



One Heart- One Mind

*The Newsletter of the
Association of Engaged Buddhists*

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Meditation & Dhamma Teaching

7.30pm every Monday night.

- Join with others in sitting practice.

7.30pm every Wed night.

- Meditation evenings include a Dhamma talk followed by around half an hour of guided sitting practice. Beginners or more experienced meditators are equally welcome.
- There is no charge for the teachings although donations are welcome as this is Sangha Lodge's only means of support.

Dana Days

Dana Days are held on the first Sunday of each month. Attendees bring food to offer to the Sangha and to share with each other. This is a great way to show respect for the Sangha and enjoy a delicious meal with others in the lay community.

Please note that we must start promptly at 10:30am in order for the Sangha to finish eating by noon. The Next Dana Day will be Sunday 5th May

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Understanding Dhamma

One with no respect

for his/her fellows in the holy life,

is as far from the true Dhamma

as the earth is from the sky.

- Theragatha 18 Maha Kassapa

Recently on a Saturday afternoon at Sangha Lodge we held the first of our new Dhamma-Bites discussion meetings. The topic chosen to chew over with our shared lunch was, "What is Dhamma?" A surprisingly large number of people attended and we enjoyed each other's company for a couple of hours as well as learning something from each other about "Dhamma". I think the first thing which we learned was in a way far from obvious and yet it is directly touched upon by the little passage quoted above

from the Venerable Maha Kassapa; genuine respect for each other. When real respect is present then earth and sky are in balance, when it is absent an enormous gulf opens and real danger threatens.

When people gather to discuss something whether in groups or just between two, very often there is a powerful impulse to impose "my view" or "my understanding" on the other/s. This of course is not discussion but something entirely different. Discussing requires that we be good listeners, have an open heart and mind and also that we have some ground upon which we base our own understanding. In short real discussion is not about winning an argument or even winning over someone else to our viewpoint but rather opening, sharing and welcoming the other. When we fail to realize this we also fail to know the nature of suffering in ourselves and in others. Our unknowing becomes a vehicle for further suffering to arise.

"And what is ignorance? Not knowing dukkha, not knowing the origination of dukkha, not knowing the cessation of dukkha, not knowing the way of practice leading to the cessation of dukkha: This is called ignorance." ~ SN XII.2

Dhamma is the ground upon which disciples of the Buddha may stand. It is their ground and refuge. A place of safety and of astonishing vision and spaciousness. This meaning of Dhamma as ground is of course a primary etymological meaning of the word "Dhamma".

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Trying to stand on the ground of my own views is like driving on black ice; I slip and slide all over the place since the "I" is itself inherently unstable, uncertain and impermanent. Relying on "My Views" may lead to further suffering for myself and others. Becoming very fixated about views especially in a religious or spiritual context makes this even more dangerous. Consider the following extract from the Alagaddupama Sutta: The Water-Snake Simile MN 22. Please read carefully, slowly and reflectively:

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park. Now on that occasion this pernicious viewpoint (ditthigata) had arisen in the monk Arittha formerly-of-the-Vulture-Killers." As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions." A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Arittha formerly-of-the-Vulture-Killer" As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions." So they went to the monk Arittha formerly-of-the-Vulture-Killers and on arrival said to him, "Is it true, friend Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions?'"

"Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

Then those monks, desiring to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, quizzed him back and forth and rebuked him, saying, "Don't say that, friend Arittha. Don't misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine

obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, and greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, and greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's axe and chopping block... swords and spears... a snake's head: of much stress, much despair, and greater drawbacks." And yet even though he was quizzed back & forth and rebuked by those monks, the monk Arittha formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

So when the monks were unable to pry the monk Arittha formerly-of-the-Vulture-Killers away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened.]

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Arittha formerly-of-the-Vulture-Killers, saying, "The Teacher calls you, friend Arittha." "As you say, lord," the monk answered and, having gone to the monk Arittha formerly-of-the-Vulture-Killers, on arrival he said, "The Teacher calls you, friend Arittha." "As you say, my friend," the monk Arittha formerly-of-the-Vulture-Killers replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Arittha, that this pernicious viewpoint has arisen in you — ?'" As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?" "Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

"Worthless man, from whom have you understood that Dhamma taught by me in

such a way? Worthless man, haven't I in many ways described obstructive acts? And when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, and greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, and greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's axe and chopping block... swords and spears... a snake's head: of much stress, much despair, and greater drawbacks. But you, worthless man, through your own wrong grasp [of the Dhamma], have both misrepresented us as well as injuring yourself and accumulating much demerit for yourself, for that will lead to your long-term harm and suffering."

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Arittha formerly-of-the-Vulture-Killers even warm in this Doctrine & Discipline?"

"How could he be, lord? No, lord."

When this was said, the monk Arittha formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words. Then the Blessed One, seeing that the monk Arittha formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-examine the monks on this matter."

Then the Blessed One addressed the monks, "Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk Arittha formerly-of-the-Vulture-Killers does when, through his own wrong grasp, both misrepresents us as well as injuring himself and accumulating much demerit for himself?"

"No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater



drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's axe and chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks."

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, and greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, and greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's axe and chopping block... swords and spears... a snake's head: of much stress, much despair, and greater drawbacks. But this monk Arittha formerly-of-the-Vulture-Killers, through his own wrong grasp [of the Dhamma], has both misrepresented us as well as injuring himself and accumulating much demerit for himself, and that will lead to this worthless man's long-term harm and suffering. For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.

Reminding ourselves that the Dhamma is first and foremost this ground or place of refuge and safety and beyond the grasp of the unknowing "self" or "I" is a good practice for all of us. Indulging in views, caught in a web of our own minds making it is easy to fall into the trap outlined in the Pasura Sutta: Sn 4.8

"Only here is there purity" — that's what they say —
 "No other doctrines are pure" — so they say.

Insisting that what they depend on is good, they are deeply entrenched in their personal truths.

Seeking controversy, they plunge into an assembly,

regarding one another as fools.

Relying on others' authority, they speak in debate.

Desiring praise, they claim to be skilled.

Engaged in disputes in the midst of the assembly,

— anxious, desiring praise — the one defeated is chagrined.

Shaken with criticism, he seeks for an opening.

He whose doctrine is [judged as] demolished, defeated, by those judging the issue:

He laments, he grieves — the inferior exponent.

"He beat me," he mourns.

These disputes have arisen among contemplatives.

In them are elation, dejection.

Seeing this, one should abstain from disputes,

for they have no other goal than the gaining of praise.

He who is praised there for expounding his doctrine

in the midst of the assembly,

laughs on that account & grows haughty, attaining his heart's desire.

That haughtiness will be his grounds for vexation,

for he'll speak in pride & conceit.

Seeing this, one should abstain from debates.

No purity is attained by them, say the skilled.

Like a strong man nourished on royal food, you go about, roaring, searching out an opponent.

Wherever the battle is, go there, strong man. As before, there's none here.

Those who dispute, taking hold of a view, saying, "This, and this only, is true," those you can talk to.

Here there is nothing — no confrontation at the birth of disputes.

Among those who live above confrontation not pitting view against view, whom would you gain as opponent, Pasura, among those here who are grasping no more?

So here you come, conjecturing, your mind conjuring viewpoints. You're paired off with a pure one and so cannot proceed.

Unless we are fortunate enough to come into contact with genuine Dhamma as Pasura was when he met the Buddha (and was struck dumb!) we can continue to wander aimlessly and cause ore and more dukkha for ourselves and others.

The monk Jenta says in the Therigatha VI.9

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"I was
drunk with the intoxication
of my birth, wealth, & sovereignty.
Drunk with the intoxication
of my body's build, coloring, & form,
I wandered about,
regarding no one
as my equal or better,
foolish, arrogant, haughty,
my banner held high.
I—disrespectful, arrogant, proud—
bowed down to no one,
not even mother,
father,
or those commonly held
in respect...."

better that we listen to Maha Kassapa
when he says,
Simply by flapping the mouth
one doesn't see even oneself.
One goes around stiff-necked,
thinking, 'I'm better than they.'
Not better, he thinks himself better, the fool:
the wise don't praise him, the stiff-necked
man.
But whoever isn't stirred
by the modes of
 'I'm better,
 not better.
 I'm worse.
 I'm like that';
one who's discerning, who acts as he says,
well-centered in virtues, committed to
tranquillity of awareness,
he is the one the wise would praise.
One with no respect
for his fellows in the holy life,

is as far from the true Dhamma
as the earth is from the sky.

Discussing the Dhamma is a wonderful
thing and may be very beneficial but
only if it is done in the spirit of the
Dhamma, informed by Dhamma,
grounded in Dhamma and filled with
the flavour of Dhamma found in the
Upaddha Sutta (SN 45.2), in a
conversation between the Buddha and
his disciple Ananda in which Ananda
enthusiastically declares, 'This is half of
the holy life, lord: admirable friendship,
admirable companionship, admirable
camaraderie.'

The Buddha replies: "Don't say that,
Ananda. Don't say that. Admirable
friendship, admirable companionship,
admirable camaraderie is actually the
whole of the holy life. When a disciple
has admirable people as friends,
companions, & comrades, he/she can be
expected to develop & pursue the noble
eightfold path"

Soon we will be celebrating the festival
of Vesakha puja; the Birth,
Enlightenment and Parinibbana of the
Buddha. Let us celebrate by making a
real and heartfelt effort to embody and
realize these teachings of the Buddha for
the well-being and happiness of
ourselves and others. Let us practise in
such a way that we let go, not grab hold
of, that we open the heart and mind and
not seal it shut against others or what
we fear.

In the beautiful words of the Gotamni
Sutta Anguttara Nikaya VIII.53

*I have heard that at one time the Blessed One
was staying at Vesali, in the Peaked Roof
Hall in the Great Forest.*

*Then Mahapajapati Gotami went to the
Blessed One and, on arrival, having bowed*

*down to him, stood to one side. As she was
standing there she said to him: "It would be
good, lord, if the Blessed One would teach
me the Dhamma in brief such that, having
heard the Dhamma from the Blessed One, I
might dwell alone, secluded, heedful, ardent,
& resolute."*

*"Gotami, the qualities of which you may
know, (within your own citta)*

*'These qualities lead to passion, not to
dispassion; to being fettered, not to being
unfettered; to accumulating, not to
shedding; to self-aggrandizement, not to
modesty; to discontent, not to contentment;
to entanglement, not to seclusion; to
laziness, not to aroused persistence; to being
burdensome, not to being unburdensome':
You may definitely hold, 'This is not the
Dhamma, this is not the Vinaya, this is not
the Teacher's instruction.'*

*"As for the qualities of which you may know,
(within your own citta) 'These qualities lead
to dispassion, not to passion; to being
unfettered, not to being fettered; to shedding,
not to accumulating; to modesty, not to self-
aggrandizement; to contentment, not to
discontent; to seclusion, not to
entanglement; to aroused persistence, not to
laziness; to being unburdensome, not to
being burdensome': You may definitely hold,
'This is the Dhamma, this is the Vinaya, this
is the Teacher's instruction.'"*

*That is what the Blessed One said.
Gratified, Mahapajapati Gotami delighted at
his words.*

Wishing all of you every blessing of the
Dhamma, with gratitude and metta,

Bhante Tejadhammo



Association News

Sue Toohey

Making Vejjasala Accessible for People with Disabilities

Modifications are continuing at Vejjasala to enable access for people with disabilities. A small ramp has been built to cut out the step down from the entrance to the shrine room. This is ready to be installed. Access to the dining room is somewhat more complicated. The Committee has decided to replace the windows in the shrine room with a door and a ramp through to the sitting room. It will require a bi-fold door (to block sound and minimise space taken up by opening doors), but the ramp would be shorter than the original ramp proposal and would not take up any space in the dining room. Disability access via the new ramp proposal would be: in the front door, down the small ramp to the shrine room, down the (new) ramp into the sitting room, then into the dining room. Bathroom changes are likely to take longer as Vejjasala is in an environmentally sensitive area (Sydney water catchment area) and all changes to the septic system are subject to Council approval.

Storm Damage

Recent exceptionally heavy rain in Wingello caused rain water to be driven in under the door soaking the carpet in the shrine room and several of the buckwheat meditation cushions. Thanks very much to Noel & Natasha for inspecting the damage, Shirley & Chuck for going down very promptly to do emergency drying of the carpet and

cushions and to Russell who last week cleared out drains and dug a channel across the front porch area which will help temporarily with flooding. Lachlan will organise a more permanent overflow drain in the near future.

Successful New Program - Dhamma Bites

The first of a bi-monthly series of lunches with Dhamma discussion, called Dhamma Bites took place on Saturday 9th March. Around 25 people including several newcomers to Sangha Lodge, brought and shared lunch. Bhante led the discussion on "What is Dhamma?" focusing on the examples of Dhamma truths that we see in everyday life. Participants received copies of Ven. Thanissaro's study guide on Recognizing the Dhamma which can be found on the Access to Insight website for those who could not make the lunch. Check your email for details of the next Dhamma Bites lunch and discussion.

Way of the Warrior 4 Day Retreat

You should find details of this forthcoming retreat with Ven Tejadharmo elsewhere in the newsletter but if you're thinking of coming please book early. We expect this retreat to be fully subscribed and would not like members to miss out. The retreat will start on the Anzac Day public holiday (April 25th and continue through to Sunday April 28th.

Vejjasala Cook Book Coming Soon!

After much positive feedback for their cooking at Vejjasala retreats and many requests for recipes, Jan and Chris McCarthy have produced the Vejjasala cook book. The book includes vegetarian recipes for all occasions and will make an ideal gift. Currently being professionally designed, the cook book will be on sale at this year's Food Fair.

New Food Fair Coordinator for 2013

Huge thanks to Alex Lee who has taken on the job of coordinating this year's Food Fair. Together with Saw Gaik Chong, Alex has begun contacting some potential new stall holders, while Saw Gaik confirms those from previous years. If you have an idea for a food stall please send an email to office@engagedbuddhists.org.au and we will pass it on to Alex.

Remember this year's Food Fair will be held at the Don Moore Community Centre, North Rocks on Saturday 27 July.

Zen Open Circle Comes to Sangha Lodge

Zen Open Circle continues to meet at Sangha Lodge on Friday evenings between 6pm – 8pm. Sangha Lodge members are welcome to attend this practice time which includes sitting and walking meditation.

INTERNATIONAL FOOD FAIR

SATURDAY 27TH JULY 2013

10:00AM - 3:00PM

DON MOORE COMMUNITY CENTRE

NORTH ROCKS

CNR NORTH ROCK RD & FARNELL AVE

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Dhamma Blossoms

Do not run after pleasure and neglect the practice of meditation.

If you forget the goal of life and get caught in the pleasures of the world you will come to envy those who put meditation first

*Not seeing what is pleasant brings pain;
seeing what is pleasant brings pain.*

Therefore go beyond both pleasure and pain

Dhammapada verses 209-210

News from Vejjasala

Lachhlan Werner reports on developments with the building maintenance at Vejjasala He says:

"The big new stove is being installed over the weekend of the 23 and 24th March, in time for the Easter Retreat. This will make catering much more streamlined and easier for our wonderful catering volunteers!

Because of the heavy rain, we have had some water coming down the hill, and seemingly flowing under the front door and into the Shrine Room. Thanks to Russell, some preventative measures have been taken but we need to make sure that things like cushions are stacked in the assigned area at the opposite ends of the Shrine room.

The Kutis are waiting for their final coat of protective oiling. Unfortunately I will find it very difficult to get down there in the next month, so if any one would like to take on organising a quiet work weekend to finish this job, please let me know"

Fran Poulton tells us that she will be working on the grounds on Friday the 10th and Sat 11th May. She says :

"If anyone would like to help round the grounds, there's lots to do including: weeding, watering plants, mulching, ride on mowing, helping form pathways and picking up the garbage near the boundary fence".

Visiting Teachers

Our visiting teacher on for April 17 will be Patricia Austin

Patricia has been a Buddhist practitioner for over 15 years. Her meditation training is in the Burmese Theravada tradition with Patrick Kearney as her principal Buddhist teacher. She has recently commenced teaching introductory meditation classes at the Buddhist Library.

Patricia is a clinical psychologist working part-time at Sacred Heart Palliative Care Service where she has specialised in psychological therapy for the bereaved, provided education, carried out research in palliative care, and is an honorary associate at UNSW and Sydney University.

Buddhism is integral to her daily life and her professional practice. She is married and lives in Sydney.



Our visiting teacher on May 15 will be Graham White

Graham White has been practising Vipassana meditation for over thirty years, having studied in Australia, Burma, Thailand and Sri Lanka. He teaches at the Blue Mountains Insight Meditation Centre and is also one of the leaders of the Centre's weekly group sit in Glebe. Graham has his own legal practice and much of his work is with community based organisations."



Looking a little further ahead, our visiting teacher on June 12 will be Lynne Bousefield



Mindfulness in Everyday Life

Gathas are a rich and beautiful aid to help us remain mindful during the course of a busy day. Why not try writing your own as to help with your mindfulness practice. If you have written a gatha, why not share with friends to assist them. We would be pleased to publish verses that members have written in the Newsletter so please send them in.

Up until now we have been using Thich Nhat Hanh's beautiful little book *Present Moment, Wonderful Moment* as an inspiration for our mindfulness in everyday life. There are however other writers who have seen the values of preparing gathas that help us in day today situations. One of these is Barbara Ann Kipfer in her book *201 Little Buddhist Reminders: Gathas for Your Daily Life*

In the gatha below Barbara Ann Kipfer points out the lesson we can learn from a red light as we wait at an intersection, something we all encounter during our day.

A Stop Sign

"When I see a red light or a stop sign, I smile at it and thank it. I see it as a friend, helping me to resist rushing. The sign says: Stop, Return to the Present Moment. May I meet the present moment with joy and peace. I breathe and smile."

A Reader Recommends

Under this heading in the last issue, your Editor mistakenly said that our featured reader was Bruce Smith. Apologies to Bruce. He should have been identified as Bruce Wormald.

Quotable Quotes

The quote for this issue comes from your Editor. He is still thinking about it in an effort to understand it.

"The outward man is the swinging door; the inner man is the still hinge".

Eckhart von Hochheim (c.1260 – c. 1327)

German theologian, philosopher and mystic

Member Profile

For this issue Steve Nguyen tells us something of what Buddhist practice means to him.

What motivates you to keep practising?

Seeing people's dukkha and also mine. Whether its going about my everyday life or being involved in unpleasant situations, there always seems to be dukkha that I can spot. And when I do recognise it, I remind myself - this is why I must get out of samsara.

What hopes do you have about your future practice and improvement?

I hope to be able to practice more often and sit for longer periods without

wandering. I am still at a stage where I am trying hard to let my mind settle.

Do you have a favourite quotation and why does it appeal to you?

"The present is a gift" - Ajahn Brahm. This quote to me, is my favourite because it helps me stay focused on the present moment. Something that my mind seldom stays within. I often remind myself of this when I see my mind worrying about the future or stressing about the past, and I bring it back to the present. It also conveys to me the value of each arising moment. That each passing instant holds a gift that can benefit myself or others. A chance to do something good.

When did you first encounter Buddhism and where?

My family are devout Buddhists and I have been one ever since I was born, however, it wasn't until a year ago that my mind started to open and see dhamma. For years I had been raised in the Vietnamese tradition of Buddhism and because of my language barrier, I couldn't understand much of what was being taught and I regretted being taken to temples to pray and chant meaningless verses by my parents. But then, one day, as I happened on a YouTube video blog posted by Bhikkhu Yuttadhammo, it started to make sense to me, and for the first time, I began to investigate what Buddhism really was about.



April Retreat at Wingello

Thursday April 25 - Sunday April 28

Registration AND payment must be received no later than 15 April

We shall be holding the first of Ven. Tejadhammo's retreats for 2013 at Vejjasala on the above dates. The Thursday is ANZAC Day, so the theme of the retreat is The War Within and the Way of the Warrior.

At this special time of the year during we commemorate and contemplate the sacrifice and bravery of others. This give us an opportunity to practice together and to develop our own inner qualities of bravery, courage and compassion. The ancient pali texts emphasize the need for determination, sacrifice, and courage for Buddhists to follow the path of Buddha-dhamma, to bear up under hardships in order to achieve the highest goal a human being can attain: to conquer death, fear, ignorance, evil, and thereby attain liberation. The qualities of a good warrior are exactly the qualities needed for a serious Buddhist practitioner.

*Victory breeds hatred
The defeated live in pain,*

*Happily the peaceful live,
Giving up victory and defeat.*
~Dhammapada

"The essence of warriorship, or the essence of human bravery, is refusing to give up on anyone or anything. The ideal of warriorship is that the warrior should be sad and tender, and because of that, the warrior can be very brave as well. What the warrior renounces is anything in his/her experience that is a barrier between her/himself and others. In other words, renunciation is making yourself more available, more gentle and open to others." ~Chögyam Trungpa [The Myth of Freedom and the Way of Meditation](#)

"To open deeply, as genuine spiritual life requires, we need tremendous courage and strength, a kind of warrior spirit. But this place of warrior strength is in the heart." ~Jack Kornfield

*"Better than a hundred years of
ignorance and folly is one day of wise*

and clear-sighted living.....Better than one hundred years of idleness is one day spent with energy and determination... Better to understand for a single day the fleeting nature of things than to live for a hundred years without such understanding." ~The Buddha, verse 111-113, The Dhammapada.

Full details of the retreat and a registration form can be found at our website. Alternatively, there are printed brochures available at Sangha Lodge and the Buddhist Library, or an e-version can be sent to you if you email sanghalodgeretreat@gmail.com. Join us for a few days of meditation contemplation and restful spiritual practise at Vejjasala in the Southern Highlands. The retreat is open to all. Notes & guidelines of practices will be provided for all participants. All are welcome whether experienced or new meditators, and whether practicing Buddhists or not.

Donations

You may or may not realise that Sangha Lodge is solely funded from your donations. Following the teaching of the Buddha, we do not charge for teachings or meditation evenings, preferring instead to rely on our members' generosity. Unfortunately, this often means a shortfall when it comes to meeting our weekly expenses from the donation box on a Wednesday night. It would be much easier for the Centre to function if we were able to rely on regular donations from more members and guests of the centre.

One easy way to arrange for funds to be regularly transferred is via Internet Banking. Most Banks now offer a 'pay anyone' service whereby you are able to set up a regular monthly transfer to any nominated account. If you would like to set up this kind of regular donation to Sangha Lodge you will need the following account information - Bank: St George BSB#: 112 879 Account#: 131328823 Account Name: Association of Engaged Buddhists. If you would like to make a tax deductible donation to the Building Fund please make your direct transfer to the following account: Bank: St George BSB: 112-879 Account Number: 430589986 Account Name: Association of Engaged Buddhists.

In order that we can budget our funds effectively and where appropriate supply you with a receipt for tax purposes we would appreciate it if you would email office@engagedbuddhists.org.au with the details of your regular transfer or tax deductible donation. Your Dana (generosity) is greatly appreciated by the many people who come to the centre or are served by it in the wider community (hospitals, hospices and private visits by the Sangha). Please help, even a small monthly donation can make a big difference to Sangha Lodge.

Association Membership

If you would like to become a member of the Association and thus receive this newsletter (if you don't already!), please fill in a membership form and leave it with a Committee member. You can pick one up from Sangha Lodge the next time you visit, or ring our office and get one posted to you. Membership is due for renewal each September and costs \$50/year.

For Those in Need

Please keep our brothers and sisters who are ill or struggling with some other distress in your thoughts during the day. This short prayer for freedom from suffering may help you be mindful of their needs.

Prayer for Freedom from Suffering

May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses.

May those frightened cease to be afraid, and may those bound be free.

May the powerless find power, and may people think of befriending one another.

May those who find themselves in trackless, fearful wilderness--the children, the aged, the unprotected--be guarded by beneficent celestials, and may they swiftly attain Buddhahood

If you know of someone who would like to be remembered by our community, let Bhante know and we can mention them in future issues of the Newsletter. Even when there are no particular friends to remember, we ask you to send thoughts of good will in general to those who are experiencing hardship or pain.

