



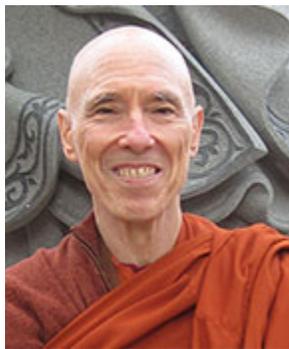
buddhist global relief



helpinghands

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Putting Contemplative Disciplines to the Grindstone



By Ven. Bhikkhu Bodhi - As followers of contemplative disciplines, we must widen the scope of our practice to take account of the fact that we are living at a critical time when the future of human life is in grave jeopardy. Dark clouds have gathered on the horizon, in every direction. In one direction we can see the heartless volatility of an economy that siphons wealth upward to those on the top and leaves far too many people homeless and hungry, desperate casualties of a rigged system. In another direction there are fresh attacks on immigrants, attempts to deny voting rights to people of color, and cruel assaults on women's health. In still another direction regional wars are being waged with no end in sight: in Syria, the Congo, Iraq, and Afghanistan. And enveloping everything is the cloud of climate change, ravaging the biosphere and threatening the world's food supply.

These portents should shake us, as contemplatives, out of spiritual complacency and rouse us to seek a new understanding of the contemplative path. It seems to me that the models of the path that we inherit from the past are partly obsolete, no longer adequate to our needs. They presuppose a fairly stable social-political milieu, a supportive culture, and a sustainable physical environment. Except in apocalyptic visions they do not envisage a world tottering at the edge, with even its oceans, rivers, mountains, and soil endangered. Yet that is precisely where we find ourselves today. Our fragile condition should motivate us to look deeply into our spiritual traditions for hints about how we can apply their noble spiritual insights to the momentous problems with which we must grapple.

In past eras, contemplatives did not have to deal with a world collapsing in upon itself. They could withdraw deep into the woods and mountains to leisurely devote themselves to the spiritual quest, seeking a transcendent state of peace, insight, or liberation that would take them beyond the limitations of our embodied lives. Their maps describe the spiritual path as an ascending arc that rises from the conditioned to the unconditioned, from the finite to the absolute, from the mundane to the world-transcendent or divine source of all. Such a path may be perfect as far as it goes, but in my view it does not fully address our current crisis, where the pillars of civilization themselves are starting to shake.

The great challenge of our time, as I see it, is to complete the ascending movement from the conditioned to the unconditioned with a descending arc—a movement of love and grace that leads from the heights back down into the muddy waters of the conditioned realm in which we live. From this perspective, the aim of spiritual practice is not to escape the turmoil of the world but to gain the wisdom and compassion, the patience, power, and strength, to struggle calmly and vigilantly against the darkness that engulfs us.

This is not exaggeration. Cries of pain and suffering arise on all continents: from children in northwest Pakistan who live in fear of drones to frightened refugees from Syria, and drought stricken farmers in Africa, and minimum-wage workers at Pizza Hut and McDonalds. They arise too from countless species facing extinction. The earth itself is groaning beneath the weight of ever more carbon emissions expelled into the air and absorbed into the sea. These cries should move us to our depths. And we can't just stand on the sidelines, for too much is at stake. We must put our contemplative disciplines to the grindstone, to fashion new paradigms for our economy, social institutions, systems of education, and politics—models that can transform them from being tools of oppression and domination into avenues conducive to justice, peace, and sustainable prosperity for all.

I call the attitude we need “conscientious compassion.” This is not sentimental compassion, a lofty but aloof disposition of the heart. Rather, it is a fierce compassion spurred by the pangs of conscience and a deep identification with the pain of the world. This compassion urges us to struggle, even against immense odds, to defend and uphold the inalienable dignity of every human being against those who see people as objects of manipulation and exploitation. It ushers us on to the path of action, of sacred action rooted in the moral imperative of creating a world that will work for everyone, including the planet itself.

My own journey on to the path of sacred action came as a surprise to myself. By temperament I'm not an activist but a quiet contemplative and scholar, and my greatest personal pleasure is to live quietly studying and translating Buddhist texts. But fate had another destiny in store for me. Through the play of circumstances that were utterly unforeseen, I wound up founding an organization called “Buddhist Global Relief,” which I now serve as chairman.

Buddhist Global Relief came into being in June 2008, exactly five years ago. We're an all-volunteer organization, and our the mission is to combat chronic hunger and malnutrition around the world. We've been fortunate to attract skilled and dedicated people to both the board of directors and our operational team. In our short lifespan, we've launched over sixty projects, which range from Vietnam and Cambodia through India and Sri Lanka to Africa (Niger, Kenya, Malawi, Rwanda, Cote d'Ivoire, Ethiopia, and South Africa), Haiti, and the United States. We operate by forming partnerships in the countries where we start projects, usually with small regional organizations that know the people, the culture, and the language; but also partner with larger organizations like Oxfam America and Helen Keller. We invite prospective partners to send us project proposals, which we review and select those most compatible with our mission.

Our projects aim at durable and sustainable solutions to hunger that deal with the problem at its roots. Only a few offer direct food aid, like our partnership in Haiti offering free meals to children affected by the earthquake of 2010. Most projects aim at the causes of hunger, by giving people a ladder up from poverty, often by helping girls and women. In Cambodia, for example, we partner on a project that gives food scholarships to poor families on condition that they allow their girls to remain in school. Just last year we learned that thirty of the girls from the early batches had finished high school and were going to college—news that brought tears of joy to my eyes! To give women a more prominent role at home, we help them develop “right livelihood” projects, either in agriculture or cottage industries. Over the past couple of years we've formed partnerships in the U.S., where poverty and hunger are shamefully widespread. Our focus here is on supporting urban and home gardens.

I do not regard our work as “charity,” but see it rather as an expression of solidarity springing from a deep identification with others based on a recognition of our shared humanity. Our aim is to help them unveil their hidden potential for goodness and a life of meaning. Humanitarian service, of the kind BGR engages in, is not a final solution to poverty and hunger. These conditions are fundamentally caused by social and economic disparities and thus must be cured by social and economic justice. To achieve such justice will

require massive changes in the dominant social and economic paradigms as well as in the distribution of political power. But relief work is an essential measure to address the most immediate and oppressive manifestations of human suffering.

I mention the work of Buddhist Global Relief, not to extol the organization that I helped to found, but to show that the time has come for people devoted to a contemplative life to find ways to translate our supreme values--love and compassion and justice--into concrete action. There are hundreds of ways to do so, and we each have to find our own calling. The key to finding one's calling is to "explore one's heartbreak," as my friend Andrew Harvey puts it. By looking within and finding where one's heart breaks open, one will hear one's call into the world of sacred action.

You need not be apprehensive that you don't have the skills or talents. My belief is that the age of the titans who can manage everything on their own is over. One aspect of our calling to unity today is to demonstrate solidarity by pooling our personal talents in a shared endeavor inspired by care for the earth and compassion for its occupants. By acting together, each making our small contribution, we can accomplish great things. What we need to begin is the trust that if we take the initiative to act, the deep spiritual forces of the universe will come forward to help us. In mysterious ways that defy rational explanation, they will be there in the background, clearing away obstacles and opening up unexpected opportunities to serve. What one needs is trust and a deep reservoir of compassion, born of contemplation, meditation, and prayer. Then one must form a strong intention to devote one's efforts to the service of others. It's been my experience that once we bring these factors together, the rest will unfold almost miraculously.

This is an edited and condensed version of Ven. Bhikkhu Bodhi's extemporaneous presentation at the conference, "A Spiritual Narrative for the 21st Century: Becoming a Sacred Earth Community," held at The Morgan Library in New York City on June 21st and 22nd. For a brief report, see elsewhere in this issue of Helping Hands. A Youtube video of [Ven. Bodhi's panel is here](#). Bhante's talk begins at 1:39:10.

Finding the Sacred in the Heart of Darkness

Adam Bucko is a man who truly knows what it means to put compassion into action. As the co-founder and director of the Reciprocity Foundation, he has devoted his life to helping homeless kids discover themselves, and thereby discover a calling—a meaning and purpose in their lives. His work demonstrates the inherent dignity of every human being. Even those who have been abused and mistreated, cast out of their homes, and taken to a life of drug use, prostitution, and petty crime still have the seed of goodness lying dormant in their hearts. Adam's philosophy is to extend to all such youths a "radical acceptance" that allows them to shine. It is when they are shown love that this intrinsic seed of goodness begins to blossom. It is when they are accepted without expectations that they begin to accept themselves. It is when they are shown respect simply for who they are that they learn to respect themselves. Given a helping hand, they are empowered to help others.



The Reciprocity Foundation, a BGR partner, offers homeless youth in New York City personal counseling, vocational training, and college preparatory coaching along with meditation, yoga, and retreats. When Adam and his colleagues found that the homeless youths were arriving at their center hungry and unable

to focus, they started a vegetarian meal program called “Starved for Meaning.” Meals at the center are prepared collectively and served “family-style,” with a moment of gratitude before the meal. The meal fulfills the students’ hunger for community, dialogue, gratitude, and meaning as well as food. BGR recently initiated a project with Reciprocity Foundation that provides funding to increase the capacity of the vegetarian meal program from 30 to 75 students weekly. The number of weekly communal meals is also being doubled, the kitchen upgraded, and a nutritionist hired to ensure balanced and nutritious vegetarian meals.

The following essay by Adam, first published in the Huffington Post (December 21, 2012) describes one aspect of his work. Adam’s book, *Occupy Spirituality: A Radical Vision for a New Generation* (North Atlantic), co-authored with theologian Matthew Fox, was published earlier this month.

—*Bhikkhu Bodhi*

My God Lives on the Street

By Adam Bucko – It’s nighttime. I am walking outside the Port Authority Bus Terminal, that depressing brick behemoth on 42nd Street and Eight Avenue that is the main hub for buses arriving to and departing from New York City. I am looking for homeless kids, trying to spot new arrivals that might still be hanging out, unsure of where to go. I keep my gaze active, scanning the outside and the various crevices of the building.

Tonight, like every night, there are about 4,000 kids in New York City who will spend the night on the street. While most of us will be comfortably resting in our beds, many of these kids will sleep on the subway, in an abandoned building, or with a person with whom they will have to compromise their dignity in exchange for a place to sleep. I want to reach them to offer help before they disappear into the Manhattan sinkhole. But I am not the only one looking for them. As soon as they step off the bus, there is a chain of pimps waiting for them, ready to promise them the future that they dream of. Ready to mesmerize their minds, stab their souls, and imprison their consciences.

In 2004, Taz Tagore and I co-founded the Reciprocity Foundation, an organization that offers street youth support and helps them build healthy and successful lives. Our job is to catch the kids before they become victims of this never-ending cycle of horror, abuse, and prostitution. It is just a question of who gets to them first.

A long time ago, I learned that if I want to be effective in my work, I have to walk the streets with certainty. I have to act and feel as if these streets are an extension of my living room. This aura of ease confuses all the pimps and the other sketchy characters here that are used to seeing fear in everyone around them. They are not sure what to make of me. They don’t know who I know or who I run with, and so they leave me alone.

I walk into the station to see if I can find any newcomers. Kids come here from all around the country for various reasons. Some come because they were asked to leave by their parents. Some because their families were too poor to take care of them. Some because they aged out of the foster care system. Upon turning 17 or 18, they were simply dropped off at the Greyhound bus station and told to follow their dreams. Some come here because they have suffered abuse by a family member, and the only way to escape that—other than suicide—is to run away. Some kids come to New York City because they are gay, and they have been kicked out by religious parents who believe that the harsh reality of the street will convince them to “change their ways.”

Over the years, I have met thousands of homeless kids. Some I was able to help, and some I lost. So, here I am today walking these streets, prayerfully knowing that each time I see a kid, it might be the last time. Knowing this changes everything. Knowing this lends urgency to my work.

As I continue to walk, faces of kids I have known appear in my mind's eye. There is Tanisha who got shot by a pimp. There is Nicky who was kidnapped by two fellow shelter residents and turned into a prostitute. There is Larry, calling me on the phone crying, telling me he was just diagnosed with HIV. There is Tony, telling me how he is haunted by the memory of his father killing his mother, as he looked on, a frightened child. These stories are so horrifying and yet so typical. They are the shared daily experiences of thousands of street kids. I take a few more steps into a dark alley only to notice a kid I know getting into a stranger's car. God only knows what will happen once she gets into that car.

Seeing this, it is so easy to just give up. But I cannot do that. The kids we have helped through the Reciprocity Foundation tell me that we are their only family. They say our center is the only place they have ever felt loved. I stop for a moment and recall all the happy faces I have seen over the years. Kids who went through our program and whose lives were changed. Kids who discovered their talents and now work with other struggling teens. Kids who graduated from college and are now beacons of hope in this hopeless world of the streets. Kids who recently made a film called "Invisible: Diaries of New York's Homeless Youth." It aired on a major network, was nominated for an Emmy Award, and showed everyone that homeless youth, once given proper attention and care, are capable of doing great things.

All of them came to us in a state of despair, and through the foundation, got what they needed to lead purposeful and meaningful lives. Thinking of them, I know that I cannot, I will not, give up on those in need of help.

It is 3 a.m. and time to go home. As I walk toward the subway I try to hold all of those faces in my heart and offer them to God. Along the way I hear a mad street preacher desperately screaming, "Where is God? Where is God? Where is God?!" I look at him and the words of Mother Theresa come to mind:

"Jesus is the Hungry—to be fed. Jesus is the Thirsty—to be satiated. Jesus is the Naked—to be clothed. Jesus is the Homeless—to be taken in. Jesus is the Lonely—to be loved. Jesus is the Unwanted—to be wanted."

Where is God? He is here on this street, lying naked in the gutter. He is here on this street, homeless. He is here on this street, in all the lonely and unwanted, waiting for our love. As I continue my walk toward the subway I wonder, what will it take for us to notice Him?



Bodhicitta Foundation - Helping Girls and Women in the Slums of Nagpur

By Jennifer Russ - The Bodhicitta Foundation, a BGR partner based in the slums of Nagpur, India, takes a "whole-person" approach to breaking the cycle of poverty for women and children. They begin by addressing the basic needs of families, such as nutrition, health, and sanitation. When these have been

addressed, they seek to provide education and employment services. The center offers skills training for women and individual attention for children, which may be in anything from English classes to play time. The Foundation provides scholarships to full-time schools for several students, as well as psychological evaluations for children with suspected disabilities.

The director of the Bodhicitta Foundation, the Australian nun Ayya Yeshe Bodhicitta, sends us updates full of stories and letters from project beneficiaries. We would like to share some of these with you.

KAREENA – 26

“I really want to thank you for helping me study,” Kareena writes to her sponsors. “No one has ever helped me before like this...I’m so happy just to say I studied something.” Kareena, a mother of two children, failed her 12th grade exams because she was working part time and was too focused on her family’s issues— namely, her father beating her mother and stealing their family’s food. After marrying, she decided to try again. She approached her husband and asked for money for an education, but they were never able to afford it. Luckily, she found the Bodhicitta Foundation, and enrolled in one of their computer courses. Now, she says she can “hold [her] head up.” She hopes to get a job in an office. Kareena believes life will be different for her children. “I see that so many problems come because girl children are given less of a priority, food, and education. I won’t do that with my children.”

ANUSHRI – 13

To Anushri, the Bodhicitta Foundation is a place of love and safety. “My father drinks,” she explains. “He used to work hard to improve the house and pay for school, but he put us in a bad school so he didn’t have to pay fees anymore.” When Anushri’s parents fight or she feels afraid of her father, she takes her brother to the tuition center, where she says she feels at home. “I get some milk, tea, or a smile or hug.” She likes to play with the foreign volunteers, who like to play with her and her brother while teaching them English. The teachers at the tuition school don’t beat her like they did at her old school. “They read us stories,” she says, “and ask us to think for ourselves.” The Bodhicitta Foundation has instilled a sense of independence she never thought she’d find. “I never realized I could make my own life for myself...now that Bodhicitta Foundation has put us in a better school, I have hope for the future.” She hopes to go into social work or nursing so she can help others— maybe, she suggests, “even alcoholics like my father.”

ARATI – 24

Arati’s success story is an unusual one. She is not a child of the slums. Instead, she describes her issues as “first world problems”: long-term depression and chronically low self-esteem caused in part by a missing eye. Her help came in the form of an invitation from Ayya Yeshe Bodhicitta to volunteer at the Bodhicitta Foundation. As Arati listened to the stories of girls and women of the slums, she had a revelation. “I was not oppressed,” she says, “or desperately poor or uneducated... I saw that I could make a difference in the world and be happy.” Arati took advantage of mentoring offered at the Foundation and now attends the TAT Institute of Social Sciences, a prestigious social work college in India. “I see...how emancipated I am compared to so many Indian women who still live in darkness and backwardness— imprisoned by poverty, discrimination, and culture, punished for being female. I am optimistic now... I

would like to help my family, my community, and become more positive and happy.”

4th BGR Walk to Feed the Hungry this Fall

By Ven. Bhikkhu Bodhi - The great Spanish poet Federico Garcia Lorca once said: "The day that hunger is eradicated from the earth, there will be the greatest spiritual explosion the world has ever known. Humanity cannot imagine the joy that will burst into the world on the day of that great revolution." The urgency of this task is clear from the fact that today close to a billion people worldwide face hunger as a fact of daily life, while hunger and hunger-related illnesses claim ten million lives each year, half of them children.



One way that BGR tries to combat global hunger is by holding a multi-city “Walk to Feed the Hungry” each fall to raise funds for our many projects. Funds raised by the walks will support right livelihood training for girls in Sri Lanka; meals and scholarships for poor kids in Haiti; food scholarships for girls and their families in Cambodia; education and vocational training for kids in Bangladesh; nutritional guidance



and micronutrient supplements in Côte d'Ivoire; a tuition center for women and girls in India; urban gardens here in the U.S.; and sustainable agriculture programs in Cambodia, Vietnam, Sri Lanka, Kenya, Ethiopia, Rwanda, Haiti, India, and Malawi.

This fall, in different cities around the U.S. and abroad, BGR will be holding its 4th “Walk to Feed the Hungry.” Our first walk took place in New Jersey in October 2010. In 2011 we held three walks, and last year a dozen walks, including solidarity walks in India and Cambodia. We expect a similar number this year.

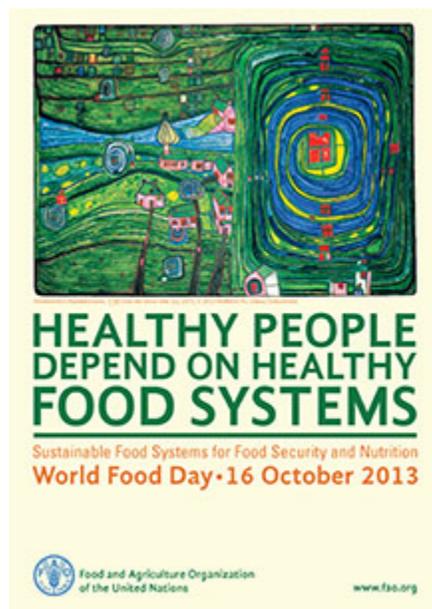
A walk like this offers us a channel to express our collective compassion in solidarity with the world's poor. The fall, please join us on a walk in your area. See our [website](#) for information about walks already planned and mobilize members of your congregation, Dharma group, or community to participate as well. By creating a First Giving Fundraising page, you can enable your friends and relatives to share in the merits of the walk by supporting you in this worthy endeavor.



If you live too far from any of these places, you can organize a walk of your own or some other event, such as a day of mindfulness, with your friends or community members to raise funds to feed the hungry. Doing so will be a magnificent source of blessings for yourself and for the world.



World Food Day



By Charles Elliott - Buddhist Global Relief is pleased to join the [U.N. Food and Agriculture Organization](#), [Oxfam America](#) and other organizations around the world in celebrating World Food Day on October 16, a global event designed to increase awareness, understanding and informed, year-round action to alleviate hunger.

World Food Day is observed each October 16th in recognition of the founding of the United Nations' Food and Agriculture Organization (FAO) in 1945. Since its founding, the U.N.'s FAO has led international efforts to defeat hunger, working throughout the world wherever its skills have been needed. Since the first World Food Day in 1981, the citizens of the world have joined forces with FAO on October 16th to make their own impact on world hunger in a myriad of creative ways.

In the United States, World Food Day is sponsored by 450 national, private voluntary organizations. World Food Day events are designed to:

- Increase Awareness
- Increase Understanding
- Increase Support
- Increase Advocacy
- Increase Networking
- Increase Year-Around Action

This year, Buddhist Global Relief has organized [BGR Walks to Feed the Hungry](#) events in eleven cities in the United States between October 6 and December 8. International walks are taking place in the United Kingdom (September 28), Cambodia (October 3), and India (October 6). All of these *Walks to Feed the Hungry* are designed to increase awareness of the suffering of hunger and ways to end hunger and to raise funds for hunger relief for the poor.

The theme for World Food Day 2013 is "[Sustainable Food Systems for Food Security and Nutrition](#)". This theme has been chosen to highlight the fact that healthy people depend on healthy food systems.

What Are "Food Systems"?

"A *food system* is made up of the environment, people, institutions and processes by which agricultural products are produced, processed and brought to consumers. Every aspect of the food system has an effect on the final availability and accessibility of diverse, nutritious foods – and therefore on consumers' ability to choose healthy diets." [FAO] *Sustainable* food systems produce nutritious diets for all people today while also protecting the capacity of future generations to feed themselves.

How can I help?

You can donate, walk, raise money, hold a satellite event in your own community, or spread the word about BGR and its *Walk to Feed the Hungry* events.

You can share a meal during the World Food Day week of action in commemoration of World Food Day, discuss the problem of world hunger and commit to taking action. How can you help make local and global food systems more sustainable? What is your experience of producing food or consuming food? Where around you do you see people unable to access or afford enough healthy food? Make plans to help them.

Write to, call or visit your local, state or national political representatives and ask what concrete actions they are taking to address the problems of food injustice and to build sustainable models of food production and consumption.

Spread the word. Organize. Get involved. End hunger in our lifetimes.

News Briefs

EMERGENCY SUPPORT TO UTTARAKHAND

Oxfam India's website describes the Uttarakhand region of India as "one of the poorest and the most climate sensitive mountainous states in India." The devastating floods in June further demonstrate its vulnerability. In 2012, BGR partnered with Oxfam India to construct a sustainable farming production system – one that resists climate change – for 1200 households in thirteen villages in the Tehri Gharwal district of the Uttarakhand region. The project area has not suffered as badly as the rest of the region, but still experienced bad erosion and damage to a government-built irrigation canal. BGR made an emergency donation of \$10,000 to assist with reconstruction efforts.

EMERGENCY SUPPORT TO REFUGEES FROM SYRIA

The crisis in Syria is bad and getting worse. Two million residents have fled the country and the UN estimates that seven million in the country are in desperate need. When Oxfam America's president, Raymond C. Offenheiser, emailed a call for matching donations, BGR's Executive Board agreed to donate \$5,000. This is in addition to a \$10,000 emergency donation sent earlier. This money will support Oxfam's efforts in refugee camps in Jordan and Lebanon, as well as recent efforts within Syria to repair water and sanitation infrastructure and provide temporary shelter for some of the 4.25 million internally displaced. Oxfam hopes to reach 650,000 people in these three countries over the next year.

BGR ACCEPTED INTO COMBINED FEDERAL CAMPAIGN

Exciting news! Buddhist Global Relief has been accepted into the Combined Federal Campaign (CFC) for 2013. The CFC allows Federal employees and military personnel to deduct money from their paychecks to regularly contribute to any of a list of approved charities. Run completely by Federal employee volunteers, the CFC has high standards and strict criteria for approved charities, which are reviewed annually. BGR is honored to be included on the 2013 list.

Ven. Bodhi Speaks at Important June Conference in New York

By Kim Behan - On June 21st and 22nd, BGR Founder and Chairperson Ven. Bhikkhu Bodhi participated in a prestigious conference at the Morgan Library in New York City. The theme of the conference was "A Spiritual Narrative for the 21st Century: Becoming a Sacred Earth Community." The conference was convened by the Contemplative Alliance, a program of the Global Peace Initiative of Women. The gathering aimed to bring together a group of prominent contemplatives and spiritual activists to discuss the outlines of a new paradigm that can better serve humanity and all life on earth than the old paradigms of the 20th century.



The participants were asked to explore how our religious and spiritual traditions can promote "the collective shift from a paradigm of separateness and opposition to one of unity and deep cooperation." Discussions dealt with such questions as: "How can we truly become a sacred earth community—caring for life in all its forms? How can we shape new economic and social formations so that we can become a more caring, peaceful and balanced human society?"

Speakers included David Korten, founder of the Living Economies Forum and author of *Agenda for a New Economy*; Mary Evelyn Tucker, co-director of the Forum on Religion and Ecology at Yale University; evolutionary theorist Barbara Marx Hubbard; and Sraddhalu Ranade of the Sri Aurobindo Ashram in India. Ven. Bhikkhu Bodhi participated in a panel on the afternoon of June 21st on the topic, "Reshaping the Social and Economic Field." The panel was led by Adam Bucko, co-founder of the Reciprocity Foundation, a partner of BGR working with homeless youth in New York City. Also on the panel were Angel Kyodo Williams, Clay Williams, Swami Omkarananda, and Rabbi Arthur Waskow. Ven. Bodhi

spoke about the need for contemplatives to bring their spiritual insights and ideals of love and justice to bear on the great social problems of our time. He used his work with BGR as an example of how a small organization with strong and sincere motivation can transform people's lives for the better. An abridged version of his presentation is included as the cover essay in this issue of Helping Hands.

How You Can Help

Interested in volunteering for BGR? By joining our team you will meet others who share your values and are working to put compassion into action and help create a better world. Right now we are looking for volunteers to form a team that can manage our Facebook and Twitter pages. Some volunteers need to be located in a particular place, but most can work from home, wherever that may be. Please check the list of [Volunteer Opportunities](#) on our website and contact our volunteer coordinator at <mailto:miroehm@buddhistglobalrelief.org> for further information.

As always, donations to BGR are welcome. You can donate by PayPal or credit card on the [website](#), on Facebook, or by check to:

Buddhist Global Relief
PO Box 1611
Sparta, New Jersey 07871 USA

Thank you for your help!