



FOREST SANGHA

newsletter

July 1999

2542

Number 49

Supporting Practice

*Taken from a Dhamma talk given by Ajahn Sucitto
to the community at Cittaviveka on Asālha Pūjā 1998.*

Tonight is Asālha pūjā, the day we celebrate and bring into consciousness the first turning of the wheel of The Law: the Four Noble Truths, and the Eightfold Path. While hearing this teaching one of the five ascetics, Venerable Kondañño, realised what is called the spotless realisation of Dhamma: 'All that is subject to arising is subject to cessation.' He recognised that *dukkha*, or dissatisfaction, originates from a particular mental activity of wanting or not wanting; a pressure to push, to get away, to make things otherwise. He realised that this particular energy, *taṇhā*, this thirstiness, is something that can be relinquished; we don't have to repress it, we don't have to act upon it, we can simply open to it let it run through us and pass away.

Kondañño was the person who had predicted that the baby Siddhattha was going to become the Buddha. So there was something particular about him; he had some clarity, some insight. He and the other ascetics were probably a pretty rag – bag bunch of characters, but they had definitely made a profound commitment to some kind of a spiritual path, and were putting everything they had into it. They didn't have much of a wisdom teaching but they certainly had a lot of *chanda* – a willingness to practise with patience, persistence and determination; so they had accumulated some good *kamma*, good skills. This is why the Buddha

felt, of all the people in the world, these were the people who could probably understand what he was talking about. Also, they knew him, which is another kind of skilful *kamma* – the *kamma* of association. We can immediately be more open and trusting of somebody we know than of somebody we don't know.

These Four Noble Truths are deceptively simple to say, but we need to have a fair bit of skill already to get this kind of immediate realisation. We might recognise suffering and see that this is something that we want to stop doing; the problem is that most of us approach it from the position of: "I" want to stop suffering. How can "I" get out of it? rather than: 'There is suffering.'

There is an enormous step between, 'I am...' and, 'There is...' This difference involves the giving up and discarding of the sense of self, which is what normally snags us.

So the experience of realisation goes beyond 'I' was, or wasn't – which is the way the conventional personality conceives things. Instead wisdom guides the mind and knows that a thought or a feeling has the nature to arise and cease.

When this is a realisation, it is a supramundane right view. It doesn't have any position; it doesn't reject things or partake of things. It sees: 'This is *dukkha*; this is the arising of it; this is the

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cessation of it; this is the Path.' But to the people who hadn't made such a strong commitment as those ascetics, the Buddha would normally teach the path of mundane right view which, in a sense, is about becoming a better person. This begins to incline a person towards developing the kind of faculties that will lead towards supramundane right view, towards the capacity for that particular transformation to occur.

Generally, when we get depressed, angry, upset, frightened, hurt, irritated – when we experience suffering – the mind doesn't just go into a kind of spacious state of letting things arise and cease. It snags, it hangs on like crazy. It blames, fights, feels guilty and tries to run away. If somebody comes along and says: 'There is suffering', it says: 'Thanks a lot, so what! What are you going to do about it?...' The mind isn't capable of letting go. So the Buddha in his compassion saw that, first of all, we need to develop the capacity to let go, and he gave a graduated discourse which begins with giving and generosity.

We can notice how we enjoy receiving generosity – not just material goods, it could be time or a kind word; being bestowed upon is a heart warming feeling. As we reflect on that, we recognise that to do this to another person is perhaps an even lovelier feeling. When we give

from a very good place in ourselves, not just so that we'll be liked but a magnanimous giving, and the person is capable of receiving that in an open and straight way, the quality of giving is most enhanced. Sometimes people can feel guilty or disempowered by being given things, or embarrassed or that they have to give something back. When it's like that, it feels sad, doesn't it...? But we can focus on what happens when there is a pure quality of bestowing that is fully and openly received. We feel a calm and a strengthening, a gladness and a trust. So whenever we can fully give to people who can fully receive, this is the highest kind of giving.

One of the basic things in Sangha life is to be worthy of gifts and to properly receive, so that people feel they can bestow; can feel good about giving. We don't say: 'Oh well you shouldn't bother really...' or, 'I don't really need it, thank you very much.' Instead, we chant an *anumodāna* which is a ritualised way of reminding people of the blessings that come from wholesome action: '*ayu vanno sukham balam*' – vitality, composure, happiness and strength.

Next the Buddha talked about morality or virtue, *sīla*. He'd say things like: 'You don't like pain, do you? You fear death, don't you? Other creatures fear death, don't they? – therefore don't kill or harm creatures,' rather than simply: 'Don't do this or that.' This gives a feeling of connectedness with other beings instead of just, 'me'

– very separate from every creature in the world. For example, if we see an ant in the bathroom sink we reflect that the ant doesn't want to die (although it might not be thinking about it or even worried about it) so we don't just turn the tap on, we try to get it out of the way. In fact whether the ant cares or not, or is grateful or not, is not the point. If we are dwelling in the realm of *sīla* we see things in that particular light, because the mind has established a certain kind of immaterial or mental realm – the realm of goodness.

When the heart is dwelling in a sense of empathy and tenderness, this is what is called heaven. We begin to see the disadvantage in living from the purely sensual perspective; we see how it sets up greed, jealousy, passion, fear. We see the inadequacy of the sensual aspect of things. From this, there is the ability, willingness and eagerness to cultivate relinquishment.

So consider: 'Do I want the realm which is steady,

happy and contented, or the realm which is fearful, grasping and needy? Which do I want...?' Once we see it like that, it becomes very obvious; it is not obvious when we don't see it like that. This is why these things have to be dwelt in and encouraged. Rather than simply negating what is wrong, we make fully conscious what is good –

because if we are not fully conscious of that, relinquishment is impossible. It is just aversion, idealism or repression.

These social realities – virtue, morality, generosity – are aspects of what we call meditation or *bhāvanā*, which is cultivation of the mind. The qualities of self – worth, of dignity, honour and nobility that come from these are the basis for *bhāvanā*; they are what enable and lift us up, so that we can develop other aspects of meditation. Without them, meditation is pretty fragile. We may have our good days and bad days but the foundation is rickety.

So I really encourage people who come and make offerings to allow the mind to dwell in the feeling of generosity. Similarly, for the Sangha there is the sense of: 'Let's enter into this together'; it's as though the givingness is really pressed right into the heart. At the time of the meal offering we try to arrive early, sit down and reflect on what's really going on. Together we offer incense to the Buddha with a feeling of gratitude that he established something which enables us to live in this very beautiful way. Then we give the *anumodāna*, and before eating we contemplate the almsfood – really making something out of the occasion to cultivate. It's not just the time we hang around wasting until we can get our food down!

Then we all have our training precepts. Those who

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EDITORIAL

Temple of the Heart

Summer time. In England, a time of immense proliferation in the world of Nature: the hatching out of new life, an abundance of green in all shapes and varieties, and splashes of bright exuberance as the world of colour finds expression in flowers' exquisite perfection. All this is here and, alongside it, tales of war, human atrocity, destruction and threats of extinction.

At Wesak we celebrate the Buddha, our Teacher, who through his life and example suggested an extraordinarily skilful response to these facts of our existence. The training he pointed to begins with a full, open acknowledgement of human suffering. Once we have acknowledged and understood the problem, we can use our powers of reflection to formulate a realistic solution which takes into account the limitations of our situation. Although we may long to wipe out all greed, hatred, violence and delusion on a global scale – or even within our own family or community – this may be beyond what we are capable of. So instead, we are encouraged to begin by trying to understand and abandon those things as they arise within our own being. It is a training which begins *here*: with our inner life, our inner values, our inner response to what is perceived through the senses.

The Noble Eightfold Path is a brilliant synopsis of the factors we can focus on and develop. It leads us quite naturally from the inner world: our View or understanding, and Intention – to Right Speech, Action and Livelihood, which can influence inner and outer circumstances in positive, wholesome ways; this is sustained through appropriate Effort, Mindfulness and Collectedness. So the factors of the Path work together; they are intimately connected, just as the Gone Forth (*samaṇa*) disciples of the Buddha, and those living the household life are bound to each other.

We all can cultivate generosity, goodness and awareness; such qualities support inner well being. Inner well being is not only pleasant, it is also indispensable as a basis for the mind in its work towards perfect understanding and freedom. Externally, a state of well being among people in any culture is also maintained by these qualities.

As within any other living organism there is a dynamism in human society, it is not a static entity. The relationships and positions of individuals within it shift and change according to personal needs or inclinations as well as the needs of the community as a whole. This is Nature. As with the events in the natural world this can be at times soothing and delightful or, at other times deeply disturbing, depending on the extent of our investment in its stability. Of course, because we are sensitive we cannot help being affected by such change, but when the mind is trained in awareness the heart is naturally steadied; there is a gentle watchfulness that knows how to respond.

So at this time in our own community we can notice major changes. Externally, there is the Temple at Amaravati – the Great Heart of the monastery. (For me, and perhaps others, the joy at its arising is tinged with a tender sadness at the dissolution of the little fibre glass stupa, constructed fourteen years ago as a 'temporary' focus or heart.) At Cittaviveka we see the foundations in place for a meditation hall which is to be built there over the next years, as funds allow. On the personal level, we see Ajahn Viradhammo enter a period of more solitary practice away from the community, and Ajahn Sumedho returning to a role of more active involvement in the day – to – day life of the monastery at Amaravati. Ajahn Sundara has moved to Hartridge to participate, as senior incumbent, in the next tentative step of the life of the Nuns' Sangha there; she replaces Ajahn Siripaṇṇā who, having bravely pioneered the venture, has decided to continue her practice in lay life. No doubt, after the celebration of the Temple consecration, others of the community who have had major parts to play in the organisation of the event will move on.

We may notice the tendency of the heart to tremble at the unknown, or imagined possibilities. Then by establishing awareness in the present moment, we can take Refuge in the Temple of our own being wherein we find infinite space and that which is unchanging – the Deathless.

Ajahn Candasiri

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

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.

GARDENER: We need an extra person to assist with 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!

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.*

continued from page 2 have gone forth recite them each fortnight; for this we have to sit within forearm's distance of each other, so we all cluster around and somebody has to recite it all by heart, it's quite an effort. But there's a tremendous bonding that occurs around that. We're always at our best after our respective recitations, because of just having sat and been through it together. Then people might start to talk about things like Right Speech, and someone might admit to having been a bit negative about somebody, actually acknowledging: 'It doesn't feel very good to complain about somebody; I don't want to do this.' And we all might consider: 'Why do we do this? How do we stop doing it?' This is an amazing thing to do. It's the sign of *sīla*; realising that something is stained, not because of being blamed or criticised but because of feeling it in oneself. There is the renunciation of the need for a self-affirming position, and we can acknowledge: 'There is desire; it's like this...' Renunciation has made this possible. Whereas ordinarily, without such a foundation to stand on, we'd probably think: 'I didn't do that' or, 'Well, so what if I did anyway. You deserved it!'

The Buddha said that a stream-enterer is someone who, having made a transgression, would quickly seek out a fellow *samaṇa* and say: 'I've made a transgression, help me to set this straight.' This helps us and also touches into the realm of *sīla* for others. We begin to transmit a foundation for realisation through our skills and relinquishments, just by being able to acknowledge and recognise suffering, blemishes and imperfections. It can be around very small things, embarrassingly small things.

So when the Buddha taught his close disciples – people who'd really made a full commitment to the holy life, he would talk to them on the joys of renunciation and non-attachment. They would be roused, delighted, really fired-up by this: 'Letting go! Renunciation! Contentment with little! – Wonderful, great stuff!' rather than: 'Oh, no! I don't want to do this...' If such talk just makes us feel cold and frightened, then we need to keep cultivating generosity and *sīla*, because we haven't actually got to the point where renunciation feels good for us. The fruition of renunciation hasn't occurred yet.

So the Going Forth is much more than an outward thing. It's not like: 'After I've done a year or two years, then I can become a nun or a bhikkhu...' It's not the years that count, it's when the idea of renunciation makes us feel happy rather than nervous. But if it is not like that, don't worry about it – then it's time to cultivate the mundane: generosity, goodness – and to enjoy them. The Path is right there. We can do the good;

and if we dwell in it, live in it, it will always lead us step by step towards the stream.

When we cultivate, we can stay with the experience and perception of 'mind' as a realm or object, rather than associating with its chaotic voices. Even when they are there, we can just watch, detecting their particular patterns. This is different from being in the midst of them muttering and thinking and wailing and gnashing. Instead, we stop, wait a minute and just get back to the experience of: 'This is mind.' We're not fiddling around with the objects in it, we're getting to that right view of mind. If we can stay with it, the stuff begins to ease up and relax.

But there is always the temptation to get involved

with the thoughts, feelings and emotions. We try to make them like this or to pretend they are not like that – this whole ghastly scenario of wrong view. Instead, however, I've found that I can be the receiver of it all, the listener – simply by realising: 'This is mind...' And I can do that now; I

don't always do it, but I can see that direction in practice.

We can cultivate like this in moments when there is nothing particularly going on. Maybe we're sitting in a room and somebody's talking about something we haven't the slightest interest in. We could sit there wondering: 'Oh why doesn't he shut up...' or: 'I wonder what's for dinner...' or be tugged into a position with the words or ideas, wanting to comment on it or make fun of it, or thinking that it's all a waste of time... but instead we stop that and recognise: 'This is mind. This is happening in my own mind now.' We can compose ourselves upon that, seeing that it arises and ceases. This is the realm of Dhamma, and there's no problem here, is there?

Similarly with perceptions of people: what happens in the mind when we see somebody happy and laughing, or someone we feel slightly mistrustful of? What happens when there are lots of things happening and six people talking all at once...? We might think: 'Oh what's going on, why is it like this? This is driving me nuts!' or we can see simply: 'This is the mind.' That's relinquishment.

So tonight as we cultivate, we can reflect and consider those who have been kind to us, or who inspire us; we can reflect on the Buddha himself, or on the qualities of realised beings and the good fortune that we have. We can remember these things, rather than thinking about other things that depress us or agitate us. Through thought, we form something that we can actually use for our welfare, rather than something that just tugs us down. Then we focus on the breath, body, feelings, mind, seeing that everything which arises has the nature to cease. ❖

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Change, Celebration and Practice

In an interview with one of monastic community, Luang Por Sumedho reflects on his recent pilgrimage, his practice and role in Amaravati's changing community, and the Temple Consecration:

Several years ago, when I was in New Zealand, Venerable Sugato asked me if there was anything I still wanted to do. I said the only thing I was still interested in doing was to go to Mount Kailash, in Tibet. I wasn't expecting anything, I was just answering his question. But then he said he could arrange a trip with Andrew Yeats.

The year before we went I prepared, getting myself strong and fit for climbing in the mountains, but then when we actually got there we were forbidden to go to Mount Kailash. Even so, there was still something very fulfilling about having made the effort, the whole sense of the spiritual pilgrimage was very strong. It seemed that many things were coming together: I was approaching 65, the Temple project was completed, the end of the Millennium.

While I was in Nepal I kept thinking about what I wanted to do with the rest of my life, and I realised that what I really wanted was to be at Amaravati – in the last years I have been away so much. I see it as a focus now where people can make a commitment to monastic life, or come offer dana and practise meditation – a sanctuary for those who are interested in Buddha Dhamma.

I had thought I would just be a presence at Amaravati (Spiritual Director was the official title), but then when I talked to Ajahn Viradhammo on my return I realised that, having been Abbot for 4 years, he was ready for a change, so I told him that I could resume that position. He has been a very hard-working monk for many years. Having been thrown into the deep end of teaching as a very junior monk, he helped establish Chithurst and Harnham. Then he established the monastery in New Zealand, and after that has taken on the responsibility of Abbot at Amaravati.

I could intimidate people into thinking that they need to stay here and help, but I don't feel that would be very good for this monastery; just having people who see it as a kind of duty to stay here – afraid of disappointing the abbot if they leave. I don't want to make those kind of demands on anyone; it is not that way for me at all. I like to see the mystery of the unknown and the future of Amaravati as a challenge, rather than something that I have to plan out ahead of time – I'd rather let it happen, I trust in just the natural flow of life.

I used to feel a strong desire to be alone, but life has compelled me into a role of leadership in a community. It hasn't been all that easy for me, because it goes against a longing I have for a hermit existence. I love the meditative life, solitude, so I found it quite a challenge to live in community. But now, because of the practice of

Dhamma and the way of mindfulness, I no longer see the community as an obstruction or obstacle in any way. I feel that I can, in a sense, give of myself in a way that I have never felt before. Before, there was always a part of me that was longing to go off and live in solitude, without so many responsibilities and expectations placed on me – a part of me that actually resented having to be at the forefront of community life. But that's gone now, and I very much enjoy Sangha life.

It is very auspicious that so many very fine monks from Thailand want to come and participate in the Temple opening. The King's sister, Princess Galyani will also be present; I have always appreciated her kind support. Venerable Dr Vajirañana from the Chiswick Vihara will lead a night of Maha Paritta Chanting before the ceremonies – a very powerful and beautiful offering from the Sri Lankan community. So there is much eagerness to celebrate the consecration of this beautiful Temple. It is a great gift to us, something that will be of benefit over many many years to come. At this time, when there is so much pessimism and endless struggles going on, it is like a bright star in the sky – an encouragement, a direction.

Like anything that blesses us, it can give us a feeling of confidence on our spiritual journey, and a determination to continue. Life can get very difficult, and the valleys of despair are quite common to anyone on the spiritual path, so this is like a sign – just to keep going without looking back. Even if things ahead of you might look black, that's only how it looks – don't let that discourage you, just keep going forward. ❖



Sunday Afternoon Talks at Amaravati

(all by Luang Por Sumedho)

- 31st July – **Enlightenment is Now**
- 8th August – **Love and Emptiness**
- 15th August – **The Centre of the Mandala**
- 22nd August – **Waking up**
- 29th August – **Stopping Struggling**
- 7th September – **Letting Go is Letting Be**
- 3rd October – **You are Already Free**

All talks begin at 2.00pm and are followed by tea and discussion. *All are welcome.*



SANGHA EVENTS

This year's Kathina dates are being announced earlier than normal, as Hartridge Monastery (Devon) will be holding their ceremony in September.

12th September – Hartridge

31st October – Cittaviveka

7th November – Aruna Ratanagiri and Santacittarama (Italy)

14th November – Amaravati

Contact the respective monasteries for further information

AMARAVATI EVENTS

When writing this there are still a few days to go before the **Temple Opening Ceremony** here at Amaravati. Strange – after so many months of preparation, so much support from volunteers and friends, so many memos and meetings – that there are still so many uncertainties. Will it be ready? Will it go okay? Will the princess come? Will it stop raining? Well, by the time you read this, we will know the answer to these questions. And by the time of the next issue, hopefully we'll have put together a full report on the grand occasion. All that remains at this stage is to offer heartfelt thanks to all of the people who have given so much time and effort in order to make the Grand Temple Opening a reality.

Family Events at Amaravati for 1999

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, CB1 4UR
Tel: 01223 246257**

CITTAVIVEKA EVENTS

Help Needed

Down here at Chithurst we have a large amount of firewood lying in the forest. These are large pieces of pine etc.

Our problem is we don't have a confident chainsaw person here to cut this wood up. So I thought I'd let the world know of our need.

We have a chainsaw, and safety equipment. If you can help us in any way please let the monastery know.

Forest Work Days at Chithurst

14th August, 11th September and 16th October 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 to confirm your offer of help.

The afternoons will commence at 1.30pm from the house, please bring wellingtons and working clothes for the afternoon.

GENERAL NOTICES

Canterbury Meditation Group

A meditation group has been established at the University of Kent in Canterbury. The group meets once a week; meetings take place in the university during term time and off campus in Canterbury during the holidays.

Contact: Charles Watters,
01227 463342

The Buddhist Group of Kendal

(Theravada) is currently trying to expand its library and would be very grateful for any donations of unwanted Buddhist books. Especially those published by the BPS Buddhist Publication Society and PTS Pali Text Society.

Being in Practice: a residential weekend for psychotherapists, counsellors and others in the healing and caring professions, 27th to 29th August 1999.

This is the fourth in an annual series of retreats offering contemplative space for those who work with others in a healing capacity of any sort. The main facilitator is Thanissara who was a Theravadin nun for twelve years at Amaravati and Chithurst and is currently a Spiritual Director at the Buddhist Retreat Centre in

Kwazulu/Natal, South Africa. She has also completed a foundation course in Core Process Psychotherapy, a Buddhist-based psychospiritual psychotherapy training. The focus will be on spiritual replenishment and the interconnections between spirituality and psychotherapy as inner journeys. The retreat will take place at Ashton Lodge, Gaunts House, in Dorset. *Further details and application forms from:*

**Sylvia Mann, 28B Trafalgar Avenue, London SE 15 6NR,
Tel. 0171 703 2599**

Sunyata Retreat Centre – Ireland

Stanley and Clare de Freitas have recently set up Sunyata Holiday and Retreat Centre in County Clare, in the west of Ireland.

This is a lovely place in a beautiful, rural setting where one can go on a self-catering holiday, personal retreat or attend one of our organised meditation retreats taught by various visiting teachers.

Dhamma Nanny! We are looking for a caring person to help mind 2 young children (aged 6 and 2) for July and/or August, plus help with some housework & gardening in return for board and keep, pocket money with the opportunity to practise amongst a Buddhist family.

For more information on the centre or the nanny position please contact:

Clare or Stan at Sunyata Retreat Centre, Snata, Sixmilebridge, Co. Clare, Ireland.

Tel: 00-353-61-367073

email: sunyata_ireland@hotmail.com

Monastery On-line:

The Forest Sangha newsletter is available on the internet:

www.FSnews.cjb.net

The book prepared for the Temple Dedication ceremonies 'Opening the Doors to the Deathless' is available (in colour) on the internet:

www.deathless.cjb.net

A pictorial presentation of progress on the new stupa at Amaravati can be viewed on:

www.stupa.cjb.net

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	MAIDSTONE Tony Millett, (01634) 375-728
BELFAST Paddy Boyle, (01232) 427720	MIDHURST Barry Durrant, (01730) 821-479
BRIGHTON Alex Clingan, (01273) 327-925	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 Eugene Kelly, (1) 854-076	PORTSMOUTH Dave Beal, (01705) 732-280
ESSEX (Billericay) Rob Howell, (01702) 482-134 (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
LONDON / NOTTING HILL Jeffrey Craig, (0171) 221-9330	STROUD John Groves, 01453 753-319
LEIGH-ON-SEA Gool Deboo, (01702) 553-211	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:

1999



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.

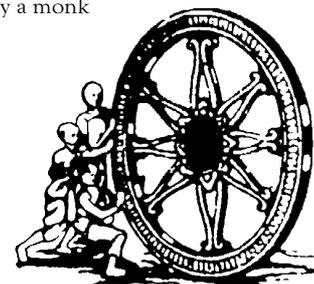
Retreat Centre Work Weekends 1999

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,
Ubon Rajathani 34310

AUSTRALIA

◆ Bodhinyana Monastery
Lot 1, Kingsbury Drive,
Serpentine 6125 WA
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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.*

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

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

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◆ 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.

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Stokes Valley,
Wellington 6008
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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

'As a drop of water does
not stick to a lotus leaf
or as a lotus flower is not
tainted by the water,
so the sage does not cling to
anything
- seen, heard or thought.'

From: Dr Saddhatissa's translation of Sutta Nipata v. 812

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
JULY	5 (Mon)	12 (Mon)	20 (Tues)	27☼(Tues)
AUGUST	4 (Wed)	11 (Wed)	19 (Thurs)	26 (Thurs)
SEPTEMBER	3 (Fri)	9 (Thurs)	17 (Fri)	24 (Fri)
OCTOBER	2 (Sat)	9 (Sat)	17 (Sun)	24 ☽(Sun)
☼ Asāḷha Pūjā (vassa begins next day) ☽ Pavāraṇa Day (vassa ends)				

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

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