

Amitabha Buddhist Retreat Centre
Newsletter:
Australia



Winter Edition 2012

ABRC's Motto: "Do not be Far-sighted; Do not be Short-sighted"

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From the Editor-in-chief

Welcome Friends,

2011 has been an interesting year for us editors as we learnt through trial and error from our inexperienced attempts to create and promote the Pure Land Buddhist newsletter to an acceptable consensus. We feel we have overcome those initial teething problems, and have 'somewhat grown' alongside with our 'baby project'; having better insight as to where we are going with ABRC quarterly publication, and are more committed than ever to it. We welcome any input from readers that will help enhance our newsletters even further.

On a personal note, I feel just like that old lady in the story in the 'Winds of Change'; and could relate to her early experience. 12 years ago when encountering Pure Land Buddhism, it beckoned me like an inspirational calling; and thus drawn, I imbibed more into the path, which resulted in me taking the Buddhist refuges together with my two spiritual sisters Patricia and May. Like most inexperienced first time Buddhist practitioners, I had unrealistic expectations as to where all would be smooth sailing from thence on (or so I thought); but I was wrong.

How could I have expected to fill an urn with proper Buddhist Teachings when the urn was already filled to the brim with mixed and matched knowledge accumulated of the past? Water and electricity water do not simply mix; but I was too gullible and head strong to realise the truth.

And so with rose coloured glasses I undauntedly tried to chip away my persona (thinking I was working towards letting go of ego and arrogance) but not realising that it

was catch 22 scenarios since I was still stubbornly protecting my feelings and emotions, and unable to truly let go!. And in my imprudent impatience, I dare to question why there was no sign of progress, why things were not improving as I have hoped or envisaged; just like that dear old lady in that story?. LOL

Suffice to say, I have always been too attached to people and things all my life which include strong personal viewpoints; unrealistic expectations; and emotionalism which was my constant downfall. So how could I expect to change when I was still inundated with so much outflows and unable to let go?!. And in my naive attempts towards “LETTING GO” which have been spuriously and only when it suited me, they were not sincere day-to-day diligent practice and I was still sitting on the fence and waiting for the results?!

Fortunately, (I must admit, my good fortune) I had the guidance of Venerable Wuling who kindly worked with me though the difficult years to help me see through my fallacies and realise where I have gone wrong; and helped me concluded that if I wish to turn my life around, I need to make a 180 degree complete turn; and which I did. And I must point out that it was an arduous but worthwhile climb.

Things are starting to gel together now to my satisfaction and allowing me to enjoy the peace, joy and contentment. Buddha gave us guidelines for a diligent daily cultivation and adhering to a simple and wholesome life of purity, equanimity, compassion and wisdom, which enable us to break free from suffering and to enjoy a life of peace and freedom. Having experienced that truth, I am so grateful. Buddhism is a path of awareness, of constant mindfulness and sheer determination to practice in order to break free and achieve the end result towards freedom and wisdom.

Patricia, May and I have the good fortune to be part of ABRC. As sangha members: we share and support each other; we realise and learn from our mistakes, and to let go and practice as one. We also understand that we alone are responsible for ourselves: our thoughts, speech and actions. We alone can change ourselves and nobody else. To achieve a 100% result we need to put in 100% effort.

Throughout the ripples of actions and reactions and the universal law of karma, we alone, are the key players who can create and map our life as to how and where we destine it to be; and it is entirely up to us, to 'seek and find' and to 'be..ing'.

When we understand ourselves and our life better; we would be in a better position to let go of any unrealistic expectations that cause unnecessary and emotional pain and ultimately enable to strive toward letting go of any expectations and attachments. And in adhering towards a more simple and wholesome living, whilst striving to be more mindful of our thoughts, words and actions, our days will be filled with more goodness and gentleness as we become calmer and at peace.

In sharing this experience, may it encourage others to see the impermanence of life, to break free from pain and emotionalism and to work diligently toward the path of freedom and contentment; and to be truly happy and peaceful. 😊

'Amitufofo' always.

Jusme Celine



From the Editor

Welcome to the Winter Edition,

I was fortunate enough to be able to attend the retreat held earlier this year at the ABRC.

Since taking my vows last year I have become more diligent in my practice, attending more Sunday meditations, listening to the chanting and becoming more aware of my thoughts, speech and actions.

However it is difficult, with the speed and complexity of modern living, to find the time to practice diligently and with single-mindedness of which both are important in our cultivation, and which are highlighted in the story in 'Winds of Change.'

The retreats offer an opportunity to devote this time to practice in a peaceful and spiritual surroundings and to practice in silence and with the support of a like-minded sangha group

The retreats enable participants to 'reenergise' their practice when faced with the distractions and responsibilities of 'real life' – work, children etc. It also helps to find a greater depth of spiritual practice than ever experienced before.

As with Celine I too was naive in the beginning of my practice, believing that just doing little bits here and there would enable me to become a good Buddhist. Celine is always on hand to remind me that 'what you put in is what

you get out – 100% in equals 100% out; 10% in equals 10% out.’ In taking part in the retreats and meditation sessions I have slowly stripped away my ego to allow myself to take in more of the Dharma lessons taught to us by the Buddha. From this I have realised not only the importance of diligence and perseverance but also that of cause and effect.

It took me a long time to understand and accept how much the effect our thoughts, speech and actions have on every aspect of our lives. We are the masters of our own lives and it is a true gift to realise that understanding each and every day.

We would like to inform our readers that Tien Quach has stepped down as one of the ABRC editors. Tien has taken another position and is now part of the executive committee members of the ABRC. Beverley Betridge from Rockhampton has accepted the invite to take over the position. We welcome Beverley to the editorial team. Welcome aboard Bev, looking forward to working with you.

Amitufo
Nicole O'Brien



*“Expect and embrace obstacles!
For without them, we cannot
make progress in our practice.”*
~ Taken from: *Analects from
Master Kuang-Ch'in*

Buddhist Teachings

Pure Land Practice: The Five Guidelines *(continue from Autumn issue)*

Threefold Learning:

The third of the Five Guidelines is the Threefold Learning. To counteract the major illnesses of the people in our world and time, the Buddha taught:

- Moral self-discipline
- Meditative concentration
- Innate wisdom

Moral self-discipline counteracts our habits for wrongdoing. Meditative concentration counteracts the tendency of our minds to wander and have scattered thoughts. Wisdom counteracts ignorance, our wrong views and knowledge, and our lack of correct knowledge.

We begin with moral self-discipline, with training. On a basic level we abstain from killing; from stealing; from sexual or sensual misconduct; from lying; and from taking of intoxicants. On a broader basis, we behave in an ethical and moral way in everything we do.

By not killing, we will revere all life, and have compassion and respect not just for other people, but also for animals, insects, plants and the earth which supports us. By our very existence, we are taking lives. As we walk we step on insects. To produce the food we eat, and the water we

drink millions of many animal and microbiological lives are destroyed. We cannot stop eating or drinking water, but we can make certain that we do not waste anything. Understanding our impact on others, we can use what we need, but no more than that.

Not killing also has a more subtle aspect: we should not kill the seeds of goodness in others or harm another emotionally. While our thoughts and actions can be damaging to others, it is our speech that all too easily commits this offence. Our careless, sarcastic, or angry words could deeply wound a child, a loved one, a friend. We need to use our speech wisely and speak from the heart that wishes to help others.

By not stealing we will respect the property of others and do not take or use anything without permission of the owner. This seems simple enough, but this training also means that we do not take that book that is lying unclaimed in the restaurant. Neither do we keep that extra dollar that the clerk mistakenly gave to us nor do we take things from where we work for personal use.

By not committing sexual, or sensual, misconduct, we do not indulge in sensual pleasures, understanding to do so increases our attachments and cravings, but our sufferings as well.

By not lying, we speak truthfully, understanding the power that our words can have. We choose our words wisely realising that greater harm can result from ill-considered, untruthful speech.

By not taking intoxicants, we do not take substances that affect our ability to think and behave clearly at all times, and that harm our bodies. Remaining clear headed help us to not harm others or ourselves.

Next is meditative concentration. In meditative concentration, we focus our attention on whatever we choose. There are no distractions or worries, no doubts or drowsiness, no discriminations or attachments: we remain unaffected by our environment and maintain a calm and undisturbed mind. Initially, this state will bring joy and a sense of ease. Eventually, it will enable us to see things as they truly are.

In everyday life, we can concentrate on whatever we are doing. We will be aware of what is happening around us, but we will not be distracted or disturb by it. In daily life, we can practice meditative concentration in everything we do: whether we are working, watering our garden, or driving our car. We choose the object or the activity of our attention and then remain focus on it.

We also strive at attain meditative concentration in our Buddhist practice. Some methods require the guidance of a teacher, while others can be practiced on our own. On our own we can concentrate on impermanence. This will enable us to understand that nothing remains the same, and that craving and ignorance keeps pulling us back into suffering. In the practice of concentrating on no self, we will experience that everything is inter-related. The practice of concentrating on Nirvana will help us to find this ultimate reality. No longer will we feel that there is

more to life than what we are experiencing at this moment, and that we are missing something more meaningful out there.

The practice of concentrating on a Buddha's name will help us to become one with perfect compassion, perfect happiness, and perfect peace. No longer will we feel that we need to attain perfection on our own as we realise that we are already one with that which is perfect.

Third is intuitive wisdom. Intuitive wisdom is not an intellectual pursuit nor is it a measure of academic intelligence. It is insightful knowing and understanding, and it arises from within us when our mind is clear and calm.

Six Paramitas:

To interact successfully with others, the Buddha taught us the Six Paramitas. The fourth of the Five Guidelines, the Paramitas are the practice of bodhisattvas, awakened beings who are dedicated to helping all beings. The Six Paramitas are:

- Giving (dana)
- Precept observation (Shila)
- Patience (kshanti)
- Diligence (virya)
- Meditative concentration (dhyana)
- Wisdom (prajna)

The first Paramita is giving. Giving counters greed and ensures that in the future we will have ample resources to

continue helping others. The underlining meaning of giving is letting go.

There are three major kinds of giving. The first is the giving of wealth be it material resources or our time and energy. When our giving become increasingly unconditional, we will begin to feel more liberated spiritually. The more we give away, the fewer possessions we have to worry about. Soon we will realise that we need very little to be truly content.

Second is the giving of teaching. By teaching others we are helping them to learn how to rely more on themselves. We give material resources to try to solve immediate needs. But if we want to solve needs that are far reaching, we teach. It is not necessary to help exceptional skills. Simply teach whatever we are good at and what others are not. The highest form of teaching is the Dharma, which can help others find lasting happiness and liberation.

And third, is the giving of fearlessness. It is to remove the insecurities, worries and fears of others, whether the “other” is human or non-human. This giving can be the sharing of a kind word, the giving of our strength and stability, or our understanding. When we relieve the fears and worries of others, and help them to feel more secure, they will be able to find peace and self-respect.

The second Paramita is self-discipline, which counters worries and unhappiness, and enables us to continue on our way to awakening. In a more literal sense, it means abiding by the precepts. In a broader sense, the second

perfection means ethical behaviour as we follow the customs and laws of wherever we are. Initially, as we begin the practice of discipline, we can focus on refraining from harming others. Gradually, we begin to develop and increase our virtue. The ultimate form of this practice is to benefit others.

The third Paramita is patience, which counters anger and hatred, and helps us to avoid arguments and to achieve our goals. We need patience in almost everything we do. If we are in school, we need patience to persevere in our study. At work patience helps us to properly accomplish our tasks. At home, patience is the foundation for interacting well with family members. Patience enables us to get along more harmoniously with those around us. For ourselves, patience allows us to recognise our bad habits and to improve ourselves by changing those habits.

The fourth Paramita is diligence, or enthusiastic effort. It is the joy that we bring to our practice and to all that is worthwhile in our lives. It is the true delight that arises from deep within us when we are doing what is wholesome. It enables us to keep going when we feel tired or overwhelmed. It is refreshing and inspiring. Cultivating enthusiastic effort counters laziness, and brings joy to our lives as we feel a sense of accomplishment in finishing what we have started.

The fifth Paramita is meditative concentration. Our practice and training in discipline and not harming others will reduce and gradually eliminate our harmful verbal and physical behaviours. Our minds will become calmer and

less agitated. When our minds are thus settled, we will be, better able to concentrate. Our concentration will initially reduce and, then, gradually eliminate our disturbing thoughts and emotional behaviour. We will then gain meditative concentration, which will enable us to uncover our innate wisdom. Thus, discipline, meditative concentration, and wisdom work together, and are complementary.

The sixth Paramita is wisdom. Wisdom counters ignorance, and enables us to know how best to help others and to improve ourselves, including our ability to get along well with others. This wisdom is not that which is gained through intense study and analysis of many diverse subjects. That would be seeking wisdom from eternal sources. It is our innate, all-knowing wisdom.

If we begin to practice all these six perfections in even just some small measures every day, starting with today, gradually, we will begin to look in the right direction, and gradually we will awaken to the perfect goodness, perfect contentment, and perfect joy that are already within our true nature, our Buddha-nature.

The Ten Great Vows:

The fifth of the Five Guidelines is the Ten Great Vows of Samantabhadra in the Avatamsaka Sutra. These vows lead to the attainment of Buddhahood and are the practice of the highly-level bodhisattvas who have freed themselves from delusion.

The Ten Great Vows are to:

- Respect all Buddhas
- Praise Tathagata
- Make offerings extensively
- Repent karmic obstacles
- Rejoice at others' meritorious deeds
- Request the turning of the Dharma wheel
- Request the Buddha to remain in this world
- Constantly follow the Buddha's teachings
- Accommodate all sentient beings
- Dedicate all merits universally

Only when we apply the Three Conditions, the Six Harmonies, the Threefold Learning, and the Six Paramitas in our daily lives are we truly learning Buddhism, emulating bodhisattvas, and beginning to resemble a bodhisattva.

Bodhisattvas cannot attain Buddhahood only by practicing the Six Paramitas. They also need to practice nianfo and to seek rebirth in the Western Pure Land. In the practice of nianfo, we can achieve either Constant Mindfulness of Buddha Amitabha or One Mind Undisturbed in Mindfulness (One Mind Undisturbed at the phenomenal level) but we cannot achieve One Mind Undisturbed in Enlightenment (One Mind Undisturbed at the level of noumenon).

In other words, we have to move beyond the foundation of the Six Paramitas and progress to the next level of

practice: The Ten Great Vows of Samantabhadra in the Avatamsaka Sutra.

This Dharma door leads to the attainment of One Mind Undisturbed in Enlightenment and attainment of Buddhahood. It is practiced by Dharmakaya Mahasattvas. Therefore, it is the last step of our cultivation and cannot be reached by skipping the previous steps. Venerable Master Chin Kung has said that if we do not succeed in the practice of our Six Paramitas, we are not even close to practicing the Ten Great Vows.

The distinctive feature of the practice of Samantabhadra is that this bodhisattva has a mind as broad as the universe. As a result, each of his Ten Vows is ultimate and perfect.

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"We are one entity. We need to respect, love, care about, care for, and cooperate with each other."

~ Venerable Master Chin Kung ~

Duality and Discrimination in All We See

As ordinary beings with far too many wanderings thoughts, discriminations, and attachments, we view everything dualistically. We do not view all phenomena as one. When our true wisdom manifests, we will know that all phenomena are one, not two.

Take the lid of a mug for example. It is concave on one side but it is convex on the other side. If people do not understand this truth, then two people standing on different sides of the lid will quarrel over whether the lid is concave or convex. This is because they look at the lid from different sides. When they see both sides of the lid, they will realize that concave is no different from convex. They are one, not two.

Bodhisattvas see both sides and are not attached to what they see. We see only one side, so we are attached to what we see. Eventually, when we see both sides, our wisdom will be perfect.

Buddhism teaches us to see every aspect of the Dharma Realms, space, worlds, all beings, all the mundane things that cloud our true nature. When we reach this state, everything will be harmonious.

~ Based on Ven. Master Chin Kung's 2003 lecture series on the *Amitabha Sutra*



It is easy to be lulled into a warm, fuzzy idea that Buddhism is just about sitting in meditation and being aware that we are supposed to be kinder people. But Buddhism is more—much more—than that.

It is taking your fair share, but no more.

It is using what you need, not all that you want.

It is realizing that you are merely one of the almost seven billion people living in a closed world-system.

It is comprehending that you are now using the water, the air, the soil, the fuel that belongs to your children and grandchildren. We used up what belonged to us long ago.

It is coming to terms with the fact that since you have money, and money is power, you are able to help drive the capitalist system. In this system, those with little money must raise the food and mine the resources to make the products that those with money want. Those with little money have no voice; they cannot be heard because the credit card terminals serving the wealthy drown them out.

To truly and wholly practice Buddhism means we understand that even innocent ignorance causes terrible suffering. But still worse is stepping out of ignorance and then deciding that we really don't want to know the truth because it's too uncomfortable, too difficult.

With wealth, and to a man in a third-world country working the land as his ancestors did anyone with a computer and internet connection is wealthy, goes a moral obligation.

Do we really want to cling to our lifestyle despite the knowledge that our indulgence has a terrible cost? People are starving because their land is taken by governments and multinationals who want to supply our desires. People are drowning because we are dumping massive amounts of carbon dioxide and methane into the atmosphere, causing sea levels to rise and climate disturbances to intensify.

We are at the peak of vital resources: oil and natural gas, water, topsoil. Demand is increasing while supplies are declining. Going up the petroleum production curve took over a century. Falling down the other side could take a few decades.

But regardless of the speed of the fall, we have reached the end of cheap oil, cheap natural gas, and cheap water. As I write this, people in countries around the world are facing a terrible decision. Do they spend their money on heating or on food? They usually opt for heat. It takes longer to starve than it does to freeze to death.

For those who have no voice, for your children and grandchildren, please learn to want less, to take less. If this is not done now by choice, in the future there will no longer be a choice. And our children and grandchildren, struggling to survive in a world terribly different from the one we now enjoy, will wonder what in G-d's name we were thinking.

~ Venerable Wuling ~

Winds of Change

[Above all Worry and Care](#)

A laywoman once approached a well-known Elder Master and asked: "I have recited the Buddha's name for some time now, but have not seen any sign of progress. Can you explain to me why this is so?"

The abbot said, "Reciting the Buddha's name is not difficult; the difficulty lies in (1) perseverance. Perhaps you have not recited regularly and in a persevering manner."

The laywoman replied, "You are entirely right. I am usually interrupted in my recitation and have not been persevering, because of family obligations. From now on, I will put aside all distractions and vow to keep reciting exactly as taught."

Some time later, she returned and asked, "Since receiving your instructions last time, I have put aside all external distractions and recited the Buddha's name regularly, every day. Why is it that I still do not see any results?"

The abbot replied, "Reciting the Buddha's name is not difficult; the difficulty lies in perseverance. Persevering is not difficult; the difficulty lies in (2) being single-minded. Although, on the surface, you may have put all distractions aside, in your mind you still worry about possessions and property and are still attached to children and family. You have neither discarded worry nor eliminated the root of

love-attachment. How can you achieve one-pointedness of mind and see Amitabha Buddha?”

Hearing this, the woman sighed aloud “That is so true, Master! Although I have seemingly abandoned all distractions, my mind is still preoccupied with them. From now on, I vow to disregard everything and recite the Buddha’s name singlemindedly.”

Thereupon she went home and, from that time on, each time her children or anyone else sought her advice or confided in her, she would invariably reply, “I want peace of mind, and do not wish to be bothered by anything.” For this reason, everyone referred to her as “the woman who is above all worry and care.”

A few years later, she went to bow to the abbot at his temple, saying, “Thanks to your advice and teaching, I have now achieved one-pointedness of mind and have seen Amitabha Buddha. I have come to pay my respects and take leave of you, Abbot, because I will soon be reborn in the Pure Land.”

The laywoman in our story achieved liberation because she was enlightened to two principles: perseverance and single-mindedness. Thus, to be successful, the Pure Land practitioner should consider everything, from personal possessions and property to family and friends, to be illusory and phantom-like, coming together temporarily and then disintegrating.

If we care about family and friends, we should ensure our own rebirth and liberation and then rescue them. This is

true affection! Therefore, to recite the Buddha's name effectively, we should not only ignore one hundred distractions, we should discard all distractions, be they one thousand or tens of thousands!

~ *Seeker's Glossary of Buddhism* ~

"Wisdom will not unfold for those who do not eradicate their greed, anger, and ignorance."

~ *Great Master Kuang-Chi'in* ~



"Ignorance is our lack of understanding of the underlying truths of what is happening to us and around us."

~ *Venerable Wuling* ~



March Retreat 2012



The Good and Virtuous

The good renounce (attachment for) everything.

The virtuous do not prattle with a yearning for pleasures.

*The wise show no elation or depression
when touched by happiness or sorrow.*

The Dhammapada

translated by Venerable Buddharakkhita

Personal Anecdotes

My path that leads me to the "Pure Land Retreat" began a few years ago. I was working at " Carrinya Nursing Home " at the Atherton Tablelands Queensland and where I have nursed two Buddhist nuns whom I believed are Bodhissattvas.

I remember "Dee" quite well, we would talk about which Buddha book would be best for my son's birthday present. Dee was always pleasant even though she was a cancer patient. Dee never complained or asked for any special attention. Dee passed over and we celebrated at the home, this in itself is a pleasant experience and something I had not known. I have been working in nursing homes for 8yrs now doing reflexology and am interested in the mind-body concept. I have been using the healing centre of Deepak Chopra's meditation cd and wanted to get serious in this area of my life.

I met a lovely lady named Judy who gave me the book "Heart of a Buddha" which I read instantly. Judy mentioned she was attending the March retreat at the ABRC in Nanango. I rang Celine within 2 days to organise my attendance also. The weekend was everything I had hoped for. I wanted to quiet my mind and I enjoyed the meditation. The highlight would have to be my continued work on my ego since that weekend. I have always had a strong mind and now I am trying to use it for the better. Everyone at the weekend embraced us all. Amitufo

Bev from Rockhampton

Readers' Comments

Dear Celine

Greetings I hope you and your husband are well. I am just letting you know that the CD's you sent me 'Awaken to the Buddha Within' - 2 of the CD's are faulty and won't play. Would you please be able to send me another set as I find them interesting and helpful.

Amitufofo

Mick Simpson. (Queensland)

Hello Celine!

I hope all is well with you and yours, and your lovely granddaughter and your daughter are all feeling much better ☺

I have to tell you, I have received a big 5kg packet with all the small fabric bits and a wonderful array of books. It was like Christmas here...I am going to be very busy reading, which is always a good thing. It's one of my favourite pastimes, but there is never enough time to do as much as I'd like, and then I run out of things to read, so thank you very much. It was very generous of you to include all these things. I have told just about everyone I know of the lovely kindhearted soul I met on Ebay. I count myself fortunate indeed ☺

I wish you and all your family the very best, my kindest regards to you all.

Helen ☺ (N.S.W.)

Messages and Announcements

March Retreat was another success and was attended by a score of participants, and everyone, including first time newcomers, just love the Amituojing (Amitabha Sutra in Chinese) which came as a great surprise since most of the retreat participants were westerners. 😊

The next retreat is scheduled for the third weekend in May and vacancies are still open. All retreats will continue to run bi-monthly and future retreats are now scheduled for the odd months; and so the following retreats for the rest of the year are in July, Sept and November.

The ABRC is grateful to have the commitment of two of our sangha members, Patricia and May, who are both capable to step in and run the centre; and have done so together in the past fortnight that I was away. Thank you May and Patricia. Charles and I are also very grateful for the recent help rendered; so thank you Jack, Cynthia and John for helping out with some of the renovation work. We are chipping at the last leg of our renovations and hopefully it wouldn't be long before we put the property on the market and to have a quick and successful sale and to relocate to a new location as soon as we can.

Please rest assured that ABRC will not be closing its doors. With the right timing, it would be an extension with the parent ABRC relocating to its new home and location in Sunshine Coast, and with the birth of a new branch,

namely, the ABRC Nanango branch. When the time is right Patricia will be running the new branch at its new location which will be at the CWA hall right in the centre of town. Patricia will have the help and support of May and this new branch will help to benefit other local sangha members and those newcomers who may be interested in Buddhist meditation. If all goes well for the future, we would implement bi-monthly or quarterly one full day of retreat for the local Nanango branch sangha.

These are the spiritual aspirations for ABRC (parent and branch/s) for the near future. With the right timing and Pusas' help, things should mature to fall into place as they should in time. But should things fall short and not meant to be, we as Pure Land practitioners will accord and accept whatever conditions with equanimity. We have just recently been advised of the trail bike circuit in Peachester; and if so, another location is more advisable.

That is the beauty of Pure Land teaching: to simply and sincerely cultivate, and not to worry about the conditions but ultimately, to accept whatever that results. And with the proper understanding and the ability to accept all with equanimity (to live freely and with peace and calm whether our surroundings are good and favourable or that of the adverse conditions) we will still be content and free in life.

We will resume our working bee days in May; and any help either with gardens and cleaning is always welcome.

Thank you and Amitufo. Editorial Staff

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