



# PIMC NEWS

PORTLAND INSIGHT MEDITATION COMMUNITY

[www.portlandinsight.org](http://www.portlandinsight.org)

JUNE 2004

## Buddhist Madonna

by Nancy Turner

As a small child I remember thinking of the word, 'green' and wondering if everyone else in the world saw the same color as me. Was my 'green' the same as yours? For weeks I paid attention to trees, grass, T shirts, cars, houses, everything green. Not only did I see a million shades of green, I also realized, with dismay, there was no way to answer my question because I could not see through anyone else's eye. This was my first understanding that a word was merely a representation of something else, something elusive, and I realized that people use words, as well as art, music, dance, as symbols to approximate an idea or experience. I was fascinated by the fact that when I thought the word, 'orange' my mouth would salivate. Merely conjuring up an image could change my behavior. I found this phenomenon amazing.

My parents loved to go camping along the Clackamas River, on Mt. Hood and islands of Puget Sound. They took me and my sisters canoeing on Spirit Lake, (now vanished) on the slopes of Mt. St. Helens, where we drank sparkling water directly from the lake. I too learned to love being out in nature; in my unconscious desire to savor my connection with the earth, I collected 'special' stones; each one unique and exquisite, representing something abstract, mystical, that I could not explain. My family, with its mix of agnostic, Unitarian, and Quaker heritage, scoffed at religious icons. All I knew was that I wanted something tangible to evoke my feelings of joy and oneness with the earth.

Along the coast of Oregon and Washington I also collected shiny bits of clam and oyster shells in honor of the amazing creatures that created such functional and beautiful homes. I accumulated, by the jar full, broken shards of soda and beer bottles that had been worn smooth by the ocean rubbing them against sand, creating sensual soft white, watery blue, brown, and olive green treasures. These frosted objects became sacred icons to remind me of how I also get broken and tumbled, my rough edges worn away by the abrasions of life and relationships.

When I grew up and moved away from my parents' home I left plastic buckets and metal coffee cans overflowing with keepsakes stored in a basement closet. My mother eventually scattered my cache across her gravel driveway, for they were, after all, just rocks, shells, and bits of glass.

As an adult, I still fill my pockets, and suitcases. On a recent trip to Bali, when the weather was particularly



*Buddhist Madonna cont. from page 1*

hot and sticky, Robert and I ventured on a final shopping spree, trolling for gifts to carry home. Inside the central market of Ubon, sweet smoky incense permeated the air, bringing good luck to the vendors and tears to my eyes. We shuffled through narrow corridors jam-packed with clothing, paintings, wood masks, bamboo wind chimes and a plethora of tourist trinkets. We bought wood flying angels, a couple of masks, and silk scarves. Feeling satiated, claustrophobic and overheated, we searched for an exit. Just as we finally spotted sunlight cascading over bolts of exotic fabric, we came upon stalls jam packed with wood carvings. On both sides of the aisle were brilliantly painted carvings of the Hindu Garuda and the Balinese Barong. On a top shelf, her face barely visible over the beaks and bulging eyes of a Garuda I spotted a Kwan Yin. The shopkeeper lifted her out for me to see. She stood three feet high and her beauty took my breath away.

For centuries Kwan Yin, or Quan Yin, Quan Am (Vietnamese), Kannon (Japan), and Kanin (Bali), has been one of the most universally beloved deities of the Buddhist tradition. She is a Bodhisattva and embodies the archetype of the Christian Mary and the Tibetan goddess, Tara. Like many goddesses, she is a virgin in the original sense of the word, 'whole unto herself,' meaning she neither owned by either her father or a husband. As the Goddess of Compassion (Karuna), she embodies love, charity, kindness, and tolerance. A string of pearls around her neck signify illumination. One hand holds a vase from which flows the 'Water of Life,' blessing all living beings. Typically, her other hand holds a sheaf of mature rice as a metaphor for fertility and sustenance, or a lotus, which the Balinese carver had changed into a stylized flower radiating like a halo behind her head. Her hand was raised in the traditional mudra of safety and protection. A dragon is often twisting around the base of the statue as a symbol of strength and divine powers of transformation, although a Balinese carver had taken the liberty of carving the one poised before me riding a magical porpoise! With or without the dragon, Kwan Yin is usually depicted standing or sitting on a lotus flower, signifying spiritual enlightenment. She is a beloved mother figure, a Buddhist Madonna, known and revered as, 'she who hears the cries of the world.'

Years ago my (then) partner had a terrible fall while pruning a tree, landing on his back. He was rushed by ambulance to the hospital emergency room. The doctor told me that at any moment a blood clot could dislodge, causing instant death. For hours as he lay on the stretcher; I did not know if he would pull through or not. X-rays showed a broken neck vertebra. My partner had been a robust, active fellow and his inability to move terrified me. My mood swung from intense compassion for him, with an intense desire to help him heal, no matter how long it took or what

the outcome might be, to moments of anger, accusing him of causing the accident through arrogant carelessness. I hated myself for these unworthy, nasty thoughts, but I could not prevent them from arising. After weeks in the hospital he gained nerve sensations and became able to move his extremities. With his neck in a brace and the use of a wheelchair, he came home to recover. He struggled with his healing process, becoming self-absorbed and depressed. I was his caretaker, providing for all of his basic needs, including transportation to and from medical appointments. I continued to go to work and care for my three young children as a single parent, daily growing more tired and resentful. Often I could not imagine enduring another day of subjugating my needs for the wellbeing of another adult. I became irritable, critical, and emotionally distant.

It was during this time that the Virgin Mary appeared in a dream. She stood before me; her luminous blue gown ruffling slightly. She stood calmly with both open palms raised along her sides as a gesture of welcoming inclusion, serenity and peace, and then she disappeared. I reluctantly woke up and marveled at such a curious image. Especially for me, a non-Christian! The next day I found myself humming the Beatle's song, "when in times of trouble, Mother Mary comes to me, speaking words of wisdom, 'Let it be. Let it be.'" Corny as this sounds, it was exactly the message I needed. Mary embodies divine attributes of an all pervasive compassion and forgiveness and I was running

*Buddhist Madonna cont. on page 6*

## *PIMC Board of Directors*

*At this time the board consists of the following people. Please call, send e-mail or approach in person to share your views and ask questions.*

*Robert Beatty (rbeatty@easystreet.com)*

*W (503) 223-2214*

*Jim Dalton (jdalton@easystreet.com)*

*H (503) 641-8336*

*W (503) 466-6507*

*Doug Pullin (dwpullin@yahoo.com)*

*H (503) 293-6823*

*W (503) 293-4177*

*Ann Faricy (annfaricy@comcast.net)*

*H (503) 284-5527*

*Linda Savaya (buddhapainter@bevanet.com)*

*H/W (503) 297-7497*

*Nancy Turner (nturner@easystreet.com)*

*W (503) 241-4519*

*Danelle Till (mindfulmother@earthlink.net)*

*H (503) 603-9947.*



# JUNE

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
		Beaverton Sit *7:00 - 9:00 p.m.		Meditation and Dharma talk 7:00 - 9:00 p.m.		Change Your Mind Day **12:30 - 5:30 p.m.  Robert Beatty speaks at Change Your Mind Day **1:15 p.m.
<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>
Meditation and Dharma talk 6:30 - 8:45 p.m.  Children's Sangha 6:30 - 8:45 p.m.	Board Meeting 7:00 - 9:00 p.m.	Beaverton Sit *7:00 - 9:00 p.m.		Meditation and Dharma talk 7:00 - 9:00 p.m.		
<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>
Meditation and Dharma talk 6:30 - 8:45 p.m.  Children's Sangha 6:30 - 8:45 p.m.		Beaverton Sit *7:00 - 9:00 p.m.		Meditation and Dharma talk 7:00 - 9:00 p.m.	Newsletter Deadline	
<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>
Meditation and Dharma talk 6:30 - 8:45 p.m.  Children's Sangha 6:30 - 8:45 p.m.	Board Meeting 7:00 - 9:00 p.m.	Beaverton Sit *7:00 - 9:00 p.m.		Meditation and Dharma talk 7:00 - 9:00 p.m.		
<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>			
Meditation and Dharma talk 6:30 - 8:45 p.m.  Children's Sangha 6:30 - 8:45 p.m.		Beaverton Sit *7:00 - 9:00 p.m.				

Unless otherwise noted, all events are held at PIMC's Meditation Center located at 6536 SE Duke St., Portland

\* Beaverton Sit is hosted by Jim Dalton. 503.641.8336. Location: 11965 SW Foothill Drive, Beaverton

\*\* Change Your Mind Day : Teachers from various traditions in Buddhism will give teachings, and participants will share in music and activities. Join the celebration in Portland at Colonel Summers Park located at SE 17th and Taylor.

## Robert Beatty - Residential Retreats in 2004

**May 28 - June 6<sup>th</sup>**  
**Cloud Mountain Retreat Center**  
 Castle Rock, WA  
[www.cloudmountain.org](http://www.cloudmountain.org)  
 (888) 465-9118

**July 9 - 15<sup>th</sup>**  
**Johnson's Landing Retreat Center**  
 Kootenai, BC  
[info@JohnsonsLandingRetreat.bc.ca](mailto:info@JohnsonsLandingRetreat.bc.ca)  
 (888) 756-9929



**October 25 - 29<sup>th</sup>**  
**Hollyhock Holistic Learning Center**  
 Cortes Island, BC  
[www.hollyhock.bc.ca](http://www.hollyhock.bc.ca)  
 (800) 933-6339

**December 3 - 9<sup>th</sup>**  
**Cloud Mountain Retreat Center**  
 Castle Rock, WA  
[www.cloudmountain.org](http://www.cloudmountain.org)  
 (888) 465-9118

# It's Only Money

by Carston Henningsen

For years, I have struggled with what seems like two worlds: the dharma world and the money world. I still struggle today. I am fascinated



by how money affects our actions, our behavior and our relationships without our knowing it. Like other things in life that I fear and don't quite understand—such as death—I decided to make money part of my meditation practice. That was twenty years ago, when I started one of the first investment management companies specializing in socially and environmentally responsible investing. The illusion of money's power has a strong hold on our culture, and I wanted to find a way to see through the illusion to the reality of money, to expose some of the myths that have been passed down to us generation after generation.

*“On our way to enlightenment, we still need to deal with money.”*

What is money? The value of money was once defined according to the value of the gold or other metal used to mint coins. Later, paper money was created for convenience; and gold bars stored in government vaults supported its value.

Today, a currency's value derives merely from our societal agreement to buy into an illusion. There is no underlying gold to support currency, and paper even has been exchanged for numbers on a computer screen. As long as we all honor this agreement, the monetary system remains held together by faith. “It is well enough that the people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning,” wrote William Greider in *Secrets of the Temple: How the Federal Reserve System Runs the Country*.

We have many such shared agreements in our society, supporting illusions and blurring reality. The mind's illusion of the self, or ego, is the ultimate shared agreement. I'll agree that your ego exists, and you agree that mine exists. I'll agree that this green piece of paper represents enormous value if you also agree. It would be quite a different reality if we didn't believe so strongly in these illusions.

To begin my personal exploration of money, I looked first to my childhood. Most of what I knew or felt about money had come from my parents and their attitudes toward money. For many of us, our parents may not have been the best role models for a healthy money view. Mine used money to communicate their love and they withheld it to communicate their displeasure. Money was a behavior modification tool. My parents also used money to “protect” me from the difficulties of life.

In her book, *Everything You Know about Money Is Wrong*, Karen Ramsey categorizes four types of money attitudes, often learned from our parents. The Saver can never save enough. The Spender needs to constantly buy something new to derive momentary happiness from spending. The Worrier awaits a disaster like losing a job or wakes up in the night worrying there isn't “enough.” Finally, the Avoider lives in denial and avoids talking about or dealing with money, which often leads to financial mismanagement.

In the end, these attitudes are really about money, but about how we perceive reality. The Saver may view everything as scarce, while the Spender may view life as abundant. Some might also try to blame money for their character flaws and dysfunctions or use it as a tool to express feelings or desires. When my daughter asks me to buy her the latest Beanie Baby (she already has more than I can count), I may say it is too expensive, but what I'm really objecting to is its orchestrated status as a “collectable.” When siblings argue about the inequities of their inheritance, they are usually not fighting over money but addressing their life-long fairness issues with each other.

For a couple I know, the trouble began when one of them inherited one million dollars and they decided to build their dream house on Maui. They hired well-known architects and designers, and the costs soon exceeded the estimates. By the time the house was complete, they had run out of money and were forced to sell the house. In the

## It's Only Money

process, their loving relationship came apart. They lost sight of their ability to manage their needs and desires, which had become exaggerated by inheriting the money. The moment when we understand that a conflict is not really about money is the turning point; it's an opportunity for opening our hearts and practicing compassion in our relationships.

Constantly asking ourselves what is of true value not only helps us make better choices in using our money, it also helps limit the distractions that lead us further away from mindfulness. As Buddhists, our lives are not about making, gathering, spending and investing money. Our lives are about practicing the dharma and cultivating awareness. That can be a real struggle in our culture. The pursuit of money has become its central theme—and how we spend the majority of our time. Time is money. Many of us might even say we are renting or leasing our time to our employers.

The book *Your Money or Your Life*, by Joe a simple calculation to help us understand the stuff we buy. For example, earlier this year I correct the terrible vision I have lived with for \$3,500. Based on my after-tax hourly earnings, hours—in exchange for perfect eyesight for the would have paid two to three times as much. the number of hours of my life that I've this helps me redefine what is of true value world, how we spend money often determines questioning our money actions, we are whom we love, and the dharma.

"It's not having what you want, it's wanting her latest hit song. But we live in a consumer right. So how much is enough? Maybe we should be asking how little is required. Was it Benjamin Franklin who first said, "Money exaggerates who we really are"? It is easy to find examples of celebrities who have become extremely wealthy but ended up using their money to buy suffering in the form of drug addiction, failed relationships or even suicide. On the other hand, my friend Howard has always been one of the most generous person I know, and as he became wealthy, money exaggerated his generous nature. Howard has created a healthy money world that allows him to practice generosity every day.

As "consumers" of life, we have a choice of what we buy. We can choose to buy suffering, or we can choose to buy the joy that comes from generosity, lovingkindness and compassion. Money presents us with this choice countless times each day. The actions we take with money both contribute to and reflect who we are as people and how we affect each other. Whether we are in the supermarket or the stock market, observing and being conscious of our use of money is the first step in bringing mindfulness to it. George Kinder writes in *The Seven Stages Of Money Maturity*:

*Mindfulness is the best technique for learning to let go of habitual thought patterns, because virtually all meditation techniques build on simply letting go of thoughts. Meditation is also ideal for coming to a heightened awareness of unconscious messages about money. . . . We become like the novice monks of Burma who are sent to meditate in the forest, where the tigers prowl. . . . The world of money is where our tigers are.*

Money offers us a wonderful opportunity to practice being alert—alert to the illusions of money and to the reality beyond the illusions. Since beginning to meditate back in 1980, I have worked on observing my actions and the actions of others through the lens of the dharma. I watch how money influences my everyday behavior and that of my clients. I manage money for people who want to invest in companies that reflect their values—an approach often called socially and environmentally responsible investing. My work gives me the wonderful opportunity to interact with compassionate people who are practicing right livelihood with their money. It also gives me the opportunity to observe their shifting old and new money attitudes. For example, Tony is from a rural Oregon town and was raised in poverty. Despite having built a successful technology company, which he later sold for millions, his old money attitudes sneak up at odd times. When I last saw him, his hair a bit shaggy, he explained that he usually has it cut only every two months in order to save money. He laughed at himself when I pointed out this old money attitude—an illusion with no relationship to his present situation.

We have to constantly replace the old tapes—the old money attitudes that the mind keeps playing over and over again—with new and healthy ones. Beginning to observe the power that money has over our actions and our relationships is the first step in dissolving money's power over us and transforming our relationship to it. We can see money as a benign tool we can use to further our self-discovery and mindfulness. We can choose to use money to become more kind, loving and compassionate rather than anger and hatred. We can see the



Dominguez and Vicki Robin, describe value of our time in relation to the decided to get laser eye surgery to more than forty years. The cost was that's about fifty-eight working rest of my life. Not a bad deal. I At the end of the month, I can add up exchanged for the ability to buy stuff; and what is a waste of time. In today's how we spend our lives. By reminded of what really matters,

what you've got," sings Sheryl Crow in culture, where *too much* is just about

*Madonna continued from page 2*

short of both.

The image of Mary might just as well have been of Kwan Yin; they are the same archetype and embody the same energy. My dream made it possible for me to enter deep levels of consciousness and access her compassionate energy. I had been taught to see things in a literal, concrete way, but the dream provided a profound access to an original and universal pattern of compassion and love and I was drawn into it. I didn't have to understand it to experience transcendence.

Whatever name we give the goddess, she endowed me with acceptance toward others and toward myself. I began to make intentions to act with kindness, including kindness to my own negative thoughts and opinions. I relaxed in my role as caregiver and most significantly, stopped whipping myself for what I was feeling about the situation. Fear, anger, confusion, and exhaustion became acceptable and reasonable responses and I forgave myself for my reactivity. I began to ask for help. I sent my children to my mother's for the day so I could have some peace and quiet. They romped outside, climbed trees and read books with Grandma. They arrived home, tired and happy, with bulging pockets. "Look, Mama," my son exclaimed, "I found these 'special' rocks on Grandma's driveway!" Handfuls of stones I recognized tumbled onto the floor. "I want to keep them forever; they remind me to be happy." I smiled as I watched my child's enthusiasm for symbolic objects unwittingly passed on from one generation to the next.

In the Bali market I bought the Kwan Yin and shipped it with several Buddha carvings for the new PIMC center. I knew the statue was merely a piece of wood chiseled according to the vision of a Balinese carver, yet, like the word 'orange,' it was a reference to something extraordinary, something juicy and alive.

Now, when I see the Kwan Yin figure that graces the front of PIMC's Dharma Hall, I see Mary in her Asian form. Both are goddesses of mercy, free from pride or vengefulness. It is said that even if one is kneeling beneath the raised sword of the executioner, a single heartfelt cry to Kwan Yin will cause the blade to fall shattered on the ground. Metaphorically, this is so. When my internal judgments become debilitating blades over my head and I am about to sentence myself to some dreadful penance, I can summon the essence of Kwan Yin and open my heart to compassion and experience renewal.

For further reading: [Discovering Kwan Yin, Buddhist Goddess of Compassion](#), Sandy Baucher, Beacon Press, c1999

An enchanting CD featuring Kwan Yin: [She Carries Me](#) by Jennifer Berezan, 1995 Edge of Wonder Records, Canada



*Money continued from page 5*

time we spend getting and keeping money as not separate from the time we spend practicing the dharma. We can bring our vocation into alignment with our values and with the dharma, finding a right livelihood that creates less suffering for ourselves and others. With patience and compassion, we can identify every place in our lives where our finances are not consistent with our values, and we can replace our old money messages with new ones that originate in healthy and conscious money relationships.

Of course, I realize that talking about money and dharma in the same conversation is blasphemy to some. In fact, as I spend time assisting lay sanghas with money issues, I find that it's a topic not often discussed in such groups. This is somewhat surprising, since other cultural taboos, like sex, are often widely investigated in dharma communities. Perhaps this is another illustration of money's power of illusion. The topic of money is our culture's last great taboo because we have learned to base our self-worth and self-respect partly on our perceived wealth or lack of wealth. Money helps us define and measure our egos in relation to the egos of others. Since it's the rare practitioner who can truly check his or her ego at the door upon entering the dharma hall, we bring with us the taboos, illusions and shared agreements of our culture.

Communication is the key to most issues, and we must learn how to normalize money conversations rather than avoid them. Money is not the "root of all evil." The root of evil is ignorance. Money is neutral; its merits are defined by how we use it. Bringing money awareness into our personal and communal practice gives us many daily opportunities to observe the mind in action. In his book *Money and the Meaning of Life*, Jacob Needleman brilliantly uncovers our money illusions: *In our time and culture, the battlefield of life is money. Instead of horses and chariots, guns and fortresses, there are banks, checkbooks, credit cards, mortgages, salaries, the IRS. But the inner enemies remain the same now as they were in ancient India or feudal Japan: fear, self-deception, vanity, egoism, wishful thinking, tension and violence. In the language of the warrior, these are enemies of inner development.*

The battlefield we are crossing from mindlessness to mindfulness is full of mind-made obstacles and distractions. Many of these are aggravated by our money-centered culture. By discovering and exposing the illusions of money, we begin to see reality and dharma more clearly. In this way, money actually becomes part of our practice. Money becomes dharma.

*Carston Henningston is a member of PIMC*

He can be contacted at [Carsten@Portfolio21.com](mailto:Carsten@Portfolio21.com).

Reprinted by permission from *Inquiring Mind: A Semiannual Journal of the Vipassana Community*. Inquiring Mind, P.O. Box 9999, Berkeley, CA 94709



# Time, Talent and Treasure

By Danelle Till, Treasurer

There have been many seasons in my life regarding giving to support spiritual communities. I have hazy memories of the quarters my parents handed me to put in the offering plate when I was younger. The transition in my young adult life when giving became an adult duty. Sometimes I was inspired and a little pressured to contribute to "God's work". There were communities in which "tithing" meant spiritual status, doing right and that I really "had faith". And my now personal favorite coercion, the message that "if you give more you'll get more" and small giving was only getting in the way of my grander "personal" good. There were times when I couldn't give financially and gave time, but with guilt and sometimes without balance. None of this do I want to repeat, nor participate in creating and still I have a need to give to a spiritual community or cause. I am so grateful to be in this community where the intention is to have no coercion and to celebrate all forms of giving as acts of generosity. Of course, at least for this mind, it isn't that simple and conditioning is always willing to share, but the intention along with a few moments of mindfulness are a huge intervention. Now that I have found a community in which to give, I can work on the balance part where mindfulness, mine and that of those around me, is a most useful tool. My hope is that each of us will find the right form and amount of support, so that our giving will bring delight and continue to open our hearts and release our grasping. It seems that if this process is honored within and with each other that the needs of the community and the individuals can and will be met, not without bumps and with a infectious measure of delight.

In hopes of supporting this process at our last community meeting the board invited all to fill out the form recreated below. Out of the forms that have been returned many have found a connection and a library committee as well as a cleaning committee have been formed. If you have not filled out one of these forms and would like to, please cut this out and place it in the dana bowl on Sunday or mail it in.

Portland Insight Meditation Community  
Time, Talent and Treasure Survey  
2004

Name \_\_\_\_\_ Phone \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_

I would like to support the community by being generous with

MY TIME \_\_\_ hours a week or \_\_\_ hours a month I would like to spend time in the (circle)

Cleaning Grounds Vacuuming Phone Calls Hall Upkeep Kitchen Library Maintenance  
Opening Greeting Closing Children Newsletter Service Comm. Communication Comm.  
Fundraising Comm. Flowers Other \_\_\_\_\_

MY TALENT - I would delight in sharing the following talent(s):

\_\_\_\_\_

MY TREASURE -I would like to make a financial commitment of \$\_\_\_ a week or \$\_\_\_ a month to support the teachings, building and our teacher being available to all. I will make my contribution by  
\_\_\_Cash in Dana bowl \_\_\_Check in Dana bowl \_\_\_Check in the mail \_\_\_ Credit Card online

# Announcements

etcetera

## Editors Notes

This is the first issue of the PIMC newsletter in the new format (ie. using new software and a somewhat different layout). As our community grows I am hoping that this newsletter becomes both a forum for the thoughts of our members, and a way of disseminating information of interest to our members and the larger community reflecting our growth and the teachings of the Buddha. In that light we invite anyone to offer input in any form on how the newsletter can better perform these functions. To that end I'd like to create a "letters" column which is an opportunity for those members who do not use the listserv to express themselves. Responses to articles and questions would also be appropriate. If you have a suggestion that you do not wish to have published, just note that and it will be honored. These responses could be dropped in the dana bowl or handed to me, sent by email, or sent via regular mail (see below).

I would also encourage anyone to submit any artwork that would be appropriate for publication. This could include the budding work of the children of members of the sangha. Please include your email address at the end of any submission. Thank you.

Submissions may be sent to:

Art Resnick  
15151 NE Clackamas St  
Portland, OR 97230  
email: rezmo@rezmo.net

---

## April and May Dana

\$1928 April Dana  
\$2653 May Dana (as of the newsletter deadline,  
without the 5th Sunday)  
\$1903 2004 Average Dana before April and May  
\$1833 2004 Revised Budget Estimated Dana

Figures for April and May teacher compensation were not available at the time of the newsletter deadline.

--- Danelle Till  
--- cocreativexpressions@earthlink.net

## Rummage Sale

The date for this years PIMC rummage sale has not yet been decided but we'd like to remind you to please save items to donate to the sale. If you need to "release" any items before the sale, they can be stored at the Meditation Center located at 6536 SE Duke St., Portland. The sale probably will take place in July or August. There is a committee being formed to organize the event. Contact Jim Dalton (503-641-8336) with any questions.

---

## Deadline

The deadline for the July issue of the Newsletter will be July 20th. Please have your submissions to me by that date. Please be reminded of the parameters for electronic submissions. It would be helpful if document files were sent in **rtf format (rich text)**. Microsoft Word as well as Microsoft write both offer these options when saving a file. Also please use **single space** and **no spaces** between paragraphs. Photos or scans can be sent in either **bmp or jpg** extentions. All this will save mucho time for yours truely.

(Asked in the spirit of a hungry duck)

*Metta*  
*Art Resnick*

---

## Board Notes

From the Board...

Having moved into our new home, the pressure is off. We did not get everything done that we planned, but...surprise, our opening went very well, despite our worries and struggles. Taking some time to breathe, we are settling into the mundane affairs of community maintenance and housekeeping. We are meeting every two weeks to hammer out a clear statement of goals, a fund raising plan, community outreach, etc. Our community meetings have unearthed concerns and commitments that need to be digested and formulated into action plans. We are having fun getting to know one another and taking up each piece of business as mindfully as possible.

The major outlines of purpose and direction have been clear for several years now, but maintaining a center with clear policies and procedures is an ongoing work in progress, better accomplished in small adjustments and steady application of effort. It is not a time of major announcements, just setting a course and continuing to adjust to the flow of events. Now that we are launched into the waters, it will be fun to see how seaworthy we are. More later.

Jim Dalton  
For the Board of Directors

# Retreating

Art Resnick

The other day, as I walked in the sunshine-  
I found a poem forming within my head...  
I was convinced it was a message from a  
Spirit!

I couldn't see the Spirit,  
it was in shadow.

*I walked twenty paces in the sun and stopped.*  
And something bloomed.  
I couldn't hear the Spirit,  
my mind was moving too fast.

*I walked twenty paces in the sun and stopped.*  
Yes, this message was like a poem-  
I couldn't feel the Spirit,  
I was busy noticing the warmth on my bare arms.

*I walked twenty paces in the sun and stopped.*  
The message whispered to me from somewhere  
sounded like "come, come".....or....."follow, follow".....

*I walked twenty paces in the sun and stopped.*  
The spirit and the poem are forgotten now,  
but I do remember that the poem began with the  
words.....

"The other day, as I walked in the sunshine".....

3/30/92

Cloud Mountain

Retreat with Robert Beatty



**"Please fulfill my request only if  
you can give it with the delight of a  
small child feeding a hungry duck."**

This propitious quotation and paragraphs that follow  
are the words of Marshall Rosenberg, whose theories of  
non-violent communication (NVC) are the foundation of the  
organization Oregon Network for Compassionate Communi-  
cation (ORNCC).

Please DO NOT fulfill my request if you are doing it  
out of guilt, shame, fear, duty, or obligation,  
because you think you "should."

To gain my affection or acceptance.  
Because you are afraid of how I'll react if you don't.

Please fulfill my request ONLY if  
You are giving from the heart...joyfully.  
You are doing it from a need to contribute.  
It meets some other need or value of yours.

To learn more about the ORNCC and Marshall Rosenberg visit the  
website at: <http://www.orncc.org>

# Rock in the River

(how I want to be)

with  
perfect  
patience  
the rock  
lets the  
river  
round off  
its  
rough  
edges

robin helm  
breitenbush, march 2004



Mississippi headwaters, Itasca St Park

# Stick

Art Resnick

I am a stick in the river  
stuck behind a rock...  
Waiting for the water  
to wear away the rock  
and set me free.

August, 1994  
Breitenbush  
retreat with Ram Dass





Portland Insight Meditation Community  
3434 SW Kelly Avenue  
Portland, OR 97239

[www.portlandinsight.org](http://www.portlandinsight.org)  
503-223-2214

RETURN SERVICE REQUESTED

## *Connecting Online*

The PIMC listserv is our community's online means of staying connected.

To join the listserv, send a blank email to **PIMC-forum-subscribe@yahoogroups.com**. When you receive a confirmation message, respond to it.

It's just as easy to get off the list. Send a blank email to **PIMC-forum-unsubscribe@yahoogroups.com**.

For additional information contact Paul Gerhards, [paulg@aracnet.com](mailto:paulg@aracnet.com).