



"HEART SUTRA"

The Buddha's Words on Kindness (Metta Sutta)

This is what
should be done
By one who is
skilled in
goodness,
And who knows
the path of
peace:
Let them be
able and
upright,
Straightforward
and gentle in
speech.
Humble and not
conceited,
Contented and
easily satisfied.
Unburdened
with duties and
frugal in their
ways.
Peaceful and
calm, and wise
and skillful,
Not proud and
demanding in
nature.
Let them not do
the slightest

Dear Sakyadhita Canada Members,

The full moon this month falls on Valentine's Day. A good reminder to open our hearts to all beings, including ones self.

Intention & Kamma

*Those who know
the essential to be essential
and the unessential to be
unessential,
dwelling in right resolve, do
arrive at the essential
Dhp 1-12*



It can safely be said that the essence of the Buddha's teaching, as well as the way in which it differs from other teachings, is karma and its dependence on intentional actions: Right Resolve/Intention. In fact, we are repeatedly reminded that they are one-and-the-same thing. We are told that choice is karma. And that karma, the choice made, is made as a result of an underlying intention. And that intentions are never separate from the mental factors upon which they are based. These mental factors are either beneficial or harmful. The roots of beneficial mental factors are harmlessness, selflessness and non-ill will. The roots of harmful mental factors are greed, hatred and delusion.

It is important for our practice to understand that Karma in the Buddha's teaching is not the result of previous choices and is not fate. It is not direct cause and effect because the present is always a new moment of choice --- of Karma. The present is a condition and a ripening of past choices, but it is not locked into the choices of the past. We have the freedom of Karma in each moment and how we exercise that freedom conditions the experience we have of both that moment and of potential future moments.

The Buddha's teaching is about learning to consistently make choices based on Right Intention, the intention of non-ill-will, of harmlessness, and of selflessness; to cultivate the mind to lean towards clarity; towards loving kindness, compassion, equanimity and sympathetic joy --- to the complete eradication of adverse mind states. As our practice progresses the benefits of renunciation, the giving up of all intentions based on these harmful mind states, becomes evident; as old, unbeneficial, views dissolve, we experience tranquility and happiness.

The Buddha tells us this is a gradual path, a path that takes mindfulness and effort, discernment, determination, persistence and investigation. With Right Understanding and Right Intention we have the tools necessary to travel along as best as we are able. In the beginning it is not an easy path, as it is strewn with old

thing
 That the wise
 would later
 reprove.
 Wishing: In
 gladness and in
 safety,
 May all beings
 be at ease.
 Whatever living
 beings there
 may be;
 Whether they
 are weak or
 strong, omitting
 none,
 The great or the
 mighty,
 medium, short
 or small,
 The seen and
 the unseen,
 Those living
 near and far
 away,
 Those born and
 to-be-born,
 May all beings
 be at ease!
 Let none
 deceive another,
 Or despise any
 being in any
 state.
 Let none
 through anger
 or ill-will
 Wish harm
 upon another.
 Even as a
 mother protects
 with her life
 Her child, her
 only child,
 So with a
 boundless heart
 Should one
 cherish all
 living beings:
 Radiating
 kindness over
 the entire world
 Spreading
 upwards to the
 skies,
 And downwards
 to the depths;
 Outwards and
 unbounded,
 Freed from
 hatred and ill-
 will.

habits, but it is a do-able path. So, if there is ever a moment when
 you want to be tough on yourself, think instead of the Buddha as
 the man that he was before enlightenment; the times that he was
 afraid in the forest, or when he tried a school of meditation and
 found that it didn't satisfy him and left it behind to find another;
 when he, who has helped millions of beings find peace and joy,
 did totally human things, just like us. What he said about his
 practice before his enlightenment was that if he strained he was
 carried away and if he stood still he sank. Surely we will strain at
 times and stand still at others --- that's okay, when you remember,
 just come back to a few tranquil breaths and choose again.
 Sārani

A Visit to Kalimpong, India by Julie Price



On a clear day, after the rains have dissolved the dust in the air,
 make your way to the Zong Dog Palri Fo-Brang Gompa (aka
 Durpin Gompa), a Nyingpa monastery on the spine of a ridge in
 Kalimpong. From the top floor, in mid afternoon there is a
 spectacular 360 degree view of the Himalayas with layers of
 mountains, each one a little less blue than the one before. In the
 distance, white-tipped peaks kiss the clouds.

[Continue Reading and View pictures Here](#)

MEMBERSHIPS & DONATIONS FOR 2014



Renew your membership and support
 Sakyadhita Canada.

Whether
standing or
walking, seated
or lying down
Free from
drowsiness,
One should
sustain this
recollection.
This is said to
be the sublime
abiding.
By not holding
to fixed views,
The pure-
hearted one,
having clarity
of vision,
Being freed
from all sense
desires,
Is not born
again into this
world.

[CLICK HERE](#)

Find out about Buddhist women (and men) in Canada: what are their traditions, forms of practice, needs and concerns. Your generosity and kindness will help to nurture and encourage Dhamma (the teachings of the Buddha) in our day-to-day lives.

Sakyadhita Canada always welcomes and appreciates your ideas, suggestions and talents - we would be happy to hear from you! Please contact:
info@sakyadhitacanada.org

WEBMASTER VOLUNTEER - DONATE & SHARE

If you are a skilled web designer/ webmaster and would like to volunteer some time to Sakyadhita Canada please contact:
jayanta@sakyadhitacanada.org

Always new things to view on our
FACE BOOK pages
Simply click the box



Sakyadhita Canada, 7 Bent Tree Place, Calgary, Alberta T3Z 3A3 Canada