

Amitabha Buddhist Retreat Centre
Newsletter
Australia



Summer Edition 2012 - 4

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

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From Celine: Editor-in-chief

Welcome friends, to the last edition of our newsletter for 2012.

Firstly, we are happy to say that all the renovations are behind us and we have finally put the property for sale on the market; so it is with great hope that things will go smoothly from now on and that we could sell up real 'quick' and find the 'right place' in Sunshine Coast within the next twelve months, if not sooner.

As we all know, life is full of changes and surprises (good, the bad, and neutral) but yet they are necessary since life is full of challenges which will give us the opportunity to 'face, learn and grow' whether emotional, mental or spiritual. We had our fair share of challenges; and it has not been an easy time for Charles who had a few falls this year (three bad ones if I may count); but thank goodness all that is behind him and he is now free from pain and is on the mend again. ☺

Charles and I have a mammoth job ahead of us what with the ordeal of eminent packing after we do sell up, the interesting time house hunting and searching for the right property to re-settle, and the aftermath & all (soft groans at the heft of it all).

But having said that, we will strive to accept the conditions given and we try to learn to accord with equanimity of the challenges that lie ahead. If we could only learn this lesson of equanimity, we would be one major step ahead to where we were yesterday or almost a year ago. Patricia and I have strived to learn the virtue of equanimity but sadly we are nowhere near mastering it.

It was our New Year resolution last year and I guess we may have to renew the same resolutions again, that of equanimity. Since New Year is just few weeks away and being an opportune time to make New Year resolutions again, let's hope this time round that we will stick with the resolutions in the year ahead, to stay on top of them without diversion and be master of our destiny. (Sigh of relief and gratitude for given a second spell).

It is also our sincere aspiration to do our very best to continue in promoting Pure Land Buddhism to those who are interested. We hope that one day Pure Land Buddhism will take stronger roots in Australia soil with the right conditions and right timing. (Doubtless will one day, with Pusa's blessings!). Amitufo.

We wish all happy reading. And seasonal wishes to all.

Light & love; and Amitufo. Celine ☺ (Thanks Judy for the pic)



Family trip to enlightenment

From the Editor (Beverley)

As this is my first time to write as one of the editor, may I share with you readers something about myself and of an interest that I am sure you readers have also experience and enjoy as much as I do. I am Bev, 53 years of age and I am from Rockhampton, and my medication that I use daily is "meditation".

I sincerely believe that meditation helps to improve an overall health on all levels: the physical, emotional, and mental state of being. Meditation helps us to think clearly and to focus better; enhance a sense of self and personal presence; and increase our emotional balance and be in a state of greater relaxation and peace. Not only do we have more connectiveness, we are more apt to face the challenges in life with more patience and understanding.

Knowing that meditation is the stepping stone towards the path of awakening and spiritual fulfilment bring me joy. Below is an excerpt on meditation written by Sogyal Rinpoche on "The Gift you give yourself".

'The gift of learning to meditate is the greatest gift you can give yourself in this life'. Meditation is the road to enlightenment; Meditation is the way to bring us back to ourselves.

'To meditation is to make a complete break with how we "normally operate, for it is a state free of all cares and concerns in which there is no competition, no desire to possess or grasp at anything, no intense and anxious struggle, and no hunger to achieve an ambitionless state where there is neither acceptance

nor rejection, neither hope or fear, a state in which we slowly begin to release all those emotions and concepts that have imprisoned us into the space of natural simplicity.

Bring your mind home and release and relax.

Calm Abiding (Mindfulness)

Calm abiding accomplishes several things, first of all the fragmented aspects of us, which have been at war, settle and dissolve and become friends. In that settling we begin to understand ourselves more, sometimes even have glimpses of the radiance of our fundamental nature. Next, the practice of mindfulness defuses our negativity, aggression, pain, suffering and frustration, which may have been gathering over many lifetimes.

Rather than suppressing emotions of indulging in the, here it is important to view them and your thoughts, and whatever arises with and acceptance that is open and spacious as possible. Gradually you remain open and mindful; your negativity will slowly be defused; and you begin to feel well in your being (well in your own skin). From this come release and a profound ease.

I think this practice unveils and reveals your essential "Good Heart", because it dissolves and removes the unkindness or the harm in you. Only when we have removed the harm in ourselves do we truly become useful to others. You will see why meditation is the true practice of nonaggression and nonviolence and the real greatest disbarment'.

Hope you enjoy the above reading. Thank you.

Amitufo. Bev



Buddhist Teachings

From Venerable Master Chin Kung:

The Second Condition: The Good Fortune required to be a Theravada Sage.

The second of the Three Conditions is to:

- 1) Take the Three Refuges,
- 2) Abide by precepts laws and customs and
- 3) Behave in a proper and dignified manner.

Mahayana Buddhism is based on the foundation of Theravada Buddhism, which was introduced into China during the Sui and Tang Dynasties, thirteen hundred years ago, but these earlier teachings soon gave way to Mahayana Buddhism.

Theravada Buddhism is established on the human-heavenly basis, which includes being filial to our parents, respectful to teachers and elders, compassionate and not killing any living being, and cultivating the Ten Virtuous Conducts. With this base, we can meet the criteria to begin learning and practicing Buddhism.

Paying our respects to the teacher, we take the Three Refuges of the Buddha, the Dharma, and the Sangha. Taking refuge is the fifth principle of the Three Conditions. We pay respect to Buddha Shakyamuni and express the wish to follow his teachings for the rest of our lives. From this point on, we will have the standards for changing our thoughts, speech, and deeds.

In ancient times, everyone understood the meaning of the Three Jewels. Today however, many people misunderstand. Upon hearing the word "Buddha," they think of an image, when they hear the word "Dharma," they think of a sutra; and when they hear the word "Sangha," they think of monks and nuns.

The Sixth Patriarch of Zen, Master Huineng, foresaw the possibility that people in the future would misinterpret the meaning of the Three Jewels. Therefore, whenever he taught, instead of using Buddha, Dharma, or Sangha, he used awakening, proper understanding, and purity. These are more easily understood and less subject to misunderstanding. They are called the Three Jewels of true nature and are the true principles for us to follow.

When we take refuge in the Three Jewels, we first return to and rely upon the Buddha. For uncountable eons, we have been wandering helplessly and miserably in the six realms. Now we have met a good teacher who shows us that we need to return from our delusion and erroneous thinking, and to rely upon the awakening of our true nature that was originally awakened. So, the Buddha that we rely upon is not to be found outside of ourselves but is innate to our true nature.

The Pure Land School teaches, "Buddha Amitabha and the Pure Land are already within our true nature."

Buddha Amitabha, Buddha Shakyamuni, and all Buddhas manifest from our true nature. Therefore, what we rely upon is the Buddha or awakening of our true nature. From now on, we should be awakened and never again be deluded or filled with attachments, for if we do so then we have not turned back.

Next, we return to and rely upon the Dharma in which our thoughts of life and the universe completely accord with true

reality. This treasure is only found within our true nature. Buddha Shakyamuni taught us to return from erroneous thoughts and to rely only upon those that are correct. This is to return and rely upon the Dharma. The Buddha did not tell us to blindly follow him but rather to find the truth for ourselves.

Next, we return to and rely upon the Sangha, which represents purity of the Six Senses of sight, sound, smell, taste, touch and thought. Most of us will find that our six senses become polluted when they encounter external surroundings. When these are pleasing, we develop a heart of greed that is pollution. When these are displeasing, we develop a heart of resentment and anger that is pollution as well.

We need to remember that the Five Desires of wealth, lust, fame, food, and sleep and the Seven Human Emotions of joy, anger, sorrow, fear, love, hate, and desire are impurities of the heart. Originally, our true nature was pure without impurities. We need to eradicate all impurities and rely upon our pure heart. This is to return and rely upon the Sangha.

In summary, taking refuge in the Buddha means being awakened and not deluded. Taking refuge in the Dharma means; being proper and not deviated. Taking refuge in the Sangha means; being pure and not polluted. These are the Three Jewels of true nature for our practice—*awakening*, *proper understanding*, and *purity*. From now on, we need to forget our past and return to and rely upon these Three Jewels and use them to correct our thoughts, speech, and behavior.

When we attain one of the Three Refuges, we achieve the other two as well. Think about it. Will an awakened person have erroneous thoughts? Will this person have an impure heart? Can a person with erroneous thoughts and an impure heart attain awakening? The Buddha has shown us three guidelines to

uncover our original true nature and to attain Buddhahood. This is similar to a Buddhist cultivation center with three entrances, we only need to step through one, and we are in!

Zen Buddhism uses the method of Sudden Enlightenment to uncover the true nature; however, only cultivators with superior abilities and purity of mind can achieve attainment in this way. The Pure Land and Esoteric schools, however, emphasize practice through *purity* of mind through cultivation. It is logical that these two schools are popular today in the Dharma Ending Age.

However, the Pure Land School does not require unusually superior abilities or a long period for practice. As it stresses Buddha-Name Chanting to attain purity of mind, it is much easier to practice and to reach attainment in the Pure Land School than in the Esoteric school.

Again, although the doors to the cultivation center are different, each of them will give us entry. Therefore, all methods are equal and that the three methods of *awakening*, *proper understanding*, and *purity* are in essence the same. Thus, we need to acquire a clear understanding of the Three Jewels of true nature and to know which method to choose as the basis for our practice. Only in this way will we find genuine refuge. Otherwise, we will remain ignorant of where to take refuge and upon what to rely.

The Three Jewels are also represented by images of Buddhas, sutras, monks, and nuns. They are to remind us of the need to return and rely on the Three Jewels of our true nature. When we see images of the Buddha, they remind us to be awakened and not deluded when interacting with others and circumstances. Without this daily reminder, we will remain confused and wrapped up in worldly affairs.

The sutras are to be recited daily but not for the benefit of the Buddha. We recite them as another reminder of how to cultivate our mind and how to properly interact with others and circumstances. For example, our daily conduct is an expression of the *Infinite Life Sutra* when we emulate the qualities found within it.

The image of a monk or nun, whether he or she has abided by the precepts, reminds us to keep our six senses from becoming polluted. We need to understand that we do not take refuge in individuals who pass on to us the meaning and the cultivation guidelines of the Three Jewels of awakening, proper understanding, and purity.

Although there are an uncountable number of methods, their objectives are the same. It is often said, “all roads lead to Rome” and “all methods are the same.” Pure Land practitioners should never criticize or slander Zen, Esoteric, or any other schools because their objectives are the same as ours; they simply follow different methods. This is similar to our taking a bus while others chose to walk. We cannot say that they are wrong when all roads lead to the same destination. They have the freedom to choose their way.

Once we attain enlightenment, we attain everything. Therefore, no matter which method we choose, the key to success is concentration on one method. So long as we adhere to our chosen method, we will achieve deep concentration, attain wisdom, and uncover the true nature of Great Perfection.

From all of this, we can see how important the Three Jewels are to us for monks and nuns are the treasure of the Sangha. We need to respect all of them. We can learn from the good ones, as well as from those who do not follow the rules and guidelines.

We emulate the former and use the latter to serve as negative examples.

If we fail to understand that taking refuge in the Three Jewels does not mean following a certain person, then there will be the most serious of consequences, as we will fall into Avici Hell. Why? There is only one Sangha in the universe and the Sangha in our world is a part of this whole. If we take refuge in and follow only one individual monk or nun, regard that person as our only teacher, and refuse to respect others, we will be “splitting and sowing discord among the group.” This is the fifth of the Five Deadly Offenses. The first four are murdering our father, murdering our mother, intentionally causing a Buddha to bleed, killing a Bodhisattva or an Arhat. Thus, it would be even worse to choose only a certain monk or nun for refuge than not to take refuge at all. Only when we take Refuge in the Three Jewels of our true nature, can we protect ourselves (by following the principles of awakening, proper understanding, and purity.

The sixth principle of the Three Conditions is to abide by the precepts, laws, and customs. Of all the precepts, the most important are the basic Five Precepts. My late teacher, Zhangjia Living Buddha once said, “The Three Refuges and the Five Precepts are so essential that all Buddhist cultivators need to abide by them every moment.”

Then he explained further: “It is like a train ticket for you to get from northern to southern Taiwan. From the moment you board the train until you reach your destination, you must hold on to that ticket. You must not lose it, because you have to show it when you depart. Taking Refuge in the Three Jewels and the first Five Precepts are as important to you as that train ticket.” He further explained that if we cease to follow the Three Jewels and the precepts, we will lose the teachings and will no longer be a student of the Buddha.

The Five Precepts are no killing, stealing, committing sexual misconduct, lying, and taking intoxicants. The first four offenses are physical transgressions of the true nature. Whether or not we have taken the precepts, it is wrong to commit these acts. But for one, who has formally taken the Five Precepts, this will be considered as committing a double violation.

However, drinking alcohol and taking intoxicants is different. A person who has not taken the precepts is not guilty when drinking, however, a person who has taken the precepts and then drinks will have broken this precept. The purpose of refraining from intoxicants is to prevent us from committing the first four transgressions while under the influence; therefore, intoxicants in themselves are not wrong. This is an example of why we need to understand the purpose of the Buddha's precept setting, its function and benefit.

When deciding whether to formally take the Five Precepts, the essence of all the precepts, we need to ask the Dharma Master to explain to us exactly what they mean. Only then we will know when and how to abide by them. Merely reading a book about the precepts does not necessarily ensure our commitment to keeping them.

Some people have complained that there are too many precepts, that it is too easy to violate them, and thus, they abandon abiding by them. This is why most people prefer reading or listening to talks about the sutras while avoiding those on precepts.

We need to remember that precepts guide us in our behavior and are the proper conduct of all Buddhas. If there were no precepts, there would be no Buddhism. If there were no courtesies, there would be no Confucianism.

Merely reciting the sutras without practicing their teachings will result in our not receiving any of their benefits.

True learning lies in practice and the precepts represent the practice of Buddhism. Thus, abiding by the Five Precepts becomes the standard for our daily lives and the guidelines for us to attain proper enlightenment.

When the Buddha was in our world, he was joyful and open-minded, whether taking part in daily life or teaching and it was this joy and energy that attracted people and helped them to accept Buddhism. It is not meant to bind us, but to benefit all beings by bringing them joy and happiness. The formation of the precepts was to show us the right path to attain a happy and fulfilling life.

The Five Precepts are the heart of all the precepts. Expanding from them, we follow all the precepts as set forth by Buddha Shakyamuni, as well as the social norms, customs, rules, and laws in every country. When in China we follow Chinese customs, rules, and laws.

When in the United States we follow American customs, rules, and laws. In other words, precepts are rules we need to follow in our daily lives. Modern means of transportation have greatly increased opportunities for travel to different areas of the world. We need to follow the advice of "When in Rome do as the Romans do." This is called strictly abiding by the precepts.

Likewise, when we practice adhering to the precepts, the most important point is to follow their fundamental spirit: "Do nothing that is bad: do everything that is good." Doing nothing bad is a Theravada precept directed toward us and is to be followed conscientiously in order to develop self-discipline.

The Chinese call this “Attending to one’s own moral wellbeing even while alone.”

When we practice self-discipline, we need to remain true to the precepts, even when no one is around. “To do all that is good” is for the benefit of all beings and is a Bodhisattva precept that teaches us how to interact with others. Precepts are the criteria for distinguishing between good and bad.

The Buddha told us that if we can abide by the precepts and laws, we would have a tranquil body and mind that will enable us to be free from worries and fears. Since, deep concentration arises from tranquility, the precepts are essential to self-cultivation. If we break the law or the precepts, then our consciences will be plagued by guilt even we are not punished. Moreover, even if we avoid worldly retributions, there is no way to avoid our karmic retributions.

When the body and mind are disturbed, we cannot concentrate on our practice and to practice successfully, we need to be tranquil. It is said, “Precepts or self-discipline lead to deep concentration, from which wisdom arises.”

The seventh principle of behaving in a dignified and proper manner means we act appropriately for the circumstances we are in. We act from the heart of sincerity and respect for all beings—animate and inanimate, to accord with social codes of behavior. In summary, the Second Condition, including abiding by the precepts, is a Theravada act of merit and our basis for Mahayana practice.



From *Buddhism: The Awakening of Compassion and Wisdom*

By Venerable Master Chin Kung.

Benefits of Practicing the Six Paramitas

With giving, we eliminate greed,

With morality, we let go of afflictions,

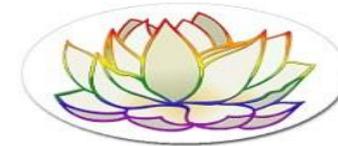
With patience, we dissolve hatred,

With enthusiastic effort, we overcome laziness,

With concentration, we calm pointless thoughts,

With wisdom, we leave delusion behind.

~ Venerable Wuling ~



ABRC Bi-monthly Retreats:

January: 18th – 20th

March: 8th – 10th

May: 17th – 19th

From Venerable Wuling

Genuine happiness lies not in getting what we want,
but rather in not wanting.

Being close to one's teacher does not mean we are physically
close to the teacher. Rather it is holding the teachings in one's
heart and sincerely endeavoring to abide by them.

Do not be angry with yourself because of your failure.
Do not be envious of others because of their success.
By not losing oneself in self-anger or jealousy of others, one will
be more contented and calm living more fully every moment.

When working on forgiveness, we need to remember that we
don't just forgive others, we also need to forgive ourselves. We
were--and are--just as ignorant as others. We need to recognize
that we did bad things so we don't repeat them, not to beat
ourselves up over having done them!

Each of us needs to let go.
Not just of the things we like, not just the good stuff.
We also need to let go of our guilt and self-anger for what we did
in the past.

Unless we learn to be masters of our minds, we will continue to
be slaves of our emotions.

Before we can help, we need to understand.
Before we can understand, we need to listen.
Before we can listen, we need to be quiet.

The past is done and over with. The future is yet to be created.
The present is where we do the creating.

The true friend is one who understands, forgives, and forgets
our thoughtless words and acts,
offering us the kindness of another chance.

Everything that happens to us is the result of what we ourselves
have thought, said or done.
We alone are responsible for our lives.

If our actions are based on loving kindness and
harmlessness, peace will then be inevitable.

www.facebook.com/venerablewuling

www.abuddhistperspective.org

www.howwillbehavetoday.org



Winds of Change

Buddhist Tales: Parable 0163: GREAT COMPASSION

Avatamsaka Sutra:

“I will be a good physician for the sick and suffering. I will lead those who have lost their way to the right road. I will be a bright light for those in the dark night, and cause the poor and destitute to uncover hidden treasures”.

‘The Bodhisattva impartially benefits all living beings in this manner’.

‘Why is this? If a Bodhisattva accords with living beings, then he accords with and makes offerings to all Buddhas. If he can honor and serve living beings, then he honours and serves the Buddhas. If he makes living beings happy, he is making all Buddhas happy. Why is this? It is because all Buddhas take the mind of *Great Compassion* as their substance. Because of the Bodhi Mind, they accomplish Supreme, Perfect Enlightenment (Buddhahood)’.

“It is like a great regal tree growing in the rocks and sand of barren wilderness. When the roots get water, the branches, leaves, flowers, and fruit will all flourish. The regal Bodhi-tree growing in the wilderness of Birth and Death is the same. All living beings are its roots; all Buddhas and Bodhisattvas are its flowers and fruit. By benefitting all beings with the water of Great Compassion, one can realize the flowers and fruit of the Bodhisattvas’ and Buddhas’ wisdom. Why is this? It is because by benefitting living beings with the water of Great Compassion, the Bodhisattvas can attain Supreme, Perfect Enlightenment”.

“Therefore, Bodhi belongs to living beings. *Without living beings, no Bodhisattva could achieve Supreme, Perfect Enlightenment.*” (*avatamsaka Sutra*, “Vows of Samantabhadra”).

Note: “*In the psycho-ethical social philosophy of Buddhism, the concept of compassion has two main aspects.*

First, *as a desirable quality in human character, it is meant to regulate our attitude to other people.*

Secondly, *it has its transcendental aspect known as Great or Grand Compassion (maha-karuna) found only in sages like Buddhas, Bodhisattvas and Arhats. It is the higher kind and is super-individual in scope and covers all beings in their entirety. It ‘seeketh not its own’ and hence is the result of coming into contact with spiritual reality.*

*Cleansed of individualised exclusiveness, it becomes unlimited If compassion is the desire to relieve the suffering of others, **the best way to do so is to lead them to the freedom of Buddhahood** and hence it is this kind of compassion that makes the concept truly meaningful.”*

(*Encyclopaedia of Religions*, v.4, p. 201)



Personal Anecdotes

ON THE PATHWAY TO AWAKENING

As we travel through life, we meet a variety of people. Some remain acquaintances, while others we resonate with, become good friends. Celine and Charles from the Amitabha Buddhist Retreat Centre are two such people. It is their giving and sharing natures, the basis of the Buddhist way of life that I find most endearing. Recently, Celine asked me if I would write an article for the magazine. Although I am not a practicing Buddhist myself, I do follow a personal pathway of meditation and purification that ultimately, will lead to enlightenment. Rather than write about myself and what I have achieved, I thought it would be more appropriate to choose a subject that is closest to my heart, that of meditation.

After years of searching, studying and teaching, I have come to the conclusion that meditation, performed on a regular basis and with the assistance of a knowledgeable tutor, can ultimately, lead to enlightenment, peace and bliss. Yet, the greater majority of people today, believe these two topics will always remain beyond the reach of the average seeker! Even so, many students worldwide are making the breakthrough! We simple do not hear about it! It will never be shouted above the trees! There will always be that fascinating, driving, compelling call within, the same call that moved Lord Buddha to leave behind the material world. Some will hear that call within their lifetime, others will not!

For those who do, there is a knowing that this personal, walk with God, the supreme Being, will always remain impossible to describe or teach to another human being. It is a truth that cannot be mentally, understood. Only when the mind is calm (as in meditation) can one 'feel it' and once felt it becomes the lover and the loved, the breath and the life.

Enlightenment can come about through the power of transmutation. In simple words, this means the experience would have come after the soul (adept) released to God, (being or source) their suffering and pain. Many such accounts of this having taken place, have been given by those who follow a religious or holy life. This act of surrender then allows all things in mind and body to 'flow', whereby a form of healing takes place, thereby releasing the sufferer from the ravenous thoughts of the mind. Meditation prepares one for such a glorious event!

Letting go of pain is a conscious action wherein the sufferer gives permission for the light, (Being, or energy) to take over the physical affairs of their body. The 'Ego', the all chattering, master of the mind is at last, silenced and God can then speak and be heard, His all-encompassing love, felt! With these conditions met, a form of healing or awakening can then take place. In striving to walk the path of meditation and with awakened awareness, one can liken it to being 'born again', for there comes with it an excitement and a sense of renewal.

We live in a world where turmoil, war and suffering are an accepted reality. This is being constantly played out through our media into the living rooms of our homes. Many people are weary and disillusioned, hypnotized, (asleep) by the false belief

that nothing can be changed. In this state of mind, the belief system rules and it then becomes a self –fulfilling prophecy. To break free from this hypnotic state, it is necessary to ‘seek within’ to the power and the glory of one’s own, personal inner world. We cannot change the world, nor can we change other people, but we can change how we view the world and in so doing, our world automatically changes.

At first, we become aware of a growing sense of peace, which allows all that we require to flow into our lives. With this awakening to world peace beginning to stir within the hearts of mankind, many human beings are reaching out for something better.

Like a flower about to bloom, our understanding of our connection to all that exists, gently unfolds from our inner being, leading us forward to all that is good for our soul. As we practice inner awareness, we become that which we revere – that which we see! This is the beginning of our journey, “on the pathway to Awakening and ultimately towards Enlightenment.”

Below, you will find some key words and statements of wisdom on the subject of enlightenment that are useful ‘tools’, in workshops, in order to stimulate the brain into thinking. Contained within each statement lies the answer to the question. See if you can understand each meaning.

- (1) In trying to alter yourself, you **STRENGTHEN** that which you wish to alter!
- (2) The secret is not to change the self, but to change **THOUGHT**. Then the self is changed.

- (3) A reality that includes all things is a reality with no perimeters (barriers) placed around it.
- (4) What we have or have not in our lives has been dictated by our **PREFERENCES** and our **CHOICES**. Choice is acted upon by the belief system we hold in our minds. Once belief is altered, it then allows more choices into the life.
- (5) This present reality in which we find ourselves, (our life at present), is an extension of our **PAST** thinking. Our **FUTURE** realities will be an extension of our **PRESENT** thinking. Therefore, there can be no past or future, only the ever present **NOW**. In living this way, one is living on the fruit of the spirit, not the forbidden fruit!
- (6) Problems in your life (externally) indicate a mental problem within yourself, how you view people and situations around you. To see a fault in another, externally, indicates the fault has to be first within your own mind, or you would not have seen it. This indicates an internal, mental problem within the self. What we perceive in others, is an indicator of our own mirror reflection.
- (7) In reality, one does not need to spiritualize the human body, for it is at the very moment of realizing ‘who you are’, - a part of God, that you are already in that spiritual state – for it never left you. Only when we separate ourselves from our ‘source’ do we know disease, pain, suffering and the like.
- (8) Before a dual situation can be caused, (accident, quarrel, etc,) it first has to be assigned to by both parties! (There is no such thing as an accident.)

To you all, God’s Blessings. Cynthia Paynter



Readers' Comments

Thanks so much Celine for your timely updates. They really are a godsend. I particularly admire the wisdom in the short quotes.

Thanks again.
Andrew
15th August 2012

*Hi Celine,
how is yourself and Charles?*

Are u running retreat in November? If so, can u send me the dates, as Duangjai and I would love to come up – we will probably drive this time.

I loved the story of Upasika Jiang (sorry if I spell this wrongly) – what an amazing and inspiring story.

We are moving forward in our lives and our practice, so much to tell you when we see each other again.

Thank you to you and Charles for being a light for us all.

*Amitoufo
Matt and Duangjai (22.08.12)*

Dear Celine,
Thank you for the News Letter. Thanks for keeping in touch.
I look forward to the emails.

Amitufo Tracy
(27/8/2012)

Messages and Announcements

The November retreat which went well, finished a few hours early on Sunday 18th to give time to hold our AGM. Below is the list of the executive committee members for the ABRC.

Charles Richardson	
Celine Richardson	(Secretary & coordinator)
Patricia Daly	(Treasurer)
Barbara Walter	(Vice President)
Michele Goulding	(President)
Charmaine Goulding	
Tien Quach	(Assistant secretary)
Imelda Liu	
Venerable Wuling	(Spiritual Advisor)



We would like to announce that ABRC associate membership is now open to all those who are interested to join as associate members. All our associate members are welcome to attend any of our activities including our AGM although they are not eligible to run for or hold office or vote. There are no membership fees for any class of membership in our association.

If anyone would like to join just to be part of ABRC or to help promote Buddhism and multiculturalism and other related subjects, please contact us for the associate membership form. To view copy, see pg. 26. For those who celebrate thanksgiving enjoy a good thanksgiving; and we wish all happy holidays and a spiritual Christmas 2012 of cheer & joy and giving.

Amitufo always. ~ Editorial team ~

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NANANGO QLD 4615



ASSOCIATE MEMBERSHIP APPLICATION FORM

I, _____
(Print full name of applicant)

of _____
(Postal address)

(Occupation) _____
(Optional)

hereby apply to become an associate member of the above named
Incorporated Association.

In the event of my admission as an associate member, I agree to abide by
the rules of the centre of the Association and to observe the centre
etiquette when visiting the centre or when attending the centre activities. I
understand that the main aim of ABRC is simply to build the bridge of
understanding and awakening in the basic teachings of Buddhism and will
strive to help support that aim wherever I can in promoting peace,
cooperation, tolerance and harmony.

Signature Of Applicant _____ Date: _____

Email Address: _____
(Optional)

I would prefer to receive notices and correspondence: By post By email



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Thank you.

