



FOREST SANGHA

newsletter

October 2000

2543

Number 54

Escape

*Reflections on Cittānusatīpatthāna, the third Foundation of Mindfulness,
given by Luang Por Sumedho during a retreat at
Amaravati in September, 1997*

A few words on *cittānupassanā-satīpatthāna* – mindfulness of the state of mind (the mood): with this, I've found it very helpful to ask myself and to contemplate what mood I am in, because it's easy to be living life mechanically. We can be so wrapped up in our habits and reactions that we don't fully know the mood. There was one time when somebody told me I was angry, and I denied it; actually I was angry, and I didn't even know - I couldn't admit it to myself. But it's only in admitting these things to ourselves that we can resolve them.

The energies and emotions that we have can be frightening, even to oneself. My character is one that wants to have a nice life where everybody is smiling and saying: 'Everything's OK' - even if it isn't! Life can be lived on that level: not daring to bring up or to admit, let alone to contemplate, the way things are - because we feel so threatened or frightened, and a part of us doesn't really want to know. We don't feel we can take it; we don't know or understand ourselves in a way that allows us to deal with what we think are bad habits or personal problems.

I think there's also a fear of insanity, or that there might be something basically wrong with us: 'Maybe there's a screw loose, or I've missed out on something when I was born' - because when we

look at ourselves, we don't really understand why we are this way. Often, at least in my generation when I was young, men never admitted things - we played roles, we acted out the macho style: 'Nothing frightens me, I'm not afraid of anything.' We gave the appearance of being invincible and tough. In the Navy, I remember being on a ship where everybody was playing this role - but,

actually, I felt very different: 'We're all saying we're tough, but I'm really scared to death. I must be the only one on the ship who feels this way - but I don't want them to know that, because I don't know what

*What I suggest now is: when you do feel
uncertain or insecure or confused by anything,
take the opportunity to contemplate the feeling,
to just look inward, and ask:*

'What is it like?..'

they'll do to me if they find out!' Nowadays I think people are more willing to admit to each other, and to themselves: 'I'm frightened', or, 'I do have these desires', or, 'I do feel angry,' or whatever.

I was someone who really couldn't bear to feel confused, so I always wanted to have a certification of things: 'Tell me what to do, how do you do this?' I wanted to know exactly, and to have everything neatly arranged so that I'd feel secure; then if I didn't, there would be this uncertainty or confusion - which I'd resist, I'd always try to get rid of it. But what I'd suggest now is that when you do feel uncertain or insecure or

confused by anything, you take the opportunity to contemplate the feeling. Look inward, and ask: 'What is it like?...' 'There's this confusion right now. I don't know what to do, or what's going on. Am I right or wrong? Should I or shouldn't I?' Then listen, and just observe that mood as an object of mind - without judging it - and see what happens.

We can bring up a mood of doubt to stop the thinking mind, using a question like, 'Who am I?' (or any question that will bring up a state of doubt). We can be aware of that gap in the mind where there's no thought; we actually use the space between thoughts. So with a doubting nature, we can use that doubt as a skilful means to develop the ability to know not knowing; we see that, 'It's like this: "Don't know..."' The thinking mind stops.

We can use deliberate thinking also, noticing the space between the words. For example: 'I am a human being.' Before thinking it, there's a pause, then 'I,' and there's a gap, 'am' another gap, 'a' - gap - 'human' - gap - 'being' - finished. Nothing. So we get used to noticing and paying attention to nothing, to a gap, to where the thinking mind

is not there. This helps in developing connected mindfulness, in which mindfulness isn't just being aware of things or sensations, but also being aware of no-thing, and of the background - the emptiness, the space, the silence. We have to awaken to notice that because the mind is not conditioned to noticing it, even though it's obvious. It's here and now - we're not making it up - and we can suddenly notice, and awaken to the way it is.

So, in terms of the mood, I can contemplate: 'What kind of mood am I in?' I can go into the body and see if there's anxiety, or if I feel dissatisfied or ill at ease; or if I feel happy or very positive - whatever. Whatever the mood - the kind of internal atmosphere - I can be aware of that as an object that I can observe. Then, once we really get used to observing the mood we're no longer just a victim of it; we no longer resist or indulge in what we're experiencing.

Knowing what state of mind you're in - the way it is, in terms of its quality, is actually a Foundation of Mindfulness. Normally, we try to manipulate and change the moods, or think positively to make ourselves feel better - there doesn't seem to be any escape from the condition. But the religious goal is the escape. There is an escape from suffering - from the conditioned, the born, the created and the originated. To paraphrase the

Buddha: 'There is the Unborn, Uncreated, Unoriginated. If there was not the Unborn, Uncreated, Unoriginated, there would be no escape from the born, the created, the originated. But because there is the Unborn, the Uncreated, the Unoriginated, therefore there is an escape from the created, the born, the originated.'

This kind of escape is encouraged: to free oneself from being bound and caught up in the deathbound state. We call it 'deathbound' because, when you really contemplate it, everything in these *khandas*: the thoughts, memories, feelings, the body - is going to die, to cease. So if you're attached to the five *khandhas* - and that's all there is - actually, you're attached to death. Although people think they're attached to life when they're fascinated by and attached to the conditioned realm, really they are attaching to death. They may say

they love life, but isn't what they consider to be life just a part of a bigger picture that is not admitted into full consciousness?

There's always this kind of fairytale, or naive hope, that the fulfilment of desire will be the answer to our suffering: if we meet the perfect person, then

we'll live happily ever after; or, once we get lots of money then we'll be really happy; or, once we get everything we desire, we won't have any more desires. But consider: people who seem to have everything - how OK are they? Is it worth spending your life trying to fulfil all your desires? It doesn't take much reflection to see that it's a bit of a waste - because as long as desire is your attachment, your delusion, it will always perpetuate itself. You may get momentary gratification but that's about the best you can expect. You get what you want, and for that moment you feel gratified but then it starts again, you're looking for something else - and it goes on and on and on. This is because the basic problem is the identification with, and attachment to, desire.

But our true nature isn't that; it isn't desire, it isn't death. There is the Unconditioned, Unborn, Uncreated, Unoriginated: *Amaravati* - the Deathless Realm, which is timeless, apparent here and now. So what can that be in terms of experience, now? If we practise in order to improve ourselves or to get something in the future that will always take us to suffering. In meditation, no matter how much you strive and work to be disciplined, how many hours a day you sit, if you still operate from this basic delusion you end up with suffering as a result. You can't get enlightenment through ignorance.

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Your thoughts,

your memories, your feelings, your body,
everything is going to die, to cease.

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EDITORIAL

The Space Between

Thoughts, ideas, plans, memories, emotions, complexities, crises - these are all interesting: in a positive sense (we like, and are fascinated by them), or in a negative sense (we don't like, we want to change or get rid of them). We tend to be less attentive to the space between, where it seems that nothing is happening; we can find it boring, a waste of time as we wait for something to happen; we want to get on and do something important. A sense of impatience creeps in unnoticed, we lean into the future - and miss the moment! What a pity. Not only do we lose an opportunity to be still, to rest, we also limit our options: through latching on to this mood of impatience, we close the door on Life as it is now, with its infinitude of possibility.

The Four Foundations of Mindfulness can be seen as tools that can help us to get in touch, and to stay in touch with each moment. Body, feelings and mind objects: these, in a sense, are 'things'; there is a substance or area of focus to them. The mind, itself (traditionally, the third foundation), is more like a container that tends to be defined by and to take on the quality of its object - the mood or preoccupation of the moment - just as a clear glass filled with coloured water appears coloured. Any container, by definition, has a boundary - that which contains. In the case of the mind, this boundary is flexible; it can contract to the smallest imaginable point, or expand to infinity - this is how we can experience it. However such is our obsession with the objects in this 'container' that our perception of them and their significance is usually completely distorted; we can give them a prominence, solidity and authenticity that is quite unfounded. The strange thing is that although this 'reality' that we create can cause us immense suffering, we cling to it tenaciously - preferring its familiarity, and the sense of security it promises (only to disappoint us time and time again) to the space of the Unknown. That space, that mystery appears terrifying - abhorrent to those of us who are addicted to certainty!

The wise use of techniques of meditation can help us to begin to attune to the mind itself, as we feel out the space around and between its objects. It can be done with great gentleness - little by little - but perhaps there will always be a sense of awe as we allow ourselves to approach and to rest in the mystery of the moment. It is like an unveiling; for an instant we see clearly what has been encased in the carapace of concept. Ideas of 'Me' and 'Mine' are irrelevant; they have no place.

But can we dare? Do we have the courage to put our

faith to the test in this way? To really rest in that space which the present moment affords us with no plan, no strategy to protect or guide us into the future? What is needed, simply, is trust that perfect wisdom is there for each one of us and will manifest in appropriate behaviour when we remove the clutter, the incrustation of stale outdated views, and allow it the space to find itself. The Three Refuges are there, they invite us to do just that; and we can use the structure of the Five Precepts to protect us from the danger of harmful speech or action... It is likely that our efforts at first will be faltering, we will stumble and make mistakes, but little by little as we grow in confidence, we will find ourselves lighter, as the redundant patterns of thinking fall away - and definitely more joyous.

Ajahn Candasiri

KATHINA/ALMSGIVING CEREMONIES

All welcome to attend

CITTAVIVEKA,

15th October

Contact: Pasādakā, Tel: 01730 813-873
Samāhitā, Tel: 01483 863-126

SANTACITTARAMA (Italy),

15th October

ARUNA RATANAGIRI (Harnham),

22th October

Contact: Namtip Milligan, Tel: 0191 240-3522

AMARAVATI,

29th October

(not 5th Nov. as previously advertised)

Contact: Pang Chinasai,
Tel: 020 7931-0238 / Mobile 07787 922-035

DHAMMAPALA (Switzerland),

29th October

Please use the contact person detailed if you would like to offer any help with any of the arrangements.

continued from page 2... The way to realise, or to be enlightened, is to awaken to the present - to trust in the ability to listen, to be in a state of simple awareness. This may be difficult to sustain, because we are programmed for passions - for going up and down the scale of greed, hatred and delusion in all its variations. However, there is that which is aware of the passions, that can be established through mindfulness - of body, feelings, mind states and mental phenomena. Mindfulness and reflection on the five *khandhas* allows us to change our attitude towards them, rather than always seeing them as 'me and mine.'

So the constant requirement in all these experiences is mindfulness. We notice the arising of a condition, like an inhalation: it begins, reaches a peak, and then the exhalation begins, and then ends. Similarly, you can be aware of the mood as changing; when you are patient enough and willing to sustain attention, a mood is definitely impermanent - it isn't a solid block. If we don't recognise our moods in this way, we're always either indulging in them or resisting them, and they have a great influence on how we experience life. But as soon as I awaken and pay attention, my relationship to conditions changes. Instead of being deluded by the conditioned realm, I observe it. There is the state of knowing, of being aware of the changingness of conditioned phenomena, behind which there is the Unconditioned. With intuitive awareness, we find that silence, the unconditioned, as an embracing background, within which the conditions are in perspective. They are the way they are, they're like this: but then they end, they cease.

On the personal level I can feel afraid: even to think of Enlightenment or realising the Deathless could be seen as an over-estimation or delusion. Sometimes we prefer to think of ourselves in negative terms because we think that by being humble and admitting our faults we

are being honest. But in fact we have to let go of that luxury of seeing ourselves as a damaged person, or a helpless victim of circumstances: 'My mother never loved me - that's why I am the way I am,' 'I never had the opportunities that you've had', or whatever. I'm not trying to make fun of that but I'm pointing out that if we're attached to those roles, then we will always experience life in that way. But there is an escape; there is a release from the suffering of delusion and from the power of that conditioning.

We might think: 'Well, the Buddha did it, but that was over two thousand five hundred years ago, and it's only hearsay. I didn't know Gotama the Buddha, so maybe they just made it up - maybe there wasn't any Gotama the Buddha.' But if you practise and develop mindfulness, it doesn't matter whether the Buddha ever existed - because the teaching works. We're not demanding historical accuracy, but: does it work? Is there an escape from suffering? Do you know when suffering is there? Do you know when there is no suffering?

This realm we live in as human individuals is basically a realm that is changing - and it's kammic, everything depends on something else. Having a human body connects us to the condition of ageing. Now I can create suffering around the ageing process of this body if I want; people do, don't they? People pay billions for cosmetic surgery and to have everything changed around: to get the lines out, look younger and so forth - because if you're identified with the body then when, as is natural, it starts getting old, you suffer.

The Buddha got old, but he didn't suffer. He had sicknesses, but he didn't suffer. He didn't suffer when his body died, and he didn't suffer when he was blamed for things he didn't do. A lot of terrible things happened to the Buddha. According to the Scriptures, he had to put up with a lot of really miserable conditions: difficult monks and nuns; being attacked by a drunken elephant; his own cousin tried to murder him - yet the Buddha didn't suffer. Was he just impervious, like it didn't matter and he didn't feel a thing?

When we feel the ageing process, the pain of disease, or discomfort; when things go wrong, and we get blamed for things we haven't done; or when there is the death of a loved one - there's a natural feeling - but do we have to create suffering around it? We see that there's the way it is, the kammic inheritance in the present, which is like this - but that suffering is caused through attachment to these conditions. When there isn't attachment, then we still feel - there's the kammic inheritance of our life - but we do not create anger, resentment, resistance, blame, self-pity, fear, or desire around it.

*That's where this idea of practising in order
to get something in the future
or of practising for personal improvement
always takes you to suffering...*

WORK AS PRACTICE IN A MONASTIC SETTING

Would you like to work and practise alongside a monastic community? We would appreciate any offerings of support with the general maintenance and upkeep of Amaravati.

This would give you the opportunity to live with spiritual friends and receive regular teachings on Dhamma.

If interested, please write to Ajahn Gandhasilo at Amaravati. (Fax: 01442 843721).

Ask yourself: 'Why is there so much stress in a society that's aimed at trying to create a technology to make life easier?' We've actually made it much more stressful. There are electric washers, driers, microwave ovens, and dishwashers so that the housewife isn't stuck in the kitchen, having to do all kinds of tedious chores day after day, so there's more time for - what? Travelling, worrying and feeling stressed out - getting involved in all kinds of things that we wouldn't have been able to before, when life was much more basic! We have all these labour-saving devices, but then we fill our time up with activities that create stressful psychological problems.

So I advise people to try to simplify things - not to fill the time with activities, but to have more free time to develop meditation in daily life. See meditation and mindfulness as something to really treasure and respect, rather than something only to be done in a routine way before going to work in the morning. If you regard meditation as something you just do when you have the time for it, after a while you won't have time for it any more - I guarantee it! Everything else seems much more urgent than meditation, because meditation looks like you're just sitting there not doing anything. Your family might think: 'He's just sitting there, he's not doing anything. What good is that? He should be doing something.'

That's the kind of society we live in; but for yourself, if you're really interested in developing meditation, then give it an important place - really develop a lifestyle in a way that gives you opportunities for silent reflection. Develop *samatha* and *vipassanā*,¹ and then integrate them into daily life. Then you can learn a lot about the way it is.

With *cittānupassanā* you can be aware of what you're feeling in regards to other people. If you feel anger towards your husband, you can at least notice that: 'Right now there's anger, and it's like this...', rather than getting caught up in blaming him, or trying to not admit it. Admitting it doesn't mean that it's permanent, or anything other than: 'It's like this.' - and that helps to relieve the tension, because you're not caught. Consider how, if you're infatuated with somebody, you don't want to think that there's anything wrong with them; even if they have their faults it doesn't seem to matter, you can brush them aside. But when you're blaming someone, it's hard to remember anything good they've ever done, though you can remember accurately everything they've ever done wrong!

In this practice of mindfulness, we are willing to bear with the nasty side of life in our own minds. We are willing to let bad thoughts, resentments, all these kinds of negative emotions be conscious - to let them be the way they are. We come to trust in our Refuge, and just let mind-states be the way they are, without creating guilt or resistance around them. It still feels this way: if it's a bad thought it still feels bad, but our relationship to it is



B U D D H A I M A G E

Like a mother, like the sacred tree,
how this wood has loved him!
The improbable logic of awakening
echoed in the gracious declension of rigid
mass
into a harmony of sweeping curves
that renders form as an act of
consciousness;
and the unforced dependence of things
and time
that adds the supreme delicacy:
the gold leaf flaking, the splintered foot
with its wormholes, honouring transience.
All of this while the wood goes on,
authentic, worn naked around the chest,
grain muscling through the balanced
spheres of cheek and shoulder
to speak of subtler forces in the way of
things.

As if the art and the wood have met to
say something
that I can barely manage to hear within
me
in the deep soil where their roots entwine:
that, knowing the way I shape myself,

one of kindness, or patience. That then allows the condition to cease. It's resolved; it ceases. So if we recognise and understand our moods and their effects, we no longer create suffering around them or in our relationships with other human beings. ❖

¹ *samatha* and *vipassanā*: inclinations in meditation aimed respectively at steadying the mind and investigating the object of meditation.



AMARAVATI NOTICES

Kathina Ceremony: please note change of date from 5th November to **29th October**

9th - 10th December Community Work Weekend at Amaravati

We would appreciate your support with the upkeep of the grounds and gardens. Can you join us to help with gardening and cleaning on the above dates? If you would like to come for either a day or the whole weekend, *please write enclosing S.A.E. to Sister Kovida at the monastery.*
Tel: 01442 843411 or 842455
Fax: 01442 843721

Monastic winter retreat –

January - March 2001. As in previous years we are looking to have a small team of lay people staying at the monastery to help with the kitchen etc. We will only accept people who have stayed before, and ask for a minimum stay of a month. *Please write to the Secretary before the end of October.*

Resources for Schools – Have you any interest in helping to develop Buddhist resources for use in schools? There is now a project to do this, based at Amaravati. *Those interested should write to Ven. Dhammanando at Amaravati.*

CITTAVIVEKA NOTICES

Forest Work

17th October – 'Forest Work Month' begins - an opportunity for 4 men to spend about three weeks living and working in Hammer Wood, helping with woodland restoration.

For further details, please write (with S.A.E.) to 'Forest Work', Chithurst Buddhist Monastery, Petersfield, Hampshire. GU31 5EU.

Forest Work Day: 29th October.

All welcome. Meet at the main house with boots and suitable outdoor clothing at 1.00pm.

Lay Forums All are welcome to attend discussion groups, taking place in the monastery's reception room:

5th November - Meditation in relationship

10th December - Looking for Dhamma in Grief and Loss

HARTRIDGE MONASTERY

For the time being there will be no Monastic Sangha in residence although occasional weekend visits by Sangha members are likely to continue at least until the winter retreat. *Please contact Mudita 01395 586742 about these and other events at the monastery.*

GENERAL NOTICES

Christian Buddhist Weekend at Turvey Abbey:

25th - 27th May
Meister Eckhart: Guide and Friend.
A Christian/ Buddhist contemplative weekend, reflecting on the texts of Meister Eckhart through Benedictine Lectio Divina. Led by a Buddhist teacher and Sister Lucy.

15th-17th June

Meditation and Mindfulness Retreat
Led by Ajahn Candasiri & Sr. Lucy.

Please contact the retreat secretary Turvey Abbey, Bedford. MK43 8DE for further information or to book for either of these retreats.

FAMILY EVENTS AT AMARAVATI

Young Persons' Retreat will be from **1st to 3rd December 2000** (*not 3rd to 5th as previously published*). This offers a taste of silent meditation to teenagers. *Contact Dan Jones, details below.*

Dates for 2001 are still to be arranged, but should include a **Rainbows weekend** in May (to create the Rainbows magazine), a **weekend in June** and the **week-long Summer Camp** in August. Bookings open in February. *For general enquiries please contact Kim Waller, 16a Great Russell Mansions, 60 Great Russell Street, London WC1B 3BE*

Tel: 020 7404 5057 or Dan Jones, 59 Cavendish Avenue, Cambridge CB1 7UR Tel: 01223 246257
email: danjones@supanet.com

Cittaviveka Dhamma Hall Project

In October there will be a Sunday afternoon Poetry/Music Recital, to include tea, at the Kandy Tea Rooms, 4 Holland Street, London W8 to benefit the Chithurst Dhamma Hall Project. *For further information please telephone Rocanā on 01483 761398*

Forest Sangha Newsletter is available on the internet at **www.fsnews.cjb.net**

Lay Events at Amaravati 2001

The one day and weekend events provide an opportunity to spend time together, in silence and in exploring themes relevant to practice and daily life. Whether you are just starting, or whether you have a well established practice, you are welcome to participate and contribute.

April 20 – 21 (Weekend) Dana – Sila – Bhavana.

June 2 (Day) The 5 Spiritual Faculties.

June 29 – July 1 (Weekend) "Countryside" meditation.

July 28 (Day) The Four Noble Truths.

Sept. 21 – 23 (Weekend) The Creative Arts and Buddhist practice (will include practical explorations of the theme).

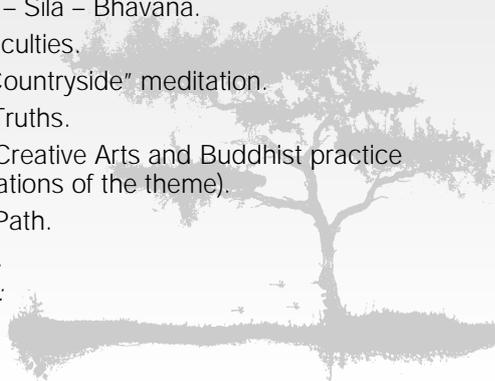
Oct. 7 (Day) The 8-fold Noble Path.

Dec. 1 (Day) A Day of Practice.

for more information please contact:

Nick Carroll, 020 8740 9748 or

Chris Ward, 01442 890034



We try to bring out the *Newsletter* quarterly, depending upon funds and written material. In the spirit of our relationship with lay people, we naturally depend upon donations: any contributions towards printing/distribution costs can be made to: 'The English Sangha Trust', Amaravati. In that same spirit, we ask you to let us know if you wish to be put on (or removed from) the mailing list, or if you have moved. Write to *Newsletter*, Amaravati. The newsletter is also available on the internet from: <http://www.fsnews.cjb.net>

Data Protection Act: The mailing list used for *Forest Sangha Newsletter* is maintained on computer. If you object to your record being kept on our computer file, please write to *Newsletter*, Amaravati, and we will remove it.

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Teaching and Practice Venues

MEDITATION GROUPS	
<i>These are visited regularly by Sangha members.</i>	
BATH Catherine Hewitt, (01225) 405-235	LONDON BUDDHIST SOCIETY 58 Eccleston Square, SW1 (Victoria) (020) 7834 5858 Meditation Sundays: led by a monk or nun, every 2nd month. 10 a.m. – 5 p.m. Thursday classes – 6.00pm
BRISTOL Lyn Goswell (Nirodha), (0117) 968-4089	
SOUTH DORSET Barbara Cohen-Walters (Sati sati), (01305) 786-821	
EDINBURGH Muriel Nevin, (0131) 337-0901	LEEDS AREA Daniella Loeb, (0113) 2791-375 Anne Voist, (01274) 691-447
GLASGOW James Scott, (0141) 637-9731	SOUTHAMPTON Ros Dean (02380) 422430
HAMPSTEAD Caroline Randall, (020) 8348-0537	SURREY/WOKING Rocana, (01483) 761-398

MEDITATION GROUPS	
<i>These meet regularly & receive occasional visits from Sangha.</i>	
BEDFORD David Stubbs, (01234) 720-892	LEIGH-ON-SEA Gool Deboo, (01702) 553-211
BELFAST Paddy Boyle, (02890) 427-720	MAIDSTONE Tony Millett, (01634) 375-728
BERKSHIRE Penny Henrion (01189) 662-646	MIDHURST Barry Durrant, (01730) 821-479
BRIGHTON Nimmala, (01273) 723-378	NEWCASTLE ON TYNE Andy Hunt, (0191) 478-2726
CAMBRIDGE Gillian Wills, (01954) 780-551	NORWICH Elaine Tattersall (01603) 260-717
CANTERBURY Charles Watters, (01227) 463342	PEMBROKESHIRE/S. WALES Peter and Barbara (Subhdra) Jackson, (01239) 820-790
DUBLIN Rupert Westrup, (01) 280-2832 (Dail: 00441 - from the UK)	PORTSMOUTH Dave Beal, (02392) 732-280
ESSEX (Billericay) Rob Howell, (01702) 482-134 or (Harlow) Pamutto, (01279) 724-330	REDRUTH Daniel Davide (01736) 753-175
HEMEL HEMPSTEAD Bodhinyana Group Chris Ward (01442) 890-034	STEYNING / SUSSEX Jayanti (01903) 812-130
LIVERPOOL Ursula Haeckel, (0151) 427 6668	STROUD John Groves, 0796 7777-742
	TAUNTON Martin Sinclair, (01823) 321-059

AMARAVATI CASSETTES

Cassette tapes of Dhamma talks given by Ajahn Sumedho and other Sangha members, plus tapes of chanting and meditation instruction are available for sale at cost price. For catalogue and information send SAE to:

Amaravati Cassettes, Ty'r Ysgol Maenan,
Llanrwst, Gwynedd, LL26 OYD U.K.

Amaravati
Retreats:

2000

Oct.	6 – 8	Weekend	Ven. Natthiko – FULLY BOOKED
Oct.	13 – 18	5 Day	Ajahn Ariyasilo
Nov.	10 – 19	10 Day	Ajahn Candasiri – FULLY BOOKED
Nov.	24 – 26	Weekend	Ajahn Karuniko
Dec.	1 – 3	Weekend	Young Persons' Retreat (Please contact Dan Jones, see <i>Grapevine</i>)
Dec.	27 – Jan. 1	5 Day	Ven. Kusalo

2001

April	6 – 8	Weekend	(to be decided)
April	13 – 18	5 Day	Ajahn Karuniko
May	11 – 20	10 Day	Ajahn Candasiri
May	25 – 27	Weekend	(to be decided)
June	15 – 17	Weekend	(to be decided)
July	6 – 15	10 Day	Kittisaro & Thanissara**
July	20 – 22	Weekend	(to be decided)
Sept.	7 – 16	10 Day	Ajahn Sumedho
Sept.	21 – 23	Weekend	(to be decided)
Oct.	5 – 14	10 Day	Ajahn Sucitto*
Oct.	19 – 21	Weekend	(to be decided)
Nov.	9 – 11	Weekend	(to be decided)
Nov.	23 – 26	3 Day	Buddhist/Christian with Ajahn Candasiri & Elizabeth West
Dec.	27 – Jan. 1	5 Day	(to be decided)

*Experienced:(i.e. must have done at least one 10 day retreat) **Lay Teachers

All weekend retreats are suitable for beginners. It is advisable to do a weekend retreat before doing any of the 5 or 10 day retreats.

Please note that bookings are only accepted on receipt of a completed booking form and booking deposit. The deposit is refundable on request, up to one month before the retreat starts. To obtain a booking form, please write to the Retreat Centre, stating which retreat you would like to do.

Retreat Centre Work Weekends 2001

April 27th - 29th : June 22th - 24th : Nov. 2nd - 4th

INTRODUCTORY MEDITATION—AMARAVATI
Saturday Afternoon Classes 1.30 – 3.30 pm

Meditation instruction for beginners;
with an opportunity for questions
to be answered.

Classes are in the Bodhinyana Meditation Hall.

Feel free to come along – no booking is necessary.

V I H A R A S

BRITAIN
 ♦ Amaravati Monastery
 Great Gaddesden,
 Hemel Hempstead,
 Hertfordshire HP1 3BZ
 Tel: (01442) 84-2455 (Office)
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 84-3239 (Retreat Info.)
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*And how does one live as an island to oneself,
 being one's own refuge, with no one else
 as a refuge?...*

*Here, Ananda, one abides contemplating
 the body as body, earnestly, clearly aware,
 mindful, having put away all hankering
 and fretting for the world, and likewise with
 regard to feelings, mind and mind objects.
 And those who now in my time or afterwards
 live thus, they will attain to the Highest,
 if they are desirous of learning.*

(adapted from Maurice Walshe's translation of the
 Mahaparinibbana Sutta - Digha Nikaya 16 2.26)

OBSERVANCE DAYS

On these days the community devotes itself to quiet reflection and meditation. Visitors are welcome to join in the evening meditation vigils, and on the Full and New moon, there is an opportunity to determine the Eight Precepts for the night.

Moon Phase	☾ HALF	☉ FULL	☾ HALF	● NEW
OCTOBER	6 th (Fri)	☼ 13 th (Fri)	21 th (Sat)	27 th (Fri)
NOVEMBER	4 th (Sat)	11 th (Sat)	19 th (Sun)	26 th (Sun)
DECEMBER	4 th (Mon)	11 th (Mon)	19 th (Tues)	25 th (Mon)
JANUARY	2 nd (Tues)	9 th (Tues)	17 th (Wed)	24 th (Wed)
☼ Pavarana Day (Vassa ends) Buddhist New Year 2544 begins 4 th November.				

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