



FOREST SANGHA

newsletter

July 2005

2548

Number 73

Safety Valve of the Noble Ones

Extract from the talk, 'Still, Flowing Water' by Ajahn Chah

I teach meditation like this: When it's time to sit in meditation, then sit. Allow your mind to experience things and consider their nature, seeing them as transient, not perfect and ownerless. It's all uncertain. No matter how much you like something, you should reflect that it's uncertain.

Some kinds of food seem so delicious, but still you should reflect that it's not a sure thing. It may seem that it's sure, that it's so delicious, but still you must tell yourself, "Not sure!" If you want to test out whether it's sure or not, try eating your favorite food every day. Every single day, mind you. Eventually you'll complain, "This doesn't taste so good anymore."

Practise in all postures. You can experience anger in any posture, walking, sitting, standing, lying down, right? Also, you can experience desire in any posture. So our practice must extend to all postures; it must be consistent. Don't just put on a show, really do it.

Practice isn't just sitting. Some people sit until they fall into a stupor. They might as well be dead; they can't tell north from south. Don't take it to such an extreme. If you feel sleepy then walk, change your posture. If you are really tired then have a rest. As soon as you wake up continue the practice. Don't let yourself drift around in a stupor. You must practise like this.

Some people complain, "I can't meditate, I'm too restless. Whenever I sit down I just think of this and that. I can't do it. I've got too much bad kamma. I should use up my bad kamma first and then come back and try meditating." Sure, just try it. Try using up your bad kamma.

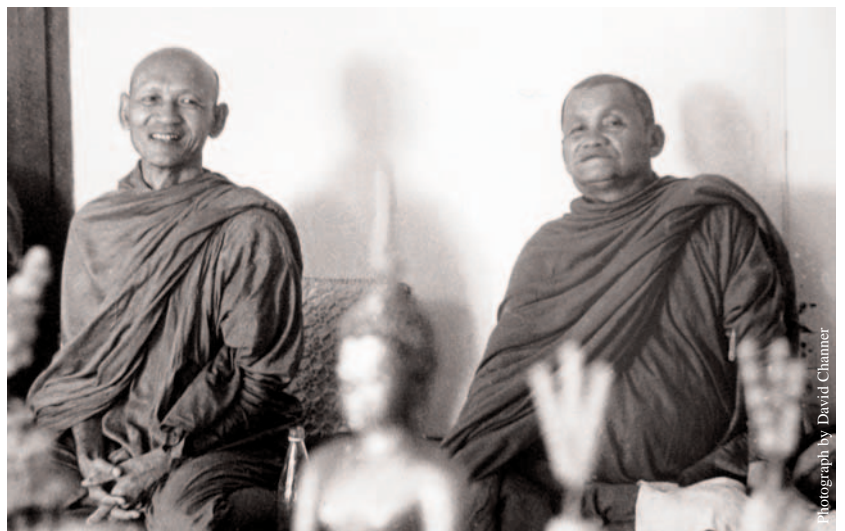
These so-called hindrances are the things we must study. They are what you're supposed to be studying! Most people refuse to learn their lessons, like naughty schoolboys refusing to do their homework. They don't want to see the mind changing. But then, how are they going to develop wisdom?

Whenever we sit, the mind immediately goes

running off. We follow it and try to bring it back and observe it once more. Then it goes off again. We have to live with change like this. When we know that the mind is this way, constantly changing, when we know that this is its nature, we will have understood it. If we understand this point, then even while we are thinking we can be at peace.

Whatever sensations you experience, regard them like monkeys. For instance, suppose at home you have a pet monkey. Monkeys don't stay still for long: they like to jump around and grab things. That's how monkeys are. If you go to the forest and see the monkeys there, you'll see those monkeys don't stay still either. They jump around just like your pet monkey. But they don't bother you, do they? Why don't they bother you? Because you've raised a monkey before; you know what monkeys are like. If you know just one monkey, then no matter where you go, you won't be bothered by them, will you? Because you understand monkeys.

If you don't understand monkeys you may become a monkey yourself! Do you understand? When you see it reaching for this and that, you shout, "Hey, stop!" You get angry. "That damned monkey!" This is one who doesn't



Photograph by David Chamber

understand monkeys. One who understands monkeys sees that the monkey at home and the monkeys in the forest are just the same. Why get annoyed by them? When you understand monkeys, that's enough: you can be at peace.

We should look at sensations in the same way. Some sensations are pleasant, some are unpleasant: that's how sensations are. We should look at them as we look at monkeys. We understand that sometimes they are agreeable, sometimes not – that's just their nature. If we understand them in this way, we can let them go. When eyes, ears, nose, tongue, body and mind receive sensations, we know the sensations just like we know monkeys. Thus we can be at peace.

When sensations arise, just know them. Why do you run after them? Sensations are uncertain. One minute they are one way, the next minute another. Their existence depends on change. For all of us here too, our existence depends on change. The breath goes out, then it must come in. It must have this change. Try only breathing in: can you do it? Or try just breathing out without breathing in: can you do it? If there was no change like this how long would you live? There must be both the in- and the out-breath.

For the really earnest student, sensations are not a problem. But many meditators shrink away from sensations; they don't want to deal with them. This is like the naughty schoolboy again, who won't go to school, who won't listen to the teacher. All sensations are teaching us. When we contemplate sensations, we are practising Dhamma. The peace within sensations comes from understanding them, just like understanding monkeys. When you understand monkeys, you are no longer troubled by them.

The practice of Dhamma is like this. It's not that Dhamma is far away. It's right here. Dhamma isn't about the angels on high or anything like that. It's simply about us, about what we are doing right now. Observe yourself. Sometimes there is happiness, sometimes suffering; sometimes comfort, sometimes pain; sometimes love, sometimes hate. This is Dhamma. Do you see it? To know Dhamma, you have to read your own experience.

You must know sensations before you can let them go. When you see that sensations are impermanent you will be untroubled by them. As soon as a sensation arises, just say to

yourself, "Hmm, this is not a sure thing." When your mood changes, "Hmm, not sure." You can be at peace with these things, just like watching monkeys and not being bothered by them. If you know the truth of sensations, you know Dhamma. Then you let go of sensations, seeing that they are all invariably uncertain.

If we really see uncertainty clearly, we will see that which is certain. What is certain is that things must inevitably be how they are; they cannot be otherwise. Do you understand?

Knowing just this much you know the Buddha, you rightly do reverence to him.

If you don't throw out the Buddha you won't suffer, but as soon as you do, you will. As soon as you throw out the reflections on transience, unsatisfactoriness and ownerlessness you'll suffer. If you can practise just this much it's enough; suffering won't arise, or if it does, you'll settle it easily. This is the end of our practice, when suffering doesn't arise. Why doesn't suffering arise? Because we have sorted out the cause of it.

For instance, if you are fond of a glass, you might say: "Don't break my glass!" But can you prevent something that's breakable from breaking? If it doesn't break now it will break later. If *you* don't break it, someone else will. If someone else doesn't break it, one of the chickens will! The Buddha advises

us to accept this. Penetrating the truth of these things, we should see this glass as if it was already broken; that is, see the broken glass within the unbroken one. Do you understand this? Use the glass, look after it, until the day when it slips out of your hand. Smash! No problem. Why is that? Because for you, it was broken before it broke.

Usually people say, "I love this glass so much, I hope it never breaks." Later on the dog breaks it. "I'll kill that dog!" You hate the dog for breaking your glass. If one of your children breaks it, you'll hate them too. Why is this? Because you've dammed yourself up: the water can't escape. You've made a dam without a spillway. The only thing such a dam can do is burst, right? When you make a dam you must also make a spillway, so when the water rises up too high, it can then flow off safely. When it gets too full, you open the spillway. You have to have a safety valve like this. Impermanence is the safety valve of the Noble Ones. If you have this safety valve you will be at peace.



I Give You My Life

An extract from the autobiography of Ayya Khema.

Ayya Khema was born of Jewish parents in Berlin in 1923. She founded Wat Buddha Dhamma near Sydney in 1978. She was ordained as a Buddhist nun in Sri Lanka in 1979, and started the Nuns' Island in 1982. She established the Buddha Haus in Germany in 1989. She died in 1997.

At this point, I would like to come back to describe what it was that moved me to become a nun. I had lived what could be called an eventful life. I hadn't planned it that way, it had just come about on its own. I had seen the world. I had had children and grand-children. I had been poor and I had been rich. I had lived in a trailer with a camp stove and a fold-up bed. I had had a farm. I had experienced the life of suburban America. I had been a secretary in a bank. Thus, I

had had and tried more or less everything. But all that I have enumerated in this book was past and gone. Everything I have recorded here is simply memory. There is much more that I cannot even remember. It has simply vanished in the stream of time. What more could the world still have to offer me? The world

does not bring one inner peace and happiness, because everything that happens in the world is impermanent. So, where should I still seek anything, other than within myself?

Becoming a nun was for me the next logical step in my development. Today I see that my past led me naturally to this path. My experiences made it possible for me to let go of a great deal of fear: fear for myself and fear for my fellow human beings. I saw that it is possible to deal with any situation in life, whether it is in the Amazon Basin or in thin air of Hunza. You can get through anything if you just go with the flow of events. I learned to discipline myself in matters of bodily comfort. For me that was an enormous advance. In my childhood I was spoiled by the ultimate in comfort. In Shanghai, my parents provided me with a house that was just like the old days. In America as a young woman,

I lived in as much comfort as a lovely suburban house could provide. And then the comfortable life came to an end. I learned to sleep on a beach with mosquitoes, to travel in a hollowed-out tree trunk down a river in incandescent heat. I never mourned for the loss of my comfort, because I learned that you can do without it. That was a really important learning process, a letting go of outer conditions. And that brought a great deal of inner freedom. It lifted me up to a

level where the spiritual aspect of life had priority.

During the years of development in Sri Lanka and in Germany a great deal of the force that I expended arose from the feeling that I had no time to lose. I had known since 1983 that I had cancer. I had felt a lump under my breast and had gone to see a doctor in Australia. She sent me for a mammogram. Diagnosis: malignant tumour. At that time we had just begun



building the convent in Sri Lanka on the island in Lake Ratgama. I really wanted to finish it, and was feeling completely healthy and strong. I told the doctor that I did not want an operation, because I didn't want to be drawn into the cycle of hospital treatment, which, once one is in it, is hard to get out of. The doctor looked at me for a long time; I can still remember it. She told me that her mother had also been ill with breast cancer and had made exactly the same decision. She did not permit herself to be operated on, and had lived on for fifteen years with the disease. She was sick for only the last two months; then she died. That suits me fine, I told her. I'd like to do it the same way.

What the illness did for me during the next years was to create the consciousness of urgency – *samvega* in Pali, which the Buddha always praised – the urgency of practising the

spiritual path, because after all, nobody knows how long they are going to live. When you have cancer, you recognize this fact even more clearly. Every birth is a death sentence. There is no one who survives life. We usually push this death sentence out of our minds, and live as though we had an infinitely long time in front of us.

This feeling of urgency motivated me strongly to bring the project of the Nuns' Island to completion, so that a large number of women could practise there under optimal conditions. I also wanted to

complete a great number of books in order to make the teachings of the Buddha more available in German. When I was young, I had made up my mind that sometime I would write a great novel. I had had a glorious vision of holding up in my hand a book that I had written. Although I never got round to writing a novel, by now twenty-five books of mine have been published. It is no longer anything special for me to sign my own book. But I am happy that through these books Dhamma is being spread.

The Buddha did not call his doctrine 'Buddhism', but 'Dhamma', which means 'natural law' or 'absolute truth'. People who come to hear what I have to say, people who attend my seminars and courses, do not have to be or become Buddhists. The Buddha never used this word. He said, we are practitioners; practitioners in the sphere of knowledge. Whether a person is a Catholic, Protestant, Muslim, Jew, or Hindu is a matter of indifference to me. I don't divide people into such affiliations, which separate them from each other even more than they are already.

The Buddha had only one interest: to show every human how he or she can become absolutely happy. He never sought disciples and followers. This is my approach also. Whether

visitors describe themselves as Catholic or atheist is of no importance. If they are seeking the inner way, I want to help them to find that which lives in all of us – pure peace, pure happiness. It is not my idea to proclaim Buddhism as the only salvation. I want to show people in Germany that the spiritual path can be travelled within every religion and to help them make a connection to a deeper inner contemplation.

The most important teaching, of which in Europe I am more or less alone in teaching, is the instruction for the

meditative absorptions. These are levels of consciousness that are entirely different from those that people are accustomed to. They were taught by the Buddha; he practised and praised them highly. These levels of consciousness broaden our horizons and make possible for us a glimpse of the cosmic process. Every person who practises with patience reaches such states of complete concentration. It is in this way that a person can find a way into the inner space of his or her mind, where absolute purity and clarity prevail.

In 1993 the lump in my breast, whose growth I could constantly feel, broke open. It was very painful

and it bled almost continuously. So finally I had to undergo an operation. After the operation, there were two days during which I had the feeling that my vitality was ebbing away; more precisely, I felt it flowing away through the soles of my feet. I was absolutely reconciled to this. I was ready to die, and gave myself over entirely to the pleasant feeling of letting go. Then a great many cards and flowers from my students arrived that not only spoke of their love, but also told me to just stay alive – I didn't need to teach anymore. That made a deep impression on me and encouraged me a lot. In the visits the doctors made, and in the care from the nurses, I perceived



what great efforts people were making to keep me alive. At that point I resolved to help them succeed in this, and against all expectations, I recovered very nicely.

After that, I had three further operations, the last one in November of 1995. During this last operation, a strange thing occurred. Although I was fully anaesthetized, I suddenly heard an unknown doctor saying, "Oh, for God's sake, something has to be done immediately!" I saw him clearly, although my eyes were tightly closed. I saw him trying without success to get a needle into one of my veins and in the process getting more and more nervous. I tried to infuse him with calmness. The other doctors around me were becoming impatient. This contributed further to the nervousness of the anaesthetist. He finally switched his efforts to my right hand and found a vein which, with a sigh of relief, he found usable. It was clear to me that my blood pressure had gone down tremendously. I heard someone say it was "eighty over fifty" and that this was life-threatening. I was also clearly aware that my body was lying there entirely numb and that in the meantime my mind had separated from my body and was watching the whole proceedings from a bird's-eye view. My mind was absolutely calm. I only felt bad for the doctors. I wanted to help them attain calmness as well.

Everything that I have lived through from that time on is, so to speak, a bonus. To have finished my life, and then still to be here for a period of time, now already four years, and to be able to finish some last things, is without doubt a great gift. I am careful to use the time that remains to me very selectively. I only do things now that seem to me valuable and useful.

One of the great teachers of our time was a monk from Thailand, Ajahn Chah. He used to describe the three marks of existence – suffering, impermanence, and insubstantiality – by means of a simile: "Look here at this glass," he would say. "It is very useful to me. I can drink out of it. But when it falls to the ground, it is destroyed. In fact for me," he said, "it is destroyed already. For me, all that is and all that will be, has happened already." This simile is very meaningful for me. My glass is also broken already. In 1993, for me, my life came to an end. Now, although my body is there again, and although I am still able use it, it has as little meaning for me as a broken glass. In anything that I have done since that time, the sense of a personal relationship to it has been missing. I do things presuming that they are helpful. I take pleasure in being able to see things develop for a little while

longer. But when this life comes to its end, nothing important will happen. Everything will have happened already.

My encounter with death has definitely contributed to my ability to propagate the Teaching in a way that has nothing to do with my own identity. I am not only unimportant; I experience myself as being not even present, except as a mouthpiece for saying things that might help people. I will live as long as it is determined that I should do so, then everything can go on without me.

In this chapter I have written a great deal about death, because fear of death is a theme so frequently raised with me by people who hear my talks. I am continually confronted with the subject. Until we have fully accepted our own death and related to it lovingly and with devotion, our life is bound up with fear. True peace can only enter our hearts when we see things the way they really are.

From I Give You My Life by Ayya Khema, translated by Sherab Chodzin Kohn. © 1997 by Sherz Verlag. Translation © 1998 by Shambhala Publications, Inc. By arrangement with Shambhala Publications, Inc., Boston, <http://www.shambhala.com>



NOTICEBOARD

AMARAVATI NOTICES

Sunday Talks at Amaravati: Every Sunday between July 24 and October 2 at 2pm. One hour talk followed by tea and discussion. All welcome.

Annual Gratitude to Parents Day will be Sunday 2 October, 11.00 am arrival for 11.30 meal offering. Public talk at 2 pm followed by tea and discussion. Enquiries to Mr. Chandy Perera. Tel: 0208 977 7642 after 6 pm, or phone Amaravati office. All welcome.

Kathina Celebration will be October 23. All welcome. To offer help, contact Anne Jameson 01234-714148 or a.jameson@btinternet.com

Introduction to Meditation

Every Saturday, 2pm till 4pm in the Bodhinyana Hall. All welcome. No booking necessary.

The Bodhinyana Group meets in the Bodhinyana Hall on Wednesdays at 7.30pm for chanting,

meditation and discussion. All welcome. For information, see: <http://www.buddhacommunity.org>

Amaravati Lay Events: Retreats

July 22-26: *Where is the Middle Way?* Led by Martin Evans and Chris Ward.
Oct 21-23: *The Teachings of Ajahn Chah.* Led by Martin Evans and Chris Ward.
Advance booking essential. Website: <http://www.buddhacommunity.org>

Amaravati Laywomen's Events:

Sept 9-11 Weekend Retreat. Advance booking essential.
Nov 5: Day of Practice. No need to book. <http://www.buddhacommunity.org>

Family Events 2005

- Family Camp: Aug 20-28.
- Weekend for Ex-Family-Campers and their Parents: Sept 30-Oct 2. This weekend, the first of its kind, is for anyone over 18 who has ever attended a family camp. There will be morning and evening pujas led by Sangha members; also optional activities in drama, creative writing, painting, meditation and inner journeying. Application forms from Ray Glover, 43 Swinburne Cresc, Croydon CRO 7BZ.
- Young Persons Retreat Nov 18-20. For more details, see <http://www.family.amaravati.org>

Caretaker and Odd-Job Person invited

We are looking for someone willing to practise within our monastic community for at least a year, to undertake a wide variety of basic maintenance tasks around the site. For further details, contact the Amaravati Secretary.

CITTAVIVEKA NOTICES

Lay Forums: Dhamma dialogue, Sundays July 10, Sept 11, Oct 16, Dec 11 at 2pm in the main house.

Garden Days: Sun 31 July, Sat 8 Oct. Meet at the monastery workshop at 1.30pm. For overnight accommodation, write to the Guest Monk/Nun.

Forest Days: Sundays July 3, Sept 4, Oct 2, Nov 20, Dec 18. Meet at the monastery workshop at 1.30pm. For overnight accommodation, write to the Guest Monk/Nun.

Kathina Celebration: will be Nov 6.

RATANAGIRI NOTICES

Kathina Celebration: will be Oct 30, starting at 10am. All welcome. Contact persons: Mrs Petchara Watson. Tel: 01642 592 528 and Mrs Jongjai Eastwood Tel: 01642 710 165.

Retreat House Building Project: help requested

If you would like to offer help with building the Retreat Centre, short or long term, please contact Tom Pickering on 0191-4194463 or the monastery on 01661-881612. We are particularly interested in people with carpentry and general building skills.

HARTRIDGE NOTICES

Saturday Meditation Workshops: July 30; Aug 27; Sept 24.

GENERAL NOTICES

Sunyata Retreat Centre, Ireland

July 29-Aug 1. *Meditation in Everyday Life.* With Sister Metta. For details see <http://www.sunyatacentre.com/prog.htm>

Buddhist Society Summer School

Aug 27-Sept 3 at the Royal Agricultural College, Cirencester. The teaching and practice of all Buddhist schools. Contact: Summer School Secretary, The Buddhist Society, 58 Ecclestone Square, London SW1V 1PH. All welcome.

Buddhist/Christian Retreat at Turvey Abbey

Oct 7-9: Meditation and Mindfulness. Contact: Sister Lucy, Turvey Abbey, Turvey, MK43 8DE.

Dhamma talks on Tape Cassettes

Recordings of Dhamma talks given by the Sangha, as well as chanting and meditation. For catalogue and information send SAE to Amaravati Cassettes,

Ty'r Ysgol Maenan, Llanrwst, Gwynedd. LL26 OYD, UK.

Dhamma talks and Guided Meditation: Audio and text files can be found on these websites:

<http://www.abhayagiri.org>

<http://www.amaravati.org>

<http://www.bswwa.org>

<http://www.dhammatalks.org.uk>

<http://www.forestsangha.org>

<http://www.ratanagiri.org.uk>

NEWSLETTER

This issue's photographs:

Page 1: Ajahn Chah, Vientiane 1974, with Ajahn Sumedho's preceptor, Phra Dhammapariyattimuni. By David Channer.

Page 8: Luang Por Chah © Wat Pah Nanachat, Thailand

Other pages: Amaravati

Forest Sangha Newsletter Online

The current and many previous issues of the Forest Sangha Newsletter are now available to view or download from <http://www.fsnewsletter.net> or by following the link from <http://www.amaravati.org>.

For printing purposes, PDF versions are recommended. Broadband connection may be necessary. I would appreciate your comments on this:

editor@amaravati.org. We may be able to reduce file sizes in future.

Subscription and Address Changes

Subscription and address changes for both posted hard copies and electronic copies of the newsletter can be made online at <http://www.fsnewsletter.net>.

For those without access to a printer, the posted hard copy is recommended. Both copies are free.

Posted Hard Copies of the Newsletter:

For delivery in the USA, please write to Abhayagiri Monastery or see their website. For all other countries, please write to Newsletter c/o Amaravati Monastery. Full addresses overleaf.

Contact for Newsletter Business:

editor@amaravati.org

Newsletter Website Change of Address

The Newsletter will soon move to <http://www.fsnewsletter.amaravati.org>

Teaching & Practice Venues

MEDITATION GROUPS WHICH ARE VISITED REGULARLY BY SANGHA MEMBERS

Bath	Thursday-Weekly	Bill & Carol Huxley	(01225) 314 500
Edinburgh	Thursday-Weekly	Neil Howell	(0131) 226 5044
Glasgow	1st Friday-Monthly	James Scott	(0141) 637 9731
Leeds Area	Friday-Weekly	Daniela Loeb Anne Grimshaw	(0113) 279 1375 (01274) 691 447
Hampstead	1st & 3rd Wednesday -Monthly		
1 Hillside (Room 6) London NW5		Caroline Randall	(020) 8348 0537
Entrance in Highgate Road		Ann Booth	(020) 7485 0505
London Buddhist Society			
58 Eccleston Square London SW1(Victoria)			(020) 7834 5858
Sundays, 10am-5pm, every second month: Meditation led by a monk or nun.			
Thursday meditation classes, weekly, 6pm.			
Southampton	1st & 3rd Thursday-Monthly	Ivor Minard	(023) 8089 4890

MEDITATION GROUPS WHICH MEET REGULARLY & RECEIVE OCCASIONAL VISITS FROM THE SANGHA

Bedford		David Stubbs	(01234) 720 892
Belfast	Sunday-Weekly	Paddy Boyle	(02890) 427 720
Berkshire	2nd & 4th Wed-Monthly	Anthea West	(0118) 979 8101
Brighton	Wednesday-Weekly	Nimmala	(01273) 723 378
Cambridge	Sunday-Fortnightly	Dan Jones	(01223) 246 257
Canterbury		Charles Watters	(01227) 463 342
Carlisle	Wed-Fortnightly	Jean Nelson	(01228) 543491
Co. Clare-Ireland	Wed-Weekly	Sunyata Centre	(00353) 61 367 073
Dublin		Rupert Westrup	(01) 280 2832 <i>(Dial:0041 from the UK)</i>
Harlow	Mondays-Weekly	Pamutto	(01279) 724330
Hemel Hempstead	Bodhinyana Group Wed-Weekly	in school term times	
	See notice on page 6	Chris Ward	(01442) 890034
Kendal	Sunday-Monthly	Fellside Centre, Low Fellside Sumedha	(01539) 729 793
Liverpool	2nd and 4th Monday of each month	Ursula Haekel	(0151) 4276668
London-Notting Hill			
	Tuesday-Weekly	Jeffery Craig	(0207) 221 9330
Leigh-on-sea		Rob Howell	(01702) 482 134
Machynlleth-Mid Wales			
	Monday-Weekly	Angela Llewellyn	(01650) 511350
Midhurst	2nd & 4th Wed-Monthly	Barry Durrant	(01730) 821 479
Newcastle-on-Tyne	Wed-Weekly	Andy Hunt	(0191) 478 2726
Newent-Gloucs	Friday-Every 3 Weeks		
	Email: john.teire@virgin.net	John Teire	(01531) 821 902
Norwich	2nd Thursday & last Mon Monthly	Ian Thompson	(01603) 629129
Pembrokeshire - S Wales	Weekly meeting & other events		
	Peter & Barbara (Subhdra) Jackson		(01239) 820 790
Penzance	Mondays-Weekly	Lee	(01736) 762 135
Perth	Saturday-Every 2 Weeks	Neil Abbot	(07765) 667 499
Portsmouth	1st Mon-Monthly	Medhavi	(02392)732 280
Redruth	Wednesdays-Weekly	Vanessa	(01209) 214 031
Sheffield		Greg Bradshaw	(0114)262 1559
	Email: greg.bradshaw@btclick.com		

South Dorset	Thursday-Weekly	Barbara Cohen	
		(Sati-sati)	(01305) 786 821
Steinyng-Sussex		Jayanti	(01903) 812 130
Stroud		John Groves	(07967) 777 742
Surrey-Woking	Wed-Weekly	Rocana	(01483) 761 398
Teeside Theravada Buddhist Group	Wed or Thursday Weekly		
		David Williams	(01642) 603 481
		and John Doyle	(01642)587 274
Totnes	Wednesday-Weekly	Jerry	(01803) 840 199

Amaravati Retreats



2005 RETREATS SCHEDULE:

July 3-16	Ajahn Vimalo	Retreat Full
July 29-31	Work Weekend	<i>(see below for details)</i>
August 5-7	Ajahn Kongrit	Weekend
<i>(For Thai speakers only)</i>		
August 12-16	Ajahn Sundara	Retreat Full
Sept 2-4	Sister Mettā	Retreat Full
Sept 16-25	Ajahn Sumedho	Retreat Full
Oct 7-16	Ajahn Candasiri	Retreat Full
Oct 28-30	Ajahn Anandabodhi	Weekend
Nov 11-13	Sr Mettā & Sr Santacittā	Weekend
Nov 25-29	Ajahn Vajiro	5 day
Dec 9-11	Buddhist-Christian	Weekend
Dec 27-Jan 1 2006	Ajahn Nyanarato	Retreat Full

General Guidelines

All weekend retreats are suitable for beginners.

It is best to do a weekend retreat before doing a longer retreat.

Due to demand, people may join only three retreats a year. Retreats are run on a donation-only basis.

Booking Procedure

Bookings can only be made with a booking form.

Bookings cannot be made by email or telephone.

If you want to know whether you have secured a place on a retreat or are on the waiting list, please send us either a stamped addressed envelope or your email address.

Start and Finish Times

Registration is from 4pm to 7pm on the first day of the retreat. The orientation talk is at 7.15pm.

Weekend retreats end at 4pm. Other retreats end at lunchtime.

Work Weekend

Participants gather on Friday evening. Work begins on Saturday morning.

Part-time attendance is also welcomed. Please email or write in for an application form.

Contact Information:

Tel :01442 843 239

Email: retreats@amaravati.org

Website: <http://www.amaravati.org>

V I H A R A S

BRITAIN

◆ **Amaravati Monastery**
St Margaret's, Great Gaddesden,
Hemel Hempstead,
Hertfordshire HP1 3BZ
Tel: (01442) 84-2455 (Office)
84-3239 (Retreat Info.)
Fax: (01442) 84-3721

<http://www.amaravati.org>
Stewards: English Sangha Trust, Amaravati

◆ **Aruna Ratanagiri**
Harnham Buddhist Monastery
Harnham, Belsay,
Northumberland
NE20 0HF
Tel: (01661) 88-1612
Fax: (01661) 88-1019

<http://www.ratanagiri.org.uk>
Email: community@ratanagiri.org.uk
Stewards: Magga Bhavaka Trust

◆ **Cittaviveka**
Chithurst Buddhist Monastery
Chithurst, Petersfield,
Hampshire GU31 5EU
Tel: (01730) 81-4986
Fax: (01730) 81-7334

Stewards: English Sangha Trust,
Cittaviveka

◆ **Hartridge Buddhist Monastery**
Upottery, Honiton,
Devon EX14 9QE
Tel: (01404) 89-1251
Fax: (01404) 890023

Stewards: Devon Vihara Trust

THAILAND

◆ **Wat Pah Nanachat**
Bahn Bung Wai,
Amper Warin,
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Sangha Newsletter, please write to
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OBSERVANCE DAYS

On these days some monasteries are given over to quiet reflection and meditation. Visitors are welcome to participate in the evening meditation vigils. At Amaravati on the full and new moons, there is an opportunity to determine the Eight Precepts for the night.

Moon Phase	● NEW	◐ HALF	○ FULL	◑ HALF
AUGUST	5 (Fri)	13(Sat)	20 (Sat)	28 (Sun)
SEPTEMBER	3 (Sat)	11 (Sun)	18 (Sun)	26 (Mon)
OCTOBER	3 (Mon)	11 (Tue)	18 ☺ (Tue)	26 (Wed)
NOVEMBER	1(Tue)	9 (Wed)	16 ☼ (Wed)	24 (Thu)
☺ Pavarana Day (Vassa ends) ☼ Anapanasati Day				

If undelivered, please return to: AMARAVATI MONASTERY
St Margaret's, Great Gaddesden, Hemel Hempstead
Hertfordshire HP1 3BZ, England, U.K.



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