

# GARRISON INSTITUTE

Timeless Wisdom, Timely Action.

## INSIDE...

“Reflection: In Search of Societal Altruism”  
By Jonathan F. P. Rose

## The Inner Work of Racial Justice By Rhonda V. Magee

The following is an excerpt from the new book by our colleague and winner of the 2019 Garrison Institute Insight and Impact Award, Rhonda V. Magee, *The Inner Work of Racial Justice: Healing Ourselves and Transforming Our Communities Through Mindfulness*. It is reprinted here with permission from the publisher TarcherPerigee, an imprint of Penguin Publishing Group, a division of Penguin Random House, LLC. Copyright © 2019 by Rhonda Varette Magee.

### FURTHER BROADENING OF THE LENSES

The reported rise in diagnosed anxiety, as well as drug and alcohol abuse, and in some cases criminal behavior, reveal some of the consequences of these existential threats on the well-being of people across all of our communities. What looks like acting out, on closer inspection, is but one or another way many have sought to cope.

As a result of increasingly difficult circumstances caused by war, climate change, and economic and political collapse, people around the world are compelled to move, to get out, to undertake cross-cultural journeys in search of safer, more peaceful, and just plain better lives for themselves and their children. However, this also leads to destabilization, uncertainty, and distress. And in moments of distress, we are susceptible to the siren song of racism, xenophobia, and resistance to the tides of change.



Rhonda V. Magee, Professor of Law at the University of San Francisco

Alas, we have seen most, if not all, of this before. We have seen fear and fear-mongering lead to nativism, racism, hate-crimes, and generations of suffering. Unfortunately, these things may reassert themselves because we have not yet found a way to prevent their rise in the 21st century.

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**THE GARRISON INSTITUTE**

14 Mary's Way, Route 9D  
P.O. Box 532  
Garrison, New York 10524  
p 845.424.4800  
f 845.424.4900  
garrison@garrisoninstitute.org  
www.garrisoninstitute.org

**A MESSAGE FROM OUR EXECUTIVE DIRECTOR**

In October, somewhere between the Jewish High Holidays and Thanksgiving, I got up to address the Garrison Institute's annual gala and awards dinner. As I stood at the podium and looked out over a representative gathering of our friends, colleagues and supporters, I was struck by one particular spiritual value common to all wisdom traditions: gratitude.

The Institute is blessed with the guidance and energy of our community – our venerable spiritual advisors, our deeply engaged board and advisory council, our dedicated staff, the thought and movement leaders and world-class teachers involved in our work, and the over 75,000 people who have participated in our retreats and programs since we began in 2003. Stepping back to take in the depth and breadth of this extended community, it's astonishing to me who it encompasses -- wisdom keepers, change agents, creative forces, the greatest imaginable diversity -- and what we've been able to build together: a learning hub for contemplative wisdom and social change, open to all, with global impact.

In this issue you'll meet some of the remarkable people in the Garrison Institute's extended community, for whose contributions to our work I'm so grateful -- people like Rhonda Magee, whose groundbreaking new book *The Inner Work of Racial Justice* is excerpted in the cover story, and renowned composer and our longtime friend and supporter Philip Glass, both winners of our 2019 Insight & Impact Award (page 11). You can dip into a fascinating dialogue on the history and contemporary implications of the concept of sanctuary between renowned religion scholar Elaine Pagels, cancer researcher and acclaimed author Siddhartha Mukherjee, and our co-founder Jonathan F. P. Rose that took place in March at the Cathedral of Saint John the Divine (page 8).

You'll discover how our program initiatives are being applied in the world, including the launch of CBR International which is delivering our Contemplative-Based Resilience trainings to humanitarian aid professionals working on the refugee crisis (page 12), and ramping up of our domestic CBR Project, which is providing these skills-based trainings for social service agencies and women leaders here in the United States. You'll learn about the continuing work of our Pathways to Planetary Health program, convening field leaders across many disciplines to articulate a new, regenerative ethical vision for the Anthropocene era (page 3). And you'll sample highlights from some of the roughly 100 retreats and events we present and host each year, exploring everything from Green Tara to Google's "Search Inside Yourself" (page 18).

I'm amazed by what we're doing and who is doing it with us, and my sense of it all is one of overwhelming gratitude. The Garrison Institute has a wonderful, capable board and staff, but obviously, we couldn't have done all this by ourselves. Our achievements arise from what our board co-chair Rachel Gutter likened to the yogic "breath from which everything flows" and what Rhonda Magee connected to the Sufi chant of "the ocean that refuses no river" (page 11): the fellowship and collective contributions of thousands of diverse, creative, wise people engaged with us, whose work inspires and enriches the whole. People like you. For all you do, and for your taking part in this extended community, we are truly thankful.



MARC WEISS  
*Executive Director*



# REFLECTION:

## In Search of Societal Altruism

BY JONATHAN F. P. ROSE



Jonathan F. P. Rose's business, public policy, and not-for-profit work all focus on creating a more environmentally, socially, and economically responsible world. In 1989, he founded Jonathan Rose Companies LLC, a multi-disciplinary real estate development, planning, consulting and investment firm, as a leading green urban solutions provider. In 2003, Jonathan co-founded the Garrison Institute with his wife, Diana Calthorpe Rose. He is initiator of its Pathways to Planetary Health program, and also founded the Institute's Climate, Mind and Behavior program. He serves as the Co-Chair the Institute's board of trustees.

We live in a time of great uncertainty, with the triple threat of increasingly volatile climate change, political polarization, and income inequality. It feels like the political, economic, and governance systems of our civilization are not only unequal to these challenges, but being fractured by them.

In times of great uncertainty, people tend to grasp at leaders with views they believe will ground them amid the rocky state of affairs. They tend to fall into two camps: polarizing populism and alluring altruism.

Populists are often rigid fundamentalists. They counter evolutionary forces with reactionary ideas and resist adaptation. Altruists create compassionate, resilient, learning societies that can adapt to changing circumstances and are more likely to navigate the volatility of this century successfully.

But what does it really mean to seek an "altruistic" society? Auguste Comte, one of the fathers of sociology, invented the word, defining altruism as "elimination of selfish desire and or egocentrism, as well as leading a life devoted to the well-being of others." Mathieu Ricard subtitled his book *Altruism* "The Power of Compassions to Change Yourself and the World." For the ancient Greeks and early Christians, altruism is *agape*, the highest form of charity and selfless love. In the Pali literature, Buddhism and Jainism it is *karuṇā*, compassion and the desire to relieve suffering, which is an essential part of the spiritual path. In Islam, it is *ithaar*, or selflessness. In Judaism it is the basis of *tikkun olam*, the work of repairing or improving the world.

These definitions and traditions are expressed in terms of individual altruism, which is clearly deep in our history and in our DNA. But only altruism on a societal scale, at the systems level, will be powerful enough to match the scale of the problems we now face, and to move us along the pathways toward planetary health. We need to cultivate collective, pervasive, societal altruism.

As our colleague Paul Hawken points out, when extreme events tear a landscape apart, Nature's propensity is to heal. For example, after a forest fire, an ecosystem immediately starts rebounding, first with fast-growing ground cover which protects the exposed soils, followed

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*Racially-skewed spaces do not feel equally safe to everyone inhabiting them. Mindful awareness of this is critical to the everyday work of undoing racism. It is important, then, to develop the will to see the particular in our midst, the situatedness of our experience—not to the exclusion of a sense of oneness, but as a means of more authentically entering into it.”*

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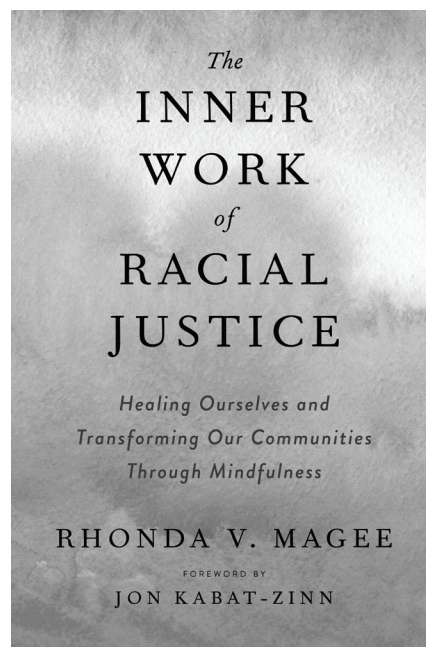
#### THE FALSE HOPE OF COLORBLINDNESS AND THE PROMISE OF MINDFUL PERCEPTUAL AWARENESS

Part of the problem is that we’ve spent the past generation trying to tell people that race and racism are things of the past, to convince everyone that we and our institutions—our schools, our workplaces, our system of justice—are (or should be) racially neutral or “color-blind.” As we turn a blind eye to racism in our societies, we implicitly and unconsciously contribute to the racist systems and the harm that they do.

Research findings in the field of cognitive psychology help us see that, in reality, the notion of color blindness, the idea that we can somehow just not see race, is a fiction. Our brains just don’t work that way. Our brains actually perceive race, and these perceptions affect how we interact with one another, whether we intend this to be so or not.

We may more readily understand why this might be so through mindful inquiry. We’ve managed to get where we are as a species because we figured out a long time ago how to quickly size up all manner of threats to our existence and take action to minimize risks. Since race has mattered for so long, we all have become very good at not merely “seeing” race, but mapping our perceptions of the value of various groups of people and organizing our relationships accordingly.

Research on implicit bias, from ongoing studies at Harvard University and elsewhere, confirm the widespread existence of unconscious views about categories of people—the elderly, women, Blacks, Asians,



etc.—that belie our conscious, stated views about them. (If you want to see how you fare, check out the online tests at [ProjectImplicit.org](http://ProjectImplicit.org).) Bias causes all sorts of unnecessary suffering and material harm in the world, and as we have seen, suffering flows disproportionately to a society’s traditionally vulnerable or disfavored groups over others.

So, it is impossible, actually, to be “color-blind” in a world in which color and its analogues have been made so relevant to outcomes in our lives. To believe otherwise is to be overly confident in our capacity to control our thoughts and to be less aware of the workings of our brains than we might wish or need to be, given the present challenges and past moral tragedies.

Yet we can see that in various ways, we are rewarded for our ignorance in dealing with race. From retaliatory employment actions to social shaming, we have been punished for naming the ways that race continues



to matter and that bias continues to show up. Knowing all of this, I try to meet everyone who enters into conversations about this issue with me with an awareness of both their particular situation and our common humanity in a world of great and increasing distress. Here's the thing: the fact that we all see race and associate differently racialized people with different value doesn't make it OK. Similarly, the fact that much of what we experience in the way of disparity happens as a result of structural or systemic dynamics beyond our control does not mean we lack the moral agency necessary to have an impact. The things we are up against do not absolve us of moral responsibility to try to make a difference. They do not render the differences in our experiences somehow equivalent, and they do not let you or me or anyone off the hook for addressing identity-based bias and working for racial justice. As inheritors of a world that has made race so meaningful, we all have some measure of responsibility for minimizing the role of race going forward.

Our perceptions precede the formation of the racist concepts. For example, when someone fails to give us eye contact, what do we make of it? Do we perceive this as being unfriendly or rude, and then make assumptions about all people "like this" – e.g., "South Asian students are rude?" Or, might we notice our temptation to do so, pause, and disrupt the perception-to-thought-to-concept process? If so, we might learn that among recent South Asian immigrants, a lack of eye contact may indicate a show of respect – the very opposite of being rude. In this way, research and practice reveals some of the ways that we can become more aware of our perceptions, overcome our biases, and work together

to promote greater harmony and peace in our communities.

#### **RACIALIZED SPACES AS SITES FOR MULTIRACIAL COLLECTIVE ACTION**

The racial demographics of a given space contribute to its "racial character," especially for those in the minority. In workplaces, communities, campuses, and even countries in which the demographics are skewed so that one or more social identity groups' members feel more "at home" than others, the views of the more populous group(s) will shape the sense of what is true or acceptable there. When minority views are expressed, they are less likely to be recognized as valid. White-normed spaces can feel less embodied, more cognitively than emotionally vibrant. As a result, racially skewed spaces do not feel equally safe to everyone inhabiting them. Mindful awareness of this—what we might call racial spatial awareness—is critical to the everyday work of undoing racism. It is important, then, to develop the will to see the particular in our midst, the situatedness of our experience—not to the exclusion of a sense of oneness, but as a means of more authentically entering into it. Particularity and common humanity are two sides of the same coin. By being lovingly present to the real and perceived differences between us, we create pathways toward meeting in our rich and full humanity together.

We must bring mindfulness and compassion to bear on our encounters with one another by taking time in advance to consider the social dynamics of the engagement, including the demographics and power differentials we are most likely to encounter, or if we have the power to do so, to create. We have to develop the capacity to talk about racial demographics and address the concerns of

those who are in the minority, with a view towards holding ourselves and our organizations more accountable to those suffering the most. And we must have the will to see the complex connections between these aspects of our environment and other variables that, when read together, help us more effectively understand what is going on.

Our formal practices of mindfulness and compassion can increase our capacity to have not merely difficult but increasingly complex conversations. We can, without anyone noticing, pause for a second or two, take a conscious breath, bring awareness to the thoughts, emotions, and sensations that are arising, and choose how we want to respond to comments that trigger us. We can strengthen ourselves enough to ensure that we are able to stay in the conversation necessary to collectively organize structural change, and to keep coming back when things get difficult.

Becoming more aware of how race matters is essential to building our capacity to make not only personal and interpersonal changes to minimize bias, but structural and institutional changes that make bias less likely to take hold in the generations to come.

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# SCHOLARSHIP PROGRAM

The Garrison Institute is committed to making our space and programs more accessible. Through our scholarship program, we are able to provide financial support to people from different backgrounds, practices, and professions. Supporting scholarships is one way we can continue to build a more inclusive community and move the needle on social and environmental action.

## AS OF 11/13/2019:

### NUMBER OF SCHOLARSHIPS

**AWARDED:** 179

**FUNDS AWARDED:** \$69,930

**FUNDS RAISED FOR 2019:** \$81,833

**RETREATS SUPPORTED:** 27

## OUR DEEPEST GRATITUDE TO THE FOLLOWING FOUNDATIONS FOR SUPPORTING OUR 2019 SCHOLARSHIP FUND:

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Mindful Breath Foundation  
Trust for the Meditation Process

*“My experience of mindfulness was profound, and my takeaway, along with tools to live more fully in the moment, was a feeling of calm confidence in the Dharma. Thank you.”* – 2019 SCHOLARSHIP RECIPIENT

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by grasses and small plants which feed animals, and so on through successive pathways which step by step rebuild a rich and biodiverse forest. It's a deeply encoded, systemic process.

In the same way, when human ecology is disrupted, people instinctively take action to heal it. In her book *A Paradise Built in Hell*, Rebecca Solnit observes that when fires, earthquakes, or other disasters destroy a city, people immediately, instinctively set up emergency centers, prepare and distribute food, direct traffic, provide housing. They generally do it with great care for others and little care for themselves. They don't see it as sacrifice; they see it as service. It serves to set them collectively on a progressive, systemic path toward recovery and rebuilding. New Yorkers experienced this twice in recent decades, after 9/11 and Superstorm Sandy.

It's apparent that altruism isn't just a behavior of enlightened individuals; it can also be systemic. Like the natural healing function built into nature's DNA, it's a collective, pervasive, emergent human function. The question is, if altruism is part of our DNA, what will it take to awaken it on a societal scale, it in time to heal the planet? Ecosystems can heal themselves, and people can instinctively pull together to heal a city, but it often takes a deep disruption like a fire or an earthquake to trigger the healing response on a large scale. We can't wait until some massive disruption threatens civilization itself to awaken societal altruism. How do we do it now, before such a disruption occurs?

That's not a rhetorical question; it's an urgent one the Garrison Institute's Pathways to Planetary Health program is working to answer in concrete ways. Today, the dominant paradigm for assigning value is degenerative -- maximizing extraction and consumption, rewarding the success of the individual or corporation. Pathways to Planetary Health is outlining a regenerative paradigm that nurtures the health of the whole, drawing its principles from ecological systems. It takes societal altruism, the ethic of seeking the common good above all else, as the cornerstone of regenerated future.

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For more on the activities of the Pathways to Planetary Health program, see the **INITIATIVE UPDATES ON PAGE 14**.

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# SANCTUARY: A Conversation with Rt. Rev. Clifton Daniel III, Elaine Pagels, Siddhartha Mukherjee and Jonathan F. P. Rose

*On March 30, 2019, the Garrison Institute and the Cathedral of Saint John the Divine co-presented “The Sacred as Sanctuary: Place and Practice in Uncertain Times.” It was a fascinating dialogue held at the Cathedral between the Right Reverend Clifton Daniel III, D.D., a bishop of the Episcopal Church and the 10th Dean of the Cathedral; Princeton Professor of Religion Elaine Pagels, author of *The Gnostic Gospels* and other seminal books; physician and researcher Siddhartha Mukherjee, author of the Pulitzer prizewinning book *The Emperor of All Maladies: A Biography of Cancer*; and Jonathan F. P. Rose, a developer of affordable, environmentally responsible communities, author of *The Well-Tempered City*, and co-founder of the Garrison Institute.*



From left: Elaine Pagels, Siddhartha Mukherjee, Jonathan F.P. Rose and Rt. Rev. Clifton Daniel III

## ELAINE PAGELS:

How did the practice of sanctuary start? I asked a learned rabbi, who's a friend of mine, and he said that Jewish lawgivers invented it. Because in Jewish law, of course, human life is understood to be intrinsically sacred, created in the image of God, and therefore anyone who took a life would have to pay for a life. But the lawgivers recognized that sometimes killing was accidental, and so they established cities of refuge, where fugitives could go if they had accidentally killed someone, hiding from the relatives seeking vengeance and also from the law.

But ancient Greek sources like to take credit for it. Notice that the term “asylum” is Greek. It means “no violence.” They see its origin in Athens, where a foreigner convicted of a capital crime in another state could make a desperate dash to safety, maybe to the Temple of Asclepius, the god of healing, or crouch beneath the giant statue of Athena in the Parthenon and plead for sanctuary and help.

Christians, of course, in the ancient world were persecuted and arrested and tortured themselves on the

capital crime of being traitors to Rome, until that suddenly changed in a change that shocked the world, when the emperor decided that he was taking Christ as his patron, and he offered amnesty suddenly, overnight, to people who'd been living in terror of arrest.

Constantine began pouring imperial treasury money into building enormous new churches: Hagia Sophia, in his hometown of Constantinople, the Church of the Holy Sepulcher in Jerusalem, and churches outside the walls, in Rome, and Vatican Hill. These were finally recognized as sacred spaces by the end of the fourth century, where fugitives, convicted criminals, exiles, and others in danger could find help.

It's heartening to see these convictions in action in some of our neighborhoods [today]. I spoke yesterday to Pastor Seth Kaper-Dale in the Reformed Church of Highland Park, New Jersey. They offer help to young people in trouble with the law. They created a residence for homeless veterans. [They] declared their church a sanctuary in 2012, inviting nine refugees from Indonesia to live in the church. Although ICE agents later arrested two of the refugees at school bus stops, when they were bringing their children to the bus, the church





Elaine Pagels

© Barbara Conviser

leaders intervened to release them, and they've returned them now to their families.

In 2017, after the Trump administration renewed its attacks on immigrants, the same church took in three more refugees, this time with help from Governor Phil Murphy. This ongoing work is still occurring to this day. Augustus, 1,700 years ago, said this and it still applies: "At most, we cannot do much to help and defend those who take refuge in a church." That may still be true, but it's also the case that there are people throughout the world, in many communities, as you know, who are keeping this tradition very much alive.

#### **SIDDHARTHA MUKHERJEE:**

Actually, strangely, I was at the Hagia Sophia yesterday, just traveling back from Turkey. It was a great church of refuge. I want to talk a little bit about the invention of sanctuary from illness. Actually, I thought about this while I was at [Hagia Sophia].

In medicine in particular there's a strange analogy here —much like the church that Constantine built became a sanctuary from Constan-

tine's powers, as it were. The very church that was built within the state became a place that you could take sanctuary from that state. Only in the 20th century, we began to realize that medicine had to create a sanctuary from itself, that the powers of medicine were or could be so invasive, and the "religion" of medicine could be so pervasive and so powerful, that in the 20th century we had to create—invent—a mechanism to provide within that state of medicine a church that would give humans sanctuary from the overreach of that state. That was the invention of hospice.

In the 1950s, '60s and '70s, there grew a powerful movement to find a place for people who weren't getting better and provide them with a place to seek refuge and to seek sanctuary. We've tried to create a place which is medically accessible—so, in other words, you don't refuse medicine; you just accept a different kind of medicine.

The refuge itself is interesting to me, but one thing we've been unable to create in our way of thinking in medicine—and I'm very interested in this—is we have not created the door to the refuge. We have created the walls. We have created the chambers. We have created the laws of the refuge. But what we've suffered from—and what we suffer from in cancer and particularly oncology—is an inability to create the portal to the refuge.

By that I mean we still don't have the language to describe what it means to cross the threshold. The threshold is: How do you enable yourself to have dignity and sanctity while you cross from being a non-refugee to a refugee?

I'm not a political scientist. I don't study immigration or migration, but I suspect that the loss of dignity and sanctity that occurs during the passage through that door—the insurmountability of the problems that occur when you pass through the door—is where our language is still failing.



Siddhartha Mukherjee

© Deborah Feingold

Our language is failing because we call them "refugees." We call them "sanctuary seekers." Whereas, in fact, they're transitioning really from one state to another state, going through some kind of process of healing. More and more as I treat patients and I grow older as a physician, I understand that the language that we've created around sanctuary and refuge has matured, but the language we've created around crossing the threshold has remained very immature.

#### **JONATHAN F. P. ROSE:**

I want to talk about a different kind of refuge, which is an inner refuge. In Buddhism, the entryway to the Buddhist path is to say, "I take refuge in Buddha, Dharma and Sangha."

We live in a very uncertain time. We live in what actually, in the

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Jonathan F. P. Rose

© Jonathan Rose Companies

late 1990s, the Pentagon called the “VUCA” age. VUCA stands for volatility, uncertainty, complexity, and ambiguity. Many, many people feel like the world has become much more uncertain. In fact, I’m not sure if the world was ever certain. But we sense it much more now.

The idea of refuge is an idea that there is a safe space in our minds that we can go to, that we will never be able to control the external environment, although being able to go to a safe building makes a huge amount of difference.

Our work, which is in inner city communities, often very dangerous communities, involves taking low-income housing, which often is dangerous and filled with violence and trauma, and creating very safe communities—places that really are refuge from the external and internal threats of violence and trauma. This is the first step towards healing people. It’s very hard to be healed in an environment that is continually traumatizing you. There’s a very important role for external sanctuary and refuge, but that doesn’t do the complete job.

In Tibetan Buddhist practice, there is also an inner sanctuary that you can create, in which you image protection realms and you image protection deities. So you construct an imaginary landscape in which you can place yourself, in which you can be very secure. The purpose of the security is actually to become vastly insecure.

We live in a world that certainly since the Enlightenment has been entirely designed around linear thinking. As the world of science has grown, we have misunderstood it, and we think solely in the world of cause and effect. What we’ve really seen from the magnificence of current physics is a much greater mystery than the linear world that we imagine.

That world, we also know from the world of ecology, is extraordinarily relational. The nature of nature is that everything is interdependent, that the prosperity and bounty of life is systemic. It’s not because of the strength of one species. It’s about the strength of interrelationship and interdependence. Our flaw as a species is that we think it’s all about us. We do think it’s about our internal strength.

In that constructed, imagined realm of refuge, in that realm of sanctuary, we can find the space and the safety to actually begin to deconstruct ourselves. What we discover is that a lot of our suffering, a lot of our anxiety, a lot of our frustration all comes from the fixed nature of what my son-in-law calls our “bag of beliefs,” the fixed nature of our own identity. The essence of the mystical aspect of every deep religious tradition, that we see in most indigenous traditions, [is that] it is not about the reified “I.”

We actually find our sanctuary in being part of a whole universe. I believe the true refuge is when we are able to expand beyond the walls of the safe place and find our true, deepest safety and our true, deepest self, as part of the wholeness of all.

#### RT. REV. CLIFTON DANIEL III:

I’m fascinated. I think about the movie, “The Hunchback of Notre Dame” with Charles Laughton hanging off Notre Dame, crying, “Sanctuary! Sanctuary for Esmeralda!” In my mind, the first picture I have of sanctuary is a physical place where one goes to, to seek refuge in the church or in hospice. This is the safe place.

What I’m hearing from the conversation tonight is that sanctuary is actually a very fragile concept. It is often temporary. It’s not a fixed time or place. It depends on the goodwill and agreement of everybody involved with it. As I found out, there is no legal concept of sanctuary here. We’ve declared this cathedral to be sanctuary for people who are facing deportation, and we’ve had some people stay here, and we’ll have more stay here as they deal with their difficulties, and we’ve called it sanctuary.

But there’s nothing except a gentlemen’s agreement to keep federal agents from coming and picking these people up, so it’s a very fragile thing. But beyond the agreement and the temporary status, it seems to me what I’m hearing from you all is that sanctuary has to do with the restoration of dignity and self-worth, that I matter. The person seeking sanctuary says, “I matter.” The person who’s giving sanctuary says, “You do matter.” That is the basis of a different kind of concept of sanctuary.



# THE BREATH FROM WHICH EVERYTHING FLOWS, THE OCEAN THAT REFUSES NO RIVER

*On October 15 in Manhattan, the Garrison Institute held its annual gala for its extended community of friends, supporters, co-chairs, spiritual advisers and leaders of contemplative-based change movements. It's always moving to gather this community together, and always gratifying and humbling to take stock of the inspiration and impetus they give to the continuing evolution of the Institute's work. Our board Co-Chair Rachel Gutter of the International WELL Building Institute likened it to yoga, which begins with the breath and strengthening of the core, working from the inside out. "You are the breath from which everything flows," she told the audience.*

This year, the Institute presented its Insight & Impact Award to two luminaries and longtime friends of the Institute whose work has inspired us and strengthened our core ideas: teacher and author Rhonda Magee, and composer Philip Glass.

Presenting the award to Philip Glass, our co-founder Jonathan F. P. Rose called him a "lineage master" and "a dedicated student of the world's wisdom traditions who exemplifies the Garrison Institute ideal of timeless wisdom and timely action."

One of the most influential composers of our time, Philip studied with Darius Milhaud at Aspen, Nadia Boulanger in France, and sitar virtuoso Ravi Shankar in India before returning to New York and founding the Philip Glass Ensemble in 1967. He went on to write iconic operas, symphonic and chamber music, and Oscar-nominated film scores. His opera about Gandhi's activism, "Satyagraha," helped inspire our work on applying the lessons of nonviolence to the climate movement. He was a friend and supporter of the Institute from its inception.



Philip Glass and Rhonda Magee share their wisdom as recipients of the 2019 Insight & Impact Award.

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At the gala, Philip recalled visiting the site of what became the Garrison Institute with Diana and Jonathan Rose, shortly after the Open Space Institute acquired it in 2001. At the time, it was still functioning as a Capuchin monastery. Philip met the monks, and discovered the organ in their main hall. He got their permission to play it, and when he heard its sound he told the Roses, "yes, this is a good place." He expressed his admiration to the Roses and the Institute "for their devotion to ideas and spreading education" and said he'd rather give the Institute an honor than receive one from it, but

also that he "was pleased to be a part of it" and "moved they would think of me in that way."

But it was the audience who was profoundly moved by a live performance of Philip's haunting Etude Number 16 by special guests acclaimed pianist Aaron Diehl and his jazz trio. Diehl released the first recording of Glass' piano etudes the night of the gala. As they performed it live, the trio's spacious interpretation became a meditation. When it ended, the whole room was hushed for minutes afterward.

CONTINUED ON PAGE 12



Rhonda Magee is a law professor at the University of San Francisco who also teaches Mindfulness-Based Stress Reduction (MBSR) interventions for lawyers and law students, and for minimizing social-identity-based bias. She is the author of new book *The Inner Work of Racial Justice: Healing Ourselves and Transforming Our Communities Through Mindfulness*, which is excerpted in this issue.

Her award was presented by special guest Jon Kabat-Zinn, the founder of MBSR who wrote in the foreword to her book, “Rhonda gently

guides us through the sometimes frightening, sometimes painful but in the end illuminating and freeing process of bringing awareness to our blind spots and our strongly socially conditioned habits of racializing and degrading others, and in the process, ourselves.... This ‘inner work’ illuminates the very heart of social justice.”

Accepting the award, Rhonda credited diverse teachers and mentors like Jon Kabat-Zinn, Roshi Joan Halifax, Roshi Norman Fischer, and her first contemplative teacher, her grandmother Nanny Suggs. Nanny, she shared, got up every morning before

dawn to pray, which exposed Rhonda to contemplative practice as a young child. “We all come from different lineages,” she told the audience. “I have been blessed to stitch together law, social justice and contemplative education.” She said the Institute’s friends and supporters at the gathering—what she called “the unrepeatable gift of beings at your table”—and the different paths and lineages they represented were an example of what we can become: “an ocean,” she said, quoting a Sufi chant, “that refuses no river.”

## ANNOUNCING CBR INTERNATIONAL

The Garrison Institute has long been a pioneer and leader in the field of contemplative-based resilience training. Developed and introduced in 2010, our Contemplative-Based Resilience (CBR) program was created for the unsung heroes who serve the vulnerable and marginalized. Social workers, shelter workers, humanitarian aid workers, journalists, advocates, and activists working with traumatized populations are at high risk for becoming traumatized themselves. CBR teaches them practical tools and skills to help them understand and alleviate the stress, burnout, and vicarious trauma they routinely experience in their work, but which are rarely addressed in their workplace cultures.

CBR is an experiential skills training, grounded in current research, and using a unique integrative approach. It combines psychosocial education, mindful movement, secular meditation practices, and a framework for cultivating continued connection. CBR trainings are led by expert faculty specialized in each of these areas. They help trainees develop the practices and habits of personal resilience, so they can continue, survive, and thrive in their tough but critical work. A CBR mobile app and “Support Circle” phone network with monthly calls led by an experienced faculty member help CBR graduates stay in touch and maintain a mutual support system.

The need for CBR trainings is vast, and demand has grown rapidly, but it has grown fastest among humanitarian aid workers. To date the burgeoning Syrian refugee crisis has engulfed some 13 million people – half Syria’s population. Yet that’s only a tenth of the global population who need humanitarian relief today. There are now more displaced people than any time since World War II. Meanwhile, 79% of relief workers report suffering from anxiety, depression, or other mental health problems. Thirty percent suffer from PTSD.

These workers need relief themselves in order to meet the global demand for their help. To respond to the need,



© Garrison Institute International

Like its counterpart in New York, the Garrison Institute International facility is in a former monastic institution. Zeist Castle was founded in the 18th century as a refuge by the Herrnhuters, a community within the Moravian Church, which is one of the oldest Protestant denominations.

in 2019 the Institute formally launched CBR International (CBRI) as a project of Garrison Institute International (GII), which is headquartered in the Netherlands, with offices in Zeist and The Hague. It now directs CBR trainings worldwide, working to bring them to humanitarian workers wherever the need is greatest. CBR International's leaders include GII executive director Sander Tideman, CBR Managing Director Chris Hoffman, and CBR Program Manager Helen Barley.

In March 2019, CBR International held Practical Stress Management training sessions in Jordan for 60 humanitarian aid workers working on the front lines of the refugee crisis in Syria, Jordan, Turkey and Palestine.

As they learned about the physiology of stress, for some it was their first introduction to the notion that although they can't change the fact that stress is endemic in their work, they can learn to change how they respond to it. The trainings cultivated that ability through guided meditation and mindful movement practice. "I felt my body and soul coming together through the meditation," said one participant. "I need more of this in my life."

In October 2019, CBR International hosted a four-day retreat at the Garrison Institute's New York facility for humanitarian aid workers and human rights defenders as well as journalists who cover disasters and conflict zones. Whether in the field or behind a computer at headquarters,

they all routinely bear witness to trauma and suffering they can neither predict nor control.

The retreat imparted practical resilience skills they can start implementing right away to maintain their mental health and well-being, taught by a distinguished faculty including Hugh Byrne, PhD, a guiding teacher with the Insight Meditation Community of Washington (IMCW); Chia-Ti Chiu, a yoga instructor, Thai bodyworker, meditator, and a lead teacher with the Lineage Project which brings mindfulness practices to youth in detention centers; and Aleksandra Witkowska, a Gestalt therapist and longtime aid worker herself, who provides direct psychosocial support for the Doctors Without Borders (MSF) humanitarian workers in Africa and the Middle East. Four of the participants attended the retreat on scholarships funded by generous gifts from the Angell Foundation and Lostand Foundation.

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CBR International is offering two more training retreats for humanitarian professionals this year:

November 5-9 in Kenya's Rift Valley, and  
December 1-6 in Bern, Switzerland.

**FOR MORE INFORMATION ON CBRI RETREATS, GO TO [CBRPROJECT.WORLD](http://CBRPROJECT.WORLD)**

# INITIATIVE UPDATES

*The Garrison Institute applies the transformative power of contemplation to today's pressing social and environmental concerns, helping build a more compassionate, resilient future. Our program initiatives bring the wisdom of diverse contemplative traditions and current science alike to bear on transformational approaches to caregiving, ecology, and organizational leadership. Below is an update on our recent work in these areas.*

*Our Program Initiatives are lead by Valerie Belanger, who joined the Institute as the Director of Programs in May of 2019. More information on each of our program initiatives is available on our website, [www.garrisoninstitute.org](http://www.garrisoninstitute.org). These programs are made possible by foundations and individuals like you. To explore opportunities to support this work, contact **Amanda Sherlip, Director of Development, Partnerships & Media**, [amanda@garrisoninstitute.org](mailto:amanda@garrisoninstitute.org), 845-424-4800, x109.*

## CARE FOR THE CAREGIVERS

Our Care for the Caregivers Initiative offers restorative workshops and retreats for caregivers that tap the resilience of the human spirit, helping participants combat stress and find greater balance while serving others. Our two signature programs for caregivers are the Contemplative-Based Resilience (CBR) Project and CARE (Cultivating Awareness and Resilience in Education) for Teachers. For both of these programs, the Institute conceived and developed the methodologies, identified and hired key program staff, and works to scale up delivery as demand grows.

### CONTEMPLATIVE-BASED RESILIENCE (CBR) PROJECT

CBR offers evidence-based resilience trainings for society's "unsung heroes" – those whose job it is to care for the most vulnerable and marginalized members of our society. We have developed programming for a variety of professionals including social workers, humanitarian aid professionals, journalists, lawyers, and social activists. Many of these professionals are often exposed to extreme stressors and the suffering of others, and in turn they are particularly at risk for burnout and related conditions. CBR trainings offer these

professionals the opportunity to decompress while learning practical ways of managing stress and avoiding burnout. CBR integrates psycho-social education about stress with practices in meditation and mindful movement, holding space for the building of awareness, connection and balance.

As of 2019, CBR trainings for humanitarian aid workers and human rights defenders in conflict or disaster zones around the world are delivered through Contemplative-Based Resilience International (CBRI), a project of Garrison Institute International. For more on CBRI, see page 12.

In the United States, the CBR Project is focused on providing trainings for service professionals who support underserved populations such as the homeless, survivors of domestic and sexual violence, immigrants in need, and the currently or formerly incarcerated. In addition to services for frontline staff, CBR also offers specially designed trainings for leaders in the social sector through our Women's Leadership Program.

In June, we held a month-long course anchored around four in-person trainings for a large social service agency. The four-week format

allowed participants the space to immediately apply acquired skills back in the professional setting. In addition, the trainings facilitated community building across the agency, supporting colleagues to co-create a culture of self-care in the workplace.

In September, we held a CBR retreat at the Institute entitled "Women's Leadership: From Insight to Resilience." The program brought together 25 women leaders of social service and advocacy organizations in New York City and beyond, all attending on scholarships funded by The Woodhull Institute for Ethical Leadership.

The program connected a diverse group representing different ages and many fields, including advocacy, legal services, policy reform, clinical services, and community/social work. Participants shared wisdom and stories from their respective experiences across the social sector, building connections and gaining new perspectives to enrich their work and lives.

The training was designed in collaboration with Robin Stern, PhD, of the Yale Center for Emotional Intelligence. Building on the CBR curriculum, it





brought current research around emotional intelligence to bear on discussions of leadership. Topics covered ranged from the pillars of emotional intelligence to the physiological and psychological effects and long-term consequences of stress, and the complexities of race and gender dynamics in the workplace. Participants shared their own experiences with stress and burnout, reflected on the causes and consequences of stress, and brainstormed on the practical tools that can help restore balance in their day-to-day lives.

Burnout is common among social service professionals, so self-care is mission-critical, both in the field and in the office. As one retreat participant said, “You can’t warm anybody up by setting yourself on fire.” The retreat taught self-care tools and skills that support women leaders to “warm” others without sacrificing their own well-being, including meditation, journaling, and mindful movement techniques (tai chi, qi gong, yoga, and pilates).

As they discussed their experiences, one theme that emerged was the critical difference between empathy and compassion, maintaining the openness to serve while still drawing certain boundaries around self-care. “Between boundaries,” said one participant, “healing takes place.” “I came thinking one way about taking care of myself and my team,” said another, “and I left with a beautiful toolkit for implementing new ideas in my office and for making sure I take care of myself and my team.”

#### CARE FOR TEACHERS

CARE (Cultivating Awareness and Resilience in Education) for Teachers is a unique, evidence-based

professional development training for teachers. Developed by a team of researchers, educators, psychologists, and experts in contemplative practice, CARE utilizes contemplative techniques to help teachers better manage their own emotions and their students’ emotions.

CARE trainings help teachers reduce stress, avoid burnout, and enliven their teaching by cultivating awareness, presence, compassion, reflection, and inspiration – the inner resources they need to help students flourish socially, emotionally, and academically. In the largest randomized controlled trial of a mindfulness-based intervention addressing teacher occupational stress, CARE was shown to significantly improve teacher well-being, emotional supportiveness and sensitivity, and classroom productivity.

In June, the Garrison Institute held the Twelfth Annual CARE for Teachers retreat, led by Patricia (Tish) Jennings, MEd and PhD, an internationally recognized leader in the fields of social and emotional learning and mindfulness in education. She also led the team that originally developed CARE for Teachers.

To meet growing demand, the Institute licensed its CARE trainings to the organization CREATE (Creating Resilience for Educators Administrators and Teachers) whose focus is to scale the trainings by delivering CARE beyond our annual retreat. In 2019, CREATE executed whole-school implementations of CARE trainings in Washington, DC, Charlottesville, Virginia and Broward County, Florida. CREATE has conducted CARE workshops across the US and in China, and held a special workshop for Syrian refugees

in Berlin. There are now certified CARE facilitators across the US, and in Spain, Germany and the Netherlands. CARE materials have been translated into German, Dutch, Spanish, French, and Mandarin.

## TRANSFORMATIONAL AND CONTEMPLATIVE ECOLOGY

Our Initiative on Transformational and Contemplative Ecology (TCE) brings together leaders in diverse fields—climate, ecology, community-led and sustainable development, public health, governance, ecumenical spirituality, and contemplative practice—to explore (and invent) frameworks for new understanding and new modalities of ecological engagement and action. Past TCE projects include Climate, Mind and Behavior, which explored ways of shifting human patterns of thought and behavior as a key component of climate solutions; Satyagraha and Climate Change, which focused on what the climate movement can learn from the nonviolent thought lineage of Gandhi, King and Thoreau; and 1Sky, which formed a coalition of 35 national and regional organizations to help ignite a bold, unified American movement for climate solutions.

#### PATHWAYS TO PLANETARY HEALTH

The Institute’s Pathways to Planetary Health (PPH) Project explores ways of shifting the dominant paradigm toward systems that can guide human activity, improve our impact on the planet, awaken our capacity for altruism, and ignite regeneration.

Human activity has altered the earth’s terrain, ecology, oceans, and

CONTINUED ON PAGE 16

atmosphere to such an extent that geophysicists now call our era the Anthropocene. Our globalized industrial system has lifted billions out of poverty, but with unsustainable and deepening consequences—climate change, environmental degradation, biodiversity loss, overpopulation, food insecurity, and other harms that undermine human and planetary health, especially for the poorest and most vulnerable. But as Donella Meadows has observed, “the number one way to intervene in a system is to change the mindset or paradigm out of which the system—its goals, power structure, rules, its culture—arises.”

PPH holds symposia and events on emerging ideas which can effect such a shift, and seeks to apply and disseminate them, for example through impact investing, cultural institutions, and media. Among the ideas PPH explores are:

- **Half Earth**, a growing movement to devote half the Earth’s land and sea area to protecting biodiversity and regenerating ecosystems;
- **Ecological civilization**, where human activities integrate with natural systems and follow an ecosystems model, as in regenerative agriculture;
- A **regenerative economy** which rewards practices that improve systems health and disincentivize degradation, as in New Zealand’s 2019 Wellbeing Budget. It aligns noncore spending with key regenerative goals like cutting greenhouse gas emissions, reducing childhood poverty, and promoting mental health and the rights of indigenous people; and
- **Societal altruism**, the ethics of the common good which value health of the whole (environmental and social justice) over maximizing the outcomes of an individual, a corporation, or a nation (see “Reflection” on page 3).

The Institute will hold its second PPH symposium in March 2020, focusing on exploring societal altruism as a critical ethical foundation to support all pathways to planetary health in the Age of the Anthropocene. The symposium will gather 50 scientists, economists, ethicists, communicators, and other leaders from diverse fields for a three-day retreat at the Institute, where they will discuss the emergence of regenerative capitalism and its linkage with an altruistic society, and develop these in the context of a new ethics for the Anthropocene. The field of impact investing will also be a point of exploration, since it has the potential to take these ideas forward in practical terms.

While the PPH symposium is by invitation only, it will be followed by a public event on the same themes for a large audience at the Cathedral of Saint John the Divine in Manhattan. The Cathedral event will feature experts from the symposium discussing the ideas they explored, integrated with performances and artworks on the theme of societal altruism. We will collaborate with others in the dissemination of the outcomes and insights, and are planning to co-create a special report on the ethics of the Anthropocene with the Hastings Center.

## TRANSFORMATIONAL LEADERSHIP AND ORGANIZATIONAL CHANGE

Our Initiative on Transformational Leadership and Organizational Change (TLOC) is part of a growing global movement of organizational leaders working to become more mindful and connected, to build

cultures of wellness, and to instill a more meaningful sense of mission and purpose in their organizations. TLOC partners with organizations to explore new and innovative ways of supporting contemplative practice, mindfulness and compassion in the workplace.

### WORKPLACE WELLNESS LEADERSHIP SUMMIT

In April, we hosted the first-ever Workplace Wellness Leadership Summit (WWLS) at the Institute, held in partnership with the International WELL Building Institute (IWBI). The WWLS brought together nearly 100 interdisciplinary leaders across North America who champion workplace wellness, spanning roles in sustainability, human resources, health, organizational development, interior design, and architecture. The goal of the summit was to connect these professionals’ experience and build a body of knowledge around what health and wellness means in the workplace, how they can be enhanced by human-centered design, and how to create environments that help talent thrive.

The WWLS kicked off with a keynote panel featuring Renee Moorefield, CEO of Wisdom Works and Garrison Institute board co-chairs Rachel Gutter (President of IWBI) and Jonathan F. P. Rose. Participants discussed mindful self-awareness in leadership, how to engage employees by empowering them, how to incorporate employee well-being into an organization’s core values, and how to achieve buy-in for investing in health and wellness programs. “A commitment to personal wellness, mindfulness and self-awareness is a responsibility that we hold as people who say we want to lead,” Renee said. “We want to create a positive



impact on the world and create the conditions where others can show up as their best selves. So I see being mindful as a responsibility.”

Other experts led panel discussions on how building design can influence employee well-being and workplace culture, and how to develop wellness programs that are flexible enough to scale while remaining specific enough to meet the unique needs of employees across diverse locations and cultures. Jacqueline Carter of the Potential Project facilitated a research-based training in mindfulness, self-awareness, self-leadership, and self-compassion as prerequisites for organizational leadership. In her presentation on Leading Change, Dr. Nancy Post shared her insights on effective leadership for organizational change and how to replenish energy, resilience, and enthusiasm in the workplace. The summit closed with breakout sessions reflecting on best practices and key takeaways.

#### **TIMELESS WISDOM, TIMELY ACTION**

In April, the Lifespan Learning Institute, the Mindsight Institute and the Garrison Institute co-sponsored a three-day conference in Los Angeles entitled “Timeless Wisdom, Timely Action: Interconnection, Awareness and Identity in the Cultivation of Compassion and Well-Being.” It wove together a series of conversations and topical explorations to nurture personal, professional, and public well-being through strengthening the mind and integrating the experience of “self.”

The event featured a rich array of thought and movement leaders from diverse fields. Scientists, clinicians, contemplative practitioners, organizational change experts, ecological



From left: Randy Fiser, Kay Sargent, Victoria Lanteigne, Michael Eckhart

activists, educators, religious leaders, and others engaged in far-reaching conversations about human, organizational, and cultural evolution for wise action, including Angel Acosta, Rabbi Bradley Shavit Artson, Rev. Ed Bacon, Mette Miriam Boell, Bonnie Goldstein, Tristan Harris, Arawana Hayashi, Garrison Institute trustee Paul Hawken, Jon Kabat-Zinn, Jack Kornfield, Trudy Goodman Kornfield, John Milton, Jessica Morey, Otto Scharmer, Garrison Institute advisor Peter Senge, Garrison Institute trustee Dan Siegel, Dan Sneider, Diana Chapman Walsh, Rev. angel Kyodo Williams, Larry Yang, Helen Weng, and Orlando Villarraga. Some conversations were led by younger students who offered the perspective of the next generation.

Panels explored how the “separate self” which modern culture reinforces distances us from our interconnection with others and with the natural world, and how our concept of self often restricts our sense of belonging to an individual, group, racial, religious, or cultural identity. Learning to embrace the perspective that we are all one, shifting the dominant cultural view of a separate “me” to an integrated “MWe,” requires first recognizing the differentiated nature of our identities and histories. Integration across generations,

identities, cultures, nationalities, and species became a cross-cutting theme of the gathering.

#### **MINDFUL LEADER**

In August, in partnership with Mindful Leader, we held our second “un-conference” at the Institute on “Creating a Culture of Mindfulness at Work.” The un-conference format is participant-driven, allowing the content to be determined by the interests and needs of the group. The discussions were guided by Andy Lee, the first-ever Chief Mindfulness Officer in America, and Mindful Leader President Mo Edjlali. Participants came from a variety of fields, including business, law, education, nursing, academia, and the military. Many of them expressed how good it felt to be in community with others doing similar work to bring mindfulness into the workplace. “I had no idea how much I needed to be with likeminded people and have thought-provoking discussions, so that I could reaffirm my sense of self and values and mission,” said one. “This program has absolutely done that for me.” Among the results of the retreatants’ work together is the second resource for organizational leaders championing mindfulness.



# RETREATS AT GARRISON

*Each year the Garrison Institute offers over 100 contemplative retreats, symposia, and professional gatherings, led by distinguished teachers exploring a wide range of wisdom traditions and practices. These programs help individuals and communities to tap into the power of contemplation as a force for resilience, personal growth, and deepening engagement with the world.*

*Many of our retreats are appropriate for first-timers and attract diverse participants, from caregivers to CEOs. We also offer retreats that are suited for advanced practitioners or those who are looking for a deeper dive into their practice and work, including programs that are in full or partial silence. Programs at the Institute help fulfill our mission of applying the power of contemplative wisdom to social and environmental change. If you are interested in attending a Garrison Institute retreat and could use help selecting one that might be right for you, contact **Jane Kolleeny, Director of Retreats & Business Development**, [jane@garrisoninstitute.org](mailto:jane@garrisoninstitute.org), 845.424.4800 x.103.*

*Here are some highlights of 2019 retreats, and a few examples of upcoming retreat offerings in 2020:*

In February 2019, Grammy-nominated chant artist Krishna Das returned to the Garrison Institute for his “Trust in the Heart” *kirtan* retreat, as well as two evening concerts open to the public. Kirtan is call-and-response prayer with musical accompaniment, using chants that speak of the spiritual path, lasting about two and a half hours. 300-400 guests attended the two evening kirtan concerts. During the retreat, afternoon kirtan workshops included a forum for questions and answers and lasted three to four hours. Retreatgoers explored a 40-verse chant to the Hindu deity Hanuman, believed to help us through difficult times with compassion and grace. February 14 - 16, 2020, Krishna Das will return to the Institute to lead “The Path of Devotion,” a weekend of immersive kirtan and yoga, no experience required.

In March, Sufi scholar and director of the Duke Islamic Center Omid Safi led “Rumi and the Path of Radical Love,” a retreat delving into the poet Rumi’s teachings of love as a redemptive and transformative divine force, and the mystics whose Path of Radical Love inspired him. This tradition conceives of love not as an

emotion, but as an eruption of God’s own being that brings us into this world, and will deliver us back home.

In April, we were pleased once again to host the Unitarian Universalist Buddhist Fellowship’s annual Convocation at the Institute. The retreat was led by Dr. Jan Willis, Professor Emerita of Religion at Wesleyan University and Visiting Professor of Religion at Agnes Scott College. On the opening night of the Convocation, Dr. Willis gave a free public talk on “Making the Invisible Visible: Exploring Race and Racism through a Buddhist Lens.” The public talk was recorded and is available for free at [liberatemeditation.com](http://liberatemeditation.com). Liberate is the only meditation app by and for the Black, Indigenous, and People of Color community.

In May, we held our annual retreat for LGBTIQ community members, “Waking Up Fabulous: Taking Refuge & Care in Ourselves, the Practice, and Each Other.” The retreat was led by Madeline Klyne, co-founder and teacher at South Shore Insight in Hanover, Massachusetts; La Sarmiento who teaches at the Insight Meditation Community of Wash-

ington, DC, and at Inward Bound Mindfulness Education; and Lama Rod Owens, a teacher in the Tibetan tradition of Buddhism and co-founder of Bhumispārsha, a Buddhist tantric practice community. Community members gathered together and focused on self-care, drawing on Buddhist teachings and practices that cultivate compassion, wisdom, and skillful actions. The retreat’s goal is “to remember who we really are and to recollect our true inner goodness [and] the power of community to know that we are not alone... [to] learn to trust the unfolding of our lives and to act for the benefit of all beings.” Maddy, La, and Lama Rod will lead our next LGBTIQ retreat, “Waking Up Fabulous: Taking Refuge in Every Moment, Every Day, for the Benefit of All,” May 22-25, 2020.

In June, we were honored to welcome back Chokyi Nyima Rinpoche, who has taught at the Institute many times. The eldest son of Tulku Urgyen Rinpoche, Chokyi Rinpoche is the abbot of one of the largest monasteries in Nepal. This year he led a retreat on the practice of Dzogchen meditation, with simple guidance on



how to train, step by step, to unfold our innate compassionate nature. Chokyi Rinpoche will return to the Institute in 2020.

In July and again in November, Father Carl Arico, Mary Anne Best, and Gail Fitzpatrick-Hopler returned to the Institute to lead “Centering Prayer and Heartfulness,” a silent retreat that carries on the traditions first brought to the Institute through the teachings of Father Thomas Keating. The retreat explores the Christian contemplative journey from the mind to the heart, a process of interior transformation through opening and consenting to the divine presence and action. The November program included a free public event at the Institute where the leaders answered questions about contemplative prayer and led the audience in Compline or Night Prayer in the Christian monastic tradition.

The Institute for Jewish Spirituality (IJS) presented “Opening the Heart, Befriending the Mind, Acting Wisely: A Jewish Mindfulness Retreat” in November, one of many IJS retreats that have been held at the Garrison Institute. The retreat featured social silence, sitting and meditation, mindful eating (from our specially prepared kosher kitchen and dining hall), and soulful communal prayer. It was led by Rabbi Sam Feinsmith, Rabbi Nancy Flamm, Rabbi Sheila Peltz Weinberg (creator of Jewish Mindfulness Teacher Training Program), and yoga teacher and Wise Aging facilitator Laura Rotter.

At the end of November, we are excited to welcome His Eminence Gyalwa Dokhampa Jigme Pema Nyinjadh, a Buddhist teacher high in the Drukpa lineage of Bhutan who has founded 40 International

Drukpa Centers around the world. In this his second visit to the Institute, he is leading a retreat on “Tara: The Wish-Fulfilling Buddha.” Green Tara is the bodhisattva of compassion.

*Attending the retreat was a true gift. The sacred, beautiful space supported the rich community and deep work that we were able to do in such a profound way. I am deeply grateful for the opportunity to take this time for learning, reflection, and caring for myself. I felt profoundly strengthened and more rooted in my intentions for both myself and the work after just three days.*

Perceiving the suffering instilled by fears and unfulfilled wishes, her ultimate prayer was to become enlightened so that she could free all

beings from it. His Eminence Gyalwa Dokhampa works to make Buddhist teachings relevant in the modern context and emphasizes that they can and should be integrated into everyday life through service to others.

March 13-15, 2020, we will present “Search Inside Yourself” with Rich Fernandez, CEO of Search Inside Yourself Leadership Institute (SIYLI), and Heather Jelks, executive coach and President of Nautilus Coaching & Consulting, LLC. Search Inside Yourself (SIY) is a personal and professional development training originally developed and piloted at Google. It has been shown to help improve focus, empathy, and resilience—qualities which can unlock your full potential at work and in life. The highly interactive in-person SIY trainings are followed by a month-long digital practice period to help build new habits. It’s a chance to create connections with likeminded people and join a growing SIY global community.

May 8-10, 2020, join us for the “Mindfulness for Social Justice” retreat with Rhonda Magee, author of *The Inner Work of Racial Justice* (see our cover story) and Rose Pavlov, Founder and CEO of Ivy Child International, an international non-profit that develops and facilitates mindfulness-based health education programs for underprivileged children and communities worldwide. Whatever your background or heritage, this is a valuable opportunity to form a community of learning and practice, and explore ways of bringing presence and compassion for self and others to the social justice issues we all face on a personal, interpersonal, and systemic level.



## 2020 RETREATS AT GARRISON CALENDAR

For detailed information, or to register, visit the Calendar of Events at [garrisoninstitute.org/events](http://garrisoninstitute.org/events) or call 845.424.4800.

### JANUARY 3-5

Embodying Practice: A New Year's Resolution Retreat

### FEBRUARY 7-9

Reclaiming the Joy of Service: Maintaining Love and Hope in Dark Times with Rabbi Sheila Weinberg and Brooke D. Lavelle

### FEBRUARY 7-14

The Profound Treasury of Dharma Seven-Day Silent Retreat

### FEBRUARY 14-16

The Path of Devotion: Immerse in Bhakti Practices with Krishna Das and Friends

### FEBRUARY 20-23

Secular Dharma in Theory and Practice with Stephen Batchelor – in partnership with Tricycle Magazine

### MARCH 4-6

Pathways to Planetary Health: Ethics in the Age of the Anthropocene (by invitation)

### MARCH 13-15

Rich Fernandez and Heather Jelks: Search Inside Yourself

### MARCH 20-22

Practice Mindfulness on the Spring Equinox: A Special Retreat on How to Meditate

### MARCH 27-29

Grand Master Nan Lu: Tao of Healing - March Qi Weekend

### MARCH 29-APRIL 5

Rupert Spira: The Essence of Non-Duality

### APRIL 10-12

Personal Retreat Weekend

### APRIL 26-MAY 1

The International Focusing Institute

### APRIL 30-MAY 3

Toko Kyudojo - Annual Kyodojo Intensive

### MAY 1-3

Say What You Mean: A Mindful Approach to Nonviolent Communication with Oren Jay Sofer

### MAY 8-10

John Tarrant: The Journey to Awakening - Meditating with Zen Stories and Myths

### MAY 8-10

Rhonda Magee and Rose Pavlov: Mindfulness for Social Justice

### MAY 11-15

PESI Retreat: Mindfulness & Meditation in Clinical Practice

### MAY 15-17

Self-Realization Fellowship: Silent Regional Retreat

### MAY 22-25

Annual LGBTIQ Retreat– Waking Up Fabulous: Taking Refuge in Every Moment, Every Day, for the Benefit of All

### MAY 28-31

Dharma Punx: Cultivating Resilience - Developing Our Capacity to Bounce Back from Setbacks and Interpersonal Wounds

### JUNE 8-14

Mind & Life Summer Research Institute

### JUNE 17-21

Fr. Carl Arico, Mary Anne Best, and Gail Fitzpatrick-Hopler: The Gift of Life and The Christian Contemplative Journey

### JUNE 19-26

New York Zen Center for Contemplative Care: Summer Sesshin

### JUNE 26-28

Sharon Salzberg & Ethan Nichtern: Finding a True Refuge in a Tumultuous World

### JUNE 26-28

Pause + Press Play: A Rejuvenation Retreat for Women of Color

### JULY 3-5

Transform Your Mind, Transform Your Life by Jetsunma Tenzin Palmo

*“We can never obtain peace in the outer world until we make peace with ourselves.”*

– HIS HOLINESS THE DALAI LAMA



Garrison Institute  
P.O. Box 532  
14 Mary's Way, Rt. 9D  
Garrison, NY 10524