

Sae Taw Win II News

Sae Taw Win II Dhamma Center 8769 Bower St., Sebastopol, CA 95472 www.saetawwin2.org

From Dr. Thynn's Desk

November 2006

As we come to the end of 2006, I look back with gratitude that we've made it so far, and that the center and I have overcome a variety of hurdles. For me, a health crises in my family and one of my own, for the center; rising costs for the center, continual striving to develop a more efficient teaching program for old and new students, training trainers, the list goes on....

My gratitude is boundless, beginning with my spiritual partner Dr. San Lin who has stood by me through thick and thin and for his meticulous care of the property including building the beautiful Cedi, front entrance garden and gate. Also my deep appreciation to the Board of Directors who have held the helm with pragmatic steadfastness while facilitating my dhamma work. To Bob Oshetsky and Mikel Cook, I thank you for your efforts to bring fundraising to an art form. Results from the fundraising speak for themselves. We are very lucky to have Christy Pichel as treasurer. She is a whiz with the financial details and intricacies of a non-profit organization, and in streamlining our budgeting. Gratitude also to Carol Meredith for her amazing endurance as Board Secretary for many years. We welcome Mikel Cook as a Board member and Linda Clopton as liaison to the student community. Much appreciation to Bob Davidson, a Board member for many years, and now a member of our Advisory Board. With such a strong Board in place I feel very confident we can overcome any kind of challenges.

As well as building the financial foundation through the activities of the board, the second crucial development at the center is the development of the Teachers in Training Program, which was started about one and a half years ago. Currently we have three trainees in total, who are all senior American students. They have studied with me between three and a half and eight years. Some



Dr. Thynn interacts with participants at an On the Cushion – Off the Cushion retreat in 2004.

are already assisting in teaching classes and in organizing and teaching in intensive workshops. They are also assuming a leadership role amongst the students. I have concluded that the strength and longevity of the center in establishing Theravada Buddhism and Daily Life Mindfulness Practice here at Sae Taw Win II is contingent upon developing a cadre of native born American teachers who will carry forth the mission into the future for fellow Americans who seek out Buddhism. Their training consists of not only teaching skills, but also leadership skills, communication and interpersonal skills, conflict resolution, educational planning and management, in other words, a well-rounded training program.

Another aspect of the center's development is that students, new and old, are now undergoing a well rounded practice and study program. The Daily Life Mindfulness Practice program taught here is not practiced as an isolated practice in

From Dr. Thynn's Desk cont...

itself but is to be incorporated into the student's life within the context of the Noble Eightfold Path, which encompasses all three levels of thought, word and deed. I have found that this has a great impact in the life of the student. They can use the practice, within the framework of the Eightfold Path, as a container and as a reminder to hold the Daily Life Mindfulness Practice in a much broader sense of their lives when they are part of any social unit, be it family, community or in work life. The aim is to help students, while living their lives fully as householders, to be able to achieve insight/wisdom through the Daily Life Mindfulness Practice.

To achieve this end I have experimented with different approaches to training students and teacher trainees and over the course of my teaching years have come to the conclusion that the best and quickest way to achieve my goal was to design a systematic teaching/learning process in the form of graduated courses in a class room setting and workshops. Since Americans are not born into Buddhism I tried to provide them with the fundamental theoretical background from which the mindfulness practice has been derived and coupled it with hands-on training techniques. I have designed a curriculum incorporating teachings from the Abhidhamma Canon to explain the mind and its processes involved in mindfulness and how the practice can help the practitioners transcend their own habitual unwholesome tendencies and exit the cycle of suffering. This was aided in no small measure by using high tech teaching aids developed by my office manager, Roger Burns.

This past year we have significantly taken our programs to a new height through an effective teaching/learning process. This is born out by superb student progress and attendance and a general maturing of the community.

The Daily Life Mindfulness Practice courses, described in a different section of this newsletter, have proven to be very successful since I introduced more hands-on training techniques adopted from educational systems like the Montessori

method.

The results of using these innovative methods in teaching mindfulness have been most exciting for me to witness. It also proves that the Buddha's practical guideline for a liberated life works even 2600 years after his passing. The Path transcends time and cultures! It also takes a lot of sensitivity to understand the American mind and Western take on spirituality and the complexity of Western lifestyle to say the least.

How to bring the ancient teachings to bear in this day and age in the West, to an alien culture, and yet maintaining the original Buddhist thoughts without diluting them is an enormous challenge. But is it also a great opportunity to use creative sensitivity to transcend the cultural differences of East and West. This been the most exiting part for me, to meet these challenges and work my way through the maze of American culture to find the common ground of human expression that speaks to the heart and to the depths of our being. Finally, I have come to realize that it is not just the meeting of the minds but of the hearts that closes the cultural divide of East and West.

I consider myself extremely fortunate to have this opportunity to bring Theravada Buddhism and Daily Life Mindfulness Practice to the West and I feel justifiably honored to be teaching American students for whom I have enormous respect, for their courage to be open, to question, to investigate and take up the challenge of self inquiry. I love the spirit of independence of my American students and their willingness to explore and take risks. It is these qualities in them that have stimulated the sparks in me to be creative and to be innovative in finding teaching styles suited to Americans. It is this wonderful synergistic interrelationship with my students that has enabled me to successfully bring the ancient Buddha's teachings alive in this tiny corner of Sonoma County in Northern California. I am indeed very blessed.

∞ May you be happy and well ∞

STW Updates

Board – Student Liason

The Board has assigned Linda Clopton (Board Member) as liaison from the Board to the students. She will coordinate between the governing body and the student community. We hope to create an ongoing communication and rapport between the Board and the students through this channel. This is going to be a very crucial element in our community building process.

Kalyanamita

There is a plan by the students to organize a Kalyanamita group (spiritual friends) so as to create camaraderie, mutual support, and friendship between the existing four classes.

BOARD OF DIRECTORS

Dr. Thynn Thynn	President
Bob Oshetsky	Vice President
Carol Meredith	Secretary
Christy Pichel	Treasurer
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Linda Clopton	Student Liaison

ADVISORY BOARD

Dr. U Tin Aung	Liaison to Bay Area Burmese Community
Bob Davidson	
Tim Gonzalez-Martin	

Dhamma Beaders

Six female students have been coming together off and on to make jewelry with carved jade beads from Burma, selling them by word of mouth and at our own events. From the proceeds of their labor, they have been able to donate \$1400 towards the fund to purchase a digital projector and a tablet computer. These devices will be used by Dr. Thynn to teach her classes and workshops using PowerPoint presentations and digital overheads. They proclaim that they are beading for the Buddha.

Bicultural aspect of STW

It has been one of the most gratifying aspects of our center to have the extended community of our Santa Rosa and Bay Area Burmese friends and their families regularly come join us and participate in our festivals and events. One of the most enduring relationships is with Dr Tin Aung and his wife Myint Myint Sein. She has been the backbone of our accounting, through her dedicated volunteering as our bookkeeper for the past several years. The Board and myself are much indebted to Myint Myint Sein. There are also many others who have been our stalwart supporters and to them we are also indebted. As time has passed, it's also been nice to see my Burmese friends and American students getting to know each other better bringing a sense of bicultural integration to the center.

How Sae Taw Win II Was Built

I am overjoyed when students and visitors to the center comment how beautiful the center is and what a wonderful community of students we have. But also it makes me look back and reminisce about how I got here. When I moved here from Scarsdale, NY in 1996, I had one student and just a few friends in Sebastopol. My first teaching session was substituting at Dr Robert Hall's evening sitting group in Santa Rosa. From that session, a few people came to my house to study with me. I did my own flyers and the copy shop and the post office were my constant destinations when getting a class going. I taught in my rental home, in the living room. In 1998, I founded the non-profit Buddhist Foundation, and raised just enough funds to buy the current property. I moved here in 1999 and started living as a life-long yogi (semi-renunciate). I started out at an enormous disadvantage because there wasn't a viable community of students in place to support the center. Hence I had to triple my efforts to get this center going through a three-pronged effort: (1) establishing a teaching program (2) building up [or renovating] the physical structure, and (3) building a dharma community at the same time. It was indeed a Herculean task to get this center going. Most centers in the U.S. began when there was already a substantial following to support the teacher and the center. Looking back, I realize that I did take an enormous risk, but I am happy the way it has turned out.

Fortunately, I had a handful of very dedicated and loyal students and supporters who stood by me. Over the past eight years I've formed this organization and community of students very carefully and meticulously so as to form a very solid community base. This sometimes took drastic actions on my part, in order to move past horrendous obstacles that could have weakened or broken up the fledgling community. I had learned through my experience of community building that it takes an enormous effort to build community, but it takes very little to break it up.

I have also learned that the most important factor in community building is a common goal and, most crucially, a single common thread of meditation practice, which in our case is Daily Life Mindfulness Practice, and the commitment to the welfare and growth of the center. The most detrimental element in a small start-up community like ours, in my experience, is when there is a multiplicity of practices and traditions, which can lead to cross purposes within the small student community, resulting in the members' interest getting diffused and diluted. That's when community building becomes difficult and shaky and sometimes impossible.

The present level of cohesion has come about because of the uniformity of the Daily Life Mindfulness Practice in the student community, which has helped my students achieve an amazing level of tolerance of each other. I have also been privileged to have the trust of my students and residents, who would not hesitate to tell me if I did something that they think is inappropriate. In that way, I've been able to clear up a great deal of misunderstandings between members of the community and myself. That has been the cornerstone of the solid foundation of our small community. I, in return, have complete faith and trust in my students and residents, and I feel I am very fortunate to have such a committed and devoted community of spiritual practitioners.

One of my students said, "It takes a community to build a dharma center," which I agree with



Dr. Thynn with Annie Hershey, a good friend and student at a senior student intensive workshop in August 2006.

fully. If there is no community, there can be no center. That is why I take community building very seriously and wholeheartedly, because the success and longevity of this center depends solely on every single one of us who make up the Sae Taw Win II community (STWII).

From Madelaine Fahrenwald: *"I've worked in a lot of different organizations and dhamma centers in the US, and to me, STWII is one of the few organizations that has not fallen into the trap of abuse of power, or the formation of power struggles among the ambitious within the hierarchy. The more aggressive or ambitious usually rise up to assume positions of power, and the less ambitious personalities can be marginalized or even made to feel unwelcome or unnecessary in the organization. I've observed that Dr. Thynn seems to have avoided this pitfall in building the STWII community. In one of our discussions, she explicitly told me that she had seen this potential developing in the early days of her community building and she said she rejected it, knowing that it was not only incongruent with her own personal style, but that it could be the undoing of her Center. I'm most grateful for her approach to this specific aspect of organizational life, and I find STWII to be the most 'people-friendly', peaceful organization I've ever encountered. "*

This last sentence was Madelaine's comment to me last year and she was very surprised when I told her that it did not come about automatically. I have worked very hard and have taken a lot of risks to safeguard this fledgling community and have made sure that we are not susceptible to any kind of influences internal or external that may disrupt the community at any time. For me the community, the Center, comes first. It is bigger than me and my personal interests.



A sublime moment for Dr. Thynn's American students at an intensive workshop in August 2006.

In addition I must say that I have somehow gravitated towards developing more or less the model of a horizontal community as much as possible to avoid the pitfall of what Madelaine has described in her comments. Whether on the Board of Directors or with the small group of Teachers in Training or with students, I have tried to foster a consensus building process which is working quite well I am happy to say. I have learned through my experience in America that the top down authoritarian style of governance from the Asian Buddhist model does not auger well with Americans. In the process I have come to enjoy the spirit of corporation and mutual respect with my students without the fear of losing my so called leadership status. This kind of management of a young community comprised of people of varied background is time consuming. Up to this day I have been asked by dhamma friends and other dhamma teachers why I have stopped doing the On The Cushion: Off The cushion retreats. I had to make a choice whether I would like to continue carrying out collaborative programs with other Buddhist schools and teachers or spend more time and energy on training my own teachers, build up a strong community base and move the center forward according to the mission of my work. I chose the latter as I realized that it is practically impossible to do both simultaneously. Since then I am happy to see our teaching programs flourishing greatly. We are getting more new students than we can handle, so much so that next year we are planning for one more satellite class in Santa Rosa or in Sebastopol in addition to the four classes we are teaching now. My teachers in training program is gaining momentum and the student community is becoming cohesive and developing deeper interest in many aspects of community building. I feel very blessed and encouraged. – **Thynn Thynn**

Courses Given at Sae Taw Win II

The Center runs four weekly classes in the evenings in the form of structured and graduated courses. The goal of the courses is to provide hands-on training in daily life based mindfulness practice with a well-rounded education in the fundamentals of Buddhism. Abhidhamma teachings are included wherever possible even during the first course to help students understand their own mind and their own predicaments in life and how mindfulness can bring peace and stability of mind as well as developing experiential insights. In short it is to help the student to develop a spiritual practice not outside of life but in-life itself.

COURSE 1

BEGINNING STUDENTS – 12 WEEKS

This course provides the fundamental teachings of Buddhism from the Four Noble Truths and the Four Foundations of Mindfulness together with hands-on training in basic Daily Life Mindfulness Practices

COURSE 2

INTEGRATING THE NOBLE EIGHTFOLD PATH – 8 WEEKS

This course focuses on how to bring the fundamental practices into daily life using the Noble Eightfold Path as a working model.

COURSE 3

BRINGING HARMONY TO CONFLICT – 6 WEEKS

This course is designed to intensify the student's practice in applying the Noble Eightfold Path in conflict situations in order to purify their mind and create harmony. This challenges the student to develop momentary samadhi (khanika samadhi) in the moment and strengthen their mindfulness to develop equanimity (Upekkha) and experiential insight (Bhavanamaya Nana).

COURSE 4

THE FIVE AGGREGATES ; THE FIVE KHANDAS IN DAILY LIFE MINDFULNESS PRACTICE – 3 WEEKS

This course helps the student to look into the five aggregates as operating in one's life instead of allowing the self to dominate one's own being.

COURSE 5

ABHIDHAMMA; BUDDHIST PSYCHOLOGY IN DAILY LIFE – 10 WEEKS

This course covers the fundamental concepts of Abhidhamma as applied to daily life experiences and how to transcend the habitual Kamma (Asinnaka Kamma) and ego-centric unwholesome tendencies to bring peace and harmony with oneself and others while at the same time allowing insight and the Four Brahma Viharas (loving kindness, compassion, equanimity and joy) to unfold.

COURSE 6

SUTTA STUDIES – ONGOING

This course is designed to challenge the students to question and look at their life experiences through the Sutta teachings as well as Abhidhamma, and through their own progress of mindfulness practice.

COURSE 7

THE SEVEN FACTORS OF ENLIGHTENMENT

COURSE 8

THE REQUISITES OF ENLIGHTENMENT

In addition to the above series of classes, Sae Taw Win II offers quarterly intensive workshops for Beginning, Intermediate and Senior students to help them deepen their practice throughout the whole year. Also offered is a 5-night annual Introduction to Abhidhamma course. On occasion Dr Thynn also teaches outreach courses such as a 5-night Abhidhamma course in Nevada City in August, 2007.

How Insight Arises in Daily Life Mindfulness Practice

I have been asked many times by Western dhamma teachers who are trained in the sitting vipasana tradition how would insight (nana) arise in the Daily Life Practice. I will cite an example of a student who experienced road rage and how the insight of non-self arose and saved his life.

I was teaching a small group in Scarsdale, New York in the 90s. This student had been studying with me for about six months. One day he came back to the group and recounted how he had almost gotten into a road accident -- a very good example of road rage. He was driving on a side road and was approaching an intersection with the main road. He saw a man driving on the main road. The two cars were converging and they were racing against each other. Both of them were getting very upset and started gesturing rudely. Then out of the blue something happened in him. Suddenly he said his anger dropped away, just like that. He broke out in laughter when he saw how foolish he was. He saw that he was in the wrong; yet he wanted to win the race. He said he could have ended up in a terrible accident. Instead he said he slowed down and that he probably saved his life and the life of the other person.

This man was not practicing mindfulness per se. But what happened was that the fruits of Daily Life Mindfulness Practice kicked in at the critical moment. What stopped him during the moment of rage was arising of awareness (nana) or insight. The insight that

arose in him was the self-knowledge of his folly, his desire (tanha) to win.

The process occurs in two stages but it is so quick that he himself could only discern the arising of his own insight. Before the arising of that particular moment of insight, his rage actually dropped suddenly and upon the dropping away of the rage, in that nanosecond, followed a spontaneous arising of wisdom/insight.

The dropping away of the rage itself is the result of mindfulness. The mind was letting-go of its rage moments. This letting-go happened because he had been practicing letting-go for about six months through Daily Life Mindfulness Practice.

The practice of daily life mindfulness is like putting a piece of software into the mind which can be likened to a computer. When this software is in place, at the critical juncture, the natural intelligence of the mind does its own work. It will automatically let-go of untenable mindstates and in that moment of letting-go spontaneous wisdom/insight arises as to his or her own predicament.

In that moment what arose was awareness. This awareness is spontaneous. There was no will involved. This awareness was the result of the practice of mindfulness. The practice was the cause. Awareness was the result. – **Thynn Thynn**



FESTIVAL OF LIGHTS AND CEDI DEDICATION CEREMONY

Top Left: The presiding monks chant blessings to consecrate the Cedi tiles, or mirror robe.

Bottom Left: Maung Zaw Min leads the presiding monks as they receive offerings from the Sae Taw Win II community.



Top Right: The Cedi shines with the traditional Burmese offering of 1,000 candles.

Bottom Right: After the successful completion of the ceremony, the presiding monks and nuns pose with Doctors Thynn Thynn, San Lin and Tin Aung



Photos: Tom and Elinor Burnside

Student Voices

I picked up "Living Meditation, Living Insight" at a garage sale in Sebastopol. Actually, somebody just gave it to me. I took it home and read a few chapters and then put it away.

A few months later, my wife Cimon and I were having some very serious communication problems. There was a lot of anger in both of us. I found the book in the bookcase and started reading it again. This time, I read it all the way through, and practiced some of the suggestions as I went.

After a couple of weeks of paying attention to my anger, I noticed that it would slowly dissolve (disappear) while I was watching closely. Once the anger dissipates, it's much easier to discuss our conflicts. Cimon could see, after only a few weeks, that I was easier to talk to and I noticed that we were both less likely to be defensive and argumentative.

I then decided to try the classes offered by Dr Thynn and meet with others who were beginning this practice on a weekly basis. I have made pretty steady improvement since then. I am much happier, now, than I can remember.

– **John Selhorst, Sebastopol**

I had been familiar with Buddhism through a Zen group but had drifted from it when I moved and began my family. Then, when Johnny read Dr. Thynn's book and started practicing, I noticed a great change in him. He stopped going into an angry intellectual mode and really began to soften. That made me renew my interest in practice. The Daily Life Mindfulness Practice has helped me very much. I used to get into obsessive mind states often and now they are a rarity. Because of our practice, Johnny and I rarely fight because we catch ourselves more often and don't engage if the other person gets into an antagonistic mindstate. It has also helped in parenting. I am able to listen more and talk less.

– **Cimon Selhorst, Sebastopol**

Speaking of dependencies: I looked into a retreat center suggested by a friend. But another friend who had been to that retreat felt that it was geared for addictive personalities. When they described the method, it sounded too confining.

It seemed like there were so many other dependencies and attachments, both to pleasure and other conditioned reactions. I was going round in circles trying to apply one method after another (based on readings). Suddenly while sitting early one morning it struck me that the discipline is having the volition to be mindful – at each moment. It is hard. I wonder why I had to go away from this basic teaching of observing the mind as it arises and falls in order to come back to it. It does seem that if one is truly mindful, one can always make a decision, each moment, whether to take alcohol, drugs, etc. One can always make a decision to continue as attachment or to let it go. It is the philosophy of ultimate self-responsibility. There can be no cop-out.

– **Pam Taylor, Arizona**

- Calendar of Events -

December 31, 2006

New Year's Eve Celebration and Crab Feed

2007

January 19 – 21

Workshop for New and Beginning students

February 10 – 11

Workshop for Intermediate and Senior students

March 10 – 15

Five-night Abhidhamma course

March 30 – April 1

Workshop for New and Beginning students

April 21

Spring Bicycle Pilgrimage

May 19

Buddha's Birthday celebration at Sae Taw Win II

June 9

Workshop for Intermediate and Senior students

June 23-24

Bringing Harmony to Conflict Workshop

July 21 – 25

Five-day Workshop for New and Beginning students

August 11

Workshop for Intermediate and Senior students

August 25 – 29

Five-night Abhidhamma course – Nevada City, CA

September 15 or 22

Graton Day

September (TBD)

Workshop on Mindful Listening and Right Speech

October 13

Festival of Lights

November 2-4

Workshop for New and Beginning students

December 1-2

Workshop for Intermediate and Senior students

Schedule subject to change.

Please visit our website for updated schedule: www.saetawwin2.org

A Call for Support

Dear Students and Friends of Sae Taw Win II:

Many blessings to each and every one of you! We are happy to take this opportunity to let you know how things are going here at the center.

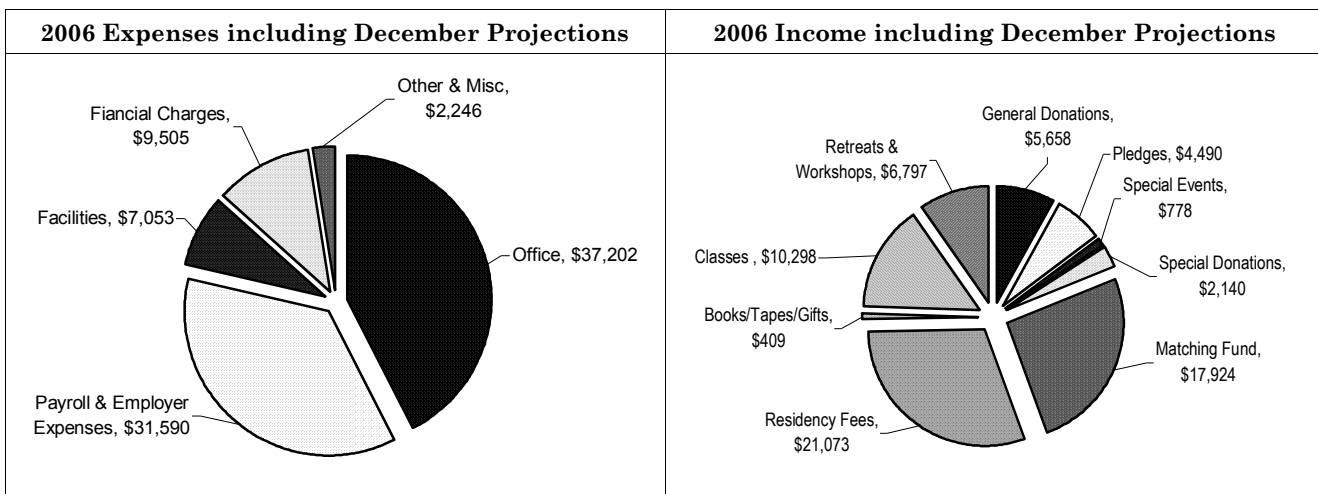
We have offered many classes and workshops this summer and fall. This was accomplished through countless hours of student volunteering, generous food donations and the continued financial support from our students and friends like you. These contributions were crucial in planning and carrying out the purpose of the Center -- offering Dr. Thynn's teachings on Buddhism and her unique way of practicing mindfulness in daily life to as many people as possible.

Accomplishments in 2006 include:

The Teaching	The Center
<ul style="list-style-type: none"> • We have redesigned the classes and workshops. We delivered the new forms of instruction to many new students. • We have extended the student base in 2006. The beginning class was full weeks before it began, and there are classes every evening, year round, Monday through Thursday with an average of 12 students attending each class. • The web site extends our reach beyond Sonoma County. There are now 19 students auditing weekly classes via the internet as far away as India, Canada and Australia. We are global! 	<ul style="list-style-type: none"> • The front entranceway has a fence now that provides an attractive entrance to the property • The Cedi mosaic has been completed and a ceremony blessing the completed Cedi was held • The Festival of Lights ceremony celebrated the completion of the Cedi and continued a tradition of annual celebrations along with the Buddha's Birthday. • A DVD is now available that tells about the history of Sae Taw Win II and what it offers. • The Board of Directors has been expanded with a student representative and a fundraiser. • We now have an Advisory Board with experienced past Board Members and a liaison to the Bay Area Burmese community.

Dr. Thynn has further refined her method of instruction and practical training and she has sharpened the focus of work at the Center teaching the Daily Life Mindfulness Practice as well as the fundamentals of Theravada Buddhism with an emphasis on the Abhidhamma teachings and community development. Her work is made possible by your generosity.

We thank all the students and friends who have given so generously both in volunteering time and financial support. *(continued on next page)*



Your donations now will support the continuation and expansion of the Center's work in 2007. For example, there is a waiting list for the beginning classes so we will offer a new beginners class at a satellite site in Santa Rosa or Sebastopol. We have three Teachers in Training who will continue to augment the classes and workshops. The Calendar of Events for 2007 on page 8 of this newsletter provides an idea of how much we plan to do in 2007. You can help make sure the center continues to offer the teachings on mindfulness in everyday living which is not available anywhere else.

Daily Life Mindfulness practice taught by Dr. Thynn changed my personality. I used to be an outspoken, egocentric, grouchy woman. Now I've become soft spoken, using words carefully chosen not to hurt others. This practice is easier said than done. Through the formation of the habit of awareness of my mind states I can control my anger so that it does not get into my speech. This makes me feel great. It is worth trying to stay in the present moment. **-Dr. Than Than Hla, Canada**

Dr. Than Than Hla is an old colleague of Dr. Thynn's from Medical College in Yangon and has been practicing Daily Life Mindfulness Practice by following one of the weekly classes through class recordings distributed through the internet.

STW II is running a deficit that is projected to be \$17,800 by the end of this year. This deficit is mainly due to the decrease in general donations and increase in expenses in hiring a full time office manager/tech expert to handle the increasing class enrollments and tech support for local and international students who are tracking with our weekly classes. In keeping with the Buddhist tradition of dana no fees have been charged for the seminars, classes or workshops, nor do we charge for Dr Thynn's book. We instead rely on the generosity of our students and friends like you.

I was visiting Dr. Thynn from Scarsdale for a few days. What little I had practiced while being with her was extremely beneficial and fulfilling. When I woke up one morning feeling very spaced out and painfully uncomfortable I learned to allow it without trying to change anything about this discomfort which happens so frequently with me. Now I could let go of the urge to do something about it. Normally I would have been physically doing something to avoid this discomfort in my mind. Dr. Thynn explained to me that the urge to do something about it actually obstructs our ability to see the process in the mind as it occurs naturally. And I found in doing nothing it allowed a space in my mind and in that space the healing is ignited and came to its fruition! Suddenly there was more trust in myself It took me two hours. I am really encouraged about my practice now! The breakthrough I had today was astounding! I wept for two hours! **-Jain Hein, Scarsdale, NY**

Please continue to support our teacher and the Dhamma Center and give generously.

Dr. Thynn, I am so very thankful for my association with you. I am grateful to have found a unique spiritual teacher in the form of a Burmese former physician - who also happens to be a woman! - in the little town of Graton. I am very happy that it is so. Peace and love to you. **- Nancy Unger, Sebastopol , CA**

To mail in a donation, please fill out the donation card on the back of this newsletter and send it with your check in the envelope provided. Please remember that these donations are tax-deductible. You can also use your credit card, if you'd prefer, for either a one-time donation or to schedule a monthly automatic debit. Visit our website at www.saetawwin2.org and click on the "Pledge or Donation" link in the upper right hand corner of our homepage.

We thank you for your support of the center. Your support makes Daily Life Mindfulness Practice instruction available so more people can learn how to end suffering.

Metta,

The Fundraising Committee

MANY THANKS to these friends who kindly supported Sae Taw Win II with donations in 2006.

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