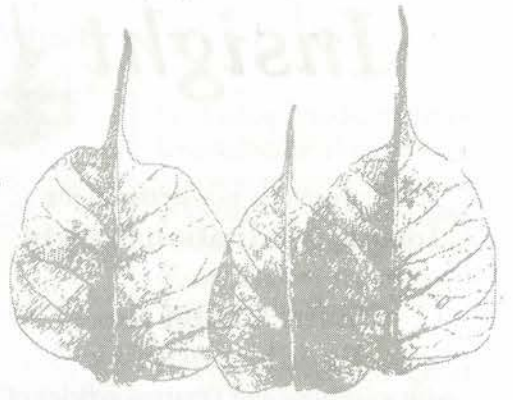


A Joint Newsletter of the
Insight Meditation Society
and the Barre Center for
Buddhist Studies

Insight



Spring 1996

IMS 1996 Retreat
Schedule

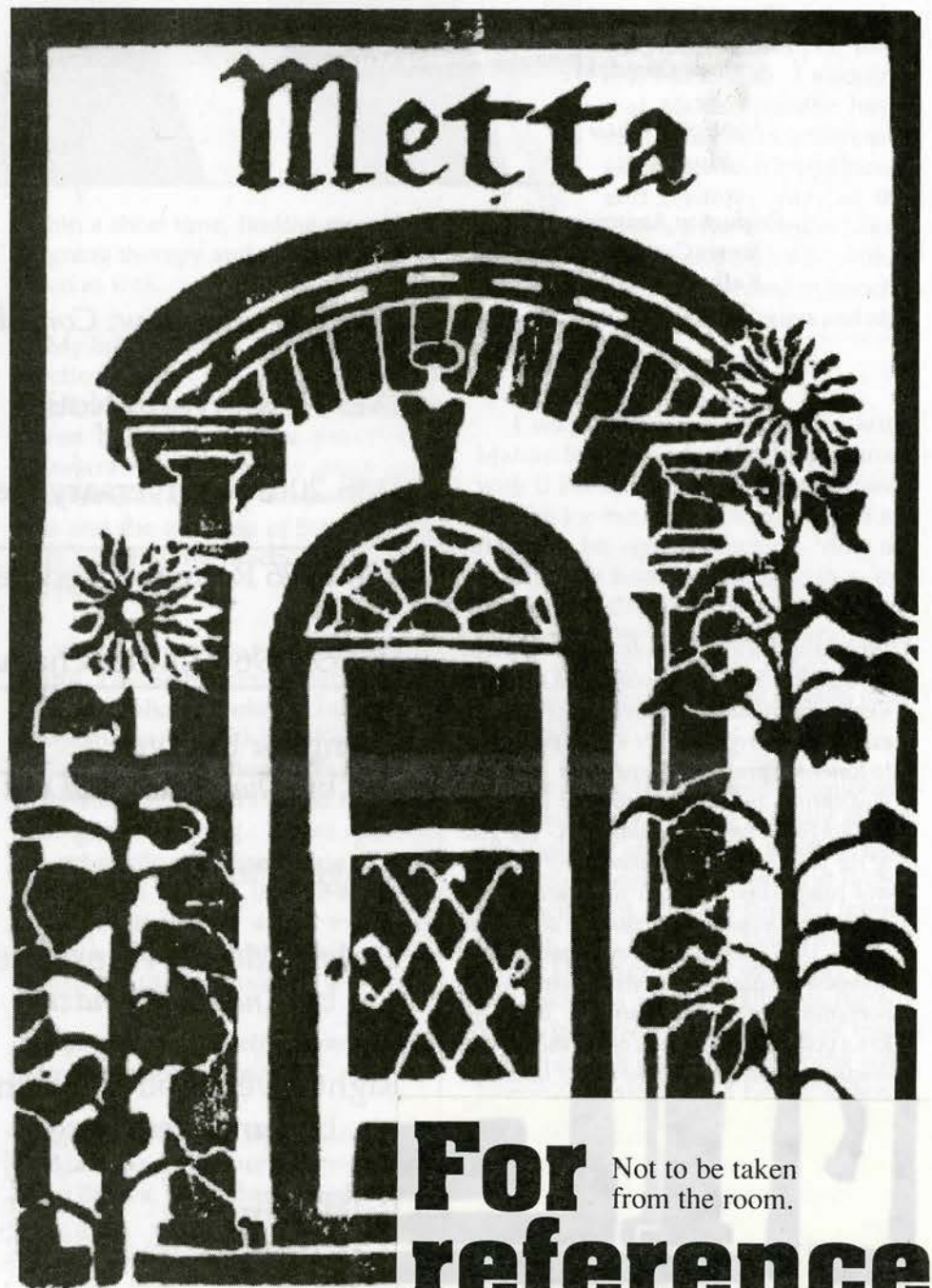
BCBS 1996 Course
Schedule

Teacher Interview:
Corrado Pensa

Going for Refuge
by *Thanissaro Bhikkhu*

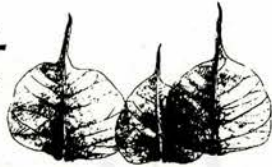
Right Livelihood and
Spiritual Practice
by *Larry Rosenberg*

Early Buddhist
Appreciation of
Nature
by *Andrew Olendzki*



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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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Spring 1996

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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.



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The Unifying Quality of Dharma

An Interview with Corrado Pensa

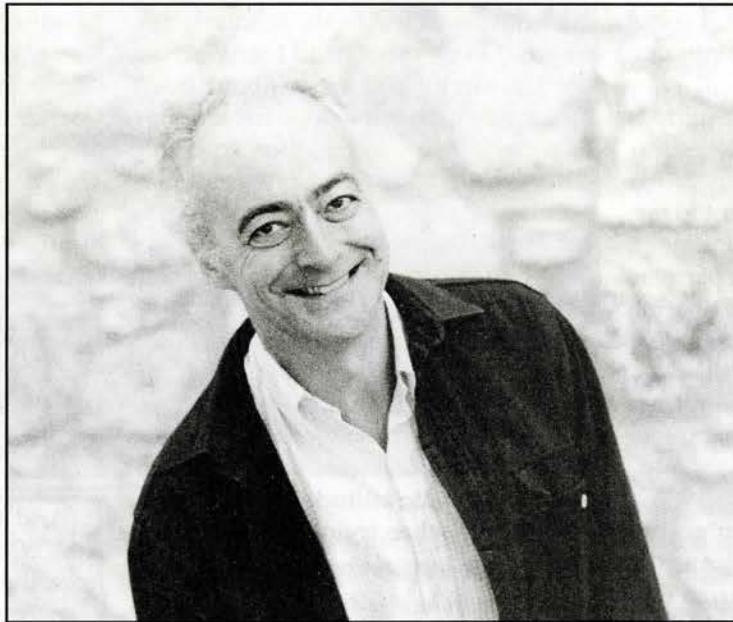
Corrado Pensa is the guiding teacher of the Association for Mindfulness Meditation in Rome and a professor of Eastern Philosophy at the University of Rome. He is a former psychotherapist, and each summer for many years, Corrado has joined Larry Rosenberg in leading the "old yogi" retreat for experienced meditators at the Insight Meditation Society in Barre. He shares some of his thoughts with *Insight's* editors.

How did you develop an interest in eastern philosophy, and in the inner life?

A most important seed for my future spiritual search was I think planted by two loving parents, who gave me a solid Christian upbringing. I still remember how much I was struck when I heard the famous words of St. Augustine "Our heart is restless until it finds rest in you." (*Confessions* 1.1)

As to Eastern wisdom, I first got intellectually interested in it right at the beginning of my university years. At that time the great scholar and explorer Giuseppe Tucci was teaching at the University of Rome. I was fascinated by his personality. He had an incredible amount of knowledge about Asian religious cultures, but he was not in the least an aloof type of erudite. In fact he had a passionate—and highly contagious—love for Buddhist culture, and he would also take good care of his students. I have some extraordinary memories of our hikes together in the mountains of central Italy.

At one point I also began to feel drawn to the work of C.G. Jung. As a result of this new interest, I ended up feeling some dissatisfaction with mere intellectual understanding. I felt an urge, on the other hand, for some inner work of transformation. This meant,



within a short time, finding myself undergoing therapy and practicing meditation as well.

My initiation into authentic dharma practice was an unforgettable *sesshin* with Suzuki roshi in San Francisco, followed by some further practice at Tassajara. I had already done some meditation in India, but now the presence and the teaching of Suzuki Roshi were infusing my practice with a special power.

After a few years, which included a fruitful Tibetan Buddhist interlude with Tarthang Tulku in Berkeley, I sat my first vipassana retreat with Jack Kornfield. I felt completely at home with this style of meditation, which I found to be surprisingly convincing. It was demanding, yet gentle at the same time. The following year (1976) I landed at IMS in Barre—in its infancy at the time—and started a long-term relationship with the Insight Meditation Society.

Can you tell us something more about your meditation training?

I spent some time in Thailand at Wat Pa Baan Taad, the monastery of Ajāhn Maha Boowa, where I was taught mostly

by Ajāhn Pañṇavaddho. Undoubtedly, this time was precious to me. It also came at just the right moment, since I had been studying with great interest the work of Ajāhn Maha Boowa.

I feel an even stronger affinity, however, with the lineage of Ajāhn Chah. Personally, I enjoy sitting with Ajāhn Sumedho, and I have benefited very much from his teaching—so simple, deep and humorous. I also find that Ajāhn Sumedho has a special skill in offering a teaching which is traditional and contemporary at the

same time. This is a combination I have been pursuing—both personally, within the framework of lay life, and in association with other lay practitioners and students.

I was sitting for some time with Mahāsi Sayadaw; and two long courses with U Pandita Sayadaw were certainly helpful for me, despite some lack of affinity for his style of teaching. More recently I've been working with some good Dzog Chen teachers. And I must mention with tremendous gratitude those several Catholic monasteries where I've been doing self retreats over the last twenty years.

But what I consider most significant in terms of my training is easily said: I am basically still an IMS student. Last fall, once more, I sat six weeks at IMS—nineteen years after my first fall retreat there in 1976. The fact is, IMS is the place where I learn more and where my practice seems to be especially nourished. While in Barre I am a student of three month course teachers, beginning with Joseph Goldstein and I have the deepest gratitude for him and for all of them.

Without the teachers at IMS, without my wife Neva (who is also a practitio-

ner), without a couple of very good friends in Italy, without my dharma friend and brother, Larry Rosenberg, and last but not the least, without the enlightened guidance and spiritual support of a contemplative Christian nun, I could not conceive of my spiritual training.

So your wife has been a kalīyāna-mittā, a spiritual friend, as well?

Yes. It has been so important to me, being married to a dharma practitioner. A good marriage in which both partners have a heart commitment to the dharma is an invaluable help for spiritual life.

All the time you have spent on retreat must have taken some toll on your secular life.

A certain amount of letting go has taken place over the years. Because of my involvement with the dharma and the frequent traveling which this entailed, I had to give up something I deeply enjoyed and valued, i.e. being a psychotherapist.

I ended up feeling some dissatisfaction with intellectual understanding. I felt an urge for some inner work of transformation.

In addition to this, a number of intellectual pursuits had to come to an end. Upholding the status of a well-known scholar in my field became increasingly difficult. A large part of my vacations, to say the least, disappeared in favor of my intensive practice and dharma teaching.

However, I do not regret in the least having done all this—my life became much simpler, and now every part of it is pointing to the dharma. Although in the past I sometimes fantasized about becoming a monk, I now feel perfectly at ease as a layperson. Lay life can be made really simple, even in a big city.

What is it like to be a practitioner, a meditation teacher and a scholar—all at the same time?

On the one hand this situation leaves me with less time to do scholarly research. On the other hand I can teach at the University and write about Buddhism while drawing upon my meditative experience, in addition to using what I have learned in my academic training.

As a meditation teacher, preparing dharma talks can benefit from my having access to a number of texts, and, also, from a somewhat systematic way of dealing with spiritual themes. However, this is an art to be learned and I do not necessarily find it easy. Knowledge, and a systematic attitude, can turn into a hindrance when trying to offer meditators some inspiration.

Does your having been a psychotherapist for a number of years help you at all in your teaching dharma and in interviewing meditators?

When I first started teaching dharma and seeing yogis I am not sure it was helping me. I would inadvertently slide into doing therapy, which had been my usual frame of reference so far with regard to inner growth. After some time, however, I was able to drop this misplaced use of therapy. I would keep it in the background, and would have recourse to it when appropriate.

Also, my past experience as a therapist helps me to neither overvalue nor undervalue therapy. When I suggest that a meditator see a therapist, which on occasion is a fitting thing to do, I strongly recommend that the yogi makes sure to get a really competent and qualified professional. It is obvious by now that superficial therapy is like superficial meditation: both are painfully ineffective. There is one other point I would like to emphasize: having done therapy myself is an excellent support for my own practice. It helps me discern what is just a psychological dynamic from its dharma potential: a sustained and benevolent mindfulness of this same dynamic.

Can you tell us a bit more about the sort of teaching you do in Italy?

In 1987, along with a group of dear friends, I started the Association for Mindfulness Meditation (A.ME.CO.) in Rome. We regularly invite lay vipassana teachers from other countries and monk teachers from the Forest Sangha. Periodically I co-teach with Ajāhn Thanavaro, the abbot of the Italian Forest Sangha monastery, in addition to a number of other residential retreats which I lead throughout the year.

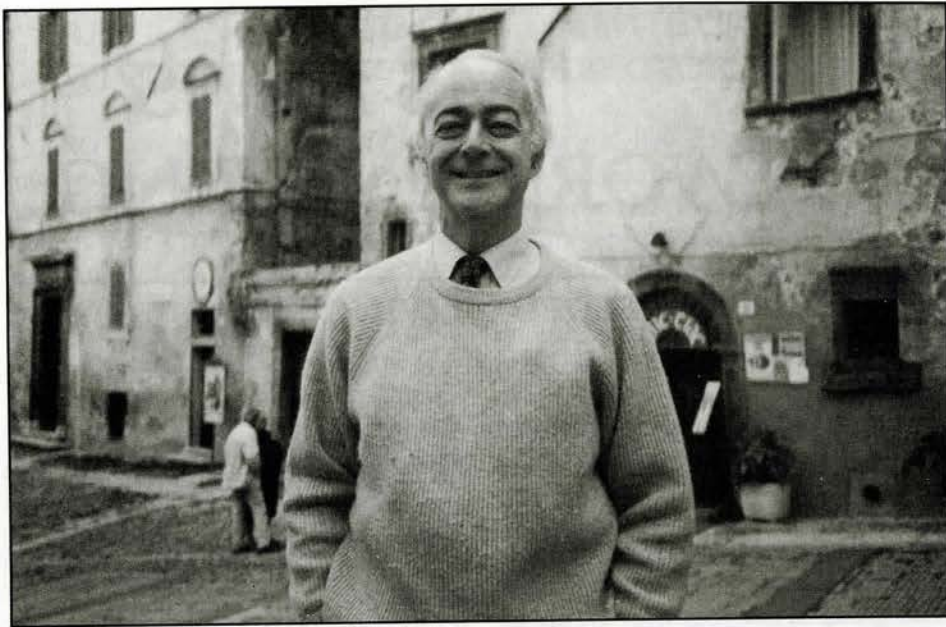
We need more urban centers where "long term daily practice" is supported.

And there is a program central to A.ME.CO. that is somewhat different from the usual retreat format. Every year, from November through May, I teach two evening meditation classes a week plus a "little intensive" class 2PM to 7PM every Thursday. There are people who have been coming to these classes for many years. Maybe they have taken only occasional short retreats, if any, and yet through the help of the weekly teaching, interviews and sangha support their understanding of the practice has grown to a remarkable extent.

I find the teaching of these meditation classes both challenging and promising. When you practice in a retreat context, after the initial hardships, practice can often become very pleasant as it settles into a rhythm. But an evening class in a big city, after work, hardly ever is a smooth business. People can be quite tired by the time classes begin (usually around 8:00 PM). So it takes a lot of patience, trust and faith to keep using this tool year after year.

What do these regular classes entail, besides the sitting meditation?

Typically in a meditation class, after silent sitting, meditators report or answer questions about their formal practice, as well as about their practice in action during the week—what we might call the informal practice. Over the years I have



also learned the immense value of assigning homework.

Homework in a meditation class?

Absolutely. The instructions should not be too standardized or repetitive, but neither should they be too creative or elaborate. In my experience it is best to explore a number of variations around a few fundamental dharma themes.

For example, I am currently working with a group of experienced students around the combination of *mettā* [loving kindness] and right speech. Every week new sides of this wonderful combination can be highlighted: from developing *mettā* toward our judging of ourselves for saying unkind words, to fostering *mettā* along with truthful communication with someone who habitually uses divisive speech.

While it is true that the number of dharma centers in the West is growing, many of them are either retreat centers or centers where one can hear dharma talks and perhaps get some individual guidance. All this is very good. However, I feel we need more urban centers where something we might call "long term daily practice" is relentlessly encouraged and supported. Homework is a crucial part of this—not something to be experimented with and then dropped after a while.

The important thing in this area to me seems to be: first, that the teacher himself or herself does the homework, so they can use fresh examples for the teaching in addition to cultivating their own practice; and second, that the teacher emphasize homework through detailed instructions.

It sounds like these weekly classes offer a good alternative for people who cannot manage to take time off for long retreats.

If one can afford to do both everyday practice and long retreats, this is obviously a very good situation. However, a number of people cannot afford retreats longer than a weekend, except for the summertime when they can perhaps devote up to three weeks to intensive practice. If a yogi has developed a strong practice background through daily sitting, the sort of homework just described and weekend retreats, then when finally the possibility of some intensive meditation comes...it can be extremely rewarding and powerful.

So you would not suggest that this form of practice replace the sitting of retreats.

Oh no, far from that. I value retreats so much that every time I can sit a retreat myself, and whenever I start teaching one, I feel extremely privileged. Of course I do not rule out the possibility

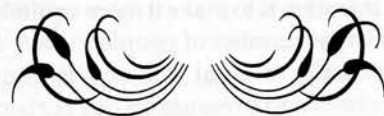
that some people can fruitfully walk a spiritual path without sitting retreats, but I think a teacher should base his or her teaching upon their own experience, and in my experience retreats have been and are an essential part. So I do encourage meditators to go into retreats. But I also try to point out that if there is not much practice in between retreats, this is something to be investigated: What is it that is still stopping the dharma from being the first, joyous priority in our lives?

In this context I'd like to express my disagreement from Ajahn Amaro who recently said, "Many of the people I meet in America have been doing retreats for 15-20 years and they are really quite accomplished concentrators. But I am afraid they have not found much freedom (*Inquiring Mind*, Vol.12.1, Fall 1995, p.4). Now, this is definitely not my experience. I've known many meditators in the West over many years and I have found that quite a few of them, after years of doing retreats, seem to be much freer than they used to be, although sometimes their concentration is still quite undeveloped!

Teaching in both the US and in Europe, do you find any substantial differences between these two groups of practitioners?

Not much, really. There is an interesting observation a number of people have made with regard to this question. Often someone who meditates regularly does find some difference between themselves and compatriots who are not walking on a spiritual path. But they often find little or no difference with regard to fellow dharma farers belonging to countries or even cultures which are quite different.

I think this is a crucial theme to reflect on: the unifying quality of dharma. It is an inspiring and promising quality in a world which seems so feverishly bent on painful fragmentation.





IMS NEWS WORTH NOTING

WHEN COOKING, JUST COOK

Twenty years of service in the kitchen at IMS have led to some wonderful and creative meals. In tribute to this service and on the occasion of IMS's 20th anniversary, a unique cookbook of favorite IMS recipes is being published. Over 130 recipes are offered including 13 salad dressings and other categories such as breakfasts, main dishes, vegetables, salads, soups, baked goods, and desserts.

When Cooking, Just Cook will be 100 pages, spiral bound, with a delightfully illustrated cover. It will sell for between \$10 and \$12, with all proceeds used initially to cover the book's production costs. *When Cooking, Just Cook* will be available for sale at IMS by early summer and may also be distributed by mail order through Dharma Seed Tape Library. Stay tuned for details...

COPING WITH REGISTRATIONS

Due to the overwhelming popularity of some of our courses we are making changes to our registration policy for next year (1997). Registrations for those courses which fill up immediately will no longer be confirmed on a first-come, first-served basis. We will pool all registrations received up to the end of the first week of December and then hold a random drawing to assign spaces. This new policy will apply to three courses: Joseph and Sharon's in February; the 3-Month course (both the full and the partial courses); and Jack's New Year course. Our intention is to make it more equitable for a larger number of people to have an opportunity to sit at IMS and to eliminate chaos and pressure on our registration system.

VOLUNTEERS NEEDED FOR FAMILY COURSE

Are you experienced with children? Would you like to volunteer at IMS? Experienced childcare helpers are needed during this summer's Family Retreat (August 21-26). Helpers work about 4 hours per day supervising a small group of children with the aid of parents and the guidance of a professional childcare coordinator. Volunteers receive free room and board, time for individual practice, and 5 free sitting days at IMS. Please contact the IMS office if you are interested.

FLUSH WITH EXCITEMENT

For a number of years now, IMS has been trying to find a way to rehabilitate its antique septic system. This has been a challenging search, made difficult by the uncooperative soils present on our site and by the rigors of the various state codes under whose jurisdiction we fall. Currently, we are investigating the possibility of installing beneath our front lawn a standard subsurface leachfield. This will offer IMS considerable savings both in installation and upkeep. We hope to determine the feasibility of this option by the end of May. If, as expected, results are favorable, our new system could be installed this summer. Keep your fingers crossed!

As with any project of this size and expense, we cannot accomplish it without raising retreat fees unless there is significant help from the sangha. Please think of making a donation to the IMS Building Fund if you are able.

LIVING MINDFULLY IN DAILY LIFE

This spring the new Mindful Living Program pilot began with the first of a series of four month-long sessions. It is proving to be an intriguing adventure, full of challenges and rich in learning for all. Living in community, spending time together both on and off the cushion, working and serving with others—each session's six to eight participants come face to face with issues, states of mind and habitual patterns over and over again. Meeting as a group, they support each other in bringing the light of awareness to all aspects of daily life. They explore the rhythm of moving between retreat space and work space, formal meditation practice and a more general mindfulness, gaining insight into the meaning of spiritual practice amidst the pressures of day-to-day life.

Interest in the program has been high with participation by a wide variety of people of all ages and from all corners of the country. We hope to use what we learn through this pilot period to continue to offer the program in the future. Keep a look out for further details or drop us a line letting us know you're interested in participating or in seeing the program continue.



OUTGOING EXECUTIVE DIRECTOR

After more than six years as the executive director of IMS, marked by a period of steady and often dramatic change, Andrew Olendzki will be leaving his post to devote his time and energy more fully to the Barre Center for Buddhist Studies. Andrew has been the executive director of both organizations for several years, but as both IMS and BCBS continue to grow it becomes more clear that each institution is better served by a single full time executive director.

Says Andrew, "As much as I love IMS, and feel a great sense of gratitude and accomplishment from my years of service to IMS, I have all along been a scholar at heart and look forward to the opportunity to devote myself more fully to the study of the dhamma and to helping others study the dhamma. There is potentially so much that BCBS has to offer--I really look forward to how I can help it realize its potential. And after all, I'll never be very far from IMS."

YOU DID IT AGAIN!

You may recall that the IMS board of directors froze the retreat fees last year even though we knew the cost of operating the retreat center would increase for this year. It was hoped that voluntary donations from our friends and supporters to the Membership Fund would make up for the shortfall in income. If this did occur, it would represent an important step toward the Insight Meditation Society operating solely by means of dana rather than by required fees.

Well guess what? You did it again. So far this year membership contributions have exceeded those made last year by about the same amount as would have been gained if the retreat fees had been raised. Thank you, and congratulations. This shows the power of generosity, something the Buddha spoke of often. If membership donations continue to grow, it increases the chances that the rates might be frozen again next year, and the goal of keeping the dhamma accessible to all will continue to be realized.

Insight

NEW EXECUTIVE DIRECTOR FOR IMS

Edwin Kelley, who has been the associate director for operations at IMS for most of the last two years, is taking over as the executive director. A native Australian, Edwin has a longstanding involvement with vipassana meditation, including a 5-month ordination as a bhikkhu in Burma. In addition to this dhamma interest, he has a degree in public accounting with special emphasis on human resources, and has extensive experience living in community.

Edwin has moved to Barre with his wife Myoshin, who shares his keen interest in the dhamma and who has been playing an instrumental role in the formulation and the administration of the Mindful Living Program this spring at IMS.



Edwin Kelley, at the helm.

Says Edwin, "I would not have known it at the time, but looking back I think everything I have done so far in my life has been in one way or another preparing me for this role. This really feels like just the right thing for me to be doing right now, and I know there is a lot of value for Myoshin at IMS too."

20TH ANNIVERSARY CELEBRATION INVITATION

You are cordially invited to celebrate our 20th anniversary on Saturday, August 3, 1996. This one-day event includes a program of reminiscence, reflection and ritual. The day will be open to anyone who wishes to attend.

Lunch will be served at no charge. The day's program will consist of:

9:00 - 10:00 am

Arrival and registration.

10:30 am

Welcome. Talk, meditation and ritual led by Jack Kornfield and others.

12:30 pm

Lunch.

2:00 - 2:30 pm

Tree planting ceremony.

2:30 - 4:30 pm

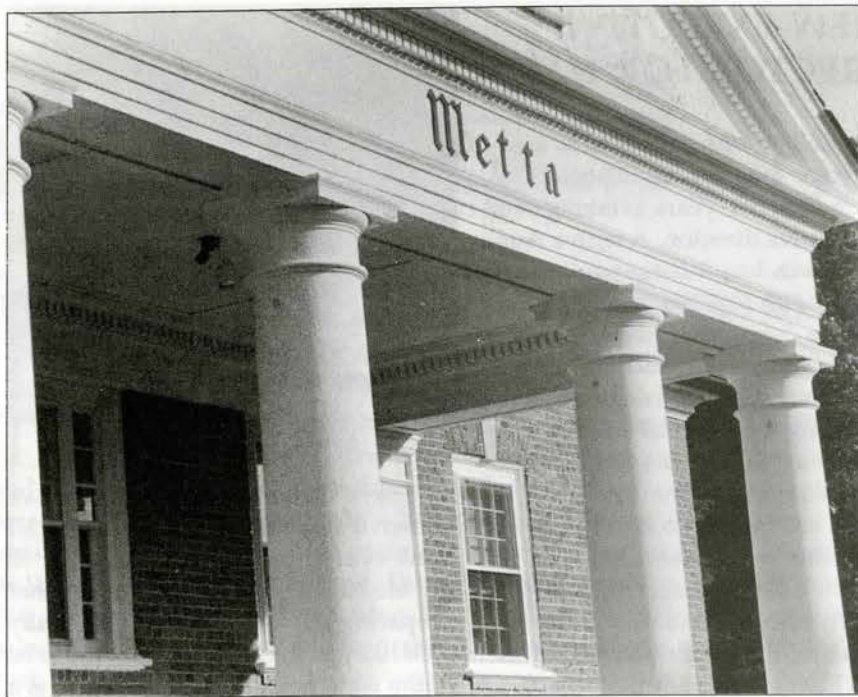
More talks, stories and meditation with Joseph Goldstein, Sharon Salzberg and others. Closing with chanting

We expect a large number of people to attend. So to help us project how many to cater for, please fill out the small box below and mail it back to us by June 15th. This will help our planning committee a lot. Thanks for your consideration. We look forward to welcoming you here on August 3.

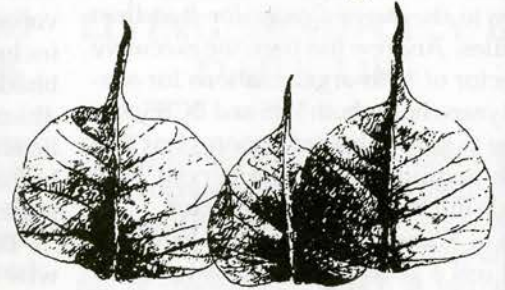
PLEASE RSVP BY JUNE 15TH TO:

IMS 20th Anniversary
1230 Pleasant St.
Barre, MA 01005

I will be attending the 20th anniversary celebration.
Number of adults _____ Number of children _____



Insight Meditation Society



1976 - 1996

Somewhat more than twenty years ago, a small group of (mostly) Americans recently back from years in Asia stood looking up at the imposing edifice of a huge Georgian mansion in central Massachusetts offered for sale by a Catholic noviciary called the Fathers of the Blessed Sacrament, whose name was blazoned across the portico. How could the letters be re-arranged? After some discussion of the various options they reached an agreement, and following some precarious activity atop a twenty foot extension ladder the word "Metta" finally shone forth—boldly facing West and catching the full light of the setting sun. It was Valentines Day, 1976.

This symbolic event marked the beginning of the Insight Meditation Society. "What on earth are we doing?" many in the group asked one another. The complex of buildings was far too vast, considerably too expensive, and miles out of the way of anything. For a free-ranging group in the mid-seventies, most of whom were still in their twenties, this represented a massive commitment and was something wholly beyond any of their previous experience. Who would come to an otherwise unheard of village named Barre to spend weeks at a time in total silence practicing something awkward-sounding called *vipassanā* meditation?

As it turns out, people did come to Barre, and they came by the thousands—year after year. Perhaps the town motto had something to do with it: "Tranquil and Alert." What better description of the meditative mind? But more likely it had more to do with the founding of IMS participating in a much larger drama, the coming of the Dhamma to the West. Buddhism had twenty-five hundred year's familiarity with sinking roots in new soil, and the Western tradition had about equal experience looking to the East for spiritual inspiration.

One of the greatest strengths of the Insight Meditation Society, and one of the keys to its success over the years, has to do with the word "society" in its name. From the beginning it was determined that the center would not be dominated by any one personality or even a single teaching style. Unlike a *vihara*, a temple, a monastery or some forms of religious community, there was to be no "master," no "leader," no guru.

In fact a wide variety of people have taught and continue to teach at IMS. From very traditional Asian monastic teachers, to very progressive and eclectic Western lay dharma teachers, including the full spectrum of approaches and styles that lies between these poles. The great unifying theme has been vipassana or insight meditation itself—the unwavering focus of the IMS curriculum. But this ancient technique of mindfulness and clear comprehension can be and has been presented in many different ways, each reflecting the background and experience of the wide range of teachers.

As a result, there has been something for everyone in Barre. Some people return year after year to attend the retreat led by the teacher with whom they most connect. Others come to several different retreats, sampling the different contexts, emphases and idiosyncracies of several different teachers. This approach has also allowed for the development of several "thematic" retreats, such as the annual family retreat, the young adults retreat and the women's retreat.

The commitment of the many teachers who have come to Barre over the years has been the life-blood of IMS. With their sacrifice, their compassion, and their wisdom, IMS as we know it could never exist. At this time of remembering, it is to the society of teachers who deserve our deepest gratitude.

20

years of

Tranquility & Insight



A tree does not stand for twenty years without dropping a few acorns or sending forth a few shoots. Although having no formal connection with IMS there are a number of organizations active today that have in one way or another emerged at least in part from the IMS experience:

Dharma Seed Tape Library. The brainchild of IMS staff member Bill Hamilton, who used to record the Dharma talks given in the IMS hall and make copies available for yogis, the tape library is now a separate non-profit organization preserving and widely distributing the modern oral teaching tradition of contemporary dharma teachers.

Cambridge Insight Meditation Center. Founded ten years ago by IMS guiding teacher Larry Rosenberg, CIMC actively and creatively serves a flourishing urban sangha in Cambridge, MA. Offering daily talks and sittings and working with the dharma in a householder environment, many of CIMC's members sit retreats often at IMS.

Spirit Rock Meditation Center. After many years dedicated to founding and nurturing IMS in Barre, Jack Kornfield moved to Northern California and has been helping to focus the activities of a flourishing and dynamic sangha around an emerging full-featured dharma center on a beautiful piece of land in Marin County.

The Barre Center for Buddhist Studies. In a nicely renovated old farmhouse next door to IMS and on 90 acres of adjoining forest land, the study center has emerged from the IMS mission to help establish and preserve the links between the ancient traditions of Buddhism and the modern application of the teachings to a changing and dynamic world.

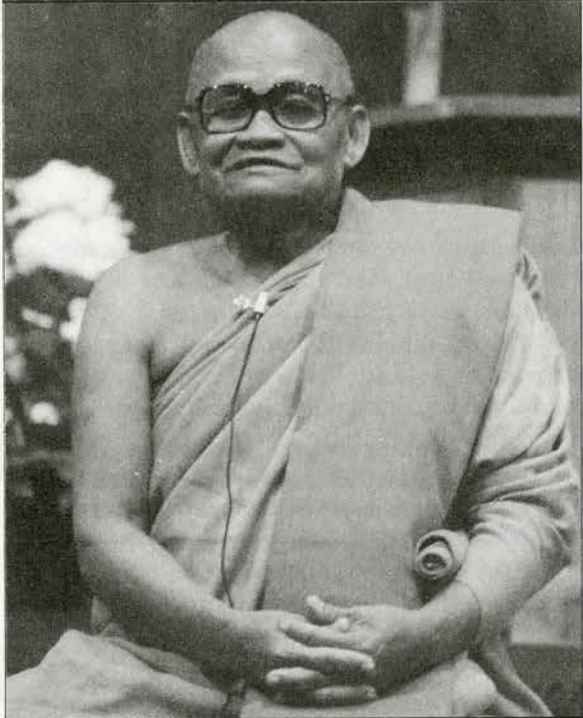
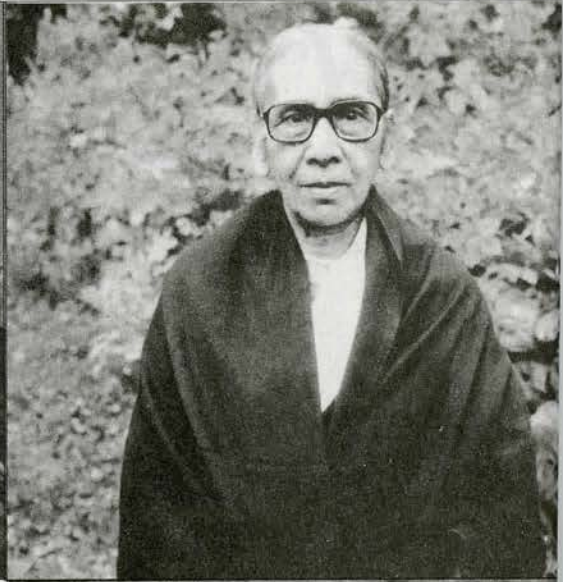
Photographs and memories: We do not know who has taken most of the photographs on the following pages, found in various layers of anonymous archives, so we are not able to give proper credit where it is due. We thank all those who have helped record the visual history of IMS, and especially those whose work is reproduced here.

Page 8: Photo of the front entrance of the retreat center in Barre taken by "Buzz" Bussewitz.

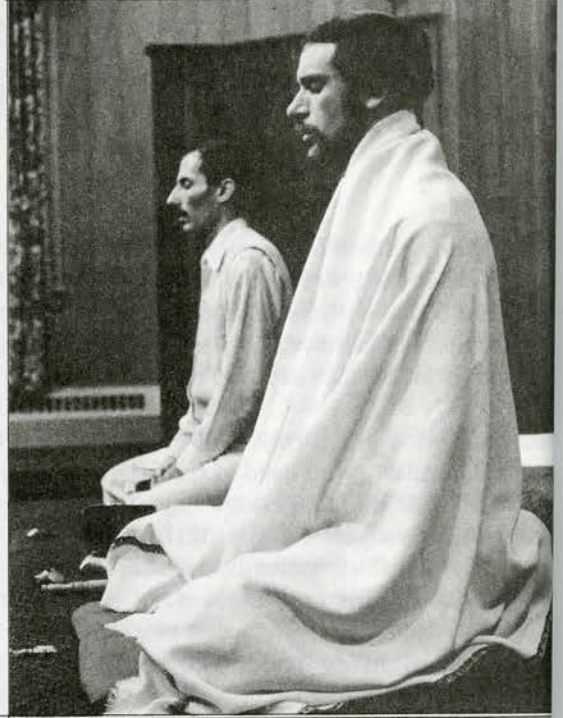
Page 9: The simple Buddha which graces the meditation hall at IMS. One hand is in the position symbolizing meditation. The other touches the earth, calling it to witness at the moment of enlightenment, symbolizing the possibility of awakening for all living being.

Page 10: Clockwise from top left: Mahasi Sayadaw and attending monks, including U Janaka seated to his immediate left; Dipa Ma; an early photo of Jack Kornfield and Joseph Goldstein in the meditation hall at IMS; Munindraji; the Dalai Lama on an early visit to Barre; Ajhan Chah.

Page 11: Clockwise from top left: The old bathhouse and the flower garden in the swimming pool. All three are now gone. Joseph takes an active part in the demolition of the old lower garage building, one of the many renovation projects undertaken at IMS in recent years. [Someone is reported to have overheard Joseph muttering at the time something like "O Housebuilder...your rafters are torn down...," but the rumor is unsubstantiated.] The Buddha is adorned for a men's course. A fruit tree planted by sangha members from Amaravati. A view of Gaston Pond, on the "Loop" walk near IMS. The sundial on the south side of the main building.



In grateful appreciation of the many teachers of great wisdom who have helped bring the gift of the Dharma to a new world.





Wanted – Personnel Director

The Insight Meditation Society is looking for someone to oversee and supervise all of the staffing and human resources needs of the retreat center. The personnel director will:

- Be responsible for the recruitment, selection, orientation, record keeping, ongoing evaluation, general support, conflict resolution and overall guidance of the IMS staff in the context of dharma training and community living.

- Supervise and coordinate the work retreat program, working guest program, and other volunteer programs.

- Work with the resident teacher, executive director, teachers and board members on all human resource affairs; help create, review and clarify all personnel policies.

- Serve as a center of gravity for the facilitation of staff community process.

The position requires maturity and balance, excellent communication skills, good insight and judgement regarding human nature, flexibility, compassion and a deep commitment to the dharma and to vipassana practice. The ideal candidate will have a strong personal practice, experience living in a community, and some training in communication skills and/or counselling.

This is a potentially long-term administrative position offering food, housing, excellent health benefits, generous vacation and sitting time off, and a modest but adequate salary. It is a unique opportunity for right livelihood in a beautiful rural New England environment with unsurpassed dharma support.

Qualified applicants should send a resume and letter to:

Executive Director, Insight Meditation Society, 1230 Pleasant Street, Barre, MA 01005.

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.

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



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

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 during retreats 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 single 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. IMS offers several forms for individual retreats:

• **Self-Retreat:** If space is available during a retreat, otherwise between retreats. 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 are charged at \$30 per day.

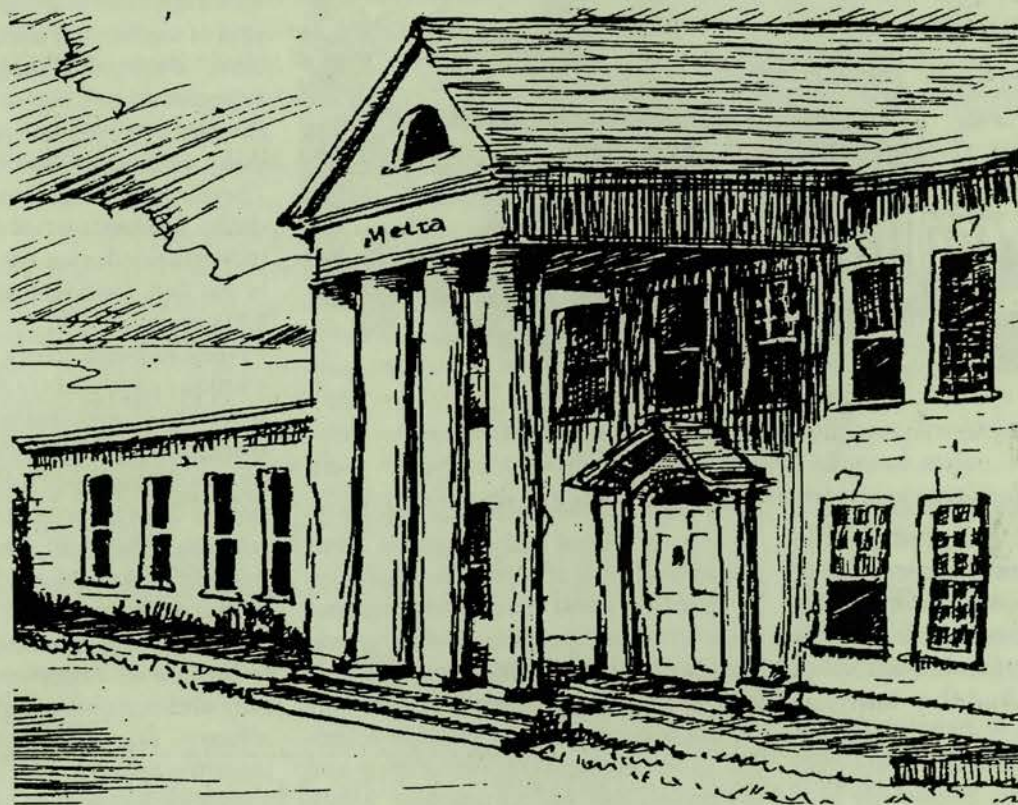
• **Work Retreats:** Work retreats provide a unique opportunity to explore the integration of mindfulness practice with work activity. Retreatants practice cultivating presence of mind in a wider variety of daily activities than during other retreats. The daily schedule combines periods of formal meditation 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 require a separate application form. They are offered without a daily fee and require a \$25 nonrefundable application processing fee. A work retreat is not meant to take the place of a scholarship. 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.

• **Scholarships:** IMS administers a generous scholarship program. It is designed to assist those who would otherwise be unable to attend a retreat. Please write or call for a separate application form. A deposit of \$25 for a weekend course or a \$50 for all other courses must accompany a scholarship application.

INSIGHT MEDITATION SOCIETY 1996 RETREAT SCHEDULE

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



- | | | | |
|-----------|--|------|----------|
| 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 5-7** **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 | NLG | \$165 |
| | 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. | | |
| May 24-27 | MEMORIAL DAY WEEKEND RETREAT (3 days) Steven Smith and Michele McDonald-Smith | MEM | \$125 |
| | The emphasis of this retreat is similar to June 11-21 retreat. (See below) | | |
| June 1-11 | METTA RETREAT (10 days) Steven Smith, Michele McDonald-Smith, Carol Wilson | SM1 | \$290 |
| | 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. | | |
| June 11-21 | VIPASSANA RETREAT (10 days) Steven Smith, Michele McDonald-Smith, Carol Wilson | SM2 | \$290 |
| | 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. | | |
| June 1-21 | METTA & VIPASSANA RETREATS (20 days) | SM3 | \$540 |
| June 26-30 | YOUNG ADULTS RETREAT (4 days) Steven Smith and Michele McDonald -Smith | YA | \$140 |
| | 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> | | |
| July 5-14 | VIPASSANA RETREAT--For Experienced Students (9 days) Larry Rosenberg and Corrado Pensa | LR3 | \$265 |
| | 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> | | |
| July 19-28 | VIPASSANA RETREAT (9 days) Christina Feldman, Anna Douglas, and Yanai Postelnik | CF1 | \$265 |
| | 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. | | |



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 Julie Wester 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.

Julie Wester has been leading vipassana retreats, primarily on the West Coast, since 1985. A hospice nurse, she lives in California with her husband Jonathan and three-year-old daughter Sophia. She is a member of the Spirit Rock Center Teachers Council where she is actively involved in the development of the family program.

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) | COURSE | 3MO | \$2,250 |
| Sep22-Nov 3 | PARTIAL #1 (6 Weeks) | FULL | PART1 | \$1,150 |
| Nov 3-Dec15 | PARTIAL #2 (6 Weeks) | | PART2 | \$1,150 |

Joseph Goldstein, Carol Wilson, and Steve Armstrong (all 3 months);
 Steven Smith & Michele McDonald-Smith (1st half only);
 Sharon Salzberg and Kamala 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) | COURSE | NY | \$240 |
| | | FULL | | |

Jack Kornfield, Rodney Smith, Tara Brach, and Wendy Zerin.

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.*

Tara Brach has been practicing meditation and yoga for over 20 years. She is a clinical psychologist and lives in the Washington D.C. area.

Wendy Zerin, 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.



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 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 1982 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 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 Mindful 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.

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*.

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 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.

Marcia Rose has been studying and practicing Buddhist meditation and related disciplines for many years. She was a 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, 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 (during the same program year) 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!

| Course Type Min. Deposit deadline | Cancellation or Change Processing Fees | | |
|---|--|--------------------------|-----------------------|
| | Before 1st deadline | On or after 1st deadline | On or after final |
| 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 \$100 | \$25 | \$100 / December 1 | \$100 / Dec. 14 |

I.M.S. Registration Form

If you are taking an IMS course, please fill out this form. If you will be registering for more than one course, please photocopy this form in order to assure receipt.

PLEASE PRINT CLEARLY.

Name _____

Address _____

City _____ State _____

Country _____ Zip _____

Check here _____ if new address.

Old address _____

Day Phone: () _____

Evening Phone: () _____

Fax: () _____

Retreat Experience _____

_____ I have been to IMS before.

_____ I have not been to IMS before.

Date of birth _____ M/F _____

Do you snore? _____ Do you smoke? _____

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.

DĀNA

Dāna 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 and donation. *Dāna* 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 *dāna*. The early teachers received no payment for their instruction, and in turn the lay community saw to it through their voluntary generosity, their *dāna*, 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, *dāna* also plays a crucial role in the spiritual life of Buddhism. 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 *dāna*.

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 simple form of practice. The size or value of the gift is of almost no importance—the act of giving itself generates a thought-moment devoid of greed and full of loving kindness.

In Asia this tradition has been kept alive by the lay community supporting the teachings through contributing to the monastic centers or giving 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 *dāna* alive in the West, even though it is not a part of the 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 *dāna*:

Teacher Support: Teachers do not receive any payment for leading retreats at IMS. The course fees are only to cover 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 some 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 is a vital form of *dāna*. Staff life offers a challenging opportunity to integrate mindfulness with daily activities, and service to others.

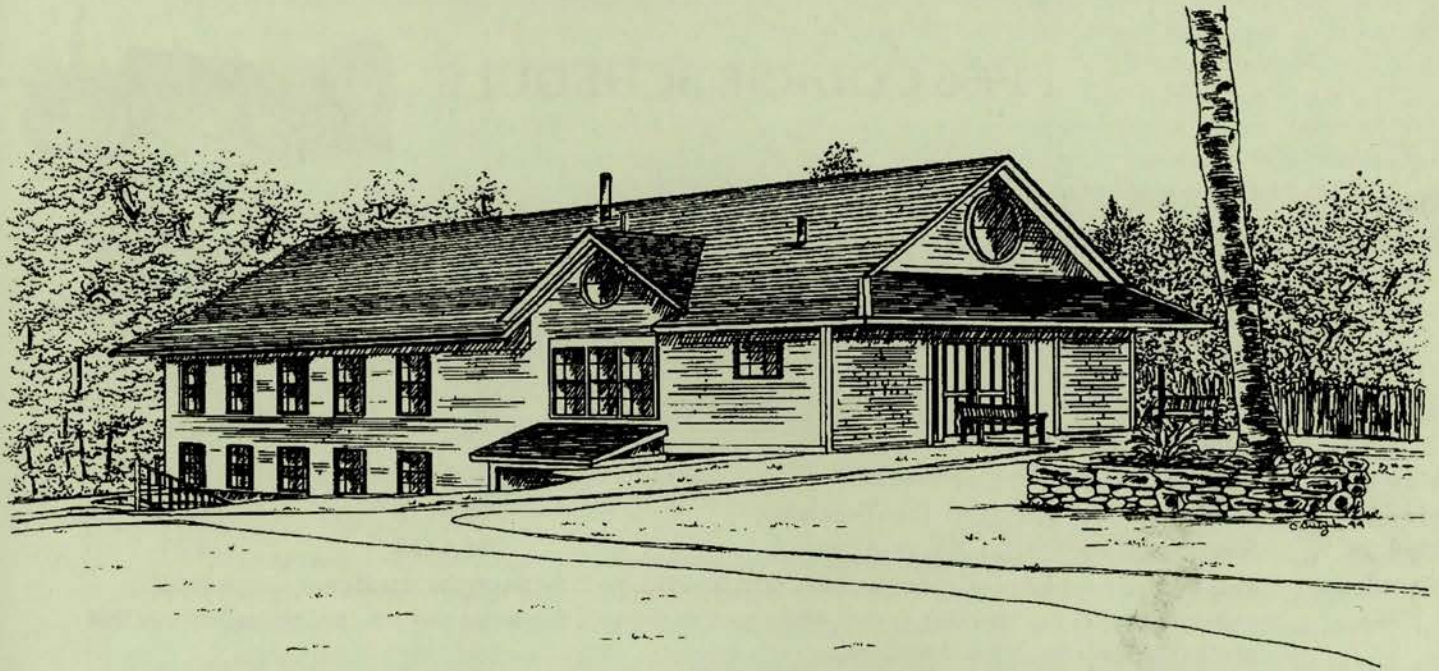
Dāna Retreat: Each year IMS has a weekend retreat with no fixed course rate—come and practice and give what you can.

OPPORTUNITIES FOR GIVING

- | | |
|---|--|
| IMS Membership: | A direct contribution to each year's operating costs, memberships help keep the daily rate as low as possible. A donation of \$35 is recommended but anything more or less than this amount is most welcome. |
| Scholarship Fund: | 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. |
| Sponsor-a-yogi Fund: | These funds support the meditation practice of people with life-threatening illnesses who are not otherwise able to sit a retreat. It is an important expression of compassion. |
| IMS Dana: | A general contribution to the center, IMS dana is allocated each year by the Board wherever it is most needed. |
| Building Fund: | The facilities of IMS are in continual need of major repairs and renovations. The Building Fund helps protect the operating budget from these expenses. |
| Barre Center for Buddhist Studies: | 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. If you need financial assistance, please contact us at BCBS, P.O. Box 7, Barre, MA (508) 355-2347.

THE BARRE CENTER FOR BUDDHIST STUDIES

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

1996 COURSE SCHEDULE



- 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 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 on 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. Khin Suan-luang, 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.
- Aug. 10**
(Saturday) **THE "PLATFORM SUTRA" OF THE SIXTH PATRIARCH OF ZEN**
Mu Soeng **96MS2** **\$45**
Hui-neng (638-713), the Sixth Patriarch, is considered the founder of the Ch'an (Zen) tradition. The Platform Sutra is a collection of his autobiographical notes and sermons, capturing in detail the 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.
- Sep. 8-13**
(5 Days) **INTENSIVE PALI LANGUAGE COURSE**
Andrew Olendzki **96AO4** **\$300**
This course is designed for people who would like to begin learning the classical language of the Pali texts, and yet who find it difficult to get started on their own. In the context of a five day residential course, students will receive a thorough grounding in the background of the language, its pronunciation, basic grammar and vocabulary, and will begin being able to read simple texts with the help of a translation. A correspondence course of some sort will be offered as a follow-up, so students can continue progress with the language on their own. No prior language study is expected.
- Sep. 21**
(Saturday) **THE HEART OF LIBERATION: THE MIND OF NO-CLINGING**
Joseph Goldstein **96JG1** **\$45**
Liberation through non-clinging is the basic message of the Buddha's teaching. This one-day seminar will focus on our basic attachments and how we can let go. Using some of the basic texts, we will explore the ways in which we can actualize this mind of freedom in our daily lives. The day will consist of talks, discussion, and meditation.
- Sep. 22**
(Sunday) **FAITH**
Sharon Salzberg **96SS1** **\$45**
The Pali word 'saddha,' usually translated as faith, means "to place the heart upon." This day is an exploration of the role of faith in a wisdom tradition, the meaning of the word in a classical Buddhist context, and the role of faith and trust in contemporary meditation practices.
- Oct. 4-6**
(Weekend) **BRAHMA VIHARAS (THE SUBLIME STATES OF MIND)**
Daeja Napier **96DN2** **\$120**
The Buddha taught that cultivation of four wholesome (engendering wholeness) states of mind – Loving Kindness, Compassion, Sympathetic Joy, and Equanimity – are the great peacemakers and healers of suffering inherent in our human condition. During this weekend of contemplative and meditative enquiry, we will use traditional contemplative practices to explore and cultivate these four qualities of heart and mind. This weekend may be of particular interest to those on the path of relational and family dharma.
- Oct. 12**
(Saturday) **JATAKA STORIES: CONTEMPORARY RE-TELLING OF BUDDHIST MYTHS**
Steven Smith and Michele McDonald-Smith **96McS** **\$45**
The *Jataka* tales are an ancient collection of the lives of the bodhisattva, Buddha-to-be. These stories tell of the trail of the true human being, our journey of awakening to our true nature. Underlying the particular retold lives of the bodhisattva are universal myths, timeless teachings that potentially carry teller and listener alike across ordinary, intellectual space and time into mythological, transformative space and time. In this potent place of possibility arise the *paramis*, virtues cultivated in spiritual practices and daily living such as wisdom, loving-kindness, generosity, patience and energy. (continued on next page)

- July 14-26**
(2 Weeks) **NĀLANDA PROGRAM: MAHAYANA STUDIES**
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- Dec. 1-6 (Sun-Friday) ESSENTIALS OF CLASSICAL BUDDHIST PSYCHOLOGY**
Andrew Olendzki 96AO5 \$300
 The core teachings of the Buddha are deeply rooted in the workings of the mind: how it operates in daily life, what causes contribute to happiness and unhappiness, and how techniques of mental development work to purify and transform the mind. This workshop will consist of a close reading of specially selected Pali texts (in translation) which help illuminate the early Buddhist understanding of the mind, the senses, consciousness and the world of human experience. One of the aims of the workshop is to build a bridge between the classical Buddhist psychology and contemporary psychological perspectives.
- Dec. 13-15 (Weekend) EGO AND LIBERATION: DEPENDENT CO-ORIGINATION IN REAL LIFE**
Santikaro Bhikkhu 96SAN1 \$120
 The Buddha's enlightenment experience consisted of penetrating to the heart of reality which he called "dependent co-origination." Not a mere theory, dependent co-origination is a truth that pervades the universe, enlightens every feeling and thought within us, and interconnects all experience. This workshop uses this teaching as a powerful tool for us to recognize and transform the subtleties of our reactions and ego manifestations, both painful and joyful. By training mindfulness with this understanding, we may find liberation (*nibbana*) here and now.
- Dec. 20-22 (Weekend) A DHAMMIC SOCIETY**
Santikaro Bhikkhu 96SAN \$120
 The Four Noble Truths offer a framework for reflecting on the eternal realities of suffering and liberation. In this workshop we will explore the social dimensions of these truths, including the collective ego-structures that underpin our economic and political systems. We will use small group reflections as models for "Base Communities" or "Sanghas" for taking responsibility for those structures while attending to more immediate relationships and inner spiritual growth.

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*.
- Richard Clarke, Ph.D.**, founded the Living Dharma Center in Amherst, Mass., and Conventry, CT., in 1972. He has received Transmission in the Harada-Yasutani-Kapleau eclectic lineage of Zen, that has synthesized the traditional Soto and Rinzaï Schools. He is also a psychotherapist and Director of the New England Institute for Neuro-Linguistic Programming.
- 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 the Barre Center for Buddhist Studies.
- Nick Ribush, M.D.**, trained as a medical doctor and was ordained as a monk in the Tibetan Buddhist tradition for a number of years. He is a founder of Wisdom Publications and currently teaches on various aspects of the Vajrayana tradition.
- Santikaro Bhikkhu** is an American monk, and currently Abbot of Atammayatarama near the Suan Mokh monastery in southern Thailand. He was a close disciple and translator for the late Buddhadasa Bhikkhu, founder of Suan Mokh. He is the editor of *Heartwood of the Bodhi Tree: Buddha's Teachings on Voidness*.
- 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*.
- Rabbi Sheila Weinberg** is the Rabbi of the Jewish Community of Amherst, Mass, and a graduate of the Reconstructionist Rabbinical College in Philadelphia. She is one of the principal organizers of the Jewish-Buddhist Dialogue at the Barre Center for Buddhist Studies, and is interested in feminism, social change and spirituality as forces for the renewal of Judaism.

**REGISTERING FOR COURSES
at the
BARRE CENTER FOR BUDDHIST
STUDIES**

Feel free to call (508) 355-2347 at any time for up-to-date information about course offerings, availability of spaces and any other information pertaining to courses and schedules.

Registrations are received at any time by mail, but are confirmed when a deposit has been received.

Please include with your registration a deposit totaling the full cost of the course for one-day courses and half the cost for longer courses.

Deposits are refundable (less a \$20 processing fee) if you are notified more than 10 weeks prior to the course opening. Later cancellations are subject to cancellation fees as follows:

One-day to three-day courses: Half the deposit will be retained as a cancellation fee if cancelling more than 2 weeks prior to the course opening. The entire deposit will be retained if cancelling within the last 2 weeks.

All longer courses: Half the deposit will be retained as a cancellation fee if cancelling more than 3 weeks prior to course opening. The entire deposit will be retained if cancelling within the last 3 weeks.

**ALL CANCELLATION FEES ARE DONATED
TO THE SCHOLARSHIP FUND**

Please do not let financial hardship prevent you from attending any of the offerings at the Barre Center for Buddhist Studies. Work scholarships are available for those unable to afford the course fees, and special arrangements can be made for special circumstances.

BCBS REGISTRATION FORM

Barre Center for Buddhist Studies
149 Lockwood Rd.
Barre, MA 01005
(508) 355-2347

Name: _____

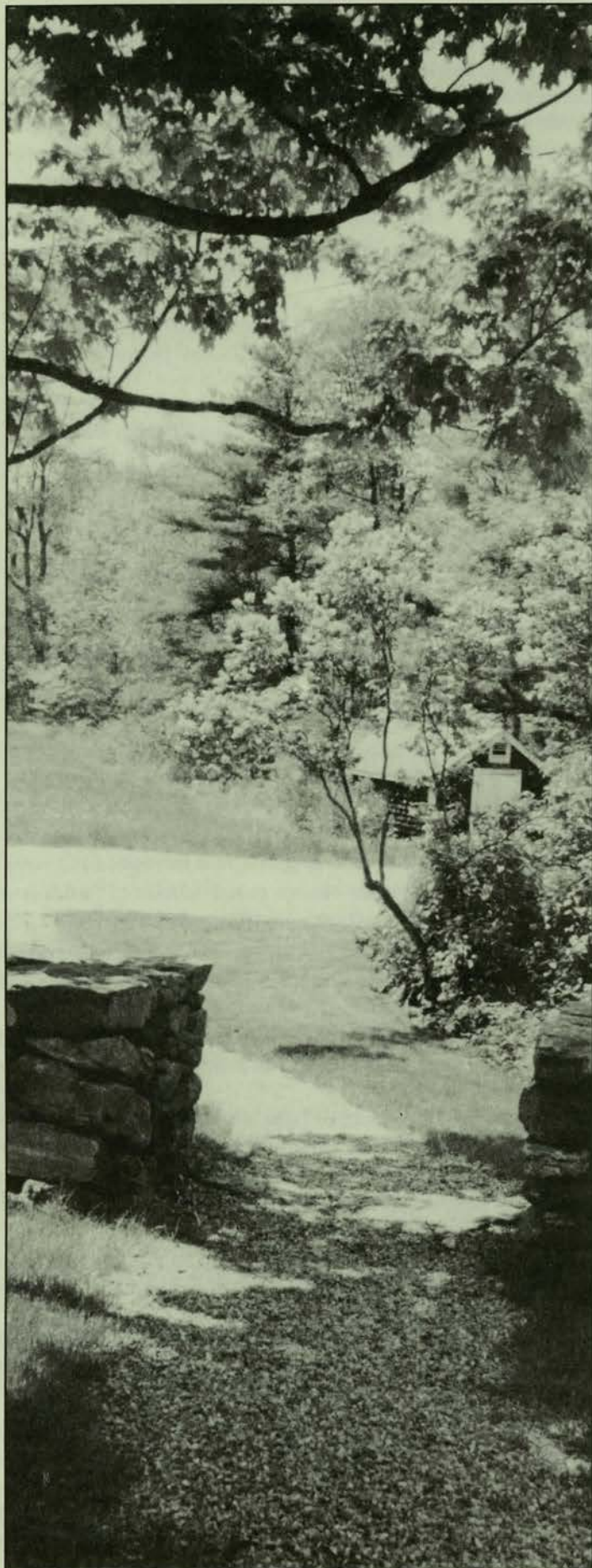
Address: _____

Phone: Day _____ Evening _____

Course Code: 1) _____ 2) _____ 3) _____

Total Cost: _____ Deposit Enclosed: _____

Can you offer a ride to others in your area coming to the course? Yes: _____ No: _____



THE NALANDA 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 is the executive director of the Barre Center for Buddhist Studies.

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.

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

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 America.

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.

BUDDHIST STUDIES

A two-week residential program
January 12-24, 1997

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.

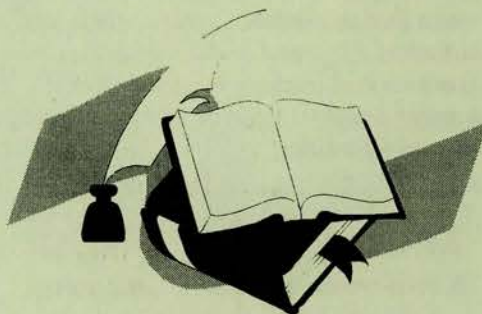
The second week will review the Mahayana tradition in its many manifestations throughout Asia, and explore such important teachings as the bodhisattva ideal, emptiness and enlightenment.

THE ELECTRONIC DHARMA

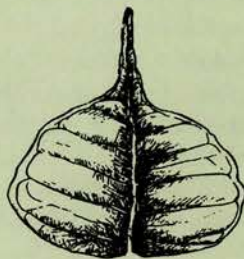
Access to Insight, an online resource for Theravada Buddhist practice, continues to thrive at its new home on the World Wide Web. Here you will find a wide selection of books and articles published by the Buddhist Publication Society, books by masters of the Thai Forest tradition, a growing collection of sutta translations from the Pali Canon, and much more, all available for you to download onto your personal computer. Here you will also find an up-to-date directory of over 700 meditation practice groups and Dharma centers across the USA and around the world.

To reach *Access to Insight*, point your Web browser to
"http://world.std.com/~metta/".

These services are offered freely as a gift of Dhamma.



DHARMA SEED



TAPE LIBRARY

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Theravadan (Vipassana) teaching.

May all beings be free.

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1-800-969-SEED

Wendell Depot, MA 01380

Dharma Seed Tape Library is a not-for-profit organization.

Year-round Self-Study program at the Barre Center for Buddhist Studies

As a center dedicated to providing study and research opportunities in various aspects of the Buddhist tradition, we have created this program for people to come to the Study Center for a short period of time to work on their research interests or projects. This might include graduate or undergraduate students, college faculty on sabbatical or break, Buddhist monks and nuns, or any other serious students of the Dharma.

Basic requirements for this program are that some 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.

Participants in the program will be able to make use of the Study Center library and have access to resident scholars who may help them with their research/study topics.

This program is available year-round except when there is a conflict with the regularly scheduled residential programs at the Study Center. Accommodation is in our study apartment which comes equipped with a kitchen. Participants provide their own meals. The daily rate for this program is \$25 a day. A minimum stay of 3 days is required. Participants may initially stay for a maximum of seven days, and this stay can be extended through mutual review with the resident scholars.

Please contact the office for registration, application and more information:

Barre Center for Buddhist Studies
P.O. Box 7, 149 Lockwood Road
Barre, MA 01005
Phone: 508-355-2347 Fax: 508-355-2798

DHAMMA DANA PUBLICATIONS FUND

at the Barre Center for Buddhist Studies

AN OPEN INVITATION TO FRIENDS IN THE DHAMMA

The Dhamma Dana Publications Fund is dedicated to bringing a long-standing Buddhist tradition to America by making high-quality books on Buddhist teachings available for free distribution. We have created the Dhamma Dana Publications as a clearing-house receiving manuscripts from distinguished teachers and scholars, finding sponsors for those manuscripts, undertaking the production of the books and their free distribution. On its part, the Barre Center for Buddhist Studies offers the services of its staff in overseeing the process of production and distribution. But we do not have the financial resources to publish ourselves the manuscripts that come to us for consideration.

So far we have published three books: *The Mind Like Fire Inbound* by Thanissaro Bhikkhu, *Living Meditation, Living Insight* by Dr. Thynn Thynn, and *An Unentangled Knowing: The Teachings of a Thai Buddhist Lay Woman Upasika Kee Nanayon*, Translated and Edited by Thanissaro Bhikkhu. We are now in the process of publishing *The Wings to Awakening: An Anthology of Buddhist Teachings from the Pali Canon* by Thanissaro Bhikkhu.

Your help, which will be most gratefully received, can be offered in either of two ways: you can make a general contribution to the Dhamma Dana Publications Fund which will then be used for publishing a manuscript in the future, or you can sponsor the publication of an unpublished manuscript which you think will benefit the community of students and practitioners of Buddhism. If you have such a proposal the editorial committee will be very happy to review its viability. Please keep in mind that this service is offered only for the publication of high-quality dhamma books for free distribution.

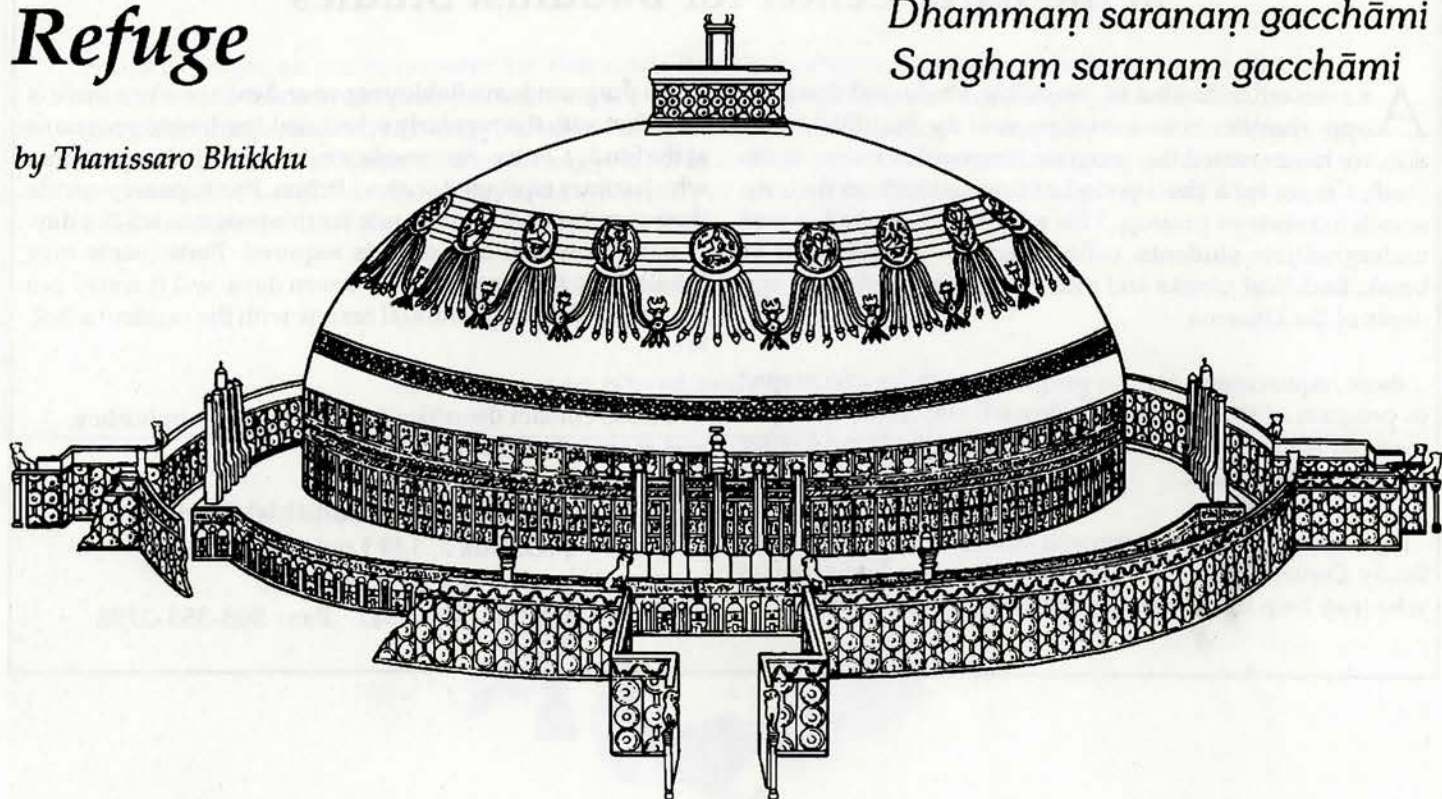
May your generosity benefit all beings.

Please contact
Dhamma Dana Publications Fund
at the Barre Center for Buddhist Studies
P. O. Box 7, 149 Lockwood Road,
Barre, MA 01005

Going for Refuge

by Thanissaro Bhikkhu

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi



This article is adapted by Thanissaro Bhikkhu from the workshop he taught on "Buddha, Dhamma, Sangha: The Triple Refuge" at the Barre Center for Buddhist Studies on June 16-18, 1995.

The act of going for refuge marks the point where one decides to take the Dhamma as the primary guide to the conduct in one's life. It means that one's relationship to Dhamma practice has matured from simple involvement into a commitment. To understand why this commitment is called a "refuge," it is helpful to look at the history of the custom.

In pre-Buddhist India, going for refuge meant proclaiming one's allegiance to a patron—a powerful person or god—submitting to the patron's directives in hopes of receiving protection from danger in return. In the early years of the Buddha's teaching career, his new followers adopted this custom to express their allegiance to the Buddha, Dhamma, and Sangha, but in the Buddhist context this custom took on a new meaning.

Buddhism is not a theistic religion, and so a person taking refuge in the Buddhist sense is not asking for the Buddha personally to intervene to provide protection. Still, the Buddha's teachings center on the realization that human life is fraught with dangers—from greed, anger, and delusion—and so the concept of refuge is a central part of the path of practice, in that the practice is aimed at gaining release from those dangers. Because both the dangers and the release from them come ultimately from the mind, there is a need for two levels of refuge: external refuges, which provide models and guidelines so that we can identify which qualities in the mind lead to danger and which to release; and internal refuges, i.e., the qualities leading to release that we develop in our own mind in imitation of our external models. The internal level is where true refuge is found.

The tradition of going to refuge is still relevant for our own practice today, for we are faced with the same internal dangers that faced people in the Buddha's time. We still need the same protection as they. Taking refuge in the

Buddhist sense is essentially an act of taking refuge in the doctrine of karma. It is similar to an act of submission in that one is committed to living in line with the belief that actions based on skillful intentions lead to happiness, while actions based on unskillful intentions lead to suffering; it is similar to an act of claiming protection in that one trusts that by following the teaching one will not fall into the misfortunes that bad karma engenders. To take refuge in this way ultimately means to take refuge in the quality of our own intentions, for that is where the essence of karma lies.

The external refuges in Buddhism are the Buddha, Dhamma, and Sangha, also known as the Triple Gem. They are called gems both because they are valuable and because, in ancient times, gems were believed to have protective powers. The Triple Gem outdoes other gems in this respect because its protective powers can be put to the test and can lead further than those of any physical gem, all the way to absolute freedom from the uncertainties of the realm of aging, illness, and death.

The Buddha, on the external level, refers to Siddhattha Gotama, the Indian prince who renounced his royal titles and went into the forest, meditating until he ultimately gained Awakening. To take refuge in the Buddha means, not taking refuge in him as a person, but taking refuge in the fact of his Awakening: placing trust in the belief that he actually awakened to the truth, that he did so by developing qualities that we too can develop, and that the truths to which he awoke provide the best perspective for the conduct of our life.

The Dhamma, on the external level, refers to the path of practice the Buddha taught to his followers. This, in turn, is divided into three levels: the words of his teachings, the act of putting those teachings into practice, and the attainment of Awakening as a result. This three-way division of the word "Dhamma" is essentially a map showing how to take the external refuges and make them internal: learning about the teachings, using them to develop the qualities that the Buddha himself used to attain Awakening, and then realizing the same release from danger that he found in the quality of Deathlessness that we can touch within.

The word Sangha, on the external level, has two senses: conventional and ideal. In its ideal sense, the Sangha consists of all people, lay or ordained, who have practiced the Dhamma to the point of gaining at least a glimpse of the Deathless. In a conventional sense, Sangha denotes the communities of ordained monks and nuns. The two meanings overlap but are not necessarily identical. Many members of the ideal Sangha are not ordained; many monks and nuns have yet to touch the Deathless. All those who take refuge in the Buddha, Dhamma and Sangha become members of the Buddha's four-fold assembly (*parisa*) of followers—monks, nuns, lay men, and lay women. Although it is widely believed that all people involved in Dhamma practice are members of the Sangha, this is not the case. Only those who are ordained are members of the conventional Sangha; only those who have glimpsed the Deathless are members of the ideal Sangha. Nevertheless, all who have taken refuge in the Triple Gem but do not belong to the Sangha in either sense of the word still count as genuine Buddhists in that they are members of the Buddha's *parisa*.

Insight

When taking refuge in the external Sangha, one takes refuge in both senses of the Sangha, but the two senses provide different levels of refuge. The conventional Sangha has helped keep the teachings alive for more than 2,500 years. Without it, we would never have learned what the Buddha taught. However, not all members of the conventional Sangha are reliable models of behavior. So when looking for guidance in the conduct of one's life, one must look to the living or recorded examples provided by the ideal Sangha. Without their example, we would not know (1) that Awakening is available to all, and not just to the Buddha; and (2) how Awakening expresses itself in real life.

On the internal level, the Buddha, Dhamma, and Sangha are the skillful qualities that we develop within ourselves in imitation of our external models. For instance, the Buddha was a person of wisdom, purity, and compassion. When we develop those qualities, they form our refuge on an internal level. The Buddha tasted Awakening by cultivating conviction, persistence, mindfulness, concentration, and discernment. When we develop these same qualities to the point of attaining Awakening too, that Awakening is our ultimate refuge. This is the point where the three aspects of the Triple Gem become one: beyond the reach of greed, anger, and delusion, and thus totally secure.



Sangha pages



Breath

Bathed in breath
I welcome
My comfy cushion
And sit.

My bottom balanced.
My body buoyant.
My thoughts abate.
I am silently still.

Arlene Weiland

Adopt a slow slow rhythm
if you can to the tempo
of an Indian minute
Spirit and mind will
find temporal harmony
in the (dis)stilling
of this moment's joy.

Tessie Davies

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, BCBS, 149 Lockwood Rd., Barre, MA 01005. (Please understand that not everything received can be published).

Just a Word About My Zafu

This red cushion
is driving me insane!
Like a sassy tomato
tossed from the sky,
it prickles, jeers,
squirts and blames.
Only this morning
it chased me
down the stairs,
backed me into
a pine-covered drift
of powder-blue snow,
called me rough names,
showed me sly pictures,
scary visions
of what I might become,
then ordered me back
to my place on the floor.

You! Bossy cushion!
Who do you think you are?
Who stuffed your sides?
Who gave you control?
Back torturing bundle,
leave me alone!
Let me sleep
late in the morning,
daydream over my dinner
of lentils and brown rice,
float in mineral pools
under starbeams and crow cries.
Spiny demon of my backside,
you twist me around your cactus
center,
then grace seconds of quiet,
sudden respite
from mind's dizzy flight,
stretching dharmic arms
toward your squirming child.

Squatting cushion,
fattened with boredom,
time, secrets, and spark,
mirroring mother,
wiseacre deva –
I love you.

*Beverly Carol Silk
(for Richard)*

what's in the sound
of a bell echoing
the contact of matters
in space

a bee moaning to the moon
longing to still a sorrow's
calling.

Tessie Davies



I sit & count
numbers front & back
even and one
un deux trois
uno dos tres
(ichi ni san)
ekum dve trini
till the sweet gong rings
and I open my eyes
with an air full of
calm in my lungs, arms
and pores of the skin.

Tessie Davies



Silence of the unity,
Stillness of the one.
Chatter of becomings
Dissolving into none.

Mary Jo Meadows

Ten Days Sitting in a Snowy Taos Retreat

*Beverly Carol Silk
(for Richard)*



1.
O Taos--
Such a furrowed brow people,
such foolish little beds;
my knees and zafu,
steadfast companions
through thirteen retreats,
consummate their marriage
on scratchy carpets
once again.

2.
O Taos--
May I find the courage
to sit still while
thrilling Indian peaks
throw bones at the sky,
rattle beads in the creek,
toss angel-making roots
into ceremonial fires.

3.
O Taos--
My mind,
like some panicking pine
yells LOOK OUT!
When mounds of snow
threaten to break the branch.
Schooled in disaster,
mind prepares to get down
among all flakes and wail.

4.
O Taos--
Ladle the broth
of this supper stew, Alone,
for my dinner in a silence
no buttered biscuit can repair.

5.
O Taos--
I watch my mind
fill in blanks, banks,
book titles, bad news.
Shouted down,
shivered and shoved,
Wednesday night still
tries to muscle
past my nodding head.

6.
O Taos--
I try to sit still,
ignore the furry batting
sound at the kitchen door.
But my ears seek
the bell's relief,
like some dark erotic dream,
hungering legs, embracing arms,
in a sumptuous Spanish hotel.

7.
O Taos--
Seven days travel
down this cerebral hall.
Seven star-ups,
as many sundowns.
What will be next?
Will Death choose
this night to crouch
under my bed,
scraping his feet,
oiling his claws?
Or will I slice apples,
scrub skillets,
surreptitiously scratch
the back of my hand?

8.
O Taos--
I saw it.
I saw the shadow.
I heard the steaming spit.
I hid in the tea room
when the cobra's blistering eye
beckoned under scaly hood.
I paused when he offered,
winking and wise,
to strangle the remains
of my ragged monkey mind.

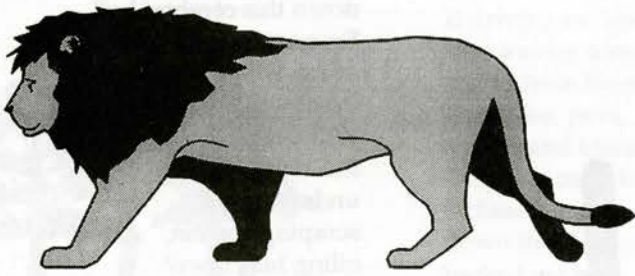
9.
O Taos--
I watch brown mice
plan kitchen raids,
scratching brothers
in a mercenary pack.
Tapping black paws
over trestle and stair,
they skitter
toward the crumbs
of warm brown bread.

10.
O Taos--
O Dharma--
Kindler of heart,
Protector of mind,
in your arms we sit,
bright birds and creek stones,
burning like stars,
raving like thorns.

LIONS IN THE WILDERNESS:

EARLY BUDDHIST APPRECIATION OF NATURE

By Andrew Olendzki



This article is extracted from a paper presented on March 9, 1996 at the Harvard Conference in honor of retiring professor Masatoshi Nagatomi.

In East Asia, Buddhism became easily identified with nature poetry—especially in the Ch’an and Zen traditions. The Buddhist concern for being fully present in the moment harmonized nicely with the Chinese poetic tradition of evoking a concrete natural image in touching detail. And in the Japanese aesthetic tradition, the Buddhist teaching of the thorough impermanence of all beauty and of the mysterious deep calm pervading the cosmos both contributed exquisitely to the poetic expressions of such sentiments as *aware* and *yugen*.

But somehow one does not hear so much about nature poetry in the early Buddhist tradition in South Asia, by which I more specifically mean the literature of the Pāli Tipitaka.

How could the aesthetic appreciation of nature play any role in the path to enlightenment outlined in this literature? Surely the thorough distrust of all sensory data, along with the pervasive themes of asceticism and renunciation, are so strong in the teachings of Gotama and his immediate followers that even this subtle form of pleasure might be condemned as an insidious outrider from Māra’s domain.

Right at the start, the entire sensory world is recognized as being in flux, and the Indian response to this characteristic of impermanence is not poignant appreciation but full confirmation of *dukkha*—of the suffering and unsatisfactory nature of the phenomenal world. Change is not to be relished, but deplored. This is evident in the standard catechism, coming up often in the Tipitaka, which invariably links impermanence and suffering:

“What do you think, monks: Is [the world] permanent or impermanent? Impermanent, Sir. And that which is impermanent, is it suffering or happiness? Surely it is suffering, Sir.” [MN 22.26]

This theme is pervasive: The very changeability of all phenomena, so evident upon a close examination of the natural world, is definitive and even fearful proof of the utter unsatisfactoriness of the world. It is a primary motivation for turning away from the world of the senses and pursuing a life of renunciation. Indeed, this is the very insight that first set Prince Siddhattha on his path to awakening.

Another dramatic confirmation of the potential dangers of the beauty displayed by nature is found in the second noble truth itself, which identifies craving (*tanhā*) as the essential cause of suffering. The word *nandi* or “delight” is often used to describe the “lure” that draws one in to craving, the “hook” that catches and holds one fast, or the “snare” used again and again by Māra to seduce the deer of the forest or the unwary bhikkhu. The word *nandi* is basic to the very definition of suffering in all the explications of the second noble truth. When the question is asked, “What is the noble truth of the arising of suffering?” the answer invariably follows:

“It is craving, which...is accompanied by delight and lust, and delights in this and that.” [MN 141.21]
If one delights in this and that wonder of the natural world, then is one hopelessly caught in craving and suffering?

The plot thickens as one enters into some of the details of the Buddhist cognitive model of experience, where pleasure of any kind is so often the immediate cause of craving and therefore of suffering. As the matter is put in one of the classic psychological texts, *The Six Sets of Six*, for example:

“Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact (*phasso*); conditioned by contact there is feeling (*vedanā*); and conditioned by feeling there is craving (*tanhā*).” [MN 148.9]
The cognitive model expounded in the Pāli texts clearly links all experience without exception to a feeling—a hedonic tone of either pleasure or pain or neutrality—which in turn conditions our further response of craving. This craving can of course be of two sorts: When a pleasant feeling arises we crave for its continuance and grasp after the pleasure; and when it is an unpleasant feeling that arises we crave for its cessation and react against the displeasure by responses of denial, anger or aversion. Either way the experience of pleasant feeling leads directly to the manifestation of craving, and this is why responses such as delight (*nandi*) are viewed with such dismay. It is this pleasure itself which fuels the desire for more pleasure, and captures us in the net of craving and grasping.

This point is also driven home in the many explanations of the doctrine of interdependent origination where craving is said to be immediately conditioned by feeling.

Finally, we should recognize that one of the key strategies for liberation, as reflected in the Pāli texts, is the “turning away” (*nibbindati*) from sensory pleasures, the “giving up” (*pajahati*) of delight in this or that, the thorough uprooting or cutting off (*chindati*) of the very capacity for the craving that emerges from pleasurable sensory experience. The passages that drive this point home pervade the Pāli literature—here is one example of this type of formulation:

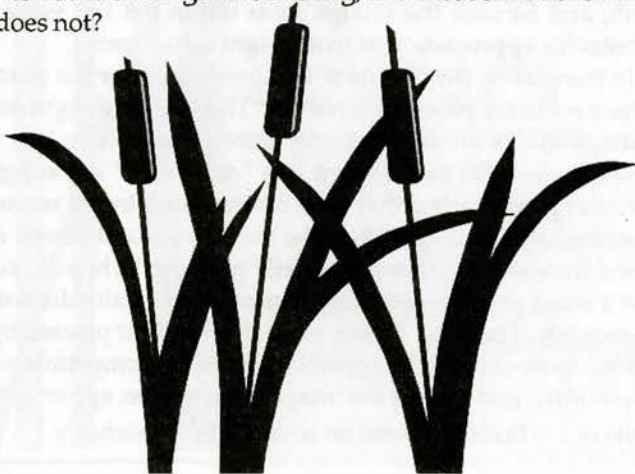
“Seeing [the unsatisfactoriness etc.] of [the world], a well-taught noble disciple becomes disenchanted with [the world]. Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated.” [MN 22.26]

In light of this context of concern about pleasure and delight, how could there be nature poetry in the early teachings of the Buddha? Surely the aesthetic appreciation of the shape of a mountain, the call of a bird or animal, the fragrance of a blossoming flower, would all be construed as that much indulgence in the pleasurable sensations entering through the eye-door, the ear-door or the nose-door, respectively. Surely the appropriate response by one who has "rightly gone forth into the teaching of the noble ones" is to turn one's attention from such insidious sensory seductions to something more enlightening, like the putrefaction of a corpse in the advanced stages of decomposition, for example. We are reminded of the image of a monk passing through a village with his gaze focused one plough's length in front of him, carefully guarding the sense doors so that nothing too tempting slips into the citadel of his unwavering concentration upon the goal of liberation.

And yet we do find some remarkable and quite beautiful nature poetry attributed to some of the Buddha's most accomplished contemporaries. Most of this is found in the *Theragāthā*, the poems of the early monks, but there are good examples of it elsewhere. Fully one quarter of the verses in the first chapter of this text involve nature imagery. There are exceptionally beautiful poems attributed to Sappaka and Bhuta, for example, two monks who lived on the banks of the Ajakarana river; and Kālundāyin, the Buddha's childhood companion, evokes lovely images of spring when encouraging Gotama to return to Kapilavatthu after his awakening.

And we find even the Buddha himself pausing on occasion to appreciate beauty, as for example when he comments on the *Cāpāla* shrine just three months before his final passing away at Kusināra: *ramaṇīyaṃ Cāpāliyaṃ cetiyaṃ*, he says to Ānanda. This phrase is usually translated: "Delightful is this *Cāpāla* Shrine!" In fact in the *Mahāparinibbāna Sutta* the Buddha praises the aesthetic beauty of a number of places around Vesāli and Rājagaha, suggesting that such agreeableness might incline a *Tathāgata* to remain in this world for an entire *kalpa*.

How are we to understand this phenomenon in the context of the early Buddhist model of cognition? Is it possible to experience pleasure without getting caught by it? What exactly is the difference between those situations where pleasure gives rise to craving and suffering, and those situations where it does not?



The explanation, I think, is to be found in the fact that—strictly speaking—it is craving which is the direct cause of suffering, not feelings of pleasure themselves. True, that very craving is caused by and dependent upon feelings of pleasure that arise from experience through the sense doors, but it is precisely the accomplishment of the *arahant* that she or he is able to sever this link—she is able to experience a pleasant feeling without that giving rise to a corresponding craving for the pleasant feeling to persist.

The root of craving that has been extirpated by the *arahant* is not the pleasant feeling itself, but the underlying tendencies of greed, hatred and delusion which in most people are triggered by the pleasant feeling. Feelings give rise to cravings, in the teaching of interdependent origination, for example, but only when the underlying tendencies or unhealthy roots are present. For the *arahant* who has extinguished in herself the three fires of greed, hatred and delusion, a pleasant feeling can be experienced—and yes, even appreciated—without providing the conditions sufficient for the arising of craving, grasping and suffering.

Such a moment of appreciation—for a natural scene, for example—would be characterized by mindfulness and clear comprehension, the conscious awareness of a pleasant visual or auditory sensation arising in dependence on specific objects of visual or auditory experience, and would be held with absolute equanimity.

This last point is important. Equanimity (*upekkhā*) is described as that quality of mind so perfectly centered and balanced that it is drawn neither towards nor away from any particular object of experience. If the moment of noting with appreciation a beautiful natural scene is followed immediately by a moment of noting a terrible pain wracking the body because of old age or illness, the enlightened mind would not be more inclined to the one over the other.

In either case the experience of the *arahant* exhibits a thoroughgoing non-attachment, for the fires of passion have been quenched. Knowing fully with her wisdom that the clouds or flowers or even the mountains are impermanent, liable to change and passing away, created by the confluence of innumerable interdependent and impersonal conditions, does not preclude the mindful awareness of a moment of aesthetic appreciation. Of course there is simultaneously the awareness that the pleasure itself is conditioned and not owned or possessed by anyone at all. The eye, the cloud, the awareness, the understanding and the pleasure are all a passing manifestation and are intrinsically empty.

How is all this expressed in the literature itself? Let's look for a moment at the poem of the monk Abhaya, from the *Theragāthā*. Abhaya leaves stanzas that describe how the mind gets caught in *samsāra* by attending to a pleasant visual or auditory object. The way he puts it is very interesting:

"Seeing a form, mindfulness becomes confused—for one who pays attention to a charming object. He experiences it with an impassioned mind, and stays clinging to it. His *āsavas* increase, which leads further on to *samsāra*." [Thag98]

The pivotal term in this verse is *sati* or mindfulness, which becomes confused because of the attention directed to a charming object (*rupam disvā sati mutṭhā*). The result of this confusion is the experiencing of the object with an impassioned mind, and the ensuing tendency to grasp after the object. The visual form itself is innocent of all charges throughout this process—it is the stirring up of passion in the mind that is the real culprit.

We often hear in the Buddhist teachings about the difference between wise and unwise application of attention during the process of experience—*yoniso* and *ayoniso manasikāra*. This is clearly an example of unwise attention, which emerges because of the confusion of mindfulness. But presumably if mindfulness can remain unconfused in the presence of a visual object, through the wise use of attention even to what might to anyone appear as a charming object, then the entire process of perception is purified and the *āsavas* do not increase.

Viewing things in this way, I think, absolves the natural world from contempt in the early Buddhist tradition, and allows for the appreciation of nature in Pali poetry. The proper targets of the ascetic's ire are the three fundamental unhealthy roots of greed, hatred and delusion, and the data of experience is only to be so carefully regulated because of its tendency to trigger the eruption of these latent tendencies in the undeveloped mind.

A perfectly acceptable alternative strategy, then, is the thorough development and establishment of mindfulness to the extent that one can see a form or hear a sound without its becoming confused. Once this is accomplished, the *bhikkhu* has nothing to fear from the gentle pleasures inherent in the appreciation of nature, and indeed the remote forest thicket or cave may be the ideal place to tread the path to freedom.



As Rādhā puts it in his poem, "Just as rain does not penetrate a well-thatched hut, so desire does not penetrate a well-developed mind." (Thag 134)

The monk Cittaka says that "the call of the crested, blue-necked peacocks in the Kāraṃviya forest, urged on by the cool breeze, awakens the sleeper to meditation." (Thag 22)

And Devasabha can say that he will "become fully enlightened, without *āsavas*, while ranging in the foundations of mindfulness and while covered with the flowers of liberation." (Thag 100)

Mahākoṭṭhika is able to "shake off unwholesome thoughts as the wind shakes off the leaves of a tree." (Thag 2)

For Rāmaṇeyyaka, "Amidst the sound of chirping and the cries of the birds, this mind of mine does not waver, for devotion to solitude is mine." (Thag 49)

And Vimāla says, "The earth is sprinkled, the wind blows, lightning flashes in the sky. My thoughts are quieted, my mind is well concentrated." (Thag 50)

The final example of early Buddhist nature poetry I would like to look at are some of the stanzas attributed to Mahā Kassapa, one of the Buddha's most eminent and accomplished Theras. Mahā Kassapa's is one of the longer of the *Theragāthā*'s poems, and for our purpose here I have lifted eight stanzas from the middle of the poem. In the section just preceding this beautiful piece of nature poetry, the Thera tells of receiving a food offering from the hands of a leper who's finger fell off in his bowl in the process. Mahā Kassapa relates that he ate the bowl of food anyway, without disgust or enjoyment. Perhaps this stark contrast of themes helps to illustrate the point made earlier about equanimity.

Immediately after these excerpted verses about nature is a stanza, which I do include here, expressing an appreciation of *dhamma* and of *samādhi*. This disclaimer, in close juxtaposition to the praise of nature, is not uncommon in this genre of Pali poetry. It is as if to confirm that the poet is not getting lost in the pleasure and hooked by craving, that all this sentiment on the glories of nature—likened by Mahā Kassapa to music being played on five instruments—pales in comparison to the unsullied pleasure of true insight into *dhamma*.

The poem describes the beauty of nature in the Magadha hills where Mahā Kassapa spent his old age, and each verse has a repeating chorus describing his appreciation of the sights, sounds and textures of the natural splendors around him. The chorus is: *te selā ramayanti maṃ*, which K.R. Norman translates as "Those rocks delight me." But given all that has been said above, I think we need to be careful how we use a word like "delight" in this context. As we have seen, the word most commonly used to translate delight is *nandi*, and this is specifically identified as one of the "hooks" that bind pleasure to craving.

In fact it appears that the verb used in the chorus, *ramayati*, is very carefully chosen by the poet, and may well be reserved for this special usage in much of the Pāli of the Tipiṭaka. Based on the root *ram*—to enjoy, to be pleased or contented—it is the same word attributed to the Buddha himself in his remark about the *Cāpāla* shrine, and is commonly found describing delight in meditation or delight in the *dhamma*. Mahā Kassapa plays with this word considerably in his poem. In addition to its repetition as *ramayanti*, applied to the rocky crags in the chorus, he uses *rammā* several times as an adjective to describe the earth and the call of elephants; he employs the common compound *manoramā*, "pleasing to the mind," for a patch of earth; and he uses the related form *rati* in the last verse to express his appreciation of true insight into *dhamma*.

In translating the chorus of this poem, I prefer the phrase "These rocks are pleasing to me" to "Those rocks delight me." Perhaps this is an unnecessarily subtle distinction; but we should be careful that a word like "delightful" not suggest something entrancing that stirs up the mind in the manner described by Abhaya. When the various natural scenes depicted by Mahā Kassapa are labeled "pleasing," I hope to suggest a more passive—possibly a more emotionally distant—on-looking of beauty. To me, at least, an *arahant* pleased by a refined sense of aesthetic appreciation is not incompatible with equanimity, and evokes the image of the gentle, appreciative smile of the Buddha found on so much of his statuary.

Mahā Kassapa: At Home in the Mountains

Theragāthā 1062-65 & 1068-71

*karerimālāvitatā
bhūmibhāgā manoramā
kuñjarābhirudā rammā
te selā ramayanti maṃ*

*nīlabbhavaṇṇā rucirā
vārisitā sucindharā
indagopakasañchannā
te selā ramayanti maṃ*

*nīlabbhakūṭasadisā
kūṭāgāvararūpamā
vāranābhirudā rammā
te selā ramayanti maṃ*

*abhivutthā rammatalā
nagā isibhi sevītā
abbhunnaditā sikhīhi
te selā ramayanti maṃ*

*ummāpupphavasamānā
gaganā v' abbhachādītā
nānāganākiṇṇādijā
te selā ramayanti maṃ*

*anākiṇṇā gahatthehi
mīgasamghanisevitā
nānāganākiṇṇādijā
te selā ramayanti maṃ*

*acchodikā puthusilā
gonāṅgulamiḡāyutā
ambusevālasañchannā
te selā ramayanti maṃ*

*na pañcaṅgikena turiyena
rati me hoti tādīsī
yathā ekaggacittassa
sammā dhammaṃ vipassato*

Strung with garlands of flowering vines,
This patch of earth delights the mind;
The lovely calls of elephants sound—
These rocky crags do please me so!

The shimmering hue of darkening clouds,
Cool waters in pure streams flowing;
Enveloped by Indra's ladybugs—
These rocky crags do please me so!

Like the lofty peaks of looming clouds,
Like the most refined of palaces;
The lovely calls of tuskers sound—
These rocky crags do please me so!

The lovely ground is rained upon,
The hills are full of holy seers;
Resounding with the cry of peacocks—
These rocky crags do please me so!

Being clothed in flaxen flowers,
As the sky is covered in clouds;
Strewn with flocks of various birds—
These rocky crags do please me so!

Not occupied by village folk,
But visited by herds of deer;
Strewn with flocks of various birds—
These rocky crags do please me so!

With clear waters and broad boulders,
Holding troops of monkey and deer;
Covered with moist carpets of moss—
These rocky crags do please me so!

[But] there is not so much contentment
For me in the five-fold music,
As in truly seeing Dhamma
With a well-concentrated mind.

Right Livelihood and Spiritual Practice

"Right livelihood is a very important component of our practice, and it is often a highly problematic area of our lives," Larry Rosenberg observed at a CIMC community discussion on right livelihood during February. In a dhamma talk opening the discussion, Larry described his own difficult struggle to find fulfilling work and encouraged listeners to discover what "right livelihood" means in their own lives. "Ideally, we can try to find work that we love. But if that isn't possible, we can try instead to find a way to love the work we're actually doing."

Although ethical principles such as the five precepts can help guide us toward meaningful work, they are "a bit like the North Star, providing direction but impossible to reach," Larry said. By applying the precepts, we can steer clear of jobs that involve killing, lying, stealing, and sexual misconduct, or that cause obvious harm to ourselves and others.

But Larry cautioned against clinging rigidly to a "black-and-white" version of the precepts or adopting an overidealistic view of work. "In this modern world, where everything is so interrelated, it's difficult to be involved in work that is totally pure.

"Some professions, like farming, that meet important human needs may also cause problems such as environmental damage. Work in the advertising business may make people aware of valuable goods and services, but it can also promote greed and misrepresent the products being sold. Even in the so-called helping professions, such as medicine and social work, some people may be motivated mainly by a desire for wealth, status, or power, rather than love and compassion.

In addition, as our practice deepens, "we may find that the work we thought was right for us isn't," Larry said. This can lead to deep confusion — a sometimes terrifying state of not knowing what we want or how to proceed. Although many people try to ignore or "leapfrog" past this confusion, we should recognize that "it takes maturity and strength to acknowledge that we're

confused. If we are willing to bear with the confusion — and to look into it lovingly, honestly, and objectively — we can usually discover clarity and truth inside of it." Path factors, such as right effort, mindfulness, concentration, and discernment, can be an immense help, not only in dealing with work-related doubts, but throughout our work life, Larry said.

Even if life's circumstances keep us from pursuing the "perfect job," it is nevertheless often possible "to reconstruct our job from the inside" — a process that Larry calls finding "inner right livelihood." In such situations, "the practice is to begin paying attention to our work, concretely, from moment to moment." Although we may discover resistance, isolation, or other difficult feelings in the process, the practice remains the same.

With mindful attention, "you're in a good position, because even if you're sweeping floors, cleaning toilets, or emptying garbage, there can be important learning," Larry said. Such work "can push our buttons, arousing pride, shame, and all the problems of ego that are at the core of spiritual practice."

For example, one yogi thought of himself as a novelist but made his living driving a taxi cab. When he paid careful attention to his states of mind, "he found that harsh judgments about the status of cab drivers were leading to self-deprecation and a feeling of separation while he worked," Larry said. By bringing practice to his job, he was able to see the "human aspect" of his work. He realized that, when he was fully present during

work, he was providing his passengers with valuable services — not only taking them where they needed to go, but engaging in satisfying conversation along the way.

"If you remember to practice while you're at work, you'll find that there doesn't have to be a gap between your retreat life, job life, and family life," Larry said. "The requirements are different, but flowing through it all is life.... Whatever we encounter is our life, from moment to moment. One of the beauties of this practice is that it encourages you to take up your life — wherever you are — as the perfect place to practice, the best place you could possibly be, because that's where you are," Larry said. "Anything else is just imaginary.

"When you are at work, see if you can wholeheartedly attend to the functioning without making a status out of it. The concern with status separates us from ourselves and our co-workers. When there is separation, note that it occurs and you will be intimate with your life situation once again. To see the concern for status is to see 'selfing' — the root of our sorrow. Stay with the doing, starve out the becoming."

Participants in the discussion following Larry's dhamma talk spoke about their search for right livelihood, as well as the challenges and joys of applying dhamma practice in the workplace. CIMC's community discussion on right livelihood was one in an ongoing series of talks, classes, and other activities designed to help people bring their dhamma practice into their everyday lives.

A report by Eric Brus on a talk given by Larry Rosenberg as part of an on-going group exploration in Right Livelihood.

Spring and Summer Schedule at CIMC

Spring is here and classes and retreats are in full swing at CIMC. Larry Rosenberg, recently back from sabbatical, is leading a spring session of *anapanasati* (mindfulness of breathing) practice group. Narayan Liebenson Grady is leading a practice group on *equanimity*, the practice of cultivating balance of heart in the midst of change, and Michael Liebenson Grady is guiding a practice group in the exploration of mindfulness of mind states and emotions. In the summer, Narayan will once again offer a class for "older yogis" (those who have been practicing vipassana for at least three years and have a daily practice), that will focus on the Noble Eightfold Path. In addition, Narayan and Michael will co-lead a practice group on bringing mindfulness into relationships in everyday life.

CIMC continues to offer many opportunities for meditation instruction for beginners in drop-in, class and workshop formats. "The Way of Awareness" is a gradual and systematic introduction to the practice of insight meditation and the teachings of the Buddha which inform

that practice. This class is taught by Larry and Michael in the spring and summer, respectively. Beginners' drop-in groups are offered every Tuesday evening and on most Wednesdays at noon. These include instruction, practice and discussion. Day-long work-

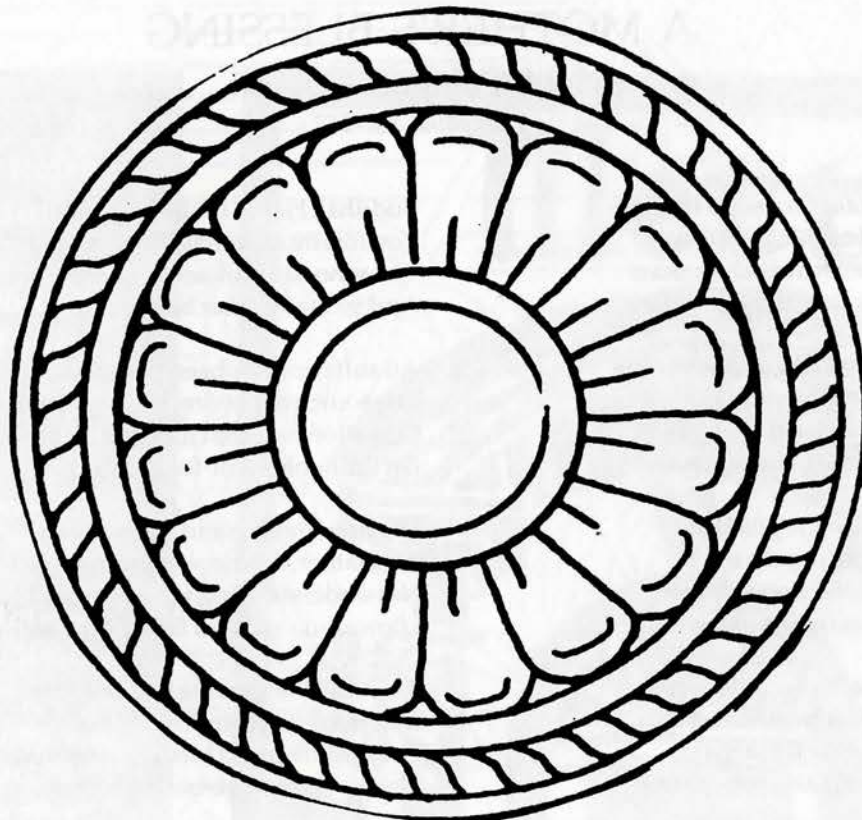
Other CIMC offerings include weekly dharma talks and practice groups, as well as daily sittings, and teacher interviews. Narayan is currently continuing a series of talks on the *paramis*, the forces of purity in the mind that link contemplative practice and everyday life. On

May 22, there will be a panel discussion on "meditation and psychotherapy" led by a group of therapists with long-standing practices in therapy and meditation.

Larry Rosenberg will give a series of talks on "conscious aging" in June. IMS and BCBS teachers who will give talks here this spring and summer include Corrado Pensa, Steven Smith, Christopher Titmuss, Sister Siripanna, and Mu Soeng.

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's offerings please call our information line at (617) 491-5070 or call (617) 441-9038 to speak with Pash in the office. For the most recent schedule please write to CIMC, 331 Broadway, Cambridge, MA 02139.



shops for beginners are scheduled throughout the year and are a great opportunity for instruction and guidance in a retreat atmosphere.

Retreats are offered on an ongoing basis at CIMC. These include a number of one-day as well as a three-day retreat over the Memorial Day weekend led by Larry, and a two-day metta-vipassana retreat in July led by Narayan. Michael and Narayan will co-lead a two-day retreat in mid-August.

A MOTHER'S BLESSING

Mahā Pajāpatī Gotamī

Therīgāthā 157-162

*buddha vīra namo ty atthu
sabbasattānam uttama
yo maṃ dukkhā pamocesi
aññañ ca bahukaṃ janam*

Buddha! Hero! Praise be to you!
You foremost among all beings!
You who have released me from pain,
And so many other beings too.

*sabbadukkham pariññātam
hetutanhā visositā
ariyatthaṅgiko maggo
nirodho phusito mayā*

All suffering has been understood.
The source of craving has withered.
Cessation has been touched by me
On the noble eight-fold path.

*mātā putto pitā bhātā
ayyikā ca pure ahuṃ
yathābhuccam ajānantī
samsari 'ham anibbisam*

I've been mother and son before;
And father, brother—grandmother too.
Not understanding what was real,
I flowed-on without finding [peace].

*dittho hi me so bhagavā
antimo 'yaṃ samussayo
vikkhīṇo jātisamsāro
n' atthi dāni punabbhavo*

But now I've seen the Blessed One!
This is my last compounded form.
The on-flowing of birth has expired.
There's no more re-becoming now.

*āraddhaviriye pahitatte
niccam dalhaparakkame
samagge sāvake passa
esā buddhāna vandanā*

See the gathering of followers:
Putting forth effort, self controlled,
Always with strong resolution
—This is how to honor the Buddhas!

*bahūnam vata atthāya
Māyā janayi Gotamam
byādhimaranatunnānam
dukkhakkhandham byapānudi*

Surely for the good of so many
Did Māyā give birth to Gotama,
Who bursts asunder the mass of pain
Of those stricken by sickness and death.

The woman who is said to have composed this poem was Pajāpatī, the Buddha's step-mother and a Queen of the Sākyas. Her younger sister was Māyā, married to King Suddhodana only after Pajāpatī herself was unable to conceive an heir. Queen Māyā died in childbirth, and it was Pajāpatī who raised Gotama as her own son. After his enlightenment, Pajāpatī also left the palace and became the first of the bhikkhunis, the order of nuns.

The third stanza suggests that her attainments included the recollection of past lives, by which she was able to verify empirically the truth of continual rebirth—the "flowing on" (samsāra) from one life to another. This process, as she mentions in her poem, is fueled by craving and by "not understanding." In the second and fourth stanzas Pajāpatī declares her attainment of nibbāna, of final and complete liberation in this very life.

It is remarkable to think that when Māyā is remembered in the last stanza, the author has in mind not the icon of motherhood and sacrifice that Māyā became in the Buddhist tradition, but a dearly-loved younger sister who died tragically young.