



FOREST SANGHA

newsletter

April 1999

2542

Number 48

The Spiritual Faculties

– Ajahn Nyanadhammo

Ajahn Nyanadhammo is the vice-abbot at Bodhinyana Monastery in Western Australia, he made his first visit to Europe in the spring of 1998.

The following is from a talk given at Cittaviveka in June.

A Dhamma theme which is very close to my heart is the five *indriya* – the Five Spiritual Faculties. These Five Spiritual Faculties are the qualities of practice, the qualities of mind that one needs to bring to the spiritual path. There's *saddha*, which is faith; *virīya*, energy; *sati*, mindfulness; *samādhi*, which is calm concentration; and *pañña*, wisdom. They become powers of mind through which the mind becomes very dynamic and can end suffering.

Saddha is often translated as faith, confidence or conviction. The Buddha said that faith comes from having seen that the human condition is unsatisfactory. It is imperfect, wrought with dissatisfaction, discontentment, pain, grief, fear, and anxiety. Having seen that, then the mind naturally seeks a path out of that state. It questions the meaning of life and how to find inner happiness.

So this faith looks for a path out of suffering. For people who come across the Buddha's words, to hear that there is a cause for unsatisfactoriness and that there is the ending of unsatisfactoriness and a path to practise for that release: that brings this faith. It's often because we haven't understood *dukkha* – or because we think that *dukkha* shouldn't occur – that we don't leap forth to find a way out.

Recently a lady came to speak with me

explaining that a friend of hers had just given birth to a child, and the child had died. She was very upset because she was going to be the godmother, and she said, 'This shouldn't happen, this is unfair.' So there is the presumption that life should be fair. But with experience, we start to see and understand that life isn't always fair. So *dukkha* is the unfairness of existence. It is not a fair abiding.

So, having seen *dukkha*, we seek a way out. In the case of that lady: having experienced suffering, she came to the monastery and decided that she would practise Dhamma and share the merits of her practice with that deceased child. She began seeking a way of dealing with suffering.

When the Buddha described faith he talked about faith in four aspects: faith in

the Buddha, the person who has become fully enlightened in this world and teaches a path out of *dukkha*, and in the Dhamma, those teachings of the Buddha; and in the Sangha those monks, nuns and lay-people who have realised that truth in their own lives; and in the Training. This last one means having faith that this practice we're doing will yield results. Faith in the training also intrinsically implies faith in our own abilities to realise truth: faith that we can do it.

The lack of conviction in our own ability to do the practice is a common obstacle, so one of the

*Faith in the training also
intrinsically implies faith in our
own abilities to realise truth:
faith that we can do it.*

responsibilities of a teacher is to encourage and uplift people. This was one of the things that Ajahn Chah often did. I remember one time having a few difficulties and going to him. He was chatting, and he turned to me and said, 'Tan Nyanadhammo, you've got very few defilements.' That was at a time when it seemed like my mind was full of defilements! But just those few words gave encouragement.

There was another occasion when I was newly ordained. The food in Ajahn Chah's monastery was extremely basic: sticky rice, leaves, curries – which were all put in one pot together – and a few bananas, and that was it. As there was very little, some of the monks would get up to serve out the food. You sat with your bowl in front of you and they put the food in your bowl: you didn't have a choice, you could only say what you didn't want. One of the Western monks was asked to get up and hand out the food, but he refused, because if he got up then he couldn't watch his bowl and thereby prevent the Thai monks from putting things in it that would upset his stomach. And because of that they asked me to get up in his place.

A couple of days later we went on the same alms-round together into the village, and, as we were coming back to the dining-hall, this monk started complaining about the monks who hand out the food. Self-righteous anger came up in me, and I said to him, 'Instead of complaining about the other monks, why don't you get up and help us?' And then I stormed off in a huff.

As I was walking, I heard Ajahn Chah's voice saying, 'Good morning' in English. (The only words he knew in English were 'Good morning' and 'Cup of tea.') I turned to see him standing only three feet away with a big radiant smile on his face. And I said, 'Oh, good morning, Luang Por.' And he radiated loving kindness to me, and the aversion completely disappeared and I was really happy.

That evening I decided, 'As Ajahn Chah was very friendly to me, I'll go over and offer him a foot massage': that was a way to do some service for him, and often he would teach Dhamma at that time. So he was sitting on a cane seat with me sitting on the floor and massaging his foot when the bell rang for evening chanting. He told the other monks to go to the chanting and I was left together with Ajahn Chah; it was a beautiful cool evening, with the moon coming out full, and the sound of some seventy monks chanting – it was just wonderful. Ajahn Chah sat in meditation as I was massaging his foot – and my mind was on cloud nine, uplifted with joy.

At that point Ajahn Chah kicked me in the chest and knocked me flat on my back! I looked up in shock, and Ajahn Chah pointed at me saying, 'See? In the morning someone says something you don't like and you're upset. Then someone else just says, "Good morning" and you're uplifted all day. Don't get caught up in

moods and emotions of like and dislike at what other people say.'

Then he gave me a Dhamma talk, and I raised my hands in anjali and listened to this Dhamma. I remember it to this day, and it always brings a sense of how much compassion he had: he saw a person was walking past with his head steaming; he said, 'Good morning,' and then he waited until the opportunity arose. Out of seventy monks in the monastery, and all the nuns, he thought, 'Today I'll teach this person. This one's really stubborn, I'm going to have to give him a kick! He won't remember it if I don't do it tough.' What has stayed with me is a sense of faith that the teacher is concerned, is motivated by compassion, and motivated to release you from suffering. And that confidence, that earnestness of mind, brings up the quality of energy, *viriyā*, which is the next aspect of the spiritual path.

The Buddha defined *viriyā*, as application to four things. The first is: if an unwholesome state of mind arises, one recognises it first and then one strives to overcome it. For example, if anger arises, one recognises, 'I am angry' and then one strives to overcome that anger. The next aspect is if an unwholesome state of mind hasn't yet arisen then one strives to make sure it doesn't arise. It's a preventative. And in that example of anger, it's often the case that we need to develop loving-kindness (which is the antidote to anger) before it arises. It is very difficult to spread loving-kindness when we are already angry, isn't it? So the preventative is very important. You'll find that if you develop loving-kindness when the mind is at ease then that allows the mind to develop strength and prevent anger from arising.

If the mind gains strength, and develops this quality of preventing unwholesome states to arise, that leads on to the next aspect of Right Effort, which is encouraging wholesome states which haven't yet arisen to arise. One puts forth effort to purposely arouse a thought of loving-kindness in the mind. If one's not thinking a thought of compassion, one intentionally arouses a thought of compassion in the mind. If one's not thinking a thought of renunciation or letting go, one purposely arouses that in the mind. And when these qualities have arisen the final aspect is to sustain them: make much of thoughts of loving-kindness, compassion or renunciation; rejoice in them, make them great, infinite, immeasurable. Those qualities then become very strong. This is the effort of the mind, the earnestness to create wholesome qualities, to make them grow, and to recognise unwholesome qualities and abandon them and not allow them to arise again.

The next faculty is Right Mindfulness, and mindfulness has two aspects: an ability to recall and the ability to know what one is doing. One remembers for example, 'I am watching the breath', 'I am watching this

out-breath, I am watching this in-breath.’ And then it has this ability to remember and recall what is the purpose of watching the breath, why one is doing it.

Often people are told when meditating to watch the breath at the tip of the nose, but actually many people find that this is a distraction. If you look in the suttas, the Buddha never tells us to watch the breath in a physical place. He says to know that you are breathing in and to know that you are breathing out. The important thing is to note it in time. So: ‘Am I breathing in at this time, or am I breathing out at this time?’

Mindfulness also knows its goal. It recalls why we’re watching the breath: so that we’re knowing the breath, in each moment in time, for the purpose of calming the mind. But to achieve calm, it’s

also important to approach meditation with the right attitude. One has to be content to watch the breath or else you can’t watch the breath; the mind will go elsewhere. So, this sense of contentment is important because it composes the mind.

There was a layman who used to come and see Ajahn Chah, who had a lot of complaints – his fields weren’t producing very much, and his buffalo was getting old, and his house wasn’t big enough and his kids weren’t satisfying him... and he said he was getting really sick of the world, and becoming dispassionate.

And Ajahn Chah said, ‘No, you’re not. You’re not dispassionate. If you got more buffaloes, newer ones, healthier ones, and a bigger house and a lot more wealth, then you’d find that your dispassion with the world is very temporary. You just have aversion to the world.’ He continued, ‘What you need to meditate on is, “It’s good enough.” Whatever comes up in the mind: “It’s good enough.”’ So the man practised that for a while and the next time he came back to see Ajahn Chah he had become contented, just by meditating on ‘It’s good enough.’

Craving arises because we have discontentment with what we have. But when we have that sense of ‘It’s good enough,’ then the mind starts to settle down and come to a place of ease. And it’s from that place of ease, well-being and contentment that the mind can go into what we call *samadhi*.

‘*Samadhi*’ – the next of the Spiritual Faculties – is often translated as ‘concentration’ but I prefer the concept of peace. It is the ability to let go of what is disturbing and go to a place in the mind which is less disturbing. As we progressively give things up and tranquillise the mind then the mind is going to become more and more peaceful and blissful. Then it can even

give up blissfulness and go to a state of equanimity.

The tranquillity of meditation has a lot of benefits: it gives energy to the mind by providing a place of rest. Then when the mind comes out of that state we can put it to work. It’s like our bodies: if we get over-tired we need to rest, and then when we’ve slept enough we can get up and go to work. We don’t over-sleep and not work at all – nor do we over-work and not rest at all. There has to be a balance. Each person will have their own balance of how much the mind needs to go into tranquillity, and how much the mind needs to work, to investigate and consider, in order to develop insight and understanding.

There are various steps to calming the mind. The first

is developing the sense of well-being, and contentment. Then the next is when from that contentment a sense of gladness arises. When there’s gladness in the mind that leads to rapture. And that rapture then leads to tranquillity of the body, this buoyancy of the body, which leads to happiness: a happiness of the mind as it

dwells on wholesomeness. Now when that arises, then the mind becomes concentrated. The precondition for concentration is happiness. If one asks, ‘Well, why am I not calm and concentrated?’ it is because the mind is not dwelling happily on a wholesome object. So when you watch the breath, watch it to see its beauty. Joyfully, happily watch each in-breath, and know it as a friend that you haven’t seen for a long time. With each breath that comes in, you’re glad to greet that breath; and with each breath that goes out you’re glad with the breath. Glad of the in-breath, glad of the out-breath. And as we do that, then the mind gradually lets go of distraction, lets go of the body, and then lets go of all thinking. The body feels light, and the mind becomes more and more calm and concentrated.

The result of calming the mind down is that one has access to wisdom. We use the Buddha’s wisdom to develop our own. The wisdom of the Buddha’s enlightenment is that all conditioned things are impermanent; that all conditioned things are *dukkha* and that all things are not-self. We have received that, so we put it to work with our experience, using his wisdom to cultivate our own. And in this way we come to Right View.

The Buddha defined Right View firstly in a conventional sense; that is a confidence in the Buddha’s enlightenment, in the Dhamma; and in the Sangha; conviction in the efficacy of generosity; belief in heaven

*There has to be a balance.
Each person will have their own balance
of how much the mind needs to go into
tranquillity, and how much the mind needs
to work, to investigate and consider,
in order to develop insight
and understanding.*

and hell. These are fundamentals of Right View. But the Right View which leads to liberation is that Right View which is based in the Four Noble Truths.

This Right View is also defined as the opposites to the four perversions or distortions of view. These distortions in seeing mean that we do not see the world as it truly is. Because of the perversion of the mind we see what is impermanent as permanent. Through the distortion of the mind we see what is *dukkha* as *sukha* – what is unsatisfactory as satisfying. Through the distortions and perversions of the mind, we see what is non-self as self. And we see what is not beautiful as beautiful.

I once remember asking Ajahn Chah, as to how he'd developed his immense loving-kindness. And his response was: 'You're like a child who sees an adult running, and that child hasn't learnt to walk yet but wants to run.' That was the first part of his response, the second part was: 'When you see that all conditioned things are impermanent then you automatically have loving-kindness. You cannot not have loving-kindness.' That was loving-kindness arising out of wisdom, because the wisdom of seeing things as they really are means that aversion cannot arise any more. It is cut off at its roots.

So that ability to see things with Right View; this is impermanent, this is unsatisfactory, this is not-self, is very important. Watch conditions arising in the mind: is this permanent or impermanent; for example, the aching in the knee now? Is this permanent or impermanent – and you notice it changes, it pulsates. If it's pulsating then it's impermanent. You won't find any sensation that does not change. And if it is impermanent, it's unsatisfying. And anything that changes and cannot satisfy or be satisfied is not worthy of calling 'me' or 'mine.' Therefore that letting go process can occur.

To see the non-beautiful in those things that we take to be beautiful: now what that means is seeing that the body is not beautiful. We decorate the body and the reason we do so is to cover up its non-beautiful aspects. If we believe, 'This body is me, is mine, is beautiful', then when it gets old, when it gets sick and starts to fall apart, we suffer. This body is made of up of many parts, none of which are particularly beautiful in themselves. So if a surgeon takes a body apart and puts the various organs around on a bench, there's no beauty there. The beauty of a human being comes through Dhamma, through virtue, through peace of mind, and through wisdom. These are what makes a human being beautiful.

So this Chithurst Monastery is a Beauty Parlour! If we cultivate and develop these Five Spiritual Faculties, then we become more and more beautiful. I think I have said enough this evening, so I will stop here, and thank you for all your kindness in listening to me. ❖

Global Warming

Cittaviveka, New Year's Eve. The Shrine Room is packed, uncomfortably so for a meditation session. But it's OK. This evening particularly we're here to be together, as part of a gathering in which not many people know each other by name. But names aren't necessary for a sharing of what is both personal and universal: 'What, in summary, has 1998 been about for you?' The theme of the evening is a simple one, though it is unusual for the congregation to be speaking in an unprompted and spontaneous way. And partly the simplicity of the topic, partly the nature of the occasion, partly the ambience of the Shrine Room, bring up a steady series of reflections: of a loss of health and a debilitating illness; of taking a financial risk to establish Right Livelihood and being drawn into a massive overload of work; of counselling through two suicide attempts – one successful, one so far thwarted; of finding a level of equanimity and capacity to deal with a difficult job situation; of it being the best year of a young monk's life... No answers, no advice, no excuses. A range of snapshots, yet all of them opening a door of integrity.

A few days later there was another discussion following a Refuge and Precepts Ceremony, a discussion about the difficulties and the uplift of keeping the Precepts. The same door swings open. Perhaps such occasions are rare, and the more prevalent view of humanity is the media's photograph of glitz and atrocity; of corruption, depression and get-away-from-it-all fantasy. So it's good to wipe away that glibness, that judgement or cynicism, and it is a very

BHIKKHU UPASAMPADĀ Amaravati, May 9th

Samanera Suññato
will be requesting Acceptance
into the Bhikkhu Sangha
with Ajahn Sumedho as Preceptor
The ceremony begins at 1:30 pm.
All are welcome to attend.

*If you require overnight accommodation
please write to the guest monk
or nun well in advance.*

fitting start for the Sangha's long retreat; perhaps a useful exercise for any meditation period. The world, although perilous can also be a rich and warm place when we recognise the integrity of the human being and the universality of suffering. Yes, there is the capacity to look at life squarely and strive towards its resolution.

During the first three months of 1999, the monasteries have been in seclusion and out of contact with each other, but I expect the scenario has been a shared one: people bringing offerings, people monitoring the offices and keeping things ticking over, people giving teachings, people nourishing others with food, people questioning themselves, calming, gladdening, and exerting the mind in this Dhamma and all the discipline that it requires. And for those of us who travel and teach, the perspective is truly global. When the attention is thus extended, what else can one feel but great thankfulness and encouragement to be part of what is 'beautiful in the beginning, beautiful in the middle, beautiful in the end.'

But of course its not always like that. Images of inspiration can also capsize: 'I am not worthy of this,' 'I can't be like Ajahn So-and-so,' 'I can't meditate.' I've known samanas, people living under the renunciate Precepts, who find the perceived experience of being unworthy so crippling that they want to disrobe – not because they don't want to practise the Dhamma, but because they can't handle comparing themselves to accomplished masters. The mind, the place of aspiration, kindness, and commitment (to name but a few) can be a barren and harsh place.

Quite a turn-around from the normal perspectives on samsara. But where exactly is that 'endless weary faring on'? Assembling a self in the flow of conditions is the great mistake. Whenever even the loveliest, most sincere commitment and practice is thus held, it

goes sour; when even the poorest, bleakest, outlook is thus released, it shines. It is a simple point and fortunately, cultivation of awareness gives us the choice. Awareness has to be extended as well as refined; brought forth as well as polished.

And after any retreat is over, the perspective opens again. The monasteries will be offering the usual range of events and occasions to those who are interested. And the Dhamma will be travelling far and wide. But the list of countries that the teaching members of the Sangha visit is exceeded by the list of places that they are invited to, and even more by the number of situations where the Dhamma is practised. It may seem like a lot to do, or a source of conceit. But in awareness, it is a source of joy. At this rate, 'Global Warming' might not be such a bad thing.

Ajahn Sucitto

FAMILY EVENTS 1999 AT AMARAVATI

Rainbows Weekend: 30th April – 3rd May

a weekend of creative activities to produce 'Rainbows' Magazine.

Summer Camp: 21st – 29th August:

over a week of activities catering for all the family. It follows a relaxed monastic schedule with classes.

Young Persons' Retreat: 29th – 31st October:

A taste of silent meditation for teenagers

For details contact

Dan Jones, 59 Cavendish Avenue,
Cambridge, CBI 4UR
Tel: 01223 246257

LAY RESIDENTIAL OPPORTUNITIES AT AMARAVATI

THERE ARE a number of lay residents at Amaravati fulfilling supportive roles; with responsibilities in the office, maintenance, retreat centre, kitchen, library and grounds. Opportunities to fill these positions

GARDENER: We need an extra person to assist with care for the maintenance of the gardens and grounds of Amaravati (about 30 acres). The work requires physical strength and stamina, gardening knowledge, and the ability to work with volunteer helpers. A vigorous and natural way to complement one's meditation practice!

occasionally come up and we would be pleased to receive expressions of interest for future reference. At the moment we are looking for people to take up the following duties.

MAINTENANCE: Someone with building skills e.g. carpentry or plumbing - who can make a significant contribution to our maintenance team. The ability to lead less experienced helpers and/or organise jobs for outside contractors would be a definite advantage.
For more information please contact the Secretary.



AMARAVATI TEMPLE OPENING: JULY 1999

Preparations for the official opening of the Amaravati Temple and Cloister are now in progress. The festival period will be July 1st – 7th. The main events during this time will be an Open Afternoon, principally for the local community, on Saturday July 3rd and the day of the Opening itself on Sunday July 4th.

In the leaflet enclosed with this newsletter you will find information relating to these events. Please do read it.

We are still very interested to hear from you if you are able to offer your assistance before, during or after the festival. Consult the leaflet for details.

IMPORTANT INFORMATION

Please note that there will be **no parking at the monastery on Sunday July 4th** and **no general access** to the monastery on that day by way of St. Margarets Lane (the lane leading to the monastery). See the leaflet and the advice sheet for important information relating to car-parking.

Please also note that, regrettably, **seating space in the Temple** for the Ceremony of Consecration itself will be **extremely limited**. It is for this reason that seating inside the Temple for the actual ceremony itself will be by invitation only.

NEWS FROM DOWN UNDER

Reports from both of the established monasteries of this lineage indicate that the Dhamma is quietly flourishing on the southern side of the planet.

Bodhinyana Monastery, in Western Australia is currently the residence of more than a dozen bhikkhus, along with samaneras and anagarikas. A steady rate of construction of kutis and facilities along with periods of retreat and solitude has brought the monastery to a state of near-completion in terms of building. The aim is to keep the resident community no larger than twenty bhikkhus. Meanwhile, over 500 acres of land has been purchased nearby

(in Australian terms) for the use of Theravada nuns.

Bodhinyanarama Monastery in New Zealand has also recently increased its property holding to provide spacious retreat potential. The community there is currently of four bhikkhus, one samanera and one anagarika. Last year, on September 20th, a site was prepared for the construction of a stupa for devotional and recollective purposes. If all goes according to plan, the stupa should be ready for consecration towards the end of the year and several senior bhikkhus, including Luang Por Sumedho, have been invited from Britain to attend.

Meanwhile Ajahn Vajiro is enjoying an extended period of self retreat in a small hermitage in Victoria.

A NEW FOUNDATION FOR DHAMMA AT CITTAVIVEKA

Over the past few years plans have been developing to build a Dhamma Hall at **Cittaviveka** to provide an adequate facility for the gatherings at weekends and on festival days. Although the open-air facility is very lovely on a summer's day, holding the Kathina in a marquee in November can present a challenge to one's faith. The current Shrine Room doesn't have enough space for weekend meditators or even the visiting Sangha on larger occasions.

Although it may take a while for the new Hall to be built, fortunate circumstances and generous donations have made it possible to lay a foundation in the spring, and Luang Por Sumedho has accepted the invitation to lay a commemorative stone to formally inaugurate the project. This will take place on July 11th. So if you have an interest and the wish to share in the occasion, you are warmly invited to come and join us at Cittaviveka for the day.

BUDDHIST FAIR, AUGUST 1ST

The annual Buddhist Fair, in Stedham near Chithurst is a family occasion of stalls and exhibitions held to bring Buddhists together. A portion of all proceeds is donated to support monasteries. If you would like to participate with a stall, or are interested in coming along for the day, please contact: *Mudita c/o Hamilton Arms, School Lane, Stedham, W.Sussex GU29 0NZ* for details.

AMARAVATI EVENTS

Upasika (lay practitioners) Events at Amaravati in 1999

April 23–25 Tranquillity & Insight
(Weekend Retreat)

June 12 'Mother Earth'

The spiritual path and our environment
(Open Day – All Welcome)

July 24 Living in community

Sept. 4 Responsibility

Oct. 1–3 Brahma Viharas (Weekend

Nov. 13 Moral Dread! Retreat)

For further information please contact
either: *Nick Carroll 0181 7409748* or

Chris Ward 01442 890034

Amaravati stupa

The white Stupa at Amaravati, which has been slowly falling apart, was formally de-consecrated on Magha Puja. The relics and the Buddha rupas were removed and placed in the Temple.

The components of the new stupa will hopefully be arriving from Indonesia in May and the aim is to set up a partial, temporary installation for the Temple dedication ceremony in July. Let us know if you are interested in helping with this work.

Computer Floppy Disks: With the advent of CD's there is an increasing surplus of used floppy disks. Do you know where we can recycle them?

Contact: *Venerable Kusalo at Amaravati.*

CITTAVIVEKA EVENTS

Forest Work Days at Chithurst

A number of weekend days have been allocated for helping with the conservation and management of Hammer Wood this year. If you would like to spend an afternoon working along with the Sangha, please contact the Forest Committee at Cittaviveka for details.

Lay Forums

This seasons Lay Forums at Cittaviveka are:

April 18th: Uniformity, Conformity
and Variety

May 16th: After the Past and Before
the Future

June 20th: Right Speech

The group discussion begins at 2:00pm and goes on until 4:00pm.

People are welcome to stay on for tea.

NEW MEDITATION GROUP IN NORWICH

Meeting on the 3rd Thursday of each month. For more details contact:

Elaine Tattersall, Tel 01603 260717

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.

This Newsletter is printed by: *Ashford Printers*, Harrow. Telephone – (0181) 427-5097

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) (0171) 834 5858 Meditation Sundays: led by a monk or nun, every 2nd month. 10 a.m. – 5 p.m. Thursday classes – 6.00pm
BERKSHIRE Penny Henrion (01189) 662-646	
BRISTOL Lyn Goswell (Nirodha), (0117) 968-4089	LEEDS AREA Daniella Loeb, (0113) 2791-375 Anne Voist, (01274) 670-865
SOUTH DORSET Barbara Cohen-Walters (Sati sati), (01305) 786-821	
EDINBURGH Muriel Nevin, (0131) 337-0901	SOUTHAMPTON Ros Dean (01703) 422430
GLASGOW James Scott, (0141) 637-9731	
HAMPSTEAD Caroline Randall, (0181) 348-0537	SURREY/WOKING Rocanā, (01483) 761-398

MEDITATION GROUPS	
<i>These meet regularly & receive occasional visits from Sangha.</i>	
BEDFORD David Stubbs, (01234) 720-892	MIDHURST Barry Durrant, (01730) 821479
BELFAST Paddy Boyle, (01232) 427720	NEWCASTLE ON TYNE Andy Hunt, (0191) 478-2726
BRIGHTON Alex Clingan, (01273) 327-925	
CAMBRIDGE Gillian Wills, (01954) 780-551	NORWICH Elaine Tattersall (01603) 260-717
DUBLIN Eugene Kelly, (1) 854-076	PEMBROKESHIRE/S. WALES Peter and Barbara (Subhdra) Jackson, (01239) 820-790
ESSEX (Billericay) Rob Howell, (01279) 724-330 (Harlow) Pamutto, (01702) 482-134	
HEMEL HEMPSTEAD Bodhinyana Group Chris Ward (01442) 890-034	PORTSMOUTH Dave Beal, (01705) 732-280
LONDON / NOTTING HILL Jeffrey Craig, (0171) 221-9330	REDRUTH Daniel Davide (01736) 753175
LEIGH-ON-SEA Gool Deboo, (01702) 553-211	STEYNING / SUSSEX Jayanti (01903) 812130
MAIDSTONE Tony Millett, (01634) 375-728	STROUD John Groves, 01453 753319
	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

Amaravati
Retreats:
1999



April 2 – 11	10 Days	Ajahn Viradhammo
April 16 – 18	Weekend	—
May 7 – 9	Weekend	—
May 14 – 28	14 Days	Ajahn Sumedho (<i>Experienced</i>)
Sept. 3 – 5	Weekend	—
Sept. 10 – 19	10 Days	Ajahn Sumedho (<i>Beginners</i>)
Sept. 24 – 26	Weekend	Ajahn Sumedho (<i>In Thai</i>)
Oct. 8 – 10	Weekend	—
Oct. 15 – 20	5 Days	Sister Thanasanti
Nov. 5 – 7	—	—
Nov. 19 – 28	(Teacher to be decided)	—
Dec. 3 – 8	5 Days	Venerable Kusalo

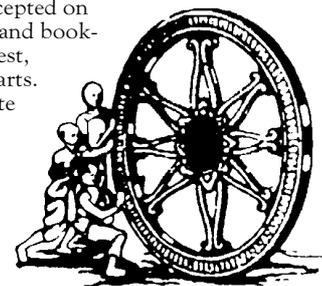
There are no plans to hold any lay retreats between 8th December 1999 through to March 2000.

Retreat Centre Work Weekends 1999

March 26 – 28 : June 4 – 6 : October 22 – 24

Please note that bookings are only accepted on receipt of a completed booking form and booking fee. The fee 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.

Unless otherwise stated, all retreats are open to both beginners and experienced meditators, and are led by a monk or nun.



Men's Retreat in Northumberland

14th – 22nd August. Contact Tim Rubridge c/o Aruna Ratanagiri

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)
84-3411 (Guest Info.)
84-3239 (Retreat Info.)
Fax: (01442) 84-3721
*Stewards: English Sangha Trust,
Amaravati.*

◆ Aruna Ratanagiri
Harnham Buddhist Monastery
Harnham, Belsay,
Northumberland
NE20 0HF
Tel: (01661) 88-1612
Fax: (01661) 88-1019
web site: www.ratanagiri.org.uk
e-mail: harnham@mailcity.co
*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) 89-0023
Stewards: Devon Vihara Trust.

THAILAND

◆ Wat Pah Nanachat
Bahn Bung Wai,
Amper Warin,
Ubun Rajathani 34310

AUSTRALIA

◆ Bodhinyana Monastery
Lot 1, Kingsbury Drive,
Serpentine 6125 WA
Tel: (08) 952-52420
Fax: (08) 952-53420

◆ Dhammaloka Buddhist
Centre (Perth)
18-20 Nanson Way,
Nollamara 6061 WA
Tel: (08) 934-51711
Fax: (08) 934-44220
*Stewards: Buddhist Society of
Western Australia.*

ITALY

◆ Santacittarama
Via Delle Prata 22
Località Brulla
02030 Frasso Sabino (Rieti)
Italy
Tel/Fax: (0765) 87 21 86
*Stewards:
Santacittarama No 20163/38.*

SWITZERLAND

◆ Dhammapala
Buddhistisches Kloster
Am Waldrand,
CH 3718 Kandersteg
Tel: 033 / 675 21 00
Fax: 033 / 6752 241
*Stewards:
Dhammapala 31921-201-5.*

NORTH AMERICA

◆ Abhayagiri Monastery,
16201 Tomki Road,
Redwood Valley,
CA 95470
Tel: (707) 485-1630
Fax: (707) 485-7948
(Sangha literature and West
Coast newsletters are
distributed from here.)
*Stewards:
Sanghapala Foundation.*

◆ Boston Area:
Dorothea Bowen, Boston,
Mass. Tel.(617)332-2931
Mailing for E. Coast USA
& Thailand: to be placed on
the mailing list, please write
directly to Amaravati.

NEW ZEALAND

◆ Bodhinyanarama
17 Rakau Grove,
Stokes Valley,
Wellington 6008
Tel: (+ + 64) 4 563-7193
Fax: (+ + 64) 4 563-5125
e-mail: sangha@actrix.gen.nz
*Stewards:
Wellington Theravada Buddhist
Association.*

◆ Auckland Buddhist Vihara
29 Harris Road,
Mount Wellington,
Auckland
Tel: (+ + 64) 9 579-55443

Forest Sangha Newsletter© is edited from material sent to or written at our monasteries in Britain; it is distributed without charge. Comment within is personal reflection only and does not necessarily represent the opinion of the Sangha as a whole. We welcome appropriate articles and artwork, information for fellow Buddhists, or comments on the Newsletter itself (please send c/o 'Newsletter' to your local monastery). For permission to reprint any material please write to the editor c/o Cittaviveka.

Closing date for submission to the next issue is May 31st 1999

Wesak

Celebrations of the Buddha's Birth, Enlightenment and Parinibbana will be held at the following monasteries in May.

- ❖ Amaravati May 29th
- ❖ Aruna Ratanagiri May 30th
- ❖ Cittaviveka May 29th
- ❖ Hartridge May 30th

*All are welcome to attend.
Please contact your local monastery for details
of the day's events.*

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	● NEW	☽ HALF	○ FULL
APRIL	8 (Thurs)	14 (Wed)	22 (Thurs)	29 (Thurs)
MAY	7 (Fri)	14 (Fri)	22 (Sat)	29 ☺ (Sat)
JUNE	6 (Sun)	12 (Sat)	20 (Sun)	27 (Sun)
JULY	5 (Mon)	12 (Mon)	20 (Tues)	27 ☼ (Tues)
☺ Wesakha Puja		☼ Asalha Puja (vassa begins next day)		

If undelivered, please return to: AMARAVATI MONASTERY
 Great Gaddesden, Hemel Hempstead
 Hertfordshire HP1 3BZ, England

ROYAL MAIL POSTAGE PAID
 2 HEMEL HEMPSTEAD
 173