



Are We Nature? An Interview with Marcia Rose

One aspect of your teachings involves Dharma hikes in the mountains surrounding Taos, NM. Also, in Asia, the forest tradition allows practitioners to be in nature for months on end. How do you see nature as related to Dharma?

Are we nature? Yes, of course! The reflection of the natural world reflects our nature, our nature as nature, so to say. At a recent retreat in Taos, we experienced winter to summer, all the seasons, on the outside. And, of course, everybody had all the seasons on the inside. All the variation of life that goes on around us, goes on within us as well. When we spend time in the natural world, there is the reflection of this naturalness of life within us. Nature itself goes on, everything happens, everything changes, it's not problematic. Difficulties arise, but it just is as it is. I had a teacher once, many years ago. She was not a Buddhist, but a very amazing 85-year-old woman. She said trees were her teachers because everything happened in the life of a tree. She spent an enormous amount of time with trees, under trees, around trees.

How do you see Buddhism being integrated into our culture?

A wonderful thing about Buddhism as it has moved through the world over the past few thousand years, from culture to culture, is that it does change and adapt appropriately to every culture that it moves into. Buddhism will, and is, wending its way into our culture in ways that make it accessible. But keeping the essence of the teachings is important.

One of the important things that is happening in the Western world is that more women are beginning to teach. That's a valuable change for the world. There have been women teachers, but they haven't been very well known historically or have been forgotten. Some have even been secretive. It's now happening openly. It's a fine change.

Also, we must take our practices into our daily life, rather than doing them just in retreat, and then going out to the rest of our life. Another way to attend to this is to offer retreats and activities that include whole families.

The recent Tibetan news coverage and films are great on the one hand, because both bring Buddhism out for people to see. On the other hand, Buddhism can be watered down through some of the ways that the public media handles it. It can cause a dissipation and weakening of the depth of

the teachings which are profound and so truly simple. My sense is that there are enough teachers coming up in all of the traditions with enough clarity and depth of wisdom to make sure that the teachings and practices are kept true.

How do you see our city-bound culture?

Well, it's a great teacher too. There is nothing in our life that isn't potentially part of our practice. Everything happens everywhere, all the time. All we can imagine and all we can't imagine happens in the natural world, in the world of man/woman, in the cities. The pace, intensity, and demands of life in the city are magnified, speeded up, and intensified. It's a powerful teacher. It's also helpful, if possible, to spend some time away from city life, making available more space, time, and energy. But wherever we live, this is our place of practice right now.

At a recent retreat in Taos, we were out just on the edge of town and we had that feeling of natural world spaciousness, bordering on many acres of Pueblo (Native American) land. A block and a half away was the center of Taos. We could hear sirens, traffic, and the city park. There was a celebration going on and we could hear music and voices. It was all part of the practice. It is important to notice when we think 'this and that' is in our way of practice. What are we fixed on, what are we holding on to? Watch the mind resist what is, trying to hold onto some idea or experience that it thinks is the way it's supposed to be or wants it to be.

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There is nothing in our life that isn't potentially part of our practice.



Marcia Rose is leading a TCVC retreat in January at the Assisi Community Center in Rochester, MN. See page 6 of this newsletter for details.

Marcia Rose was interviewed by Kate Krasin, Colin Selleck and Don Tarbuton on May 2, 1998, in Sante Fe, NM. This interview was originally published in the inaugural newsletter of the Southwest Dharma Association (SWDA), *Dharma Mirror*. TCVC thanks SWDA and Marcia Rose for permitting us to reprint excerpts from that interview.

So an example of this grasping is: "This is a retreat. It's supposed to be quiet. Why are they partying out there?"

Yes. There was a man in the same retreat that commented during questions one day about a few men working on the property who were talking excitedly and loudly. We could hear it quite well in the meditation hall.

This man said he found himself, at first, just wanting to go out and shut them up. We were practicing Metta and he was de-

lighted and surprised to find that very quickly that energy of wanting to quiet them softened and opened. He realized, "I have spoken loudly many times myself. They have no idea we are in here. They're just having a good time. It's OK. Nobody is getting hurt. What am I holding on to? It's just human activity and it's OK." The same thing happens in Vipassana practice. We open to what is and we see more and more clearly the nature of things, the impermanence, the non-separateness of things. We see the dissatisfaction and suffering that come about with the resistance to how things are. We see the wanting of something to stay or to go, thinking that this will make us happy. We see these aspects of the truth in Vipassana practice.

I recently read the Buddha's teachings on dependent co-arising (paticca-samuppada). The Buddha said the wheel of Samsara can be broken at the point of feeling. How do you interpret these teachings?

There is a point in the circle of dependent co-arising we call 'feeling', which in the Buddha's teachings is very specifically defined as pleasant, unpleasant, or neutral. Feeling conditions our relationship to things, at

least until we see it clearly. We are usually either holding on, pushing away, or not particularly interested (neutral). Actually, most of life is neutral. It's just this, just that, just little things, not so fiery in either direction. As we begin to see more clearly that every phenomenon, every aspect of our experience, is either pleasant, un-

Watch the mind resist what is, trying to hold on to some idea of what is supposed to be.

pleasant, or neutral, we then begin to have a choice to not immediately and automatically react with grasping, pushing away, or boredom. When we are caught in the cycle of reactivity, that's where we suffer. The seeing of this allows for the potential for a different relationship to things, rather than acting out with old conditioned habits of grasping on or pushing away, resisting or ignoring, or hoping, hoping, hoping.

I heard you give a creative process talk at a retreat where you used the image of a tapestry. Could you expand on this more?

Some years ago, I began contemplating the creative process aspect of practice. I was asked by the IMS staff, where I was at the time, to give a talk on this. This felt like quite a challenge at that point, and continues to be so. What came up was the image of a tapestry. The warp of the tapestry is the experiential understanding of self/no-self; the process of unwinding from that self-centered, separate place of suffering. The weft is the process of the unfolding and awakening of creative energy. This creative energy is a very natural and inevitable aspect of practice, as the great undoing happens.

Recently a woman, not a Buddhist, who is a professional artist said to me that her daughter was ill and that she could not create because her mind needed to be empty. I was reminded of the Buddha's

teaching that "out of emptiness comes everything." Can you say more about this?

Many years ago when I was taking a drawing class, I came to understand this teaching on emptiness in a way that was quite amazing to me at the time. It came out of the doing of something, and not sitting in meditation. The teacher told us to draw the space, not the object. He said the space around the object is as important as the object itself, so just draw the space. And out of the space emerged the object. It was very interesting to keep moving away from the tendency and the habit of drawing the solid form, and to just keep letting go of that and draw the space around it. It was a marvelous exercise, and, of course, out of the emptiness emerged the form. I said afterwards that he was teaching the Heart Sutra: "emptiness is form, form is emptiness," in a very practical way. It was a wonderful lesson that I never forgot.

But this certainly extends beyond drawing?

Yes, the understanding of emptiness and the awakening of creativity is not just seen via drawing. It's a boundless field, not just sculpture, science, photography, painting, dance, poetry, or pottery. Creativity is the essence of what is opened up in practice. It manifests in boundless ways. One of the ways to use it in the creative process itself, as very pointed and specific practice, is to pay attention, just as when you sit. Pay attention to the creation of self that often happens through our creative expressions. It's a contraction, often needed at that moment for whatever reason. It's part of a process. When the flow of creative energy is coming from a place of expansion, of spaciousness, even the emptiness of 'no-self', it can be a clear mirror

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Just One Minute

by Naomi Baer

In this big inner-city high school in this mid-western city in my classroom I start every class period with one minute of stillness. I am a high school teacher.

Last fall I had a particularly disruptive class. Out of not knowing what else to do, I started class talking about how crowded the building is—acknowledging the difficulty of walking the halls without bumping into others. We react. We react to our friends, to teachers, to each other. We react to the loud speakers, the classes next door, the commotion in the halls. We are bombarded by outside events. So I invited them to breathe in, straighten up the spine, put their feet flat on the floor and be still for 60 seconds—not to react to anything. I rang a bell, closed my eyes and breathed. When one minute passed I rang the bell again, breathed slowly, thanked them for the minute in which they gave their best, and invited them to thank those nearby. From this spontaneous solution to a difficult class, I started the rest of my classes that day the same way. This is the second year I am continuing this practice in all of my classes every day.

If nothing else, it gave me a degree more equanimity to start each class. That was reason enough to continue. It was questionable whether it made much of an impact on that particular class. Some humored me and others ignored me, but for the minute the noise level reduced at least a notch. So I continued. More students started thanking each other, first in jest, then they playfully said to each other they would try better next time. And so it went. I maintained the process. I never once made reference to meditation. I could do with my minute what I chose, without imposing anything on them, and many days I did metta.

One day when I was delayed, Andy said, "Let's marinate," and rang the

bells. Everyone did the one minute with him! Others wanted their turn to ring the bells. The noise and disturbances were reducing for the minute. Vulnerable as I was, I closed my eyes in that class. About a month into this practice, in the middle of a lesson, there was a particular outburst from a student who was then escorted out of the classroom. When we returned to resume the lesson, another boisterous student commanded, "Ms. Baer, I think we need to do that minute thing again!" That practice of a minute, however imperfect, gave even Erin a tool to use to settle the mind and body. I was convinced that it not only served me but the students as well.

In some of my advanced math classes, where discipline was not an issue, there were some mixed reactions even though most willingly participated in the minute of stillness. A few were visibly uncomfortable and overtly resistant. I especially thanked them for their minute of cooperation. Over time, even the resistant ones just sat more relaxed without having to work so hard at their resistance. It just was. A minute to do nothing. One parent complained to the principal, who assured the parent it was appropriately secular if it came from me.

Last spring a teenage student handed in his final exam. Before he left for the summer, almost with tears of appreciation in his eyes, he thanked me for the daily minute. It meant a lot to him. This year three students from next door come daily and join my class for the minute. Then, after saying thank you to their buddies, they return to their class. Parents of former students come up to me in public and tell me how much their son or daughter appreciated that minute. They thank me.

It is a huge challenge to accept that loud and disruptive class as it is for

that one minute. I am in judgment. I am the responsible teacher. I have to keep order. It is my right. It is my duty to judge and correct. But for just this one minute I tell myself I will let go of all that—to accept just what is.

Over time it has softened me to them. I have feelings of compassion

for them being exactly where they are. This authenticity comes across because I see little respectful responses, some kindness or a smile I would not have expected from them or from me. It is I who continue to gain from this minute—to close my eyes and open my

heart and see the kindness that wants an invitation to express itself, even if it is under a harsh exterior that circumstances have somehow created. They show me myself. I have much learning to do and much gratitude to this particular class that motivated me to start every hour with a minute of stillness.

Those who were
resistant sat more
relaxed, without
having to work
so hard at their
resistance.

PAST TIME

by Steve Myers

White and wispy,
Clouds fly low and fast,
On winds.

Winds that help
The yellow leaves to talk.

And I listen
As the dry tongues speak
Of ancient times.

And I remember.

Be soft and open
To the falling leaf,
And the slanting sun.

For in the corners
Of a thought lie
The ancient wisdom.

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of the nature of things. It's a very powerful tool used towards waking up. It is important to balance the doing with the non-doing. We do nothing mindfully, as well as allowing energy to manifest into form.

So the doing is the grasping?

Well, it can be, and it often is, to varying degrees. So doing nothing is important in daily practice and retreat practice. Just sitting and paying attention is important. A student once asked a teacher, "What is the highest wisdom?" The teacher replied, "Attention, attention, attention." And the student asked, "What does that mean?" And the teacher said, "Attention, attention, attention." So pay attention whether you're doing nothing or doing something. The doing nothing and paying attention is a needed aspect for understanding and wisdom to arise.

At a recent retreat, you led a series of exercises for an hour. I loved them. My sitting was so much more profound after these exercises. The exercise seems to be choreographed. Could you describe these?

These exercises are called Rupa Lila, from the Sanskrit. Rupa means body or form, Lila means play, so 'body play'. The basis of Rupa Lila is the practice of mindfulness. We are practicing mindfulness and at the same time we happen to be moving and stretching our body. We're opening the flow of energy in the body. It's very natural for me because I've danced since I was four years old, and I've done many movement practices for more than fifty years.

The Rupa Lila movement series has formed itself over time. It's one of the things that I do within my own practice. It has a rhythm and form to it that both opens the body in a pro-

RETREAT ATTENDANCE POLICY UPDATE

from the Retreat Coordinator, Robin Blake

Like everything else, TCVC is evolving and changing and, it is our hope, becoming even better in the process. The TCVC Coordinating Committee, with input from others in our own sangha, other sanghas across the country and our teachers, has decided to add more structure to what has been a very flexible attendance policy for our retreats. We hope that this change will improve the quality and streamline the administration of the four residential retreats we offer each year. The committee plans to adhere to this policy for one year, and evaluate after the fall 1999 retreat.

THE NEW POLICY

TCVC will offer two options for both short and long retreats that begin on Friday night: a weekend option and a full-time option. The weekend option will end on Sunday at a time designated in the retreat flier. Weekend retreatants may not stay later than the designated time. Retreats beginning midweek and ending on Sunday will be open to full-time participation only.

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

Some few exceptions may be made on a case-by-case basis. We do not want to be inflexible, but our goal is to minimize exceptions and support those charged with carrying out this policy. We ask potential retreatants to search their hearts and consciences before asking that exceptions be made for them.

It is the sincere intention of the committee that these policy changes will best serve the sangha by creating the conditions most beneficial for intensive practice. We hope that the policy will help us to deepen the stillness of our retreats and encourage extended practice. It is our aim to apply this policy with compassion for everyone involved—full-time retreatants, those for whom part-time participation is the only option, our teachers, the TCVC volunteers, and the sisters and staff at the retreat site.

gressive way and opens up a mindful relationship to our experience. We move out of conceptual mind and move into direct experience of body, but not as a solid image or a concept, nor as a fixated form or static experience. Body is a process, a non-static flow of energy that we began to experience directly.

A part of the exercise series comes out of a Tibetan mandala practice that I took into movement. In the Tibetan practice one uses rice, stones,

or precious jewels in the mandala form, offering them in heaps to all four directions, and to the Buddha, the Dharma, the Sangha, and to all beings everywhere. This represents offering, releasing all of the accumulations—inner, outer, and even secret—that we've accumulated from beginningless time. In truth, we offer and receive everything at the same time, there's no difference. In the practice it's done over and over again. In Rupa Lila it's done through move-

Practice Opportunities

Common Ground Meditation Center

Supporting the Twin Cities mindfulness meditation community. Call for current flyer.

3400 East 26th Street
Mpls., MN 55406

722-8260 (Mark and Wynn)

Phat An Temple/Vietnamese Buddhist Association of Minnesota

Vipassana practice. Call for more information.

475 Minnesota Avenue
Roseville, MN 55113 927-7231

Sat. 6-9 A.M. Meditation

Center for Mindful Living

Michael O'Neal and Joen Snyder O'Neal offer introductory mindfulness courses modeled on the work of Jon Kabat-Zinn. They also lead ongoing practice groups in Thich Nhat Hanh and Soto Zen style Buddhist practice including classes, retreats and community events. Call for current flyer.

3206 Holmes Avenue
Mpls., MN 55408 825-7658

Shambala Center

Tibetan Practice.

1304 University Ave NE (2nd floor)
Mpls., MN 55458 331-7737

Sun. 10-12 A.M. Meditation

Clouds in Water Zen Center

Daily open meditation sessions, classes, retreats and individual sessions. Call for newsletter or see our web site at

<http://www.ciwzc.com/ciwzc>.

308 Prince Street (by the Farmers' Market), St. Paul, MN 55101

222-6968 (Mike Port, guiding teacher)

Dharma Field Zen Center

Dharma Field welcomes all who would like to practice meditation or learn more about Zen Buddhism. Please call for current schedule.

3118 West 49th Street
Mpls., MN 55410
(49th Street and York Avenue South)

928-4868 (Steve Hagen, head teacher)

Minnesota Zen Meditation Center.

Soto Zen Practice. Call for daily sit information or e-mail us at mnzenctr@aol.com.

3343 East Calhoun Parkway
Mpls., MN 55408 822-5313

Sun. 9:15 A.M. Meditation

Sun. 10 A.M. Lecture

Buddhist Peace Fellowship

The Buddhist Peace Fellowship is committed to open hearted, engaged Buddhism and is a member of the Fellowship of Reconciliation. The local chapter meets monthly. For information, contact Martha Boesing at 825-2820 or Lee Lewis at 699-1330.

More Metta on Maui

Kamala Masters and Steve Armstrong are leading two Insight and Loving-Kindness Meditation retreats on Maui in 1999.

February 20-March 6 (two weeks)

and

July 31-August 28 (four weeks).

For more information, contact

Vipassana Metta Foundation
PO Box 1188

Kula, HI 96790-1188

(808) 573-3450

meditate@maui.net

TCVC

The Twin Cities Vipassana Cooperative is a network of people interested in practicing Vipassana meditation, also known as insight or mindfulness meditation. Donations for operating and scholarship funds are gratefully accepted at:

TCVC
P.O. Box 14683
Mpls., MN 55414
Attention Treasurer

Please indicate which fund you wish to support. TCVC operates as an informal club. Donations are not tax deductible.

The next TCVC business meeting is at Common Ground Meditation Center on Monday, February 8. There will be a social time at 7:00 P.M.; the meeting starts at 7:30 P.M. Everyone is welcome.

Grass Roots Dhamma

is published by the Twin Cities Vipassana Cooperative. We welcome material relating to your Vipassana practice at home, in retreat, and in daily life. Newcomers and old timers are equally encouraged to contribute. Please send copy to TCVCoop@hotmail.com or:

TCVC
P.O. Box 14683
Mpls., MN 55414
Attention Grassroots Dhamma

Joanne Skarjune produces this newsletter with editorial assistance from Robin Blake. David Skarjune gave technical assistance. Sylvester Fernandez is responsible for the mailings. Paul Norr maintains the mailing list.

If you would like to be added to the mailing list, send your name and address to the TCVC address above.



TCVC Residential Retreat with Marcia Rose

Friday, January 22 8:00 P.M. through Tuesday noon, January 26, 1999

Registration 6:30 – 7:30 P.M.



Meditation Retreat with Marcia Rose

Insight Meditation (Vipassana) 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.

This retreat will be held in noble silence and will include sitting and walking meditation with clear instructions, a daily guided mindful movement (Rupa Lila) session, metta “sit,” dharma talks, and group and individual meetings with the teacher. The retreat will provide an introduction for new students and an opportunity for experienced students to renew and deepen their practice.

About the Teacher

Marcia Rose has been studying and practicing Buddhist teachings, meditation and related disciplines for many years, primarily in the Theravada and Tibetan Buddhist traditions with Asian and Western masters. She teaches worldwide and is an Associate Teacher at the Insight Meditation Society in Barre, MA. Marcia has three grown sons and three young grandchildren. She has had a lifelong interest in the creative arts and nature. Integrating her experience as mother, grandmother, artist, and teacher, Marcia is dedicated to offering the depth and breadth of these ancient teachings and practices in ways that make them accessible and authentic for us in these times.

Dana

The teachers that TCVC asks to lead our retreats charge no fees for their teachings. They rely on *dana*, a form of voluntary giving by their students, for their support. *Dana* enables the teachers to continue to devote themselves to teaching. Equally important, *dana* provides students an opportunity to practice generosity and open-heartedness. There is no expected contribution; give what feels right and is within your means.

Scholarships

Scholarships are available for up to 50% of room and board only. 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 Tuesday (Sunday for weekend retreatants). All meals are vegetarian and high in carbohydrates. You may elect to eat none of the food provided by the center if you have special dietary needs. A kitchenette is available for those who must prepare their own food because of health reasons.

Accommodations at the Assisi Community 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 Assisi Community Center's phone number is (507) 280-2180. **Please use for emergencies only. Do not direct questions to the Assisi Community 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 their retreat. Any exceptions must be approved by the retreat manager. Early departures are not eligible for a reduced rate or refund.

If you have chosen the weekend option, your retreat will end early Sunday afternoon. Staying for the Sunday evening meal and/or dharma talk is not an option.

All registrants must 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 January 8. You will not receive a confirmation of your registration. Refunds for room and board fees cannot be guaranteed after January 8.

Correspondence about this retreat should be addressed to the registrar, Vera Matich at (612) 317-8668,

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 Assisi Community Center

1001 14th Street NW in Rochester MN

Note this change in venue!

From the North on US 52:

19th St NW exit, left at 19th St NW
onto viaduct and immediately into right lane,
right at 11th Ave NW, left on 14th St NW,
left at entrance and up hill.

From the South on US 52:

19th St NW exit, right at 11th Ave NW,
left on 14th St NW,
left at entrance and up hill.

From the North on US 63:

Right at 13th St NW (becomes 14th St NW),
to 10th Ave NW,
right at entrance and up hill.

From the South on US 63:

Left at 13th St NW (becomes 14th St NW),
to 10th Ave NW,
right at entrance and up hill.

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

January 22–26, 1999 TCVC Retreat Registration Form

Registration must be received and paid in full by January 8, 1999. Retreatants are expected to arrive in time for the opening of the retreat on Friday night and stay for the duration of their 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 _____

\$50 Registration fee. Not refundable after January 8, 1999.

\$ _____ Room and board (with meals): Weekend is \$80, Full time is \$170

\$ _____ Room (without meals): Weekend is \$50; Full time is \$96

\$ _____ Kitchenette use: \$20

The kitchenette is available to those who can't eat provided meals because of health issues.

\$ _____ Commuters (meals only): Weekend is \$35; Full time is \$78

\$ _____ 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 at the retreat center, and registering retreatants. (The retreat manager will contact you.)
- I would like to volunteer to manage a future TCVC retreat.
- This is a new address or phone number.

1999 TCVC RESIDENTIAL RETREAT CALENDAR

The Twin Cities Vipassana Cooperative (TCVC) offers retreats to anyone interested in Vipassana and Metta Meditation practice.

Date	Teacher(s)	Location	Contact
Jan. 22-24 or Jan 22-26	Marcia Rose	Assisi Community Center, Rochester	Vera Match, 317-8668
April 9-11 or April 9-13	Bhante Rahula	Tau Center, Winona	TBD
June 11-13 or June 11-20	Kamala Masters & Steve Armstrong	Assisi Community Center, Rochester	TBD
Oct. 7-10	Eugene Cash	Tau Center, Winona	TBD
Jan. 14-23, 2000	Mathew Flickstein	Tau Center, Winona	TBD



TCVC INFOLINE 229-3139 provides information on TCVC-sponsored retreats



Visit the new **TCVC WORLDWIDEWEB SITE** <http://www.wordimage.com/tcvc.htm>

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