

Sesshins

Weekend Intensives

Easter Weekend

Memorial Day Weekend

Independence Day Weekend

Labor Day Weekend

(half sesshin)

Christmas/

New Year's Week

Private Classes
by Arrangement

Location of New Canaan Academy

Route 10 between Hanover and Lyme. One mile north of Getty Station - 1/1/2 miles south of Lyme public green. Look for silver mailbox - 188 - with three amber reflectors.

Classes in sitting meditation and T'ai Chi Chu'an are also ongoing in Hanover, NH through New Canaan Academy outreach programs.

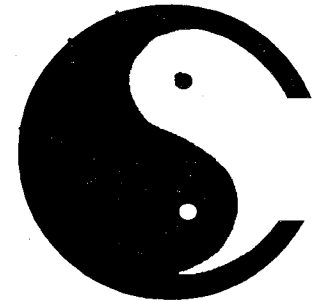
**For more information, call
New Canaan Academy
603-795-4344**

188 Dartmouth College Highway
(Route 10)
Lyme, NH 03768
603-795-4344

*New Canaan Academy is an
Equal Opportunity Institution*

New Canaan Academy

Deneal A. Amos, Director



Programs

New Canaan Academy

is an educational community where people of all ages and faiths can prepare to reach their full potential, as individuals and in community, through the training of mind, body and spirit. This training is accomplished with meditation, work, play, personal programs of study and group discussion, all conducted within the context of a community living experience. (Applications to the tasks of everyday life) Visitors are most welcome.

Sitting Meditation

Weekdays 5:30-6:15 a.m.

Saturday Intro Class
All Welcome - 8:00-8:40

Sunday 10:30 - Noon
(two sittings)

Tai Chi Chu'an

Moving Meditation

Saturday 9:00 -10:00 a.m.
Wednesday 7:30-8:30 p.m.

Private classes available for individuals and couples by arrangement

Zen Basketball

Work & Play
Saturday orning
10:00-12:00

Friday Nite Meetings

Applications of Practice to Daily Life
Starts with Dinner - 6:30 p.m.
All are welcome.

Outside Classes

Sitting Meditation

Dartmouth College

Monday - Friday 7:00 p.m.
Thornton 104

Tai Chi Chu'an

Dartmouth College

Monday & Friday 9:00 a.m.
Field House

Mon. & Wed. 2:00 p.m.
*Fencing Room,
Alumni Gym*

Thursday 7:00 p.m.
*Racquet Ball Court #1
Berry Center*

All Classes Donation Only

Classes also offered at the
River Valley Club



New Canaan Academy

Curriculum

P.O. Box 188
Dartmouth College Highway
Lyme, New Hampshire 03768

(603) 795-4344



Library

The Academy library consists of several thousand volumes. It will be available to students and the local community for a nominal fee to cover the cost of maintenance.

Class Cards

Students, trainees, and apprentices will sit down with the Director or other qualified counselors to outline each semester's program and objectives. These will then be presented before a group of peers and counselors. At the end of each semester, under similar circumstances, each student will do a self-evaluation before the community. All formal students are required to learn the T'ai Chi, do a regular program of meditation, and continue an ongoing class in applications.

Graduation

In our system we do not give degrees or even certificates. A student is through when he can say "I've got it." We will, of course, write letters of recommendation and evaluations for other institutions when requested. Our goal is enlightenment, and nothing else will do.

We can assure you that Academy students are highly valued as employees and highly successful as students in other institutions.

Preface

New Canaan Academy is the educational arm of the spiritual community known as "The School for the Art of Moral and Ethical Conduct", or SameCon. SameCon was established by Deneal Amos in 1958. While searching for a way to realize the promise of the democratic dream, Mr. Amos, after intensive work, study, and prayer came to see The Light., It was revealed to him that:

- Science, prosperity, and the law, while they have their uses, could not ease the pain or heal the wound in the heart of the world.
- Love, compassion, humor, knowledge - they can heal. They cannot be imposed or required, only exemplified.
- Faith, like fear, is contagious.

The selfishness and savagery which eventually lead to anarchy, despotism and tyranny are the progeny of the fear of life and death. This fear is the result of ignorance and alienation, which come from meeting the unknown without sufficient nurturing and preparation, and without the tools with which to understand our true circumstance.

Universal education must be the cornerstone of the edifice known as the society of free men.

The same is true for the individual. We must know ourselves and we must know the truth.

Plan for Curriculum

Introduction

Until recently one of the major factors in curriculum design was the problem of the shortage of available texts. Until the mid 20's, most households had as their library only the Bible and "Pilgrim's Progress". Books were scarce and expensive. A good library was the mark of a 'good' school and a 'good' teacher had easy familiarity with it. Part of being a good teacher had to do with keeping up with the flow of new material and, ultimately, with generating that flow in the role of teacher as researcher. (One can detect something very human in the impulse, once one has gone hungry, to make sure the larder was well-stocked). Knowledge, scarce as it was, was a valuable commodity on many levels of existence. In those days it was easy to mistake knowledge for wisdom. With the advances in printing technology and the consequent incursion of the marketplace into academia came intense specialization and particularization in the areas of information and education. Curricula went from pamphlets to tomes that had to be indexed. Course design became a study in reducing available material to something manageable within a specific period of time and according to the marketability of the results. What suffered as a result was the role of the teacher as a teacher. We began measuring the teacher by his control of the material rather than by his ability as a teacher, role model, inspiration, disciplinarian (teachers used to have disciples), standard bearer, and exemplar. Even before the new technology we had passed the place where information and books were scarce. It was simply deemed worthwhile to go on in the same old way because of the many benefits that were derived

from cultivating the skills necessary to the old way of training. The excuse of scarcity simply won't hold up anymore. We do still need those skills - concentration, contemplation, memorization, comparative analysis, elocution, etc., and we do still need to know how to gain access to material now easily available.

The philosophy of the Academy is that the ultimate accomplishment of education would be to bring the student to enlightenment and to help relieve the world of the burden of its suffering. Our method is to teach the student - not the subject.

The Academy's approach is to teach the student not the subject. Our philosophy is that the ultimate accomplishment of education would be to bring the student to wisdom, enlightenment, and liberation toward the end of lightening the suffering of the world.

The curriculum is divided into three areas of application:

1] Tools we need to work with:

Reading	Philosophy
Writing	Music
Math	Dance
Logic	Art
Rhetoric	Science
Computers, etc..	

2] Conversations:

- To expand our information base,
- To widen our view of the world,
- To draw on the experience of others as a source of information and inspiration,

3] Fields of application

- Yogas: (Yogas are those endeavors whose aim is to teach us in terms of universal values and principles).

- Examples of yogas are:

Scholarship-knowledge	Service
Teaching	Devotion
Leadership	Marriage and Family
Working	Business
Monasticism	Psychology

How to practice what you preach

These lists are meant to be suggestive rather than exhaustive.

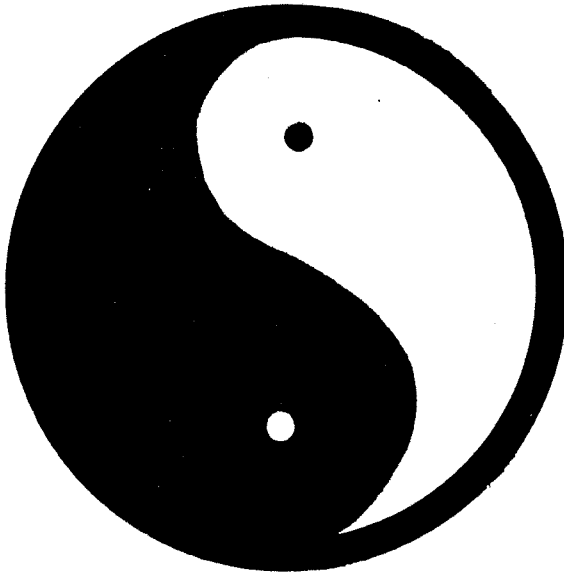
OTHER WAYS OF TALKING ABOUT PARTICIPATING IN ACADEMY PROGRAMS.

By type of practice:

Training	Teaching
Practicing	Discussion
Studying	Philosophy

Type of participation:

Ministers	Students
Fellows	Family-community
Trainees	Attendees
Apprentices	Visitors



New Canaan Academy

Orientation Booklet

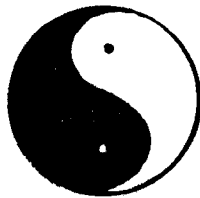
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When in Rome, do as the Romans do.

*If you don't know what to do - do what
everyone else is doing - keep in time with them.*

Relax.

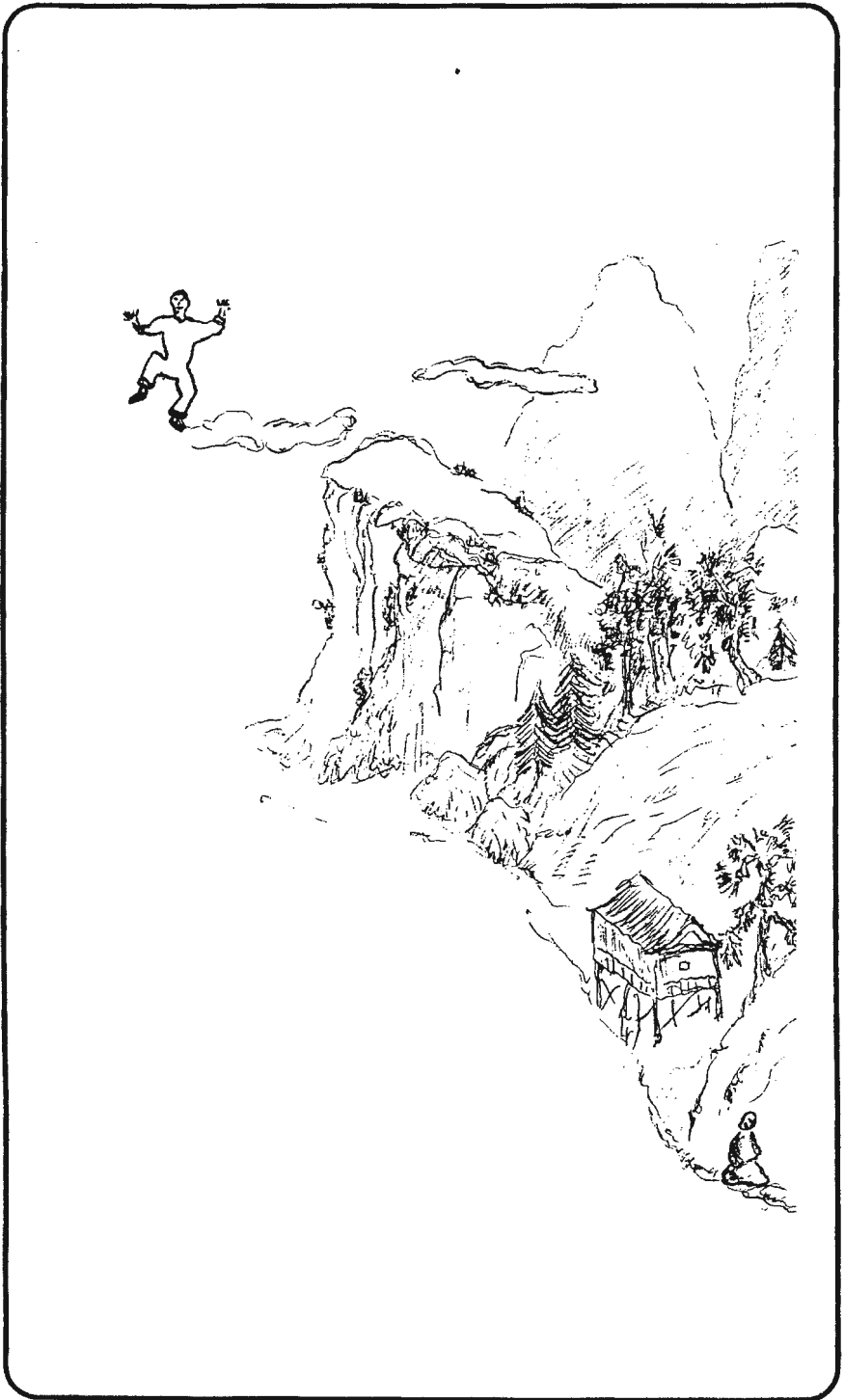


Introduction

This is a guide to the basic forms, practices and attitudes which we follow in our daily activities. These enable us to move together and to magnify our effort through cooperation. The goal of our endeavor, "the practice", is self realization and enlightenment, individually and collectively. Man is not a solitary animal. The individual and the community are completely interdependent and ultimately indistinguishable. Therefore, our criterion for conduct is the vow of the Bodhisattva: *I shall not rest until all sentient beings are liberated.*

The guiding principal: The key to our theory of value; our *raison d'être* (reason for being), the meaning of existence, is the axiom *there are not two realities.*

The institution is, therefore, not a static entity, but a dynamic journey to the realization of the truth. It is ruled by the law of nature and the law of reason. Its form is its schedule; its purpose, the realization of our identity with the Absolute.



Preface

New Canaan Academy was incorporated as a non-profit, educational institution in 1975 in the State of New Hampshire. It is the educational arm of a spiritual practice called Same Conduct - the School of the Art of Moral and Ethical Conduct, established in 1958 in California - incorporated in 1974 in Vermont.

Mores are the customs that unite us in community. Ethics are those traits and characteristics which, operating, often with the force of law, identify the boundaries of a particular community.

Ethics and morality are not matters of criminality but of manners and attitude. They are not laws, but models for courtesy and civility. They are also community yogas - exercises for cultivating mindfulness and compassion.

The goal of the Academy is to generate the informed and enlightened citizenry necessary to bring the democratic dream to fruition and to realize the hope of Heaven that moves in all our hearts.

General Schedule

(subject to seasonal modification)

5:30-6:00 and 6:00-6:30 - Meditations

7:00-8:00 - Morning Meal

8:00-Noon - Household maintenance and work

12:00-1:30 - Lunch and rest

1:30-6:00 - Practice - study

6:00-7:00 - Dinner

7:00 - 9:00 - Classes, study

9:00-10:00 - Meditation - retire

*Weekend and Weeklong Sesshins
(practice retreats) as scheduled*

AN INSTITUTION IS ITS SCHEDULE. OBSERVE IT RELIGIOUSLY.

Classes

Lessons come in two modes: Training and Practice

Sitting • T'ai Chi

Zen Basketball (application to daily life)

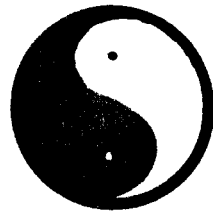
Play and work skills

Leadership • Teaching

Healing

Academics

Reading, writing, math,
logic, rhetoric, philosophy, music, art,
dance, science, liberal arts, and aesthetics
(values, ethics, morality, language).



For more information see brochure and catalogue.

To go to Meditation

Read instructions.

Take off shoes.

Bow on entering the Zendo.

Select and place cushion. Women on left, men on right.

Bow facing cushion (to neighbors), and then facing altar.

Sit facing same direction as everyone else - elbow room apart (leave space for others).

When teacher passes the first time after the bells, raise joined palms in greeting (salute).

If new person sits next to you, salute when he bows.

If you wish to be hit with the wake-up stick or the teacher taps you (only for formal students), please bow, then turn right shoulder, then left, to be hit.

End of sitting will be signaled by small bell. Bow, rise, face the middle when and as everyone else does and follow them through ceremony. Please chant with enthusiasm.

Bow to altar and to teacher on leaving the Zendo. It is all right but not necessary, to leave immediately after sitting. Please spend a few minutes in silence together rather than rushing back to temporal consciousness.

Chants

Singing and chanting are integral parts of the practice and are the means for broadcasting and renewing the spirit. Please participate earnestly and wholeheartedly.

Courtesies

Courtesies (courtly ways) are codes of conduct that enable strangers and unequals to relate to one another peacefully and harmoniously, even though they don't speak the same language. Courtesies, along with ethics - the observances which define a community, and mores - the customs which protect our communion, are not about criminality, but reasonable conduct, posture and attitude relative to each other and the rest of the world.

Bowing and shaking hands are conventional signals of acknowledgement, acquiescence and humility. All regulations are in the context of the purposeful ends of the society. The will of the individual is necessarily subordinate to the welfare of the community. Because we have come to the community in search of happiness for ourselves and each other we necessarily subordinate ourselves to the direction of those better trained and more experienced. A positive attitude, upright posture and lively sense of humor will help us all to bear the suffering of redirection.

Work

When work is in progress, everyone in the area works until everyone is done. Mindfulness and cooperation is the proper mode. Where possible, we prefer to work together and move from job to job. Feel free to ask for direction.

During meditation retreats, unnecessary talk is to be avoided.

Set-up and clean-up are part of every activity. Please help voluntarily.

Please keep things in order by putting things back where you found them. Meditation is the way of eternal return. It is the way of the Bodhisattva.

Mealtime

Mealtime is a solemn and joyful ritual of communion (agape). Everyone present and healthy is required to come to meals even if they are not eating. It is not required that one eat everything. It is required that we clean our plates of what we take. Please participate in the mealtime ceremonies. Visitors are welcome to join in, but we will not be offended if you choose not to participate.

Discussion Groups

Regular discussion group meetings are held Friday nights after dinner and at 5 p.m. during sesshins. There is no such thing as a stupid question. All are encouraged to participate. It is our belief that one of the root causes in the breakdown of harmony in the individual and the group lies in secrets. Secrets divide. Telling the truth frees us from the illusion that we are alone and cut off from ourselves and each other. One of the principal reasons for education is to provide us with the tools of communication that are the foundation of a free society.

IF YOU WON'T SPEAK FOR YOURSELF,
WHO WILL SPEAK FOR YOU?

Children

Children are always welcome at the Academy. We believe that babysitting is a distant, if sometimes unavoidable, second choice. It is our custom to allow children three and over to participate if they desire. At the age of seven, they are required to do the practice and do appropriate chores. The criterion for acceptable behavior for anyone is non-disruption of the practice of others. If you can't control your children, please don't bring them. Talk to us about it. Perhaps we can come up with some helpful suggestions.

Remuneration

In general, participation is on a donation only basis. Please don't stay away because you have no money. There are other ways to help.

There is a monetary charge for private classes.

The Academy has no funding. Everything is possible with your financial help and determination.

Sesshin

Sesshin is a period of retreat and practice lasting anywhere from one day to several weeks. It includes periods of sitting and walking together in stillness, work periods, study periods, mealtimes, and interviews with the teacher. In general, sesshins are conducted in silence and frivolous communication is discouraged. It is possible to take sesshin in residence or commute for all or part of the program. Please feel free to call for further information.

Rules

1. Must agree to the rules of the community to become student - community member.
2. Must practice meditation and T'ai Chi, music and Zen basketball (work and applications).
3. Must design academic program with counselor and undergo periodic evaluations.
4. Must, when available, attend all community functions, including meals.
5. No narcotics and no hard drinking.
6. Irreverent, inconsiderate or immoral conduct are cause for dismissal.
7. Do unto others as you would have them do unto you.

It is our belief that the educational,
spiritual and healing centers
are the heart of every community.

Visitors are always welcome
for participation, inquiry,
or just to find a
moment's peace and quiet.

For further information, please call.