



One Heart- One Mind

*The Newsletter of the Association
of Engaged Buddhists*

SANGHA LODGE: 20 Victoria St Lewisham NSW 2049

Ph/Fax: (02) 9590 3617 E: office@engagedbuddhists.org.au

W: www.engagedbuddhists.org.au

Meditation & Dhamma Teaching

7.30pm every Monday night.

- Join with others in sitting practice.

7.30pm every Wed night.

- Meditation evenings include a Dhamma talk followed by around half an hour of guided sitting practice. Beginners or more experienced meditators are equally welcome.
- There is no charge for the teachings although donations are welcome as this is Sangha Lodge's only means of support.

Dana Days

Dana Days are held on the first Sunday of each month. Attendees bring food to offer to the Sangha and to share with each other. This is a great way to show respect for the Sangha and enjoy a delicious meal with others in the lay community.

Please note that we must start promptly at 10:30am in order for the Sangha to finish eating by noon. The next Dana Day will be Sunday 5th April 2015 at the Association Picnic

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More Food for Thought

Dear Dhamma Friends,

Welcome to this first edition of 'One Heart One Mind' for 2015 and a very Happy New Year to all of you in this Year of the Goat. I hope that this year will be one of great blessings and many benefits for you and that you will likewise be of great benefit and blessing to all other suffering sentient beings.

I would like to place before you a very real concern which I have about Dhamma, Dhamma Practise and contemporary living. I have been involved with the Association of Engaged Buddhist for more than twenty years and still see this issue as an important, indeed central one. The matter is that of real commitment to our practise and our community of practise or Sangha. The Buddha was very aware of the fact that people came and went all the time and

encouraged his disciples (those who actually stayed or were attentive to him) to practise and develop a special quality, that quality is,

अधट्ठान अधिष्ठाणा or Determination.

Without it we cannot seriously expect to produce any of the fruits of Dhamma practise and no matter how much we talk, write or think about Dhamma without this quality of Determination we wander aimlessly in the forest of darkness and ignorance. Equally important is to truly understand the way in which our presence may be beneficial to others and how our practising Dhamma together is in the words of the Buddha "the first and essential step on the spiritual path".

Over many years now I have observed how so many people fail to appreciate the impact that they can bring to others just by coming together and making an effort to practise together. Coming to participate in a meditation session whether silent or with teaching is of great benefit to oneself and others and is

also to be seen as an act of real Dana or generosity. Coming to the group one gives of oneself and becomes available, attentive and less self-centred. I encourage you to really consider this as we start this year of the Goat. Make a real commitment to regularly attending meditation and teaching sessions and not something which you do when there is nothing else on offer.

I am offering you a very interesting and thought provoking interview at the start of our year together for your consideration. This interview was conducted with Professor Rupert Gethin, co-director of the Centre for Buddhist Studies at Bristol university in the UK. Please read it and see what you think.

With every blessing,

Bhante Tejadhammo

अधट्ठान

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Is Buddhism a religion for people with commitment issues?

Prof. Rupert Gethin, co-director of the Center for Buddhist Studies at Bristol University, explains why the West is drawn to Eastern ideas.

Why do you think the West is drawn to Eastern religions?

It is part of the crisis of faith of the 20th century, in which doubt is cast on ideas once considered to be absolute truth. The concept that Western culture is superior began to be undermined when people began to study Eastern approaches in depth, to question Western culture and to leave room for the possibility that other cultures, too, might be of value at the philosophical and conceptual levels.

But why Buddhism, specifically, which according to a survey conducted in England, has become extraordinarily popular there, especially among middle-class people aged 25 to 45?

Buddhism specifically is perceived as a religion that can offer a response to the crisis of faith, in part because it bypasses the problem of a deity. I think that what attracts Westerners to Buddhism is the way in which it analyzes and understands human consciousness and cuts a path through everything connected to belief. There are certain beliefs associated with Buddhism, such as karma and rebirth, that some people might find problematic, but you don't have to subscribe to all the basic assumptions of Buddhism to do a meditation workshop or to study it more deeply.

I would say it's a religion for people with commitment issues. Maybe that's a problem.

Yes. The basic, ancient Buddhist idea is to strive to avoid doing harm, to do good and purify the consciousness. That is quite straightforward, and in this sense Buddhism is accessible. We all know that when we are angry or afraid or distressed, we don't think as we should, everything becomes distorted and unstable. Our emotional state prevents us from seeing reality as it is. Buddhism takes this truth and suggests that we start to work with it – to try to placate the consciousness and examine the world differently.

But hasn't Buddhism become one more superficial consumer product in the West?

There is a clear danger that Buddhism's popularity will turn it into one more accessory which aims to help people cope with the difficulties of everyday life. On the Internet you find things like "mindfulness for businessmen," the idea being that with the aid of meditation I can become a better businessperson, be more calm in my meetings and so forth. In fact, the foundation of Buddhist practice is ethical, expressed in five precepts: refrain from harming living creatures, refrain from false speech, refrain from sexual misconduct, refrain from taking what is not yours, and avoid consciousness-altering substances. Western interest in Buddhism, however, focuses largely on meditation, and neglects the ethical underpinnings.

Because Westerners see Buddhism as a tool to achieve goals.

It is here that we find the disconnect between meditation itself, say, and the general Buddhist framework of thought – and without that framework, Buddhism becomes a diminished, pale version of itself. Take, for example, the

surging popularity of mindfulness meditation, which in England is used in cognitive behavioral therapy for people suffering from depression. It is in fact helpful, and that's marvelous. I don't want to be critical here. But I view this phenomenon with astonishment, because it is completely disconnected from the Buddhist framework. It is a reduction of Buddhism. Some of those who teach the method may have learned it in six or eight meetings, whereas in the traditional approach those who teach meditation are Buddhist monks.

Another example is the use of meditation for brain research.

Indeed, and it is not only the ethical framework of Buddhism that is lost here. Meditation practice is meant to lead one to begin naturally to reflect on and contemplate his behavior and his relations with others. Indeed, ethical behavior develops as a result of meditative practice. It is impossible to do that without thinking about the way in which your anger or your relationships operate in the world.

When you practice meditation within that framework, and within its traditional context, you are meant to address and cope with the big problems in life: your suffering and the suffering of others. Meditation is not only a tool for coping with stress, it is the path that has been followed, and is still being followed, by sages for thousands of years, and you have to be very respectful of that path.

According to a story in the early texts, Buddha, after he became enlightened and achieved the supreme level of existence in the world, realized that there was nothing and no one left for him to respect in the world.

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As he thought it was not good to live in a world in which he respected nothing, he asked himself what he could respect after all, and decided to respect the truth, the dharma. That story shows that we need a certain humility, an understanding that there is something bigger than oneself.

Is it even possible to be a Buddhist in Western culture, to be caught up in the rat race of a material, achievement-oriented culture and yet live a spiritual life?

There is one crucial Buddhist principle: that the path, or the way, is very gradual. One step at a time. That brings us back to the question of who is a Buddhist. I call myself a Buddhist. I practice and train, I believe that what I read in the ancient texts has great value. But if someone bumps into me accidentally in the street, I get upset and I will shout at him, "Watch where you're going!" To decide that I do not intend to become angry or be impatient or stressed, because I am a Buddhist, just doesn't work. I work on myself ... each person takes it as far as he is capable of. You practice as much as you can; it's a process.

Where are you in this process?

There was a period in my life when I said to myself: I am very drawn to Buddhist practice, I believe in Buddhist thought, so maybe I should become a monk. I thought of doing that and almost did, but it didn't happen. Maybe because of some weakness on my part. When I think about it today, I say, okay, I do what I can, at the level I can, and it doesn't bother me.

What is truly important, as I see it, is to adopt the ethical system of Buddhism, to realize that the way you behave makes a difference. That there are good, benefi-

cial ways to behave, and bad, unacceptable ways. If our motivation is based on hatred and anger, our behavior is not good and beneficial. If our motivations are based on generosity, without attachment to or thought of personal gain, that is good behavior. It's an ethical system, and it's there. If you meditate every day but those elements are not there, what you are doing makes no difference.

The philosopher Slavoj Zizek maintains – though this really simplifies his argument – that Buddhism in the West is today a tool of the capitalist system.

Yes, and he connects it also to a Marxist argument, but again, the ethical aspect is crucial. Again, what truly makes you a genuine Buddhist is not only the way you behave, but also the deep awareness that you are invited to experience and strive to investigate. We all endure difficulties and we all try to cope with them, whether it's stress at work or the discovery that we are ill. Buddhism, in the end, offers one way to understand and cope with these things.

There is a quote of Buddha that says, "I teach only two things: suffering and the elimination of suffering". We can reduce the stress in our day-to-day life somewhat, and meditation can help us concentrate somewhat, but this everyday coping is not the essence. If you practice meditation, and it doesn't change your behavior, your way of observing the world, the way you treat people, and if it doesn't encourage a type of deep understanding of the nature of suffering – yours and others' – you are missing the point. If you reduce mindfulness to something your doctor can prescribe, something to help you soothe your brain, because studies in neuroscience have shown that it's effective, it loses its most ultimate meaning.

What is that ribbon on your wrist?

It's a string that's been there a long time. When Buddhist monks in Sri Lanka chant blessings, they sometimes pass around a string like this, and people hold it and listen to the chanting of the monks. It's a type of blessing.

Sri Lanka is an example of a place where you can be both a Buddhist and an extreme nationalist.

And also an appalling chauvinist. I've thought about that quite a bit. You can, of course, explain it by examining Sri Lankan history in depth and looking at the forces that make it look the way it does today. But that exemplifies the danger we talked about earlier. You start with all kinds of noble principles, which exist within a set of values, ideas and customs that are called a religion, all of it very inspirational. But then people get attached to what looks important to them and let go of the deep meanings. Of course, certain politicians also make use of such attachments to manipulate people – a case in point being the Sri Lankan government. In the end, it shows that Buddhists don't necessarily behave any better than others.

A gloomy conclusion.

One of the Buddhist ideas that really struck me the first time I encountered it states that the moment you become enlightened, you have to give up the feeling that this is the truth and all the rest is nonsense.

A paradox.

There is something of the paradoxical here, but it's aimed at a very important aspect of what Buddhism tries to say about the way consciousness works. We are constantly looking for a type of

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Association News

Sue Toohey

A Step Forward in the Development of Vejjasala

After 8 months since our second application was submitted we received word on 5th February from Wingecarribee Shire Council (slogan – Working With You!) that the first stage in building development approval - approval of a change of use - had been approved. We can now begin on the second stage – approval of building works that have been undertaken in the past without Council approval. This could well be an even longer process. We have already undertaken some remedial work but Council will be looking to ensure that the buildings meet standards for structural stability, fire safety, and disabled access and that the septic systems meet the requirements of Sydney Water. More remedial work will no doubt be involved to bring the existing buildings up to standard before we can consider adding the additional bathrooms that we would like to have.

Still it is good to know that some progress is being made. Thanks are due to Lachlan Warner for taking the lead on this project.

Maintenance and Grounds at Vejjasala

Following Bruce Chatfield's departure for India at the end of last year Dave Denton has spent a lot of time at Vejjasala. During recent storms one of the very large pine trees behind the teacher's kuti was struck by lightning, which also took out our phone line at the same time. Dave organised the removal of the damaged tree before it had time to fall on the kuti, and also arranged to get the phone line repaired. With all the work that he has done in the grounds they are looking wonderful. His current project is the floor coverings in the main house. Dave is going to

measure the rooms that are carpeted so that we can get a quote for replacing the worn carpets. He will also source some large non-slip rubber mats for the kitchen to make standing easier for the cooks. Much appreciation to Dave for doing so much to make Vejjasala the wonderful place it is.

Working Bee at Sangha Lodge on Saturday 7th March

Alex Lee is organising a small working bee at Sangha Lodge on Saturday 7th March. His plan is to lift some of the pavers in the back yard, trim the roots of the Bodhi tree (which is currently lifting the pavers) and replace the pavers so that they are level. Alex already has a couple of offers of help but a few more people would get the work done more quickly. If you can make it please contact Alex on 0431 476 625.

Introduction to Meditation at Clontarf Cottage, Balmain, in Seniors Week.

Leichhardt Council has asked me (Sue Toohey) to offer an introductory meditation session in Seniors week. It will be held at the historic Clontarf Cottage in Balmain and will be followed by morning tea. The date and time are 10am on Wednesday 18 March. Please join us if you're in the neighbourhood (and if you look old enough to pass as a senior!)

With much metta to everyone

Sue Toohey

New Year Picnic

On Sunday February 22 the Association held a picnic to welcome in the new lunar year and just as importantly to thank friends and supporters who helped so greatly with our Food Fair last year. This time again we used Cumberland State Forrest, a lovely bushland retreat in the heart of Baulkham Hills. The morning was cloudy and we had a

few spots of rain, but there was plenty of shelter in the picnic area, so no one was really troubled by the weather. It was wonderful to see so many of the people who support the Association by providing food and entertainment at our Food Fair and to be able to return the favours they have shown us, by cooking for them.

As well as a BBQ sausages cooked to perfection by Chuck we also had a large quantity of sate prepared and cooked by Zaidah. On top of this there were plenty of salads and range of deserts to round off the lunch. Throughout the meal and after people joined in small groups for conversation and relaxation. Jerry, who provides music at our Food Fair, was kind enough to keep us entertained with yet more singing. Thank you to all who supported the Association through the Food Fair and helping with this function. Best wishes also for the New year.

Vejjasala Report

I am happy to be able to report the good news that we have received our certificate from Wingecarribee Council, indicating that we are now registered as a Place of Worship. This means that we can now move to get retrospective approval of building work that was carried out before we moved into Vejjasala. I have been told that this next phase should pass through Council much more quickly than the last. Here's hoping!

A reminder of the clean-up working bee for the back area of Sangha Lodge planned for the morning of Saturday the 7th of March starting at 10am. We need to do some general maintenance on the yard, including relaying some of the pavers. Everyone would most welcome to pitch in. It will improve the amenity of the area, especially for Dana Day.



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dogmatic security – in ethics, in politics, etc. What's right and what's not right. It's not that Buddhism doesn't say what's right and what's not right, but the danger lies in the translation of those things into words and principles. When you take these big ideas and reduce them to rules of behavior, people start to get attached to words and rules.

In principle, people who have achieved enlightenment no longer need to follow the five precepts of the basic ethics, because their behavior is above that. They don't need the precepts, because they are incapable of behaving out of greed, hatred or delusion. That of course doesn't mean that if you are enlightened, you are allowed to kill people or to lie, but that the motivation to behave like that has disappeared. The state of consciousness that gives rise to that behavior does not exist.

What is the main cause of suffering in our world today, as you see it? If Buddhism is the cure, what is the illness?

Our life is filled with pressures, and the pressures of life in the bourgeois middle class drive us to look for answers. Sometimes we might think that our distresses are nothing compared to, say, the suffering of people in the third world – and suffering is truly a peculiar thing in the sense that we can diminish and mock the distresses of our bourgeois middle class. But there is a difference between collective suffering and individual suffering. We can tell ourselves that our problems are nothing compared to those of people who are hungry or who are being massacred in Syria – but there is real suffering everywhere. If you are diagnosed with a terminal illness, if something terrible happens to your child, that is as bad as it can be.

Suffering can exist everywhere. No tragedy is truly distinct from another tragedy.

What did you take from Buddhism that genuinely changed your life?

The simplest things. If I had to sum up Buddhism in one sentence, it would be: "Let go." Release everything. That sounds like something negative sometimes, but that's because we are afraid that if we let go of everything we will have nothing left. What Buddhism is trying to say is that if you let go of everything, you will be able to find what is truly of value.

Have you ever succeeded in letting go of everything? Not to be held by anything: not ambitions, not career, not family?

I try. I admit that I too am afraid, like everyone.

Like everyone. The Dalai Lama, too, cried when his brother died.

It is certainly very difficult. But for me this is the most important message of Buddhism. Let go of everything. Letting go of something does not mean losing it. It's only we who interpret it like that.



Update on Thich Nhat Hanh

The most recent news on the Plum Village website, posted on January 3, tells us that Tich Nhat Hanh has made some improvement. The update says:

In the last three weeks Thay has gradually emerged into wakefulness, and has his eyes open for much of the day, to the point where the doctors can now say that he is no longer in a coma.

In his current state, Thay is able to recognize familiar faces. He is very responsive to verbal stimuli and has brought everyone great joy by starting to smile in the last few days. One of Thay's close attendants recounted some shared memories from being on Tour with Thay. There was a particularly humorous story which, to his astonishment, even made Thay smile and chuckle.

However at the present time Thay is not yet able to speak. This indicates some degree of aphasia, which is being monitored closely and may evolve favourably in response to therapy.

Thay's physical condition remains stable, and thanks to the excellent care Thay has received from the medical staff, he is able to enjoy being comfortable and at ease. Thay is investing great effort in his physiotherapy sessions. He is making daily progress, and the attendants are learning from his mind of determination, as they witness him practising the exercises from time to time throughout the day.

There are plans for Thay to be transferred to a specialist Stroke Rehabilitation Clinic soon. In the Rehab Clinic he will get the best possible care and training in order to regain as much as he can in his speech ability and movements.



Retreats at Vejjasala with Bhante Tejjadhammo

March: Friday evening 27th until Sunday 29th

Nobody can go back and start a new beginning, but anyone can start today and make a new ending.

There are two mistakes one can make along the road to truth... not going all the way, and not starting.

The Buddha

This weekend will be devoted to starting to work toward a new ending for ourselves. This practise period is a chance to reflect on your motivation, make a real commitment to the practice and to follow the 5 precepts. This is a chance to return to the origins of our meditative practice and to truly understand that, "When I let go of what I am, I become what I might be". LaoTzu

Open to all whether beginners or experienced meditators.

Week long Retreat in May

Sunday 10th until Sunday 17th

"Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

"Let alone seven years, bhikkhus. "Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

"So it was with reference to this that it was said: 'Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.'" That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

from Satipaṭṭhāna Sutta: "The Foundations of Mindfulness"

This retreat is a chance to practice in a quiet, patient and gentle way the teachings of the Buddha which guide us on that path which goes only in one direction; toward complete freedom of heart and mind. Over the 7 days we will open, explore and practice the path outlined in the Satipattahana sutta for our own well-being and happiness and the well-being and happiness of all other suffering beings.

Come along and find some delight and satisfaction yourself!

All are welcome but this retreat is probably not recommended for those with no experience unless you have great determination and are happy to let go and enter the stream!

Bookings essential for both retreats and early booking is advised because of limited places. Reserve your place via our website or by email to office@engagedbuddhists.org.au with attention 'Lean Lee' in the subject line.

Visiting Teacher

Our visiting teacher for March will be Merran Dawson who will give a dhamma talk on March 18. Merran is a Practice Leader for Zen Open Circle and says this of herself:

I am just an ordinary human woman... yet extraordinarily blessed with a loving life partner, children and grandchildren. I have undertaken many roles in my life and, looking back, it seems that my archetype is that of the teacher. All of my salaried livelihood was concerned with education – the drawing out of the great resources possessed by all children and adults. My recent 5 years' experience of being a hospital chaplain has revealed that a similar process is required for psychological healing. As well, I have realized over time that to be a good teacher, or a good at anything, really, is to be a good learner. And the greatest teaching for me, which matches how I am in this present world, has been following the well-trod path of Zen these past 11 years, under the guidance of Susan Murphy Roshi at Zen Open Circle.

Dhamma Blossoms

Not by rituals and resolutions, nor by much

learning, nor by celibacy, nor even by meditation

can you find the supreme, immortal joy of

nirvana until you have extinguished your self-will

Dhammapada

verses 271-272

Quotable Quotes

As we express our gratitude, we must never forget that the highest appreciation is not to utter words, but to live by them.

John F. Kennedy

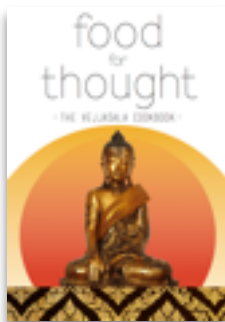
United States President 1917-1963

Food for Thought

The Association is pleased to have produced Food for Thought, a recipe book written by Jan McCarthy who does the catering for our retreats at Vejjasala. Food for Thought is an A5 (150X 210 cm) spiral bound book of 128 pages, with many photos in full colour. It features 10 chapters and over 100 vegetarian recipes. All proceeds for the sale of the book go to The Association.

Copies of the book can be bought from Sangha Lodge (see Gus Real) for \$25. You can also purchase copies by mail order. To do this please arrange and electronic funds transfer for \$30 (\$25 for book and \$5 for postage and handling) to the Associations bank account. The details of this are:

**Association of Engaged Buddhists
St George Bank
BSB: 112 879
Account number:
131328823**

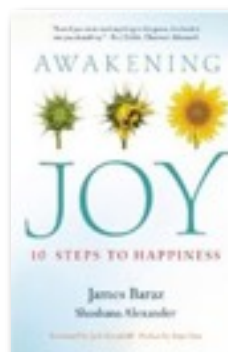


Please put FFT and your full name in the reference box for the transaction and email a copy of the transaction confirmation along with your full postal address to Jan McCarthy at janmccarthy.1@gmail.com and Cc to kahrenwhite@iprimus.com.au. Alternatively, you can pay by cheque, forwarding this and your full address (printed clearly) to Jan McCarthy, 10 Carysfort St, Blackheath, NSW, 2785.

Hope - a Poem

Blind walking through a perilous life,
senses dormant like a tree in winter.
Desolated forest of dead branches
which snap under heavy steps.
Hidden under the fallen leaves
and the decaying moist humus
feelings of regret, entangled mass
of roots, deep seated in his beginnings.
Poisonous ivy growing on the trunks
sucking sap sap sap sap sap
a heart in debt — guilt guilt guilt guilt.
The so called cruel, the one who is dead,
he sees he sees he sees he sees
the perennial sassafras enveloped
In the magical and subtle perfume
of its bark which bewitches him,
the one who despairs he who believes
he is a gipsy moth — Lymantria Dispar
Hope, for a formidable challenge
slender like fairy grass, delicate like
maiden hair
and he makes a commitment –he chose
life.

Beatriz Copello



Reader Recommends

We are indebted again for a book recommendation from our dedicated Chairperson Sue Toohey.

For this issue, Sue recommends: *Awakening Joy* by James Baraz and Shoshanna Alexander, Bantham, 2010

The Awakening Joy website says of this book:

Many people look outside of themselves to explain their happiness or suffering, but Baraz says that we can decide to be happy. For years, his “Awakening Joy” course has offered participants from around the world the benefits of this simple but profoundly radical proposition. In *Awakening Joy*, Baraz and Alexander show how you, too, can access the switch inside yourself and live life with greater joy.

<https://www.awakeningjoy.info/book/AwakeningJoy.html>

By way of context, Sue explains that at the end of last year James Baraz who is one of the long term teachers at Spirit Rock meditation centre in America, came out to Australia. He conducted a week long retreat in Victoria and a one day workshop in Sydney around the theme of *Awakening Joy*. There is also a lot of material on his courses at Youtube and an on-line course that runs over 5 months - all based on the Buddha's teaching.

Donations

You may or may not realise that Sangha Lodge is solely funded from your donations. Following the teaching of the Buddha, we do not charge for teachings or meditation evenings, preferring instead to rely on our members' generosity. Unfortunately, this often means a shortfall when it comes to meeting our weekly expenses from the donation box on a Wednesday night. It would be much easier for the Centre to function if we were able to rely on regular donations from more members and guests of the centre.

One easy way to arrange for funds to be regularly transferred is via Internet Banking. Most Banks now offer a 'pay anyone' service whereby you are able to set up a regular monthly transfer to any nominated account. If you would like to set up this kind of regular donation to Sangha Lodge you will need the following account information - Bank: St George BSB#: 112 879 Account#: 131328823 Account Name: Association of Engaged Buddhists. If you would like to make a tax deductible donation to the Building Fund please make your direct transfer to the following account: Bank: St George BSB: 112-879 Account Number: 430589986 Account Name: Association of Engaged Buddhists.

In order that we can budget our funds effectively and where appropriate supply you with a receipt for tax purposes we would appreciate it if you would email office@engagedbuddhists.org.au with the details of your regular transfer or tax deductible donation. Your Dana (generosity) is greatly appreciated by the many people who come to the centre or are served by it in the wider community (hospitals, hospices and private visits by the Sangha). Please help, even a small monthly donation can make a big difference to Sangha Lodge.

Association Membership

If you would like to become a member of the Association and thus receive this newsletter (if you don't already!), please fill in a membership form and leave it with a Committee member. You can pick one up from Sangha Lodge the next time you visit, or ring our office and get one posted to you. Membership is due for renewal each September and costs \$50/year.

For Those in Need

Please keep our brothers and sisters who are ill or struggling with some other distress in your thoughts during the day. This short prayer for freedom from suffering may help you be mindful of their needs.

Prayer for Freedom from Suffering

May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses.

May those frightened cease to be afraid, and may those bound be free.

May the powerless find power, and may people think of befriending one another.

May those who find themselves in trackless, fearful wilderness--the children, the aged, the unprotected--be guarded by beneficent celestials, and may they swiftly attain Buddhahood

If you know of someone who would like to be remembered by our community, let Bhante know and we can mention them in future issues of the Newsletter. Even when there are no particular friends to remember, we ask you to send thoughts of good will in general to those who are experiencing hardship or pain.

