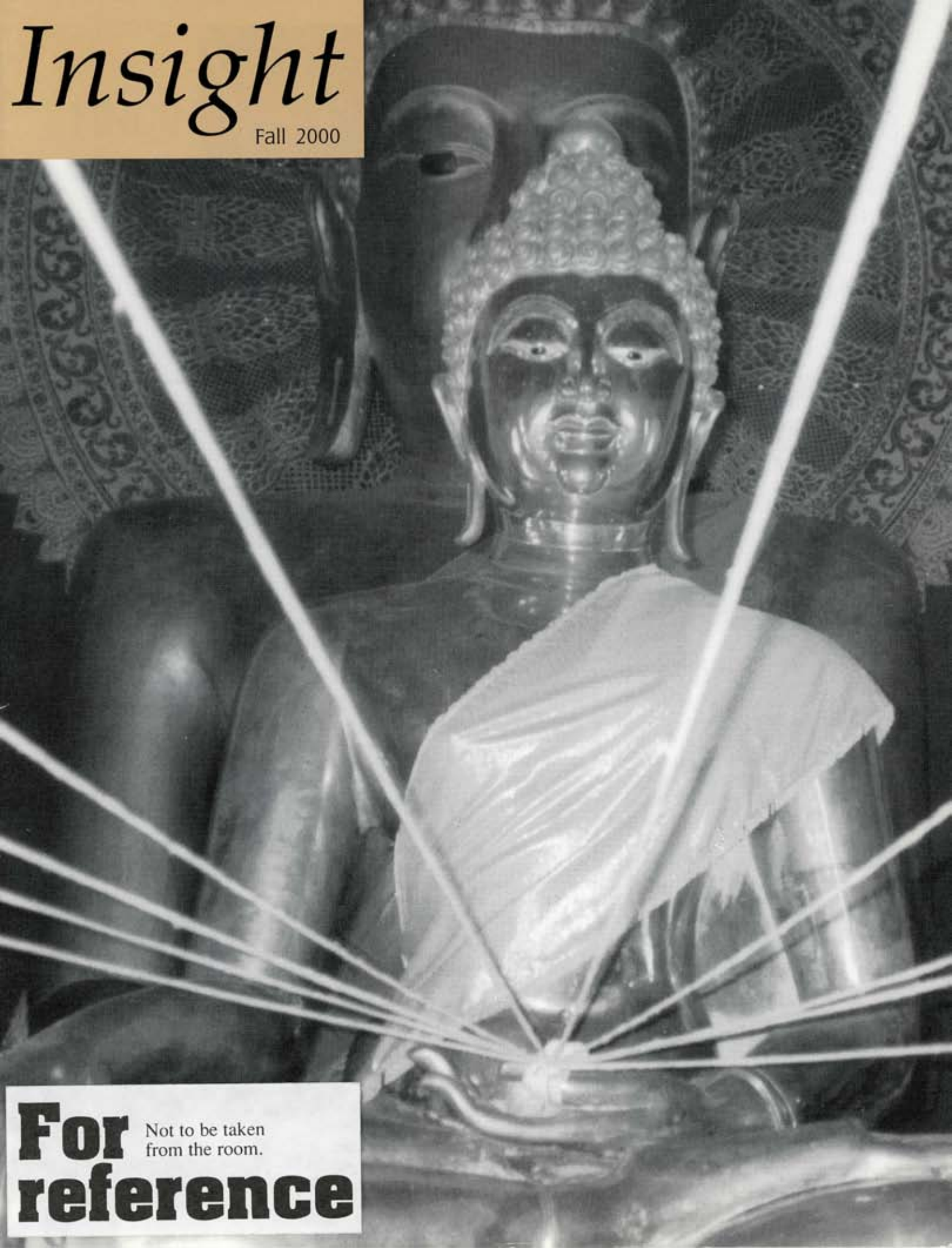


Insight

Fall 2000



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 program schedules and
Dharma articles of lasting interest

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Insight is a newsletter jointly published by the Insight Meditation Society and the Barre Center for Buddhist Studies, which are tax-exempt non-profit centers whose purpose is to foster the practice of *vipassanā* (insight) meditation and to preserve the essential teachings of Theravāda 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 Buddhist tradition within a contemplative framework. The intention is to build a bridge between study and practice, between scholarly understanding and meditative insight.



This radiant Buddha is seated at Wat Phra Singh in Chiang Mai, Thailand.

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FINDING OUR PLACE

an interview with

Myoshin Kelley



For anyone sincerely willing to look into the nature of suffering, the dharma can be profoundly transformative.

Myoshin, you have been teaching at IMS and other retreat centers quite a bit these past few years. How did you first get involved with Buddhist meditation?

I grew up in Western Canada, and from a very early age was drawn to nature. I found a sense of belonging there, a refuge from a chaotic and often painful world. It was in high school that I first read the book *Siddhartha* [by Herman Hesse]. This book touched a sense of possibility in me that I'd also felt from being in nature. Something was stirring. At that time I also read some books on Buddhism, which I found interesting. I started to meditate, out in nature by myself. But this was without any formal guidance. Then in 1975, at the age of 20, I had an opportunity to do a weekend retreat with a teacher.

Do you remember what it felt like during this time?

I really didn't have a clue what was happening! I remember I sat very still, which a few people commented upon; and I remember an interview with the teacher in which he said, "Thoughts should be like clouds moving across the sky." The effect of this retreat was immensely inspiring: I had a sense of not just *hearing* about the teachings—I could actually *practice* this. The feeling was quite empowering. I eventually went to Asia and spent time with an Indian guru, where I also practiced other forms of meditation.

Did you first go to Asia to pursue meditation practice?

I first went to go trekking in Nepal, beckoned by my love of the mountains. I had a profound experience at the summit of one of the passes in the Annapurnas: I felt like I had come to a level of contentment and completion. Up until that point I had pretty much done whatever I wanted; now there was the sense of "What does life want of me?" The next step turned out to be the cultivation of a spiritual life. Soon after this experience, I met some people who were talking about a teacher in a way that interested me, so I went to his ashram in India.

What inspired you there?

The first thing I did was a ten-day intensive meditation retreat. It was not vipassana [insight meditation], but was a more eclectic and active synthesis of techniques. It opened my eyes. One of the most striking realizations I remember from that period of time was that I was living a very pleasant life. I lived out in the country, I had outdoor work (this all fulfilled my love of nature), and I had great friends...yet I saw that I was just backing myself into a corner. There was so much of life that I wasn't opening my eyes to, that I was avoiding. Meditation was a way for me to open to the wider picture, to both the difficulty and the joy.

And this led eventually to vipassana?

Vipassana continued to filter in through that period, but it wasn't until many years later that I sat my next formal vipassana retreat in Australia. Prior to this retreat, I had been suffering with chronic fatigue for several years. People who have experienced a

debilitating illness understand that sickness is a continuous practice in letting go. You cannot plan ahead—you are living in a body that is constantly screaming out. You are faced with the very real possibility of dying. I was trying everything to get better—the diets, the exercise regimes, the new age treatments—I did it all! And I still suffered. The 'doing' was exhausting.

When I got to this retreat and sat on my cushion, I stopped doing. The most striking thing was that all I did was be with my breath. There was no great experience or realization, just a simple sense of deep acceptance. Amazingly, the symptoms of my illness virtually disappeared! I knew then that this practice was something I wanted to look more closely at.

Over the next few years I began to practice intensively with both Sayadaw U Pandita and Sayadaw U Janaka. I was drawn to their type of practice because it was so obviously helpful in my daily life—I remember people saying, "What has happened to you?" Through my previous experience with meditation I knew it was possible to drop into very pleasant blissful states but still have no wisdom. What was unfolding for me through practice with the Sayadaws was a wisdom that was evident both on and off the cushion. Eventually I decided to go to Burma.

What was it like in Burma? It must have been difficult, in some ways.

Arriving in Burma for the first time was like stepping into another world in another

time. It was a fascinating blend of dilapidated remnants of British colonization with traditional Asian culture. There were very few cars on the road then, and communication with the outside world was extremely difficult. Seeing so many monks and nuns of all ages on the streets wherever I went left a special impression on me.

I immediately noticed the diligence of the nuns and laywomen in Sayadaw U Janaka's monastery, where I was to do my practice. There were many old and young women; often teams of mothers and daughters meditated side by side. I had never experienced this before—being in a country that was so supportive of practice. Both the wealthy and the poor showed such joy in offering meals to everyone in the monastery, so these teachings could be continued. This generosity of spirit provided the container for my practice and sustained me when things started to get harder.

I became humbled by what I saw inside my own mind.

Things got very hard. My body started literally disappearing before my eyes. I lost a lot of weight, which happens to many foreigners in Asia with the change of diet. Although I had some intellectual understandings of the culture before I arrived in Burma, my Western framework of expecting and receiving relative equality as a woman got challenged. I started to notice and become reactive to the way women were treated.

There was a disparity, where women seemed unduly subservient and men seemed unduly elevated. This didn't feel a healthy situation for either, and brought up strong feelings in me of anger, rage, frustration and disappointment. There was the impression that no matter how realized a woman might be through her practice, she was still always less than a man.

So how did you cope with that?

I continued on with my practice for another three months, working with anger, working with the pain. There was a rage in me that I had never thought possible. I had always considered myself a reasonably kind person. I became humbled by what I saw inside my own mind—I knew it was made of the same stuff that fuels wars. There were fleeting moments of compassion, as I understood this was not limited to my own situa-

tion but was shared by all beings caught in delusion. However there was little stability, so the rage would return. I left Burma feeling somewhat hardened and bitter, carrying a heavy weight on my heart.

It was not long before this weight was too much to live with. It was unbearable. Since I knew I couldn't change thousands of years of Asian culture overnight, I knew a resolution had to lie within. So I started to turn towards this weight; to face the pain and sorrow. It became my point of inquiry.

By feeling the heart's contraction and its accompanying sensations of heaviness and pressure, as well as the mind states of subdued energy, some spaciousness arose. I was then no longer so caught up in the justification of my beliefs. I was able to see how much my own relationship to the situation was creating added layers of suffering. Judgement and aversion had cut me off.

Almost a year later it happened that I had another opportunity to sit with Sayadaw U Janaka in Australia for a one-month retreat. I decided to go and check it out—to give myself permission to leave if it didn't feel right, but to see if I could re-connect with this form of practice. Just in the moment of paying my respects to him, I felt as if everything I'd been carrying from the past simply dissolved. I immediately settled down and got right into the practice again.

Not long after, I decided to return to Burma for further practice and found that a lot of what had disturbed me before did not create the same suffering this time. On the contrary, I felt the embodiment of the feminine, and a strong sense of ease.

Several years later I went back to Burma a third time and ordained temporarily as a nun, which is something I couldn't have con-

I started to turn towards the pain and sorrow. It became my point of inquiry.

ceived of earlier! At the moment my head was shaved, a sense of grace descended—a knowing that I was doing the right thing. With putting on the robes came a sense of protection that I had never felt before. It was a total surprise. Even though there were still aspects of the culture that did not sit well with me, they were not an impediment in any way to the unshakable strength of heart that I felt.

How were you treated as a nun?

As a foreign nun I was very well treated. The Burmese are so appreciative that women are willing to leave their families, their homes, travel to a foreign country, shave their heads and wear robes—they really value this. So wherever I went I felt great care.

A lot of my time was spent in a nunnery

With putting on the robes came a sense of protection I had never felt before.

in Sagaing Hills. It was important for me to live as a nun amongst nuns. I wanted to have a taste of what it was like to follow in the footsteps of the daughters of the Buddha. I found myself deeply touched by the devotion and sincerity of so many nuns that I met. The conditions for them are not always easy, and yet their strength of heart abounds.

Other than the Burmese Sayadaws U Pandita and U Janaka, what teachers have most influenced your practice?

Around the same time as meeting the Sayadaws, I was introduced to Zen Master Hogen Daido Yamahata, or Hogen-san as he is often referred to. He was regularly visiting Australia, and in addition to sitting several sesshins with him, I had the opportunity to take care of him during his visits. This was immensely helpful, as he seemed to be able to turn any event in life into a dharma teaching. He is the one who gave me the name Myoshin, which means 'mystic beauty of heart/mind.'

How did working with a Zen teacher go for you after all your classical Theravada training?

He helped me to see where I was taking on some of the teachings that I had not understood directly. I lived as if certain things were true, but I did not really know it for myself. He was somehow able to direct me into the truth of my own experience time and time again. Humor and playfulness are a few of the tools he works with, combined with the unwavering Zen stick. Quite a combination! It helped me to bring these same qualities into how I practice, and to keep from taking it all too seriously.

How did you begin teaching in the vipassana tradition? And what kind of training have you been getting?

I was first asked in 1995 by Joseph [Goldstein] and Steven [Smith] if I would help in a retreat they were teaching, and so I began training with them and with Sharon [Salzberg]. Since then I have continued to teach with them at retreats both at IMS and around the country. My training has included giving meditation instructions to groups of students at the retreats, offering dharma talks, taking questions and suggesting answers, as well as sitting in on the interviews conducted by the senior teachers. I began by assisting with retreats, and then later moved into teaching retreats around the country on my own or with other teachers. Much of the training also involves a continuation of my own practice.

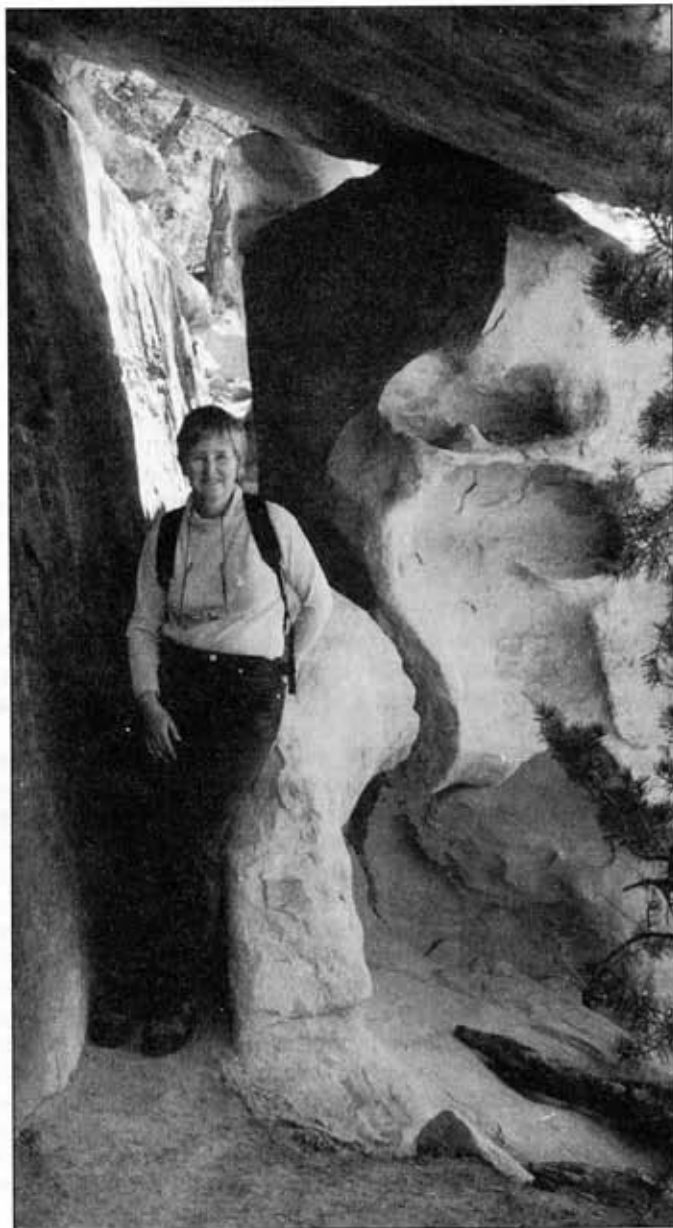
Study also became important to me. To be able to go back to the words of the Buddha himself, as described in the traditional texts, has been insightful. I tend to be a person who does not take easily to academic studies, but I found that reflection on the basic suttas helped to clarify my own direct experience. I also started to attend some courses over at the study center [BCBS] and found these invaluable. They helped me get an overall perspective of life during the time of the Buddha and the development of the varying traditions in Buddhism.

One of the fascinating aspects of study has been looking at the Pali roots and nuances of many of the terms relating to practice. There are so many words that do not have just one direct translation. The many nuances give a fuller meaning and 'felt sense' of the words. If I were a person who could more easily pick up languages I would be really inspired to study Pali.

And what are some of the biggest challenges of teaching?

It forces me to be really honest and accepting of who I am. I am not the historical Buddha! By this I mean that one can't live one's life according to another's. It takes a lot to do this kind of work, to share in the unfolding of wisdom of so many different kinds of people. I have learned that part of taking care of others is taking care of myself.

My earlier illness has left me with a sensitivity of body that I need to pay attention to. There is so much traveling involved; it can be hard just to keep up enough energy to travel from place to place and to have the freshness to meet each yogi in such a deep space.



People come to the practice, like I did, with an appetite for truth.

I have also had to learn a lot about communication skills. I'm a very quiet person by nature, so for starters I've had to summon a certain amount of courage to speak out. At a very early age I came to believe the adage that the truth could not be spoken, and so to suddenly have to speak to others from my deepest experience was excruciating. I've had to find a whole vocabulary for

my inner life in order to convey my understandings.

To me teaching is very intimate and revealing. What enables me to feel at home in that intimacy is a total trust in this practice and the liberation that is possible. There is something so valuable to be shared. It allows me to go through all the discomfort that I often experience in exposing myself.

Do you think being a teacher today is any different from 25 years ago?

When the first generation of vipassana teachers began to lead retreats in the West, it was a situation of new teachers guiding new students. But now, twenty-five years later, you have very experienced students sitting together with very new students. Some of these new students can be a little overawed and intimidated in the presence of the senior teachers. It makes their own possibility of insight and liberation seem remote and distant. The struggles a newer teacher has had with their own practice are fresher, and so it can be helpful for those starting out in the practice to get the sense of possibility from junior teachers. I've had people say to me, "If you can do it, so can I."

These days, a relatively new teacher may find themselves in front of students who have many years of mature meditation experience, and this too brings its own set of challenges. I need to find ways to guide people so that they don't feel belittled or put down by someone who may not have been in this tradition as long as they have. I don't wish to cause offence. On the other hand, I sometimes find that I can say something to such a yogi, and feel that it is not taken seriously. However, if a senior teacher says exactly the same thing, in the same context, it might be listened to with greater receptivity.

Does what you teach come from your own teachers?

When I first began teaching, most of what I said seemed to come out in the ways I had heard it from my teachers. But these days I am more comfortable using my own expression, which comes from my own di-

rect experience. When I speak from a place of emptiness, there is an ease of expression and a recognition that we each have something unique to contribute. But I still want to be very careful that the essential teachings are not diluted. This is a period of great transition, and it is important that the purity of the dharma is transmitted.

Do you find your own practice furthered through your teaching, or do you find you benefit more by being able to go on retreat yourself?

It's totally essential to do both—each one strengthens the other. When I am teaching I do that as my practice, and when I am sitting that is my practice. There are times when they are so closely intertwined that I don't see them as very different, though of course each is unique. One involves interaction; the other lets me stay focused on my own process. But the quality of emptiness is just the same.

What's it like to get to know the people that come on retreats? Why are people coming, what are they looking for, what are they discovering and what brings them back?

Many people at some point in their lives get a glimpse, in a variety of ways, of something deeply meaningful. This can seem out of step with their daily life, where there isn't an easy access to greater understanding. So time passes. And then, apparently by chance, they might hear about Buddhism and its emphasis on investigation and direct experience. Something resonates with that earlier glimpse, and an intuitive sense of possibility arises. The teachings offer a framework and support to go within, to challenge habituated patterns of confinement. So people come to the practice, like I did, with an appetite for truth.

How much of a role does "Buddhism" play in the practice?

The Buddha's teachings lay out a map of the mind. Practice, for me, is the art of following that map. Whether this is Buddhism or not, I don't know!

In my first retreat with Sayadaw U Pandita I was struggling with doubt. In my initial interview he sensed this and asked me, "Could it be you doubt this practice is for you?" I was stunned at his level of perception, as he had hit the nail right on the head. He went on to tell me that this practice had worked for many people for thousands of years—people who had no conscious faith. It could be treated as a scientific experiment.

Images of Mara
Dancing in oneness
Embracing the sky
Shimmering light
Melodies of delight.

Any part that is touched
Instantly crumbles
Holes in the fabric
The grasping, the wanting
For this, for this.

Nothing touched,
Nothing crumbles,
Nothing moves.

Myoshin

This gave me an easier container from which to explore and investigate. I only needed to follow the instructions as best I could, nothing more. This was such a relief, and in contrast to my imaginings that a set of particular beliefs was required. It became a 'come and see' practice.

It is a danger in any religion or 'ism' to blindly follow. I think the beauty of this practice is that one becomes aware of deep-seated beliefs, even the ones we didn't realize we had. In this way we let go of limiting views. It often feels uncomfortable when this happens, and yet it is essential for real growth to occur.

Have there been any recent teachings that have influenced your practice?

Over the last few years I have been sitting with Tsoknyi Rinpoche, a Tibetan Dzogchen master. I haven't found great differences in the actual practice of Dzogchen, but something in the language has helped me to find a greater immediacy to the mind of no clinging.

One of the benefits I have found from practicing in different traditions is that there

is no patent on freedom. They all offer techniques for recognizing that which hinders or obstructs the mind from clear seeing. The Buddha had the power of omniscience to be able to see what would help each person that he met. As a result, there are many practices that can be done in the service of liberation.

Where do you think all this is headed? Some see dharma as profoundly transformative of our culture, others view it as a passing interest that will soon be absorbed. What's your perspective on this issue?

I think we are in the midst of a unique time right now, in that people in the West are asking themselves, "How is it that I have so much affluence, and yet I'm still not happy?"

The culture constantly insists that we should be happy. To admit to *not* being happy is a huge step. When we become really honest about our dissatisfaction, these teachings, which are centered on the truth of suffering, validate our experience. They help break the tendency of identifying personally with our unhappiness. When we're not so lost in trying to control our lives, trying to get it right, we can begin to examine how things actually are. This comes as a great relief.

For anyone sincerely willing to look into the nature of suffering, the dharma can be profoundly transformative. And there are now lots of people who have been practicing very diligently at IMS and elsewhere for many years. Out of their dedication these yogis come to retreat after retreat. I think a time will come when the fruits of all the practice done by these people—the wisdom and compassion—will be evident. It's already starting to happen. There are many yogis out in society who are bringing the insight and metta they have developed to their work and family environments. I can't help but think Buddhism will become much more embodied in this country.

The creation of the Forest Refuge in Barre is a great contribution to this future potential, and I am really happy to see it emerging. It offers the opportunity for practice that we otherwise don't have unless we go to Asia, and it allows people to meditate intensively who might not have the means or the health to spend long periods in Asia. It will be helpful to all of our practice, and out of this endeavor many more teachers will come and hopefully at least a few fully enlightened beings.

INSIGHT MEDITATION TEACHERS CODE OF ETHICS

Insight Meditation teachers from America and Europe have held regular meetings since 1975. Over the years we have become more aware of the responsibilities held by us as teachers and the care that such a role requires. In Asian Buddhism the conduct of teachers who are monks has been governed by 227 vows and strict Asian custom. Now in the West, there is a large Buddhist community led by lay teachers.

All of us recognize that the foundation of spiritual life rests upon our mindful and caring relationship to the life around us. We acknowledge that without monastic vows and the Asian customs, we have a need for clear Western lay guidelines. In keeping with this understanding, and for the long-term benefit of ourselves and the community at large, we, as teachers, agree to continue to uphold the five basic Buddhist training precepts we have taught for so long. Furthermore, in the discussions that led to this agreement, we have refined these precepts to make them appropriate to our role as teachers of the dharma at this particular time in history and in this specific cultural setting. As Insight Meditation teachers in the West, we have established the following guidelines for ourselves.

1. We undertake the precept of refraining from killing.

In undertaking this precept we acknowledge the interconnection of all beings and our respect for all life. We agree to refine our understanding of not killing and nonharming in all our actions. We will seek to understand the implications of this precept in such difficult areas as abortion, euthanasia, and the killing of pests. While some of us recommend vegetarianism and others do not, we all commit ourselves to fulfilling this precept in the spirit of reverence for life.

2. We undertake the precept of refraining from stealing.

We agree to not take that which does not belong to us and to respect the property of others. We agree to bring consciousness to the use of all of the earth's resources in a respectful and ecological way. We agree to be honest in our dealings with money and not to misappropriate money committed to dharma projects. We agree to offer teachings without favoritism in regard to students' financial circumstances.

3. We undertake the precept of refraining from sexual misconduct.

We agree to avoid creating harm through sexuality and to avoid sexual exploitation or adultery. Teachers with vows of celibacy will live according to their vows. Married teachers will honor their vows and refrain from adultery. All teachers agree not to use their teaching role to exploit their authority and position in order to assume a sexual relationship with a student.

Because several single teachers in our community have developed partnerships and marriages with former students, we acknowledge that such a healthy relationship can be possible, but that great care and sensitivity are needed. We agree that in this case the following guidelines are crucial:

a) A sexual relationship is never appropriate between teachers and students.

b) During retreats or formal teaching, any intimation of future student-teacher romantic or sexual relationship is inappropriate.

c) If a genuine and committed relationship interest develops over time between an unmarried teacher and a former student, the student must clearly be under the guidance of another teacher. Such a relationship must be approached with restraint and sensitivity—in no case should it occur immediately after a retreat. A minimum time period of three months or longer from the last formal teaching between them, and a clear understanding from both parties that the student-teacher relationship has ended must be coupled with a conscious commitment to enter into a relationship that brings no harm to either party.

4. We undertake the precept of refraining from false speech.

We agree to speak that which is true and useful and to refrain from gossip in our community. We agree to cultivate conscious and clear communication, and to cultivate the quality of lovingkindness and honesty as the basis of our speech.

5. We undertake the precept of refraining from intoxicants that cause heedlessness or loss of awareness.

It is clear that substance abuse is the cause of tremendous suffering. We agree that there should be no use of intoxicants during retreats or while on retreat premises. We agree not to abuse or misuse intoxicants at any time. We agree that if any teacher has a drug or alcohol addiction problem, it should be immediately addressed by the community.

Reprinted from Jack Kornfield's book *A Path with Heart* (Bantam Books, 1993) pp. 340-342.
[The third and fourth precepts have been re-arranged to follow the traditional order.] The Ethics Committee at the Insight Meditation Society can be contacted through guiding teacher Larry Rosenberg at the Cambridge Insight Meditation Center (617) 491-5070.



IMS News Worth Noting

Financial Aid

In keeping with the tradition of *dāna* (the Pali word for generosity) that stretches all the way back to the Buddha, it is our intention that anyone who desires to practice at IMS be able to do so, regardless of financial situation. Here is some information about two particular funds that help support our plan to promote diversity of all kinds.

Scholarship Fund

Our basic Scholarship Fund assists those who might otherwise not be able to afford the entire cost of a retreat at IMS. To help as many people as possible we usually limit scholarships' value to the cost of one nine-day retreat per person per year. The annual Three-month Retreat is considered separately.

A small deposit is normally required on registering for a retreat--see p. 21 for further information.

Sponsor-A-Yogi Fund

This fund is designed to assist anyone wishing to practice who has a life threatening, progressive or disabling illness and is in financial need. No deposit is required when registering.

To access either fund, check the appropriate space on the Registration Form (p. 21). Please be assured that we will do our best to help you attend a retreat with us.

Jack Kornfield

Jack Kornfield has decided to stop teaching the popular New Year Retreat, and has asked Rodney Smith to take the lead in his place. This will commence in December this year. Jack hopes to return to Barre in the Spring of 2002.

Book Review

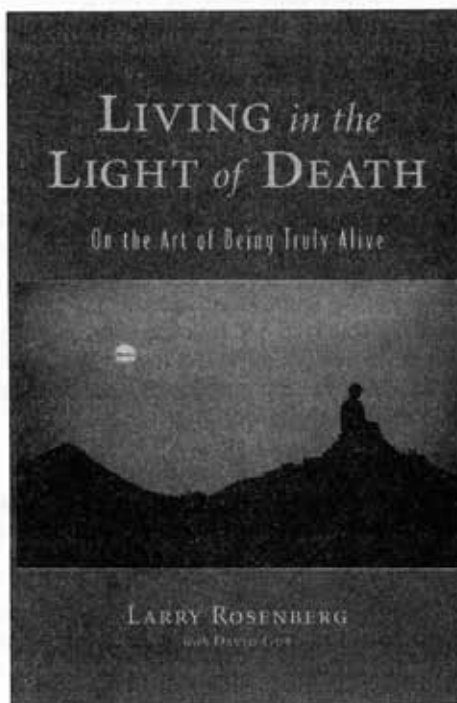
Living in the Light of Death: On the Art of Being Truly Alive

by Larry Rosenberg
Shambhala (Boston: 2000)

Warning: the simple reading of this book can arouse spiritual energy and urgency--not recommended for those who wish to remain complacent!

There were four heavenly messengers that prompted Siddhartha Gotama, the Buddha-to-be, to commence his search for freedom from suffering. As a result of his liberation, we are all the beneficiaries of those messages: the reality of sickness, aging and dying, and the potential of the renunciate who walks the path to freedom.

In Larry Rosenberg's new book he takes us on an exploration of old age, sickness and death, bringing these messages alive in such a way that they can become wake-up signals for each of us. He shares a wealth of practices from the Buddhist tradition that increases our understanding of these timeless messengers.



Although the book is based on uncomfortable subject matter that we so often turn our backs on, Larry expresses it as an open invitation to change direction and face our fears about sickness, aging and dying. His own life has been filled with a healthy investigation of these areas, which he colorfully portrays. Woven together with many words of wisdom from masters throughout time, this book provides inspiration for our own unfolding process. We can develop a deeper wisdom of how our fears and avoidance keep us from being vitally alive. He offers guidance in using awareness practice as a way to become intimate with both life and death. It is written with a warmth and lightness that can't help but bring a greater sense of ease to our own hearts and minds, even in the face of death.

--Myoshin Kelley

dharm.org

a combined www page for:

**Insight Meditation
Society
and
Barre Center
for Buddhist Studies**

with links to:

**Dharma Seed Tape Library
Vipassana Retreat Centers
Teacher Web Pages
Access To Insight**
and other sites
of possible interest to
the vipassana meditation community

Forest Refuge Update

As many of you know already, IMS has undertaken to build a new long-term practice center. Known as the Forest Refuge, it will be an environment where people can devote themselves to the cultivation of insight, lovingkindness and compassion for extended and uninterrupted periods of time.

There are three main areas that the Forest Refuge team are currently working on: program development, site development and fundraising.

Program Development

Defining the Forest Refuge program is still in its early stages. A significant amount of planning is still needed to address key elements such as admissions, instruction, administration and finance.

There will be at least one guiding teacher for the Forest Refuge. Joseph Goldstein has indicated his intent – and abiding interest – to step into that role, and he will be supported by other resident and visiting teachers. It is anticipated that there will be occasional Dharma talks and weekly interviews for the retreatants, or 'yogis' as they are referred to. A library with selected Dharma books and tapes will provide additional resources to inform their practice.

The complex will be staffed and will have its own operating budget. It is anticipated that a Program Director, an Office Manager, two Cooks and two Housekeeping/Maintenance people will need to be recruited. Most of these positions will be offered on a stipend basis, with staff housing built directly on the site.

Site Development

The Water Solution

IMS currently functions on wells, which are State-regulated and must meet various strict requirements to ensure well water of acceptable quality. The supply at IMS meets this high standard, but at times the available water volume can reach alarmingly low levels.

To help ascertain the best way to supply water to the Forest Refuge, a recent engineering study compared the costs and risks of drilling more wells with another option of connecting to town water.



Fundraising

The cost of the necessary planning, permitting and running a line down Pleasant Street, as well as installing the various pump stations from the town source will amount to around \$600,000. For this outlay, IMS and the Forest Refuge will have continuous access to a plentiful supply of good quality water. Based on the results of the study, this option is a wise investment for the future – and BCBS will also be able to hook up to Barre's town supply after the line is completed.

Tentative approval to connect to Barre water has been secured from the town. Drawings for the plans are underway and it is likely that bids will be sought for the construction of the 'water solution' within the next few months.

The Architects

In November 1998, IMS hired the Los Angeles firm of Roto Architects. Since then, Roto greatly helped identify the design needs flowing from the Forest Refuge vision, and then translated those needs into a draft architectural plan. This signified the completion of an important stage of the project, with their work providing a platform for further refinements and revisions.

Several months ago the Forest Refuge team concluded that additional architectural needs could be best served by working with a local design firm. This new direction will minimize project expenses and provide easier and closer supervision of future construction phases. A process of contracting a second-stage architect is currently underway.

The Forest Refuge project will provide an invaluable asset for multiple generations. There is a plan to accommodate 30 retreatants initially, as well as necessary staff and teachers. It is intended that a second construction stage be developed, with the Forest Refuge expanding to house another 20 yogis. And of course there must be water, power and a road to get to the site.

This all translates into a need to generate support. Fundraising has been underway since the project's inception. In fact, the commitment of a substantial gift in 1997 allowed the dream to become viable. Since then, there have been a number of generous donations from members of the sangha.

There are three interrelated projects underway that require additional funding. These are the design and implementation of the Forest Refuge, the water solution for both IMS and the Forest Refuge, as well as a planning process for the long-term financial stability of both these centers. At the present time, these three projects still need a combined total of \$1.5 million to meet their anticipated costs.

We welcome you to join the creation of this remarkable new center. It is dedicated to the welfare, happiness and liberation of all beings.

Inquiries and contributions for the Forest Refuge can be directed to:

The Forest Refuge
1230 Pleasant Street
Barre, MA 01005
Phone: (978) 724 0113
Email: theforestrefuge@dharma.org

Some of the most frequently asked questions that we hear at IMS from those new to sustained meditation practice are: "So, what is a retreat really like?" "What happens?" "What can I expect?" The following article describes one retreatant's experience.

LOOKING IN THE MIRROR

by Kevin Berrill



After several years away, I returned to IMS not long ago for a midsummer retreat. As I strolled through ferns and fragrant pine trees, I felt happy to be back and wondered how my retreat would unfold. The quiet and peace of the place seemed to promise serenity, and as the retreat progressed there were definitely serene moments. But there were also plenty of moments when my mind was like a noisy theme park. At those times, I felt as if I was lost in a funhouse, wandering through a gallery of mirrors. I chose to look in those mirrors and did my best to make friends with whom I saw.

Like everyone else, I was assigned a daily 'yogi job' on arrival. During previous retreats, I had washed pots or run the dishwasher. When I was asked this time to tend to the plants, I thought, "Perfect!" I pictured myself, a beacon of equanimity, a Buddhist Martha Stewart, gliding through the place with my watering can, exquisitely mindful. That might have been the case, were it not for the fact that I soon found myself caught up in some very old habits around work: a struggle with perfectionism, difficulty pacing myself and a fear of making mistakes and being criticized.

Before long this sweet and simple job had become overlaid with fear and judgment. But even as this drama was unfolding, I knew it was less about the plants than with my old conditioning. I also knew that none of these feelings was out of place; in fact, this yogi job was the perfect context for these feelings to unfold. This retreat, I reminded myself, was not about transcending the difficult but having the spaciousness to be with it fully. Here was an opportunity to bring curiosity and awareness to a new situation where I didn't know all the rules, and where it was likely I would make mistakes. Here was an opportunity to attend to the inner grasping and confusion with compassion.

I handled meditation in much the same way I tended the plants. My efforts to stay present in the moment were often a struggle. As I tried to concentrate, the muscles of my mouth, forehead and jaw tightened. As I investigated these feelings and sensations, I realized I was using meditation as a tool to get somewhere, to become more effective, productive, smarter. Because expectation kept me leaning forward into the future rather than resting in the present, there was always the gnawing question of whether I would get what I desired. Caught between wanting and fear of not getting, struggle and anxiety were inevitable.



During group interviews, I spoke about how meditation often felt more like a demanding project than a joyful, liberating practice. One teacher replied that struggle, force, and judgement in meditation don't lead to peace or enlightenment; they merely lead to more struggle, force, and judgement. He encouraged me to be aware of my motives for practicing, to be gentle and to relax my body when I was caught in struggle.

During their talks and interviews, the teachers emphasized that there is so much richness to receive in every moment; none of it is contingent on becoming more than who we already are right now. Constant preoccupation with the future means missing opportunities to learn, serve, love and receive.

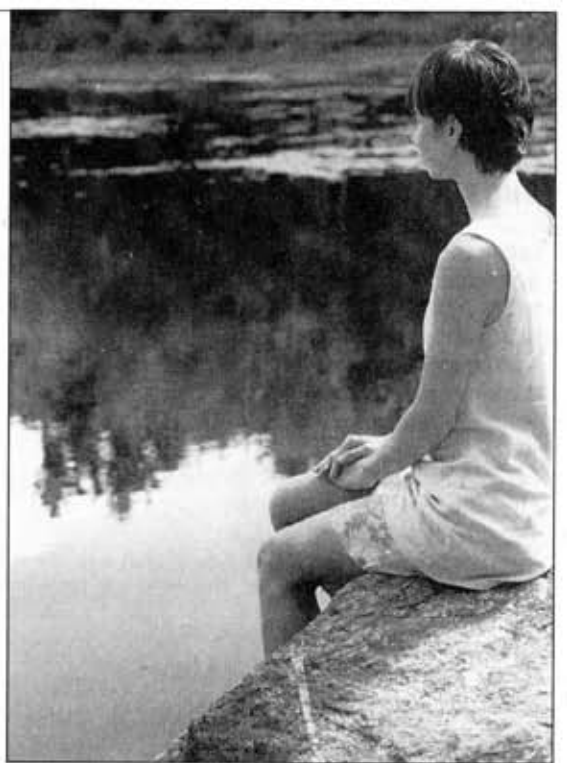
For the rest of the retreat I explored my intention: Before most sitting and walking meditations I asked myself *why* was I doing this practice? There were all sorts of answers: To become 'better' in some generic sense. To be happier. To prove I'm willing. To be more loving. To rediscover right livelihood. To be at peace. Rather than trying to judge these different motives as good or bad, I allowed myself to be more aware of them in a friendly way. After getting lost in 'mind storms' or noticing that the muscles in my face had contracted, I returned to my intention: Was I engaged in some kind of self-improvement project in that moment? Quite often, the honest recognition of meditation-as-enterprise permitted me to relax back into the present. Sometimes I returned compulsively to new schemes for improving my life. To the extent possible, I allowed myself to be with the ache and the longing that lie under the story line, and to return to the breath, my anchor.

Early in the retreat, the teachers introduced to us the practice of mettā or lovingkindness. Mettā practice involves the repetition of certain phrases, such as "May I be safe and protected from harm," "May I be happy and peaceful," "May I accept my limitations with grace," and "May my life be filled with ease and joy." Sending mettā to myself and others transformed the retreat. Mettā created a safe container for all my experiences to unfold.

Beginning my meditations with mettā was also a way of reaffirming my intention: When I started to meditate and my mind moved towards planning for the future, the quiet repetition of "May I be happy in this moment" often brought me home to the here and now. When I was agitated and couldn't settle down, I experimented with sending forgiveness into my mind and body. This particular practice was like placing a soothing balm on resentments I held against myself for past mistakes or for what was unresolved. Towards the end of the retreat, the teachers encouraged us to send mettā to everyone present, and to all beings, everywhere. I felt part of the whole web of existence. Instead of just my peace and my progress, the practice opened up to include so much more.

In the final days my awareness started to shift. I became more sensitive to sounds. The flowers were more vividly colorful. I felt calmer. I still got lost in thoughts about the past and future, but often those mind states and the judgements I had about them dissolved in the light of awareness. Sitting on my cushion late one afternoon, I felt the sun's warmth flooding through the open windows of the meditation hall. Birds were singing. I noticed I was deeply happy. This happiness wasn't accompanied by feelings of expectation or excitement that I usually associate with happiness. More predominant were feelings of ease, serenity, and gratitude.

Then came the inevitable pang of fear and dread about losing this joy, followed by thoughts about how to hold on to it. Instead of stiffening against this wave, I lightly turned my attention to the fear and attachment. I was able to welcome these feelings because they, too,



were part of this moment. Since I wasn't in a mood to wrestle with them, they receded. Joy returned—and then eventually left—never to bloom again so fully. But rather than futilely pursue those pleasant feelings, I relaxed into gratitude simply for having had them and for my capacity to open to such peace.

As the end of the course approached, one of the teachers said to us, "You may be wondering, 'How can I hold on to the peace and stillness I found on this retreat?'" He answered his own question with a smile. "Don't worry, you can't." There was a ripple of nervous laughter in the hall. Clearly, some of us had already begun to worry about "losing it."

Losing it hit me hard. On the ninth and final day, the silence broke. The conversation at breakfast seemed deafeningly loud. Feeling completely overstimulated, I didn't know who to talk to or what to talk about. When I opened my mouth to talk, I spoke too fast; I was uncontrollably friendly and sincere. I was seized by thoughts about the past and future.

This wasn't a crisis, I finally decided. I was merely undergoing an uncomfortable adjustment back into ordinary life, and needed to let go of judging and evaluating myself. In retrospect, I think my confusion and anxiety stemmed from a secret wish: To emerge from the retreat impervious to suffering, like a soldier fresh from dharma boot camp.

During the retreat one of the teachers quoted a Tibetan sage who once said, "The issues you are struggling with right now are the issues you will be struggling with for the rest of your life." If that is true, the practice isn't about getting rid of bad habits or unpleasant feelings, or becoming someone "better." It's about relating mercifully to whatever arises—wanted or unwanted, temporary or seemingly permanent. Very slowly, I am learning to relate differently to what is difficult in and around me. That which is difficult and unmanageable actually contains within it a lot of juice and creativity; the difficult, after all, is what brought me on retreat. Within the unwanted reside the seeds of my aspiration for a deeper, happier life. When I am not denying any part of myself or my experience, when I'm not picking and choosing which parts of me to own and love, I can relax and smile in the mirror.

Handwritten notes at the bottom of the page, including "0", "6", "14", "Fl", "Dha", and "e".

Still

Sunlight throws itself upon the wall.
 Knowing nothing but the sound of the void,
 The bright of the room.
 God is becoming.
 See the light, listen to the empty.
 They say I am alive.

Kelsey Simons

Burnt Offering

Left in the sink, soaking overnight,
 a saucepan, baked enamel,
 left overlong on the burner most likely
 with scalded skin of milk, most likely,
 burned on, burned in,
 stuck,
 left in the sink, soaking overnight.

For me to find, the breakfast dishwasher yogi.
 I test the crud—it's hard.
 This is not my mess.
 It's a pot not a dish and it won't do to shift it to the dish section.
 Scrubbers have enough to do. This mess has been given to me.

The sign over the burners says,
 "Leave pots clean & empty, (not even water.)
 And ready for the next person."

All through morning work my mind stirs.
 I'll just leave it in the sink the way I found it
 when my work is done.

But finally, when the time comes and only the pot and I are left,
 I look up and find the Bon Ami, *Kalyana Mitta!*
 And scrub the crud and maybe a bit more from the old pot
 And leave it clean and ready for use by the next person
 Just as it was left for me.

Steve Kohn

Found

Is this the place of resting?

Moving ever forward, for many lifetimes,
 I finally ceased under the canopy of leaves.
 Only the wren makes herself known
 through the green.
 All else is implicit.

And I tell myself,
*Here, there is no concern with fate;
 there is just the knowing.*
 And with this the forest breath
 drew against me as if to say,
You were always here.

And so I remained, because I understood.

Kelsey Simons



Sketches by
Linda Knudsen

Dark Side of the Moon

(as seen from the back of the meditation hall)

Row upon row
 Soft-peaked shadows loom;
 Brooding mountains of the moon,
 Dark human pyramids exuding heat.
 They sit, patient, motionless, long-suffering,
 Composed in a dreamer's struggle to wake up.
 Their breath heaving, undulating, whispering,
 They dismantle their dim heaps grain by grain.

Remembering:
 One night long ago a voice was heard Saying:
 "In this precise way you will find you are free."

Kate Wylie

Walking Meditation

As I put pen to paper
 there's only arising and ceasing
 ceasing and arising, ceasing arising
 slow down, slow down
 Watch
 Arise, cease
 left and right
 heal and sole
 left arise
 right cease
 heel arise
 sole cease
 Fleeting
 arising ceasing
 unceasing
 lightness arising
 heaviness deepening
 juxtaposing
 element upon element
 sense upon sense
 only ceasing
 ceasing
 and the body
 clothed in cloth
 propels forth and back
 In the stirring of a limb
 of heel, toe, sole and arch
 of tarsal and phalange
 lies a consciousness too deep for tears.

Irene Pandittesekera

Retreat at Mountain Cloud

In the sacred grove
of play and prayer
I climb the ponderosa
inching up her long, strong arm
extended down
to cover the Earth
with needles so big, so pungent
I feel drunk on her retsina.

Barefoot, my soles are tickled
by her rugged skin offering a toehold
to her next arm, and next;
the branches long gone
now only stumps,
a ladder to Heaven.

Sitting in her arms, ten feet up,
cradled close to her heartwood
two hundred years beating, beating,
all sense of perspective changes;
what this ant mind worried over
scurrying from place to place
disappears, and in the canyon
a coyote mother croons a lullaby.

Lorraine Schechter



Death

Each day I greet the sun with a mantra:
"Since death alone is certain
and the time of death uncertain,
What should I do?"

I feel you in my bones,
in my weakened handgrip,
in my bumbling memory,
in the calluses on my soul.

My mind is a treadmill of thoughts,
If I could only prune the rosebush,
Prune the rosebush only,
Death will not find me.

Dominic Vigiano

dreamer dreams

spring midnight
pouring rain
hearing single raindrops
dreamer dreams

Theikdi

Monkey

monkey
trapped in the head
 screaming
to get out

monkey
trapped in the head

under
mighty-thick
dark-brown
hairy monkeyskin
burning lavablood
ready to erupt
 nature of monkey:

never stay in
 one
spot

 never rest
up jumping
 and
 down

 running
around and around
 jumping
 down

and up running
 around and around
around and around
up and down
monkey
trapped in the head

monkey 's
rolling
red-eyes
glaring into the sky

monkey

trapped in the head

spacetimesoundmovement
sketchsymbolsthoughtslanguage
madmonkeytrappedinthehead

Theikdi



Birthing Self

Pregnant with life
Follow the Lamaze insight
Breath.

Feel the pain. No birth is free of it.
Feet in stirrups, butt on cushion
Allowing life to flow through me
Look at my beautiful stretch marks
What's all the excitement? I've
Always been in here.
No need to spank me
I'm awake and breathing.

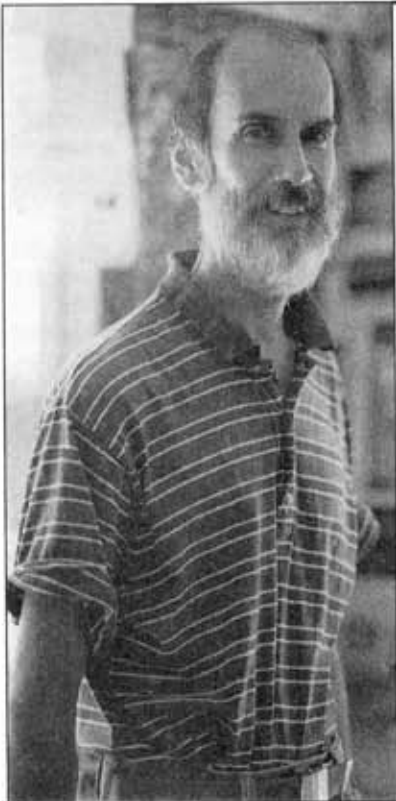
Manus Campbell



Serve the Dharma at IMS

Become a volunteer and:

- Deepen your spiritual practice
- Live in a community of meditators
- Learn about yourself in relationship
- Receive a diverse benefits package



Contact: Administrative Assistant
Insight Meditation Society
(978) 355-4378 Ext. 19 (978) 355-6398 FAX
personnel@dharma.org

FAMILY RETREAT

Each year, IMS endeavors to cultivate the mindfulness, compassion and wisdom of the next generation through its Family Retreat. Part of this course's continued success is due to the role that volunteer group leaders play, in developing and supporting children's creativity and expression.

We are currently seeking group leaders for the 2001 Family Retreat (July 30-August 4). If you have experience in meditation and in working with children, and would like to consider this, please call us at (978) 355-4378. Volunteers will receive sitting days in exchange for service.

YOUNG ADULT RETREAT

The annual Young Adult Retreat (June 22-26, 2001), especially for teenagers, is a wonderful opportunity to help awaken mindfulness, compassion and lovingkindness in budding meditators.

IMS needs volunteers to lead discussion and activity groups. Volunteers should be experienced in meditation and enjoy teenagers! If you are interested, please call IMS at (978) 355-4378. Volunteers will receive sitting days in exchange for service.

INSIGHT MEDITATION SOCIETY



Insight Meditation (*vipassanā*) 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 160 secluded wooded acres in the quiet country of central Massachusetts.

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. Complete silence is maintained during retreats at all times, except during teacher interviews. A typical daily schedule starts at 5 AM and ends at 10 PM. The entire day is spent in silent meditation practice with al-

ternate 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 simple single and double 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; meditators with vipassana experience are welcome to attend group sittings. Some restrictions apply. Please call the IMS office for a daily schedule.

IMS offers several forms of individual retreat:

• **Self-Retreat:** Is scheduled between retreats and consists of any number of days not exceeding the longest period of teacher-led retreat sat by the student at IMS. During this time, meditators are expected to practice in silence, observe the five precepts and maintain a continuity of practice. Self-retreats are charged at \$39 per day. Please call for an 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 (ask for ext. #19) to request program information and 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 an application form.

• **Scholarships:** It is our wish that anyone who would like to practice here be able to do so regardless of financial situation. Please refer to the article on financial aid (p. 8) or call IMS for more information about our generous scholarship program.

IMS RETREAT SCHEDULE 2001



Insight Meditation Society
1230 Pleasant Street
Barre, MA 01005
Tel: (978) 355-4378

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

- | | | | | |
|---------------------------|---|-----|---------------|------------|
| Feb 2-9
(Fri-Fri) | METTA RETREAT (7 days)
Sharon Salzberg, Carol Wilson, Kamala Masters & Myoshin Kelley
Metta is the Pali word for friendship or lovingkindness. 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.
Note: A lottery may be required for this course. All applications received on or before December 8, 2000 will be included. Others may be wait listed. If you have applied for this lottery 2 or more times before and never been confirmed, you now qualify for automatic inclusion. However, you must let us know if this is the case. | SS1 | Deposit \$150 | Cost \$280 |
| Feb 9-18
(Fri-Sun) | VIPASSANA RETREAT (9 days)
Sharon Salzberg, Carol Wilson, Kamala Masters & Myoshin Kelley
This retreat emphasizes the continuity of mindfulness, along with some daily practice of metta (lovingkindness) 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.
Note: A lottery may be required for this course. All applications received on or before December 8, 2000 will be included. Others may be wait listed. If you have applied for this lottery 2 or more times before and never been confirmed, you now qualify for automatic inclusion. However, you must let us know if this is the case. | SS2 | Deposit \$150 | Cost \$345 |
| Feb 2-18
(Fri-Sun) | METTA & VIPASSANA RETREAT (16 days)
Sharon Salzberg, Carol Wilson, Kamala Masters & Myoshin Kelley
Note: A lottery may be required for this course. All applications received on or before December 8, 2000 will be included. Others may be wait listed. If you have applied for this lottery 2 or more times before and never been confirmed, you now qualify for automatic inclusion. However, you must let us know if this is the case. | SS3 | Deposit \$150 | Cost \$555 |
| Feb 24-Mar 3
(Sat-Sat) | VIPASSANA RETREAT (7 days)
Christina Feldman, Sharda Rogell & Mark Coleman
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.
Mark Coleman has been engaged in Buddhist practice since 1984 and has taught meditation in UK, USA and India. He teaches meditation to youth at risk and has an MA in psychology. | CF1 | Deposit \$150 | Cost \$280 |

Mar 9-16 (Fri-Fri)	INSIGHT MEDITATION AND THE HEART (7 days) Rodney Smith & Narayan Liebenson Grady 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.	ROD	Deposit \$150	Cost \$280
Mar 24-31 (Sat-Sat)	WOMEN'S RETREAT (7 days) Christina Feldman & Narayan Liebenson Grady In the 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	Deposit \$150	Cost \$280
Apr 6-8 (Fri-Sun)	VIPASSANA WEEKEND (2 days) Narayan Liebenson Grady & Michael Liebenson Grady Through the direct and simple practice of mindfulness, this retreat supports opening our hearts and minds to the deepest truths within us. Emphasis is placed on developing confidence, lovingkindness and wisdom in meditation practice throughout the day.	NM	Deposit \$125	Cost \$125
Apr 14-21 (Sat-Sat)	VIPASSANA RETREAT (7 days) Larry Rosenberg & Michael Liebenson Grady The core of vipassana meditation is the practice of mindfulness, that quality of awareness that sees without judgment. 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	Deposit \$150	Cost \$280
Apr 28-May5 (Sat-Sat)	VIPASSANA RETREAT (7 days) Narayan Liebenson Grady & Michael Liebenson Grady Through the direct and simple practice of mindfulness, this retreat supports opening our hearts and minds to the deepest truths within us. Emphasis is placed on developing confidence, lovingkindness and wisdom in meditation practice throughout the day.	NLG	Deposit \$150	Cost \$280
May 11-20 (Fri-Sun)	BUDDHIST CONTEMPLATION (9 days) Ajahn Amaro & Amaravati Sangha 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 pujas), the cultivation of mindfulness, lovingkindness 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	Deposit \$150	Cost \$345
May 25-28 (Fri-Mon)	WEEKEND RETREAT (3 days) Steven Smith and Michele McDonald-Smith This retreat emphasizes the beauty and preciousness of experiencing the truth through the simple and direct awareness practice taught by the Buddha. Each individual is encouraged to find a balance in his or her own meditation practice of the deep relaxation and exploration that leads to living in the present moment with greater wisdom. Daily lovingkindness practice is also included.	MEM	Deposit \$155	Cost \$155

Jun 1-8 (Fri-Fri)	METTA RETREAT (7 days) Steven Smith, Michele McDonald-Smith, Susan O'Brien & Rebecca Bradshaw Metta is the practice of friendship or lovingkindness. 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. Franz Moeckl will lead Qigong practice each afternoon. Susan O'Brien has been practicing vipassana meditation since 1980 and has studied with a variety of teachers. Rebecca Bradshaw has been practicing vipassana meditation since 1983 and teaching since 1993. She also works as a psychotherapist. Franz Moeckl has practiced Qigong for more than 20 years, which he teaches in the US and Europe. He has practiced vipassana meditation since 1985.	SM1	Deposit \$150	Cost \$280
Jun 8-17 (Fri-Sun)	VIPASSANA RETREAT (9 days) Steven Smith, Michele McDonald-Smith, Susan O'Brien & Rebecca Bradshaw This retreat emphasizes the beauty and preciousness of experiencing the truth through the simple and direct awareness practice taught by the Buddha. Each individual is encouraged to find a balance in his or her own meditation practice of the deep relaxation and exploration that leads to living in the present moment with greater wisdom. Daily lovingkindness practice is also included. Franz Moeckl will lead Qigong practice each afternoon.	SM2	Deposit \$150	Cost \$345
Jun 1-17 (Fri-Sun)	METTA & VIPASSANA RETREAT (16 days) Steven Smith, Michele McDonald-Smith, Susan O'Brien & Rebecca Bradshaw	SM3	Deposit \$150	Cost \$555
Jun 22-26 (Fri-Tue)	YOUNG ADULT RETREAT (4 days) Michele McDonald-Smith with Marvin Belzer, Rebecca Bradshaw & Ed Hauben 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. For ages 14-19 only. Marvin Belzer has practiced vipassana since 1982, studying primarily with Sayadaw U Pandita since 1986. He teaches philosophy at Bowling Green University. Ed Hauben is a long term vipassana meditation practitioner and friend of IMS. Ed has served on the IMS board and has assisted with the Family and Young Adults retreats for the past 20 years.	YA	Deposit \$185	Cost \$185
Jun 30-Jul 7 (Sat-Sat)	VIPASSANA RETREAT-For Experienced Students (7 days) Larry Rosenberg & Corrado Pensa The core of vipassana meditation is the practice of mindfulness, that quality of awareness that sees without judgment. 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. Retreatants are required to have sat at least two week-long retreats at IMS. This must be documented on the registration form.	LR2	Deposit \$150	Cost \$280
Jul 14-22 (Sat-Sun)	VIPASSANA RETREAT (8 days) Christina Feldman, Fred von Allmen & Yanai Postelnik An opportunity to develop calmness, wisdom and compassion in a supportive environment. Emphasis is placed upon developing sensitivity, attention and awareness in sitting and walking meditation to foster our innate gifts of inner listening, balance and understanding. Silence, meditation, instruction and evening talks are integral parts of this retreat.	CF2	Deposit \$150	Cost \$315
Jul 30-Aug 4 (Mon-Sat)	FAMILY RETREAT (5 days) Marcia Rose, Trudy Goodman, Jose Reissig & Anna Klegon This course explores integrating meditation and family life. In a less formal atmosphere, a full program of sitting, discussions, family meditations and talks is offered. Child care is shared cooperatively through a rotation system with parents and volunteers. Note: Due to the popularity of this course all applications received on or before February 23, 2001 will be processed in the following manner: half of available places will be reserved for families who have attended this course 3 out of the past 5 years and allocated on a "first received" basis. The remaining places will be filled by lottery. Each family unit pays a minimum of an additional \$35 for professional child care coordination. You MUST specify name, full date of birth, and sex of all children on your registration. Anna Klegon has practiced Buddhist meditation since 1976 in the Zen and vipassana traditions. She teaches yoga and lives with her husband and two children in Newton, Massachusetts.	FAM	Cost Adult \$215 Deposit \$100 per adult	Child \$60

Aug 10-18 (Fri-Sat)	VIPASSANA RETREAT (8 days) Sharda Rogell, Howard Cohn & Myoshin Kelley This retreat offers a rare opportunity for sustained silent meditation and inquiry, based on the tea awakening. Through the practice of insight meditation and lovingkindness, we will look deeply into the nature of existence and explore the obstacles which interfere with living a graceful life.	SR	Deposit \$150
Aug 24-26 (Fri-Sun)	DANA RETREAT (2 days) Bhante Gunaratana This retreat is offered by IMS to affirm the spirit of giving. There is no fixed course fee; participants are encouraged to contribute whatever contribution fits their means. Priority will be given to those who, for financial reasons, are unable to contribute with fixed course rates.		DANA Deposit & Cost:
Aug 31-Sep3 (Fri-Mon)	LABOR DAY WEEKEND (3 days) Ruth Denison	RD1	Deposit \$155
Aug 31-Sep9 (Fri-Sun)	VIPASSANA RETREAT (9 days) Ruth Denison This retreat fosters awareness and correct understanding of life's process in ourselves and others. The focus is on opening the heart, discovering oneself, and developing insight into the reality of the mind and body. Retreat includes sound and body movement meditations, and the development of mindfulness in the day-to-day activities. This retreat is somewhat different from other IMS retreats, and includes sustained and on-going verbal teaching throughout the day.	RD2	Deposit \$150
Sep21-Dec14 (Fri-Fri)	THREE MONTH RETREAT (84 days)	3MO	Deposit \$750
Sep21-Nov 2 (Fri-Fri)	PARTIAL #1 (42 days)	PART1	Deposit \$350
Nov 2-Dec14 (Fri-Fri)	PARTIAL #2 (42 days) Joseph Goldstein (all 3 months) Steven Smith, Michele McDonald-Smith, Carol Wilson & Guy Armstrong (1st half only) Sharon Salzberg, Steve Armstrong, Kamala Masters & Myoshin Kelley (2nd half only)	PART2	Deposit \$350
	<p>The three-month course is a special time for practice. Because of its extended length and the continuity of guidance, it offers an opportunity to deepen the powers of concentration, wisdom and compassion. The teaching is in the style of Mahasi, refining the skillful means of mental noting, slow movement and precise, open awareness.</p> <p>Prerequisite is three retreats of a week or more in duration with an IMS teacher or special teacher. This retreat experience, including teachers' names, dates and lengths of retreats, must be documented on the registration form.</p> <p>Special cancellation fees and deadlines apply for this retreat. 3MO and PART 1: Up to March 1, full deposit; from March 1 to April 15, \$150; after April 15, full deposit. PART 2: Up to April 15, \$50; from April 15 to June 1, \$150; after June 1, full deposit.</p> <p>Note: A lottery may be required for this course. All applications received on or before January 12, 2000, will be included. Others may be wait listed. If you have applied for this lottery 2 or more times before and have not been confirmed, you now qualify for automatic inclusion. However, you must let us know if this is the case.</p>		
Dec 28-Jan 6 (Fri-Sun)	NEW YEAR'S RETREAT (9 days) Rodney Smith, Sharda Rogell, Narayan Liebenson Grady & Michael Liebenson Grady The New Year is traditionally a time for renewal and reflection, a time to pause and ponder our spiritual lives. This retreat is to establish a direction of sensitivity and wakefulness for the rest of the year. This retreat will offer the opportunity to open our hearts through mindful awareness and loving contact in each moment.	NY	Deposit \$150

SENIOR 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.

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.

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, among other books, of *Woman Awake!* and *Quest of the Warrior Woman*.

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

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

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*.

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 in our 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.

Sharda Rogell has practiced in the Theravadin tradition since 1979. She has taught worldwide since 1985 and brings a strong emphasis to awakening heartfulness. She has also been influenced by the non-dual teachings of Advaita Vedanta and Dzogchen. Sharda recently moved to Seattle to be a teacher with the Seattle Insight Meditation Society.



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

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 *Lovingkindness* and *A Heart As Wide As The World* as well as editor of the anthology *Voices of Insight*.

Rodney Smith has been practicing vipassana meditation since 1975 including several years as a Buddhist monk in Asia. He has been teaching since 1984 and worked full time in hospice care for 14 years. Currently he works on end-of-life issues in Seattle and conducts meditation classes and retreats around the country. He is the author of *Lessons From the Dying*.

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

Carol Wilson has been practicing meditation since 1971. She studied with a variety of teachers, including practice as a Buddhist nun in Thailand. She has been teaching vipassana and metta retreats at IMS and around the world since 1986.

ASSOCIATE TEACHERS

Myoshin Kelley has been practicing meditation for over 20 years. During this time she has done intensive practice in Burma and more recently at IMS where she has trained as a teacher.

Michael Liebenson Grady has been practicing vipassana since 1973. He is a guiding teacher at the Cambridge Insight Meditation Center.

Kamala Masters began practicing more than 20 years ago and has practiced both vipassana and metta meditation 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.

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

Guy Armstrong has practiced insight meditation for over 20 years. His training included practice as a Buddhist monk in Thailand with Ajahn Buddhadasa. He began teaching meditation in 1984 and has led retreats in the U.S., Europe and Australia.

Howard Cohn has practiced meditation for over 25 years. He is an original member of the Spirit Rock Teacher Council and has led vipassana retreats worldwide since 1985. He has trained with many Asian and western teachers of several traditions, including Theravada, Zen, Dzogchen and Advaita and incorporates a non-dual perspective in his teaching.

Trudy Goodman has studied in Zen and vipassana traditions since 1974. She is a child psychologist and is on the board of directors of the Barre Center for Buddhist Studies.

Fred von Allmen has studied and practiced under Tibetan and Theravada teachers since 1970 in Asia, Europe and the US. He has been teaching retreats worldwide since 1984. He is the author of several Buddhist books in German and a co-founder of the Meditation Center Beatenberg in the Swiss Alps.

Yanai Postelnik has practiced and studied insight meditation in Asia and the West. He has been teaching retreats at Gaia House in England and internationally since 1992. He was the resident teacher at IMS and is now lives in England where he is closely involved with the on-going work of Gaia House.

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 or wait-list letter will be sent out as soon as your registration is processed; processing may be delayed by volume of registrations at the start of the year.
- All retreatants are expected to 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 IMS.
- Retreats involve a one-hour work period each day.
- For an information sheet about the IMS environment as regards chemical sensitivities, contact the office.
- Participation in retreats is always at the discretion of IMS.

Wait List:

- If a course is full you will be placed on a wait list. When a place opens you will be confirmed by mail, and your deposit check cashed.
- If you cancel off the wait list you must notify us.
- Cancellation fees apply if you are confirmed off the wait list and do not accept.

Payments:

- The cost of each retreat and the deposit required are listed by the course on the retreat schedule.
- If you are applying for a scholarship, the minimum deposit for a weekend course is \$25; for up to 26 days, \$50; and for PT1, PT2, and 3MO full deposit.
- Please pay by check or money order in U.S. funds drawn on a U.S. or Canadian bank. We cannot accept credit cards or foreign drafts (Canadian drafts must say: US Funds)
- 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 if you are confirmed. If you don't get into a course, your check will be destroyed.

Cancellation:

- If you need to cancel your registration, please let us know as early as possible. Cancellation fees are \$25 six or more weeks before a course starts, \$100 four to six weeks before, and full deposit if later than that. Special fees and/or dates apply for FAM, PT1, PT2 and 3MO. (See course schedule for details.)

All cancellation fees are donated to the scholarship fund.

IMS Registration Form

PLEASE PRINT CLEARLY

If you will be registering for more than one course, please photocopy this form and send a separate form for each course.

Course Code _____ Course Cost _____ Amount of deposit enclosed _____

Name _____ Have you been to IMS before? YES / NO

Address _____

City _____ State _____ Country _____ Zip _____

Check here if new address. Old Address _____

Day Phone () _____ Evening Phone () _____

Fax () _____ E-mail _____ M/F _____

Year of Birth _____ Do you smoke? Do you snore? Dates you will be here: From _____ To _____

Please indicate any physical disabilities or special needs to assist in assigning your room _____

Can you offer a ride? YES / NO _____ Retreat Experience (for LR2, PT1, PT2, 3MO). Please list teacher names, dates and locations. Attach extra paper if necessary _____

I wish to apply for: A scholarship _____ Sponsor-a-yogi fund _____ I have added \$ _____ to the deposit as a donation to IMS.

Office Use Only
Date Received:

BARRE CENTER FOR BUDDHIST STUDIES

The Barre Center for Buddhist Studies is a non-profit educational organization 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 the current world. The center's purpose is to provide a bridge between study and practice, between scholarly understanding and meditative insight. It encourages engagement with the tradition in a spirit of genuine inquiry and investigation.



The study center offers a variety of study and research opportunities, lectures, classes, seminars, workshops, conferences, retreats and independent study programs. Emerging from the teaching tradition of IMS, the study center program is rooted in the classical Buddhist tradition of the earliest teachings and practices, but its vision calls for dialogue between different schools of Buddhism and discussions with other religious and scientific traditions. The emphasis is on the interrelationship between study and practice, and on exploring the relevance of classical teachings to contemporary life.



The study center is located on 90 acres of wooded land in rural, central Massachusetts, just a half mile from the Insight Meditation Society (IMS). BCBS provides a peaceful and contemplative setting for the study and investigation of the Buddha's teachings. A 225-year-old farmhouse holds a library, offices and a dining room that provide a comfortable setting for students, staff and teachers. A dormitory and classroom/meditation hall provides space for larger workshops and more course participants, and three cottages provide secluded space for independent study.



The library at the study center is a major resource to be used by both students and visitors. Our collection consists of the complete Tipitaka in Pali (and, of course in good English translations), several thousand volumes on Theravada, Tibetan and Zen Buddhism, and a variety of journals and newsletters. We continue to expand our collection and have something to offer both the serious scholar and the casual visitor. Some reference works must remain on site, but most books may be borrowed for up to a month at a time.



BARRE CENTER FOR BUDDHIST STUDIES

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web: www.dharma.org

The study center in Barre offers a variety of programs from a wide range of visiting faculty, covering a diversity of topics of interest to students of the Buddhist tradition and of meditation practice. Most programs are one-day or weekend offerings, though some are for one week or two weeks. We can host about 20 people for the longer residential courses, 45 people for weekends, and up to about 90 people for popular one-day programs. Although not a degree-granting institution, many people can get academic and professional credits from their home institutions for programs attended in Barre. Course offerings for the year 2000 are listed on the following pages, and registration information can be found on page 29.

The **Nālanda Program** offers a model for the serious and intensive academic study of Buddhism, such as one might undertake at a college or graduate school. Six to eight hours of daily classroom time is balanced by morning and evening meditation sessions, as well as plenty of informal time for discussion, reading or walking in the countryside. The intention of the Nalanda Program is to meaningfully engage and explore the sophisticated Buddhist tradition in ways that help us understand the context of the Buddhas teaching and its deeper meaning for our own lives and world.



The **Bhāvana Program** offers a new model for combining the benefits of meditation with insight into the teachings of the Buddhist tradition. Most of the day is spent in silent meditation, much like a classical vipassana retreat at IMS, but each day also includes a three hour-study period of issues complementary to the practice of meditation. The intention of the Bhavana Program is to skillfully direct our attention to the issues thought crucial to the cultivation of wisdom, and to allow the meditative time and space needed for these perspectives to sink in and become meaningful.

The **Independent Study Program** is for anyone who is looking for a quiet place to independently investigate the Buddhist tradition through the integration of study and practice. We welcome scholars to come and experience the benefits of a contemplative environment for their work, and we invite meditators to explore the benefits of the academic inquiry into the Buddhist tradition. Three small cottages have been built on the premises for this purpose, and other single rooms are also available. The program operates on a dāna basis, with no fixed fees for independent study.



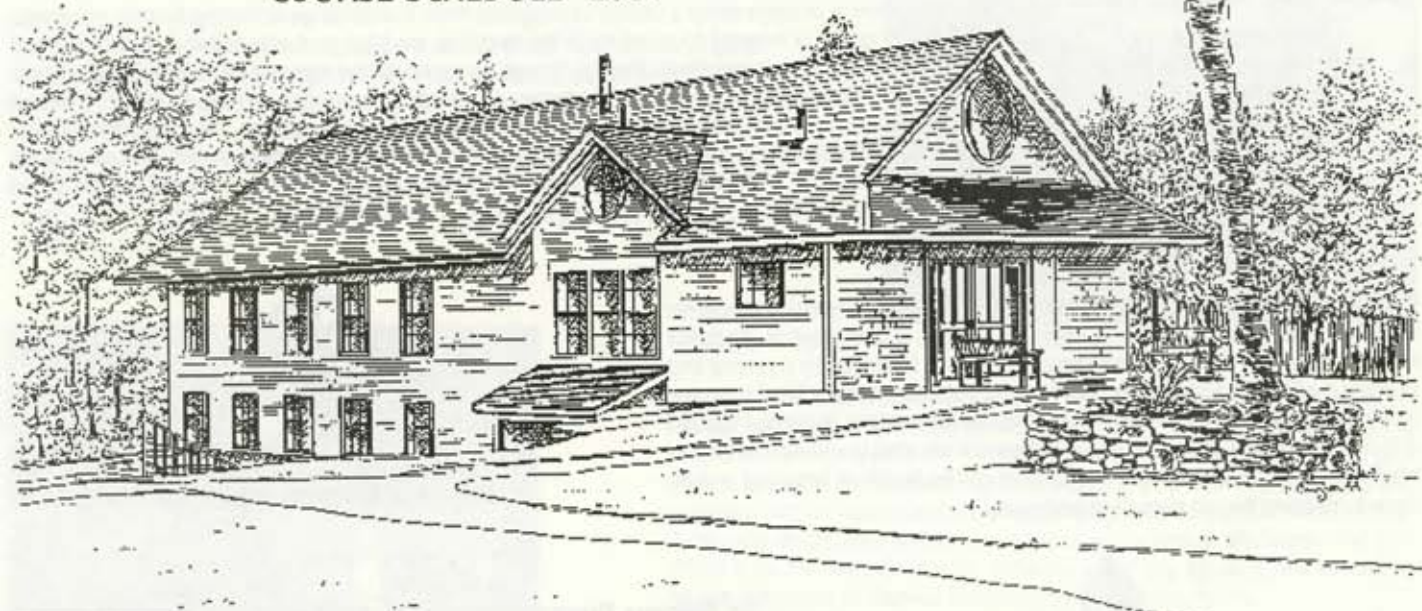
Dhamma Dāna Publications is a publishing program coordinated by the study center that prints high-quality Dhamma books for free distribution. So far we have published five books that remain in print and a number of other manuscripts are being prepared. This program also operates entirely by dāna. Requests for books are always welcome, as are any donations that will help support the continuing publication of Dhamma materials.

The **Cambridge Campus** of the Barre Center for Buddhist Studies, located about mid-way between CIMC and the Harvard Divinity School at 1531 Cambridge Street, consists of a single building that holds a medium-sized meeting room, classroom and meditation hall on one floor, with offices, entry area and informal meeting space on another floor. The Cambridge program focuses on small, advanced-study groups integrating the meditation, university and professional communities.



Barre Center for Buddhist Studies

COURSE SCHEDULE 2001



Jan 13-20
(7 Days)

Bhāvana Program: Cultivating Wise Attention (yoniso manasikāra)

Andrew Olendzki and Carol Wilson

01BH1

\$350

An important theme running through the teachings of the Pali Tipiṭaka is the distinction between wise or careful attention and unwise or careless attention (yoniso/ayoniso manasikāra). This discernment can be applied as broadly as how we choose our friends and the priorities we make with our time in daily life, but is applied even more profoundly by the Buddha to how we hold ourselves in each arising moment of constructed experience. A close study of wise attention reveals it to be of pivotal importance in the meditative arts of early Buddhism, and it is a powerful tool for mental and moral development. The Bhāvana Program format of silent retreat with some study periods is ideally suited for both the discursive and experiential investigation of this teaching. Some meditation experience is required for this course.

Jan 26-28
(Weekend)

Zen and the Words

Rev. Issho Fujita

01IF

\$120

The tradition of Zen seems to be highly critical of the use of the words but at the same time it has produced an almost infinite number of words of its own. And the idea is that those words are uniquely expressing what Zen is all about. What does this paradox imply? How should we understand the words coming from the Zen tradition and teachers? Why does Zen have to produce words? What is the relationship between Zen and the words? What is the nature of connection between zazen (silence) and Zen discourses? In this workshop we investigate these questions through the modality of words/discussion as well as zazen practice.

Feb 9-11
(Weekend)

Anger

Daeja Napier

01DN1

\$120

The Buddha's teachings and associated commentaries offer guidance and perspective concerning the nature and potential cessation of agitation, ill will, anger and hatred. As a result, one is gradually able to transform the troubled heart into a refuge of calm abiding, endowed with increasing wisdom and compassion. The weekend schedule includes presentation of teachings, sitting and walking meditation, discussion and small group or individual meetings with the teacher.

Feb 16-18
(Weekend)

The Path to Awakening

Ven. Thanissaro Bhikkhu

01TG

Dāna

There are four factors that can bring about the first level of awakening, or entry into the stream leading to nibbāna: associating with people of integrity, listening to the true Dhamma, appropriate attention, and practice in accordance with the Dhamma. This list raises many practical questions concerning day-to-day practice: How does one recognize people of integrity? What distinguishes true from untrue Dhamma, both within and without? What sorts of questions give appropriate direction to one's life? How can one gauge when one's practice has strayed from the Dhamma? Through readings, meditation and discussion, this course explores ways of finding useful answers to these questions.

Feb 23-25 (Weekend)	The Healing Power of Socially Engaged Buddhism Paula Green	01PG	\$120
	Socially engaged Buddhism is a heartfelt expression of our compassion (<i>karuṇā</i>), friendship (<i>kalyāna mitta</i>) and interdependence (<i>paṭicca samuppāda</i>). 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.		
Mar 2-4 (Weekend)	Mindfulness and Education: Integration of Learning and Wisdom Claire Stanley	01CS	\$120
	As our ideas about education and educators come under closer scrutiny, is it possible to bring aspects of wisdom and ethics as taught in the <i>vipassanā</i> (insight) meditation to our current exploration? The challenge for educators and learners is to have a reflective practice that allows us to see things clearly, to accept them, and to respond to each situation with wisdom and compassion. This weekend consists of presentations, experiential practices, guided meditations, and discussions aimed at the development of an awakened approach in the classroom and daily life.		
Mar 10-17 (7 Days)	Bhāvana Program: Dependent Co-Origination--Defining Teaching of the Awakened One Ven. Santikaro Bhikkhu	01BH2	\$350
	The earliest account of the Buddha's awakening discusses his realization of <i>paṭicca-samuppāda</i> , that is, the structure of suffering and the releasing of that structure. Both are processes of "dependent co-origination." The Buddha explored this core Dhamma principle from many angles and applied it both inwardly and outwardly. He equated realizing the Dhamma with realizing dependent co-origination. For many Theravadins, this is the defining principle of Buddha-Dhamma. <i>Buddhadāsa Bhikkhu</i> stressed that it is "the Law of Nature." Further, it is the other face of voidness (<i>suññatā</i>). In this program, we discuss the basic suttas concerning <i>paṭicca-samuppāda</i> , as well as some of its special applications. We explore what these suttas have to tell us about our Dhamma practice, both in meditation and in daily life. Most of each day is given to meditation practice, including a few guided meditations that explore dependent co-origination. Each afternoon we spend a few hours in readings and discussions of the relevant suttas.		
Mar 23-25 (Weekend)	Meditation and Healing: The Karma of Body and Mind Chok Hiew	01CH	\$120
	How are we to understand the healing aspects of Buddhist meditative practices in the light of our current psychological and medical findings? This weekend program consists of didactic presentations of the energy healing aspects of meditation and will combine it with actual practices that allow participants to embark on a path of self-healing and healing others.		
Mar30-Apr1 (Weekend)	Enlightenment as Self-Mastery Ron Leifer	01RL	\$180
	A basic Buddhist teaching points to the universal experience of suffering or unsatisfactoriness. The basis of this unsatisfactoriness lies in a dualistic or neurotic mind. In the Buddhist view, happiness is a product of mind, and the search for happiness is a spiritual search which means looking within oneself into one's own mind for the causes of suffering. Looking is not enough, however; skill is also required in stabilizing the mind so that one can gain clarity into its working. Enlightenment is self-mastery. In this retreat we practice and discuss, in a supportive and interactive setting, basic Buddhist approaches to taming and training the mind.		
April 6-15 (9 Days)	Satipaṭṭhāna and Jhāna (Foundations of Mindfulness and Meditative Absorptions) Leigh Brasington	01LB	\$450
	This course will focus on the wealth of practices outlined in the <i>Mahāsatiṭṭhāna Sutta</i> (<i>Dīgha Nikāya</i> 22). We will study the traditional 21 mindfulness practices in this critically important sutta as well as examine the other practices also mentioned therein. The format of the course will include a formal study and discussion of the <i>Mahāsatiṭṭhāna Sutta</i> and a special emphasis on learning the <i>jhānas</i> (meditative absorptions). There will be ample opportunity for students to practice the Buddha's comprehensive instructions. Note: This course is limited to students who have completed at least two one-week or longer silent retreats.		

Apr 20-22 (Weekend)	Advanced Dzogchen: Natural Mind, Natural Perfection Lama Surya Das	01SD1	\$120
<p>This weekend is designed for people who have had experience in Dzogchen practice. It incorporates awareness techniques for awakening to primordial inner freedom and finding the natural meditations in your daily life. The weekend program focuses on the View, Meditation and Action that directly introduces the freedom, purity and perfection of Dzogchen, the Natural Great Practice. The Dzogchen ngondro practice of Ru-shen, or subtle discernment, will be introduced for the first time during this weekend teaching. Prerequisite: Prior Dzogchen meditation practice.</p>			
Apr 27-29 (Weekend)	Insight Dialogue: Deep Listening and Mindful Speaking Greg Kramer	01GK	\$120
<p>Insight Dialogue is a new model of mindfulness practice that brings vipassana together with (David) Bohm-inspired dialogue and other talking-circle practices. Insight Dialogue allows the hindrances of attachment, confusion, and deeply-held assumptions to become apparent, and to be held with mindfulness and non-identification. Compassion is nurtured. The dialogue can be transformative for individuals and whole groups. In addition to grounding in silent practice, this weekend we meditate with deep listening and mindful speaking to create a spacious awareness in which to discover the nature of mind. Note: Prior meditation experience is a prerequisite. At least one meditation retreat is recommended.</p>			
May 6-11 (5 Days)	Essentials of Buddhist Psychology Andrew Olendzki and Visiting Faculty	01Pysch1	\$300
<p>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 consists of a close reading of specifically 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 classical and contemporary perspectives on psychology. Includes visiting faculty from the Institute of Meditation & Psychotherapy.</p>			
May 19-27 (8 Days)	Nālanda Program: Vājrayāna Studies John Makransky and Visiting Faculty	01VAJ	\$400
<p>The genius of Vājrayāna (Tantric) Buddhism lies in the diversity of its methods for rapid identification with Buddhahood in all dimensions. This course begins with exploration of the development of Vājrayāna Buddhism as a movement of late Indian Mahāyāna which was profoundly influential upon Tibet. It then explores ancient and contemporary Tibetan writings: a systematic treatise of thought and practice from a Tantric perspective, sacred biographies of Tantric masters, spontaneous Tantric songs, and manuals of visionary experience. Each day, basic meditations of the traditions under study are integrated with classroom studies.</p>			
May 27-Jun 3 (7 Days)	Nālanda Program: Mahāyāna Studies Mu Soeng and Visiting Faculty	01MAHA	\$400
<p>In this program we explore the themes of Mahāyāna Buddhism as they developed in India. We explore the range of teachings within the Prajñā-pāramitā tradition, as well as the Madhyamaka and Yogācāra schools. The idea is to give course participants a thorough grounding in the Mahāyāna teachings in their homeland, and in the developments of Indian Buddhism. We also take a brief look at the arrival of Buddhism in China and the transformation of the Mahāyāna teachings there.</p>			
Jun 3-10 (7 Days)	Nālanda Program: Theravāda Studies Andrew Olendzki and Visiting Faculty	01THER	\$400
<p>The origins of Buddhism in ancient India are examined in this program. The life and times of the historical Buddha, the intellectual climate which shaped his vision, and the dynamics of his original movement are all explored in some detail. We also undertake a comprehensive review of the basic teachings of early Buddhism, including the psychological doctrines of selfhood and liberation, the various techniques of meditation, and the instructions for the guidance of lay Buddhist life.</p>			
<p>STUDENTS MAY ATTEND ALL THREE PROGRAMS OR SOME COMBINATION; THE LAST TWO DAYS OF EACH IS A SHORT MEDITATION RETREAT</p>			
Jul 1-8 (7 Days)	Bhāvana Program: Karma and Intention Andrew Olendzki and Taraniya (Gloria Ambrosia)	01BH3	\$350
<p>Although we usually think of karma in terms of rebirth and the larger moral implications of our actions, the Buddha in the Pali texts of the early tradition has much to say about how karma operates moment to moment in our experience. This program undertakes a careful inquiry into the experiential dimensions of cause and effect, and of the subtle link between intention, action and dispositions of mind. Built around extended periods of silent meditation, daily study sessions draw our attention to the passages in the literature that will guide a detailed investigation of causality in experience. Some meditation experience is required for this course.</p>			

Jul 13-15
(Weekend)

Shin Buddhism: Dharma Experience Through Poetry

Taitetsu Unno

01TU

\$120

As a path primarily for lay people, Shin Buddhism explores the experiences in everyday living to discover nuggets of wisdom inherent in everyone. Progress on the Buddhist path is based on neither teacher nor doctrine but on human experience at the deepest level of awareness. Such experiences can be drawn out of us as we articulate them in words and imagery. We then become poets according to the definition given us by Meister Eckhart: "A poet is not a special kind of human being, but every human being is a special kind of poet." The sharing of such free-verse poems from the past and the present leads to mutual enrichment and ultimate awakening to Great Compassion. Only then can we taste the spiritual fullness of the Name-that-calls, "Namu-amida-butsu."

July 20-22
(Weekend)

Women in Buddhism

Trudy Goodman

01TG

\$120

This course explores the lives and awakenings of several Buddhist women from ancient India (e.g. the Buddha's own foster mother) to the contemporary West (e.g., Maurine Stuart Roshi). How did their practice of the Buddha's teachings change the course of their lives and their understanding? And how can our practice of these ancient teachings affect our way of living? The weekend will consist mostly of silent retreat, with an evening to tell our stories and a chance to study and be inspired by the teachings of enlightened women.

Aug 4
(Saturday)

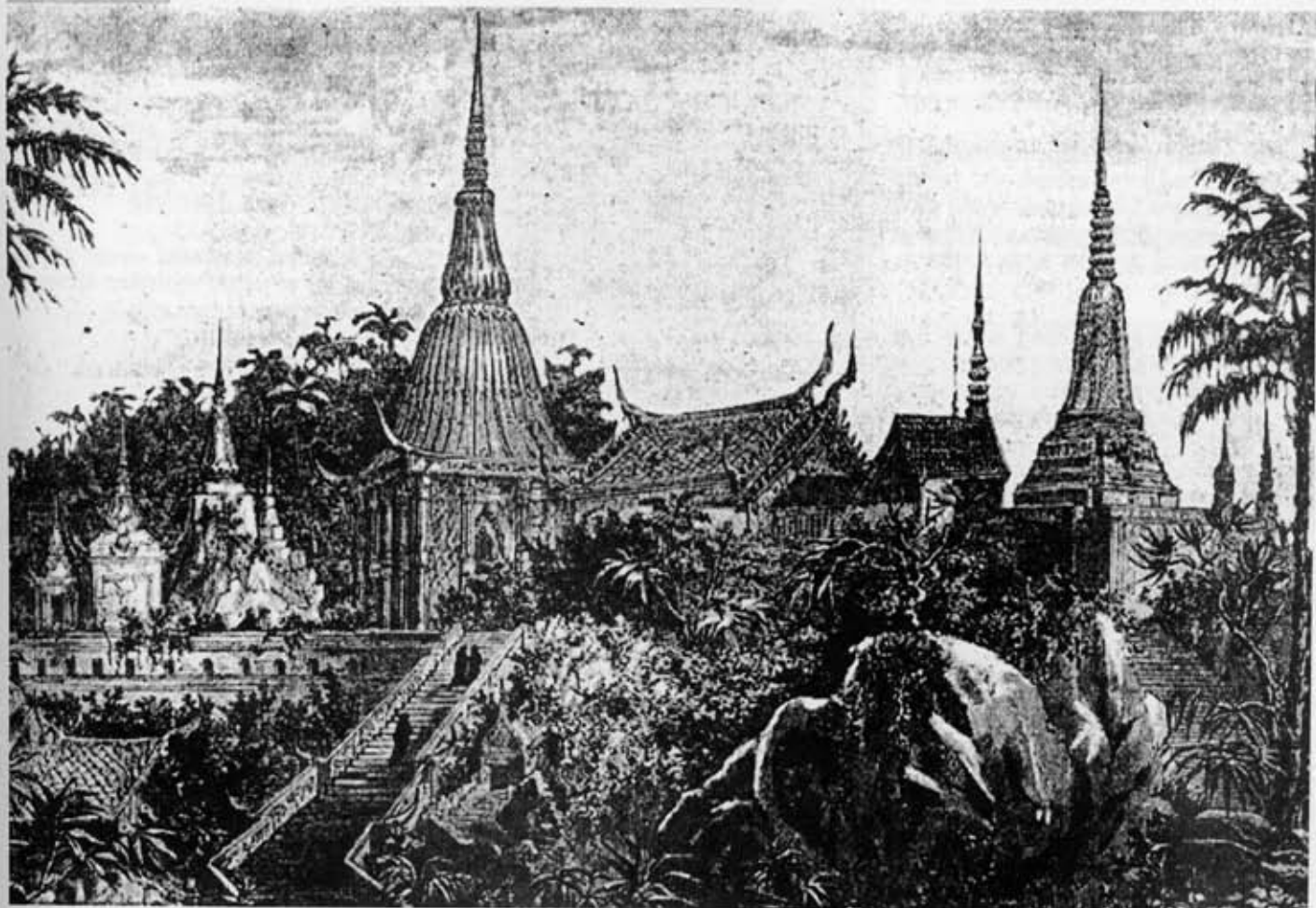
Embracing Death as a Spiritual Path

Rodney Smith

01RS

\$45

The Buddha said that just as the footprint of the elephant was the greatest of all animals so too was the meditation on death the greatest of all spiritual practices. What does it mean to use death as our spiritual practice and what changes can we expect when we venture into this subject? The evolution of death awareness includes the stage of self-preservation, the stage of universal death, and the stage of inquiry into who dies. Through hospice stories, guided meditations, exercises, and scriptural references, we will investigate the process of integrating our lives with our inevitable death.



BCBS TEACHERS

(For teachers not listed here, see biographies in the IMS section, p. 20)

CORE FACULTY

Andrew Olendzki received a Ph.D. 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 BCBS.

Mu Soeng is the director of BCBS. He trained in the Zen tradition and was a monk for eleven years. He is the author of *Heart Sutra: Ancient Buddhist Wisdom in the Light of Quantum Reality*; *Thousand Peaks: Korean Zen—Tradition and Teachers*; and *The Diamond Sutra: Transforming the Way We Perceive the World*.

VISITING FACULTY

Leigh Brasington has been practicing meditation since 1985 and is the senior American student of the late Ven. Ayya Khema. She confirmed Leigh's practice and requested that he begin teaching. Leigh began assisting Ven. Ayya Khema in 1994, and has been leading retreats in Europe and North America since 1997.

Rev. Issho Fujita is the resident Zen priest at the Valley Zendo in Charlemon, MA. He has been trained in the Soto Zen tradition and has a degree in psychology from Japan. He also leads a Zen meditation group at Smith College in Northampton, MA.

Trudy Goodman has studied in Zen and vipassana traditions since 1974. She is a child psychologist and is on the board of directors of the Barre Center for Buddhist Studies.

Paula Green 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*.

Chok C. Hiew, born in Malaysia, has taught psychology and health at the University of New Brunswick, Fredericton, NB, Canada, for the last 25 years. His research interest is on resilience, life energy, and the human spirit, and he has written *Energy Meditation: Healing the Body, Freeing the Spirit*.

Greg Kramer has practiced vipassana meditation for more than 20 years with Ven. Ananda Maitreya Maha Nayana Thera, Achan Sobin Namto and other Asian teachers. He is the founder-director of Metta Foundation in Portland, OR, and teaches Insight Dialogue seminars on the west coast.

Ron Leifer, a Buddhist-oriented psychiatrist, studied with Khenpo Kartha Rinpoche for 15 years and is associated with the Namgyal Buddhist Institute in Ithaca, NY., where he also has a private practice. He is the author of *The Happiness Project: Transforming the Three Poisons that Cause the Suffering We Inflict on Ourselves and Others*.

John Makransky is an Associate Teacher with Lama Surya Das in Cambridge, Mass and practice leader in intensive retreats of the Dzogchen Foundation. A professor of Buddhist Studies and



Comparative Theology at Boston College, John directs the Vajrayana program at BCBS. He is the author of *Buddhahood Embodied: Sources of Controversy in India and Tibet*, and co-editor of *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars*.

Daeja Napier, a lay Dharma teacher and founder of the Sati Foundation for Mindfulness Training, teaches Insight Meditation and Brahma Vihara retreats throughout the country. She is also the mother of five children.

Ven. Santikaro Bhikkhu is an American monk who is currently abbot of Atammayatarama near the Suan Mokh monastery in southern Thailand. He is a close disciple and translator for the late Buddhadasa Bhikkhu, the founder of Suan Mokh monastery.

Claire Stanley teaches applied linguistics in the Master of Arts Teaching program at the School of International Training. She travels worldwide to work with teachers in classrooms on developing awareness and compassion for themselves and their students.

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 *Awakening the Buddha Within*, among other books.

Taraniya (Gloria Ambrosia) served as resident teacher at Insight Meditation Society in Barre, Massachusetts, from 1996 to 1999. She has been greatly inspired by the nuns and monks of Amaravati and Cittaviveka Buddhist Monasteries in England. She has been offering reflections on Buddhist teachings and meditation since 1990.

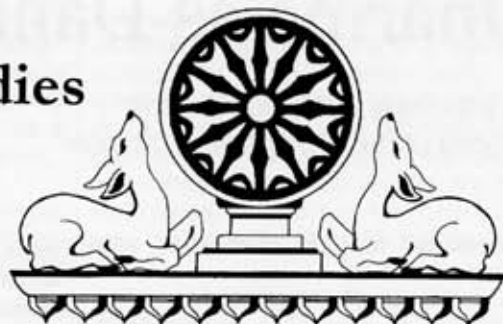
Thanissaro Bhikkhu (Geoffrey DeGraff) has been a Theravadin monk since 1976. The abbot of Metta Forest Monastery in San Diego County, CA, he is the author of *Wings to Awakening*, *Mind Like Fire Unbound*, *Noble Strategy*, and translator of a number of Pali texts and Thai meditation guides.

Taitetsu Unno is Jill Ker Conway professor emeritus of religious studies at Smith College in Northampton, MA. He is a Buddhist scholar specializing in Pure Land Buddhism, and author of *River of Fire, River of Water*. He is also a priest ordained in the Shin tradition.

Barre Center for Buddhist Studies

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Dharma as Dāna

An Interview with Judy Phillips,
Director of the Dharma Seed Archive

Can you tell us, Judy, in essence, what Dharma Seed is?

Dharma Seed makes a connection between contemporary teachers of vipassana practice and those who want to share in the teachings that have been inspired by the Buddha. Dharma Seed helps continue the oral tradition by preserving and distributing the talks given by a wide range of teachers at retreat centers around the country. We organize the recording, archiving, publishing and sharing of oral instruction and commentary by vipassana teachers, using whatever auditory media is available and appropriate. Our work gives people who want to practice vipassana an opportunity to do so with some skillful and experienced guidance, even if they are not able to participate in the retreats where such instruction is usually given. The essence of our work is to contribute to the end of suffering.

I understand the whole enterprise had humble origins in the basement of IMS almost twenty years ago.

It began in 1983 when Bill Hamilton, who was on staff at IMS at the time, began taping the dharma talks and meditation instructions offered by the retreat teachers at IMS. It was for the benefit of people who were not in the hall at the time of the talk, and the immense value of this material for posterity soon became evident. In 1984 the project incorporated as a non-profit religious organization, became Dharma Seed Tape Library, and moved out into the world. We've been doing this for almost sixteen years now. I was one of the original directors, and have been involved since the beginning.

How many of these tapes go out the door in a given year or month or day?

Well, in a year we might make 15,000 tapes, which we share around the world. A majority of them are distributed in the United States but we also have people that we work with in other countries. We have a Dharma Seed Canada affiliate that works with us there, and we'd like to develop a similar partnership in Australia to facilitate people having access to these talks more directly. The volume has been growing steadily over the

years, as more people are asking for more and more of the talks, and interest in the dharma has been increasing dramatically lately.

This is good, right?

This is wonderful. Our purpose is simply to be a service to the dharma—to both the students and the teachers—so the more people that gain access to the teachings the better we feel about it. We are more active overseas than ever before, and we are much more involved in sending tapes to prisons and facilitating our older talks getting out to people. It's really remarkable.

So what is all this about no longer charging a fee for the tapes you distribute?

Just last year, we completely revolutionized the way we go about doing business at Dharma Seed. We just were not comfortable being identified as a catalogue company that was somehow "marketing" the dharma. We were often being compared to companies such as "Sounds True," a quite sophisticated and professional audio retail business, and this did not feel at all appropriate. We were never trying to "sell tapes," and the whole structure of the American business model was never a comfortable fit.

When the inspiration struck to turn to a different model, one so much more in tune with the teachings, everything changed overnight. I don't know how to explain it. If "magical" is not quite the exact word to use, it is certainly close. The dharma is priceless, and to be able to offer it freely has opened so many doors for us in terms of the way we feel about the work we are doing. We just embrace the teachings, and it gives back a direct experience that this is the way it works.

You seem quite inspired by this.

Yes, I am inspired. It has profoundly changed the way I do what I do. I have no doubts at all that emerging from the appreciation of these teachings will come a natural and spontaneous outflow of generosity. What has changed so dramatically in the

past year is that there isn't a direct causal link between those two. People are not thinking, "Because I'm getting this tape in the mail, I'm going to send in this \$10 to pay for it." Receiving the teachings as an act of generosity inspires people to give freely so that others may also share in hearing the teachings. The \$10 you may send us will not be for the tape that has been sent to you, for someone else has already given that to you. Your contribution will be for the next person to receive a dharma talk as a gift from you. You have completed the circle of giving.

But can this really work? Are you making ends meet after a year of giving tapes as dāna?

Every journey begins with a modest step. It is working surprisingly well. It is true that in this first year we will probably fall short several thousand dollars between what it costs us to record and distribute these tapes and what has been donated. But I feel we are all only beginning to learn about this, and that the benefits will grow steadily over time. The important thing is that people are getting an opportunity to practice generosity, and that the dharma is being preserved and shared in the world. The more we offer—and we've just decided to continue the program another year—the more we trust it

We were just trying to preserve the oral teaching tradition as we saw it unfolding around us, and share the dharma with anyone who wanted to hear it.

will grow and be supported. I have complete confidence that, however modestly it develops, ultimately dāna is an irresistible force capable of tremendous transformation.

So what you called the "Year of Dāna" has been extended?

Yes—isn't it exciting? Our board of directors decided that even though there was some shortfall in revenue, and even though we do not really have any reserves, we would nevertheless stay committed to the course we have embarked upon. Anything recorded after January 1 2000 will continue to be offered freely, and this list of material is gradually growing. Ultimately, of course, we want to release all of our material as dāna. And we are really not so far from being able to do this.

It is mostly a matter of our better explaining our identity as an archival service. As people's understanding of Dharma Seed grows, their enthusiasm to support our project blossoms. We now have close to six thousand talks in our archive. Six thousand talks! This is a very precious body of work, which will only become more precious as the current generation of dharma teachers gradually retires and moves on in the cosmos.

Nobody really knew the extent of what we have been doing here at Dharma Seed. It is not something that one can easily put into the price of a tape. By moving to a dāna system we have been able to better explain who we are, and this has helped us move out into the community in a better way.

How does all this effect the teachers?

Most of what we do supports the teachers in one way or another. For one thing, we are preserving their work, so that its benefit can extend to people unable to attend their retreats—and to future generations. We currently have about fifty teachers whose recordings come in to us in an ongoing manner, and this number is growing. Of those fifty, thirty-five have their own individual teacher catalogue that we have put together for them. This includes a teacher statement about the essence of their involvement in the practice and how they view their work, along with the work that we publish and how to get a hold of it. We are working on more of these special catalogues as new teachers move into positions of assisting the existing teachers.

The talks are mostly recorded at the Insight Meditation Society and Spirit Rock Meditation Center, but more and more they are also coming from the newer centers that are starting to pop up all over the country. It is quite a handful for us. And Dharma Seed continues to give a 10% royalty to the teachers as their work is distributed. It is a rather modest remuneration, to be sure; but it helps them nonetheless. We are dedicated to continuing this tradition regardless of whether their talks are sold or given away.

What other projects is Dharma Seed involved with?

Well, we have started the ambitious project of converting all of our tapes to a digitized format so that they can be re-recorded onto compact disks and stored more reliably than on audio tape. We have tapes going back many years that are beginning to deteriorate quite badly. In addition to preserving the early work of people like Jo-

seph, Sharon and Jack (which I think they regard as a mixed blessing at times), we also have rare material from people no longer teaching at IMS, like Mahasi Sayadaw, Ajahn Chah and Vimalo Kulbarz. We have almost sixty talks from U Pandita's 1984 retreat at IMS alone—it's a remarkable body of work.

By digitizing all this, we are preparing for the next great step: making the dharma freely accessible on the internet. We are in

As long as there are people with the courage and interest to "come and see" the truths pointed out by the Buddha, Dharma Seed will have a role to play in the world.

the process of upgrading our web page: DharmaSeed.org. There are so many new possibilities that emerge as a result of our offering the teachings as dāna. We are already experimenting with "streaming" the dharma, whereby a series of dharma talks is being played at all moments of the day and night to anyone who chooses to "click" into it. We will also be able to make our tapes available on the web in MP3 format so that people can download dharma talks at will.

Now let me get this straight: You want to put recorded material on the internet and then encourage people to download it for free?

Absolutely. We want people to have access. Of course, what goes up onto the web is being thought through very carefully. We want to be sure that we're skillful in the way that we present the material and that the teachings are held respectfully and impeccably. Input from the teachers is an important part of this process. So it won't be happening immediately, but it is certainly our intention that this material be broadly available to people in a way that encourages their generosity but does not charge them a fee.

More and more, we are moving into digital formats for recording and archiving, though we continue to do cassette backups and we will continue to offer tapes. Our view is that not everyone has a computer and has access to those web files at this time, and we want to ensure that everyone has access to the dharma. But once this material is digitized, it has really been preserved for all posterity, and could easily last another 2,500 years.

It is like taking a snapshot of something that happened in one moment among a small group of people, preserving it, at making it available to all future generations. And when you think about it, this is really not much different from what was done in ancient India by the followers of the Buddha when they created the Tipitaka, the Buddhist canon. And look at how their efforts have contributed to the welfare of the world!

With what resources do you do all this work?

We have actually accomplished a lot with very little. We currently have one full time employee, one part-time employee, and a high school kid from down the street who supports our computers. We hope to end up with an additional person eventually. The remuneration is minimal, and we benefit immensely from a number of people who volunteer their time and services most generously. You might call it a grass-roots organization, very much imbedded in the culture of service.

What would you say if someone were to ask "What can we do to help?"

Keep practicing. That is really what it is all about. The dharma talk—and indeed Dharma Seed—is first and foremost a support for people's practice and for the development of their understanding. The dharma is concerned with understanding the nature of your experience—of your world and of your individual process—and vipassana meditation is a tool for exploring experience. The dharma teachers whose talks we record and share are guiding people through this investigation, and as long as there are people with the courage and interest to "come and see" the truths pointed out by the Buddha, Dharma Seed will have a role to play in the world.

And how might we help support this bold step of offering the teachings as dāna?

Since we've introduced the dāna system, we're finding a tremendous amount of enthusiasm for the concept, a lot of grass roots support. We may not be seeing large donations, but we're certainly getting a lot of small contributions with heart-felt feedback and appreciation of how valuable they think what we're doing really is. We're getting volunteers emerging from unexpected places, with offers to help out with what we're doing in any way they can. I think all this is largely a response to our commitment to the integrity of the dharma and its commitment to the principle of dāna.



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The Archival Center of Western
Buddhist Vipassana Teachings

continuing the oral tradition

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We at Dharma Seed believe that these teachings are precious beyond cost and should be made freely available to anyone who wants to hear them.

We trust the voluntary generosity of the sangha to contribute what is needed to meet the basic operating costs of our non-profit organization, through which these talks are taped, archived, duplicated and distributed.

Please contact us and we will be happy to send you a free catalogue of our more than 5,000 recorded dharma talks and meditation instruction tapes. Books are also available.

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My feeling is that because of the scope of the work that we're doing—and the commitment to doing it well—we will need more substantial support to really see the vision through. It has been suggested that we look into seeking some kind of foundation or institutional support, but we don't really have the resources to do this right now. Hopefully the higher level of support needed will come from within the sangha; I personally have great faith that the dharma will provide what is needed. It is so liberating to work this way—in step with the teachings—that I believe what really just needs to happen is simply for us to be able to ask.

*It is so liberating to
work this way!*

In the sixteen years of Dharma Seed's existence we have never actually asked anyone for any support—until last year. We have often had a section in the catalogue that said something like "if you'd care to offer a donation, it would be appreciated," but we've never actually gone to the community and asked directly for support. The letter we sent out last year drew a lot of enthusiasm, as I mentioned, and we are pinning our hopes on an even stronger response this year.

The kinds of comments we got back were just so heart-warming! We heard how appreciative people are to have these talks available in the first place. We heard about how people have depended on Dharma Seed to be their link with the teachings in often difficult circumstances. We heard about what a difference it has made in people's lives over the years. We heard from prisons and sitting groups that structure programs around group listening of the tapes. And we heard a tremendous deal of support and appreciation for offering the tapes as dāna.

Might dāna be the wave of the future? Might it be a model for a radical transformation of the entire global economy?

I don't know. I will leave it to the visionaries to foresee the long-range effects that such an idea might generate in the world. For me, and for the rest of the staff and volunteers involved with Dharma Seed, it is enough—much, much more than enough—to feel that we are able to hear the dharma, preserve the dharma, and share the dharma with the world, while holding our work in the spirit of service and generosity that awakens the heart.

Santikaro Bhikkhu is an American-born monk who has been living in Thailand at the Suan Mokh monastery for twenty years. His teacher was Ajahn Buddhādāsa, a well-known scholar and practitioner who contributed greatly to the development of Engaged Buddhism through his writing and teaching.

These pages are extracted from a seven-day Bhāvana Program at the Barre Center for Buddhist Studies that took place in March 2000.

The Seven Factors

The Pali word *bojjhanga* is usually translated as "factors of enlightenment," and I too have been using that word out of habit. But I really prefer the term "awakening" to "enlightenment." This Pali word has two parts: the first part "bojjh" comes from the word "bodhi," based on the root "bodh" which means "to wake up." *Bodhi* literally means "awakening," and "Buddha" is thus "an awakened one." I try to stay away from the word "enlightenment" because of its cultural connections in western history. The Enlightenment was a very rationalistic enterprise, and I think we got stuck with the word "enlightenment" in Buddhist circles in part because the first Western translators were scholarly rationalistic types who read Buddhist literature from that perspective. The early scholars did not pay much attention to Buddhism as a system of meditation.

The second part of the word *bojjhanga* is "anga," which literally means "limb" or "member." This word is used in various ways in the Pali suttas [discourses], often, as in this case, in the sense of a factor or component of something. When the number seven (*satta*) is added as a prefix to *bojjhanga*, or to its longer designation "*sambojjhanga*," we get the phrase "seven factors of awakening" or "seven components of awakening." The idea is that the seven components are not separate things—they go together as a unitary whole.

I would like to begin by talking about how the seven factors interact. In doing so, I'll rely quite a bit on the *Ānāpānasati Sutta* [the *Mindfulness of Breathing Discourse*; Majjhima Nikāya 118], because these factors of awakening are not mere theoretical issues; they have to do with our practice, and particularly with the breath-based approach to practice outlined in that sutta. When we look at these factors closely in our own experience, we can clearly see how each one supports and naturally gives rise to the next. When the meditator gets in close and contemplates with a well-established mind—in that moment, all the seven factors or *bojjhanga*s are arising together. They happen all together at the same time—not separately, and not one leading to the other in a sequence.

The perspective I take on using these seven factors of enlightenment as a path is to learn how to use them in everyday life. In my understanding of Dhamma—and I hope you share this perspective—to work with these factors only within the context of formal meditation is to limit ourselves, limit the dhamma, and limit meditation. This is not to belittle formal practice; indeed there is a special and important role for our sitting practice, our walking practice, as well our eating and study practices; but my hope is that we learn how to move back and forth effortlessly between these formal practices and the everyday living of life.

The Investigation of What Is Important:

The Second Factor of Awakening

by Santikaro Bhikkhu

The seven factors of awakening (*satta-bojjhangā*)
as described in the

Ānāpānasati Sutta

Bhikkhus, on whatever occasion a bhikkhu
abides contemplating:

[the body as a body]
[feelings as feelings]
[mind as mind]
[mind objects as mind objects]

—ardent, fully aware, and mindful, having put
away covetousness and grief for the world —on
that occasion unremitting mindfulness is
established in him.

Abiding thus mindful, he investigates and
examines that state with wisdom and embarks
upon a full inquiry into it.

In one who investigates and examines that
state with wisdom and embarks upon a full
inquiry into it, tireless energy is aroused.

In one who has aroused energy, unworldly
rapture arises.

In one who is rapturous, the body and the mind
become tranquil.

In one whose body is tranquil and who feels
pleasure, the mind becomes concentrated.

He closely looks on with equanimity at the
mind thus concentrated.

This is how the four foundations of mindfulness,
developed and cultivated, fulfil the seven
enlightenment factors.

Excerpted from the Ñānamoli and Bodhi translation: *The Middle Length Discourses of the Buddha* (Shambhala 1995) p. 946-7.

Mindfulness

The first of the *bojjhāngas* is *sati*, which is usually translated as "mindfulness." But some, like Thich Naht Hahn, translate it as "awareness" or "full awareness." The Thai word for mindfulness is "reluk," which means to recall, to keep coming back. Etymologically, *sati* is rooted in the word for memory, and in some contexts it can simply mean memory. But *sati* as mindfulness means to come back to the present, while memory is more about the past. Mindfulness also means confronting whatever arises in our experience—getting in there close and really looking at what is there.

When we practice in this way, being mindful and clearly aware, without striving to remove or embrace anything, or to abandon liking and disliking towards the world—that's really all there is to practice. When we practice the four foundations of mindfulness in a correct way—and it must be stressed that they need to be correct—then all the *dhammas* of Buddhism will be right here, and then it will be easy for the factors of awakening to arise and persist. When mindfulness and clear awareness (*sampajāna*) are complete, it is an antidote to the interplay of liking and disliking, covetousness and aversion towards the world.

When mindfulness exists to this extent, that is the mindfulness factor of awakening. These are not two different topics. We don't have to go and practice something else for there to be the mindfulness factor of awakening. It's really quite simple. All we have to do is note the long breath as long breath and the short breath as short. Just practicing on this basic level is the beginning of the mindfulness of awakening.

When we are able to note the long or short breathing with sufficient mindfulness, then we are aware or mindful of the long breathing for the entirety of the inhalation or exhalation. Otherwise it would run away from us, which is to say that mindfulness will be broken and the mind will be thinking about various things. But as soon as we get down to this basic level of practice, even on the very first lesson of the sixteen steps as outlined in the *Ānāpānasati Sutta*, then the mindfulness factor of awakening has begun to develop.

Investigation of Dhammas

When mindfulness is thus really engaged, then we have the capacity or the opportunity for the second factor of awakening: investigation of *dhammas* or *dhammā-*

vicaya. *Vicaya* means to investigate, to scrutinize or to analyze. We can take this to mean an intellectual analysis, or we can regard it in a more meditative context as a non-intellectual scrutiny. Depending on how we regard the analysis, the word *dhammā* here can mean something as precise as a very particular mental state, or can more broadly mean anything of significance in our lives.

When mindfulness has become well established, then that mindfulness can take up part of the experience and investigate it—to select, take it up, and scrutinize it. I like to think of the image of a jeweler working with precision. You see these guys with their little monocles to which they hold up a jewel, and they look at it very carefully. They examine its color, texture, clarity, and shape. They examine it for flaws of various kinds. And they don't just hold it up; they turn it around and see how it looks in the light, from different angles, and so on. This whole examination is very active; there's participation; it's dynamic; it's engaged. As it is described in the *Ānāpānasati Sutta*, the meditator "investigates and examines that state with wisdom and embarks upon a full inquiry into it." This is the quality of investigation that emerges naturally from mindfulness as the second factor of awakening.

With mindfulness of breathing, what matters is that the mind is attentive—it is closely aware of in-breathing and out-breathing. And investigation is slightly different than merely noting. In noting practice we might notice "There goes a thought, there goes a feeling" and so on. There's a degree of mindfulness in this, but it might lack that quality of investigation called for in the second factor of awakening.

It is important to notice what goes through the mind, but it is also helpful to examine the effect those things are having. Most teachers speak of mindfulness in a way that it includes some kind of investigation. Whether you talk about it as two things or one, what matters is that investigation is taking place. That's conscious practice.

Knowing What is Important

Ajahn Buddhadasa always stressed a broad understanding of the word *dhamma* in the phrase *dhammavicaya*. Since *dhammas* are practically infinite, one could spend one's whole life chasing after insignificant little quirks in detail and call that practice. But Ajahn Buddhadasa emphasized that there are a lot of *dhammas* that aren't so necessary for us to spend our time on.

For instance, just sitting and watching everything that arises in the mind may be too broad, and a little bit fuzzy. It is true that to be able to watch what arises in the mind, to just see it arise and pass away, is good mindfulness practice. But out of the endless stream of what arises and passes away, there are some phenomena that are problematic and need more primary attention.

The Buddha used different perspectives throughout the *suttas* to delineate what needs greater attention. A common pair of terms is "*kusala*" and "*akusala*"—wholesome and unwholesome; skillful and unskillful. *Kusa* is a kind of grass with sharp edges and it also means to cut. *Kusala* is to cut through the cravings, the attachments, the ego identities, the defilements that keep us spinning around in suffering. *Akusala* is to not cut, or to cut the wrong stuff. *Kusala* is to develop what's healthy such as tolerance, *metta*/kindness, *karuna*/compassion, and all the wholesome stuff, and *akusala* is the opposite of all that.

So when investigating, you can use this simple idea of observing the stuff that arises: Is it wholesome or unwholesome? Is it stuff that keeps us enmeshed in suffering, or does it offer support in getting free of suffering? Does it support letting go of our egoistic tendencies and so on? When we investigate *dhammas*, it is primarily the investigation of those *dhammas* that are still problematic in our lives, such as fear, doubt, anxiety, resentment, pride, all those things that keep us trapped. Or we investigate healthy *dhammas*, the healthy spiritual qualities, the healthy emotions or healthy mental states in order to strengthen them, to allow them to awaken us.

Being skillful in practice—employing *upaya*, or skillful means—means honing in on the qualities that are significant in our lives. Often these are the things connected with suffering, with *dukkha*. Skillful practice involves investigating things like our favorite forms of clinging, because that's directly creating suffering for ourselves and for others. Also investigating our opinions, emotions, desires, identities, defense mechanisms—these are things directly related to suffering and are the most important to investigate. If, for example, there is not much openness or flexibility in our lives, or we're not so good at forgiving, or at generosity, tolerance, patience—if any of these qualities or wholesome *dhammas* are weak or absent or inconsistent—then that is something to investigate. The flip side of that investigation are those virtues and spiritual qualities that are absent or weak, which is another way of talking about suffering.

Ploughing Your Fields

with the factors of awakening

Much of Ajahn Buddhadasa's teaching involved applying the teachings to ordinary life. His thesis was that the point of being a Buddhist is to live without suffering, and not just out in some cave or on meditation retreat or in the monastery, but in the midst of whatever we're doing. And the way to live without suffering is to transform whatever we're doing—whether plowing the rice fields, brushing your teeth, doing the dishes—into a practice of the path. He was grounded in his environment, so he would often talk about the seven factors of awakening in very colloquial terms.

During his life time, the Thai farmers in the neighborhood of Suan Mokh monastery were still using water buffaloes for plowing their fields. They hardly do that anymore due to economic changes, and there's not much rice farming there anymore, but it was different in the old days. He would say to the villagers: "For a farmer to plow his fields, he needs to use the seven factors of awakening."

First of all, you have to be very **aware** of what you are doing. You have to be mindful of your buffalo and you have to be mindful of the plow. If the plow goes too deep it gets stuck; if it's too shallow, it doesn't do any good. You have to be mindful of where to turn, of what signals you are giving the buffalo, and a host of other factors.

And not only mindful, but you need to be constantly **investigating** while you are plowing the field with the water buffalo. The mind has to be alert in checking things out as you go: examining the quality of the soil, the level of moisture, the state of the buffalo, the location of obstacles. You have to be learning in the process.

You have to put **effort** into it—both physical and mental effort. Without effort you may space out and get lax. If your buffalo is a good one he may just keep going for a while; but some buffaloes are naughty, as are horses and mules, and if they discern any slackness in your hold, they'll take advantage of it.

You also need a certain amount of **satisfaction** in what you're doing. Whether we're plowing a field or practicing meditation, anything can be boring or burdensome if we don't find satisfaction in it. Or it can be fun, in a dhammic sense—interesting, rewarding. We are better able to pursue what we find satisfying in a wholesome way.

And this satisfaction will bring with it a state of **calm**. If we're plowing our field, but we're agitated physically, we'll annoy or startle the buffalo. If our mind's agitated, it'll interfere with some of the other factors. It is easier to be present, whether plowing the field or doing meditation practice, when calm.

When the mind settles down, it naturally becomes more **focused**. The forces that agitate and distract the mind become eliminated, and it is easier for the mind to remain settled upon a single task. Both the farmer and the buffalo need to be undistracted if the field is to get plowed before dark.

When all these factors are present—and they mutually reinforce one another—the mind gains the ability to just **watch over** and keep things on track. The effort becomes effortless, so to speak. Equanimity is like that—when you're completely in balance and yet you have some momentum. You don't make mistakes, and the work just appears to move forward on its own.

This is how the seven **bojjhngas** can work together to turn any activity of daily life into a rewarding practice of progressing on the path of awakening.

Question: Doesn't the sort of investigation you are describing involve a certain level of intellection judgment, and doesn't this pull us away from our experience into conceptual thinking?

It can be intellectual, where we get in there with the rational mind and analyze things and look at it from different angles. And one has to be careful about getting locked in to any one intellectual or rational position. But in the broader sense of the

word, while there's room for intellectual investigation, there's also the implication of a more subtle form of investigation, which I think is more central to meditation. And here we are not using the intellect so much.

The intellect, I feel, is very good for raising questions, for framing questions, and for directing attention to things. But the actual investigation of things, I think, goes beyond intellect. Often to get to the nonverbal we need to do some thinking, so at an earlier stage thinking might play a helpful role. Thinking brings our attention to what's actually happening, and then the conceptual part loses its importance. But a lot of it comes back to experience and skillful means—you learn your own mind and you learn to work with what works. There are times when some clear thinking is needed, and sometimes to not think is even irresponsible.

Ajahn Buddhadasa once told me in a conversation that his practice was guided by the intellect. He was considered a scholar and a thinker, but at the same time he was a practitioner. A lot of his scholarly work was to sort out what was important and where to put his attention. And once you've used the intellect to guide one's attention, then the practice is to look at the deeper level, to look into things carefully, to examine them deeply and so on.

Investigation of the wholesomeness or unwholesomeness of what's happening in the mind can be on a verbal level, like reflection; but once the mind gets well-trained we can drop the words and it becomes a more intimate, non-verbal scrutiny. As a learning method, we can inquire into the nature of our experience from time to time until one sort of gets used to paying attention to things in that way. Later it may become more of a habit. In the case of the jeweler mentioned earlier, I don't think he actually has to "think about" what he is doing when examining a gem. His training has become a part of his way of looking at things, and then the examination and the looking are not two different things.

Sometimes people use the term "choiceless awareness," and over the years I've heard it used in various ways—some of them quite fuzzy. If awareness is really choiceless, there's no reaction. And actually very few people can practice real choiceless awareness: when all seven factors are pretty well developed. If the wholesome and the unwholesome stuff keeps coming up, we might not quite be able to be choiceless. It's easy to take things for granted; stuff that we're comfortable with, stuff we like and don't like to look at. We all tend to build up

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MINDFULNESS

by Susan O'Brien

In any moment of mindfulness, we have the beginning, middle and end of the path.

I want to speak a little tonight about mindfulness, perhaps from a slightly different angle than your discussions today with Than Santikaro, but hopefully in a way that is complementary. The word "mindfulness" can have a passive sound to it. It may feel to us at certain points like it's some kind of state that will arise—or not—and there's really nothing much for us to do. Some teachers call it "awareness" or "full awareness." I've also heard mindfulness described as "observing power," which gives it a more dynamic quality. But as we've mentioned today, mindfulness is not to be understood as removed, uninvolved, or as a form of intellectual observation. Rather, it's much more of a participatory or embodied state.

Venerable Gunaratana has said: "Mindfulness is objective, but not cold or unfeeling. It is the wakeful experience of life, alert participation in the ongoing process of living." (*Mindfulness In Plain English*). In the classical tradition, as I have learned from the teachings of U Pandita Sayadaw, mindfulness is sometimes described in terms of the following three aspects: its characteristic, its function, and its manifestation. Let's look at these.

The characteristic of mindfulness is **non-superficiality**. What this means is that mindfulness is deeply penetrating. An analogy that illustrates this penetrating quality is to imagine throwing a cork into a stream. The cork just bobs along on the surface of the stream. But if we throw a stone into the stream, the stone sinks right to the bottom. It's not carried away by the current. Mindfulness is like that stone. It penetrates into each moment's experience deeply. That penetrating quality is the characteristic of mindfulness.

The function of mindfulness is **non-disappearance**. When mindfulness is present we're able to keep the object of our awareness in view. We don't forget the object, we don't allow it to disappear. Of course as we're training and as we're developing mindfulness, we do forget over and over again. But mindfulness is remembering to come back, over and over again. In our sittings, we're

coming back to the breath. And in our walking, we're coming back to the sensations in the body, the feet, the legs. As we come back again and again, the quality of mindfulness grows, and we're able to have more and more moments of mindfulness in a row.

Also, when we're new to practice, we tend to think of mindfulness as a kind of steady state that we have to achieve. I know I did. It really helped me to shift my understanding to cultivating more and more moments of mindfulness, rather than trying to somehow achieve a grand "mindfulness state" that was unchanging. Really, we can only take it one moment at a time. So the function of mindfulness is to remember, to come back. It's not letting the object of our awareness disappear—or at least not for long.

The manifestation of mindfulness is **confrontation**. This is an interesting word. To be confrontative does not necessarily mean to be combative. We need not attack the object of our awareness with our attention. But we do need to meet it actively and with some energy. It means coming face to face with the object of our meditation. This aspect of confrontation, coming face to face with our experience, helps to develop the other two aspects of non-superficiality and non-disappearance. We have to face what we're experiencing in order to know it deeply, and in order not to forget, to keep steady with it. So confronting means meeting each moment of experience with some energy, but not clobbering it with our awareness. We need to have a balance of energy so that we're not straining to find the next breath or the next moment. What helped me to find balance was shifting to thinking of it more as receiving the next breath, receiving the next moment.

As I was thinking about these three aspects of mindfulness—non-superficiality, non-disappearance or not forgetting, and the quality of confrontation—I was thinking that they seem not only applicable to our meditation practice on the cushion, but they also seem to be essential to living an active or engaged life. If we think about it, we sometimes don't become involved because it's

often easier to stay on the surface of things. But we have to be willing to look beyond the superficial level to really come to know how our actions might be most beneficial in this world. To do this we must look deeply, with penetration. This is the first aspect of mindfulness.

And we can't forget or allow the issues that we're facing to disappear from our consciousness if we're going to take action. This aspect of not forgetting seems to me to be the opposite of denial. This is very important, because there is a lot of denial in this culture—in our families, in our work environments, in our communities, and on and on. By cultivating mindfulness, our ability to stay present with the truth grows, and we're able to do this in more and more areas of our lives. This is the second aspect of mindfulness, its function: to remember, to keep in view.

The third aspect of mindfulness, confrontation, means we have to be willing to come face to face with what is often difficult and painful. This willingness takes courage and often seems to be a characteristic of people who are engaged in social action. We can't really begin to act until we're fully able to face the truth of what is happening in our lives and in the world. There is an incredible power inherent in facing the truth, in being willing to be present in difficult times as well as joyful times. And there is a transforming quality of that kind of presence, when we're able to embrace the totality of our experience without shrinking away from anything. Awake, alive, engaged—these are the qualities that I associate with presence, with being fully mindful.

So how do we develop mindfulness? It's said that the cause of mindfulness is mindfulness itself. At the beginning, our mindfulness is weak. But one moment of it conditions the next. Over time it strengthens, even to the point of being one of the factors of awakening. There are many ways to develop mindfulness: Cultivating it in our sitting practice. Bringing mindfulness to the breath. Or cultivating a broader mindfulness as you move through the day. Devel-

oping mindfulness of body—knowing that we're standing when we're standing, or walking, or bending, stretching, reaching. We can cultivate mindfulness of the body and all of its actions at almost any moment.

The second and third ways of developing mindfulness are avoiding unmindful people and choosing mindful friends. It makes sense if we think about it. Having friends who are committed to waking up in some way makes a great difference in our lives. We can be supported by that power of community. It's a wonderful support.

The fourth way of developing mindfulness is inclining the mind toward mindfulness. This means refraining from activities that are not conducive to mindfulness. Aside from obvious ones, such as taking intoxicants, we need to pay attention in our own lives, in our own experience, and see what is conducive to staying awake, to being present, and what is not. Inclining the mind toward mindfulness also means simply remembering to be aware of what is happening in the present moment.

You may have noticed that, on some very basic level, mindfulness is pretty much the answer to everything. In my experience with interviews, no matter what kind of experience I reported — however dreadful and terrible, or exalted and wonderful — generally I was asked, "Were you mindful of it? What happened to it when you paid attention to it?" This happened over and over again until finally I realized that it was the practice of mindfulness, and not the particular experience, that was important.

Nyanaponika Thera, a German man who ordained as a monk in Sri Lanka, wrote a book called *The Heart of Buddhist Meditation*, in which he talks about the Buddha's message as "a doctrine of the mind that

teaches three things. The three things are: to know the mind, something that's very near to us and yet so often unknown; to shape the mind, that can be so unwieldy and out of control, and yet has the capacity to turn so pliant; and to free the mind." That is, to free the mind from bondage to the forces of greed, hatred and delusion. He then goes on to explain that mindfulness is the beginning, middle and end of the path to knowing, shaping and freeing the mind. Mindfulness is the key to knowing the mind, and so it's the starting point. Mindfulness is the perfect tool for shaping the mind, and so it's the focal point. And mindfulness is the manifestation of the achieved freedom of mind, and so it's the culmination point.

When I read this I felt really happy. I love it because it's such a holistic viewpoint. In any moment of mindfulness, we have the beginning, middle and end of the path. It makes me appreciate those moments even more. I think acknowledging or appreciating moments of mindfulness is important. It's like what Than Santikaro talked about today in terms of tendencies, or patterns of mind that reinforce themselves. I know at times I can be very aware of difficult mental or emotional patterns in my mind, and not tune in as much to the positive or healthy aspects, such as mindfulness. If we dwell on the unhealthy responses, it further strengthens that tendency. This is not to say that we should dwell on our moments of mindfulness, or identify with them, thinking, "Oh, I'm a good meditator." But it is helpful to simply recognize those moments, to not discount them, and to actually delight in them.

It's important to remember that mindfulness is participatory observation. We're both the participator and the observer at the same time. Again, I think of it as a fully embodied state. So we begin by practicing being present with our breath, something

completely based in the present moment, something relatively non-conceptual. Using the breath as an anchor, we refine the qualities of mindful presence and sharpen our. Grounding our attention in the breath brings us back to presence in each moment.

We can tune in to the breath throughout the day, as we've mentioned today. Or, if the breath is too elusive or subtle a thing to be with in the times of discussions and moving about, then try just being in your body very fully. I find tuning in to the postures of the body very helpful. When you are sitting, know you're sitting. Know when you're standing. Or simply feel your body moving through space throughout the day. These are all good ways to stay connected with the present moment, to keep inclining the mind toward mindfulness.

Relationship with others is also a great place to practice mindful presence. This retreat offers us the opportunity to do that, more so than a silent retreat. Can we be there fully for another, to hear or witness the truth of their experience completely, without judgment or reactivity? The periods of dharma discussion this week will be good opportunities to cultivate this awareness. Please remember to use these times. How present can we be with all of our experience, even off of the cushion? Do we dare to be seen in this world in all of the strength and the vulnerability of presence? In many ways, this retreat is really a lot more like our regular daily lives, with times of study and interactions with others. So it's a great opportunity to cultivate the practice of presence, which we can carry into our lives. Use your sitting practice as a reminder, and a place to develop those skills, but make the whole day your place of practice.

Let's sit together for a while.



The Aṭṭhaka-vagga of the Sutta Nipāta

by Issho Fujita

My interest in studying this Pali text is an attempt to go back to the Buddha himself. Of course, we don't know exactly what he said. But according to most scholars the Pali texts are the earliest available teachings of the Buddha. And the Sutta Nipāta is considered to be one of the oldest, if not the oldest, of the scriptures in Pali.

I see this text as my own encounter with the Buddha. Everyone needs to have their own encounter with the Buddha through the scriptures. The purpose of this workshop is to stimulate your interest in this and other texts, to have your own encounter with the Buddha, and then it's up to you to go where you want to go.

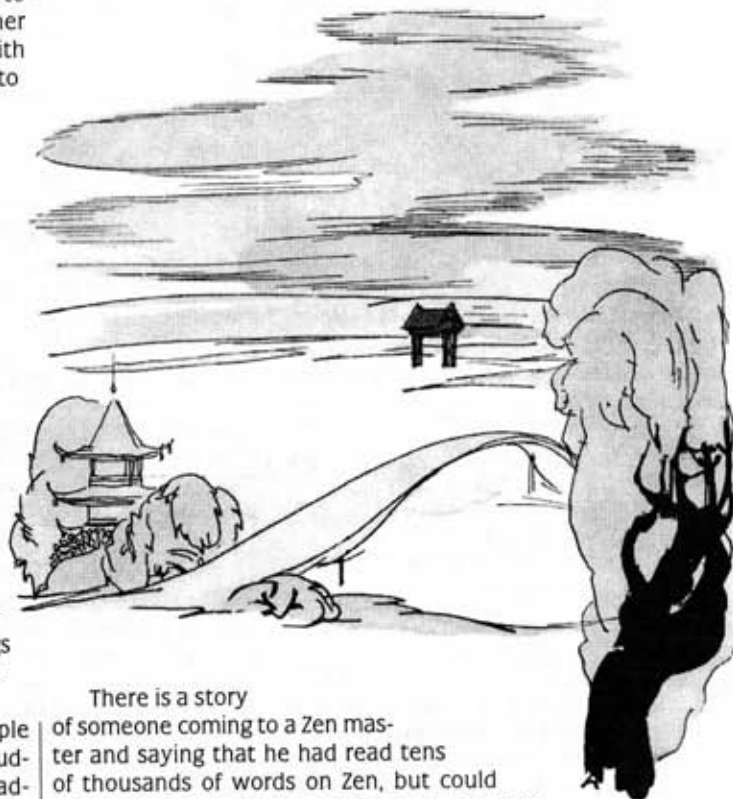
Without the scriptures, there is a danger of relying too much on our own experience and creating our own interpretation that may or may not be true.

My interest is also in finding out what was the basis of the Buddha's understanding. I don't think the Buddha had an interest in teaching a philosophy or teaching a point of view. The way I look at these texts, the Buddha seems to be responding to each situation, each person, each question that was asked of him. In each case it was a spontaneous response—something like when you touch two electric wires together and there is a spark. These teachings are very alive in the situations in which the Buddha was teaching. Later on, people extracted some philosophy and doctrines from his teachings and made them quite a bit abstract.

American Buddhism tends to be very intellectual, and people are always trying to find theories and philosophical systems of "Buddhism." There are all kinds of books that have chapters and headings about Buddha's teachings, but I think if the Buddha were to look at such books he would be embarrassed. Thought is part of life, but it has too much power. So we have to shift our thinking to look at how we think, and to examine what our thoughts are all about. If our thinking is supported by thoughts of "dependent origination" or "non-clinging," it takes away the power of thought that operates on a subconscious level.

For me, the interest in knowing the Buddha as he originally was and how he taught has been fostered through my own Zen background. Many Zen teachers teach the same way, in a spontaneous manner. They tell a number of stories to illustrate their point. Some people listen to their talk expecting to get some philosophy or some idea out of it, but soon they get lost. But for those who are able to listen to those talks without any expectation, there is a spark.

It is the same kind of spark that happened to people when they met the Buddha and asked him a question. When the Zen teacher meets with a student on a one-on-one basis or in a group, he is not trying to teach dependent origination, or the four noble truths, or anything that might be called "Buddhist philosophy." He is responding directly to a concrete situation. He is not using the same style or approach in each of his interactions with other students as a formula. Each time it's a unique response to a unique situation.



There is a story of someone coming to a Zen master and saying that he had read tens of thousands of words on Zen, but could not find true Zen in there. The Zen master replied that if he wanted to find Zen in words, he was never going to find it. Another Zen master said that the entire Tripiṭaka [the Buddhist Canon] was good only for wiping your ass! So the tradition of Zen has always relied on real life situations for teaching purposes, in a direct encounter between a teacher and a student. In those situations, abstract philosophy is not very helpful.

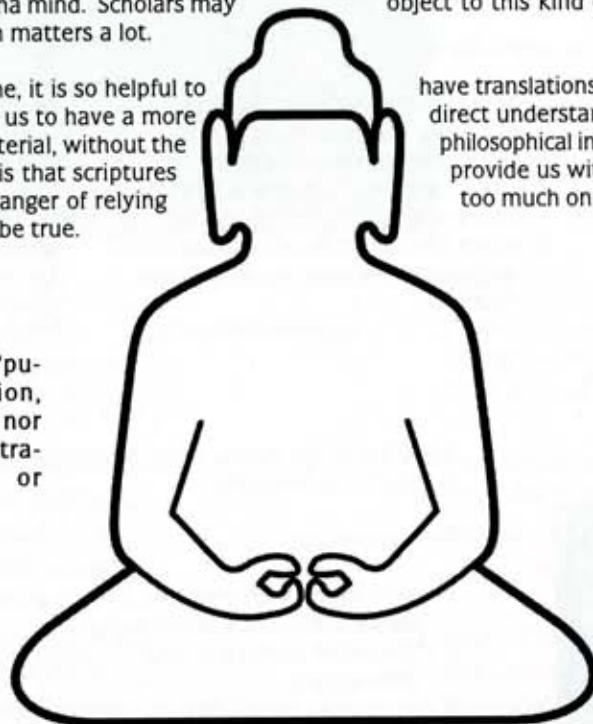
In the Sutta Nipāta we also find a number of dialogues between the Buddha and others which seem to be parallel to the kinds of situations Zen masters respond to. This text does not depend on philosophical teaching, but is trying to discern what is being asked of the Buddha. So in order to understand this text, we have to put aside our desire to find some philosophical system. We have to try to hear what is actually said, and what is actually taking place.

The *Atthaka-vagga* chapter was translated in Chinese, but it always remained a very minor part of the *Āgamas* [the texts in the Chinese canon corresponding to the Pali texts] and not much attention was paid to it. That may be due to the fact that Mahayana Buddhist scriptures tend to see the Buddha as more transcendental, whereas Pali suttas are more historical—they tell us where the Buddha was staying, who he was talking to, and so on.

Many of the early Chinese masters wanted to understand the original teachings of the Buddha, but since they could not read Sanskrit or Pali it was very difficult to do so. Instead, they tried to connect with the mind of the Buddha through meditation. Dogen said that he was teaching Zen, but what he was transmitting was the Buddhadharmā. He had this faith that what he had understood through his practice was directly from the Buddha mind. Scholars may object to this kind of transmission, but it was Dogen's faith. And in religious understanding, faith matters a lot.

For people like myself in our time, it is so helpful to be able to compare them. It allows us to have a more dha. It provides us with the raw material, without the of having this kind of raw material is that scriptures Without the scriptures, there is a danger of relying interpretation that may or may not be true.

I do not say one attains 'purification' by view, tradition, knowledge, virtue or ritual, nor is it attained without view, tradition, knowledge, virtue or ritual.



have translations from Pali and Sanskrit and Tibetan, and to direct understanding of the original teachings of the Buddhist-philosophical interpretations that came later on. The value provide us with some understanding of our experience. too much on our own experience and creating our own

It is only taking these factors as the means and not grasping them as ends in themselves that one so attains and consequently does not crave for re-becoming. (Sn 839)

The Sutta Nipāta translation reproduced here is from Saddhatissa's translation (Curzon Press). Rev. Fujita actually used four different translations during the workshop.

The Buddha in these verses is iconoclastic, telling us not to cling to our experience or our views, not to make anything absolute out of our experience or our views. He is saying, "Don't depend on anything." I think zen was already there in these texts. We can read this as a zen text. It contains koan-like statements, and we can read some of the dialogues as koans.

The basic structure of the koan forces us to think in a way that is beyond thinking or non-thinking. Not-thinking can be a certain kind of thinking that gives us deep insight, and I think this is what this text is trying to present us with. If we are living our life through thinking, we get confused. Thinking is a product of our desire to be satisfied about something. If we live our life through thinking we are living only half-way, and our life is always half-finished, half-satisfied. Even our dreams are a product of this half-living, because they are telling us something is not finished; we need to finish them. But if you are living fully through not-thinking, then there is no need for dreams. We dream out of unfinished business.

These verses are not saying that we should stop having desires. That would be

impossible so long as we have our minds and bodies. But what they are saying is that we should examine these desires and the true nature of desire, so that we are not driven by desire or controlled by the working of desire. We are driven by desire only because we don't know the nature of desire. Any thought is just a result of some subtle pre-conscious processing. What meditation tells us to do is to just let the thought arise and let it subside on its own. But we cling to thoughts that we think are "good" and push away those that we think are not good. We can be just mindful and equanimous when dealing with our thinking and thoughts.

That attitude is the main point of this chapter. We don't actually have to try to be anything. If we try not to cling—that in itself is a kind of clinging. Our experience of sitting on the cushion and paying attention is that we can have a deep understanding of what the Buddha meant by non-thinking or non-clinging.

In Zen tradition there is the metaphor of crystal; when you put the crystal in the middle of the room, it reflects whatever is around it. It reflects both the ugly and the

beautiful. It has no resistance of any kind. We can train our minds to be like the crystal, reflecting everything without resistance. Clinging means a preference for reflecting only one kind of thing that we like.

In the same way we can use the texts like a crystal to reflect back on how we actually are right now. It's the opposite of wanting the texts to confirm our own already distorted perspectives on things. That's why it's scary to put our trust in the texts, because the texts will require us to be open and to change as a result of whatever understanding may arise for us. We read the texts not to satisfy ourselves, or to look for a statement that sounds nice. Rather we have to look for a statement that shakes up our foundation.

Mostly I read Zen texts or Chinese texts from the Tendai school, which tend to be very philosophical. This is the first text I have read from the Pali tradition, and I find it very refreshing in that it is not philosophical at all. It's not asking us to think about "What is the meaning of it?" or "What do I have to do?" It is simply asking us to be in accord with what it is saying, to live our lives like this.

Teaching the Dhamma

It is not easy to teach dhamma to others. Concerning the teaching of dhamma to others, only after five things have been internally established is dhamma to be taught to others. What five?

1. "I shall speak a graduated discourse..."
2. "I shall speak a discourse that is insightfully-arranged..."
3. "I shall speak a discourse grounded upon caring..."
4. "I shall speak a discourse without motivation for personal gain..."
5. "I shall speak a discourse without disparaging myself or others..."

...thus is dhamma to be taught to others.

Anguttara Nikāya 5:159

Confusing the True Dhamma

These five things, monks, incline toward the confusion and the disappearance of the true dhamma. What five?

When the monks:

1. do not carefully hear the dhamma,
2. do not carefully learn the dhamma,
3. do not carefully retain the dhamma,
4. do not carefully investigate the significance of the retained dhamma, and
5. do not carefully know what is significant and practice the dhamma according to dhamma.

Anguttara Nikāya 5:154

This brief anthology of excerpts from the Pali texts on the subject of teaching the dhamma are offered as a modest contribution to the contemporary debate on how the teachings of the Buddha are transmitted.

As we can see, the word "dhamma" in these passages seems to refer to a very carefully crafted curriculum of teachings, and that there was a great concern that this body of material be accurately and precisely communicated from teacher to student.

The realization in personal experience and the integrity of intention also seem to be areas of particular concern in the ancient context, as they are today.

Translations by Andrew Olendzki

These five things, monks, incline toward the confusion and the disappearance of the true dhamma. What five?

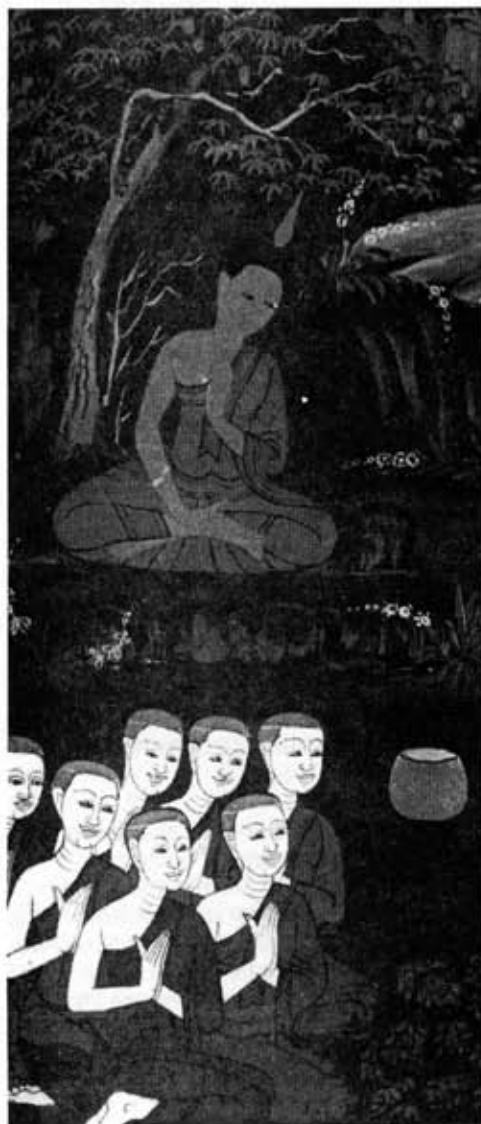
When the monks:

1. do not learn the dhamma: [i.e., the] discourses, poems, refrains, verses, utterances, stories, birth-tales, marvels, expositions;
2. do not teach to others in detail the dhamma as they have heard it and as they have understood it;
3. do not make others speak in detail the dhamma as they have heard it and as they have understood it;
4. do not recite together in detail the dhamma as they have heard it and as they have understood it;
5. do not mentally think about and ponder upon, do not consider with the mind, the dhamma as they have heard it and as they have understood it.

Anguttara Nikāya 5:155

These five things, monks, incline toward the confusion and the disappearance of the true dhamma. What five?

1. When monks mis-understand the discourses they have learned, mis-arranging the words and letters, and then misconstrue the meaning of the mis-arranged words and letters.
2. When monks mis-speak, do things that constitute mis-behavior, are endowed with a lack of patience/forbearance, and possess little talent for grasping the teaching.
3. When the monks who have learned much, who have received what has been passed down, who have retained the dhamma, the vinaya and the manuals, —they do not make others carefully speak the discourses; and because of their lapse the discourses become something with its roots severed, without a refuge.
4. When the senior monks live in luxury, take the lead in falling into laxity, lay aside the responsibility of dwelling in seclusion, and no longer put forth effort: to attain what has not yet been attained, to achieve what has not yet been achieved, to experience what has not yet been experienced.
5. When the community is divided. When the community is divided, then there is shouting at one another, there is blaming one another, there is closing in on one another, there is giving up on one another. Those who are not clear do not get clear there, and the few who are clear become otherwise. *Anguttara Nikāya 5:156*



Cutting the Stream

The Shorter Discourse on the Cowherd
Majjhima 34



ayaṃ loko paraloko
jānatā suppakāsito,
yañ-ca Mārena sampattaṃ
appattaṃ yañ-ca Maccunā.

sabbaṃ lokaṃ abhiññāya
sambuddhena pajānatā
vivaṭaṃ amatadvāraṃ
khemaṃ nibbānapattiyā.

chinnaṃ pāpimato sotaṃ
viddhastaṃ vinaḷikataṃ,
pāmujjabahulā hotha,
khemaṃ patt' attha bhikkhavo ti.

Both this world and the world beyond
Have been revealed by him who knows:
What's within the reach of Māra,
And also what's beyond his reach.

Fully knowing all of the world,
The wise one, by awakening,
Has opened the door to non-death,
Which safely reaches nibbāna.

Māra's stream is penetrated!
Disrupted, and cleared of its weeds.
Be greatly joyful therefore, monks,
—For safety is within your reach.

This verse comes at the end of the Shorter Discourse on the Cowherd (Majjhima Nikāya 34), where the Buddha develops the simile of a herd of cows getting safely across the ford of a raging river.

The strong old bulls plunge straight in and show the way to the others—these are likened to the arahants who make their way across the flood of death to the safety of the further shore. The other members of the herd also make their way across according to their capabilities, from the heifers and young oxen to the youngsters and the newborn calves, just as the various groups of Buddhist followers attain the goal in due course by different methods.

The Buddha, of course, is the one who has first "cut" (chinna) the current of the river with his wisdom to show the way to the safety of nibbāna. It is hard to know how best to translate this word in this context. Its meaning is clear enough, being simply a form of the verb "to cut." But how does one cut a stream? We immediately think of "cutting off" the flow of water, but this is not what happens when a river is forded.

Bhikkhus Ñanamoli and Bodhi throughout their translation of this discourse speak of the stream as being "breasted." This term expresses well the sense in which one boldly stands up to the current as it swirls around one's body during the crossing. I have settled upon the word "penetrated," although it may sound odd at first, because it communicates the basic sense of cutting or parting. In other contexts, such as in the Simile of the Raft, the emphasis is upon "crossing the flood," but the image is different in this verse.

Māra is the embodiment of the lower reaches of our human nature—those parts of ourselves rooted in greed, hatred and delusion that prompt us to act selfishly and without care. His stream can be taken as representing samsāra, the "on-flowing" of unwholesome states, unskillful intentions and unfortunate karma constructions. We can follow the current of this stream willfully, self-gratification being the path of least resistance; or despite our best efforts we can get swept away in the mighty flood of suffering that causes us to be reborn in other afflicted states after each painful and tragic death.

We can imagine the force of this imagery in the dead-flat plains of Northern India, which are chisled with innumerable rushing streams and mighty rivers. The monks went on retreat for three months during the rainy season because the rivers were uncrossable, as much as for any other reason.

The safety (khema: literally a protected pasture) of the other shore is within reach of the monks because the Buddha has shown that the crossing is possible. He has disrupted the current by his passage, holding firm against the current with every step, and has removed many of the obstacles and hindrances in doing so. But his followers still need to put forth their own effort to get across.

The newborn calf in the Discourse of the Cowherd is not carried across the flood on someone's back, but is "urged across by its mother's lowing." So in addition to the intrepidity of his leading example, the Buddha also plays the role of the lowing mother, helping even the weakest member of the herd across the danger with the compassionate encouragement of his teaching.

--Andrew Olendzki

a lot of habits, and then we don't want to look at those. But often when there's a habit pattern there's a lot of working of the self, and that's exactly where we need to look.

We use whatever tools will help us look at experience in a way that reveals its hidden aspects. It can be something very simple like: Is this suffering or not suffering? Is it wholesome or not wholesome? This kind of questioning is not a judgment. The suttas don't actually give you a detailed list of what is unwholesome, but encourage you to look at it and see how it's unwholesome, why it's there, where it comes from. This is the process of investigation.

Investigating the Consensus

How does this process of investigation work in daily life practice? Charles Tart, a well-known researcher and writer on consciousness, uses the term "consensus trance." I find this a useful term, because it expresses the world in which we spend a lot of our time. It's a trance because we're kind of lost in it without really knowing what we're doing, what we are, what's going on. And it's a consensus because we create it with others through language, through shared culture, through education and the media. We create a whole package of beliefs, assumptions, expectations, values, theories, dogmas, "isms," which are generally assumed and not much examined.

Yet certain aspects of this cultural construction of reality can be examined through investigation. I have friends who are Marxists, and they use Marxist analysis to look at the class aspect of the consensus trance, and maybe, at least in terms of class, they start to step out of the trance a little. Or feminists will look at it from gender perspectives, and reveal the hidden ways our thinking is molded by consensus. Psychologists will look at the trance in terms of certain psychological theories, and so on.

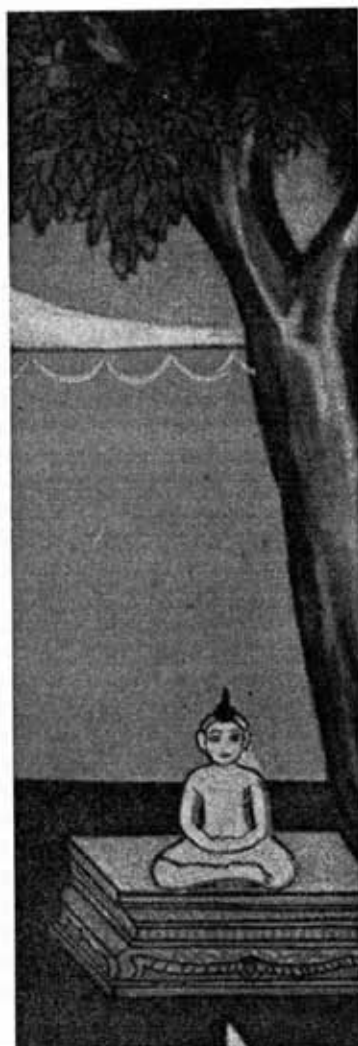
It's my understanding that dhamma investigation involves starting to look at the assumptions, the beliefs, the theories, the dogmas, the ideologies that we to some degree carry within us, perhaps unconsciously. It is possible to do a lot of meditation, especially in retreat situations, where one has experiences that are vivid, clear and profound when they happen. But before long we can get plugged right back in to the old intellectual structures we've grown up with—what we learned in school, what we were trained in at a university or in a job. It could be a political ideology, a cultural bias, a personality quirk or anything else that has created

the structure of view, beliefs, and ideas we live with. I believe it's important to spend part of our time investigating these cultural assumptions, beliefs, and biases, and to let our meditation practice liberate us from these kinds of things—issues of racism, patriarchy, sexism, just to name a few.

I've been lucky, I think, in this regard because I grew up in one country, and about the time I was becoming an adult (if that ever happened, and I have my doubts) I went to a much different culture where some of the beliefs and assumptions were different than the ones I grew up with. So I've spent a lot of my life with a certain amount of dissonance between my assumptions and what was going on around me. And then after living in Thailand for some 20 years now, coming back to the States periodically, that dissonance continues, which is kind of fun. It keeps me on my toes.

The Nature of Views

Some of the Pali suttas from the Buddha's time give examples of the kind of fixed views



that philosophers and religious people were forming. While the terminology of these views may be strange to our modern ears the meaning is still contemporary, and it may even turn out we too have fixed views on matters that were discussed in Buddha's time: "Is the universe infinite or finite?" This is a current debate in cosmology, phrased as whether the universe will continue expanding endlessly or eventually contract. Or: "Are the soul and the body the same or are they different?" This is an ongoing debate in cognitive science, having to do with the nature of consciousness and the mind/body relationship.

But if we can see that these are only constructs of mind, that these are outside of our own experience, that we have created them collectively, then we don't have to cling to them. Views are fixed when you think the content of the view is something that is lasting, permanent and true. But if you see it as just an idea that's created in one person's mind, or in a group, and has been passed from generation to generation, then it's hard to cling to it in a fixed way. How many opinions do we have that we're still clinging to because we haven't yet seen that they are created opinions? This is a matter to be investigated.

The Buddha talked about "right view" as seeing the truth of something without clinging to it. We can see just by careful looking and investigation that dhammas are impermanent, unsatisfactory and empty of all conditions. But this kind of right view is distinctly different from creating a philosophical system based on a view and then feeling you're superior to people who don't share those perspectives. Some Buddhists have been known to cling to the notion of non-attachment, and then use it to criticize others. Or you might hear that to be a Buddhist you have to have certain views. One writer has stated recently that if you don't believe in rebirth, you can't be a Buddhist.

When we look at the enterprise of investigating views from the practice perspective of the *Ānāpānasati Sutta*, we see that the emphasis is on impermanence and letting go. The point here is that whatever we're mindful of, whether factors of the path, the five faculties, the five powers—or all the other items listed in this sutta—we should be seeing the impermanence of whatever is being experienced, seeing its instability, seeing the fact that whatever is arising is dependent on other things. Therefore it has no inherent existence of its own. There's only the interdependence, the selflessness, the emptiness of everything.

CIMC is a non-residential urban center for the teaching and practice of insight meditation. CIMC's programs and facilities are designed to provide a strong foundation for daily practice. Our program includes daily sittings, weekly dharma talks, ongoing classes and practice groups, teacher interviews, and a variety of weekend meditation retreats.

An open invitation is extended to all to stop by CIMC and browse through the library or join in any of the public sittings or Wednesday evening dharma talks. A growing number of out-of-town yogis have enrolled in our weekend retreats and several members of our local sangha offer rooms to these yogis either for free or at a nominal charge.



Waking up in Relationships

by Michael Liebenson Grady

One of the primary challenges that most meditators face is how to bring their meditation practice into the world of everyday relationships. On retreats, conditions are specifically created that support our mindfulness practice. As difficult as retreat life may be at times, the environment of silence with lots of sitting and walking practice helps us develop continuity of attention in order to see things as they are. On retreat, we hear over and over again the importance of being in the present, and responding to the present moment with awareness and compassion.

For most of us, life outside of retreat has a different flavor. Life gets busy and fills up with demands on our energy and time. Forget the notion of settling into the present! Rather, what we often come to value is how much we can get done in the shortest possible time—and if you're a meditator, just carving out a short period for sitting every day can be a major accomplishment. In this particular cultural environment, we often become disconnected from what we're doing, and frustrated by how easily we forget what we learned or valued on retreat. We begin to plan for our next retreat...

While it's essential to investigate and see if it's possible to simplify our lives to create more energy and space for quiet time with ourselves, it is also extremely impor-

tant that we learn how to apply our awareness practice during times when we are with others. If we don't learn to bring more awareness into our relationships, life with others becomes habitual and unsatisfying, while responding with wisdom and compassion becomes difficult at best.

At CIMC every summer, we offer a weekly practice group which addresses how to bring more awareness into the arena of everyday relationships. The emphasis of the practice group is upon learning ways to integrate or build upon the same tools that we develop in our more formal practice of sitting and walking. We explore practical ways to become more mindful and present during the times when we are interacting with others.

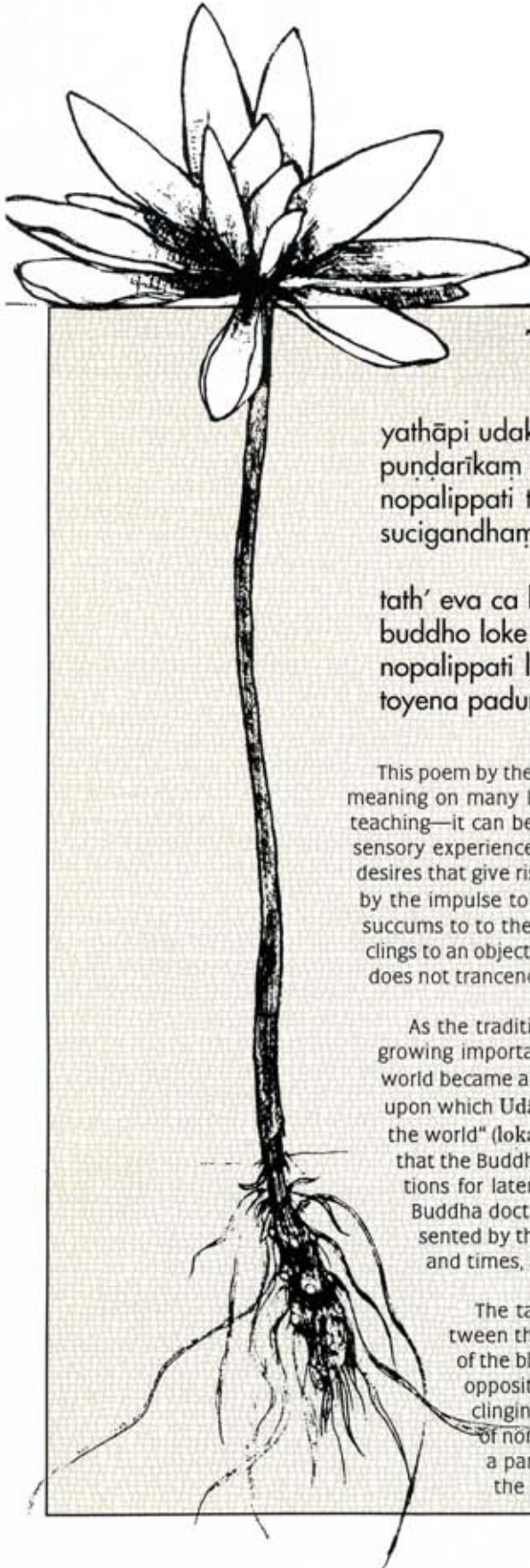
In vipassana practice we begin by focusing attention on the first foundation of mindfulness—the body. In the relationship class, we also begin with the body. One exercise we teach is learning to relax the body when in the presence of others. This has proven to be a powerful practice for opening our hearts and minds to the present, wherever we are.

For example, when you find yourself in a meeting at work and drifting away, or in a tense dialogue with someone—situations in which we tend to disconnect—simply bringing attention to the area of your face, and inwardly softening this part of the body, can

bring us back to the present with more openness and a deeper connection to what is. Relaxing any part of the body (eyes, shoulders, hands, stomach), or relaxing the body as a whole, can have the same powerful effect of bringing greater connection with ourselves and with whomever we are with, whether it's the cashier at the supermarket, or our closest friends or family.

Through the summer we take on a range of mindfulness practices in relationship that build on what we learn in more formal practice. Another practice is to patiently and gently learn to recognize the moments of disconnection in relationship when these moments are actually occurring (again, remembering to bring awareness to the body is extremely helpful in recognizing expressions of disconnection).

Sometimes practitioners get discouraged with this exercise, because one of the first insights they have is the realization that they are more disconnected than they ever imagined. But by recognizing reactivity and disconnection when it's happening, we begin to come back to the present and the actuality of our life. By learning to touch the power of the present while interacting with others, we open to the possibility of living free from habit and self-obsession, and instead discover our innate potential for both love and inner freedom.



The Blooming Lotus

Theragāthā
700 & 701

yathāpi udake jātam
pundarikam pavaḍḍhati,
nopalippati toyena
sucigandham manoramam:

As the flower of a lotus,
Arisen in water, blossoms,
Pure-scented and pleasing the mind,
Yet is not drenched by the water,

tath' eva ca loke jāto
buddho loke viharati,
nopalippati lokena
toyena padumam yathā.

In the same way, born in the world,
The Buddha abides in the world;
And like the lotus by water,
He does not get drenched by the world.

This poem by the Elder Udāyin evokes one of the most famous of Buddhist images, and is laced with meaning on many levels. In one sense—emerging from the psychological ethos of early Buddhist teaching—it can be taken to describe the ability of the awakened person to thrive in the world of sensory experience without clinging or attachment. Though the human condition is rooted in the desires that give rise to all life and selfhood, one can learn to live in this world without being bound by the impulse to crave pleasure and avoid pain. One gets "drenched by the world" when one succumbs to the range of grasping behaviours which inevitably bring about suffering—the mind clings to an object like water that permeates something and drenches it. Here we see a Buddha that does not transcend the world, but lives in it for forty-five years with a mind free of all attachments.

As the tradition evolved, the question of just what sort of being the Buddha was became of growing importance. The image of the lotus emerging from the mud and blooming above the world became a popular way of expressing the Buddha's transcendence. In the canonical passage upon which Udāyin builds his verse (*Saṃyutta Nikāya* 22:94) the phrase "having passed beyond the world" (*lokam abhibhuyya*) is added, and this becomes the basis for the *Vetulyaka* assertion that the Buddha was essentially a transcendent being. This interpretation had profound implications for later Buddhism, and set the stage for, among other ideas, the Three Bodies of the Buddha doctrine of Mahayana Buddhism. In this way of looking at things, Awakening (represented by the lotus blossom) is something that happens again and again in all different places and times, and is not limited to a single occurrence of it among the Sākya's of ancient India.

The tantric Buddhists of the Vajrayana were drawn to the contrast in this image between the ordinary, defiling mud in which the plant is rooted and the sublime loveliness of the blossom. Relentless in their non-attachment to dichotomies and their demolition of opposites, the tantric approach is to be capable of embracing both extremes without clinging to either. Though the emphasis changes, we can see that the essential teaching of non-attachment or non-clinging (*nopalippati*)—to the objects of sense-perception, to a particular mode of teaching, or to conventional dualities—remains carried through the ages by this simple image of a lotus growing out of the water. —A. Olendzki