



# Pine Gate

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Newsletter of the Pine Gate Sangha

Vol. 4 Issue 3: Fall 2005

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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.

## Continuation....

**Ian Prattis**

I have some reflections about the future of Thay's tradition. I have been thinking about Thay's death. Not that Thay dies, as Thay continues in me and other disciples. Yet the fact that Thay is not there in body will have consequences that Thay has already given much consideration to. That I know. I draw on the teachings of same and different and look forward to a period of retaining the vibrancy of the tradition of practice after Thay's passing.

1. Plum Village France will not be the same. It will be different after Thay passes away.
2. To anticipate this and to be strategic and intelligent for the future of Thay's tradition – this too will be different in the future. Therefore I propose that Plum Village North

America be firmly established before Thay dies. This can take one of two forms

3. Plan A : At Green Mountain Dharma Centre and Maple Forest Monastery in Vermont there are presently zoning restrictions that prevent the building of dormitories and large meditation halls so I am thinking that :
4. Another hamlet be established without zoning restrictions so that the three hamlets can begin to operate in a similar manner to Plum Village France – but with a difference.
5. Lay Dharma Teachers are brought in to be resident teachers for particular retreats so that the Four Fold community is actualized in North America and supports the establishment of Thay's teachings across North America. This can be supported and co-ordinated by Plum Village North America, which could well be Deer Park monastery in California.
6. The monastic establishment in Plum Village North America is increased so there is a depth of support for Lay Dharma teachers to draw upon for sustenance. The Lay Dharma Teachers live in society and are the spiritual warriors recognized in North American culture – yet they cannot survive without monastic support. A new cup to hold the dharma emerges – not a Vietnamese cup but a North American cup.
7. The business acumen of sangha friends who are developers and real estate specialists are brought into the discussion to create the third hamlet in Vermont and to expand Deer Park.
8. If this cannot occur then Plan B may be considered. Once the nuns move to the cloistered nunnery close to Maple Forest Monastery, that will leave Green Mountain Dharma Centre vacant. I would propose that this become a retreat and training centre run by the four fold sangha of the Tiep Hien, with a residential community reflecting that Four Fold sangha. Retreats on a regular basis can be held, offered by lay and monastic dharmacharyas. The operations of

successful retreat centres should be studied carefully beforehand and a highly competent organizational team must be put in place. The training aspect is that intensive courses, rooted in practice, are given at GMDC and receive credit from universities, such as Naropa, that offer degrees. There are many lay teachers capable of doing this. I could offer two intensive courses – Engaged Buddhism and Comparative Meditation Systems. The prior work is to establish credibility with universities and colleges. Schumacher College in Devon, England provides a very good model.

9. Parallax Press slows down the publication of Thay's books and tapes so they can be released for years after Thay dies. At present Thay's books are flooding the North American market, whereas a long term strategy of release would secure steady sales and exposure to Thay's teachings. Parallax Press needs to be brought in to this discussion as it is necessary to provide solid financial support for Parallax to promote the books and tapes created by Lay Dharma teachers.
10. This forward strategy to anticipate Thay's passing is to focus on making the Four Fold community an effective Dharma Teaching option rather than just a good idea.
11. Finally, the radical strategy of establishing Plum Village North America – either as a three hamlet structure or as a Retreat and Training Centre - will provide a strong energy that would be an antidote to the conservatism that will likely emerge after Thay dies. Such a strategy would refresh the organic vitality of Thay's tradition of practice and would ensure that Thay's tradition remains Living Dharma. A continuation of teachings received from our teacher.

These are my thoughts presented to you, respectfully and with love.

## Death and Dying

Thich Nhat Hanh

*This extract is from "Journeying East: Conversations on Aging and Dying" by Victoria Jean Dimidjian, Parallax Press 2005. Contributed by Dharmacharya Bill Menza*

"We are born to continue. Mindful with each step, mindful with each breath, we continue forever," Thay says. "I do not feel the disintegration of this body means my end, because I see myself alive in others. Just as I am the continuation of those before me. This is the practice of "non-self. If you look deeply you will see yourself in your son, daughter, other family members, students, and friends. They will continue you very well. This is what happened to the Buddha. If you are free in your seeing, you can still recognize him around us in different forms. So the Buddha never dies."

"That is why I don't need to die in order to be reborn. You see that I have been reborn in many, many forms. And I can see myself out of myself. To see your body outside of your body is to step beyond forms; to really see your true body, not just the shape you take to live, to be. We are like waves in the ocean. If the wave recognizes she is water, she has no fear of going up and then going down, or having a beginning and an end. If you understand this, you will feel truly at peace. Meditation is to practice non-self in order to see your true nature, to know no-birth and no-death, to know that in each moment there is no coming, no going. The greatest relief that you get from Buddhist practice is to go beyond the notions of birth and death, to overcome birth and death, to overcome notions of beginning and ending, of thinking that you are going to die, that your life only lasts eighty or 100 years. Without a spiritual dimension in your life there is a lot of suffering. At the same time suffering often plays an important role in helping the spiritual to be reborn, to manifest. For example, engaged Buddhism was born out the suffering of the Vietnam war, colonialism, social injustice, political oppression, and poverty all happening at the same

time. Engaged Buddhism is a practice that restores strength so that reality can be faced and dealt with wisely and constructively, so there is relief from suffering.

An engaged spiritual life is very important when working with the dying. If you lived this practice, you can "inspire a lot of peace and non-fear in the dying person." If you are living non-fear and have seen there is no end of life, that life continues, you can show this to the dying person. Your life prove these things to them. This can help them die without fear, smiling with acceptance at the last breath."

## Pine Gate Meditations CD

Ian Prattis Carolyn Hill

Cost: \$CDN 20; \$US 18 plus P & P - For Canada add \$3.50. For USA add \$5.00. For International add \$8.00. Please make checks or money orders out to: Ian Prattis. **Send to: 1252 Rideout Crescent, Ottawa, Ontario, Canada K2C 2X7**

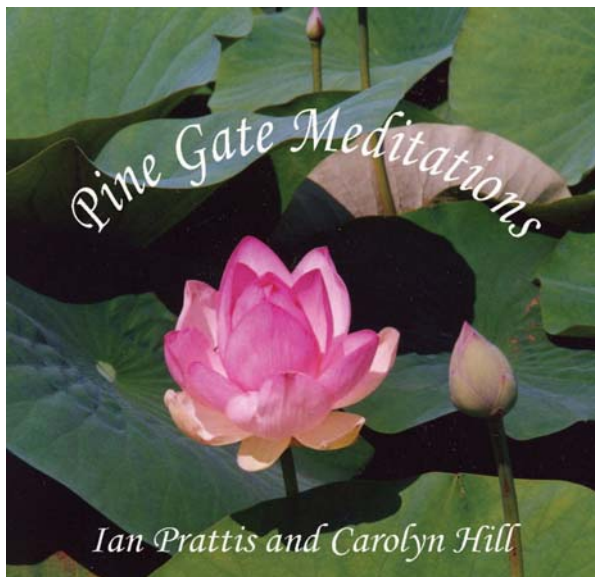
The meditations spoken by Ian and chants sung by Carolyn are from the rich tradition of Plum Village, a monastery and lay practice centre in France established by Zen Master Thich Nhat Hanh in 1982. The So Hum meditation is drawn from Ian's experience as a dharma teacher in India:

1. Opening Chant – Invitation to Meditation  
3.58
2. Four Brahmaviharas Meditation  
15.20
3. Five Remembrances Meditation  
12.25
4. So Hum Healing Meditation  
12.59
5. Earth Meditation  
12.11
6. Closing Chant  
3.51

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Recorded live in Pine Gate Meditation Hall, 2005

The gentle offerings on this hour long CD nurture the heart so that love and understanding are nourished. Sit quietly and be with your in-breath as it comes in and with your out-breath as it goes out. Be still and open; allow the meditations to take you deeply inside to touch your true nature. As mindfulness deepens from continued practice there arises the internal strength and awareness to be truly present and act in everyday life with compassion and lucidity. There are many ways to embrace the meditations and chants, so be creative as you share with friends, sangha and family. Adapt and use the contents of this CD in whatever way suits your practice. The door is wide open.



## Creating a Culture of Peace at Peace Prayer Day

As we walk, talk, go about our daily lives and busyness – do we consider that peace begins with

each step, with every breath and with every personal action? Extending such awareness to family, friends and community reinforces the process of creating a culture of peace. This is what Peace Prayer Day is all about. The third annual Ottawa Peace Prayer Day is held at City Hall, 10.00am – 4.00pm on October 22, 2005.

It reflects the new, broad based peace movement that is emerging in the National Capital. Although the war in Iraq is declared over, local peace efforts continue to grow with Ottawa's annual Peace Prayer Day. An all day, family event, which takes place every fall season. Recently the mayors from the cities and towns across Canada signed a peace Proclamation to support our peace day, so this humble event is now a national concern. Those in attendance will experience communications of peace in a multitude of forms, opening with pipers for peace and First Nations drum circle, continuing with sacred dancers, yoga demonstration, magnificent choirs from the Ottawa area, Peace Prayers, meditation, local bands and musicians, and so much more. The day includes a silent auction and a kitchen stocked with delectable food items donated by city businesses. During the day, prestigious Peace Awards are presented to notable local citizens who have devoted their lives to creating peace. Past recipients include Max Keeping, Fred and Bonnie Cappacheno, the late Pandit Madhu, Grandfather William Commanda, Jean Goulet, and Tone Magazine. The 2005 recipients are Marion Dewar and Murray Thomson.

Peace Prayer Day is open to all who want to see the culture of peace flourish in our homes, communities and world-wide. Friends for Peace is a coalition of environmental, meditation and peace groups. It organized silent peace vigils across the National Capital Region before the Iraq war (4,000 participants), and organized the Peace Song Circle on Parliament Hill after war had broken out (5,000 participants on a miserably wet, cold day). Friends for Peace supports the campaign to extend the mandate of the Canadian War Museum to include a focus on peacekeeping in addition to many other

local peace initiatives. The annual Peace Prayer Day brings individuals and groups together for inspiration, communication and creative collaboration through music, dance, prayer and Visions for Peace to share our interconnectedness and then take action on the local, national and international stage. Its intent is to create a different form of peaceful expression – a celebration by Ottawa's cultural and spiritual diversity - that appeals to a broad section of Canadian citizens. We are working to make these events happen in other countries. Please support the fostering of a culture of peace by coming to this wonderful event on October 22, 2005 at City Hall. Without you it cannot be effective. The event is affiliated with the UN's annual day of peace prayer.

**Co-ordinator:** Ian Prattis, Professor of Anthropology and Religion, Carleton University, 726-0881, [iprattis@cyberus.ca](mailto:iprattis@cyberus.ca)

Friends for Peace – <http://friendsforpeace.ca.htm>  
UN Peace Day -

<http://www.un.org/cyberschoolbus/peaceday/index.asp>

## Meeting the Dharma Alone

### Ajahn Chah

*The late Thai Master's advice on walking the Path of Enlightenment. From Everything Arises, Everything Falls Away by Ajahn Chah, 2005, by Paul Bretier, translator. In Tricycle Magazine, Summer, 2005. Contributed by Dharmacharya Bill Menza*

Being a monk or nun or not isn't the crucial point. It's how you practice. Laypeople live in the realm of sensuality. They have families, money, and possessions, and are deeply involved in all sorts of activities. Yet sometimes they will gain insight and see dharma before monks and nuns do. Why is this? It's because of their suffering from all these things.

They see the fault and can let go. They can put it down after seeing clearly in their experience. Seeing the harm and letting go, they are able to benefit others. We ordained people, on the other hand, might sit here daydreaming about lay life, thinking how great it could be. Think about working and money, and having a nice home and family. But we really don't know what it's like. The laypeople are out there doing it, breaking their backs in the fields, struggling to earn some money and survive. But for us, it's only fantasy. The laypeople live in a certain kind of thoroughness and clarity. Whatever they do, they really do it. Even getting drunk, they do it thoroughly and have the experience of what it actually is, while we can only imagine what it's like. So, because of their experience they may become tired of things and realize the dharma quicker than monks can. You should be your own witness. Don't take others as your witness. This means learning to trust yourself. People may think you're crazy, but never mind. It only means they don't know anything about dharma. But if you lack confidence and instead rely on the opinions of unenlightened people, you can easily be deterred. It's hard for young people these days to sustain an interest in the dharma, because their friends discourage it and invite them to do things in the world of desires. "Others" words can't measure our practice, and you don't realize the dharma because of what others say. I mean the real dharma. The teachings others can give you are to show you the path, but that isn't real knowledge. When people genuinely meet the dharma, they realize it directly within themselves. The Buddha said that he is not accomplishing the way for us. It is not so easy as that. It's like someone who sells us a plow to till the field. He isn't going to do the plowing for us. We have to do that ourselves. Don't wait for the salesman to do it. Once he's made the sale, he takes the money and splits. That's his part. That's how it is in practice. The Buddha shows the way. He's not the one who does it for us. Don't expect the salesman to till your field. If we understand the path is this way, it's a little more comfortable for us, and we will do it ourselves. Then there will be fruition. Teachings can be most

profound, but those who listen may not understand. Never mind. Don't be perplexed over profundity or lack of it. Just do the practice wholeheartedly and you can arrive at real understanding. The Buddha said: "I am enlightened through my own efforts, without any teacher. I have no teacher. I attained enlightenment by myself." You study with a spiritual teacher, and she tells you to give up greed and anger. She tells you they are harmful and that you need to get rid of them. Then you may practice and do that. But getting rid of greed and anger doesn't come about just because she taught you; you have to actually practice and accomplish that. Through practice you come to realize something for yourself. You see greed in your mind and give it up. You see anger in your mind and give it up. The teacher doesn't get rid of them for you....you do the practice and come to realization. You understand these things for yourself. It's like the Buddha is catching hold of you and bringing you to the beginning of the path, and he tells you, "Here is the path----walk on it." He doesn't help you walk. You do that yourself. When you do travel the path and practice dharma, you meet the real dharma, which is beyond anything that anyone can explain to you. So one is enlightened by oneself, understanding past, future, and present, understanding cause and result. Then doubt is finished. When the mind has reached the level of full realization, there is nothing more to practice. There is not need to make use of any of the conventions of teaching and practice. Doubts are finished. There are no qualities to be developed. This is talking about the empty mind. You are no longer affected by good or evil. You are unshakable no matter what you meet, and you live in peace and happiness. In this realm of impermanence, there will be times we cannot find spiritual teachers to point out the path to us. When there is no spiritual guidance for people, we become quickly obscured by craving, and society in general is ruled by desire, anger, and delusion. This tells us that although Buddhism is practiced far from what it really is and is struggling to survive, we should make the most of the opportunity we do have. When the Buddha died many wailed and cried about the loss of their teacher and their fear that no

one would teach them anymore. But those who were awakened understood that the Buddha is just this dharma that he has taught us; though he passes away, his teachings are still here. So their spirits were still strong, and they did not lack for means of practice, because they understood that the Buddha does not die. We know there is nothing but the dharma for relief from our troubles, distress and torments. We don't have to look at others and be critical of their lack of virtue. Even when those close to us can't practice, we should do what we can first. Before we worry about the deficiencies of others, those of us who understand and can practice should do that straightaway. Outside of the dharma, there isn't anything that will bring peace and happiness to this world. Outside of dharma, there is only the struggle of winning and losing, envy and ill will. One who enters the dharma lets go of these things and spreads loving kindness and compassion instead. Even a little bit of such dharma is of great benefit. Whenever an individual has such qualities in the heart, the Buddha's way is flourishing.

## Ordination

**Claudia Baker**

*Claudia was ordained into the Tiep Hien by Thay at the Bishop's University retreat in August 2005 along with sangha members Marvin, Pierre and Frank. They had mentored with Ian.*

It all went so fast: from January 2004, when I first began studying the 14 Mindfulness Trainings, to August 2005, when I was ordained into Tiep Hien, along with three other ordinees from Pine Gate Sangha. The ceremony at Bishop's University on the morning of August 24 was beautiful and moving. The mindful hugs afterwards, from happy and loving individuals, were so touching. Sitting at breakfast the morning of the ceremony, I chose to be alone. I wanted to savour not only the food, but my thoughts and feelings. I remember thinking *I am still me, but different*. I walked around with a happy glow all the rest of that day. My smile was so wide, my cheeks ached. I felt so connected. So happy. So peaceful. So excited. All at the same time.

Studying the 14 Mindfulness Trainings with my fellow sangha members, with the guidance of Dharmacharya Ian Prattis as our mentor, was enlightening in that suddenly it all came together. The reasons I first attended the sangha and began meditation were very different from the reasons I decided to receive the Five Mindfulness Trainings and eventually the Fourteen. I was suffering a lot and wanted desperately to find peace in my life. After reading a copy of Going Home, I wanted to learn how to practice. I knew I needed a sangha. I knew I needed people around me who were knowledgeable and who had been practicing. I found this at Pine Gate and also at the Pagoda. I saw, in these two environments, people who listened deeply, who spoke lovingly to each other, who practiced sitting and walking meditation and who seemed mindful of everything they said and did, just like Thay had talked about in his books. I knew it was for me.

Some time after receiving the 5 Mindfulness Trainings and attending several retreats and days of mindfulness, Ian approached me and said he thought I was ready for the 14. I was shocked! How could it be? According to my thinking, I had only begun. I had only taken baby steps. I felt I had such a long way to go. Could I really be ready for THAT?

It was scary and exhilarating. I took some time to think about it, and I realized that I *had* changed. My grown children had noticed it. My friends too. I was more peaceful in my life. I slowed down, even at work. I was more mindful and I had learned so much. When I looked deeply, I knew I was ready. And I knew it was something I wanted very much.

We began to study the Trainings, two at a time. Beginning with the First and Second, we were instructed to study them, read about them, write about what they meant to us and about experiences in our own lives that related to them. Each time we met and shared our stories, our thoughts and our questions - I learned. And I learned how to live

them. Slowly at first, but increasingly they showed up in my life when I least expected it. At work, I noticed that I had what seemed like endless patience with my teenage students. I began teaching them to meditate. I began to notice that the things that had previously amused me with my friends no longer had such a tight hold on me. I no longer felt “out of it” because I didn’t like drinking or going to certain parties etc. I felt little or no pressure to do things that I felt uncomfortable doing. I began looking more closely at family dynamics with my extended family. And I began to know how to deal with suffering – my own and others – in a more healthy, mindful and productive way. My life had changed without my being totally aware of it for some time. One day, while with my 23-year-old daughter, she remarked that I had changed and that it really helped *her*. That was when I knew that I was on the path. Nothing could have taken me away from it after that talk with her. Not even the proverbial wild horses.

As we continued to study and practice the Trainings in our daily lives, things became clearer with each study session, personal story and discussion. I began to feel a stronger connection to the Practice and to those around me who were also Practicing. And it began to feel really *good*. I worried, of course, about not being worthy or ready. I went through doubt and panic almost, as I realized the huge commitment I was taking on. I continued to read and study anyway. My Practice grew stronger. I made mistakes, even as recently as a month before the retreat where I was to be ordained into Tiep Hien by Thay. Still my Practice grew stronger. I read Thay’s words: “*When we fail, we lift ourselves up and try again to do our best.*” And I lifted myself up. I will continue to lift myself up each time I fall, and I will continue on the Path. I am no longer alone in my personal struggles. I have the Buddha, the Dharma and the Sangha to help and guide me. I am grateful for the day I came across Going Home. I am grateful for the teachings and the sangha eyes, which helped me with my beginner’s eyes. I am grateful to Ian and Carolyn for their Practice and for the Practice of the others



in the sangha. I am grateful to friends who have been supportive, even though they don't have any experience with Buddhism or the Practice. Their patience, acceptance and understanding as I changed has changed them too. I am grateful to my three children, who give me unconditional love even though they don't understand everything that has transformed me. I am grateful to my teachers who have helped me grow in the Practice and been ever so patient even when I am petulant.

Walking up towards the stage, observing the beauty of the monastics in their ceremonial sanghatis, the peace in their eyes, and the smiles on their lips, was one of the most moving moments in my life. The happiness in my heart and the joy of being *home* is something I will carry with me always. I really like my new dharma name - *True Precious Peace*.



## Freedom of Thought

**Susanne Olbrich**

Susanne practices with the Northern Lights sangha in Findhorn, Scotland. She is mentoring with Ian for the Order of Interbeing. Her poem captures the essence of the Third Mindfulness training on Freedom of Thought.

Views are views.

Views are not reality.  
Views are created by conditioning,  
Individual and collective.  
If views are conditional,  
They are limited.  
Let me meet you  
Beyond our views,  
Where we can touch common ground:  
The vastness of our hearts.

## Recommendation

**Thich Nhat Hanh**

*"Recommendation" was written by Thay in 1965 in the midst of the Vietnam war. It is the frontpiece of Thay's new book "Calming the Fearful Mind – A Zen Response to Terrorism." Parallax Press 2005.*

Promise me,  
Promise me this day,  
Promise me now,  
While the sun is overhead  
Exactly at the zenith,  
Promise me:

Even as they  
strike you down  
with a mountain of hatred and violence:  
even as they step on you and crush you  
like a worm,  
even as they dismember and disembowel you,  
remember, brother,  
remember:  
man is not our enemy.

The only thing worthy of you is compassion –  
Invincible, limitless, unconditional.  
Hatred will never let you face  
The beast in man.

One day, when you face this beast alone,  
With your courage intact, your eyes kind,  
untroubled  
(even as no one sees them),  
out of your smile



will bloom a flower.  
And those who love you  
will behold you  
across ten thousand worlds of birth and dying.

Alone again,  
I will go on with bent head,  
knowing that love has become eternal.  
On the long, rough road,  
the sun and moon  
will continue to shine.

## Transmission

**Robert Taylor**

The Five Mindfulness Trainings transmission ceremony of May 5, 2005 - Cinco de Mayo - this spring, is in my mind best described as a red carpet event at Pine Gate Sangha. We routinely see celebrities gracing the public at media events walking on the clichéd red carpet, but the origins of this practice are as fresh as Thay's rewriting of the five precepts of Buddhist practice. The story of Agamemnon's return from the battle of Troy and how his wife welcomed him by having a red carpet laid out, details how he refused to tread on a purple carpet since this colour was reserved for the gods. The colour red welcomed him as a man, recognizing his humanity.

I like this anecdote because it reminds me that though the Five Trainings may impress a practitioner with high aspirations, it also recognizes that our reality is human and flawed. The language Thay uses invites us to *cultivate* good practice as well as *refrain* from bad practice, and makes reference to concerns and elements of influence of our times such as television, sexual abuse, and the environment. I feel that the Five Trainings are a moral red carpet, inviting us to a different way of living, a way rooted in mindfulness.

The support and presence of the Pine Gate community is reflective of this sense of invitation. The transmission ceremony was formal, but had the

charm of a forgiving environment. Friends shared in the commitment, in their words, in the formal seating of the room, which recognizes various stages of commitment people are at, and in their beautiful chants. The energy of this night in May reverberated at the recent recitation of the Five Mindfulness Trainings in early August; a renewal of the commitment and a reminder that there are many beginnings along the path of mindfulness. Many thanks to my friends in mindfulness at Pine Gate for the sharing and support.

## Bear Hugs Kettle

**Emmet Fox**

*This homily is drawn from Emmet Fox's book - Sparks of Truth - first published in 1937 and provides a mirror for the Buddha's teachings on attachment.*

I once read an anecdote of the Far West, which carries a wonderful metaphysical lesson. It appears that a party of hunters, being called away from their camp by a sudden alarm, left the campfire unattended with a kettle of water boiling on it. Presently an old bear crept out of the woods, attracted by the fire, and seeing the kettle with its lid dancing about on top, promptly seized it. Naturally it burnt and scalded him badly; but instead of dropping it instantly, he proceeded to hang on tightly – this being Mr Bruin's only idea of defence. Of course, the tighter he hugged it the more it burnt him; and of course the more it burnt him the tighter he hugged it; and so on in a vicious circle, to the undoing of the bear.

This illustrates perfectly the way in which many people amplify their difficulties. They hug them to their bosoms by constantly rehearsing them to themselves and others, and by constantly dwelling upon them in every possible manner, instead of dropping them once and for all so the wound would have a chance to heal. Whenever you catch yourself thinking about your grievances, say to yourself sternly: "Bear hugs kettle," and think about God

instead. You will be surprised how quickly some long standing wounds will disappear under this treatment.

## Vision For Peace

### Reverend Josette Jackson

*Reverend Josette Jackson is the senior minister of Unity Church of Ottawa. At the 2005 Peace Song Circle on Parliament Hill she gave an inspirational "Vision for Peace" that riveted everyone's attention. [www.unitychurchofottawa.on.ca](http://www.unitychurchofottawa.on.ca)*

### Cycle of Violence

A little boy was born on the 20th of April in 1889 to an impoverished family. He was cute and smart, and when in school he did well. However, at home his father physically abused him regularly and his mother was unable to control him. As he grew older, he too turned to abusing animals and others. With an inadequate education, abusive history, deflated sense of self-worth, above average intelligence and brilliant stage presence, he grows up to lead an army on a binge of hatred, cruelty and destruction that kills many and changes families and the world forever. And, when his power and authority began to wane, Adolf Hitler killed himself on April 30, 1945.

Here we are in 2005, our lives and our world are *not* without peace. Look at us gathered here today, of our own free will and without fear for our safety. Is this enough? For many, some in our very own families, our children in schools and our brothers and sisters in other nations, violence in the form of abuse, poverty, inequity, genocide and war is very present. *There is an urgent need to foster even greater peace.* First and foremost within ourselves, for when we foster greater inner peace, peace spreads to our families, into our community, throughout our country and across the world. Violence experienced at the individual level propagates itself. The abused child becomes an abusive parent and spouse. Abusive adults can

affect their community by fostering injustice and intolerance. When a community values inequality, injustice and intolerance, a community can give rise to a leader who will spread this harmful mindset throughout a country. This can lead to a country using force to gain power and wealth and punishment to control other nations. The horrors of war can leave individuals physically, mentally, emotionally and spiritually shattered, burying any sense of inner peace... and the cycle of violence continues.

### Flow of Peace

A girl child was born on August 27, 1910 into a modest family. By the age of 5 and a half, her heart was filled with a great love and calling to be a missionary. With ordinary intelligence and beauty, she grew up happy and found it difficult to leave her family to go to school and teach. She was divinely inspired and guided to be of service to the poor. This unremarkable woman spent the rest of her life amongst the poorest of the poor. She shared their meager diet and rough clothing, wiped their leprosy sores, and endured the agonies of the dying. After a long life and becoming a Nobel Peace Prize Laureate, Mother Theresa died quietly on September 5, 1997.

Do not think that we are no different than the Hitlers, Mother Therasas or any great figure or mystic. As conscious, multifaceted beings using the power of our minds, we too can impact our lives, our communities and the world by co-creating our reality. *Do we want to co-create from a place of violence or peace?* When we choose peace, we are choosing to replace the cycle of violence with the flow of peace. And, it begins right here, within each one of us. The new physics shows us that at the deep sub-nuclear level of reality, we are one. Research shows us that positive thoughts of unconditional love and acceptance of ourselves affect us on a cellular level generating a greater sense of connectedness, harmony and well being known as inner peace. Inner peace experienced by an individual can bring greater love, value and

safety to a family. A community of peaceful families will value equality, justice and acceptance, and give rise to leaders who cultivate a mindset that values all life throughout a country. A country that knows peace, values human life and puts the rights and well being of everyone above all else. Living in harmony supports an individual's sense of self-worth and fuels greater inner peace. And, like the strong, ongoing flow of the Rideau and Ottawa Rivers, the flow of peace continues.

When I stand on the top of a mountain in the Rockies and see the sunrise and hear the wind speaking through the treetops, or when I am sitting during the early morning hours in prayer and meditation, I experience the greatest sense of awareness, oneness and harmony with all creation. *I experience what I call "God."* When I return to my family and community after these experiences, I have a greater understanding of who I am in this creative process called life and have greater patience and acceptance for myself and others. My desires and actions move me to live in a nation that fosters beliefs in equality, justice and cooperation. My world becomes an abundant world of peace and beauty, where everyone's needs are met and dreams are fulfill.

### Think and Act Peace

Each year during the Season For Nonviolence that runs from January 30th to April 4th, many Unity, New Thought and other communities throughout the world encourage individuals to think and act peace. Imagine with me:

**Imagine individuals**, choosing positive self-talk to affirm their value and worth.

**Imagine families**, choosing to sit and eat one meal together.

**Imagine communities**, choosing to say "yes" to ideas or actions that

respect and value all community members.

**Imagine countries**, choosing leaders who listen, speak without defending, offending, or judging, and treat the environment with respect and care.

**Imagine the world**, choosing to challenge violence in all its forms and to hold a belief in abundance for all and act out this belief through a more equal distribution of wealth.

### What We Can Do

Fellow peacemakers, coming together in fellowship today can be the start of yet another flow of peace that reaches around the world and reduces the odds that another Hitler will be created. *The flow of peace begins within us.* When we leave here today, let us leave with the words of a peace song on our minds and lips and greater unconditional love and acceptance for ourselves and others in our hearts, and the peace within us will blossom, grow and beautify like the very tulips we see all around this fair city. We... **ARE** the greater peace!



## Book Review

Nancy Jack Todd

Nancy Jack Todd reviews “The Last Refuge” by David Orr, Island Press, USA, 2004. Published in Resurgence No 231 July/August 2005.

David Orr is among the most eloquent and courageous advocates of sustainability, decency and true democracy in the United States in these troubled times. His book is a timely and crucially informative counterattack to these threats we face. As is characteristic of all his work, it is written with directness, scholarly research, and clarity of thought, and is under-girded at times with both justifiable anger and humour. His theme is the erosion of the democratic process in the United States and its ramifications not only for all those outside the power elite but for the global environment. “Increasingly we are ruled by a plutocracy,” he maintains, “distracted by the entertainment industry, and frequently misinformed by an increasingly concentrated news media that puts the pursuit of market share above telling the whole truth.”

Orr is deeply critical of the Bush administration, reminding readers with regard to the strike on Iraq that “Human affairs have their own laws of action and reaction that displace logic, reason and justice, which say that it is probable that a response in kind will trigger further violence. In such situations there is no possible victory for either side....ever.” *The Last Refuge* is made up of thirteen essays divided into three sections titled “Politics”, “Challenges”, and “Reconstruction”. In the first Orr analyzes the failure of the environmental movement not only to achieve significant political influence, but to capture the lasting attention of either the public or the powerful, or to communicate the urgency of the planet’s multi-faceted, interconnected ecological crises. In the second section he outlines the challenges we face in overcoming these shortcomings in order to achieve the transition to sustainability. In addition to an educational revolution, we need, he argues, “more accurate

models, metaphors, and measures to describe the human enterprise relative to the biosphere.” In the closing section, “Reconstruction”, Orr acknowledges the progress made by the sustainable agricultural movement, seeing promising potential in a new agrarianism. Yet, he maintains, neither that nor the educational revolution will suffice.

It is his contention that we are faced with a form of tyranny that is far more pervasive and oppressive than at the time of the founders of the United States Constitution. It is a tyranny that is based on the reach of corporate power not only over our lives but, with the escalating erosion of the living world, over many generations to come. To counter this he calls for a constitutional amendment “guaranteeing the right to a healthy environment”, one that “preserves a habitable Earth on behalf of those yet unborn.” “No generation”, Orr concludes, “has ever had greater work to do.”

## Meditation on OM, AH, HUNG Mantra

Mantra can also be accompanied by color. The color spectrum is an array of vibrations, as are the separate syllables of mantra. When they are placed together in conjunction with particular *chakras*, an accelerated impact on the body's energy centers and cells is set in motion. A classic Tibetan Buddhist form of mantra associates the colours white, red and blue with the syllables OM, AH, HUNG, placed respectively at the forehead, throat and heart centers. This form is very much like a cascading benediction, integrating the higher faculties of transcendence and expression with the heart center.

This meditation was originally intended to invoke the power and presence of Guru Rinpoche – the Indian saint who first brought Buddhism to Tibet. However, it can be used to connect to any enlightened teacher, or to root teachers such as Jesus or the Buddha. It is believed that the white light at the forehead that accompanies the OM, brings a corresponding light from the forehead of

your enlightened teacher and this aids in the purification of all physical defilement. The AH syllable and the red light at the throat produce vibrations that purify all speech forms. The final HUNG syllable and blue light is intended to integrate you with heart consciousness and aid in purifying mental blockages to the truth of being.

Begin by sitting comfortably with the spine erect and the hands either in your lap or lightly on the knees with thumb and forefinger connected in a circle. Prepare the body for this mantra by taking breath up to the crown through the heart center on the in-breath, then down to the feet on the out-breath. Relax into the calm of this meditative state for five minutes. Visualize your enlightened teacher sitting in front of you. Breathe slowly –

**(bell)**

In-Breath: Calm and Steady

Out-Breath: Chant OM, White Light at Brow Chakra

Feel the stillness and silence of the next slow in-breath.

In-Breath: Calm and Steady

Out-Breath: Chant AH, Red Light at Throat Chakra

Feel the stillness of the next slow in-breath.

In-Breath: Calm and Steady

Out-Breath: Chant HUNG, Blue Light at Heart Chakra

Continue for at least ten full cycles chanting out loud

**(bell)**

For a further ten cycles chant the mantra silently in your mind

**(bell)**

Abandon the mantra and enter silence. Note the changes in energy circulation in the body and return to the mantra only when thoughts and distractions carry your attention away from the meditation. Note also the deep calm and stillness.

**(bell)**

Now take the next step. Dissolve the visualization of your enlightened teacher into luminous white light.

In-Breath: Calm and Steady

Out-Breath: My mind merges with my teacher's awakened mind

Continue for ten slow In and Out-Breaths

**(bell)**

Bow to your visualized teacher with gratitude.

This meditation takes the reader into the Tibetan Buddhist *Phowa* practice, of training the mind so it may guide us through that moment of death where we may merge our consciousness with the Universal Mind of the Buddha. Daily practice retrains the mind so that we can either do this for ourselves or receive guidance if we become overwhelmed by fear or confusion at the time of death. The implications for everyday living, moreover, are immense – because if we know how to die well then we know how to live and love well.

## Hope and Fear

**Pema Chodrun**

*From "Comfortable with Uncertainty" by Pema Chodrun, published by Shambhala.*

One of the classic Buddhist teachings on hope and fear concerns the eight worldly dharmas. These are the four pairs of opposites: Four things that we like and four things that we don't. When we are caught up in the eight worldly dharmas – we suffer.

1. First, we like pleasure, we don't like pain.
2. Second, we like and are attracted to praise. We try to avoid criticism and blame.
3. Third, we like fame. We dislike disgrace.
4. Finally, we are attracted to gain. We don't like losing what we have.

Pleasure and pain, praise and blame, fame and disgrace, and gain and loss – is what keeps us stuck

in the pain of samsara. We might feel that we should try to eradicate these feelings. A more practical approach is to get to know them intimately, see how they hook us, see how they colour our perception of reality, see how they aren't all that solid. Then the eight worldly dharmas become the means for growing wiser as well as kinder and more content.

## A Mother's Lament: For Cindy Sheehan

**Dr.Qais Ghanem, MD**

You pull the wool over our eyes  
You talk the talk and sermonize  
And we believe and think you wise.

When country calls, the young will rise  
Of every race and every size  
To shield the land and realize  
Their youthful dreams, their enterprise.

My boy flew across the skies  
To brave the heat, the sand, the flies  
He stood on guard, no one denies  
And fought the war with his allies

But then we learn, to our surprise  
Those weapons of doom, were but a guise  
To start this war and synthesize  
A lame excuse, one pack of lies!

If it was just, then please advise  
Why Dick\* and Paul\* and your own Vice\*  
Who pushed for war, we would surmise  
Kept their kids home, but sent our guys?

So help me George, look in my eyes  
And tell me why my Casey dies?  
And while you cause my son's demise  
You ride your bike, and utterly despise  
A torrent of tears, as a mother cries!

(\*Perle, Wolfowitz, Cheney)

## Six Contemplations

**Denise Segor**

*This reflection on mindful eating was composed by Denise while walking the Springwater Trail in Portland, Oregon. It was published in The Mindfulness Bell, Issue 37, Autumn 2004.*

This food and I  
We are sisters in the cosmos,  
We are the universe.  
And the earth, sky, air, water, fire,  
space, energy and consciousness  
of the universe  
All are in us.  
May we gently, with mindfulness and  
concentration,  
Invite our sister food into our body  
So that our transformations  
may nourish our collective joy  
and stability.  
May we transform our unskilful states of mind  
the knots of panic and fear  
the bottomless pit of craving  
And learn the Middle Way,  
With heart and courage easing the constrictions and  
control  
Thus releasing freedom and peace into our body  
and the world.  
May we take in the nourishing  
and life-affirming elements  
Of our sister earth,  
Encouraging positive seeds  
To take root and grow strong within us  
So we may give back to the earth  
compassion and healing.  
May we bring awareness  
To the continuing transformation  
Occurring in every moment  
As our sister food moves through,  
fills and becomes one  
with every space and cell of our body  
And then permeates us out  
Through our skin, our tears, our sweat,



our voices, our movement, our breath and our excrement  
 In every moment reminding us of the fullness of emptiness  
 And the nature of no self.  
 May we commune with her  
 In a pure and grace-filled way  
 So that easily and with peace  
 We may realize the Path of Understanding  
 And the Mind of Love.

## **To Release Creativity, Send in the Plumber!**

**Ann Fleming**

The persistent and disciplined activity of meeting each day's demands, whether it be spent in an office, a classroom, a construction site or a battlefield provides the opportunity to grow wise. The journey to wholeness allows each seeker to hone unique and individual skills to the point at which each can recognize the inter-relatedness of all skills. The creative plumber within each of us is the inherent curiosity and child-like ability to recognize in simple concrete terms how the plug in the drain can be released, allowing the flow to freely move. *It is in that free-flowing environment that creation lives.* The plugged drain is as necessary to the process as the plumber and the engineer that designed the sewer and the river which receives the final outpouring.

*Gratitude* for the persistence and discipline that each of our lives require us to develop on a moment by moment basis is the holy grail that we all seek. And gratitude is the most difficult practice to sustain. Gratitude arises out of inter-relatedness. Gratitude for the plug in my drain, allows me to be grateful for the solution to the plugged drain, to be grateful for the system of drainage in my world and to be grateful for the limitless spaces that are created each moment that allow me to be present to gratitude. *Without gratitude, we do not have the skill to create peace.* If I cannot be grateful for a

United States of America and a George Bush who was democratically elected to lead it, I will not be able to work toward a peaceful solution to the war in Iraq. If I cannot be grateful for everything past, including the violence endured and inflicted by myself and my ancestors, I will be unable to work toward a solution that does not require violence. If I cannot be grateful for the role that each and every person in my life plays, I will be unable to be present to my own creativity. If I cannot gratefully accept the gift that is my life, I will be unable to release that gift to the creative process that is life. All religious instruction encourages activities which, through repetition, place us before the power of gratitude. We engage in the activity by rote, seeking something else. There is nothing else. Once gratitude is achieved, creativity appears.

## **My Sangha Away From Home**

**Laurie Arron**

They say you should have just one home sangha, but I count myself awfully lucky to have two. You see, I live in Toronto but my work takes me to Ottawa quite regularly. This year, it took me to Ottawa for six solid months. I like to practice with my sangha as regularly as I can. In Toronto, I go to the University of Toronto Mindfulness Practice Group – a rather long name but a great group of people. Each Friday at 5:00 p.m. we meet at the International Student Centre at the university. I've been going for about a year and a half now, following several years of practicing on my own. What a gift it's been!

I'd been to Pine Gate sangha before. I think my first time was just over a year ago. I heard about Pine Gate and thought it would be great to be able to keep up a weekly sangha meeting when I was in Ottawa. I was a little worried about how far it was from downtown, given that I get around by bike, but it's really quite a nice ride. The first time I went I thought I'd be late. The sangha meets at Ian and Carolyn's house, and I wasn't sure when I'd get

there. I didn't know how I'd get in if I was late and I didn't want to disturb the group. I called ahead, and Carolyn told me the door would be unlocked. I biked quickly and showed up hot and sweaty, but on time. I was greeted by Carolyn, who quickly made me feel right at home. I enjoyed that evening and was happy that I now had a sangha in Ottawa. I came to be a regular visitor to Pine Gate. But a visitor still. I looked longingly at the wonderful Pine Gate library that Ian and Carolyn had created. But, I was told, coming every month or two wasn't enough to warrant borrowing privileges.

My visitor status changed at the end of January. You see, I'm a gay rights advocate. Actually, an advocate for lesbian, gay, bi and trans people for the national lobby group Egale Canada. When the government announced it was introducing its equal marriage legislation in early February, Ottawa was the place I needed to be. I didn't exactly move to Ottawa. Instead I stayed with family – alternatively my aunt, my mom and my sister. I never really knew just how long I'd be there. One thing I did know was that I had a sangha. Even better, Ian told me I could now borrow books! I worked long hours at the Canadians for Equal Marriage office, including most nights and much of my weekends. But everyone at the office knew that Thursday night was my “Buddhist Sabbath.” It was my refuge, a time I carved out for meditation, learning and fellowship.

I was going through a bit of a rough patch in February, feeling quite out of place in Ottawa. Certainly my situation was much better than a real refugee, but I felt like a refugee nonetheless. I shared my feelings during a dharma discussion, one in which Ian participated. Afterwards, he gave me a list of sangha members and their phone numbers and told me I should call someone if I was feeling down, so that I could avoid watering my unwholesome seeds. He also told me that twice a day I should do the four brahmaviharas meditation that was posted on the Pine Gate website. Both were great suggestions. The four brahmaviharas meditation cultivates love, compassion, joy and

equanimity. I discovered it really works. There were long periods of time when I just couldn't stop smiling! In addition, I'd generally meditated just once a day, in the morning, so following Ian's advice I doubled my meditation time.

One beautiful winter day with sangha members we went hiking in the Gatineau. We even did some walking meditation in the fresh white snow. Sangha friends helped me and showed me loving kindness. I am truly grateful to many at Pine Gate who made me feel right at home – including, of course, Ian and Carolyn. Looking back, being a refugee wasn't so bad. In fact, it was a great learning experience. In large part, that's due to the many wonderful people at Pine Gate, my sangha away from home.

## The Boy and the Starfish

**William Peery**

*Will Peery is an OI member who practices at Green Mountain Dharma Centre in Vermont.*

In the early morning a man was walking along the beach. The night before there was a storm and the big waves had washed up thousands of starfish on to the beach. Now they were all dying under the hot morning sun. This made the man very sad to see. How cruel nature can be to its creatures the man thought. Then the man saw a young boy running from starfish to starfish picking them up and flinging them into the ocean. The man said to the boy: “You can't possibly save them all, they are too many and soon it will be too late, you cannot make a difference.” The boy replied: “To this one I can make a difference.” And with that he flung the starfish far out into the surf. The man resumed walking along the beach feeling sad. The boy continued running and throwing.

*PS from editor of Pine Gate: Why on earth did the man not assist the boy with the starfish? The best reply will be published in the next Pine Gate, January 2006.*

## Two Wolves

Ian Prattis

There are many versions to this story. This one was spoken to me by White Eagle Woman, medicine woman of the Ojibway. Her grandson had come home very upset and angry from school. Some school children had bullied him and he felt this was a terrible injustice. He was so angry and full of hatred that he could think of nothing but revenge and of harming them. White Eagle Woman calmed her grandson down, gave him some tea and told him this story.

“I have felt just the same way as you do, my grandson, so many times. A great, big, powerful hate would come over me against people who had been unjust and unfair to me. I was so angry and full of hate because they were not even sorry for what they had done. But I have to tell you something that I really want you to learn. That hate you have got inside cripples you and destroys you. It just wears you down so that you become useless and cannot do anything worthwhile. The hate I felt did not even harm the people I was angry with, but it harmed me. The hate would catch in my throat and it would feel like I was swallowing poison, all the time I was wishing harm to the people who had wronged me. I have had a great struggle with these feelings, especially when I was a young girl.

You know, my grandson, it is as if there are two big wolves running around inside of me. One is a white wolf, gentle, powerful and kind. He looks after everything fairly and gets on with everything in his environment. He does not get mad or full of hate when things go wrong. He just finds a way to put things right. The other wolf – oh boy you should see him. He is a big, powerful black wolf and is totally vicious. He is so full of anger, hatred and meanness. He bites and kills and it takes nothing at all to set him off on a rampage. It's like he is always ready to explode and do harm. He cannot

even think straight, because his anger and hatred are so huge. Everyone is scared of this black wolf.

I tell you, my grandson, it is real hard for me to live with these two wolves inside of me. Both of them do their utmost to overwhelm and dominate me and take over my spirit.”

Her grandson's eyes were large and round as he listened to his grandmother. He had never, ever, heard her talk like this before. He drew his face close to his grandmother's and in a whisper he asked: “O my grandmother, which wolf wins?” His grandmother smiled to him, taking his face gently in her two hands and quietly whispered back: “O my grandson, the one I feed.”

### The Heart of Relationship with Dr. Marshall Rosenberg

Dr. Rosenberg author, international peacemaker and creator of Nonviolent Communication, explains the use of Nonviolent Communication in interpersonal relationships and its incredible ability to deepen mutual understanding and create conditions for trust and honesty. Learn how to express yourself nakedly and honestly to your partner, friends, or family, for no other purpose than to reveal what's present or alive in you. Discover what thousands of people around the world already know: A heart to heart connection strengthened by joyfully giving and receiving from the heart is the love you long to experience. In this full day workshop Dr. Rosenberg will explain the use of Nonviolent Communication in personal relationships and its incredible ability to deepen mutual understanding and create conditions for trust and honesty.

[OTTAWA EVENT POSTER \(.pdf\) - with embedded info links \(click here\).](#)

## Heart Sutra

**Bob & Marlene Neufeld**

Presented to Pine Gate sangha by Bob and Marlene Neufeld at the end of their session on Mindfulness and Emotional Literacy

(Key of C open tuning)



This Dance uses the final mantra from the central Buddhist scripture on heart awakening - the Prajna Paramita Hridaya Sutra or Heart of Perfect Wisdom Sutra. The Dance weaves traditional mudras associated with the mantra into a processional/dance form. The Dance emphasizes the wisdom of leaving the past behind and the future yet to be while living in the moment of the heart, until that moment when full enlightenment, the awareness of the infinite, pops through: svaha!

The 'sam' in parasamgate' is the same root as 'sangha' and means everybody over to the other side all together, i.e., the Bodhisattva Vow, everybody helps everybody, because (since we are interdependent) no one gets there unless everybody does.

Gate Gate Paragate Parasamgate Bodhi Svaha

Gone, Gone, Gone, Beyond to Buddhahood

or: Going, Going, Going Further, Going All Together to Enlightenment. Released!

1. Gate Gate
2. Paragate
3. Parasamgate
4. Bodhi Svaha

Dance begins and moves facing to the left or clockwise.

1. Face clockwise, fingertips at heart, hands open slowly outward from heart on each 'Gate.' Take four steps beginning with right foot.
2. Face center and join hands, while stepping backwards four steps (right foot first), lowering arms. Connecting in spiritual community (the sangha) provides a way to go beyond, by letting go of who we think we are.
3. Still holding hands, step in four steps (right first), raising arms, in affirmation of the real: going still further.
4. Spin out from the center to the right, and end bowing to the center on the sound 'Sva', while bringing hands to a prayer mudra position in front of the heart. One emphasizes the sound of 'Svaha' and allows it to be felt in the heart like the ringing of the bell at the end of a Buddhist meditation. 'Svaha' releases the mantra for the benefit of all sentient beings in the Mahayana Buddhist tradition.

## Talks and Retreats with Dharmacharya Ian Prattis

**Wednesday September 21, 2005: Public Talk**

**Buddhism and Peace**

**7.00pm – 9.00pm at Ottawa University Festival of Faith**

**Contact: David Martin [dj\\_martin@sympatico.ca](mailto:dj_martin@sympatico.ca)**

**Tuesday September 27, 2005: Public Talk**

**Engaged Buddhism and the Peace Movement**

**7.00pm – 9.00pm at Warren Wilson College, Ashville, NC**

**Contact: Ryan Boyle [rboyle@warren-wilson.edu](mailto:rboyle@warren-wilson.edu)**

**Thursday September 29 – Sunday October 2, 2005: Retreat**

**At Southern Dharma Retreat Centre, North Carolina**

**“LOVE IN ACTION – THE WAY AHEAD”**

***with Dharmacharya Ian Prattis and Carolyn Hill, Order of Interbeing***

**Costs: \$180.00/ \$90.00 deposit to SDRC; some scholarships available, vegetarian meals, dana basis for contributions to the teacher, beautiful location in remote, mountainous setting, part way up Hap Mountain in North Carolina – one hour northwest of Ashville, N.C.**

**Contact: Southern Dharma Retreat Center**

**1661 West Rd, Hot Springs, NC 28743, USA**

**Phone/fax: 828 622 7112**

**[info@southerndharma.org](mailto:info@southerndharma.org)**

**[www.southerndharma.org](http://www.southerndharma.org)**

**Registration: <http://www.southerndharma.org/registration.htm>**

**Saturday November 5, 2005, 10.00am – 5.00pm: Day of Mindfulness**

**At Pine Gate Meditation Hall in Ottawa**

**Registration Fee: \$25**

**Contact: Carolyn Hill [Chill@TierneyStauffer.com](mailto:Chill@TierneyStauffer.com) 613 726 0881**

**Directions: Take Queensway to Woodroffe S 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 – home of the Pine Gate Meditation Hall**

**Friday April 7, 2006 – Sunday April 9, 2006: Mindfulness Weekend**

**Orlando, Florida**

**Contact: Pam Allen [Pallen1236@aol.com](mailto:Pallen1236@aol.com)**

<b>PINE GATE SANGHA FALL SESSION 2005: September 1 – December 31, 2005</b>	
<b>Thursday Sept 1</b> <b>7.00pm – 9.00pm</b>	<b>Pine Gate Story and Meditations</b>
<b>SATURDAY Sept 3</b> <b>10.00am – 1.00pm</b>	<b>Fall Hike in Gatineau Park</b>
<b>Thursday Sept 8</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 1: Mindfulness</b>
<b>Thursday Sept 15</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 1: Touching Nirvana</b>
<b>Thursday Sept 22</b> <b>7.00pm – 9.00pm</b>	<b>Deep Relaxation and Touching the Earth</b>
<b>Thursday Sept 29</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 2: Interbeing/Avatamsaka</b>
<b>Thursday October 6</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 3: Functions of Mindfulness</b>
<b>SATURDAY Oct 8</b> <b>5.00pm – 7.00pm</b>	<b>Dharma Talk by Dharmacharya Ian Prattis</b> <b>Pot Luck supper</b>
<b>Thursday October 13</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 3: Three Bodhisattvas</b>
<b>Thursday October 20</b> <b>7.00pm – 9.00pm</b>	<b>Five Mindfulness Trainings Recitation</b>
<b>SATURDAY Oct 22</b> <b>10.00am – 4.00pm</b>	<b>Peace Prayer Day</b> <b>City Hall, Jean Piggot Place</b>
<b>Thursday Oct 27</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 4: Five Elements</b>
<b>Thursday Nov 3</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 4: Beyond self and non-self</b>
<b>SATURDAY Nov 5</b> <b>10.am – 4.00pm</b>	<b>Day of Mindfulness</b> <b>Pine Gate Meditation Hall</b>
<b>Thursday Nov 10</b> <b>7.00pm – 9.00pm</b>	<b>Beginning Anew Ceremony</b>
<b>Thursday Nov 17</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 5: Body in the Body</b>
<b>Thursday Nov 24</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 5: Taking Refuge</b>
<b>Thursday Dec 1</b> <b>7.00pm – 9.00pm</b>	<b>Film Night</b>
<b>Thursday Dec 8</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 6: Consciousness</b>
<b>SATURDAY Dec 10</b>	<b>Christmas Party</b> <b>Pot Luck and Christmas Carols</b>
<b>Thursday Dec 15</b> <b>7.00pm – 9.00pm</b>	<b>Thich Nhat Hanh</b> <b>The Ultimate Dimension CD 6: Five Remembrances</b>
<b>SATURDAY Dec 31</b> <b>9.00pm – 12 midnight</b>	<b>Fourteen Mindfulness Trainings Recitation Ceremony</b> <b>Pot Luck, New Year's Eve Celebration</b>

**Directions:** Take Queensway to Woodroffe S exit; Go to Baseline Rd; RT on Baseline; RT on Highgate (next lights); RT on Westbury; LT on Rideout and follow Crescent round to 1252 – home of the Pine Gate Meditation Hall. 726 0881  
[iprattis@cyberus.ca](mailto:iprattis@cyberus.ca) For information about Pine Gate sangha please visit [www.ianprattis.com/pinegate.htm](http://www.ianprattis.com/pinegate.htm)