

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

Fall 1995

Insight



IMS 1996 Retreat
Schedule

BCBS 1996 Course
Schedule

Teacher Interview:
*Narayan
Liebenson Grady*

Report on *Theravada
in the West* Conference
held at BCBS

The Nature of
Compassion
by *Sharon Salzberg*



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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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.

Ⓢ limited on recorded paper

What Can I Learn From This?

An Interview with Narayan Liebenson Grady

How did you first encounter Buddhism?

To talk about that I need to go into how I first began to meditate in general. I had a kind of intense inner life when I was a child....maybe because of a difficult home life I was drawn to stay inside, to stay quite inward. There was a kind of orientation to concentrate on different objects or be present with things in a certain way. I spent a lot of time alone and there was a sense of trying to use what was around me. In other words, I was brought up Catholic and I worked with a particular practice of trying to see Christ in everybody that I met. Not that it was easy! But it was very powerful...it was a very clear way inside to something.

So it was very rich internally and difficult externally. I was really alone in it. I was really quite isolated, and I wanted somebody to talk to about these things, but clearly in suburban East Haven, Connecticut, there was no one to talk about it with. But I think that kind of isolation, or alienation, helped me. Although it was difficult, I think it helped to create a certain kind of self-reliance and independence, and I would say also the recognition that suffering is how things are....that what I was experiencing wasn't different than what is experienced in having a human body or having a human life. There was some sense of *dukkha* (suffering) as being natural, that natural state of things. Of course, it was a big problem to speak about it—I got into a lot of trouble. Everyone around me was saying, "No, you can't talk about these things; everything's fine....we're a happy family, it's a happy country, everybody's happy. Why are you dwelling on these negative things?" Talking about suffering was a serious taboo. Maybe that's why I talk about it so much now!



It's rewarding to see people's experience change—seeing transformation is a privilege.

Then, as I started to get older—when I was about 11—I discovered yoga through books in the library. I got a lot of books out and started trying to do the yoga postures. I also spent lots of time trying to focus on the flame of a candle.

[joking] You were really a weird kid...

[laughing] I was a really weird kid...my parents were quite worried. The candle part, they were afraid that the house was going to burn down. But I was very stubborn too, so I persisted in that kind of concentration practice.

And then when I was 18 I found a Kundalini yoga group and practiced with them for about 5 years. I lived in a household where there were a lot of people either on their way out of that group or on their way in. It was a little more fluid than living in an ashram. But

I did have a practice where I got up at 5:00 every morning, practiced yoga, and chanted with this group of people. It was very helpful. I eventually reached a point of limitation with that path, however. The community had broken up to some extent, so that was one aspect of having to find something else...but I would also say I wanted something a little simpler. The Kundalini involved a lot of clothing and other forms—I wanted something simpler and more contemplative.

This is when you encountered vipassana?

Yes. When I came to vipassana—which was in my early twenties—I was incredibly delighted to find out that people were going away and living in silence for three months at a time at IMS, without having to be a monk or nun. To be able to live that kind of a life for three months was incredibly inspiring to me. I really thought, "Ah,

this is what I want!" There was this deep yearning for silence—and, I would say, sanity. So I began with weekends and sitting in a daily way, and then, shortly after, sat my first three-month retreat at the Insight Meditation Society.

I feel like my starting to practice was very natural; it began a long, long time ago and when I came to vipassana it was just like home. I had a sense of finally finding something that truly resonated on all levels. It seemed there was nothing extra added; the whole idea was simply to be with things as they are. Instead of adding on, the idea was to just let go and see that there was something inside that was really it. So it didn't feel like a process of discovering anything, it felt like the process of practicing some things when I was a child, only now I was practicing something else when I

was a little bit older. The Kundalini practice, the Catholicism — all of it felt really rich. And then vipassana was like all of it, but in a very stripped-down version. So I grew into it in a way, like I was encountering the same thing as I encountered when I was eight years old.

Here were other people acknowledging dukkha?

Exactly. It had that eight-year-old's recognition of the sense of "Finally, somebody's telling the truth," in that "Life is *dukkha*" and "It's not all that there is...there is a way out." So when I encountered vipassana, and that was its initial premise, it was an enormous relief to feel like I was being joined by others who were seeing what I was seeing.

You are a steady presence at CIMC [Cambridge Insight Meditation Center] and one of the principal teachers there. How would you describe your role?

Well, I've been at CIMC since its beginning in 1985, so it's 10 years now, and my role and responsibilities have changed as the Center has changed and as I have changed. For one thing, when I began, fewer people were coming to the Center.

An aspect of my role at CIMC is to connect the classical teachings of the Buddha with the questions and challenges of everyday life. I offer a variety of practice groups, talks, and retreats that explore specific Buddhist themes and teachings, such as *metta*, wise speech, the refuges, and the five hindrances.

There has been a growing need to respond to older yogis in a more specific way. In the past year, I offered a *parami* group for older yogis only. In this group, we took up each of the ten *paramis* over a 25-week period.

How does that investigation work?

I'm big on homework! For example, in the "wise speech" group, we explored one aspect of wise speech each week. In between meetings, yogis were invited to pay particular attention to that one aspect. One week it was truthfulness of speech, the next week it was gossip, and so forth.

As well, quite a bit of my effort is focused on nurturing the organization of CIMC on a daily basis as it changes and evolves. It always surprises me that although CIMC is relatively small, it requires lots of attention and care to keep it simple and to nurture its contemplative environment. Organizations seem to naturally tend towards proliferation and expansion and to think that more (of anything!) is better. The vision of CIMC is to offer an environment of simplicity and a refuge in which inner freedom can grow.

What are the most rewarding aspects of your work?

Something I find enormously rewarding is working with people over the long term. I really love that; I love not popping in and out. I choose this kind of teaching over the model of moving from place to place. Although I love longer retreats, and I love teaching at IMS, for a long-term, steady, day-to-day kind of existence I feel much more grounded in this setting. It's good for me: being in a relationship, living close to CIMC, friends around, community around. It's very good for me; it's a very grounded way to be. And it feels completely integrated. There are not any parts that want to be off and running somewhere else.

It's been rewarding to see a community grow over the last 10 years — it was very different 10 years ago than it is now. But more than community, because communities come together and dissipate, it's rewarding to see people's experience change. Seeing transformation is a privilege. It's just extraordinary to see how powerful the teaching is. I feel so grateful to be able to offer something that I know works. To see people use it to change and grow is just an unbelievable gift. So I'd say that's the extraordinary aspect of this teaching.

How about with respect to the women members at the Center? I have a sense that you have a special role there.

I think that for some women it's important that there is a woman teaching, because so many of the models in the past have been male. I know it's been helpful for me. I also think it's important for

women practitioners to have women teachers and colleagues interpreting the teaching, because women have such a full presence at CIMC as well as in most vipassana centers I know about.

Since CIMC is not a rural retreat setting, would you like to say anything about the special challenges or opportunities associated with teaching vipassana in an urban environment?

Well, it's really, really different, clearly, than the conditions in a retreat setting such as Barre. We hear fire engines going down the street. We hear rap music. Sound is a huge dimension that's very different. I like to think that if you can practice in this environment — and keep the mind calm and steady and inquire into your experience — then when you're in a setting where silence is more natural and you're hearing more natural sounds you have less trouble.

I also think it offers us an opportunity — right from the beginning of our practice — to see everything as practice. This can be a problem if your beginning model is retreats. Then you're either on retreat or you're off retreat....And "off retreat" means trying to get back "on retreat," because being on retreat is very different than being off retreat. I think this perspective of practice is minimized when you begin your practice in an urban setting.

There, right from the beginning, you have to see everything, every single moment, as practice or you're not going to survive. Now, I'm not saying that it's so great, because, obviously, it's wonderful to be in nature. Having a natural silence helps enormously. But I think having a perspective of inclusiveness and lack of fragmentation right from the beginning of practice — of everything being practice (livelihood, relationships, pressures of everyday life, etc.) — helps things as one goes along.

On the other hand, intensive silent retreats have been and continue to be an essential aspect of my own practice. The silence and simplicity of retreat life, as well as the letting go of the pressures and responsibilities of everyday life, can be invaluable as a way to deepen one's understanding of how things are. Many yogis in Cambridge balance their prac-



My role is to connect the classical teachings of the Buddha with the questions and challenges of everyday life.

tice in the city with retreats at IMS.

One of the challenges of practicing in an urban environment is to develop and value calmness of mind. In the culture of a city, there are very few external supports for calm and tranquillity. An important aspect of teaching in the city is a focus on encouraging yogis to develop concentration, equanimity, and tranquillity. In Cambridge, people tend to have strong investigative minds and need the depth and strength of heart that develops out of a daily practice. You would think, being in an academic community, that we would get a lot of theoretical or simply intellectual questions — but we don't. And even from the beginning it's been that way. We get questions like, "I'm suffering. What can I do

about it?" This is something I love about CIMC.

You were married not too long ago, and your husband, Michael, is also a serious practitioner of meditation. Does this shared interest contribute in some unique ways to the nature of your mutual relationship? Does the fact that you both practice make "the relationship thing" any easier to do?

There is no doubt that practice makes it easier to be in relationship...no doubt about that at all. Being in a relationship with someone who practices (or not, for that matter — I don't want to confine it in that way) gives one this wider perspective, where you are not counting on be-

ing saved by the other person. You are also not depending on the other person to make you happy. Which is really a huge thing, I think. You're supported and loved by the other person, and self-reliant as well. So practice gives one a bigger picture where there is a shared perspective on what relationship can and cannot do in terms of liberation or inner peace, rather than culturally-based expectations that the other person is responsible for your happiness.

I also think that being in relationship can help practice because you can teach one another different things. You can add your perspective of practice to the other person's. There is an intimacy in sharing practice that can expand one's own vision or one's own way of working in practice.

So being in a relationship is the right form for me — I have no doubt about that. But I don't see it as the only way to get free. It's just a form. And if it's the right form for you, it can be used in an extraordinarily helpful way to wake up. But only if it's the right form for you.

There is such an emphasis placed on intimate relationships in this culture that sometimes people feel that if they're not in a relationship it's a personal failure. But it's really just a form — it depends on how it is used. If you use it in a right way it can help enormously, because you have that mirror right there for you. I also think a shared dharma orientation helps when conflicts come up, because there is less of a tendency to blame the other for the conflict.

If both people are committed to finding freedom within themselves, then when you get into something it's not just, "I want my own way," or "I want you to stop doing this to me." The fundamental approach is, "What can I learn from this?" If both people (it's really hard if it's only one person) have the perspective of "What can I learn from this?" it makes for a happy relationship. It also pushes one to experience the strong emotions — not suppressing them and not being destructive, but making room for them, in trust and love, with the other person. It allows for a real change of heart to occur, where you don't have to be so afraid, so intimidated or lost in emotions.



IMS NEWS WORTH NOTING

New Phone System

Have you ever had trouble getting through to IMS by phone? With our small volunteer staff it has often been difficult to handle the large volume of incoming calls. In response to the suggestions of many frustrated callers, we are acting to improve our services. To make it easier for you to reach us and to get the information you need, we have installed a new voice mail system. Callers will be able to access retreat and program information or to contact individual staff members directly by using this new and friendly system. We continue in our efforts to operate IMS more efficiently and appreciate your patience and support.

Help Wanted for Party Planning

Our 20th birthday party is coming up soon. Founded in 1976, IMS will celebrate 20 years as a retreat center on August 3, 1996. Details have not been set as planning is just getting under way, but we do need help from people living in the New England area. If you'd like to get involved in helping to organize and run this event, please contact chairperson Connie Daniel at (413) 256-1369. And stay tuned for more information about this event in next spring's *Insight* newsletter.

Support the Teachers

The Teacher Support Fund is available in case of medical emergency to those teachers who live mostly or entirely on *dana*. Contributions are welcome at any time. Additionally, we have arranged for Affinity Long Distance to contribute 5% of your total long distance bill each month to the Teacher Support Fund. 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: 311124-000-17004781.) Or call Dennis Holmes at 508-355-2408 if you have any questions.

IMS Board Freezes The Rates!!!

Yes! For the first time in many years the cost of attending a retreat at the Insight Meditation Society will not increase one cent from this year to next. So if you want to know how much a retreat will cost in 1996, look in your 1995 retreat schedule!

The IMS board of directors took this momentous step after carefully weighing a number of factors. The fact that the Annex renovation project has been completely paid off was very important. Freezing the rates is viewed in some ways as a gesture of appreciation to the sangha for its remarkable generosity over the last several years which enabled the undertaking and completion of the project.

However, preliminary budget projections provided to the board indicate that IMS will probably realize \$12,000 less income in 1996 than in 1995, and that

operating expenses will most likely rise by \$20,000. The \$32,000 difference could have been made up by raising the retreat fees by \$2.00 per day, and now will have to be found from some other source.

It is everybody's hope that this shortfall in revenue for 1996 will be met by voluntary donations—by *dana*—on the part of all of IMS's friends and supporters. IMS teachers, board members and staff members all share a commitment to the fundamental Buddhist virtue of generosity, or *dana*, and would very much like to see IMS supported more and more by voluntary means rather than by required fees.

The freezing of the rates for 1996—IMS's 20th birthday year—represents a dramatic statement of support for the principle of *dana*, and holds out a great hope for the future that someday IMS might be supported entirely by *dana*.

Congratulations to CIMC

The IMS community would like to add its congratulations and appreciation to the Cambridge Insight Meditation Center on the occasion of their 10th anniversary. The road between Cambridge and Barre is well traveled, and in many ways our two centers form a natural and complimentary symbiosis.

In particular, we would like to appreciate and thank Larry Rosenberg for all he has done over the last decade to help make CIMC the vital center it is today, and to help develop and guide the contributions of so many others.

Our teachers are often asked why we don't do more teaching or even start a center in New York or Los Angeles or other major cities where the interest in vipassana far exceeds the opportunities for students to practice. The answer seems always to be "Because we don't have another Larry."

ANNEX RENOVATION "SNAPSHOT"

The Annex dormitory renovation project was completed on time and within budget. Yogis have been residing therein since June 30. Response to the accommodations has been quite favorable...especially from those who remember how the place used to look.

It's been a grand show. From the demolition and rough framing in the hard frosts of January to the finish work and trim details of late Spring, the project has brought a liveliness to IMS that has not been entirely unpleasant.

We wish to express our gratitude to all who contributed to this work, from those who drove the nails to those whose generosity bought them.

(The final entry from the diary of Plant Manager Bob Trammell, pictured wielding the scissors at the Annex ribbon cutting ceremony.)



Dear Friends and Supporters
of the Insight Meditation Society:

Sept. 16, 1995

The Board of Directors has learned today that the final money needed to fund the Annex renovation project has been donated. We sit with an overwhelming sense of appreciation and awe at the tremendous outpouring of generosity that you have shared with IMS.

Our initial decision to undertake the largest capital expenditure in the 20 year history of IMS came only after long and careful consideration. We were not at all certain that a project of this size could be supported by the sangha. Your response has truly overwhelmed us.

Another immense donation to the success and funding of this project came from the skillful management of Bob Trammell. Under his guidance, the renovation was not only completed on schedule, but at a saving to IMS of many thousands of dollars.

For all of this we extend our deepest appreciation, and with a great sense of responsibility look to preserve this treasure for your use for years to come.

With tremendous gratitude,
Roy Maurer, President

Board of Directors

Joseph Goldstein, Sharon Salzberg, Roy Maurer, Ted Slovin, Jan Hauben
Connie Dannel, Andrew Dey, Robert Philleo, George Mumford, Ed Ryan

YOU DID IT!

As of Friday, September 15, 1995, only one day before the Fall IMS board of directors meeting, the total number of donations and pledges sent in for the Annex renovation project equalled the total cost of the project.

As executive director of IMS, I had asked for your help this summer in paying off this project before next years rates would be set. You did it. Thank you.

I am tremendously warmed to feel that the Insight Meditation Society and all it helps nurture in this world is itself held so securely in arms of such generosity by its sangha.





TIPPING THE SCALES

A Word About Money *(from the Executive Director)*

How does IMS get the money it needs to stay in operation?

As a non-profit organization, existing solely to provide a service to practitioners of vipassana meditation there are only three* basic sources of income: Retreat fees, donations and interest income.

Retreat Fees: Basic retreat fees, ranging from \$25/day for the three month retreat to \$45/day for a two day weekend (and evenly graduated between these two extremes according to the length of a retreat) are charged in order to cover the essential costs of operating the center. This money covers a mortgage, utility bills, various insurance policies, administrative salaries, volunteer staff living expenses, health care coverage, some regular maintenance of the buildings and grounds, and a host of other routine expenses associated with running an operation as large and complex as IMS in the modern world.

Donations: IMS is greatly dependent on its members, who answer an appeal once a year to donate whatever they can to the Membership Fund (used each year to subsidize the operations of the center); the IMS Dana Fund, (allocated by the board each year wherever the need seems greatest); the Building Fund (to help finance major building renovations without effecting retreat fees); the Scholarship Fund (to help those in financial need to sit); the Sponsor-a-Yogi Fund (to help those with life-threatening illnesses to sit); and the Teacher Support Fund (to help with essential medical expenses of teachers living on dana).

Interest Income: In a conscious decision made many years ago, all income that comes from IMS's bank accounts (whether from short term checking accounts or long-term investments) is given over each year to help subsidize the general operating expenses of the center. This is another way to help keep the retreat fees as low as possible. The Insight Meditation Society has very modest cash reserves — only about \$100,000 — but this investment and other temporary operating surpluses yield about \$10,000-\$12,000 each year that might otherwise have to come from retreat fees.

At the moment a huge percentage of our operating costs — 88% — are covered by retreat fees; membership contributions amount to about 10% of annual operational spending; and interest income accounts for only about 2% of annual income.

What about the future?

The reality of our modern world is that costs will continue to rise. Each year it costs a little bit more to run the Insight Meditation Society. And for the last 20 years, the retreat fees have also risen — slowly, but inexorably. But...does it always have to be this way?

No, it does not.

If it were possible, over many years, to gradually change this ratio — so that a larger and larger percentage of our costs were covered by donations and interest income rather than by mandatory fees, then the retreat fees could be frozen at current levels, perhaps never to rise again!

Who knows? Maybe in the future the rates could start coming down, and IMS might someday be a free center. What a blessing: to have a place in the world where wisdom and compassion could be nurtured through the practice of insight meditation...with no need or even thought of money.

Continued on page 12

*There are some miscellaneous sales, such as books and zafus after a retreat and sundries like shampoo for those who might be in need during a retreat, but these are just provided as a service to our guests and generate no net income. All cancellation fees (necessary because of the large number of people wanting to attend retreats at IMS) are donated to the scholarship fund.

Mindful Living Program

A New Offering at IMS

"If somehow we can practice the spirit of blessing in our work, the spirit of service, then we can transform a very ordinary job into something that really carries us along the great way." (Joseph Goldstein)

IMS is pleased to announce that it will be piloting a new program, the *Mindful Living Program* from February 21-June 21, 1996. The program grows out of the interest expressed by many to explore means to balance the teachings and practice with the activities of a worldly life. When we bring to our relationships, communication and daily chores the same interest and awareness that we have discovered in our sitting practice, we open the possibility for our whole life to become practice. By nurturing our commitment and strengthening our resolve to use this opportunity, we begin to live our lives with wisdom and compassion.

The program will consist of four sessions of approximately one month duration. The intention of the program is to provide: a structure and training to bring mindfulness into the activities of daily life in the world; an opportunity to serve and develop a deeper understanding of service; and a communal living and working environment in which to explore the Buddha's teachings.

The *Mindful Living Program* will draw upon both new and existing resources at IMS. It will fill a gap between IMS's Work Retreat Program, which combines formal practice with mindful work in a silent retreat environment, and the year-long Volunteer Staff Program. It will be offered concurrently with other IMS retreats, and will be integrated into IMS's retreat environment in a simple, quiet setting. The program will include a comprehensive schedule to strengthen the container for mindfulness. Participants will be expected to join in all elements of the program. There will be limited free time.

Program elements will include:

- *Work as service and practice*--Thirty hours per week will be spent serving both with the staff as part of IMS's routine functioning and together as a group on special projects. This will offer the opportunity to explore the path of service and to bring practice to everyday situations in a supportive community environment. Participants will explore topics like right speech and right livelihood.

- *Formal meditation practice*--Each day will incorporate regular periods of formal meditation practice, with some "retreat" days set aside entirely for this purpose. This will help participants to deepen in formal practice and to develop greater ease and continuity of practice in moving into daily life.

- *Evening program*--Each evening will include either a group discussion, attendance at a dhamma talk offered by the current visiting retreat teacher, or a special presentation for the participants. The experiences of the day will provide a context in which to explore the teachings,

examining issues such as service, generosity, and dana, the precepts, and relating the Eightfold Path to daily life.

Participants will be selected through an application process including a comprehensive written statement and, where possible, an interview in person or by phone. Applicants must be interested and committed to participating in all aspects of the program, with the physical ability to engage in the varieties of simple work to be done. Applicants must previously have attended at least one nine-day insight meditation retreat or have IMS approval. Due to space considerations, each session will be limited to six to eight participants.

This program will be offered on a *dana* basis—no set fee being charged. In the spirit of *dana*, donations will be invited to support the facilitators and IMS.

Practice is a great joy when we begin to experience its effect on all aspects of daily life. Our relationships, work and daily activities become alive through our own commitment to liberation.

Program facilitators will guide the program, bringing experience and interest in integrating mindfulness into daily life and communal and group interaction. Each facilitator's background will flavor the month. The sessions are as follows:

Feb 21-Mar 21—Michael Freeman
is trained in skillful communication and conflict resolution. He brings an interest in communal living and the qualities of monasticism.

Mar 21-Apr 18—Gloria Ambrosia
has taught many professional people who are looking to reduce stress and anxiety through bringing awareness to daily life experience.

Apr 18-May 16—Marcia Rose
informs her teaching through her personal and professional experience in creative expression and many years as a mother.

May 22-Jun 21—Myoshin Kelley
has over 20 years of meditation experience with a variety of teachers and forms, much of this time spent living in community and committed relationships.

*For more information about the program, contact: Mindful Living Program Coordinator
Insight Meditation Society, 1230 Pleasant Street, Barre, MA 01005 (508) 355-4378*

Sangha pages

layers of
attention
layers of
fantasy
looking at
a distance
from the
height over
my
pillow I
straighten
up
my spine
as if lifting
drifting
up to the
sky
till I could
almost
feel I'm
levitating
floating
featherlike
and as
silently as
dust
I settle
back down
to my
place in the
center
of a square
pink mat.

*Tessie Davies
(inspired by my first
experience of
vipassana meditation).*

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.)



Prayer for Tiny (Paul Stacey) (1944-1994)

O Buddhas and Bodhisattvas abiding in all directions--
Endowed with great compassion,
Endowed with foreknowledge,
Endowed with the Divine Eye,
Endowed with Love,
Affording protection to all sentient beings,
Condescend through the power of your Great Compassion to come forth;
Condescend to accept these offerings,
Concretely laid out and mentally created.

O Compassionate Ones!
You who possess the Wisdom of Understanding,
The Love of Compassion,
The power of doing divine deeds and protecting in incomprehensible measure;
Tiny Stacey is passing from this world to the next;
he is taking a great leap;
the light of this world has faded for him;
he has entered solitude with his karmic forces;
he has gone into a vast silence;
he is borne away by the Great Ocean of Birth and Death.

O Compassionate Ones!
Protect Tiny who is defenseless;
Be to him like a father and a mother.

O Compassionate Ones!
Let not the force of your compassion be weak in aiding him;
Let him not go into miserable states of existence;
Forget not your ancient vows.

"Tiny's" many acts of kindness made him a popular figure within the sangha during his short life of 50 years. His Holiness the Dalai Lama is reported to have wept upon hearing of Tiny's "great leap" into the ocean of silence. The above lines, at Tiny's request, were read at his funeral service in August, 1994.

WHAT MATTERS?

The willingness
to plod like a camel
to roar like a lion
coming back to center
that place where
energy vibrates
congeals
sticks
like molasses

explodes

being real
here
now
this moment
unending
touching it
with awareness

letting it go.

Myrna Patterson

NIRVANA

Thoughts come, thoughts go
Thoughts rise, and flow.

Noticing, they slow
and stop.

You sit, you are
Emptiness is.

All that, there is
To be.

David Smith

PHENOMENA

You know all the phenomena
that one examines
in the course of a lifetime
You know they're just one
one and the same
I don't mean they all partake
in some meaningful manifestation
I mean they're just the same
unified in the dharma
You could look for the underlying
principle
or just leave it at that

Marco Badot

HAIKU

red shouldered hawk soars
under gathering storm clouds
loneliness passes

Tom Pedulla

I'm in no hurry
pain the guardian at the gate
doorway to the Dharma realm

Shirley Yuss Elias

Dear IMS,

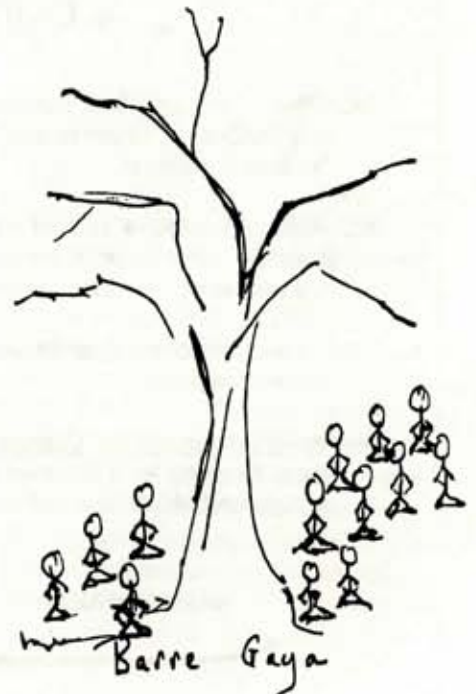
My sincere thanks to everyone at IMS for awarding me a scholarship for this year's women's retreat. On my fluctuating writer's income, I couldn't have done the retreat without IMS' generosity.

It was a joy to be back at IMS. The women's retreat has always been special. This year it was also difficult. Much of the time I felt like I was clinging onto a mast in a storm-tossed sea. But weathering the storm was well worth it. I glimpsed a calm I haven't known before. The experience, although difficult, deepened my commitment to practice. I saw that for me there is no alternative.

I enclose a cartoon done in one of the lighter moments. I thought it might be fun to share it with others in the IMS newsletter.

Again my deepest appreciation.

Metta,
Susan Pollack



We can do this!

The IMS board has already taken a major step in this direction by not increasing the retreat fees for 1996. If the shortfall of retreat fees can be made up by voluntary donations to the membership fund or to IMS *dana* or through other forms of voluntary giving, then we would move successfully further down the path away from fees and towards more fully embracing *dana* as a cornerstone of IMS.

Also, if in future IMS were to set up some sort of endowment or trust—to steward the resources donated by the sangha and spend only the interest to help subsidize the operations of the retreat center—then the fees could actually start coming down each year. Such a trust might also extend to help provide for some of the retirement and medical needs of our teachers, who have been offering their teaching entirely on *dana* for more than 20 years.

I'd like to hear from you.

There is a lot to think about if we want to help safeguard the future of the dharma in the west. Of course practice comes first, but there are a host of practical concerns which need to be addressed. Please write to let me know how you feel about the ideas presented here, or to share any other creative ideas you might have. Send your thoughts to: *Executive Director, IMS, 1230 Pleasant St., Barre, MA.*



Serve the Dharma On Staff at IMS

Explore the challenges of:

- ✦ Right Livelihood
- ✦ Work as Spiritual Practice
- ✦ Living among Sangha

IMS Offers: A supportive practice environment, daily and monthly sitting time, access to *dharma* teachers, staff retreats, room, board, health insurance, stipend.

IMS Asks: *Vipassana* retreat experience, commitment to meditation practice, adherence to the five precepts, a spirit of service, ability to live and work harmoniously with others, one-year commitment.

Positions In: Kitchen, maintenance, housekeeping, groundskeeping, office, computers.

Immediate opening for Computer Coordinator. Responsible for overseeing IMS computer operations. Seeking an individual experienced in network management using MS Windows for Workgroups and MS Office software.



**Serve in our
Year-long
Volunteer Staff Program**

Call or write for more information:

Insight Meditation Society, Personnel Coordinator, 1230 Pleasant St, Barre, MA 01005
tel. 508/355-4378 fax 508/355-6398

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 meditators. 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 5am and ends at 10pm. The entire day is spent in silent meditation practice with alternate periods of sitting and walking meditation. 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 1996 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 provide a unique opportunity to explore the integration of mindfulness practice with work activity. Retreatants practice cultivating presence of mind in a wider variety of daily activities than during other retreats. The daily schedule combines periods of formal meditation practice with five hours of work in silence in one of the IMS departments. Participation is limited to experienced meditators only and requires a high degree of self-reliance. The work can be physically demanding at times. Work retreats are offered without a daily fee and require only a \$25 nonrefundable application processing fee. Write or call to request program information and an application.

• **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.

INSIGHT MEDITATION SOCIETY 1996 RETREAT SCHEDULE

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



- | | | | |
|-----------|--|------|----------|
| Feb 2-9 | METTA RETREAT (7 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 (appreciative joy), and equanimity. They are practiced to develop concentration, fearlessness, happiness, and a loving heart. This course is devoted to cultivating these qualities. | JS1 | \$215 |
| Feb 9-18 | VIPASSANA RETREAT (9 days)
Joseph Goldstein and Sharon Salzberg, and Sylvia Boorstein
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 | \$265 |
| Feb 2-18 | METTA & VIPASSANA RETREATS (16 days) | JS3 | \$440 |
| Feb 23-25 | 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 1-10** **VIPASSANA RETREAT (9 days)** **LR1** **\$265**
Larry Rosenberg and Michael 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.
Michael Liebenson Grady has practiced vipassana since 1973. He lives in Cambridge, MA. and teaches at the Cambridge Insight Meditation Center.
- March 15-18** **THE HEART IN VIPASSANA MEDITATION (3 days)** **ROD** **\$125**
Rodney Smith and Narayan Liebenson Grady
 This weekend course will center on the ways of the heart, and how awareness brings us in touch with the joys and sorrows of living with ever-increasing sensitivity, stability and love.
- March 23-30** **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 5-8** **WEEKEND (2 days) (See April 5-14)** **AV1** **\$95**
- April 5-14** **BUDDHIST CONTEMPLATIONS (9 days)** **AV2** **\$265**
Sister Siripanna—Amaravati Sangha
 This retreat will be a time to explore the Buddhist way. There will be a focus on how the Three Refuges can enable us to rediscover the capacity to trust. Within the spaciousness of a trusting heart it becomes possible to contemplate experience in the light of Dhamma, leading to a deeper understanding of true freedom. Through developing the qualities of mindfulness and wise reflection, loving-kindness and inner relaxation, and through daily devotional chanting, one can experience the wellbeing that arises in the heart that's living in accordance with the way things are.
Note: Retreat participants are requested to keep the 8 monastic precepts, which include not eating after noon. (Exceptions can be made for those with health difficulties.)
- April 20-28** **INSIGHT MEDITATION AND INQUIRY (8 days)** **CT1** **\$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.
- May 3-6** **WEEKEND RETREAT—For Experienced Students (3 days)** **LR2** **\$125**
Larry Rosenberg and Michael Liebenson Grady
 See Course Description for March 1-10 course above.
Note: Retreatants are required to have sat at least one 9-day retreat at IMS, or a comparable vipassana retreat situation elsewhere.

- | | | | |
|------------|---|-----|-------|
| May 10-15 | VIPASSANA RETREAT (5 days)
Narayan Liebenson Grady and Michael Liebenson Grady
This retreat will support the development of both calm and insight through the practice of openhearted attention to our experience in the present moment. By learning to take refuge in the power of awareness, confidence and wisdom are awakened, allowing for the possibility of inner peace and freedom. | NLG | \$165 |
| May 24-27 | MEMORIAL DAY WEEKEND RETREAT (3 days)
Steven Smith and Michele McDonald-Smith
The emphasis of this retreat is similar to June 11-21 retreat. (See below) | MEM | \$125 |
| June 1-11 | METTA RETREAT (10 days)
Steven Smith, Michele McDonald-Smith, Carol Wilson
Metta is the practice of friendship or loving-kindness. It is cultivated as a meditation and a way of life along with compassion, joy and equanimity. These practices strengthen self-confidence, self-acceptance, and a steadiness of mind and heart, and reveal our fundamental connectedness to all life. | SM1 | \$290 |
| June 11-21 | VIPASSANA RETREAT (10 days)
Steven Smith, Michele McDonald-Smith, Carol Wilson
This retreat emphasizes the beauty and preciousness of experiencing the truth through the very simple and direct awareness practice that the Buddha taught. Each individual is encouraged to find a balance in their own meditation practice of the deep relaxation and exploration that leads to living in the present moment more fully and with greater wisdom. Daily loving kindness practice is also included. | SM2 | \$290 |
| June 1-21 | METTA & VIPASSANA RETREATS (20 days) | SM3 | \$540 |
| June 26-30 | YOUNG ADULTS RETREAT (4 days)
Steven Smith and Michele McDonald -Smith
This retreat is specifically for teenagers. It will offer beginning meditation instruction, 1/2 hour sitting and walking periods, discussions, stories, and free time. The aim is to allow young people to discover, develop, and value their natural spirituality with a tremendous amount of support. Extensive supervision will be provided. <i>For ages 13-19 only.</i> | YA | \$140 |
| July 5-14 | VIPASSANA RETREAT--For Experienced Students (9 days)
Larry Rosenberg and Corrado Pensa
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. <i>Retreatants are required to have sat at least one 9-day retreat at IMS, or a comparable vipassana retreat situation elsewhere.</i> | LR3 | \$265 |
| July 19-28 | VIPASSANA RETREAT (9 days)
Christina Feldman, Anna Douglas, and Yanai Postelnik
An opportunity to develop calmness, wisdom and compassion in a supportive environment. Emphasis is placed upon developing sensitivity, attention and awareness in sitting and walking meditation to foster our innate gifts of inner listening, balance and understanding. Silence, meditation, instruction and evening talks are integral parts of this retreat. | CF1 | \$265 |

Aug 10-18 **INSIGHT MEDITATION AND INQUIRY (8 days)** CT2 \$240
 Christopher Titmuss, Sharda Rogell and Jose Reissig
 See Course Description for April 20-28 course above.

August 21-26 **FAMILY RETREAT (5 days)** FAM Adult \$165
 Marcia Rose, Jose Reissig, and Wendy Zerlin 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.* Your registration **MUST** specify name, date of birth, and sex of all children on your registration.

Wendy Zerlin M.D., has practiced vipassana since 1983 and is a member of the Spirit Rock Teachers Council. She is a pediatrician and lives in Boulder, Colorado with her husband and four-year old son.

Aug 30-Sep 2 **LABOR DAY WEEKEND (3 days)** RD1 \$125
 Aug 30-Sep 8 **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.

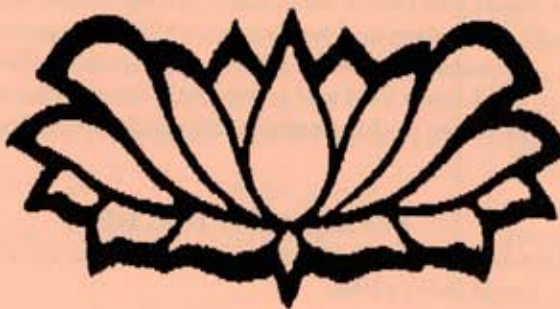
Sep22-Dec15 **THREE MONTH RETREAT (84 days)** 3MO \$2,250
 Sep22-Nov 3 **PARTIAL #1 (6 Weeks)** PART1 \$1,150
 Nov 3-Dec15 **PARTIAL #2 (6 Weeks)** PART2 \$1,150

**Joseph Goldstein, Steven Smith, Michele McDonald-Smith (1st half only),
 Carol Wilson, Steve Armstrong and Kamla Masters (2nd half only)**

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. Please note the special cancellation deadline for this retreat.*

Dec 27-Jan 4 **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 in California. 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 and at the Insight Meditation Society.

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*, co-editor of *Stories of the Spirit, Stories of the Heart*, and co-author 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. She is a guiding teacher at IMS and the author of recently published book *Loving Kindness*.

Sister Siripanna has been a nun for 12 years in the Thai forest sangha tradition of Ajahn Chah and Ajahn Sumedho. She is presently based at Amaravati Buddhist Monastery in England.

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

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*, and *The Green Buddha*. 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 worldwide.

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. She was resident teacher at IMS from 1991-1995.

IMS RESIDENT TEACHER

Yanai Postelnik has practiced and studied insight meditation in Asia and the West. He has been teaching retreats in England and India before coming to live at IMS in 1995.

REGISTERING FOR A RETREAT AT IMS

Registrations:

- Are accepted only by mail or in person (AFTER DEC.1,1995); not by phone or fax.
- Are processed on a "first received" basis. Processing order is unaffected by scholarships.
- Received far in advance of a course may not be processed until 1-2 months before that course. The 3-month course is an exception.
- 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 those without deposit) will be returned for completion.

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:

- One transfer per year from one retreat to another **before** the first deadline incurs no fee.
- All additional changes--and all cancellations--incur a processing fee.
- Please cancel early--there are often others 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.
- Late arrivals who do not notify the office in advance cannot be guaranteed a spot.
- Any exceptions (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

Course Type final deadline	Min. Deposit	Cancellation or Change Processing Fees		
		Before 1st deadline	On or after 1st deadline	On or after
2 & 3 day retreats	Full cost	\$25	\$50 / 2 wks. before	\$95 / 1 week before
5-26 days retreats	\$100	\$25	\$50 / 2 wks. before	\$100 / 1 week before
Family Retreat	\$50/p.p.	\$25p.p.	\$50p.p. / 2 wks. before	\$50p.p./1 wk. before
3-month	\$500	\$50	\$100 / May 1	\$500 / June 15
New Year's Retreat	\$100	\$25	\$100 / December 1	\$100 / Dec. 14

Insight

I.M.S. Registration Form

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

Name _____
 Address _____

City _____ State _____

Country _____ Zip _____

Day Phone _____

Evening Phone _____

Check here _____ if new address.

Old address _____

_____ I have been to IMS before.

_____ I have not been to IMS before.

Retreat Experience _____

Date of birth _____ M/F _____

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.

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 teaching through contributing to the monastic centers or giving foods 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, and to a Teacher Support Fund which helps with emergency medical expenses.

Staff Service: 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.

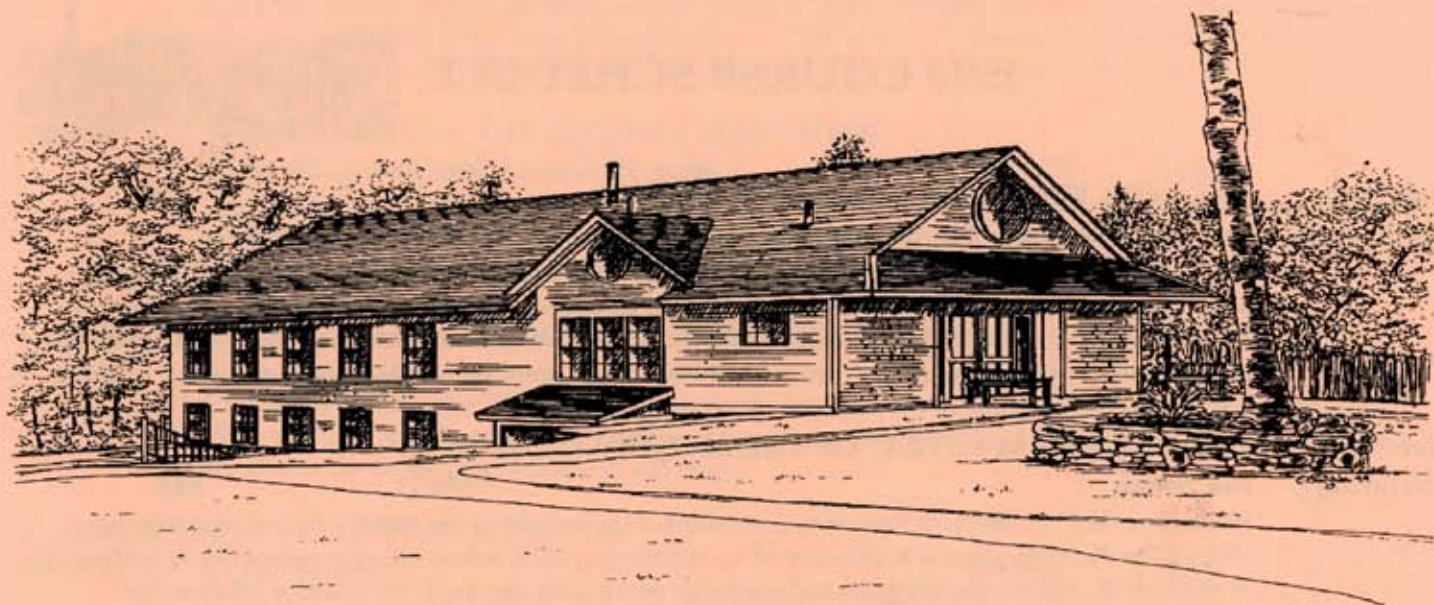
Dana Retreat: Each year IMS has a weekend retreat with no fixed course rate—come and practice and give what you can.

OPPORTUNITIES FOR GIVING

- | | |
|--|--|
| <i>IMS Membership:</i> | 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. |
| <i>Scholarship Fund:</i> | Scholarships are given out each year to people who request financial assistance to sit meditation retreats. It is a vital program of yogis helping yogis. |
| <i>Sponsor-a-yogi Fund:</i> | These funds support the meditation practice of people with life-threatening illnesses who are not otherwise able to sit a retreat. It is an important expression of compassion. |
| <i>IMS Dana:</i> | A general contribution to the center, IMS <i>dana</i> is allocated each year by the Board wherever it is most needed. |
| <i>Building Fund:</i> | The facilities of IMS are in continual need of major repairs and renovations. The Building Fund helps protect the operating budget from these expenses. |
| <i>Barre Center for Buddhist Studies:</i> | The Study Center is financially independent of IMS, but also welcomes and relies upon your tax-deductible contributions. |

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.

Barre Center for Buddhist Studies



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 will be mailed to you with information on travel details and what you need to bring. Please see the cancellation policy on page 25.

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 at BCBS, P.O. Box 7, Barre, MA 01005 (508-355-2347).

1996 COURSE SCHEDULE



- Jan 14-26** **NĀLANDA PROGRAM: BUDDHIST STUDIES**
 (2 Weeks) (Andrew Olendzki, Mu Soeng, and Visiting Faculty) 96INT \$750
 This academic 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 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.
- Feb. 3** **THE "PLATFORM SUTRA" OF THE SIXTH PATRIARCH**
 (Saturday) **Mu Soeng** 96MS1 \$45
 Hui-neng (638-713), the Sixth Patriarch, is considered the founder of the native Ch'an (Zen) tradition in China. The Platform Sutra is a collection of his autobiographical notes and sermons, capturing in detail a dramatic story of his enlightenment and teachings which gave rise to Ch'an. In this workshop, we will look at Hui-neng's life and teachings within the framework of the later, larger Zen tradition.
- Feb. 9-11** **SIGALAKA SUTTA: BUDDHA'S ADVICE ON DAILY LIFE AS SPIRITUAL PRACTICE**
 (Weekend) **Sylvia Boorstein** 96SB1 \$120
 Using the *Sigalaka Sutta* (the Buddha's Advice to Lay People) as the basic text, we will explore together ways in which our practice translates into our daily, relational lives. We will consider the different ways in which the three forms of practice—learning and understanding; contemplative/meditative; and precept practice—interpolate with each other to influence (and change) how we feel and behave in the world. This workshop will include time for meditation practice as well as for discussion. We will provide Sutta copies.
- Feb. 23-25** **THE ROLE OF THE FOUR NOBLE TRUTHS**
 (Weekend) **Thanissaro Bhikkhu** 96TB1 \$120
 Of all the Buddha's teachings, perhaps the best-known and least understood are the Four Noble Truths. This course will explore—through readings, talks, discussions, and meditation—both the meaning of the truths, and their role in giving the proper focus to a life of spiritual practice. In particular, we will follow the classical image of the Buddha as spiritual doctor to give context to these truths as his diagnosis and treatment for the basic human condition.
- March 8-10** **TRANSFORMING NEGATIVE EMOTIONS**
 (Weekend) **Ron Leifer** 96RL \$120
 This workshop synthesizes the insights of Buddhist psychotherapy and skillful meditation practices to transform suffering into clarity and compassion. Focus of the workshop will be on specific meditation practices to transform the energies of negative emotions into wholesome mindfulness.
- March 16** **THE GENJO KOAN**
 (Saturday) **George Bowman** 96GB \$45
 In this one-day workshop, we will explore the *Genjo Koan*, the core teaching of Zen Master Dogen's *Shobogenzo*. It was written specifically as a practice guide for lay Zen students. It proclaims the identity, method and purpose in Dharma practice: "To study the Buddha Way is to study the Self. To study the Self is to forget the Self. To forget the Self is to perceive oneself as all things."

- March 23 (Saturday)** **WOMEN IN BUDDHISM: ANCIENT INDIA AND CONTEMPORARY WEST**
Trudy Goodman **96TG** **\$45**
 Using *Therigatha: The Poems of Early Buddhist Nuns* as a text, this course will explore the lives of the first Buddhist women. Who were these women? How do their lives and practice connect with ours? How have we, as the first generation of Buddhist women in the West, followed in or departed from their path? We will also compare these poems with the poems of other ancient religious women poets.
- Mar.29-31** **RENUNCIATION: THE HIGHEST HAPPINESS**
Sister Siripanna and Amaravati nuns **96AMR** **\$120**
 What is the role of renunciation in the Buddha's path? In this course we will consider the real meaning of renunciation, how it can be developed in everyday practice, and the rewards it brings. The weekend will include readings from the suttas, talks, group discussion and meditation.
- April 4-7 (3 days)** **DZOG CHEN: AWAKENING THE BUDDHA WITHIN**
Lama Surya Das **96SD1** **\$180**
 Dzog Chen (Tibetan for "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 interconnectedness of all beings.
- April 12-14 (Weekend)** **METTA (LOVING KINDESS)**
Daeja Napier **96DN1** **\$120**
 Metta is the first of the *Brahma Viharas* (Sublime States of Mind) taught by the Buddha. It is a concentration practice which softens the experience of life, enhancing a loving, compassionate, joyful and balanced relationship with oneself and others. This workshop will explore the teaching and practice of Metta to restore a sense of loving connection with ourselves and the world around us.
- April 26-28 (Weekend)** **ZEN MASTERS DOGEN AND CHINUL: FOUNDERS OF NATIVE JAPANESE AND KOREAN ZEN TRADITIONS**
Mu Soeng **96MS2** **\$120**
 In this workshop, we will explore a critical and formative period in Zen history – the 12th and the 13th centuries – through the lives and teachings of two seminal figures in East Asian Buddhism – Zen Masters Dogen (1200-1252) and Chinul (1158-1210). The two contemporaries were founders of native Zen traditions in Japan and Korea, respectively. Their lives and teachings continue to impact the shape and definition of Zen practice down to our own time. The format of the workshop will consist of formal presentations, discussions and zazen.
- May 4 (Saturday)** **WISE SPEECH**
Narayan Liebenson Grady **96NLG1** **\$45**
 In the Buddha's teachings of the Noble Eightfold Path, wise speech is considered an essential part of vipassana practice. This course will explore ways in which speech and communication become a vehicle for developing awareness and insight. The day will consist of talks, practice, and discussion.
- THE ORIGINS OF BUDDHISM (3 SUNDAYS)**
Andrew Olendzki
- May 12** **Buddha: His Life and World** **96AO1** **\$45**
May 19 **Dharma: The Roots of the Teaching** **96AO2** **\$45**
May 26 **Sangha: The Early Community** **96AO3** **\$45**
(Sundays) **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 14-16 (Weekend) DHARMA PRACTICE**
Stephen & Martine Batchelor **96BAT** **\$120**
 During this weekend we will question through talks, discussion and meditation both what "Dharma" and "Practice" mean in the broadest sense. To what extent do we carry into our practice unexamined assumptions and views that color the nature of our experience? What is the relationship between thought and direct experience? Is it in fact possible to step outside of language? What kind of culture might best facilitate an authentic practice of the Dharma in the West?
- Jun 23-Jul 5 (2 Weeks) NĀLANDA PROGRAM: THERAVADA STUDIES**
Andrew Olendzki and Visiting Faculty **96THINT** **\$750**
 This program undertakes an in-depth exploration of the inner architecture of the classical Theravada teachings. Intensive study of the Pali suttas, including some introduction to the Pali language, will allow participants to solidify their understanding of the teachings of the historical Buddha as rooted in the canonical literature of Theravada Buddhism. Morning sessions will be spent examining historical and cultural issues such as the world into which the Buddha was born and lived, his biography and personality, and a systematic exploration of the major doctrines of early Buddhism. Special attention will be given to Buddhist psychology and the applicability of these teachings to modern life. Afternoons will be spent following up these themes with a close and careful reading of primary texts from the Pali *Tipitaka*.
- July 6 (Saturday) MEDITATIVE INVESTIGATION IN CONTEMPORARY THERAVADA**
Corrado Pensa **96CP** **\$45**
 This workshop explores different approaches to and techniques of meditation used by notable teachers of Theravada Buddhism in Southeast Asia in this century. Through presentation, discussion and meditation we will look at the life and teachings of such masters as Ajahn Chah, Ajahn Maha Boowa, K. Khao Suanluang, Ajahn Sumedho and others. The purpose of the workshop is to investigate whether these teachers are using different language to talk about the same thing or are they really talking about different things?
- July 14-26 (2 Weeks) NĀLANDA PROGRAM: MAHAYANA STUDIES**
Mu Soeng and Visiting Faculty **96MHINT** **\$750**
 The themes of Mahayana Buddhism initially introduced in the Buddhist Studies program are expanded upon in this exploration of the vast range of Mahayana Buddhist teachings as they developed in India and other countries of Asia. Course topics will include several *Prajnaparamita* texts; the two major schools of Madhyamika philosophy; and the teachings of the Yogacara school. We will study the rise of major Buddhist schools in China (Pure Land, Ch'an, Tien-tai, and the Hua-yen) and Japan (Kegon, Shingon, Tendai and Zen); as well as the four prominent lineages in Tibetan Buddhism. The course will culminate with a look at the arrival and interface of these Mahayana lineages in contemporary American culture.
- August SELF-STUDY MONTH** **96SELFSTUD** **\$35/DAY**
 The month of August has been set aside as a time for people to come to the Study Center who are interested in investigating various themes from the Buddhist tradition in a contemplative environment. Participants will be able to make use of the center library and have access to resident scholars who may help them with their research/study topics. There will be a structured period for meditation each morning and evening. Preference will be given to those staying for a minimum of seven days.

Barre Center for Buddhist Studies Registration Form

Name _____
 Address _____
 Phone: Home _____ Work _____
 Can you offer a ride to others in your area coming to this course? Yes _____ No _____
 Course Code: 1. _____ 2. _____ 3. _____ 4. _____
 Total Cost: _____ Deposit Enclosed _____

Please send your check to:
 Barre Center for Buddhist Studies
 P.O.B. 7, 149 Lockwood Road
 Barre, MA 01005

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

Martine Batchelor was a nun for ten years in Korea in the Zen tradition. She teaches in England and Europe.

Stephen Batchelor trained as a monk both in the Zen and Tibetan Buddhist lineages. He is a noted scholar of Buddhism. His many books include *The Faith to Doubt*, *Alone with Others*, and most recently, *The Awakening of the West*.

George Bowman is a Zen Master and lineage holder in the tradition of Korean Zen. He is the resident teacher at the Cambridge Buddhist Association in Cambridge, Mass. He also has a private psychotherapy practice in Cambridge.

Trudy Goodman ordained as a lay Buddhist in 1974, and has studied in Zen and vipassana traditions. She is a teacher at the Cambridge Buddhist Association where she has taught classes and led retreats for women. She lives in Cambridge, Mass., where she works as a child and family therapist.

Ron Leifer, M.D., a Buddhist-oriented psychiatrist, studied with Khenpo Karthar Rinpoche for fifteen years and is associated with the Namgyal Buddhist Institute in Ithaca, New York, where he also has a private psychotherapy practice.

Daeja Napier is the founding teacher of Newbury Insight Meditation Center and the Phillips 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 the Executive Director of IMS & BCBS.

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

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

Thanissaro Bhikkhu (Geoffrey DeGraf) has been a Theravada monk since 1976. He is presently the Abbot of Metta Forest Monastery--a combined monastic and lay meditation community--in San Diego County. He is the author of *Mind Like Fire Unbound* and translator of *The Buddhist Monastic Code*, as well as a number of Thai meditation guides.

SELF-STUDY AT THE BARRE CENTER FOR BUDDHIST STUDIES

In addition to the month of August being set aside for self-study, anyone wishing for an opportunity to study in a supportive, contemplative environment can come to BCBS at various times throughout the year to pursue their own research interests or projects. This might include graduate or undergraduate students, college faculty on sabbatical or break, Buddhist monks or nuns, or any other serious students of the Dhamma. Basic requirements are that some sort of project or program of study is being followed, and that the subject material is in keeping with the mission of the Barre Center for Buddhist Studies. A kitchen is provided, and participants provide their own meals. Space is limited, and prior arrangements are required. This program is unavailable while any of the *Nalanda* programs of Buddhist Studies are in session.

BCBS Course Cancellation Policy

(All cancellation and processing fees go to the Scholarship Fund to help support those in financial need to attend courses at BCBS.)

Course Length	Deposits Minimum Deposit	Cancellation or Transfer Fees	
		More than 2 weeks before Course beginning	Within 2 weeks of Course beginning
One day	\$45	\$20	\$45
2 & 3 days	\$70	\$25	\$70
2-Week Intensives	\$350	\$50 (more than 10 weeks before the beginning of the course.) \$150 (between 10 weeks and 3 weeks before the beginning of the course.) \$350 (within 3 weeks of the beginning of the course.)	

THE ELECTRONIC DHARMA

In recent months, Access to Insight (the computer bulletin board service [BBS] serving the IMS online community) has sought to redefine itself more as an online Theravada Buddhist reference library, and less a place for Dharma discussion across computer networks. In August the BBS discontinued most of the DharmaNet conferences. The INSIGHT Internet mailing list, a meditation discussion group which started here at the BBS almost two years ago, found a new home on the Internet, where it continues to thrive. At the same time, we are expanding our Dharma file library and reorganizing it to include a searchable index of downloadable translations from the Pali Canon.

Since its inception last spring, Access to Insight's "home page" on the World Wide Web has attracted between 50-100 visitors per day. Among the attractions are our comprehensive directory of Dharma centers and meditation groups and, more recently, online editions of catalogues from the Buddhist Publication Society and the Dharma Seed Tape Library. By October, our entire library of Theravada texts — including a number of new titles from the Buddhist Publication Society recently transcribed by volunteers — will be available directly through our Web page. The many thousands of Internet users worldwide will then be able to browse through — and download from — our file library without having to make an expensive long-distance telephone call to Massachusetts.

The final step in the transition to Internet will take place on November 29, when the dial-up computer in Pepperell, MA that has served as Access to Insight's home since early 1993 will be turned off. If you would like to call the BBS before it goes "off the air" on November 29, have your modem dial us at (508) 433-5847. You can always reach us on the World Wide Web by pointing your Web browser to "<http://world.std.com/~metta/index.html>".



DHARMA SEED TAPE LIBRARY

Dharma Seed Tape Library grew from an idea conceived by Bill Hamilton in 1984. Bill intuitively recognized the need to nurture, record, and make available the teachings of the Dharma so that yogis might have a greater connection with the teachings in their daily life. Under Bill's guidance, the then Insight Tape Library acquired recording and duplication equipment, set up shop in the IMS basement, and began offering, at modest prices, copies of the Dharma talks.

In early 1986, Insight Tape Library moved to Northampton, Mass, and changed its name to Dharma Seed—sharing the seeds of the teachings. During a lean period in Dharma Seed's unfoldment, the Monroes of Belchertown, Mass. took up the mantle of service on a dana basis.

Currently, Dharma Seed Tape Library resides at Wendell Depot in Massachusetts. It is run by a small, committed staff and guided by a volunteer board of directors. We have witnessed an explosion of interest in the Dharma. This is gratifying since many of us can remember those early days in the late seventies and early eighties when the teachings were only a whisper in western culture, and there were still only a handful of western teachers in America and Europe. In those days, the tape library carried somewhere under a hundred titles.

From those handful of talks, we have now archived thousands of talks by vipassana teachers from around the world. Our combined mailing lists contain over 30,000 names. We print and mail catalogs three times a year, and produce well over twenty thousand tapes annually. We also carry books and videos. By necessity, our operations have been computerized, and we are still growing at nearly twenty percent per year.

Dharma Seed's mission is to preserve the teachings of the Dharma through its extensive archiving program, along with offering the teachings by vipassana teachers in audio, video, and book formats. We continue to resist price increases in an effort to keep the teachings available at the lowest possible price.

For more information and/or a copy of our catalog, please call (1-800-961-7333) or write to Dharma Seed Tape Library, P.O. Box 66, Wendell Depot, MA 01380.

THE NĀLANDA PROGRAM OF BUDDHIST STUDIES

Based on the model of Nālanda Buddhist university in ancient India, where scholar/monks from all different Buddhist schools lived, studied and practiced together daily, the Barre Center for Buddhist Studies has been developing a program specifically intended to integrate the academic study of Buddhist doctrine and tradition with the intensive practice of meditation—all in a residential community setting.

For two weeks at a time, a small group of about fifteen students sit together morning and evening, participate in lectures, discussions and reading periods throughout the day, and join in evening seminars hosted by a wide range of visiting scholars and dharma teachers. There is plenty of unstructured time for



students to follow their own interests, and a classical silent meditation retreat takes place on the weekend between the two weeks.

The core faculty for these programs is **Andrew Olendzki** (Theravada Studies) and **Mu Soeng** (Mahayana Studies).

Andrew Olendzki holds a Ph.D. in Buddhist Studies and has been the executive director of IMS and BCBS since 1990.

Mu Soeng, director of BCBS since 1992, was a Zen monk for 11 years. He is the author of *Thousand Peaks: Korean Zen – Tradition and Teachers*, and *Heart Sutra: Ancient Buddhist Wisdom in the Light of Quantum Reality*.

Visiting faculty changes each year, and has included **Joseph Goldstein** (IMS), **Charles Hallisey**, **Diana Eck**, **Christopher Queen** (all of Harvard), **Dorothy Austin** (Drew U.), **Janet Gyatso** (Amherst College), **George Dreyfus** (Williams College), **Perrin Cohen** (Northeastern U.), **Jack Engler** (Harvard Medical School), and **Susan Murcott** (M.I.T.), among others.

Each participant is housed in a single room on our beautiful rural campus, with access to a well-stocked library, a tranquil meditation hall, miles of woodland trails, delicious vegetarian food and an excellent faculty and staff. The cost of each program is \$750, which includes room, board and tuition fees.

BUDDHIST STUDIES

A two-week residential program
January 14-26, 1996

This program is intended as a sweeping introduction and broad overview of the entire Buddhist tradition. It will provide students with a solid foundation for both further studies and an on-going meditation practice.

During the first week the focus will be on the origins of Buddhism in ancient India; the life and teachings of the historical Buddha; the intellectual milieu in which Buddhism arose; the primary texts of the Pali Canon; and key doctrines such as karma and rebirth, mind and mental development, and the doctrine of interdependent origination.

The second week will review the Mahayana tradition in its many manifestations throughout Asia, and explore such important teachings as the bodhisattva ideal, emptiness and enlightenment.

Note: No prior experience with either the study of Buddhism or the practice of meditation is required for any of the Nalanda program offerings.

Insight

THERAVADA STUDIES

A two-week residential program
June 23-July 5, 1996

This program undertakes an in-depth exploration of the inner architecture of the classical Theravada teachings. Intensive study of the Pali suttas, including some introduction to the Pali language, will allow participants to solidify their understanding of the teachings of the historical Buddha as rooted in the canonical literature of Theravada Buddhism.

Morning sessions will be spent examining historical and cultural issues such as the world into which Siddhattha Gotama Sakyamuni Buddha was born and lived, his biography and personality, and a systematic exploration of the major doctrines of early Buddhism. Special attention will be given to Buddhist psychology and the applicability of these teachings to modern life. Afternoons will be spent following up these themes with a close and careful reading of primary texts from the Pali *Tipitika*.

Note: The Theravada Studies and Mahayana Studies programs are scheduled to sandwich a 9-day vipassana meditation retreat led by Larry Rosenberg and Corrado Pensa at the Insight Meditation Society from July 5-14, 1996. Participants will have the opportunity to register for this retreat if they wish to do so. The cost of the retreat at IMS is \$ 225.

MAHAYANA STUDIES

A two-week residential program
July 14-26, 1996

The themes of Mahayana Buddhism initially introduced in the Buddhist Studies program are expanded upon in this exploration of the vast range of Mahayana Buddhist teachings as they developed in India and other countries of Asia. Each subtradition is an immensely rich and complex phenomenon, giving rise to a multitude of philosophical and meditational schools in East and North Asia.

Course topics will include several *Prajnaparamita* texts; the two major schools of Madhyamika philosophy; and the teachings of the Yogacara school. We will study the rise of major Buddhist schools in China (Pure Land, Ch'an, Tien-tai, and the Hua-yen) and Japan (Kegon, Shingon, Tendai and Zen); as well as the four prominent lineages in Tibetan Buddhism. The course will culminate with a look at the arrival and interface of these Mahayana lineages in contemporary American culture.

The Parable of the Six Creatures

Salāyatana Saṃyutta XXXV.206 (S IV,198)

When a person,
seeing a form with the eye, is attached to pleasing forms and
repelled by unpleasing forms; or,
hearing a sound with the ear, is attached to pleasing sounds and
repelled by unpleasing sounds; or,
smelling an odor with the nose, is attached to pleasing odors
and repelled by unpleasing odors; or,
tasting a flavor with the tongue, is attached to pleasing flavors
and repelled by unpleasing flavors; or,
touching a physical sensation with the body, is attached to
pleasing physical sensations and repelled by unpleasing
physical sensations; or,
cognizing a mental state with the mind, is attached to pleasing
mental states and repelled by unpleasing mental states;

S/he is one who has not established mindfulness of the body,
and dwells with a limited mind.

S/he does not understand as it really is the liberation of the
mind, the liberation by wisdom, in which those baneful,
unwholesome mental states which have arisen entirely cease.

It is just as if a person, catching six creatures of different habitat,
of different range, were to bind them with a strong rope:
Catching a snake, s/he would bind it with a strong rope.
Catching a crocodile, s/he would bind it with a strong rope.
Catching a bird, s/he would bind it with a strong rope.
Catching a dog, s/he would bind it with a strong rope.
Catching a jackal, s/he would bind it with a strong rope.
Catching a monkey, s/he would bind it with a strong rope.
Binding them with a strong rope, and tying them all together with
a knot in the middle, s/he would release them.

Then, my friends, those six creatures, of different habitat, of
different range, would each struggle to return to their own range
and habitat:

The snake would struggle, [thinking]: "I'll go into the anthill."
The crocodile would struggle, [thinking]: "I'll go into the water."
The bird would struggle, [thinking]: "I'll fly up to the sky."
The dog would struggle, [thinking]: "I'll go into the village."
The jackal would struggle, [thinking]: "I'll go to the charnel
ground."

The monkey would struggle, [thinking]: "I'll go into the forest."
And when, my friends, these six hungry creatures would get
tired – then they would submit, they would surrender, they would
yield to the power of whichever creature was the strongest.

It is just the same, my friends, for a person who's mindfulness of
the body is undeveloped, is unpracticed:

The eye struggles to reach pleasing forms, and unpleasing forms
are considered repulsive.
The nose struggles to reach pleasing odors, and unpleasing
odors are considered repulsive.
The tongue struggles to reach pleasing flavors, and unpleasing
flavors are considered repulsive.
The body struggles to reach pleasing physical sensations, and
unpleasing physical sensations are considered repulsive.
The mind struggles to reach pleasing mental states, and
unpleasing mental states are considered repulsive.

But, when a person,
seeing a form with the eye, is not attached to pleasing
forms and not repelled by unpleasing forms; or,
hearing a sound with the ear, is not attached to pleasing sounds
and not repelled by unpleasing sounds; or,
smelling an odor with the nose, is not attached to pleasing odors
and not repelled by unpleasing odors; or,
tasting a flavor with the tongue, is not attached to pleasing
flavors and not repelled by unpleasing flavors; or,
touching a physical sensation with the body, is not attached to
pleasing physical sensations and not repelled by
unpleasing physical sensations; or,
cognizing a mental state with the mind, is not attached to
pleasing mental states and not repelled by unpleasing
mental states;

S/he is one who has established mindfulness of the body,
and dwells with an unlimited mind.

S/he understands as it really is the liberation of the mind, the
liberation by wisdom, in which those baneful, unwholesome
mental states which have arisen entirely cease.

It is just as if a person, catching six creatures of different habitat,
of different range, were to bind them with a strong rope...
And binding them with a strong rope, s/he would fasten them all
to a strong post or stake.
Then, my friends, those six creatures, of different habitat, of
different range, would each struggle to return to their own range
and habitat...
But when, my friends, these six hungry creatures would get tired –
then they would stand or sit or lie down beside that post or stake.

It is just the same, my friends, for a person who's mindfulness of
the body is developed, is practiced:
The eye does not struggle to reach pleasing forms, and
unpleasing forms are not considered repulsive.
The ear does not struggle to reach pleasing sounds, and
unpleasing sounds are not considered repulsive.
The nose does not struggle to reach pleasing odors, and
unpleasing odors are not considered repulsive.
The tongue does not struggle to reach pleasing flavors, and
unpleasing flavors are not considered repulsive.
The body does not struggle to reach pleasing sensations, and
unpleasing sensations are not considered repulsive.
The mind does not struggle to reach pleasing mental states, and
unpleasing mental states are not considered repulsive.

The "strong post or stake," my friends, is a metaphor for mind-
fulness of the body.
Therefore, my friends, you should train yourselves [thinking]: "This
training in mindfulness of the body will be developed by us, will
be practiced, followed, built upon, reinforced, augmented, and
thoroughly undertaken."

This text reveals some of the poetic structure that underlies so much of the Pali prose literature. Some liberties were taken in the translation to render it more user-friendly to our modern ears (e.g. "my friends" for "O monks," and gender-neutral pronouns).
-Andrew Olendzki

Excerpts From

THERAVADA IN THE WEST

A CONFERENCE HELD JUNE 23-25, 1995
AT THE BARRE CENTER FOR BUDDHIST STUDIES



Panel Speakers at the Conference: (Top to Bottom, Left to Right)

Ajahn Passano (Wat Pah Nanachat, the International Forest Monastery in Thailand); **Bhante Henepola Gunaratana** (Bhavana Society in West Virginia); **Thanissaro Bhikkhu** (Metta Forest Monastery in California); **Dr. Thynn Thynn** (Burmese meditation teacher now living in upstate New York); **Andrew Olendzki** (conference moderator, executive director of IMS & BCBS); **Sister Candasiri** (Chithurst Buddhist monastic community in England); **Larry Rosenberg** (Cambridge Insight Meditation Center); **Michele McDonald-Smith** (Vipassana Hawaii, and Insight Meditation Society); **Vimalo Kulbarz** (Sharpham Community in England); **Christina Feldman** (Gaia House community in England); **Sharon Salzberg** (Insight Meditation Society); **Joseph Goldstein** (Insight Meditation Society); **Steven Smith** (Vipassana Hawaii, and Insight Meditation Society).

The multifaceted challenges of contemporary Buddhism were explored during an historic weekend conference—to our knowledge, the first of its kind—held last June at the Barre Center for Buddhist Studies. Twelve leading teachers of Theravada Buddhism, equally representing the lay and monastic traditions, addressed cutting-edge issues arising from the relatively recent introduction of Theravada Buddhism to the West.

Throughout its long history, Theravada Buddhism has existed in a protected environment in southeast Asia. Today, both lay and monastic practitioners are finding that Western culture, especially in America, is less than protective of the norms and forms that have prevailed for so long in Asia. As a result, many western teachers of vipassana meditation, trained in Asia in the seventies, feel a greater need than ever before to preserve the essential aspects of their Theravada heritage in the West.

Encapsulating the spirit of the larger inter-Theravada dialogue in his opening remarks, Andrew Olendzki, conference moderator, encouraged the panelists and about 75 audience members to “open up to a diversity of views and opinions.” He urged them to, “to speak frankly, to speak up, and speak often.” “I feel confident,” he continued, “that whatever issues we get into can be held in the context of mutual respect and understanding. And I think within that context there is room for a great diversity of opinions which we hope to encourage, if not actually provoke!”

Five panel discussions sought to address a number of issues germane the inter-Theravada dialogue. Each discussion panel had an overarching theme and a subset of specific questions intended to elicit in-depth response from the presenters as well as the audience. What follows is a brief sampling of those responses.

First Panel Discussion: What is the meaning of the Buddha's Awakening? What did the Buddha awaken to? What does his awakening mean to you?

Thanissaro Bhikkhu: There are two aspects of the Buddha's awakening that are really important for us: one is the *What*, and the other is the *How* – *How* he came to an awakening, and *What* he awakened to. It is crucial for us to understand that in the Buddha's awakening these two aspects come together; you can't have the *What* without the *How*, or the *How* without the *What*. The *What* is the fact that there is an unconditioned, that there is a deathless element; and it is the highest form of happiness; and it can be attained through human effort. The human effort involved is the *How*. You can't attain the Unconditioned in any true form until you have taken the conditioned apart.

Christina Feldman: As I looked at the different presentations of the Buddha's awakening (during my first encounter with Buddhism), it struck me that there were basically two versions of liberation: one version regarded awakening as an experience you had in meditation, an experience that was probably going to be temporary.

The other version of liberation was that it was not about an experience at all, that it was about understanding. It was about the liberating insight that revealed the transparency of the world of appearances. In this version, it was awakening to an understanding of an Unconditioned, a timeless reality. And through

of faith. The actual basis for faith in the Buddha's teachings is in the enlightenment of the Buddha. The essential quality of faith, of devotion, of confidence – that is the basis of our practice, because we need to have some motivating factor. When we come to Buddha's own experience, he says that he was born subject to aging, death, defilement as we are. But he was able, through his own efforts, to realize enlightenment. This gives us the example and the confidence that it is possible for us as well. It also gives us confidence in what is possible as the highest potential for a human being. This faith in the enlightenment of the Buddha is really a faith in our inherent wisdom; it is the beginning of the path. It is also essential for recognizing the path. Faith leads to effort.

There can be so much time and energy focused on speculative inquiry. That's why I think it's important to establish faith, so that we can practice.

Dr. Thynn Thynn: In 1972, when I was 30 years old, I went to the Mahasi Center (in Rangoon) and sat a few sessions of meditation. Well, nothing much happened during the session, but to my great surprise, after those few sessions, I found myself very free. I was more free from emotions, free from turmoil. I thought to myself it is from those meditation sessions, and I was very delighted.... My subsequent teachers were teaching mindfulness in everyday life – that if you are aware of, mindful of your thoughts and feelings they will fall away and you'll find peace, you'll find freedom. So, I thought to myself, "Oh, that's for me." I studied with them for about eight months, and I cannot explain the kind of opening up that occurred in my mind. It was at that point that I really appreciated the Buddha's awakening, what the result of awakening is; and his great compassion that led him to teach for so many years. I felt extremely appreciative that this teaching was able to touch an ordinary person like me, a speck in the dust somewhere. To be able to enjoy the fruits of his labors was something very profound.



Without knowledge of the conditioned, or how the conditioned reality basically functions and how it runs, and without an understanding of karma and the role that karma plays in this, no realization of boundlessness or emptiness can really count as an awakening. This is because the *How* is as important as the *What*. Without the *How*, without the ability to take the conditioned apart, there is no real breakthrough to the Unconditioned. True awakening of necessity involves both ethics and insight into causality.

that insight the veil of ignorance was dissolved.

Personally, I incline towards awakening as not being a temporary fleeting experience or a glimpse of a moment, but as a very liberating understanding. I don't actually feel that ignorance can ever be chipped away at through experiences. But I believe that ignorance is dissolved through an understanding of the nature of the Unconditioned.

Ajahn Passano: I think one of the qualities which is most helpful is the arising

Second Panel Discussion: What does Theravada Buddhism have to offer the West? What is unique about it? How does it relate to what is already here?

Sister Candasiri: There is the encouragement mentioned in the *Kalamasutta*, not to rely on what one has heard, or on tradition and various other things, but to actually test out these teachings and see whether it works for you, how it works for you in your own lives. If I live carefully, responsibly in the society, what is the result? Do I feel happy? Do I feel a sense of self-respect? Am I at ease in myself and the society? And with the people I have to live with? And then the opposite. If I act and speak in unskillful ways, what is the result of that? So, right from the start the Buddha was encouraging a very serious and responsible investigation into what he was presenting. It wasn't just that you have to believe that this is how it is, this is the truth, and you've got to live according to this. This is something that I feel is quite significant about the presentation of what has come across in this [Theravada] tradition.

We are very fortunate that the *Vinaya*, the *Patimokkha*, the *How* (if you like) one makes the teaching come alive in one's life, has been preserved. This is a social structure. It covers every aspect of life. One of the things that delighted me most about this tradition when I first came across it was its all-inclusiveness. And this seems to be a very beautiful model. For us one of the greatest challenges is to consider if it is something that's relevant. And how would it work? Perhaps we can note that it is in fact working in England where we have four monasteries.

Vimalo Kulbarz: What I have found unique about the teaching of the Buddha is its enormous comprehensiveness. It's a very wide teaching, impressing all aspects of our life. I personally feel that there should be an openness with regard to other traditions. Due to a certain historical situation, Theravada Buddhism came to countries in which there was not a highly developed religion. The situation in India or China was very different. If there is no challenge, anything can be preserved. They sort of repeat the words; it's very easy. And one can make a virtue out of it. But there's also the danger

of stagnation; and the Theravada tradition is only really being challenged now.

Out of our investigation into what is the real essence, we find the form that is most suitable here in the West. It is not that either form is good or bad; it is a question of whether we know what we are doing. If there is a real sincerity and a real understanding of what it is to bring over and preserve in a certain form, that can be very good. There is also the great danger of just keeping the form, which can be an empty husk. In the spiritual life there are dangers and traps everywhere.

Christina Feldman: One thing which I think is a gift of this tradition is its accessibility, its availability. You don't have to sign any kind of code of allegiance to join up; you don't have to wear a uniform; you don't have to adopt a belief system; you don't have to learn a new language; you can just learn about the

community. But we are in the very early stages of this tradition in the West. We have time, actually, to bring all this together.

Steven Smith: I think in this discussion of the Dhamma moving to the West, we need to evoke our own images, our own myths. Many of the ancient traditions have such universal messages that they very smoothly transplant over here. They're embedded with very powerful, mind-awakening symbols that activate an inner climate of possibility — possibility for insight, for transformation. The symbols of these stories are quite universal, quite timeless. To enter these stories is to enter a mythic, non-ordinary space/time dimension, which sometimes allows for very direct understanding.

There is a wisdom or compassion that bypasses the rational mind, the intellectual mind, goes right to the heart in both telling the stories and hearing them....



heart of this tradition. To me, this is a remarkable gift in a world which is so filled with opinions....Unfortunately, a lot of people think that meditation is the whole story. I think it's important for us to have a complete picture which includes study, which includes practice, which includes ethics, which includes

But we still need our own stories and our own figures in them with whom we can identify. Some of the stories need to be stripped, I think, of their ponderous moralisms and sexist overtones. But nearly all of them reveal to me gems of wisdom and compassion.

Third Panel Discussion: Interpreting the Dhamma for the West: Some of the teachings in the Tipitika on the nature of mind and consciousness are subtle and profound and have resulted in various interpretations – in the different schools of Theravada, as well as in the later traditions. How are we to understand the teachings about *pabhassara citta*, the “radiant mind?”

Joseph Goldstein: One of the reasons I first began thinking about a conference like this was to address this very question. For me, the basic question boils down to the relationship between awareness and the Unconditioned, between awareness and *Nibbana*. The heart of the Buddha’s realization was the experience of what we call the Unconditioned. So, it’s at the very core of what our practice is all about.

And my experience has been that within the Theravada tradition there are two quite divergent views about what constitutes the nature or the experience of the Unconditioned. Hopefully, the discussion today will explore whether in fact these two views are quite different understandings of what constitutes enlightenment, or whether it’s simply a matter of different descriptions.

Both of these perspectives come out of great and profound practice lineages. They are coming out of people’s very deep realization, so this is not a philosophical discussion. This is really a discussion based on the deepest aspects of people’s spiritual practice and realization.

The first viewpoint, coming out of the Mahasi Sayadaw tradition (also the *Visuddhimagga* and the *Abhidhamma* tradition) is there is no state of awareness or consciousness outside the five aggregates. In this way of viewing things, the cessation of the aggregates is called the highest peace. In this viewpoint, *Nibbana* or the Unconditioned is the cessation of conditioned phenomena.

The other viewpoint is represented, in my understanding, by many lineages within the Thai forest tradition. In this perspective, suffering is understood as the aggregates being clung to. And in the absence of any clinging, awareness is free, it’s unconstructed, it’s unsupported.

Bhante Gunaratana: Our entire samsaric existence is explained in terms of the nature of consciousness and how it initiated our life which is a mass of suffer-

ing. Our happiness, our unhappiness, and everything else we do intentionally depends entirely on the nature of consciousness. Because of the complex nature of “consciousness,” semantic interpretation of the word is very difficult. As it involves everything that mind is, many synonyms with different shades of meanings have to be used. Buddha himself used the three Pali words *mano*, *citta*, and *vinnana* synonymously.

Mano comes from *man*, to think; *citta* comes from the root *cit* or *cint*, to think. And *vinnana* from *vi* and *jna* or *vid* and *jna*, to know. I would like to make a very brief and dhammic survey of these three words before attempting to treat the nature of consciousness in some detail.

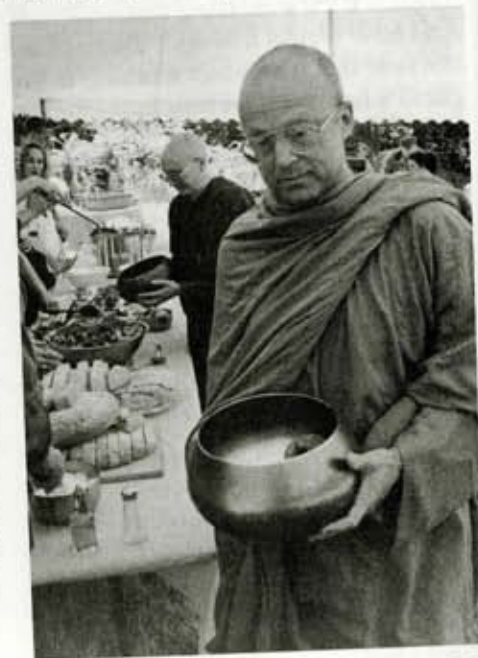
Vimalo Kulbarz: I have the rather heretical notion that most of the central concepts of the Mahayana are in the Pali Canon. Many of them are not mentioned in the Theravada tradition. And this term that we are talking about here, *pabhassaram citta* – the originally luminous mind – is found again and again in the Mahayana sutras as Buddha-nature. Why is it totally ignored in the Theravada tradition?.... The reason, I think, is that many of these translations were done by scholars who only knew the language (Pali). Unfortunately, that doesn’t convey wisdom. And unless one has experienced these things the Buddha speaks about, through meditation or some mystical experience, they mean nothing. They are just words. So, I think that is where certain things are left out.

Thanissaro Bhikku: From my experience, there are basically two types of meditation teaching: one is the reprogramming type, where someone says, “You’re going to see that all things are not self, all things are impermanent, all things are suffering.” And the more completely you can reprogram your mind, you win. The problem with this, of course, is that you can convince yourself that you have really seen things as you’ve been told to see.

The alternative way is what I call the treasure hunt method, which I think is the way the Buddha actually taught meditation. He said that there is an Unconditioned. And if you look at things in terms of the fact that they are not-Self and just keep stripping away to see whatever does not pass the test of inconstancy, stress and not-self, eventually you’re going to find something in there that is unconditioned. And he doesn’t define it in greater detail, so that you don’t have too many preconceived notions about what you’re looking for.

A very useful test case, often taught in the Thai forest tradition, can be: once you get into a state like this (resembling the Unconditioned), can you take it apart? Can you see that there are causes operating in there? Can you see any slight bit of attachment? And if so, take it apart.

One forest teacher, Ajahn Maha Boowa says that when you get down to a state of mind which is radiant or shining and it seems to be the most precious, most valuable, most wonderful thing that could possibly happen, you take care of it because it does seem so precious. And you lose sight of the fact that you are taking care of it. And the only reason it stays is because you are protecting it so much.



Fourth Panel Discussion: Who is a Dhamma teacher? How does a teacher of Theravada become a teacher? How important is the role of lineage and formal transmission? What do the teachers owe their students? etc.

Sharon Salzberg: What it means to be a teacher in the Theravada tradition is a very interesting question because the range of teaching needs in our country is enormous. There's a huge, complex array of needs. It seems that wherever there's suffering, there's a call for the Dhamma, and that's a lot of places.... There's a very beautiful and natural way in which people seem to become teachers, arising out of the intentions, desires, and the respect of the community. In that model, the students empower the teacher. They sense that somebody has something to offer and they seek it out. They choose this person.

The question of motivation, of course, comes in again in terms of why we teach. Are we teaching out of a sense of compassion, out of a sense of the love of the Dharma? Are we teaching because it's a nice life? Because there's a certain degree of personal power in that? We need, I think, to continuously ask ourselves these questions.

One of the greatest strengths we have [here at IMS] in our understanding of our motivation is the fact that we often have a sense of team teaching. We also have a great amount of dialogue with each other. There's a tremendous benefit for those people who are connected and in contact with each other, especially the teachers.

Bhante Gunaratana: Friends, this is a very important question. I think Theravada teachers, like any other teachers, should know the subject quite well and be able to return over and over again, like fish going to water, to the Dhamma texts as a reference point. There are not that many monastic teachers to go around [here in America] and the burden has been greatly relieved by very compassionate, very good lay teachers. And these teachers, I'm pretty sure, are going back over and over again, to the texts. Not secondary, not tertiary materials, but the original texts, the source....

The question who decides who can be

a teacher, that's a tough question. Who decides? I think students decide who should be a teacher. There are some who try to teach with very good intention, but they cannot convey the message because their understanding, their relations with students are not very healthy. And therefore they lose students. When the teacher starts with fifty students and ends with two, then the students tell the teacher, "You are not a good teacher."

On the other hand, since we don't have teacher training colleges for Buddhist teachings in modern western society, it is not very easy to select good teachers. By the response of the students, though, there is eventually the process of elimination.

Michele McDonald-Smith:

I would hope that all of us in the hall would agree that *sila* [virtue, morality] is really important. I find that one of the things I love about this tradition is the foundation of *sila*, the emphasis on *sila*, in the beginning, in the middle, and the end of practice. And if one looks at the texts, I think that you can find some standards for teaching in terms of *sila*, *samadhi* [concentration], and *panna* [wisdom]. Teachers can be incredibly profound in terms of their ability to speak. They might have incredible clarity and yet somehow their wisdom is not embodied in action. I call that disembodied clarity. And one can see a lot of disembodied clarity around the planet.

One of the things I appreciate about the students in the West is that they are very practical. And they're demanding that mindfulness apply not only to a monastic retreat situation, but also to how they relate to their kids, or how they relate to their partner, or driving in traffic, or any emotional difficulty. People don't just want a model where somebody holds up a carrot and says, "This is where you can be," a perfectionist model. People want a holistic model where it applies to their life.

I think one of the biggest challenges of being a teacher in the West is being able

to have empathy with [the student] — and have understanding of the psychological level. And to be able to guide the person from the level where they are now to a deeper level in whatever time it takes. This means being able to follow that person in the way they need to go. But also to have the strength to take them to the depth when that can happen. That takes a certain kind of fine-tuning which is remarkable. It takes a lot to be able to have a fluency with all of the levels that people come in with, including the enormous self-hatred that seems to be so predominant in the West.

Larry Rosenberg: It's probably a safe assumption that all of us western teachers have gone through a lot to bring the teachings here.... So, in some ways we've met a challenge. But I'd like to suggest that what awaits us now dwarfs this challenge — it is much more severe and much more subtle.

I have this image of the Dharma in the West as someone surfing and a huge tidal wave approaching. And the tidal wave is success. It's pretty easy (even though it's difficult) when you get the teachings you love from teachers whom you respect and then bring back these teachings. There's a kind of heroic strengthening that comes out of that. But now it's different.

The next challenge is already here. What I have seen is that in this country nothing fails like success. What seems to be happening is a tremendous receptivity towards what we're doing. And, of course, that's good. That's part of why we're all doing this. So we've done our job well in some sense. But also the need is just overwhelming.

I think the scale is now colossal with the mass media. That is, the amount of fame, money, sex, power that's available almost overnight is staggering. So, for me, a teacher has to be able to stand up to that, to not be sucked into it. And, of course, all the things we have been talking about [(in the conference)] are different ways to make sure that that happens.

Closing Discussion: Imagine that we are meeting again 20 years from now to review the way the teaching and practice of the Dhamma has developed in the West in the intervening time. What changes would you hope to be able to point to as signs that the practice in the West has matured?

Michele McDonald-Smith: I thought it would be interesting if all of us came back twenty years from now and nothing had changed. Except that we looked different. I don't really have a clue what's going to happen. I think that it's really interesting to see what will happen, but it's out of our hands other than the little bit of contribution that we each make. It would be nice if a little more ignorance in the world was wiped away in myself and in others.

Christina Feldman: I could imagine us in twenty years sitting here shaking our walking sticks at each other and arguing over the meaning of the Buddha's awakening! And, actually, I think this is a sign of good health. I hope in twenty years we haven't come to any conclusions. Certainly in twenty years I would hope to see many liberated yogis. That's a sign of maturity of the practice. I would hope to see that we have perhaps given more attention to the development of sangha and community.

Sharon Salzberg: I think those of us who are teachers and those of us who are students are really just living our lives in the best way that we can. Those of us involved in these organizations are guiding them or serving in them to the best of our ability. We're all just doing what we do, and it will fall into place, or fall apart and then into place, as time goes on.

Joseph Goldstein: For me the heart of what I would like to see happen is really the development, the deepening, the great enlightenment of teachers and students. Somehow, that's what it's all about. That's what the Buddha was teaching. He was teaching awakening. I think what it takes is a tremendous commitment to practice, even by a very few people. And so what I would love to see happen are practice opportunities for that to occur, where people really could just go for it and accomplish it and teach the rest of us.

Andrew Olendzki: America's been so successful in establishing — enshrining,

almost, as virtues — the qualities of greed, hatred, and delusion. Greed through consumerism and the pursuit of progress; hatred through racism and bigotry; delusion through advertising and various other mass-constructed illusions. I'd like to see some progress to reverse that. I think Buddhism has a tremendous contribution to make in putting into the mainstream culture the antidotes to those three, which you all know well.

Bhante Gunaratana: Thirty years ago we had maybe 100 Buddhists in this country. Buddhism had not left university campuses. Now it is slowly moving into the mainstream. Therefore, I believe that in twenty years there'll be more nuns, more monks, more Buddhist temples, more Buddhist practices and more yogis. Buddhism will thrive in this country.... I wish I lived for twenty years to come back and see and meet you all.

Ajahn Passano: When Ajahn Chah first came to the West, he was saying how pleased he was to see the Dhamma flourishing in the West. He felt that it was like planting a tree, and the tree would grow up and the fruit would be coming. In Thailand (where I live) the tree is old. It's dying, and there's not so much fruit anymore. Ajahn Chah had a great confidence that this [the West] is where Buddhism would flourish. It's amazing how much already is happening.

Thanissaro Bhikkhu: I'd hope to see a sense of greater ease between the monastic and lay teachers, a sense that we are all working together. As part of that, I would like to see in the general culture a sense that the monastic alternative for men and women is a viable option, more than it is at the moment. Also, an appreciation that having monasteries is not simply for the monks and nuns, but it's a place where lay people can come as well for their own practice. Connected to this is seeing that teaching the Dhamma is not just teaching meditation. Being a teacher of the Dhamma means that your entire life has to embody and express the Dhamma.

Steven Smith: I would hope that in twenty years it's just a short walk from here to a monastic center with nuns and monks, both. I feel as if we're quite blessed, all of us here, since we're positioned as a bridge between East and West and between a past era and the present world. We have a role in renewing structures that invite more participation, free of oppression and discrimination and gender insensitivity and so forth. It's an exciting time. And there's no one in this room who is not a part of that.

Vimalo Kulbarz: I would also like to see an openness between the different traditions of Buddhism to seeing what we have in common rather than what separates us. Another interesting development could be our finding different forms of communities dedicated to the practice of the Dhamma. I think there is a great potential for lay people in coming together and living in a community where they have the space to be themselves and to allow the Dhamma to come to some fruition. I also would agree with Larry when he feels a little uneasy about the boom in Buddhism. The great danger in all spiritual traditions is too much success and too much recognition. I only hope that we're not overwhelmed by Buddhism becoming too popular.

Larry Rosenberg: I went to a very, very deep place in my meditation just now, really deep. So this isn't speculation. This is what's going to happen. [laughter] Jon Kabbat-Zinn will be the new president of the United States. Joseph will be selected as supreme patriarch and will have this long robe with a crown. And he'll sit up very high and give one-line dharma talks. There'll be a monastery down the road. And there'll be a very smooth connection between the study center and IMS with everyone fluent in Pali, reading the Suttas, and just going from the cushion to the library to the computer with great ease. I think it's going to be fantastic. And I hope they give me the day off from the nursing home to come down here and see!

THE NATURE OF COMPASSION

by Sharon Salzberg



Compassion is a practice of cultivation.

This article is excerpted from a talk given at the Barre Center for Buddhist Studies on July 27, 1994.

My colleague Joseph Goldstein and I just returned from teaching in Boulder, Colorado at the Naropa Institute. Naropa was celebrating its twentieth anniversary, and it was also the twentieth anniversary of our beginning to teach in this country.

It was a time filled with nostalgia and also a time for a lot of reflection: what have we done over the last twenty years? Have we done what we had set out to do? Had we consciously set out to do anything, or did life just unfold? There was a lot of reflection about the Dharma, about the Buddha's teaching, about the transplantation of an Asian tradition to this country—it was a very rich and exciting time.

One of the themes that emerged, both personally for me and in general for a lot of people, was the issue of compassion and its relevance in spiritual practice—both as a motivation and as an expression of spiritual understanding.



As we sincerely undertake the spiritual life, it seems as though the path is not about acquiring exciting experiences. We are not replacing a desire for something that we might have in a worldly sense—"I wish I had a new car"—with a

spiritual aspiration—"I wish I could levitate" or "I wish something really exciting would happen in my meditation practice so I could tell everybody about it." Ultimately the practice is about the purification of our hearts so that we recognize our oneness. Then we relate naturally, without a contrived sense of "I am now a spiritual person and therefore I am very loving" or "I am now a spiritual person and so therefore I am very compassionate." Compassion and equanimity naturally radiate from a mind that has been purified, that is at ease, that is seeing clearly how things are.

It is tempting to undertake a spiritual practice with the same kinds of clinging motivations with which we might have undertaken anything else. Perhaps we feel empty inside, we feel bereft in some ways, we feel we are not good enough, and so we undertake spiritual practice to try to ameliorate all of that. But then it can become a kind of self-aggrandizement. We cling or we hold on or we seek experiences, which is not using the strength of the practice in as powerful and as freeing a way as it can be used.

Practice is not about having and getting; it is about being compassionate toward ourselves and others. It is not about assuming a new self image; it is about being compassionate naturally, out of what we see, out of what we understand. Compassion is like a mirror into which we can always look, saying, "Is this really what's motivating me, or am I doing something else for some other reason?"

Compassion is also like a fire that continually purifies our motivation in practice.



Having a precise sense of compassion is very delicate. Compassion has qualities of self-sufficiency, of wholeness, of *not* being broken or shattered when facing states of suffering. It has qualities of openness, of spaciousness, of resiliency. It is born out of *metta*, out of loving-kindness; of *knowing* our oneness, not just thinking about it or wishing it were so.

For example, within the Buddhist perspective a cosmology is taught which includes the idea of rebirth—we have all lived innumerable lifetimes since beginningless time within which we have all done everything. Everybody sitting in this room together, for example, has related to one another in every conceivable way. We have been one another's parents and children, and attackers and saviors; we have hurt one another and killed one another, helped one another and healed one another; we have all been generous to one another at some time. This picture of what we might call the boundlessness of life means that none of us can look at somebody who is behaving badly from a stance of separation or "Us and Them." We can recognize the inappropriateness or cruelty of an act and see it clearly, but not from a sense of separation that views ourselves

as being so utterly incapable of ever doing such a thing. We have all done everything. The Buddha has said there is not a place on this earth where we have not all cried, where we have not laughed, been born, or died. That is one example of a vision of life which allows us to see our connectedness.



There are other ways of understanding this—you do not have to try to force your mind into a belief that does not make any sense to you. Those people who have had any experience of introspection, whether it is meditation or just reflection, tend to get a good sense of the variety of motives and impulses that arise in the mind. We may look at someone's behavior, and we might say "I would never do that." But to say "I have never seen that quality of rage inside of me; I have never seen that quality of desire inside of me; I have never seen that quality of delusion or confusion or infatuation inside of me"—a truly honest person would have quite some difficulty saying that.

When we look, we tend to see that our mind, like every mind, contains everything. We have all the joys and all the sorrows. We may see through different conditions, through different degrees of awareness, of wisdom, and act on them in different ways. But to actually be able to say, "I could never in my wildest imagination feel that way"—is unlikely. We have to understand our seeming disconnection, our seeming apartness, and examine it to see if it is real in any way.



A distinction is drawn in the Buddhist teachings between a feeling of compassion and a state of guilt. We might feel, if we see someone suffering while we ourselves are fairly happy or are happy in a way that this person is not, that we in some way don't deserve our happiness. But that is not quite the same as a sense of compassion. Guilt, in Buddhist psychology, is defined as a kind of self-hatred. It is another form of anger. There are times when we understand that we have acted unskillfully, and we feel some concern and remorse. This can be quite

wholesome. But a distinction is to be made between such concern and guilt, which is a state of contraction, a state of endlessly going over things which we might have done or said. Guilt drains all of our energy; it does not give us the strength to reach out to help others. In some way we become center stage in the state of guilt. Rather than being moved by someone else's suffering, we are moved by our own feeling of guilt and are more attached to that.

When we look, we tend to see that our mind, like every mind, contains everything.

Compassion is also considered distinct from outrage, which is another kind of anger. This is a delicate thing, difficult to grasp except experientially. Anger, or aversion, is considered an unskillful state of mind. That doesn't mean it's bad or wrong. It means that in itself it is a state of suffering. It is in some way fed by delusion, and it will not ultimately be an effective motivation for sustaining what we need to do to change our own situation or to change the situation of others. This is a crucial point.

We can fool ourselves into thinking that we are feeling compassion when in fact what we are feeling is fear. We're afraid to take an action, we're afraid to confront, we're afraid to be forceful, we're afraid to reach out. But this is not an easy thing to see about oneself, so we prefer to think we're being kind or compassionate rather than simply afraid. One of the tremendous virtues of awareness is that we learn to see what's there without judgment. Because of that lack of judgment, and because of that equanimity, we can open more and more genuinely and see what's actually there. Not being afraid of fear, we're essentially saying, "Oh, yeah that's fear; that's what's happening right now." It's an excruciating degree of self-honesty based on awareness, which is very freeing. This brings a gradual erosion of the feeling that we do not deserve the love and attention we are willing to give to others.

One of the Buddha's great statements was, "I teach suffering and the end of

suffering." Sometimes people hear that and it becomes the basis for judging the Buddha's teaching as being very pessimistic and depressing, and yet it's really not meant to be that way at all.

This statement is born of two understandings. One is that in order to come to the end of suffering we have to openly acknowledge suffering. We can't pretend it's not there, we can't be afraid of it, we can't deny it. We must be able to see it clearly for what it is. The second understanding is a vision of life where we are not weighing things in terms of whether they are good or bad or right or wrong. Instead, we're seeing some habits of our own mind as leading to suffering, and others as leading to the end of suffering.

For example, we see anger come up in our minds—it's not that we say "I'm bad, I'm wrong, I'm horrible." Or, we see someone acting out of anger—it's not that we condemn them, but rather we see the suffering of it. It is tremendous suffering to be lost in a state of hatred. We can see that, and we can feel some compassion for ourselves. And when we see it in others, we can feel some compassion for them.

We also see the opposite. There are different qualities of mind, qualities of being, that lead to the end of suffering. We can rejoice in them whether for ourselves or for others. So "I see suffering and the end of suffering."

...if we truly love ourselves we would never harm another, because if we harm another it is in some way diminishing who we are...

States such as anger, hatred, and guilt lead to suffering. Anger is sometimes talked about as being like a forest fire that is ranging wild and free. It's a state we can get lost in, and it might take us to a place where we really don't want to be. It's consuming. It consumes its own nutriment. It leaves us depleted. One definition of anger in Buddhist psychology is a state of persecution.

Just think about that state of persecution for a minute; the mind gets very narrow; it gets very tight; it isolates some-



Compassion and equanimity naturally radiate from a mind that has been purified, that is at ease, that is seeing clearly how things are.

thing. It fixes on someone or something; it gets tunnel vision; we see no way out; we panic. We are deluded in several ways when we are lost in this state.

One way we get deluded is that when we fixate on a person or an attribute of ourselves, or a situation in this way, we forget the law of change. We forget that things do change. And so we put people, ourselves, situations in a kind of box. "This is how it is, this is how it's always going to be," and we panic. Yet every thing always has the nature of change; it's not fixed, it's not solid, it's not impermeable. Everything comes and goes as conditions arise and change.

Anger is also a deluded state because it tends to affix blame on ourselves when we cannot control things. Yet often these very things are completely outside of our control. We get angry at growing older for example. We might be twenty, or thirty or forty or fifty and feel inside like we are ten years old. What happened? The body seems to follow its own laws. We get older whether we want it or not—it is outside of our control. Anger seems to feel, "We should have been able to control that; we should have been able to make it something different." We look at the world: there are some things we cannot control. And yet, without that feeling, "We should have been able to control it," how will the anger get fed? That is another quality of anger's deluded nature.

This is not to say it's bad or wrong to feel anger. Just understand that this is anger's function; this is how it works,

how it affects us. Does it give us the energy to make change in a sustained way? Does it burn up its own nutriment? Does it give us skill in making change? Or is it so pained and deluded that we lash out in ways that prevent effective change? And so, we come back to that very delicate distinction between anger or aversion and a state of compassion.



A corollary to this, maybe even more difficult to understand, is the distinction between compassion and grief. There is a definition of grief within Buddhist psychology that links it to aversion, links it to anger, links it to this sense of "I should have been able to control things," "I should have been able to keep that person from dying," "I should have been able to ..." whatever. That linkage points to a state of grief where our sense of purpose is shattered, where we don't have the energy to move forward, to do something, to take effective action.

The traditional understanding of compassion is the trembling or the quivering of the heart in response to pain.

Once again, our own feeling becomes center stage rather than whatever the situation is. And again—it is not to say that this is unwholesome or wrong, but is it

something that leads to suffering or something that leads to the end of suffering? This, of course, is not very popular from a more contemporary psychological perspective, but it's something to investigate, to look at. It's not that we want to deny the grief, or suppress it or make it go away. But understand it for what it is: is it compassion or is it not? The teachings would say it is not. This is a subtle distinction, but it's very real nonetheless.



So what is compassion? What is this mysterious force that is not anger, not aversion, not guilt, not grief?

The traditional understanding of compassion is the trembling or the quivering of the heart in response to pain. It's a movement, almost a sense of agitation, but not a restless agitation. It's trembling, it's quivering, it's open, it's tender. The courage of compassion is said to come from equanimity. Because we feel compassion in response to seeing pain we need equanimity to be able to open to the pain. In order to not deny it or pretend it's not there, or repackage it so it sounds better or looks better, we need to actually see it for what it is. We need equanimity, we need courage, we need wisdom to be able to open to pain. And then the compassion can come forth.

If we are striking out against what's happening, if we're utterly protesting, if we're lost in anger, if we're lost in guilt,

suddenly there's no room for compassion to come because all of our energies are involved in these other states.

There's another element to this rather precise sense of compassion which is mirrored in the *metta* practice. *Metta*, or loving kindness, means friendship. What happens when we practice *metta* is the establishment of a sense of equality between ourselves and others. We don't sacrifice love for ourselves in order to feel love for others. And we don't focus exclusively on ourselves... there's a true equality. Thus, we are developing the art of friendship for ourselves and all others.



One of the things that nourishes compassion, according to the teachings, is when it has a stability. This stability is different than shallow martyrdom where we are only thinking of others and we are never caring about ourselves. And it's different from what might be thought of as a conventional kind of self-caring, which only cares about ourselves and doesn't care about others. The Buddha said at one point that if we truly love ourselves we would never harm another, because if we harm another it is in some way diminishing who we are; it is taking away from ourselves rather than adding to ourselves.

The balance between the movement of compassion and the stillness of equanimity is quite subtle and in every situation we need to watch out for it.

There are texts in which the Buddha is talking about loving oneself and caring for oneself: "You can search the entire universe for someone who deserves your love and compassion more than you do yourself, and you will not find that person anywhere... You more than anyone deserve your own love and compassion. It is easy for spiritual aspiration to become a sort of martyrdom, where we are only thinking about generosity, or care, or compassion in terms of others, not in terms of ourselves.

Compassion is distinguished from anger, aversion, guilt and grief. It is also based on the sense of oneness rather than on overlooking ourselves, which might be the usual association we have with the concept.

The balance of wisdom and compassion or equanimity and compassion demands that we look at ourselves and the world and be able to say, "This is life! This is the world! This is how it is!" How many times have we looked at somebody and said, "If only I could make your pain go away I would." But we simply can't. This is how it is. There are lots of conditions that lead up to this moment, maybe from beginningless time. Where did it start? We so often can't make the pain go away.

So are we destroyed by truth, or can we still be present? What allows us to not separate? What allows us to not distance ourselves from that? It is wisdom, it is the quality of equanimity. Balance between the movement of compassion

We don't want to lay a veneer of idealism on top of reality, but rather to see quite nakedly all the different things that we feel and want and do for what they are.

and the stillness of equanimity is quite subtle, and in every situation we need to look at it.

Ultimately it's just a question of practice. It's the practice of being aware of our motivations. The practice of *metta* or compassion will break down the barriers between ourselves and others so that we know it is the practice of wisdom.

If we could be aware of what we are feeling as we are feeling it — experience it directly — without getting lost in it and without judging it as bad or wrong, we'd see that it has the nature to arise and pass away — it is not stable, it is not permanent, it is not who we really are. It is important not to be afraid of these various arisings — not to condemn them, not to push them away — but to be able to experience them directly. This is quite different than becoming lost in it or identified with it: "This is who I really am, this is the entire picture."

Compassion is a practice of cultivation. Rather than laying a veneer of idealism on top of reality, we want to see quite nakedly all the different things that we feel and want and do for what they are. The mistake that most of us make at one time or another with a practice like compassion (which is different than a practice based solely on awareness, just seeing what is) is to try to lay that veneer on top of whatever we're actually feeling: "I mustn't feel anger, I must only feel compassion. Because, after all, that is my dedication — to feel compassion." So we feel incredible rage, and yet we're trying to deny it and say, "Well, I'm not angry because I am practicing loving kindness and that's all I am allowed to feel." It is a very delicate balance, bringing those two together — pure awareness, which is so honest and sees what's happening, and also the cultivation of something like compassion.

Even the Dalai Lama says about himself, in his most recent book, "I don't know why people like me so much." And then he says, "It must be because I really try to be compassionate, to have *bodhicitta*, that aspiration of compassion. It's not that I succeed — it's that I really try." To me it's an interesting issue: is there a qualitative change between any of us and the Dalai Lama, or is it quantitative? Are there more compassionate moments in a row that he seems to experience than we do? Or is the actual quality of compassion different? There are reasons, both textually and traditionally, to believe that it's not qualitative, that the moment of compassion any one of us feels is as pure, as deep, as direct; but what happens is that we get lost more often. We get distracted, we forget, we get caught up in something else. But we don't necessarily have to make our compassion "real" or more genuine or better than it actually is. It is fine the way it is; it is just rather rare.

This view is a little less self-defeating, and it empowers the practice. We're not reaching for something in the practice that's not there already; we're remembering more and more. That's the power of actually doing the compassion practices — it reminds us more frequently and strengthens that intention in the mind.

Cambridge Insight Meditation Center

CIMC CELEBRATES TENTH ANNIVERSARY

"So, it's been ten years of practice..." stated Larry Rosenberg in opening the ceremony celebrating the Tenth Anniversary of CIMC on Saturday, July 22, 1995. Larry reflected on the "10...10...10...", the message of the invitations (see below) and commented that this did not suggest that formal practice is the absolute truth or an encouragement to drop out of life's responsibilities. "Rather, the message is that of continuing this practice, this extraordinary commitment to periodically sit quietly with oneself and temporarily drop all responsibility except knowing. And then, from that place, enter into life wholeheartedly, and then, come back again, and again, until finally all there is, is life. Life is the great teacher. By continuing to sit we are simply becoming fit to learn the lessons that life has to teach us."

Sarah Doering, Michael Liebenson Grady, former director Bob Hiller, new director Colette Bourassa and practice group leader, Susan Phillips, briefly commented on the impact the vipassana practice and the Center have had on their lives and on the community. Narayan Liebenson Grady spoke of the CIMC community being "like a family, with everyone together for the same purpose, to use the Center as one chooses and in a way that most serves inner freedom for oneself and others." Narayan closed the ceremony by leading everyone in Pali chants of the refuges and precepts.

The familial atmosphere continued upstairs at the buffet reception that followed. Members gathered throughout the Center and in the garden to socialize and listen to music late into the evening.

FALL AND WINTER SCHEDULE AT CIMC


CIMC's founder and resident teacher, **Larry Rosenberg**, will take a well-deserved sabbatical this fall, to spend time writing a practice-oriented commentary on the *Anapanasati Sutta* and in a personal retreat. He will be back mid-February to resume a full schedule, leading an *Anapanasati* practice group, guiding retreats and giving interviews. **Narayan Liebenson Grady** will lead a practice group through the fall and winter for "Old Yogis" (defined as those who have been practicing for three years and have some intensive retreat experience.) The class will focus on the Noble Eightfold Path of wise understanding, intention, speech, action, livelihood, effort, mindfulness and concentration. In addition, Narayan will lead a *Metta* practice group and the related practices of compassion, sympathetic joy, and equanimity. **Michael Liebenson Grady** will teach a group for beginners this fall entitled "The Way of Awareness." He will also lead a practice group to explore the application of mindfulness to relationships. In January, **Sarah Doering** will guide a month-long practice group for those who wish to deepen their sitting practice and develop mindfulness in daily life.

In addition to these classes, the teachers—including Harrison Hoblitzelle—will lead a total of eleven weekend retreats this fall and winter. In October, a week-long non-residential "sandwich retreat" will be offered. This retreat comprises two weekends and the five weekdays in between. Both weekends and weekday evenings emphasize formal meditation, but the weekday evenings also include a discussion of a particular dharma theme practiced in the course of yogis' activities throughout the day. Such daily life practice linked to formal sitting and walking meditation is designed to intensify the retreat experience.

Other CIMC offerings include daily sitting, weekly dharma talks, and teacher interviews. Narayan will give a series of dharma talks on the *Paramis* this fall and winter. The *Paramis* are forces of purity in the mind which link contemplative practice with everyday life. We are pleased to announce that on December 9th, Jon Kabat-Zinn, Director of the Stress Reduction Program at the University of Massachusetts Medical Center in Worcester, will lead a workshop on mindfulness in daily life to benefit CIMC and the Center for Mindfulness in Worcester.

An open invitation is extended to all members of the greater IMS community 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 enrolled in our weekend retreats. Several members of our local sangha offer rooms to these yogis either for free or at a nominal charge. For further information about CIMC and a complete listing of CIMC offerings please call or write CIMC at 331 Broadway, Cambridge, MA 02139 (617) 491-5070.

Sit silently for 10 years,



then for 10 years more,

and then for another 10 years.

Point six of Uchiyama Roshi's seven salient points to follow in practicing Buddhism, from *Opening the Hand of Thought: Approach to Zen*.

Designed by Carol Dirga.

Invitation for CIMC's Tenth Anniversary celebration.

FORWARDING
REQUESTED

BEATEN LIKE A THIEF

maccun' abbhāhato loko
jarāya parivārito
tanhāsallena otiṇṇo
icchādhūpāyito sadā

The world is assailed by death
And smothered by old age;
Pierced with the arrow of craving
And always obscured by desires.

maccun' abbhāhato loko
parikkhitto jarāya ca
haññati niccama attāṇo
pattadaṇḍo va takkaro

The world is assailed by death
And besieged by old age;
Eternally beaten, with no relief—
Like a thief beneath the rod.

āgacchant' aggikhandhā va
maccubyādhijarā tayo
paccuggantum balaṃ n' atthi
javo n' atthi palāyitum

Old age, illness and death approach
Like three great masses of fire.
No strength can resist them.
No speed can out-run them.

amoghaṃ divasaṃ kayirā
appena bahukena vā
yaṃ yaṃ vijahate rattiṃ
tadūnaṃ tassa jīvitam

Spend your days without confusion—
Whether few or many [remain].
For every night that slips away,
There is that much less of life left.

carato tiṭṭhato vāpi
āsīnasayanassa vā
upeti carimā ratti
na te kālo pamajjitun ti

Whether walking or standing,
Sitting or lying down—
Your final night is drawing near.
You have no time to be lazy.

Sirimaṇḍo Thero
Theragāthā 448-452

These powerful words echo through twenty five centuries of humanity to reach our ears today. It makes one's spine tingle to think how many voices – now long silent – have uttered these words in each of the one hundred generations that have come and gone since Sirimaṇḍa first composed them. How many have heeded their message? How many can hear it today?

This is the kind of literature that leads some to view Buddhism as holding a pessimistic outlook on the world. But in fact it is merely expressing in a forthright and dramatic manner some facts with which we are all quite familiar. Perhaps we would prefer to ignore the facts of aging and death; but the Buddha's compassion is manifest in his not leaving the world to wallow in the shallow happiness that comes from ignoring our danger.

Above all these stanzas are a call to action, provoking us to wake up from the complacent slumber of our denial and urging us to dwell "without confusion." This is a reference to mindfulness, the practice of insight meditation. For by nurturing awareness of what is actually going on in our experience – both what is pleasurable and what is painful – we sow the seeds of wisdom. And wisdom, according to the Buddhist tradition, can help us see through the desires and cravings that obscure what is ageless and deathless.

- Andrew Olendzki