

INSIGHT

NEWSLETTER

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The Emerging Western Buddhism

An Interview with Joseph Goldstein

Joseph Goldstein is a co-founder and guiding teacher of IMS, and author of *One Dharma: The Emerging Western Buddhism*. He has been teaching Buddhism for almost 30 years. Here he talks with *Insight Newsletter* about the themes, developments and challenges that lie ahead for Western Buddhist practitioners.

Joseph, IMS is soon to enter its 29th year of operation. Together with Sharon Salzberg, you have played a key role in the organization's growth. What is your vision for its next decade?

Since Sharon and I started teaching in the West in 1974, there has been a remarkable growth of interest in the Buddha's teachings – the *Dharma* – and in meditation practice. What started as a fringe, off-beat endeavor has since become familiar to the mainstream of our culture. IMS has responded to this growing interest in different ways: initially with the Retreat Center, which provides structured group retreats, and then more recently with The Forest Refuge. The creation of this later program came out of recognizing

the value of an environment where experienced practitioners could undertake longer-term personal meditation retreats.

IMS is now at the stage where we need to nurture and support these existing programs, rather than further expand the facilities. This involves many areas of current activity, including teacher training, greater outreach to diverse communities, and upgrading of older buildings. But most strategically, we want to create and sustain a solid financial base that will provide access to the retreat experience and the teachings for future generations. My hope is that over the next decade we can build an endowment that will ensure a lasting legacy of everything that has gone before.

(continued on page 2)



DENISE MACHADO

Joseph Goldstein

As Buddhism unfolds in our contemporary society, what is its relationship with Western psychology? Are there areas of overlap and influence?

Both Western and Buddhist psychology offer profound insight into the mind. It is helpful to understand where the two paradigms overlap, where they complement each other, and where they diverge. We can see the relationship of the two approaches clearly in the arena of afflictive emotions. This term is one translation of the Pali word *kileva*, which also translates as 'defilement' or 'torment of mind'. I prefer 'afflictive emotions' because it points directly to those mind states that cause suffering, such as depression, fear, hatred, anger, jealousy and so on – it's a long list!

For example, if there's envy or jealousy arising in the mind, the first step in both Buddhist practice and Western psychology is to recognize what is arising. The second step is cultivating an acceptance of the emotion. We explore what the emotion is and practice being with it without self-judgement, without condemning the state itself. So, there is recognition and acceptance – key elements common to both traditions.

Now we come to an important difference. Buddhist teachings point to the experience and realization of *anatta*, or selflessness. *All experience is empty of self*. Within the Western psychological framework, this may be an unusual concept, with greater emphasis usually given to building-up and reinforcing the sense of self.

The third step in working with afflictive emotions, where the Dharma can offer a unique contribution, is practicing non-identification - not taking the emotion to be 'I' or 'mine'. This radical view needs careful guidance and instruction. It's not a dissociative state of denial, nor is it an

unconsciousness of deep feelings. Rather, it's the full experience of the particular mind state, but without building a superstructure of self on top of it. Each emotion arises out of conditions and is simply expressing it's own nature. The 'I' and 'mine' are extra.

Do you envision a time when there will be only one Dharma? Will any of the richness within each tradition be lost if all are merged into one?

As Western Buddhist students returned from Asia over the last 30 years, and as different Asian teachers came to the West, the three major Buddhist traditions established themselves here, with each presenting a unique system of teachings. This allowed many of us the opportunity to study with teachers in the different schools of Theravada, Mahayana and Vajrayana. I don't believe that the direction we are going in will lead to these traditions melding into one. That would be a tremendous mistake; each needs to preserve its own integrity and richness.

However, once we're established in our practice, and if we are so inclined, then being open to teachings of other schools can be immensely enriching, since each tradition highlights different aspects of the Buddha's teachings. For example, the methods of mindfulness training in the Theravada schools are very precise and highly developed. In *The Pali Canon*, the Buddha called this the direct way to awakening. So we might say that training in mindfulness is one of the specialties of Theravada practice.

In many of the Mahayana schools, the understanding of *bodhicitta* – that motivation of compassion to awaken for the benefit of all beings – is highly emphasized. This was, for me, a rich addition to my *vipassana*, or mindfulness



INSIGHT NEWSLETTER

A twice yearly publication of the Insight Meditation Society, a tax-exempt nonprofit organization whose purpose is to foster the practice of *vipassana* (insight) and *metta* (lovingkindness) meditation, and to preserve the essential Buddhist teachings of liberation.

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

Editor: Gyano Gibson
Cover photo: Libby Vigeon
IMS Buddha Photo: Dawn Close
Design: Lux Productions

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PRINTED IN CANADA



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practice. I always knew that the results of my practice would inevitably help others, but the teachings of bodhicitta put this motivation up front. This helped energize and broaden my efforts.

There are cautions, though, in drawing on teachings from different traditions. It's not something we should rush into and take a little from each without a strong foundation in any one of them – that can lead to confusion and lack of depth. And for many people, the clarity and consistency of staying within one tradition serves their practice perfectly well. But exploring the one Dharma of freedom that underlies all the Buddhist schools can open doors that expand our view and deepen our understanding.

Can you say something about the fruits of practice? How does the path unfold?

The unfolding of the path is quite variable, depending on the regularity of daily practice, the amount of intensive, long-term meditation, and the effort we make to develop the various *paramis*, such as generosity, morality, lovingkindness, and so on, in our lives. When we are dedicated to our Dharma practice in these ways, we begin to see positive changes in our minds. There is greater self-acceptance. We see the workings of the mind with greater ease and we hold ourselves a little more lightly. There is also a deepening of concentration. I've seen this with my own practice. When I began to meditate, I had just finished studying philosophy in college and my mind was extremely discursive. I had no ability to concentrate at all. But my faith and confidence in the practice were strong and I just kept sitting and walking, sitting and walking. Over time, I noticed a big change – my mind actually did begin to settle down. With stronger concentration and stillness of mind, there is deeper insight. The Buddha was quite

clear on this, that wisdom is born of concentration; if our minds are scattered and restless, it is difficult to see clearly.

His Holiness, the Dalai Lama has said: "My true religion is kindness." If we also include the practice of lovingkindness, of compassion, of bodhicitta, in our spiritual journey, these qualities in turn grow stronger within us. We can learn to be both kinder to ourselves and to others. We shouldn't confuse kindness to ourselves with self-indulgence; it means seeing clearly what is necessary or helpful in the moment, including, at times, really heroic effort.

What are the greatest challenges that face practitioners in the West?

One of the challenges we face is our cultural belief that results should be instant. If we don't see amazing benefits after the first week of practice, we begin to question the possibility of transformation and liberation. We need to understand – contrary to a letter we received in the early days addressed to the *Instant Meditation Society* – that this process is not instant; although the seed of enlightenment is always within us, it takes dedication and commitment for the fruit to ripen and mature.

The second challenge that we face is the speed and complexity of our society. The Buddha taught in much simpler times, where life was slower paced. It is important for us to take some time to slow down, and even stop for certain periods, in order to look into and train our minds.

The busyness of our lives adds a complexity to our situation as lay people: Can we live a life that is genuinely devoted to freedom and awakening? How can we integrate a daily practice and the insights from an intensive retreat into a fast-paced life filled with worldly

activities? What value do we place on spiritual practice? Do we squeeze it in between other things we are doing or is it the priority in our lives? I believe we are in the middle of a great experiment: lay women and men exploring the possibility of genuine freedom. Here at IMS, we are discovering that the Retreat Center and The Forest Refuge are both part of indispensable support systems for those who do want to actualize this aspiration.

The third challenge, then, is recognizing the need to awaken from our deeply conditioned patterns of mind. Whether we subscribe to the school of sudden or gradual enlightenment, true liberation does not happen without a tremendous dedication and the strengthening of right effort. This effort can be expressed in different ways – whether it's the effort to purify the mind of the afflictive emotions, or the effort to stabilize the recognition of the nature of awareness – it still takes a sustained application of energy.

Can you shed some light on the teachings regarding Right Speech?

Right Speech is part of the Buddha's Eightfold Path – those essential steps to help us become free from suffering. To practice right speech we first need to understand the importance of motivation. Investigating and purifying our motivations is at the heart of the Buddha's teaching. It is the motivation behind our actions that most fully determines their results, not only for ourselves but also for those around us.

The practice of right speech challenges us to pay attention to the motivations behind our words. Some motivations are obvious: speech that expresses ill will or words that we intend to be divisive are clearly unwholesome. But there are subtler aspects as well. For example, it can be helpful to examine whether we habitually interject statements into a



Scholarship Fund Support

IMS is committed to offering scholarship assistance to those who may not be able to afford the entire cost of a meditation retreat, due to financial circumstances. Your generous donations have provided funding for many individuals seeking to participate in our programs.

With the current economic climate, however, there has been a significant increase in scholarship applications over the last two years. For 2004, we are anticipating requests for an estimated \$150,000 in funding aid.

We need your continued support! In addition to the general Scholarship Fund, you may designate that your donation be directed to one or more of the following specialized scholarship areas: People of Color, Youth Outreach (for those aged 18-25), The Forest Refuge or the Retreat Center.

Contributions can be sent to:
IMS
1230 Pleasant St.,
Barre, MA 01005, USA
To donate online, visit our website
www.dharma.org



conversation that are self-referencing, as a way of reinforcing a sense of self or ego. This can happen in completely non-aggressive ways, but nevertheless may not be truly useful.

On the other side, we can practice using our speech to express lovingkindness and compassion, with words that are timely and beneficial. The Buddha gave some basic guidelines to consider: is it true and is it useful? Just because something is true doesn't mean it is always useful to say. He suggested that both criteria should be met. The practice of right speech is easy to understand, but often difficult to remember in the midst of our interactions. It thus becomes a real daily-life practice that can transform our way of being in the world.

What inspires and motivates you?

The extraordinary nature of the mind itself. The Buddha said it can be our worst enemy or greatest friend. We see that although we often live in confined corners of habituated thought and emotion, there is the real possibility of freedom. As we ask ourselves how we can find appropriate responses to the uncertainty and confusion of these times, I find inspiration in understanding that peace in the world begins with peace in our own minds. Wise and compassionate action in the world arises from wisdom and compassion within ourselves.





IMS News Worth Noting

Youth Outreach

Program Developments

A Youth Outreach Program was created last fall to support the practice of budding meditators aged 18-25, and has allowed many younger practitioners to attend Retreat Center courses this year. In addition, IMS resident teachers have visited meditation groups at Yale, Wesleyan College and Brandeis University, and students from Clark, Holy Cross and Bard colleges have traveled to Barre for afternoon workshops.

“The retreat came at a perfect time. Difficult, but so inspiring!” observed 23-year old Nicole Miceli, from New York. “I’m at a crossroads, making important decisions as to my next life direction, and this will surely lead and inform my way.”

For Mitch Pinkston, 22, a student in Ohio, the *metta* (lovingkindness) retreat he sat “was everything. The practice has changed my life for the better.”

North Carolina-based student Laura Hirst, 20, found her experience “something I’m still learning from.” Nic Grueff agreed. “The retreat was such a worthwhile and transformative event,” commented this 20-year old from Maryland.

A dedicated Youth Retreat is currently planned for 2005. More details will be given in future issues of *Insight Newsletter*.

Scholarships and Youth Support

The Youth Outreach Program currently offers a limited number of partial and full scholarships for Retreat Center courses to people 18-25 years old. Registrations require a minimum \$50 deposit. Financial aid is given on a first come, first serve basis – so we suggest applying early. (Please see pages 15 & 17 for further scholarship and registration information.)

Members of the IMS teaching staff are available to visit and support meditation groups at local colleges, to give instruction and talks about the practice, as well as to host question and answer sessions. Small groups are also invited to visit the Retreat Center to learn more about meditation and its benefits. Please schedule in advance.

Help us network

Please help spread the word about the Youth Outreach Program; an essential aspect of its success is ensuring that young people know this opportunity exists. Let us know of any groups, colleges, teachers or young people who may be interested in participating in some way. We are also actively seeking grants and independent sources of funding.

Katie Wallace, a young IMS staff member, has taken over as the Program’s

coordinator. She replaces Oren Sofer, who helped to pioneer the initiative. For more information, contact Katie at (978) 355-4378 ext. 80 or yo@dharm.org.

Practicing Freedom

IMS is honored to host the pan-Buddhist retreat and conference *Practicing Freedom* for Blacks of the African Diaspora that will take place August 11-15, 2004. It is designed to offer an experience of Buddhist awareness practices from each of its three major traditions – Theravada, Mahayana and Vajrayana. While the course is suitable for first-time meditators, it is also a rare opportunity for experienced practitioners from diverse lineages to come together with others of African heritage.

The retreat’s predecessor, held at Spirit Rock Meditation Center in 2002, was designated as being for African Americans. This year’s course reflects the gathering’s intention to welcome all Blacks of African descent, whether identified as American, African, Caribbean, or the daughters and sons of other continents.

Further information can be found on page 14.

Credit Card Payment Soon!

Through a generous donation, we are in the process of working with our bank to implement the systems that will allow IMS to accept credit cards for registrations and direct donations. We are excited about adding this convenient service – watch our website for developments.



Meal Dana (Generosity)

The tradition of donating meals to spiritual practitioners has flourished in Asia since the time of the Buddha.

In keeping with this tradition, we welcome your donation to cover the costs of IMS meals – you have the choice of funding an individual meal or group of meals, at both our programs, or just at one, as outlined below:

	IMS	The Retreat Center	The Forest Refuge
Breakfast	\$120	\$80	\$40
Lunch	\$180	\$115	\$65
Tea	\$50	\$35	\$15
Entire Day	\$350	\$230	\$120

If you, or your group of friends and fellow practitioners would like to offer Meal Dana, we will acknowledge your gift – if you wish – by inscribing your name(s) on the menu board for a particular day or meal. The date chosen for this often celebrates a birthday, honors someone who has died, or commemorates a significant life transition. If you do not specify a date, we can advise you in advance when your donation will be used, allowing you to take joy in knowing when you are encouraging the practice and service of the meditators, teachers, and staff.

Such donations not only help keep fees as affordable as possible, they also affirm our wider community to include those who participate in retreats, and those who support them.

To make a meal donation (which is tax-deductible), or to receive additional information, please contact Jen Lambert, Kitchen Manager at IMS, 1230 Pleasant St., Barre, MA 01005. Call her at (978) 355-4378, ext. 14 or email her at jenl@dharm.org.

The Forest Refuge Offers Two-Week Stays

Due to widespread interest, The Forest Refuge is now offering the option of a two-week personal retreat. This is suitable for those experienced vipassana meditators who might not have time for a longer retreat, but who wish to benefit from this supportive practice environment. (Please see page 10 for application information.)

Catskills Renovation Project

The Retreat Center dormitory accommodation known as ‘The Catskills’ has been in need of a facelift for many years. With deep gratitude to those who donated to our appeals for this project, we are pleased to announce that the first phase of a two-part renovation will commence this winter. For two months, beginning immediately following the Three-Month Retreat, we will install a fire sprinkler system, paint the walls and ceilings, lay new carpeting in the hallway, and add new area rugs.

Phase two, scheduled for implementation within two-to-five years, will include replacing dry wall, improving the plumbing, performing additional work on the ceiling and addressing whatever furniture needs that may exist at that time.

The New Year’s Retreat will be held during the upcoming renovation project.

Assistance for Young Adult & Family Retreats

Each year, IMS endeavors to cultivate the mindfulness, compassion and wisdom of the next generation through two of its retreats: the Young Adult Retreat for ages 14-19 and the Family Retreat. If you have experience in working with teenagers or children,

are an experienced meditator, and are interested in being a group leader, please call us at (978) 355-4378 or email IMS@dharm.org. We are happy to offer sitting days in return for your service.

In addition, funding is needed to cover the cost of special materials for these retreats, such as Dharma-related books for the teens, and art supplies for the children. If you are interested in becoming a 2004 benefactor for one or both of these courses, please contact us.

Retreat Center Schedule Highlights

The first residential course for 2004 will be taught by **Steve Armstrong** and **Kamala Masters**. Core faculty members, they will lead a nine-day vipassana retreat, February 13-22.

Joseph Goldstein, together with Ralph Steele and Phillip Moffitt, will teach a four-day mindfulness retreat for men, April 30-May 4. This will complement the annual IMS Women’s Retreat.

Seeking Volunteer Consultants

IMS frequently needs help from people with professional skills willing to volunteer some time or resources. If you have expertise in one of the areas below, please contact Deborah Crown, Human Resources Director, (978) 355-4378 ext. 31 or personnel@dharm.org.

- Development/Capital Campaign Planning
- Brochure Design/Printing Services
- Human Resources/Compensation & Salary Administration
- Employment or Immigration Law



People of Color Retreat

"To be the only person of color at a meditation retreat can be an intimidating and uncomfortable experience. To establish a retreat environment filled with diversity, to create a safe doorway through which people can practice meditation and share their common interest in the Dharma is of enormous importance," stated African American Ralph Steele, who, together with co-teachers Joseph Goldstein and Gina Sharpe initiated the east coast's first People of Color vipassana meditation retreat.

Almost a hundred people attended the course, held last June outside New York City at the Garrison Institute. "Meditation is universal, but unfortunately, many people of color are unaware of this practice and have not yet been able to appreciate its relevance to our lives," explained Janet Crawford, an African American from New York. "This was my first retreat, and being with other people of color provided a comforting connection. In the beginning I found the silence to be a little daunting, but I soon realized that there was another kind of non-verbal communication going on: the spirit, kindness and compassion of everybody there was overwhelming," she added.

"I'm certain the smile on my face went from ear to ear as I sat there seeing yogi after yogi that first evening – so many beautiful black, brown and yellow faces, all arriving to do this practice that has come to be such an

important part of my life," said Rodney Johnson, another participant. "Hearing an African American teach – the occasional cultural reference, the rhythm of the voice – was very powerful. It was the very first time I had heard the Buddha's teachings through the filter of someone like myself."

"Meditation is a powerful tool in working with the pain of racism and oppression," summarized Jamaican-born Gina Sharpe. "This ancient method of mind training taught and shared on the retreat allowed us all to experience that deepest part of our being, where we are all interconnected."

We are delighted to announce that the People of Color course will take place next year, June 18-21, 2004, at the Garrison Institute, a beautiful center about an hour north of New York City. Jointly sponsored by IMS, New York Insight, Vallecitos Mountain Refuge and Life Transition Institute of Santa Fe, the retreat will be taught again by Joseph Goldstein, Ralph Steele and Gina Sharpe.

If you or your organization is interested in providing funding for this course, please contact the IMS Executive Director. Call Dianne Horgan at (978) 355-4378 ext. 25 or email dianneh@dharma.org.

See page 14 for additional course information.



Cambridge Insight Meditation Center

CIMC is a non-residential urban center for the teaching and practice of insight meditation.

CIMC's programs are designed to provide a strong foundation in formal meditation as well as daily practice. Our schedule includes daily sittings, weekly Dharma talks, ongoing classes and practice groups, teacher interviews, and a variety of weekend workshops and 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. Contact us for a list of bed and breakfasts in the area.

**331 Broadway
Cambridge, MA 02139**

**Office: (617) 441-9038
24-hour information and
fax line: (617) 491-5070**

Website: www.cimc.info



RALPH STEELE

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A job at IMS presents an opportunity to integrate work and practice in a supportive environment. It is a valuable way to learn about yourself in relationship to others, and to be of service. A diverse benefits package is offered.

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Kitchen • Front Office • Maintenance • Housekeeping

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(For complete job descriptions see our website www.dharma.org under *Job Listings*)

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Inspired Teachings 2004

When you subscribe to the Inspired Teachings 2004 program, we will choose four tapes from among the latest, most powerful and inspiring Dharma talks and send them to you throughout the year 2004.

This program has become extremely popular over the last few years. Our goal is to support you in staying connected to your practice, which in turn benefits everybody.

Please join us in practicing dana together. Although there is no fixed price for subscribing to the Inspired Teachings 2004 program, our actual cost to produce each tape is \$12.00.

Your contribution can make a crucial difference to whether Dharma Seed will succeed in our effort to operate on the principle of dana or not. Please be as generous as you can be.

The *Inspired Teachings 2004* program also makes a great gift.

Dharma Seed Archival Center

Please join us and subscribe to *Inspired Teachings 2004* by calling Dharma Seed at (800) 969-7333 or email us at dharma@crocker.com

it's what we do: preserve the teachings... share the Dharma

The Forest Refuge

General Information

The Forest Refuge program offers experienced vipassana meditators the opportunity for sustained, long-term practice, from two-week periods to stays of a year or more. The facility's quiet and secluded environment provides the sense of harmony most conducive to the cultivation of insight and lovingkindness. In consultation with the teachers in residence, a personalized program of meditation practice is created, designed to nurture the highest aspiration for liberation.

Retreatants can select a time to practice at The Forest Refuge based either on their own schedule, or on working with a particular teacher (see the Teacher Schedule on page 11).

Support for a personal retreat includes two individual interviews with a teacher each week and twice-weekly Dharma talks in the Meditation Hall. Tapes are also available on evenings without talks.

Two-week Personal Retreat

Due to widespread expressions of interest from those who might not have time for a longer retreat, but who wish to benefit from this particular practice environment, the option of a two-week personal retreat is now available.

2004 Program Developments

Sayadaw U Janaka to Visit

Continuing the tradition of inviting Asian teachers, the renowned Burmese Buddhist scholar and meditation master Venerable Sayadaw U Janaka will offer the Dharma at The Forest Refuge, July 1-20, 2004. A lottery was conducted in August and a waiting list has been established. If you would like to add your name to this list, please send in your application.



Sayadaw U Janaka (or Chanmyay Sayadaw as he is often known) was a senior student of Mahasi Sayadaw in Burma. He spent six years in Sri Lanka where he learned English; this has assisted his work with foreign meditators. In 1979 he was offered his own monastery, Chanmyay Yeiktha, where he resides as abbot. He also teaches retreats worldwide.

Offering a continuity of practice following Sayadaw's visit and teachings, Ven. Ariya Nyani – a Swiss nun from the Burmese tradition – will teach together with Myoshin Kelley, through late September.

Metta Practice

Throughout January 2004, Myoshin Kelley and Sharda Rogell will teach with an optional focus on *metta* or lovingkindness practice. Retreatants will have the opportunity to explore metta as a means of cultivating an open and loving heart, as well as strengthening the power of concentration. The *jhanas* (absorptions) will be introduced when appropriate. There will also be the chance to practice the other *Brahma Vibaras* (or divine abodes) of compassion, sympathetic joy and equanimity.



At a blessing ceremony held last spring, Ven. Bhante Gunaratana, a distinguished Sri Lankan monk and founder of the Bhavana Society in West Virginia, acknowledged the vision, the land, and the generosity of all beings (both seen and unseen) who helped give birth to the facility.

Application Process

There is an application process for anyone interested in practicing at The Forest Refuge. Guidelines and an application form are available from our office or can be downloaded from our website.

Fees for 2004 are on a sliding scale, as outlined below. Those of you who can

pay more help make it possible for others with lesser means to attend.

A limited amount of scholarship support is available to assist those accepted into the program that are in financial need. While we will do our best to help you practice, we cannot guarantee that every scholarship application will result in an award.

Length of stay	Fee		
	High	Mid	Low
Two weeks	\$980	\$910	\$840
First month (30 days)	\$1,800	\$1,650	\$1,500
Second month (31-60 days)	\$1,740	\$1,590	\$1,440
Third month (61-90 days)	\$1,650	\$1,500	\$1,350
Long-term daily rate (after 90 days)	\$35	\$30	\$25

For further information regarding any Forest Refuge applications, please contact our office: Call (978) 355-2063 ext. 10, email tfr@dharma.org, or write to The Forest Refuge, 1230 Pleasant St., Barre, MA 01005, USA.

You can also find out more on our website www.dharma.org. Click on *IMS* and then *The Forest Refuge*.



CHRISTINE RICHIKOSTNER



Burmese meditation master Ven. Sayadaw U Pandita taught the inaugural month of practice.



Work Retreats

Work retreatants are an integral part of the successful functioning of The Forest Refuge. Since our opening last spring, we have been grateful to those who have supported the Kitchen and Housekeeping departments in this way. Many work retreatants find this form of practice helpful in either entering into the retreat environment, or concluding a period of intensive practice.

To apply for a Work Retreat, please complete and mail a Forest Refuge Work Retreat Application Form, together with The Forest Refuge Application Form – both can be downloaded from our website. A one-month commitment is ideal, and a non-refundable processing fee of \$25 should be included. For more information, read the Work Retreat section on page 15.



The Forest Refuge Teaching Schedule

2003

Nov 1 – Dec 31 • Myoshin Kelley & Sarah Doering

2004

Jan 1 – 31 • Myoshin Kelley & Sharda Rogell

Feb 1 – Mar 31 • Myoshin Kelley & Sarah Doering

Apr 1 – 30 • Joseph Goldstein & Michele McDonald

May 1 – June 30 • Joseph Goldstein & Myoshin Kelley

July 1 – 20 • Sayadaw U Janaka

July 21 – Sept 30 • Ven. Ariya Nyani & Myoshin Kelley

Oct 1 – 31 • Marcia Rose & Myoshin Kelley

Nov 1 – 30 • Christina Feldman & Carol Wilson

Dec 1 – 31 • Carol Wilson & Sarah Doering

Joseph Goldstein is The Forest Refuge Guiding Teacher.

The teaching schedule may change without notice.

It is our intention that retreatants will have the opportunity to practice with a variety of experienced and well-qualified vipassana teachers.



2004 Retreat Center Schedule

We now offer a sliding scale fee structure – see page 15 for details.

Dates	Course Title	Teachers	Code	Deposit	Fee		
					High	Mid	Low
Feb 13 – Feb 22	Vipassana Retreat	Steve Armstrong & Kamala Masters	SK	\$175	\$585	\$520	\$450
Feb 28 – Mar 6	Vipassana Retreat	Larry Rosenberg & Michael Liebenson Grady	LR1	\$175	\$455	\$405	\$350
Mar 12 – Mar 19	Metta Retreat*	Joseph Goldstein, Sharon Salzberg, Susan O'Brien & Patricia Genoud-Feldman	JS1	\$175	\$455	\$405	\$350
Mar 19 – Mar 28	Vipassana Retreat*		JS2	\$175	\$585	\$520	\$450
Mar 12 – Mar 28	Metta & Vipassana Retreat*		JS3	\$175	\$1,040	\$920	\$800
<i>* Lottery courses. Registration due by January 7, 2004</i>							
Apr 3 – Apr 11	Women's Retreat	Christina Feldman & Narayan Liebenson Grady	WOM	\$175	\$520	\$460	\$400
Apr 16 – Apr 25	Monastic Retreat	Ajahn Amaro & Others	AA	Donation	\$450	\$225	Donation
Apr 30 – May 4	Men's Retreat	Joseph Goldstein, Ralph Steele & Phillip Moffitt	MEN	\$125	\$300	\$270	\$240
May 8 – May 16	Vipassana Retreat*	Jack Kornfield, Susan O'Brien, Mark Coleman, Heather Martin & Grove Burnett	JK	\$175	\$520	\$460	\$400
<i>* Lottery course. Registration due by February 1, 2004</i>							
May 21 – May 30	Vipassana Retreat	Carol Wilson, Rodney Smith & Patricia Genoud-Feldman	CW	\$175	\$585	\$520	\$450
Jun 4 – Jun 11	Metta Retreat	Steven Smith, Michele McDonald, Susan O'Brien & Rebecca Bradshaw with Franz Moeckl (Qigong)	SM1	\$175	\$455	\$405	\$350
Jun 11 – Jun 20	Vipassana Retreat		SM2	\$175	\$585	\$520	\$450
Jun 4 – Jun 20	Metta & Vipassana Retreat		SM3	\$175	\$1,040	\$920	\$800
Jun 18 – Jun 21	People of Color Retreat*	Joseph Goldstein, Ralph Steele & Gina Sharpe	POC	\$25	\$225	\$110	Donation
<i>* Note: at the Garrison Institute, NY</i>							
Jun 25 – Jun 29	Young Adult Retreat	Michele McDonald & Rebecca Bradshaw with Diana Winston, Marvin Belzer & Eddie Hauben	YA	\$240	\$300	\$270	\$240
Jul 2 – Jul 9	Vipassana Retreat	Larry Rosenberg & Corrado Pensa	LR2	\$175	\$455	\$405	\$350
Jul 17 – Jul 25	Vipassana Retreat	Christina Feldman & Rodney Smith	CF	\$175	\$520	\$460	\$400
Aug 1 – Aug 6	Family Retreat*	Yanai Postelnik, Trudy Goodman & Catherine McGee	FAM	(Adult) \$175 (Child) \$100	\$400 \$240	\$365 \$200	\$325 \$163
<i>* Lottery course. Registration due by February 29, 2004</i>							
Aug 11 – Aug 15	Practicing Freedom: A Pan-Buddhist Retreat & Conference for Blacks of the African Diaspora	Coordinated by Gina Sharpe, Rachel Bagby & Ralph Steele	AF	\$175	\$300	\$270	\$240
Aug 20 – Aug 29	Vipassana Retreat	Narayan & Michael Liebenson Grady	NLG	\$175	\$585	\$520	\$450
Sep 3 – Sep 6	Labor Day Weekend	Ruth Denison	RD1	\$125	\$240	\$220	\$195
Sep 6 – Sep 12	Vipassana Retreat		RD2	\$175	\$390	\$345	\$300
Sep 3 – Sep 12	Vipassana Retreat		RD3	\$175	\$585	\$520	\$450
Sep 17 – Sep 19	Dana Weekend	Bhante Gunaratana	DANA	Donation			Donation
Sep 24 – Dec 17	Three-Month Retreat*	Joseph Goldstein	3MO	\$750	\$5,040	\$4,410	\$3,780
Sep 24 – Nov 5	Part 1*	Steven Smith, Michele McDonald, Carol Wilson & Rebecca Bradshaw	PT1	\$375	\$2,520	\$2,205	\$1,890
Nov 5 – Dec 17	Part 2*	Sharon Salzberg, Steve Armstrong, Kamala Masters & Guy Armstrong	PT2	\$375	\$2,520	\$2,205	\$1,890
<i>* Lottery courses. Registration due by January 31, 2004</i>							
Dec 28 – Jan 6	New Year's Retreat	Rodney Smith, Narayan Liebenson Grady & Yanai Postelnik	NY	\$175	\$585	\$520	\$450

Please see the following pages for retreat descriptions and information.

About IMS

Insight Meditation Society

1230 Pleasant St.

Barre, MA 01005, USA

Phone: (978) 355-4378

Fax: (978) 355-6398

Email: ims@dharmadharma.org

Office Hours: Daily, 10 am-12 noon & 3-5 pm (except Sundays & Tuesdays)

The Insight Meditation Society was founded in 1975 as a nonprofit organization to provide an environment conducive to the practice of *vipassana* (insight) and *metta* (lovingkindness) meditation, and to preserve the essential Buddhist teachings of liberation.

IMS now operates two retreat facilities – the Retreat Center and The Forest Refuge, which are set on 160 secluded wooded acres in the quiet country of central Massachusetts.

Information about The Forest Refuge can be found on pages 9-11.

The Retreat Center, which commenced a program of silent courses in 1976, offers a full yearly schedule of meditation retreats lasting in duration from a weekend to three months. Most retreats are 7-9 days long. A group of senior teachers provides regular guidance and direction to IMS as well as teaching a number of courses each year themselves. In addition, recognized insight meditation teachers from all over the world come to offer teachings.

Sitting a Retreat

General Information

Retreat Center courses are designed for both new and experienced meditators. Instruction in meditation and evening talks about the Buddha's teachings are given daily. Individual or group interviews with the teachers take place at regular intervals. Complete silence is maintained during most retreats at all times, except during question and interview times. A typical daily schedule starts at 5 am and ends at 10 pm. The entire day is spent in silent practice comprising alternate periods of sitting and walking meditation, as well as a one-hour work period. This schedule, in combination with the silence, group support and daily instruction, provides 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.

Evening Discourses

When a retreat is in progress, anyone is welcome to attend evening Dharma talks; meditators with *vipassana* experience are also welcome to attend group sittings. Some restrictions apply. Please call the Retreat Center office for a daily schedule.

Retreat Descriptions

Vipassana

Insight Meditation (*vipassana* in Pali, the language of the original Buddhist teachings) is the simple and direct practice of moment-to-moment mindfulness. Through careful and sustained observation, we experience for ourselves the ever-changing flow of the mind/body process. This awareness leads us to accept more fully the pleasure and pain, fear and joy, sadness and happiness that life inevitably brings. As insight deepens,

we develop greater equanimity and peace in the face of change, and wisdom and compassion increasingly become the guiding principles of our lives.

The Buddha first taught *vipassana* over 2,500 years ago. The various methods of this practice have been well preserved in the Theravada tradition of Buddhism, and the retreats at IMS are all rooted in this ancient and well-mapped path to awakening.

Metta

Metta is the Pali word for friendship or lovingkindness. It is taught as a meditation that cultivates our natural capacity for an open and loving heart. With its roots in practices said to be taught by the Buddha himself, *metta* is traditionally offered along with meditations that enrich compassion, joy in the happiness of others and equanimity. These practices lead to the development of concentration, fearlessness, happiness and a greater ability to love.

Women's Retreat

Each year we provide the opportunity for women to develop and deepen their practice in this most conducive of settings and community. Following the familiar rhythms of sustained and silent practice in an environment of trust and support, countless women over the years commit themselves to being at IMS during this week.

Monastic Retreat

Western nuns and monks from the Thai Forest Buddhist monastic tradition teach a *vipassana* retreat each year at the center. In addition to the regular schedule of sitting, walking and interviews, there are also morning and evening *pujas* (offering rituals) that include chanting, and the use of candles and incense. Retreatants participate in offering service to the nuns and monks and keep the eight monastic precepts, including not eating after midday.

Men's Retreat

For over 2,500 years communities of men, both ordained and lay, have come together to practice the Buddha's teachings. IMS is now offering a four-day vipassana course for men (complementing the long-established Women's Retreat) as a way of continuing this tradition. It will follow the usual format of sitting and walking meditation, group interviews, and evening Dharma talks.

People of Color Retreat

This course is designed to provide an in-depth experience of insight meditation, and to foster mutual support and understanding among the growing community of people of color who find nourishment and inspiration in this practice. No previous meditation experience is required; beginners are encouraged to attend.

The deposit and sliding scale fees listed on page 12 for this retreat are suggested amounts to help cover our expenses. No-one will be turned away due to lack of funds; we will accept whatever you can afford to contribute.

Young Adult Retreat

This retreat is specifically for teens, aged 14-19. It offers beginning meditation instruction, half-hour sitting and walking periods, discussions, stories, and free time. The aim is to allow young adults to develop and value their natural spirituality within a supportive environment. Extensive supervision is provided.

Family Retreat

Within an environment supportive of meditative and contemplative experience, this course cultivates the integration of meditation and mindfulness into family life. Through sitting, discussions, family meditations and talks, we explore our commitment to deepening our practice in order to compassionately serve all beings. A children's Dharma program staffed by volunteers who coordinate age-appropriate activities is included.

At the time of going to print, the new teaching team and IMS were still defining details for 2004. Please visit our website or call for the latest information on the registration and lottery process.

Practicing Freedom: A Pan-Buddhist Retreat & Conference for Blacks of the African Diaspora

The degree of freedom in our lives is much more than the sum of rights and protections granted or denied us by law. Through nonjudgmental awareness of the mind, emotions and sensations, this retreat/conference will focus on freeing ourselves from illusions, greed and hatred: the roots of suffering and injustice. Practicing freedom can liberate us to live with the strength and serenity born of insight.

A partial list of teachers who have expressed interest in joining us includes representatives from the Theravada, Mahayana and Vajrayana branches of Buddhism: Angel Kyodo Williams, Cecile McHardy, Choyin Rangdröl, Gaylon Ferguson, George Mumford, Jan Willis, Konda Mason, Lawrence Ellis and Lewis Woods.

Although much of the retreat is spent in silent meditation, each afternoon includes a study/conference period devoted to issues that complement meditative approaches to practicing freedom.

Retreats with Ruth Denison

The style of teaching of these retreats is unique in the IMS schedule. In addition to traditional sittings and Dharma talks, Ruth leads her students into the phenomenology of sound and movement, which then become the subjects of insight and wisdom. Individual and group-as-a-whole activities such as chanting, dance and playful celebration, done with respectful mindfulness, become vehicles for vipassana attention and awakening. This is accomplished with Ruth's ever-present, skillful support.

Participants can help Ruth celebrate her 82nd birthday during this time.

Dana Weekend

This retreat is offered by IMS to affirm the spirit and practice of generosity. There is no fixed course fee. Participants are asked to offer whatever contribution fits their means.

Three-Month Retreat

The annual 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 experience, including teachers' names, as well as dates and length 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 31, \$50; from April 1 to May 15, \$150; after May 15, \$550 for 3MO, and \$250 for Part 1. Part 2: up to May 15, \$50; from May 16 to June 30, \$150; after June 30, \$250. Please note that these amounts will apply even if you wish to move from any part of the course to another.

Lotteries

Due to the popularity of certain courses at the Retreat Center, admission is by lottery. Each lottery course has a deadline (see schedule on page 12). All registrations received by the deadline are included in the lottery. Those people not chosen by lottery, as well as late registrations, are put on a wait list. Anyone who has applied for a particular lottery course two or more times without getting in



is eligible for automatic inclusion – however, you must notify us if this is the case.

Individual Retreat

Self-Retreat

If you have participated in a course at the Retreat Center, you can schedule an individual self-retreat between courses. The length of stay may not exceed the longest period of teacher-led retreat that you have done at the center. During this time, you are expected to meditate in silence, observe the five precepts and maintain a continuity of practice. The sliding scale fee is \$48-63 per day, depending on your means. For self-retreats of up to six days immediately before or after a specific group course, you can put the dates on your registration form. For self-retreats of longer than six days, please call the office for an application form.

Work Retreats

Work retreats provide an opportunity to explore the integration of mindfulness practice with work activity. The daily schedule combines periods of formal meditation and instruction with five hours of work – in silence – in either the Kitchen or Housekeeping department.

Participation is limited to experienced meditators and requires a high degree of self-reliance. The timing of work retreats usually corresponds with the schedule of teacher-led courses. Since the work can be physically demanding, a moderate level of physical fitness is required.

A separate application form needs to be completed for a work retreat. The only cost is a \$25 nonrefundable processing fee. For further information and application, please contact the Human Resources Coordinator – call (978) 355-4378, ext. 23, email hrc@dharm.org, write to IMS or visit our website.

Long-Term Practice

For those who have sat the Three-Month Retreat and wish to do additional long-term meditation practice, the Retreat Center has available a limited number of scholarships in the form of a reduced daily rate. Practice guidelines are similar to those for self-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.

Financial Information

Dana

Retreat Center fees cover only room, board and some administrative costs. In keeping with the tradition of *dana*, (the Pali word for generosity) that stretches all the way back to the Buddha, teachers are not paid by IMS but offer the teachings freely. The direct service staff also offer their service freely and receive just a small stipend. At the end of each course, retreatants have the opportunity to offer a donation to the teachers, service staff, and also to IMS itself.

The Buddha taught that practicing a lifestyle of generosity is a necessary precondition for attaining wisdom.

Scholarships

Our Scholarship funds assist those who are unable to afford the entire cost of a retreat. Each request is carefully assessed in terms of financial need, previous history and funds available. Due to limited resources, we cannot guarantee that every application will result in a scholarship award. Please be assured, however, that we will do our best to help you attend a retreat with us.

Please submit your application at least six (6) weeks in advance of the course start date. This allows for a process to review, award, and advise in a timely manner.

To apply, complete the registration form on page 17 and include the appropriate deposit amount. Check the relevant box for scholarship and an application will be sent to you.

Fee Increase

For most of our 27-year history, IMS has been blessed with fiscal ease. During the past couple of years, however, our income has not kept pace with costs. For example, we were hit hard by a 25% (or \$47,000) increase in premiums for the health insurance that we provide for our staff, and in property and general liability insurance.

To balance the budget, each department has reduced expenses as much as possible and in ways that we felt would not impinge on our service to retreatants. As we plan for our next fiscal year and anticipate the sluggish economy to continue, we remain committed to providing the same quality of service. Regrettably, this requires an increase in course fees. Even with these increases in rates, revenue from registrations will only cover 62% of our operating expenses. The balance of our revenue comes from *dana*, for which we are deeply grateful.

New Sliding Scale Pricing

We are now introducing a new pricing structure that provides a range or sliding scale, allowing retreatants to pay in a way that is more in accordance with their individual means. Those of you who can pay more help to make it possible for others with lesser means to attend retreats. The fee range is listed with the courses on page 12 for the Retreat Center, and on page 10 for The Forest Refuge. Any amount paid above the minimum will be treated as a donation and is tax-deductible.



IMS Core Faculty

Ven. Ajahn Amaro began his training in Thailand in 1978 with Ajahn Chah. He was a senior monk at Amaravati Buddhist Monastery in England for some years, and now resides at Abhayagiri in Redwood Valley, CA, a new branch monastery in the forest meditation tradition.

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 US, Europe and Australia.

Steve Armstrong has practiced mindfulness since 1975, and has led vipassana and metta retreats grounded in the Buddha's understanding of mind since 1990. A co-founding director and guiding teacher of Ho'omālamalama: a Dhamma sanctuary and hermitage on Maui, he offers the Dhamma internationally.

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, CA, and The Center for Buddhism in the West in Germany.

Sarah Doering has practiced vipassana meditation since 1981 and teaches at both CIMC and IMS.

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 also a guiding teacher of IMS. She is the author 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*.

Myoshin Kelley has been practicing meditation since 1975, working with a number of teachers in various traditions. Her own teaching reflects a strong influence from Burmese masters with an emphasis on simplicity and lovingkindness. She currently teaches at The Forest Refuge.

Jack Kornfield trained as a Buddhist monk in Asia. He is a co-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*.

Michael Liebenson Grady has been practicing vipassana since 1973. He is a guiding teacher at CIMC.

Narayan Liebenson Grady is a guiding teacher at CIMC where she has taught since 1985. She is the author of *When Singing, Just Sing: Life As Meditation*.

Kamala Masters began practicing in 1975. Under the guidance of Anagarika Munindra and Sayadaw U Pandita she has been trained in vipassana and metta meditations. She is co-founder of the Vipassana Metta Foundation on Maui and is currently developing Ho'omālamalama: a sanctuary-hermitage for long-term practice.

Michele McDonald 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 in Italy and the US. Since 1987 he has been the guiding teacher of the Association for Mindfulness Meditation in Rome. He is also a professor of Eastern Philosophy at the University of Rome and a former psychotherapist.

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

Sharon Salzberg, a co-founder of IMS and BCBS, has practiced Buddhist meditation since 1971 and has been teaching worldwide since 1974. She is a guiding teacher of IMS and author of *Faith*, *Lovingkindness* and *A Heart As Wide As the World*.

Rodney Smith has been teaching insight meditation since 1984. He is a former Buddhist monk and worked in hospice care for 16 years. He is the author of *Lessons From the Dying* and is currently the founding and guiding teacher for the Seattle Insight Meditation Society.

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

Ven. Ariya Nyani was born in Switzerland, and ordained with Sayadaw U Janaka in Burma in 1992, after many years of Buddhist practice. Based at Sayadaw's forest center of Chanmyay Yeiktha, she translates and assists foreign meditators, as well as teaching vipassana retreats in Australia and Europe.

Rachel Bagby, a long-time meditator, is a vocal artist, composer, environmental activist and poet. She is the author of *Divine Daughters: Liberating the Power and Passion of Women's Voices*.

Marvin Belzer has practiced vipassana since 1982, studying primarily with Sayadaw U Pandita since 1986. He teaches philosophy at Bowling Green University.

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.

Grove Burnett, an environmental lawyer and co-director of the Vallecitos Mountain Refuge in NM, has practiced Buddhist meditation since the early 1980s. Over the last decade he has helped lead retreats hosted by the Center for Contemplative Mind in Society.

Mark Coleman is currently residential staff Dharma teacher at Spirit Rock Meditation Center. Following extensive training over the last 20 years in several Buddhist traditions, he has been teaching retreats since 1997.

Patricia Genoud-Feldman has been practicing Buddhist meditation (vipassana and Dzogchen) in Asia and the West since 1984 and teaching vipassana internationally since 1997. She is co-founder of the Meditation Center Vimalakirti in Geneva, Switzerland.

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. She founded Insight LA in Los Angeles, CA and leads retreats nationwide.

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*.

Ed Hauben is a long-term vipassana meditation practitioner and friend of IMS. He has served on the IMS board and has assisted with the Family and Young Adult retreats for the past 20 years.

Heather Martin has been practicing vipassana meditation since 1981 with many teachers, both Asian and Western – initially S.N. Goenka. She is currently a teacher-in-training with Jack Kornfield, and lives in B.C., Canada.

Catherine McGee has practiced insight meditation under the guidance of a number of senior Dharma teachers in Asia and the West. She has been teaching since 1997 both at Gaia House and internationally.

Franz Moeckl, a vipassana practitioner since 1985, teaches Qigong in the US and Europe. He has studied and practiced Qigong for over 20 years.

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.

Yanai Postelnik has practiced and studied insight meditation in Asia and the West and has been teaching since 1992. He lives in Devon, England and is a member of the Gaia House Teacher Council.

Sharda Rogell has been teaching worldwide since 1985 in the Theravada tradition where she brings a strong emphasis to awakening heartfulness. She is on the Teacher Council at Spirit Rock Meditation Center in CA.

Marcia Rose has practiced Buddhist meditation since 1970, and was IMS resident teacher 1991-1995. Since then she has taught at IMS and worldwide. She is a co-founder and guiding teacher of Taos Mountain Sangha Meditation Center and The Mountain Hermitage, both in Taos, NM.

Gina Sharpe has studied and practiced Buddhism for over 30 years, across several traditions. She is a graduate of the first Spirit Rock Community Dharma Leaders Program, and a co-founder of New York Insight. She has taught meditation since 1994.

Ralph Steele has practiced meditation for over three decades, including a year as a monk in Burma and Thailand, where he received authorization to teach from several meditation masters. An African American and family therapist, he has taught since 1987. He is a founder of Life Transition Institute in Santa Fe, NM.

Diana Winston is the founder of the Buddhist Alliance for Social Engagement (BASE) Program. She has practiced insight meditation since 1989, and since 1993 has taught Dharma to teenagers in India and the US. She is the author of *Wide Awake: A Buddhist Guide for Teens*.



Retreat Center Registrations

- Are accepted by mail or in person. Incomplete registrations, including those without sufficient deposit, will be returned. When we have credit card capability, registrations will be accepted by other means as well.
- Are processed by date received or by lottery.
- A confirmation letter is sent as soon as your registration has been processed, which can take up to four weeks.
- All retreatants are expected to participate in the entire course. Prior approval of both the teacher and the office is required for those wishing to arrive late or leave early. Once a retreat is in process, such movement is disruptive to others and places an additional burden on other retreatants with regard to work periods. Your room cannot be guaranteed if you arrive late; the full course fee will be charged regardless of length of stay.
- Please contact the office if you are chemically sensitive.
- IMS strives to provide a safe, peaceful and efficient environment for meditators. It is

with regret that we find, at times, the need to turn someone away. Please know that we take great care in such situations – the discernment process is thorough and always with the intention to protect the majority of those who practice here.

Wait List

- If a course is full, you will be placed on a wait list and notified if an opening occurs. If you do not get into a course, your deposit will be refunded.

Payments

- Retreat fees and deposits are listed beside each course on the schedule (see page 12). Pricing is on a sliding scale basis – this allows you to pay according to your means.
- The full deposit is required even if you are applying for a scholarship, except for those applying through the Youth Outreach Program, in which case a \$50 deposit is accepted.
- Please pay by check or money order in US funds, drawn on a US or Canadian bank.

We cannot accept foreign cash or bank drafts.

- If possible, please pay the entire retreat cost on registering; this helps our efficiency.

Cancellation

- If you need to cancel your registration, please contact us as soon as possible. Fees are: \$25 if you cancel six or more weeks before a course begins; \$100 four to six weeks before; and the full deposit less than four weeks before.

The cancellation policy for the Three-Month Retreat is more stringent. (Please see page 14 for this information.)

- Cancellation fees apply if you are confirmed into a course off of the wait list and do not accept. So please be sure to notify us immediately if you decide to cancel.
- **All cancellation fees are donated to the Scholarship Fund.**

Retreat Center Registration Form

PLEASE COMPLETE IN FULL AND PRINT CLEARLY.

If you are registering for more than one course, photocopy this form and send a separate form for each retreat.

Course Code _____ Visit Dates: From _____ To _____ Deposit Enclosed \$ _____

Name _____ Sliding Scale Amount You Will Pay \$ _____

Address _____ Have you been to IMS before? YES NO

City _____ State _____ Country _____ Zip _____

Check if new address. Old Address _____

Day Phone () _____ Evening Phone () _____

Fax () _____ Email _____ M F

Year of Birth _____ Do you smoke? _____ Do you snore? _____ Can you offer a ride? YES NO

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

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.

May we add your street address to our mailing list? For IMS use only? YES NO For sharing with similar organizations? YES NO

May we add your email address to our emailing list? For IMS use only? YES NO For sharing with similar organizations? YES NO

Mail, together with your deposit (payable to IMS) to IMS, 1230 Pleasant St., Barre, MA 01005, USA.



Barre Center for Buddhist Studies

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

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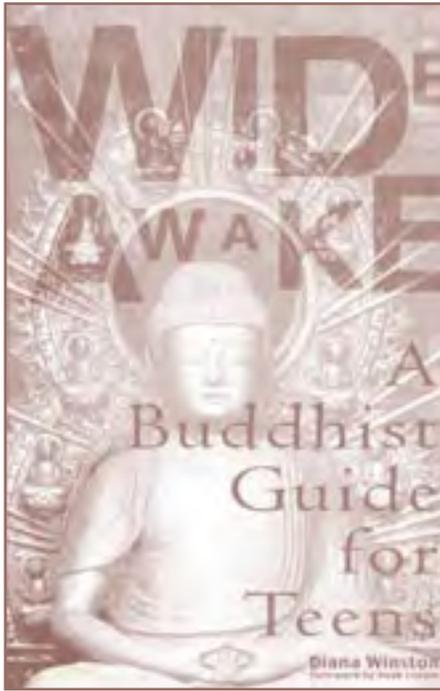
The Barre Center for Buddhist Studies (BCBS) offers a variety of study and research opportunities: lectures, classes, workshops, retreats and independent study programs. While rooted in the classical Buddhist tradition, the BCBS mission calls for the study of all different schools of Buddhism and discussions with other traditions. The emphasis is on the interrelationship between study and practice, and on exploring the relevance of classical teachings to contemporary life.

BCBS Schedule for 2004

Jan 15-18	(3 days)	Trudy Goodman & Chris Germer	Meditation for Psychologists and Psychotherapists
Jan 30-Feb 1	(Weekend)	Chok Hiew	Meditation and Healing: The Energy-Karma of Body and Mind
Feb 6-8	(Weekend)	Ven. Thanissaro Bhikkhu	Questioning the Three Characteristics
Feb 13-15	(Weekend)	Christopher Queen	Mindfulness and Social Change: Walking the Path of Compassion and Service
Feb 20-22	(Weekend)	Rev. Issho Fujita	Cultivating the Way of Body-Mind
Feb 27-29	(Weekend)	Pat Enkyo O'Hara	Song of the Precious Mirror Mind
Mar 5-7	(Weekend)	Ellison Findly	Women in Buddhism
Mar 14-21	(7 days)	Andrew Olendzki	The Noble Path of the Householder
Mar 26-28	(Weekend)	Greg Kramer	Cultivating Intention
Apr 2-4	(Weekend)	Daeja Napier	Kalama Sutta: Buddha's Charter of Free Inquiry
Apr 9-18	(9 days)	Leigh Brasington	Satipatthana & Jhana (Foundations of Mindfulness and Meditative Absorptions)
Apr 23-25	(Weekend)	Ven. Santikaro Bhikkhu	Bodhicitta and Paramis in Theravada
May 1	(Saturday)	Sylvia Forges-Ryan	Ripples in a Pond: Haiku and Meditation
May 2	(Sunday)	Doug Phillips	Family Dharma: Practice in a Family Context
May 8	(Saturday)	Lama John Makransky	Giving Tantric Expressions to Buddhist Attitudes
May 9-14	(5 days)	Andrew Olendzki	Essentials of Buddhist Psychology
May 15-22	(7 days)	Andrew Olendzki & Gloria Taraniya Ambrosia	Bhavana Program: Empty of Self

Full course descriptions and other details are available in the Fall 2003 issue of *Insight Journal*.

Book Review



Wide Awake: A Buddhist Guide for Teens

By Diana Winston
Perigee Books, 2003

Wide Awake: A Buddhist Guide for Teens is one of the few books of its kind that teens like myself can relate to. I was a bit skeptical at first, due to the use of the word *guide* in the title – I feared that such a book would dictate to me how I should behave and respond.

However, the book doesn't tell the reader how to act, think, or feel – rather than a guide, it is a tool that can aid teenagers in living more consciously and happily. Instead of creating a constricting rubric by presenting the one and only way to self realization,

Diana Winston skillfully offers an array of suggestions, not only based on her own experiences, but also the experiences of others.

The book introduces the most fundamental as well as more complex aspects of Buddhist theory. Each chapter is self-contained; delightfully, you can choose to read any chapter within the book despite it being at the beginning or the end, and not lose any comprehension. The language is simple yet articulate; theories of the Buddha, such as the causes of suffering and the path by which to end it, are broken down and explained well.

Overall it is a great read – treating the reader neither as a child, nor as an adult, but simply as a person wanting to know the answers to the questions in his/her life. *Wide Awake: A Buddhist Guide for Teens* cleverly uses the teachings of the Buddha on achieving peace and happiness to shed light on many of the important questions all of us hold inside.

Reviewed by Caitlin Kennedy

Editor's note: Caitlin Kennedy is an 18-year old student and Young Adult retreat participant.



New York Insight

New York Insight (NYI) was founded in 1997 as a nonprofit, nonresidential center for the practice of insight meditation. NYI provides a place where all are welcome to begin or deepen meditation practice and become part of a community of like-minded people. NYI offers daylong retreats, workshops, and courses.

Currently NYI holds its programs at different locations throughout the city and its environs.

The programs, except where noted, are suitable for beginning, as well as experienced, meditators.

NYI welcomes the participation of all interested people.

Please see our website www.nyimc.org for program descriptions and registration information or call **917-441-0915**.



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