

Creating The Future of Sakyadhita Canada

In April of this year new board members will be appointed to the Board of Directors for Sakyadhita Canada.

A primary responsibility of board members is to participate in the development of policy and decision making, plus monitoring the foundations goals and objectives, assisting in fund raising activities and representing Sakyadhita Canada in the broader community.

MEMBERSHIPS

2014

Offering & Sharing

We invite those who share the goals and objectives of Sakyadhita Canada to join as members.

Please support us,

[CLICK HERE](#)

or, if you prefer by regular mail download the membership/dana form.

[CLICK HERE](#)

Please share with your friends and anyone interested.

Your support and participation are important to all of us.

Generosity and kindness 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



Please join us...

AGM, Monday April 14th, 2014

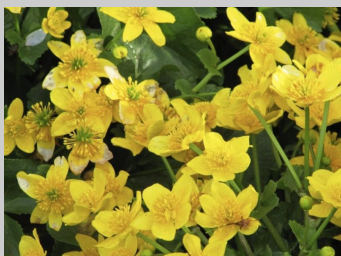
The Annual General Meeting of Sakyadhita Canada will take place on Sunday April 14th at 6:30 PM at the Seoraesa Korean Temple, [8611-33 Ave. NW, Calgary, AB](#).

Please join us for a report on the activities from the past year, review and approve last years' financial statements, elect directors, and share our plans for 2014-5.

We encourage you to apply for membership as only members of SC are entitled to vote at the meeting, but all are welcome to attend.

If you have any questions or comments please send an email

to: info@sakyadhitacanada.org.



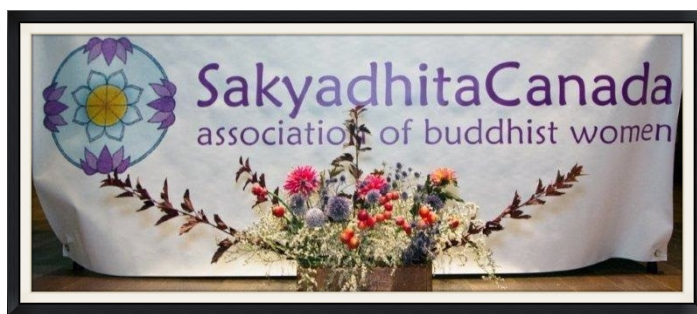
A Call for Papers

**14th Sakyadhita
International Conference
June 23-30th, 2015
A Call for Papers for the
14th Sakyadhita
International Conference
on Buddhist Women, in
Yogyakarta, Indonesia.
The conference theme:
"Compassion and Social
Justice".**

[Click here for more
Information](#)



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with Sakyadhita Canada
on Facebook.
You don't have to be a
Facebook member to have
a look.**



SAKYADHITA CANADA BRANCHING OUT

Mavis Fenn, a SC Board Member has published a research report on Sakyadhita Canada. The article appeared originally in the Canadian Journal of Buddhist Studies 2013 and is reproduced here with permission.

[Click here to read this complete
article](#)

THE MIND

Whatever an enemy might do
To an enemy,
Or a foe to a foe,

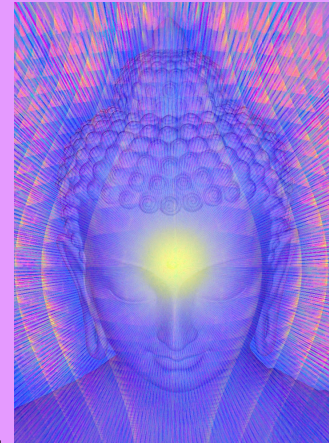
The ill-directed mind
Can do to you
Even worse.

*

Whatever a mother, father
Or other kinsman
Might do for you
The well-directed mind
Can do for you
Even better.

Dhp III

42 - 43



The Importance of the way that we understand and use our minds can't be underestimated when we embark upon the path laid down by the Buddha. Often it seems more like we are directed by our mind than that we direct it, but the Buddha knew better and he devised a way to teach us how to realize this. He formulated his teaching as the Four Noble Truths, the fourth of which is The Noble Eightfold Path. This is further divided into three sections, Wisdom, Ethics and Concentration. It makes sense that this profound teaching starts with Wisdom --- The Wisdom of Right View; the understanding that what we think of as life is impermanent, unsatisfactory and not-self. And, the Wisdom of Right Intention; the intention of harmlessness, non-ill will and renunciation. These two principles are so essential to the Buddha's Path that without them it cannot be followed, but with them the following six principles fit seamlessly together.

The division of these factors is purely a teaching tool, for in practice trying to separate them would be a hopeless endeavor. However, due to the current secular popularity of mindfulness and concentration, it

is useful for those seeking release from Samsara to note the difference between the practice of mindfulness and concentration for stress reduction, and mindfulness as an aspect of the Buddha's teaching. To realize Nibbana, the Awakened state, mindfulness must be synchronized with Wisdom. It is necessary to see the impermanent, unsatisfactory and selfless nature of all things and to subsequently loose interest in them; to become disenchanted with them enough to lose all attachment to the delusional mind. The Buddha said that it is not necessary to become a disciple of his to arrive at this place, but it is necessary to see the way that "all things" are, and to release the mind from attachment to their false construct. Many Beings have achieved high ethical standards, and many have achieved deep levels of concentration, but without seeing the dependent nature of "all things" they stay firmly rooted in the ignorance of Being --- firmly rooted in Samsara. Mindfulness, joined with Wisdom, is the way out. As we walk the path to freedom from the impermanent and unsatisfactory nature of Samsara, the mind, once an enemy to peace is cultivated to become the greatest friend we could possibly have. It takes us from the realm of Death to the Deathless.

Sāraṇi