

SUMMER RETREAT 2007

Steve Armstrong & Kamala Masters

June 15–17 or June 15–24, 2007

Christine Center, Willard, Wisconsin



Steve Armstrong has studied the dhamma and practiced insight meditation since 1975. He was active for many years at the Insight Meditation Society (IMS) in Barre, Massachusetts as a manager and board member. As a monk for five years in Burma under the guidance of Sayadaw U Pandita at the

Mahasi Meditation Center in Rangoon he undertook intensive, silent practice of insight and lovingkindness meditations. He studied the Buddhist psychology (abhidhamma) with Sayadaw U Zagara in Australia and presents it in practical and easily understood terms. He continues his practice under the guidance of Sayadaw U Tejaniya at the Shwe Oo Min Meditation Center in Rangoon.

Steve makes his home on Maui and has been leading meditation retreats internationally since 1990 including the annual three-month retreat at IMS. He encourages spiritual development through cultivating insightful awareness and the liberating understanding of the core teachings of the Buddha in all life activities.

Kamala Masters is one of the founders and teachers of the Vipassana Metta Foundation on Maui, where she is developing Ho'omalalama, a sanctuary-hermitage for long term practice. She teaches in the Theravada tradition at venues worldwide, and is a Core Teacher at the Insight Meditation Society in Barre, Massachusetts. Practicing since 1975, her teachers include the late Anagarika Munindra of India and Sayadaw U Pandita of Burma, with whom she continues to practice.



Kamala has a commitment to carrying and offering the purity of the teachings of the Buddha in a way that touches our common sense and compassion as human beings and allows the natural inner growth of wisdom. She lives on Maui where she raised four children, and is now blessed with five grandchildren.

For information about Vipassana Metta Foundation, visit www.vipassanametta.org

Annual Meeting Thursday, April 19

7:00–9:00 P.M.

Caffè Tempo
4161 Grand Avenue South
Minneapolis, MN 55409
(612) 824-8593

Contact Elizabeth Archerd at
612-729-6168 or earcherd@comcast.net

Last year TCVC took the step of becoming a bonafide 501(c)3 non-profit organization. Please come to hear about our new status and our plans for the coming year. Application for membership will be open to any person who has ever attended a TCVC retreat or meeting, who supports the general purposes of TCVC, and who has an active email address.

The TCVC Board has nominated a slate of candidates for Directors for the next year including: Elizabeth Archerd, Naomi Baer, Jean Fagerstrom, Gail Iverson, David Skarjune, Joanne Skarjune, and Elena Walker. Nominations shall also be taken from the floor at the annual meeting prior to the election.

Join us in celebrating our commitment to Dhamma practice, as we grow in understanding and peace with things as they are.

Inside this issue...

Two Truths, by Debbie Ratner	2
Practice Opportunities	3
Thank You	5
Treasury Report	5
Retreat Information	6
Retreat Registration	7

TWO TRUTHS

BY DEBBIE RATNER

Steve and Kamala recommended this article for our publication.

In his *Fundamental Verses of the Middle Way*, the second century Buddhist monk Nagarjuna wrote:

The Dharma taught by the Buddha
relies on two truths:

Ambiguous truths of the world
And truths of sublime meaning
Those who do not understand
The difference between these two
truths,

Cannot understand the profound
reality

Of the Buddha's teaching

This idea of two truths, often called the relative and the absolute, is found in some form in every modern school of Buddhism. It is the idea that as human beings we are multi-dimensional creatures. Our lives are multi-faceted, and play out on different levels of reality. In one sense, the path of practice that the Buddha taught can be seen as a way of learning to see and understand those different realities.

RELATIVE REALITY

The way we normally see things, our ordinary level of reality, is called *paññānti* in the early Buddhist teachings written in the *Pāli* language. In English, this can be translated in various ways, including relative reality, conventional reality, and conceptual reality. The term conceptual reality points directly to what this level of seeing things is made up of—concepts. It's what you might call our conceptual model of the world, which includes all of our ideas about what things are and how they operate and how they are related.

So, for example, just now as you are reading this article, all sorts of concepts are involved. There are the concepts about the article itself: what it is, what it is about, how we got it, why we are reading it, the meaning of each word and sentence, just to name a few. There are also concepts about who is reading, everything that defines our identity: name, age, race, class, nationality, appearance, personal history, skills, education, and so on. Not to mention concepts about where we are, why, when, and on and on and on.

This kind of understanding is vast. We could spend hours listing out everything that we know conceptually about what is happening in just this single moment. And this whole framework is active in our minds whenever we are tuned into the conceptual level of reality, even though we are generally only consciously aware of a small piece of it.

All of this conceptual understanding is what Nagarjuna called the “ambiguous truths of the world.” They are ambiguous because concepts are fluid; they form and change depending on all sorts of factors. So, because we each have a unique mind and history, we each end up with a unique conceptual understanding of the world. But even our own ideas and opinions change over time as we pick up new ones and discard old ones. Even our own personal conceptual framework is not a given, but mutable and shifting.

ADVICE TO THE KALAMA

The Buddha spoke to this point very powerfully in an important discourse called “Advice to the Kalama” (AN 3.65). In the course of his wanderings, the Buddha found himself in the prosperous town of the Kalama. The inhabitants were moved by his presence and teachings, but skeptical and confused after hearing many contra-

dictory and seemingly convincing arguments by various preachers that had passed through. They asked him, “How can we know what to believe?!”

The Buddha did not respond by attempting to convince them to believe him, but by pointing out the inherently unreliable nature of all ideas and concepts. He said:

“Never believe any spiritual teaching because it is repeatedly recited; or because it is written down in scriptures; or because it has been handed down from teacher to disciple; nor because everybody around you believes it; nor because it has metaphysical qualities; nor because it agrees with what you believe anyway; nor because you can rationalize it. Don't believe it if it is a viewpoint that you need to defend and don't believe it because the teacher is a reputable person, or because the teacher says so.”

So the Buddha was saying very explicitly that we should not rely on others' ideas and views for our understanding of reality. However, this doesn't mean that we should rely on our own ideas and views either. He said that, in fact, we shouldn't rely on our own version of conceptual reality any more than anyone else's. This is a very radical proposition: that we need to look somewhere else entirely, other than conceptual reality, in order to find true understanding.

ABSOLUTE REALITY

So, where can we find a more reliable truth, if not in our ordinary understanding? The answer lies in the other level of reality that in the *Pāli* language is called *parāmattha*. This term can also be translated into English in various ways, such as absolute reality, ultimate reality or empirical reality.

In science, empirical data is directly observed or measured. It is what

PRACTICE OPPORTUNITIES

COMMON GROUND MEDITATION CENTER

3400 East 26th Street
Minneapolis, MN 55406
www.commongroundmeditation.org
Contact 612-722-8260 or
info@commongroundmeditation.org

Common Ground offers a full schedule of half-day, day-long and residential insight meditation retreats led by Mark Nunberg. The center also offers weekly practice groups, introductory classes, metta practice groups, Buddhist studies courses, family practice programs and daily open sitting sessions.

Residential Retreat

August 30–Sept. 3 Mark Nunberg
Holy Spirit Retreat Center
Contact Amy Searing at
amysearing@earthlink.net

Daylong Retreat

May 26 9:00 A.M.–5:00 P.M.

Half-day Retreats

April 14 9:00 A.M.–1:00 P.M.
May 12 1:00 P.M.–5:00 P.M.

Public Talk with Steve and Kamala

June 24 7:00–9:00 P.M.

INQUIRING MIND

A Semiannual Journal of the
Vipassana Community

PO Box 9999

Berkeley, CA 94709-0999

www.inquiringmind.com

Inquiring Mind is a donation supported, semiannual journal dedicated to the creative transmission of Buddha-dharma to the West. Each issue includes an extensive international calendar of vipassana retreats, as well as a listing of events and sitting groups throughout North America.

MADISON VIPASSANA, INC.

P.O. Box 45014
Madison, WI 53744-5014
www.vipassana.net

Residential Retreats

May 3–6 Howard Cohn
Pine Lake Retreat Center
Contact Julie at 608-231-1558 or
juliemeyer@tds.net

October 13–14

Community Building Retreat
Pine Lake Retreat Center

November 5–11 Ajahn Amaro
Christine Center

April 6–11, 2008

Myoshin Kelly, Kamala Masters and
Patricia Genoud
St. Anthony Retreat Center
Co-sponsored with TCVC

Non-residential Retreat

August 4–5 Sharon Salzberg
Lussier Heritage Center

MID AMERICA DHARMA

455 East 80th Terrace
Kansas City, MO 64131
www.midamericadharma.org
Contact 573-874-0881
or phil@midamericadharma.org

Residential Retreats

April 20–26 Matthew Flickstein
St. Louis, Missouri
Contact Jon Yaffe at 314-644-1926
or gjyaffe@sbcglobal.net

June 13–17 Gregory Kramer
Columbia, Missouri
Contact Jan Colbert 573-442-4802
or colbertj@missouri.edu

October 25–28 Gloria Taraniya
Ambrosia St. Louis, Missouri
Contact Bridget Rolens at
314-369-1391 or bridgetr@brick.net

December 29, 2007–January 1, 2008
Ginny Morgan St. Louis Missouri

SPECIAL RETREAT IN 2008

TCVC and Madison Vipassana are working together to offer a special retreat in the spring of 2008. This retreat, led by Myoshin Kelly, Kamala Masters and Patricia Genoud, will focus on the more receptive qualities of vipassana meditation practice. The five-day retreat begins on a Sunday, April 6 and ends on Friday, April 11. The retreat is being held at the St. Anthony Retreat Center in Marathon Wisconsin, some 15–20 minutes further from the Twin Cities than our usual Christine Center. The facility has an old-world charm with beautiful grounds and all the rooms are single!

TWIN CITIES VIPASSANA COLLECTIVE (TCVC)

TCVC is a community of people interested in developing and deepening their meditation practice. We provide opportunities to hear and practice the teachings of *vipassana* (insight) and *metta* (lovingkindness) meditation, with an emphasis on residential retreats led by senior teachers in the Theravada Buddhist tradition.

Grassroots Dhamma is published by TCVC and edited by Joanne Skarjune. To join our mailing list, send your name, address and phone number to TCVCoop@hotmail.com or

TCVC

P.O. Box 14683

Minneapolis, MN 55414

Current and past issues of *Grassroots Dhamma* are also available on our website, www.tcvc.info

instruments can detect and record. Similarly, absolute reality is empirical in that we can directly observe it through our senses. It is what the instruments of our human organism can detect. These are realities that we can know for certain and for ourselves, without relying on second-hand information or interpretation.

In practice, this includes a relatively limited set of things. There are the physical experiences that are picked up by our nervous system and sense organs: the sensations we feel in our bodies and what we see, hear, taste and smell. And there are the mental experiences that include everything that happens in our minds: the thoughts, perceptions, emotions, moods and so on.

However, when we talk about the absolute reality of the mind, we don't mean the content or significance of our thoughts and emotions: the stories, situations, circumstances, feelings, and so on. All of that falls within the realm of relative reality. Instead, on the absolute level, the reality of the mind is simply the direct experience of those mental processes themselves: what it feels like to think, what it feels like to remember or imagine, what our emotions actually feel like, rather than the stories that all of these things together construct. This is a very different way of relating to the activity of our minds.

THE FLAVOR OF EXPERIENCE

So, the level of absolute reality is fundamentally different from that of relative reality. It is completely unconcerned with concepts. Of course, we can and do use concepts to describe it, just as I am here. But the actual experience is non-conceptual, or pre-conceptual. It is something else altogether from what we conceive it to be.

A good example to illustrate this is that of trying to describe a flavor. In southeast Asia there is a popular fruit called the durian. It has a very strong, foul odor and delicious, sweet flavor. It's said that the best way to eat it is while holding your nose! I've never seen it in the US, and few Americans have tasted it, and it's impossible to describe its flavor a meaningful way. I can say that it's sweet and fruity and luscious, but that simply doesn't convey the actual taste. Similarly, many southeast Asians have never tried chocolate; it's not native to their climate or cuisine. How can you convey the taste of chocolate to someone who's never tried it? It's impossible! The only way to actually know these flavors is to taste them for yourself.

This example is a fairly simple one, but the same principle applies to all of absolute reality. What does heat really feel like? Does it feel like the word "heat"? No, it has its own unique quality, just like the flavor of a food, which we can only know by feeling it directly in the moment it is happening. What does joy feel like, or sorrow? We have to actually feel them directly in the moment to really know.

Yet, we are so conditioned to relate to life through the medium of concepts, that we can take it for granted that we know what we are feeling when this is not the case. Unless we make the time and effort to pay careful attention to our experience, we may rarely, if ever, truly take in its unique flavors. One way of thinking about our Vipassana practice is as learning to set aside our concepts and ideas for a while in order to directly connect with what we are actually feeling, actually sensing. So, through Vipassana, we gradually learn to shift our perception from the conceptual realm of relative reality to the absolute realm of direct experience.

NO CONFLICT

However, it's also important to remember that there is no inherent conflict between these two ways of seeing things. As human beings, our lives include both of these levels of reality, and they are both valid within their own spheres. It's not any part of the Buddha's teaching that we need to reject conceptual reality, but simply to see it for what it is.

The Buddha himself, after his enlightenment, spent decades very actively engaged with concepts. He developed a large body of teachings and was constantly engaged in discussion and debate as he traveled around trying to share what he had discovered. But he was no longer fooled by these relative truths of the world; he understood their true nature.

When we learn to see the two levels of reality clearly, it's like being able to see things with both the naked eye and a microscope. If we look at a leaf with the naked eye, it has a very solid and familiar appearance, a particular shape and color and cohesive identity. But if we look at that same leaf under a microscope, we will see something entirely different, something that looks nothing like our ordinary idea of a leaf. And yet, there's no conflict between these two different views. They are each correct and helpful within their own context.

Relative and absolute reality are like this. They provide complementary, rather than contradictory, sets of information about our existence. So, we may see through our Vipassana practice that this experience we call "me" is really just an ever-changing flow of physical and mental phenomena and not a solid being or person at all. But, we also still know our own name and address and use them when

appropriate. That conceptual knowledge doesn't disappear or become useless. The difference is that there is an understanding that there's a deeper truth behind those concepts. Or, to put it in more compelling terms, if we say "I'm in love," or "I have cancer," there's the understanding that there is a level on which that is true, and also a level of deeper truth, and we can hold both of those truths at once.

CONCLUSION

This larger perspective, and the powerful equanimity that it fosters, are the fruit of Vipassana practice that we can enjoy as we learn to embrace the two truths that Nagarjuna wrote about so many centuries ago. We practice tuning into absolute reality in order to realize "truths of sublime meaning," and understand "the profound reality of the Buddha's teaching." This brings a depth of equanimity that goes beyond the momentary relief of letting go of concepts. It brings lasting relief, the relief of deeply accepting how things truly are and living in harmony with that understanding. According to a well-known *Pāli* verse:

*Anicca vata sankhara
Uppada vaya dhammino
Uppajjitva nirijjhanti
Tesam vupasamo sukho.*

All conditioned things are impermanent. It is their nature to arise and pass away. Understanding this brings peace, Which is the greatest happiness.

This article is based on a talk given by Debbie Ratner at a nine-week retreat at the Insight Meditation Society in Barre, Massachusetts last fall. Debbie is a graduate of the teacher training program, mentored by Steve Armstrong and Kamala Masters, along with several other senior teachers. She assisted at TCVC's annual retreat with Steve and Kamala in June, 2004.

THANK YOU THANK YOU THANK YOU

TCVC is supported by many people who have contributed their time and effort to bringing senior vipassana teachers to the upper Midwest. One such person who has served TCVC from the very beginning is Paul Norr. He produced the newsletter for many years, managed and served as registrar for retreats, and in the past decade or so has maintained our mailing list. The TCVC Board extends our heartfelt gratitude to Paul for so many years of reliable and steadfast service and wish you well in your new home.

Thank you Jean Fagerstrom for taking over the mailing list, as well as helping attain our 501(c)3 status, serving as current President of the board, previous Retreat Coordinator, Registrar for the fall retreat, and as an ongoing volunteer at the mailing parties.

Thanks to Naomi Baer for stepping into the Retreat Coordinator role and for managing the summer retreat.

Thanks to Mariann Johnson for serving as our Volunteer Coordinator for the past two years, and to Elizabeth Archerd for carrying on in her place. Welcome Elizabeth!

Barb Wulf produced our Newsletter for two years, taking us into the world of **COLOR** and giving this publication a new look. Thank you Barb!

Joanne Skarjune, previous Treasurer, has stepped into the Newsletter role, as well as serving as Registrar for the summer retreat and helping to attain 501(c)3 status. Thanks Joanne!

Gail Iverson, previous Secretary and Registrar for the winter retreat, has stepped into the Treasury position. Thanks Gail!

Thanks to Elena Walker, our new Secretary. Welcome Elena!

Thanks to David Skarjune for continuing as our Webmaster and for managing the Winter retreat.

Thank you Steve Burt for managing the fall retreat, and Wendy Morris for helping with the 501(c)3 work.

Thanks to Sylvester Fernandez for hosting our mailing parties for so many years and all of the many people, including Mimi and Len Jennings, who helped with the mailings. Thanks to everyone we didn't mention. We so appreciate your service!

TCVC Treasury Report

Retreat Fund	\$3,542.23
Retreat Deposits	1,150.00
Operating Fund	-88.77*
Scholarship Fund	1,318.04
Reserve Fund	750.00
Balance	\$6,671.50

*Includes \$1,020 for one-time 501(c)3 expenses

TCVC operates retreats on a break-even basis, with any money left over from one retreat put forward to cover expenses

for subsequent retreats.

Our Scholarship Fund helps people attend retreats who cannot afford the entire retreat fee.

Our Operating Fund is a little low this year due to the extra expenses for our 501(c)3 status. We appreciate your gift to either the Operating or Scholarship Fund.

Thanks to everyone who has donated money to TCVC. Donations received after June 8, 2006 are tax-deductible.

TCVC RETREAT INFORMATION

Vipassana (Insight) Meditation is a simple, direct and powerful practice—the moment to moment observation and investigation of the mind-body process through the development of a calm, focused, and balanced awareness. As stillness deepens, we begin to understand life and ourselves as a constantly changing process, thus beginning to free the heart/mind from fear and clinging. We awaken to living more fully in the present moment with greater wisdom, compassion, and an inner peace.

Retreats are held in noble silence and includes sitting and walking meditation with instructions and *dhamma* talks. Full-time participants will have an individual interview every other day to discuss their practice. The retreats provide an introduction for new students and an opportunity for experienced students to renew and deepen their practice.

Dana (Generosity) Since the teachings of the Buddha are considered priceless, they have traditionally been offered freely and out of the spirit of *dana*. Teachers for these retreats do not ask for or receive any payment from TCVC for their teaching; the registration fee covers room, board, and transportation for the teachers, along with other retreat expenses. At the end of the retreat, students are encouraged to practice *dana* by offering a voluntary donation to express appreciation for the benefit they have received and to support the teacher's continued *dhamma* work and meditation practice.

Scholarships are available for up to 50% of the retreat fee. To apply for a scholarship, attach a letter with your registration, giving the background of your need and the amount of your request. Send a check for the retreat fee minus the scholarship amount requested. Those with financial resources may wish to help others by donating to the TCVC Scholarship Fund.

Registration Send a check payable to TCVC for the full amount along with the registration form. Registrations are confirmed by email unless you send a self-addressed, stamped envelope or postcard along with your registration. If you send a self-addressed, stamped business-size envelope, you will receive some general orientation information. You can also retrieve this information under the Retreats section of our website at www.tcvc.info.

Cancellations: Notify the registrar as soon as possible if you need to cancel. TCVC retains a \$25 fee for cancellations received after the due date, along with any cancellation fees charged by the retreat venue.

Schedule

Friday, 6/15	Registration	3:00–6:00 P.M.
	Evening meal	6:00 P.M.
	Retreat Opens	8:00 P.M.
Sunday, 6/17	Weekend Retreat Ends	5:00 P.M.
Sunday, 6/24	Full-time Retreat Ends	after Noon meal

Attendance Please plan to arrive by 6:00 P.M. on the opening day of the retreat and to stay for the duration. Exceptions must be approved by the retreat manager.

Yogi jobs are included in the retreat schedule for full-time participants. These mindful work periods will be assigned on a first-come, first-served basis at check-in time.

Meals Vegetarian meals begin with an evening meal from 6:00–7:00 P.M. on Friday night and end with lunch on the last day of your retreat.

Accommodations at the Christine Center are shared with one or more people and vary from rooms in the main house to modern and rustic cabins. Room assignments are made on a random basis with the exception of those with special needs. In order to treat everyone fairly and to care for the container of the retreat, preferences and roommate requests are not considered when assigning rooms.

The Christine Center also offers large single tents with cots, bedding and towels supplied. You may also choose to use an RV hookup or bring your own (BYO) tent.

What to Bring Come prepared for the outdoors: flashlight, sturdy walking shoes, an umbrella and sunhat. Consider bringing boots as the grounds may get muddy if it rains. Bring an alarm clock and earplugs, if you are a light sleeper.

If you are staying in your own tent or an RV, bring towels and bedding. The Christine Center charges \$2.50 for towels if you forget.

Please do not wear or bring strongly scented lotions or shampoos, perfumes, incense, essential oils, or aromatic balms.

The Christine Center has extra meditation cushions, benches and floor pads, but not enough for the whole group. Bring your own if you can. Chairs are also available at the center.

Contact the registrar, Gail Iverson, at 612-721-8626 or giverson@ziegenbein.com for further information.

DIRECTIONS TO CHRISTINE CENTER

Christine Center is about 2 1/2–3 hours from Minneapolis/St. Paul in ideal conditions. Expect *much* slower traffic on Friday afternoon. Plan to arrive by 6 P.M. on Friday for the evening meal and yogi job assignment and possible training for full-time participants.

From the Northwest (Mpls/St. Paul)

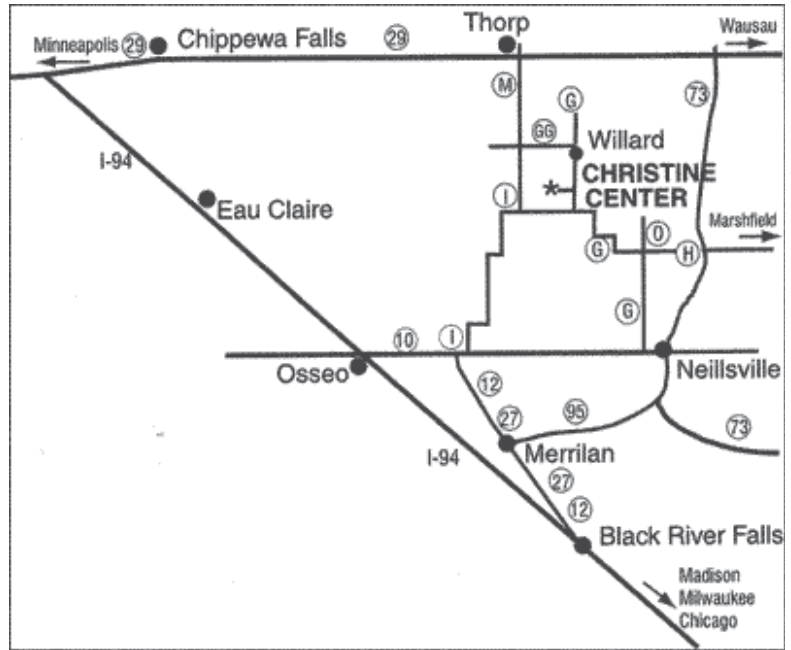
Take I-94 East to Osseo, Wisconsin (Exit 88)
 Go left (east) on Hwy 10 for 15 miles
 Go left (north) on Clark Cty I for 15 miles
 Go left (north) on Cty G for one mile
 Turn left (west) on Mann Road to center

OR

Take I-94 East 75 miles to Hwy 29 East (Exit 52)
 Take Hwy 29 East 48 miles to Thorp (Exit 108)
 Go right (south) on Cty Road M for 15 miles
 Go left (east) on Cty Road GG for 4 miles
 Turn right (south) on Hwy G for 3 miles
 Go right (west) on Mann Road to center

From the Southeast (Madison)

Take I-94 West to Black River Falls
 Exit on Highway 12/27 and head north to Highway 10
 Turn right (east) on Highway 10
 and *immediately* left (north) on Cty I for 15 miles
 Turn left (north) on Cty G for one mile
 Turn left (west) on Mann Road to center



For further directions, see www.christinecenter.org

The Christine Center's phone is 715-267-7507
Please use for emergencies only

TCVC Registration Steve Armstrong & Kamala Masters Weekend June 15–17 or Full-time June 15–24

Mail your registration to Gail Iverson, 2914 46th Ave So, Minneapolis, MN 55406

Registration deadline is May 25, 2007. There is a \$25 late after that date. Full-timers receive registration priority.

Name _____ Male/Female (circle one)

Address _____ City _____ State: _____ Zip: _____

Phone _____ Email _____

- Email confirmation is sufficient Enclosed is a stamped, self-addressed business-size envelope for paper confirmation
- This is my first retreat I can help set up or clean up I need a ride I can give a ride
- I have special accessibility, dietary or other needs. (Please enclose a description or contact the registrar.)
- Enclosed is a scholarship request for \$ _____ I am eligible for the young adult scholarship (26 or younger)
- \$ _____ Retreat Fee*: Full-time: \$545 room \$425 BYO tent \$525 Christine Center tent \$455 RV hookup
 Weekend: \$170 room \$145 BYO tent \$165 Christine Center tent \$150 RV hookup
- \$ _____ Add \$25 late fee if mailing after **May 25, 2007**
- \$ _____ Optional tax-deductible donation to TCVC: Operating Fund Scholarship Fund
- \$ _____ **Total Enclosed** (Make check payable to TCVC)

* The teachers that TCVC asks to lead our retreats do not ask for or receive any compensation from TCVC for their teaching. At the end of the retreat, students are encouraged to practice dana (generosity) by offering a donation to the teacher.

Twin Cities Vipassana Collective Calendar

Date	Teachers / Event	Location	Contact
April 19, 2007 7:00–9:00 P.M.	TCVC Annual Meeting	Caffè Tempo Minneapolis, MN	Elizabeth Archerd 612-729-6168 earcherd@comcast.net
June 15–17, 2007 June 15–24, 2007	Kamala Masters & Steve Armstrong	Christine Center Willard, WI	Gail Iverson 612-721-8626 giverson@ziegenbein.com
February 1–3, 2008 February 1–9, 2008	Ajahn Punnadhammo	Christine Center Willard, WI	Joanne Skarjune 612-724-9357 jskarjune@hotmail.com
April 6–11, 2008	Kamala Masters, Myoshin Kelly & Patricia Genoud	St. Anthony Retreat Center Marathon, WI	Naomi Baer 651-698-1458 baern@msn.com co-sponsored w/Madison Vipassana
June 13–15, 2008 June 13–22, 2008	Kamala Masters & Steve Armstrong	Villa Maria Frontenac, MN	Elena Walker 612-729-5466 ms_eleneous@msn.com

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