



# One Heart- One Mind

*The Newsletter of the Association  
of Engaged Buddhists*

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## 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 4th July 2015*

## Association News

*Work Continues at  
Vejjasala*

*Volunteers Needed for  
This Year's Food Fair*

*Retreats at Vejjasala*

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## Food Fair Information

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## Understanding Vipassana Practice

For this issue, I would like to share with you some more from the writing of that wonderful teacher Bhikku Bodhi. This article is very topical and timely as it tries to investigate the two kinds of Vipassana practice which are commonly encountered today and gives us great insight into which is most suitable for a disciple of the Buddha who wants to fully realise the goal of Dhamma.

With gratitude and metta,

**Bhante Tejadhammo**

## Two Styles of Insight Meditation

Today the practice of insight meditation has gained global popularity, yet in achieving this success it has undergone a subtle metamorphosis. Rather than being taught as an integral part of the

Buddhist path, it is now often presented as a secular discipline whose fruits pertain more to life within the world than to supra-mundane release. Many meditators testify to the tangible benefits they have gained from the practice of insight meditation, benefits that range from enhanced job performance and better relationships to deeper calm, more compassion, and greater awareness. However, while such benefits may certainly be worthwhile in their own right, taken by themselves they are not the final goal that the Buddha himself holds up as the end point of his training. That goal, in the terminology of the texts, is the attainment of Nibbana, the destruction of all defilements here and now and deliverance from the beginning-less round of rebirths.

Perhaps the most powerful pressure that has shaped the contemporary expression of insight meditation has been the need to transplant the practice into a largely secular environment remote from its traditional matrix of Buddhist faith and doctrine. Given the skeptical

climate of our age, it is quite appropriate that newcomers to Dhamma be invited to explore for themselves the potential inherent in the practice. Perhaps the last thing they need is to have the full agenda of Buddhist doctrine thrust upon them from the start.

However, though we may initially take up meditation with an open and explorative mind, at a certain point in our practice we inevitably arrive at a crossroads where we are faced with a choice. Either we can continue the meditation as a purely naturalistic, non-religious discipline, or we can transpose the practice back into its original setting of Buddhist faith and understanding.

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If we choose the first route, we might still deepen our meditation and reap more abundantly the same benefits we have obtained so far — deeper calm, more equanimity, greater openness, even a kind of penetration of the here and now. Nevertheless, as desirable as these fruits might be in themselves, viewed against the Buddha's word they remain incomplete. For the practice of insight meditation to achieve the full potential ascribed to it by the Buddha, it must be embraced by several other qualities that rivet it to the framework of the teaching.

Foremost among such qualities is the complementary pair of faith and right view. As a factor of the Buddhist path, faith (*saddha*) does not mean blind belief but a willingness to accept on trust certain propositions that we cannot, at our present stage of development, personally verify for ourselves. These propositions concern both the nature of reality and the higher reaches of the path. In the traditional map of the Buddhist training, faith is placed at the beginning, as the prerequisite for the later stages comprised in the triad of virtue, concentration, and wisdom. The canonical texts do not seem to envisage the possibility that a person lacking faith in the tenets specific to the Dhamma could take up the practice of insight meditation and reap positive results. Yet today such a phenomenon has become extremely widespread. It is quite common now for meditators to make their first contact with the Dhamma through intensive insight meditation and then to use this experience as a touchstone for assessing their relationship to the teaching.

At this juncture, the choice they make divides meditators into two broad

camp. One consists of those who focus exclusively on the tangible benefits the practice yields here and now, suspending all concern with what lies beyond the horizons of their own experience. The other consists of those who recognize the practice to flow from a fount of understanding far deeper and broader than their own. To follow this wisdom to its source, such meditators are prepared to subordinate their own familiar assumptions to the disclosures of the teaching and thus embrace the Dhamma as an integral whole.

The fact that insight meditation can be seriously practiced even outside the domain of Buddhist faith raises an interesting question never explicitly posed by the canon and commentaries. If insight meditation can be pursued solely for its immediately visible benefits, then what role does faith play in the development of the path? Certainly, faith as a full acceptance of Buddhist doctrine is not a necessary condition for Buddhist practice. As we have seen, those who do not follow the Dhamma as a path to spiritual deliverance might still accept the Buddhist ethical precepts and practice meditation as a way to inner peace.

Faith must therefore play a different role than that of a simple spur to action, but the exact nature of this role remains problematic. Perhaps the solution will emerge if we ask what faith actually means in the context of Buddhist practice. It should be clear at once that faith cannot be adequately explained simply as reverence for the Buddha, or as some alloy of devotion, admiration, and gratitude. For while these qualities often exist alongside faith, they may all be present even when faith is absent.

If we examine faith more closely, we would see that besides its emotive in-

redients, it also involves a cognitive component. This consists in a readiness to accept the Buddha as the unique discoverer and proclaimer of liberating truth. Seen from this angle, faith necessarily involves a decision. As the word decision implies ("to decide" = to cut off), to place faith in something is to exercise an act of discrimination. Thus Buddhist faith entails, at least implicitly, a rejection of the claims of other spiritual teachers to be bearers of the liberating message on a par with the Buddha himself. As a decision, faith also entails acceptance. It involves a willingness to open oneself to the principles made known by the Enlightened One and adhere to them as trustworthy guides to knowledge and conduct.

It is this decision that separates those who take up the practice of insight meditation as a purely naturalistic discipline from those who practice it within the framework of the Buddhist faith. The former, by suspending any judgement about the picture of the human condition imparted by the Buddha, limit the fruit of the practice to those that are compatible with a secular, naturalistic worldview. The latter, by accepting the Buddha's own disclosure of the human condition, gain access to the goal that the Buddha himself holds up as the final aim of the practice.

The second pillar that supports the practice of insight meditation is the cognitive counterpart of faith, namely, right view (*samma ditthi*). Though the word "view" might suggest that the practitioner actually sees the principles considered to be right, at the outset of the training this is seldom the case.

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For all but a few exceptionally gifted disciples, right view initially means right belief, the acceptance of principles and doctrines out of confidence in the Buddha's enlightenment. Though Buddhist modernists sometimes claim that the Buddha said that one should believe only what one can verify for oneself, no such statement is found in the Pali canon. What the Buddha does say is that one should not accept his teachings blindly but should inquire into their meaning and attempt to realize their truth for oneself.

Contrary to Buddhist modernism, there are many principles taught by the Buddha as essential to right understanding that we cannot, in our present state, see for ourselves. These are by no means negligible, for they define the framework of the Buddha's entire program of deliverance. Not only do they depict the deeper dimensions of the suffering from which we need release, but they point in the direction where true liberation lies and prescribe the steps that lead to realization of the goal.

These principles include the tenets of both "mundane" and "transcendent" right view. Mundane right view is the type of correct understanding that leads to a fortunate destination within the round of rebirths. It involves an acceptance of the principles of kamma and its fruit; of the distinction between meritorious and evil actions; and of the vast expanse and multiple domains of samsara within which rebirth may occur. Transcendent right view is the view leading to liberation from samsara in its entirety. It entails understanding the Four Noble Truths in their deeper ramifications, as offering not merely a diagnosis of psychological distress but a description of samsaric bondage and a program for final release. It is the transcendent right view that comes at the head of the Noble Eightfold Path and steers the other seven factors toward the cessation of suffering.

While the actual techniques for practicing insight meditation may be identical for those who pursue it as a purely naturalistic discipline and those who adopt it within the framework of Dhamma, the

two styles of practice will nevertheless differ profoundly with respect to the results those techniques can yield. When practiced against the background of a naturalistic understanding, insight meditation can bring greater calm, understanding, and equanimity, even experiences of insight. It can purify the mind of the coarser defilements and issue in a tranquil acceptance of life's vicissitudes. For these reasons, this mode of practice should not be disparaged. However, from a deeper point of view, this appropriation of Buddhist meditation remains incomplete. It is still confined to the sphere of conditioned existence, still tied to the cycle of kamma and its fruit.

When, however, insight meditation is sustained from below by deep faith in the Buddha as the perfectly enlightened teacher, and illuminated from above by the wisdom of the teaching, it acquires a new capacity that the other approach lacks. It now functions with the support of dispassion, moving toward ultimate deliverance. It becomes the key to open the doors to the Deathless, the means to gain a freedom that can never be lost. With this, insight meditation transcends the limits of the conditioned, transcends even itself, to arrive at its proper goal: the eradication of all the fetters of existence and release from the beginningless round of birth, aging, and death.

**Bhikkhu Bodhi**

## Food Fair 2015

We were delighted to be back again for our Food Fair at the renovated Rose Lea Centre. The features there make it such a good venue for our purposes and the expanded seating on the terrace make for many more patrons and enjoyable dining outdoors.

Once again, Alex Lee, our coordinator did a marvellous job of planning the day and with the help of others, managed to get together a great selection of stalls offering food from many Asian countries. He was also able to recruit a wonderful group of young people who arrived first thing to help set up the work areas for the food stalls as well as the tables and seating for our patrons.

Even though officially the Food Fair was due to start at 10:00, by 9:30 patrons were already strolling in and very soon the numbers grew to a stream, filling both the hall and the terrace outside. Stall holders were kept busy serving the steady stream of patrons and despite each having several helpers they were just able to keep up with demand. We were please once again to have a stall worked by Jan McCarthy and her husband who were selling their cookbook: Food For Thought, and a range of their tasty marmalades and chutneys. Copies of the book, which feature recipes that Chris and Jan have prepared for a number of retreats at Vejjasala, are still available from Sangha Lodge.

Our two ever popular desert stalls were also kept busy. Happy customers walking away with multiple boxes of Malaysian kuih and tubs of ice kachang. The White elephant stall, was also popular with patrons many of whom found useful items there at very reasonable prices.

We were pleased to have wonderful music again by Jerry and his band and Bruce on his accordion. They entertained us almost non-stop with many popular Malaysian and English songs.

This year we were glad to welcome students and a teacher from Pal Buddhist School, Australia's first Buddhist High School. They had an audio visual display and informative literature about their program..

The Association Committee would like to thanks all who helped make the Food Fair this year such a success Your efforts and generosity have assisted in a very significant way to enable the Association to continue to do its work..

You can see more photos from the 2015 Food Fair at our website.  
<http://www.engagedbuddhists.org.au/>

**John Wagner**





## A Reader Recommends...

Bhante has spoken very highly of the most recent publication by Thich Nhat Hanh, *Silence: The Power of Quiet in a World Full of Noise*, published by [Rider UK 2015](#). He has provided this review to inspire us to read this valuable addition to the writings of this great teacher.

"This is a truly remarkable book which I recommend to all of you.

Many of you will be aware that the Venerable Thich Nhat Hanh (known to his friends as Thay) suffered a very serious stroke in 2014 and was hospitalised for many months which was then followed by a long period of rehabilitation in a specialist Stroke unit in Bordeaux. During this time he was unable to speak and for much of the time could not really communicate. It is a strange coincidence that this wonderful book on Silence should appear at this time. Venerable Thich Nhat Hanh returned to his hermitage at Plum Village in April this year and I'm sure you join with me in wishing him a full recovery and a return to his Dhamma teaching at Plum Village and around the world.

The work consists of 7 Chapters which move from the frightening fact of the noise in which we live and move. The noise which consumes us and which we consume on a daily basis. Thay points out that noise is more than mere sound and that we need to develop our awareness of the external noise which washes over and around us before we look inward to discover the shocking truth of the noise within or what he calls, "radio non-stop thinking" in Chapter 2.

In the chapter titled "Thundering Silence" he begins to give us some clear and concise ways in which to investigate the kinds of silence we might encounter, the possibility of letting go and the benefits of Noble Silence. This leads us in a most skilful way into his treatment of "deep listening" in Chapter 4 in which he investigates modes of listening which are most beneficial to us and others. This teaching leads us in a natural way into the next chapter of the teaching, Chapter 5 'The Power of Stillness'. In this section he

shares with the reader some powerful biographical stories to illustrate his teaching. Here Thay introduces us to his teaching on "coming home to myself" which of course draws us into Chapter 6 "Paying Attention".

Here Thay invites us to reflect on the real nature of Dukkha (suffering and unsatisfactoriness) and to a very skilful teaching on the 'Two Knots' within our experience. He says very beautifully,

"Being able to stop and be aware of the present moment is part of the definition of happiness.

It is not possible to be happy in the future.

This is not a matter of belief; this is a matter of experience."

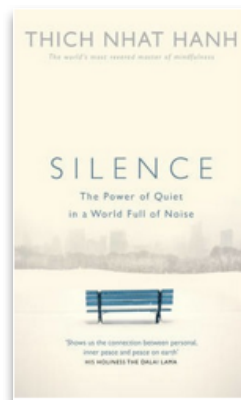
The final chapter "cultivating connection" brings us back into an awareness of others so that we do not sink into a dull and useless self-absorption in silence. In this final chapter he speaks of "nourishing others" and practising for them.

"We can sit for those who can't sit, walk for those who can't walk, and create stillness and peace within us for people who have no stillness or peace."

I cannot recommend this book more highly. Please do seek it out and do yourself and others a great favour by reading, reflecting and acting on its teaching.

A deep bow of gratitude to Venerable Thich Nhat Hahn for his years of dedicated and untiring teachings for the well-being and happiness of all suffering sentient beings.

With metta,  
Bhante Tejadhammo



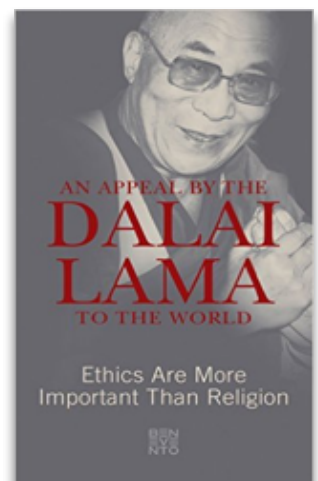
## Another Reader Recommends...

Molly Lim, who posts our weekly information updates, is another reader with a recommendation. She would like to bring to our attention:

*An Appeal by the Dalai Lama to the World: Ethics are More Important Than Religion* published by [Benevento](#)

As the Dalai Lama turns 80, he has published a surprising appeal to the world, in which he declares ethics to be more important than religion. In this short but tightly argued essay, available as a free e-book, he expresses the view that spiritual wellbeing comes from compassion and moral integrity rather than religion. He also emphasises the importance of dialogue and rejection of violence. Believing religion to have become one of the issues which divide humanity instead of inspiring us with a sense of solidarity the Dalai Lama writes: "...we are still focusing far too much on our differences instead of our commonalities. After all, every one of us is born the same way and dies the same way. It doesn't make much sense to pride ourselves in our nations and religions – all the way to the graveyard."

[https://philosophynow.org/issues/109/News\\_August\\_September\\_2015](https://philosophynow.org/issues/109/News_August_September_2015)





# Association News

*Sue Toohey*

## Thanks to Everyone for a very successful 2015 Food Fair

A great result from this year's Food Fair, with the takings on the day amounting to \$25,160 – bettering last year's figure. We would like to offer thanks to so many people – all of the cooks, the stall holders, those who helped with set-up and clean-up, clearing tables and taking out garbage, our wonderful musicians, those who assisted with parking and those who donated ingredients. Most of all, a very big thank you to those who came and ate – without you, all these efforts would have been in vain! We were very lucky with the weather and the big crowd created a wonderfully warm and friendly atmosphere. Many thanks go to our Food Fair Coordinator, Alex Lee, a meticulous planner, who meets every challenge with calm and a sense of humour. We hope to see you all there again next year.

## Lunch Fund Raiser at In Asia Restaurant

Lean Lee has organised a fund raising lunch at the Pan Asia restaurant In Asia (Concord Rd, North Strathfield) on Sunday, 27 September. The restaurant is known for its innovative food from all over South East Asia and boasts a Thai chef. Both Omnivore & Vegan menus will be available (at separate tables). Tickets are \$60 a head and are available from Lean Lee at Sangha Lodge. Please think about getting together at table of friends as we really hope to sell out the restaurant.

## Walk for Well-Being

This year we will re-instate our community walk – previously titled 'Walk for Life', now re-named as Walk for Well-Being, since the Chris O'Brien Lifehouse co-opted our previous name for their own fund-raiser. It will take place on

Sunday 25 October, starting and finishing at Robson Park, Haberfield and taking in the 7k Bay Walk. The walk will start with registration at 9.30am, walkers setting off at 10.00am and will be followed by a picnic lunch in the park, with a sausage sizzle, salads & rolls provided. We ask that participants make a donation of \$35 to participate, payable on the day. You can also ask family and friends to sponsor you and sponsorship forms will be available for collection at Sangha Lodge during September and October. Pre-registration will be via our web-site. Come along and enjoy a beautiful Sunday morning walking around the bay.

## Clearing the Pines at Vejjasala

With the help of Dave Denton, the association has negotiated an agreement with a logging company who are clearing the neglected pine plantation from a neighbour's property at Wingello. They will clear the pines that have been previously planted at Vejjasala, paying us for the amount of timber that they can harvest. This will ultimately allow us to re-plant the cleared areas with native trees. Work has already begun and may be finished by the end of August.

## Coming Retreats at Vejjasala

We did not get quite enough people to hold the planned Healing Meditation Retreat at the beginning of August. But coming up in the next 3 months we have 3 retreats:

28th -30th August – *Mindfulness, Meditation and Finding Peace*, to be led by Dr Beatriz Copello

2nd – 5th October - *Cultivating Well-Being – A Weekend of Yoga and Meditation* with Sue Toohey

20th – 22nd November - *On the Cushion, Off the Cushion: Mindfulness Practice in*

*Daily Life*, led by Graeme White and Ven. Tejaddhammo.

Details of all retreats and registration are available on our website [www.engagedbuddhists.org.au](http://www.engagedbuddhists.org.au)

Find details under 'Events'.

## Workshop: The Healing Power of Words at the Buddhist Library.

Beatriz Copello will run a one-day workshop on The Healing Power of Words at the Buddhist Library on Sunday 1st November. The workshop is not designed for people who want to be professional writers but for all of us who might use writing as a way of exploring personal issues and difficulties. It will include many interesting and different writing exercises plus time to meditate and consider what you discover through your writing. Registration will be available on the web site.

*With much metta to everyone*

**Sue Toohey**

## Visiting Teachers

### September

Our visiting teacher on September 23 will be Chien Hoong. Chien Hoong is a Clinical Psychologist and Buddhist teacher who seeks to integrate western psychology with the practices of Buddhist meditation. He was previously involved in clinical research applying mindfulness practices in the treatment of Generalised Anxiety Disorder at The University of Sydney and also served as the Buddhist Chaplain at the University of New South Wales. He is the Director of Operations and a Trustee of the Buddhist Library and Meditation Centre, a member of the Australian Psychological Society, Australian Association of Buddhist Counsellors and Psychotherapists (AABCAP) and a regular guest speaker



at various Buddhist groups in Sydney. Chien Hoong currently directs a psychology private practice in Glebe.

### October

On Wednesday October 7, we will be pleased to welcome Michael Dash as our visiting teacher.

Michael Dash works as a counsellor and educator and has been a Buddhist meditation practitioner for over 20 years. He has studied in Australia, Thailand and Burma, where he practised satipatthana vipassana in the Mahasi Sayadaw tradition. Michael has taught courses and retreats in Melbourne and Sydney, including courses at the Buddhist Library, Wat Buddha Dhamma and the Blue Mountains Insight Meditation Centre. He teaches Mindfulness Based Stress Reduction (MBSR), has a private counselling practice in Sydney and works as a bereavement counsellor at Sacred Heart and Calvary Hospices

## To Buddha

Let me be  
for a moment  
be you  
at peace  
with yourself  
in the long  
dark nights  
of this eternal  
travelling universe.  
Where am I?  
Guide me  
through this tunnel  
leading towards  
a garden where,  
sincerity  
contentment and  
love grows  
like gardenias  
in my garden.

**Beatriz Copello**

## Quotable Quotes

The Association is very fortunate to have many friends and supporters who volunteer their time and energy for

fundraising events and property maintenance at Sagha Lodge and Vejjasala. The Committee gives its sincere thanks to all of these people. It is a useful thing to remind ourselves of the importance of volunteering and perhaps this quote will help.

*"You give but little when you give of your possessions.*

*It is when you give of yourself that you truly give."*

*The Prophet*

**Kahlil Gibran** 1883-1931

poet and philosopher

## Dhamma Blossoms

Some give out of faith, others out of friendship.

*Do not envy other for the gifts they receive  
or you will have no peace of mind day or night.*

*Those who have destroyed the roots of jealousy*

*have peace of mind always*

**Dhammapada**

verses 249-250

## Mindfulness in Everyday Life

Gathas are a rich and beautiful aid to help us remain mindful during the course of a busy day. Why not try writing your own as to help with your mindfulness practice. If you have written a gatha, why not share with friends to assist them. Your Editor would be pleased to publish verses members have written in the Newsletter.

As Spring approaches and many of us go to work in our gardens to help them recover from the hardship of Winter, these words from Thich Nhat Hanh may help with being mindful while doing our tasks.

*Gardening*

*Earth brings us into life*

*and nourishes us.*

*Earth takes us back again.*

*Birth and death are present in every moment.*

**Thich Nhat Hanh**

## 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 Sagha 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 Association's bank account. The details of this are:

Association of Engaged Buddhists

St George Bank

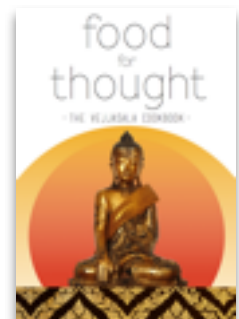
BSB: 112 879

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](mailto:janmccarthy.1@gmail.com) and Cc to [yetleanlee@gmail.com](mailto:yetleanlee@gmail.com)

Alternatively, you can pay by cheque, forwarding this and your full address (printed clearly) to Jan McCarthy, 10 Carysfort St, Blackheath, NSW, 2785.





## WALK FOR WELLBEING 2015

### ***What:***

The Walk for Wellbeing is a walk-a-thon to raise funds that will support the work done by the Association of Engaged Buddhists at it's Vejjasala retreat centre.

### ***Where:***

The Walk for Wellbeing this year will start and finish at Robson Park Haberfield. It takes in the Bay Run which is a 7 km walking path around Iron Cove. At a comfortable walking pace the circuit takes an hour and a half to complete. The track is well marked and level for almost the entire length. It is suitable for bicycles and scooters if you care to bring children who can manage this distance and duration. At the end of the walk we will have a picnic lunch.

### ***When:***

The walk will be held on Sunday October 25. Please arrive by 9:30 for a 10:00 start

### ***Registration and sponsorship:***

Please go to the Association's website <http://www.engagedbuddhists.org.au/events/> to register for the walk. Being a fundraising event, we ask that you make a donation of **\$35** to participate, payable on the day. You can also ask family and friends to sponsor you and sponsorship forms will be available for collection at Sangha Lodge during September and October. Receipts for sponsors will be issued once monies are received.

### ***On the day:***

The Association will provide a sausage sizzle and salads, but please feel free to bring a contribution if you would like to. It would be a good idea to bring a folding chair or picnic blanket to sit on during the picnic

When you arrive you will be asked to complete a registration form which includes some basic personal safety provisions and be given a map for the walk.

In the event of bad weather you will receive an email on the morning of the 25<sup>th</sup> letting you know that the walk has had to be cancelled

For your comfort while walking we suggest that you:

- wear comfortable walking shoes
- use SPF 30 sunscreen and wear a hat
- drink water regularly, especially if the day is warm. There are water fountains along the way so you can top up drink bottles if you need to.
- stretch before and after your walk

## 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](mailto: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.

