

A Joint Newsletter of the
Insight Meditation Society
and the Barre Center for
Buddhist Studies

Spring 1995

Insight



IMS 1995 Retreat
Schedule

BCBS 1995 Course
Schedule

Teacher Interview:
Sylvia Boorstein

IMS News Worth
Noting

Sangha Poetry

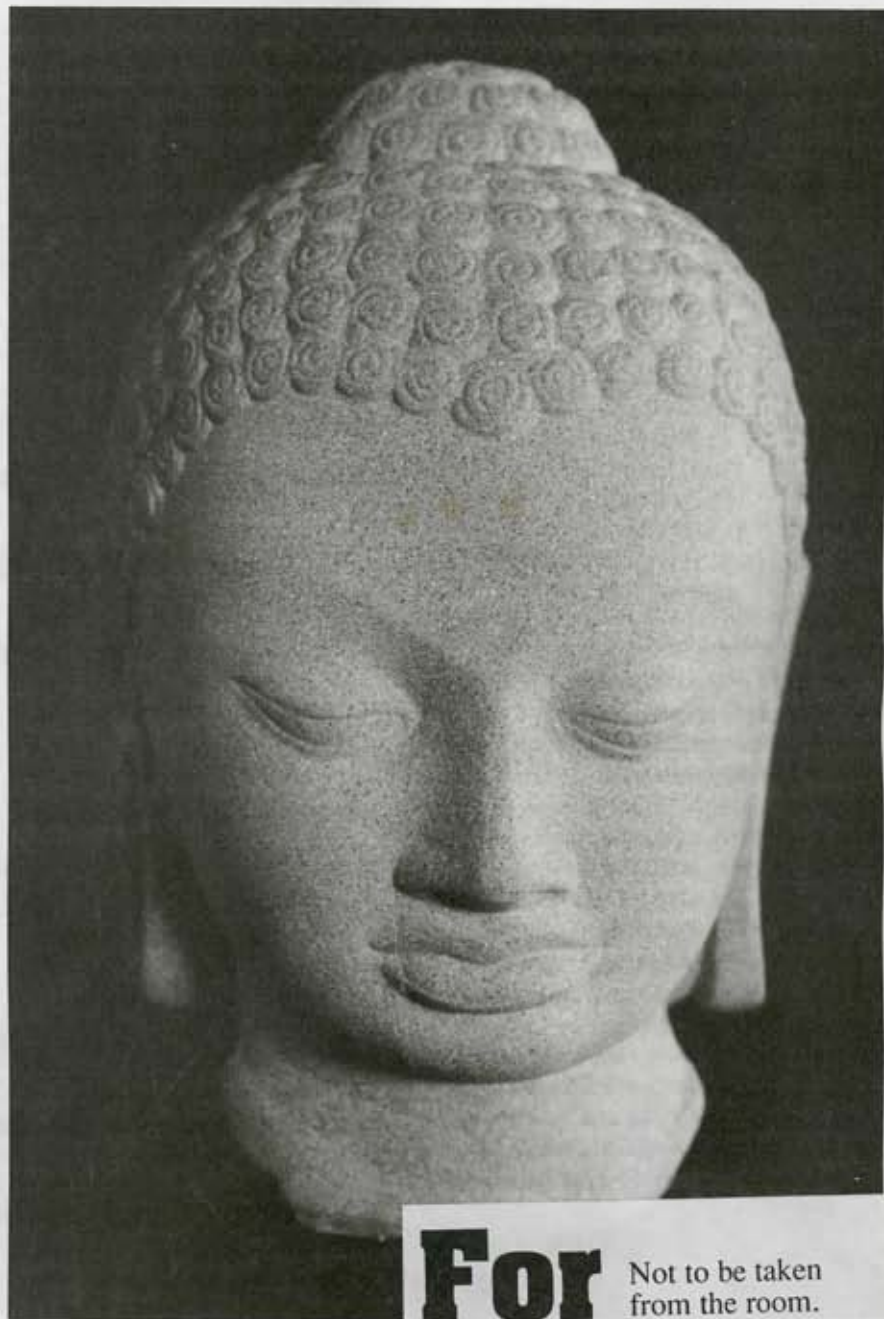
Dedicated to Dharma:

Inauguration of a
New Dharma Hall
by Andrew Olendzki

Freeing the Mind
by Joseph Goldstein

Cambridge Insight
Meditation Center

Pali Poetry



For Not to be taken
from the room.
reference

Insight

A twice-yearly newsletter of the
Insight Meditation Society

and the
**Barre Center for
Buddhist Studies**

with schedules and Dharma articles
of lasting interest

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A. Olendzki (pp.18,19,20,23)

Bob Hiller (p.31)

Insight is a newsletter jointly published by the Insight Meditation Society and the Barre Center for Buddhist Studies, which are tax-exempt, nonprofit centers whose purpose is to foster the practice of vipassana (insight) meditation and to preserve the essential teachings of Theravada Buddhism. The goal of the practice is the awakening of wisdom and compassion through right action and cultivating mindful awareness in all aspects of life. IMS offers a year-round program of intensive meditation retreats and various opportunities for volunteer service. BCBS offers a year-round program of workshops and seminars in the study of the larger Buddhist tradition within a contemplative framework so as to build a bridge between study and practice, between scholarly understanding and meditative insight.



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In this issue

Spring 1995

Interview with Sylvia Boorstein	3
IMS News Worth Noting	6
IMS 1995 Retreat Schedule	12
Sangha Page	17
Dedicated to Dhamma Inauguration of a New <i>Dhamma</i> Hall <i>by Andrew Olendzki</i>	18
Freeing the Mind <i>by Joseph Goldstein</i>	21
BCBS 1995 Course Schedule	27
Cambridge Insight Meditation Center	31
Pali Poetry	32

LIFE IS A RETREAT

An interview with Sylvia Boorstein

Can you tell us something about your jataka, your life story, where you came from and how you got into all this?

Many people tell a story that starts with intense and clear spiritual searching, with them knowing they are on a spiritual path. But that's not my story.

I grew up in New York, was married when I was 18 years old, graduated from college a year or so later, and had four children in five and a half years (they are all grown, now). I always thought I would die very young because I did everything in such a hurry. I figured I'd be finished with all my things and there wouldn't be anything else left to do.

By the time I was 27 or 28 my youngest child was 2, and I went to graduate school to be a therapist—because my husband was that, and it looked good to me. Also, I was in therapy at that time for various anxieties I had, and I was so impressed with how much better I felt that I thought, "I should do that."

That's actually been something that's true about me my whole life. When I experience something that I really value, I decide to be able to do it so I can teach it to people. I think I have a teaching gene I inherited from my father. I like to teach. I was a yoga teacher for 15 years. If I look back, I think that was really the beginning of my appreciation of the whole area of consciousness or the mind-body connection. Eventually I went on to get a doctorate in psychology.

And what brought you to meditation?

There were specific serendipitous events that brought me in contact with vipassana insight meditation, but the deeper part of the story has to do with a certain existential anxiety I was feeling in an otherwise ideal life. I had a husband who loved me and whom I loved (we're still married, by the way—40 years this year, is that amazing?); I had a profession that I loved; I had enough material comforts to be comfortable; I had four



I'm totally fascinated by how the mind works.

wonderful, healthy children growing up. I had, in fact, the American dream—everybody's dream. And I wasn't unhappy with that; but I was feeling frightened, because I had an increasing sense of dread: I knew it couldn't last. Somehow, I had a sense of how frail it all is.

It seems there is a precedent for that...

Yes, perhaps it is similar [to Prince Siddhartha]. I had an increasing sense of dread about how all this could not last. Something will happen sooner or later. The dread was based on the sense that I didn't think I had the wherewithal to deal with it. I knew I didn't. It wasn't just that something will happen and that's the way things are. Something will happen, and I'm not prepared to deal with it.

I had no sense at that time that spiritual practice or meditative practice or even religion was a way of dealing with that. I had the religion of my childhood, which was pleasing to me. I still have a great, affectionate tie and sense of belonging in that tradition. What it had not done, in my experience, is provide me with a framework for understanding

things like life and death and suffering and the great existential dilemmas of life. And so I found myself, as an adult in my 30's, increasingly alone and fearful of not being able to cope with some catastrophe that might happen at any time.

I don't even remember how my husband fell into the vipassana scene, but he went off and did two weeks somewhere in the Pacific Northwest. He came home and in his usual way said, "This is it." And in my usual way, a couple of months later I went off and did the same thing. And you know what? It was it.

It's not that my experience was easy, because it wasn't. I was in terrible pain. I had a very unclear idea of what vipassana was about, or what Buddhism was about. I had no idea what it meant to work with mind states or be attentive or any of that. But I knew they were singing my song. When I began to hear dharma the teachings sounded so exactly right to me. It just made so much sense, and it was such a comfort to hear it.

Had someone asked after that first retreat, "Has anything happened to you?" I would have said that nothing much happened. But, that night after we broke the silence I phoned my husband, who told me the sorry news that my father was just diagnosed with an incurable blood cancer. Now I want to be careful how I say this, because I loved my father very much and did not feel indifferent. I felt really sad to hear that news—but I didn't feel blown out of the water.

And in that moment I knew that something profound had happened to me that I had not noticed. I hung up the phone, and I went out and had tea with people. And I didn't tell them my news, because they didn't have to know my news. I had tea with people. This was an incredible thing for me to do, and I knew it!

And then I began quite a serious period (which continues until now) of study and going to retreats. The particulars of my family situation were such that I

could not leave home and go off and do intensive practice for long periods of time. But like a homing pigeon, I just sort of began to go to retreats and returning with regularity. It took me some years to really understand what I was doing and why I was doing it. As I began to understand it better, my ability to practice became better. For me there was a long period of time where I was doing it on faith. I'm surprised I'm saying that, because I now think of myself as a person of extreme faith; but I would not have said that in the beginning.

So for you faith came after the practice rather than before?

I think so. This is so funny. I'm discovering this about myself as we speak, which is mostly how I discover myself. I used to actually make quite a big thing of saying "I'm a person of little faith." I've always loved the teaching of the Buddha about "Don't believe anything that I tell you or that anybody else tells you or that learned teachers tell you, etc. Discover the truth for yourself." [Kalama Sutta]

That was a very big appeal for me about this practice. It did not require, so I heard, faith or belief. Just do it. Either it's your experience, or it's not your experience. But once you know, you can't forget to know. Once you see, you see.

And the practice helped you cope with your anxieties?

Things are manageable now that I didn't used to think were manageable. Time goes by, and all the things that you're afraid of start to happen. Everybody gets older, their bodies start breaking, different things start going wrong. But, they're manageable. Sometimes they're painful and still they're manageable, or very painful and manageable; but they're manageable. And I didn't used to think that. I used to think, if such and such happens, I couldn't manage.

I am definitely not free, but I am freer, and freer counts a lot. Free enough to manage is such a relief, because it takes away the fear. I'm pretty sure that as terrible things continue to happen to me in my life—I will have a lot of pain about them. I don't know that in relational life there's a way to move past that, or that I

even want to. But I'm not afraid of it. I'm really not afraid of it because I think I can manage it.

Do you think meditation practice helps you in any way to be a better psychologist?

I think the principle thing that makes people feel better in therapy is feeling they are heard by the person who's listening to them. Really we can't do anything more for people than hear them and be present for them in their pain. We can't fix up somebody's childhood and we can't fix up their grief and we can't take away their pain; but one thing that I think really ameliorates the pain is the sense of being heard and understood. If we are not frightened of pain, we're able to be most present for people.

So it's the insight into the manageability of pain that allows you to open to other people and help relieve them of their pain?

That, and also the insight into the ubiquitous nature of pain. People aren't doing their life wrong because they have pain. I think that's such a big relief for people to hear. People tell me their pain and they "get it" that I hear it. Somehow it's communicated that that's just what happens. Pain is one of those things. Pain is what's true about life experience. To whatever degree I am less frightened or more sure that pain is manageable, I'm less frightened of the people who come to see me and of their pain. So I become a better therapist—not because I know some more clever thing or because I tell them to meditate.

There are probably two pieces of *Buddhadharma* [the teachings of the Buddha] which I explicitly enunciate in my practice. One of them is working with hindrances. People will say, "I'm filled with anger." And I say, "Where?" I am able to say, "You know, the Buddhists have another notion about that. We all have those particular difficult wavelengths of energy that happen: sometimes we're angry, sometimes we're greedy, sometimes we're something else again. But you aren't just that. And some of us have one particular wavelength more greased for whatever reason than other people, so that particular one

seems to give us the most problem. It's just the wiring. My particular wiring is I come more with a predilection for fretting and restlessness of mind than I do for aversion or greed. That's just the way it is with me. I also have brown eyes

Practice is staying composed and alert in the middle of a life of constantly arising experience and reacting to it in a way that's wise and compassionate.

and I'm short. It's just what came with the package. So there's no onus on having that. It's normal. It comes with the organism."

Then we can talk about ways to work with that. The biggest way to work with that—both in psychotherapy and dharma practice—is to stay attentive to it. You say, "I know this is my Achilles heel. Now, before I erupt and tell my boss what I think of her, or my partner exactly what I think of him, maybe I should go for a walk around the block for a little bit. Knowing that this is my most difficult energy to see through, I better take a little bit of time so that I address it in the most wise way." That would be a way of directly taking a piece of *Buddhadharma* and transplanting it over into what I think of as psychotherapy.

The other thing that I teach people about, which is a direct reflection of Buddhist teachings: I talk about right speech a lot with couples as part of relationship therapy. It's helpful to teach right speech.

What about the other way around? Does the fact that you're a trained psychologist inform your dharma teaching in any way, either in dharma talks or in personal interviews?

I think they inform each other. To the degree that I perhaps have some skill in recognizing (now using Western psychological talk) that people have different degrees of ego integrity can be helpful. There are some people whose level of ego integrity is not sufficiently strong to tolerate things like long periods of silence or the somewhat unusual mind and body states that sometimes arise from intensive meditation practice. So sometimes it's been helpful for me to have that particular clinical skill, to be able to recognize that perhaps this person should not be here. It doesn't happen very much, but when it does happen I feel fortunate to be able to recognize it.

So, each informs the other. The line between dharma and Western psychology is blurring. After all, mind is mind.

Every modern lay dharma teacher seems to have a particular style or orientation in the way they teach. How might you characterize yours?

If I have any particular thing I'd like to say to people, it's that practice is ordinary. We're not doing a strange, esoteric thing. Perhaps it is strange to go off and sit quietly on a zafu, to be silent, to cultivate *samadhi* [concentration]. But those are techniques of practice; that is not practice.

Practice is staying composed and alert in the middle of a life of constantly arising experience and reacting to it in a way that's wise and compassionate. That's what I think practice is. And I think you do it everywhere. Sitting quietly, cultivating *samadhi*, and developing insight are tools. But they're not ends in themselves. I think everybody knows that now.

So you'd still recommend for people to go on retreats, but to recognize that in some sense it is just a training. The real retreat, perhaps, starts on closing day?

Or it continues. Life is a retreat. That's what I'd like to say. Life is one long retreat, with periods spent on zafus in retreat centers. Didn't the Buddha say there are four postures: standing, sitting,

lying down and moving about? Well, the moving about part is the whole rest of life. But I would not want people to think that I didn't have the most enormous regard and respect for intensive practice, for *samadhi*. It is how people begin to tap in to the kind of composure that allows you to look around and say, "Whew. This is manageable. There are moments of freedom." The moment that I got the phone call and I didn't get blown away was a moment of freedom. It was a moment with pain, but a moment of freedom.

Personally, I love being on retreat, because I'm totally fascinated by how the mind works. I remember my first meeting with Joseph [Goldstein] years ago when he said (you've probably heard him say it) "Put your arm up, move it in, move it out, move it in. After a while you think, 'This is boring. Arm in and out.' But there is a way in which, if the attention is focused enough, it's totally fascinating—we can do it all day." And that's true! When the mind is concentrated enough, when enough composure and alertness is present, everything is extraordinarily fascinating. There's nothing that's more fascinating.

What if someone were to say to you, "The Greeks had a name for somebody who was fascinated with watching himself: Narcissus?"

But that is about watching yourself. This is watching the mind manifest, watching the play of consciousness. It's amazing. You find that things are not what you thought they were. They're really quite different. Phenomena really do arise and pass away just as they say they do in the book. And form is emptiness and emptiness is form—you can see that! You see discreet events of consciousness arise out of nowhere and disappear into nowhere, which can't happen in outside life, because to see those things, you have to slow down.

So even though I'm fond of saying to people that practicing composure and alertness and calmness and compassion is really a whole life practice—it's not just a retreat type of thing—I think the ability to practice in life is tremendously informed by the insights that arise from really concentrated, intensive practice, from *samadhi*. So, I love it. I love to sit in meditation centers and watch the play of the mind on that level. But I also love to come home. My retreat never ends...



The line between dharma and Western psychology is blurring. After all, mind is mind.



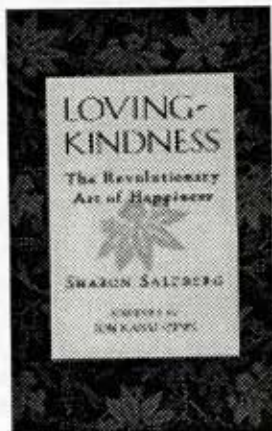
News Worth Noting

Volunteers Needed for Family Course

Are you experienced with children? Would you like to volunteer at IMS? Experienced childcare helpers are needed during this summer's Family Retreat (August 3-8). Helpers work about 4 hours per day supervising a small group of children with the aid of parents and guidance of the professional childcare coordinator. Volunteers receive free room and board, plenty of time for individual practice, and 5 free sitting days at IMS. Please contact the IMS office if you are interested.



Read All About It



Lovingkindness: The Revolutionary Art of Happiness by Sharon Salzberg (published by Shambhala)

IMS co-founder Sharon Salzberg's "long-awaited first book" is now available. Having for years practiced and taught lovingkindness, or *metta*, meditation at IMS and around the world, Sharon shares her wisdom through "moving stories and practices of laser-like precision sure to widen one's capacity to love." Pick up a copy at IMS or your local bookstore.

Yogi Tales: Send Us Your Stories

Each of us who have been so fortunate to sit at IMS have our favorite stories about our experiences there—humorous events observed, personal embarrassments, sad struggles of the practice, memorable one-liners—all hopefully pointing toward a greater understanding and compassion. Whatever they may be, these scattered memories constitute the beginnings of an oral tradition of Buddhism as practiced in America.

In celebration of the 20th Anniversary of IMS, we would like to compile a collection of stories about the experiences of yogis practicing at IMS to be made available to the Sangha for the 1996 summer celebration.

You may submit them in any form from hand written to taped: for longer stories 3.5" diskettes in word processing is encouraged, but submit a paper copy also in case of technical difficulties.

Specify whether or not you wish to be credited by name for the story, or remain anonymous. But please, at all times give me your name, address and phone number so that I can clarify any questions that may arise in my editing of the materials. Please send to IMS, attention: Roy Mauer, Yogi Tales.

Yogis Need More Help From Yogis

The generosity of many, through donations to the *Scholarship Fund* and *Sponsor-a-Yogi Fund*, allow practitioners facing financial hardship or life-threatening illnesses to come to IMS. Recent scholarship recipients say: "Thank you so much for the scholarship. That made a whole difference to me participating in the retreat." And, "Thank you so much for providing me with a scholarship to make this week possible. It has been a very special, peaceful time (most of the time)."

During the past year over \$25,942 was contributed to both funds, with \$12,800 coming from retreat cancellation fees. Despite this generosity, requests for assistance exceeded donations, with awards to needy yogis of \$29,407--a shortfall of over \$3,465. For the first time in recent years, some requests for assistance were turned down for lack of funds. You can help us to help your fellow yogis by considering a donation to one or both of these funds. Let's not turn anyone down this year. (Please make contributions payable to IMS, and indicate to which fund you are donating.)

IMS's 20th Birthday

1996 marks the 20th anniversary of the creation of IMS. We've grown from a small group of young enthusiasts facing doubts as to the potential success of our enterprise, to a world-renowned retreat center helping to bring Buddhist meditation into the mainstream of our society. Anniversary festivities are being planned for the summer of 1996. Stay tuned for details.

IMS Becomes More Chemically Friendly

The incidence of environmental illness, or multiple chemical sensitivity, is rapidly increasing in our society and among those hoping to come to IMS. EI/MCS is an acute sensitivity to chemical substances such as those found in household cleaners, body care products, manufactured wood products, paints and carpeting, to name a few. As reported last Fall, IMS is working actively to make our facilities more "chemically friendly."

The renovated Annex will include an independently ventilated wing with 15 low-toxin rooms with wood floors, no plywood, and special paints and finishes. IMS is completing its switch to fragrance-free cleaning products and improved education on EI/MCS for all yogis. You can help by leaving at home all scented hygiene products, perfumes and dry-cleaned clothing.

New Resident Teacher Arrives

IMS welcomed its new Resident Teacher Yanai Postelnik in February. A native of New Zealand, he arrived from his most recent home at Gaia House in England, where he has been practicing, training as a teacher and teaching retreats with Christina Feldman and Christopher Titmuss. As resident teacher, Yanai will help guide the practice of staff members, self retreatants and long-term practitioners.



Yanai Postelnik

Insight

Annex Renovation "Snapshot"



(An excerpt from the diary of Plant Manager Bob Trammell)

March, 1995

Demolition and construction have been underway for nearly two months now on the formerly ratty and soon-to-be natty Annex dormitory. We have been able to recycle many tons of demolition debris and are now well underway with framing the partition walls and replacing our old, leaky windows with new, efficient ones. Electricians, plumbers, sprinkler system installers, and insulators are swarming through the building. Framing for the new hip roof has begun. Already the old building is showing signs of a more comely rebirth. Note: This project is still not fully paid for, so please think of helping out with a donation for the Building Fund.

New Computer System On-line

With our old computer system feeling its age, IMS is installing a new system featuring improved hardware and software, including a customized retreat registration database. These improvements will allow IMS to work more efficiently in the areas of mailings, registrations, and requests for information, thereby improving service to the *sangha*. Most of the work of installation has been done by a volunteer computer expert, who has worked tirelessly on the installation since September. The hardware was purchased with *dana* and not from course fees.

Save Money and Support the Teachers

We have arranged for Affinity Long Distance to contribute 5% of your total long distance bill each month to the Teacher Support Fund, which helps support teachers at IMS. Affinity also guarantees you rates 10% lower than you are now paying. Call them at 1-800-670-0008 to sign up for the service. (Mention IMS and our organization number: 311124-000-170-044781.) Or call Dennis Holmes at (508) 355-2408 if you have questions.

DANA

Dana is an ancient Pali word meaning "generosity", "giving" or "gift." It is directly related to the Latin word *donum*, and through this to such English words as donor, donate and donation. *Dana* is intrinsic to the 2,500 year old Buddhist tradition. Going back to the days of the Buddha, the teachings were considered priceless and thus offered freely, as a form of *dana*. The early teachers received no payment for their instruction, and in turn the lay community saw to it through their voluntary generosity, their *dana*, that the basic needs of food, clothing, shelter and medicine were provided for the teachers (who in the early days were monks and nuns.)

Beyond this practical dimension, *dana* also plays a crucial role in the spiritual life of Buddhists. It is the first of the ten *paramis*, or qualities of character to be perfected in one's lifetime or lifetimes. And when the Buddha would give a discourse to lay-people, he would almost always begin with the importance and the benefits of *dana*.

The act of giving itself is of immeasurable benefit to the giver; for it opens up the heart, diminishes for a moment one's self-absorption, and places value on the well-being of others. The simple gesture of offering a flower, or an act of service, a kind thought or a simple meal is in fact a sincere form of practice. The size or value of the gift is of almost no importance—the act of giving itself generates a thought-moment devoid of greed and full of loving kindness.

In Asia this tradition has been kept alive by the lay community supporting the teachings through contributing to the monastic centers or giving food to the monks and nuns as they walk from house to house on their daily practice of gathering alms. Once a year there is also a formal giving of robes to the order.

Many are trying to keep the tradition of *dana* alive in the West, even though it is not a part of Western tradition and few people understand it well. There are a number of ways that the Insight Meditation Society is trying to maintain the tradition of *dana*:

TEACHER SUPPORT: Teachers do not receive any payment for leading retreats at IMS. The course fees are only to cover food, lodging and the day-to-day operating costs of the center. Teacher support is provided by voluntary donations given by students at the end of each retreat.

STAFF: A few key administrative positions at IMS are salaried, but most of the staff who run the retreat center are volunteers. The center depends on dedicated volunteer staff people for its continued existence, and serving on staff for a year is a vital form of *dana*. Staff life offers a challenging opportunity to integrate mindfulness with daily activities, and for service to others. Due to regular turnover, staff positions are periodically available in the office, kitchen and maintenance department (including house-and grounds-keeping). Anyone who has sat at least one 9-day vipassana retreat is eligible to apply. If you are interested in a staff position, please contact the IMS office.

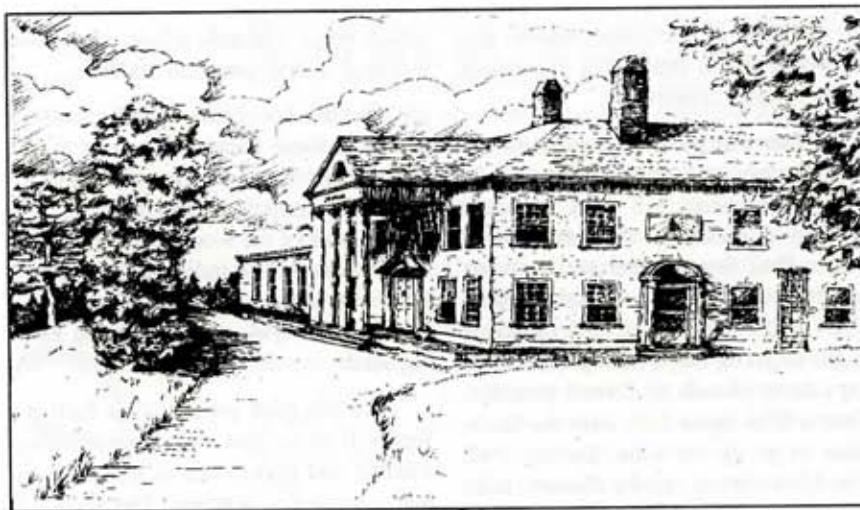
DANA RETREAT: Each year IMS has a weekend retreat with no fixed course rate—come and practice and give what you can.

OPPORTUNITIES FOR GIVING

- | | |
|-----------------------------|---|
| Membership: | A direct contribution to each year's operating costs, memberships help keep the daily rate as low as possible. A donation of \$35 is recommended but anything more or less than this amount is most welcome. |
| Scholarship Fund: | This money is given out each year to people who request financial assistance to sit meditation retreats. It is a vital program of yogis helping yogis. |
| Sponsor-a-yogi Fund: | These funds support the meditation practice of people with life-threatening illnesses who are not otherwise able to sit a retreat. |
| IMS Dana: | A general contribution to the center, IMS dana is allocated each year by the Board wherever it is most needed. |
| Building Fund: | The facilities of IMS are in continual need of major repairs and renovations. Rather than increase the retreat costs to provide for these capital improvements, we appeal to our community of supporters for donations. |

You may send your donation for any of these funds to IMS at any time. Simply indicate the fund/s you wish to support. Also, please consider making a bequest to IMS as part of your estate planning. All charitable contributions are tax-deductible.

INSIGHT MEDITATION SOCIETY



Insight Meditation (vipassana) is a simple and direct practice—the moment-to-moment observation of the mind/body process through calm and focused awareness. This practice originates in the Theravada tradition of the teachings of the Buddha. Learning to observe experiences from a place of stillness enables one to relate to life with less fear and clinging. Seeing life as a constantly changing process, one begins to accept pleasure and pain, fear and joy, and all aspects of life with increasing equanimity and balance. As insight deepens, wisdom and compassion arise. Insight meditation is a way of seeing clearly the totality of one's being and experience. Growth in clarity brings about penetrating insight into the true nature of our experience and increases peace in our daily lives.

The Insight Meditation Society was founded in 1975 as a nonprofit organization to provide a place for the intensive practice of insight meditation. IMS operates a retreat center which is set on 80 wooded acres in the quiet country of central Massachusetts. It provides a secluded environment for intensive meditation practice. Complete silence is maintained at all times except during teacher interviews.

Vipassana Retreats are designed for both beginning and experienced medi-

tators. Daily instruction in meditation and nightly Dharma talks are given, and individual or group interviews are arranged with the teachers at regular intervals. A typical daily schedule starts at 5 am and ends at 10 pm. The entire day is spent in silent meditation practice with alternate periods of sitting and walking meditation. The combination of this regular schedule, the silence, group support, and daily instruction combine to provide a beneficial environment for developing and deepening meditation practice. Meals are vegetarian, and accommodations are austere, mostly double rooms. Men and women do not share rooms. Camping is not available. Retreats offered in 1995 are listed on the following pages.

Evening Discourses: When a retreat is in progress, anyone is welcome to attend evening talks, and meditators with vipassana experience are welcome to attend the group sittings. Some restrictions apply. Please call the IMS office for daily schedule.

Individual Retreats: In addition to teacher-led retreats, the center is open to experienced meditators (except the month of January) for individual retreats. IMS and its teachers encourage experienced students—anyone who has practiced in a teacher-led retreat in the style of vipassana offered at IMS—to use the

center for individual meditation as a way of strengthening self-reliance and increasing the value of meditation in one's life. **Individual retreats require the prior approval of a teacher.** IMS offers several forms for individual retreats:

•**Self-Retreat:** A self-retreat may consist of any number of days not to exceed the longest period of teacher-led retreat sat by the student. During this time, meditators are expected to practice in silence, observe the five precepts and maintain a continuity of practice throughout the day. There are at least four group sittings daily. Students schedule their practice individually during the remaining hours of the day. Self-retreats require the prior consent of a teacher and can be arranged by contacting the IMS office. Self-retreats are charged at \$30 per day.

•**Work Retreats:** Work retreats offer an opportunity to integrate five hours of work each day into the normal silent meditation schedule at the center. The center occupies a large complex of buildings which require extensive maintenance and care. We invite skilled, semi-skilled, and enthusiastic old students to offer their energy to the center for cleaning, painting and remodeling; landscaping, gardening and grounds work, and assisting the cooks or administrative staff. All work retreats are free. Work retreats are for experienced students only. Contact the office for an application form.

•**Long-Term Practice:** For those wishing to do long-term meditation practice of 118 days or more, IMS has available a limited number of scholarships in the form of reduced daily rate after the 88th day. Practice guidelines are similar to those for shorter individual retreats with an additional emphasis on self-reliance. Long-term practice requires the prior consent of two teachers. Those interested should contact the office for application form and limited available dates.

REGISTERING FOR A RETREAT AT IMS

Registrations:

- Are accepted only by mail or in person; not by phone or fax.
- Are processed on a "first received--first processed" basis. Processing order is unaffected by scholarships.
- A confirmation letter will be sent out as soon as your registration is processed.
 - If the course has openings you will be confirmed.
 - If the course is full you will be placed on a waiting list.
- If waitlisted, you will be contacted when an opening becomes available.
- All transfers are placed at the end of the waiting list for the new retreat.
- Incomplete registrations (including deposit) will be placed on hold until completed.

Payment:

- The cost of each retreat is listed in the course schedule.
- Please pay by check or money order in U.S. funds only; we cannot accept credit cards or foreign drafts.
- A minimum deposit is required to confirm a registration--see table for minimum deposits.
- Please prepay the entire retreat cost if possible--this greatly reduces processing time.
- Checks are cashed only when the registration is confirmed; if you are put on the waiting list, your check will not be cashed until there is an opening.
- If you have difficulty attending an IMS retreat for financial reasons, please request a scholarship application form.

Changes and Cancellations:

- Transfers from one retreat to another before the first deadline incur no fees.
- Later changes--and all cancellations--incur a processing fee.
- Please cancel early--there are often yogis waiting to get in.
- After opening day there are no refunds except for emergencies.

Deadlines:

- The first deadline for most retreats is two weeks before opening day.
- The final deadline for most retreats is one week before opening day.
- Please note the special deadlines for the 3-month and New Year retreats.

Participation in Retreats:

- All participants are expected to arrive on time on opening day and to stay for the entire duration of the course.
- Any exceptions to this policy for emergency or medical reasons must be approved by the office staff.
- Most retreats involve a one hour work period each morning.
- Participation in retreats is always at the discretion of IMS--participation can be cancelled for individuals in some cases.

ALL CANCELLATION AND PROCESSING FEES ARE DONATED TO THE SCHOLARSHIP FUND!

Deposits		Cancellation or Change Processing Fees		
		Before 1st deadline	On or after 1st deadline	On or after final deadline
Course Type	Min Deposit			
2 & 3 day retreats	Full cost	\$25	\$50 / 2 wks. before	Full deposit/ 1 week before
5-26 days retreats	\$100	\$25	\$50 / 2 wks. before	\$100 / 1 week before
3-month retreat	\$500	\$50	\$100 / June 1	\$500 / August 1
New Year's	\$100	\$25	\$100 / December 1	\$100 / December 14

IMS Registration Form

If you are taking an IMS course, please fill out this form. Please photocopy this form if you will be registering for more than one course.

PLEASE PRINT CLEARLY.

Name _____
Day Phone _____
Evening Phone _____

Address _____

City _____ State _____

Country _____ Zip _____

Check here _____ if new address.

Old address _____

_____ I have been to IMS before.

_____ I have not been to IMS before.

Retreat Experience _____

Year of birth _____ Male/Female _____

Do you snore? _____ Physical disabilities or special needs _____

Can you offer a ride to others in your area coming to this retreat? Yes / No

Course Code _____

Course Cost _____

Deposit Enclosed _____

(See table for cancellation dates.)

Dates you will be here:

From _____ To _____

I have added _____ to the deposit as my contribution to the scholarship fund.

For many years now our retreats have filled and have had waiting lists of those unable to get in. We have adopted these policies to be as fair as possible to all applicants, and to allow the greatest number of people to have the opportunity to participate in retreats. We appreciate your understanding.

INSIGHT MEDITATION SOCIETY 1995 RETREAT SCHEDULE

IMS, 1230 Pleasant Street, Barre, MA 01005 Tel: (508) 355-4378
 Telephone Hours: Monday-Saturday, 10am - 12 noon; 3 pm - 5:00 pm



Jan 30-Feb 5	METTA RETREAT (6 days) Joseph Goldstein, Sharon Salzberg and Sylvia Boorstein Metta is the Pali word for friendship or loving kindness. Classically it is taught as a practice along with meditations cultivating compassion, rejoicing in the happiness of others (sympathetic joy), and equanimity. They are practiced to develop concentration, fearlessness, happiness, and a loving heart. This course is devoted to cultivating these qualities.	JS1	\$190
Feb 5-15	VIPASSANA RETREAT (10 days) Joseph Goldstein and Sharon Salzberg. This retreat emphasizes the continuity of mindfulness, along with some daily practice of metta (loving kindness) meditation. The teaching is in the style of Mahasi Sayadaw, refining the quality of precise open awareness as a way of deepening the wisdom and compassion within us.	JS2	\$290
Jan 30-Feb15	METTA & VIPASSANA RETREATS (16 days)	JS3	\$440
Feb 24-26	DANA WEEKEND (2 days) Bhante Gunaratana This retreat is offered on the part of IMS to affirm the spirit of giving. There is no fixed course fee; participants are encouraged to offer whatever contribution fits their means. Priority will be given to those who, for financial reasons, are unable to attend courses with fixed course rates.	DANA	Donation

- March 3-12** **VIPASSANA RETREAT (9 days)** **LR1** **\$265**
Larry Rosenberg and Narayan Liebenson Grady
 Anapana-sati, Buddha's teaching on the full awareness of breathing, will be the frame of reference for this retreat. Conscious breathing will be practiced to help develop and nourish both serenity (samatha) and liberating insight (vipassana). In addition to formal sitting and walking meditation we will learn to keep the breath in mind throughout the day, enabling us to stay awake in the midst of all ordinary activities.
- March 17-19** **WEEKEND (2 days) (See March 17-26)** **AV1** **\$95**
- March 17-26** **CULTIVATING THE REFUGES (9 days)** **AV2** **\$265**
Ajahn Sucitto -- Amaravati Sangha
 This retreat will focus on how cultivating the refuges can create a place of trust, a place of belonging in our hearts. This cultivation can be a gateway to deeper understanding of the Buddhadhamma and freedom. Through daily chanting (morning and evening pujas), cultivation of mindfulness, kindness and forgiveness of ourselves and others, one experiences a lightening of our lives, so that each moment is experienced as a fresh, new beginning. Refuges are a place where this new beginning can be experienced. Note: *Retreat participants are requested (but not required) to keep the 8 monastic precepts (including not eating after noon).*
- April 1-8** **WOMEN'S RETREAT (7 days)** **WOM** **\$215**
Christina Feldman and Narayan Liebenson Grady
 In this annual gathering of women at IMS, insight meditation is the vehicle used to develop calmness and clarity, wisdom and compassion, openness and vision. This retreat is an opportunity for women to focus on a spiritual path free of dichotomies as well as spiritual, social and psychological conditioning. There is a full daily schedule of meditation and silence, as well as small group meetings.
- April 14-17** **WEEKEND RETREAT--For Experienced Students (3 days)** **LR2** **\$125**
Larry Rosenberg and Michael Grady
 Anapana-sati, Buddha's teaching on the full awareness of breathing, will be the frame of reference for this retreat. Conscious breathing will be practiced to develop and nourish both serenity (samatha) and liberating insight (vipassana). In addition to formal sitting and walking meditation we will learn to keep the breath in mind throughout the day, enabling us to stay awake in the midst of all ordinary activities. Note: *Retreatants are required to have sat at least one 9-day retreat at IMS, or a comparable vipassana retreat situation elsewhere.* Michael Grady has practiced vipassana since 1973. He lives in Cambridge, MA and teaches at the Cambridge Insight Meditation Center.
- April 21-28** **THE GREEN BUDDHA (7 days)** **CT1** **\$215**
Christopher Titmuss, Sharda Rogell and Jose Reissig
 This retreat consists of sustained silent meditation, deep inquiry into our life experiences, and realization into the nature of things. It provides the opportunity to free the mind from the influence of tensions and negative patterns, and for the heart's awakening to immensity.
- May 9-14** **MEN'S RETREAT (5 days)** **MEN** **\$165**
Steven Smith and Steve Armstrong
 This traditional vipassana retreat will combine silent sitting with careful examination and thoughtful dialogue of significant issues in men's lives. Suitable for new and experienced students.

- August 3 - 8 FAMILY RETREAT (5 days)** **FAM Adult \$165**
Christina Feldman, Marcia Rose, Jose Reissig **Child \$50**
 This course explores integrating meditation and family life. In a less formal atmosphere, a full program of sittings, discussions, family meditations, and talks is offered. Child care is shared cooperatively through a rotation system with parents and volunteers. *Each family unit pays an additional \$25 for professional child care coordination.* Please specify names, year of birth, and sex of all children on your registration.
- Aug 12 - 20 INSIGHT MEDITATION AND INQUIRY (8 days)** **CT2 \$240**
Christopher Titmuss, Sharda Rogell and Jose Reissig
 This retreat consists of sustained silent meditation, deep inquiry into our life experiences, and realization into the nature of things. It provides the opportunity to free the mind from the influence of tensions and negative patterns, and for the heart's awakening to immensity.
- Aug. 25-27 VIPASSANA WEEKEND (2 days)** **LR4 \$95**
Larry Rosenberg and Narayan Liebenson Grady
 Anapana-sati, Buddha's teaching on the full awareness of breathing, will be the frame of reference for this retreat. Conscious breathing will be practiced to help develop and nourish both serenity (samatha) and liberating insight (vipassana). In addition to formal sitting and walking meditation we will learn to keep the breath in mind throughout the day, enabling us to stay awake in the midst of all ordinary activities.
- Sept 1 - 4 LABOR DAY WEEKEND (3 days)** **RD1 \$125**
Sept 1 - 10 VIPASSANA RETREAT (9 days) **RD2 \$265**
Ruth Denison
 This retreat fosters awareness and correct understanding of life's process in ourselves and others. The focus of the practice is on opening the heart, discovering oneself, and developing insight into the reality of the mind and body. Retreat activities include sound and body movement meditations, and the development of mindfulness in the day-to-day activities of our lives. This retreat is somewhat different from other IMS retreats, and includes sustained and on-going verbal teacher instruction throughout the day.
- Sep22-Dec17 THREE MONTH RETREAT (86 days)** **3MO \$2,250**
Sep22-Nov 4 PARTIAL #1 (6 Weeks) **PART1 \$1,150**
Nov 4-Dec17 PARTIAL #2 (6 Weeks) **PART2 \$1,150**
Joseph Goldstein, Sharon Salzberg, Michele McDonald-Smith, Carol Wilson and Steve Armstrong
 The three month course is a special time for practice. Because of its extended length and the continuity of guidance, it is a rare opportunity to deepen the powers of concentration, wisdom and compassion. The teaching is in the style of Mahasi Sayadaw, refining the skillful means of mental noting, slow movement and precise, open awareness. *Prerequisite is one 9-day retreat with an IMS teacher or special permission.*
- Dec 28-Jan 5 NEW YEAR'S RETREAT (8 days)** **NY \$240**
Jack Kornfield, Rodney Smith and others
 The New Year is traditionally a time for listening to the heart and taking stock of our lives from the deepest wisdom within. This retreat offers a systematic training in mindfulness of breath, body, feelings, and mind. Emphasis is placed on incorporating a spirit and training of loving kindness into all aspects of the practice, developing our capacity for clarity and compassion in each moment. *Please note the special cancellation deadline for this retreat.*

SENIOR DHARMA TEACHERS

Sylvia Boorstein has been teaching vipassana since 1985 and is a founding teacher of Spirit Rock Meditation Center. She is also a psychotherapist, wife, mother, and grandmother and is particularly interested in seeing daily life as practice.

Ruth Denison studied in Burma in the early 1960s with the meditation master Sayagi U Ba Khin. She has been teaching since 1973 and is founder of Dhamma Dena, a desert retreat center in Joshua Tree, California, and The Center for Buddhism in the West in Germany.

Christina Feldman has been studying and training in the Tibetan, Mahayana and Theravada traditions since 1970, and teaching meditation worldwide since 1974. She is co-founder and a guiding teacher of Gaia House in England, and is a guiding teacher at IMS. She is the author of *Woman Awake!* and co-editor of *Stories of the Spirit, Stories of the Heart*.

Joseph Goldstein is a co-founder and guiding teacher of IMS. He has been teaching vipassana and metta retreats worldwide since 1974, and in 1989 helped establish the Barre Center for Buddhist Studies. He is the author of *The Experience of Insight*, and *Insight Meditation: The Practice of Freedom*, and co-author of *Seeking the Heart of Wisdom*.

Narayan Liebenson Grady has taught vipassana at the Cambridge Insight Meditation Center since its inception in 1985.

Ven. Henepola Gunaratana, Ph.D., has been a Buddhist monk for over 50 years. Knowledgeable in both Western and Buddhist psychology, he is the founder of Bhavana Society, a retreat and monastic center in rural West Virginia. He is the author of a number of books, including *Mindfulness in Plain English*.

Jack Kornfield is a co-founder of IMS and Spirit Rock Meditation Center. He has been teaching vipassana retreats worldwide since 1975. He is the author of *A Path With Heart*, coeditor of *Stories of the Spirit, Stories of the Heart*, and coauthor of *Seeking the Heart of Wisdom*.

Michele McDonald-Smith has practiced vipassana meditation since 1975 and has been teaching at IMS and worldwide since 1982. She has a deep interest in preserving the ancient teachings and in finding ways of expression that make them more accessible and authentic for us in this time.

Corrado Pensa teaches vipassana retreats in the U.S., England and Italy. He is founder of the Association for Mindfulness Meditation in Rome, a professor of Eastern philosophy at the University of Rome, and a former psychotherapist.

Larry Rosenberg practiced Zen in Korea and Japan before coming to vipassana. He is the resident teacher at Cambridge Insight Meditation Center, and a guiding teacher of IMS.

Sharon Salzberg is a co-founder of IMS and the Barre Center for Buddhist Studies. She has studied and practiced Buddhist meditation since 1970, and has been teaching worldwide since 1974.

Steven Smith is a co-founder of Vipassana Hawaii, and is a guiding teacher of IMS. He teaches vipassana and metta retreats worldwide.

Ajahn Sucitto has been a monk for 19 years and is a senior disciple of Ajahn Chah and Ajahn Sumedho. He is currently the abbot of Cittaviveka Chithurst Buddhist Monastery in England.

Christopher Titmuss gives teachings worldwide concerned with spiritual realization and insight meditation. He is the author of *Spirit of Change, The Profound and the Profane, and Fire Dance and Other Poems*. He is a co-founder of Gaia House and lives in Totnes, England.

Carol Wilson has been practicing vipassana meditation since 1971, most recently with Sayadaw U Pandita. She has been teaching since 1986 in the U.S., Canada, and Europe.

ASSOCIATE DHARMA TEACHERS

Steve Armstrong has been practicing vipassana meditation since 1975, both as a layman and as a monk, and leads retreats in the U.S. and Australia. His primary focus is Buddhist psychology. He was on the staff and board of directors at IMS for several years.

Anna Douglas, in addition to vipassana, has a background in Zen, psychology and the arts. She lives in the Bay Area.

Kamala Masters began practicing more than 20 years ago and has practiced both vipassana and metta meditations intensively under the guidance of Sayadaw U Pandita.

Jose Reissig, a former university professor, has taught meditation at Gaia House, and teaches regularly at IMS.

Sharda Rogell has been involved with meditation and healing since 1975 and currently teaches retreats in Europe, India and the U.S.

Rodney Smith has been practicing vipassana since 1975 both as a layman in the West and as a Buddhist monk in Asia. He has been working full time in hospice work since 1984 and is presently the director of the *Hospice of Seattle*.

Marcia Rose has been studying and practicing Buddhist meditation and related disciplines for many years, and was resident teacher at IMS from 1991-95.

IMS RESIDENT TEACHER

Yanai Postelnik, a meditator for several years, most recently has been practicing, training as a teacher and leading retreats at Gaia House in England.

sangha page

1 month retreat

the meditators pass each other
on the path to the teacher's house
insubstantial as ghosts
hollow-eyed practitioners
striving for liberation
walk noiselessly slowly
worldly occupations recede
body becomes wood, stone, wind
great rushes of joy and discipline
opening to the unknown
noting the subtle
sensations that moments ago
seemed like consciousness
now are heavy mindfully pinpointed
Shirley Yuss Elias

anatta

I sat in the hall
feeling, a thin wire around my throat
all else disappeared
and I discovered
no one there

the smile in awareness felt like the
buddha
I could stay like this for 2500 years,
easily
how amazing no one here

cleaning the bathroom
shining the mirror with yellow gloves
washing the surfaces
effortless effort
from no one for no one
Shirley Yuss Elias

At Hamilton Estate - Nevis

The ruins of the crushing-house
Are encrusted with the ancient smoke
Of bubbling sugar cane.
Stone walls gone.
Rusted gears and wheels
Dark against tossed clouds.
On the roof, sheets of tin
Creak in the wind.
On the stones
Among goat droppings
Lies a dead donkey-spider
Being eaten by ants.
The flutter of a dove's wings
Fills the moment
Seeps into the labyrinth
Of my ear.
I sit, old as this mountain.
Who is listening?
Carol Sherman

Rappings

Wrapped in a sheet against the bugs,
The meditator sits in the empty hall,
Like dust-protected furniture in an empty
house.

Rapped with a stick across the back,
The meditator sits in the hall of emptiness,
Straight-backed like a soldier on review.

Wrapped in a shawl against the cold,
The meditator sits in the empty hall,
Like a babushka doll alone on a shelf.

Rapt, in silence, against nothing,
The meditator sits in Emptiness,
Like an antenna tuned to the Universe.

Ruth Nelson



Fresh baked bread
tea bell rings
I'm Pavlov's dog again
Bill Wilson

Metaphors

Autumn at sunset,
Chill breeze, no evening moon.
Can aging and death be far away?
Mary Jo Meadow

Watching clouds
no past no future
even this moment
Emptiness
Bill Wilson

Anicca

Fragile splendor!
Can my heart contain the anguish
Of Nature's autumn glory?
Mary Jo Meadow

In the meditation hall
warm winter sun
awakens a fly
BUZZZZZZ
Bill Wilson

The space on these pages is reserved for the dharma-related writings, poems, sketches or photographs of our readers. If you would like to share your creativity with others in the insight meditation community, please feel free to send your work to: Insight Editor, IMS, 1230 Pleasant Street, Barre, MA 01005. (Please understand that not everything received can be published.)

Dedicated to Dhamma:

Inauguration of a New Dhamma Hall



On October 11, 1994, an inauguration ceremony took place at the Barre Center for Buddhist Studies to mark the completion and occupation of a significant new building. Built entirely with donated funds, the building is comprised of a large meditation hall/conference room/meeting room upstairs with a foyer that can also be used in a variety of ways, and 14 single rooms on the lower floor equipped for both study and practice. The new facility allows the study center now to host between fifty and a hundred day visitors and more than 14 students overnight.

The following is adapted from a talk given as part of the inauguration ceremony by Andrew Olendzki, executive director of both the Barre Center for Buddhist Studies and the Insight Meditation Society.

All who are gathered here today to help us recognize this important transition are most welcome. I would like to add my thanks and appreciation to those just offered by the study center's director Mu Soeng—there are so many people present today who have played such crucial roles in the development thus far of the Barre Center for Buddhist Studies.

This is indeed a very auspicious moment, for a number of reasons. To begin with, this beautiful building is finally finished; and I think I speak for all of us in saying it has turned out even better than we could have hoped during the early stages of its conception. Not only has it been completed on schedule and on budget (for which we have project manager Bob Trammell to thank), but almost everyone who has been here since its completion had remarked upon the special ambiance of tranquillity and profundity the building seems to create.

But this is an auspicious moment in much larger ways as well. This project would not have been possible were it not for the maturation and stabilization of the Insight Meditation Society next door. For almost twenty years now IMS has, in its own quiet way, proven that there is in our society a wide-ranging interest in the *dhamma* and in vipassana meditation. The whole enterprise of the study center, manifest so dramatically in this moment by the building surrounding us, grows out of this modern enthusiasm for *dhamma* and testifies to the success of the basic mission of IMS. For this success we have those

brave founding teachers to thank, along with all the other teachers who have come each year to Barre to lead retreats, the considerable number of dedicated souls who have staffed the center over the years, and, perhaps most of all, the thousands of people who have come to Barre—year after year—to persevere in their silent practice of meditation.

But we should recognize that this is not just a local event. I would like to think this is an auspicious moment for the *dhamma* as well. Viewed from the larger perspective of the last 2500 years, I think our gathering here today for this purpose proves that yet another of the many seeds from the Bodhi tree, spread around the world and across the ages, has taken root in a new world. Preserved for so long and adapted so creatively throughout Asia, the legacy left by the Buddha is in considerable peril in its various homelands, and I am sure the future intellectual and religious history of this world will record the coming of the *dhamma* to the West as an event significant to its very survival. At the same time, with a tangle of world views already crowding the garden, the *dhamma* faces the daunting task of adapting to

perhaps the most challenging environment it has yet encountered.

Finally, taking an even larger view, I think this to be a propitious moment for the world as a whole. We here all know that the current generations of the world are facing a crisis of unprecedented proportions—environmental, demographic, social and spiritual. We are so much in need of wisdom, compassion and skillful action these days that any source of these influences—from whatever era and whatever cultural origins—will become the most precious of resources for humanity as a whole. I, for one, am quite encouraged that in this, perhaps our darkest hour, there is a glow on the Eastern horizon of a gradual awakening. Despite the prodigious foreboding we are all becoming familiar with recognizing, our generation has also seen a quite promising opening up to the forces of clarity.



Which brings me to the subject I have been asked to speak on today: Why did we build this building? What are we going to do with it? What, in short, is the essential mission of the Barre Center for Buddhist Studies?

Last night I was asked a question by my eight-year-old son which has helped me formulate a response to these questions. He asked, "Where are we on the world? Are we on the top, or on one of the sides? And if so, which side are we on?" In trying to explain gravity, and how we can all cling without effort to a spherical ball waltzing through the void, I recognized that there are really only two directions in the universe: inward and outward. In the same way, I think the study center's mission can be described by both an inward and outward orientation.

Much of what we hope to do here is face inward, to the core of the Buddhist tradition, to the teaching and its practice, in order to try continually to better understand what has been passed down to us. Despite the clarity of the texts, the skill of their commentators, the wisdom of our teachers, and the occasional lucidity of our own experience during practice, we can never be complacent about having fully understood something as

"deep and profound" as the *dhamma*. Continual investigation of both the theory and the practice of the Buddha's teaching has been encouraged from earliest times. A few examples:

At one point in the Pali texts the Buddha is attributed as saying of his teaching:

The dhamma has been well proclaimed by the Buddha, is visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for him or herself. (D16.2.9)

Elsewhere in the texts, when the Buddha was about to pass away and his followers were concerned about the continuity of his teaching, he is said to have remarked:

It may be that you will think: "The Teacher's instruction has ceased, now we have no teacher!" It should not be seen like this, for what I have taught and explained to you as the teaching and the practice will, at my passing, be your teacher. (D16.6.1)

Also, several criteria are given for being able to discern whether a statement is in accord with the *dhamma* or not:

Suppose a person were to say to you: "...This is the teaching, this is the practice, this is the Buddha's doctrine...." Their words and expressions should be carefully studied and compared with the Suttas and reviewed in the light of the practice. (D16.4.8)

And finally, when Ananda is asked after the passing of the teacher how one is now to know the teaching and practice rightly, he says that people with certain qualities can be relied upon for this. One of the ten qualities inspiring confidence is:

A person has learned much, remembers what s/he has learned, and consolidates what s/he has learned. Such teachings as are good in the beginning, good in the middle and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure—such teachings as these s/he has learned much of, remembered, mastered verbally, investigated with the mind, an penetrated well by view. (M108.15)

All of these are specific injunctions from the Pali texts to investigate the *dhamma* and *vinaya*, the teaching and the practice (in the larger sense of *vinaya* as the life-style and practical behavior associated with each of the ancient teachings of the Buddha's day.) This, I submit, is a large part of what we are here to do—to carefully inspect the teaching and the practice. Ours is not a tradition of edicts or ecclesiastical pronouncements; if we can help provide the tools and conditions by means of which everybody who wishes can investigate the *dhamma* for themselves, then we have offered an important service.



By providing a well-focused library with both primary texts and secondary writings; tools for research, analysis, comparison and linguistic study; tapes of *dhamma* talks by various modern teachers and newsletters from *dhamma* centers around the world; by hosting visiting scholars, monks and nuns in residence, conferences, seminars and study groups; by fostering communication between the many Buddhist traditions; by linking electronically with like-minded people from all over the virtual world; by writing and publishing and teaching and learning—by doing all this and more we will all help each other investigate the *dhamma* for ourselves. By reaching out to include the scholars of the secular academy, and grounding our own curriculum in the practice of meditation and right action, by striving to make all feel welcome here—monk and nun of every vehicle, lay person, scholar, Buddhist or non-Buddhist—we hope to build new bridges and tear down old walls.

So this is the great inward direction of the study center's mission: To carefully study the teachings and review them in light of the practice, with whatever tools the human mind and the modern world provide us.



And this is the great outward direction of our mission: To encounter our unfolding world, applying what we learn from the inward view to help ease suffering and nurture compassion, to seek wisdom wherever it may be found, and to guide action to whatever extent possible away from greed, hatred and delusion and toward clarity and understanding.

We need to recognize from the outset, as I think all of us here today already do, that our study of the teaching and the practice increases in value directly in proportion to the degree it is applied in our lives. We are not in the business of designing rafts, but of navigating the waters of the flood. The investigation of *dhamma* is made worthwhile only by the application of *dhamma*, on an individual, community and global level.

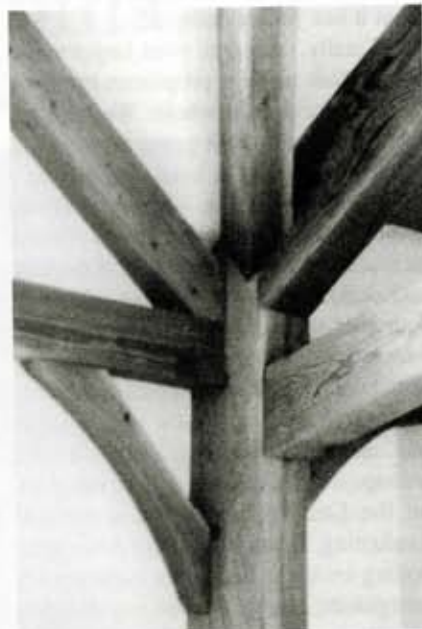
There are so many ways these teachings and their practice can be of value to

the modern world, and the exploration of these applications is already an exciting part of the mission of the Barre Center for Buddhist Studies. Beginning with the alleviation of suffering—physical, mental, emotional and spiritual—our mission includes furthering the application of *dhamma* to the healing, caring and counseling professions. Many of you here are pioneers in this field, and know firsthand how effectively the simple balms of kindness, tranquility and insight can ease many kinds of pain.

Our mission also includes the nurturing of compassion, a teaching for which the world is now particularly in need. The Buddha's injunction to do no harm to any living creature, whether human or nonhuman, a member of our own culture or one alien to us, to others or even to ourselves, needs to be continually rearticulated and reintroduced to every modern arena of conflict. We have hardly begun exploring this important work.

The teachings of wisdom, of seeing things as they really are rather than as projections of our own assumptions and desires; of understanding causality, how one thing leads inevitably to another, for better or for worse; of perceiving the profound interdependence of all things, all beings and all systems; and of recognizing the essential insubstantiality of that smidgen of reality we call ego or self—all these are so very valuable and potentially transformative that we have a duty to translate these timeless truths in ways that can influence our world.

And lastly, our mission includes the subtle but clear guidance of personal, communal and universal action away from what is harmful or unhealthy and towards what is helpful and wholesome. The *dhamma* teaches a path of freedom, the freedom to choose our individual and collective destinies by skillful perception of what is beneficial and what is detrimental, and all of us here have a role in helping to shine light on this path. All action is preceded by intention, and intention can be influenced either by ignorance or by wisdom. We have the power to choose—day by day and moment by moment—what is skillful over what is unskillful, if only we can develop the clarity to discern the difference.



Just as the human race did not acquiesce to what it was born with—short teeth, dull nails and a naked body—but used its cleverness to forge a civilization to overcome these physical limitations, so also the Buddha has taught us that we need not acquiesce to the greed, hatred and delusion endemic to the human condition. Like a potter, we can mold our consciousness with our intentions; like an irrigator, we can guide action, speech and thought away from doing harm and toward acts of kindness; like a fletcher, we can straighten our character; and like a farmer, we can plow and sow in the field of action to reap the fruits of wisdom.

So please, all of you gathered here today, on this most auspicious occasion ... please join me in dedicating this beautiful new building and all it stands for, to the investigation of *dhamma* through study, practice and the creative exchange between the two; to the application of *dhamma* in the present and future for the alleviation of suffering, the nurturing of compassion, the seeking of wisdom and the skillful guidance of action. For indeed the promise of our work here goes far beyond these timber-framed walls. We have the potential to contribute significantly to the transformation—and possibly thereby also to the salvation—of ourselves and our civilization.

FREEING THE MIND

by Joseph Goldstein

This article is excerpted from a talk given at the Barre Center for Buddhist Studies on September 18, 1994.

One of the most important teachings of the Buddha is the teaching about the nature of mind, the nature of awareness itself. Often in meditation practice we focus predominantly on the arising objects, like sounds, the breath, sensations, and thoughts. But another side of the practice is to also notice the nature of that which is being aware.

Of course, that's much more subtle. In a succinct teaching about this, the Buddha said the mind or awareness is luminous, radiant, but it is obscured by visiting defilements; and it is freed by letting go of these visiting defilements.

[*Anguttara Nikaya* I.10]

When we are not mindful, not abiding in awareness, as different *kilesas* (the Pali word usually translated as defilements or afflictive emotions) arise, we become imprisoned by these; we become identified with the afflictive emotions—and therefore we suffer. But the understanding that the mind is inherently empty and luminous means that this quality of awareness is something we can always come back to. When we forget, when we get lost (which we do a lot), the move is simply to come back to awareness.

For some reason, though, most of us do not live in this space of radiant clarity. It's quite interesting: If the nature of the mind is awareness, openness, why do we get so caught up in what's arising, especially in the afflictive emotions which cause suffering for ourselves and others? Can we learn to work with these afflictive mind states from a place of freedom rather than from contraction or bondage?



When we become quiet and take interest in the whole experience, we begin to untie the knots.

Acceptance is the first and fundamental step in working with these afflictive emotions, as well as with all other mind states. Care is needed here, because people sometimes misinterpret acceptance and may confuse it with condoning, justifying, or even wallowing in the emotion. Acceptance is something different. It is the full acknowledgment that a particular experience is present: Yes, ill will is present, fear is present, hatred is present, jealousy is present. Acceptance means we open to it all, without reaction, without judgment. If we can't be accepting of what's there, if we're in some state either of not knowing or of denying, suppressing, or judging the different emotions that arise, it is impossible to be free in them.

Carl Jung once wrote, "One does not become enlightened by imagining figures of light, but by making the darkness conscious. The latter procedure however is disagreeable, and therefore not popular." It's easy to create an idealized version of

ourselves, imagining ourselves to be a particular way, full of good motives and behavior, and to overlook our shadow side. But enlightenment comes not through imagination, or idealization, but by making the darkness conscious, by learning how to be open, to be accepting of the defilements, of the afflictive emotions. Acceptance makes letting go possible.

The question then is: How do we do this? How do we go about making the darkness conscious? How do we illuminate our shadow side, that side of ourselves that is difficult to see? Emotions are often difficult to recognize clearly. They are more amorphous than sounds, sensations, or even thoughts, and so we need a different strategy for learning how to recognize and be with them. It does not work very

well to try to pinpoint our awareness on some particular experience and note, "Yes, there it is, there's anger, there's fear, there's loneliness," or whatever, because that is not the nature of emotion. In fact, we need to do exactly the opposite. Instead of trying to pinpoint emotion as a specific experience, we need to settle back and open in a very receptive mode.

As an experiment, right now, sit back and become aware of the space in your room. How can you do that? If you look too hard, you will look right through the space to the various objects. But if you relax the eyes, and simply receive what appears, the experience of space becomes apparent.

A question that I've used often in practice, and in life, to help create this attitude of open receptivity is "What's happening?" This question proves especially helpful at those times when we know something is going on but we're not quite sure exactly what. When we ask "What's happening?" there is an

energetic sense of stepping back and opening to whatever mind state or emotion is present. And in that precise moment, what's happening is often revealed. Sometimes it might be confusion, or chaos, or uncertainty—states that are, in their nature, not very clear.

We can make a big frame for these emotions and mind states, which might most closely resemble a Jackson Pollack painting! It doesn't make much sense to look at the painting and try to pinpoint every little detail within it. Another way might be to open up and allow in the whole visual field. Then the details become more evident. We can do the same with our own emotional states.

As soon as we open to the underlying emotion, the mind relaxes and becomes more free.

Receptivity is the first step in clear recognition. If we feel something is going on, but we don't quite know what it is, it's worth spending the time to step back, to investigate: "O.K., what's happening?"

Sometimes we don't recognize our emotions because we misperceive them. We think they're one thing, but they're actually something else. This can happen often. During one self-retreat, a strong feeling of sadness arose. I noted "sadness" many times, but there was some sense of being stuck. Finally, I looked more closely and realized the feeling was not sadness, it was unhappiness; two states that are close, but not the same. In the moment of clear recognition, acceptance became possible and the mind came back to ease. As long as I was misperceiving the emotion there was no way to actually be with it.

Emotions don't necessarily dissolve or disappear when we clearly recognize and accept them, although they might. Rather, we feel them from a place of freedom, rather than from a place of bondage.

There are other times when we clearly recognize what's there but still feel caught or contracted in some way. This can happen when we don't see the whole constellation of feelings. We might see the top layer and miss what's underneath and feeding it.

For example, sometimes I might feel anger or ill-will, recognize it clearly, accept it, but still feel caught. Because suffering of one kind or another usually piques my interest, I begin to investigate further: "Is there something underneath this anger that I'm not seeing?" In one case, it was the feeling of self-righteousness. Often when we're angry we do have that sense of "I'm right, and that person did this, and I should be angry." If we're noticing and accepting the anger but not clearly recognizing, opening to, or accepting the feeling of self-righteousness that is underneath it, what happens? The self-righteousness acts like an underground spring that keeps feeding the anger precisely because it remains unseen. As soon as we open to the underlying emotion, the mind relaxes and becomes freer in the experience of it.

There are times and situations where we really do have to investigate and bring a quality of interest to what's happening. We do this not by thinking about what's going on, but by the more intuitive, silent space of receptivity, perhaps using the question, "Well, what's happening here?" All of this has to do with clearly recognizing what it is that we're feeling, making sure that we're not misperceiving it, and opening to any associated or underlying feelings that may be present.

The mental strategy of denial also prevents us from recognizing or accepting what's actually there. Difficult emotions are often unpleasant and so we simply don't like to feel them. It's analogous to our reluctance to be with physical pain. In the beginning of meditation practice people have a lot of trouble with physical pain, because it goes against our conditioning to just be with it: "Why should I open to pain? It hurts." And yet the practice is learning to open, learning to be with the whole range of experience, painful and pleasant,

with a great equanimity. This is the ground of freedom.

We need to go through just the same process with the afflictive or painful emotions. In doing that we transform the conditioning of denial into one of awareness.

Defensive and aggressive life patterns can come from our reluctance to feel unpleasant emotions. We defend ourselves against the feeling by acting out in various ways. How much of what we do in our lives comes from simply not wanting to feel bored? A lot! Somehow we've become afraid of this feeling (as just one example), and so look for all kinds of diversions. Forgetting that boredom is just another passing feeling, we fill our lives with endless activity. How much easier it would be to simply let the feeling come and go. It's not a permanent state. So why are we so afraid of it? Boredom is an easy state both to recognize and practice being with. There are other emotions, however, that are more painful for us and take a great willingness and courage to feel.

For example, many people have feelings of unworthiness. Because it is an unpleasant afflictive emotion we defend against feeling it by imprisoning ourselves in certain self-images and lifestyles. The fear of feeling unworthy then conditions how we feel about ourselves and how we relate in the world.

But unworthiness—like boredom, like anger, like happiness, like sadness—is just another passing feeling. It comes because of certain conditions and it goes. If we are not afraid of that feeling, if we learn to be with it, even though it's unpleasant, without resistance and without identification, then it doesn't dictate how we live our lives. It doesn't dictate a sense of ourselves, because we can be accepting of it simply as another passing mind state.

It might be interesting to consider what emotions in your life you find difficult to open to. Is it fear, is it anxiety, is it loneliness, is it boredom, is it jealousy? There is a long list of possibilities. Look honestly at what feelings are unacceptable, and then take the first steps back to the inherent clarity and awareness of mind.

Q: How do we truly investigate without getting caught in the story line?

A: The obsession with the story is itself the signal that there's some emotion underneath that has not yet been recognized. So you can take it as a signal, rather than make it a problem.

Notice when the mind is obsessing about the story and let that prompt the investigation: Is there some underlying feeling I'm not yet seeing? The key quality in the mind that allows us to do that is interest. If there is a strong interest in discovering what's really happening it will help you unhook from the identification with the story to see how you might be relating to the drama. Is there aversion to it, or self-pity? Is there another unrecognized feeling? The recognition of the underlying emotion is not going to come as an intellectual print-out; it will come more intuitively. We're not looking for something; we're simply stepping back and becoming receptive: "O.K., what's really here?" And using that question, using the body, using the feelings of the body, we access our own deep intuitive wisdom.

It's like listening to a symphony orchestra, with lots of instruments joining in to create the music. Often our attention is drawn to the most predominant instruments. At other times we sit back and take it all in at once. We can also make a point of listening to the instruments underneath the predominant ones. We can listen to the bassoon through the violins.

It's something like that—taking interest in the more subtle aspects. The story content of emotions is usually predominant; it's the big news. But what's the feeling underneath it? When we become quiet and take interest in the whole experience, we begin to untie the knots.

Q: Do you find it enough to simply accept, step back, over and over again?

A: Acceptance of the emotion is not the end point in our relationship to it; rather, it is the key step in getting free within ourselves. From that place of openness and non-contraction, we can then make whatever response feels appropriate. At that point we are respond-

ing to a situation instead of reacting. In my experience, the inner freedom or spaciousness that comes from acceptance of the emotion makes subsequent communication easier and more effective.

How much of what we do in our lives comes from simply not wanting to feel bored? A lot! But boredom is just another passing feeling. It's not a permanent state. So why are we afraid of it?

Sometimes wanting to get rid of an emotion comes disguised as acceptance. We're with something in order for it to leave. This is not genuine acceptance. There is a leaning on the experience that you can feel energetically. It's a kind of bargaining: "I'll watch you if you go away." This is quite distinct from the

space-like quality of acceptance. Space accepts everything.

There are so many levels in this practice. The more we do it, the more we know things not only cognitively, but energetically. When we're with something in order for it to go away, there's an energetic contraction. When we really are accepting, our awareness is like space. It's like listening to sound; the mind is completely open. And then whatever arises is simply there

One story about how the way we conceptualize things unwittingly reinforces the way we relate to them: One time I was doing a retreat with U Pandita Sayadaw and I went in for an interview. My body was quite open and clear and the energy was flowing, except for one very tight spot. So I went in and described what was happening. I said, "I'm feeling a flow of vibrations in my body but there's one strong energy block." He really got on my case for calling it a block! He said that I didn't experience a block. It might be tightness, pressure, heaviness, burning. It was some sensation, but to call it a block already set up a relationship of wanting it to be different than what it was. His response, although surprising at first, helped me to truly accept it, and in the acceptance to see so much more clearly its impermanent, insubstantial nature.



The reading room of the study center library.

(Continued from page 23)

Q: *What you seem to be saying is that one could be in a totally uncomfortable situation—and still be free in it. How does the relationship with the difficult emotions feel differently then?*

A: There are many ways of describing the difference, but the essential point is that in one there's a sense of self, and in the other there's not. When we are caught by an unpleasant situation, emotion, or reaction, there is a contraction of self, some sense of "I" in the experience. This sense of "I" is created in various ways. When denial is operative, there is the contraction of someone who's deny-

ing it. Or we could be completely identified with whatever mind state has arisen, being caught in its grip, and feeling it as "I" or "mine." As an experiment during the day, notice those times when there is a sense of contraction. It might be when you feel aversion to something, or when you are very attached to a point of view. It could be around anything at all. At those times, pay attention to the felt sense of self. Then let the mind relax around whatever emotion is there, being in a free, accepting relationship to it. Experience the difference between these two possibilities. Not that the uncomfortable emotion necessarily goes away, but it's seen for just what it is: "This is an uncom-

fortable emotion." It's like a big, dark thundercloud going through the sky. The sky is not affected; the space is not affected. We can abide in that space of mind where we fully experience the whole range of emotions, pleasant ones and unpleasant ones, but we don't take them to be "I", to be self. We don't imprison ourselves in them.

From this quality of openness, of wide-open space, comes clear seeing: What is the situation, what are we feeling, what is the appropriate action? We learn to let the afflictive emotions pass through and to respond increasingly from feelings rooted in friendship, kindness, wisdom and compassion.

New Translation of the Majjhima Nikaya:

In association with the Barre Center for Buddhist Studies, Wisdom Publications of Boston has just published a new and modern translation of the Majjhima Nikaya, titled *The Middle Length Discourses of the Buddha*. Bhikku Bodhi has thoroughly edited and updated a translation left by Bhikkhu Nanomoli, and with the help of John Bullitt (working on behalf of the study center) the handsome, single-volume edition has finally been printed and released. As Bhikkhu Bodhi says in his introduction:

[The Middle Length Discourses] is the collection that combines the richest variety of contextual settings with the deepest and most comprehensive assortment of teachings...it sets forth this material in the context of a fascinating procession of scenarios that exhibit the Buddha's resplendence of wisdom, his skill in adapting his teachings to the needs and proclivities of his interlocutors, his wit and gentle humor, his majestic sublimity, and his compassionate humanity.

The Electronic Dharma

This spring Access to Insight—the computer bulletin board service (BBS) serving the IMS community and beyond—celebrates its second year of operation. Thanks to the continuing generosity of numerous donors and volunteers, Access to Insight has in this short time become a major meeting place in the world of electronic Dharma. Ranked among the top five "Leading On-line Religious Forums" by *USA Weekend Magazine* in 1994, Access to Insight remains committed to offering access to the Dharma entirely free of charge. The past year has seen the rise of a number of commercial Buddhist on-line services, which, thanks to their substantial advertising budgets, are rapidly developing wide audiences. Access to Insight, however, like its companion systems throughout DharmaNet, remains committed to protecting the spirit of *dana* in the on-line world.

Our library of transcribed Dharma books freely available to callers continues to grow. Discussions on the INSIGHT Internet mailing list continue to be lively, topical, and informed by direct experience born from meditation practice. DharmaNet volunteers have also been busy this winter developing an on-line state-by-state directory of sitting groups and Dharma centers around the country that can help anyone locate Dharma practice resources in their local community. If you know of any Dharma centers or groups that you'd like us to include in this directory, please let us know.

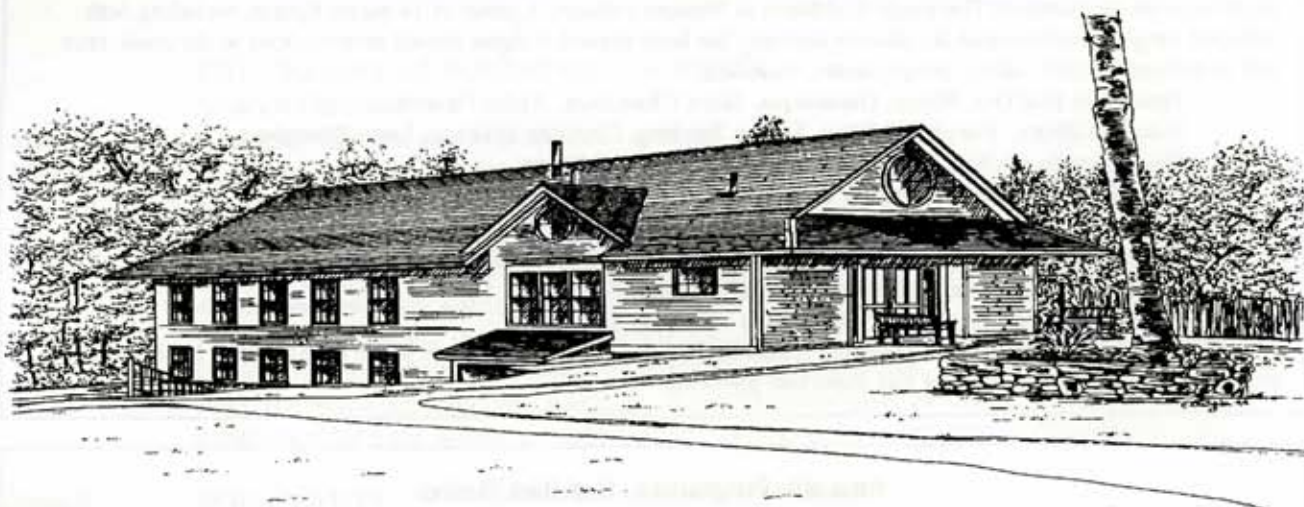
By early May, 1995, Access to Insight can be reached on the Internet via the World Wide Web (WWW). Internet users around the world will then be able instantly to tap into many of our resources (books, retreats schedules, Dharma center directory, etc.) without having to make an often costly long-distance telephone call to the BBS. (As of press time our WWW address was not available; send e-mail to "web@metta.ci.net" for details.)

To begin your exploration of the world of on-line-Dharma, call the BBS with your modem at (508) 433-5847. It's easier than you might think, and on-line help is readily available. If you're already on the Internet, send a message to "info@metta.ci.net" for more information.

You can also write to us at: Access to Insight, PO Box 107, Pepperell, MA 01463.

Barre Center for Buddhist Studies

149 Lockwood Road, Barre, MA 01005 (508) 355-2347



The Barre Center for Buddhist Studies is dedicated to bringing together teachers, students, scholars and practitioners who are committed to exploring Buddhist thought and practice as a living tradition, faithful to its origins and lineage, yet adaptable and alive in each new time and place. The Center's purpose is to provide a bridge between study and practice, between scholarly understanding and meditative insight; it encourages active engagement with the tradition in a spirit of genuine inquiry and investigation.

The Barre Center for Buddhist Studies, or more informally, the Study Center, offers a variety of study and research opportunities, lectures, classes, seminars, workshops, conferences, retreats, independent study, and, in the future, a scholars-in-residence program. The Study Center plans to offer research and publication facilities for Buddhist scholarship and translation. Its vision calls for dialogue between different schools of Buddhism, and discussions with other religious and scientific traditions. The emphasis is always on the interrelationship between study and practice, and on exploring the relevance of classical teachings to contemporary life.

Location: The Study Center is located on 90 acres of wooded land in rural, central Massachusetts, one-half mile from Insight Meditation Society. Founded in 1989, the Study Center provides a peaceful and contemplative setting for the study and investigation of the Buddha's teaching. For many years, it had been a dream of teachers at Insight Meditation Society to complement the silent meditation retreats at IMS with study programs. This vision became a reality with donations enabling the purchase of a 200-year old farmhouse and surrounding forest property. After extensive renovations, there are now residential facilities, a library, offices and a dining room that provide a comfortable setting for students, staff and teachers. A newly completed dormitory and conference/meditation hall provides space for larger workshops and more course participants.

The Library at the Study Center is a major resource to be used by both students and visitors. Our collection consists of the complete Pali Canon in both English and Pali, several hundred volumes on Theravada, Tibetan and Zen Buddhism and a variety of journals and newsletters. As part of our vision, we plan to expand our current collection into a respectable research library.

Courses and Registration: The Study Center courses offer learning to students with a wide range of exposure to the material taught. If you have questions about a course, please call.

Registrations are accepted only by mail or in person. We cannot accept registrations by phone or fax. Early registration is advised since our capacity is limited. Upon receipt of your deposit, a confirmation letter will be mailed to you with information on travel details and what you need to bring. Please see the cancellation policy on the next page.

DANA (generosity) is intrinsic to the 2,500 year old tradition of Buddha Dharma. Going back to the days of the Buddha, the teachings were considered priceless and thus offered freely. Teacher support comes primarily from the voluntary contributions of students. The registration fee covers the center's cost of housing the retreat, and a small part of our ongoing expenses.

As another expression of dana, the Study Center makes scholarships available to those who might not be able to attend a course due to financial need. Please contact us if you need financial assistance.

BCBS NEWS

Theravada and the West: A Special Conference

Over the weekend of June 23-25, 1995, the Barre Center for Buddhist Studies will host a major international conference on the theme of Theravada Buddhism in Western cultures. A panel of 14 major figures, including both ordained sangha members and lay dharma teachers, has been invited to make formal presentations at the conference and to respond to each others' presentations, including:

Thanissaro Bhikkhu, Bhante Gunaratana, Sister Chandasiri, Ajahn Pasanno,
Vimalo Kulbarz, Joseph Goldstein, Sharon Salzberg, Christina Feldman, Larry Rosenberg,
Steven Smith, Michele McDonald-Smith and Dr. Thynn Thynn.

The Panelists will address four major questions:

- 1) What is the meaning of the Buddha's Awakening?
- 2) Interpreting Dhamma for the West: The Nature of Consciousness.
- 3) What does Theravada Buddhism have to offer the West?
- 4) Who is a Dharma teacher? What makes a Dharma Teacher?

The entire conference will be taped and transcribed, and we hope to come out in the future with a publication sharing more broadly the fruits of this important gathering.

Intensive Programs in Buddhist Studies

The Intensive Program is a new vision of the study of Buddhism in America. It provides an in-depth academic introduction to the doctrinal and historical background of Buddhism within a contemplative environment. The objective of the program is to explore Buddhist thought and practice as a living tradition, to provide a bridge between study and practice, between scholarly understanding and meditative insight.

Buddhism is not one monolithic tradition but many subtraditions, each immensely rich and complex, grounded in the history and culture of Asian countries where they took root. Spreading out of India in ancient times, each migration is a dramatic episode and a challenge to the generation receiving it.

Buddhism is not a concretized dogma but a living tradition. A primary focus of this program will be on the relevance of Buddhist ethics and world-view to contemporary American culture. To fulfill this goal, the daily schedule will be bracketed by morning and evening meditation, as well as a formal meditation retreat over the weekend in the middle of the course.

This intensive study program is intended to equip students with a solid introduction to Buddhism so as to undertake more scholarly studies in their own colleges as well as the foundation for a daily meditation practice.

Deposits		Cancellation or Change Fees		
Course Length	Minimum Deposit	More Than 2 Weeks Before Course Beginning	Within 2 Weeks of Course Beginning	
One Day	\$45	\$20	\$45	
Two and Three Day	\$70	\$25	\$70	
Two Week Intensive	\$350	More Than 10 Weeks Before the Course Beginning	Between 10 Weeks and 3 Weeks Before the Course Beginning	Within 3 Weeks of the Course Beginning
		\$50	\$150	\$350

Barre Center for Buddhist Studies Registration Form

Name: _____ Tel. _____

Address: _____

Course Code: 1 _____ 2 _____ 3 _____

Send check to: BCBS

Total Cost: _____ Deposit Enclosed: _____

PO Box 7

Barre, MA 01005

THE BARRE CENTER FOR BUDDHIST STUDIES

149 LOCKWOOD ROAD, BARRE, MASSACHUSETTS 01005 PHONE: (508)355-2347

1995 COURSE SCHEDULE

THE ORIGINS OF BUDDHISM (3 SUNDAYS)

Andrew Olendzki

May 14	Buddha: His Life and World	95AO1	\$45
May 21	Dhamma: The Roots of the Teaching	95AO2	\$45
May 28	Sangha: The Early Community	95AO3	\$45

Part One will explore the life of the historical Buddha, with focus on the significant events in his spiritual search and teaching career, and consider some of the social and political circumstances that shaped his personality and teaching.

Part Two will explore the intellectual and religious climate that existed during the Buddha's life and consider how these forces influenced the development of his teaching.

Part Three will examine Early Buddhism as a social and religious movement. We will look at the dynamics of the early Sangha, and consider the history of the early centuries of Buddhism in India.

June 3 EQUANIMITY

(Saturday)

Daeja Napier

95DN2 \$45

Equanimity, or mental equilibrium, is the king or queen of the four *Brahma-Viharas* (Sublime States of Mind). In this course, we will examine, through traditional Buddhist literature, the means for development and application of this attitude of mind--remaining balanced in the midst of the ever-changing tide of human events--in relationship to ourselves and others. The course format includes teaching, practice and in-depth group discussion of personal practice experience.

June 10 HEART SUTRA: FORM IS EMPTINESS, EMPTINESS IS FORM

(Saturday)

Mu Soeng

95MS1 \$45

Using this seminal text of Mahayana Buddhism, this course will explore the teaching of Emptiness in the traditions of Zen Buddhism, Madhyamika dialectic, Yogacara idealism, and the findings of quantum physics. Through talks, discussions, meditation and chanting, we will investigate the ever-embracing interplay of form and emptiness.

June 16-18 BUDDHA, DHAMMA, SANGHA: THE TRIPLE REFUGE

(Weekend)

Thanissaro Bhikkhu

95TJ \$120

To take refuge in the Buddha, Dhamma, and Sangha is to make a firm commitment to a life of awareness. This course will explore--through readings, talks, discussions, and meditation--the what, the why, and the how of this step: What exactly is the Triple Refuge? Why does one need refuge? How does refuge function in one's daily practice?

June 23-25 "THERAVADA IN THE WEST" CONFERENCE

(Weekend)

(A NONRESIDENTIAL PROGRAM)

TWCONF \$75

Panelists: Ven. Thanissaro Bhikkhu, Ven. Bhante Gunaratana, Sister Chandasiri, Ajahn Pasanno, Vimalo Kulbarz, Joseph Goldstein, Sharon Salzberg, Larry Rosenberg, Steven Smith, Michele McDonald-Smith, Christina Feldman and Dr. Thynn Thynn

This pioneering conference will explore issues critical to the development of Theravada Buddhism in the West: There are many branches of Theravada Buddhism in the West now, especially in America; but what does it mean to teach Theravada Buddhism when many of its teachers are lay people? Who is a Dharma teacher? What makes a Dharma teacher? What does Theravada Buddhism have to offer the West? How is *Dhamma* to be interpreted for the West? What is the meaning of the Buddha's awakening?

- July 8** **BUDDHIST DESIRE FOR ENLIGHTENMENT/CHRISTIAN DESIRE FOR UNION WITH GOD**
- (Saturday)** **Corrado Pensa** **95CP** **\$45**
 This workshop will explore the fundamental aspiration for the Ultimate common to both Buddhist and Christian traditions, including the element of faith in both traditions; equanimity and acceptance in Buddhist spirituality and the Christian notion of surrender, and other related themes.
- July 9-21** **INTENSIVE PROGRAM IN BUDDHIST STUDIES**
- (2 Weeks)** **(Resident and Visiting Faculty)** **95SUMINT** **\$750**
 This first summer offering of our core program in Buddhist Studies is a new vision of the study of Buddhism in America. It provides an in-depth academic introduction to the doctrinal and historical background within a contemplative environment. The objective of the program is to explore Buddhist thought and practice as a living tradition, to provide a bridge between study and practice, between scholarly understanding and meditative insight.
- August 5** **THE FIVE SPIRITUAL FACULTIES**
- (Saturday)** **Narayan Liebenson Grady and Michael Grady** **95NMG1** **\$45**
 Faith, energy, mindfulness, concentration and wisdom are qualities of mind which, when strengthened and balanced through practice, awaken insight and free the heart. This course will explore specific Buddhist practices that strengthen each faculty, and will include talks, discussion and practice.
- August 12** **LIFE AND TEACHINGS OF DOGEN ZENJI**
- (Saturday)** **Rev. Issho Fujita** **95IF** **\$45**
 Zen Master Dogen (1200-1253), founder of the Japanese Soto Zen, is the most remarkable thinker in Japanese Buddhism, and one of the great religious geniuses of Asia. This workshop will provide an overview of the life and seminal writings of Dogen Zenji. It will also introduce participants to the practice of shikan-taza, the Soto Zen practice of 'Just Sitting.'
- August 26** **EMPTINESS AND WHOLENESS: ZEN AND MEISTER ECKHART**
- (Saturday)** **Mu Soeng and Robert Jonas** **95ZENECK** **\$45**
 The mystical insights of Meister Eckhart (1260-1327), a German Dominican monk and a pivotal figure in Western spirituality, have found great resonance among practitioners of Zen in America, especially in the areas of Emptiness and Wholeness. Thomas Merton once said, "Whatever Zen may be, however you define it, it is somehow there in Eckhart." This one-day workshop will take a fresh look at the life and work of Eckhart and investigate how the parallel streams of Eastern and Western spirituality converge in Meister Eckhart and Zen Buddhism.
- September 16** **FAITH AND WISDOM**
- (Saturday)** **Joseph Goldstein** **95JG** **\$45**
 These two great spiritual powers intertwine and support each other in subtle and profound ways. This workshop will explore the meaning of faith and wisdom in the Buddhist tradition, and how each is essential for the ripening of the other. Without wisdom, faith becomes dogmatic; without faith, wisdom becomes arrogant. Through guided meditation, talks and discussion, we will investigate the possibilities for developing and unifying these qualities of heart and mind.
- September 23** **MINDFULNESS AND STRESS REDUCTION: BRINGING THE DHARMA INTO THE MAINSTREAM -- Jon Kabat Zinn, Ph.D.**
- (Saturday)** **95JKZ** **\$45**
 In this workshop, Jon Kabat-Zinn, founder and director of the Stress Reduction Center at U.Mass Medical Center will describe his work at the clinic, and in prisons, the inner cities, and schools. This will form the background for participatory inquiry into the integration of dharma, meditation practices and perspectives into mainstream institutions and life. Discussion will include issues and barriers that arise around this integration.

- Sep.29-Oct.1 (Weekend) PARENTING: STAYING ALIVE AND COMPASSIONATE IN THE SEA OF FAMILY DHARMA--Daeja Napier 95DN3 \$120**
 Western practitioners of mindfulness/vipassana are primarily householders, trying to be compassionate and understanding in the midst of raising children, dealing with families, jobs etc. This workshop focuses on the challenge of being parents, of bringing the dharmic perspectives to the karmic field of parenting, of implementing the values of metta (loving-kindness), karuna (compassion), muditta (sympathetic joy), and upekkha (equanimity) in enhancing our capacity to be fully present and effective in life.
- Oct. 6-8 (Weekend) THE HEADLESS LIFE Douglas Harding 95DH \$120**
 This course will use a wide range of experiments for the purpose of gaining access to our mind's wide openness. Each experiment will be followed by discussion about how we can maintain this openness, its likely effect on our energy, creativity, health and personal relationships.
- October 21 (Saturday) INVESTIGATION Narayan Liebenson Grady and Michael Grady 95NM2 \$45**
 The quality of investigation, or *sati-panna*, enlivens and deepens meditation practice. Investigation can reveal and disentangle habitual patterns of fear and identification, enabling the heart and mind to live more fully and creatively in the present moment. This course will use the teachings of Ajahn Maha Boowa as a frame of reference, and focus on investigation through awareness of the body, and will include talks, discussions and meditation.
- October 26-29 (Thurs-Sun) "AWAKENING" IN BUDDHIST AND JEWISH TRADITIONS: A CONTEMPLATIVE INTERSEARCH-Sylvia Boorstein and Rabbi Sheila Weinberg 95JBC \$180**
 This annual Jewish-Buddhist conference will explore the meaning, sources, and interpretation of Awakening in both Jewish and Buddhist traditions. A day of Vipassana and Metta (Loving-Kindness) meditation and practice will precede Shabbat celebration. Through contemplative practices, talks and textual discussions, we will explore ways of being in the contemporary world that connect us with the ancient heritage in both traditions.
- November 4 (Saturday) THE BALANCE OF COMPASSION AND EQUANIMITY Sharon Salzberg 95SS \$45**
 Compassion is the trembling of the heart in response to suffering. Equanimity is a spacious stillness that can accept things as they are. The balance of compassion and equanimity allows us to care, and yet not get overwhelmed and unable to cope because of that caring. In this workshop we will explore different meditative tools to cultivate and strengthen these two qualities.
- November 5 (Sunday) RETURNING TO THE SOURCE OF LIFE: THE ZEN TEACHING OF SENG T'SAN Richard Clarke 95RC \$45**
 The Hsin Hsin Ming ("On Having Faith Mind") of the Chinese master Seng T'san (d. 606) is probably the earliest major document in the history of Zen Buddhism, and is a core document in the development of Zen teachings in China. Through meditation, dharma talks, and an in-depth verse by verse study of this seminal document, this workshop will explore the earliest Zen teachings on the sources of suffering, ignorance and the dreams of separate selfhood.
- November 11 (Saturday) EMPTINESS AND KENOSIS: A CHRISTIAN-BUDDHIST DIALOGUE Panel speakers 95CBCONF \$45**
 This annual conference explores the nature of mystical experience in Buddhist and Christian meditative traditions. Through the discussion of "emptiness" and the kenotic experiences as they are understood in both traditions, this dialogue explores themes that speak to the mystical heart of each tradition, and to see how this heart-experience is relevant to our lives today. We come together in a cultural atmosphere of increased interest in spirituality, particularly the common territory between Eastern and Western paths.

EGO AND LIBERATION: DEPENDENT CO-ORIGINATION IN REAL LIFE

Nov. 17-19

Santikaro Bhikkhu

95SAN

\$45

(Weekend)

In the night of his enlightenment the Buddha penetrated to the heart of reality which he called "dependent co-origination." Not a mere theory, dependent co-origination is the truth that pervades the universe, enlightens every feeling and thought within us, and interconnects all experience. This workshop uses this teaching as a powerful tool for us to recognize and transform the subtleties of our reactions and ego manifestations, both painful and joyful. By training mindfulness with this understanding, we may find liberation (nibbana) here and now.

A GUIDE TO THE PALI CANON

December 3

Andrew Olendzki

95AO4

\$45

(Sunday)

This course is offered as a general introduction to the textual tradition of early Buddhism, particularly the Pali Tipitaka. Participants will gain a wide exposure to the different forms of literature found in the canon, to how this body of literature originated and developed, and will gain the skills needed to navigate through the texts for their own self-study.

DZOGCHEN: AWAKENING THE BUDDHA WITHIN

Dec. 8-10

Lama Surya Das

95SD2

\$120

(Weekend)

Dzogchen ("The Natural Great Perfection") teaches awareness techniques for awakening to inner freedom, and directly introduces the inherent freedom, purity and perfection of the innate Buddha-Mind, and the inter-connectedness of all beings.

TEACHERS AT BARRE CENTER FOR BUDDHIST STUDIES*(For teachers not listed here, see biographies in the IMS section)*

Richard Clarke Ph.D., founded the Living Dharma Center in Amherst, Mass., and Coventry, CT., in 1972. He has received Transmission in the Harada-Yasutani lineage of Zen which comprises both Soto and Rinzai practices. He is also a psychotherapist in private practice and Director of the New England Institute for Neuro-Linguistic Programming.

Rev. Issho Fujita is the resident Zen priest at Valley Zendo in Charlemont, Massachusetts. He has been trained in the tradition of Soto Zen.

Michael Grady currently teaches at Cambridge Insight Meditation Center.

Douglas Harding was born in England in 1909 and is the author of *On Having No Head*. He teaches that wisdom can be experienced now, without years of effort, and his methods cut through the ambiguity and remoteness of some spiritual teachings. He teaches workshops worldwide on transformation of pain and stress, healing, and aging.

Robert Jonas is the founder-director of The Empty Bell, a contemplative sanctuary in Watertown, Mass. He is a Christian in the Carmelite tradition and has received spiritual training in Buddhist traditions. He is a psychotherapist and retreat leader, as well as a student of *Sui-Zen*, the Japanese bamboo flute (shakuhachi).

Jon Kabat-Zinn is founder and director of the Stress Reduction Clinic at the UMass Medical Center. The focus of his teaching is on mind/body interactions for healing and clinical applications of mindfulness meditation for people with chronic pain and stress-related disorders. He is the author of *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain and Illness*; and *Wherever You Go There You are: Mindfulness Meditation in Everyday Life*.

Daeja Napier is the founding teacher of Newbury Insight Meditation Center and the Phillips Exeter Academy Insight Meditation Program. She is also on the teaching staff of Interface Foundation. She has been studying and practicing Buddhist meditation for over 20 years and is the mother of five children.

Andrew Olendzki, Ph.D., received a degree in Religious Studies from the University of Lancaster in England, and studied at Harvard and the University of Sri Lanka. He is executive director of IMS & BCBS.

Santikaro Bhikkhu is an American monk in the Theravada tradition. He was a close disciple and translator for the late Buddhadasa Bhikkhu, founder of Suan Mokh monastery in southern Thailand. He is the editor of *Heartwood of the Bodhi Tree: Buddha's Teachings on Voidness* (Wisdom, 1994). He is the Abbot of Atammayatarama near Suan Mokh, and is a founding member of the International Network of Engaged Buddhists.

Mu Soeng is director of the Barre Center for Buddhist Studies. Until recently, he was a Zen monk for 11 years and is the author of *Thousand Peaks: Korean Zen--Tradition and Teachers*, and *Heart Sutra: Ancient Buddhist Wisdom in the Light of Quantum Reality*.

Lama Surya Das is an American poet, writer, and Tibetan Buddhist lama and meditation teacher. He has been studying with the great teachers of the major Tibetan Buddhist schools and spent eight years in secluded retreats. He is the author of *The Snow Lion's Turquoise Mane: Wisdom Tales from Tibet*.

Rabbi Sheila Weinberg is the Rabbi of the Jewish Community of Amherst, Mass, and a graduate of The Reconstructionist Rabbinical College in Philadelphia. She is one of the principal organizers of the Jewish-Buddhist Dialogue at the Barre Center for Buddhist Studies, and interested in feminism, social change and spirituality as forces for the renewal of Judaism.

Cambridge Insight Meditation Center

The fast pace of urban life has been considered an impediment to serious meditation practice since ancient times; the Buddha himself advised practitioners to eschew the village for the solitude and relative quiet of the forest. Nonetheless, the Boston area has been home for almost 10 years to CIMC, a contemplative oasis in the midst of a major urban area. Encouraged by a group of his meditation students who sought a place to pursue intensive practice while actively engaged in work, school and family life, Larry Rosenberg founded the center in 1985.

Noting that the Vipassana community in this country is largely urban and includes "individuals with very serious intentions, who have tremendous energy to practice," Larry says the fact still remains that "most of us aren't going to become monks or nuns" as typically happens among committed practitioners in Asia. As a nonresidential urban center, CIMC's programs and facilities are designed to provide a strong foundation of support for daily practice.

With the founding of the Barre Center for Buddhist Studies four years ago, the New England area now has a very rich and diverse array of Theravada Buddhist teaching centers. The Study Center is primarily intended to provide yogis with a sound education in the doctrinal basis of the teachings; IMS, a retreat center emphasizing long-term intensive practice of these teachings; and Cambridge Insight Meditation Center (CIMC), a resource for the development and manifestation of this very same dharma in the midst of urban living, in all of its complexity. These three loosely knit institutions form a "dharma" campus of sorts with each supporting the other two, and with all three providing a supportive environment for deepening practice.



CIMC's teachers, Larry Rosenberg, Narayan Liebenson Grady and Michael Liebenson Grady also lead retreats and programs at IMS and the Study Center. Larry's teaching emphasizes the Anapanasati Sutta, a vipassana meditation system taught by the Buddha in which conscious breathing is used to develop both serenity and wisdom. This spring, Larry will be offering a weekly practice group on anapanasati and the art of mindful living.

Narayan will be leading two groups this summer. One, for older students, is based on a systematic experiential investigation of the Paramis (Perfections). The Paramis are forces of purity in the mind which link contemplative practice with everyday life. The other group focuses on wise speech. Participants in this group will explore ways in which speech and interpersonal communication can become vehicles for developing awareness and insight.

Michael will be offering a practice group in the spring on the quality of *investigation*. This class will encourage the strengthening of investigation through reflection and a focused awareness of the body.

In addition to these classes, all of CIMC's teachers lead weekend retreats in Cambridge on a regular basis. Other CIMC offerings include daily sittings, weekly dharma talks, teacher interviews and use of an attached studio apartment (the *kuti*) for self-retreats. Outside of these formal programs, yogis are encouraged to use the meditation hall for individual practice as their schedules permit. In addition, the center maintains an extensive library of books and tapes concerned with Buddhadharma.

A week-long "sandwich" retreat, an innovation prompted by the busyness of contemporary life circumstances, will be offered here in the fall. The sandwich is comprised of the "bread" of two consecutive weekends and the "filling" of the five weekdays in between. The weekends are like any other retreat—lots of sitting and walking practice. During the weekdays, retreatants practice general mindfulness while at school, work or home, as well as focusing on a specific dharma theme, *e.g.* right speech. The weekday evenings continue the weekend emphasis on formal meditation and also include discussions of the dharma theme practice carried out earlier in the day. This approach helps to dissolve the illusory split between contemplation and action that exists in the minds of many practitioners.

An open invitation is extended to all who are part of the greater IMS community and in the Boston area, whether living there or just visiting, are invited to stop by CIMC and browse through the library or join in any of the public sittings or Wednesday evening dharma talks. A growing number of out-of-town yogis have been enrolling in our weekend retreats. Several members of our local sangha offer rooms to these yogis either for free or a very nominal charge. For further information about the Center's weekend retreats and a complete listing of CIMC offerings including dharma talk and daily sitting schedules or for directions to the Center, please call (617) 491-5070 or write to CIMC, 331 Broadway, Cambridge, MA 02139.

FORWARDING
REQUESTED

THE SOOTHING OF GRIEF

yassa maggaṃ na jānāsi
agatassa gatassa va
taṃ kuto āgataṃ puttaṃ
mama putto ti rodasi.

maggaṃ ca kho 'ssa jānāsi
āgatassa gatassa vā
na naṃ samanusoceci
evaṃdhammā hi paṇino.

ayācito tato 'gacchi
ananuññāto ito gato
kuto pi nūna āgantvā
vasitva katipahakam.

ito pi aññenāgato
tato aññena gacchati
peto manussarūpena
saṃsaranto gamissati
yathagāto tathā gato
kā tattha paridevanā.

abbuhi vata me sallam
duddasam hadayanissitaṃ
yā me sokaparetāya
puttasokaṃ byapānudi.

sājja abbūlhasallāham
nicchātā parinibbutā
buddhaṃ dhammañ ca saṅghañ ca
upemi saraṇaṃ munim.

"My son!" you weep, for one whose path
You do not comprehend at all—
Whether he's coming or going.
From where has that son of yours come?

And yet for one whose path you know...
For him you do not grieve at all—
Whether he's coming or going.
Such is the nature of creatures.

Uninvited, he came from there;
Unpermitted, he's gone from here.
And having come from who knows where,
He lived for but a few short days.

But though gone from here by one (path),
He goes from there by another.
Departed, with a human form,
He will go flowing on and on.
As he has gone, so has he gone.
What is there here to grieve about?

My thorn, indeed, has been removed!
Buried in the heart, so hard to see.
That grief which had overcome me—
Grief for my son—has been dispelled.

Today the thorn has been removed.
Without hunger, I've become quenched.
To Buddha, Dhamma and Sangha,
I go to the sage for refuge.

Therigatha 127-132

This tender poem of loss and recovery was (probably) composed by Patācārā, one of the leading women of the Buddha's order of nuns. Born the daughter of a wealthy banker, Patācārā fell in love with one of her father's servants and ran off to live happily with him in a forest hamlet. Then, through a series of tragic accidents, she lost first her husband, then two sons, and finally her parents and brother. Wandering destitute, naked and mad with grief, she in time met the Buddha face to face, who showed her kindness when others would scorn her. She heard his teaching, joined the order of nuns, and went on to become one of the arahats, or worthy ones. Patācārā helped many other women who were overcome by grief regain their sanity and quench the pain of their loss.

The meter of the verse is based on eight syllables per line, and there is an interesting wordplay in the fourth stanza. The latter part of the phrase "As he has gone, so has he gone" corresponds to the word Tathāgata—a favorite epithet of the Buddha.

—Andrew Olendzki