



SUMMER RETREAT & PUBLIC TALK WITH...



KAMALA MASTERS
&



STEVE ARMSTRONG

DANA

by Kamala Masters

Dana is the practice of developing the qualities of generosity, kindness, and letting go. We develop these qualities because they make fertile ground for liberating wisdom to grow deep in our hearts. Often our practice of generosity and kindness comes from our routine habitual tendencies, because it is the custom, through a feeling of guilt, or simply because it's the "nice" thing to do. Taking the opportunity to make dana a practice of awareness brings it out of the realm of unconscious habit and into the realm of wise attention. In this awareness practice of generosity, we begin to see how our lives can be elevated when we bring a conscious awareness around opportunities to be generous, to be kind, and to let go.

Because dana is a "practice," with awareness and honesty we allow ourselves to experience how liberating and happiness-producing it feels to let go, and where it is painful because it is challenging to let go. We call dana a practice, and that implies that we are doing just that... practicing letting go, which also implies that it is not easy to do sometimes.

When we practice generosity, many supportive qualities of mind are being developed that lead us to ever-deepening happiness and freedom. We are cultivating loving kindness, because we are caring for the welfare of others. We are cultivating compassion because we want to alleviate any suffering. We are cultivating the understanding of inter-connectedness because we realize that we depend on the generosity and kindness of others, and they also depend upon ours. Most of all, we are cultivating non-attachment, the ability to let go, which is essential to understanding and experiencing freedom from suffering.

Dana is one of the Three Pillars of the Dhamma. The other two pillars are Sila and Bhavana. Sila is the cultivation of harmonious living through moral and ethical conduct. Bhavana is the mental development of tranquility through samatha (concentration) practices and wisdom through vipassana practice. During the time of the Buddha, and up to this time in Asian countries, the teachings begin with the cultivation of generosity, the first pillar of the dhamma. But when the Teachings of the Buddha came to the West, the teaching of bhavana came first, without much emphasis on the two other foundation pillars (generosity and harmonious living). Many of us are beginning to see the importance of sharing the practice of dana and sila, otherwise those pillars will be weak in our Western culture. It is important for all Three Pillars of the Dhamma to support the continuation of the Teachings of the Buddha in the West in a strong and balanced way.

At the end of the retreat, there is an opportunity to practice dana towards the teachers who have offered the dhamma. The teachers' offering of the dhamma is their practice of dana. The Buddha said, "The gift of the Dhamma is the highest gift." When one considers how precious the Dhamma is, one understands how priceless it is. We can't even put it in quantitative terms.

We must understand dana in terms of "practice." Dana is not a tip, nor is it in exchange for receiving the Teachings of the Buddha. It is a way in which we can express gratitude and practice kindness, generosity and letting go with awareness.

EQUANIMITY

by Marcia Rose

Equanimity could be likened to a mountain. In Taos, New Mexico, where I live, we have a sacred mountain, or more accurately, the Pueblo—the village of the Tiwa Indians of Taos—includes this mountain, which is sacred to the Tiwa people, and I think in some way is a sacred symbol for most Taosenos. I have the good fortune of being able to partake of it in every season, any day of the year, from just outside my door.

This mountain, any mountain, just simply sits where it is. The sun shines on it. Rain and hail fall on it. Snow covers it. Lightening strikes it. Fires sometimes rage on it. All sorts of life forms are born and die on it—living out their particular life patterns on and with the mountain. The mountain remains unwavering, unshakable—the mountain of radical acceptance—the mountain of equanimity. It, itself, is a live energy. It appropriately sustains and supports the activity to which it is intricately and intimately connected. And all of this happens with the amazing grace of impartiality and balance.

The Buddha, in speaking with his son Rahula, said, *“Develop a state of mind like the earth, Rahula. For on the earth people throw clean and unclean things, dung and urine, spittle, pus and blood, and the earth is not troubled or repelled or disgusted. And as you grow like the earth, no contacts with pleasant or unpleasant will lay hold of your mind or stick to it.”*

Similarly you should develop a state of mind like water, for people throw all manner of clean and unclean things into water and it is not troubled or repelled or disgusted. And similarly with fire, which burns all things, clean and unclean, and with air, which blows upon them all and with space, which is nowhere established.

Develop the state of mind of friendliness, Rahula, for, as you do, ill-will will grow less; and of compassion, for thus vexation will grow less; and of joy, for

thus aversion will grow less; and of equanimity, for thus repugnance will grow less.”

The mountain of equanimity doesn't cling, it's not attached; it lets life live through it. This is from a poem called “Hokusai Says” by Roger Keyes.

“He says everything is alive - shells, buildings, people, fish, mountains, trees. Wood is alive. Water is alive.

Everything has its own life.

Everything lives inside us.

He says live with the world inside you.

He says it doesn't matter if you draw, or write books. It doesn't matter if you saw wood, or catch fish. It doesn't matter if you sit at home and stare at the ants on your verandah or the shadows of the trees and the grasses in your garden. It matters that you feel.

It matters that you notice. It matters that life lives through you.

Contentment is Life living through you. Joy is life living through you. Satisfaction is life living through you. Peace is life living through you.

He says don't be afraid. Don't be afraid.

Look, feel, let life take you by the hand. Let life live through you.

Equanimity is not indifference. Indifference may masquerade as equanimity. But actually indifference is a separation, a subtle pulling away. Indifference is an aspect of aversion. Indifference creates the duality of you and me, of me and it. Connection is severed with indifference. Life doesn't live through us when we're indifferent.

Equanimity is the fearlessness and power of the mind/heart to experience all kinds of change, EVERY kind of change in the realm of form, feelings, thoughts; in the sometimes startling experiences and changes in the spheres of the six sense doors and states of mind; with all of the vicissitudes of life—praise and blame, gain and loss, pleasure and pain, fame and disrepute, and yet remain centered, remain unshaken, remain unmoved. This unshakability, this *balance of being* has been called “The Heart of Greatness.”

There is an amazing practice that is sometime done by Hopi Indians. It's a kind of equanimity practice—a practice of the “Heart of Greatness.” This is from *The Book of the Hopi* by Frank Waters:

“There were all kinds of snakes: rattlesnakes, big bull snakes, racers, sidewinders, gopher snakes—about sixty all tangled on the floor. The singing stirred them. They moved in one direction, then another, looking over all the men in the circle.

The men never moved. They just kept singing with a kind expression on their faces. The snakes began to roll on the sand, taking their bath. Then a big yellow rattler moved slowly toward an old man singing with his eyes closed, climbed up his crossed leg, coiled in front of his breechcloth and went to sleep.

Pretty soon this old man had five or six snakes crawling over his body, raising their heads to look at his closed eyes and peaceful face, then going to sleep. It showed they had found their friend, looking within the heart of this one upon whose body they chose to rest.

That is the way snakes show who are good and kind men with pure hearts...”

I don't recommend this practice.

Until equanimity is truly matured, we lose and regain our balance over and over again. One of the interesting things for me about this is that equanimity is a growing spaciousness of heart—so spacious that it may include losing our balance in any of the realms we experience in this constantly changing life.

Some years ago I was doing a six week period of personal intensive practice—four weeks of Metta practice, and the last two weeks, Equanimity practice. With the unfolding of the

(Continued on next page)

(EQUANIMITY, continued from previous page)

final weeks of retreat, I began to experience quite a deep and quiet sense of balance, an evenness of heart/mind. A day or two before the end, the thought came up: "There's equanimity here—seems to be fairly deep abiding equanimity." The next thought was: "I wonder if there's an equanimity test? If this was a Zen practice session, any good Zen teacher would do something creatively startling to check my equanimity... But this is a Vipassana retreat, and Vipassana teachers don't do things like that."

Later that day I WAS startled by a true equanimity test, Vipassana style—I got a note! The note was signed by one of my teachers, Sharon Salzberg, though it was actually from all of the 3 month teachers at IMS, where I was practicing at the time. It said, "We would like you to give the dana talk to the yogis tomorrow." For a moment, all equanimity flew out the window. My heart felt like it stopped. "I can't. I can't do this now," said my old habit. "I've been silent for six weeks and deeply into practice. I can't get up in front of all my fellow yogis and talk... impossible." And then the thought came in, "Ahh, this is my equanimity test, of course, and I can do it. I want to do it."

I began to feel tremendous gratitude for the teachers, who had been so helpful and generous over the six weeks, and for all the IMS staff. Suddenly equanimity was back. What I was being asked to do felt like the most natural thing in the world.

There is a prayer that I like a lot that says, "Please grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

As we practice, we directly prompt the quality of equanimity, reminding ourselves over and over again that things are as they are, that each one of us are the heirs of our own Karma and that our happiness or suffering depends upon our actions, not upon our wishes. We remind ourselves to accept things as they are and to be undisturbed by the changes—the comings and goings of experience, beginnings and endings of events, the arising and passing of life itself.

As we practice Vipassana, again and again and again we see how *it is*, rather than how we would like it to be, and slowly this "Heart of Greatness" grows and develops and matures. The wisdom of equanimity begins to live through us more and more often, unbidden.



LIFE ON THE EMPTY PHENOMENAL PRAIRIE: A RADIO PLAY

by Steve Burt

*Western music, sound of hoofbeats arriving, neighs of horses.
Head Cowpoke Matt and the Kid, phenomenal cowpokes on the
endless Ranch Circle Sara, pull up their horses.*

- KID: Whoah there! Holy Bhavanga, Head Cowpoke Matt, those phenomena are really raising the dust today!
- MATT: Right ya are, Kid. I noticed that meeself. So thick you couldn't hardly tell sense-consciousness from sense object, clustered around the sense organs the way they were.
- KID: And those lightning flashes! Give ya the lay of the land, and that's it. Worse n' no light at all.
- MATT: What grabs me is the moodiness... high, low and in the middle, every one. Get a mixed-up corral of them, you got a mess on your hands!
- KID: And then on top of that you got your mentals. Sneaky critters, and it only takes a few to spook the whole herd.
- MATT: Yeah, they say perceptions were a mental too, 'till they got too big for their britches. Now you see their hoofprints on everything. (*Half to himself*) How did I get in this line of work anyway? Sometimes I feel like a character out of a movie I saw in a past lifetime. Say Kid, did I tell you about Tarzan, in *Tarzan and the Apes*, where he shows courageous commitment in rescuing Jane?
- KID: Yeah, ya did.
- MATT: Did I tell you about King Kong when he's swatting the planes, showing persistence?
- KID: Yes, last night.
- MATT: Did I tell you about Lassie in *Lassie Come Home* where he's investigatin' phenomena?
- KID: (*impatiently*) Yes! Yes!
Silence falls. Head Cowpoke Matt is trying to think of which stories are left to tell the Kid. The Kid is wondering if he's riding for the right outfit. Low thunder in the distance; a huge dust cloud appears on the horizon.
- KID: Heaving heavenly abodes! What's that?
- MATT: Uh-oh. That's a herd of 10,000 sense desires, and they're stampeding right at us!
- KID: I thought we had those penned up!
- MATT: We did, but you-know-who didn't watch the gate again.
- KID: You mean...
- MATT: Yeah, Mr. Big, Mr. Big M Mental Factor. I admit he's our best hand, if we could only get him to work full time. Anyway Kid, right now our only hope is to keep moving. Don't stop anywhere! Remember, you can't turn them easily once they're runnin'. Ya gotta put the fear of death in 'em.
- KID: Oh, right.
The pair rides off into the gathering storm.
- MATT: (*under his breath*) Kids, you tell 'em once, you tell 'em a thousand times.

ANNOUNCEMENTS & OTHER STUFF

PUBLIC TALK WITH STEVE AND KAMALA

Sunday, June 18 7:00 P.M.

Common Ground Meditation Center

Kamala Masters and Steve Armstrong will give a public talk on Sunday night after the retreat. After a short sit, there will be a dhamma talk followed by questions and an update on the Maui Dhamma Hermitage. The hermitage is envisioned as a place of solitude and silence where experienced students can practice in isolation within a small community for longer periods of time (one month or more).

Everyone is welcome. Donations for the Maui Dhamma Hermitage are gratefully accepted.

OUTREACH PROJECT

The Beverly White Community Outreach Project is a combined effort of volunteers who teach simple, non-sectarian self-awareness meditation to people who are in challenging life circumstances, such as long-term care facilities, treatment centers, or prisons.

Volunteering offers an opportunity to practice patience, non-attachment, and mindful acceptance. Call Cal Appleby (612-929-0901) or Sean Gosiewski (612-588-4328) or select the Community Outreach link at www.ciwzc.com.

From the Sisters...

(after the fall retreat)

We were overwhelmed at your very generous gift to us and we want to express heartfelt gratitude to you for your kindness to us. Thank you for being beautiful people and making the world more peaceful.

Peace and all good,
Your sisters at Tau Center

NEW COORDINATING COMMITTEE MEMBERS

Much to our delight, new volunteers came forward at the TCVC annual meeting to fill open positions on the coordinating committee. Our new secretary, Bud Williams, provided us with a clear outline of the duties for each position, and as always, current committee members offered their positions for new people who wished to serve. Here are the new committee members:

Retreat Coordinator: Merra Young
backup is Robin Blake

Secretary: Bud Williams
backup is Naomi Baer

Treasurer: Joanne Skarjune
backup is Virginia Robinson

Newsletter Coordinator: Kay Wicker
backup is Joanne Skarjune

Volunteer Coordinator: Patrice Koelsch will continue in this position but is actively seeking a replacement to whom she will provide backup.

If you would like to volunteer for the Volunteer Coordinator position or for any other service, please call Patrice at 612-722-3813.

BUSINESS MEETING

The next TCVC business meeting will be held on May 23 at 7:00 P.M. at the home of Merra Young, 4933 41st Ave. So. in Mpls. Everyone is welcome.

Grass Roots Dhamma

is published and distributed by TCVC. We welcome material relating to your meditation practice as well as practice-related announcements. Please send copy to TCVCcoop@hotmail.com or the PO Box. If you would like to be added to the mailing list, send your name and address to the TCVC PO Box.

TREASURER'S REPORT

In addition to the 1999 year-end statement (below), Virginia Robinson provided detailed financials for our last six retreats for the annual meeting.

Operating Fund

1998 Beginning Balance	\$2,139
+ Donations	\$620
- Expenses	<u>\$973</u>
Ending Balance	\$1,786
Change	\$-353

Scholarship Fund

1998 Beginning Balance	\$1,555
+ Donations	\$290
- Scholarships Given	<u>\$1,009</u>
Ending Balance	\$836*
Change	\$-719

Retreat Fund

1998 Beginning Balance	\$12
+ Retreat Fees Collected	\$30,659
- Retreat Expenses	<u>\$29,688</u>
Ending Balance	\$983
Change	+\$971

Reserve Fund

1998 Beginning Balance	\$1,500
+ Income	\$0
- Expenses	<u>\$0</u>
Ending Balance	\$1,500
Change	\$0

* Please note that after our two retreats this year, the scholarship fund balance is only \$167. With retreat costs rising, donations to this fund are needed to ensure that those who wish to participate in TCVC retreats are able to do so regardless of their ability to pay.



Donations to the TCVC operating fund and scholarship fund are always appreciated. Send your donations to the TCVC PO Box, Attention Treasurer. Please indicate which fund you wish to support. TCVC operates as an informal club; donations are not tax deductible.

PRACTICE OPPORTUNITIES

Common Ground Meditation Center

All programs are led by Mark Nunberg and are offered free of charge. Donations are welcome. Please call for a current flyer.

May 26–28: Memorial Day Weekend Meditation Retreat. Call to register by May 24.

May 28: Spring Community gathering and Potluck. Non-retreatants are invited to join the weekend retreat at 10:30 A.M. for a 30-minute sit followed by a talk from 11:00 to noon. Potluck begins after the talk.

Thursdays, June 22–July 27, 7:30–9:00 P.M.: Buddhist Studies Program – Five Hindrances to Mindfulness. Call to register by June 20.

Wednesdays, 7:30–9:00 P.M.: Weekly Sitting Group.

Thursdays, Aug. 3–Sept. 7, 7:30–9:00 P.M.: Introduction to Mindfulness Meditation. Call to register by Aug. 1.

June 24 and July 15, 9 A.M.–6 P.M.: Day-long Meditation Retreats.

May 20: Saturday Evening Dharma. Hour-long (optional) work period (6:00 P.M.) followed by meditation, dharma talk with discussion, chanting and tea.

Open Meditation:

Mon.–Sat. 6–9 A.M. except May 27

Tuesday, 7:30–9:00 P.M.

Sunday, 8:00–NOON

3400 East 26th Street

Mpls, MN 55406

612-722-8260 (Mark and Wynn)

Phat An Temple/Vietnamese

Buddhist Association of Minnesota

Vipassana practice.

Sat. 6–9 A.M. Meditation

475 Minnesota Avenue

Roseville, MN 55113 612-927-7231

Rivers'Way Meditation

Monthly retreats for beginners and people with all levels of experience. Classes and individual practice guidance available by appointment. All offerings are on a dana (donation) basis. Call to register and for further information.

All retreats are held at the St. Paul Yoga Center, 1162 Selby Avenue (at Selby and Dunlap off of Lexington).

Sunday, May. 14, 1–5 P.M.

Sunday, June. 18, 1–5 P.M.

Sunday, Sept. 17, 1–5 P.M.

612-253-5228 (Merra Young)

Center for Mindful Living

Thich Nhat Hanh and Soto Zen style.

3206 Holmes Avenue

Mpls., MN 55408 612-825-7658

(Michael O'Neal and Joen Snyder)

Clouds in Water Zen Center

308 Prince Street

St. Paul, MN 55101 651-222-6968

(Mike Port, guiding teacher)

Dharma Field Zen Center

3118 West 49th Street

Mpls., MN 55410 612-928-4868

(Steve Hagen, head teacher)

Minnesota Zen Meditation Center.

3343 East Calhoun Parkway

Mpls., MN 55408 612-822-5313

Shambala Center

Tibetan Practice.

1304 University Ave NE (2nd floor)

Mpls., MN 55458 612-331-7737

Buddhist Peace Fellowship

The next meeting will be held on Monday, May 22 at 7 P.M. at Common Ground Meditation Center.

Vipassana Metta on Maui

Kamala Masters and Steve Armstrong will lead their 5th Annual Insight and Lovingkindness Meditation Retreat August 5–September 2 on Maui, Hawaii. Openings are still available. Retreat cost is \$1,400 and due June 1. Please make your check payable and send to:

Vipassana Metta Foundation

P.O. Box 1188

Kula, Maui, HI 96790-1188

or call 808-573-3450

<http://www.maui.net/~metta>

meditate@maui.net

Madison Insight Meditation Group

Retreats are held at the St. Benedict Center in Madison, Wisconsin. Contact Cindy McCallum, 608-255-4559 or email cynthianow@aol.com.

Aug. 3–6 Howard Cohn.

Nov. 2–5 Ginny Morgan.

Mid America Dharma Group

Contact Ginny Morgan at

573-817-9942 or email

ginny@midamericadharma.org for further information about the following retreats:

Aug. 11–13 Bhante Gunaratana at Conception Abbey, Missouri.

Sept. 13–17 Wes Nisker and Ginny Morgan at St. Louis, Missouri.

Nov. 9–13 Mary Orr at Conception Abbey, Missouri.

Winona Sitting Group

Rosemary Lyons and James Lenarz lead a sit every Sunday 8:30–9:15 A.M.

524 East King Street

Winona, MN 55987 507-454-7875





Residential Retreat with Kamala Masters and Steve Armstrong



June 9 at 8:00 P.M. thru late afternoon on June 11, after lunch on June 18
Friday Evening Registration is 6:30 – 7:30 P.M. Please do not arrive before 3:00 P.M.

Meditation Retreat

Vipassana meditation is a simple and direct practice: the moment to moment investigation of the mind/body process through calm and focused awareness. Learning to observe experience from a place of spacious stillness enables one to relate to life with a balance of wisdom and compassion. This experience fosters clarity and penetrating insight into the nature of who we are and increased peace in our daily lives.

On this retreat, suitable for both beginning and experienced meditators, clear and simple instructions presented gradually, along with evening discourses will provide direction and understanding throughout the alternating periods of sitting and walking meditations. There will be regularly scheduled time for questions in addition to individual and/or group interviews. During the retreat, we will undertake the five precepts: to refrain from killing, stealing, engaging in sexual activity, speaking falsely and using intoxicants. All retreatants will be in noble silence.

About the Teachers

Kamala Masters began her dhamma practice with Munindra more than 20 years ago and has received instruction in intensive retreats from Sayadaw U Pandita with whom she has practiced both insight and lovingkindness meditations. She now conducts retreats to share the dhamma including the three month retreat at Insight Meditation Society.

Steve has studied the dhamma and practiced insight meditation since 1975. While ordained as a monk for five years in Burma under the guidance of Sayadaw U Pandita he undertook intensive, silent practice of insight and loving-kindness meditations. He has been leading meditation retreats since 1990, including the annual three month retreat at Insight Meditation Society.

Dana

Since the Teachings of the Buddha are considered priceless, they have traditionally been offered freely and out of the spirit of dana (generosity). The teachers for this retreat do not ask for nor receive any payment from TCVC for their teaching.

Dating back to the time of the Buddha there has existed an interdependency between those who offer the teachings and those who receive them. At the end of the retreat, those who appreciate the benefit they have received, and wish to support their continued dhamma work will have the opportunity to practice dana by offering voluntary donations.

Scholarships

Scholarships are available for up to 50% of room and board. There is no scholarship for the registration fee. To apply for a scholarship, attach a letter with your registration giving the background of your need and the amount of your request. Those with financial resources may wish to help others by donating to the scholarship fund.

Meals and Facilities

The retreat includes meals beginning with Saturday breakfast through lunch on Sunday. The kitchenette is not available for this retreat. All meals are vegetarian and high in carbohydrates. If you have special dietary needs, you may wish to bring along supplemental food that requires no facilities to store or prepare.

Accommodations at the Tau Center include private rooms with towels and bedding supplied. Showers and bathrooms are shared. Please bring comfortable, loose-fitting clothes and a blanket if you tend to get chilly sitting. Bring a cushion and soft floor pad for meditation, or you may sit on a chair if you prefer.

The Tau Center's phone number is 507-454-2993. **Please use for emergencies only. Do not direct questions to the Tau Center.**

Retreat Fees and Registration

Retreatants are expected to arrive in time for the opening of the retreat on Friday night and to stay for the duration of the retreat. Any exceptions must be approved by the retreat manager. Early departures are not eligible for a reduced rate or refund.

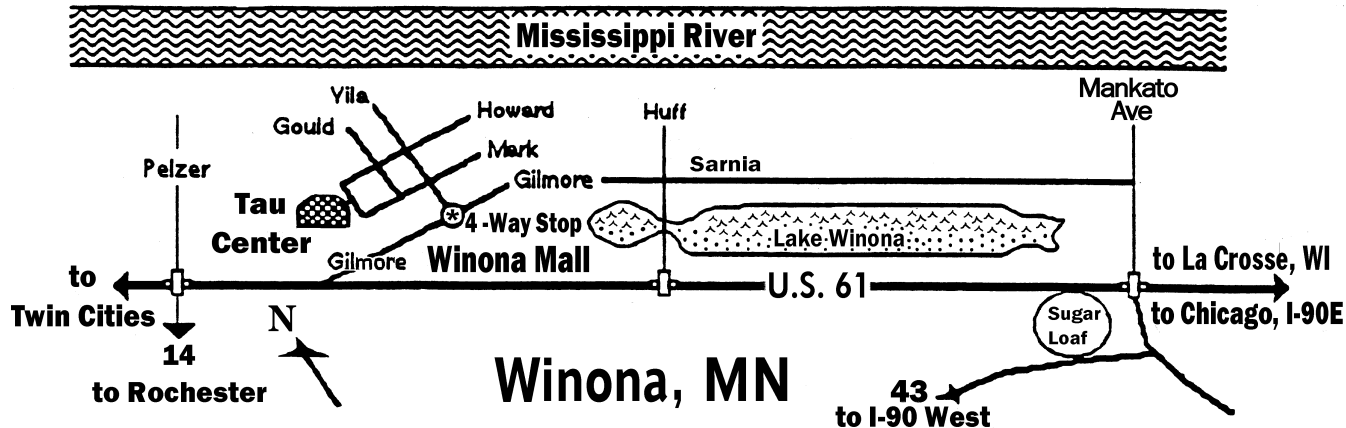
All registrants pay room and board fees plus a non-refundable registration fee covering retreat center fees and TCVC expenses associated with the retreat. Applications, accompanied by a check for the full cost of the retreat, must be received by Friday, May 26. You will not receive a confirmation of your registration. Refunds for room and board fees cannot be guaranteed after May 26.

Correspondence about this retreat should be addressed to the registrar, Su Phenix at (612) 729-1330, or TCVC, PO Box 14683, Minneapolis, MN 55414.

Please bring unscented or lightly scented personal products, such as shampoo, lotions and deodorant. Do not use essential oils, perfumes or hairspray at the retreat. Scented products are distracting and may trigger allergies.

DIRECTIONS TO TAU CENTER, 511 HILBERT STREET, WINONA MINNESOTA 55987

The Tau Center is about 2½ hours by car southeast of Minneapolis/St. Paul near Highway 61. In the event of bad weather or other emergency, call the TCVC Info Line at 651-229-3139 for retreat information and status.



Please mail the form below with your payment to: TCVC, PO Box 14683, Minneapolis, MN 55414

REGISTRATION FORM JUNE 9–11 OR 9–18, 2000

TCVC RETREAT W/KAMALA MASTERS AND STEVE ARMSTRONG

Registration must be received and paid in full by May 26, 2000. Retreatants are expected to arrive in time for the opening of the retreat on Friday night (but not before 3:00 P.M.) and stay for the duration of the retreat. Any exceptions must be approved by the retreat manager. Early departures are not eligible for a reduced rate or refund.

Name _____ Phone (____) _____ M F (Circle One)
 Address _____ City, State, ZIP _____

- ___ \$99 Registration fee. Not refundable after May 26, 2000. (All retreatants pay the registration fee.)
- \$ _____ Non-refundable late fee for registrations received after May 26: **\$25**
- \$ _____ Room and Board Weekend: **\$85** Full time: **\$401**
- \$ _____ Room (without meals) Weekend: **\$59** Full time: **\$252**
- \$ _____ Commuters (meals only): Weekend: **\$52** Full time: **\$254**
- \$ _____ Optional contribution to TCVC funds (please specify)
 - Scholarship Fund Operating Fund
- \$ _____ TOTAL (payable to TCVC) Enclosed

Please check all that apply

- This is my first TCVC Retreat.
- I would like someone to contact me prior to the retreat so that I can ask questions about the practice and/or retreat.
- I need a ride. I can give a ride.
- I volunteer to host a post-retreat party. (The retreat manager will contact you to confirm.)
- I volunteer to help the retreat manager. Tasks vary but may include arranging for gifts and flowers, helping set up or clean up at the retreat center, and registering retreatants. (The retreat manager will contact you.)
- I would like to volunteer to manage or serve as registrar for a future TCVC retreat.
- This is a new address or phone number.

TCVC RESIDENTIAL RETREAT CALENDAR

The Twin Cities Vipassana Cooperative (TCVC) is a network of people interested in practicing Vipassana meditation, also known as insight meditation or mindfulness meditation, along with Metta, or lovingkindness meditation. TCVC's mission is to provide opportunities for residential retreat practice. We offer retreats to anyone interested in Vipassana and Metta meditation practice.

Date	Teacher(s)	Location	Contact
June 9-11 or June 9-18, 2000	Kamala Masters & Steve Armstrong	Tau Center, Winona	Su Phenix (612) 729-1330
Sept. 22-24 or Sept 22-26, 2000	Wes Nisker	Tau Center, Winona	TBD
Jan. 12-21, 2001	Matthew Flickstein	Tau Center, Winona	TBD

TCVC INFOLINE 651-229-3139 for information on business meetings and retreats

TCVC WORLDWIDEWEB SITE <http://www.wordimage.com/tcvc.htm>

Twin Cities Vipassana Cooperative
P.O. Box 14683
Minneapolis, MN 55414

