

# *Insight*

Spring  
2002



**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

### Editor

Andrew Olendzki

### Managing Editor

Mu Soeng

### Contributing Editor

Gyano Gibson

### Proofreading

Shen Pauley

### Photos & Artwork

- p.3: Michael Jacobson-Hardy;  
p.11: Matthew Daniell;  
pp.12-13: Peter Kaplan;  
p.14: Libby Vigeon, Matthew Daniell;  
pp. 40-1: Kathryn Fanelli  
(all others commercial)

*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 *vipassana* (insight) meditation and to preserve the essential teachings of Theravada Buddhism.

The goal of the practice is the awakening of wisdom and compassion through right action and cultivating mindful awareness in all aspects of life.

IMS offers a year-round program of intensive meditation retreats and various opportunities for volunteer service.

BCBS offers a year-round program of workshops and seminars in the study of the Buddhist tradition within a contemplative framework. The intention is to build a bridge between study and practice, between scholarly understanding and meditative insight.

## Subscribe to the Insight Journal

An annual subscription to the *Insight Journal* will enable us to send you two issues of *Insight Journal* each year. In the tradition of dana, there is no set cost for an annual subscription. Please return the enclosed envelope and support us at whatever rate is most appropriate for you. Monasteries, mendicants and other non-profit service organizations are encouraged to request the *Insight Journal* as a free gift.

The new *Insight Newsletter* will be sent to you automatically at no cost.

## In this issue

Spring 2002



|                                     |                                   |       |
|-------------------------------------|-----------------------------------|-------|
| Teacher Interview                   | <i>Paula Green, Peace Builder</i> | 3     |
| Book Notices                        | <i>Two New Books</i>              | 7     |
| Sangha Pages                        | <i>From the Community</i>         | 8     |
| IMS News Worth Noting               | <i>Retreat Center News</i>        | 10    |
| Forest Refuge Update                | <i>Applications Now Open</i>      | 12    |
| IMS Retreat Schedule                | <i>2002 Retreats</i>              | 16-19 |
| BCBS Course Schedule                | <i>2002 Courses</i>               | 24-27 |
| Ordination of Nuns in Sri Lanka     | <i>Ven. Ani Jutima</i>            | 30    |
| Buddha Taught Non-Violence...       | <i>Paul Fleischman, M.D.</i>      | 32    |
| Zazen is Not the Same as Meditation | <i>Issho Fujita</i>               | 37    |
| Skinny Gotami & the Mustard Seed    | <i>Sutta Studies</i>              | 40    |
| Dharma Rain                         | <i>Pali Poetry</i>                | 44    |



# A Beautiful Paradox

An interview with

Paula Green

*I have always created links between disciplines. My current work connects psychology, spirituality and social action—a rather perfect combination for me.*



*Paula, I know you would not describe yourself as a dharma teacher, and yet you have deep connections to IMS, don't you?*

Yes, I do have a long and significant history with IMS. I would say I am a teacher and practitioner of peacebuilding, who has been deeply inspired by the dharma for about 20 years. I was a psychotherapist at the time I began sitting, drawn to meditation to understand my inner life at a deeper level than I had access to through psychotherapy. I became involved in the practice of *vipassana* [insight meditation], and wrote my doctoral dissertation at Boston University on the relationship between meditation and psychotherapy. I lived in a cabin in New Hampshire at the time, with a stack of humanistic psychology books on one side of my desk and dharma books on the other (this was before computers). I wanted to understand the similarities and differences between the two, and to build a bridge between them if I could.

*You were well ahead of your time—that is still a popular project.*

I know. I have always created links between disciplines. My current work connects psychology, spirituality and social

action, a rather perfect combination for me. The earlier exploration of psychotherapy and meditation was very important for me—I learned a tremendous amount. I moved on in the 80's because I also saw the suffering created by the political and social structures in our world and felt called to respond. As an activist, I felt it was important to sit *and* to act, and that practice and social responsibility could be related.

*Had you always been sensitive to social issues?*

Well, I came of age in the 60's and 70's, engaged in opposition to the Vietnam War and in support of the civil rights movement. Those were two very pivotal experiences for me. I received my MA at New York University in Human Relations, and was especially interested in inter-group relations. What led me from inter-group relations and activism to psychology and reflection was the disturbing observation that our socially engaged work was contaminated by the toxins in the mind, which spilled over and leaked on everything we did. So I turned my focus inward, to understand myself and the roots of human behavior. That led me first to psychology, and then to the dharma.

*And what special piece did the dharma add to the mix?*

It changed everything! What I saw, and still deeply believe, is that dharma practice and therapy practice are distinct but parallel tracks. Each has something unique and important to teach us about ourselves, but they are clearly different. In therapy I accessed the *contents* of my mind; but what dharma reveals is the *process* of the mind, and how that process spirals us into unwholesome behaviors. It's stunning! Revolutionary! Radical! Now that I'm working in the peacebuilding field, I feel I've taken the therapy and the dharma and put a larger frame around them. But they are still in the center of everything I do.

*After you came to the dharma, what were the early steps leading you into peace work?*

Two organizations: Founding the Western Massachusetts chapter of the Buddhist Peace Fellowship (BPF), and becoming involved with Sulak Sivaraksa in the early days of the International Network of Engaged Buddhists (INEB). Oh, and a third pivotal event was the Peace Pagoda unexpectedly entering my life. I moved to Leverett, MA in 1982, and within six months the Peace Pagoda acquired 70 acres of land just two miles from my house. Could this be a coincidence? Or was this some amazing karma?

*Tell us the story of the Peace Pagoda.*

It is a wonderful story. When the monks were first given the land there was a town hearing in Leverett, which is a little New England town outside of Amherst, to get permission to build a Peace Pagoda there. The town was divided. On one side of the room were a number of progressive people like myself, mainly involved in Buddhism, and on the other side were old Yankees who had lived in New England for a long time. These little guys in orange robes and Japanese accents, bowing a lot, seemed very strange to the old timers, and they did not want to approve the building of the Peace Pagoda. It was a very agitated and strident town meeting.

Kato Shonin, the head monk, stood in front of the room and listened to what seemed to be thinly veiled racist comments. At the end of each comment he would take a deep breath, and he would do a very slow, deep bow, and smile, and say, "Thank you." I was stunned, because nothing seemed to stick. The anger just went right through him. There was no point where he got caught in responding to any of the aggression. Afterwards I went over to him, bowed, thanked him and told him that I lived close by and would happily welcome him and his group to Leverett. Little did I know how that remark would change my life.

Before long the phone rang: "Paula-san, can we come have tea?" So the two monks and Sister Clare came for tea on my floor (I had just bought my house, and it was quite empty). They said, "We need a place to stay for a few weeks. We wonder if one or two of us could stay on your floor while we clear the land and build a temporary structure." I said yes. Then, of course, 30 or 40 of them moved in for four months! They slept on the floor: monk, nun, layperson, monk, nun, layperson, all over the house. They designed the pagoda sitting around my kitchen table. Although Nipponzan Myohoji is not my Buddhist practice, they are my Buddhist neighbors, and we share a wonderful and deeply spiritual connection. Their activism, commitment, discipline and absolute generosity continue to inspire me.

*Alas, the next chapter of the story is not so wonderful, is it?*

No. They built the pagoda, which was inaugurated in 1985, and then they built the temple. The temple was simple and elegant, a New England-Japanese synthesis decorated by a gifted carpenter from Japan and graced by exquisite Buddhas and precious Buddha relics. The temple went up in smoke just six weeks after they inaugurated it—a possible case of arson. That fire broke our hearts. Kato Shonin walked around the perimeter, around the ashes, like a ghost, circumambulating and barely beating his drum. He moved so slowly; he looked so broken and so stooped. We all followed him, round and around, mourning this temple that had been created with so much love.

*So even then, the monks and nuns were coming into your neighborhood to do what you are now doing in Asia—silently bearing witness and absorbing the anger?*

That's right. They never wanted to investigate who might have caused the fire. They were not into blame or retribution—only grieving and healing. It was a very Buddhist approach, and they have been wonderful models for me. They are completely selfless and completely sacrificing of their own energy.

*How did you begin traveling to the world's hot spots for peacebuilding work?*

In the late 80's I met Sulak through the International Fellowship of Reconciliation, a multi-faith peace-building organization. He learned I was involved in the dharma, and invited me to join his pioneering work of engaged Buddhism through INEB. At the end of an INEB conference in Bangkok, he said to me, "I think you should take a few extra days and go to the Burma border." That was the beginning of another whole chapter of my life, and just as auspicious as meeting the monks and nuns of Nipponzan Myohoji.

---

*The purpose of developing myself is not for myself, but for all beings. Activism is a form of service, of generosity, of compassion—and also of pleasure.*

---

It was just after the student uprising and military crackdown in Burma (in 1988), and the ensuing oppression of the Burmese military was almost completely unknown to the international community. We crossed the Thai border into the jungles of Burma and began to meet with students, professors and monks who had fled Rangoon and were seeking shelter in the jungle. They were living in the most appalling conditions. I walked into this refugee camp and found beautiful young university students lying on the ground dying of malaria. I thought, "How can the world not know about this?" And, perhaps more importantly for how things unfolded for me, "How can I see this and not be responsible for what I've seen?"

That was the beginning of the end of my life as a psychotherapist. I felt very compelled to bear witness on behalf of these Burmese students and monks trapped in the jungle. I spoke on the radio and wrote articles that were published in peace journals all over the world. I began taking groups of journalists and activists on the same steps I had taken into Burma to witness, every year for about five years, working with Sulak and the engaged Buddhists in Bangkok. I brought the BPF into concern for Burma as well, and it is still part of their work.

Meanwhile, on the home front, my dharma friends Eric Kolvig, Joe Gorin and I founded the BPF chapter in Western Massachusetts, and when Thich Nhat Hanh came to Barre in the very early days, he stayed at my house (this was before he was really well known, of course). He and Sister Phuong came to Barre and did a weekend retreat at IMS (I was also on the IMS board of directors at the time). It was a wonderful experience—again, very formative for me.

*So everything started changing...*

Completely. In 1990 I married Jim Perkins, whom I had met twice: first at the Peace Pagoda and later when he was on staff at IMS. In 1993, Jim and I took a year off for pilgrimage in Asia—a spiritual and political pilgrimage. That was the marker year for me of terminating my psychotherapy practice.

We spent six months in India, including significant time in Bodhi Gaya and Rajgir, Varanasi, South India and Ladakh, where I had been teaching for several summers with Buddhist monks. We also were very involved with the Tibetans through the BPF, and enjoyed wonderful weeks in Dharamsala and visiting many Tibetan resettlement communities in India on behalf of the Buddhist Peace Fellowship. Then the other six months was in Southeast Asia; with Maha Ghosananda, staying in the wat in Phnom Penh; and with Sulak in Bangkok in northern Thailand and the Burmese situation. We went to Vietnam for a month, which was a very important experience since we had both been anti-war people in the 60's. Jim spent that month in Vietnam bowing to everybody he could find and apologizing for

America's role, and feeling constantly forgiven by the Vietnamese. Amazing. They were so gracious.

We ended that year in Japan visiting the Nipponzan Myohoji temples, hosted and honored for our work with the Peace Pagoda. Thus we experienced a stunning and transformative year. It pulled together all the different pieces of my dharma life and my activist life. We also had many Gandhian friends in India and bonded with that movement also, staying in their ashrams. The whole year steeped us in dharma and in the social change commitments of South and Southeast Asia. It stays with me as a very pivotal and important experience in my life.

*Paula, many people consider inner spiritual cultivation to be one path, and social activism to be another. Yet at the heart of your work seems to be the intuition that the two are part of the same thing. Can you say more about this?*

One important teacher for me on that issue has been Joanna Macy, whose writing on the relationship between inner and outer is very profound. In the dharma we learn so much about any split being artificial—the split between “I” and “thou,” and between you and me, is an illusion. So why do we hold to the split between the inner and the outer? In my understanding, my service in the world and my spiritual development are completely intertwined and inform each other. The purpose of developing myself is not for myself, but for all beings. Activism is a form of service, of generosity, of compassion, and also of pleasure.

The outer activity also informs what happens inside me, because when I go out and work as a peacebuilder, I see my own limits. Engaged work contributes to my self-understanding and my transformation. I believe that until we change ourselves, and the unjust social structures in which we've embedded ourselves, we're not going to have peace. And if we don't have outer peace, none of us will have the privilege of dharma and the inner peace it brings. So the work I do all over the world is to help people think about the relationship between themselves and the structures they have created.

In my work as director of Karuna Center and as a professor at the School for International Training [in Brattleboro, VT], I use the word “transformation,” which is very deliberately chosen. I believe inner transformation and social transformation are completely linked and cannot, should not, be separated. I see that every time I lead workshops in Bosnia, or the Mid East, or Sri Lanka or anywhere. It's what I saw when I was doing civil rights work, and it's why I became a therapist in the first place. I see people's greed and anger stand in the way of being able to let go and make room for social change. That's the unfinished inner work that contaminates the outer work of peace building. I see the outer work short-changed because people are not working on themselves.

*My guess is that your practice has come to your aid more than once during your courageous work “in the field.”*

There were at least two times I have been in life-threatening situations as a result of this work. One was inside the Burma border, with planes dropping bombs all around me. And the other was being arrested in Zaire while working with Rwandans in refugee camps. We were held in a nunnery under house arrest for five days. I was terrified, of course, and my mind conjured up a hierarchy of terrors—death, torture and imprisonment—none of which happened. I used every possible discipline I could to pull myself into meditation for even a few minutes just to balance my own mind, because my thoughts completely ran amok during those frightening days.

My practice and my connection to what I've learned in the dharma is always with me, because it's internalized. There are so many profound teachings in the dharma that are incredibly useful in peacebuilding. I ask myself every day of my life, “What is the cause of all this violence? Why are we doing this to each other?” And no matter how many different kinds of analyses I read by brilliant people in the peacebuilding field, there is nothing as exquisite or elegant as what the Buddha said about greed, hatred and delusion. The roots of our wars can be understood through the examination of greed, hatred and delusion. It's all about

desire, about self, which in the end the Buddha saw did not exist.

I use silence a lot. People notice my comfort with silence and say, “Sometimes you close your eyes and you're silent for a minute. What are you doing?” This provides an opening. I am respectful of other cultures and introduce silence and meditation carefully. For example, I was invited to go to Bosnia shortly after the end of the genocide there. My first groups were with Muslim women who had been profoundly victimized in the war. They were very weepy in the early days, and I knew that sitting practice would be helpful, but I wanted to be sensitive to local tradition and waited for an opening. Eventually one of the women asked me if I had ever heard of “relaxation,” and that was my opening.

---

*Until we change ourselves, and the unjust social structures in which we've embedded ourselves, we're not going to have peace. And if we don't have outer peace, none of us will have the privilege of dharma and the inner peace it brings.*

---

I didn't even know if they could close their eyes, since traumatized people are often too frightened and are constantly vigilant. But as the relationship built and they began to feel safe, they were able to close their eyes, take a few breaths, and be in the silence. It was wonderful. I hoped they would see that they were more than the suffering, that there was something else in their lives. If they could for one moment separate themselves from these traumatized bodies, it would be a gift for them. Sometimes we were silent together in an inner way, and sometimes we would look around the room and connect with others, seeing our common human dilemma.

*It sounds paradoxical: the work you are doing is all about speaking out, yet you are using silence so eloquently to do so.*



That's right. I use moments of silence in the process of sharing difficult history, fears, betrayals or grief. The silence frames and deepens the experience, helps with centering and managing such complex feelings, and so much sadness. And listening is also a very important skill in peacebuilding and reconciliation, listening without defending. Again, so much of being able to listen to another comes from dharma training. It helps us understand that there is an 'other', and at the same time, there is no 'other'! It's a beautiful paradox.

*The date being what it is, I need to ask you...*

About 9/11? I gave a sermon in the church last Sunday. (I get to do all sorts of interesting things as a Jewish Buddhist peace-builder!) The topic I selected was the danger of the split between good and evil. Again, this comes right out of dharma. There is the potential for good and the potential for destruction in every one of us. The only way we can overcome our own violence is to understand and control our own minds. The danger we face now is the delusion that we can wipe out evil with violence, which is a complete contradiction.

So I feel like the work for all of us, as peace-builders and as spiritual beings, has only increased since 9/11. We need to understand that every human being equally cherishes life, and no human being would destroy his or her own life unless they were completely desperate, and felt there was simply no other way to bring their needs to the attention of the world community. We will end terrorism when we address the fundamental root causes that create terrorism, through practices of generosity and compassion, through metta [kindness].

The moment immediately after the events of September 11<sup>th</sup> could have been a moment of profound transformation in this country. Did you feel it? It was one of the most pivotal moments. What we could have brought to that moment of silence, if we had the leadership of someone like Martin Luther King!

*It was indeed a golden moment—before the bombing started.*

It was quiet! It was an important moment of reflection, and it has not been used well. I think it's more imperative than ever that we really take the time to speak out and become visible again. We can't allow communities or religious groups to be labeled as evil. We are all capable of evil or harmful deeds—every one of us. Thich Nhat Hanh teaches that so well. We have to be very careful about making the kinds of divisions that are defined for us daily by the media. We have to use our own minds, and to truly practice compassion

---

*The danger we face now is the delusion that we can wipe out evil with violence, which is a complete contradiction.*

---

It's really hard to be an American, in many of the places I go. I wish more Americans could understand how we are seen in the world. I just came back from Africa, where I had a wonderful experience co-teaching with an African peace-builder. There were thirty Africans from eighteen African countries—all with populations living in abject poverty as a result of our international practices. That's not okay, and it's neither safe nor sustainable. We can't have a world at peace when we have a world with so much injustice. We should meditate, we should become conscious of who we are. But we also must be conscious of the effect of our collective behavior on the rest of the world.

Most of us dharma students in this country are incredibly privileged. We are blessed to have the dharma on our own shores, to begin with, and to be able to take advantage of it. But in addition to the opportunities of the middle-class lives that most of us share, we are also free to speak out and help our sisters and brothers on this planet. My own dharma practice includes action quite naturally. I don't feel a judgment about other paths, and honor the contributions of those whose heart leads them elsewhere. But I have to follow my own inner voice, and I am very clear about where I am called.

*One last question, Paula: Is the world getting to be a better or a worse place?*

I feel the world is getting simultaneously better and worse. How's that for an interesting contradiction? There have always been spiritual people on this planet—committed, non-violent, peace people with great consciousness. There is no way for us to know if there are more or less of them than there were at the time of the Buddha, or a thousand years ago, or five hundred years ago. There have also been people throughout history whose minds are clouded by greed, hatred and delusion, who commit violent acts. We don't know if there are more or less of them at this moment in history. What we do know is that the weapons (and even the tools) that we have for creating destruction are greater than at any time in previous history. And we know that our environment is standing on the brink of unprecedented, irreparable destruction. We know that the rising population of disenfranchised young people in the global south is enormous, and we are beginning to reap the consequences of our unequal world. Those three things—population, the environment, and the capacity of our weapons, suggest that the dangers are far more dangerous than they have ever been.

Perhaps 9/11 is our wake-up call for fundamental change. The window of opportunity for global transformations is very short, very precious, and...

*...and possible?*

I have to believe it's possible, because I don't think human beings can live without hope. The dharma teaches us that change happens at every moment, and that far-reaching change is very possible. So I work with the understanding that transformation is always happening, contributing with as much compassion and metta as I can to shaping that transformation for the better of us all.

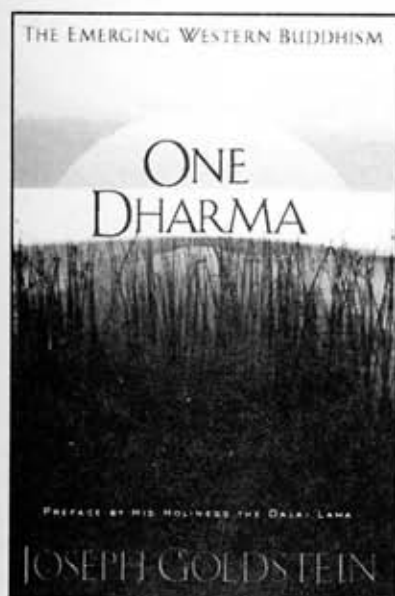


## One Dharma:

### The Emerging Western Buddhism

by Joseph Goldstein

HarperSanFrancisco, June 2002



Joseph Goldstein has long been renowned for the clarity and ease with which he expresses the teachings of the Buddha. His new book, *One Dharma* is a beautiful example of this. In it, he explores powerful issues that we face as Westerner practitioners as we find ourselves exposed to different traditions of Buddhism, which in the past were separated by mountains and oceans. Here in the West, they are coming together through dialogue and inquiry. This offers us many opportunities, but at the same time can be both challenging and perplexing as we hear what seem to be opposing beliefs and methods presented by the different lineages. By learning to understand these differences rather than getting caught up in views about them, we can work with diverse teachings as varying means to liberation. This then affords us the opportunity to

turn Western Buddhism away from sectarian divisiveness back to Buddhism's essence, the "one dharma" of freedom.

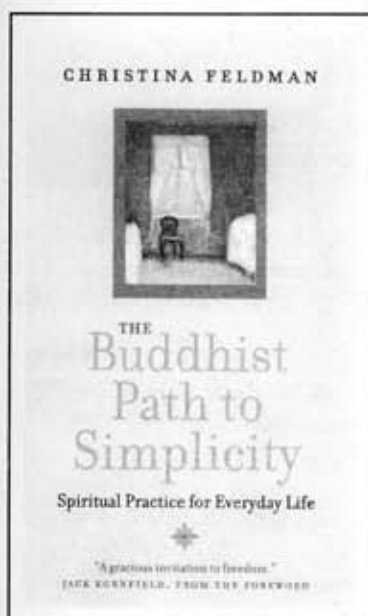
Joseph calls upon his many years of practice with a variety of teachers to describe how he has dealt with often seemingly conflicting expressions of the dharma. Because *One Dharma* has evolved from Joseph's own inquiry the book is not limited to theoretical discussion of different traditions, but is directly meaningful and dynamic. You need not be struggling with the same issues to find great value in this book - it also holds within it essential teachings on mindfulness, wisdom and compassion, and their unfolding through the meditative journey. This will be an important book for all who undertake the path of awakening.

—Myoshin Kelley

## The Buddhist Path to Simplicity: Spiritual Practice for Everyday Life

by Christina Feldman

Thorsons Press, 2001



Opening this book is like opening a treasure chest. The clarity and depth of understanding that we have come to expect from Christina Feldman illuminates every chapter, with incisive teachings on liberation. The theme of simplicity, of simple attention to the moment, is woven through every page. She reminds us again and again that there is no better, indeed no other, place or time to awaken than right here and now, in the midst of our own lives, out of our own stories and dramas, out of our own complexities and confusions. Calmness and simplicity are always available in the aliveness of the truth of the present moment.

Her writing is both inspiring and full of compassion. She shows us that mind is the forerunner of confusion and complexity, but that it is also the forerunner of ease and well-being. She helps us see that we are unable to hate or fear anything or anyone that we truly understand, including our own inner dragons. That our words are our thoughts with wings, and that wise speech is the greatest of all arts,

learned in the classroom of silence.

She aims for the deepest places in ourselves, "There is a sacred hunger rooted in our hearts—a yearning for freedom, happiness, connectedness and peace. It is a hunger that prevents us from surrendering to despair and disconnection..." She tells us, "We are buddhas with amnesia, learning to remember ourselves."

This book speaks, out of sure knowledge, directly to those of us who often struggle to walk the path of awakening while living in a complex, confused and troubling world. It asks us to be entirely honest and committed, yet gentle and compassionate, in exploring whatever it is that is happening in our lives, our hearts and minds. She assures us that peace and simplicity are available to all of us. That we can all learn to turn inwards and discover the treasure of our own hearts, by greeting everything that comes to us with a calm recognition, saying, as the Buddha did time and again to Mara, "I know you."

—Lisa Elander



## Lizards' Lesson

Seven sunning lizards  
With splayed feathery fingers  
Witness my mindful pacing  
Back and forth  
Across the hot speckled asphalt.  
They respect my slow lifting,  
Moving and placing each step,  
And I honor their sentry-like, attentive stillness.  
Our harmony lasts  
Until a tiny black spider  
Zooms in front of my feet.  
One of the seven lizards  
Zips into action  
And swallows the wriggling insect whole.  
By the time I digest  
What has happened,  
The sentry resumes his post,  
Motionless,  
Tranquilly sunning himself  
Beside his watchful peers.

—Ginger Clarkson

## Impermanence: Casting Shadows

The lingering late afternoon sunlight  
Traverses the wooded path at a sharp angle.  
I walk methodically back and forth  
In the diminishing slice of pale light.

My shadow leads me towards  
The swirling waters of a stream  
And follows as I retrace my steps  
To the spacious meditation hall.

With each round trip,  
The patch of sunlight shrinks,  
And my shadow lengthens like an El Greco figure,  
Until the head and torso stretch as far  
As the hillside beyond the brook.

It is only a matter of time  
Before the shadow elongates into nothingness,  
Merging with the dusk.

—Ginger Clarkson

## Nine One One

Like the bug  
that collects its body  
when touched by a hostile object  
I curl  
into a hardened ball.

—Beatriz Gonzalez-Flecha

## Ego

So—  
I was thinking about impermanence  
impermanence and emptiness  
as being the two great teachings of Buddhism.

And,  
of course, thinking about impermanence  
I was led to consider  
death and dying...

So I was thinking everything was  
impermanent  
Even the mountains—  
But not me.

—Jim Besig

This page contains material sent in by our readers from the lay sangha. If you have a poem, drawing or photograph, relating to your meditative insights or retreat experience, that you would like to share with others, please send it to the editors through either IMS or BCBS.



**Good Evening, America**

It's 6:00 p.m.  
 Peter Jennings sits with upright spine  
 hands resting  
     gently on his thighs  
     his eyes relaxed  
 the weight of his hands on his trousers  
     his tongue touching the roof of his mouth  
 He notices the heat of the camera lights on his face  
 pain in his left knee, an old football injury  
 Breathing in, breathing out  
 His ribs expand, loosening  
     his jaw, neck & base of skull  
 Breathing in, breathing out  
 6:30 p.m.  
 He breaks the silence with the news:  
*Just as I want to be happy  
 so do you want to be happy  
 Good night*

—Candace Walworth



**early spring**

move

mindfully  
 slowly, knowingly  
 mindfully

move

—Theikdi



**Sitting**

knowing  
 not knowing  
 is the start  
 of knowing

—Theikdi

**Dana**

2500 years ago, having reached enlightenment  
 under the Bodhi Tree  
 The Buddha began his teachings  
 with generosity  
 For initially he considered a life  
 without ministry  
 Only to change mind and heart in  
 order to help others see.  
 That alms giving in the form of currency  
 is the sharing of one's life and work  
 with mind and body  
 So when giving Dana  
 we invoke the generous mind  
 And thus in our heart  
 do we the Buddha find.

—Daniel Curier

# IMS News Worth Noting



## Volunteers for 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 2002 Family Retreat (July 29 – August 3). If you have experience in meditation and in working with children, and would like to consider this, please call us at (978) 355-4378, or e-mail [ims@dharma.org](mailto:ims@dharma.org). Volunteers will receive sitting days in exchange for service.



**dharma.org**

a combined www page for:

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

with links to:  
Dharma Seed Archive  
Vipassana Retreat Centers  
Teacher Web Pages  
Access To Insight  
and other sites  
of possible interest to  
the vipassana meditation community

## Renovations Planned

At long last, plans are underway to renovate two important wings that are part of the IMS compound. Both the Meditation Hall and the dormitory accommodation known as 'The Catskills' will soon receive facelifts - neither having had much serious attention given to their appearance since IMS opened its doors over 25 years ago. Now that we have completed the necessary upgrades to our water and sewage systems, we can turn our attention to improving these familiar spaces.

The renovations, which could cost as much as \$250,000, will likely begin in December 2003 and be ready for use in March 2004. In the meantime, we are working on the details of how to transform these areas into uplifting spaces that are more conducive to meditation practice.

We welcome your input. If you think there is something important for us to consider in our plans, please feel free to contact Tricia Sawyer. She can be reached by phone at (978) 355-4378 ext. 82, or by mail c/o IMS, 1230 Pleasant Street, Barre, MA 01005, or by e-mail to [TriciaS@dharma.org](mailto:TriciaS@dharma.org).

As various aspects of the project become clearer, we will report the developments in future issues.



## Joseph Goldstein's Book Tour

To coincide with the publication of his new book, *One Dharma: The Emerging Western Buddhism*, Joseph Goldstein will be speaking in various cities across the US. Dharma talks and bookstore appearances are planned, starting in late May, for New York, Seattle, Portland, Boulder, Denver, the San Francisco Bay Area, Boston, Shrewsbury and other Massachusetts venues, and Vermont. Additional locations may be added to the tour.

A review of *One Dharma* is featured on P. 7. Details of dates and venues are available on Joseph's web site [www.onedharma.org](http://www.onedharma.org).



## Seeking Volunteer Consultants

IMS is looking for help from people with professional skills willing to volunteer some time. If you have expertise in one of the areas below, please contact: Deborah Crown, Human Resources Associate Director, (978) 355-4378 Ext. 31 or [personnel@dharma.org](mailto:personnel@dharma.org)

- Graphic Artist
- Human Resources / Recruitment
- Management Training



## Live near Barre, MA? Want to Meditate with Others?

Come to our Community Sitting Group Monday evenings, 6:00pm – 7:30pm at the Barre Center for Buddhist Studies, 149 Lockwood Road, Barre.

Both new and experienced meditators are welcome. An IMS staff person will lead the sitting and discussion.

## Have a Question?

If you would like information on IMS programs or sitting groups in your area, or to send address change details, our new general email address is [ims@dharma.org](mailto:ims@dharma.org).

## Scholarship Fund

In keeping with the tradition of *dana* (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.

Our Scholarship Fund now assists all those with low income and/or life-threatening, progressive or disabling illness who might otherwise be unable to afford the entire cost of a retreat.

To provide financial aid to as many people as possible we normally limit the value of scholarships to the cost of one nine-day retreat per person per year. (The annual 3-Month Retreat, as well as extended individual practice, is considered separately.)

A deposit is required on registering - see P. 21 for further information. To access financial assistance, check the relevant section of the registration form, also on P. 21. Please be assured that we will do our best to help you attend a retreat with us.

## Off the cushion, but still on retreat

(...Sitting, Walking, Working,  
Sitting, Walking, Working...)

- Would you like to be on retreat at IMS and yet integrate mindful work into your daily practice?
- Would you like to play an important role in helping IMS offer retreats?

If so, we need you! Work retreatants contribute 5 hours a day during a retreat, either in the housekeeping department or the kitchen, learning how to mix work activities with formal meditation practice. We typically need 2-4 people per course who would like to experience this kind of practice.

The only requirements are an able body and a willingness to serve. Work retreatants pay a small application fee and are not charged a daily rate.

For application information, please call (978) 355-4378 ext. 19 or e-mail [hrc@dharma.org](mailto:hrc@dharma.org).

## Preserve the Dharma For Future Generations

By including IMS in your will or estate plan you can help ensure that we will be here – serving the dharma – for generations to come.

For information, please return the coupon below, call Tricia Sawyer at (978) 355-4378, ext. 82 or e-mail [development@dharma.org](mailto:development@dharma.org).

Please tell me more about including IMS in my estate plan and/or making a bequest.

Name \_\_\_\_\_  
Ad-  
dress \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Tele-  
phone \_\_\_\_\_  
E-mail \_\_\_\_\_

Return to: IMS, Development Office  
1230 Pleasant Street, Barre, MA 01005



# Forest Refuge Update



*The access road to The Forest Refuge site. This driveway (off Lockwood Rd) was completed in September last year, and follows the same route as the new water line connecting the site to Barre town water. Emergency vehicle access determined the road width, and maximum effort was made to preserve nearby trees.*

## Applications Now Open

After many years of planning and development, The Forest Refuge will open its doors to retreatants in May, 2003. This will mark the beginning of a new era in the coming of Theravada Buddhism to the West. It will now be possible for IMS to offer what numerous people in the past have sought to find in pilgrimage to Asia—a supportive environment in which to do intensive long-term meditation practice under the guidance of a teacher and surrounded by the solitude and silence of nature.

This will encourage a deep understanding of suffering and its end through the cultivation of insight, lovingkindness and compassion. The context of all practice is that it is undertaken not for oneself alone, but for the benefit of all beings.

Joseph Goldstein, along with a teaching council of Carol Wilson, Sarah Doering and Myoshin Kelley, will guide The Forest Refuge dharma program. In contrast to other retreats at IMS, The Forest Refuge is designed to offer experienced meditators the opportunity for more in-

dependent, less structured practice for extended periods of time. There will be no fixed retreat schedule. Yogis are expected to have sustained and continuous practice during their time at the center. Teaching support will consist of one or two interviews (one required) and one or two dharma talks a week, provided by visiting teachers or the resident teacher. Each week there will be a renewed group commitment to the refuges and precepts.

The guidelines for each individual's practice will be worked out in consultation with a teacher. The program will provide a combination of independent practice with the opportunity to train with visiting teachers in the varying forms of mindfulness and concentration practices that they offer. This will contribute to a comprehensive deepening of practice and understanding.

Careful consideration was given to the design of the center's buildings in order to provide the privacy, quiet, and sense of harmony most conducive to intensive practice. There is a beautiful meditation



*Retreatant accommodation, late Winter, 2002. Construction of the housing, located next to the Meditation Hall, continued through the cold months.*

hall nestled in the woods and several walking rooms close by. Each of the thirty retreatants will have their own room located in a single building adjacent to the meditation hall. Each room is designed to allow for both sitting and walking meditation for those who wish to practice in a more secluded way. The meditation hall, walking rooms, dining hall and dormitory are all linked by interior walkways.

uninterrupted. The usual minimum length of stay will be one month with the possibility of continuing for an indefinite period of time. Applicants who would like to practice longer than one month may be accepted for up to an initial three-month period. With teachers' approval, their stay can then be extended for two months at a time. We recognize that for various reasons there may come a time when intensive practice is no longer beneficial for a particular yogi. For this rea-

son, ongoing participation is dependent upon approval by the teachers.

Each application will be carefully reviewed. Where possible, a personal interview will be conducted with a Forest Refuge teacher prior to determination of suitability for this type of practice. Where this is not possible, a phone interview will be conducted. Notification of the decision and the date of beginning practice will be sent to you through the post. Teacher interviews with initial applicants will be held during September 2002 with acceptance letters by late fall of 2002.

Daily rate and other fee information is available on our web site. We are very fortunate to have a substantial endowment that will contribute to the yearly budget, helping to keep the daily rate as low as possible.

Anyone interested in practicing at The Forest Refuge should write or visit our website to request an application form and the practice guidelines. Go to [www.dharma.org](http://www.dharma.org), click on IMS and then, The Forest Refuge. Staff may be contacted at:

The Forest Refuge,  
1230 Pleasant Street,  
Barre, MA 01005.  
Tel: (978) 355-2063  
or [tfr@dharma.org](mailto:tfr@dharma.org)

May all beings be happy, peaceful  
and liberated.



*Meditation hall, with roof and framing intact, late Winter, 2002*

The Forest Refuge offers a unique practice opportunity. In order to benefit from this environment, applicants need to be largely self-sustaining in their practice and be comfortable in unbroken silence and solitude. At the minimum, applicants must have participated in three week-long retreats and two six-week retreats at IMS or the equivalent. All participants must be mentally stable and physically able to care for themselves. Everyone must have health insurance or be able to cover their expenses in case of illness or medical emergencies. Any special needs must be discussed and agreed to in advance as the staff is small and cannot accommodate high levels of support for any individual. Parking is very limited and retreatants must arrive by public transportation or alternative means unless permission is given to bring a vehicle.

It is asked that retreatants commit themselves fully to their stay. All business and family obligations should be taken care of prior to arrival so that practice can be

*Meditation Hall site, late October, 2001. After compaction, footings and frost walls defined the shape of the Hall, sized to accommodate 65 yogis.*



# Serve The Forest Refuge

## Volunteer and Salaried Positions Starting in Summer/Fall 2002



- Kitchen
- Maintenance
- Office
- Housekeeping

For a complete job description see our website:  
[www.dharma.org](http://www.dharma.org) under "Job Listings"

### Come on staff and:

- Integrate work and formal practice
- Live in a community of meditators
- Learn about yourself in relationship
- Receive a diverse benefits package



Contact: Human Resources Coordinator  
Insight Meditation Society  
(978) 355-4378 Ext. 19  
(978) 355-6398 FAX  
[personnel@dharma.org](mailto:personnel@dharma.org)

## Staff Life – An Experience that Lasts a Lifetime

*Former volunteer, Sandi Peters, recently shared some reflections about her time on staff several years ago.*

Being on staff at IMS is like taking a break from the snarls and tangles of life in our present culture to turn aside and explore the inward journey. There's a whole world inside that rarely gets its due when we're trying to keep up with the traffic of modern life. Staff life provides time and opportunity and the kind of challenge that is needed to establish a value for inwardness that can sustain us long after we leave. Years later, the quiet atmosphere, quality of looking and approach to life's inevitable challenges that were cultivated on staff, still have the power to direct and focus. It's an experience of a lifetime and an experience that lasts a lifetime.



# 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 countryside 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 alternate periods of sitting and walking meditation.

This regular schedule, the silence, group support and daily instruction combine to provide a beneficial environment for developing and deepening meditation practice. Meals are vegetarian, and accommodations are 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 cost between \$36-\$44 per day, depending on length. 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 prac-

tice 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 non-refundable application processing fee. A work retreat is not meant to take the place of a scholarship. Write or call (ext. #19) for 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.

•**Retreat Fees** cover only room, board and some administrative costs. Teachers are not paid by IMS but offer the teachings freely. The direct service staff at IMS receive just a small stipend. At the end of each course, retreatants can offer a donation to the teachers, service staff, and also to IMS itself, if they wish.

# IMS RETREAT SCHEDULE 2002



Insight Meditation Society  
1230 Pleasant Street  
Barre, MA 01005  
Tel: (978) 355-4378  
E-mail: [ims@dharma.org](mailto:ims@dharma.org)  
[www.dharma.org](http://www.dharma.org)

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

**Feb 2-9** **VIPASSANA RETREAT** (7 days) **LR1** **Deposit \$150** **Cost \$310**  
(Sat-Sat) **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.

**Feb 15-22** **METTA RETREAT** (7 days) **JS1** **Deposit \$150** **Cost \$310**  
(Fri-Fri) **Joseph Goldstein, Sharon Salzberg, Myoshin Kelley & Susan O'Brien**

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 14, 2001 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.

**Feb 22-Mar 3** **VIPASSANA RETREAT** (9 days) **JS2** **Deposit \$150** **Cost \$380**  
(Fri-Sun) **Joseph Goldstein, Sharon Salzberg, Myoshin Kelley & Susan O'Brien**

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 14, 2001 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.

**Feb 15-Mar 3** **METTA & VIPASSANA RETREAT** (16 days) **JS3** **Deposit \$150** **Cost \$650**  
(Fri-Sun) **Joseph Goldstein, Sharon Salzberg, Myoshin Kelley & Susan O'Brien**

**Note:** A lottery may be required for this course. All applications received on or before December 14, 2001 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.

- |                           |  |      |                          |            |
|---------------------------|--|------|--------------------------|------------|
| Mar 9-16<br>(Sat-Sat)     | <b>WOMEN'S RETREAT (7 days)</b><br><b>Christina Feldman &amp; Narayan Liebenson Grady</b>  | WOM  | Deposit \$150            | Cost \$310 |
|                           | 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.   |      |                          |            |
| Mar 22-31<br>(Fri-Sun)    | <b>VIPASSANA RETREAT (9 days)</b><br><b>Carol Wilson, Guy Armstrong, Rodney Smith &amp; Sharda Rogell</b>  | CW   | Deposit \$150            | Cost \$380 |
|                           | This retreat emphasizes continuous mindfulness through cultivating sensitivity and precision of awareness in both sitting and walking meditation. This enables us to realize more deeply the innate wisdom and compassion within us. Daily lovingkindness meditation practice is also included.  |      |                          |            |
| Apr 6-13<br>(Sat-Sat)     | <b>VIPASSANA RETREAT (7 days)</b><br><b>Christina Feldman &amp; Rodney Smith</b>   | CF1  | Deposit \$150            | Cost \$310 |
|                           | 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.  |      |                          |            |
| Apr 19-28<br>(Fri-Sun)    | <b>THE EMBODIED MIND (9 days)</b><br><b>Ajahn Sucitto, Ven. Natthiko &amp; Sr. Thaniya</b>   | AS   | Deposit & Cost: Donation |            |
|                           | The theme of this retreat is to cultivate awareness of the ordinary and subtle body as a foundation for mindfulness, well-being and concentration. Techniques employed include mindfulness of breathing, some simple bodywork and daily devotional exercises such as chanting and offering. This is also a Sangha retreat with a format that enhances the sense of belonging to and supporting the group as a whole.<br>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.                                      |      |                          |            |
| May 4-11<br>(Sat-Sat)     | <b>VIPASSANA RETREAT (7 days)</b><br><b>Sylvia Boorstein, James Baraz &amp; Sally Clough</b>   | SB   | Deposit \$150            | Cost \$310 |
|                           | Instructions for practice will be given following the structure outlined by the Buddha in the Sermon on the <i>Foundations of Mindfulness</i> . Practice will be presented in the spirit of Metta (Lovingkindness), and there will also be a daily period of formal Metta teaching and practice. Apart from interviews, the retreat will be in silence, emphasizing continuity of practice and including all the activities of the day as areas for mindful attention.   |      |                          |            |
| May 18-26<br>(Sat-Sun)    | <b>VIPASSANA RETREAT (8 days)</b><br><b>Jack Kornfield, Tara Brach, Adrienne Ross, Susan O'Brien &amp; Ralph Steele</b>  | JK   | Deposit \$150            | Cost \$350 |
|                           | In this retreat emphasis will be on quieting the mind, opening and heart and developing clarity and depth of practice. Traditional instruction in the four foundations of mindfulness will be combined with a spirit of lovingkindness and a daily schedule of walking, sitting, dharma talks, and interviews.<br>Note: A lottery may be required for this course. All applications received on or before December 28, 2001 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. |      |                          |            |
| May 31-Jun 7<br>(Fri-Fri) | <b>METTA RETREAT (7 days)</b><br><b>Michele McDonald-Smith, Carol Wilson, Susan O'Brien &amp; Rebecca Bradshaw</b>   | MMS1 | Deposit \$150            | Cost \$310 |
|                           | 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.<br>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.   |      |                          |            |



|                                   |   |             |   |                   |
|-----------------------------------|---|-------------|---|-------------------|
| <b>Jun 7-16</b><br>(Fri-Sun)      | <b>VIPASSANA RETREAT</b> (9 days)<br><b>Michele McDonald-Smith, Carol Wilson, Susan O'Brien &amp; Rebecca Bradshaw</b><br>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.  | <b>MMS2</b> | <b>Deposit \$150</b>                                      | <b>Cost \$380</b> |
| <b>May 31-Jun 16</b><br>(Fri-Sun) | <b>METTA &amp; VIPASSANA RETREAT</b> (16 days)<br><b>Michele McDonald-Smith, Carol Wilson, Susan O'Brien &amp; Rebecca Bradshaw</b>   | <b>MMS3</b> | <b>Deposit \$150</b>                                      | <b>Cost \$650</b> |
| <b>Jun 21-25</b><br>(Fri-Tue)     | <b>YOUNG ADULT RETREAT</b> (4 days)<br><b>Michele McDonald-Smith with Rebecca Bradshaw &amp; Ed Hauben</b><br>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.<br><b>Ed Hauben</b> 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.  | <b>YA</b>   | <b>Deposit \$200</b>                                      | <b>Cost \$200</b> |
| <b>Jun 29-Jul 6</b><br>(Sat-Sat)  | <b>VIPASSANA RETREAT—For Experienced Students</b> (7 days)<br><b>Larry Rosenberg &amp; Corrado Pensa</b><br>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. <b>Retreatants are required to have sat at least two week-long retreats at IMS. This must be documented on the registration form.</b>  | <b>LR2</b>  | <b>Deposit \$150</b>                                      | <b>Cost \$310</b> |
| <b>Jul 13-21</b><br>(Sat-Sun)     | <b>VIPASSANA RETREAT</b> (8 days)<br><b>Christina Feldman, Guy Armstrong &amp; Susan O'Brien</b><br>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.   | <b>CF2</b>  | <b>Deposit \$150</b>                                      | <b>Cost \$350</b> |
| <b>Jul 29-Aug 3</b><br>(Mon-Sat)  | <b>FAMILY RETREAT</b> (5 days)<br><b>Jose Reissig, Trudy Goodman &amp; Seth Castleman</b><br>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. <b>Note:</b> Due to the popularity of this course all applications received on or before February 22, 2002 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. <b>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.</b><br><b>Seth Castleman</b> has been teaching dharma and spiritual practice to adults, children, and families since 1995. He is presently in teacher training with Jack Kornfield. | <b>FAM</b>  | <b>Cost Adult \$235</b><br><b>Deposit \$100 per adult</b> | <b>Child \$60</b> |
| <b>Aug 10-17</b><br>(Sat-Sat)     | <b>VIPASSANA RETREAT</b> (7 days)<br><b>Narayan Liebenson Grady &amp; Michael Liebenson Grady</b><br>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.   | <b>NLG</b>  | <b>Deposit \$150</b>                                      | <b>Cost \$310</b> |

|                        |   |      |                 |          |
|------------------------|---|------|-----------------|----------|
| Aug 23-25<br>(Fri-Sun) | <b>DANA RETREAT (2 days)</b><br><b>Bhante Gunaratana</b><br>This retreat is offered by IMS to affirm the spirit of giving. There is no fixed course fee; participants are encouraged to offer whatever contribution fits their means. Priority will be given to those who, for financial reasons, are unable to attend courses with fixed course rates. | DANA | Deposit & Cost: | Donation |
|------------------------|---|------|-----------------|----------|

|                           |  |     |               |            |
|---------------------------|--|-----|---------------|------------|
| Aug 30-Sep 2<br>(Fri-Mon) | <b>LABOR DAY WEEKEND (3 days)</b><br><b>Ruth Denison</b> | RD1 | Deposit \$165 | Cost \$165 |
|---------------------------|--|-----|---------------|------------|

|                           |  |     |               |            |
|---------------------------|--|-----|---------------|------------|
| Aug 30-Sep 8<br>(Fri-Sun) | <b>VIPASSANA RETREAT (9 days)</b><br><b>Ruth Denison</b><br>This retreat fosters awareness and correct understanding of life's process in ourselves and others. The focus of the practice is on opening the heart, discovering oneself, and developing insight into the reality of the mind and body. Retreat activities include sound and body movement meditations, and the development of mindfulness in the day-to-day activities of our lives. This retreat is somewhat different from other IMS retreats, and includes sustained and on-going verbal teacher instruction throughout the day. | RD2 | Deposit \$150 | Cost \$380 |
|---------------------------|--|-----|---------------|------------|

|                           |                                      |     |               |              |
|---------------------------|--------------------------------------|-----|---------------|--------------|
| Sep20-Dec 13<br>(Fri-Fri) | <b>THREE MONTH RETREAT (84 days)</b> | 3MO | Deposit \$750 | Cost \$3,050 |
|---------------------------|--------------------------------------|-----|---------------|--------------|

|                          |                             |       |               |              |
|--------------------------|-----------------------------|-------|---------------|--------------|
| Sep20-Nov 1<br>(Fri-Fri) | <b>PARTIAL #1 (42 days)</b> | PART1 | Deposit \$350 | Cost \$1,600 |
|--------------------------|-----------------------------|-------|---------------|--------------|

|                           |                             |       |               |              |
|---------------------------|-----------------------------|-------|---------------|--------------|
| Nov 1-Dec 13<br>(Fri-Fri) | <b>PARTIAL #2 (42 days)</b> | PART2 | Deposit \$350 | Cost \$1,600 |
|---------------------------|-----------------------------|-------|---------------|--------------|

Joseph Goldstein (all 3 months)  
 Michele McDonald-Smith, Carol Wilson, Myoshin Kelley & Susan O'Brien (1st half only)  
 Guy Armstrong, Steve Armstrong, Kamala Masters & Marcia Rose (2nd half only)

The three-month course is a special time for practice. Because of its extended length and the continuity of guidance, it is a rare opportunity to deepen the powers of concentration, wisdom and compassion. The teaching is in the style of Mahasi Sayadaw, refining the skillful means of mental noting, slow movement and precise, open awareness.

Prerequisite is three retreats of a week or more in duration with a recognized vipassana teacher or special permission. This retreat experience, including teachers' names, dates and lengths of retreats, must be documented on the registration form.

Special cancellation fees and deadlines apply for this retreat. 3MO and PART 1: Up to March 1, \$50; 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.

Note: A lottery may be required for this course. All applications received on or before January 25, 2002 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.

|                           |   |    |               |            |
|---------------------------|---|----|---------------|------------|
| Dec 27-Jan 5<br>(Fri-Sun) | <b>NEW YEAR'S RETREAT (9 days)</b><br><b>Rodney Smith, Anna Douglas &amp; Susan O'Brien</b> | NY | Deposit \$150 | Cost \$380 |
|---------------------------|---|----|---------------|------------|

The New Year is traditionally a time for renewal and reflection, a time to pause and ponder our spiritual lives. It is also a time to establish a direction of sensitivity and wakefulness for the rest of the year. This retreat will offer the opportunity to nourish our hearts through mindful awareness and loving contact in each moment.

## CORE FACULTY

**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.

**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 meditation since 1970 and teaching 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 *The Buddhist Path to Simplicity*.

**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 BCBS. He is the author of *One Dharma, The Experience of Insight and Insight Meditation*.

**Jack Kornfield** trained as a Buddhist monk in Asia. He is a founder of IMS and Spirit Rock Meditation Center and has taught meditation internationally since 1974. He is the author of a number of books, including *A Path with Heart* and *After the Ecstasy, the Laundry*.

**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*.

**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.

**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 and a professor of Eastern philosophy at the University of Rome.

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

**Sharon Salzberg**, a co-founder of IMS and BCBS, has practiced Buddhist meditation since 1970 and has been teaching worldwide since 1974. She is a guiding teacher at IMS and author of *Lovingkindness, A Heart As Wide As The World* and 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 in hospice care for 14 years. 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.



## VISITING FACULTY

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

**James Baraz** has practiced vipassana meditation since 1974 and taught since 1980. He is a co-founder of Spirit Rock Meditation Center. In addition to Theravada Buddhist practice, he has been influenced by Advaita and Dzogchen teachings.

**Sylvia Boorstein** has been teaching since 1985. She is a founding teacher of Spirit Rock Meditation Center and a psychotherapist. She is the author of *It's Easier Than You Think, Don't Just Do Something, Sit There!* and *That's Funny, You Don't Look Buddhist*.

**Tara Brach, Ph.D.**, has practiced and taught meditation since 1975 and is the founder of Insight Meditation Center Washington. Tara is a clinical psychologist, and leads retreats at meditation centers around the country.

**Rebecca Bradshaw** has been practicing vipassana meditation since 1983 and teaching since 1993. She is a guiding teacher of the Dhamma Dena Meditation Center in Northampton, MA, and also works as a Spanish-speaking psychotherapist.

**Sally Clough** was introduced to vipassana meditation in India in 1981. She co-founded the Sharpham meditation community in Devon, England, in 1983. Sally has led meditation classes and assisted on retreats since 1994.

**Anna Douglas, Ph.D.** is a founding teacher of Spirit Rock. She also leads retreats nationwide. In addition to 25 years of vipassana practice, she has studied with teachers in the Zen, Advaita, and Dzogchen traditions.

**Trudy Goodman** has studied in Zen and vipassana traditions since 1974. She is a co-founder and guiding teacher of the Institute for Meditation and Psychotherapy and leads retreats nationwide.

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

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

**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.

**Venerable Natthiko** was born in 1961 and ordained in Thailand in 1993. He has been living at Cittaviveka Buddhist Monastery in Chithurst, England since 1999.

**Susan O'Brien** has been practicing vipassana meditation since 1980 and has studied with a variety of Asian and western teachers. She began teaching in 1996 and coordinates the Insight Meditation correspondence course.

**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.

**Sharda Rogell** started practicing vipassana meditation in 1979 and teaching worldwide in 1985. She has also been influenced by the non-dual teachings of Advaita, as well as Dzogchen.

**Adrienne Ross, MD** has been practicing vipassana since 1984. She practices family medicine in Vancouver and teaches Mindfulness Based Stress Reduction to people with chronic pain and illness.

**Ralph Steele** has practiced meditation for over two decades and taught since 1987. Recently he completed a year of intensive practice as a monk in Burma and in Thailand.

**Ajahn Sucitto** has been a monk since 1976. He is currently abbot of Cittaviveka Buddhist Monastery in Chithurst, England.

**Sister Thaniya** was born in 1960 and ordained in 1993. Since then she has mainly been living at Cittaviveka Buddhist Monastery in Chithurst, England where she is currently the senior nun.



## 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.

## 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 9 days, \$50; and for any retreat over 9 days, 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.**

## 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.

# 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 \_\_\_\_\_ Dates you will be here: From \_\_\_\_\_ To \_\_\_\_\_ 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? \_\_\_\_\_

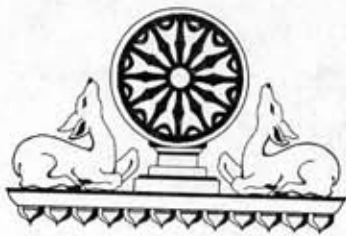
Please indicate any physical disabilities or special needs to assist in assigning your room:

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

Office Use Only  
Date Received:



# Barre Center for Buddhist Studies

...for the integration of scholarly understanding and meditative insight...

149 Lockwood Road  
Barre, Massachusetts 01005  
Tel: (978) 355-2347  
Fax: (978) 355-2798  
e-mail: bcbs@dharma.org

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



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 provide space for classes, workshops and retreats, 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.



# B. C. B. S.

# PROGRAMS

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 at BCBS. Course offerings for the year 2002 are listed on the following pages, and registration information can be found on page 20.

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 informal time for discussion, reading or walking in the countryside. The intention of the Nalanda Program is to explore and engage with the sophisticated Buddhist tradition in ways that help us understand the context of the Buddha's 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 direct our attention in skillful ways to the issues considered 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 experienced students who may be looking for a quiet place to investigate the Buddhist tradition on their own 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.



The **Buddhist Psychology Program** investigates in depth the early Buddhist science of mind growing out of its profound contemplative practices, and explores the growing interface between Buddhist thought and modern psychology. Anchored by the 5-day *Essentials of Buddhist Psychology* course, offered twice a year, the program also offers a 5-day intensive study of advanced Buddhist psychology known as *Abhidhamma*, and a bi-annual meditation retreat and workshop specifically intended for psychologists and psychotherapists. Faculty from the *Institute for Meditation and Psychotherapy* contribute to the program, and CE credits are available for most mental health professionals.





|   |  |          |       |
|---|--|----------|-------|
| June 1-8<br>(7 Days)                      | <b>Bhāvana Program: The Fourth Foundation of Mindfulness (dhammā)</b><br>Andrew Olendzki and Gloria Taraniya Ambrosia  | 02-BHAV3 | \$400 |
|   | The benefits of the Bhavana Program—mostly silent vipassana retreat with morning study sessions (see p. 23)—are brought to this investigation of mental states. After an overview of the other three foundations of mindfulness, students undertake an experiential exploration of the hindrances, aggregates, bases, awakening factors, and noble truths as prescribed by the classical instructions for vipassana meditation, the <i>Satipatthana Sutta</i> . <b>Intended for advanced students—meditation experience required.</b>  |          |       |
| June 16-23<br>(7 Days)                    | <b>Nālanda Program: Theravāda Studies</b><br>Mu Soeng & Gloria Taraniya Ambrosia   | 02-THER  | \$400 |
|   | 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. A useful overview of the classical Buddhist tradition for students, meditators and prospective dharma teachers.                    |          |       |
| June 23-28<br>(5 Days)                    | <b>Nālanda Program: Mahāyāna Studies</b><br>Mu Soeng   | 02-MAHA  | \$350 |
|   | In this program we explore the basic themes of Mahayana Buddhism as they developed in India, and the range of teachings in the Prajnaparamita, the Madhyamika, and the Yogacara schools. The idea is to give course participants a thorough grounding in the Mahayana teachings in their homeland, and in the developments of Indian Buddhism. These teachings form the basis of later developments in China, Japan, Korea, and Tibet, among other places. We also examine the arrival of Buddhism in China and the transformation of Mahayana teachings there.  |          |       |
| Jul 19-21<br>(Weekend)                    | <b>Shin Buddhism: Bits of Rubble Turn Into Gold</b><br>Taitetsu Unno   | 02-TU    | \$150 |
|   | The primary goal of Mahayana Buddhism is the transformation called "turning delusion into enlightenment." We explore this transformation based on the teachings of Shinran (1173-1263), the founder of Shin Buddhism. The boundless compassion of the Buddha Amida, nonjudgmental and all-embracing, concretely manifested as the Primal Vow, focuses on imperfect, vulnerable and karma-bound beings (likened to bits of rubble) and transforms them into their direct opposite (gold).   |          |       |
| Jul 26-28<br>(Weekend)                    | <b>Emptiness and Fullness: The Ox-Herding Pictures</b><br>Mu Soeng   | 02-MS1   | \$150 |
|   | Buddhist tradition has offered several models of awakening and functioning in the world, of which the Ox-Herding Pictures became one of the most influential paradigms in China and Japan. This workshop explores the themes of Emptiness ( <i>sūnyatā</i> ) and compassion ( <i>karuṇā</i> ) in the various strata of Mahayana Buddhism, and connects the philosophical understanding of these themes to the practice traditions of Ch'an in China and Zen in Japan. The emphasis in this course is on a thorough integration of understanding and practice in our lives.   |          |       |
| Aug 9-11<br>(Weekend)                     | <b>Women in Buddhism</b><br>Trudy Goodman  | 02-WOM   | \$150 |
|   | 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 consists 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 16-18<br>(Weekend)<br>(Fin de semana) | <b>El Dharma en Español</b><br>José Reissig and Rebecca Bradshaw   | 02-SPA   | \$150 |
|   | Un curso tradicional de meditación Vipassana, que será también una exploración de cómo esta práctica puede entroncar con las vivencias culturales hispanas en las Américas — tanto a través del lenguaje (las partes verbales del curso serán totalmente en español) como a través del silencio. Además de los períodos de meditación sentada y caminando, se ofrecerán instrucciones, charlas y oportunidades para entrevistas individuales, y se crearán espacios para indagar y para compartir nuestras vivencias del Dharma. Exploraremos cómo nuestro idioma y cultura pueden ser portales para comprender las enseñanzas del Buddha. |          |       |
|   | <b>Se disponen de fondos de apoyo para ayudar a las personas que lo necesiten.</b>   |          |       |

|                        |  |                  |
|------------------------|--|------------------|
| Sep 7<br>(Saturday)    | <p><b>One Dharma</b><br/>Joseph Goldstein</p> <p>A genuine Western Buddhism is now taking birth. As different traditions meet and interact in the West there is a synthesis of teachings and methods that can provide a new vitality for our practice. One Dharma harkens back to a simplicity derived from the Buddha's own pragmatic response to life: What works to free the mind from suffering? This workshop will include sitting and walking meditation, talks and discussion on the essential elements of the One Dharma of liberation.</p>  | 02-JG<br>\$60    |
| Sep 8<br>(Sunday)      | <p><b>New Perspectives on Taking Refuge (In the Triple Gem)</b><br/>Gloria Taraniya Ambrosia</p> <p>For millions of people around the world, taking refuge in the Buddha, the Dhamma and the Sangha is an important formal ritual of initiation. This course seeks to offer new perspectives, through reflection and contemplation, on the subtleties of the experience of taking refuge. This includes settling down enough to know precisely what we are experiencing (the Buddha refuge); understanding the truths underlying all experience (the Dhamma refuge); and knowing directly the happiness that comes from living wholesomely (the Sangha refuge). Throughout the weekend we explore, through formal talks, discussion and meditation, how the subtle meaning of Refuge facilitates the process of awakening.</p>   | 02-GTA<br>\$60   |
| Sep 13-15<br>(Weekend) | <p><b>Meditation for Psychologists and Psychotherapists</b><br/>Visiting Faculty from the Institute for Meditation and Psychotherapy</p> <p>The value of meditation practice for counseling and mental health professionals is becoming ever more apparent. Meditation practice supports the cultivation of qualities of mind which are essential to all forms of therapy. This program is intended to provide an opportunity for learning—or deepening—meditation practice. An evening's discussion is followed by a full day and night (36 hrs.) of silent practice—sitting and walking, and an opportunity for personal interviews. Sunday is devoted to a series of small and large group discussions of various issues arising for mental health professionals at the frontier of the interface between meditation and psychotherapy. Faculty includes Bill Morgan, Sue Morgan, Chris Germer and Ron Siegel.</p>  | 02-IMP2<br>\$150 |
| Sep 21-28<br>(7 Days)  | <p><b>Sublime States of Mind: Cultivating Mettā, Karunā, Muditā, and Upekkhā</b><br/>Daeja Napier</p> <p>The four brahma viharas are practices prescribed by the Buddha as antidotes for suffering. Cultivating metta (loving-kindness) counteracts anger and ill-will; karuna (compassion) provides the remedy for cruelty; mudita (appreciative joy) provides the curative for jealousy and envy; upekkha (equanimity) dissolves clinging and attachment. These "divine abidings" are the great healers of the suffering inherent in our human condition. This forum/retreat will include time spent in noble silence, sitting and walking meditation, discussion, meetings with the teacher, and use of classical contemplative practices to cultivate these four wholesome qualities of heart and mind. <i>Note: One day is allotted for each of the brahma viharas, beginning with metta on 9/22. Although preference will be given to those registering for the full course, one may register as a day student for one or more topics.</i></p> | 02-DN2<br>\$400  |
| Oct 4-7<br>(3 Days)    | <p><b>Yoga and Ānāpāna-sati</b><br/>Larry Rosenberg and Woods Shoemaker</p> <p>Ānāpānasati is the vipassana meditation system expressly taught by the Buddha in which conscious breathing is used to develop both serenity and liberating insight. The yoga tradition of TKV Desikachar focuses on a form of mind-body training and is fully compatible with vipassana meditation. It emphasizes the coordination of conscious breathing with all bodily movement, strengthening the spine, and opening the body for sitting practice. Each day of this program will include yoga movements, meditation teachings, and the actual practice of breath awareness meditation.</p>   | 02-LR<br>\$200   |
| Oct 13-18<br>(5 Days)  | <p><b>Abhidhamma: Classical Buddhist Psychology</b><br/>Andrew Olendzki</p> <p>Abhidhamma is the systematized psychological teaching of the Theravada tradition. Profound and far-reaching, the Abhidhamma literature is also renowned for its complexity and difficulty. Not for the faint-hearted, this workshop is intended for students with considerable exposure to Buddhist thought and/or experienced vipassana meditators. We work our way through the classical Abhidhamma textbook by Anuruddha, the <i>Abhidhammatha Sangaha</i>, translated by Bhikkhu Bodhi as <i>A Comprehensive Manual of Abhidhamma</i>. An emphasis is placed upon the text's contemporary relevance to practice.</p>  | 02-ABHI<br>\$350 |
| Oct 20<br>(Sunday)     | <p><b>Being Present in Relationship</b><br/>Narayan and Michael Liebenson Grady</p> <p>All forms of relationship (family, friends, colleagues, adversaries, etc.) can provide an opportunity for developing wisdom and compassion. We explore Buddhist principles and practices as they apply to the world of everyday relationships. The emphasis is on learning to respond with clarity rather than react out of habit and conditioning.</p>   | 02-LG<br>\$60    |



**Oct 26-Nov 2 Insight Dialogue**

(7 Days)

**Greg Kramer**

02-GK

\$400

The practice of Insight Dialogue is grounded in the early teachings of the Buddha, especially the Satipatthana Sutta (The Foundations of Mindfulness). In Insight Dialogue meditation language—thought, spoken, and heard—is brought into vipassana practice. In this intensive retreat, silent sitting and walking meditation will be interwoven with discursive interaction in methodical and skillful ways. The clear and refined mental states cultivated in deep meditation transform conceptual study into meditative experience, shedding light on the subtle meanings of the words of the Buddha. The truths taught by the Buddha are explored on a moment-to-moment basis, and carefully discussed among the participants.

Nov. 9

(Saturday)

**Trinity and Trikāya: Three Dimensions of the Holy in Christianity and Buddhism****Robert Jonas and Mu Soeng**

02-XIAN

\$60

Most Christians recite the Apostolic or Nicene Creed each Sunday, affirming the Trinity as the center of gravity of Christian faith: Father, Son and Holy Spirit. But what does this mean? Definitions and experiences differ across time, cultures and denominations. In the Buddhist tradition, the doctrine of the three bodies (trikaya) of the Buddha developed in Indian Mahayana Buddhism and became very influential in China, Japan, Korea and Tibet. In this workshop, Robert Jonas presents a model of the Trinity suggested by the Hindu-Christian theologian Raimundo Pannikar and others, providing a new ground for interfaith dialogue, for liturgy, and for understanding the inner movements of the spiritual life. Overall, we take a fresh look at the parallels and convergences of these two doctrines in the Buddhist and Christian traditions. The day consists of silent meditation, presentations, chanting, shakuhachi music (from the Japanese Zen tradition), personal sharing, and discussion.

Nov 15-17

(Weekend)

**Awakening to the Ground of Compassion (Tibetan Lojong Training)****Lama John Makransky**

02-JM

\$150

Dzogchen, the Natural Great Perfection, is an immediate practice vehicle of Tibetan Buddhism that points directly to the nature of mind: pure, naked awareness, the ground of unconditional compassion. Tibetan mind-heart training (Lojong), whose central practice is Tong-Len, is a way to harmonize the whole person with that Buddha nature, releasing its innate compassion and love (bodhicitta). From this, the bodhisattva path naturally unfolds, as we learn to take even difficulties and sufferings as fuel for stronger compassion and deeper wisdom. Transmitted from the great 11<sup>th</sup> century Indian master Atisha through the Tibetan lineages of the Dalai Lamas, Karmapas, and Dzogchen masters, the mind-heart training is a most powerful support for the Dzogchen path to full awakening.

Nov 22-24

(Weekend)

**Indra's Net: The Interpenetration of All Phenomena****Mu Soeng**

02-MS2

\$150

Indra's Net is a metaphor and teaching device from Hua-yen Buddhism of China that shows the mutual interpenetration and interconnectedness of all phenomena. In a world that's getting rapidly globalized, we are beginning to see an outline of what Indra's Net might mean for our own time and place; how we as new citizens of cyberspace and travelers on information highways might better understand our interdependence on each phenomenal event. This weekend will ground itself in classical teachings of Mahayana and Hua-yen Buddhism and will include meditation, discussions, and sharing.

Nov 30-Dec 7

(7 Days)

**Bhāvana Program: The Gradual Training (anupubbi-kathā)****Andrew Olendzki and Gloria Taraniya Ambrosia**

02-BHAV4

\$400

In this week-long program combining both study and long periods of silent meditative reflection, participants have the opportunity to follow the Buddha's premier method of teaching dhamma. The "gradual training," as it is called, guides spiritual practitioners from basic principles through progressively more advanced teachings—generosity (dana), virtue (sila), heavens (sagga), the drawbacks of the sensual realm (adinava), and renunciation (nekkhamma). Finally, when the practitioner was deemed ready, the Buddha offered instruction in the four noble truths (saccani) and liberation (nibbana).

Dec 15-20

(5 Days)

**Essentials of Buddhist Psychology****Andrew Olendzki**

02-PSYCH2

\$400

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. 28 CE UNITS ARE AVAILABLE TO PSYCHOLOGY AND HEALTH CARE PROFESSIONALS.

# BCBS TEACHERS

## CORE FACULTY

Andrew Olendzki, Ph.D. was trained in Buddhist Studies at Lancaster University in England, as well as at Harvard and the University of Sri Lanka. The former executive director of IMS, he is currently the executive director of BCBS, and also teaches occasionally at various New England colleges.

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

Gloria Taraniya Ambrosia has been offering reflections on Buddhist teachings and practices since 1990. She has been greatly inspired by the example and teachings of the western forest sangha, the disciples of Ajahn Sumedho. She served as resident teacher at Insight Meditation Society in Barre from 1996 through 1999.

Sylvia Boorstein has been teaching since 1985. She is a founding teacher of Spirit Rock Meditation Center and a psychotherapist. She is the author of *It's Easier Than You Think, Don't Just Do Something, Sit There!* and *That's Funny, You Don't Look Buddhist*.

Rebecca Bradshaw practica la meditación vipassana desde 1983 y la enseña desde 1993. Previamente estudió y trabajó en España y en varios países de Latinoamérica. Tiene una maestría en psicología y trabaja como terapeuta en las poblaciones hispanohablantes.

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 BCBS. He is the author of *The Experience of Insight* and *Insight*

*Meditation: The Practice of Freedom*, and the forthcoming *One Dharma*.

Trudy Goodman has studied in Zen and vipassana traditions since 1974. She is a co-founder and guiding teacher of the Institute for Meditation and Psychology and leads retreats nationwide.

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



Greg Kramer has taught vipassana meditation for more than 20 years. He is the director of Metta Foundation in Portland, OR, and teacher of Insight Dialogue meditation worldwide. He has studied, among others, with Ven. Ananda Maitreya and Ven. Punnaji Mahathera.

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

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*.

Lama John Makransky, trained in Nyingma and Gelug traditions of Tibetan Buddhism, is an associate teacher of Lama Surya Das in the lineage of Nyoshul Khen Rinpoche. A meditation teacher at retreats for the Dzogchen Foundation, he is also professor of Buddhist Studies and Comparative Theology at Boston College.

Daeja Napier teaches vipassana and Brahma Vihara retreats nationally. She trained in Zen and vipassana traditions since 1974, and is the mother of five children.

José Luis Reissig, "Associate Teacher" en la "Insight Meditation Society," practica la meditación desde hace cerca de veinte años, y la enseña desde hace más de diez. Previamente se dedicó a la biología, y fué profesor de esta disciplina en la Universidad de Buenos Aires—su ciudad natal—en la década del 60.

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

Woods Shoemaker is a long-time student of TKV Desikachar and is a student of viniyoga. He taught yoga at the Krishnamurti School in England, and has practiced vipassana meditation since 1976.

Ajahn Sucitto has been a monk since 1976. He is currently abbot of Cittaviveka Buddhist Monastery in Chithurst, England.

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* and the forthcoming *Shin Buddhism: Bits of Rubble Turn Into Gold* (Doubleday). He is also a priest ordained in the Shin tradition.

The **Dhamma Dāna Publication Fund** 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; 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.



1. Upasika Kee Nanayon, *An Unentangled Knowing*.
2. Thanissaro Bhikkhu, *The Mind Like Fire Unbound*.
3. Thanissaro Bhikkhu, *The Wings to Awakening*.
4. Thanissaro Bhikkhu, *Dhammapada: A Translation*.
5. Thanissaro Bhikkhu, *Itivuttaka: A Translation*.

# Registering for Courses at the Barre Center for Buddhist Studies

149 Lockwood Road, Barre, Massachusetts 01005

Feel free to call (978) 355-2347 Mon-Fri 9AM-5PM for up-to-date information about course offerings, availability of spaces, or information pertaining to courses and schedules. Or send email to: [bcbs@dharmadharma.org](mailto:bcbs@dharmadharma.org)



*Please do not let financial hardship prevent you from attending any of the offerings at BCBS.  
Work scholarships are available for those unable to afford the course fees.*

## Registration

- Please detach or copy the form below and mail it to us with a deposit to hold your place in a course.
- Registrations cannot be taken by phone, e-mail or fax--only by mail.
- Registrations are processed on a first-come, first-served basis after the receipt of the deposit.
- Please send a separate check for each course registration.

## Deposits

- Registrations are only confirmed when a deposit has been received.
- The deposit is the full cost of the course for one-day courses and half the cost for longer courses.
- Please send your deposit at least ten days before the start of the course.

## Cancellations

- Deposits are refundable in full (less a \$20 processing fee) if we are notified more than 6 weeks prior to the course opening.
- Later cancellations are subject to cancellation fees as follows:
  - Half the deposit will be retained if canceling more than 2 weeks prior to the course opening.
  - The entire deposit will be retained if canceling within the last 2 weeks.
- Transferring your deposit from one course to another more than once will incur a \$20 processing fee.

## BCBS Registration Form

PLEASE PRINT CLEARLY

Course Code \_\_\_\_\_ Course Cost \$ \_\_\_\_\_ Amount of deposit enclosed \$ \_\_\_\_\_

Name \_\_\_\_\_ Have you been to BCBS before? YES / NO

Address \_\_\_\_\_ Are you on the *Insight* mailing list? YES / NO

Home Phone ( ) \_\_\_\_\_ Work Phone ( ) \_\_\_\_\_ Can you offer a ride to someone in your area? YES / NO

E-mail \_\_\_\_\_ Do you have any special dietary needs? \_\_\_\_\_

I have added \$ \_\_\_\_\_ to the deposit as a general donation to help support the valuable on-going work of BCBS.

We cannot guarantee always meeting special needs, but if you telephone the kitchen before registration (978-355-2347), the cook will be glad to discuss your situation.



# Full Ordination for Nuns Restored in Sri Lanka

By Ven. Ani Jutima

After a hiatus of one thousand years, Theravadin women once more have the opportunity to ordain as bhikkhunis and thus become full members of the Sangha. Traditionally the Sangha is composed of fully ordained nuns (bhikkhuni), fully ordained monks (bhikkhu), novice nuns (sāmaṇerī), and novice monks (sāmaṇera).

From the 3rd century BCE when King Ashoka's son, Mahinda, and daughter, Sanghamittā, brought the ordination lineages of both monks and nuns from India to Sri Lanka, there was a long, proud history of male and female monasticism on this island.

In the 11th century, as a result of war, drought and famine, both the monks' and nuns' orders died out in Sri Lanka. The bhikkhu order was revived within one generation by inviting a group of bhikkhus from Siam [Thailand] who fulfilled the requirements for giving bhikkhu ordination. However, as the bhikkhuni order did not exist in any other Theravada country, the requirement that a bhikkhuni receive her ordination from a group of ten bhikkhunis of ten years standing followed by a further ceremony presided over by monks could not be met. Thus the bhikkhuni lineage lapsed.

Hence, since the beginning of the 11th century, women wishing to commit themselves to the renunciate life have had only one option: ten lay precepts. Even the ten precepts of a samaneri have been denied them, since in the Theravada tradition these can be given only by a bhikkhuni. The status of these ten precept nuns, known a Dasa Sil Matas (literally Ten Precept Mothers), is ambiguous; they are considered neither proper monastics nor lay women either.(1)

The situation in the other Theravada countries is even more difficult. It seems that in Thailand and Cambodia there never were bhikkhunis, and although they were possibly present in Burma at one time, there too the lineage did not survive. In modern times, Burma has nuns with the ten lay precepts who, like the Dasa Sil Matas in Sri Lanka, are not thought to be true nuns. In Thailand and Cambodia, even the ten lay precepts are denied women, and the nuns there are restricted to eight precepts with a corresponding diminishment of status.(2)

Thus the four-fold community of fully ordained nuns, fully ordained monks, lay women and lay men, which the Buddha clearly declared was integral to the success of the Buddhadhamma, has been absent from all Theravada countries for one thousand years.



Recently, however, after extensive research by a group of women from Sri Lanka and Europe, it was confirmed that the bhikkhuni lineage extant in Taiwan and Korea is actually of Sri Lankan origin and therefore could legitimately be used to ordain Theravada nuns and restore the bhikkhuni order.

Although I received novice ordination in the Tibetan tradition in 1993, being in my heart a Theravadin and having a long association with the Thai forest tradition, I decided recently to go to Sri Lanka to receive the samaneri vows of the Theravada vinaya school.(3) It was a very happy experience for me, and I came away

(1)--The ten precepts are to refrain from: 1) killing, 2) stealing, 3) sexual activity, 4) lying, 5) intoxicants, 6) eating after midday, 7) dancing, singing and entertainment, 8) beautifying with ornaments or cosmetics, 9) using high or luxurious seats and beds, 10) handling money.

(2)--The eight precepts are similar to the ten precepts outlined in the above footnote with the amalgamation of the 7th and 8th and the removal of the 10th.

(3)--The Tibetan tradition also lacks full ordination for nuns; however in that tradition both male and female novice ordination can be given by monks.

deeply impressed with the situation that is developing there—impressed with the bhikkhunis and samaneris I met, and inspired by the impact the female sangha is having on their society.

Since the first ordination of Sri Lankan bhikkhunis in 1996, which was conducted in Sarnath, India by Korean monks and nuns, there have been further ordination ceremonies in Bodh Gaya and in Sri Lanka. There are now over 200 fully ordained nuns as well as many novice nuns who are planning to receive the higher ordination, which they are eligible to do after having kept their samaneri vows for two years.

Behind this amazing resurgence is an organization called Sakyadhita, Daughters of the Buddha, which was established at a conference of Buddhist women held in Bodh Gaya in 1987. Since then there have been six Sakyadhita conferences, including one held in Colombo, Sri Lanka in 1993. At the time of that conference there was strong opposition from the religious authorities of Sri Lanka even to placing the topic of bhikkhuni ordination on the agenda. However as an outgrowth of that conference, and from the exposure the Dasa Sil Matas have had to fully ordained nuns from other traditions, the aspiration to revive the Theravada bhikkhuni lineage was born. With careful negotiation over several years and the eventual support of prominent members of the (male) monastic community, the situation changed completely.

It has been said before that there is nothing more powerful than an idea whose time has come.

Much of the vision and energy for the project has come from Mrs. Ranjani de Silva, who attended the first Sakyadhita conference in Bodh Gaya, has been its President since 1995, and who conceived and organized the 3rd conference in Colombo.

During my visit to Sri Lanka I stayed at the Sakyadhita Training Centre established at Panadura, south of Colombo. At the Centre regular programmes are organized for the nuns on such topics as community health care, counseling skills and social development. Nuns come from small nunneries all over the island to attend these training sessions; they seem to be motivated by a strong desire to be of practical benefit in their communities. There are also young nuns attending university where they are studying Pali language, Buddhist philosophy, Buddhist history and other related topics.

In addition to providing the facilities for these training programmes, the Centre is 'home' to seven nuns, and I felt privileged to have the opportunity to spend time with them. Some of them are doing university studies, and the older, educated nuns teach. Neighbourhood children come for Dhamma classes; local people, often women, come to talk, to receive advice, or to participate in the evening puja.

On three occasions during my brief stay we were invited out to family homes for the daily meal. Two of these were anniversaries of family deaths, and the senior nuns conducted all the necessary ceremonies with confidence and dignity. In the past it would have been monks fulfilling these functions, so it is significant that some families are now choosing to invite nuns to officiate instead.

For me, however, it is the third invitation that is the most memorable. It came from a rather poor family living just down the lane near the Sakyadhita Centre. When the Centre was first built and the nuns began living there, the husband, known in the neighbourhood as an abusive drunkard who terrorised his family, was deeply hostile to the presence of the nuns. I was told that if he discovered his wife or three young daughters had visited the nuns, they were beaten. And there we were, two years later, being offered a meal by the whole family, sober husband included, in their living room. The reverence, the delight and the quiet pride were palpable.

Ranjani de Silva has extended an invitation to Theravada women everywhere who want to ordain to contact her, and she will do whatever she can to help. She can be contacted at:

Sakyadhita Training Centre  
115/2A Sri Dhammananda Mawatha  
Gorakana, Panadura  
SRI LANKA  
or by email: ranjani@eureka.lk

# THE BUDDHA TAUGHT NONVIOLENCE, NOT PACIFISM

Paul Fleischman, M.D.

In the wake of the terrorist attacks of September 11, 2001, I have found myself musing about non-violence, its contributions, its limits, and its place in the Buddha's teaching. I have also been surprised to hear many of my acquaintances confuse the Buddha's teaching of nonviolence with pacifism (which I will here take to mean the objection to any kind of violence for any reason), so that, due to their confusion, they find themselves either rejecting nonviolence as hopelessly naive and inadvertently destructive, or embracing the politicized group allegiances of pacifism, which they imagine incorrectly to present what the Buddha taught.

The Buddha did not intend to form either a religious or political position, nor a philosophy of society. Historically, he lived before the era of organized, systematic theorizing about the human collective. He addressed himself as an individual to individuals. Even when he spoke to large groups, as he frequently did, he focused on individual responsibility. He understood every group - for example, the democratic states that existed in the India of his times - as resting upon the insight, conscience, and actions of each of its participants. He had no theory of, nor belief in, supervening collective structures of society or government that could amend or replace the bedrock of individual choice.

Rather than a theologian or a systems thinker, the Buddha was a liberator, a spiritually attained practitioner and teacher of the path to nibbana, freedom from hate, delusion, and fear. His goal was to help as many beings as possible live in equa-

nimity, harmony, and loving kindness. He was against all embracing belief systems - a position that confounded many of his contemporaries, and that still puzzles people today who want to understand what "ism," what philosophy, he propounded. Many people still yearn to find in his words some "Buddhist fundamentalism" by which they can anchor ideological convictions and security against the turmoil of life.



The "Dhamma," or path to liberation for which the Buddha was spokesman, is not an idea but a mode of conduct and a way of life that leads to personal realization. Its goal is to release its practitioners from authorities and ideologies, not anarchistically or capriciously, but through training, by deepening their personal experiences of the nature of their true self

*Paul Fleischman is a psychiatrist and a Teacher of vipassana meditation in the tradition of S.N. Goenka. He is the author, among other works, of Cultivating Inner Peace and Karma and Chaos.*

and its ethical implications. It is through these long cultivated, gradually deepening experiences that the Buddha led his followers to autonomy from ideas philosophies, scriptures, even from himself. His classic similes focused on direct tangible experience. Like a man from whom a poisoned arrow is removed, the student of Dhamma will experience relief from pain. Like a man who eats nourishing food, the student of Dhamma will know the taste of liberation. These direct experiences of life's meanings and values are the Buddha's teaching. Many practitioners of Dhamma do not call themselves "Buddhists," just as the Buddha never did.

Morality is the first guidepost on the path the Buddha taught. Why is morality given so much initial attention in a non ideological, experiential path?

In order to see oneself, to know oneself, to experience one's own true nature, one must focus observation repeatedly, continuously, as a lifetime practice, on who one really is. This lifestyle of awareness, meditation, and observation requires openmindedness - hence the Buddha's emphasis on freedom from rigid beliefs - but the path also requires patience, calm, and integrity. To make mindful observations of oneself as a way of life, one needs a steady, focused mind. This can only be obtained when honesty, harmony, modesty and sincerity are already adhered to. It is for this reason that whenever the Buddha taught Dhamma, he started with the five moral precepts: not to steal, lie, use intoxicants, commit sexual misconduct... and not to kill. Nonviolence is a prerequisite to, and the first step of the Buddha's teaching. It appears not as a belief, but as



a practical necessity to the intentional and aware path of Dhamma. Initially, for the student of the Buddha, nonviolence is a psychological necessity for self-development.

---

*The Dhamma...is not an idea but a mode of conduct and a way of life...*

---

However, this utilitarian and personal introduction to nonviolence as a moral precept is only the surface layer of the Buddha's teaching. Continuing to eschew ideology or philosophy, the Buddha's guidance was toward experiences that deepen discernment. The student is led to the point where he or she sees themselves clearly through the practice of meditation. What happens to the moral precept of nonviolence when a person has lived a way of life that directs them to encounter the transience of personal existence, the insubstantiality of ourselves, of our perceptions, of our viewpoints, of our history, of our world? Is there any value or meaning to nonviolence for a small, temporary being, born out of past causes, destined to live briefly then die, a passing aggregate of mind and matter scintillating for a moment in the vast corridors of endless time?

As a student of the Buddha matures on the path, he or she opens to new perspectives, and the mind becomes more able to see various viewpoints simultaneously. The path the Buddha taught is a deepening realization, without reduction to doctrine. Experiential apprehension of nonviolence replaces mere moral adherence to it. In the depth of realization of personal impermanence, certain truths become self-evident. All things are impermanent; all beings are transient; all beings suffer the common experiences of loss, decay, death. While each person, plant, or animal, has its own causes, its own seeds, that brought it into being, all share the bond of birth and death. Ultimately, nonviolence is a recognition of the simple facts that the quality of our life is the same as the quality of our moment-to-moment thoughts and feelings, and that enmity, hatred, and violence never im-

prove our state of mind. Just as a man would not seethe with violence against his own body, he wouldn't harm himself by seething with violence...period. Liberation means nonviolence.

The Buddha's path begins with behavioral acquiescence to vows not to kill, but it culminates in an identification with nonviolence as the essence of what liberates the mind and heart from hate, fear, and self promoting delusion. "All fear death. Comparing others with oneself, one should neither kill nor cause to kill." [Dhammapada 129] Nonviolence is the essence of what the Buddha taught. Nonviolence is liberating because in each and every moment that it suffuses one's mind, in that moment the mind feels compassion, identification, and empathy with other beings.

For the Buddha, nonviolence is a precept that enables the journey to experience the root meaning of itself. Initially, the student obeys the precept of nonviolence. Eventually, he or she comes to embody nonviolence as a cherished tone quality of life.

II

Here are two key differences between nonviolence as taught by the Buddha, and pacifism. First, the Buddha did not teach social and political philosophy; and second, he taught a path of life, not a blanket ideology. Guiding each interested individual to walk the path, the Buddha encouraged a pure mind that seeks the least harm. He recognized different levels of personality development, different social roles and obligations, different responsibilities and necessities incumbent on different individuals according to their history and choices. The Buddha taught people according to their "karma."

Himself a member of the warrior caste, the Buddha maintained cordial relations with kings. Numerous Suttas in the Pali Cannon record his conversations with Kings Pasenadi and Bimbisara. Shunning political involvement, the Buddha never advised his royal students to convert their kingdoms into democracies, de-

spite the fact that many local states were in fact kingless republics. Although we have on record numerous discourses that the Buddha gave in the presence of, or even directly to, royalty, he never counsels them to abandon legal administration with its attendant consequences and punishments for crimes, nor to abandon warfare and protection of their state.

In a poignant conversation that occurred when both the Buddha and King Pasenadi were eighty years old, the king praises the Buddha, his teaching, and the conduct of his followers, while describing himself as "... an anointed warrior-king, able to have executed those who should be executed..." After the king departs, the Buddha comments to the meditators around him that the King's insights were "monuments to the Dhamma" that should be learned and remembered as "fundamentals of the holy life." [Majjhima 89] This passage clarifies that the Buddha neither condemned nor even rebuked the king for his fulfillment of the kingship, with its dire responsibilities.

---

*Ultimately, nonviolence is a recognition...that enmity, hatred, and violence never improve our state of mind.*

---

A similar window into the early and ancient interpretation of the Buddha's teaching comes from King Ashoka, who lived several hundred years after the Buddha, but who is credited as being the greatest Buddhist king both in the extent of his influence and in the depth of his understanding of Dhamma, and who is responsible for the famous edicts carved in rock which constitute "the oldest surviving Indian written documents." These wise and humane passages, which imply a level of civilized conduct to which humankind still aspires, praise such virtues as self-examination, and religious tolerance. They are based on Dhamma, - the universal path to liberation - and never mention Buddha or "Buddhism." Explicitly banning animal sacrifice (which had been the foremost religious ritual before the Buddha's time), the edicts praise non-harmfulness

but stop short of rigid absolutism: "Not to injure living beings is good." Although Ashoka's conversion to Dhamma led him to abandon military conquest (of which he had already done a lifetime's share), and to claim "... conquest by Dhamma is the only true conquest...", he did not, according to an authoritative historian "...abjure warfare, never abandoned armies...and he avoided disastrous pacifism,...retaining the option of capital punishment..." There is no reason to imagine that the Buddha ever encouraged those of his students who held administrative responsibilities to promulgate an anarchic abnegation of governmental function.

In a brief discourse, the Buddha is challenged by a General who claims that Dhamma is mere passivity. The Buddha replies that he teaches inactivity in regard to unwholesome things and "activity by way of good conduct in deeds, words, and thoughts." There is no further blanket position taken towards government, warfare or the karma of Generals. What constitutes good conduct is left to the General's discernment. The Buddha gave the principle, not the details of the infinite varieties of interpretation and application.

---

*The student of  
Dhamma seeks the  
least harm at all times.*

---

None of this, however, justifies hatred, or violence in service of personal goals or gains. For the government servant who, for example, as a soldier must kill, the Buddha implicitly asks of him two questions. The first is: "Can you do this task as an upholder of safety and justice, focused on love of those you protect rather than on hate for those you must kill? If you are acting with vengeance or delight in destruction, then you are not at all a student of Dhamma. But if your hard job can be done with a base of pure mind, while you are clearly not living the life of an enlightened person, you are still able to begin walking the path towards harmony and compassion." The Buddha's ethics clearly allows differentiation between situations like American soldiers fighting to

liberate the concentration camps at the end of World War II, versus death camp guards and mass murderers. If the soldier is acting in a protective, pure hearted way of life, he may be an agent of justice who simply is the vehicle by which the karma of the murderers ends in their own death.

However, the Buddha's teaching implies a second question for soldiers, police and all of us.

III

Fundamental to the Buddha's teaching is the concept of volition or "kamma" (often rendered in English as "karma.") Our quality of life is a product of our choices. Every major choice in life entails commitments, limitations, and consequences. Although no consequence is permanent - because liberation from all kamma is possible, though it may take lifetimes, even millions of them! - a man who accepts the kingship or who becomes a soldier also accepts the responsibilities incumbent upon the role. He can be a good king and improve his own lot as he provides security and justice to his subjects, and he can meditate and thereby take steps on the Path of Dhamma, but he cannot claim the exemptions and privileges of a "Bhikkhu." Implicitly the Buddha asks us all to examine our fundamental position in life, our deepest choices.

According to the Buddha, a committed student of his path by definition practices nonviolence, but those who have not chosen this role may, or must, fulfill other social roles and follow other precepts. The Buddha's teaching asks us all to consider whether we are ripe to take up the responsibilities and limits incumbent on the life of a committed practitioner of Dhamma.

Therefore, while the Buddha never lectured at his longtime student, King Pasenadi to forsake his throne, when the aging King felt death closing in on him, he concluded, with the help of the Buddha's questioning, "There is no scope or use for battles when aging or death are closing in...what else can I do but walk in Dhamma?" So different choices are ap-

propriate for different people and for different life stages in the same person. The Buddha respected and befriended King Pasenadi while he remained King, and the King mirrored that mutual respect and persevered as a student of the Buddha while continuing with Royal prerogative and problems; until the King, based on his own insight and volition, ripened to a new level of commitment to Dhamma and to nonviolence.

It is to serious, committed meditators, who are lifelong practitioners of moral precepts, daily meditation, and a purified mind, that the Buddha gave his often quoted, stunning guidance on non-violence, "Even if bandits brutally severed him limb from limb with a two handled saw, he who entertained hate in his heart on that account would not be one who followed my teaching." [Majjhima 21] Please note that this famous passage does not preclude skillful and vigorous self defense that is free of hate.

The committed meditator is not only nonviolent, but is also a witness to non-violent potential in daily living. This again expresses "...activity by way of the good..." as the Buddha advised the General. By example and in speech, the committed meditator seeks the least harm for all beings in all situations. On the other hand, this lifelong practitioner of Dhamma does not promote him or herself as a political leader. His or her witness is personal, exemplary and public, but not power seeking nor self promotional. Two key criteria the Buddha imposed on himself and his followers were: never to speak for the sake of worldly advantage, and never allude to yourself.

---

*The ethics of a committed  
meditator spring from a  
whole life of the practice of  
self-examination.*

---

According to the positions one has undertaken, different relationships to non-violence evolve. The committed meditator purifies his or her mind so that all violence becomes impossible, but he or she



does not automatically condemn the governmental servant who diligently seeks to ascertain justice while defending society against violence, and who is thereby occasionally called to the use of force. When asked whether a judge should abjure capital punishment, Mr. Goenka replied that the judge should uphold his legitimate judicial functions, while at the same time working for the long-term elimination of capital punishment.

The Dhamma is not an ideology but is a set of tools for assessing one's own volitions, responsibilities, feelings and behaviors, in order to align them with nonviolence, according to one's abilities and capacities. As a group, serious practitioners of Dhamma form a voluntary set of devoted, non-violent witnesses who give a ballast to the reactive society around them. The Buddha's teaching of nonviolence for serious meditators makes them properly defined as what American Selective Service calls "conscientious objectors" to war.

#### IV

Freud echoed conventional wisdom when he wrote that civilization consist of good conduct despite the wayward unconscious trends of the human mind. The Buddha stepped outside of convention when he insisted that the mind, not conduct, was the true target of transformation. For him, nonviolence is an essential rule, a culmination of a meditative way of life, a product of individual choice and position, and a non-stop, non-situational way of being.

Here is another key difference between the Buddha's nonviolent position and pacifism: nonviolence is continuous, a pervasive and quotidian effort. Before and after any war, before and after outbreaks of violence, the student of Dhamma, the committed meditator, lives the life of nonviolence towards his friends, acquaintances, animals, trees and food. He even "...holds himself aloof from causing injury to seeds or plants." The student of Dhamma seeks the least harm at all times. Realistically as a surgeon she may have to incise her patient's body, or as a policeman arrest the armed robber, or as a



teacher, discipline the unruly student. Realistically, in the ambiguous rough-and-tumble of house holder's life and public discourse, the student of Dhamma may need to call upon difficult decisions, unpopular stances, and unflattering sentences; and he or she will be called upon also to recognize the complexity and ambiguity that rests on the shoulders of those who have positioned themselves to make decisions in a world of turmoil and suffering. But the lifelong devotee of Dhamma understands that the goal of every moment is to generate empathy and compassion, to minimize anger and hate.

This double layer is part and parcel of the Buddha's teaching: to generate skillful, maximally beneficial conduct simultaneously with affiliative, non-retaliatory, identifiatory feelings. Nonviolence is only the surface layer of a heart of love and compassion. Few honest people can say they feel nothing else, but for the student of the Buddha's path, for the practitioner of Dhamma, a pure heart is the goal of every moment, no matter how many thousands of times one's real feelings fall short of this ideal.

Due to this focus on volition, Dhamma awakens its practitioners to continuously assess one's own state of mind, and not just to act. What appears to be noble restraint from retaliation may only be fear or expeditious tactics. What appears to be strong defense of helpless people may only be ego-boosting aggression. The Buddha's primacy on intention

allows him to consider a proper role for benign force, as Dr. Olendzki has shown in his analysis of the Buddha's discussion of how a parent must act if a small child were choking on a pebble [*Insight*, Fall 2001]. In this case, even drawing blood could be compassionate. Nonviolence has room for strong actions whose origins rest in concerned and caring motives.

Similarly, passive, acquiescent enabling of violence is not Dhamma. We have seen how the Buddha reassured the general that Dhamma is not inactivity. We have also seen how speaking up on behalf of Dhamma is part of the definition of a committed meditator. If one truly believes that qualities of heart and mind constitute enlightenment, and that the highest welfare for all beings is a life of harmony and peace, then permitting someone else to perpetrate harm without consequences is not nonviolence.

For the committed disciple of the Buddha's path, it is essential not only to refrain from killing, but also to refrain from encouraging others to kill. The Buddha addressed this problem regarding vegetarianism, where the path contained the sometimes contradictory advice to accept whatever food is given to you, yet also not to kill or cause animals to be killed. The conclusion to this problem was: one should never eat meat of an animal killed intentionally on one's behalf, since this would be encouraging others to kill; but if meat already is present in the food not specifically prepared for you, but now offered to you, one should just accept the gift as given.

This quaint example shows both the seriousness of the concern not to induce others to kill, but also the pragmatism and flexibility with which it was interpreted. How does this apply to the follower of the Buddha, who encourages police or army to protect the civil order? Isn't he or she encouraging others to kill on one's own behalf? Conversely, if the practitioner of Dhamma passively allows, permits or facilitates violence, isn't this encouraging the violent perpetrator on his destructive and downward course?

The Buddha's path of nonviolence guides us through a personal scrutiny, not



tion as our most penetrating tool, how to avoid killing, and to be spokespersons for Dhamma—neither violent nor passive. To the extent that one has extracted oneself from lifestyles of force—such as military service—and to the extent that Dhamma has become a committed way of life, then Buddha's answer, by speech and example, is unambiguous: The Buddha promoted nonviolence by spreading Dhamma in its fullness, not by focal political activity or "single issue" thinking. Through exemplary lifestyle, through self-restraint, through verbal explanation, the follower of the Buddha acts on behalf of the good.

The historical record contained in the Pali Canon describes the Buddha as finding a middle path between involvement in specific political issues - which he never did - or complicitous acceptance of injustice - which he also attempted to avoid. Never a direct critic of particular governments or policies, he was assertive and forthright in teaching Dhamma, the way of life.

Ultimately, right speech is described by the Buddha as: "Thus does he live as one who binds together those who are divided...a peacemaker, a lover of peace...a speaker of words that make for peace." Well spoken speech has five marks: it is timely, true, gentle, purposeful, and kind-hearted. While the Buddha is described as participating in public presentations of his experiential, dogmaless Dhamma, and thereby disagreeing with other peoples' practices or traditions, he never did so with an oppositional, conversional fervor. He did not indulge in the excited prophetic banner of charismatic religion or of youthful fidelities. He expressed his non-violent ethic but he did not campaign for it. His tone, topic, and style were uniform.

## V

We now see the Buddha's teaching of nonviolence as a sieve, through which his students filter the particles of reality. To the extent that one is committed to the path, everything must be passed through this sieve, which demands of us to examine our choices, our

our inactions. In response to one event—for example, the terrorist attacks of September 11, 2001—different sincere followers of the Buddha's way may find themselves arriving at different positions, because each of them is working with a mirror of self-insight rather than with a political formulation. One Dhamma practitioner may see force as the best method of saving the most lives; another may see force as misguided revenge. In fact, in the complex series of actions that followed, force may have indeed operated as preservation against further destruction as well as a vengeful retaliation, both.

---

### *Nonviolence as the Buddha taught it was directed at each interaction in each moment...*

---

For all practitioners of Dhamma however, the core questions are the same: "How can I, given my position, abilities, development, and flaws, best bring to bear nonviolence in my wishes, word, and deeds?" The ethics of a committed meditator spring from a whole life of the practice of self-examination. Lacking one fixed relationship to state or government, the lifelong Dhamma practitioner may move between cooperation, distance, witness and correction.

Even with its clear verbal discourses and its vivid example of the Buddha's life, the Dhamma is not easy to apprehend because it does not conform to thought systems or preconceptions. Though it emphasizes right action in society, it differs from issue-specific politics or social work. Though it emphasizes non-violence, it differs from pacifism. It is an embracing systematic teaching that places non-violence at the cornerstone of its foundation, but it is unaligned with government, movements or religions. It is knowable only as a way of life embedded in meditative insight. It is often described as an absence rather than a presence - an absence of hate, ill will and delusion, an absence of viewpoints and beliefs. It is a clearing away of self absorption that is the root of suffering.

bring peace to the whole world. The narcissistic time-scales of the pre-scientific scriptures of the West never occurred to him. He saw that suffering beings are limitless in time and space. The Buddha speaks to us from his position within an endless universe in which our current struggles for peace are not triumphal but eternal. But he also rejects defeatism or cynicism and promises this: a practical path to reduce suffering, which includes a generous dispensation of itself to others.

Nonviolence as the Buddha taught it was directed at each interaction in each moment but was not a comforting myth for denying inescapable truths. Dhamma is a long path, a footpath, rarely culminated by the rare few, and not a fantasy exit from the exigencies of the human condition. There are no global solutions even hinted at anywhere in the Buddha's dispensation of Dhamma. His followers practice non-violence because it anchors them in alertness and compassion, expresses and reinforces their own mental purification, builds identification with other beings, human, animal, even seeds; and because it is their most cherished realization: mind matters most; cultivation of love, peace and harmony is always the only irrefutable doctrineless meaning that people can experience.

In times of war and times of peace, every day, the committed meditator dwells in love and compassion, radiated outward to all, to those who are alive, or who once were, or who will be; to those who are human or to other living beings; to those who intend good and to those who intend harm, not agreement but loving kindness is sent.

It is through devotion to nonviolence as a compass that one sees glimmerings of nibbana along the horizon. Who would prefer a heart of hate to a heart of love?

*This article is excerpted from a longer essay by the same title, published by Pariyatti Press. The full essay may be obtained by contacting: Pariyatti; P.O. Box 15926; Seattle, WA 98115. 800-829-2748.*

[www.pariyatti.com](http://www.pariyatti.com)

*[This publisher, by the way, is an excellent source for hard-to-find dhamma books. —ed.]*

# Zazen is Not the Same as Meditation

By Rev. Issho Fujita

*These remarks are excerpted from course handouts given by Rev. Fujita at a workshop called "The Lived-Body Experience in Buddhist Meditation" he taught at BCBS in March, 2002.*

There seems to be a common misunderstanding about zazen, which some people think of as a technique for reaching a state of "no thought." Such an understanding of zazen assumes that a certain state of mind can be reached by manipulation, technique, or method. In the West, zazen is usually translated as "Zen meditation" or "sitting meditation." More and more, in contemporary usage, zazen is considered one of the many methods from Eastern spiritual traditions for attaining objectives such as mind/body health, skillful social behavior, a peaceful mind, or the resolution of various problems in life.

It is true that many meditation practices in the Buddhist tradition are helpful in achieving these objectives, and these may certainly be skillful uses of meditation tools. However zazen, as understood by Dogen Zenji, is something different, and cannot be categorized as meditation in the sense described above. It would therefore be helpful to us to look at some of the differences between zazen and meditation.

Dogen (1200-1252) was the founder of the Soto Zen tradition, and a meditation master par excellence. His *Shobogenzo* is one of the great masterpieces of the Buddhist doctrinal tradition. Contemporary scholars are finding much in this text to help them understand, not only a unique approach to Buddhadharma [the teaching of the Buddha], but also to zazen as practice. For Dogen, zazen is first and foremost an holistic body posture, not a state of mind.

Dogen uses various terms to describe zazen, one of which is gotsu-za, which means "sitting immovable like a bold mountain." A related term of great importance is kekka-fuza—"full-lotus position"—which Dogen regards as the key to zazen. However, Dogen's understanding of kekka-fuza is completely different from the yogic tradition of India, and this understanding sheds a great deal of light on how we should approach zazen.

In most meditative traditions, practitioners start a certain method of meditation (such as counting breaths, visualizing sacred images, concentrating the mind on a certain thought or sensation, etc.) after getting comfortable sitting in full-lotus position. In other words, it is kekka-fuza plus meditation. Kekka-fuza in such usage becomes a means for optimally conditioning the body and mind for mental exercises called "meditation," but is not an objective in itself. The practice is structured dualistically, with a sitting body as a container and a meditating mind as the contents. And the emphasis is always on meditation as mental exercise. In such a dualistic structure, the body sits while the mind does something else.

For Dogen, on the other hand, the objective of zazen is just to sit in kekka-fuza correctly—there is absolutely nothing to add to it. It is kekka-fuza plus zero. Kodo Sawaki Roshi, the great Zen master of early 20<sup>th</sup> century Japan, said, "Just sit zazen, and that's the end of it." In this understanding, zazen goes beyond mind/body dualism; both the body and the mind are simultaneously and completely used



up just by the act of sitting in kekka-fuza. In the Samadhi King chapter of *Shobogenzo*, Dogen says, "Sit in kekka-fuza with body, sit in kekka-fuza with mind, sit in kekka-fuza of body-mind falling off."

Meditation practices which emphasize something psychological—thoughts, perceptions, feelings, visualizations, intentions, etc.—all direct our attention to cortical-cerebral functions, which I will loosely refer to as "Head." Most meditation, as we conventionally understand it, is a work that focuses on the Head. In Oriental medicine we find the interesting idea that harmony among the internal organs is of greatest importance. All the issues associated with Head are something merely resulting from a lack of harmony among the internal organs, which are the real bases of our life.

Because of our highly developed cortical-cerebral function, we tend to equate self-consciousness, the sense of "I," with the Head—as if the Head is the main character in the play and the body is the servant following orders from the Head. However from the point of view of Oriental medicine this is not only a conceit of the Head, but is a total misconception of life. Head is just a small part of the whole of life, and need not hold such a privileged position.



While most meditation tends to focus on the Head, zazen focuses more on the living holistic body-mind framework, allowing the Head to exist without giving it any pre-eminence. If the Head is over-functioning, it will give rise to a split and unbalanced life. But in the zazen posture it learns to find its proper place and function within a unified mind-body field. Our living human body is not just a collection of bodily parts, but is an organically integrated whole. It is designed in such a way that when one part of the body moves, however subtle the movement may be, it simultaneously causes the whole body to move in accordance with it.

---

---

*"Just sitting with  
correct posture" gets  
deepened infinitely.*

---

---

When we first learn how to do zazen, we cannot learn it as a whole or in a single stroke. Inevitably we initially dissect zazen into small pieces and then arrange them in a certain sequence: regulating the body (choshin), regulating the breath (chosoku) and regulating the mind (choshin). In the *Eihei-koroku* Dogen wrote, "In our zazen, it is of primary importance to sit in the correct posture. Next, regulate the breath and calm down."

But after going through this preliminary stage, all instructions given as separate pieces in space and time must be integrated as a whole in the body-mind of the practitioner of zazen. When zazen becomes zazen, shoshin-taza is actualized. This means "just (tan) sitting (za) with correct (sho) bodily (shin) posture, with the "taza" emphasizing the quality of being whole and one in time and space. The "whole" of zazen must be integrated as "one" sitting. In other words, zazen must become "Zazen, Whole and One."

How is this quality of being whole and one manifest in the sitting posture of zazen? When zazen is deeply integrated, the practitioner does not feel that each part of her/his body is separate from the others and is independently doing its job here and there in the body. The practitioner is

not engaged in doing many different things in different places in the body by following the various instructions on how to regulate the body. In reality s/he is doing only one thing to continuously aim at the correct sitting posture with the whole body.

So in the actual experience of the practitioner, there is only a simple and harmoniously integrated sitting posture. S/he feels the cross-legged posture, the cosmic mudra, the half-opened eyes, etc., as local manifestations of the sitting posture being whole and one. While each part of the body is functioning in its own unique way, as a whole body they are fully integrated into the state of being one. It is experienced as if all boundaries or divisions among the bodily parts have vanished, and all parts are embraced by and melted into one complete gesture of flesh and bone. We sometimes feel during zazen that our hands or legs have vanished or gone away.

The term "shoshin-taza" might be best understood in terms of posture and gravity. All things on the ground are always pulled toward the center of the earth by gravity. Within this field of gravity, every form of life has survived by harmonizing itself with gravity in various ways. We human beings attained upright posture, standing with the central axis of the body vertically, after a long evolutionary process. The upright posture is "anti-gravitational," insofar as it cannot exist without uniquely human intentions and volitions that operate subliminally to keep the body upright. When we are sick or fatigued, we find it difficult to maintain the upright posture and lie down. In such situations the intention to stand upright is not operational.

Although the vertical posture is anti-gravitational from one perspective, it can be properly aligned to be "pro-gravitational," i.e. to follow gravity. When the body is tilted, certain muscles will become tense in order to maintain the upright posture; but if various parts of the body are integrated correctly along a vertical line, the weight is supported by the skeletal frame and unnecessary tension in the muscles is released. The whole body then submits to the direction of gravity. The subtlety of the sitting posture seems to lie

in the fact that "anti-gravitational" and "pro-gravitational" states, which may seem contradictory at first glance, coexist quite naturally. Our relationship to gravity in shoshin-tanza is neither an anti-gravitational way of fighting with gravity through tense muscles and a stiff body, nor a pro-gravitational way of being defeated by gravity with flaccid muscles and a limp body.

In shoshin-tanza, while the body sits immovably like a mountain, the internal body is released, unwound and relaxed in every corner. Like an "egg balanced on end," the outer structure remains strong and firm while the inside is fluid, calm, and at ease. Except for minimally necessary muscles, everything is quietly at rest. The more relaxed the muscles, the more sensible one can be, and the relationship with gravity will be adjusted more and more minutely. The more the muscles are allowed to relax, the more precise awareness becomes—and shoshin-tanza gets deepened infinitely.

---

---

*In zazen we move from the  
head to the heart and into our  
Buddha-nature.*

---

---

I often find that people think of zazen as a solution to personal sufferings and problems or the cultivation of an individual. But a different perspective on zazen is provided by Kodo Sawaki Roshi's words, "Zazen is to tune into the universe." The posture of zazen is connecting us to the whole universe. As Shigeo Michi, a well-known anatomist of the last century, puts it, "Since zazen is the posture in which a human being does nothing for the sake of a human being, the human being is freed from being a human being and becomes a Buddha." (*Songs of Life—Paeans to Zazen* by Daiji Kobayashi).

Michi also asks us to make a distinction between the "Head" and the "Heart," saying how in zazen our internal "heart functions" reveal themselves quite vividly. The Head that I have been talking about may correspond to the technical Buddhist term "bonpu" which means ordinary hu-



man being. A bonpu is a non-Buddha, a person who is not yet enlightened and who is caught up in all sorts of ignorance, foolishness and suffering. When we engage in zazen wholeheartedly, instead of keeping it as an idea, we should never fail to understand that zazen practice is, in a sense, negation or giving up our bonpu-ness. In other words, in zazen we move from the Head to the Heart and into our Buddha-nature. If we fail to take this point seriously, we ruin ourselves by pandering to our own bonpu-ness; we get slack, adjust zazen to fit our bonpu-ness, and ruin zazen itself.

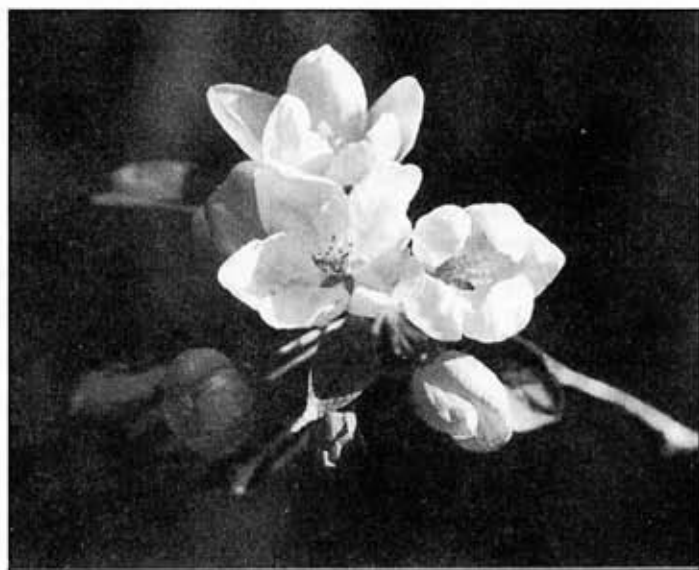
Dogen Zenji said, “[when you sit zazen] do not think of either good or evil. Do not be concerned with right or wrong. Put aside the operation of your intellect, volition and consciousness. Stop considering things with your memory, imagination, or reflection.” Following this advice, we are free, for the time being, to set aside our highly developed intellectual faculties. We simply let go of our ability to conceptualize. In zazen we do not intentionally think about anything. This does not mean that we ought to fall asleep. On the contrary, our consciousness should always be clear and awake.

While we sit in zazen posture all of our human abilities, acquired through eons of evolution, are temporarily renounced or suspended. Since these capacities—moving, speaking, grasping, thinking—are the ones which human beings value the most, we might accurately say that “entering zazen is going out of the business of being a human being” or that in zazen “no human being business gets done.”

What is the significance of giving up all these hard-won human abilities while we sit in zazen? I believe it is that we have the opportunity to “seal up our bonpu-ness.” In other words, when sitting in zazen we unconditionally surrender our human ignorance. In effect we are saying “I will not use these human capacities for

my confused, self-centered purposes. By adopting zazen posture, my hands, legs, lips and mind are all sealed. They are just as they are. I can create no karma with any of them.” That is what “sealing up of bonpu-ness” in zazen means.

When we use our sophisticated human capacities in our everyday lives we always use them for our deluded, self-centered purposes, our “bonpu” interests. All our actions are based on our desires, our likes and dislikes. The reason we decide to go here or there, why we manipulate various objects, why we talk about various subjects, have this or that idea or opinion, is determined only by our inclination to sat-



isfy our own selfish interests. This is how we are. It is a habit deeply ingrained in every bonpu human being. If we do nothing about this habit, we will continue to use all our wonderful human powers ignorantly and selfishly, and bury ourselves deeper and deeper in delusion.

If on the other hand we correctly practice zazen, our human abilities will never be used for bonpu interests. In this way this tendency will be halted, at least for a time. This is what I call “sealing up bonpu-ness.” Our bonpu-ness still exists, but it is completely sealed up. Dogen Zenji described zazen in the *Bendowa* (On Following the Way) as a condition in which we are able “to display the Buddha seal at our three karma gates—body, speech and mind—and sit upright in this samadhi.”

What he means is that there should be absolutely no sign of bonpu activity anywhere in the body, speech or mind; all that is there is the mark of the Buddha. The body does not move in zazen posture. The mouth is closed and does not speak. The mind does not seek to become Buddha, but instead stops the mental activities of thinking, willing, and consciousness. By removing all signs of bonpu from our legs, hands, mouth and mind (which ordinarily act only on behalf of our deluded human interests), by putting the Buddha seal on them, we place them in the service of our Buddha nature. In other words, when our bonpu body-mind acts as a Buddha, it is transformed into the body-mind of a Buddha.

We should be very careful about the fact that when we talk about “sealing up our deluded human nature” this “deluded human nature” we are talking about is not something which exists as a fixed entity, as either a subject or an object, from its own side. It is simply our perceived condition. We cannot just deny it and get rid of it. The fact of the matter is that when we sit zazen as just zazen, without intentionally intending to deny anything, our deluded human nature gets sealed up by the emergence of our Buddha nature

at all three gates of karma, i.e. at the level of our body, speech and mind. As a result, our deluded human nature is automatically renounced.

All the foregoing explanations—of renunciation, of sealing up, of deluded human nature—are just words. These explanations are based on a particular, limited point of view, looking at zazen from outside. Certainly it is true that zazen offers us the opportunities I have been describing. However, when we practice zazen we should be sure not to concern ourselves with “deluded human nature,” “renunciation,” or any such idea. All that is important for us is to practice zazen, here and now, as pure, uncontaminated zazen.

# Skinny

Translated from the  
Therīgāthā  
commentary by  
Andrew Olendzki  
Illustrated by  
Kathryn Fanelli

## Gotamī and the Mustard Seed



After flowing-on for a hundred thousand ages,  
she evolved in this Buddha-era among gods and men  
in a poor family in Sāvatti.  
Her name was Gotamī-tissa,  
but because her body was very skinny  
she was called 'Skinny Gotamī'.  
When she went to her husband's family,  
she was scorned [and called] 'daughter of a poor family'.

Then she gave birth to a son,  
and with the arrival of the son she was treated with respect.  
But that son, running back and forth  
and running all around, while playing met his end.  
Because of this, sorrow-to-the-point-of-madness arose in her.  
She thought: "Before I was one who received only scorn,  
but starting from the time of the birth of my son I gained honour.  
These [relatives] will now try to take my son,  
in order to expose him outside [in the charnal ground]."



Under the influence of her sorrow-to-the-point-of-madness,  
she took the dead corpse on her hip and  
wandered in the city from the door of one house to another  
[pleading]: "Give medicine to me for my son!"  
People reviled her, [saying] "What good is medicine?"  
She did not grasp what they were saying.

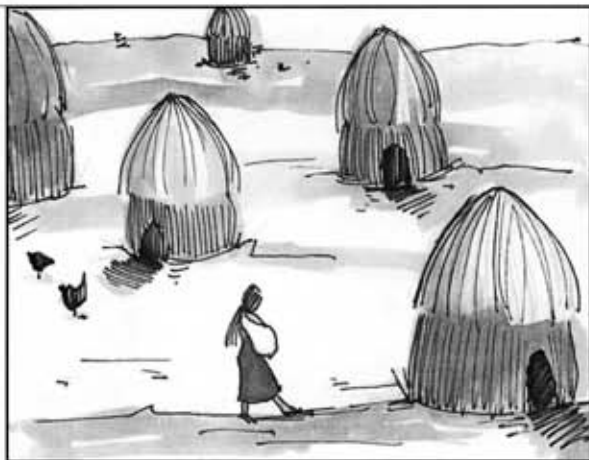
And then a certain wise man, thinking  
"This woman has had her mind deranged by sorrow for her son;  
the ten-powered [Buddha] will know the medicine for her,"  
said: "Mother, having approached the fully awakened one,  
ask about medicine for your son."



She went to the vihāra  
at the time of the teaching of dhamma and said,  
"Blessed One, give medicine to me for my son!"  
The master, seeing her situation, said,  
"Go, having entered the city,  
into whatever house has never before experienced any death,  
and take from them a mustard seed."



"Very well, Sir." [she replied],  
 and glad of mind she entered the city and came to the first house:  
 "The master has called for a mustard seed  
 in order to make medicine for my son.  
 If this house has never before experienced any death,  
 give me a mustard seed."  
 "Who is able to count how many have died here?"  
 "Then keep it. What use is that mustard seed to me?"  
 And going to a second and a third house,  
 her madness left her and her right mind was established  
 —thanks to the power of the Buddha.



She thought, "This is the way it will be in the entire city.  
 By means of the Blessed One's compassion for my welfare,  
 this will be what is seen."  
 And having gained a sense of spiritual urgency from that,  
 she went out and covered her son in the charnel ground.

She uttered this verse:  
**It's not just a truth for one village or town,  
 Nor is it a truth for a single family.  
 But for every world settled by gods (and men)  
 This indeed is what is true—impermanence.**

And so saying, she went into the presence of the master.  
 Then the master said to her,  
 "Have you obtained, Gotamī, the mustard seed?"  
 "Finished, sir, is the matter of the mustard seed" she said.  
 "You have indeed restored me."

And the master then uttered this verse:  
**A person with a mind that clings,  
 Deranged, to sons or possessions,  
 Is swept away by death that comes  
 —Like mighty flood to sleeping town.**



At the conclusion of this verse, confirmed in the fruit of stream-entry,  
 she asked the master [for permission] to go forth [into the homeless life].  
 The master allowed her to go forth.  
 She gave homage to the master by bowing three times,  
 went to join the community of nuns,  
 and having gone forth, received her ordination.

It was not long before, through the doing of deeds with careful attention,  
 she caused her insight to grow ...and she became an arahant.



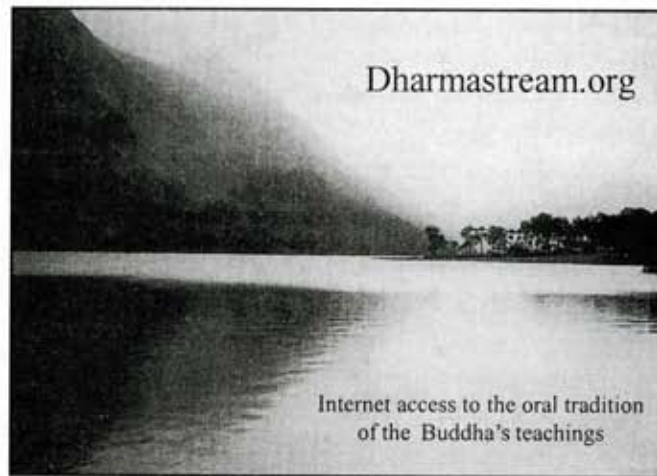


The Archival Center of Western Buddhist Vipassana Teachings

# Dharma Seed

*preserving and sharing the oral tradition...*

Dharma Seed  
P. O. Box 66  
Wendell Depot, MA 01380  
800-969-7333



## The World Is Listening...

Do you think the dharma can change the world?

It was only four months ago that Dharma Seed began offering dharma talks at Dharmastream.org for free listening or downloading.

Already, we know that more than 80 hours of these teachings are accessed every day, from more than sixty countries.

As communication technology develops, we are dedicated to seeing that what gets communicated is a message of peace and cooperation, kindness and compassion, wisdom and understanding.

The dharma bears this message. It can change the world.

This unprecedented sharing of the dharma is only possible because of your extraordinary generosity. Thank you.

we are creating an  
archive accessible to  
the whole world



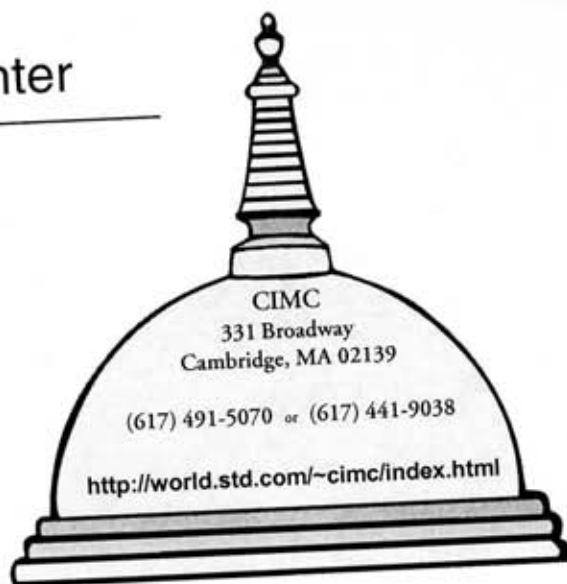
Please visit us on line at [www.dharmaseed.org](http://www.dharmaseed.org) & [www.dharmastream.org](http://www.dharmastream.org)

- United Arab Emirates
- Armenia
- Argentina
- Austria
- Australia
- Aruba
- Belgium
- Brunei Darussalam
- Brazil
- Bhutan
- Canada
- Switzerland
- Cook Islands
- Chile
- Colombia
- Costa Rica
- Czech Republic
- Germany
- Denmark
- Dominican Republic
- USA Educational
- Spain
- Finland
- France
- USA Government
- Greece
- Hungary
- Indonesia
- Ireland
- Israel
- India
- Italy
- Japan
- South Korea
- Saint Lucia
- Latvia
- USA Military
- Mauritius
- Mexico
- Malaysia
- Netherlands
- Norway
- Niue
- New Zealand
- Peru
- Pakistan
- Poland
- Portugal
- Russia
- Sweden
- Singapore
- Slovenia
- Thailand
- Taiwan
- United Kingdom
- United States
- South Africa

# Cambridge Insight Meditation Center

*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.*



## Being Present

An Invitation to Insight Meditation

*These words come from a  
Beginner's Workshop at CIMC*

by Michael Liebenson Grady

In the Theravada tradition, we use very simple forms such as the sitting and walking meditation to train the mind to be awake and present wherever we are. A common misconception of meditation practice is that it represents a withdrawal from life, a disengaging or distancing of oneself from the suffering we all experience. Hopefully, we can clear up that misconception today.

Insight meditation practice allows us, instead, to become more intimate with the actuality of our experience. Just as intimacy with others requires our receptive presence and a willingness to let go of preconceptions and personal agendas, so too does intimacy with ourselves. One of the first insights that many of us experience when we begin to practice is that no matter how good our intentions or how enthusiastic we feel, when we take on the simple practice of being in the present through mindful attention to the breathing we quickly discover that the mind does not go along so easily. In fact, what we discover in the silence of sitting is that we become tenaciously caught up in the world of thinking about future and past. Sometimes this insight is discouraging, but it's important to realize that by seeing this in-

ner tendency to go elsewhere we are beginning the process of awakening to things as they are, and at the same time beginning a journey of discovery which offers the potential for freedom from this highly conditioned state of preoccupation and separation from the present.

The Buddha compared the untrained mind to a wild monkey in the forest swinging aimlessly from one branch to another. An untrained mind is subject to endless distractions, desires, and fears, and so often functions from habit and the legacy of the past. The consequences of this way of living is suffering and feelings of disconnection and resignation in our daily lives. Of course, we try to escape from these feelings of discontent through a myriad of strategies, most which are focused on changing conditions. This focus on looking outside of ourselves for happiness inevitably does not provide the relief we are looking for, because conditions are subject to ceaseless change and are highly unpredictable. Unfortunately, by looking outside of ourselves for lasting happiness or peace we only create more anxiety.

Most of us who come to meditation are beginning to realize that we can take

responsibility for our own happiness and suffering. And that means beginning to take a fresh look at who we are and where we are spending our energies. Yes, meditation practice requires effort and patience. Yet the quality of our effort is with learning to be both gentle as well as persevering. If we strive to make things happen we create tension, and if we get discouraged by things not unfolding the way we would like them to, then we tend to give up much too easily. We need to learn to cultivate the skills of relaxation and wakeful attention simultaneously. And the key to these qualities of heart and mind is strengthening mindfulness.

Mindfulness is a form of innate intelligence which allows us to wake up to the present moment. One way of describing mindfulness is loving attention. Fortunately mindfulness is an inner quality, available to all, which can be cultivated and practiced. What is needed is the willingness to be here and to pay attention to your experience as it is. This direct investigation of the here and now is at the heart of the practice. This wakeful attention gives birth to wisdom, and to the ability to see for oneself what leads to suffering and what leads to inner freedom and unconditional peace. The effort it takes is worth it.

## Mother Rain

S 1:80

vuṭṭhi alasaṃ analasañca  
mātā puttāṃ va posati  
vuṭṭhibhūtā upajivanti  
ye pāṇā pathaviṃ sitā ti

The rain pours down on weak and strong  
As a mother nurtures her child.  
The spirits of the rain sustain  
All creatures who dwell on the earth.

## Slipping Away

Heraññakāni Thera  
Thag 145

accayanti ahorattā,  
jīvitāṃ uparujjhati,  
āyu khīyati maccānaṃ  
kunnadīnaṃ va odakaṃ.

Days and nights go hurtling by  
Till our lifetime comes to an end.  
The life of mortals slips away  
—Like the water of tiny streams.



## Gurgling Loudly

Nāḷaka Sutta  
Sn 720

tan nadihi vijānātha  
sobbhesu padaresu ca:  
saṇantā yanti kussobbhā,  
tuṅhī yāti mahodadhi.

Listen to the sound of water  
In the clefts and in the gullies:  
The tiny streams gurgle loudly  
—Mighty waters flow in silence.

## Rain Cloud

Aññakoṇḍaṇṇa Thera  
Thag 675

rajaṃ upātaṃ vātena  
yathā meghe pasāmaye,  
evaṃ sammanti saṃkappā  
yadā paññāya passati.

Just as a rain-cloud would settle  
The dust that's been raised by the wind,  
So all conceptions come to rest  
—When one sees clearly with wisdom.