

Interfaith Mindfulness Day

Interfaith Community

Reflections & Recollections

Sujan Maharjan



Introduction

Welcome to this small booklet. For several years, we have been organising this ‘Interfaith Mindfulness Day’ event annually in collaboration with the **Aberdeen Interfaith Group**, creating a meaningful space for reflection, dialogue, and shared understanding among people of different faiths and backgrounds.

Each year, our event aligns with the **annual theme announced by the Scottish Government for Mental Health Awareness Week**, ensuring that our gathering not only fosters interfaith harmony but also contributes to the broader conversation on mental well-being. This year’s theme, ‘**Community**,’ has inspired us to explore how mindfulness and interfaith dialogue can nurture a sense of belonging, compassion, and mutual support.

In preparation for this event, we invited members of our group, as well as friends from other communities, to share their thoughts and reflections on the topic of **Community**. This booklet is a **collection of those contributions**, capturing the diverse perspectives and experiences that make our gathering so special.

We are deeply grateful for the wonderful day we shared, filled with open conversations, warm connections, and genuine fellowship. It was encouraging to see not only members of the Aberdeen Interfaith Group but also the public and residents from local asylums come together, embracing a spirit of unity and kindness. One of the local asylums expressed that ‘We particularly acknowledge the warm welcome we have received from the communities in Aberdeen and Westhill—particularly from Aberdeen Interfaith Group.

Our sincere thanks go to everyone who contributed to this booklet and participated in making the day a success. May these shared words and reflections continue to inspire understanding and compassion in our daily lives.

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1. COMMUNITY MENTAL HEALTH WEEK 2025

- Abdullah

Love others

Help others without any expectation

Community is family and we have to thrive and strive together for a better future

Love

No-one isolated

Respect humanity

Belonging

Sharing

Compassion

Peace – and no war

Everyone and everything together

Works best with open hearts and bright smiles

Looking out for each other

Getting to know new people

Harmony

Pillars of unity

We have to learn to accept, respect, value everyone

Transformation from fear to love

Thanks for sharing

Cooperation

Thank you for being with you and joining me - (my favourite)

Strangers to neighbours

Requires investment, compromise and discomfort sometimes

Growth

Adaptation

Preservation and innovation

Helping hands, healing hearts(Varapunya)

Being different is ok

Its strength in diversity

Open hearts and minds

Gives safety

Sense of meaning

Energy created

Transfer and change atmosphere around us

Ubuntu

Oponoonono I'm sorry, please forgive me, thank you.
Love and gratitude
We cannot live without it- we are born to be community
Can aid members in self-realisation
More enlightened souls- more universal good
We are one- we are all connected and if everyone remembers this
they should treat others as they wish to be treated.

2. The Community

- Frances Hume

It has been said that there are two main emotions that motivate the human being – love or fear. Love can create positive and healthy communities, from the microcosm of the family to your neighbourhood, to your society and to all nations. Faith can promote love and compassion for others. In my spiritual practice, I am drawn to Metta Meditation. In this practice you meditate on love for yourself, then open it out to spread love to someone you love, then love for someone neutral, then someone you find difficult, then to the whole of humankind and all sentient life. Love makes people feel valued and brings a sense of kinship and belonging. I would say that the feeling of belonging is a fundamental human need.

However there is a flip side to belonging if you don't believe that we are one human family. Being a part of one community can exclude others. There is a temptation to believe that we belong to the best group and possess the whole truth about the nature of reality and anyone else is an outsider. We jostle for power and we only accept those who believe the narrative of the group. Fear of the other creates suspicion, stereotyping and even hatred. In its most extreme form it can lead to genocide.

Love on the other hand can break down the barriers of intolerance and suspicion, pride and ego. Interfaith teaches respect for all people and encourages understanding of others by actively listening to their beliefs and being open to personal transformation and spiritual growth even outwith one's own faith tradition or worldview. It sees the inherent dignity of the individual while also acknowledging the power in coming together as a community of faith in our shared values and shared action to reduce the suffering of people and the planet.

With the rise of individualism in Western society we can have a fractured sense of belonging. People may not know their neighbours and there isn't an automatic bond of kinship or shared narrative bringing people together. There is an epidemic of loneliness and people are crying out for a sense of meaning, purpose and belonging. There is no better time to reach out to others, whether a smile to a neighbour or getting involved in a local community project or wider charitable activities. Let's be the change we wish to see in the world!

3. Why is community Important?

- Jackie Ware

Since time immemorial people have lived in what we call community. We feel safe, secure and happy being a part of greater whole.

I live in a gated community where you must be over 50 to live. Here are few things that makes me feel safe, secure and a part of the community that is around me.

1. We **look out** for each other, being roughly the same age. Most, if not all of us are baby boomers, using today's phraseology. We are either retired or getting there. Life, has taught me that looking out for your neighbour's welfare is not only important to them, but also to my physical and mental health.

2. We all talk to each other. **Communications** is an essential aspect in a community, not knowing what's happening in your community isolates you from being and taking your place as part of the collective. If there is an event or a problem, being able to talk about it leads to solutions and actions.

3. We show **respect** for each other. All of us are different, each member of our little community has different feelings, different beliefs, different interests. Being different is okay, there is no harm in being different. It becomes a problem when we believe that everyone must comply with what we want them to be. I respect my neighbour's points of view as they respect mine.

As a member of The Church of Jesus Christ of Latter-day Saints we believe in loving my neighbour as myself. And to do unto others as I would have them do unto me. By following these principles I find it easy to be a part of my community.

For me, by looking out, by communicating and by showing respect to those in my community I find peace, wellbeing and happiness. However, I must put forth the effort and desire to serve, those around me. Each member of a community has an integral part to play for it to work. It's like everything we do in life; you don't get something for nothing. Life has its rules and consequences; everyone has a part to play.

4. Aberdeen Interfaith Community

- Gary Dean

Community is not only important for humanity but for every aspect of our physical and spiritual wellbeing. Through community we support each other so that we can achieve our everyday needs, draw together our resources and build our lives into something which we can all participate in and be encouraged by. Paving a way for a peaceful and happy environment where we all can flourish to the best of our ability.

Aberdeen Interfaith are no different in this respect. We have many representatives that meet together on a regular basis. In our logo you will find 14 different faith paths represented with a 15th space left blank to incorporate every other faith path, the idea being that we are all inclusive in our approach to bringing unity to one big community, which is made up of all the different faith and belief communities within and surrounding Aberdeen.

So how do we build community within our group?

Our monthly meetings consist of organising ourselves and sharing a common understanding, this is also where we share a common goal of being seen and heard, not only by each other but also by the communities in which we serve in. We offer opportunities to share our culture, our food, our stories as well as our beliefs. There are many things which are universal and transcend the many barriers which are often presented through fear, the environment and personal upbringing. Things such as food, sports, art, music and dancing do not need words to express themselves. They touch our inner being, our emotions and physical senses.

Through these activities we support each other through active engagement and often we are left with a sense of achievement, fun and gratitude for the opportunity of taking part, which builds strong social connections. This is where relationships are built where we also foster a sense of belonging, and not just at a local level but at the level of the city and of the country.

In this way, we accept our diversity, ethnicity, perspectives and identities and we honour each other as a fellow human being, who is valued for who we are

What keeps our communities together is communication and open dialogue. It maintains an openness to hear each other and the way we conduct ourselves when we are together. This gives us a feeling of safety, builds resilience into our friendships and commitment to our ongoing continuation of what we stand for.

It is important that everyone has their say and access to a forum where everyone's opinion is welcomed. Where ideas are shared and our efforts are recognised. This then becomes a safe place to be ourselves without fear of reprisals, with love and understanding.

In this way of being together and fostering understanding, we allow each of us to flourish in our own faith paths. We have to accept that we are all important, no one is less than or more than another, we are equal in terms of our connection to one another.

5. A Community of Compassion, Wisdom, and Inclusivity

When I first came to Aberdeen in 2011, I didn't feel very welcome. Some people honked their horns and even shouted "go back to your home." Then, I believe it was because colour of my skin, being Asian and the monk's robe I wore.

I knew that I wasn't the only one who experienced this. Many Asian immigrants have faced similar discrimination in the west. They usually don't complain, protest, or take legal action and choose to be quiet. Because of this silence, the unfair treatment often continues and is taken for granted.

It was no difference when we moved Westhill. Again, we didn't feel very welcome, and some people objected to our presence for different reasons. I thought that it is due to ignorance so I decided to help raise awareness and look for ways we can all live together peacefully and respectfully.

Now, after many years, this place has become my home. The community here—with people from many different backgrounds—feels like family to me. It was lack of understanding that was creating boundaries, which gradually crumbled as we learn about one another. I've learned to accept, respect, and value everyone for who they are. I try to create a space where all people feel included, listened to, and appreciated.

I've come to believe that true belonging doesn't mean being the same—it means respecting our differences and treating each other with kindness and inclusive.

In a world that often feels divided by race, religion, or identity, the Varapunya Meditation Centre offers a place that how we can live in harmony. Although the centre is rooted in Buddhism, it welcomes people from all faiths—or no faith at all. Our goal is not to convert anyone, but to connect with one another and grow together in understanding. Varapunya is a safe and quiet place where people come to practice mindfulness, reflect on life, and care for themselves and others. It is where inner peace and outer kindness come together.

Since July 2025, after we completed the Uposatha Meditation Hall, although we have enshrined the principal Buddha image and using building, official opening will take place probably next year, we have started our regular chanting and meditation sessions at 7am and 7pm each day. You are warmly welcome to join us—no need to book in advance. Just come by 7. Everyone is welcome.

At its core, Varapunya follows the teachings of the Buddha—centred on mindfulness, ethical living, and the cultivation of inner peace. However, the centre places **no requirement for visitors to identify as Buddhist** or follow a particular tradition. Everyone is welcomed just as they are.

The community at Varapunya is made up of individuals from **multi-ethnic, multicultural, and multi-faith backgrounds**. There are no official memberships, no religious pressure, and no emphasis on numbers. Instead, the emphasis is on **human connection**, mutual respect, and shared aspiration for inner and outer harmony.

As the guiding monastic teachers often say: *“We don't count how many Buddhists come here. We welcome people, not labels.”*

The activities of Varapunya are rooted in timeless principles from the Buddha's teachings—principles that resonate across all faiths:

- **Confidence (Saddhā):** Trust in the potential for human transformation and goodness.
- **Ethical Practice (Sīla):** Commitment to non-harming, truthfulness, and responsible living.
- **Generosity (Dāna):** Offering all teachings and services freely, with no fees or conditions.
- **Wisdom (Paññā):** Cultivating insight and understanding that leads to freedom from suffering.

These values are not only Buddhist ideals—they are universal truths, reflected in the moral and spiritual teachings of many faith traditions.

The centre's work is deeply rooted in **community engagement** and interconnection. The centre offers a wide range of **free, accessible programs** to support individuals and groups alike:

- **Weekly meditation sessions** and mindfulness courses for beginners and experienced practitioners
- **Workshops on emotional well-being**, self-awareness, and peaceful living
- **Cultural and interfaith events**, welcoming dialogue and learning across traditions
- **Children and youth activities**, planting seeds of compassion and mindfulness in the next generation
- **Community service and outreach**, including support for local families and participation in multi-faith initiatives

All programs are offered **freely**, based on generosity. There is no cost to attend, and no obligation to join—only an open invitation to explore inner peace and shared humanity.

At Varapunya, there is a deep recognition that **suffering does not discriminate**—and neither should healing. The centre’s mission is not to convert anyone from one religion to another, but to support the universal movement **from misery to happiness**, from disconnection to connection, from confusion to clarity.

This happiness, as understood in Buddhism, is not limited to momentary joy or material comfort. It includes a deeper, spiritual fulfilment—one that touches this life and extends beyond, toward what the Buddha called **liberation (nibbāna)**.

In our increasingly interconnected yet often fragmented world, Varapunya Meditation Centre stands as a quiet example of **interfaith harmony in action**. By emphasizing **practice over doctrine, compassion over division, and shared values over rigid boundaries**, it invites us all to reflect on how spiritual spaces can serve as bridges—not walls—between people.

As we gather in interfaith dialogue and fellowship, may we be inspired by such examples—centres of kindness, mindfulness, and community—where the doors are open, the teachings are shared, and every person is honoured for simply being who they are.

“May all beings be happy. May all beings be free from suffering.”

This is not just a Buddhist chant. It is a prayer that belongs to us all.

6. The Metta Bhavana and Community

– Jess Copner

We normally associate the idea of “community” with people outside our families whether it be where we live, groups we are associated with online or groups that we belong to. I want to explore how we might use the word community using the beautiful Buddhist meditation practice called the Metta Bhavana to help us feel happier and more connected to ourselves and those around us.

Metta Bhavana comes from the Pali language with ‘Metta’ meaning love in a non-romantic sense and ‘Bhavana’ meaning development or cultivation. The practice therefore, is the cultivation of loving kindness. With intentional practice repeated over time it is possible to generate more positive emotional states towards ourselves and others. So how is the Metta Bhavana connected to the idea of community? The mindfulness practice can aim to help us to be more aware of the many aspects, voices and beings we are surrounded by and who support us. The more aware of these we are, the more integrated we can feel and the more appreciative we can be in terms of who we are and our place in our communities.

There are different variations of the Metta Bhavana which follow a structure of different stages. I describe five stages, but I encourage you to experiment, be creative and make the practice your own.

Stage 1 – Developing loving kindness for yourself

The first stage is about developing feelings of Metta towards yourself. Some people can find this to be a difficult especially if you find yourself caught up with negative self-talk, physical pain or feelings of hopelessness and sadness. Start to be aware of the communities inside yourself – physically, emotionally, mentally and spiritually. By

bringing awareness to the voices of our body, emotions and mind and accepting them in the spirit of loving-kindness is a radical step towards self-acceptance and cultivating feelings of gratitude for the opportunity to be alive now in this body at this time. There are many ways to develop Metta for oneself. You can use your imagination or memories to conjure up images where you felt really happy, it could be your favourite place or somewhere imaginary. You might want to focus on the cultivating feelings of peace, calm and tranquility by focusing on developing warm sensations in your heart and spreading them out throughout your body. You might want to imagine you are surrounded by a golden nurturing and protective light, floating on pink clouds, being surrounded by a golden bubble or having beautiful flowers bloom at your heart space. You may also wish to use or develop phrases which send stimulate you sending Metta to yourself. Here are some suggestions:

“May I be well, may I be happy, may I be free from suffering, may I progress, may I be free”

Stage 2 – Developing Metta for a positive person

In this second stage we are starting to extend those positive feelings out towards a person we have positive associations with. This ideally would be someone it is easy to have friendly and loving thoughts about. It is good to appreciate that we live in communities where we have people, friends or family who we might feel close to and by sending them Metta we can deepen our awareness of our interdependence with them. Again, we can use different creative methods to send Metta to our positive person. You might want to imagine them next to you or a time when you were both together and happy. You can focus on their good qualities, their lives and what they bring to you and the world. You can invite them into your golden light, the bubble or clouds that surround you, you can send them light from your heart to their heart. Experiment with what works best for you, using the positive phrases:

“May they be well, may they be happy, may they be free from suffering, may they progress, may they be free”

Stage 3 – Developing Metta for a neutral person

This is the extension of the feelings of loving-kindness to someone you don't have particularly strong feelings for. This can be someone you don't know well but see around. This person is part of your community and may be someone who provides an unseen and unrecognised support to you. I have had people tell me they have used all manner of people such as postmen, bus drivers, dinner ladies who are part of our world but all too often we do not fully consider their full humanity, connection to ourselves and deep commonalities of what they want for their lives. Using the same techniques as before may be more difficult as you will need to use your imagination to think of the neutral person beyond the role you associate them with. You can imagine the neutral person sitting with you, smiling with them, sending them loving-kindness in whatever image works best with you. You can repeat the phrases to them to help cultivate positive emotions towards them.

“May they be well, may they be happy, may they be free from suffering, may they progress, may they be free”

Stage 4 – Developing Metta for a difficult person

This is said to be one of the hardest stages of the Metta Bhavana practice where you attempt to cultivate loving kindness for someone you actually dislike. It might be worth identifying someone you might feel irritated by or frustrated with to begin with rather than someone who you might consider an enemy to avoid getting caught up in

the story and feelings of hatred or injustice towards them. It can be difficult to separate a person from their behaviour, but the practice encourages us to do this so that we can drop negative feelings which do more harm to ourselves than to any difficult person in our lives. Knowing this is one thing but actually doing it, is another and if you find yourself having difficulties with someone in your life who triggers difficult feelings in you, it can be worth practising this stage as a means of self-regulation. Our communities contain a diverse range of people and it would be strange if we found everyone easy to get along with. Accepting our emotions but setting aside the story, allows us to focus on the humanity of the difficult person as someone like yourself who wants to be happy. Again, use techniques which work for you in developing friendly feelings towards the difficult person. You might want to imagine them next to you, surround them with loving light, imagine them happy and free from the difficulties that may have coloured your relationship. You can repeat the positive phrases that you are sending them. If this stage is too difficult, then drop the person and choose someone else less challenging and extend yourself loving kindness by accepting that you are not at the stage yet where you can do the practice for this person.

“May they be well, may they be happy, may they be free from suffering, may they progress, may they be free”

Stage 5 – Developing Metta for everyone

We have spent the first four stages growing and extending Metta out beyond ourselves to people we are surrounded by. We can bring to mind ourselves with the three other people we identified, the positive, neutral and difficult people. Using your techniques and imagination spread the feelings of loving kindness to them all and include yourself equally. Then aim to keep this extension going, sending Metta to all your family, all your friends, your neighbourhood, your town, your country and the whole world and into the cosmos and beyond. Take in all other sentient beings in your ever-expanding intentional waves of loving kindness. The earth and universe itself is part of our community, we share it and it provides for us. Sending love and gratitude to the earth, animals and the universe grounds us and reminds us of our deep interconnectedness with all life and all beings. We can use the positive phrases:

“May all beings be well, may all beings be happy, may all beings be free from suffering, may all beings progress, may all beings be free”

Practising the Metta Bhavana, therefore, can help us cultivate a sense of community for accepting and loving all aspects of ourselves and the people around us. It can help us cultivate a deeper sense of awareness and appreciation of ourselves and how we are interconnected with others. It is a beautiful and personal practice which can help us to open up more fully to our lives and our potential to be fully involved in our communities.

7. The Community: Dreams Become Collective Reality

Ven. Panyavajiro

Community is the invisible architecture that shapes our lives—a delicate balance between individual expression and collective responsibility. At its core, a community represents more than just people occupying the

same physical or digital space; it embodies shared values, mutual support, and a sense of belonging that transcends mere proximity.

The strength of any community lies in its diversity. When individuals with unique perspectives, talents, and experiences come together, they create a tapestry far more vibrant than any single thread could produce alone. Each person brings their own strengths and weaknesses, creating a system where complementary skills support collective growth. In healthy communities, differences aren't merely tolerated—they're celebrated as essential components of the whole.

Communities evolve through shared rituals and traditions that mark time and create common experiences. Whether through neighborhood festivals, online forum traditions, or family gatherings, these practices forge bonds that withstand challenges. They transform strangers into neighbors and neighbors into extended family, establishing networks of care that catch us when systems fail.

The digital age has expanded our concept of community beyond geographical boundaries. Online communities connect people across continents who share specific interests, struggles, or goals. These digital connections, while different from traditional community structures, fulfill the same fundamental human need for belonging and understanding.

Yet community requires maintenance. Like any relationship, it demands investment, compromise, and occasional discomfort. True community means showing up not just when it's convenient but when it's necessary—supporting others through difficulty, addressing conflicts directly, and sometimes prioritizing collective needs above personal preferences.

The most resilient communities maintain a delicate balance between honoring tradition and embracing change. They respect their historical foundations while recognizing that growth requires adaptation. This dynamic tension between preservation and innovation keeps communities relevant across generations.

In an increasingly fragmented world, intentional community-building becomes an act of resistance against isolation. By choosing connection over convenience and collaboration over competition, we create spaces where individual dreams become collective reality, and where the whole truly becomes greater than the sum of its parts.

8. Community Integration for Refugees, Asylum Seekers and other displaced people

- Sunni

Thank you for being here today and for the incredible work so many of you already do in supporting refugees and displaced people in our area. I want to take a few minutes to reflect on why community and integration matter so deeply—especially now.

Here in Aberdeenshire, we are home to around 1,200 refugees and other displaced individuals and families from all over the world: notably Syria, Afghanistan and Ukraine, but many other countries too. Each of these people has a story—of loss, of resilience, and of hope. And crucially, each one is in contact, in some way, with volunteers, hosts and groups from our receiving community. That support has been **invaluable**.

When someone arrives in a new country—often with little more than the clothes on their back—they are not just looking for shelter. They are looking for safety, dignity, and a chance to rebuild. And that’s where community steps in. It’s not just about services or logistics—it’s about **belonging**.

Community means being welcomed with a smile, being invited to a local event, being helped to navigate a new system or language. These small acts of kindness create a foundation for integration. They help people feel seen, respected, and empowered to contribute in return.

Integration is a two-way street. It’s not just about refugees adapting to a new culture—it’s also about us, as a community, opening our hearts and minds. When we do, we gain so much in return: new perspectives, rich cultural traditions, and often, lifelong friendships.

In today’s world, where the news can often feel hostile or divisive, this sense of local support is more important than ever. It sends a powerful message: that **Aberdeenshire is a place of compassion**, of welcome, and of shared humanity.

And the benefits are real. Refugees bring skills, start businesses, fill vital roles in our workforce, and enrich our schools and communities. But none of that happens without the groundwork of trust and connection.

So, to all of you who have offered your time, your homes, your friendship—thank you. You are not just helping individuals; you are helping to build a stronger, more inclusive society for us all.

Let’s continue to stand together, to listen, to learn, and to lead with kindness. Because when we support one another, everyone thrives.



9. Community – a self-evidently good thing?

- Nigel Dower

When we think of a community in the first instance we probably have in mind a group of people living in a particular place who are together from time to time, and share certain interests, values, practices and traditions. But communities of values and interests can take various forms, as in a community of music lovers, stamp collectors, a church congregation or in our case, members of Aberdeen interfaith group. Communities are however richer than associations of people with a common purpose.

All these forms of community seem to be a good thing, and I suggest that part of what makes any person to have a good life is significant membership of either a local community and/or communities of shared interest and value which may of course have members spread all over the country, if not world. One of the ideas often quoted is the African concept of 'ubuntu' – 'I am because we are'.

So what's not to like about this? There is a theory of communitarianism which makes much of the importance of community. According to communitarianism our identity is made-up of membership of these communities and their traditions and we have a shared life with others and common moral values. So far, so good, but what do we make of all those people who are not part of our communities? The danger is they don't count or count as much. Communitarianism is seen by some as a contrast to liberalism and also contrast to cosmopolitanism - a contrast to liberalism insofar as liberalism emphasise the importance of the individual whose identity transcends that of membership of community/communities; a contrast to cosmopolitanism or the idea of global citizenship insofar as cosmopolitans like me argue that all human beings matter and matter equally - especially if the idea leads to the undermining of global responsibility or the universality of values.

So (without getting drawn further into philosophical ruminations) the idea of community is indeed immensely positive and valuable, provided it is consistent with the status of the individual as not just the sum of his or her social relationships in community (ubuntu is important but not the whole story) and with individual rights. And it is consistent with the idea of significant global responsibilities towards all human beings, which might in a slightly different gear be called the global community.

10. Where Individual Dreams Become Collective Reality

- Luangpooh Bob.

I found my place in the Sangha long before I understood its profound value. It was in the mindful presence that greeted me at each gathering, the shared silence that spoke volumes about our connection, and the collective wisdom that supported my practice when personal discipline wavered. The Sangha became my invisible architecture—the delicate balance between my individual spiritual journey and our interdependent awakening.

What I've learned is that the Sangha represents far more than just practitioners sharing a meditation hall. For me, it embodies our shared commitment to awareness, the mutual witnessing we offer one another, and a sense of belonging that transcends conventional identities and attachments.

I've witnessed firsthand how our Sangha's strength lies in its diversity. When we bring our unique spiritual backgrounds, practice experiences, and personal insights together, we create an understanding far more profound than any solitary practice could produce alone. I bring my concentration strengths, you bring your compassion practice, and together we complement each other's developmental edges. In our most wholesome moments, we don't merely tolerate different practice approaches—we celebrate them as essential facets of the Dhamma.

Our evolution happens through shared retreats and ceremonial observances that mark time and create common experiences. Through day-long sits, precept ceremonies, or mindful meals in noble silence, we forge bonds that withstand worldly challenges.

I've seen curious seekers become dedicated practitioners and casual meditators become Dhamma holders, establishing networks of spiritual friendship that sustain us when doubt and difficulty arise.

My connections to broader Buddhist communities have expanded my understanding beyond our local Sangha. Online, I've found practitioners across traditions who share my specific contemplative interests, struggles, and breakthroughs. These relationships, while different from sitting shoulder-to-shoulder in meditation, fulfill the same fundamental need for spiritual companionship that I recognize as essential to the path.

I've learned that the Sangha requires consistent attention. Like meditation itself, it demands my regular presence, surrender of views, and willingness to encounter discomfort. Showing up not just when inspiration flows but when resistance arises it means supporting others through their dark nights, addressing community conflicts with loving speech, and sometimes prioritizing our collective harmony above my personal preferences for practice.

The most resilient Sanghas I've belonged to maintain a delicate balance between honoring traditional teachings and embracing contemporary applications. We respect the lineage practices while recognizing that making the dhamma accessible requires skillful adaptation. This dynamic tension keeps our community relevant across changing cultural contexts.

In this increasingly distracted world, intentional Sangha participation becomes an act of resistance against spiritual materialism. By choosing authentic presence over spiritual bypassing and collective liberation over individual enlightenment, one creates conditions where personal practice becomes our shared awakening to the truth of interconnection.

11. Interfaith Mindfulness Day program

Program:

10:00	Gathering and mindful walk
10:30	Communal Mindfulness Meditation
11:00	Join Traditional Food offering
11:30	Community Luncheon
13:00	Reflection from different

Instruction:

1. The car park is in the field. Kindly Park your vehicle considerately to allow space for others
2. Meeting is inside the barn as usual.
3. If you are bringing food, please place it inside the garden room.
4. The Completed building has not been officially handed over to the centre. So, please avoid going around the construction area. The Centre will not be held responsible for any damage or incidents occurring near that zone.
5. Weather relatively good.

















