



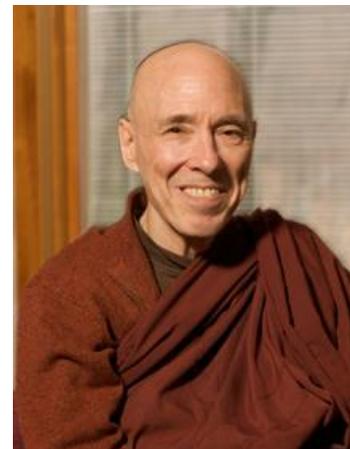
buddhist global relief

helping hands
newsletter

A message from our chair
Venerable Bhikkhu Bodhi:

The Need of the Hour

Buddhism offers us two complementary perspectives to guide us in our engagement with the world. One pertains to our way of understanding things; the other pertains to our relationship with living beings. These two perspectives are respectively the wisdom of selflessness and universal compassion. Though distinct, the two are closely bound together, mutually embracing and reinforcing. In their integral unity they provide the most effective remedy to the contemporary crisis brought about by blind self-interest and the threat it poses to our planet's fragile eco-system, economic security, and equitable relations among people and nations.



The cancer of self-interest today spreads from the highest financial and political echelons down to the lowest rungs of society. Its most pernicious manifestations, seen in corporate greed and political corruption, are shocking. Whole segments of the middle class are forced to pay for the reckless and selfish gambles of the privileged few. Too many people have been pushed from the perches of economic security they achieved through years of hard work. Abandoned by their employers and ignored by the state, they are left to fend for themselves in a limbo where life is a relentless struggle just to get by from one day to the next.

The consequences of this malignancy surround us on many sides. Schools have been turning into shambles and are often forced to shut down; health insurance executives make life-and-death decisions based on the gain of their companies rather than the well-being of their policy holders; large numbers of desperate people are incarcerated for petty crimes just to sustain the private prison industry; and fossil fuel corporations propagate disinformation designed to subvert new technologies that would break our dependence on oil and coal. Even food corporations, which grow and distribute the food we consume daily, put profitability above people. We thus see rising rates of such illnesses as obesity, diabetes, cancer, and heart disease, while the high cost of health

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insurance prevents their victims from obtaining the medical help they require. If the mark of a flourishing nation is a genuine sense of community that binds its members together by a heartfelt concern for each other's well-being, it appears that today real community is in serious decline. What is replacing it is a social atomism governed by the ruthless law of the jungle, wherein each person pursues his or her private interests even when doing so puts in jeopardy *their own* real good, not to mention the good of others.

To remove this illness at its source, what we need is an awakening of collective wisdom through an insight into the interdependence, interconnectedness, and essential unity of human beings clear across the globe. If we are to regain our communal sanity, we cannot tolerate the conditions that force vast segments of the world's population to live in degrading poverty. We must treat people with kindness and respect, view them as ends rather than as means, and ensure that they are freed from the threats of illness, hunger, and premature death that hound their everyday lives.

To accomplish this is precisely the task of the two interwoven faculties of wisdom and compassion. The wisdom of selflessness is the direct antidote to greed and acquisitiveness, which are rooted in a false sense of personal identity. The dynamic of wisdom is rational and investigative, but its impact reverberates through all the dimensions of our being right down to our capacity for action. To awaken this wisdom we begin by exploring our innate conviction that we possess at our core a substantive self persisting unchanged through the fluid vicissitudes of experience. We look into the question what exactly this sense of self refers to, what are the bases on which it rests. As we pursue this inquiry through mindful attention to our body and mind, we find that all the factors that make up our being turn out to be impermanent. They thus lack the stability, the sheer persistency, essential to the selfhood we ascribe to ourselves. All that we see are the five types of phenomena that the Buddha described as the "five aggregates subject to clinging": bodily form, feeling, perception, volitional activities, and consciousness.

Each factor that we take up for consideration is seen to arise and pass away. Each factor, in the brief moment it endures, is seen to undergo change. The self with which we instinctively identify is nowhere to be found. All we discover, with the eye of insight, is a process of becoming, of bodily and mental factors arising and vanishing, lit up by flickering sparks of awareness, themselves transient and conditioned. The self thus turns out to be a shadow without substance, a fiction of which it can be said: "Any resemblance to anyone living or dead is sheer coincidence." The core of our being is empty of anything that can be grasped. There is nothing of which we can declare: "This is what I am, really and uniquely."

As surely as torrential rains wear away the granite boulders at the top of a mountain, the wisdom of selflessness gradually erodes our craving, grasping, and ambition. The plans and projects we pursue to secure the self's leading role in the grand drama of our lives turn out to be a series of futile gestures at once comic and poignantly sad. But the fruit of insight is not existential angst; it is, rather, calm and inner freedom. No longer

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need we embark on the insatiable search for credentials. As we grow detached from ego-centered concerns, we feel descend an inner peace and an equanimity that remains steadfast amidst the strains and circumstances of daily life.

But for the spiritual adventure to manifest its potential as a fountainhead of grace and blessings, the wisdom of selflessness needs to be balanced by a compassionate concern for others that knows no limits or boundaries. It is this concern, this outward glance which surveys the world's dark shadows, that cracks open the heart and allows its blessing power to flow forth unimpeded. The heart broken open, however, is not a heart in pain. It is a heart as deep and tranquil as the ocean, as broad and accommodating as the sky. The mind that views the suffering and affliction of others as one's own is not a mind subject to suffering and affliction. It is a mind elated in its purpose, a joyous and vigorous mind that views the whole world as its field of action. As the wisdom of selflessness uproots the harmful, competitive, acquisitive sense of self-identity, compassion blossoms and fills the emptiness of selfhood. It fills it with a vast, immeasurable, and inexhaustibly beneficent power utterly free of self-concern, a power born of unbounded identification with all beings.

When we can feel, deep in our hearts, that others are not essentially different from ourselves, the motivation behind our activities will undergo a sea change. We will live, not for our private and exclusive ends rooted in grasping, but for the welfare and happiness of all. Our life's mission will be to alleviate their suffering, to promote their long-term good, and to transform the social and economic structures that envelop our lives in such a way as to create a harmonious, peaceful global community ruled by the gentle decrees of justice.

The wisdom of selflessness and all-embracing compassion are seldom qualities over which we have already attained mastery. Generally, they will be challenges rather than achievements, aspirations rather than realizations. However, we must remember that all the spiritual heroes we revere—the Buddhas, bodhisattvas, and arahants of the past, all the holy ones of any spiritual tradition—began very much where we are now. The only difference is that they had high ideals, lofty aspirations, and strong determination. It is these aspirations and the constantly renewed effort to realize them that enable us to cross the gulf separating our present status from our ideals.

In a world torn by violence, wounded by projects aimed at domination and exploitation, just this is the most urgent need of the hour. It is our aim, at Buddhist Global Relief, to promote such a global transformation. Our task is not merely to provide others with the chance to emerge from poverty, to obtain enough food to satisfy their hunger and medicine to restore their health. Our larger task is to help promote a new scale of values in which cooperation replaces exploitation, and conscientious compassion replaces domination and aggression. The overcoming of self-grasping through the wisdom of selflessness, and the active expression of empathic concern through conscientious compassion: these are the twin requisites for safeguarding the world and for bringing our finest potentials to fulfillment. 🌍

Profile: Phal Sakhi's Story

Dreams Do Come True, Even in Siem Reap, Cambodia

Every parent wants their children to lead a better life than they had, to enjoy a better education and more spacious home, and most of all to realize their own dreams. In the case of Phal Sakhi, her mother can now nurture hope that her daughter's dream will come true!

Phal Sakhi and her family of six live in the Siem Reap province of Cambodia. Like many other migrant families in this area, they are destitute. The father has vanished. There are many children, and they have too little to eat, inadequate housing, and no regular income.

To fulfill her dream of a better life, Phal Sakhi applied for a GATE scholarship, a program sponsored by BGR with its partner, Lotus Outreach International. *(See 6-month project report on page 9.)* Though recovering from a recent illness, Phal managed to pass the exam for the GATE program. As she is the primary bread winner, this accomplishment has brought joy to both Phal and her family. She was given the scholarship, which included such marvelous benefits as a bike, a monthly stipend, tuition, clothing for school, and 30 kg of rice each month.

Caseworkers who monitor the progress of scholarship recipients discovered that the family's one-room "home" had holes in the walls and gaps in the floor boards, and no one had a mattress to sleep on. But the family is satisfied with their ever improving situation. The rice support makes it possible for Phal Sakhi to attend school, where her performance has progressed from low to average. She and her family now earn extra money by using some of the rice to make tasty snacks which her mother sells locally. As a result Phal Sakhi can pursue her dream of becoming a primary school teacher. She is committed to study hard and is deeply grateful to the teachers and donors for always caring for poor people like her family. 🌍



TOP: Sakhi and classmates eager to answer a question in school. While she still at times feels hungry, since receiving the rice support she attends school regularly and has more time for study. **BOTTOM:** Sakhi with her mother and one of her four siblings in their humble rented wood and thatch house. The single room the family shares doesn't have mattresses to sleep on; there are huge gaps in the floor boards and walls and a leaky roof.

“The Greatest Wealth is Contentment”: A Buddhist Perspective on Poverty

By David R. Loy

Does Buddhism have anything special to contribute to our understanding of poverty? Buddhism is sometimes criticized for encouraging a non-materialistic way of life that goes against the grain of our main desires and motivations. If we want to reduce poverty, we are referred instead to the science of economics, which (it is said) has discovered the laws of economic growth that promote worldly well-being.

Contemporary economists, however, tend to live in a one-dimensional world of statistics and equations that do not accurately reflect human values and aspirations in the actual world. In contrast to the calculating individualism that neo-liberal economics presupposes, Buddhism offers a more down-to-earth understanding of the sources of human ill-being and well-being. According to Buddhism, poverty is bad because it involves *dukkha*, in this context best translated as “ill-being.” The goal of the Buddhist path is to end *dukkha*, and that does not imply any significant distinction between worldly *dukkha* and some other spiritual type. So Buddhism does not and cannot value poverty, which is a source of *dukkha*. Poverty means lacking the basic material requirements for a decent life free from hunger, exposure, and disease.

The Buddha, however, also teaches that the greatest wealth is contentment. He draws attention to the fact that the single-minded pursuit of material wealth cannot make people happy. According to the second noble truth, the cause of *dukkha* is “craving.” When human beings hanker for some object, that object becomes a cause of suffering. Such objects are compared to the flame of a torch carried against the wind, or to a burning pit of embers: they involve much anxiety but very little satisfaction. Proliferation of unnecessary wants is the basic cause of unnecessary ill-being. Development projects that seek to end poverty by “developing” a society into an economy focused on consumption are therefore grasping the snake by the wrong end. As Gandhi put it, the earth has enough for everyone’s needs, but not for anyone’s greed.

Our own obsession with economic growth seems natural to us because we have forgotten the historicity of the “needs” we now take for granted. That includes a monetary income in Western societies now thoroughly monetarized and commodified, where almost anything can be converted into anything else through a common medium of exchange. Since our needs (or rather our wants) are now taken for granted as defining our common humanity, even as much as universal human rights do, we tend to forget that, for Buddhism, self-limitation is essential to human happiness.



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According to Buddhism, the fundamental human problem is not the technological and economic issue of meeting all our material wants—something psychologically as well as ecologically impossible—but the psychological and spiritual task of understanding the nature of our own minds. Unless they have been seduced by the utopian dream of a technological cornucopia, most “poor” people would never think of becoming fixated on fantasies about all the things they might possess. For them, their ends are an expression of the means available to them. We are often imposing our own value judgments when we insist on seeing them as poor. It is presumptuous to assume that they must be unhappy, and that the only way to become happy is to start on the treadmill of a lifestyle dependent on the market and increasingly preoccupied with consumption.

An alternative example of indigenous, self-governing economic development is the Sarvodaya Shramadana movement, inspired by Buddhist and Gandhian principles. Active in almost half the villages in Sri Lanka, Sarvodaya helps local communities decide for themselves what they would like to be done. This usually leads to the development of a village council, followed by setting up a local school, clinic, and bank, as well as family programs and economic initiatives. Another Buddhist country, the kingdom of Bhutan, one of the “poorest” countries in Asia, has been at the forefront of efforts to develop a new index for measuring human well-being: “gross national happiness.” On these criteria, Bhutan surpasses most of the “developed” countries in the West.

Why do we assume that a low level of income and consumption is the same as ill-being? That brings us to the heart of the matter. Material well-being has become increasingly important because of our loss of faith in any other possibility of fulfillment—for example, an afterlife in heaven, or the secular heaven of socialism, or even the future progress of humankind. Increasing our “standard of living” has become so compulsive for us because it serves as a substitute for traditional religious values—or, more precisely, because it has actually become a kind of secular religion for us.

All people are confronted with the same basic tragedy of life, which in Buddhist terms is suffering, old age, and death. Historically, the main human response to this has been religion, which addresses it in various ways. From a perspective informed by the eighteenth-century European Enlightenment, these responses are superstitious and escapist. From a Buddhist perspective, however, economic growth and consumerism are unsatisfactory alternatives because they are evasions, which repress the basic problem of life by distracting us with symbolic substitutes such as money, status, and power.

It is important for religious institutions to understand that market emphasis on commodity accumulation and consumption undermines their most important teachings. The corrosive influence of economic globalization and its development institutions on other human values needs to be challenged. Today the mainstream media are mostly corporations interested only in the bottom line, and our universities are becoming little more than an advanced form of job training. Perhaps revived religion remains our best hope for challenging the commodity orientation of economic globalization. 🌍

David R. Loy is Besl Professor of ethics/religion and society at Xavier University in Cincinnati. His books include *The Great Awakening: A Buddhist Social Theory* and *Money Sex War Karma: Notes for a Buddhist Revolution*. A Zen student for many years, he is qualified as a Zen teacher in the Sanbo Kyodan tradition. Mr. Loy is on the Advisory Board of Buddhist Global Relief.

Project Reports

PROJECT UPDATE: HAITI

BGR Responds to the Victims of the Haiti Earthquake

BGR responded quickly to the urgent need for aid presented by the earthquake that struck Haiti on January 12, 2010. Moved by compassion, members and friends of BGR contributed over \$12,000 in a very short period of time to supplement the \$8,000 drawn from BGR's emergency funds to provide immediate support to Haitians. Our \$20,000 donation—distributed equally among the Tzu Chi Foundation, CARE, Oxfam America, and Direct Relief International—quickly materialized into food, shelter, medical help, and social services in the ravaged city of Port-au-Prince. We are pleased to share with you just a few of the notable relief efforts to which BGR contributed:

CARE was already implementing successful development programs in Haiti when the earthquake hit. Since then they have reached more than 241,000 survivors of the quake.

Direct Relief International delivered 100 tons of medical material—valued at \$25 million (wholesale) with an additional \$35 million in material scheduled for delivery. They are also working with smaller, grassroots groups needing resources to care for people in their communities.

Oxfam America coordinated multiple aid groups in Haiti who were rushing to deliver clean water and sanitation. Their staff are experts in building temporary water systems quickly and efficiently.

Tzu Chi Foundation alone provided (as of March 19, 2010) 11,419 medical services to families. They also support the development of small, sustainable enterprises, largely run by Haitian women, to sell merchandise in rural markets (such as soap, candles, cooked food, and clothing).



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Please Help Fund BGR's Projects to Heal and Rehabilitate Haiti

BGR is now collecting funds to support several long-term rehabilitation projects in Haiti, particularly now, when much needs to be done to provide for the security of the country's uprooted population. Our ongoing efforts will focus on improved nutrition and education. It is well known that many countries hit by sudden disaster receive a massive influx of aid in the immediate aftermath of the crisis, but then find, as the disaster fades from the headlines, that the flow of funding dries up. Taking a Buddhist perspective, BGR gives priority to the type of discreet long-term aid that promises to yield the most abundant fruits. Thus we concentrate on better nutrition for children and mothers, and on offering children (especially girls) the chance to attend school.

Readers who wish to contribute to our long-range projects in Haiti may [donate online](#) or by mail. Mark your check or online donation "Haiti Rehabilitation."

NEW PROJECT**Micronutrient Distribution to Malnourished Women and Children in Mali**

The West African nation of Mali is ranked 169 of 179 on the United Nations' Human Development Index. One-third of Mali's children are underweight for their age and four-fifths of children below the age of 5 suffer from Vitamin A deficiency, a major cause of blindness and premature death. Sahel is one of Mali's poorest regions, subject to frequent droughts, low rainfall, and a high mortality rate. In partnership with Helen Keller International, BGR is presently funding National Nutrition Weeks, which enable health center workers and trained community volunteers to distribute Vitamin A and deworming medicine to nursing mothers and children under five. The program also raises awareness of the health benefits of breastfeeding, iodized salt consumption, and the use of insecticide-treated bed nets. The coverage goal for each of the nutrition week indicators is 80% of the target population.



NEW PROJECT**Education of Phnong Children in Northeast Cambodia**

The Phnong people are an indigenous minority and hill tribe in northeast Cambodia. They are distinct from the majority Khmer people, with their own language and culture. They survive mainly on subsistence slash-and-burn agriculture in one of the largest yet most inaccessible provinces of the country. Not only does this region have few schools, but most people



do not speak Khmer, the official language of instruction. The literacy rate is a stunningly low 5.3 % in this and other remote areas of Cambodia and among girls the literacy rate is 1%. BGR, in partnership with Lotus Outreach International, has funded a project—the Phnong Education Initiative (PEI)—to improve access to education for children of this community. Sixty percent of the beneficiaries are girls. This effort helps to integrate children of the Phnong region into Cambodia's educational system. The scholarships ensure that the children have what they need to attend school (uniforms, bikes, school supplies, food, and shelter). In addition the students receive language tutoring in Khmer

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so that they can learn reading, writing and arithmetic in both languages. The goal for the project is two pronged: (i) to teach thirty-one Lower Secondary School students, and (ii) to train post-grade 9 students to become teachers. This second goal gives girls who complete Grade 9 the opportunity to study at a Provincial Teacher Training College, which prepares them to return to their local areas to teach. This program thus reduces the need to import teachers from other provinces and provides continuity to the progress being made in educating the population of this remote province.

6-MONTH PROGRESS REPORT

Micronutrient Distribution in Zinder, Niger: Community-Based Program Ensures Effectiveness

In Niger, where annually six million children under the age of five die needlessly from causes linked to malnutrition, BGR recently helped sponsor a micronutrient distribution program, undertaken in partnership with Helen Keller International (HKI). BGR is the first Buddhist organization to support an HKI program in West Africa. The project covers ten communities in the country's Zinder province with a total population of approximately 12,500 people. Implementation began in November. The project was designed to deliver micronutrient supplementation and deworming medication to children, pregnant women, and nursing mothers, in conjunction with monthly growth monitoring. Trained local volunteers distributed the following micronutrients in their communities:



- Vitamin A: to each child on reaching 6 months of age
- Iron: to each child age 12-36 months
- Vitamin A: to each new mother after delivery
- Iron: to each pregnant woman
- Deworming medication to children age 1-3 and to pregnant woman.

Tentative figures suggest that this BGR/HKI project has reached its goal of delivering these supplements to 90% of those eligible. Community distribution will be sustained through the government's system of reimbursement and growth monitoring will continue as a part of HKI's larger program. In addition, HKI will document the lessons learned from implementing this project, make any required improvements and work to scale up the strategy to the other 50 villages participating in the overall program.

6-MONTH PROGRESS REPORT

Cambodia Girl Student Scholarship Program: Passing Grades, Fewer Drop-outs

In partnership with Lotus Outreach International (LOI), BGR has been supporting a project in Cambodia known as the GATE project: Girls' Access To Education. This venture provides critical monthly rice support to 50 impoverished families as part of a scholarship program for girls at risk of being trafficked as slave laborers or sex workers.

The project was initiated in 2004 by LOI and the Cambodian Women’s Crisis Center (CWCC). BGR became part of the project in 2009 as one of its first ventures into the world of compassionate giving. LOI stipulated that they would provide rice to families who agreed to allow their daughters to attend school, but would withdraw that support if the girls dropped out of school. The report on the initiative over the past six months, recently submitted to BGR, has been enormously encouraging. The report pointed out that not one girl supported by the BGR stipend dropped out of the program. There are 50 girls participating in the project from the villages of Banteay Meanchey and Siem Reap in Cambodia; they range in age from 12 to 20. Some are orphans and many are without fathers. Overall, 90% of the scholarship recipients have successfully passed their exams and advanced to the next grade level at the close of the academic year.

Spiritual Activism

No matter whether we call it sacred activism, spiritual service, compassion in action, or engaged spirituality, the role that conjoined wisdom and compassion can play in mobilizing humanity to manifest its inherent goodness is urgently needed today. Here we take a look at some ways that illustrate spirituality in action for BGR.

Podcasts

Hay House Radio: A Guide to Sacred Activism Series Andrew Harvey brings his vision of Sacred Activism to life in this series that profiles people who are making a difference in healing the planet. On February 19th, Andrew’s program “Learn to Make a Difference” featured Ven. Bhikkhu Bodhi discussing his life and work with BGR. [Listen to podcast](#)
Shift Network: The Sacred Awakening Series Teleseminar includes 40 days of calls with 40 spiritual teachers from every major tradition sharing their ways of living a sacred life. It features renowned teachers such as Marianne Williamson, Robert Thurman, and Sadhguru among many others. Ven. Bhikkhu Bodhi was a speaker on March 24th. You can hear his discussion about the practice of *Love and Compassion in Action and in Meditation*: <http://sacredawakeningseries.com/>. For Ven. Bhikkhu Bodhi’s instructions on loving-kindness and compassion meditations: [Read PDF](#)

Aussie-style

Buddhist Society of Western Australia

International Food Fair: You never know where BGR brochures will show up! Pictured are three fair-goers posing with BGR brochures at this fundraiser held on February 28, 2010 in Perth, West Australia. We thank BSWA for their continued support in representing BGR’s mission in Australia.



Free Press

It’s the Dhamma Way: *Tricycle*, *Shambala Sun*, and *Beliefnet.com* have all recently given BGR “space” in their publications or online venues. *Parabola* has graciously donated magazines for our events and members.

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Inspired Youth

High School Student Donates Science Project Winnings to BGR: Moved by the plight of the victims of the Haiti earthquake, an 18-year old high school student from the New York metropolitan area who was a semi-finalist in the prestigious Intel Science Talent Search donated his entire award money of \$1,000 to BGR for Haiti Relief. His science project was titled "Meditation, Saliva pH Self-Regulation, and Ease of Communication in Locked-in Syndrome Patients." His mother, a Buddhist practitioner, reminded her son that it was not he alone that made the award possible, but all those who contributed to his project. In his experimental study he enlisted Buddhist monastics, some members of a Buddhist study group, as well as his friends to help. **What a great example! Do you know any youths who might like to share, in small or large ways, their blessings with the most needy?**

Sangha Generosity

Small Sanghas are Joining In to Help: Recently a BGR director Marcie Barth spoke about BGR activities at the Annual Board Meeting of the *Zen Center of Pittsburgh, Deep Spring Temple*. Head priest Kyoki Roberts is posting information about BGR in their e-newsletter and the members offered to pass out BGR brochures. Danny Fisher and the Buddhist chaplaincy students of the *University of the West* recently held a memorial service for the victims of the Haiti earthquake and collected donations for BGR's Haiti Rehabilitation Fund. The *Laughing Teabowl Sangha* of Rapid City, South Dakota, also joined together to send in a lump donation for our Haiti Fund. **We urge Sanghas to be innovative and come up with ways to rise up for hunger relief and education advocacy with BGR!**

Supporter Spotlight

Richard Rethemeyer: Photographer Learns to Take Focus Off Self

BGR: As a photographer, Richard, you've generously donated your services to BGR. Do you do that often?

Richard: *I have sometimes offered to do photography, but usually for individuals, like artists who need their work photographed but can't afford to pay for it. I found out about BGR when someone from the organization came to make a presentation at the Dharma Punx*

meditation group I attend. I really wanted to do some volunteer work to help take the focus off of myself. And I wanted to take what has been handed to me and benefit others.

I hesitated at first because I thought there were so many photographers in New York that they probably didn't need me. But they did. So a little while after that, I ended up shooting a BGR board retreat and videos for their inaugural event.

BGR: Did being at the board retreat give you any insight into the organization?

Richard: *As a photographer, I can always sense when people are genuine. At that meeting, I had no sense of anyone trying to prove anything. I just saw people really trying to understand the issues and to figure out how best to address them. Even though BGR is a young organization, it seemed much more established. Everyone was so committed.*



On a trip to India, Richard (center) stopped by with some village children in western Rajasthan near the town of Pokhran.

Upcoming Issue:

On April 10th - 11th BGR held its **third bi-annual board retreat**. New volunteers attended, coming from as far away as Germany. The guest speaker was Thanissara of Dharmagiri meditation center who is also co-founder of **The Khupuka Project** in KwaZulu-Natal, South Africa, to which BGR will be providing a grant. More on this new project and the Board Retreat in the next *Helping Hands*.



Simple Ways to Get Involved

Donate: A large number of small gifts can combine to create a mass of funds to aid those in need. Please consider becoming an online subscription donor with BGR. We now have this convenience available on our [donation page](#). Also remember that you can increase the impact of your gift to BGR through your [employer's gift matching program](#).

Social Networking: BGR now has a [BGR Facebook Page](#). Please join us and read posts from Ven. Bhikkhu Bodhi and other members on up-to-date news, research articles, Dharma essays, and more. Become a member of the [Buddhist Global Relief Channel](#) on YouTube and be notified of new videos.



Fundraise: Raise funds with your local group to support BGR projects.

Inform Others about BGR: Posted in the [Support Materials section](#) of the BGR website are PDFs of BGR's brochures and posters (in English and Chinese). You can use these to spread word about BGR at your temple, Dharma center, or among your friends.

Subscribe: Stay informed! Readers who did not receive this newsletter emailed directly from BGR will need to [subscribe](#) to receive future issues.

Help: You can lend a "helping hand" to BGR, give your ideas, or get informed. Please contact our Executive Director, Kim Behan, at kbehan@buddhistglobalrelief.org.

helping hands

newsletter

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buddhist global relief

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Thank you for taking the time to read about the work of BGR. Please feel welcome to share this bulletin with your friends, family, and Dharma center.