
.....connections.....

Number 7

Newsletter of the Regina Insight Meditation Community

Summer/Fall 2004

Dana – the Expression of an Awakened Heart

Sharda Rogell

The practice of generosity is so vital because it goes to the root of the Buddha's teachings on freedom. *Dana*, or generosity, is the act of giving freely without expectation of receiving anything in return. *Dana* itself is an expression of freedom. When we give something to another person, whether it is a gift, or money, or food, or our love, we are in that moment expressing letting go. And when we let go, we are free.

The Buddha stated in his profound insight into what frees our heart from bondage that the cause of our suffering (or our unsatisfactoriness) is, in the ancient language of pali, *tanha*. *Tanha* means drivenness, or compulsion, or addiction. It is also translated as a fever – specifically, the fever of unsatisfied desire. When we are caught in the powerful pull of *tanha*, we are driven to get something primarily for ourselves. In that state of mind, mostly what we think about is, “What’s in it for me? What will I get from this?” And we are driven because we think “If I can get that thing I want (whatever it is—a new car, a relationship, money, success, or even an ecstatic experience) then I will finally be happy”. That thing becomes the ultimate source of our happiness. And because that “thing” can only bring temporary happiness (since everything has the nature to change), when it finally

loses its glow, we find ourselves once again seeking after the next thing.

Dana, or generosity, is the opposite of self-grasping. *Dana* means letting go, and when we decide to let go, the happiness that we are seeking is right there. Right in the moment of letting go! That’s how we know whether it is really *dana* because we feel delight in the heart’s release. When I am truly generous and not wanting anything for myself in return, this is selfless giving. And when we give selflessly, we will feel a magnitude of wealth coming back to us in the form of a peaceful mind and a joyful heart. What could we possibly give more value to than a mind and heart at ease? (But long ago, Ram Dass, the beloved American teacher, warned us that we can’t let go in order to get what we want because - it knows.)

When the grip of self-identity starts to loosen up, we are naturally generous because this is how the heart that is free expresses itself. We give because we can’t help but give, and the act of giving itself is all that matters, not the result of our giving.

The beautiful thing about being generous is that we always get back more than we can ever give away. So we *practise* generosity until our heart is freed up, until our heart is flowing freely, like a clear, cool, fresh waterfall sparkling in the morning sun. We are no longer holding anything back. Our heart is freely, and joyously, giving itself away to itself.

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10th Anniversary Note from Sharda

[Due to a last-minute technical error, the piece I had written for the 10th Anniversary Newsletter was lost and I did not get a chance to express my happiness in celebrating our 10th year together. So I’d like to take that opportunity now.]

The first time I came to Regina in 1993, I met with a small group of rather timid women and men one evening in the home of Linda Harcourt. I remember so well a mixture of apprehension and curiosity as I presented the Buddha’s teachings to them. At that time, I would not have imagined what was to grow into a very healthy and strong sangha of committed practitioners. I have been so impressed over the years by *Dana*’s commitment to keep the sitting group, classes and retreats going; by the hard work of the Council to support the on-going offerings;

and by people's willingness to commit to the difficult task of facing their own minds and hearts. Through everyone's efforts, the sangha has become a jewel in the larger community, just as the Buddha taught. And the ripples go out in ways that we cannot even know.

It has been a joy for me to be part of the growing sangha and to have given support in any way that I could. And I have felt so much gratitude for people's generosity towards me. This is what has allowed me to continue teaching and guiding the community.

Dana: The Practice of Giving

Joanne Broatch

In Vietnam there is a traditional folk image of the difference between heaven and hell. In hell, people have chopsticks a metre long so they cannot put their food in their mouths. In heaven the chopsticks are just as long, but the people feed one another

The Buddha speaks of many aspects of generosity (*dana*) in very specific ways, detailing the importance of intention, the qualities of the recipient and the giver, the nature of the gift, the manner of giving and the three kinds of giving. This folk image carries the spirit of his teachings and three aspects of the practice of *dana* which I find particularly motivating.

First, it shows that giving is a practice – and that it is a simple practice of feeding one another when we cannot feed ourselves, of being involved in an ongoing way, of helping one another in something essential to life, of sharing what we have, and of being willing to do what has to be done. These are all kinds of opportunities that present themselves many times in any ordinary day.

The second aspect has to do with seeing life as a series of opportunities to take part in the circle of giving and receiving: of generosity and gratitude. To be generous, we need to wake up to what we have, and to be grateful for it. It's difficult if not impossible to be truly generous when we feel we haven't enough, but this feeling sometimes, even often, bears little relationship to what we actually have. In fact, statistically speaking, people living in the poorest and most disadvantaged communities tend to be much more generous and willing to share than those of us who live well. We in North America seem to be so conditioned to relative (and actual) abundance that we seldom notice it, often complain, and seldom express gratitude in proportion to the riches of all kinds that are ours.

Profound gratitude completes the circle of generosity. Gratitude for what we have, sharing and giving to others, giving and experiencing gratitude. This is where we experience connection.

The third aspect is that the Buddha teaches that being generous creates conditions for happiness to arise. When

My connection with the Regina sangha is one of the great joys of my life. I feel deep gratitude for all of you. Inadvertently, I have come to love the prairies, as well. What a delightful surprise! But I am not sorry to miss the winter's deep freeze. I'm sure you understand!

May the community continue to flourish and each one of you continue to grow towards your highest realization. May each one of you be free.

we give, we are happy three times. We're happy before we give as we enjoy thinking of the other person, reflecting on what might give them pleasure, finding 'just the right thing', preparing an appealing wrapping. Next, we're happy when we give the gift, carrying out our intention to create pleasure and happiness, seeing the smiles, hearing the words. Finally, we're happy after the fact, reflecting on the occasion the occasion. As I think of the folk image, I imagine a scene of generosity, gratitude, laughter, connection, satisfaction and great happiness

We can usually manage planned occasions for expressing generosity, but what of the unexpected opportunities? What about soliciting phone calls, sometimes several in a day? What about the person who begs on the street day after day, same time, same place same story? What about the aggressive squeegee guy? Such unplanned and sometimes unnerving moments are frequent in in city life. Can we also use these as opportunities? Can we see each one as a chance to notice the openness (or tightness) of the heart, without judging ourselves, or the other?

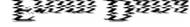
I try to remind myself that it's a practice. Some days it's easy to meet the person with an open heart and give what I have to give: a smile, a few words, a townie. Other days, I judge them, or the system, and – almost always – myself. This is where try to remind myself that there are many times in life when we just have to practice whether we want to or not. We practice scales on the piano, our five iron at the driving range, and in this case, *dana* on the street. I remind myself that my intention is to act heartfully even though I perhaps can't, on a given day, genuinely feel like it. As with anything that is practised often enough, there has been a slow transformation. There are more open-hearted moments. I find myself at other times and in other circumstances more spontaneously generous. I surprise myself.

I believe we've all experienced this kind of opening when we practise, whether it's mindfulness, lovingkindness or generosity. All three have the power to transform the mind and heart, allowing us to touch into our larger selves, showing us that there really are no boundaries and that

there are no 'others'. These are the moments when we are fully present, when we give and give over with an open and sincere heart. In these moments we know that there is

no gift, no giver, and no-one who receives. There is only the conjoining of open minds and hearts in the simple practice of *dana*.

From Dana



Giving Wisely

The theme of *dana* has been very current for me over the past year or so. Also, as it's my name, *dana* is a quality that is particularly close to my heart. So, in this article, I am going to explore this theme with you in a more personal way than usual. I hope that some of my reflections support your own investigation of the place of generosity in your life.

Like many of us, I had made the assumption – and still do at times – that generosity is a movement out toward others and does not include myself. I think this assumption was largely based on my understanding of generosity from the Christian tradition that has influenced so many of us around the world. It is therefore a value by which I naturally came to live and, for many years, never really questioned. Giving to others came very naturally to me. I feel so much joy, delight and connection in the act of giving. I know that this has inspired me to express *dana* freely in my life, yet it was second nature for me to overlook my own needs and wishes. Caring for myself seemed not to matter very much.

In our practice of Insight Meditation which often speaks of selflessness, it would be easy for us to think that denying our needs is commendable and that what we are trying to cultivate is “self not mattering”. This is not, however, what the teachings of selflessness point to. In my case, I realize that I've been caught in the extreme of depriving myself of taking care of my needs and caring too much for others. Some people get caught in the other extreme of indulging their needs and thereby forgetting others. Only in letting go of both extremes are we able to experience the true selflessness that the Buddha pointed to. This allows generosity to flow naturally in all directions – towards self and others.

For me, this year has been one of trying to find this balance between giving to others and to myself. There is nothing I love to do more than to create opportunities for dharma practice in our local and wider community. Dharma service is, and has been, very important to me. For the past fifteen years, it has been the centre of my life. Over this time, I've assumed that what supported the community was also good for me so I relegated many of my personal needs to the background. Whilst it is true that growing our community has very much supported me having the dharma as the foundation of my life, it's also apparent that it has not necessarily supported my well being. I've recently come to realize that I have created a situation where I am unable to care for myself in the way that I want to and need to.

Now I feel like I am embarking on a journey to discover what true service is, where I'm giving both outwardly and inwardly. Now I'm trying to make a conscious choice not to ignore the consequences of my giving. I'm beginning to

understand the balance between generosity and wisdom. One without the other brings about the sense of imbalance. Over these past years, I believed that if I were truly generous, I would somehow be looked after. I now see that holding this subconscious expectation added a layer of complexity to my service.

I also realize that I've been holding an ideal of generosity and have not really examined what my true capacity to give is. Of course, my heart wishes to give all, but my inner wisdom tells me that I'm only human and that there are only 24 hours in a day. Therefore, I have to make choices. I know that if I am going to over-ride my own needs in a particular way, I must be willing to accept the consequences of my choices, whether it's being short of time, energy, money and so on. If I give in some way and then feel frustrated because of the consequences of that decision, or become resentful, it's a good indicator that I've given beyond what I am able. In this way, my practice really asks me to get very honest with myself about where my limits are. When I am honest, then I can respect my needs rather than deny them.

I am already feeling the benefit of weighing equally my own needs with those of others, though I admit that at times I feel strange when I choose to support my livelihood or well-being rather than teach the Wednesday night sitting group, or a set of classes for RIMC. I feel that I am discovering a truer place of giving – where my heart is truly open, yet I have the wisdom to know my limits. I can appreciate that my heart wants to give to others and, at the same time, understand that in any given moment it's not the right choice for me. What has become important is simply to direct the expression of my generous heart wherever it is most needed, inward or outward. How inspiring to consider that it may be possible to find the same delight in giving to myself as I do in giving to others! In this process, I notice that I am making less of a distinction between myself and everyone else than I used to. For years, giving to self and giving to others have seemed far apart. Now I see they are intricately connected. I am reminded of the Buddha's well known saying “We could look the whole world over and never find anyone as deserving of our love as ourselves”. I feel that I am at last deepening into this wisdom in my own life and finding the source of true generosity.

[A NOTE TO THE RIMC COMMUNITY

You may notice in reading the calendar in the centre-spread of this issue ofconnections..... that I will not be teaching any classes or Days of Mindfulness, though I will continue to lead the Wednesday Sitting Group. I have decided that I want to take a bit of a sabbatical until mid-2005. I will be teaching Healing Through Meditation classes throughout this time. For more information I can be contacted directly at 352-5691.]

VIPASSANA EVENTS

THE SASKATCHEWAN SCENE, 2004

November 10 to 14

Residential Retreat with *Howard Cohn* at Wood Acres Retreat Centre, Moose Jaw; \$295 retreat fee and *dana*; contact Dana White (306) 352-5691

THE SASKATCHEWAN SCENE, 2005

March 11 to 13

Non-residential Retreat with *Joanne Broatch* at Seniors' Education Centre, Regina

March 18 to 20

Non-residential Retreat with *Joanne Broatch* at Queen's House, Saskatoon

May 21 to 28

Residential Retreat with *Sharda Rogell* at Wood Acres Retreat Centre, Moose Jaw

September 17 and 18

Non-residential Retreat with *Sharda Rogell* at Seniors' Education Centre Regina

November 10 to 13

Residential Retreat with *Howard Cohn* at Wood Acres Retreat Centre, Moose Jaw

About Our Teachers



Sharda Rogell is the guiding teacher for the Regina Insight Meditation Community. She started practising in the Theravadin Buddhist tradition in 1979 and teaching worldwide in 1985. She brings a strong emphasis to awakening heartfulness. Sharda has also been influenced by the non-dual teachings of Advaita Vedanta, as well as Dzogchen in the Tibetan tradition. She presently teaches at the Insight Meditation Society in Massachusetts, and Spirit Rock Meditation Center in California.



Joanne Broatch has been practising Vipassana in the Theravadin tradition since 1980, and teaching since 1994. Her primary guide as a practitioner and as a teacher is Jack Kornfield and she has practised extensively with senior teachers at I.M.S. and Spirit Rock. She is influenced by Diamond Heart work, the Painting Experience, and her own years as a teacher, business consultant, writer and editor. She teaches retreats in Canada and the U.S., and has classes and sitting groups in Vancouver.



Howard Cohn has practised meditation since 1972. He has lead Vipassana retreats since 1985 and leads ongoing classes in San Francisco and Sausalito. He has studied with many Asian and western teachers of several traditions, including Theravada, Zen, Dzogchen and Advaita Vedanta. He has been strongly influenced by contact with the Indian master H.W.L. Poonja. He has done postgraduate work in East/West Psychology and has a private counseling practice.



Dana White has been practising Insight Meditation since 1988. In 1993, she founded the Regina Insight Meditation Community where she is the Dharma Guide and is mentored by her teacher, Sharda Rogell. Since 2003, Dana has been authorized as a Community Dharma Leader after completing her training at Spirit Rock Meditation Center in California. She regularly teaches meditation classes and leads the Wednesday Night Sitting Group as well as supporting people in their ongoing practice.

Retreats: require pre-registration. If you are on our regular mailing list (please contact us if you wish to be placed on it), details of residential retreats will be mailed two to three months before the event. *Please ask retreat contact persons about scholarships* if your financial situation deters you from attending.

Days of Mindfulness: We try to ensure that the opportunity for more extended practice is available to the community by setting aside the fourth Sunday of each month in which there is no scheduled retreat. Half-day (9:30 a.m. to 12:30 p.m. and 1:30 p.m. to 4:30 p.m.) or full-day (9:30 a.m. to 4:30 p.m.) sessions made up of alternating periods of sitting and walking meditation with a taped dharma talk during the afternoon; 2672 Robinson Street. Information is distributed by e-mail, or please contact Maureen (306-352-1750) or Chris (306-522-0616).

Meditation Evenings and Public Talks: Please look for posters at traditional locations announcing public talks by visiting teachers when they are in Regina or Saskatoon.

Introductory Meditation Courses: made up of six classes that generally run from 7:30 to 9:30 p.m. and a day of mindfulness; require pre-registration; dates may change – please contact us for up-to-date information.

Weekly Sitting Group: Regina Wednesdays throughout the year, 7:30 to 9:00 p.m.; 2672 Robinson Street; Dana White will lead whenever possible; 45-minute sitting, 45-minute discussion.

Weekly Sitting Group: Saskatoon Sundays throughout the year, 7:45 to 9:00 p.m.; Yoga Central, 211B – 3521 8th Street, Eastwood Centre; 30-minute discussion, 45-minute sitting.

ALL EVENTS are fragrance free – please avoid wearing perfumes, perfumed skin-care products, clothing washed in fragranced detergents, or anything else which can cause distress to those who are chemically sensitive.

Contacts for Regina Insight Meditation Community information: Maureen (306-352-1750) or Chris (306-522-0616).
Contact for Saskatoon events: Doris (306-242-5004).

THE CALGARY SCENE, 2004 AND 2005

Sitting Groups: *Calgary Vipassana Meditation and Study Group*, meets 2nd and 4th Sundays to sit and to study Buddhism; also, three or more different meditation classes taught each week at the Yoga and Meditation Community Centre; contact Barbara Ross (403) 243-9697 or Judy (403) 241-2219; further information also at: www.yogameditationcentercalgary.ca/meditation.htm

Calgary Theravadin Meditation Society, meets 1st and 3rd Wednesdays, 7:00 to 9:00 p.m.; open to all meditators with experience in Vipassana meditation; contact Anne Mahoney (403) 270-8450

Metta Study Group, meets 2nd and 4th Mondays, 7:30 to 9:00 p.m.; contact Anne Mahoney (403) 270-8450

Community of Mindful Living, Bow Valley Sangha, Canmore, meets every Tuesday, 8:00 p.m. to 9:30 p.m.; occasional days of mindfulness and non-residential retreats; visitors and beginners welcome; contact Mary Dumka (403) 678-2034

Retreats and other events:

November 19 to 21, 2004 *“Taking Your Practice Into The World,”* a Non-Residential Meditation Retreat with Venerable Ajhan Sona; to register, call Kim at (403) 239-3517

January 30, 2005
February 20, 2005
March 20, 2005 One-Day Meditation Retreats with *Barbara Ross*; for information on all retreats, call Barbara at (403) 243-9697 or email: four_dharma@hotmail.com

July 22 to 31, 2005 *“Opening the Heart of Wisdom and Compassion,”* a Residential Retreat with *Guy Armstrong, Sally Clough* and *Christina Feldman* at Water Valley, Cochrane, AB

THE WINNIPEG SCENE, 2004 AND 2005

Sitting Groups: *Winnipeg Vipassana Meditation Group*, meets Sundays at 9:30 a.m. at Yoga North, 109 Pulford Street (basement of Augustine Church) for sitting (about 30 minutes) and discussion (30 to 45 minutes); contact Nelle Oosterom (204) 453-3637

The Practice of *Dana*

In the spirit of the 2500 year-old tradition of the Buddha's teachings being priceless and freely offered to everyone who wishes to hear them, our programs are open to all, regardless of their ability to pay. Registration fees for retreats and classes cover administrative costs only.

Dana is the Pali term for “spontaneous generosity of the heart.” Everyone wishing to express appreciation for hearing the teachings can voluntarily offer donations for the support of the teachers at retreats, public talks, sittings or any other occasion.

Generosity: the Precise Response

Gail Tiefenbach

It was an unusual sight, maybe even a spectacle to judge by the number of passers-by who stopped to look and ask questions. What peaked their interest was our corner house, which was being lifted. The sight of a house being heaved off its foundation and the sound of creaking, ripping old wood like some galleon tossed in a storm, were not everyday stuff.

Once our corner imperial palace was resting comfortably suspended on steel beams and blocks, a bobcat dug its way underneath, tearing through the basement, bashing down walls and lifting out the dusty rubble into dump trucks. Despite tolerance and patience developed through meditation, we moved out for about five weeks.

So, as I write and think of generosity . . . my heart still feels warm. Two sangha members offered their homes to us during the rebuild.

A couple of things strike me about these acts of generosity. The response to our need for a place to live was both pragmatic and egoless. I hadn't even asked for assistance. I just received these phone calls: "Oh, I hear you need somewhere to live for a while. I happen to be

away from my place at the same time, so you should live there while I am gone."

And the offers were simply egoless: "... no need to thank me. Offering you my place is just a response to a need." In other words, these sangha members were not looking to be acknowledged in some special way or praised for their generous hearts – they acted as if they were just doing what was required in the moment. To me, it felt that their resources were my resources for use caused by a need . . . and, furthermore, that . . . resources were just resources.

Stunning generosity in my experience.

An outcome of this experience is that their response to my need touched me in such a way that, when I had a great opportunity to recognize someone else's need, I spontaneously responded. I felt that that was what "my" resources were there for – the use of anyone who needed them.

Even though I was told by these sangha members that no thank you was required, I nonetheless thank you for the lessons in Generosity.

Opportunities for Generosity are Everywhere

David Thompson and Hilary Craig

We found out about a remarkable example of generosity this summer. A black couple, Charles and Busi, who are friends of ours here in Regina, are refugees from Zimbabwe. They were able to get out of the country but had to leave their children in the care of grandparents. The parents were not able to return and the kids not able to leave. Charles has worked in a Co-op and lived for a couple of years in a small town fairly far from here, but they moved to Regina about a year ago when he got a job in the large Co-op store on east Victoria. Busi found work at a local poultry processing plant. They both had a great desire to earn the money to bring their children here to live with them. Even though Busi got later a new office, their wages were not high. It was going to be hard to raise \$12,000 or more to fly over their four children. It was going to mean a long time apart.

Hilary came across a film maker from Regina who had made an underground film on the state of affairs in Zimbabwe around the last elections. It was a movie filled with images of police intimidation, brave voices of

resistance, long queues of voters who would be cheated of their vote by Mugabe's regime. Hilary showed the movie to Charles and he showed it to fellow employees at his workplace. They were moved by seeing the situation on the ground in Zimbabwe. A while later, they called a meeting with Charles to get information on Charles and Busi's situation. Later they came back and said they were going to help raise the money he needed. Sure enough after weeks of bake sales, suppers, and fundraisers of all kinds, by the efforts and money of many generous people, (co-ordinated through their union), the money was raised. Tickets were bought, visas were secured. Just recently the whole family was reunited and is now living together here in Regina.

A simple story, but an inspiring example of generosity. People took the time to be mindful of others, allowed themselves to see an opportunity for generosity and displayed compassion by making the effort to help others in a meaningful way.

Brief Encounter

a sangha member

We live in a society with social inequalities.

Some people, for whatever reasons, beg for help in the streets. On one of these occasions, I was asked for spare

change by a woman at a street corner. I reached into my pocket and pulled out a quarter and a toonie. Her eyes were on my hand. After a second's hesitation (amazing

how many thoughts can occur in a second), I gave her the toonie, and sincerely wished her well. This is nothing special, of course. The only reason I write about it is that she clearly expressed by the look on her face and a warm thank-you, her pleasure at my choice. I was happy about my choice, too.

Such little actions do not address long-term social ills or the life-choices a person who is begging might be facing, but there is a point in the transparency of the exchange. It

was a brief moment of connection between us. I was telling a person that somebody could and would do a bit extra for them, and that person was expressing genuine thanks.

That seems just right to me. I believe one of the reasons I practise meditation is so that I, too, may be genuinely thankful for what I receive in life, and genuinely happy for what I am able to give.

Birch Lake Retreat

Joys Dancer

On the first weekend of October, eight of us gathered at Birch Lake for an Insight Meditation retreat. Six of the participants were new to the practice, just as I was new to taking a leadership role in such an event. Fortunately, we were blessed with a beautiful day on Saturday, the full day of the retreat, as our “hall” was my very small house, with not a square inch for rain-gear, let alone indoor walking

space. It was a powerful experience for all of us, and a firm beginning to a sangha here in the north. I feel much gratitude for this opportunity, and for the support and encouragement from Dana to go forward with it, when she was unable to come to lead us. And I am so grateful to my Regina sangha for the firm foundation and inspiration.

Joy in Diversity

Linea Noels

The Autumn Potluck, held on October 2, was a lovely evening attended by approximately 30 people. It was heartwarming to see that some of the newer sangha members had decided to come, and that others had brought their partners and children.

People had obviously come to visit with one another. The meditation hall, normally full of silent people, was full of friends engaged in lively conversation and laughter. People had also come to eat. The food was beautifully prepared, delicious and abundant. The brief lovingkindness



meditation and sharing circle following the meal were proof that sangha is rightfully considered one of the three jewels.

Since the evening was so popular, Council is considering making it a twice yearly event. They extend grateful thanks

to potluck organizer, Yvette and her helpers Isobel and Linea, for their efforts in making the evening a success. Council also thanks those who attended for so generously sharing themselves and their culinary skills.

Our Newest Sangha Member

Congratulations to Jodie Payant and family who gave birth to her beautiful new baby girl on August 25th. Jodie sat our May retreat with Sharda and so already it feels like Thaïs

Marguerite is part of our community. Blessings on you both in your new life journey together!

Connect—ed

As I sit at my desk putting the finishing touches to this issue of*connections*....., I feel deep gratitude to all who have shared their time, effort, life experiences and mindfulness to prepare and send in their contributions. All of us who read what you have written benefit greatly, so thank you for exemplifying the spirit of *dana*.

In fewer than 12 hours, I will be on the plane, flying eastward to, after a stop-over in Toronto, Boston. From there, I will go to Barre to sit the second half of the three-month retreat. All being well, I will see Gail Tiefenbach and Jill Forrester, who are now coming toward the end of sitting the first half of the retreat. It looks like the RIMC continues to deepen into the meditation experience.

Which brings me to the theme for our next newsletter – “The Retreat Experience.” Many of us have sat meditation retreats in the Vipassana and other traditions. Others are perhaps wondering what this experience might be like, and what the benefits are, whether the retreat lasts a few days or a few weeks or months. So – I invite you to tell us about your joys, sorrows, difficulties, and insights that you have had when on retreat, or about what might be preventing you from entering into this aspect of practice. If you are willing to do this, please send me your contribution by 1st April, 2005, at cgilboy@ir.gov.sk.ca
As ever, I look forward to hearing from you

Chris Gilboy

Regina Insight Meditation Community

c/o Apt E – 2334 College Avenue, Regina, SK S4P 1C7

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