



Set your heart
on doing good.

Do it over and over
again and you will be
filled with joy.

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MEMBERSHIPS

Are coming up
for renewal
Jan.1, 2014

Please access the
web site below or
print off the
donation/member
form and post it to
us.

Thank-you for
your continued
support.

[OUR WEB SITE](#)

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Greetings!

It will soon be time once again to inject new life into our Board of Directors. Would you like to be part of the team that will help shape the future of Sakyadhita Canada?

2013 has been a transformative year. We have begun to lay a very solid foundation for the future of Sakyadhita Canada. Some of the long-term strategic goals for our organization include:

- * Grow membership.
- * Create more value for members through delivery of:
 - better educations and training opportunities.
 - more effective networking opportunities that stimulate connecting to Buddhism all across Canada.
 - Actively contribute to the growth and success of Buddhist women.
 - Continue to strengthen and connect the common thread that links Buddhist women everywhere.

What is involved in being a board member?

- * It is a two year term.
- * There are roughly 2-3 board meetings per year.
- * Our role is to set strategy and policy and then monitor the progress.
- * You will participate in contributing depending on where you feel your passion and skill lies.

[membership form](#)



In 2012 Sakyadhita Canada made a donation to Pema Choling Canada. Here is an update of their project in Bhutan.

Pema Choling

Aspiring to Awaken
Sati Saraniya
Hermitage Ordination



On the full moon day of September nearly 2600 years ago, Mahapajapati Gotami, the Buddha's aunt and foster mother, became the first bhikkhuni to receive ordination in the Buddha's dispensation and, later, an arahant in her lifetime. This year we honoured her with a pabbajja ceremony at Sati Saraniya Hermitage.

One hundred Dhamma friends gathered to witness Anagarikā Ahimsā receive samaneri ordination, 'going forth from home to homelessness' as a

If you have any questions, please reach out to any of the current board members and we can talk about what you can expect. Or contact info@sakyadhitanadacana.org for more information.

GOOD DEEDS BRING HAPPINESS



GOOD DEEDS BRING HAPPINESS

Here she rejoices, hereafter she rejoices.

In both states the well-doer rejoices.

She rejoices, exceedingly rejoices, perceiving the purity of her own deeds.

Dhammapada 1:16

In the Buddha's teaching, we are taught the importance of knowing our mind, so it stands to reason that as we clear it of adverse states joy rises --- and we know it. As we perceive how harmless we are becoming it is automatic. But, how do we become harmless? By following the Noble Eightfold Path. This is much easier said than done!! It is not that it is complicated, it isn't. It is that to do so we need to have the courage and the perseverance to fly in the face of most, if not all, of what we have been taught about "life." That is why the Buddha laid down a path for us to follow and stressed that it is a gradual path; a process of learning. Learning to the point where we are able to see the mechanism behind the production of what we call "life" and to become disenchanted with it enough to lose interest in the production. He didn't say, "Just let it go." He said, "See how it works, see how it is maintained and decided if you want to continue maintaining it."

The first step on the Noble Eight Fold Path is understanding the path itself. It starts with Right View. He clearly outlined Right View in two very different ways. Although we often hear of the second way that the Buddha taught Right View, "not self", he knew that to start at that point could cause great difficulties. He understood the importance of starting where one is at, and that most of us have the desire to be happy and free of suffering, but not the understanding of how to arrive at that state of mind. Thus, Right View starts with the understanding that actions have consequences, and then gives us the means to clear our minds of the qualities that block the understanding. These qualities (greed, hatred and delusion) are worn away as we practice the five basic precepts upon


10-precept Theravada novice nun.

Making a commitment to spiritual training is a great cause for blessings and joy.

'Ahimsā' means

'harmlessness' - one who brings no harm to anyone, including herself.

What a skillful aspiration for all of us on this noble path of awakening.

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which morality is based --- the foundation upon which the entire practice rests.

In the Pali Canon, the five precepts are stated as:

I undertake the training rule to abstain from taking life.

I undertake the training rule to abstain from taking what is not given.

I undertake the training rule to abstain from sexual misconduct.

I undertake the training rule to abstain from false speech.

I undertake the training rule to abstain from intoxicating drinks and drugs.

When we choose to make these precepts the guiding principle of our practice, it is worth noting the way in which they are worded. They are training rules. This is very important to understand because, within the process of learning, errors will be made. When an error is seen as an error, instead of an inadequacy, choosing not to do it again becomes easier. As we progress, we can truly rejoice as greed, hatred, and delusion, is replaced by loving kindness, compassion, sympathetic joy and equanimity.

Sārani

"Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving and tolerant with the weak and wrong. Sometime in your life, you will have been all of these."

Gautama Buddha