



Pine Gate

Newsletter of the Pine Gate Sangha

Vol. 1 Issue 2: Spring - 2002

Welcome to the second issue of Pine Gate, a quarterly newsletter produced by the Pine Gate Sangha of Ottawa, Canada.

The Pine Gate Sangha welcomes old and new members to its regular and special activities, led by Ian Prattis.

Ian Prattis is a poet, scholar, peace and environmental activist, and a student of Vietnamese monk Thich Nhat Hanh. He was educated at London, Oxford and the University of British Columbia. He has been a Professor of Anthropology and Religion at Carleton University since 1970 and currently teaches courses on Ecology, Symbols, Globalisation and Consciousness.

As a meditation teacher, he encourages people to find their true nature, so that humanity and the world may be renewed. He has trained with Masters in Buddhist, Vedic and Shamanic traditions. The meditation teacher is not separate from the professor or the global citizen. Along with his wife Carolyn, he leads the Pine Gate Sangha in Ottawa. You can learn more about Ian and his activities at www.ianprattis.com.

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To our readers:

We'd like to thank our readers for responding with their support and loving-kindness. Many people expressed thanks to be on the mail list for the newsletter. A member of a TNH community in San Diego finds *Pine Gate* to be "inspirational and loving." Another reader wrote that "[y]our Sangha is an ideal role model for the rest of us who wish to establish Dharma Gaia sanghas." Thank you, everyone, for your positive response.

A special thanks to those who have contributed to this issue. Many people have contributed, in their own way through their writing, artwork, photography, editing or simply their mindful support.

We are open to contributions from others practicing engaged Buddhism and invite submissions.

Our Ecological Footprint

Ian Prattis

Since 9/11 Thich Nhat Hanh has repeatedly drawn our attention to the manner in which violence is fostered through thoughtless consumption. We consume much more than edible food. We also consume with our senses, desires and cravings. This consumption then feeds our store consciousness, which “eats” everything we put into it. If we fill it full of toxins, violence and other negative energies, then it is this accumulation in our consciousness that then drives us. On the other hand, if we feed our consciousness with mindful nutriment, then a different energy occupies the driving seat of our life, one that guides us to live a life full of understanding, love, compassion, and joy. This is the energy of mindfulness.

Shariputra, one of the Buddha’s most intelligent disciples, was very clear about this when he emphasized that Right View (the keystone of the Buddha’s Eight Fold Path), is also the understanding of nutriment. His point was that we understand what has come to be, only by identifying the nutriment that caused it. If we wish to change what has come to be, we cut off the supply of nutriment that caused it. Very simple in theory, yet often difficult to practice, because we have become addicted to consumption habits, which are not easy to relinquish. Yet these habits cultivate the causes and conditions for violence to take root in our consciousness. That is, until we become aware of the dire consequences of consuming in a manner that is dangerous for the state of our health, consciousness and planet.

The Buddha talks about four kinds of nutriment:

1. Edible Food
2. Sense Impression Food
3. The Food of Volition
4. Consciousness Food.



In this brief essay, I refer only to Edible Food and how it can cultivate violence and destruction. Deep awareness about changing consciousness around food consumption has yet to filter through to the North American mainstream, as the vast consumption of meat and alcohol constitutes a grossly excessive “ecological footprint.” Industrial animal agriculture, which is the norm in North America, is not really farming, as animals are treated without respect and subjected to incredible cruelty. Basic humane needs of animals are denied in order to meet the bottom line of profit maximization. Over 90% of farm animals in Canada are raised in incredibly confined conditions. They have their testicles, beaks, horns and tails removed without anaesthetic. In cramped living quarters they are fed a diet of antibiotics, hormones and steroids.

The stress, despair and anger generated in the animals are a palpable energy, and that is the energy we consume when they end up on our plate. We are eating their suffering and pain, and taking it into every cell of our own bodies and consciousness. As John Robbins points out, “We are ingesting nightmares for breakfast, lunch and dinner.” (1987, xiv *Diet For A New America*, Stillpoint Publishing.) In addition, the cruelty of treatment to animals raises very serious moral and ethical questions for anyone concerned with humanity’s relationship to the global ecology. The commodification of animal life and the institutional cruelty they suffer is one consideration; the other is that industrial animal-based agriculture pollutes and destroys the environment.

Industrial animal-based agriculture depletes the essential resources of the surrounding ecosystem. In a world of endemic water crisis, it takes over 3,000 litres of water to produce 1 kg of U.S. beef. Furthermore,

animal waste contaminates drinking water systems, pollutes rivers and reservoirs, and kills humans. The deaths and illness from the E.coli disaster in Walkerton, Canada are a graphic demonstration of what happens when animal waste gets into drinking-water systems. The vast proportion of an ecosystem's protein, carbohydrates and fiber are lost as feed cycles through livestock. It takes 16 kg of grain and soy feed to produce 1 kg of US beef, plus the 3,000 litres of water mentioned above. In Canada, 77 per cent of cereal crops grown in the country go to feed livestock. Sixty per cent of the catch by the world's fisheries ends up as fishmeal destined to feed livestock. Twenty times more energy and 100 times more fresh water are required for meat production than for vegetables, fruit and cereal production. The "ecological footprint" created by our dietary preferences is huge, costly, and damaging. Furthermore it is not good for our health – physically, emotionally or spiritually.

In a remarkable book, first published in 1987, John Robbins' *Diet For A New America* investigates these issues with meticulous clarity. Robbins catalogues in great detail the inhumane system of food production presently in place and the corruptness of the industrial agricultural complex in keeping the general public in ignorance about health risks, environmental degradation, and the cruelty with which animals are treated. He draws on impeccable modern research that refutes the smug assumptions purveyed to the public by the meat and dairy lobby, and shows a clear causal chain between the productive aspects of industrial agriculture and the incidence of modern degenerative diseases. His findings end, however, with an encouraging surprise. The best food options for us are those guided by the simplest, most compassionate and least polluting choices. His emphasis on interconnectedness and spirituality in terms of food habits are best expressed in his own words (1987: xvii):



...the very eating habits that can do so much to give you strength and health are exactly the same ones that can significantly reduce the needless suffering in the world, and do much to preserve our ecosystem..... You'll discover the profound liberation that comes from bringing your eating habits into harmony with life's deepest ecological basis. You will become increasingly sensitive, and increasingly able to live and act as an agent of world spiritual awakening. The act of eating can be a powerful statement of commitment to our own well-being, and at the very same time to the creation of a healthier habitat.

This potential effect of mindful food habits is at drastic odds with the world we presently live in - full of hunger, malnutrition, and 40,000 children dying every day from starvation. When we realize that the vast amount of cereals that could feed starving children is used instead to make alcohol and to feed livestock, we must deeply examine the consequences of consuming alcohol and meat. Please think about the starving and dying children around the world, and see if this touches your awareness so you can begin to make a shift in your consumption of both alcohol and meat.

We need only to think of the inhumane suffering caused to animals that are bred for the meat we eat, and then we can start to change our food habits, particularly as we become aware that we are in fact consuming the energy of pain and suffering imposed upon animals. Do not be misled by the neatly packaged meat available in supermarkets, because this does not reveal the suffering of the animals that have been cruelly confined, force fed on grains, and injected with steroids before they end up on your plate. If you see deeply into their suffering, you cannot eat them. If you look deeply into the suffering of children dying from malnutrition, and the violence caused by alcohol consumption, then you cannot take that next drink. We are also aware that alcohol

consumption damages our internal organs, reinforcing the seeds of anger and violence within our consciousness. So why would we continue to consume alcohol?

With awareness, we can change our minds and our patterns of food consumption. This is the shift in consciousness I am talking about. We re-educate and retrain ourselves mentally, as well as physically, and choose to support our body and consciousness by shifting deeply ingrained food habits. Then we do not leave such an excessive “ecological footprint” on the planet, simply by learning to eat and drink in a mindful manner. We step more lightly on the planet when we consume with mindfulness.

I Did Not Speak Out

Paul Maurenbrecher

First they came for the socialists, and I did not speak out because I was not a socialist.
Then they came for the trade unionists, and I did not speak out because I was not a trade unionist.
Then they came for the Jews, and I did not speak out because I was not a Jew.
Then they came for me and there was no one left to speak for me.

Pastor Martin Niemöller (1892-1984)

I first saw this quotation on a poster in my optometrist's office. Who was Niemöller? A biography, by Dietmar Schmidt, states that Niemöller was a Westphalian (a region in Germany), and Westphalians can be awkward people. Noted for their self-reliance and dependability, they refuse to be rushed and cannot be browbeaten. By the end of World War I, he was also a submarine commander. He left the navy when he felt he could not carry out orders, which he considered a disgrace to Germany (such as handing over two submarines to England). He then turned to the church, becoming a good administrator and a parish pastor. A strong supporter of German nationalism and order, he initially supported Hitler's efforts to bring order to Germany. But Hitler also tried to bring 'order' to church affairs. Niemöller's strong opposition to this interference led to his arrest in 1937 and a life in prison and concentration camps until the end of World War II. Following the war, he became an outspoken pacifist preaching reconciliation and disarmament. This quotation is one version of several used by Niemöller to conclude his talks during trips to the States. The quotation still speaks to us today.

Christmas Exams and Engaged Buddhism

Ian Prattis

My television course at Carleton University on Ecology and Culture is a means to communicate about engaged Buddhism. Although I do not explicitly call it by that name, the course encourages students to engage with their society and environment. This odyssey draws on lectures, discussions, guest spots, interviews and films so we may reconsider how our modern culture relates to its environmental context. Different cultures are examined to see what leads to ecosystem limits being breached, and how this can be repaired – if at all. Thich Nhat Hanh's Five Mindfulness Trainings are introduced in Class 2, an Earth meditation in Class 11, UNESCO's Manifesto 2000 in Class 12 and lots of interesting events in between.

I always look forward to marking the Christmas exams from this course. The final assignment asks each student to write a 1,000 word letter to the CEO of a polluting industry, or a government leader, the head of the UN or to directors of environmental NGO's or the mayor of the city etc. The students are to write about a particular ecological issue with specific recommendations that they want the recipient of the letter to carry out. So the students have to research a particular ecological issue, as well as an organization, and write their letter in

such a way that their message can be received. The assignment demands from the students both writing and research skills. The assignments are in and marked. I am full of admiration for the depth, skills, and most of all for the heart of the students. They apply the lessons of the course on ecosystems, mindfulness and globalization. They take on the CEO of Alcan, the oil giants, George Bush, Greenpeace, School Boards, government departments, and even the president of my own university. They are insightful and to the point. What moves me the most is that they are engaged with the society and environment around them. They care, and I encourage students to send their letters, which most have already chosen to do. An unanticipated fruit from this course is that a cadre of environmental activists emerges each year and takes responsibility and action. These young people give me great faith for the future. Here are some excerpts from their letters:

To: Richard J. Van Loon
President
Carleton University, Ottawa, Canada

Dear Mr. Van Loon,

I would like to suggest some concrete ways for Carleton University to become part of the solution to the environmental dilemmas facing us in the 21st century. This letter will be divided into two sections – energy and green spaces. I will make suggestions that will allow Carleton to move through the next century as a leader in the environmental movement. . . . Retrofitting Carleton's building to be more energy efficient will certainly entail some capital expenditure up front, yet it can provide up to 60% return on the investment per year. The university is a prime candidate for solar energy and students in the Engineering programs could construct photovoltaic panels to produce electricity for independent systems from a renewable resource. Carleton's commitment to energy efficient transportation could start at the top in that you trade in your large gas guzzling car for a fuel efficient one, and that others who follow your lead will receive a discount on parking fees.Ozone depletion, climate change and water pollution are indeed extensive problems, yet instead of dismissing them as too massive, we at Carleton – students, staff and faculty - can make an immediate, positive contribution to the health of the planet by the landscape choices that we make for our campus. The three natural techniques that I draw to your attention are xeriscaping, native vegetation and rooftop gardening. Xeriscaping means using plant materials in campus gardens that can exist on whatever rainfall Ottawa receives naturally. The benefit of using native plants to the area is that they have evolved with local insects and can cope with environmental stresses and also perpetuate biodiversity. Rooftop gardens help to metabolize solar energy, moderate the temperature in the buildings during the summer, and act as a “sink” for pollutants. . . .

Even though we are only one small community within the larger city of Ottawa we can change the world, because everything we do at Carleton either makes the world a better or a worse place. We must take action now! This is our world and it is the only one we have got. By making small, but substantial decisions at Carleton University we can begin making the world a more environmentally friendly place.....It is my hope that you will implement some of my suggestions and truly make learning about the environment come alive for our university community.

ATTENTION: Nick Stern,
World Bank Chief Economist

. You state that your main objective is the elimination of poverty, yet your efforts to boost development on a global scale may be self defeating. By aiding in the reorganization of “developing nations” you are

undermining their cultural identity. . . . The development you fund removes sustainable systems of energy use and replaces them with non renewable energy sources such as fossil fuels. If the World Bank provided funds for alternative fuel research, the world market would not be dependant on short term fuel sources such as crude oil.....By reorienting the World Bank's lending away from large infrastructure projects towards smaller efforts done in close co-operation with local peoples – whether they be for ecologically sensitive agricultural techniques, solar powered water pumping, or the rehabilitation of degraded lands – the bank could cut its costs by billions of dollars. This would do far more good for far more people, rather than just reinforce the bank balance of regional elites. For example, the models of modern community based eco-villages (www.ecosustainable.com.au) could eventually transform residential areas into micro-manageable, efficient dwellings. Resource management, not increases in GDP, is the key to eliminating poverty.

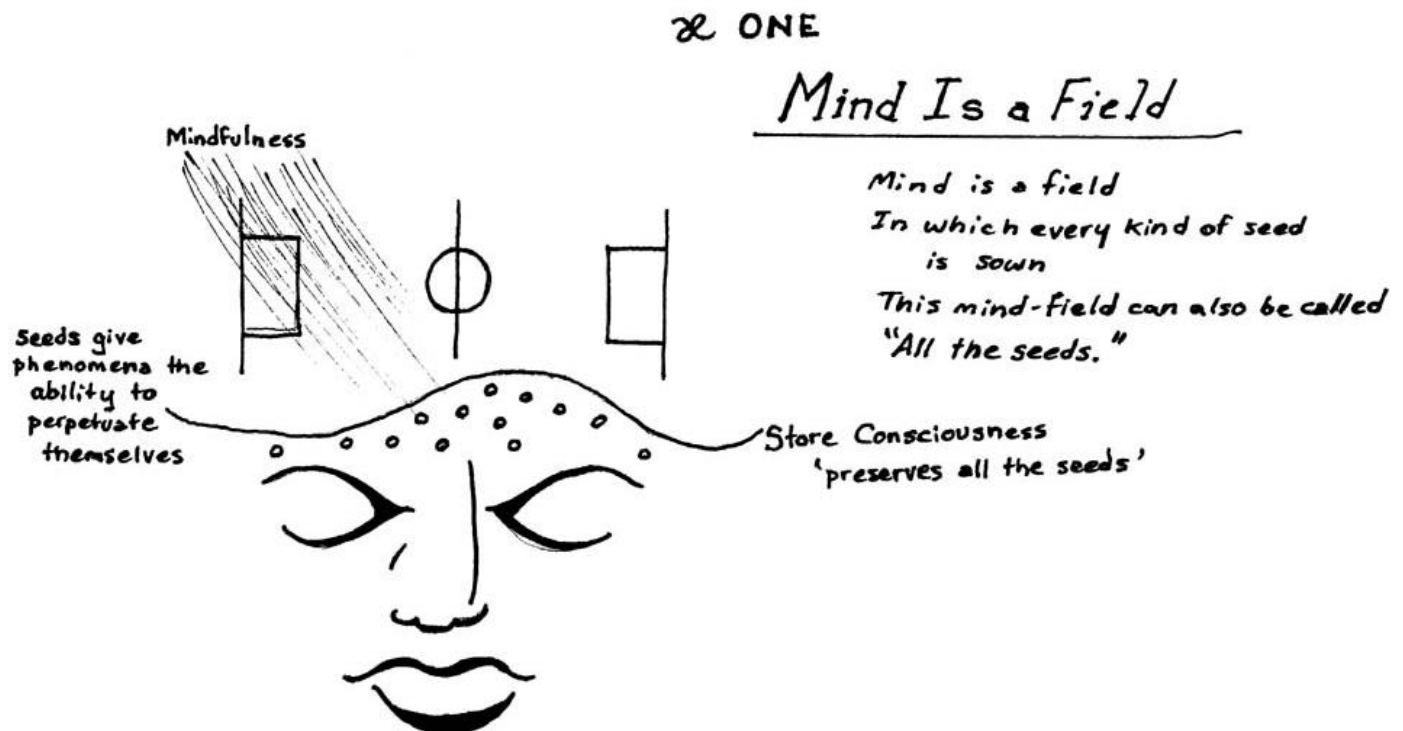
Now is the time for the World Bank to take a leadership role in exploring alternatives to fossil fuel resources. Please focus your attention on developed nations also, as they drive what happens in the rest of the world. If the G20 nations improved their methods of resource management, this could implement an age of environmental responsibility.

**TO: Charles O. Holliday Jr.
C.E.O. DuPont
1007 Market Street
Wilmington, Delaware 19898**

I wish to draw your attention to a number of specific issues that directly implicate DuPont and its role in the degradation of the environment. This letter focuses on your environmentally unsound practices in India which have contributed to the deterioration of the environment and caused illnesses and deaths in both human and animal populations. I also wish to address your manufacture of products that contain Persistent Organic Pollutants (POPs). Throughout this letter I will suggest alternatives that are viable both for your corporation and the environment.The shift I urge you to make lies not only in environmental practices but also in ideology. Your nylon factory in Goa has a limited liability clause absolving the US based parent company of any wrongdoing in the event of a chemical accident or pollution problem. At the root of environmentally sound practices lies the acceptance of responsibility for past actions and a concerted effort to repair the damage done. DuPont, in recent years, has attempted to present an image to the public by which it lauds itself as an environmentally sound company. However, this is an illusion which you deliberately perpetuate in order to advance your corporate aims.....DuPont has achieved much of its massive corporate wealth and power on a legacy of disregard for the environment and human and animal life across the globe. It has played an integral part in the destruction of the delicate balance in which the planet's ecosystems operate. Meaningful changes will only come about when DuPont significantly reduces the amount of pollutants released into the atmosphere and water systems by ending the practice of swapping emissions credits.....Your company has achieved a position of market dominance and great financial prosperity, and in the process has unquestionably damaged the earth's environment. Surely, it now has an urgent moral (if not legal) responsibility to right past wrongs. To use its immense wealth and influence to adopt environmentally sound practices, to develop safe products and to lead in clean up efforts necessary to make the planet safe and healthy again. Nothing less can be expected of Dupont.

Editor's note: Over 2,500 students at Carleton University and across the country have completed Ian's television courses over the past few years.

Transformation at the Base: Verse 1



David Geary is an MA student at Carleton University focusing on 'Pilgrimage and the Transformation of Consciousness.' Looking closely at Thich Nhat Hanh's text - Transformation at the Base - he is currently working on an artistic project that sketches each of Thich Nhat Hanh's 50 verses on the nature of consciousness.

Being in Touch

Vivian Dickie

3M . . . Now maybe you are thinking of a brand of adhesive tape or Post-it notes. Three "M" to me means mindfulness, meditation and massage – the foundation of my life. I am fortunate that in my work as a massage therapist I am able to practise Right Livelihood which leads me to consciously endeavour to practise all the other elements of the Noble Eight-Fold path to which it is connected. But massage is much more than physical therapy. It is deep communication on many levels – it is our birth right. Many civilizations have their own form of massage, which is an integral part of their culture. Mothers or older siblings massage their babies from birth as a natural part of family life, and it has been shown that there are very few instances of violence or lack of communication in these families.

Unfortunately in our so-called civilized society, the practice of infant massage has been lost and, with it, part of the "glue" (3M) that holds families together. The good news is that the International Association of Infant Massage, founded by Vimala McClure, is working to bring the benefits of the practice back to our

society. Its mission statement is:

“The purpose of the International Association of Infant Massage is to promote nurturing touch and communication through training, education, and research so that parents, caregivers and children are loved, valued and respected throughout the world community.”

When parents and their babies attend an infant massage instruction course, they are in fact learning about the practice of mindfulness. They learn how to be fully present with themselves and their babies; they learn respect for themselves and their babies. Each session starts with total relaxation and positive affirmations. Before starting the massage, the parent/caregiver asks the baby’s permission to give the massage and looks for cues from the baby to tell whether it is all right to proceed or not. Even at birth, babies have many ways of communicating. The close connection of the massage experience enables the caregiver to communicate with them and respond with deep listening and deep looking in order to understand.

“The basic method of healing is to be mindful of refreshing and beautiful things in the present moment.”

Thich Nhat Hanh

**From: Transformation At The Base;
Parallax Press, 2001.**

This communication is a two-way street – the baby is told verbally that he or she is being listened to and that it is all right to express whatever is needed. This initial communication lays the foundation of trust and security for the family to build on. Thus, the child will grow up with a sense of self-worth and the innate knowledge of the value of touch in communicating deeply. Today, many people are touch deprived. The skin is our largest sense organ and it is essential to receive sufficient caring touch to be truly well or to recover from the inner wounds of which most of us have at least a few. Dear friends, our sangha is a supportive community, which enables us to take care of ourselves and each other in many ways, including nurturing touch. Just ask permission, take your friend’s hand, and be truly present.

Silence Surfaces Creativity

Janice Calnan

Managers and leaders deal with frantic levels of stress as they work through their daily tasks with increasing complexity and shrinking dollars. My work for many years has been with 'ordinary' people who hold leadership/management positions in Fortune 500 companies, family owned businesses and a variety of organizations in between. Keep in mind that ALL CHANGE HAPPENS AS A RESULT OF HOW WE THINK. My role therefore is to trigger new thinking that then helps the executive/manager or family member, to lead their people (and their company) differently. Coaching is the process - I use a variety of techniques to liberate their thinking.

After the first meetings, silence is chosen as the first step in a coaching session. Why silence? Silence is one of the most powerful ways that I am familiar with to help a client expand his/her options. I begin by explaining the power of silence and ask the client to take a deep breath so that he actually fills the belly. Sometimes I ask that he put his hands on the belly in order to feel the difference. I want him to gain a sense of familiarity with the relaxation process of the body in a way that he may not be used to; many of us in North America hold our body tense and breathe high in our chest above the diaphragm. As I breathe deeply, I have him match the pace and length of his breath with mine. He watches. We practice a bit together. Then I ask him to close his eyes and continue this deep breathing. As this continues over time he begins to notice a difference in his body AND in his mind. The time frame for this beginning step in a coaching session is from 5-10 minutes. We then shift gears and move to the coaching session.

There is actually more involved in the meditative breathing such as calming the mind and observing the state of mind. Perhaps I will talk about that in a second article in our newsletter. THE RESULTS - decisions come easier and better, problem solving seems effortless, conflicts lighten, limiting beliefs appear and are changed, team meetings improve and many more events happen that contribute to a more joyful workday. Silence helps. Our breath work along with silence is a foundational key to accessing our thoughts. A shift in thinking occurs through our mindful awareness on the pace of breath.

Magic Sponges

The Magic Sponges were the pot washing family in Lower Hamlet, Plum Village, during the summer retreat of 2001. They loved washing pots and they also loved to sing. Here is one of their songs, created for the Thanksgiving Festival during the summer retreat. It is sung to the tune of “Camp Fire’s Burning” and makes a wonderful harmony as a three part round. When singing the last line, simply make an embracing gesture with your arms “To give a Lotus to you.”

**We are thankful
We are thankful**

**We are peaceful
We are peaceful**

**We are joyful
We are joyful**

To give a Lotus to you.

TENNESSEE WALTZ

Linda Doyle, Oak Ridge, Tennessee

Ian’s first day in Tennessee was a day of mindfulness and rest with our three cats while my husband, Jack and I were at work. Then the pace picked up. Judy Condon, an art teacher, invited Ian to speak to 7th graders at Webb Middle School in Knoxville (one social studies class and 2 art classes). The social studies class was interested in his experiences living in Canada and travelling the world. In one art class he showed a clip from his film “Voices on the Environment,” where a teenage girl powerfully speaks of her concerns about the environment. In the other art class he talked about September 11, 2001 and played the audiotape of the song “All Within Me Peaceful” (a gift from Nancy Matilla and her PA sangha), while the young people painted. A discussion followed in which the students shared their thoughts and paintings. One boy commented that he thought of the peace sign (using the first two fingers of the hand) as the two World Trade Towers in New York City. Others talked about love and understanding leading to peace. I thought of their response as “seed planting.”

Following his visit to Webb School, we went to the West Knoxville Friends Meeting House so that Ian could see where the retreat would be held and get a feel for the place. We walked around the Meeting House with its floor-to-ceiling windows and then around the lovely wooded grounds, including the path we would take for the walking meditation. As we drove away from the Meeting House, a hawk flew over head – a good omen.

The Knoxville Interfaith Meditation Group via Miriam Levering, invited Ian to speak at their meeting on Thursday evening. Ian presented the Five Mindfulness Trainings followed by an engaging discussion. The group asked that they repeat the Recitation of the Five Mindfulness Trainings, feeling they had a better understanding of them after the discussion.

Friday evening we drove to the West Knoxville Friends Meeting House. Beautiful roses and daffodils, contributed by members of our sangha, were in vases on the altar, in the lunchroom and the restrooms. The Dharma Talk was on “Healing and Leadership after 9/11.” Ian also talked about healing our environment and showed a film clip from “Voices on the Environment”, which was about ordinary citizens making a difference to their ecosystem. He spoke about how we are too raw to look deeply into the 9 /11 terrorism and that we need to nurture and heal ourselves first, but with skill and wise strategy we can deal with the many levels of violence around and within us.

“How we handle the present moment is the key to transforming suffering. This is an essential teaching of Buddhism.”

Thich Nhat Hanh

**From: Transformation At The Base
Parallax Press, 2001.**

Saturday, with 25 people present, Ian began the Day of Mindfulness with a guided meditation, followed by a talk on “Taking Refuge in Jesus and the Buddha.” A Bone Marrow Cleansing Qi-Gong exercise was next. We had a formal lunch with delicious vegetarian foods, and then went outside, gathered in a semi-circle, and sang “The Magic Sponges Song” followed by walking meditation on a beautiful, balmy February day. We came back inside and saw the powerful videotape of Thay’s Dharma Talk, “Healing Through Breathing” from the Eye of the Buddha Retreat, June 2000, in Plum Village, France. Deep Relaxation followed. We closed the day with mindful “Hugging Meditation.” Some of the responses to the retreat were:

“Thank you for bringing him here, it has been very meaningful.” (Many said this)

“This retreat has been a good introduction to meditation for my daughter.”

“I liked his emphasis on practice.”

“I loved the music and the singing.”

“I liked the story told by the Inuit Grandmother to her Grandson about the white wolf and the black wolf.”

“I liked his comments about the difference between Historical reality and Absolute reality and how they can be confused.”

“This has been a very healing experience for me.”

“I liked the video tape in which Thay talked about his own depression and how he used his practice to overcome it. He was so vulnerable and human.”

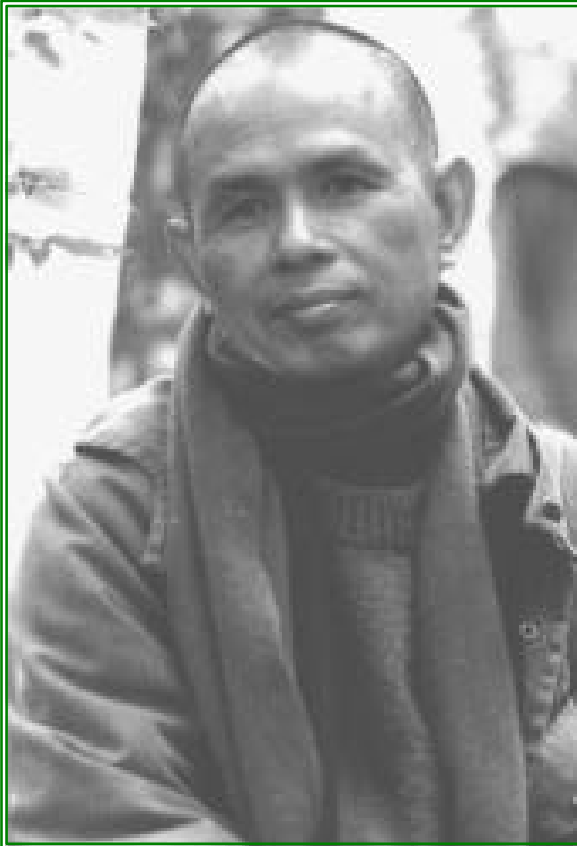
“I had an unusual and significant dream during the Deep Relaxation.”

“Having this retreat has helped build our sangha.”

Having Ian in our home, and working with him on this retreat, has been a wonderful experience. His personal experiences with his practices were thought-provoking, helpful and inspiring. His sense of humour is delightful and his sharing of his humanness, endearing.

SANGHA OUTREACH

The proceeds from the two Days of Mindfulness this year were donated to Child Haven International who run orphanages in India and Tibet, and to St. Mary's Hospital in Uganda, founded by Louise Teasedale and Piero Corti. Four members of the Pine Gate sangha have established mindfulness practice groups in their communities and workplaces. Vivian (613 258-6806) has started a weekly meeting at her home on Monday evenings at 7.30 pm in Heckston, a village south of Kemptville. Bernadette (613 742-0403) is co-ordinator of a lunch-time group in her unit at Health Canada. Danny (613 825-6633) is extending his facilitator work with the 12-Step Program in Ottawa to include a mindfulness practice gathering on Sunday evenings. Camila (613 237-3162) is introducing mindfulness practice to the students and staff at her language school. Sangha outreach also includes support for the newly formed sangha at St. Ann's Health Care Center in Cape Breton and the Vancouver Mindfulness Practice Community.



Retreat with the Thich Nhat Hanh

A wonderful opportunity awaits anyone wanting to attend the upcoming retreat with Thich Nhat Hanh from August 12-17, 2002 in Boston, Massachusetts. The cost is \$645 U.S. for double occupancy.

The retreat is "Healing our Hearts and Global Community: the Path of Non-Fear and Compassion."

For information or to register, contact Green Mountain Dharma Centre –

phone (802) 436-1103 or fax (802) 436-1101 or email: mfmaster@vermontel.net

Two members of the Pine Gate Sangha – Danny Kane and Camila Reimers – will be ordained into the Tiep Hien, receiving the Fourteen Mindfulness Trainings transmission of the Order of Interbeing. Other friends are encouraged to take the Five Mindfulness Trainings transmission from Thay, as this is a wonderful opportunity. Car pools are organized, contact Keith Marble (613-283-4989)

PINE GATE SANGHA ANNUAL FALL RETREAT, 2002

with Ian Prattis

FRIDAY SEPTEMBER 27 – SUNDAY SEPTEMBER 29, 2002
At “The Barn” Retreat Centre, (819) 456 2144
186 Route 366 West, Ste Cecile de Masham, (Near Wakefield), Quebec

The Retreat program begins on Friday evening with Orientation at 9.00 pm. A light supper will be served during registration on Friday, between 6.00pm and 8.00pm. The retreat finishes mid afternoon on Sunday with a sharing circle and a closing ceremony. In between these activities are dharma talks, exercises, walking meditation, silent time with Mother Earth, as we learn to touch the seeds of that loving and compassionate nature which dwells within each one of us. It is a silent retreat so that we nurture the energy of deep compassion. From that energy we can reconstruct the world.

COST: \$125.00 – Includes lodging, and all meals

REGISTRATION: Carolyn Hill; 1252 Rideout Cr., Ottawa, ON, K2C 2X7
726 0881; CHill@TierneyStauffer.com

Please make checks payable to Carolyn Hill, marked Barn Retreat. A MINIMUM of 20 participants is required for the Retreat to break even. A 50% deposit secures your place at the retreat.

DIRECTIONS: “The Barn” Retreat Centre is located at the north end of Gatineau Park, 20 minutes from downtown Ottawa. It is charming and comfortable, and in late September the trees have begun to wear their autumn splendor. If you come from Toronto or Montreal on the 417, take the Vanier Parkway Exit and go until Beechwood Ave; LT on Beechwood; RT on King Edward; continue until you cross the McDonald-Cartier bridge. Follow Rte. 5 until the end; LT at Highway 105 towards Wakefield; LT on Rte 366 (just past the Wakefield turnoff). Continue on Rte. 336 in the direction of St Cecile de Masham. The Barn is 4.6 km from the 366/105 intersection. Watch for the sign on the LHS to turn into The Barn.

PINE GATE SANGHA SCHEDULE: May - June 2002

Thursday May 2 7.00pm – 9.00pm	Beginning Anew Ceremony
SATURDAY May 4 3.00pm – 5.00pm	Spring Hike in Gatineau Park Car rides available
Tuesday May 7 7.00pm – 8.30pm	8 week Qi-Gong Class Register with Carolyn 726 0881
Thursday May 9 7.00pm – 9.00pm	Thich Nhat Hanh, Fourth Dharma Talk Path of Emancipation Retreat
Thursday May 16 7.00pm – 9.00pm	Pilgrimage and Consciousness In the Footsteps of the Buddha
Thursday May 23 7.00pm – 9.00pm	Thich Nhat Hanh, Fourth Dharma Talk Path of Emancipation Retreat
Thursday May 30 7.00pm – 9.00pm	Thich Nhat Hanh Touching Peace
Friday May 31 7.00pm – 8.30pm	14 Mindfulness Trainings Recitation Pine Gate Meditation Hall
SATURDAY June 1 5.00pm – 7.00pm	Family Day & Potluck Dinner
Thursday June 6 7.00pm – 9.00pm	Thich Nhat Hanh, Pain, Suffering & Happiness A Commentary on the Four Noble Truths
Thursday June 13 7.00pm – 9.00pm	Five Mindfulness Trainings Recitation
Thursday June 20 7.00pm – 9.00pm	Thich Nhat Hanh, Fifth Dharma Talk Path of Emancipation Retreat
Thursday June 27 7.00pm – 9.00pm	The Hand of the Buddha Retreat Report by Ian
Friday June 28 7.00pm – 8.30pm	14 Mindfulness Trainings Recitation Tu An Pagoda, Albion Rd, Ottawa

During July and August the Pine Gate sangha is known to disperse in all directions. The Thursday night gatherings at 7.00pm will, however, continue with sitting and walking meditation followed by tea. There is no organized program other than enjoying one another's presence while we meditate.

DIRECTIONS: Take Queensway to Woodroffe S exit; go to Baseline Rd; Right on Baseline: Right on Highgate (next lights): Right on Westbury: Left on Rideout and follow the Crescent round to 1252. All gatherings are in The Pine Gate Meditation Hall, 1252 Rideout Crescent, Ottawa, Ontario, K2C 2X7. 726-0881.