



Pine Gate

Newsletter of the Pine Gate Sangha

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Inside....

The Buddha at the Gate	1
Barn Retreat 2004	2
I Had A Dream.....	3
Plum Village Sharing.....	4
Mullah Nasrudin	5
Rookie's Perspective.....	5
Kent Creek: Our Dharma Stream.....	6
Sangha Arana.....	6
Glebe Sangha	7
A Healing Journey	7
Silent Sharing.....	9
Beat Preachers.....	11
Peace On Earth.....	12
Healing Hands Himalayas.....	12
Christmas Fare	13
Nothing is Lost.....	14
Mr. Bush Comes to Town.....	14
Thich Nhat Hanh in Canada.....	15
Po Lun San Mei Lu	16
Notes on Mindfulness and Impermanence.....	16
Talks and Retreats.....	18
Jan - May 2005 Sangha Schedule	19

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.

The Buddha at the Gate

Ian Prattis

There was a young monk who was sent by his Abbot to beg for food in a nearby town. The town had a wall around it, with a main gate placed at each cardinal direction. The young monk was a little nervous during his first alms round but the townspeople were very generous and quickly filled his bowl. Late that morning he decided to leave by the North Gate. Sitting to one side of the gate was a bedraggled, dirty old beggar who stirred himself at the sight of the young monk and started to spit and curse at him. The monk jumped to one side in alarm and quickly passed through the gate as fast as he could. As he walked away he could still hear the beggar's curses ringing in his ears. On the next day once his bowl was full he decided to leave by the West Gate to avoid the dreadful old beggar. But the beggar was there, spitting and cursing at him once again. The young monk was angry this time and shouted at the old beggar "Don't you know who I am? I am a student of the Buddha!" At which point the beggar picked up some dirt and threw it into the bowl, spoiling the monk's collection of food. Angrily the young monk walked back to the monastery, knowing he would have to endure an enforced fast, wondering why he should be treated in this way. So he made up his mind to breathe and

calm himself and to totally ignore the beggar if they should meet again.

As he left by the South Gate next day he met the old beggar, still cursing and spitting at him. He protected his food with part of his robe and kept his head down as he endured the abuse from the old beggar once more. His heart and mind were in turmoil, his soul in so much distress that he could eat nothing from his bowl once he reached the monastery. Next day he left by the East Gate and to his dismay the same old beggar was waiting for him. As he heard the curses and endured the spitting, the young monk raised his walking staff to strike the old beggar, who just cackled in glee at the young monk's discomfort. With a moment's pause the monk stayed his hand and walked quickly through the East Gate. He was deeply ashamed at how close he had come to violence. He felt he was a wretched student of the Buddha and totally confused as to why all this abuse was happening to him. He suffered so much from the anger and violence inside himself that he knew he needed his Master's guidance. He sought out the Abbot and asked for forgiveness and guidance after he told the story of his past four days. The Abbot listened deeply to the young monk, then smiled very gently with understanding.

My child, you have met the Buddha at the Gate. He is asking you to look deeply into the depths of your reactions and anger. He is asking you to listen instead to the deep source of Love and Compassion in your heart. He is asking you not to lose your Joy and Equanimity. He encourages you to develop your Equanimity so it is solid and strong, not easily moved. These are the Buddha's teachings on Love and you must meditate deeply on these teachings.

The Abbot instructed him on the Buddha's Teachings - on Love, Compassion, Joy and Equanimity – the Four Immeasurable Minds. Also known as the Four Brahmaviharas, these teachings were first given by the Buddha to a Hindu gentleman who wished to find the way to be with Brahma, the Universal God. The young monk was instructed to deepen his practice, to listen to his

heart and always to stop and look deeply into the causes and conditions of his reactions, anger and violence. The young monk bowed in gratitude to his Abbot and diligently practiced meditating on the Buddha's teachings, immediately putting them into daily practice. This enabled him to pass by the beggar without reaction, until one day no beggar was to be found at any of the four gates.

Barn Retreat 2004

Julie Oliveira

Deepening my spiritual practice, and thus my life at the 2004 Pine Gate retreat at "The Barn" retreat centre, was a profoundly positive experience for me. I was able to truly commit myself to make my practice an engaged one during the Five Mindfulness Trainings Ceremony, transmitted by our teacher, Ian, amidst the beautiful trees and wildlife surrounding the Barn. I had not even considered taking part in the Ceremony that weekend. It was only while doing walking meditation in the woods and breathing in the sunshine and silence around me that I realized that even though I was already practicing the five trainings in my daily life, I needed to formally commit to myself to live an awakened life as I entered a new stage of my practice and progressed in my spiritual path of healing, learning and just being.



Five Mindfulness Trainings Transmission group

So, I filled out the required form and submitted it that afternoon. It was early the next day that I joined eight fellow Pine Gate Sangha members in the “meditation hall” at the Barn to commit to an engaged spiritual practice and a more conscious and mindful way of living my life. I had been at the retreat since Friday evening, cultivating my mindfulness practice as we all meditated, discussed various issues, communed with nature and savoured gourmet vegetarian cuisine. It couldn’t have been more perfect! By Sunday morning, the busyness and chattering of the mind had calmed down and I entered that hall in a state of utter peace and bliss. Carolyn chanted the incense offering so beautifully, and then there was Ian’s voice gently reciting each mindfulness training, one at a time, and we voiced our agreement to always honour each one and then wholeheartedly prostrated to the altar, the Buddha and to the entire universe as our foreheads touched the earth and our hands and hearts surrendered to these wonderful and wise teachings. Each and every time I bowed, I felt such fullness in my heart centre, and I knew that I had arrived – that I was home. Taking part in the ceremony with others strengthened the feeling that we were a community, a sangha working together to raise consciousness and to bring mindfulness to everyday life. We each received a spiritual name, given by our teacher, Ian – True Body of Wisdom. When I heard my name, “Engaged Joy of the Source,” I felt so proud and content. I had been thinking a lot about “joy” that whole weekend and what it meant in my life. Receiving that name confirmed that it was the right thing to do and at the right time for me.

I left that retreat feeling very calm and blissful, but more importantly stronger and more certain that I was on the right path for me when before I had often felt doubt and confusion. It is hard work maintaining a spiritual practice, but having the Pine Gate Sangha to “come home to” makes it that much easier. Namaste.

May all beings be happy. May all beings be free of suffering. May all beings be free.

I Had A Dream

Christina Eggarhoss

Christina is an aspirant for the Order of Interbeing, along with several other magnificent women from Pine Gate sangha, who amusingly refer to themselves as the Dharma Chicks, although no CD’s have yet been produced! Regular training sessions are held where the aspirants share their rethinking and reflections of particular mindfulness trainings.

In the fall of 2004 I met with Ian and the Dharma Chicks at Claudia’s beautiful home on the Mississippi River near Carleton Place to continue with our study of the eighth and ninth trainings for the Order of Interbeing. The weather was breathtaking as the leaves were in their fullness of color. The discussion we had about right careful speech was thought provoking and very passionate. It took us all to depths rarely experienced as we sought to find the forms of speech and consciousness without “hooks” for anger and reaction. It was a couple of days after our important gathering that I had this elaborate dream, inspired by the deep discussion of the mindfulness trainings.

“My sister and I had bought a large Victorian home together. It had many levels and plenty of rooms, which we did not use very often. One late morning we were on the second level of the house when we noticed that our neighbor’s chimney was on fire. Urgently, we called the fire department. When they arrived an older fire fighter, who also happened to be a repairman, insisted on inspecting my house because he claimed my house started the neighbor’s fire. I was shocked to hear this information. How could my house possibly start another’s fire? The fire fighter/repairman insisted that we would have to search the house to the very top. I groaned “Every room! I don’t want to do that. I haven’t been in some of those rooms for years.” I dreaded the state the rooms must be in. Nevertheless we started to climb the stairs entering room after room. I discovered items I thought were lost or discarded from my childhood. The higher we climbed the more grateful I was that the old fireman/repairman

had insisted we check the whole house. Soon the staircase was becoming very narrow, leading to the highest room --almost like an attic. Now I had a terrible feeling of dread. What would I find up there? I felt it could be something very disturbing or would I die of embarrassment because the room would be in such disarray?

As we climbed the last top step I swallowed hard. The old fireman opened the door; and to my amazement the room was lovely. A bit empty and dusty however, but it was painted a pretty sky blue and it had a large window letting in beautiful sunshine. I thought to myself: "What was all the big fuss and fear about?" All this room needs is a little light cleaning and re-arranging. I think I will make the effort to come up here more often. What a missed opportunity! Suddenly the fireman said: "Well, aside from this loose pipe in this sink here I can confidently say your house did not cause your neighbor's fire. I am relieved. What did cause that fire we will never know, but your house is in no danger." He smiled and quickly went on his way leaving me to enjoy the sunny blue room at the very top of my old house.

When I awoke I understood my dream immediately. I understood that with continued mindful practice, living with my higher self would not be so difficult or as painful as I may have thought. I will be able to deal with emotions or fears with strength and more importantly, deep understanding. I am no longer in danger – thanks to the mindfulness trainings.

Lovely feeling.

Plum Village Sharing

Linda Ehricks

I want to share with you the story of my parents. I grew up in Canada, a peaceful country. But our household was not very peaceful. My father was prone to violent outbursts when things did not go the way he wanted in his life. His children – my brother, sister and I, and his wife, my mother –

suffered his brutality for many years. I cannot remember a time when I did not feel afraid. Finally, one terrible night the police came, my father was charged with assault, and the Children's Aid Society removed us from this home. This was also very difficult for us children and for my mother. It was not the marriage or family life she had imaged for herself or her children. But she did not know what else to do. I was 14 at the time and chose not to see my father again until shortly before his death, 16 years later.

When I first came to Plum village in 2000 it was two years after his death. I attended my first Rose Festival. It was suggested on the day, to write a letter to our parents, not to send necessarily, but to say to them how we really felt, whether they were alive or had passed away. I decided to write a letter to my father and it was then that I decided to begin to think of him differently – not as the brutish man I had so feared – but as a child. My father was born in 1925 in Ukraine, Eastern Europe, and only came to Canada after the Second World War as a refugee, or "displaced person" as they were called at that time. As you may know this was a time of great political and social upheaval in that part of the world, following the Russian Revolution and then the reign of Stalin in the then-USSR. I know that my father witnessed much brutality around him, including beatings, killing and executions. He spoke of the deaths by execution of his father and seven uncles. I suspect from the social history I've read that sexual misconduct and rape were also part of his reality and that of his family.

When I imagined that young boy surrounded by such circumstances, I began to understand more deeply why my father was as he was. As the practice says, understanding is the substance of love. I realized my father was a severely traumatized person who had never had a chance to have his Buddha nature watered. In his circumstances, he only had displayed to him the animal nature of man, and he learned that brutality was the way to survive. To be able to sit and contemplate, let alone express one's feelings was inconceivable, another universe.

I however, have that privilege, and instead of fear and the consequent anger and sadness for what I in turn had suffered and lost, I began to be able to look at my father with new eyes, eyes of compassion, and a heart of love, imagining who he might have been if his Buddha nature had had a chance to bloom. I am truly convinced he would have been a sensitive, artistic and gentle person.

So when Thay says you can change the past by practicing in the present, I know what he means in the organic sense. That is not to say this happened overnight. It was a slow process of right effort, contemplation and transformation over many years. Above all was a desire to change a well-known pattern: violence breeds violence, and will never breed peace. Only finding ways to be peaceful within myself will bring peace to my home, family, community and the world. These days, I share my experience with my sister, mother and my brother, who still suffers with a lot of anger, depression and bitterness over the past. I believe we have become a strong and happier family in the present as a result.

Mullah Nasrudin

Contributed by Dharmacharya Richard Brady

Mullah Nasrudin decided to start a flower garden. He prepared the soil and planted the seeds of many beautiful flowers. But when they came up, his garden was filled not just with his chosen flowers but also overrun by dandelions. He sought out advice from gardeners all over and tried every method known to get rid of them but to no avail. Finally he walked all the way to the capital to speak to the royal gardener at the sheik's palace. The wise old man had counselled many gardeners before and suggested a variety of remedies to expel the dandelions but Mullah Nasrudin had tried them all. They sat together in silence for some time and finally the gardener looked at Nasrudin and said: "Well then, I suggest you learn to love them."

Rookie's Perspective

Marc Beland

The concept of a sangha was quite foreign to me up until August 2004. Though I had seen this word before in one or two of Thich Nhat Hanh's books, I really didn't know its meaning or purpose. Up until the summer, my spiritual journey was quite solitary and ad hoc, taking a little bit of this and a little bit of that and adapting it to my own comfort level. After a difficult year, I decided to make a brief passage and stay at Maple Forest Monastery in Vermont. Once there, I met Laurie Arron who told me that I should drop by the Pine Gate sangha upon my return to Ottawa (now that I look back, Vermont was a long distance to travel to find out about a sangha in my home town). I was quite excited about the idea of practicing sitting and walking meditation with a group of people. I remember driving back from Vermont thinking to myself that maybe practicing with a sangha would make my problems and worries evaporate and help me see things more clearly.

My first Thursday evening at Pine Gate was truly wonderful. I was greeted with kind smiles by Carolyn and Ian. I met Keith, Linda, Vivian, Lucette, Jocelyne, Marty as well as dozens of other members. We did sitting and walking meditation and I must say that I was so happy when I heard the bell being invited, I just love the resonance of a mindfulness bell. Pine Gate's Meditation Hall has a peaceful energy about it, a space that inspires calm and happiness. On top of that, it was great to see the library where you can sign out books and tapes on Buddhism, mindfulness and spirituality. It was also really nice to have tea and cookies afterwards, and have the opportunity to speak with the other sangha members. The next day following my first sangha experience, I felt refreshed, relaxed and centered, and I didn't want these feelings to go away. Unfortunately, my summer holidays ended and as I went back to work, my old habits of worrying, feeling stressed and being scattered returned like a tidal wave. It was quite upsetting. I began to attend the Thursday evening sessions regularly to regain my inner peace and calm and to

improve my practice of mindfulness with my new friends.

As the summer ended, Ian gave a series of dharma talks, which helped guide my practice throughout the week. Now, Pine Gate has become a haven. With the help of the sangha I feel free and empowered to develop a mind of love and compassion, and to nourish seeds of joy and happiness inside of me as well as befriend seeds of fear, jealousy, and anger. For the first time in my life, I also feel part of a community, a community that nourishes my heart and my sense of inter-being. I also felt inspired to take the Five Mindfulness Trainings transmission at the annual retreat and was overjoyed to receive the dharma name "Gentle Heart of the Source". Though I have only been attending since the end of the summer, by practicing at Pine Gate I have learned that my spiritual journey includes people. I have also learned to not compartmentalize my journey. Spiritual growth occurs not only while I sit on my Zafu (pillow) but also at work, on the bus, during difficult conversations with loved ones and so on. I am very glad that I went to Vermont.

Kent Creek: Our Dharma Stream

Fred Martinson

Fred participated in the retreat offered by Ian at the Southern Dharma Retreat Centre in NC. SDRC is located half way up a mountain in the Blue Ridge range - a veritable Shangri-la at the end of a winding mountain road.

Right here, right now is the perfect moment.
The chaos of a mountain stream rushing
Reminds me that there is no present moment.
We dwell in infinite change.
Wandering, free from a destination at last,
I've found my true home.

Composed by Fred Martinson and others on the path (without their knowing it) on Oct. 1, 2004 during walking meditation with Ian Prattis and our whole retreat group at Southern Dharma near the Waterfall Garden.

Sangha Arana

Lynette Monteiro

Sangha Arana is new in Ottawa, composed mainly of health care professionals and growing out of the work of the Ottawa Mindfulness Clinic. October's Fourteen Mindfulness Trainings recitation ceremony by the OI community took place there to welcome this addition to the mindfulness scene in Ottawa.

Health care professionals have an intimate relationship with the three forms of suffering. Diagnosing (the First Noble Truth) physical illness, disordered selves, and confronting impermanence are our daily fare. Uncovering the causes (the Second Noble Truth) of these forms of suffering is usually the challenge that keeps us coming back into the office day after day. However the real challenge, the space where the rubber of practice meets the dharma road, is in the realization that well-being and its achievement are possible (the Third and Fourth Noble Truths).

Often it is a personal encounter with loss or a realization there is in fact a way out of suffering that kindles our bodhicitta. We develop through our empathy an intention to ease the physical and psychological pain of others. We hold the hope that through encouragement we can lead those who suffer to the realization of better health through skilful means. We aspire to teach those skills in a professional practice so that well-being can manifest. Recognizing the ailments and their causes is balanced by the possibility of well-being and the means to achieve well-being.

Over time, our perspective shifts and our vision clouds. There may perhaps only be time to engage in the first two Noble Truths and the obstacles in the path to well-being and its manifestation seem manifold. Just as we fall into the illusion of a separate self, we fall into the illusion of a separation between practitioner and patient. In our fatigue and frustration, we cling to the many stories of why people don't get better, how expectations are

unrealistic, and wonder about the fairness of the long hours with seemingly so little fruits to taste. We disengage from the Other and – with that loss of empathy - from our true selves.

Socially engaged health care practice is the practice of connecting with others in a collaborative manner that fosters the health and wisdom of the Other. Through an ethic of equanimity, joy, love and understanding, we encourage a relationship that creates the space for the Other to find their own health. The boundary between “sick” patient and “well” practitioner dissolves while maintaining the respectful boundaries of being human.

As Engaged Health Care Practitioners, we aspire – as best we can – to balance our professional and spiritual practice by

- developing a daily meditation practice,
- living each moment with full awareness,
- supporting each other in embracing the joys and demands of our livelihood

Meditation skills are rooted in all spiritual practices. Practicing coming into the moment, we touch the core of professional and spiritual practice - the profound interconnectedness among all beings. Thus, we honour the secular and spiritual Paths that nourish and sustain us. The wisdom of our professional training as well as the wisdom of our spiritual practice is given space to grow and strengthen in community.

At Sangha Arana, our shared values are framed by the Five Mindfulness Trainings formulated by Vietnamese Zen teacher Thich Nhat Hanh:

Respect for life

Generosity

Respect for sexual, physical and emotional boundaries

Respectful and mindful speech

Respectful and mindful consumption (connection with materials in our environment such as food, information, and companionship)

We practice within this ethical framework to enhance our professional skills so that we can manifest “infinite service to all things present while holding infinite gratitude to all things past and infinite responsibility to all things future” (Goto Roshi).

Our monthly program:

First week:

Mindfulness-based Health Care

Second and Third week:

Practices of meditation

Fourth week:

Five Mindfulness Trainings: the ethics of Engaged Health Care

If you would like to share your practice with us, please contact Frank Musten at 745-5366 or frankmusten@ottawamindfulnessclinic.com

Glebe Sangha

Marvin Schwartz

Winter is now upon us with ice, snow and cold. As we practice mindfully trekking out to the Pine Gate sangha in the west end on wintery Thursdays, those of us in the Glebe, Ottawa South and Centertown may consider meeting in the Glebe. We can initially meet at Marvin Schwartz’s apartment in the Glebe on a different evening to the regular Pine Gate sangha meeting. If this is of interest, please email Marvin at schw1949@aol.com or phone 233 0744.

A Healing Journey

See yourself walking through a beautiful meadow, full of flowers. You hear the sounds of insects humming, and birds singing. The sun feels warm on your face and a slight breeze ruffles your hair. As you walk, look up into an endlessly clear blue sky and for a moment allow yourself to merge with it, and enter such clarity. *(Pause for 3 breaths)*

Then notice a small shape hovering in the sky that gets bigger as it comes closer to you, and see a

golden eagle slowly circling above you. He is your guardian and will watch over you and keep you safe on your journey. As you walk, the meadow slowly gives way to a stream that runs over hills and rocks before eddying into deep, still pools. Follow the bank of the river in the direction of the sun. There is a path to walk along. Notice the mallard ducks at the water's edge with their ducklings, and a kingfisher sitting patiently on a branch overhanging a deep, still pool. The sun filters through the trees at the stream's edge and the light dances on the rocks and water like a crystal cloak that shimmers and moves with every swirl of the water. Walking round a bend you see that the stream empties into a clear lake fringed with forests, reflecting snow capped mountains in its still surface. Find a spot by the side of the lake, sit down and enjoy the intimacy of nature that is around you. At the end of the lake you see a cow moose with her calf at the water's edge. In the distance you hear wolves calling to one another, then you notice two rabbits beside a shrub close by. A doe and two fawns walk slowly and tentatively from the forest into the sunlight. Skylarks hover motionless in the sky, then descend to earth with their lilting song. Your eyes are drawn to a stately blue heron standing motionless in the reeds at the lake's edge. These creatures and more are there to remind you of your connection to the world of nature. Take a moment to be with the grass, the trees, animals, birds, insects, and bring to this place your favourite animals. *(Pause for 3 breaths)*

Then ask one of the creatures to accompany you on your journey and wait to see which one comes forward. It does not matter if none come forward, the golden eagle still circles overhead as your guardian.

Then after sitting by the lake's edge for a while, stand up and slowly walk into the water. It is icy cold, fed by glaciers from the snow capped mountains. But it is a cold that is easily bearable because it purifies, stripping you of your anxieties, stress and worries. Slowly walk into the water up to your hips, your chest and then submerge yourself in the icy cold embrace of purification. Underwater you can breathe and move around with ease. Notice

the rays of sunlight coming into the water, fish swimming swiftly past and see the rocks and submerged tree trunks on the lake floor. As you move around and adjust to the water you see a cave at the bottom of the lake and you swim strongly and powerfully to it and enter the cave. There is light at the end of a long underwater passage and you swim through and emerge out of the water into a cavern covered in crystals. The sound from the crystals shimmers through your body. At the edge of the cavern is a waterfall. Stand underneath it and feel the water washing over and right through your body. Feel the energy of the waterfall taking away any anxiety, tension and distress you may feel inside. *(Pause for 3 breaths)*

Then leave the cavern and follow a trail that takes you through a pine forest. Beautiful tall pines are on either side of you, stretching up into the sky. Take a moment and see the entire blue sky endlessly clear and enter such clarity. *(Pause for 3 breaths)*

Then see how the forest opens up into a large clearing with a big flat rock in the centre. There is a fire prepared for you by the rock. As you warm your hands by the fire and feel its warmth on your face, you feel a presence next to you. Turning around you see a beautiful old woman with clear brown eyes that look right into you. She smiles in welcome and you feel she knows all about you and embraces you in a simple, heartfelt love. She is a very powerful healer and a wise shaman and is there on your journey to serve you. *(Pause for 3 breaths)*

Standing next to her is a handsome old man, with weathered features and a gentle smile that lights you up. From his eyes you feel an overwhelming compassion and understanding. He is a very powerful healer and a wise shaman and is there on your journey to serve you. *(Pause for 3 breaths)*

Standing between the old man and old woman is a young woman who sparkles. She is fresh, vibrant and beautiful and she is aglow with life's vitality. She also greets you with a smile, and a love and understanding that you know is unconditional. She is a very powerful healer and a wise shaman and is

there on your journey to serve you. *(Pause for 3 breaths)*

Know that these three shamans come from the deepest part of yourself and they represent your own powers of creativity and self-healing. The three shamans approach you and invite you to speak to them. Choose who you wish to communicate with, and talk to them about whatever distresses you; the anxieties of the day, the stresses at work and at home, then if you wish, go deeper into your distress. Talk to them about growing up, the neglect and abuse you may have experienced, the isolation, separation and lack of understanding you encountered as a young person, adolescent and adult. Talk about the damage caused to you and the damage you may have caused others. Talk about the hatreds, angers and insensitivities you experience and perpetuate. You can say anything to these three shamans. They understand and love you and are there to heal you. Talk about whatever you feel free to communicate and feel the distress and trauma leaving your body. And when you run out of things to say, just be with their loving and supportive presence. *(Pause for 9 breaths)*

Then ask each one of them if they would transfer their power of creativity, understanding and healing to your awareness. And of course they agree. Look into the eyes of each one of them in turn and feel the transfer of their healing power with a jolt or energy circulation within your body. Thank them for this gift, then ask if you could speak to someone from the other side. Someone who has passed on that you did not have the opportunity to say what you wanted to say, or hear what you would have liked to hear. Wait and see if anyone comes and do not be disappointed if nothing happens. It is not the time *(Pause for 9 breaths)*

Take your leave of the shamans, thank them for their support, love and power of healing. Turning round you see a beautiful child surrounded with a golden aura. This golden child is you -- without trauma, wounds or damage -- the child comes directly to you and takes your hand, and leads you to a cliff edge where the beautiful golden eagle is waiting for you. He has been there as a guardian

throughout your journey and is now ready to take you home. Ask your golden child if he or she wants to come with you, then climb onto the back of the eagle, and feel him take off from the ledge and soar high on the updrafts. Below you, see the mountains, lakes and forests of your journey. Smoke curls lazily skyward from the fire by the rock and as you fly with the eagle feel how beautiful this earth is. Then when you feel ready to do so, part company from the eagle and fly on your own with your golden child next to you. With your arms spread wide as wings, catch the air currents and soar, then swoop low over the streams and mountains and enjoy the strength of flying on your own as your golden child merges with you. *(Pause for 3 breaths)*

Then after awhile slowly fly back to the edge of the lake where you were sitting. Once again notice the animals, birds and insects and see how happy they are to see you again. Sit there for a time. *(Pause for 3 breaths)*

Now see yourself sitting or lying down in the meditation hall or healing circle. Form a circle of brilliant white light around where you are sitting or lying down, then step through the light and slowly return to your body. Breathe deeply on the in-breath and deeply on the out-breath. As you breathe in, say quietly to yourself "I have arrived". As you breathe out, say quietly to yourself "I am home". Continue to do this breathing exercise for at least five minutes or until you feel "arrived" and "home" in your body.

Silent Sharing

Anne Fleming

Anne's response to a healing journey at Pine Gate sangha took her on a journey from critical disbelief to deep understanding and reflects the refrain: "The one who bows and the one who is bowed to are both by nature empty. Therefore the communication between them is inexpressibly perfect."

To receive is not the same as to be given, just as giving time, skill, or product is not necessarily a gift. The act of receiving a gift requires the recipient to recognize that this gift truly belongs to him, is a part of her that was un-fulfilled until the giving occurred. Many times we exchange things and actions from others that are simply a confirmation of our belief in our own worth and not recognition of the worth of either recipient or the donor. We do not see ourselves as both in the transaction. I recognized the deep void existing between giving and receiving during the healing journey at sangha. And following fast on its heels, the recognition that in spite of all I have, I do not know how to receive!

Several people in the room shared their experiences of the healing journey tape. Our group – to a wo/man- did not! We sat in silence – and I must confess, not an uncomfortable silence, either. None of us had received the healing or none were capable of recognizing what we had received. I, for one, did not receive. That is not to say I did not listen to the tape. I recognized it. I evaluated it. I could even write about it. But I did not receive it. And in the act of not receiving it, it did not touch me. It became an activity, not food for growth. And interestingly, my first reaction was to ‘blame’ the tape! It was not ‘effective’ for me – I could not relate to it’s imagery – there were no issues there for me to deal with or so I told myself. Bullshit!

Thank goodness, Carolyn invoked journaling for all who had not shared!

As I drove home, I realized was how sadly deficient I am in receipt of my life. In refusing to honour all that resulted in me, I cannot accept myself worthy to receive anything. The fact that my life is surrounded by a lush and vibrant family and all the stuff any sane person could be content with, flies in the face of this belief of non-worthiness.

I am blind. I have always been blind.

I began to lose my physical eyesight when I was nine years old and in grade five. I began wearing glasses at age eleven. Forty-one years later I had

laser surgery to finally be free from wearing eyeglasses. My restored vision was a modern miracle, but it was only during the healing journey that I began to see! I have had a few AHA! moments, such as this but none so violent. Is this the message that I received from my parents as they had from theirs? Is this what I have taught my children and they, theirs? Is this what I am here to resolve for all of us? The following poem came to me on the eve of the lunar eclipse in October 2004.

Leaf Cycle

A vital thread
in autumn’s golden carpet,
weaves it’s way downward,
silently proclaiming in it’s fall:
‘today
is too valuable
to waste
with mindless tasks,
to fritter away
with inattention,
to recriminate
over past mistakes,
to hold a grudge
for any reason,
to avoid
by procrastinating,
to ignore
any part of,
to not be
fully present to
hope,
fear,
loss,
gain,
or
gratitude.

This moment’s flight
contains:
seeds
of discontent,
plans

for change,
inability
to decide,
awareness
of possibility,
allness
and
nothingness.

This day
is a non-renewable resource.'

Beat Preachers

Will "freedom" Felepchuk

Will is a member of Pine Gate sangha, and gathered six of his teenage friends from Kenya, Iraq and Canada to sing Peace Raps on Peace Prayer Day. The bittersweet poems for peace, the maturity and poise of this multi-faith teenage group stunned everyone gathered at City Hall into respectful silence then thunderous applause. They were an integral part of a wonderful day that opened with Scottish bagpipers and closed with the silence provided by Universal Dances of Peace. To the Mayor of Ottawa, peace award recipients –and to all who made this day such a memorable celebration of peace – heartfelt thanks. Here is Will and the Beat Preachers.

Listen...

To the rhymes that will flow
To the way we will go
The path we will pave
To Elysium by those we forgave
Brothers
To breathe is the primeval action
For it is but just a fraction
In the game of our lives
Because when the time arrives
For our lives to be done
We won't be able to run
From our malice, our greed
Our desire for all the things
We think we need
When, really, there is only one way,
So I guess I'm just here to say,

One path, one love, one heart
And through these delicate rhymes impart
A need for a moment's time for all
To stop and listen, to a most great call
a time for justice, truth and peace,
a time when all oppression will cease.
Brothers in ink, sisters by pen
This peace will only be manifest when
We use our art with each breath time
We breathe with every stanza, couplet and rhyme

Peace be to all.

yeah, speak the love
let the dove
fly loose
and cut the noose
that's hangin' true poets in the air
black mouths, white mouths,
do you dare?
To speak out against the injustice
This hatred, must this,
Thing go on?
Must I sing this song?



Will, Sharon and Lynda Nyangweso

Peace On Earth

Choirgirlz

Choirgirlz is a wonderful trio of women singers who brought their "a capella" gifts to Peace Prayer Day, October 16, 2004. They composed this special song for the event.

If we could build a bridge across what divides us
 Leave our differences on the road behind us
 If we could celebrate the ties that bind us
 Sweep away the hate, and let love define us.
 There would be peace on Earth
 There would be peace on Earth
 There would be peace, peace on Earth.

If we could all be kind, if we could all be humble
 If we would throw a line to those who stumble,
 If we would not be blind to those despairing,
 If we could make some time for love and caring
 There would be peace on Earth
 There would be peace on Earth
 There would be peace, peace on Earth

Peace on Earth – It's up to you
 Peace on Earth – It's up to me
 Peace on Earth – It's up to us to bring
 Peace, Peace on Earth

If I could do my part to make a difference
 Freely give my heart with no resistance,
 If we could rise above the pain and anger
 Learn to forgive through understanding
 There would be peace on Earth
 There would be peace on Earth
 There would be peace, peace on Earth

Peace on Earth – It's up to you
 Peace on Earth – It's up to me
 Peace on Earth – It's up to us to bring
 Peace, Peace on Earth

Healing Hands Himalayas

Heba Aly

Pine Gate Sangha member Sami Aly organized a medical team to go to Nepal and Tibet in the fall of 2004. The sangha sponsored this initiative with great enthusiasm and donations. This account is by Sami's daughter, Heba, who is a journalist

Tired but satisfied, eight North Americans came home from a trip in the Himalayas feeling they made a difference. For two weeks, a team composed of a dentist, physician, nurse practitioner, optometrist and support staff volunteered their services to people in Nepal, Bangladesh and Tibet. "The idea here is to serve those that would not have been able to get access to health care," says Sami Aly, the trip leader. "We are not there to supplement the middle class that can go to doctors or to clinics. It is those that either physically don't have access to it or they can't afford to get medical service. Some of them don't even know that a doctor is there," he says. According to United Nations statistics, the ratio of doctors to people in Nepal is five to every 100,000, while that number in Canada is 187.



Aly says one of the most difficult things to accept was the chronic nature of most of the illnesses they treated. "Someone got skin disease from walking in dirty water. You fix them up, but in a week or two they will walk in the same water again. So they will get sick again." Skin disease was one of the more

common problems, as well as abdominal and back pains, headaches and worms. In total, the team treated about 1,500 people.

Burning eyes, bad vision and cataracts were some of the problems the optometrist Greg Cooks had to deal with. He says issues that would be small problems here can be very dangerous in other parts of the world. "Whereas in North America, cataracts can easily be removed surgically and we don't really consider them serious here; in Nepal or Tibet, where they don't have the surgery available, it is the leading cause of blindness and is seriously affecting people." The dentist Radiq Tallim says he too is shocked by the types of conditions that can be life-threatening. "I couldn't believe there could be a place in this world in the 20th century at the time, where people died from a dental infection," he says referring to a previous volunteer trip he did in Guyana.

The Healing Hand Himalayas trip was a project under Child Haven International, an organization that runs orphanages in India, Nepal, Tibet and Bangladesh. Bonnie Cappuccino, co-founder and international director of Child Haven, said her organization decided to back the project because of the team members' dedication and the benefits for the receiving countries. "It would also be beneficial for the people there to see that there are Canadians and North Americans who care about them and that they feel a connection. Sometimes, it's not only the medical care as it is the connection between people that helps a person heal," she said. In fact, Tallim says working with the locals was one of the mandates of the trip. The team gave lectures and consultations at Katmandu University Medical School and worked with local doctors, nurses and dental assistants. Various members are in continuous contact with various indigenous people in order to send them research and equipment.

The volunteers say that the trip was not only beneficial for the local people, but also for themselves. "There were some amazing cultural differences that I saw," says Cooks referring to the Buddhist form of worship: walking around the Stupa. Although the trip itself was physically

demanding, Aly says the hardest part about it was knowing that it was just "a small drop in an ocean." However, Cooks says there is reason to be hopeful.

"We may not help a huge number of people, but the people we did help, we're changing their life tremendously." A follow-up trip to the same area is now being planned.

Christmas Fare

Pine Gate sangha's annual Christmas party featured a musical journey organized by Marc and Linda – a wonderful melody of Taize chants, Plum Village specials and Christmas Carols. They took the crowd gathered through chants from different traditions and loosened up the vocal chords before the carols rang out sweet and clear. After a children's meditation and brief dharma talk about the Paramita of Giving, came the blessing of the incredible pot-luck supper that materialized. Nobody seemed to mind wearing the multi-coloured paper hats that fell from the Christmas crackers. The sangha children were beautiful as ever and served the adults with cake and cookies long after supper was consumed. They so enjoyed helping. As did the sangha; for the Christmas project to bring provisions to less fortunate families in the community. Tricia and Kathleen volunteered for a Xmas party for 100 children drawn from shelters in the area and were wonderful sangha ambassadors of good will. The sangha also contributed a mountain of Christmas presents and foodstuffs which were delivered on December 23 and 24 as part of a complete Christmas package to keep families going for at least a week over the festive season. The generosity included a sangha cash donation of \$250.00 to the Christmas project sponsored by "Sonny's" – a local restaurant. In the process, Pine Gate sangha members enjoyed "interbeing" with store keepers, delivery drivers dressed up as Santas, cooks, waitresses, 100 children from local shelters who experienced a day of magic and many more wonderful beings who gave fully to this local Christmas Fare project. The magic was there for all

to touch and enjoy. If we could only keep the energy of generosity flowing all the time – that's what practice helps us to do.

Nothing is Lost

Thich Nhat Hanh

November 7th, 2004

Thay's insights on the recent U.S. Election

For those of you that voted for Kerry, we must look deeply to see the Kerry elements in Bush. In this long and difficult campaign, Bush has learned many things from Kerry and those who voted for him. We have to see that they inter-are. If there had been no election, Bush wouldn't have questioned his positions or his approach. He would have been able to assume that his way is best. But he almost lost the election, and he is aware that at least half of the American people don't believe in him. Now, because he almost lost, he is more humble and must realize that if he doesn't listen to the other half of the American people, there will be a big disturbance in the country. So we have to see that now all of us are in him. Those of you who didn't vote for him are in him, are a part of him after this very close presidential race.

We have to help our government so that a president elected by 51% of the population will not serve just that 51% but the whole country. We need to keep speaking out, daily letting our government know what we want, expressing our insight and understanding. We need to be very present, very firm and constantly let the government know we are here. We can support them in our own way, through being present, calm, lucid and compassionate. Being compassionate doesn't mean we surrender and give up. It means we see clearly that our country, our government is us and it needs our help. Compassion means acting with courage and deep love to help manifest what we know our country is capable of.

Historically it has happened that the agenda of the left has been realized by the right. We have to speak out and keep speaking out, and it is possible

that the Republicans will accomplish what the Democrats, what the left, had hoped to realize had they won. We also need to remember that even if Kerry had been elected, he would also have had to partly realize the wish of those who voted for Bush, and it is not sure that he would have been able to stop the war in Iraq.

Nothing is lost because we are in President Bush. There is a loss only if we respond with anger and despair. We have to continue on, to continue our practice, and remain strong in our role as bodhisattvas helping the other half of our country by our firm, clear and compassionate action for peace-- the kind of peace in which both sides win because it is based on mutual understanding.

Mr. Bush Comes to Town

Ian Prattis

I had requested the leaders of other groups, massed on Parliament Hill in Ottawa, to greet George Bush's arrival at the Canadian Parliament with a steady silence. This was accomplished, though the discipline and consciousness lasted for only five minutes, which actually is a very long time for groups to engage with a different paradigm! Throughout the day and evening the mood ranged from calm to righteous anger to violence – there were 19 arrests. However, the lasting impression for many folk there was provided by the evening's candle-lit vigil accompanied by prayers and chants for peace. Pine Gate sangha and Friends for Peace were there as pockets of calm. Despite the media downplay of numbers and over zealous attention to violence – 15,000 Canadian citizens in Ottawa and Halifax presented a peaceful statement of opposition to the policies of the Bush administration. A pro-Bush group of 60 citizens were allowed by police to stand close to the driveway to wave at the President's car passing by. It was a five fingered wave in contrast to other waves that used fewer digits. Realistically, one must be aware that the demonstrations were ignored by George Bush and will not make any difference to

US policies, yet it has engendered great solidarity amongst Canadians (15,000 to 60 is quite a ratio.) Mr Bush clearly enjoyed his photo op in Halifax. Omitted from the experience and hand picked audience were the vast majority of Maritimers protesting peacefully and clearly opposed to the initiatives of his administration.

A reflection that brothers and sisters in the States may perhaps wish to consider is with respect to our Order of Interbeing mandate of sangha building – the noblest profession of the 21st century according to Thay. Strategic and diligent engaged action by *Tiep Hien* to build more sanghas right across America could help to diffuse a radically different consciousness of interbeing into the voting public. You never know, such seeds may bear fruit in four years time.

It is clear that much of the media in America is telling lies about the demonstrations in Canada that opposed the policies of the Bush administration. Fortunately there is a photographic record of the events in Ottawa and Halifax (November 30 and December 1, 2004) - the links and comments below were put together by Anh Nguyen. Perhaps this provides all of us with an opportunity to bring this photographic record to the attention of media outlets and reporters in America that perpetuated untruth. The Ottawa demonstration was described as a "No Show" by prominent news anchors in the States. Such news outlets merely confirm that Noam Chomsky was correct in his thesis of "Manufacturing Consent". Please bring this to the attention of interested parties and do not only sing to the choir - those who elected Mr. Bush need to be brought in to this discussion.

The presidential election is over and George Bush won. Yet this does not mean that a consciousness revolution grounded in mindfulness should stay dormant. With astute action now, there is the possibility for the events in Canada to have more of an impact in the United States. Editors can receive letters from sanghas, ask for spots on TV news broadcasts etc, put the record straight and at the same time ask the difficult questions about media complicity. For if the media in America tells lies

about demonstrations in Canada, which are peripheral to what goes on in America, then the media will tell lies about everything that is deemed to be opposed to the US administration. This surely takes us off our meditation cushions and into the Action Dimension with lucidity and intelligence. Let us do it - with mindfulness - and do it now. Together.

These websites posted the pictures taken at the protest in Ottawa against the Bush visit.

<http://www.yayacanada.com/30114.html>

<http://ottawa.indymedia.ca/en/2004/11/174.shtml>

<http://www.whatreallyhappened.com/IMAGES/ottawa2004/index.html>

Pictures from Halifax

<http://www.whatreallyhappened.com/IMAGES/Halifax2004/index.html>

Rush Limbaugh's statement that the protests fizzled was a total lie.

Thich Nhat Hanh in Canada

August 20 – 27, 2005

The sage for our times will be visiting Canada in August 2005. This presents a marvellous opportunity to be with one of the foremost spiritual teachers of our times.

Contacts: mfmaster@vermontel.net; toll free 1 866 896 6151 or 1 802 436 1103;

www.greenmountaincenter.org

Five Day Retreat at Bishop's University, Lennoxville, Quebec: August 20 – 25, 2005

Touching Peace: Finding Inner Freedom with Understanding and Love

In French with English Translation

Public Talk in French with English Translation: August 26, 2005

Peace in Oneself; Peace in the World
St. Joseph Oratory, Montreal, Quebec

Vietnamese Day of Mindfulness: August 27, 2005
Maple Village, Bolton, Quebec

Po Lun San Mei Lu

The source for Po Lun San Mei Lu's comments is from The Sutra on the Eight Realizations of the Great Beings, translated from the Chinese with commentary by Thich Nhat Hanh, Parallax Press, P.O. Box 7355, Berkeley, California, 94704; 1987. Contributed by Dharmacharya Bill Menza.

(1) While meditating on the body, do not hope or pray to be exempt from sickness. Without sickness, desires and passions can easily arise.

(2) While acting in society, do not hope or pray not to have any difficulties. Without difficulties, arrogance can easily arise.

(3) While meditating on the mind, do not hope or pray not to encounter hindrances. Without hindrances, present knowledge will not be challenged or broadened.

(4) While working, do not hope or pray not to encounter obstacles. Without obstacles, the vow to help others will not deepen.

(5) While developing a plan, do not hope or pray to achieve success easily. With easy success, arrogance can easily arise.

(6) While interacting with others, do not hope or pray to gain personal profit. With the hope for personal gain, the spiritual nature of the encounter is diminished.

(7) While speaking with others, do not hope or pray not to be disagreed with. Without disagreement, self-righteousness can flourish.

(8) While helping others, do not hope or pray to be paid. With the hope of remuneration, the act of helping others will not be pure.

(9) If you see personal profit in an action, do not participate in it. Even minimal participation will stir up desires and passions.

(10) When accused, do not attempt to exonerate yourself. Attempting to defend yourself will create needless anger and animosity.

(11) A most wise sage (the Buddha) spoke of sickness and suffering as effective medicine; times of difficulties and accidents as times of freedom and realization; obstacles as liberation; the army of evil as the guards of the Dharma (wise teachings); difficulties as required for success; the person who mistreats one as one's good friend; one's enemies as an orchard or garden; the act of doing someone a favor as base as the act of casting away a pair of old shoes; the abandonment of material possessions as wealth; and being wrongly accused as the source of strength to work for justice.

Notes on Mindfulness and Impermanence

Ian Prattis

These excerpts are taken from Ian's forthcoming book "The Buddha at the Gate."

Mindfulness (from the opening chapter)

We must find steps that center us in mindfulness. Mindfulness brings us to the state of being fully present so we can draw on clarity, wisdom and compassion without being diverted by strong emotions and wrong perceptions into initiating unwise actions. The latter blocks our appointment with reality as it is and makes victims of us all, as illusion weaves its dreadful tapestry of distortion. There are precise tools of practice that encourage us to be present so that our actions are based on lucidity about the reality in front of us. Once mindfulness is developed, it is an energy that can transform harmful habits. It gives us the internal strength to see our negativity just as it is, as part of us, then with its application through meditation and conscious breath, mindfulness transforms our

negative and harmful habits. It keeps us steady, clear and true by constantly providing a direction and method to bring about transformation of our worst patterns of fear, hate and anger. This is what the term “mindfulness” refers to. Meditation is there as a tool to cultivate the energy of mindfulness. It is a strategy to arrive at internal stillness. This generates compassion and clears our mind prior to contemplating any action. Unfortunately there is much anger, worry, fear, hatred and greed inside us. These factors shut out any glimmer of clarity and lucidity, leaving only negative energy in the mind. Guidance is therefore essential.

* * *

Impermanence (*from the Preface to “The Buddha at the Gate.”*)

When a breeze caresses a falling leaf, that leaf is transformed in its descent from tree limb to earth. Sunlight catches one side then glances off the other as the leaf gently spirals down. Such a gift of nature is not permanent. It is not cast immutably into one shape, colour or image. Yet how we all struggle to maintain permanence on our path through life. Notions of permanence reflect our fear of the unknown, immense dimensions within ourselves and foster the limitations we impose on reality with minds and hearts that are not free. Impermanence, however, connotes our true nature of interconnectedness with a web of life that constantly changes. We are fully alive because we are not alone – everything connects to us. The true nature of reality is so exciting when we realize the vastness of all that our consciousness is part of. The theme of seasons for “The Buddha at the Gate” provides nature’s mirror, as this volume is about change, cycles of transformation and the journey of wonder at discovering how we contain everything within ourselves. Only we have forgotten it. This entire book is shaped around impermanence and transformation as the twin shears of our learning curve on the life long path of mindfulness practice.

The seasons of life can also lead to dead ends that cause suffering yet our pilgrimage is to find the courage to be nothing other than Love. But our God is often small. Likewise our dharma frequently borders on superficial piety. We paint smaller pictures for ourselves and settle for a limited path that leaves us in the comfort zone of safety first. And so we are never stretched to grow in spiritual maturity, never challenged to look deeply into the mental formations and ground of being that drives us. The consciousness of our heart needs some attention. If it can be expanded then we learn to take care of suffering instead of allowing it to overwhelm us with bitterness, hate, grief and despair. We need only be Love – wherein qualities of wisdom, compassion and skill for being in the world naturally arise through the cultivation of mindfulness. Thus the seasons of life take us through life experiences, deep suffering and heart wrenching lessons so that we may aspire to this spiritual maturity. I talk to you from the seasons of my life, as my insights, disasters, joys and occasional breakthroughs are the basis for this volume. Stories and essays about consciousness are interspersed with pertinent meditations and practices that take the reader further along the spiritual path. This book has been writing herself for twenty years and is now ready to dance in the daylight. The experience of life’s seasons brought wise teachings that supported my unfolding along the path of understanding, to meditation practices that cultivated the deepest source of Love. Life’s seasons spun me through change and cycles of unknowing, creating a trust in the boundless consciousness I suspected was there, deeply hidden under the morass created by my patterns and habits of denial. There was a lot of mud in my seasons, yet that mud provided the necessary grist for the mill of mindfulness practice to cultivate flowers.

Talks and Retreats

with Dharmacharya Ian Prattis

Saturday January 8, 2005
Pine Gate Meditation Hall
Contact: Carolyn Hill

Day of Mindfulness, Ottawa
10.00am – 4.00pm
Chill@TierneyStauffer.com 613 726 0881

Sunday January 16, 2005
Ottawa City Hall
World Religions Day
Contact: Diana Cartwright

Public Talk “Buddhism and the Environment”
1.00pm
Diana.Cartwright@sympatico.ca

Tuesday Feb 1, 2005
Santosha Yoga Center
205 Catherine St, Ottawa
Contact: David Jewitt

Public Talk “Engaged Buddhism”
7.30pm – 9.00pm
david@jewittmorrison.ca 613 594 5100

Thursday April 14, 2005
Orlando, Florida
Contact: Cheryl Barnes-Neff
Matthew Huston

Public Talk “On Death and Dying”
nightngle@yahoo.ca
matthisattva@steelbird.net

April 16 - 17, 2005
Fish Lake Sangha
Orlando, Florida
Contact: Cheryl Barnes-Neff
Pam Allen
Matthew Huston

Mindfulness Weekend
nightngle@yahoo.ca
PAllen1236@aol.com 407 353 2000
matthisattva@steelbird.net

Thurs Sept 29 – Oct 2, 2005
Southern Dharma Retreat Center
North Carolina, USA

Retreat “Love in Action – The Way Ahead”

Contact: Southern Dharma Retreat Center, 1661 West Rd, Hot Springs, NC 28743, USA
828 622 7112 info@southerndharma.org www.southerndharma.org
Registration: <http://www.southerndharma.org/registration.htm> forms in HTML and PDF

Saturday November 5
Pine Gate Meditation Hall
Contact: Carolyn Hill

Day of Mindfulness, Ottawa
10.00am – 4.00pm
Chill@TierneyStauffer.com 613 726 0881

Jan - May 2005 Sangha Schedule	
SATURDAY Jan 8 10.00am – 4.00pm	Day of Mindfulness Pine Gate Meditation Hall
Thursday Jan 13 7.00pm – 9.00pm	Sangha Council
Thursday Jan 20 7.00pm – 9.00pm	Thich Nhat Hanh Feet of the Buddha Retreat: Background Consciousness I
Thursday Jan 27 7.00pm – 9.00pm	Thich Nhat Hanh Background Consciousness II
Thursday Feb 3 7.00pm – 9.00pm	Five Mindfulness Trainings Recitation
SATURDAY Feb 5 5.00pm – 7.00pm	Sangha Gathering Pot luck and Dharma talk/film
Thursday Feb 10 7.00pm – 9.00pm	Thich Nhat Hanh Feet of the Buddha Retreat: Instrument of Your Mind I
Thursday Feb 17 7.00pm – 9.00pm	Thich Nhat Hanh Instrument of Your Mind II
Thursday Feb 24 7.00pm – 9.00pm	Transformational Life Coaching Bob and Marlene Neufeld
Thursday March 3 7.00pm – 9.00pm	Thich Nhat Hanh Feet of the Buddha Retreat: Mind Consciousness I
SATURDAY March 5 5.00pm – 7.00pm	Sangha Gathering Pot Luck and Dharma Talk
Thursday March 10 7.00pm – 9.00pm	Thich Nhat Hanh Mind Consciousness and Perception II
Thursday March 17 7.00pm – 9.00pm	Beginning Anew ceremony
Thursday March 24 7.00 – 9.00pm	Easter Dharma Talk Teachings on Love – Dharmacharya Ian Prattis
Thursday March 31 7.00pm – 9.00pm	Thich Nhat Hanh Feet of the Buddha Retreat: The Process of Cognition I
SATURDAY April 2 5.00pm – 7.00pm	Sangha Gathering Pot Luck and Talk/film
Thursday April 7 7.00pm – 9.00pm	Thich Nhat Hanh The Process of Cognition II
Thursday April 14 7.00pm – 9.00p,	Questions and Answers
Thursday April 21 7.00pm – 9.00pm	Thich Nhat Hanh Feet of the Buddha Retreat: Conventional Designations I
Thursday April 28 7.00pm – 9.00pm	Thich Nhat Hanh Conventional Designations II
SUNDAY May 1 10.00am – 1.00pm	Spring Hike in Gatineau Park
Thursday May 5 7.00pm – 9.00pm	Cinco de Mayo Special Event
Thursday May 12 7.00pm – 9.00pm	Sangha Weather Report
Thursday May 19 7.00pm – 9.00pm	Thich Nhat Hanh Continuing the Buddha's Footsteps I
Thursday May 26 7.00pm – 9.00pm	Thich Nhat Hanh Continuing the Buddha's Footsteps II

DIRECTIONS TO PINE GATE MEDITATION HALL: Take Queensway to Woodroffe South exit; Go to Baseline Rd; RT on Baseline; RT on Highgate (next lights); RT on Westbury; LT on Rideout and follow the crescent round to 1252.

Tel: 613 726 0881. E mail: iprattis@cyberus.ca or Chill@TierneyStauffer.com