

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

# Insight



Fall 1997

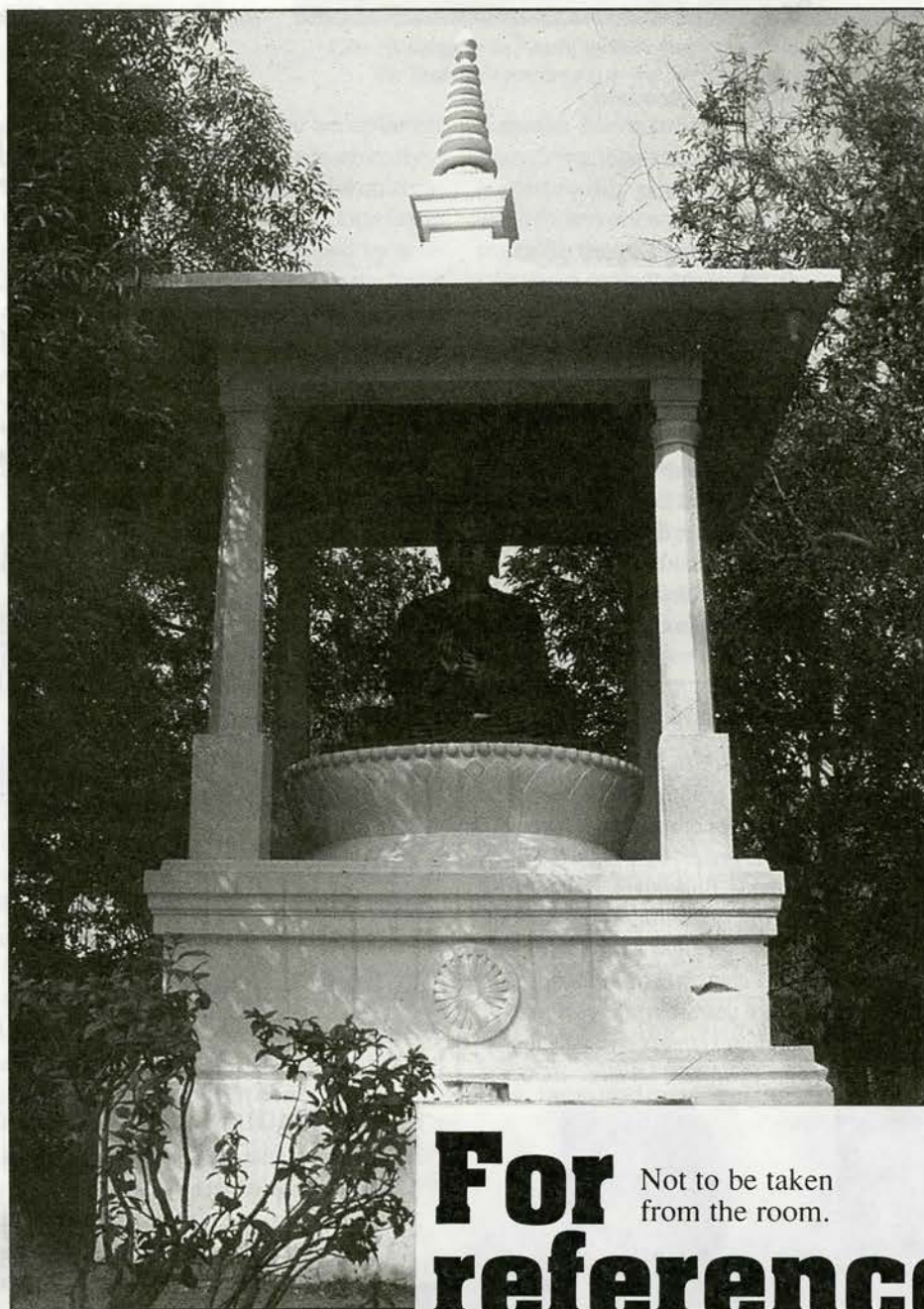
IMS 1998 Retreat  
Schedule

BCBS 1998 Course  
Schedule

Teacher Interview:  
*Kamala Masters and  
Steve Armstrong*

Thanissaro Bhikkhu on  
*The Path of Concentration  
and Meditation*

Sylvia Boorstein on  
*Pāramīs: The Heart of  
Buddha's Teachings and Our  
Own Practice*

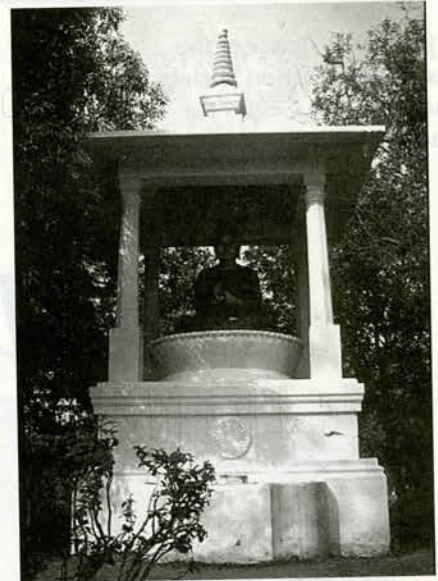


**For** Not to be taken  
from the room.  
**reference**

# Insight



A twice-yearly newsletter of the  
**Insight Meditation Society**  
and the  
**Barre Center for  
Buddhist Studies**  
with schedules and Dharma articles  
of lasting interest



*A statue of the Buddha found in Veluvana, the  
Bamboo Grove, in the ancient capital of Rajagaha*

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## In this issue

Fall 1997

Teacher Interview: <i>Kamala Masters and Steve Armstrong</i>	3
Sangha Pages	8-9
IMS News Worth Noting	10-11
IMS 1998 Retreat Schedule	14-17
BCBS 1998 Course Schedule	22-25
Thanissaro Bhikkhu: <i>The Path of Concentration and Mindfulness</i>	29
Sylvia Boorstein: <i>Pāramīs: The Heart of Buddha's Teachings and Our Own Practice</i>	32
Sutta Studies: <i>Directed and Undirected Meditation</i>	36
Pāli Poetry: <i>Breaking the Cycle</i>	40

*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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# Sharing A Vision Of Practice

An Interview with  
Kamala Masters and  
Steve Armstrong

*Kamala Masters has been practicing insight meditation for two decades with Munindra-ji, Sayadaw U Pandita and others, and has been mentored in her native Hawaii by Steven Smith and Michele McDonald-Smith. She has been leading retreats at IMS and elsewhere with Steve Armstrong and others for several years. She and Steve make their home on Maui, where they are raising a daughter.*

*Steve Armstrong first came to IMS in 1977, served on the staff for more than two years and on the IMS board of directors before seeking ordination as a Theravada monk in Burma. He spent five years as the bhikkhu Buddharakkhita, practicing meditation with U Pandita and studying Abhidhamma with U Zagara. Since returning to lay life in 1991, he has been leading vipassana/metta retreats at IMS and worldwide.*



*Our challenge is to [teach] with as much integrity, as much of the Buddha's teachings, as we can possibly carry.*

**Do you two generally teach as a team these days? And, are there special ways you work to compliment one another?**

**Steve:** We do teach a lot together, and find that we compliment each other in a very easy, natural way. My training in *vipassanā* [insight meditation] came from an intensive monastic background, with emphasis on the Abhidhamma [scholastic Buddhist psychology]; Kamala's came from intensive household practice, with a lot of *mettā* [loving-kindness]. So when we teach together I tend to focus more on the vipassana and she holds more of the metta practice. It's a good balance, and we learn from each other in many ways.

**Why do you think metta practice is becoming more often integrated into vipassana retreats?**

**Steve:** There is a tremendous amount of self-judgement, impatience, striving, and a closed-heartedness on the part of Western practitioners. A lot of people come to retreat nowadays wanting to "open their hearts." Metta practice, being basically a concentration exercise, strengthens the factors of tranquility or calmness of mind that can really help to open the heart. This naturally helps to dissolve self-judgement, impatience and striving.

**Kamala:** Metta organically grows from a heart and mind that is tranquil and

calm. With it comes more acceptance, confidence, compassion, equanimity... really powerful supports for the cultivation of wisdom. Sometimes in vipassana practice we can feel avalanched by self-hatred, doubt, despair. Unless we have a large pool of metta to draw from, it can be pretty bleak. We need the balance and non-judgemental spaciousness that metta brings to our practice as a whole. When your heart and mind are filled with loving-kindness, wisdom comes easily.

**Are there any possible difficulties in combining metta with vipassana practice?**

**Steve:** Sometimes when a lot of *dukkha* [suffering] is arising and insight is good, one really needs to just stay with the vipassana practice, but you might start doing some metta practice, in the way of affirmations, just to get away from *dukkha*. In the process, one unknowingly turns away from the opening insights. Sometimes vipassana does open to pretty difficult stuff. If you just drop it at that point and turn to metta in order to feel good, then it's really undermining the development of insight. So we try to make a clear distinction between the two; and in offering metta, we suggest when it's useful and when it is not.

**What about the more directed nature of metta practice — directing the intention to certain phrases, for example — compared with the more open and choiceless nature of vipassana practice?**

**Kamala:** Metta practice "feels" different than doing vipassana. In one sense metta is continually returning to the same object of awareness...it's almost like holding on to the phrases, while in vipassana you open to the constantly changing objects of awareness, and let them go. So when I first practiced metta, I found it difficult and frustrating to train myself to return over and over again to the same set of phrases, to hold on to them. But as I got the hang of it, I realized it was just a different kind of energy being developed, and it became easy.

**Steve:** A lot of people acknowledge how much energy it takes to just keep connecting with the phrases over and over again. They often don't give themselves enough time to develop the momentum that practice needs in order to feel a level of ease and confidence. Patience is important.

**Kamala:** There have been times in my own practice when I have been cultivating metta with a certain person—a friend or benefactor, for example—and it starts to feel really dry, like I've hit a wall of boredom, and I feel like giving up. But I just keep going, and then all of a sudden...boom! Out of nowhere can come this tremendous feeling of open-heartedness, spaciousness, or feelings of pervading gratitude and acceptance. The experience is different each time. Sometimes metta is like a warm, gentle rain falling inside my heart and body. It feels so healing.

*Steve, did you get much exposure to metta practice when you were a monk?*

**Steve:** I did undertake formal practice of metta and the other *brahmavihāras* [*mettā*/lovingkindness; *karunā*/compassion; *muditā*/appreciative joy; *upekkhā*/equanimity] initially for about two and a half months. During this time I got through metta, karuna, and maybe mudita, but then I lost my visa and I had to leave Burma. Later I went back and after another year or so of vipassana practice, when there was a political uprising in Burma, I took up metta continuously for more than a year.

When the dictator Ne Win stepped down there was a huge uprising of popular support requesting democracy. There were millions of people marching on the streets, and crowds in front of the U.S. embassy in support of democracy. There was a general strike and the whole country shut down. They even closed the meditation center, and all the Burmese had to leave. There wasn't any food or water. It was a major crisis.

When the democracy movement was brutally suppressed by the junta (SLORC) I found it quite difficult to do vipassana practice, because all around the monastery there was shooting and it was a terrorized time in Rangoon.

So I started doing metta for myself and for everyone both inside and outside the monastery, because I could see and hear a lot that was going on. For a couple of weeks I did metta, mostly for those who were marching for democracy and for the numbers of people who "disappeared" when the military took over.

I remember going to my meditation teacher, Sayadaw U Pandita, and he asked me, "Are you doing metta for the generals?" I was astounded. I said, "You've got to be kidding. Why would I want to do metta for them? They're just scoundrels." And he said, "No. They also want happiness. But because they are so deluded, so ignorant of what really brings happiness, they believe that what they're doing will bring them happiness. They, as much as anyone, need metta."

And so I started to do metta for the generals and the military who were on the other end of the gun. At first it was very difficult. There was just so much judgment about their behavior that got in the way of my connecting with the human

underneath that really wanted to be happy. My understanding was that if I could send metta to the oppressors, maybe they would be really happy and they wouldn't need to do what they were doing with such a deluded mind. It was so difficult, but I kept working at it.

After a while I found that I could really hold them in my heart and not have a judgment on their behavior interfere with my sincere wish that they be happy. It's kind of a tricky state of mind, and it wasn't a given that I could always do that. But in time it became easier to work with, and it was a very powerful lesson for me. I learned that if my judgment of their behavior wasn't in the way, even heavily armed and threatening soldiers could be human. I think it was due to the power of metta practice that I didn't feel afraid or judgmental.

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*[practicing metta] is like a warm, gentle rain falling inside my heart and body. It feels so healing.*

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*Does metta just transform one's own psychological state, or is there some way it reaches out to influence others?*

**Steve:** I think this is an interesting point. I've heard of some research that suggests loving-kindness or prayer does appear to have a profound effect on everything, but it is hard for us to understand a mechanism to explain this.

If I'm here doing metta, and you're on the other side of the earth, how could it possibly happen? And yet it does seem to. I don't know if it's quantifiable, but those who practice insight—or any kind of practice—come to know for themselves that the influence of heart and mind is not limited in its scope to this body.

Once you get at least a glimpse of this, the possibility of the mind in this body here affecting some mind/heart somewhere else becomes less fantastic. We have some intuitive understanding of our interdependence with others, even if we do not yet have an adequate language to fully express it.

*So tell us about Hawaii. What's going on out there for you two these days?*

**Steve:** We just finished our second annual month-long vipassana-metta retreat in August on the island of Maui. It is a small but very beautiful place to practice, and the group of about thirty-five retreatants seemed to appreciate the opportunity as much this year as last year.

**Kamala:** I've lived in Hawaii for twenty years, and because of my continuing commitments as a parent we were looking for a way to travel less but still offer ourselves as resources for people's dharma training. So we decided to just offer a retreat on the island. We didn't know whether it would work or not, but we decided to just commit ourselves and see what happened.

**Steve:** Six months before the retreat was scheduled to start it was full, so we knew we were on to something — there was a need that was being met. We asked those who attended: What brought you to this retreat? Was it the length of the retreat? Was it Maui? Was it the teachers? Was it the date? As it turns out, all of these were motivating factors. Many people came from the west coast, from Australia and Canada; a lot of them had never done a retreat with us before.

*What sort of place or organization do you have for these retreats?*

**Steve:** There is a small non-profit organization, Vipassana Metta Foundation [(808) 573-3450], which organizes things for us. We rent a bed & breakfast for the retreats, since we don't have a center. We're not really interested in managing a retreat center. We travel to a number of other places to offer retreats (including the annual three-month retreat here in Barre), but we want to continue exploring offering more on the island of Maui. Next year we'll offer a two week retreat in winter, and we'll continue to offer the month-long each August.

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# Teenage Dharma

## The IMS Young Adult Retreat

*Until recently, we at IMS doubted whether teenagers could — or would really want to — meditate. At least not here, we thought! U Pandita, the Burmese Sayadaw, disagreed fervently. He thought IMS should offer the precious gift of Dhamma to the younger generation, and so we bravely decided to give it a try.*

*In 1989 the doors opened to a handful of young adults for a three day course led by the Sayadaw. We repeated the experiment two years later, again under the guidance of U Pandita, and a few more teenagers (mostly the offspring of old yogis) attended. Since then, Steven Smith and Michele McDonald-Smith have taught this retreat annually, and each year the number of participants has been growing steadily.*

*This year there were sixty teenage yogis plus a support cast of twenty adults. The course now fills up quickly, with young people coming back year after year. Some also return to sit an "adult" retreat. It is clear that young people have discovered a home at IMS, and that they delight in the teaching and the practice of vipassana as well as in the sangha they form when they come here.*

*But this story is best told from the 'young adult' point of view, and for this reason I set out among the youthful retreatants with note pad and tape recorder. My problem was finding time to interview the yogis when they were not in silence. How could I compete with a full schedule of discussions, workshops and games of ultimate Frisbee? The solution came on the last day, at 5 AM., on the side lawn outside. This was the night of the bonfire and an all-night sitting option in the meditation hall.*

*I came upon a group of yogis who were staying up, enjoying the balmy air, first light, and each others' company. In another hour or so, all, by agreement, would be sitting in the hall. I saw my moment. Would they be willing? They were not just willing, but delighted to be subjected to the tape recorder and my probing. I began by asking, generally, what was the importance to them of meditation? Here are some excerpts from the animated discussion that followed:*

*"Buzz" Bussewitz*

### On Metta

I think mindfulness is a huge part of [meditation practice] but I think metta practice brings so much more to the mindfulness. I find that not only does it help me to get into that focus — it really helps me not to get down on myself.

Metta means loving kindness, a way of being gentle to yourself and...everything.

Letting your heart open to all other people, to all beings. And, if you're having problems with a certain friend, you can just like say, "it's cool."

I don't think the metta phrases are necessarily very important — it's the intention....

Metta is not really trying to make the things that we're wishing for happen — it's cultivating the feeling that we get when we really feel how we want to share the love and the wisdom that we gain, and how we want all beings to be free from being in their heads — stuck.

### On Meditation

My first year, I thought it was a cool retreat — but I didn't really dig the meditation part. I was so open, so in love with everything coming off retreat. I didn't really get that it was the meditation that had done that. It's like this really deep awareness that awakens the soul, awakens the heart to all this love and all this compassion which results in loving each other, loving everything....

A lot of people come here and think it's just the people here who are so groovy — meditation's just an aside. But it's really the meditation that brings out peoples' openness and wisdom — that's what really makes the whole thing so groovy.

So simple, yet so difficult — to make space seems like such a simple thing. It really is very difficult to meditate — yet the benefits are beyond anything

It's the present moment — that's what meditation is all about. Right here, right now, in the present moment, I am feeling the most wonderful feeling — like unconditional love. We really don't know what reality is, you know, so what is true is what is present, whatever it is! It doesn't have to be something else — what is right now is love and compassion.

This moment is so what it is — what it needs to be — it's sooo full. It's so perfect. Why would we ever need to be anywhere else, but here and now?

### On Buddhism

You don't have to be a Buddhist; you don't have to believe in a higher being; you just have to be aware.

It's so universal. It's not about religion or different names for a god — it's about just feeling what's real, being with what's going on — and really being there. And if you're frustrated, then you feel the frustration instead of getting caught up in it — and that's real power.

Having more respect for life, in all of the ways of the precepts, increases your zest for life. Wanting to kill, or hurt, or engage in things that feel good, but aren't good for the mind or for the soul — it's just something that can be discarded.

## On Daily Life

We've been trained, in this society, to "go, go, go" and "think, think, think" on and on and on. Here you really get some space.

Through meditation we're able to bring space around the problems of our life. It doesn't cure them or resolve them, but it gives us space so we can see them as they really are, and that's an amazing freedom.

It seems like our goal for dealing with our problems here is different. Instead of trying to fend them off—get rid of them that way—it seems as though we're trying to bring them out, try to get into them, so we can figure them out, and then what we know can help the problem.

It's amazing—this is my third retreat and I'm coming back. Sometimes when you're really caught up with what's going on in your life, you take a breath,—that's all you need—and then you're not so caught up in what's happening and all confused in it. Take a simple breath, and you're back, you're right where you are. To know this—to have this tool, this power, is just so incredible....

But I think it has more to do with quality than quantity. If you can really be there for a minute—that's all you need. Even just realizing where it's going—frustration—then noticing the frustration—it's such a wonderful thing. It's not about having blissful states. It's not about being like wonderfully heart-full of love and blah blah blah. It's just about what's going on in the moment. And if real anger and hatred and rage is what's going on in the moment, you can be aware of that rage and that anger. That is amazing, and it's beautiful. It's just so simple.

I don't kill any creatures anymore, intentionally. Now, if I see a spider, or an insect or a bug—I no longer have the fear of it—because there's fear that came up with having to kill it. I'm able to see that—and so now I just take the bug outside—now I no longer have the fear. It's simple things like that that really make a difference.



*Young adults at IMS take a music break between sitting meditation and discussion groups. Interest in this special retreat for 14-19 year olds has soared in recent years.*

## On Community

The connection that you get—this is the most fantastic part of the retreat I think. You go through all this difficulty—and really difficult things do come up—and when you get still the body is ready for these—fear, anger...whatever arises. After coming off this retreat you realize...everybody's beauty just comes out, and it's an amazing connection. We're all so deeply connected by this consciousness.

Maybe we're all really afraid to leave, because it is more of a challenge to do this practice anywhere else. I wouldn't say it's easy here, but it's as easy as it's going to get.

The community makes the meditation easier, makes it a lot easier on you. Isn't it sad how easily we lose it? And it's always there, but like that it's gone!

The power of this practice is that you can apply it to everything, all of the aspects of your life, and it doesn't have to be here. This [IMS] is a really wonderful place to cultivate it, yet it doesn't really mean anything unless you can bring it into your own life.

## On The Mind

Nobody can concentrate and have a clear mind automatically. It's humanly impossible.

I think that the mind is almost like an untamed horse—it's really hard to be with it and not give in to it at the same time—it's a really fine line.

You really get to see your mind in its fullest when you're so still. You really get to see how critical it is, how judging it is....

During the sit, the mind will wander, and thoughts will come to you—and you go "oh, thoughts!" and get really frustrated with your mind (grits teeth and makes sound). "Why won't you just sit down and meditate?" Like you're thinking, "You're judging: oh what am I judging?" You get really frustrated with your mind.

*From a written statement received (unsigned) in the mail:*

The YA retreat has had a profound effect on my life. It affects every aspect of it. I would say it has been the most important event of my past five years—and probably of my life. This was my fifth YA retreat. I am now determined to follow my spiritual path at all costs.

# Sangha Pages



## End of the retreat

Retreat is over.  
I am going home.

Good-bye golden Buddha boy  
with an open heart  
and peeled nose  
standing silently  
near the entrance  
into the dining room.

Good-bye my big mug  
with a recipe for  
Scotch Stock on it.

Good-bye my favorite blue  
toilet booth first to the door  
with a note inside:  
"This toilet clogs easily,  
Please, flush every time."

Good-bye crunch  
of the chewing crackers  
with tahini, seeds, and raisins  
in the dining room at the evening tea.

Good-bye my invisible teacher owl.  
Your constant OOH OOH  
OOHOOHOOH  
taught me patience.

I run my hand  
along hard short needles  
of the big spruce tree.  
Good-bye my silent friend.  
I will miss you.  
I'll see you next year.

*Laura Zolotarev*  
(from the 9 day retreat of July, '97  
with Guy, Christina and Yanai)

Sparks of wisdom  
Illumine our minds  
Like the beams of light  
That float  
Through the dark forest  
In search of kutis  
After the evening Dhamma talk.

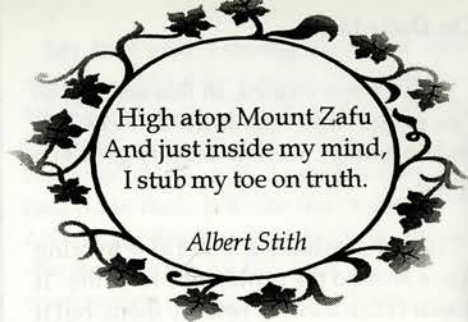
*Albert Stith*

The Buddha moves through these  
woods of Bhavana.  
His footsteps can be heard at three AM,  
As a ground squirrel practices walking  
meditation  
On the roof of kuti Kalingaram,  
And I notice.

*Albert Stith*

The trees are a thousand voices  
In the wind that approaches  
From the distance  
In a crescendo of the here  
And now.  
And now that it surrounds us,  
I do not hear it  
Until it is waning  
In the distance.

*Albert Stith*



High atop Mount Zafu  
And just inside my mind,  
I stub my toe on truth.

*Albert Stith*

## Death

The very idea of who I am has ended.  
What colored my feelings: my thoughts  
have ceased.

The choices, the reasons stand on  
empty ground  
As the world is seen  
through the eyes of one  
I do not know.

*Rick Bishop*

I hear the wind,  
I feel the sun and the air.  
I feel my heaviness...or is it emptiness?  
What is this that I am feeling?  
What happened to my mind?  
Should I be fearful?  
I look around and nothing has  
changed and yet, I feel it has.

*Inge Hatton*

Hearing the hard rain  
in the early dark morning  
not wanting to move.

Tiny mimosas  
still coming between flat rocks  
all around, brown leaves.

## Haiku

by *Jayamati*

The dead sunflowers  
waving stiffly on their stalks—  
above, one crow calls.

The old stone stairway  
now covered with dry cedar  
still, a light fragrance.



## Dukkha, You're My Friend

Dukkha came to visit me.  
I told him,  
"Dukkha, you're my friend;  
You're welcome any time;  
Stay as long as you like;  
Come and go as you please."

He replied, "We're not friends.  
We are enemies."  
"No," I said,  
"It takes two to be enemies,  
But just one to be a friend."  
"You think so?  
Well how about some knee pain?  
How does that feel, friend?"  
"The sensation is strong — but I'm not  
suffering."

Dukkha wasn't happy!  
"Okay, you handled knee pain,  
but how about this?"  
And in front of me appeared the most  
beautiful nude woman I had ever seen.  
"My compliments," I said to Dukkha,  
"You've outdone yourself this time."

Dukkha looked happy!  
Then I reached up and started peeling  
off her skin, piece by piece.  
After a few moments, even Dukkha  
realized the attraction was gone.

Dukkha wasn't happy!  
He gathered up all his weapons  
for the final assault.  
"Okay, friend, here is anger  
at the person wearing shoes  
in the lower walking room."  
"Low blow," I said to Dukkha.  
"Low blow!"  
Now this one took a little longer  
than the others, but as I examined  
the aversion — it too passed.

Dukkha was crimson!  
And he stormed away. But before  
he reached the door to leave  
I said to him,  
"Dukkha, you're my friend;  
You're welcome any time;  
Stay as long as you like;  
Come and go as you please."

Marc Nugent

## Spring River

I watch an early spring river,  
feel the clash between flat,  
cold ice and brisk flowing waters.  
no deer drinks from  
this muddy swirl, not  
even sweet singing wrens that  
chant vespers at dusk cross  
the sandy road to view a war.

is this sanctification?  
witnessing the smash of frozen  
white plates over and under one  
another, buffeted by gushing  
waters? we must work, and  
dawdling begets extinction,  
the using up of definition  
as we break ourselves up,  
die and vanish.

year after year we cling to  
the cadence of a ticking clock,  
until the shrill crack  
of ice breaking shivers through us,  
sounding a low thrilling  
death knell  
to all that is frozen.  
birds fly up,  
doing what they must.

Myrna Patterson



## Retreat

I don't wonder where I am  
here where birds fill my days  
like sun motes, flowers sway  
in a rush of salt air. Alone  
means home to myself,  
caressed by sea and night sky  
stretched out like a carpet.  
I root myself in sand  
wear power like an amulet.  
My breath tells me to be  
still, immobile,  
a mountain receiving  
sun, wind and rain.

Myrna Patterson

## Another Year In The Fast Lane

Bhante, you put it so well so many  
times this time.

By about Tuesday, I had slept off my  
hangover from modern  
civilization (it usually happens that  
way), and my breath samadhi was  
beginning to deepen — finding the point  
where the breath can  
disengage and then letting it do its own  
thing (the unfathomable can  
reveal itself there, too).

The sound of *nada* was becoming  
strong and clear.  
Thought began to attenuate.

Stepping out the back door of the hall —  
now there was that timeless feeling.  
Everything was so poignant —  
and I didn't have to give it meaning —  
it was its own meaning.  
All the colors of the dirt walking  
path were so beautiful — the myriad  
browns and tans and sands.  
I didn't have to make it so,  
to maintain it, to explain it.

And those vast, vast wooded hills into  
the afar — they were alive.  
Anything could be.  
I didn't have to give it value —  
it was its own value.

These timeless moments are sweeter to  
me than any gratification.  
When they come I feel that everything  
else is superficial — all my  
agendas, my plans, my fears, my  
identities.

Now the retreat is ending.

There is a tension, a tradeoff, a see-saw,  
a balance,  
between making one's way in the cold  
world  
and choosing what is right without  
consideration of personal security.

Will it be another year in the fast lane?

Geoff Karlson



# IMS NEWS WORTH NOTING

## Cancellation Calamity

In recent years our retreats have become more and more popular and you may have noticed it is increasingly difficult to get into a retreat. We have even had to instigate lotteries for some retreats. If sometime during the late spring you suddenly get the inspiration to sit a retreat and you call IMS, you will be told nearly all the retreats for the remainder of the year are fully booked with long wait lists. You are then left with no choice but to look at your despair.

We too are beginning to despair. While the above scenario is true, this last year we have been inundated with an epidemic of last minute cancellations even to the point where we have a handful of vacancies that are unable to be filled as the course opens. Not only is this creating a large workload for our staff and increasing our operation costs, worse than that it means someone who could have sat a retreat at IMS is being denied the opportunity.

## New cancellation policy:

What to do? The only way we can see to discourage this phenomena is to increase the dis-incentive to those who would choose to cancel late. Accordingly this year we have both brought forward the cancellation deadlines and increased the cancellation fee.

The new cancellation dates are now 6 and 4 weeks before the retreat starts, rather than 2 and 1 week, as in the past. The maximum cancellation fee for most courses has been raised from \$100 to \$150. In order to do this we have raised the deposit to \$150. We have not increased the deposit needed to apply for a scholarship, and with the current plethora of cancellations, we are able to be more generous with our scholarships.

We have also instigated a policy where the same cancellation fees apply to those who are offered a place off the wait list but decline the offer. This way we hope to have the wait-list more accurately reflect those of you who truly intend to sit. See page 19 for details.

It is worth noting: this is not about money. This is primarily about the lost opportunity to others and the increased burden to us.

## The Daily Rate

For the last three years our daily rate has remained the same. At the same time our operating costs have slowly increased in line with our growing complexity and inflation. In order to meet these increasing costs we have made a strong appeal to supplement our operating revenue through our annual membership drive and we have been delighted by the generous response. We are truly grateful for the generous support you have given.

Next year, our operating costs are expected to once again grow moderately. Given our need to continue to raise funds to build the solution to our sewage problem, we feel it is unreasonable to expect the extra operating revenue to be met by our membership appeal. We have therefore decided to raise the daily rate. The retreat fees for 1998 represent an average increase of \$2 per day.

We remain committed to making the dharma available at the lowest rate possible and this modest increase still leaves us as one of the least expensive retreat centers in the U.S. For those of whom this is a financial burden we encourage you to avail yourselves of our generous scholarship program.

Edwin Kelley, *Executive Director*

## [www.dharma.org](http://www.dharma.org)

Yes! The Insight Meditation Society (IMS) and the Barre Center for Buddhist Studies (BCBS) now have a home page on the world wide web. The course schedules for both centers, as well as articles from this newsletter can now be accessed electronically by clicking on the above address. There you will also find profiles of teachers, the latest news, information on how to get to Barre, and links to a number of other sites of interest to dharma students and vipassana practitioners. Next time you are in cyberspace, take a look.

*Please note we do not accept registrations for retreats over the internet, but you can get from our web site a registration form with instructions.*

## DIAL (978): AREA CODE CHANGE

Area codes have been changed recently in Massachusetts. To reach either the Insight Meditation Society or the Barre Center for Buddhist Studies by telephone you should now prefix the phone number with (978) instead of (508).

# RELIEF AT LAST!

After seven years of effort, we are finally within reach of a solution for our failed septic system: the Barre Sewer Commission has given us approval to hook up to the town sewer system. This means that we will soon be installing a pressurized line that will carry the effluent from our septic tank more than two miles through the woods-- all the way to Barre town center.

The pressure line will run through the land of the Barre Center for Buddhist Studies, and they too will be hooking up to the town sewer. Therefore both centers will have the septic capacity to allow for any foreseeable growth in the future. Although final construction approval will not be given until the town's engineer has had a chance to review our engineer's drawings, informal conversation between the two has brought no significant differences to light.

This is no small undertaking or expense, but it is the best of our options and we are mightily pleased to have se-

cured it...we cannot function without a working septic system. Over the years we have invested much time and money into the investigation of solutions to this problem, including, I believe, just about every alternative and green system known to mankind.

We had hoped to be able to use some cutting-edge green technology, but many factors have conspired against it, including our poorly drained soil, our large daily flow, our location in the Quabbin watershed (the highly regulated source of Boston's water), and a regulatory climate in Massachusetts that, although recently broadened, is still very conservative as regards alternative systems.

One of our chief limitations has been the legal requirement to make our effluent, no matter how clean, disappear into the ground. Given the size of our flow and the nature of our soils (and of the soils for a mile in all directions), this is an impossibility by any reasonable means. Various alternative technologies

can clean the effluent, but none can make it sink into relatively impervious soil.

If we were to build a system with a surface discharge, we would have to hold a permit jointly administered by the State and Federal governments, which would require ongoing testing and other rigorous compliance measures; this permit is the same held by municipalities for their treatment plants. This option is expensive, with no assurance of expansion and with a likelihood of increasing regulatory complexity and expense over time.

And so it is with a sigh of relief that we approach the last wag of this very long tale. By the time bids for construction are in and selected, it will probably be too late to build the system this year, but we will be in position to move ahead when winter breaks next season. We are very thankful for the generous response of the sangha to our fundraising appeals for this vital project.

Bob Trammell, *Facilities Director*



## Summer 1997: The Family Retreat is a lot of fun!

*Everyone's good will, creativity and commitment to family as spiritual practice, make this a joyous and inspirational event.*



# OPPORTUNITIES FOR SERVICE 1

## WORK RETREAT PROGRAMS AT IMS

Do you ever ask yourself: "How do I apply mindfulness when I'm not sitting but doing ordinary things?" If so, the IMS work retreat program may be just right for you. It is designed to make that connection between the formal sitting and what we do when we are outside of the meditation hall.

There is lot of work to do here at IMS. We depend on work retreatants to help us, particularly in the housekeeping, kitchen and garden areas. Furthermore, not only do you benefit, but you are also giving IMS a form of dana through your work efforts. There is still another bonus: it costs you only \$25, which represents the application processing fees. This is true whether you stay one week or 2 months! For further information contact the administrative assistant at (978) 355-4378 x19 to ask for our "work retreat information" packet.

## VOLUNTEER for the NEXT GENERATION

IMS is trying to help cultivate the mindfulness, compassion and wisdom of the next generation, and we need your help to do it! During next summer's **Family Retreat** (Aug. 3-8, 1998) we need a number of people to act as group leaders for the children. These people should have experience in meditation, teaching or working with kids. We will also need volunteers to serve in the kitchen and housekeeping departments. The annual **Young Adults Retreat** (June 24-28, 1998) is also an event requiring a lot of supervision, and we are in need of volunteers to lead discussion groups and activity groups. If you are interested in volunteering, please contact IMS at (978) 355-3478.

## *Join the IMS Staff*

- Deepen Spiritual Investigation
  - Explore Work as Spiritual Practice
  - Experience Living in Sangha

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

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

If you have office skills, computer skills, cooking experience, and/or a maintenance background, please consider applying.

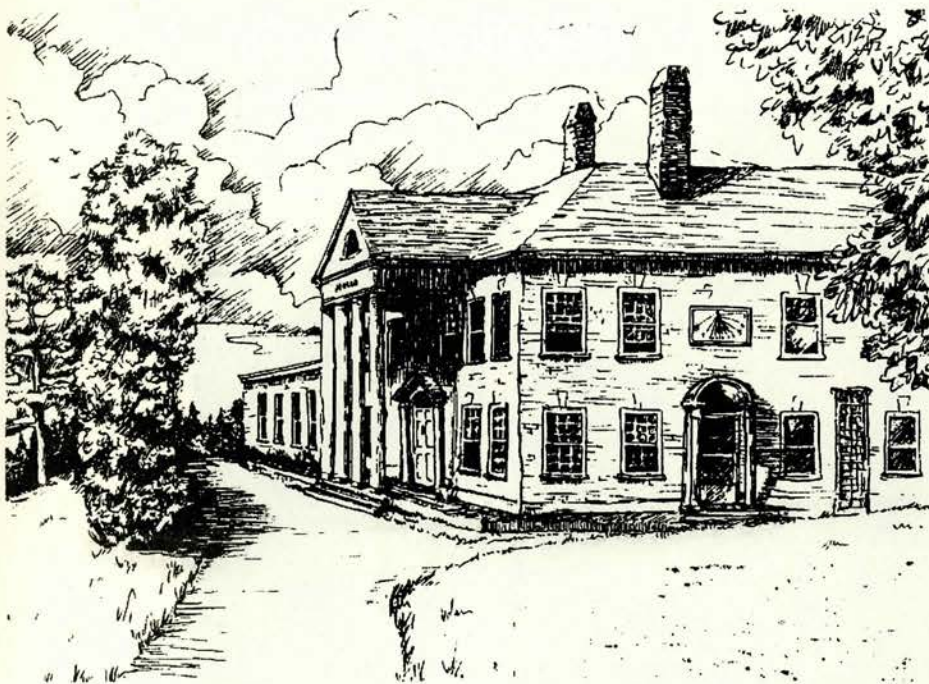


**Upcoming Openings in:  
Kitchen, Maintenance  
and Registrar's Office**

*Call or write for more information:*

Insight Meditation Society, Personnel Coordinator, 1230 Pleasant St. Barre, MA 01005  
tel. 978/355-4378 fax 978/355-6398

# INSIGHT MEDITATION SOCIETY



**I**nsight 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.

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 5 AM and ends at 10 PM. 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. Our current retreat schedule is 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.

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. Self-retreats are charged at \$30 per day, and require separate application form.

• **Work Retreats:** Work retreats provide a unique opportunity to explore the integration of mindfulness practice with work activity. 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. Work retreatants are expected to come at least one day before opening day and stay at least one day after closing day. 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 84th 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 1998 RETREAT SCHEDULE

IMS, 1230 Pleasant Street, Barre, MA 01005 Tel: (978) 355-4378

Telephone Hours: 10am - 12noon; 3pm - 5:00pm (Except Tuesday and Sunday)



- |                     |   |             |                 |
|---------------------|---|-------------|-----------------|
| <b>Jan 30-Feb 1</b> | <b>DANA WEEKEND (2 days)</b><br><b>Michael Liebenson Grady and Sarah Doering</b><br>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. <i>Note: A lottery may be required for this course. All applications received on or before December 10, 1997 will be included in the lottery. Others may be wait listed.</i>  | <b>DANA</b> | <b>Donation</b> |
| <b>Feb 6-13</b>     | <b>METTA RETREAT (7 days)</b><br><b>Sharon Salzberg, Sylvia Boorstein, and Carol Wilson</b><br>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. <i>Note: A lottery may be required for this course. All applications received on or before December 5, 1997 will be included in the lottery. Others may be wait listed.</i> | <b>SS1</b>  | <b>\$230</b>    |
| <b>Feb 13-22</b>    | <b>VIPASSANA RETREAT (9 days)</b><br><b>Sharon Salzberg, Sylvia Boorstein, and Carol Wilson</b><br>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. <i>Note: A lottery may be required for this course. All applications received on or before December 5, 1997 will be included in the lottery. Others may be wait listed.</i>   | <b>SS2</b>  | <b>\$285</b>    |

Feb 6-22	<b>METTA &amp; VIPASSANA RETREATS (16 days)</b> <i>Note: A lottery may be required for this course. All applications received on or before December 5, 1997 will be included in the lottery. Others may be wait listed.</i>	SS3	\$465
Feb 27-Mar 8	<b>VIPASSANA RETREAT (9 days)</b> <b>Larry Rosenberg and Michael Liebenson Grady</b> The core of vipassana meditation is the practice of mindfulness, that quality of awareness that sees without judgement. Sitting and walking meditation, the first step in formal practice, becomes the foundation and continuous inspiration for meeting all aspects of life with a greater openness and willingness to learn. The ordinary activities of retreat life become a part of the practice because the challenges they offer help us develop the art of mindful living.	LR1	\$285
March 13-16	<b>INSIGHT MEDITATION AND THE HEART (3 days)</b> <b>Rodney Smith and Narayan Liebenson Grady</b> The way of meditation is the way of the heart. This retreat will focus on the path of the heart, and how awareness gives access to the joys and sorrows of life with ever-increasing sensitivity, stability and love. Special attention will be given to the role of nature in our spiritual journey.	ROD	\$130
March 21-28	<b>WOMEN'S RETREAT (7 days)</b> <b>Christina Feldman and Narayan Liebenson Grady</b> 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.	WOM	\$230
April 3-5	<b>WEEKEND RETREAT (2 days)</b> <b>Larry Rosenberg and Sarah Doering</b> .See description for Feb 27-March 8 course above.	LR2	\$100
April 10-19	<b>BUDDHIST CONTEMPLATIONS (9 days)</b> <b>Ajahn Amaro--Amaravati Sangha</b> This retreat will be a time to explore the way of the Buddha as taught in the Theravadan monastic tradition. There will be instructions in a variety of different meditation techniques, together with a focus upon the development of a wholesome attitude towards the use of all techniques. Through daily devotional and reflective chanting (morning and evening <i>pujas</i> ), the cultivation of mindfulness, loving-kindness and the many concentrative and reflective practices, the expansiveness and simplicity of the Buddha's Path is revealed. <i>Note: Retreat participants are requested to keep the 8 monastic precepts, which include not eating after noon. Candles and incense will be burned during the early morning and evening pujas.</i>	AV	\$285
Apr 25-May 3	<b>INSIGHT MEDITATION AND INQUIRY (8 days)</b> <b>Christopher Titmuss and Sharda Rogell</b> 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.	CT1	\$260
May 9-16	<b>VIPASSANA RETREAT (7 days)</b> <b>Narayan Liebenson Grady and Michael Liebenson Grady</b> See description for Feb 27-March 8 course above.	NLG	\$230

May 22-25	<b>MEMORIAL DAY WEEKEND RETREAT (3 days)</b> <b>Steven Smith and Michele McDonald-Smith</b> The emphasis of this retreat is similar to June 6-16 retreat. (See below)	MEM	\$130
May 29-Jun 6	<b>METTA RETREAT (8 days)</b> <b>Steven Smith, Michele McDonald-Smith, and Marcia Rose</b> 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, revealing our fundamental connectedness to all life.	SM1	\$260
June 6-16	<b>VIPASSANA RETREAT (10 days)</b> <b>Steven Smith, Michele McDonald-Smith, and Marcia Rose</b> 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 lovingkindness practice is also included.	SM2	\$310
May29-Jun16	<b>METTA &amp; VIPASSANA RETREATS (18 days)</b>	SM3	\$515
June 24-28	<b>YOUNG ADULTS RETREAT (4 days)</b> <b>Steven Smith, Michele McDonald-Smith, and others</b> This retreat is specifically for teenagers. It will offer beginning meditation instruction, half-hour sitting and walking periods, discussions, stories, and free time. The aim is to allow young adults to discover, develop, and value their natural spirituality with a tremendous amount of support. Extensive supervision will be provided. <i>For ages 14-19 only.</i>	YA	\$150
July 3-12	<b>VIPASSANA RETREAT--For Experienced Students (9 days)</b> <b>Larry Rosenberg and Corrado Pensa</b> See description for Feb 27-March 8 course above. <i>Retreatants are required to have sat at least one 9-day retreat at IMS, or a comparable vipassana retreat situation elsewhere.</i>	LR3	\$285
July 17-26	<b>VIPASSANA RETREAT (9 days)</b> <b>Christina Feldman and Anna Douglas</b> An opportunity to develop calmness, wisdom and compassion in a supportive environment. Emphasis is placed upon developing sensitivity, attention and awareness in sitting and walking meditation to foster our innate gifts of inner listening, balance and understanding. Silence, meditation, instruction and evening talks are integral parts of this retreat.	CF1	\$285
Aug 3-8	<b>FAMILY RETREAT (5 days)</b> <b>Marcia Rose and Jose Reissig</b> 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. <i>Each family unit pays a minimum of an additional \$35 for professional child care coordination.</i> Your registration <b>MUST</b> specify name, full date of birth, and sex of all children on your registration.	FAM Adult Child	\$175 \$55
Aug 15-23	<b>BORN ON THE 4TH OF JULY, 1954 OR AFTER RETREAT (8 days)</b> <b>Christopher Titmuss and Sharda Rogell</b> This retreat is primarily intended for people in their 20's, 30's, and 40's. The retreat will refer to such issues as responsibility, career, the future, roles through the Dharma of liberation. <i>People born before July 4, 1954 who have participated in three residential retreats with Christopher or Sharda anywhere, are also welcome.</i>	CT2	\$260



Sep 4-7	LABOR DAY WEEKEND (3 days)	RD1	\$130
Sep 4-13	VIPASSANA RETREAT (9 days)	RD2	\$285

**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.

Sep23-Dec16	THREE MONTH RETREAT (84 days)	3MO	\$2,350
Sep23-Nov 4	PARTIAL #1 (6 Weeks)	PART1	\$1,200
Nov 4-Dec16	PARTIAL #2 (6 Weeks)	PART2	\$1,200

**Joseph Goldstein, Carol Wilson, and Steve Armstrong (all 3 months);  
Steven Smith and 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.

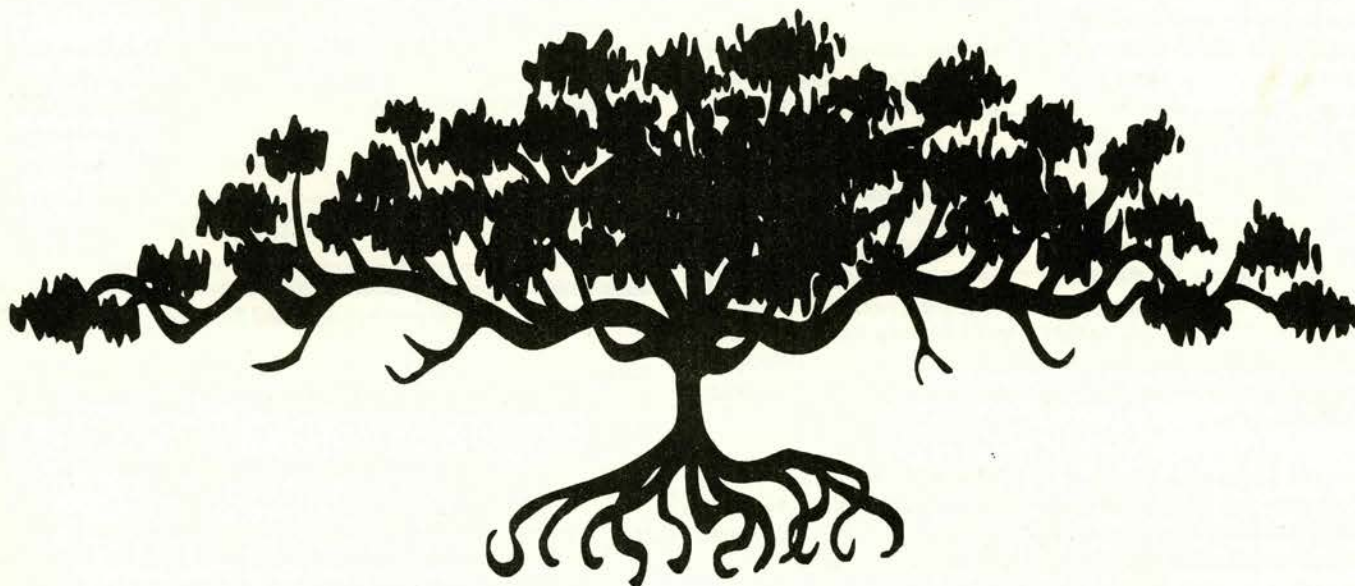
*Prerequisite is three retreats with an IMS teacher or special permission. This must be documented on the Registration Form. Please note the special cancellation deadline for this retreat. Note: A lottery may be required for this course. All applications received on or before December 15, 1997 will be included in the lottery. Others may be wait listed.*

Dec 28-Jan 6	NEW YEAR'S RETREAT (9 days)	NY	\$285
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**Jack Kornfield, Rodney Smith, Tara Brach, and others.**

The New Year is traditionally a time for listening to the heart and taking stock of our lives from the deepest wisdom within. This retreat offers a systematic training in mindfulness of breath, body, feelings, and mind. Emphasis is placed on incorporating a spirit and training of loving-kindness into all aspects of the practice, developing our capacity for clarity and compassion in each moment.

*Note: A lottery may be required for this course. All applications received on or before December 20, 1997 will be included in the lottery. Others may be waitlisted.*



## SENIOR DHARMA TEACHERS

**Ajahn Amaro** began his training in Thailand in 1978 with Ajahn Chah and later joined Ajahn Sumedho in England. He was a senior monk at Amaravati Buddhist Monastery in England for some years and now resides in Mendocino, California in a newly opened branch monastery in the forest meditation tradition.

**Sylvia Boorstein** has been teaching vipassana since 1985 and is a founding teacher of Spirit Rock. She is also a psychotherapist, wife, mother, and grandmother and is particularly interested in seeing daily life as practice. She is the author of *It's Easier Than You Think; Don't Just Do Something, Sit There;* and *Funny, You Don't Look Buddhist.*

**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 world-wide 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** is a guiding teacher at the Cambridge Insight Meditation Center where she has taught since 1985. She is the author of *When Singing, Just Sing: Life As Meditation.*

**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.

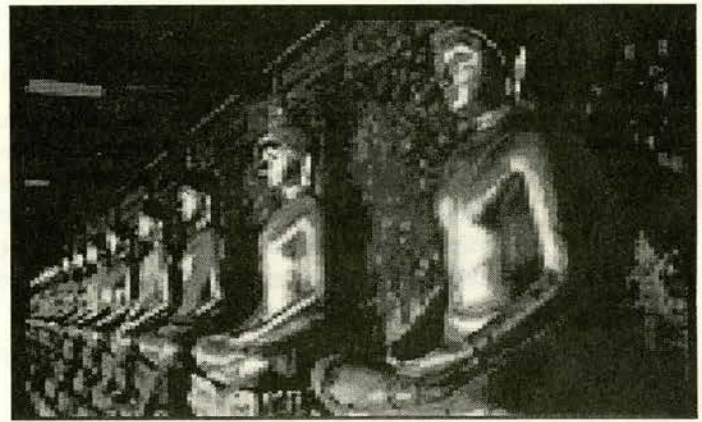
**Corrado Pensa** teaches vipassana retreats in the U.S., England and Italy. He is the founder of Association for Mindfulness Meditation in Rome, a professor of Eastern philosophy at the University of Rome, and a former psychotherapist.

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

**Sharon Salzberg** is a co-founder of IMS and the Barre Center for Buddhist Studies. She has practiced Buddhist meditation since 1970 and has been teaching worldwide since 1974. She is a guiding teacher at IMS and the author of *Loving Kindness and A Heart As Wide As The World.*

**Rodney Smith** has been practicing vipassana meditation since the mid-70's, including several years as a Buddhist monk in Asia. He has been teaching meditation since the early 80's and has worked as a full time hospice worker since 1984. He is currently the program director of *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 co-founder of Gaia House and lives in Totnes, England.

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

## ASSOCIATE DHARMA TEACHERS

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

**Anna Douglas**, in addition to eighteen years of vipassana practice, has a background in Zen, psychology and the arts. She is a founding teacher of Spirit Rock.

**Michael Liebenson Grady** has practiced vipassana since 1973. He lives in Cambridge, MA and teaches at the Cambridge Insight Meditation Center.

**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 resident teacher at IMS from 1991-1995.

## VISITING TEACHERS

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

**Sarah Doering** has practiced vipassana since 1981 and teaches at the Cambridge Insight Meditation Center.

## IMS RESIDENT TEACHER

**Gloria Ambrosia** has been offering instruction in basic Buddhist teachings and spiritual practices since 1990. She has been greatly inspired by the nuns and monks of Amaravati and Cittaviveka Buddhist monasteries in England.

## REGISTERING FOR A RETREAT AT IMS

### Registrations:

- Are accepted only by mail or in person, not by phone, fax or e-mail. Incomplete registrations (including those without sufficient deposit) will be returned for completion.
- Are processed on a "first received" basis or lottery (see course descriptions). Processing order is not affected by scholarships.
- A confirmation letter will be sent out as soon as your registration is processed:
  - If the course has openings you will be confirmed.
  - If the course is full you will be placed on a waiting list and contacted when an opening becomes available.
- Due to the volume of registrations to be processed, confirmation letters may not be issued until 1-2 months before the course.
- All retreatants must participate in the entire course; late arrivals who do not notify the office in advance cannot be guaranteed a spot; exceptions (for emergency or medical reasons) must be approved by the office staff.
- Retreats involve a one-hour work period each day.
- Participation in retreats is always at the discretion of IMS.

### Payment:

- The cost of each retreat is listed in the course schedule. A minimum deposit is required to confirm a registration--see table below.
- Please pay by check or money order in U.S. funds only; we cannot accept credit cards or foreign drafts, including those from Canada.
- If possible, please prepay the entire retreat cost.
- Checks are cashed only when the registration is confirmed or when you include a donation. If you are put on a waiting list, your check will be cashed when there is an opening.
- Please request a scholarship application form if you need one. A deposit of \$25 for weekend courses and \$50 for all others must accompany the application.

### Cancellation Deadlines:

- The first deadline for most retreats is six weeks before opening day.
- The final deadline for most retreats is four weeks before opening day.
- Please note the special deadlines for the 3-month retreat.
- Cancel fees apply if you are called off the waitlist and do not accept the vacancy.

ALL CANCELLATION FEES ARE DONATED TO THE  
SCHOLARSHIP FUND

Deposits		Cancellation or Change Processing Fees		
Course Type	Min. Deposit	Before 1st deadline	On/after 1st deadline	On/after final deadline
2 & 4 day	Full cost	\$25	\$100 / 6 wks. before	Full cost/4 weeks before
5-26 days	\$150	\$25	\$100 / 6 wks. before	\$150 / 4 weeks before
Family Retreat	\$50 per adult	\$25 per adult	\$50 / 6 wks. before per adult	\$50/ 4 weeks before per adult
3-month	\$750	\$50	\$150/ March 1	\$750/ April 15
Partials 1/2	\$350	\$50	\$150/Mar.1/May 1	\$350/Apr.15/Jun.15

## 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 attended a retreat at IMS before.

\_\_\_\_\_ I have not attended a retreat at IMS before.

M/F \_\_\_\_\_ Date of birth \_\_\_\_\_

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.)

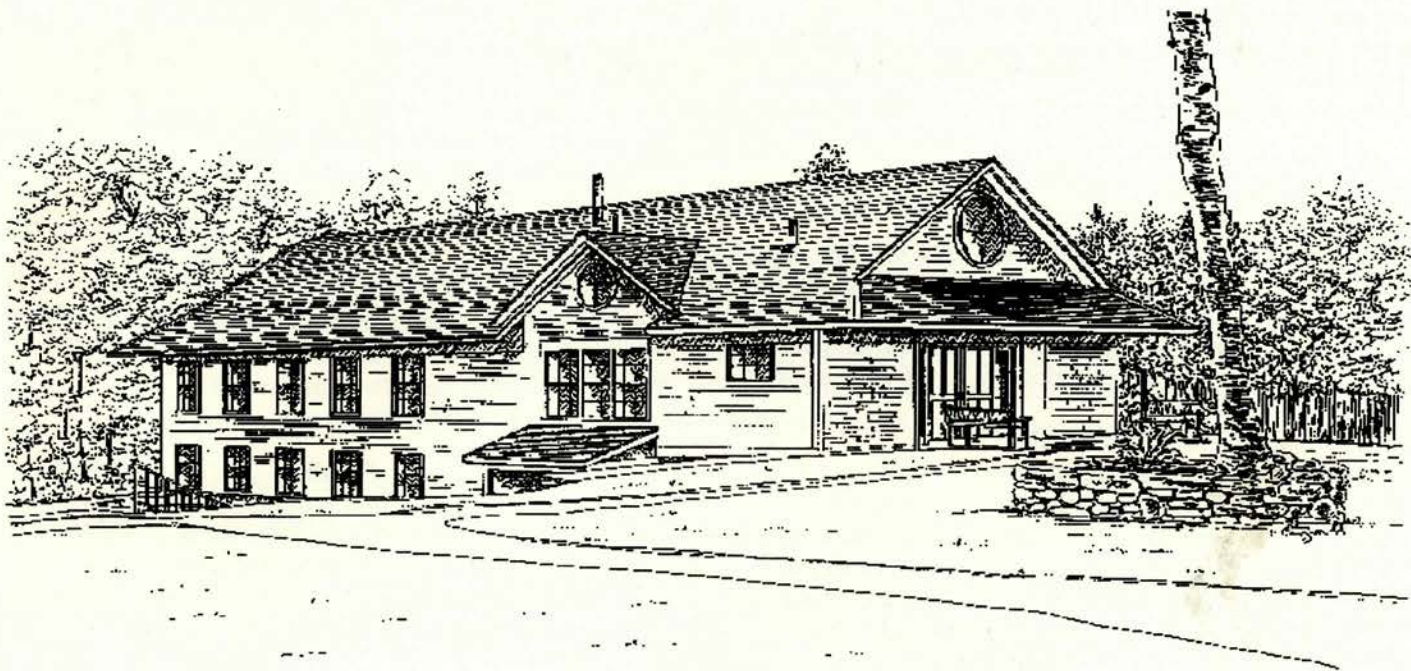
Dates you will be here:

From \_\_\_\_\_ To \_\_\_\_\_

I have added \_\_\_\_\_ to the deposit as a donation to IMS.

**IMS** tries to accommodate MCS (Multiple Chemical Sensitivities) and other medical problems when possible. Please indicate above if you have a special medical need that would be important for your room assignment. The manager will not make room changes on or after opening day unless due to medical need.

# BARRE CENTER FOR BUDDHIST STUDIES



**T**he 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 Canon in Pali, with the most complete English translations currently available, several thousand 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 26.

**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, Barre, MA. Voice mail (978) 355-2347.

## 1998 COURSE SCHEDULE



- Jan. 11-23**  
 (2 Weeks) **NĀLANDA PROGRAM: BUDDHIST STUDIES**  
**Andrew Olendzki, Mu Soeng, and Visiting Faculty** **98NAL** **\$750**  
 This academic program provides an in-depth introduction to the doctrinal and historical background of Buddhism within a contemplative environment. The objective of the program is to explore Buddhist tradition in ways that enable students to discern various strands of thought and practices that are now at the forefront in the formulation of a new Buddhism in the contemporary West.
- Jan. 31**  
 (Saturday) **LOTUS SUTRA**  
**George Bowman** **98GB** **\$45**  
 The Lotus Sutra (*Saddharmapundarika-sutra*) is one of the most important of the Mahayana wisdom texts. It is thought to contain all the Buddha's teachings, and proclaims them as one Dharma. In the beginning of this sutra the Buddha says that the meaning of Avalokitesvara is "to see the world and be seen by the world." This true reality between the world and Avalokitesvara is a supporting, sustaining and compassionate one. In this workshop, we will explore the nature of clear seeing and the willingness to be seen.
- Feb. 6-8**  
 (Weekend) **THE TEN RECOLLECTIONS: A MEDITATOR'S REPERTOIRE**  
**Thanissaro Bhikkhu** **98TB1** **DANA**  
 The ten recollections—meditations on the Buddha, Dhamma, Sangha, virtue, generosity, the qualities that turn human beings into heavenly beings, death, the body, the breath, and the peace of nibbana—are classic topics of contemplation drawn from the Pali Canon. They play a dual role in the practice: as specific techniques for directing and strengthening the mind, and as more comprehensive guides to how life can best be lived so as to give meditation a healthy context in which to grow. This workshop will combine readings with talks, discussions, and guided meditation to explore this dual role.
- Feb. 14**  
 (Saturday) **SUTTA STUDY: The Mettā Sutta**  
**Andrew Olendzki** **98AO1** **\$45**  
 One of the best-loved Buddhist poems of all time, the *Mettā Sutta* continues to be chanted regularly by Buddhist communities worldwide. We will study the sutta line by line—first looking at the Pali to get a sense of what is being said in the original, and then comparing up to a dozen English translations of each line to see what each translator has added or left out. We will also explore several different chanting styles. *No prior exposure to Pali language is needed or expected.*
- Feb. 28**  
 (Saturday) **SUTTA STUDY: The Mahā Parinibbāna Sutta**  
**Andrew Olendzki** **98AO2** **\$45**  
 The venerated *Parinibbāna Sutta* gives a poignant account of the final weeks of the Buddha's life. By reading the text carefully and connecting various passages with larger themes in the early Buddhist tradition, we will get a good sense not only of the key issues facing the early Buddhist community with the passing away of the master, but also we can glimpse some remarkable features of the Buddha's personality.
- March 6-8**  
 (Weekend) **PREPARING FOR TANTRA**  
**Geshe Michael Roach** **98MR** **\$120**  
 This weekend introduces students to preparatory practices of Tantric Buddhism. It is based on the teachings of Je Tsongkapa, one of the greatest Buddhist teachers from Tibet, from the text *Preparing for Tantra*, also known as *Yunten Shiryurma* or *Source of All My Good*. After writing this text in 1402, Je Tsongkapa went into a month-long vision of the great teachers of Buddhism. It is a concise presentation of the entire Buddhist path, and in the final section it guides the student to the study of secret teachings. Each participant will receive a copy of the original text and a commentary by Pabongka Rinpoche (1878-1941). *Prior initiation to the secret teachings is not a prerequisite for this course.*

- March 13-15 WOMEN IN BUDDHISM**  
**(Weekend) Trudy Goodman** 98TG \$120  
 This course will explore the lives and awakenings of several Buddhist women from ancient India (e.g. Buddha's own stepmother) to the contemporary West (e.g. Maureen Stuart Roshi). How did Buddhism affect the course of their lives? How has Buddhist practice changed our lives, the first two generations of Western female practitioners? And in what ways are we transforming Buddhism in the West? The weekend is offered as a supplement to Women's meditation retreat at Insight Meditation Society and will include study of the lives of women Buddhist teachers, sharing our stories, silence, and meditation.
- March 20-22 TRANSFORMING PROBLEMS INTO HAPPINESS**  
**(Weekend) Ron Leifer** 98RL \$120  
 We struggle constantly to fulfill our desires, ambitions, and happiness projects and to avoid failure, shame, fear, and death. The result is ordinary to severe mental and emotional suffering from which we seek relief. Based on Atisha's "Seven Points of Mind Training," this workshop will use traditional Buddhist meditation practices and teachings to open to our pain and unhappiness in order to transform it into wisdom and peace. The workshop will incorporate Lo-jong, or Thought Transformation, practices that are particularly useful for working on relationships, along with interactive teachings and discussions.
- March 27-29 POINTS TO WATCH IN PRACTICING THE WAY**  
**(Weekend) Rev. Issho Fujita** 97IF \$120  
 Dogen Zenji wrote *Gakudo Yojinshu* ("Points to Watch in Practicing the Way") in 1234, seven years after his return from an historic journey to China. In this work, written for his disciples, Dogen gives a thorough explanation of the spirit in which not only zazen but all of one's actions are to be done. *Gakudo Yojinshu* is highly esteemed as a training guide in the Soto Zen tradition. Through zazen, discussions and presentations during the weekend, we will manifest the ten points which Dogen elucidated in this seminal text.
- April 3-5 THE TEACHINGS OF THE THAI FOREST MASTERS**  
**(Weekend) Ajahn Amaro and Amaravati Monks** 98AMR \$120  
 About a hundred years ago in NE Thailand a reform movement, led by great meditation masters such as Ven. Ajahn Sao and Ven. Ajahn Mun, made a conscious effort to go back to the lifestyle of the Buddha and his earliest disciples. They built their lives around dwelling in remote areas, a commitment to meditation practice, the strict observance of the monastic code, and wandering from place to place. Their teachings, and the earthy, practical insights that arose from living close to nature, will form the main substance of this seminar. The style of teaching in this "Forest Tradition" is almost pointedly non-scholastic, being based on personal experience in meditation and in the encounters with sickness, lust, bliss, death, praise and failure that these various teachers encountered. The weekend will consist of formal presentations, discussion and guided meditation.
- April 9-12 DZOG CHEN: AWAKENING THE BUDDHA WITHIN** 98SD1 \$180  
**(3 Days) Lama Surya Das**  
*Dzog Chen* (Tibetan for "The Natural Great Perfection") teaches awareness techniques for awakening to inner freedom, and directly introduces the inherent freedom, purity and perfection of the innate Buddha-Mind, and the interconnectedness of all beings.
- April 25 HEART SUTRA: FORM AS EMPTINESS, EMPTINESS AS FORM**  
**(Saturday) Mu Soeng** 98MS1 \$45  
 Using this seminal text of Mahayana Buddhism, the course will explore the teaching of *shunyata* (Emptiness) in the traditions of Zen Buddhism, Mādhyamika dialectic, Yogācāra idealism, and the findings of quantum physics. Through talks, discussions, meditation and chanting, we will investigate the ever-embracing play of form and emptiness.
- May 3-8 ESSENTIALS OF BUDDHIST PSYCHOLOGY**  
**(Sun-Friday) Andrew Olendzki** 98AO3 \$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 can 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 and contemporary perspective on psychology. Co-sponsored by the Institute of Meditation & Psychotherapy.

- May 15-17**     **CH'AN BUDDHISM: THEORY AND PRACTICE**  
**Master Sheng-Yen**     **98SY**     **\$120**  
 Ch'an (Japanese: Zen) was a uniquely creative and reformatory impulse in Chinese Buddhism from the seventh to the eleventh centuries. In our own time, Ch'an/Zen has decisively influenced how Westerners understand Buddhism. Master Sheng-Yen, the only Chinese Ch'an master teaching in the West, will revisit the spirit and goals of Ch'an in its original phase, and offer guidance in practice methods leading to the realization of the authenticity of spirit of Ch'an.
- May 22-24**     **THE HEALING POWER OF SOCIALLY ENGAGED BUDDHISM**  
**(Weekend)**     **Paula Green**     **98PG**     **\$120**  
 Socially engaged Buddhism is a heartfelt expression of our compassion (*karunā*), friendship (*kalyāna mittā*), and interdependence (*paṭicca samuppāda*). Compassionate action rooted in wisdom and awareness creates transformation, simultaneously bringing peace and healing to ourselves and to the world. This workshop will explore the traditional teachings of the Buddha as they guide and inform us, lighting the path of social responsibility and moving each of us in our way toward positive and life-giving engagement with society.
- June 5-7**     **PATIENCE**  
**(Weekend)**     **Daeja Napier**     **98DN1**     **\$120**  
*Vissudhimagga*, the classical compendium of Buddhist meditational practices, refers to Patience (*khanti*) as a protective power. As one of the ten *paramis* (perfections), patience is a purifying factor in our awakening process. It is also essential in the ripening of Loving-Kindness, Compassion, Sympathetic Joy, and Equanimity (the four *Brahma Viharas*). It instills our practice with a quality of non-reactivity and deepens the capacity to embody mindfulness in daily life. This weekend will consist of presentations from classical sources, discussion, sitting and walking practice, and individual interviews.
- June 13**     **NO-THOUGHT**  
**(Saturday)**     **Mu Soeng**     **98MS2**     **\$45**  
 The teaching of "No-Thought" or "Not-Knowing" by Hui-neng, the Sixth Patriarch, was the beginning of a new revolutionary approach to Buddhism in medieval China. In time, this movement known as Ch'an (Zen) became perhaps the most influential form of East Asian Buddhism and has greatly influenced Western understanding of Zen. This workshop will use the *Platform Sutra* of Hui-neng as the basic text to trace the development of Ch'an in China and its relevance to our own times.
- Jun 21-July 3**     **NĀLANDA PROGRAM: THERAVADA STUDIES**  
**(2 Weeks)**     **Andrew Olendzki and Visiting Faculty**     **98THINT**     **\$750**  
 This program undertakes an in-depth exploration of the inner architecture of the classical Theravada teachings. Intensive study of the Pali suttas, including some introduction to the Pali language, will allow participants to solidify their understanding of the teachings of the historical Buddha as rooted in the canonical literature of Theravada Buddhism. Morning sessions will be spent examining historical and cultural issues such as the world into which the Buddha was born and lived, his biography and personality, and a systematic exploration of the major doctrines of early Buddhism. Special attention will be given to Buddhist psychology and the applicability of these teachings to modern life. Afternoons will be spent following up these themes with a close and careful reading of primary texts from the Pali *Tipiṭaka*.
- July 12-24**     **NĀLANDA PROGRAM: MAHAYANA STUDIES**  
**(2 Weeks)**     **Mu Soeng and Visiting Faculty**     **97MHINT**     **\$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 *Prajñāparāmitā* texts; the two major schools of Mādhyamika philosophy; and the teachings of the Yogācārā 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.



## TEACHERS AT THE BARRE CENTER FOR BUDDHIST STUDIES

(For teachers not listed here, see biographies in the IMS Section)

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

**Rev. Issho Fujita** is the resident Zen priest at the Valley Zendo in Chalemont, MA. He has been trained in the Soto Zen tradition and has a degree in psychology from Japan.

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

**Paula Green, Ed.D.**, directs Karuna Center in Leverett, Mass., and teaches peace-building and conflict transformation throughout the world. She is on the faculty of the School for International Training and serves on the Board of Directors of the Buddhist Peace Fellowship. She is co-editor of *Psychology and Social Responsibility: Facing Global Challenges*.

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

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

**Andrew Olendzki, Ph.D.**, received a degree in Religious Studies from the University of Lancaster in England, and has studied at Harvard and the University of Sri Lanka. He is the executive director of the Barre Center for Buddhist Studies and is a visiting lecturer at Harvard University.

**Geshe Michael Roach** is an ordained American monk, the first Westerner to qualify for the Geshe (Doctor of Philosophy) program at Sera Monastery in India. He is the founder and director of Asian Classics Input Project, preserving Buddhist texts by computerizing them. A scholar of Sanskrit, Tibetan and Russian, he has published numerous works.

**Master Sheng-yen** is one of the world's foremost Ch'an teachers. He is a lineage holder in both the Ts'ao-tung (Soto) and Lin-chi (Rinzai) traditions and is the abbot Nung Ch'an monastery in Taiwan and America.

**Mu Soeng** is the director of the Barre Center for Buddhist Studies. He trained in the Zen tradition and was a 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, and founder of the Dzogchen Foundation. He is the author of *The Snow Lion's Turquoise Mane: Buddhist Tales from Tibet* and *Awakening the Buddha Within*.

**Thanissaro Bhikkhu** (Geoffrey DeGraff) has been a Theravada monk since 1976. He is the Abbot of Metta Forest Monastery—a combined monastic and lay meditation community—in San Diego County in California. He is the author of *Mind Like Fire Unbound* and *Wings to Awakening*, and translator of a number of Thai meditation guides.

### Meditation and Psychotherapy Conference

Friday, May 15, 1998 (evening), and Saturday, May 16, 1998 (all day)

Responding to wide interest, the Barre Center for Buddhist Studies, the Institute for Meditation and Psychotherapy, and the Massachusetts School of Professional Psychology are cosponsoring the above conference to be held in Cambridge, Mass.

Featured Speakers: George Bowman, Trudy Goodman, Lama Surya Das, Philip Aranow, Paul Fulton, Stephanie Morgan, Charles Styron, and others.

CEU credits available through the Massachusetts School of Professional Psychology.

For further information, and to register, please contact MSPP at 221 Rivermoor Street, Boston, MA. 02132.  
Phone: 617-327-6777. Fax: 617-327-4447.





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

Please include with your registration a deposit totalling the full cost of the course for one-day courses and half the cost for longer courses. Registrations are received at any time by mail, but are only confirmed when a deposit has been received.

Deposits are refundable (less a \$20 processing fees) if we 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 the course opening. The entire deposit will be retained if cancelling within the last 3 weeks.

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

Feel free to call (978) 355-2347 during office hours for up-to-date information about course offerings, availability of spaces, or information pertaining to courses and schedules.

**We cannot guarantee always meeting special dietary needs but if you telephone the kitchen before registration, the cook will be glad to discuss your situation.**

*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 Road, P.O. Box 7  
Barre, MA 01005  
(978) 355-2347 Fax: (978) 355-2798  
email: bcbs@dharma.org

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: Home \_\_\_\_\_ Work \_\_\_\_\_

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: \_\_\_\_\_

**B**ased on the model of Nālandā 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 NĀLANDĀ PROGRAM



## OF BUDDHIST STUDIES

*At the Barre Center for Buddhist Studies*

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.

The core faculty for these programs is **Andrew Olendzki** (Theravada Studies) and **Mu Soeng** (Mahayana Studies).  
*(See page 28 for biographies)*

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), **Susan Murcott** (M.I.T.), **John Makransky** (Boston College), **Frank Hoffman** (West Chester U.), among others.

### BUDDHIST STUDIES

**A two-week residential program  
January 11-23, 1998**

**T**his 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.

### THERAVADA STUDIES

**A two-week residential program  
June 21-July 3, 1998**

**T**his 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 Pali 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 *Tipitaka*.

### MAHAYANA STUDIES

**A two-week residential program  
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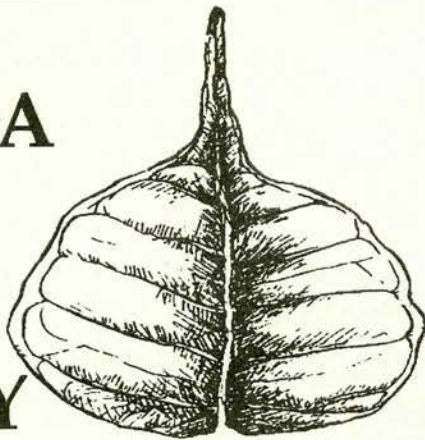
**T**he themes of Mahayana Buddhism initially introduced in the Buddhist Studies program are expanded upon in this exploration of the vast range of Mahayana Buddhist teachings as they developed in India and other countries of Asia. Each subtradition is an immensely rich and complex phenomenon, giving 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 (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.

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

**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 3-12, 1998. Participants will have the opportunity to register for this retreat if they wish to do so. The cost of the retreat at IMS is \$ 285.*

# DHARMA SEED TAPE LIBRARY



The Dharma Seed Tape Library was founded in 1983 to provide a resource of meditative instruction, guidance and inspiration from teachers who conduct retreats on insight meditation. It is a non-profit organization with a small staff, currently operating from a private home in Wendell Depot, Massachusetts, 01380, and is guided by a volunteer board of directors.

The mission of the Dharma Seed Tape Library is simply to share the Dharma. It preserves the oral tradition of contemporary dharma teaching by taping talks and instructions given by teachers at various retreat centers around the country, and supports the daily practice of students everywhere by making these tapes and other materials inexpensively available to all.

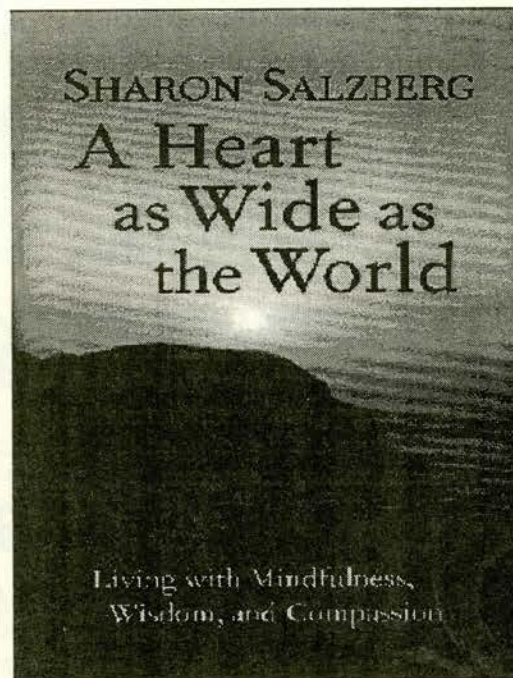
These ancient teachings are offered freely by a diverse community of teachers, each with their own unique perspective and idiom. Following the Buddhist practice of *dāna*—voluntary generosity—students traditionally make donations to these teachers at the end of retreats. In the spirit of *dāna*, the Dharma Seed Tape Library donates 10% of all tape sales to the teachers.

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Sharon Salzberg has a new book out, published by Shambhala. Her first book, *Lovingkindness; The Revolutionary Art of Happiness* was very well received by the Dharma community. Her new book, *A Heart as Wide as the World; Living with Mindfulness, Wisdom and Compassion* continues to draw upon her many years of practice and teaching experience, and also focuses on the theme of opening the heart to its greatest potential for compassion and insight.

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# The Path of Concentration and Mindfulness

by Thanissaro Bhikkhu

*This article is adapted from a workshop offered at the Barre Center for Buddhist Studies, February 23-25, 1996 by Thanissaro Bhikkhu, Abbot of Metta Forest Monastery, San Diego County, California.*

Many people tell us that the Buddha taught two different types of meditation: mindfulness meditation and concentration meditation. Mindfulness meditation, they say, is the direct path, while concentration practice is the scenic route that you take at your own risk because it's very easy to get caught there and you may never get out. But when you actually look at what the Buddha taught, he never separates these two practices. They are both parts of a single whole. Every time he explains mindfulness and its place in the path, he makes it clear that the purpose of mindfulness practice is to lead the mind into a state of Right Concentration—to get the mind to settle down and to find a place where it can really feel stable, at home, where it can look at things steadily and see them for what they are.

Part of the "two practices" issue centers on how we understand the word *jhana*, which is a synonym for Right Concentration. Many of us have heard that *jhana* is a very intense trance-like state that requires intense staring and shutting out the rest of the world. It sounds nothing like mindfulness at all. But if you look in the Canon where the Buddha describes *jhana*, that's not the kind of state he's talking about. To be in *jhana* is to be absorbed, very pleasurably, in the sense of the whole body altogether. A very broad sense of awareness fills the entire body. One of the images the Buddha used to describe this state is that of a person kneading water into dough so that the water permeates throughout the flour. Another is a lake in which a cool spring comes welling up and suffuses the entire lake.

Now, when you're with the body as a whole, you're very much in the present moment. You're right there all the time. As the Buddha says, the fourth *jhana*—

in which the body is filled with bright awareness—is the point where mindfulness and equanimity become pure. So there should be no problem in combining mindfulness practice with whole-body awareness that gets very settled and still. In fact, the Buddha himself combines them in his description of the first four steps of breath meditation: (1) being aware of long breathing, (2) being aware of short breathing, (3) being aware of the whole body as you breathe in and breathe out, and then (4) calming the sensation of the breath within the body. This, as the texts tell us, is basic mindfulness practice. It's also a basic concentration practice. You're getting into the first *jhana*—Right Concentration—right there, at the same time that you're practicing Right Mindfulness.

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*...When you're with the body as a whole, you're very much in the present moment.*

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To see how Right Mindfulness and Right Concentration help each other in the practice, we can look at the three stages of mindfulness practice given in the Foundations of Mindfulness Sutta. Take the body as an example. The first stage is to keep focused on the body in and of itself, putting aside greed and distress with reference to the world. What this means is taking the body as a body, without thinking about it in terms of what it means or what it can do in the world. It could be either good or bad looking. It could be strong or weak. It could be agile or clumsy—all the issues we tend to worry about when we think about the body. The Buddha says to put those issues aside.

Just be with the body in and of itself, sitting right here. You close your eyes—what do you have? There's the sensation of "bodiness" that you're sitting with. That's your frame of reference. Try to stay with it. Keep bringing the mind back to this sense of the body until it gets the message and begins to settle down. In the beginning of the practice you find the mind going out to grasp this or that, so you note it enough to tell it to let go, return to the body, and hold on there. Then it goes out to grasp something else, so you tell it to let go, come back, and latch onto the body again. Eventually, though, you reach a point where you can actually grasp hold of the breath and you don't let go. From that point on, whatever else that happens to come into your awareness is like something coming up and brushing the back of your hand. You don't have to note it. You stay with the body as your basic frame of reference. Other things come and go, you're aware of them, but you don't drop the breath and go grasping after them. This is when you really have established the body as a solid frame of reference.

As you do this, you develop three qualities of mind. One is mindfulness (*sati*). The term mindfulness means being able to remember, to keep something in mind. In the case of establishing the body as a frame of reference, it means being able to remember where you're supposed to be—with the body—and you don't let yourself forget. The second quality, alertness (*sampajanna*), means being aware of what is actually going on in the present. Are you with the body? Are you with the breath? Is the breath comfortable? Simply notice what's actually happening in the present moment. We tend to confuse mindfulness with alertness, but actually they are two separate things: mindfulness means being able to remember where you want to keep your awareness; alertness means being aware of what's actually happening. The third quality, ardency (*atappa*), means two things. One, if you realize that the mind has wandered off, you bring it right back. Immediately. You don't let it wander around, sniffing the flowers. Two, when the mind is with its proper frame of reference, ardency means trying to be as sensitive as possible to what's going on—not just drifting in the present moment, but really trying to penetrate more and

more into the subtle details of what's actually happening with the breath or the mind.

When you have these three qualities focused on the body in and of itself, you can't help but settle down and get really comfortable with the body in the present moment. That's when you're ready for the second stage in the practice, which is described as being aware of the phenomenon of origination and the phenomenon of passing away. This is a stage where you're trying to understand cause and effect as they happen in the present. In terms of concentration practice, once you've got the mind to settle down, you want to understand the interaction of cause and effect in the process of concentration so that you can get it to settle down more solidly for longer periods of time in all sorts of situations, on the cushion and off. To do this, you have to learn about how things arise and pass away in the mind, not by simply watching them, but actually getting involved in their arising and passing away.

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*Mindfulness means being able to remember where you want to keep your awareness; alertness means being aware of what's actually happening.*

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You can see this in the Buddha's instructions for dealing with the hindrances. In the first stage, he says to be aware of the hindrances as they come and go. Some people think that this is an exercise in "choiceless awareness," where you don't try to will the mind in any direction, where you simply sit and watch willy-nilly whatever comes into the mind. In actual practice, though, the mind isn't yet ready for that. What you need at this stage is a fixed point of reference for evaluating the events in the mind, just as when you're trying to gauge the motion of clouds through the sky: You need to choose at a fixed point—like a roof gable or a light pole—at which to stare so that you can get a sense of which direction and how fast the clouds are

moving. The same with the coming and going of sensual desire, ill will, etc. in the mind: You have to try to maintain a fixed reference point for the mind—like the breath—if you want to be really sensitive to when there are hindrances in the mind—getting in the way of your reference point—and when there are not.

Suppose that anger is interfering with your concentration. Instead of getting involved in the anger, you try simply to be aware of when it's there and when it's not. You look at the anger as an event in and of itself—as it comes, as it goes. But you don't stop there. The next step—as you're still working at focusing on the breath—is recognizing how anger can be made to go away. Sometimes simply watching it is enough to make it go away; sometimes it's not, and you have to deal with it in other ways, such as arguing with the reasoning behind the anger or reminding yourself of the drawbacks of anger. In the course of dealing with it, you have to get your hands dirty. You've got to try and figure out why the anger is coming, why it's going, how you can get it out of there, because you realize that it's an unskillful state. And this requires that you improvise. Experiment. You've got to chase your ego and impatience out of the way so that you can have the space to make mistakes and learn from them, so that you can develop a skill in dealing with the anger. It's not just a question of hating the anger and trying to push it away, or of loving the anger and welcoming it. These approaches may give results in the short run, but in the long run they're not especially skillful. What's called for here is the ability to see what the anger is composed of; how can you take it apart.

One technique I like to use—when anger is present and you're in a situation where you don't immediately have to react to people—is simply to ask yourself in a good-natured way, "Okay, why are you angry?" Listen to what the mind has to say. Then pursue the matter: "But why are you angry at that?" "Of course, I'm angry. After all..." "Well, why are you angry at that?" If you keep this up, the mind will eventually admit to something stupid, like the assumption that people shouldn't be that way—even though they blatantly are that way—or that people should act in line with your standards,

or whatever. The mind is so embarrassed about that, it tries to hide from you. But finally, if you keep probing, it'll fess up. You gain a lot of understanding into the anger that way, and this can really weaken its power over you.

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*...you have to learn about how things arise and pass away in the mind, not by simply watching them, but actually getting involved in their arising and passing away.*

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In terms of the positive qualities like mindfulness, serenity, and concentration, it's a similar sort of thing. First, you're aware of when they're there and when they're not, and then you realize that when they're there it's much nicer than when they're not. So you try to figure out *how* they come, how they go. You do this by consciously trying to maintain that state of mindfulness and concentration. If you're really observant—and this is what it's all about, being observant—you begin to see that there are skillful ways of maintaining the state without getting all tied up in failure or success in doing it, without letting the desire for a settled state of mind actually getting in the way of the mind's settling down. You do want to succeed, but you need a balanced attitude toward failure and success so that you can learn from them. Nobody's keeping score or taking grades. You're here to understand for your own sake. So this process of developing your foundation of mindfulness or developing your frame of reference is not "just watching." It's more a participation in the process of arising and passing away—actually playing with the process—so that you can learn from experience how cause and effect work in the mind.

It's like learning about eggs. You can learn certain things about eggs just by watching one, but you don't learn very much. To learn about eggs you have to put them in a pan and try to make some-

thing out of them. As you do this long enough you begin to understand that there are variations in eggs, and there are certain ways that they react to heat and ways that they react to oil or butter or whatever. And so by actually working with the egg and trying to make something out of it, you really come to understand eggs.

It's the same with the mind: unless you actually try to make something out of the mind, try to get a mental state going and keep it going, you don't really know the processes of cause and effect within your own mind. There has to be a factor of actual participation in the process. That way you can understand it. This all comes down to being observant and developing a skill. The essence of developing a skill means two things. One, you're aware of a situation as it is given and, two, you're aware of what you put into it. When the Buddha talks about causation he says that every situation is shaped from two directions—the causes coming in from the past and the causes you're putting into the present. You need to be sensitive to both. If you aren't sensitive to what you're putting into a situation, you'll never develop any kind of skill. As you're aware of what you're doing, you also look at the results. If something isn't right, you go back and change what you've done—keeping at this until you get the results you want. And in the process, you learn a great deal from the eggs or whatever you're trying to deal with skillfully.

The same holds true with the mind. Of course, you could learn something about the mind by trying to get it into any sort of a state, but for the purpose of developing really penetrating insight, a state of stable, balanced, mindful concentration is the best kind of soufflé you want to make with the mind. The factors of pleasure, ease, and rapture that arise when the mind really settles down help you stay comfortably in the present moment, with a low center of gravity. Once the mind is firmly settled there, you have something to look at for a long period of time so that you can see what it's made up of. In the typical unbalanced state of

the mind, things are appearing and disappearing too fast for you to notice them clearly. But as the Buddha notes, when you get really skilled at jhana, you can step back a bit and really see what you've got. You can see, say, where there's an element of attachment, where there's an



Thai character for "Buddho."

element of stress, or even where there's inconstancy—within your balanced state. This is where you begin to gain insight, as you see the natural cleavage lines among the different factors of the mind.

Another advantage to this mindful, concentrated state is that as you feel more and more at home in it, you begin to realize that it's possible to have happiness and pleasure in life without depending on things outside of yourself—people, relationships, approval from others, or any of the issues that come from being part of

the world. This realization helps pry loose your attachments to things outside. Some people are afraid of getting attached to a state of calm, but actually it's very important that you get attached here, so that you begin to settle down here and begin to undo your other attachments.

Only when this attachment to calm is the only one left do you begin work on loosening it up as well.

Still another reason why solid concentration is necessary for insight is that when discernment comes to the mind, the basic lesson it will teach you is that you've been stupid. You've held onto things even though deep down inside you should have known better. Now, try telling that to people when they're hungry and tired. They'll come right back with, "You're stupid, too," and that's the end of the discussion. Nothing gets accomplished. But if you talk to someone who has had a full meal and feels rested, you can broach all kinds of topics without risking a fight. It's the same with the mind. When it has been well fed with the rapture and ease coming from concentration, it's ready to learn. It can accept your criticisms without feeling threatened or abused.

So. This is the role that concentration practice plays in this second stage of mindfulness practice: It gives you something to play with, a skill to develop so you can begin to understand the factors of cause and effect within the mind.

You begin to see the mind as just a flux of causes with their effects coming back at you. Your ideas are part of this flux of cause and effect, your emotions, your sense of who you are. This insight begins to loosen your attachments to the whole process.

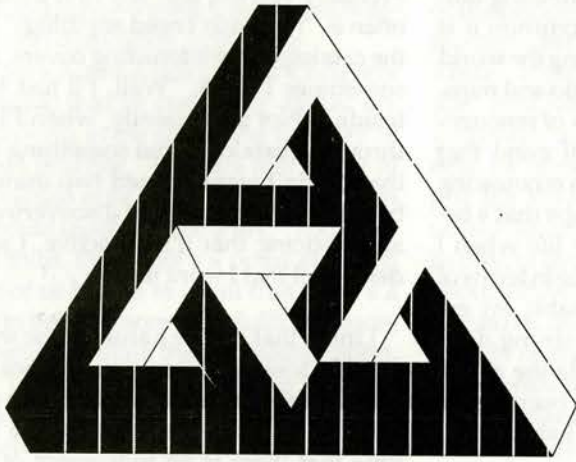
What finally happens is that the mind reaches a third level of mindfulness practice where the mind comes to a state of perfect equilibrium—where you've developed this state of balanced concentration to the point where you don't have to put anything more into it. In the Foundations

*continued on page 38*

## Pāramī = "Completeness, Perfection"

*Para* = "Beyond"    *Parama* = "Highest, Supreme"    *Pāramitā* = "Perfection"

<i>Pāramī</i>	Characteristic	Function	Manifestation	Proximal Cause
All	Benefit Others	Helpful to others	Wishes for the well-being of others	Great Compassion
1) Giving/ Generosity <i>Dāna</i>	Relinquishing	Dispels greed for that which can be given away	Non-attachment	An object that can be relinquished
2) Virtue/ Morality <i>Sīla</i>	Composing	Blameless conduct (impeccability)	Moral purity	Moral shame and moral dread
3) Renunciation <i>Nekkhamma</i>	Restraint	Verification (unsatisfactoriness of sense pleasures)	Lessen sensual attachment	Spiritual Urgency: Awareness of the pain of desire
4) Wisdom <i>Paññā</i>	Clarity	Illuminate objective field	Non-confusion	Concentration: Insight into the four noble truths
5) Energy <i>Vīriya</i>	Striving	Fortifies practice	Indefatigability	Spiritual Urgency: faith in the four noble truths
6) Patience <i>Khanti</i>	Acceptance	Cultivates endurance	Tolerance	Seeing things as they are
7) Truthfulness <i>Sacca</i>	Non-deceptiveness	Cultivates authenticity	Excellence	Honesty
8) Determination <i>Adhiṭṭhāna</i>	Steadfastness	Sustains clarity	Tenacity	Spiritual Urgency: factors of enlightenment
9) Loving-Kindness <i>Mettā</i>	Friendliness (Promotes the welfare of living beings)	Removes resentment	Kindness	Seeing the good in other people
10) Equanimity <i>Upekkhā</i>	Neutrality	Impartiality	Subsiding of desire	Understanding karma



# The Pāramīs

## HEART OF BUDDHA'S TEACHINGS AND OF OUR OWN PRACTICE

By Sylvia Boorstein

*This article is adapted from a one-day workshop offered by Sylvia Boorstein at the Barre Center for Buddhist Studies on April 5, 1997.*

*Since that time, Sylvia has also taught a ten-week course on Paramis at the Spirit Rock Meditation Center in California.*

We begin this day of practice in the traditional way of honoring the Buddha and all those others who have awakened to the possibility of living a fully wise and compassionate life. We take refuge in the Buddha, the Dharma, and the Sangha.

When I reflect on what it means to take refuge in the Buddha, I often think that the Buddha was a human being, just like us, and we share with him and with all awakened beings that capacity to see clearly, to be fully awake, responding always with kindness and compassion. It's very thrilling for me to think about that capacity and to use awakened beings as role models.

When I think about taking refuge in the Dharma, I think about what a relief it is to have had so many people practice before me. I don't have to reinvent the wheel. The fact that the path of practice has worked for so many others gives me confidence that it can work for me as well.

In reflecting on taking refuge in the Sangha, I think about how fortunate I am, how fortunate we all are, to have friends and family and a community of people who are eager to support us in our practice. I am grateful to all my companions who share with me the sense of the inevitable challenge of being alive as well as seeing the possibility for living life with grace and appreciation.

Let's sit quietly for a while together and use our reflection of gratitude for the possibility of practice to inspire our zeal to study together today. You can further inspire your dedication to practice by reflecting on your motivation for practice. Perhaps you'll feel inspired, as I do, by the verse from the *Dhammapada* which carries the triple imperative to turn away from all evil-doing, to do what is good, and to purify your heart. I am always inspired and motivated in my practice by my faith that this possibility exists.

*sabbapāpassa akaraṇaṃ  
kusalassa upasampadā  
sacittapariyodapanāṃ  
etaṃ buddhāna sāsanaṃ*

### Dhammapada 183

Not to do any wrong,  
To cultivate doing good,  
To purify one's heart—  
This is the Buddhas' teaching.

This is a day about cultivating the *pāramīs*, the fully cultivated mind and heart qualities of a bodhisattva, of a Buddha, of a fully awakened being. One of the roots of the word parami conveys the sense of "supreme quality." *Pāramitā* means "going toward" something, going toward perfection.

In traditional texts, the ten paramis are presented in a particular order, beginning with generosity and ending with equanimity. In preparing for our workshop today, I constructed this chart, listing the ten paramis, their characteristics, functions, manifestations, and proximal causes, using the text in *A Treatise on the Pāramīs* by Acāriya Dhammapāla as my guide.

I wondered, as I prepared the chart, whether it would work as a "flow-sheet" in chemistry, with one quality in fact conditioning the next in a way that seemed natural. My sense is that each of the paramis really includes all of the others and can be restated using the characteristics of other paramis in their definition, that each parami is a hologram for the other nine.



The Buddha taught that generosity was the first of the paramis because most people have something they can relinquish. In the largest sense, generosity is not giving away material things. It is non-clinging. As you can see in the chart, the proximal cause of generosity is seeing what can be relinquished.

For myself, giving up attachment to ideas, attachment to views, has been a much more difficult challenge than giving away material things. When I have been able to give up my attachment to views, it has seemed like an act of generosity both to myself and to others.

I've been able to give up views when I've recognized that I didn't need them to protect my sense of self. In fact, they are easier to give up when I see that attachment to views constructs a sense of separate self and adds to my suffering. Students of the Zen teacher Seung Sahn report that he often said, "Only keep Don't-Know Mind." Another teacher of mine once said that a helpful mantra to be recited daily by anyone who teaches is "I could be wrong."

I think another manifestation of generosity is giving up destructive habits or lingering grudges. In moments of clear seeing, which come through practice and perhaps by grace, we understand that anything we hold on to, whether material or emotional, is a potential source of complication and of suffering. With that understanding, generosity becomes easy.

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*Every moment of mindfulness is a moment of truthfulness*

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**Morality** is the second of the paramis. The commentarial tradition says morality has a composing effect. The practice of morality steadies and balances the mind and allows it to see clearly. Seeing clearly, we know that there's a tremendous amount of inevitable pain that is part of life experience, and the impulse to respond with impeccable morality, to not add further pain to the inevitable discomfort of life, becomes spontaneous.

The parami of **renunciation** is often thought of as giving up something tangible in life. In Buddhist scripture it is usually to describe renouncing the world and joining the Order of monks and nuns. I find it more helpful to think of renouncing the habitual patterns of mind that keep me enslaved more than renouncing a particular lifestyle. Perhaps that's because at those times in my life when I have needed to make a choice in terms of a more skillful lifestyle or habit, my experience has been that my strong decision to make a change made the actual changing fairly easy. It's been much harder for me to change the habits of my heart.

It's not easy to stay balanced. The mind's habitual response to pleasant stimulus is to grasp it; its habitual response to unpleasant experience is aversion. Neutral moments are not so interesting, and we tend to stop paying attention to them.

I feared in the beginning of my practice that things wouldn't feel as good or taste as good or sound as good or anything else as good, because a lot of the practice stories I heard talked about extinguishing lust. I still experience lust. And, while renunciation means to me giving up outbursts of anger in favor of a more considered, helpful response, I still recognize when I am annoyed.

I believe that renunciation is more a question of not being bound by or being a victim of the lusts and desires and angers that naturally arise as the result of having a body. I believe this is the difference between a compulsion or an addiction, which is always burdensome, and the possibility of making conscious choices, which is not burdensome. I don't see renunciation as the difference between monastic and non-monastic lifestyles, but between being a victim of mind states, driven by compulsions, and being free to make a choice.

Restraint is a characteristic of renunciation. I remember Joseph Goldstein, one of my teachers and my friend, saying that restraint allowed for the verification of the empty nature of sense desire. In thinking about restraint, the most mundane example comes to mind.

I receive lots of mail order catalogs. Probably you do, too. My first thought often is, "No, I don't need anything." But the catalogs have interesting covers, and sometimes I think, "Well, I'll just look inside." Not infrequently, when I look through a catalog, I find something in it that I didn't want or need two minutes before. In the moment of discovering it, and noticing that it's attractive, I suddenly feel that I want it.

I think that it's the nature of the mind to move toward pleasant experience in a grasping way. It's not my hope for myself that my practice will lead me to a time that there is no movement of my mind toward things that are pleasant. What I hope will happen is that I will never be driven or compelled by wanting. In the matter of catalogs, my rule for myself is not to make a decision in the midst of a moment of lust.

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*Restraint allows for the verification of the empty nature of sense desire.*

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**Wisdom** is the fourth of the paramis, and its characteristic is clarity. Clarity seems the naturally developing result of restraint. When the movements of the mind in greed, hatred and delusion are fueled by stories—"I need this." "I don't like this." "This is boring."—truly clear seeing is not possible. When the movements of the attention, fueled by stories, are attenuated by the capacity for restraint, clarity emerges.

Validating for oneself the third noble truth of the Buddha, that peace is possible in this very life, requires only one moment of personal experience. If a moment is free, it's free; if there is suffering, there is suffering. The clarity to recognize freedom, even a moment of freedom, can lead to faith that becomes unshakable. Otherwise it's just hearsay.

In a moment of clear awareness we recognize the pain in our life and realize that we have the capacity to manage it. It's a great liberation to know that you don't need to be pleased in order to be happy. I think this is what leads to energy. On the chart you'll notice that a

characteristic of energy is indefatigability. I don't think that means that you never get tired—I think it means resoluteness and dedication to practice.

I once heard a story about Chogyam Trungpa, that he classically would say to students at the end of the first day of retreat practice, "I'm sure that many of you would now like to go home." Then he would laugh, and he'd say, "Too late."

I think that there's a point at which each of us begins to intuit that there's a way to live life more gracefully and more peacefully. I think there's another point, very important in developing practice, when we experience that possibility for ourselves.

**Patience** is the next of the paramis.

One way to think about patience is reflecting on the ability to wait when anger arises in the mind. Lots of things make us angry. Often we feel the victim of something, and, especially when we feel we're unjustly a victim, a lot of energy comes up around righteous indignation. Patience allows us to wait until the cloud of anger, which distorts the mind, subsides so we can decide on appropriate action. I once heard someone ask of the Dalai Lama, "Do you ever get angry?" He responded, "Of course. Things happen. They're not what you wanted to have happen; anger arises. But it's not a problem."

On another occasion, the Dalai Lama was teaching about patience, using as his text *Shantideva's Guide to the Bodhisattva's Way of Life*. He read each verse of Chapter 6 (the chapter on Patience) — 134 verses — and commented on each one. Each verse proposed different situations in which anger arises in the mind and proposed appropriate responses. As the Dalai Lama read the last verse he leaned forward and held his head. Since my principal hindrance is worry, I thought, "Oh dear, something has happened to him." Then he picked up his head, and I saw that he was crying. Since I know he's taught this chapter and verse many times, I was touched by how much it obviously moved him to say that any response to vexation other than patience is unwise. Just unwise. If we have the patience to wait, waiting leads to clarity, and clarity allows for the truth of the situation to emerge.

The next parami is **truthfulness**. Every moment of mindfulness is a moment of truthfulness, of directed knowing. Direct and clear, true understanding is such a relief. It inspires determination in practice. And when we see the truth of how things are, our capacity for loving-kindness, for *metta*, increases. We see people just the way they are—as people, like ourselves, struggling to be content, to be happy, to live gracefully—not as people about whom we have substantive commentaries that put them in categories of friends or enemies. As we become less judgmental and more tolerant, more able to understand that things and people are the way they are as a result of complex and legitimate causes, our capacity for balanced equanimity increases.

In choosing one story, in the service of creating an edited version of a whole day's teaching on the paramis, here is a story that combines the capacity for seeing the truth, the determination to tell the truth, a moment of genuine *metta*, and the joy of equanimity.

About a year ago, I was fortunate to be part of a group of twenty-six Western teachers of Buddhism who went to Dharamsala to meet with the Dalai Lama. A trip to India is difficult under any circumstances and Dharamsala is harder than Delhi. Nevertheless, this was a trip I would not have missed. I was excited about meeting with the Dalai Lama and excited to meet the twenty-five other teachers.

Our group of teachers gathered for several days before the meetings with the Dalai Lama to establish the agenda for our time with him. I knew perhaps half of the other teachers and only some of them well. At the start I noted that there were really three categories of people there: people I knew quite well and liked, people I didn't know at all, and a few people I knew but didn't have a good feeling about. For various reasons, all in the past, I had been negatively affected by these persons in some way. But, here we were far away, all of us with high alertness.

On our first day of meeting together, my friend Jack Kornfield who was the facilitator, said, "Let's go around the room and introduce ourselves. Each of

us will say our names and what we see as our current and greatest spiritual challenge in our personal lives and in our teaching lives." I thought, "This is a most intimate question to respond to in a group of twenty-six people, most of whom I don't know." But, I couldn't leave, I couldn't say, "I've decided not to come to Dharamsala." I didn't even have to make a decision about when to talk because Jack said, "I'll go first, I'll pass the microphone around and everyone will go in order." I had the same feeling that I have half-way down a ski slope, or in a dentist chair mid-way through a complicated procedure, or, indeed, in the middle of life: "There's no place to go but forward."

In the clarity of that realization, my mind relaxed, and I listened. Each person's story seemed touching to me—everyone told the truth about his or her current struggle. By and by, the people I had negative feelings about told their stories as well, and I discovered that I felt the same about them as about the people before and after them. My mind was clear and focused. I was relaxed. I wasn't adding to that experience all the stories I had in my memory bank. I was seeing everyone just as they were. It was a tremendous relief. My insight that we are all, after all, just doing our best with the circumstances of our lives to manage gracefully, authentically and with integrity had a transformative effect. Everyone became my friend. And I felt a friend to everyone.

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*It's a great liberation to know that you don't need to be pleased in order to be happy.*

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I think that **equanimity**, the last of the paramis, is the ability to feel and understand, in wisdom, that everyone and everything is different, legitimately, as a result of different causes. To live in a friendly, non-adversarial relationship with all things, with all people, and with our lives is the source of greatest equanimity.



# Directed and Undirected Meditation

Satipatthana Samyutta 47.1.10

The venerable Ananda arose early one morning, and taking up his robe and bowl approached a certain settlement of nuns, where he sat down on a seat that had been prepared.

A number of nuns approached the venerable Ananda, and after greeting him, sat down to one side. So seated, these nuns said this to the venerable Ananda:

"There are here, Ananda sir, a number of nuns who abide with minds well established in the four foundations of mindfulness. Their understanding is becoming ever greater and more excellent."

"So it is, Sisters, so it is!" replied Ananda. "Indeed for anybody, Sisters, whether monk or nun, who abides with a mind well established in the four foundations of mindfulness—it is to be expected that their understanding becomes ever greater and more excellent."



*This text is interesting for a number of reasons, though it seems not to be particularly well known or often referred to.*

*The framing story shows clearly that women were diligent and successful practitioners of insight meditation in the Buddha's time, and that they were well-supported in this pursuit. Ananda, the Buddha's cousin and life-long assistant, was a great champion of the nuns' cause and would often visit communities of nuns to encourage their dhamma practice. The Buddha seems to take the opportunity of Ananda's report to expound on some of the details of mindfulness technique.*

*What he says here about directed and undirected meditation is particularly interesting in light of the modern integration of metta practice with vipassana practice [see teacher interview, page 3-5]. The Buddha seems to acknowledge that mindful awareness is sometimes difficult to come by, and that there are times when one's "mind becomes scattered" by the arising of challenging mind states (has this ever happened to you?).*

*His response here is not the warrior's tone sometimes found elsewhere in the texts, whereby the practitioner should just overcome the unwholesome thoughts and rouse up sufficient heroic energy to re-establish mindfulness. Nor is it the gentler response we often hear in the dhamma hall, to just be aware of what is arising, without judgement of any kind, gently returning our attention to the breath or other primary*

*object of meditation. Rather the Buddha's suggestion is a deliberate re-direction of our attention to a "satisfactory image."*

*The pali words here are pasādaniya nimitta. A nimitta is an image or manifestation that appears in the mind – something akin to a sign, a vision or an appearance of an object in the "mind's eye." It is the term used in visualization meditations, and even has a slight connotation of "conjuring up" something in the mind.*

*The adjective pasādaniya is translated by Woodward in the PTS edition as "pleasurable," but this sort of term is too easily misconstrued in Buddhist contexts. I don't think the Buddha is suggesting here that we seek something pleasant in order to avoid the arising discomfort, but is rather suggesting a short term strategy for the practical disarming of the mind's defense mechanisms.*

*The commentator Buddhaghosa suggest that the image of the Buddha might be an example of a satisfactory image, but probably anything wholesome and not productive of strong craving (of attachment or aversion) will do. The idea is just to re-direct the mind to flow around the obstacle that has appeared, but not to use something that will itself become another obstacle.*

*The practical effect of this re-direction of attention is the natural calming of the mind and relaxation of the body. Only from tranquility can true alertness arise – otherwise the mind's attentiveness is just busy or restless.*

*But as the ensuing passage confirms, this excursion into the deliberate cultivation of a specific image can be abandoned as soon as its mission (the restoration of concentration) has been fulfilled. Insight meditation has never been about cultivating blissful states of mind or body for their own sake.*

*But as a skillful means for helping our understanding "become ever greater and more excellent," it seems to be a useful technique. I think we need to rely upon the guidance of experienced meditation teachers, however, to help us discern when it is appropriate to apply this strategy. The mind is so capricious: it may turn to a more pleasurable object of awareness just to escape the growing pains of evolving insight; or it may mislead itself into thinking it is practicing undirected meditation when it is actually just "spacing out."*

*One important thing to notice about this passage is that the undirected meditation is occurring squarely in the context of the foundations of mindfulness. This is not "object-less awareness" (which is not even possible in the early Buddhist models of mind), or the "awareness of awareness itself" that is mentioned in some traditions.*

*The meditator understands his awareness to be free and undirected, while contemplating body as body, feeling as feeling, mind as mind and mental states as mental states. What distinguishes undirected meditation from directed meditation is simply the role of intention in the process.*

—Andrew Olendzki

Ananda later relates this exchange to the Buddha, who approves of his response and then elaborates:



Here, Ananda, a monk abides contemplating body as body\*—ardent, fully aware, mindful—leading away the unhappiness that comes from wanting the things of the world.

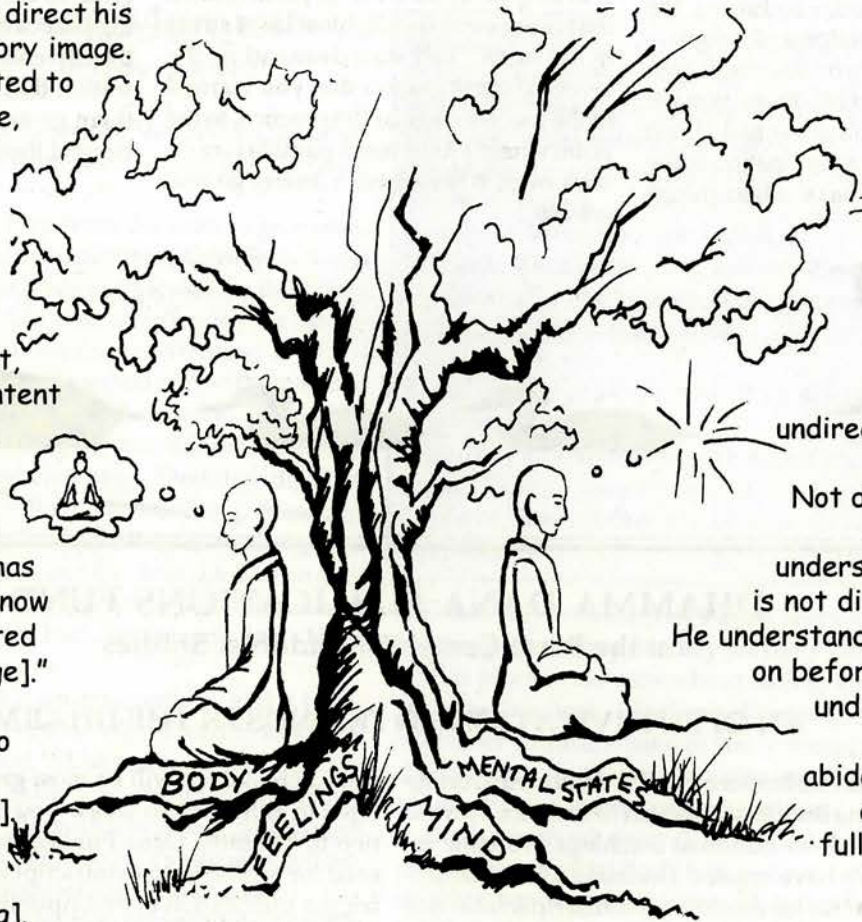
And for one who is abiding contemplating body as body\*, a bodily object arises, or bodily distress, or mental sluggishness, that scatters his mind outward.

Then the monk should direct his mind to some satisfactory image. When the mind is directed to some satisfactory image, happiness is born.

From this happiness, joy is then born. With a joyful mind, the body relaxes. A relaxed body feels content, and the mind of one content becomes concentrated.

He then reflects: "The purpose for which I directed my my mind has been accomplished. So now I shall withdraw [directed attention from the image]."

He withdraws, and no longer thinks upon or thinks about [the image]. He understands: "I am not thinking upon or thinking about [anything]. Inwardly mindful, I am content."



This is directed meditation.

And what is undirected meditation?

Not directing his mind outward, a monk understands: "My mind is not directed outward." He understands: "Not focused on before or after; free; undirected." And he understands: "I abide observing body as body—ardent, fully aware, mindful—I am content."

This is undirected meditation.

And so, Ananda, I have taught directed meditation; and I have taught undirected meditation.

Whatever is to be done by a teacher with compassion for the welfare of students, that has been done by me out of compassion for you.

Here are the roots of trees. Here are empty places. Get down and meditate. Don't be lazy. Don't become one who is later remorseful. This is my instruction to you.

\*These passages are repeated for the other three foundations of mindfulness: feelings as feelings; mind as mind; mental states as mental states.

Line drawings by Sumi Loundon, BCBS staff

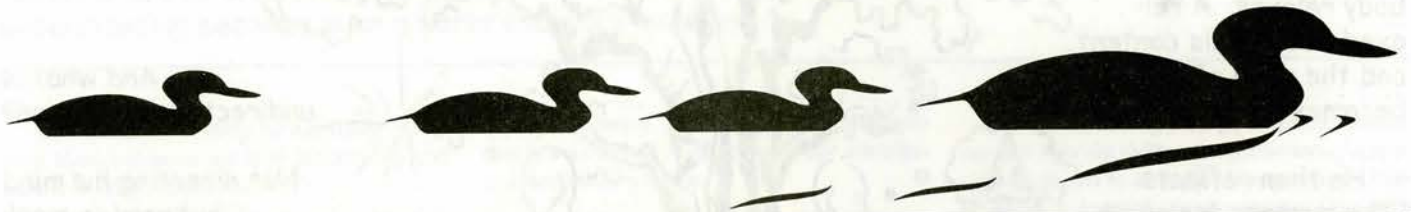
of Mindfulness Sutta this is described as simply being aware—if you are using the body as your frame of reference, being aware that “There is a body,” just enough for knowledge and mindfulness, without being attached to anything in the world.

Other texts call this the state of “non-fashioning.” The mind reaches the point where you begin to realize that all causal processes in the mind—including the processes of concentration and insight—are like tar babies. If you like them, you get stuck; if you don’t like them, you get stuck. So what are you going to do? You have to unravel your participation in the present moment. That’s when things open up in the mind.

Many people want to jump right in and begin at the level of not adding anything to the present moment, but it doesn’t work that way. You can’t be sensitive to the subtle things the mind is habitually adding to the present until you’ve consciously tried to alter what you’re adding. As you get more and more skilled, you get more sensitive to the subtle things you didn’t realize you were doing. You reach a point of disenchantment, where you realize that the most skillful way of dealing with the present is to strip away all levels of participation that cause even the slightest bit of stress in the mind. You start dismantling the levels of participation that you learned in the second stage of the practice, to the point where things reach equilibrium on their own, where there’s letting go and release.

So it’s important to realize that there are these three stages to mindfulness practice, and to understand the role that deliberate concentration practice plays in taking you through the first two. Without aiming at Right Concentration, you can’t develop the skills needed for understanding the mind—for it’s in the process of mastering the skill of mindful concentration that true insight arises.

Only when you’ve really understood and mastered the currents of cause and effect in the mind—the currents of craving that cause suffering and stress, and the currents of mindfulness and concentration that form the Path—can you let them go and find the freedom that lies beyond them.



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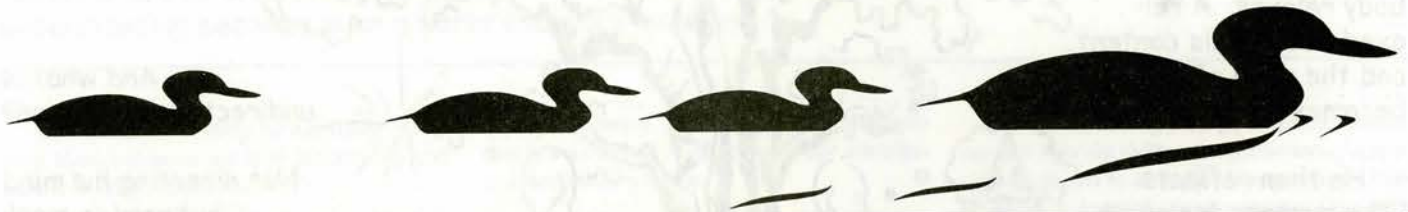
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## BREAKING THE CYCLE

Brāhmaṇa Saṃyutta [SN 7.2.2]

*punappunam ceva vapanti bījam  
punappunam vassati devarājā  
punappunam khetam kasanti kassakā  
punappunam aññam upeti rattham*

*punappunam yācakā yācayanti  
punappunam dānapatī dadanti  
punappunam dānapatī daditvā  
punappunam saggam upeti thānam*

*punappunam kilamati phandati ca  
punappunam gabbham upeti mando  
punappunam jāyati miyyati ca  
punappunam sīvathikam haranti*

*maggañca laddhā  
apumabbhavāya  
na punappunam  
jāyati bhūripaṇño ti*

Over and over, the seeds all get planted;  
Over and over, the rain-god sprinkles rain.  
Over and over, the farmer farms the field;  
Over and over, the food grows in the realm.

Over and over, beggars do their begging;  
Over and over, the givers give out gifts.  
Over and over, the giver who has given;  
Over and over, goes to a better place.

Over and over, he fires and he struggles;  
Over and over, the fool goes to the womb.  
Over and over, he's born and he dies;  
Over and over, they bear him to his grave.

But one who's wisdom is wide as the earth  
Is not born over and over,  
For he's gained the path  
Of not becoming over again.

The composers of Pali poetry love to play on words--puns, alliteration (see lines 3, 6 & 7), and double intentions abound in the verses that have emerged from the lost world of ancient India. This poem is unique in its thorough repetition of the first phrase, which sets the tone of cyclical activity that drones on and on until the pattern is transformed. Even the pronunciation of punappunam contributes to this: The first two syllables rise up in tone, a pause or break occurs at the double "p's," and then the other two syllables descend (much like we would say in English something like "Is born, then dies.")

Beginning with the cycles of nature and the on-flowing of the growing seasons, the poet (after tying in the rewards of generosity) turns the metaphor of re-turn to the essential Dhamma teaching of the cycles of birth and death that make up samsara, the flowing-on of the deluded from one womb to another. (The "seeds" planted in the first stanza, also meaning the choices we make, are bearing karmic consequences in the third.) Mando (line 10), or confusion, is the narrow limitation of mind that prevents our insight into the imperminence, selflessness and unsatisfactoriness of ourselves and the world. It is transformed by the sort of wisdom that is as far-reaching, tranquil and stable as the wide earth itself--capable of holding everything with equanimity.

The entire poem is about that central Buddhist idea punabbhava, found in the final stanza, which is often translated as "renewed existence" or even "again-becoming." In the process thinking that so characterizes Buddhism, people and things do not "exist" as much as they "become," and this more dynamic form of the verb "to be" is usually preferred in the literature. This life we cling to is merely an episode in a much larger drama of perpetual birth and death, with existence recurring "over and over," and we will never sort it out until we are capable of holding this wider view of our situation.

--A. Olendzki