

leap of faith

THE NEW HOPE SANGHA NEWSLETTER

FALL 2006

Meditation Retreat November 3–5 See page 3.

Doing one thing fully

An interview with John Orr by Anna Louise Reynolds, July 19, 2006

Hari Om Dear Ones,

I hope that all of you had a good summer, whatever that may mean for you. The air is becoming cooler now and the season is a changing.

I was in Brazil for three weeks in July and August visiting the Casa de Dom Ignacio where the trance medium, John Of God, does his remarkable work. I went to The Casa, as it is known as, for healing of my body from some chronic illnesses and as a spiritual retreat. Although there has been some changes in my medical condition, I trust that over time there will be more. Faith is an important factor in the work that is done there and my faith has deepened. Prayer has never been a significant part of my practice, but I found myself praying a lot while I was at The Casa. Praying for the healing of my body and heart, praying for loved ones and for the healing of all beings. I spoke to a number of people with such medical conditions as cancer and multiple sclerosis that have been finding healing as a result of their visits to The Casa. Their stories inspire faith and love. One day while I was sitting in the surgery room meditating and feeling the profound love that pervades this place, I heard a voice from within say, "This love is what God is" and "It is love that heals." I wish each of you much love in your life. Beginning with love of your self, may you also know the love that surrounds and supports you. Whatever it is that you came to this earth to heal, may you find that healing.

I hope to see you sometime this fall so we can share this sacred journey together.

With love,

JOHN

Would you comment on how our sitting practice and daily life interact and relate to one another?

When I began to practice as a monk in Asia, life in a monastery meant that the whole practice was integrated into your daily life, because that was your daily life. Each activity of our day: arising in the morning, chanting and formal sitting in the meditation hall, alms round, eating the



one meal a day, engaging in monastery chores, hauling cement to build the dining hall, carrying water from the well, listening to dharma talks – these comprised our practice. There was no distinction between formal meditation practice and everyday activities. It was seamless. The emphasis was on moment-to-

moment mindfulness. Ajahn Chah's emphasis was on doing one thing fully, whatever it might be, and the whole monastic environment supported that.

In the West, it's a little bit different. People start with the formal practice, and then there's the rest of one's life. In the beginning it seems hard to bring mindfulness into the context of one's daily life. We're conditioned to move quickly and mindlessly through the day. To do otherwise requires intention, presence, and mindfulness, with intention being the primary factor that we need to develop. I have suggested that people begin by choosing specific areas of daily life to which to bring more mindfulness; for example, this week I intend to pay more attention to washing the dishes, or to driving my car without listening to music or the radio, to being engaged more mindfully in these or other activities. One can choose one a

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**RESIDENTIAL AND
NONRESIDENTIAL RETREATS**

**SEPTEMBER 30-OCTOBER 1,
ATHENS, GEORGIA**

Non Residential Weekend of
Meditation with John.
Friday Sept. 29th Talk at the
Unitarian Universalist Fellowship
in Athens 7:00pm
Contact David Kurtz at 706-546-
7238 or dkurtz41@yahoo.com.

**OCTOBER 6-13,
HOT SPRINGS, NC**

Residential Retreat with Barbara
and John at the Southern Dharma
Retreat Center, 1661 West Rd.,
Hot Springs, NC 28743.
Call 828-622-7112 or
www.southerndharma.org

**OCTOBER 27-29,
ANN ARBOR, MI**

Residential Retreat with Barbara,
Aaron, and John. For information
Pat Shalis at pshalis@tds.net or
734-996-3743.

**NOVEMBER 3-5,
CHAPEL HILL, NC**

Residential/Non residential
Meditation Retreat with Barbara
and John at Val Halla Retreat
Center. For info. Call 919-286-
4754 or mysamdog@verizon.net

WORKSHOPS

OCTOBER 22, RALEIGH, NC

Learn How To Meditate
See page 8 for more information.

NOVEMBER 12, DURHAM, NC

When Things Fall Apart
See page 8 for more information.

**PLAN AHEAD FOR THESE
RETREATS**

**FEBRUARY 9-11,
ATHENS, GEORGIA**

Non Residential Weekend of
Meditation with John.
Contact David Kurtz at 706-546-
7238 or dkurtz41@yahoo.com.

**MARCH 30-APRIL 1,
CHAPEL HILL, NC**

Residential/Non residential
Meditation Retreat with Barbara
and John at Val Halla Retreat
Center. For info.
Call 919-286-4754 or
office@newhopesangha.org

APRIL 21-28 EMERALD ISLE, NC

(Retreat by invitation only)
Residential Retreat: Vipassana at
the Ocean, with Barbara Brodsky,
Aaron and John.
For information contact Linda
Pendelton at 910-822-6375 or
mettagreetings@earthlink.net.

JUNE 22-30, ANN ARBOR, MI

Residential Retreat with Barbara,
Aaron, and John.
For information contact Pat Shalis
at pshalis@tds.net or
734-996-3743.

**SPIRITUAL COUNSELING
& MEDITATION INTERVIEWS**

Spiritual Counseling addresses both psychological and spiritual
issues, honoring the wisdom of many paths. It is helpful for
people who are just beginning to explore their psychological and
emotional experience. This counseling can also be relevant for those
who have been in psychotherapy and now wish a more transpersonal
counseling perspective that helps them know more fully their divinity.
Sessions may also include instruction in mindfulness meditation.
Rates for counseling meetings are on a sliding scale.

Meditation interviews are also offered and are similar to interviews
given at retreats. The content of the session is about your meditation
and what you are experiencing in your practice. Meditation inter-
views are available on a dana (generosity) basis. John is welcoming
new clients at his Durham office and also does telephone consul-
tations. He can be reached for more information or to make an
appointment at 919-286-4754 and at john@newhopesangha.org.

N E W S L E T T E R

The newsletter is usually published three times each year and is offered
freely. You donations allow us to continue to publish the newsletter. If you
would like to contribute to the cost of printing and mailing the newsletter,
then please make a check out to the Durham Meditation Center and mail
to 1214 Broad Street #2, Durham, NC 27705.

Ecstatic Chanting
The Heart of Devotional Yoga

Daniel Paul will accompany Jai on tabla
Sunday October 29, 2006 7:30pm



Eno River Unitarian Universalist Church, Durham, NC
Near US 40 & US 15-501 at 4907 Garrett Road

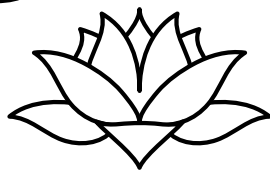
Tickets: \$20 in advance and \$25 at the door.

*Embark on a vocal journey through the sacred sounds
of ancient India. Jai Uttal is considered one of the great
chant masters and world music pioneers of our time.
With call and response group chanting and storytelling,
Grammy nominated, Jai Uttal creates a space of
invocation, prayer & heartfelt expression.
Don't miss Jai's first NC visit in 4 years!*

Telephone Ticket Orders: Temple Ball (919) 929-1208
Phone Information About This Program: (919) 732-5880

Tickets and more info online: <http://FlyingMonkey.ws> or email
Jon at ram1008@hotmail.com

Take Refuge in the Silence



NEW HOPE SANGHA INSIGHT MEDITATION RETREAT

November 3–5, 2006

A weekend retreat is an opportunity to develop calmness, wisdom, and compassion in a supportive environment. Emphasis is placed upon developing mindfulness in sitting, standing, and walking to help us access our innate understanding, joy, and peace. A weekend retreat such as this can be a wonderful way to learn meditation and to deepen one's practice. Beginners, as well as the more experienced, are welcome to attend. There will be instructions, practice, dharma talks, chanting from various spiritual traditions and silence.

THE RETREAT LEADERS **Barbara Brodsky** is a Quaker and trained "dharma teacher" in the Buddhist tradition. She is the guiding teacher of Deep Spring Center in Ann Arbor Michigan. Barbara has been deaf for 30 years; living with silence has greatly influenced her life and teaching, as have years of active involvement with nonviolent action for social change. **John Orr** received Theravada Buddhist ordination and training for a period of eight years while living in Thailand and India. He has been teaching meditation and leading retreats around the country since 1980. John is an Interfaith minister and teaches at Duke University.

THE LOCATION The retreat will be held at the Val Halla Retreat Center, 9423 Charles Lane (off Orange Grove Rd.) Chapel Hill, NC. This is a lovely Center located on 79 beautiful acres west of Carrboro. There are dormitory-style accommodations available on a first register first serve basis. Tent sites are available and commuting is another option. Check in will begin at 5:00 pm on Friday and supper will be served from 6:00-7:00 pm. Course opening is at 7:30 pm. We will end by 9:30 each evening to allow time for commuters to return home. The retreat will end at 4:00 pm on Sunday. There will be no work period as in other retreats. Upon registration you will receive directions to Val Halla Center and other information.

REGISTRATION The retreat fee for the weekend is \$135 whether you are commuting, tenting or sleeping in a bed at the center. This includes all retreat expenses including lodging, vegetarian meals, Barbara's teacher travel, advertising, etc. Barbara and John will offer the retreat on a "dana" generosity basis. Participants will have the opportunity to offer generosity to the teachers at the retreat. Your generosity enables the teachers to continue to offer these retreats and is the main source of their livelihood. A deposit of \$85 will hold a place in the retreat. All but \$10 of the retreat fee is refundable if you cancel before October 20. Deposits are non-refundable after this date. For more information call Marty Jarrell at 919-688-6004 or e-mail her at mysamdog@verizon.net.

NEW HOPE SANGHA Fall Retreat, November 3–5, 2006

REGISTRATION FORM

To register for the Weekend Retreat return this form to Durham Meditation Center, c/o 1605 Edgevale Road, Durham, NC 27701.

Name(s) _____

Address _____

Telephone _____

Email Address _____

Please check appropriate boxes. If possible pay in full, otherwise a deposit is required. Please make checks payable to Durham Meditation Center.

I will be commuting

I will be tenting

I will be needing a bed in the center

Paid in full (\$135) _____

Deposit enclosed (\$85) _____

TOTAL DUE _____

TOTAL PAID _____

Doing one thing fully CONTINUED FROM PAGE 1

week to focus on. Gradually the practice becomes more integrated into the various aspects of our lives, and we reap the benefits. The willingness to be more present and mindful is itself the practice.

What sorts of experience might someone have who is new to practice?

The biggest misconception about practice is that you're not supposed to think. However, people usually experience their conceptual, thinking mind at the beginning. The mind is not blank! There's a lot of mental activity, imagery and emotions. The important thing to realize is that meditation is being present in the moment with acceptance of whatever we're experiencing from moment to moment. The point is to be aware of what's arising, but not to get lost in it. For example, there's a difference between consciously planning a future event, like where we will go for vacation and being mindlessly lost in planning. As soon as we wake up to the fact that our mind is in the future or that we are lost in stories about our anger or other heavy emotions, then we are in the present moment with the actual experience. It's important for beginners to recognize that Insight Meditation is being present in the moment with whatever it is that we are experiencing. It doesn't mean the absence of bodily sensations, thoughts, or emotions. It means being fully and deeply present with these different aspects of body and mind as they present themselves from moment to moment.

Beginners should also be aware that they would encounter the hindrances: dullness, negativity, restlessness, and agitation, doubt. Our practice is to work with them skillfully.

What happens as practice deepens?

Mindfulness of the body, which is the first foundation of mindfulness, is a very good anchor and reference point for deeper awareness. That's why we work initially with posture, sensations in the body, and breathing, because it connects us so deeply with our bodies. What we are experiencing emotionally is often registered in different parts of the body, for example, fear or anger in the stomach, chest, neck, shoulders, or hands. When we're able to be sensitive and in touch with our bodies, we begin to pick up on these different mind states and emotions, which when we experience them helps us to cut through the tendency to get lost, to project anger onto somebody else or toward ourselves as feelings of inadequacy or unworthiness.

As practice deepens one finds a progression of insights: one is into how everything arises and passes away. This happens with body sensations, thought, emotions, perceptions, sounds, images, anything one comes in contact with: all being born and dying from moment to moment. As a result, one begins to experience cessation: the dissolving of the body and the mind, nothing arising or ceasing physically or mentally. Often fear arises at this point; if I allow myself to move more deeply into these experiences of impermanence and no self, what will become of me? Will I disappear? Then the body and

mind re-solidify because we are not ready to move more deeply into impermanence and the space of emptiness. So we work with the fear as the proper object. As the fear begins to dissolve, there's a sense of deep trust in oneself and in the practice. We can then move more deeply into the experience of impermanence and no self and begin to touch upon the unconditioned or ultimate reality. We begin to see the normal functioning of who we are from a different perspective. We experience an emotion like anger, but don't get lost in being the angry one. Practice begins to become more integrated into our daily lives; we're more fully present with whatever it is that we're experiencing without getting caught in it. That's really what freedom is.

How might others see a person who is in deeper practice?

People notice the degree of centeredness and focus. One can sense when someone is being fully present. Being calmer and at peace are also very obvious to others. When we are aware of what's arising within us, not getting caught in reactive conditions: fear, anger, or grasping, this will be clearly apparent to others, especially to our intimates. We're not reacting to the usual triggers any more! There's a lot more openness, kindness, and compassion.

This is an important point: if in our practice we find that our life is becoming narrower, more rigid, more protective and defensive, then there's something amiss in our practice, because practice should lead to more openness, spaciousness, and accessibility to others, to our having more ease and sense of well-being. Someone asked Ajahn Chah, "How do I know then my practice is deepening?" He said, "When the trees begin to look good, you know your practice is taking hold." We're more in direct touch with life.

As practitioners of the Dharma, we appreciate what we learn from Asia. Do you see a beneficial effect moving from the West to Asia?

Asia looks to America for guidance in economic growth and prosperity, which we have in excess. India and China, for example, previously among the poorest nations in the world, are rapidly becoming economically more prosperous. Their citizens can have their basic needs met, which before had not been the case. There was much material poverty; many suffered. This is a necessary part of human development, because people must have a degree of material comfort in order to develop spiritually. If people are hungry, not properly sheltered, don't have enough medicine; it's hard for them to give themselves more fully to spiritual pursuits.

After Ajahn Chah visited the U.S. and was back in Thailand, he was asked what was the difference between teaching Dharma in Thailand and in the West. In Thailand, he said, it's like trying to keep an old plant alive. In the West, it's like nurturing a seedling that's just beginning to sprout, giving it water and sunlight, and watching it grow.

In the West, we have the suffering of the rich; in Asia, the suffering of the poor. Everyone experiences suffering. The Dharma is the medicine that helps us address this suffering, no matter what form it

comes in, no matter where in the world one might be, people suffer. So the Dharma is universal.

How can we refrain from dualistic thinking (good vs. evil; kill the bad guys) in the face of the suffering and violence that we see in our world today?

We're called to deal not only with the suffering of the world, but also our own suffering. If we can't be with our own suffering skillfully, then we can't be with the suffering of the world in a skillful, non-dualistic way.

It's hard for us to see the cycle of violence and hatred in the Middle East, for example, because we feel powerless in the face of it, and it may touch places of fear and violence in ourselves. In finding more acceptance and spaciousness with our own fear and negativity, we can perhaps be more present with the suffering of the world. As that begins to happen, duality and separateness begin to fall away.

When we are present with our own suffering, we can begin to have compassion for it and for the suffering of others. It's through that awareness and compassion that we're able to move into more skillful action to address our suffering and that of the world, which is one and the same suffering. Suffering is suffering.

Would you comment on integrating different forms of Buddhist practice?

People come to practice from different directions, and there are different paths that lead to liberation. People are inwardly guided toward a primary practice, depending on what they need most. They start with that primary practice to develop certain spiritual qualities: concentration, calm, deeper clarity, insight, more opening of the heart, etc. That will become the ground, the foundation of their practice. Often the path will expand to incorporate other practices that focus on other needed areas, such as, Dzogchen Meditation, which is an awareness of our innate perfection. It's an extension of the foundation. For me, I no longer make a distinction between Vipassana and Dzogchen; I see them as one practice, one Dharma – two practices integrated into one.



How do you see a person integrating their religious practice with Vipassana meditation without violating the integrity of either?

I grew up in a Christian family. I had faith in God and a deep love for Jesus. I didn't, however, find in that the spiritual tools or practices to deepen my spiritual awareness and experience. That's what drew me to the Hindu, then to the Buddhist traditions. I found tools that helped me to deepen an awareness of my spiritual nature. That was necessary for me to move along on my spiritual path. Years

later, I found myself leading Vipassana retreats at the Jesuit Retreat House in Cleveland, Ohio. Priests, nuns and lay-people came to these retreats. Buddhist and Christian practices were integrated in that setting.

From that experience, I found myself opening again to the Christian path and to Jesus. So we grow beyond distinctions and the fear that surrounds them. We find that such distinctions

tend to hold us back rather than help us build our spiritual home. In my experience, all paths merge in awareness, wisdom, and love.

What inspired you to travel to Brazil this summer to seek healing with John of God?

My teaching partner and dear friend Barbara Brodsky has made several trips to Brazil; I've seen how her work with John of God has helped her in various ways. Because I've been experiencing chronic physical illnesses, which are serious but not life-threatening, I wanted some way of working with them on the levels of the body, emotions, the heart, and spirit – in every dimension. And I know that the spiritual entities who work through John of God address all four of these bodies in a holistic way. Also, I recognized that my physical illnesses have Karmic roots, which I have seen in my meditation practice and with the guidance of my teacher, Aaron. I'm working with the illnesses through my meditation practice as a way to help release the Karmic knots. I feel connection with the spirits that work through John of God; I want to experience their healing energy.

How can we support your healing process?

By doing your practice. It's all about practice. At the Casa, in Brazil, people sitting in "current rooms," which help to raise the

vibration healing energy, support part of the healing that occurs. Similarly, if people from our Sangha meditate, they're helping to support the healing.

past several years. Therefore, I can effectively support only what I'm able to. I'm doing a lot of deep inner work, which will enable me to guide others more effectively.



How can we support you, our teacher?

The Retreat Committee has been extremely helpful to me; putting on retreats entails a lot of work. Now we're in the process of putting together a Board of Directors, which will help us to obtain non-profit status. The Board will work with me closely: sharing a vision and establishing programs to support practice. Many who have found this practice helpful are now wanting to give back to others by supporting their practice in whatever way is possible: Retreat Committee, Board, newsletter production and mailing, or some other service. Financial support is always welcomed, as well.

Anyone who feels called to help may come to me. I would be happy to point them in directions that would utilize their talents and abilities in ways that would be most useful to the Sangha.

The New Hope Sangha is now going on three years old. What were your intentions in forming it?

I never intended to teach. When I began practice in the early '70's, I was seeking liberation from suffering and freedom. When I came back to the West I soon began to teach because others asked me to. Increasingly, more and more people wanted guidance. The Dharma and Vipassana Meditation were just beginning to take root here; they were the seedlings being nurtured, as Ajahn Chah had said. I was inspired by people's sincere interest in meditation and the Dharma, wanting to make it a part of their lives. When I came to North Carolina, Insight Meditation had not yet taken root. I wanted to introduce and support the practice here.

The New Hope Sangha grew out of the fact that people who had come to my meditation classes and retreats wanted a way of continuing their practice with others. I wanted to create a structure to support individual practice. A corps of experienced meditators was also interested in doing so. Essentially, the New Hope Sangha became that seedling that has begun to sprout. It's a little shoot, but it's there. And it's providing the support that I'd hoped for.

How is it developing?

It's an organic process. I didn't have a particular vision of how it would develop. I felt that if we focused on practice, it would develop on its own. As long as people practice, they will help to support each other, and the Sangha will grow in a way that is most beneficial for it to grow. I am comfortable with this gradual process, especially because there have been so many changes in my personal life in the



A DANA REQUEST

Dana (pronounced "dah-na") is a Pali word meaning "gift" or "giving." It is closely related to the virtue of generosity. Dana is a purely volitional act of giving in which we develop our ability to let go, convey our compassion and caring, demonstrate our commitment, and acknowledge our interdependence and connectedness.

As mentioned in the interview, which appears in this newsletter, John visited Brazil this summer to experience the healing work of John Of God. Schedule wise, John has the opportunity to return to the Casa in Brazil over the Christmas holidays to continue his healing process, but needs financial assistance if he is going to actually be able to go. Anyone who feels so moved may make a contribution for John's trip by sending a check payable to:

John Orr
2301 Hermitage Road
Hillsboro, NC 27278

A deep bow of gratitude!

NEW HOPE SANGHA

Twice Monthly Meditations & Dharma Discussion

Our community, the New Hope Sangha, will be holding meditations and dharma discussion the 1st and 3rd Tuesdays of each month, at the Eno River Unitarian Universalist Fellowship on Garrett Rd. in Durham. We will meet from 7:00–9:00pm in the Chapel, which adjoins the main Sanctuary. This is an ideal location, which is accessible from anywhere in the Triangle. The first hour will be sitting and chanting followed by a brief fellowship or walking meditation period. The second hour we will have the dharma talk. If you are late arriving and you hear chanting you may enter quietly. If you arrive late and the chapel is quiet we ask you to wait or sit in the sanctuary or other areas. The chapel door will be opened again during the walking and fellowship period. We will conclude the evening by 9:00.

The 1st Tuesday of the month there will be a dharma talk on a relevant subject and on the 3rd Tuesday we will discuss our experience of it in relation to our practice. Any questions about your meditation practice or spiritual life are welcomed.

Please plan on arriving by 6:50 so we can be in our seats by 7:00. This is an open group and all are welcome to attend. If you are new to meditation and need meditation instructions please come to the Chapel by 6:50pm and one of the group leaders will meet with you separately to give you instructions and guidance in the practice. If you have any other questions concerning the group please call Jim Jarvis at his office 309-2922 or e-mail him at jjjarvis@mindspring.com. There is no fee charged. There will be a dana (generosity) basket available to help pay the cost of the room rental. During the first Tuesday of the month, when there is a dharma talk given, there will also be a dana basket for the teacher offering the talk.

The New Hope Sangha is a resource for anyone who wishes to learn and practice the dharma. This is a non-denominational community that respects the wisdom of various spiritual traditions. Our meditation practices are grounded in three Buddhist practices: Vipassana (Mindfulness) Meditation, Metta (Lovingkindness) Meditation and Dzogchen (Non Dual Awareness) Meditation. To facilitate this process we have set up a web site (see: www.newhopesangha.org) that will give up to date information about the meditation programs we are offering, as well as, dharma talks by various teachers and other useful information. Our newsletter, "Leap Of Faith" is available online and in hard copy for those who request it. Send requests to office@newhopesangha.org.



DIRECTIONS TO ERUUF AT 4907 GARRETT RD. Raleigh/Cary (east), Charlotte/Greensboro (west) via I-40: Exit 270 (15/501). Go north toward Durham. At Garrett Road, turn right continuing 7/10 mile. Turn left into the entrance. Raleigh/Wake Forest via I-85/70 After Rt.70 merges with I-85, Exit from the left lane onto 15/501 toward Chapel Hill. At Garrett Road (BP Station), turn left and go 7/10 mile to entrance on the left. Greensboro/Hillsborough via I-85/70 Exit Rt. 147 and Exit onto 15/501 toward Chapel Hill. At

Garrett Road (BP Station), turn left and go 7/10 mile to entrance on the left. As you enter the church grounds, bear to the right, and park in the lot next to the sanctuary. The chapel adjoins the sanctuary. For detailed maps visit www.eruuf.org.



Raleigh Meditation Group

The Raleigh Meditation Group, which is an affiliate of the New Hope Sangha, now meets at the Longview Center, on the 2nd and 4th Tuesdays of the month, from 7:00 – 8:30pm.

The Longview Center is located at 118 S. Person Street, Raleigh, NC 27601 and is on the northeast side of Moore Square, right next to Exploris and the Exploris Middle School.

There is parking in the rear. Enter at the rear of the building through the second door from the left. Inside the vestibule there is a second door, which has keypad access. The code is 3333*. Our sitting space is on the second floor. Directions will be posted in the vestibule.

Bring a cushion to sit on. There will also be chairs available. There is no cost to participants. Registration is not required. There will be a donation bowl to contribute to the cost of the space (which is being provided free of charge). If you have questions, contact Tom Barrie at tom_barrie@ncsu.edu.

If you need further directions, contact Tom Barrie or go to www.mapquest.com and type in the address above.

Learn How To Meditate

SUNDAY, OCTOBER 22, 10AM-5PM, RALEIGH, NC

Fee \$85, Course ID Number (CE 1077), 0.6 CEU available

Instructor: John. Held at Meredith College. Register by requesting a Community Outreach Fall 2006 Catalog available at: Meredith College, Graduate and Professional Studies, c/o Anne Henderson, 3800 Hillsborough St., Raleigh, NC 27607-5298 or register online at www.meredith.edu/academics or call 919-760-8450

Suggested reading *Mindfulness in Plain English* by Bhante Gunaratana. Bring a folded blanket and cushion if you wish to sit on the floor. Chairs are available.

When Things Fall Apart: Inner Work During Difficult Times

SUNDAY, NOVEMBER 12, 10AM-5PM, DURHAM, NC

Fee \$95, Enroll by 10/27 and fee is \$85

Each of us goes through challenging times during the course of our lives, whether it be divorce, illness, addiction, a change of career or the death of a loved one, to name just a few. What are we to do when our world seems to be turned upside down and we experience profound feelings of loss, uncertainty, anger, grief, and pain? During this day together we will explore teachings and practices that can help us work skillfully with painful emotions and negative habitual patterns of mind. We will explore methods of working with chaotic situations and ways to communicate that lead to openness and true intimacy with others. There will be instruction and practice of Mindfulness and Loving-kindness Meditation, which cultivates wisdom, compassion and courage. This course is suitable for anyone who wishes to look deeply within and wants to develop a meditation practice.

Offered by John at The Bishop's House Room 107 (East Campus) through Duke Continuing Education. Register online at www.learnmore.duke.edu/shortcourse or by phone 919-684-6000. Have the following information ready: Class ID 10436 and MC/ Visa information. To register by mail call 919-684-6259 during business hours and ask for a copy of the fall short course program which includes a registration form. Advance registration is recommended. Registration is possible at the class site, space permitting.

The recommended text for the course is *When Things Fall Apart* by Pema Chodron. Available at Regulator Bookstore. Bring a folded blanket and cushion if you wish to sit on the floor. Chairs are available.

FALL 2006
leap of faith

Meditation Retreat
November 3-5
See page 3.

ADDRESS SERVICE REQUESTED

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