietnam, Japan and Korea as an early expression of Socially Engaged Buddhism.

In 14th century Vietnam, the Bamboo Forest Master (formerly King Than Nhan Tong from 1258 – 1308), went from village to village teaching the Five Mindfulness Trainings and the 10 Wholesome Precepts derived from 4th century India, strongly influenced by the Brahma-Net sutra and the Buddha's initial dharma talk.

In the 20th century, Socially Engaged Buddhism was renewed in Vietnam and extended to the West. Thich Nhat Hanh ordained the first 6 members of the Tiep Hien Order in February, 1966 (Sr Chan Khong – True Emptiness, was one of them). The 14 Tiep Hien Precepts (The 14 Mindfulness Trainings of the Order of Interbeing) contain the 5 Mindfulness Trainings, the Noble Eightfold Path and are a renewal of the earlier Bodhisattva Precepts. They brought them up to date to be in tune with our times, in step with modern historical, socio-economic and cultural developments yet resting on the foundation provided by the Buddha and 4th century expressions of socially engaged Buddhism. They are Thay's gift and guidance to the Order of Interbeing.

**“Tiep”** - one meaning is to continue, as when we tie two strings together to make a longer and more durable string.

**“Hien”** – means to realize from direct experience, to make it here and now, totally in the present. (see Interbeing: 3rd Edition from Parallax Press).

Since 1966, Order of Interbeing membership has grown, particularly in Western countries as well as in Asia, the Middle East, Australia and New Zealand. There are approximately 800 sanghas worldwide

### Related Readings:

Thich Nhat Hanh:

Interbeing. 3<sup>rd</sup> Edition. Parallax Press

Love in Action. Parallax Press

For a Future To Be Possible. Parallax Press

Friends on the Path (Compiled by Jack Lawlor). Parallax Press;  
Sr Chan Khong:  
Learning True Love. Parallax Press;  
Fred Eppsteiner:  
The Path of Compassion. Parallax Press;  
Claude Whitmyer:  
Mindfulness and Meaningful Work. Parallax Press;  
Arnie Koetler:  
Engaged Buddhist Reader. Parallax Press.

### The BrahmaNet Sutra

is published by the Sutra Translation Committee of the USA and Canada, Dharma Series No 26. To obtain copies contact:

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7254 Bayview Ave  
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Canada

Buddhist Association of San Francisco  
5230 Fulton St  
San Francisco  
CA 94121  
USA

"The day will come when, after harnessing space, the winds, the tides and gravitation, we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire."

**Pierre Teilhard de Chardin**  
French Paleontologist and Philosopher

## Engaged Buddhism

**Matthew Huston**

*Matt is an aspirant for the Order of Interbeing and the fifth exercise of the training asked for a focus on Engaged Buddhism as well as rethinking several of the mindfulness trainings.*

This assignment got me to thinking about the true meaning of engaged. I've read many talks and

articles about engaged Buddhism, but instead of choosing one article or talk, I decided to write about the topic itself. My insights on engaged Buddhism are not perfect by any means, but I can offer them for consideration.

Although I hope it is not taken the wrong way, I strongly disagree that the meetings of like-minded people, either peace rallies or prayer/meditation circles, are engaged practices. True that gathering in mutual support is beneficial, but only to the individual. When we sit and meditate together, I am the only person who can really know that I am meditating with any depth. Others are meditating, but I cannot read their minds and know that they are practicing truthfully and meaningfully. The same can be seen in peace rallies (for instance). Already the stage is set for a certain type of person. A person interested in peace gathering is a nice gesture, and can convey a message, but where is the engagement? A rally doesn't change minds and hearts because it cannot reach that far. It reminds me of the saying "preaching to the choir". Not only that but the effect they have is minimal. Take a look at Earth Day gatherings. People come and share their wish for a better, cleaner earth. They sing, listen to speeches and at the end of the day go home. Then there is an inevitable picture in the paper the next day of an empty field or college green strewn with garbage.

The true practice comes when the campus janitors show up and actually clean up, making sure everything is properly disposed of.

Thich Nhat Hanh was virtually excommunicated from his temple, his land, and his people because he not only talked about ideas, but also turned his volition into action. He not only spoke out about going to the people who suffered because of the war that tore through his country, but to use their backs and hands to rebuild, to educate, to be a part of society as it grew.

That is where the line to true engagement begins, when intention turns to action. But in peace rallies, it remains intention. The action has no direct effect to improve situations. It may seem that way, when everyone participates, and those who attend generate the energy of peace, but will each person

carry that energy away once the event is over? Perhaps it is turned into action, perhaps not. When we go out, into the community, and perform hands on acts of charity, or goodness with the intent of creating peace (not just against war), then we are engaged.

In my own sangha we are figuring out ways to accomplish engagement in our community. So far we have had suggestions that only pertain to the limits of individual practice. A meditation circle to meditate on peace, as if we are hoping that sitting in the grass, beneath a tree will end the war America is engaged in. It will be a great practice in helping to address the fears and other feelings brought about by the war. That teaches us to see our own wars within, so that we can accomplish things without our own perceptions interfering in our actions. That by being peace we can best perform actions that actually accomplish peace. We have to perform the actions, however. There has to be a time when we can realize the roots of our own suffering, and use that understanding to go out and do things. I've suggested to our sangha here in Florida that we should be more engaged. That we should not only chant and meditate on peace, on well being, but to use engaged practice in our community to be more hands-on. Ladle soup for the hungry; hand out blankets for the cold. Our time and energy put to use for the benefit of others, having a direct effect on lives.

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## Eight Winds

Buddhists say there are eight winds. They are gain and loss, praise and ridicule, credit and blame, and suffering and joy. If you are not aware of them, they will blow you away like dry leaves in an autumn breeze. For example, when someone praises you and that tastes sweet, like candy in your mouth, you are being blown away by the wind of praise.

One day in ancient China a young man thought he had become enlightened. He wrote a poem to his master about how he was not blown away by the eight winds. Then he sent it to his master who lived three hundred miles up the Yangtze River.



When his master read the poem, he wrote “Fart, Fart” on the bottom and sent it back.

The more the young man read those words, the more upset he got. At last he decided to visit the master. In those days a three hundred mile trip up the Yangtze River was a very difficult journey.

As soon as he arrived he went straight to the master’s temple. “Why did you write this” he asked, bowing. “Doesn’t this poem show that I am no longer blown about by the eight winds?”

“You say that you are no longer blown by the eight winds,” replied the master, “but two little farts blew you all the way up here.”

From SOUL STORIES by Gary Zukav.  
Contributed by Vivian Dickie.

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## The Feet of the Buddha Retreat

**June 1 – 21, 2004**

**Carolyn Hill**

“I have arrived” at Plum Village the morning of June 1st. Upon entering the grounds I immediately feel that “I am home”. Every cell in my body is filled with the peace and serenity of Plum Village and the nuns and monks. For twenty-one days I had the opportunity to practice twenty four hours a day “in the here and in the now”. And with each passing day I became “more solid,” which of course brings more “freedom”, and Yes, I dwelled in the “Ultimate Dimension”.

Ian and I spent June in Plum Village for Thay’s twenty one day retreat, “The Feet of the Buddha”. We enjoyed the calm and presence of wonderful beings from all over the world – practicing together whether it was in the dharma hall listening to Thay, or gardening, discussing, working or celebrating. It was indeed a vital time. Thay’s dharma talks were brilliant. He took off from where “Transformation at the Base” finished, so we were treated to a journey through consciousness, mind and neuroscience. A legacy was created that invites scientists and practitioners to come together and explore deeply the very profound issues raised. Most practitioners at this retreat were very experienced and this lent a depth and ease to

everyday matters so that everything felt very smooth and effortless. Even with experienced practitioners Thay ended most dharma talks with: “It’s OK if you don’t understand, tomorrow it will be clearer” and indeed this was so.

To understand the levels of consciousness, even at a very basic level, leaves one fully aware not only of the importance but also of the necessity of meditation. Meditation is vital to be able to cut through the veils of illusion, to shatter distortions. How else can one experience anything in its purity, to experience its true essence without preconceived notions and conditions attached to it? With meditation and mindfulness we become aware - aware of our breath, of our heart beating, of each movement we make, of each thought. Through meditation and mindfulness we nurture and enhance our wholesome seeds and attributes in our store consciousness, which is the base for all other levels. At the same time we become aware of our unwholesome seeds and attributes and we take steps to transform them. Without meditation and mindfulness there can be no transformation.



“Ian & Rochelle Griffin, Dutch Dharma teacher”

Thay does not expect us to meditate or be mindful twenty-four hours a day. If we could, we would be enlightened Buddhas. But Thay does expect us to practice, and that practice needs to deepen each and every day. Being mindful of one particular action

each day for a number of days will automatically increase your mindfulness with other actions. In Plum Village I focused on stepping into the meditation hall. On my first few attempts I realized that I would get caught in the flow of people entering the hall, and before I could focus on stepping into it, I was already there. Within a few days my exercise extended to being fully aware of my walk to the meditation hall – noticing the people around me, the flowers blooming, the perfume from the flowers, the gentle breeze, the sound of my feet as I walked across the land. Before long I realized also that I had become aware of the way in which I picked up my cushion after entering the meditation hall and how I replaced it after sitting. With an intentional focus on stepping into the meditation hall, my awareness and mindfulness extended in multiple directions to various actions. We live in a society of multi-tasking, and our multi-tasking becomes habit. We eat and read at the same time. Children do homework and watch TV at the same time. We sit on the toilet and automatically reach for the toilet paper long before we need to use it. But in Plum Village we are afforded the time and luxury to be with each action, to become fully aware of what we are doing and thinking.

We all know how wonderful it is to eat a meal in mindfulness, and even when we focus on it, we usually find ourselves having swallowed three or four mouthfuls before we become fully aware of the food we are consuming. As an exercise I would take a piece of food, in this case a carrot, to see how mindfully I can eat it. I close my eyes. I smell it. After I've put it in my mouth, I feel its texture. I hear its crunchiness as I chew, and of course I taste it. But it comes with notions attached because I know what it is. I can see it growing in the earth because I have grown carrots. I see it being harvested, because I have harvested carrots, and I wonder, what colour would I ascribe to this piece of food if I did not have the gift of sight. Although I will never know a carrot (most food for that matter) without preconceived notions, eating in mindfulness involves all of my senses, deepens my awareness and makes me realize how truly grateful I am for all of my senses, how truly grateful I am to be alive.

Thay encourages us all to walk in mindfulness during the retreat. He repeated that each of us has a Buddha within, that we are each a Buddha to be. And as we walked, he encouraged us to focus upon our ancestors, our family and our friends, and to bring them with us as we walked. With no boundaries between Thay and his students, we walk in his feet, which are one with the Feet of the Buddha. The life in the hamlets of Plum Village provided a gentle backdrop to this intensive retreat, which felt like an endless flow yet all too soon it was over. But then it is never over as there are sanghas and friends to share the retreat with, all captured in a set of DVD's that Pine Gate and friends will study over the next year.

Ian and I showed the new film of Pine Gate sangha's engaged practice "Sing for Peace, Stand for Peace, Be Peace" to all three hamlets on Lazy Days. The community in Lower Hamlet possessed many beautiful singers who sang along with the choirs portrayed on the wind and rain swept steps of Parliament Hill in Ottawa. Practitioners were so moved that a large group of us gathered together many times during the retreat to sing songs for peace and Plum Village songs – our hearts wide open sending healing energy to the universe.

Once the retreat was over, Ian and I spent some time in the lovely mediaeval market town of Ste. Foy La Grande before I returned to Canada while Ian traveled to Scotland to give talks and days of mindfulness to Scottish sanghas in Fife and Findhorn. The wonderful surprise about Ian going to Scotland was that his brother, Peter, turned up and offered his services as a chauffeur between "gigs" all over Scotland. One brother traveling from sangha to sangha, the other from pub to pub. Both fully aware of the other!

*"You must be the change you wish to see in the world."*

**Mahatma Gandhi**



## The Dalai Lama's Daily Prayer

With the determination to accomplish the highest welfare of all sentient beings, I will learn to hold them supremely dear.

Whenever I associate with others, I will learn to think of myself as the lowest amongst all and respectfully hold others to be supreme from the very depths of my heart.

In all actions I will learn to search into my mind, and as soon as disturbing emotion arises, endangering myself and others, I will firmly face and avert it.

I will learn to cherish ill-natured beings and those oppressed by strong misdeeds and sufferings, as if I had found a precious treasure.

When others treat me badly, with abuse, slander, and so on, I will learn to take all loss and offer the victory to them.

When the one whom I had benefited with great hope hurts me very badly, I will learn to view that person as an excellent spiritual guide.

In short, I will learn to offer to everyone without exception all help and happiness, directly and indirectly, and respectfully take upon myself all harm and suffering.

I will learn to keep all these practices and, by understanding all phenomena as illusions, be released from the bondage of attachment.

*Tenzin Gyatso, His Holiness the Dalai Lama*

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## Prisoner Abuse in Iraq

**Thich Nhat Hanh**

*Why would the soldiers torture the Iraqi prisoners?*

When you are engaged in the act of killing, aware that fellow soldiers on your side are dying everyday and that it is possible for you to be killed at any moment, you are filled with fear, anger and despair. In this state you can become extremely cruel. You may pour all of your hate and anger on prisoners of war by torturing and abusing them. The purpose of your violence is not only to extract information

from them, but also to express your hate and fear. The prisoners of war are the victims, but the abusers, the torturers are also the victims. Their actions will continue to disturb them long after the abuse has ended.

Even if the superiors of the individual soldiers have not directly given orders to mistreat, abuse, or torture, they are still responsible for what happened. Preparing for war and fighting a war means allowing our human nature to die and the animal nature in us to take over. We should never be tempted to resort to violence and war to solve conflict. Violence always leads to more violence.

It is possible to achieve peace through peaceful means and there are many examples of this in history.

*If military action is incompatible with mindfulness and compassion, how should people/nations defend themselves? (You have said that when we are mindful, "compassion becomes possible." Is a lack of mindfulness what our moral failings boil down to?)*

There are many ways to defend ourselves: through diplomatic foreign policy, forming alliances with other countries, humanitarian assistance. These are all approaches motivated by the wisdom of inter-being, not just by political gain. In these kinds of approaches to resolving conflict, the army doesn't have to do much. They can serve the people, build bridges, roads, etc. This is not idealistic thinking, armies have worked this way in the past. With good foreign policy, the army will not have to fight.

When a country is invaded, the army should resist and defend the people. It is also sometimes necessary for other countries to help a country that is being invaded. But we should never attack other countries out of national interest. The only really necessary and appropriate circumstance under which an army should resort to violence is to defend itself or an ally from invasion. And even in this case, much suffering will result.

Military action can be compassionate if it is real compassion. But if compassion is just a screen to mask anger and fear, it is useless. What is upsetting to me is that former generations have committed the

same mistakes and we don't learn from them. We haven't learned enough from the war in Vietnam. There were so many atrocities committed there. So many innocent people were tortured and killed by both sides because they were perceived to be 'communist', or 'anti-communist.'

Mindfulness has so many layers. When we kill because we think that the other person is evil, that we are killing for the sake of peace, that we are doing a good thing, this is not right mindfulness. If we are mindful, we will see not only the present situation, but also the root and the consequence of our act in that moment. Other insights should arise if we are truly mindful: "this person I want to kill is a living being. Is there any chance for him to behave better and change his present, harmful state of mind? Maybe I have a wrong perception and one day I will see that he is just a victim of misunderstanding, and not really the evil person I think he is." Mindfulness also helps a soldier to see that he or she may just be an instrument for killing used by his or her government.

A general who is mindful of his actions is capable of looking deeply. He may not need to use weapons. He will see that there are many ways to deter the opposite side and he will exhaust all other means before resorting to violence. And when nothing else works, he may use violence, but out of compassion, not out of anger.

*You have said "the only antidote to violence is compassion." But shouldn't there be punishment for the abusers? What would compassionate punishment look like?*

Compassionate killing can only be done by bodhisattvas, by awakened beings. In combat situations, the majority of us kill because we are afraid of being killed. So most of us are not capable of killing out of love. When our dog or horse that we love very much is suffering from a terminal sickness, we are capable of killing it to stop it from suffering. We are motivated by love. But most people in our army can't do this. The best is not to kill at all. When you kill for your country, to defend your countrymen, it is not good, but still it is better than invading other countries in the name of democracy and freedom. History has shown us that

the countries the US has invaded to 'help' have not become more democratic and free. Prime Minister Tony Blair said that the UK is committed to democracy and freedom in Iraq. If we see things in this way, we can invade many countries because there are a lot of them who do not have enough freedom and democracy, including our own.

*Is it ever possible to torture someone for a good cause? If a prisoner in custody did have information that could potentially prevent a terrorist attack, would coercion be appropriate? If no, what interrogation tactics would be appropriate and effective?*

There is no 'good cause' for torture. As a torturer, you are the first to be a victim because you lose all your humanity. You do harm to yourself in the act of harming another. If you had a good cause to begin with, it is lost when you torture another human being. No cause can be justified by this kind of violence.

When we imagine situations when torture could be justified, we jump to conclusions too quickly and too easily, it is not so simple. Torturing someone will not always give us the result we wish for. If the prisoner in custody does not tell us the information we want it is because they don't want their people, their fellow soldiers to be killed. They withhold information out of compassion, out of faithfulness to their cause. Sometimes they give out wrong information. And there are those who prefer to die rather than give in to the torture.

I am absolutely against torture. Other forms of pressure, of firmness may be acceptable, but not torture. It is very easy to create a pretext for why it is necessary to torture a prisoner when we have fear and anger in us. When we have compassion, we can always find another way. When you torture a living being, you die as a human being because the other person's suffering is your own suffering. When you perform surgery on someone, you know the surgery will help him and that is why you can cut into his body. But when you cut into someone's body and mind to get information from them, you cut into your own life, you kill yourself as a person. Your life is no longer worth living. We must look at why we are engaged in this war and how we have

become involved in things like this. So the problem is long-term, not just looking at the immediate situation of torture.

We have to learn how to prevent situations from escalating to that point. We can do things everyday to create more peaceful and harmonious relations with other countries and other peoples. Why do we wait until the situation is so bad? And then we say we have to resort to the most atrocious means to stop it. But we can do much better by taking care of the conflict compassionately from the very beginning.

People usually think in extreme terms of absolute nonviolence and violence, but there are many shades of gray in between. The way we talk, eat, walk can be violent. We are not dogmatic, worshipping the idea of nonviolence, because absolute nonviolence is impossible. But it is always possible to be less violent. When we have understanding and compassion in us we have a good chance. When we are motivated by fear and anger, we are already a victim. No cause is worthy enough to be served in this state of being. A truly good cause is always motivated by compassion.

*Excerpts from an Interview with Beliefnet.com on recent torture of Iraqi prisoners by American soldiers May 19<sup>th</sup>, 2004*

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## Sludge Out – Light In Meditation

When anger, hatred, fear or other distress starts to overwhelm you, and you have discerned from your body that negativity is being created, stop what you are doing and find a quiet place. It is important to remove yourself from the immediate situation of negativity - either physically or by withdrawing energy from that which is presented to you or generated by you. Take time to honour the body's communication system, for through its agitation it is saying:

*Stop; Something Negative has been triggered;  
Surface it; Identify it; Acknowledge it; Deal with it;  
Transcend it - this body is in discomfort with its  
presence!*

Breathe in deeply and breathe out deeply. Place all your awareness on your breath coming in and going out. Identify the negativity only when calm, because the body and mind become agitated with the activation of afflictive emotions. What evolves here is a step towards body, breath, mind unity through purifying the body of negativities. It is essential to listen to the integrity of the body. Calm yourself and after ten breaths ask inside:

*"What is this negativity about?"*

*"Is it anger? What is the underlying hurt?"*

*"Is it emotion? What feelings are being denied?"*

*"Is it fear? What feeling is triggering this  
reaction?"*

*"Is it desire? What is the inadequacy about?"*

*"Is it hatred? Who am I trying to hit back at?"*

Find a quiet place and sit comfortably with the spine erect and the feet planted firmly on the floor. Breathe gently into the heart center up to the crown on the in breath, then allow the intelligence of breath to circulate throughout the body on the out - breath. Relax into this all-encompassing energy state and allow agitation in the body to diminish. When you feel calm, begin this meditation.

Bring the next breath firmly and gently into the heart center. On the in-breath take it right through the body to the back of the spine and feel it connect to the centre of your vertebrae. Visualize the breath as a laser beam or spiral of white light that bores right through the heart center to the spinal column. Still on the in-breath take the light and energy up the spinal column right to the crown of the head. Pause. Having identified the cause of the negative defilement that has so agitated the body, state quietly to yourself, "I choose to rid my body, being and cells of this negativity."

On the out-breath flood the body and entire spinal column with white light and make sure the energy travels through your body and out of your feet into the ground. Repeat the entire meditation sequence ten times until you feel the negativity leaving your body. You will also feel physically lighter. Then in

this light and calm take a further step. Breathe in to the heart center with such gentleness, tenderness and reverence, then on the out-breath fill yourself from top to toe with clear, crystalline white light. Breathe in and out of this purified energy state for ten breaths, and feel the difference in your body. This particular meditation is most valuable for instances where you have keyed into bodily signals about negativity and distress.

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## Hokey-Pokey

**Lynette Monteiro**

With all the sadness and trauma going on in the world at the moment, it is worth reflecting on the death of a very important person which almost went unnoticed last week: Larry La Prise, the man who wrote the "Hokey-Pokey," died peacefully at age 93. The most traumatic part for his family was getting him into the coffin. They put the left leg in. Then the trouble started.

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## 2004 Peace Song Circle on Parliament Hill

The rain, thunder and lightning gods were waiting as universal heralds for the second annual Peace Song Circle held on Parliament Hill on April 17, 2004. In Native American cosmology such a welcome is a sign of approval from the ancestors. We have yet to find a way to say thank you for the attention but please – no more! Two prominent citizens – Ed Broadbent and Monia Mazigh - presented their visions for peace once the event opened with a roar for peace by a didjiridoo ensemble from Australia. Choirs from all over the National Capital sang wonderful songs for peace, none more poignant than the Al Nour Arabic School choir. The children, from the ages of four to eight years old, sang a song composed by a five year old child during the Lebanese civil war twenty years ago. Their "Give Children a Chance" brought tears to most people's eyes as the rain came down. The children could tell all their friends that not only were they on Parliament Hill, they were also on national television in Canada! They were absolutely beautiful and gave voice to a minority

community that has remained largely invisible in the city.



The Al Nour Arabic School Choir

Thunder greeted the Ottawa Gospel Choir singing a rousing "What are we Here For?" The resounding response was "Peace." And on it went – deeper and deeper into creating peace as a palpable energy. The beautiful tones of the Mennonite choir, the drive of the Folk Choir, the directness of the Bishop Hamilton Montessori School choir as the children sang, asking those gathered to "Build Me a World." A professional singer who attended the first Peace Song Circle was so moved by the creation of peace during that event, she composed a song for her latest CD. Alise Marlane's "Stand for Peace in the Rain" brought out the thunder and lightning as her percussion and light show. Still it rained. It poured on the Universal Dances of Peace – but everyone danced "May Peace be With You" singing it in English, French, Hebrew and Arabic, then standing silent in the downpour for a meditation on peace. There was a quiet determination to be peace and through example oppose war. Still it rained on, yet this did not deter the rousing chorus from the massed choir as it sang "All Within Me Peaceful" and ended the day with silence.

The Pine Gate sangha is the nucleus of the Friends for Peace coalition and together with all the other groups gathered on Parliament Hill for this day they gave their hearts for peace. We invited the public to begin the peace process with themselves, then the family, community and nation and then to export peace to the world. We emphasized that mindful

living is an alternative to violent conflict. These same sentiments were strongly expressed the following week in Ottawa by H.H. the Dalai Lama as he addressed a gathering of 9,000 people who came to listen to his talk about creating peace in the twenty first century. To everyone who played a part in Peace Song Circle 2004 – a heartfelt appreciation for the many, many seeds of peace you helped to sow. Sing for Peace, Stand for Peace, Be Peace.

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## **Book Review – Giving Teeth to Peace**

**Larry J. Fisk**

Review of: Douglas Roche, *The Human Right to Peace*. (Ottawa, ON:

Novalis) 2003. 271 pp. \$24.95 (Cdn) (ppbk)

At the heart of this instructive and inspiring little book is the argument that "peace" is a universal third generation right, depending in part on the achievement of prior waves of human rights plus the modern interconnectedness of all states. This contemporary inter-dependency is unlike first generation rights like "liberty and equality" which are rights extracted from, or in relation to, the sovereign state alone. Similarly, second generation rights like education, health, or more generally "economic, cultural and social" rights attending societal inequalities, are also devised in relation to the state, or its agencies and fellow citizens. Globalization, with its international understanding, widespread participation, and effective communication, makes possible the universal right of peace. It is both "innovative and addresses a whole swath of new and interconnected challenges". It is an essential right because the horrendous atrocities of wars, genocide, environmental devastation, world-wide hunger, displacement, disease and water shortages and the threat of nuclear annihilation, all make human living deplorable or near impossible for the vast majority in the modern global context. Without peace, it is now clear, the achievements of past rights are a cruel parody of justice.

The value of Doug Roche's book is not just the cogent argument for peace as a fundamental right. The book is a succinct history of 20th century Globalization and wars, with particular attention given to 9-11, Afghanistan and Iraq. More than that it is a manual carefully documenting the slow but steady work of the United Nations and providing chapter and verse for United Nations declarations and achievements.

Those cognizant of the Canadian Peace Initiative and its attention to education and action for a world fit for children will find a stunning directive in Roche's attention to the UN Convention on the Rights of the Child. "The Convention", he observes, "is the most universally accepted human rights instrument in history. It uniquely places children at the forefront in the quest for the universal application of human rights." Here we see a commitment by every country in the world except the USA and Somalia, to ensure standards for children's health, education and protection against abuse. Protocols developed in 2002 were signed on against such heinous practices as child soldiering, the sale of children, child prostitution and child pornography.

His chapters on religions and inter-faith dialogue, peace education, and civil society constitute a blueprint for universal action and peaceful living. For those who care deeply about the values and commitments which grow from a considered faith position, Roche argues forcefully for a continuation of those dialogues which have highlighted agreement on human decency, justice, the rights of children, freedom. This Papal Medal winner for his work in disarmament challenges the religious institutions to take the first step in humility and service to engaging the global secular culture. What the world faiths have held sacred in their moral teachings secular societies, and par excellence the United Nations, have attempted to implement. For Douglas Roche, reconciliation is the highest form of dialogue. Religious tenets and ethics which propound the centrality of human oneness, as the author wisely notes, "has moved from being a kind of abstract, if vaguely interesting, idea to an issue of pressing daily political concern". Such issues as health, education, the environment, crime,



terrorism, and corporate Globalization are now part of every one's life.

In his concluding two chapters Doug Roche teaches us all that peace education arises in the context of peace as a universal human right. Peace education is a "weapon" to be employed by all citizens everywhere in the task of replacing a culture of violence and war; replacing the culture which presumes violence and war are acceptable means of security by a culture of peace. The content of peace education includes knowledge of arms control and disarmament mechanisms; the application of human rights, conflict resolution and problem-solving; overcoming environmental degradation, children's rights and gender equality, democratic participation; and listening, leadership and dialogue skills.

Similarly, in his chapter on civil society Senator Roche documents the impressive growth of Non-Governmental Organizations (NGOs) and their success stories in influencing the sovereign states and the activities of the United Nations in directions of peace and justice. Increasingly, NGOs are often more knowledgeable than government sources. They are capable of employing new technologies like the Internet and email to establish worldwide constituencies for a culture of peace. They are capable of working with governments as with the "Ottawa Process" of the Landmines Treaty, and the work with governments to establish the International Criminal Court. And they are able to work without or around sovereign states in massing support as in the Hague Appeal for Peace or the millions who protested the ignoble plans and actions of the recent war in Iraq.

The new civil societies consist of NGOs and the increasing presence of an understanding of what is required to work to abolish the irrationality of war and the insanity of weapons that can destroy all human life and culture. The new directions reinforce democratic experience and often enable end-runs around recalcitrant governments and their backward-looking policies. The civil society is made possible by the immediate availability of alternative information, as on the Internet, and the highly developed skills of citizens in civil societies and NGOs in communicating a new set of

standards, fuelled by the best of age-old religious visions.

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## Questions and Answers

*Here are some of the Q and A's from Ian's regular spot on the Insight Cable TV show.*

Q: Is it important in Buddhism to take pilgrimages to your faith's place of origin?

A: The Buddha said: "There are four places, the sight of which will arouse strong emotions in those with faith. Here the Buddha was born; here the Buddha attained enlightenment; here the Buddha set in motion the Wheel of the Dharma; here the Buddha attained final Nirvana. And the monk, nun, layman or laywoman who has faith should visit these places."

The experience of pilgrimage is for the external journey to provide a mirror for the internal faith journey. India is very much a pilgrimage culture and all faiths engage in pilgrimage. Every year there are as many as 200 million pilgrims on the move, all from different faiths. Such pilgrimage provides a catalyst for the internal pilgrimage. Pilgrimage is more than a physical experience, it is also a challenge to be simple, to drop culturally constructed boundaries, to reach towards others who may be excluded due to hierarchy, tradition and culture. But in a sense – we don't really need to go on a pilgrimage if we realize that the Buddha is right here, that Jesus is right here – all the time. We just need to stop our busyness, still our minds and open our hearts. Only we are not always available for that experience. Pilgrimage can jolt us out of the "non-availability" mode to make the reality of the Buddha being there more concrete. The "out of space and time" component of pilgrimage can bring us to a deeper encounter with what is already there.

Q: What is Deep Listening?

A: Perhaps I can answer this with a reflection on an adventure I had in Glasgow's drug world when one of my son's got caught up in its net. I spent time with my son and used all my tools of mindfulness practice to keep myself steady. The most important tool was that of Deep Listening. I learned new

levels of this. After teaching my son and some of his friends how to do walking meditation in one of Glasgow's finest private parks we all sat on a park bench, fresh with morning dew, and they began to talk to me. As I listened to my young friends pour out their hearts and stories I encountered a level of deep listening within myself never before experienced. I was very still and said very little. At the same time I felt an all encompassing energy embrace me, my young friends, the park, lights and night sounds of the city of Glasgow. This experience totally changed my understanding of deep listening, a mindfulness practice I was very familiar with – but not at this level. On later reflection I could see that I had journeyed through several distinct levels of deep listening in my practice of mindfulness. The first (and least significant) level of deep listening was intellectual, whereby I analyzed and scrutinized Buddhist literature on deep listening, gaining a conceptual grasp of what it meant within the corpus of Buddhist teaching. Although this was the least significant level of understanding, it was a starting place, which enabled a window to open for me. Rather than just see it as an intellectual practice, I began to realize that deep listening was a fruit or consequence of mindfulness practice – this was the second level of deep listening.

Deep listening could not be there alone. I experienced a distinct improvement in my capacity for deep listening, as early on I realized that walking meditation, mindful breathing, mindful meals and other practices were the necessary ground out of which deep listening could arise – as a flower growing from fertile soil. When such a ground was not there, listening was largely to my own agendas and assumptions, and I would not be listening carefully to what was being said to me. So the simple insight that deep listening could not be there alone was an important one for me. This deepened as I investigated how it worked for me and directly affected my life – the times I was not heard and how I suffered from that. Also the suffering I had caused when I was not in a place to

deeply listen to the concerns of those speaking to me, especially to my children. I think back to times with my children when they had really important things to say to me, and I was too busy. I did not stop to give them my full presence. I did not really listen. Many years later, now that they are all grown up, I have said to them individually; “I remember the time you said such and such to me and I did not really listen to you. I am very sorry.” They were astonished and very deeply touched – as was I.

On this evening in one of Glasgow's finest private parks I encountered a much deeper level of deep listening. I left both the levels of intellectual understanding and suffering behind and entered a new territory. On that evening my carefully constructed sense of self just dissolved and the “I” of me disappeared in the moment I was deeply present with my young friends. “I” became like particles of energy, touching and engaging with the particles of energy in everything there – my young friends, the grass, trees, park bench, city lights and sounds, and beyond to a vastness that I cannot find the words to express. In that stillness, the vastness of energy touched deep seeds of consciousness in my young friends as they trusted me with their confidences and secrets. We stayed there for hours, frequently silent and walked back to their home just before dawn. From the smiles and embraces that were exchanged I knew that something had changed in all of us. I had discovered within myself a level of deep listening I had never thought possible. My young friends and son had nurtured long forgotten seeds of hope within themselves. My gratitude for the gifts received was enormous. My mindfulness journey and practice of deep listening had traveled from an intellectual and personal appreciation to deep listening as an instrument of transformation. In addition “Interbeing” was no longer a concept, a good idea – it was a direct experience of reality. I have my son and his friends to thank for this particular revelation.

## Talks and Retreats

with Dharmacharya Ian Prattis

Friday August 27 – Sunday 29  
Pine Gate Sangha Annual Retreat  
Masham, Quebec  
Theme: “Lotus in a Sea of Fire”  
**Contact:** Carolyn Hill  
[Chill@TierneyStauffer.com](mailto:Chill@TierneyStauffer.com)  
613 726 0881

Saturday, September 11, 2004  
Day of Mindfulness  
Boston, USA  
“Engaged Buddhism and a Different Coalition of the Willing”  
Contact: Sue Bridge  
[SueBridge@aol.com](mailto:SueBridge@aol.com)  
617 367 3165

Thurs Sept 30 – Sunday Oct 3  
Theme: “The Buddha at the Gate”  
Southern Dharma Retreat Center  
North Carolina, USA  
**Contact:**  
Southern Dharma Retreat Center,  
1661 West Rd, Hot Springs,  
NC 28743, USA  
828 622 7112  
[info@southerndharma.org](mailto:info@southerndharma.org)  
[www.southerndharma.org](http://www.southerndharma.org)  
**Registration:**  
<http://www.southerndharma.org/registration.htm>  
(forms in HTML and PDF)

<b>Sept - Dec 2004 Sangha Schedule</b>	
<b>Thursday Sept 2</b> <b>7.00pm – 9.00pm</b>	<b>Foundation Teachings of the Buddha</b>
<b>Thursday Sept 9</b> <b>7.00pm – 9.00pm</b>	<b>Questions and Answers with Thich Nhat Hanh</b> <b>Feet of the Buddha Retreat, June 2004</b>
<b>Thursday Sept 16</b> <b>7.00pm – 9.00pm</b>	<b>Healing Through Breathing</b> <b>Thich Nhat Hanh Dharma Talk on Video</b>
<b>Thursday Sept 23</b> <b>7.00pm – 9.00pm</b>	<b>Pranayama Breathing Techniques 1</b>
<b>Thursday Sept 30</b> <b>7.00pm – 9.00pm</b>	<b>Pine Gate's Engaged Practice</b>
<b>Thursday Oct 7</b> <b>7.00pm – 9.00pm</b>	<b>Pranayama Breathing Techniques 2</b>
<b>SATURDAY Oct 9</b> <b>10.00am – 1.00pm</b>	<b>Sangha Hike and Picnic in Gatineau Hills</b>
<b>Thursday October 14</b> <b>7.00pm – 9.00pm</b>	<b>Thanksgiving Pot Luck Supper</b>
<b>SATURDAY Oct 16</b> <b>10.00am – 4.00m</b>	<b>PEACE PRAYER DAY</b> <b>City Hall, Jean Piggot Place</b>
<b>Thursday October 21</b> <b>7.00pm – 9.00pm</b>	<b>Healing Journey</b>
<b>Thursday October 28</b> <b>7.00pm – 9.00pm</b>	<b>Five Mindfulness Trainings Recitation</b>
<b>Thursday Nov 4</b> <b>7.00pm – 9.00pm</b>	<b>Deep Relaxation and Touchings of the Earth</b>
<b>SATURDAY Nov 6</b> <b>5.00pm – 7.00pm</b>	<b>Sangha Gathering, Dharma Talk and Pot luck Supper</b>
<b>Thursday Nov 11</b> <b>7.00pm – 9.00pm</b>	<b>Transformation at the Base</b>
<b>Thursday Nov 18</b> <b>7.00pm – 9.00pm</b>	<b>Feet of the Buddha Retreat, June 2004</b> <b>Thich Nhat Hanh – 4 Layers of Consciousness 1</b>
<b>Thursday Nov 25</b> <b>7.00pm – 9.00pm</b>	<b>Feet of the Buddha Retreat, June 2004</b> <b>Thich Nhat Hanh – 4 Layers of Consciousness 11</b>
<b>Thursday Dec 2</b> <b>7.00pm – 9.00pm</b>	<b>Feet of the Buddha Retreat, June 2004</b> <b>Thich Nhat Hanh – Unwholesome Mental Formations 1</b>
<b>SATURDAY Dec 4</b> <b>5.00pm – 7.00pm</b>	<b>Christmas Gathering and Pot Luck</b>
<b>Thursday Dec 9</b> <b>7.00pm – 9.00pm</b>	<b>Feet of the Buddha Retreat, June 2004</b> <b>Thich Nhat Hanh – Unwholesome Mental Formations 11</b>
<b>Thursday Dec 16</b> <b>7.00pm – 9.00pm</b>	<b>Feet of the Buddha Retreat, June 2004</b> <b>Questions and Answers with Thich Nhat Hanh</b>
<b>FRIDAY Dec 31</b> <b>9.00pm – midnight</b>	<b>New Year's Eve gathering.</b> <b>14 MT Recitation; Poetry; whooshing into the fire!</b>

#### **DIRECTIONS TO PINE GATE MEDITATION HALL**

Take Queensway to Woodroffe South exit; Go to Baseline Rd; RT on Baseline; RT on Highgate (next lights); RT on Westbury; LT on Rideout and follow the crescent round to 1252.

Tel: 613 726 0881. E mail: [iprattis@cyberus.ca](mailto:iprattis@cyberus.ca) or [Chill@TierneyStauffer.com](mailto:Chill@TierneyStauffer.com)