

CLEAR MIND

The Newsletter of Madison Vipassana, Inc.



Wholehearted Engagement Without Attachment: A Retreat with Mark Nunberg, March 17–19, 2017

We are very pleased to announce that Mark Nunberg will lead a meditation retreat for us March 17–19, 2017, at Holy Wisdom Monastery in Madison. Mark began his meditation practice in 1982 and has been teaching meditation since 1990. He co-founded [Common Ground Meditation Center](#) in Minneapolis in 1993 with his wife, Wynn Fricke, and continues to serve as the center's Guiding Teacher. Mark has studied with both Asian and Western teachers and finds deep inspiration in the teachings of the Buddha. Mark and other leaders at Common Ground Meditation Center have begun the development of [Prairie Farm](#), a new retreat property on 46 acres of rolling fields and woods in western Wisconsin. Mark has been leading residential



Vipassana retreats in Minnesota and around the country for more than 12 years. He continues to be a grateful student of Buddhist practice.

The theme of the retreat will be *wholehearted engagement without attachment*. The quietude and inner investigation of retreat practice can seem out of place when our world and our life seem to be asking for a wholehearted engagement. However, it is the safety and quiet of retreat practice where we uncover the wisdom that frees the heart from habits of attachment, anger, and fear. It is this freedom from reactivity that allows the heart to meet all the joys and sorrows in and around us with wisdom and love. What the world needs is exactly the same as what our own hearts need—understanding how to be intimate, caring, responsive, and unburdened by the very real suffering in the world. This is the liberation that we all seek and this is the work of retreat practice.

The retreat will be suitable for both beginning and experienced students of meditation. It will include daily Dhamma talks, guided awareness and compassion meditations, mindful qigong sessions, and opportunities for small group and individual practice interviews. Sitting meditation periods will alternate with periods of walking meditation throughout each day. The retreat will be held in silence except for instructions, question-and-answer periods, interviews, and Dhamma talks.

The retreat will be nonresidential, with a residential option for a limited number of practitioners. Holy Wisdom Monastery offers a beautiful and peaceful setting for this wonderful practice opportunity.

Registration fees cover teacher transportation, room (for residential retreatants), simple vegetarian meals (lunch and dinner for all and breakfast for residents), and other retreat expenses. The cost for nonresidents is \$175; the cost for residents is \$275 for a double room and \$325 for a single. In keeping with Theravada Buddhist tradition, there is no charge for the teachings; however, a donation (*dāna*) to the teacher is encouraged.

To register for the retreat, complete the [registration form at the back of this newsletter](#). Early registration is encouraged to ensure a spot. Financial assistance is available through our retreat scholarship program.

"If listening to Dhamma makes your heart at peace, that's good enough. You don't need to remember anything. . . . If we make our heart peaceful and just listen, letting it pass by but contemplating continuously like this, then we're like a tape recorder. After some time when we turn [it] on, everything is there. Have no fear that there won't be anything. As soon as you turn on your tape recorder, everything is there."

—*The Collected Teachings of Ajahn Chah*, v. 3, p. 39

Two retreat spaces will be held in reserve for persons of color, and two for young people (32 or younger) until March 3. If you would like to be considered for one of these spots, we encourage you to apply by checking [the appropriate box on the registration form](#); a

reserved spot may still be available even if our website says the retreat is full. For details, see [page 7](#).

For a sample of Mark Nunberg's teachings, see below or sample any of more than 780 talks available free of charge on the [Dharma Seed website](#). ❖



Holy Wisdom Monastery

Mark Nunberg: Wholehearted Engagement Without Attachment

Do mindful awareness and the letting go of attachment make us incapable of being a happy human being with a personality, relationships, and responsibilities? Does non-attachment allow for a greater intimacy in life, or does it lead to a disconnection and distancing from life's joys and sorrows? Do we need attachment in order to deeply care about and respond to the suffering we see and feel in and around us? Is our

experience of non-attachment enlivening or deadening? The Buddha's teachings point to a heart free from greed, anger and delusion—realizing a mind that is no longer governed and distorted by these deeply conditioned impersonal habits. How have we experienced non-attachment, or what Ajahn Chah called “the reality of non-grasping”? Do we see it as a true refuge for the heart?

We all know that it is not easy being a human being. With some practice we can begin to see more clearly that being attached to opinions and expectations results in the heart being uneasy and tight. The mind's habit is to struggle with the conditions of life. It thinks that grasping and rejecting experience is functional and leads to happiness. Does it? Perhaps this pervasive habit of attachment is the source of all suffering. If this were seen to be true, wouldn't we seek a way to be free from this pervasive habit? Seeing how attachment operates in our own mind breaks the heart open with compassion for all the suffering that this pattern sets in motion in the wider world.

Life demands both a wholehearted engagement and an absence of attachment. What would be the alternative? Living our lives attached to half-hearted avoidance? Does anybody think that this is a winning strategy for a good life and a good

world? Let's remember, non-attachment is not the same as non-engagement. Non-attachment is only realized through engagement, being intimate. The relevant question is, will this way of relating and engaging cause suffering? When we are attached to keeping distant from messy parts and holding on to what we find pleasant, we lose our authentic connection with life as it is. Real freedom, wisdom and love are found in moments of fearless engagement with life through a mind free from attachment. We transform our hearts and the world by cultivating and living with this deep understanding.

History, despite its wrenching pain
Cannot be unlived, but if faced
With courage, need not be lived
again.

— Maya Angelou



Mindfulness must be engaged.
Once there is seeing, there must
be action.

— Thich Nhat Hanh



Not everything that is faced can
be changed, but nothing can be
changed until it is faced.

— James Baldwin



Chan Master Yunmen, 9th
century, when asked “What is the
work of the Buddha's whole life?,”
replied, “An appropriate
response.”

Additional Opportunity to Practice with Mark Nunberg

Mark Nunberg will lead Madison Insight Meditation Group's regular Sunday night meditation on Sunday, March 19, 2017, at the First Unitarian Society, 900 University Bay Drive. The evening will begin at 6:00 p.m. with a 45-minute sitting, following which Mark will offer a Dhamma talk. If you can attend the retreat, this will allow you to extend it. If you can't attend the retreat, this will be a great opportunity to benefit from Mark's teaching.

MIMG Sitting Groups

Madison Insight Meditation Group offers three weekly meditation opportunities, one in central Madison, one on the west side, and one on the east side. Bring your own meditation cushion or bench if you have one. Chairs and some extra cushions are available. Details are below.



Central: Sundays 6:00–8:00 p.m.

First Unitarian Society, 900 University Bay Drive, Madison

1st & 3rd Sundays: 45-minute sitting followed by talk and discussion

2nd, 4th, & 5th Sundays: 45-minute sitting, 20-minute walking meditation, 45-minute sitting (breakout group on 2nd Sundays offers introduction to insight meditation—see below)

This sitting group is peer-led.

West: Tuesdays 6:30–8:15 p.m.

9638 Shadow Ridge Trail, Middleton (directions on [website](#))

45-minute sitting followed by Dhamma discussion

This sitting group is led by Janice Cittasubha Sheppard, who was trained at Abhayagiri Buddhist Monastery as a Buddhist Lay Minister, and at Spirit Rock Meditation Center as a Community Dharma Leader.

East: Fridays 7:30–9:00 p.m.

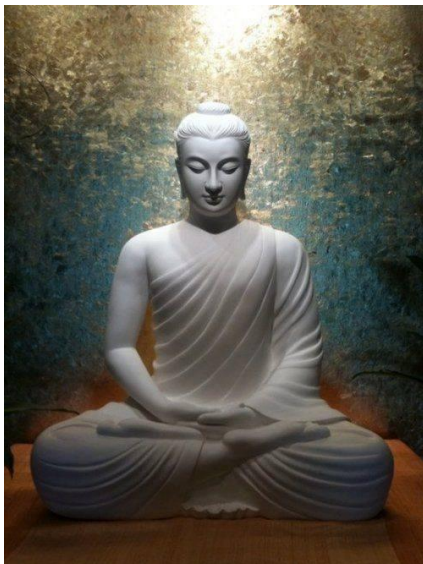
Main Street Yoga, 1882 E. Main Street, Madison

30-minute sitting followed by 10-minute movement meditation and Dhamma discussion or talk

This sitting group is led by Devon Hase, Craig Hase, and Jack Arpin. Devon completed the Community Dharma Leader training at Spirit Rock Meditation Center. Craig has been studying in the American vipassana tradition for a number of years. Jack ordained and lived in a Thai Forest monastery.

Introduction to Insight Meditation

Madison Insight Meditation Group offers an introduction to meditation the second Sunday of each month from 6:00 to 8:00 p.m. Those who come for the introduction have time together with a leader, in a separate room, to introduce themselves, learn some of the fundamentals of sitting and walking meditation, and hear a bit about our group and its history.



These monthly introductory sessions are open to everyone. If you have not meditated before, we invite you to attend one of them. Everyone is also welcome to attend any of our three sitting groups (see above). We hope you'll join us! ❖

Kalyana Mitta Groups

A *Kalyana Mitta* (*spiritual friend* in Pali) is a group of 8–12 individuals who gather periodically to study and discuss the teachings of the Buddha and his path of practice. Each group determines how frequently to meet, what to read, and how to structure the sessions. Madison Insight Meditation Group gathers the names of those interested, and when there are enough people for a new group, they are notified and assisted in getting the group started. Once established, each Kalyana Mitta manages on its own.

If you're interested in joining a Kalyana Mitta, email Jan Sheppard at janice.sheppard@yahoo.com. ❖

For All Beings

By Zenju Earthlyn Manuel

May all beings be cared for and loved,
Be listened to, understood and acknowledged despite different views,
Be accepted for who they are in this moment,
Be afforded patience,
Be allowed to live without fear of having their lives taken away or their bodies violated.
May all beings,
Be well in its broadest sense,
Be fed,
Be clothed,
Be treated as if their life is precious,
Be held in the eyes of each other as family.
May all beings,
Be appreciated,
Feel welcomed anywhere on the planet,
Be freed from acts of hatred and desperation including war, poverty, slavery, and street crimes,
Live on the planet, housed and protected from harm,
Be given what is needed to live fully, without scarcity,
Enjoy life, living without fear of one another,
Be able to speak freely in a voice and mind of undeniable love.
May all beings,
Receive and share the gifts of life,
Be given time to rest, be still, and experience silence.
May all beings,
Be awake.



Zenju Earthlyn Manuel, PhD, is an author and ordained Zen Buddhist priest. Hear this poem read by the author [here](#). Reprinted with permission.

Luang Por Sumedho: Listening to Thought

In opening the mind, or “letting go,” we bring attention to one point on just watching, or being the silent witness who is aware of what comes and goes. With this *vipassanā*, we’re using the three characteristics of *anicca* (change), *dukkha* (unsatisfactoriness), *anattā* (not-self) to observe mental and physical phenomena. We’re freeing the mind from blindly repressing, so if we become obsessed with any trivial thoughts or fears, or doubts, worries or anger, we don’t need to analyze them. We don’t have to figure out why we have it, but just make it fully conscious.

If you’re really frightened of something, be consciously frightened. Don’t just back away from it, but notice that tendency to try to get rid of it. Bring up fully what you’re frightened of, think it out quite deliberately, and listen to your thinking. This is not to analyze, but just to take fear to its absurd end, where it becomes so ridiculous you can start laughing at it. Listen to desire, the mad “I want this, I want that, I’ve got to have, I don’t know what I’ll do if I don’t have this, and I want that . . .” Sometimes the mind can just scream away, “I want this!”—and you can listen to that.

I was reading about confrontations, where you scream at each other and that kind of thing, say all the repressed things in your mind; this is a kind of catharsis, but it lacks wise reflection. It lacks the skill of listening to that screaming as a condition, rather than just as a kind of “letting oneself go,” and saying what one really thinks. It lacks that steadiness of mind, which is willing to endure the most horrible thoughts. In this way, we’re not believing that those are personal problems, but instead taking fear and anger, mentally, to an absurd position, to where they’re just seen as

a natural progression of thoughts. We’re deliberately thinking all the things we’re afraid of thinking, not just out of blindness, but actually watching and listening to them as conditions of the mind, rather than personal failures or problems.

So, in this practice now, we begin to let things go. You don’t have to go round looking for particular things, but when things which you feel obsessed with keep arising, bothering you, and you’re trying to get rid of them, then bring them up even more. Deliberately think them out and listen, like you’re listening to someone talking on the other side of the fence, some gossipy old fish-wife: “We did this, and we did that, and then we did this and then we did that . . .” and this old lady just goes rambling on! Now, practice just listening to it here as a voice, rather than judging it, saying, “No, no, I hope that’s not me, that’s not my true nature,” or trying to shut her up and saying, “Oh, you old bag, I wish you’d go away!” We all have that, even I have that tendency. It’s just a condition of nature, isn’t it? It’s not a person. So, this nagging tendency in us—“I work so hard, nobody is ever grateful”—is a condition, not a person. Sometimes when you’re grumpy, nobody can do anything right—even when they’re doing it right, they’re doing it wrong. That’s another condition of the mind, it’s not a person. The grumpiness, the grumpy state of mind is known as a condition: *anicca*—it changes; *dukkha*—it is not satisfactory; *anattā*—it is not a person. There’s the fear of what others will think of you if you come in late: you’ve overslept, you come in, and then you start worrying about what everyone’s thinking of you for coming in late—“They think I’m lazy.” Worrying about what others think is a condition of the mind. Or we’re

always here on time, and somebody else comes in late, and we think, “They always come in late, can’t they ever be on time!” That also is another condition of the mind.

I’m bringing this up into full consciousness, these trivial things, which you can just push aside because they are trivial, and one doesn’t want to be bothered with the trivialities of life; but when we don’t bother, then all that gets repressed, so it becomes a problem. We start feeling anxiety, feeling aversion to ourselves or to other people, or depressed; all this comes from refusing to allow conditions, trivialities, or horrible things to become conscious.

Then there is the doubting state of mind, never quite sure what to do: there’s fear and doubt, uncertainty and hesitation. Deliberately bring up that state of never being sure, just to be relaxed with that state of where the mind is when you’re not grasping hold of any particular thing. “What should I do, should I stay or should I go, should I do this or should I do that, should I do *ānāpānasati* or should I do *vipassanā*?” Look at that. Ask yourself questions that can’t be answered, like “Who am I?” Notice that empty space before you start thinking it—“who?”—just be alert, just close your eyes, and just before you think “who,” just look, the mind’s quite empty, isn’t it? Then, “Who-am-I?,” and then the space after the question mark. That thought comes and goes out of emptiness, doesn’t it? When you’re just caught in habitual thinking, you can’t see the arising of thought, can you? You can’t see, you can only catch thought after you realize you’ve been thinking; so start deliberately thinking, and catch the beginning of a thought, before you actually think it. You take deliberate thoughts like, “Who is the Buddha?”

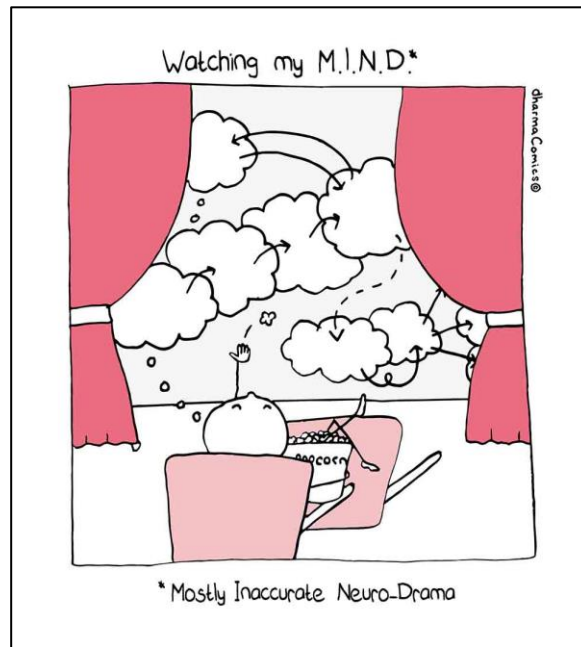
Deliberately think that, so that you see the beginning, the forming of a thought, and the end of it, and the space around it. You're looking at thought and concept in a perspective, rather than just reacting to them.

Say you're angry with somebody. You think, "That's what he said, he said that and he said this and then he did this and he didn't do that right, and he did that all wrong, he's so selfish." And then you remember what he did to so-and-so, and then . . . One thing goes on to the next, doesn't it? You're just caught in this one thing going on to the next, motivated by aversion. So rather than just being caught in that whole stream of associated thoughts, concepts, deliberately think: "He is the most selfish person I have ever met!" And then note the ending of that thought. "He's a rotten egg, a dirty rat; he did this and then he did that!"—and then the ending of that. You get to see it all as very funny!

When I first went to Wat Pah Pong [Ajahn Chah's monastery], I used to have tremendous anger and aversion arise. I'd just feel so frustrated, sometimes because I never knew what was really happening, and I didn't want to have to conform so much as I had to there. I was just fuming. Ajahn Chah would be going on—he could give two hour talks in Lao—and I'd have a terrible pain in the knees. So I'd have those thoughts: "Why don't you ever stop talking? I thought Dhamma was simple, why does he have to take two hours to say something?" I'd become very critical of everybody, and then I started reflecting on this and listening to myself, getting angry, being critical, being nasty, resenting, "I don't want this, I don't want that, I don't like

this, I don't see why I have to sit here, I don't want to be bothered with this silly thing I don't know. . .," on and on. And I kept thinking, "Is that a very nice person that's saying that? Is that what you want to be like, that thing that's always complaining and criticizing, finding fault, is that the kind of person you want to be?" "No! I don't want to be like that."

But I had to make it fully conscious



Comic by Leah Pearlman (Dharmacomics).

to really see it, rather than believe in it. I felt very righteous within myself, and when you feel righteous, and indignant, and you're feeling that they're wrong, then you can easily believe those kinds of thoughts: "I see no need for this kind of thing, after all, the Buddha said . . . the Buddha would never have allowed this, the Buddha; I know Buddhism!" Bring it up into conscious form, where you can see it, make it absurd, and then you have a perspective on it and it gets quite amusing. You can see what comedy is about! We take ourselves so seriously, "I'm such an important person, my life is so terribly important, that I must be extremely serious about it at all

moments. My problems are so important, so terribly important; I have to spend a lot of time with my problems because they're so important." One thinks of oneself somehow as very important, so then think it, deliberately think, "I'm a Very Important Person, my problems are very important and serious." When you're thinking that deliberately it sounds silly, because you realize you're not terribly

important—none of us are.

And the problems we make out of life are trivial things. Some people can ruin their whole lives by creating endless problems, and taking them all so seriously.

If you think of yourself as an important and serious person, then trivial things or foolish things are things that you don't want. If you want to be a good person, and a saintly one, then evil conditions are things that you have to repress out of consciousness. If you want to be a loving and generous type of being, then any type of meanness or jealousy or stinginess is something that you have to repress or annihilate in your mind. So

whatever you are most afraid of in your life that you might really be, think it out, watch it. Make confessions: "I want to be a tyrant!" or, "I want to be a heroin smuggler!" or, "I want to be a member of the Mafia!"—or whatever it is. We're not concerned with the quality of it any more, but the mere characteristic that it's an impermanent condition; it's unsatisfactory, because there's no point in it that can ever really satisfy you. It comes and it goes, and it's not-self. ❖

— "Listening to Thought," in *Seeds of Understanding (The Ajahn Sumedho Anthology, vol. 2, 2014)*, pp. 41–45.

Half-Day Sits

Madison Insight Meditation Group will hold half-day sits on three upcoming Saturdays: February 4, March 4, and April 1. The sits will be held in the Gaebler Living Room at the First Unitarian Society, 900 University Bay Drive, in Madison.

Our half-day sits begin at 9:00 a.m. (try to arrive a little early), and the formal practice ends at about noon. Three 45-minute sitting periods alternate with two 20-minute walking periods. If you can't attend for the entire morning, feel free to come for a portion of it. Plan to arrive just a little before the hour so you can join the last few minutes of walking and stay for the next sitting. The morning's practice is followed by a potluck lunch in the same location. Bring something to share if you can, but come anyway if you can't. Questions can be directed to Tony at (608) 231-1558. There is no fee or registration required. Everyone is invited.

Join Us on Facebook!

Check out the [Madison Insight Meditation Group \(MIMG\) Facebook page!](#) Be sure to click "Like" to have us show up in your newsfeed. We're using the page to post announcements about upcoming MIMG events such as retreats, classes, and special guest speakers. If you attend one of our [weekly meditation groups](#), this is a good way to learn what else is happening at the other groups and in the broader MIMG community. We may also occasionally post inspiring Dhamma quotations. If you have a photograph or reflections about our retreats or other events, please consider sending them by messaging the page directly—we'd love to post them!



Madison Dharma Community

Did you know Madison has a citywide sangha email list? The Madison Dharma Community list is intended for all Dharma practitioners in the greater Madison area. The list serves as a resource for anybody hoping to get the word out on Dharma-related news and requests to the widest possible group of interested

practitioners. It's a place to post notices about retreats and other practice opportunities, as well as more personal items, such as "practitioner roommate wanted" or "house available for rent." It also offers an opportunity for inter-sangha discussions about practice.

Subscribing to the list is fast and, of course, free. Just go to [this link](#) and click "Join Group." The list is set up as a Google Group, but you don't need a Google account to join. The list is lightly moderated to prevent spam.

May the Madison Dharma Community list be of benefit to everyone on the path!

Reserved Space at Retreat for Persons of Color & Young People

We encourage everyone to register as early as possible for our retreats to ensure a spot, but we recognize that circumstances sometimes make that difficult or impossible. As part our efforts to increase accessibility and inclusion in our sangha, we will from this point on hold open spaces at our retreats for persons of color and young people.

For each retreat, two spaces will be held in reserve for persons of color, and two for young people (32 or younger). These spaces will be reserved up until two weeks before the retreat begins. Persons of color and young people are encouraged to apply; a reserved spot may be available even if our website says the retreat is full. Please spread the word!

Upcoming Retreats

Ayyā Medhānandī, May 21–24, 2017

Pine Lake Retreat Center, Westfield, WI (residential)

October 5–8, 2017 (TBA)

Pine Lake Retreat Center, Westfield, WI (residential)

Rebecca Bradshaw, October 4–7, 2018

Pine Lake Retreat Center, Westfield, WI (residential)

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The Newsletter of Madison Vipassana, Inc.
Madison, WI

This newsletter is published periodically as a service to our meditation community and is available on our [website](#).

Editor: Cathy Loeb

To subscribe, send an empty message to:
mimg-subscribe@yahoo.com



Wholehearted Engagement Without Attachment

An Insight Meditation Retreat with

Mark Nunberg

March 17–19, 2017

Friday 9:30 a.m.–8:15 p.m. (check-in 8:15–9:15 a.m.)

Saturday 8:45 a.m.–8:15 p.m.; Sunday 8:45 a.m.–1:00 p.m.

Holy Wisdom Monastery, Middleton, WI

Sponsored by Madison Vipassana, Inc. (madisonmeditation.org)

Mark Nunberg began his meditation practice in 1982 and has been teaching meditation since 1990. He co-founded [Common Ground Meditation Center](#) in Minneapolis in 1993 with his wife Wynn Fricke and continues to serve as the center's Guiding Teacher. Mark has studied with both Asian and Western teachers and finds deep inspiration in the teachings of the Buddha. He has been leading residential Vipassana retreats in Minnesota and around the country for more than 12 years. The theme of the retreat will be wholehearted engagement without attachment.

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Cost

The retreat will be nonresidential, with a residential option for a limited number of practitioners. The cost for nonresidents is \$175; the cost for residents is \$275 for a double room and \$325 for a single. Registration fees cover teacher transportation, room (for residential retreatants), simple vegetarian meals (lunch and dinner for all and breakfast for residents), and other retreat expenses. In keeping with Theravada Buddhist tradition, there is no charge for the teachings; however, a donation (dāna) to the teacher is encouraged.

Financial assistance

Financial assistance is available through our retreat scholarship program. Individuals may receive scholarships multiple times. Please ask if you need assistance. Contact Ann at registrar.madvip@yahoo.com or (608) 843-7531 to discuss how we can help.

Special needs

To inquire about special situations, contact Ann at registrar.madvip@yahoo.com or (608) 843-7531. Please note that we are unable to accommodate special dietary needs.

Ride sharing

To request or offer rides to and from Holy Wisdom Monastery, contact Chris at Cbkeenan44@gmail.com or (716) 997-9361.

Registration

Early registration is encouraged. Registration is on a space-available basis and must include the registration form on

the [next page](#) and a check to reserve your spot.

Confirmation will be by email and will provide information on the facility, driving directions, and recommendations on what to bring. If the retreat is full, you will be placed on a waiting list. Those on the waiting list who do not get a spot will receive a full refund. For questions about registration, contact Ann at registrar.madvip@yahoo.com or (608) 843-7531.

Reserved spaces for persons of color & young people

Two retreat spaces will be held in reserve for persons of color, and two for young people (32 or younger) until March 3. If you would like to be considered for one of these spots, we encourage you to apply by checking [the appropriate box on the registration form](#); a reserved spot may still be available even if our website says the retreat is full. See [page 7](#) for details.

Cancellation and refund policy

All cancellations are subject to a nonrefundable \$50 fee. Cancellations received on or before February 17 will be refunded the retreat fee less \$50. Refunds, less \$50, will be given to those canceling after February 17 only if there is another person wanting to register for the retreat.

To register

Send the registration form with a check for the full amount (payable to Madison Vipassana, Inc.) to:

Madison Vipassana, Inc.
c/o Ann Varda
1724 Hoyt St.
Madison, WI 53726

Madison Vipassana, Inc.
Meditation Retreat with Mark Nunberg

March 17-19, 2017

Holy Wisdom Monastery, Middleton, WI
— Registration Form ♦ Please Print Clearly —

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____ Alternate Phone _____
Email _____

I would like to register for a reserved retreat space for persons of color young people (*details [here](#)*).

Room preferences . . .

Gender (optional): _____

Nonresidential (\$175) Residential double (\$275) Residential single (\$325)

Rooms are assigned on a first-come, first-served basis. If we are not able to accommodate your room request, please indicate whether we should: Place you on a waiting list for your room of choice.

Place you in any available room. Register you as a nonresidential retreatant.

Special circumstances or requests . . .

Residential retreatants:

I snore. I use a CPAP or other medical device.

All retreatants:

I would like to use to an assistive listening device. (If you have questions about our assistive listening devices, please contact Mike Kehl at mike.fiddlehead@gmail.com or 608-334-0611.)

If you have any other special needs, requests, or information to share with us, please explain below or contact the registrar, Ann Varda, at registrar.madvip@yahoo.com or 608-843-7531. _____

Sitting preferences . . .

To help us set up the Dhamma hall, please indicate whether you prefer to sit primarily on the floor or in a chair. We will have extra chairs, but not enough to reserve both a chair and a place on the floor.

Chair Floor

We will have just a few extra meditation cushions available to borrow during the retreat, so if you plan to sit on the floor, please bring your own cushion or bench if you have one.

A few last details and a request for help after the retreat . . .

This is my first vipassana retreat. I can help clean up after the retreat.
 I can give a ride to ___ passengers from _____. I need a ride from _____.
 I enclose an additional \$ _____ to be used for scholarships for future retreats.

Send your completed registration form with a check for the full amount to:

Madison Vipassana, Inc., c/o Ann Varda
1724 Hoyt St., Madison, WI 53726

Checks payable to Madison Vipassana, Inc.

Financial assistance is available through our retreat scholarship program. Please contact the registrar, Ann Varda, at registrar.madvip@yahoo.com or 608-843-7531 to discuss how we can help.