



FOREST SANGHA newsletter

April 2005

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No Regrets

A talk given by Ajahn Paññasaro during the Winter Retreat 2002

I first came to Amaravati a few days before Christmas in 1987. I was a law graduate from Thailand and had come to England to do my Master's degree. Because my English wasn't adequate, I couldn't go to university straight away. I had to attend a language school and live with an English family. Over Christmas, the family asked me to find somewhere else to stay. Somebody gave me the address of Amaravati and let me know that the monastery offered free board and lodging. So this is what brought me here. I intended to stay just two weeks and return to the language school on the 6th or 7th of January.

I arrived here at about one or two o'clock in the afternoon. We didn't have the cloister here yet so the taxi parked in front of the sala, and the taxi driver told me that is where I should go. The first person I met was Khun Ladda; she was exactly the same then as she is today, cleaning the servery and working in the kitchen. I had a friendly conversation with her and she later introduced me to the guest monk, Ajahn Amaro.

It was a Saturday, and Ajahn Amaro had been teaching the Saturday meditation workshop. This lasted the whole afternoon, finishing at five o'clock. When I met him, he told me that it was approaching the winter retreat and Amaravati was not accepting guests at that time, and he couldn't give me permission to stay. As it was already dark however, he allowed me to stay one night. I was supposed to leave the next day, but I asked special permission from Luang Por Sumedho to stay until the 6th of January because it was going to be very difficult to find a place during Christmas and New Year. When the 6th of January arrived I asked Luang Por if I could stay longer, in fact for the whole winter retreat. That was 14 or 15 years ago.

It was quite an emotional time for me. That winter made a strong impression. Like all the other lay guests, I

worked in the kitchen, and helped with other chores while the monks and nuns were on retreat. In those days Luang Por was still very much in charge of the monastery, and we rarely had time for our own meditation practice. Every day we had morning chanting at four o'clock. Like all group practice this was compulsory, so no one dared to miss it. If you missed it, you had to see Luang Por and tell him the reason why you weren't there. As I said, it was very serious in those days.

When I first came here, I couldn't understand how I could stay without paying for room and board, or anything else. A week or two later I realised that the people who came on Sundays made big contributions; they brought lots of offerings – a sack of potatoes, a big bag of tissues, and this sort of thing. I found this very inspiring, that such a situation, such a rare opportunity as this, still existed. What most impressed me about monastic life



was the beautiful relationship between lay supporters and the monks. The more I understood this relationship, the more I appreciated it. Although my family is Buddhist, this was my first real exposure to the religion. I knew almost nothing about it. I never knew that this old monastic tradition was still going.

The talks Luang Por gave then were the same as you hear today: his story about how he met Ajahn Chah, about how he practised in Wat Maha Taht, about receiving ordination in Nong Khai and how his preceptor sent him to Wat Nong Pah Pong. These talks made a strong impression on me because they were on an aspect of Thailand that I knew nothing about.

What he said about the Isaan, the Northeast of the country, was quite new to me, because I was educated in a Catholic School in Bangkok. I had never in my life set foot in the Isaan, which is a remote part of Thailand. I grew up

in the city, and my upbringing was almost Western. My university had a Western orientation too. This led me to become very critical of Thailand. But at Amaravati, as I reflected on Thailand's role in the development of Buddhism, my critical attitude began to soften. I began to love my country, and this made me all the more appreciative of Amaravati. During the winter retreat I started to question whether studying law and becoming a lawyer was the right thing for me to do. For the first time in my life I contemplated giving up my education.

The winter retreat ended at the end of February; in those days we only got two months. After the retreat we had a big Sangha gathering on Magha Puja day. All the monks from Chithurst, Devon and Harnham assembled to pay respects to Luang Por.

The abbots of each monastery took turns at giving the evening talk. In those days, there were about thirty monks. We didn't have samaneras yet. When the Sangha paid respects to Luang Por the monks bowed first, followed by the siladharas, anagarikas and lay people. Being a layperson, I was right at the back, so I could watch the group of monks bowing together. I

found it very inspiring to see, and thought to myself, 'I want to be in that group.' And so it was on Magha Puja day that I first started to think about becoming a bhikkhu. Soon after that, I asked Luang Por for ordination as an anagarika. As he was still very much in charge, he gave me permission straight away. In those days there was no need to consult the Sangha; he made all the decisions.

In March, Luang Por went to see his family in the States and I prepared myself for ordination. I remember practising chanting with Ajahn Sucitto, and preparing my robes and white requisites. This was the first time I had ever worked with a sewing machine, and I discovered that I really loved it, and that I didn't like studying law at all. I realised that this was the direction I wanted to go with my life. It was a drastic, very sudden change. I couldn't have imagined that after three months I'd find myself in white, but there it was.

Quite soon after my anagarika ordination my mother discovered she had terminal cancer, so I had to return to Thailand to look after her. I arrived home with a shaven head and wearing white, and continued to live as an anagarika, strictly keeping the eight precepts. Before I left Amaravati, Venerable Jayamano, who has now disrobed, had taught me how to knit socks, so I travelled to Thailand with my needles and yarn. While looking after my mother, I would get on with my knitting, and this made my father,

a doctor, thoroughly ashamed of me. It was a difficult period for me, and tough on my family too. They found what I was doing absolutely unacceptable.

When my mother died, I wanted to return to Amaravati, but suddenly found a problem getting a visa. When I had travelled to England as a student I had barely started my studies, and was surprised that the Home Office allowed me to stay, to change my student visa for a religious one. But when I returned to Thailand I couldn't get back into England again, so Luang Por recommended I stay at Wat Nanachat. So I took samanera and then bhikkhu ordination there.

As a samanera and bhikkhu at Wat Nanachat, I didn't spend much time working on my own meditation practice.

I didn't go to the jungle or anything. I worked in the office, doing the paperwork and organising visas for the Western monks. In 1990, in my first vassa as a bhikkhu, I went over to the nearby Wat Pah Pong to assist Ajahn Jayasaro, who had started to compile Ajahn Chah's biography.

In 1993, following Ajahn Chah's funeral at Wat Pah Pong, when I had three vassas, I returned to

Amaravati. I found the Sangha here was going through many changes. Luang Por was no longer really in charge. No one seemed to listen to him any more, so it was a difficult time for him. He started to delegate his authority, and we began making decisions in committee meetings. This brought up a lot of conflict, so I will not go into much detail about it.

At that time Luang Por planned to leave Amaravati for a while, straight after the temple was built. I felt the same way. Up to that time I had spent all my monastic life with Westerners, even in Thailand when I had stayed at Wat Nanachat. So in 1997, when I had six or seven vassas, I returned to Thailand. I stayed in a monastery, a Pali school, in the South, because I wanted to stay clear of Westerners.

When the temple at Amaravati was built, the situation wouldn't allow Luang Por to leave, because some of the other monks had left. In particular, one very senior monk had departed deeply wounded. If Luang Por had taken his sabbatical at that time, the Sangha would probably have disintegrated, so it is fortunate that he delayed it till now, after the official temple opening, as there is a much better atmosphere here. The Sangha has slowly rebuilt itself; we have learned from our mistakes, we have learned to respect each other's space and to appreciate each other's unique offering.

When I left Amaravati for Thailand in 1997 I didn't



think I would come back. The Sangha had changed too much. It wasn't the same place that I had seen in the years previously. Personally, I liked Luang Por's strong leadership. This is the way they run some monasteries in Thailand. Apart from this, I found there was a lot of interest here in psychotherapy, including pop psychology and all that sort of stuff, where people get deeply hurt over very petty, very tedious stuff. We had to have committee after committee, meeting after meeting. I got very fed up with this.

The Amaravati temple opening ceremony was to take place in 1999 and lots of Thai monks were to be invited. Luang Por contacted me in Thailand, inviting me several times to also come. So I decided to return for a year or two to help out a bit, and hoped then to return to Thailand again. After the temple opening ceremony was over, and we had cleaned up the place, dismantled the marquees and tents, and piled all the rubbish into the skip, it was suddenly very quiet here. Very few people were left. This meant I was very busy. I remember I had two or three shawls to make, as well as being the attendant monk and secretary to Luang Por. I had to ask the nuns to take care of the evening locking-up duty.

As I said, my plan was to leave Amaravati soon after the temple opening ceremony, but suddenly a change happened in me, and I ended up solemnly vowing to myself that I would never leave. I decided to stay here indefinitely. It was a big relief for me to relinquish all my uncertainties, always somehow feeling that this is not the right place, that I don't like the people, and I don't like their ideas. I let it all go. I began to appreciate other people's needs. This has helped me a lot in terms of practice.

Positive things have started to suddenly blossom here since that time. Last year there had been a big problem between two of the monasteries. Suddenly one of the monks rang up, and wanted to speak to Luang Por about it. I was surprised but very happy. At that time Luang Por didn't have a hotline in his kuti, so I had to wait in the office and transfer this important call to him at seven o'clock one evening. It is things like this which have really brought harmony to the Sangha.

This harmony is also evident in our winter retreat this year. We have such a supportive team of laypeople here, and a good group of monks, nuns, and anagarikas. It is very good to see such a harmonious community. Never before have we had such a happy group of people practising here, especially the nuns. Luang Por has really praised the nuns' Sangha.

So finally Luang Por can have his sabbatical with his

mind at ease. He has completed the circle, and can get on with what he needs to do. This is a good opportunity for him to step back and see what he has been involved in for the last 35 years, from the time of his ordination up to the temple opening ceremony.

Some people when they look back on their lives feel a lot of regret. But even if they have accumulated enormous wealth, they can't retrieve the past. For ourselves however, if we keep practising, when we look back we will never experience regret. When I look back to what's happened to me over the last 15 years, I never regret a single moment. Even if you sit here with painful knees and a painful back and never get anywhere, never get enough samadhi, or your mind is still restless, remember, this is the process of training; this is the process of meditation, and you will

never regret it, whether you believe me or not.

When I first came here and heard Luang Por give a Dhamma talk, it seemed like the first time I had heard the word 'gratitude' (kataññu). He seems to use the word almost every time he talks about Luang Por Chah. So in turn, I would like to take this opportunity to express my gratitude to Luang Por and to all the lay supporters here. When I first arrived here I

found it easy to make friends, which made me feel that I belonged to the place. That is part of the reason that made me want to join the monastic life, because of such good support, such a good team.

Today the director of a local university came to see Luang Por, asking for advice about establishing a course in Buddhist studies. Luang Por later told me he was not at all interested in this sort of thing. I agree with him. Our practice here is so meaningful and inspiring. It is not just a course of education in which you stuff information into your brain so you can get a degree or diploma. I am not at all interested in such an approach. I want a practice that is relevant to my life.

By convention it's not allowed for me to do this, but from the depths of my heart I bow to the feet of the lay support team. I would like to take this opportunity to express my gratitude and appreciation for all that I have received since the day I arrived, the day that I first met Khun Ladda. She's not here, but she's always in my heart. So it's a good opportunity for me now, the right time and the right moment, to express my feelings to all of you. I hope that you understand what I am saying; I'm quite nervous – this is my first time on this high seat. There are many things that I would have liked to say to you this evening, but I haven't remembered them. So I will finish my talk now.



Recollections of an Anagarika

In 2002, Adrian Cambden ordained as an anagarika for a year. This is an extract of his writings.

Just outside my village there is a track that leads up into the fields; it is a popular spot for people walking their dogs. I used to regularly pass the track whilst driving to the school at which I taught. Seeing people walking there always made me envious. I thought how happy I would be if I too could be walking freely whilst the rest of the country was going to work.

A year later, under perfect conditions, I was in the monastery. I had breakfasted, it was a glorious day, and I was striding across the fields, whilst the rest of the country was going to work. Observing my feelings, I realised that I felt no different to how I felt at any other time. I didn't feel excited; I didn't feel blissful; in fact, if anything, I was in a slightly bad mood. Not at all what I had expected. My fortunate situation had made no difference to how I was feeling. Going for a walk was merely that; it wasn't the great pleasure that I had anticipated when driving my car to school, an anticipation that had to some extent propelled me from that car into the monastery. And that is what the monastery has taught me - a hard lesson to learn - that outside circumstances don't necessarily make a difference to how we are feeling. What we carry around inside ourselves dictates how we feel.

When I was a teacher, I was aware that my feelings of unhappiness made everything around me seem cold and gloomy. I had supposed that leaving my job and living a life free of pressure would bring a sense of calm and peace to my mind, but I was wrong. The emotions that arise in us are beyond our control. They have a life of their own. Our internal experience is not what we expect it to be.

The most powerful experience I had in the monastery occurred at this time last year. I had been living there for a

year, and had come home for ten days to visit my son Aaron and my ex-wife. It was a confusing time: there were the tugs and pulls from seeing my ex-wife, the house was

in a mess, I had financial worries, and Aaron had just received the results of his GCSE's. He had done so badly that we wondered if he would be able to enter the sixth form. He was frantic, and I got upset while telephoning around to get him onto the courses that he wanted. I put my feelings down to the domestic situation I was in, and assumed that all would be well as soon as I returned to the monastery, where I could breathe a sigh of relief and sink once again into peace and contentment. This was not to be. Terrible confusion reigned, and the pain of the visit home grew into an intense stomach pain, which prevented me from eating properly. I consumed various

medications, and although these gave some relief, the deep pain remained. It seemed to go on and on.

After returning to the monastery, Aaron's housemaster and I remained in email contact. This was not pleasant, because, in spite of all my efforts to get Aaron onto the right courses, and in spite of all his assertions that he had done badly at the exams because the questions 'had not been the right ones', the housemaster told me that he was in fact putting in no effort at all. This from an education that was costing me £13,000 per year. Was I angry? Yes, very.

One day, I was sitting in the monk's common room feeling very uncomfortable, when Ajahn Vajiro walked in. He asked me how my son was getting on, and I let it all pour out. I told

him how upset I was. When I had finished, I asked him how this could happen to someone who was well versed in



the practice of watching the mind and the emotions. He said that we can't control our thoughts or feelings. They come into our minds or bodies of their own volition. We don't choose to have them, they appear by themselves. The only choice we have is whether or not to hold onto them. By observing them but not following them, we can just let them be; we don't have to add to or empower them.

So, by being angry I had added to the pain: angry about Aaron, and angry that I should still get hurt after having lived so long in the

monastery. I had assumed that such emotions would drop away with practice, after so much peace and quiet. Yet it was the same as it used to be; in fact, if anything, it was worse. I wondered if I was wasting my time in the monastery, or if perhaps the problem was me. Either way, I still had a very long way to go.

In 2003 the problems at home meant I had to return to lay life, to the life of a teacher. I was offered a job in a well-disciplined and well organised school, with few difficult students, and in which I would earn good, steady money. Of course, there would occasionally be a challenging class, but that is part of the great discipline of teaching. I was fresh out of the monastery; I wasn't tired and jaded like some of those I saw around me. I was enthusiastic. But fairly soon, I was back to feeling how I used to feel: bad. Being a 57-year-old man, what could I do? I had no qualifications to pursue another career. I would have liked a simpler job, but simpler jobs pay badly. To add to this was an emotion that I had not expected.

I am a mature adult with a liberal understanding of the world, and do not care about social status - or so I thought. But when I decided that I was no longer going to be a teacher, the anticipation of a fall in status hit me hard. If anyone asked me what my job was, I replied that I had just stopped being a teacher, and was looking for something else. A sense of inferiority swept over me. One day Aaron said that he didn't care whether I was a teacher or not. He said that whatever job I took was okay. I remember how

relieved I felt when he said this. I was surprised at how much I had looked for his support. It wasn't so much my job status that was important, as others' acceptance of my job status.

I am now reasonably settled into two jobs; neither is terribly demanding, and, to put it simply, I am quite enjoying them. And I can't (if I am honest) put the blame on them for any pressure or fear that I feel inside me.

When I was a teacher I often used to wake up at four thirty

in the morning and worry about my job and then not get back to sleep again. This made me more and more tired - an affliction that I blamed on my job. But nowadays I still wake up at four thirty in the morning and guess what, I start to worry about my job! I think, 'Whoa! Hang on! What have I got to worry about?' And I lie there and watch my mind hunting for something.

I would like to offer you a poem that I wrote at

the monastery. At that time I was doing the early morning unlocking duty. It's called Morning Frost:



*Was it the wind or the eye that caused the tear
to flow with a sigh down my cold and frosted face?
Or was it the still warm memory of yesterday's call
to my son that caused the fall
of a liquid memory across the cheek?*

*The key slides into the lock on the dot of four
(as the full moon clear beams down upon the
monastery floor)
and I move quickly from place to place
opening to the world this spiritual space.*

*But as I do, my mind is caught twixt night and day
as I ponder again what his housemaster had to say
and the heat of thought shimmers with the cold of
dawn
and between these two, slides a tear
and I am torn.*

NOTICEBOARD

AMARAVATI NOTICES

Wesak Celebration at Amaravati
Sunday 22 May. Everyone welcome.

Introduction to Meditation

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

The Bodhinyana Group meets in the Bodhinyana Hall on Wednesdays at 7.30pm for chanting, meditation and discussion. All welcome. For information, contact: martin.evans350@ntlworld.com or: c.ward@btinternet.com. Website: www.buddhacommunity.org.

Amaravati Lay Events: Days of Practice
May 21; June 11. All welcome. 9.45am till 5pm. No need to book. Bring food to share. For information phone Alison Moore: 01442-865519 or email: metta@petalmoore.net or phone Roger Little: 01923-253650. Website: www.buddhacommunity.org

Amaravati Lay Events: Weekend Retreat
April 15-17. Led by Nick Carroll. Advance booking essential. Website: www.buddhacommunity.org.

Family Events 2005

- Rainbows Weekend: April 29-May 2.
 - Family Camp Weekend: June 24-26.
 - Family Summer Camp: Aug 20-28.
- For application forms for any of the above please write to Tim Hagyard, 103 Tamworth Road, Hertford. SG13 7DN or email: tim.hagyard@ntlworld.com or phone: 01992 302643
- Creative Weekend for Parents: Sept 30-Oct 2. A weekend of meditation, drama, journeying, painting – all optional – for anyone over 18 who has been to a family event. We would particularly appreciate a volunteer to take overall responsibility for food arrangements. We would like everyone to share duties on the retreat, including perhaps organizing a crèche, so everyone can join some of the sessions. For more information, email Paula Ruddick: ruddickpaula@hotmail.com or phone: 02380-324206
 - Teenagers Retreat Nov 18-20. Contact Ray Glover 07976-756-948.
- For more details, see www.amaravati.org/family

Caretaker and Odd-Job Person invited

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

First Aiders invited

First Aiders willing to volunteer their services during our busy days, Kathina and Wesak, please contact the Amaravati Secretary.

CITTAVIVEKA NOTICES

Wesak Celebration at Cittaviveka
Sunday 22 May. Everyone welcome.

Lay Forums: April 17, May 29 and July 10. Start at 2pm. Contact Anna: 01903-782732. Topics and speakers yet T.B.A.

Caretaker needed at Cittaviveka

There is a vacancy for a man with practical skills and an interest to participate in monastic life. We would like at least a years commitment, after an introductory period. Co-operative disposition essential. Please contact 'Works' at Cittaviveka for details.

Garden Days: April 9 and June 26. Meet at the monastery workshop at 1.30pm. For overnight accommodation, write to the Guest Monk/Nun.

Forest Days: May 1, June 5 and July 3. Meet at the monastery workshop at 1.00pm. For overnight accommodation, write to the Guest Monk/Nun.

RATANAGIRI NOTICES

Wesak Celebration at Ratanagiri
Sunday 22 May, 10am. Everyone welcome.

Summer Retreat

Aug 20-27, led by Ajahn Abhinando. For bookings and information email Nick Pearce: summerretreat@ratanagiri.org.uk, or phone: 01573-420701

Retreat House Building Project: help requested

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

Calendar Prints for Sale

Most of the photos featured in previous issues of the calendars are available as individual prints, in A4 or poster size. Proceeds will go towards supporting Harnham Retreat House. Please contact Nick Pearce at Duncanhaugh Mill, Kelso, TD5 8PR. Tel and fax: 01573-420701 or e-mail: rivertradinguk@yahoo.com.

HARTRIDGE NOTICES

Wesak Celebration at Hartridge
Sunday 29 May, 10am. Everyone welcome.

Retreat at Golden Buddha Centre
April 22-24, led by Ajahn Gandhasilo. For details phone: 01364-73711

Saturday Meditation Workshops
21 April; 30 April.

GENERAL NOTICES

Buddhist Retreat Centre in Ireland

To offer help purchasing the Sunyata Retreat Centre in County Clare, sustaining it as a place of Buddhist practice, please visit: www.sunyatacentre.com.

Day Retreat in Oxford, U.K

Sunday 19 June with Ajahn Candasiri. Contact Emma Westlake: 07710-768810

Retreat in the Czech Republic

July 2-9 in Bodhipala Meditation Centre in northern Bohemia. Ajahn Candasiri will teach in English with Czech translation. Everyone welcome. Recommended dana for accommodation and food: 80EU for the week. To apply, write to Buddha Mangala (Mrs. Jitka Haskova), Churanovska 5/2694, 150 00 Praha 5, The Czech Republic, or e-mail:

mangala@buddha.cz, or tel/fax: ++420-257-210-585. In June, applicants will be sent information about the centre and instructions on travel from Prague. Website: www.buddha.cz.

USEFUL WEBSITES

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

www.ratanagiri.org
www.dhammatalks.org
www.forestsangha.org
www.abhayagiri.org
www.bswa.org
www.amaravati.org

Dhamma talks: Tape Cassettes and CDs (all formats)

Recordings of Dhamma talks given by the Sangha, as well as chanting and meditation. For catalogue and information send SAE to Amaravati Recordings, Ty'r Ysgol Maenan, Llanrwst, Gwynedd. LL26 OYD, UK.

ENGLISH SANGHA TRUST

In April, Christina Janoszka will be leaving her post as EST Secretary. The Sangha has much appreciated her happy presence and invaluable support for the last nearly four years. She will be replaced by Keith Hammond, who brings with him a wealth of accounting and administrative experience. We wish them both much happiness.

NEWSLETTER

This issue's contributors

Ajahn Paññasaro was ordained in 1990. He lives at Amaravati.

Adrian Cambden was an anagarika at Amaravati 2002-2003.

This issue's photographs were taken at Amaravati.

Forest Sangha Newsletter Online

The current and many previous issues of the Forest Sangha Newsletter are now available to view or download from www.fsnewsletter.net or by following the link from www.amaravati.org. For printing purposes, PDF versions are recommended.

Subscription and Address Changes

Subscription and address changes for hard copies and soft copies of the newsletter can be made online at www.fsnewsletter.net. New subscribers wanting hard copies, please write to Newsletter c/o Amaravati. For those without access to a printer, the hard copy is recommended. Both copies are free.

Production Coordinators

This newsletter was produced by Chunyang and James Butler

European and Overseas Subscribers

In the October Newsletter we enclosed a card for European and Overseas Subscribers, for them to confirm their subscription. To continue receiving the Newsletter, please return that postcard. We will soon update the mailing list. If there are any accidents, sorry, sorry. Please resubscribe. Those people subscribing since October 2004 do not need to confirm their subscription.

Teaching & Practice Venues

MEDITATION GROUPS WHICH ARE VISITED REGULARLY BY SANGHA MEMBERS

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

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

Bedford		David Stubbs	(01234) 720 892
Belfast	Sunday-Weekly	Paddy Boyle	(02890) 427 720
Berkshire	2nd & 4th Wed-Monthly	Anthea West	(0118) 979 8101
Brighton	Wednesday-Weekly	Nimmala	(01273) 723 378
Cambridge	Sunday-Fortnightly	Dan Jones	(01223) 246 257
Canterbury		Charles Watters	(01227) 463 342
Carlisle	Wed-Fortnightly	Jean Nelson	(01228) 543491
Co. Clare-Ireland	Wed-Weekly	Sunyata Centre	(00353) 61 367 073
Dublin		Rupert Westrup	(01) 280 2832 <i>(Dial:0041 from the UK)</i>
Harlow	Mondays-Weekly	Pamutto	(01279) 724330
Hemel Hempstead	Bodhinyana Group Wed-Weekly	in school term times	
	See notice on page 6	Chris Ward	(01442) 890034
Kendal	Sunday-Monthly	Fellside Centre, Low Fellside Jayasili	(01539) 740 996
Liverpool	Wed-Every 2 Weeks	Ursula Haekel	(0151) 4276668
London-Notting Hill			
	Tuesday-Weekly	Jeffery Craig	(0207) 221 9330
Leigh-on-sea		Rob Howell	(01702) 482 134
Machynlleth-Mid Wales			
	Monday-Weekly	Angela Llewellyn	(01650) 511350
Midhurst	2nd & 4th Wed-Monthly	Barry Durrant	(01730) 821 479
Newcastle-on-Tyne	Wed-Weekly	Andy Hunt	(0191) 478 2726
Newent-Gloucs	Friday-Every 3 Weeks		
	Email: john.teire@virgin.net	John Teire	(01531) 821 902
Norwich	2nd Thursday & last Mon Monthly		
		Ian Thompson	(01603) 629129
Pembrokeshire - S Wales	Weekly meeting & other events		
	Peter & Barbara (Subhdra) Jackson		(01239) 820 790
Penzance	Mondays-Weekly	Lee	(01736) 762 135
Perth	Saturday-Every 2 Weeks	Neil Abbot	(07765) 667 499
Portsmouth	1st Mon-Monthly	Medhavi	(02392)732 280
Redruth	Wednesdays-Weekly	Vanessa	(01209) 214 031
Sheffield		Greg Bradshaw	(0114)262 1559
	Email: greg.bradshaw@btclick.com		

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

Amaravati Retreats



2005 RETREATS SCHEDULE:

April 8-10	Ajahn Anandabodhi	Weekend
April 22-24	Ajahn Candasiri	Retreat Full
May 6-June 15	Ajahn Sumedho	Retreat Full
<i>(For those who have already sat a 10 day retreat)</i>		
May 27-June 5	Ajahn Vajiro	10 day
June 17-19		Weekend
July 3-16	Ajahn Vimalo	14 day
July 29-31	Work Weekend	<i>(see below for details)</i>
August 5-7	Ajahn Kongrit	Weekend
<i>(For Thai speakers only)</i>		
August 12-16		5 day
Sept 2-4	Sister Metta	Weekend
Sept 16-25	Ajahn Sumedho	Retreat Full
Oct 7-16	Ajahn Candasiri	10 day
Oct 28-30	Ajahn Anandabodhi	Weekend
Nov 11-13	Sr Metta & Sr Santacitta	Weekend
Nov 25-29	Ajahn Vajiro	5 day
Dec 9-11	Buddhist-Christian	Weekend
Dec 27-Jan 1 2006		6 day

General Guidelines

All weekend retreats are suitable for beginners. It is best to do a weekend retreat before doing a longer retreat. Due to demand, people may join only three retreats a year. Retreats are run on a donation-only basis.

Booking Procedure

Bookings can only be made with a booking form. Bookings cannot be made by email or telephone. If you want to know whether you have secured a place on a retreat or are on the waiting list, please send us either a stamped addressed envelope or your email address.

Start and Finish Times

Registration is from 4pm to 7pm on the first day of the retreat. The orientation talk is at 7.15pm. Weekend retreats end at 4pm. Other retreats end at lunchtime.

Work Weekend

Participants gather on Friday evening. Work begins on Saturday morning. Part-time attendance is also welcomed. Please email or write in for an application form.

Contact Information:

Tel :01442 843 239
Email: retreats@amaravati.org
Website: www.amaravati.org

V I H A R A S

BRITAIN

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

Web site: www.amaravati.org
 Stewards: English Sangha Trust, Amaravati

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

Web site: www.ratanagiri.org.uk
 Email: community@ratanagiri.org.uk
 Stewards: Magga Bhavaka Trust

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

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

THAILAND

◆ **Wat Pah Nanachat**
 Bahn Bung Wai,
 Amper Warin,
 Ubon Rajathani 34310
 People in Thailand wanting the Forest
 Sangha Newsletter, please write to
 Amaravati.

NEW ZEALAND

◆ **Bodhinyanarama**
 17 Rakau Grove,
 Stokes Valley,
 Wellington 6008
 Tel: (++64) 45 637-193
 Fax: (++64) 45 635-125
 e-mail: sangha@actrix.gen.nz
 Stewards: Wellington Theravada Buddhist
 Association

◆ **Auckland Buddhist Vihara**
 29 Harris Road, Mt. Wellington,
 Auckland
 Tel: (++64) 957 955-443

ITALY

◆ **Santacittarama**
 Località Brulla,
 02030 Frasso Sabino (Reiti)
 Tel: (+39) 0765 872 186
 Fax: (+39) 06 233 238 629
 Web site: www.santacittarama.org
 Stewards: Santacittarama Association

SWITZERLAND

◆ **Dhammapala**
 Buddhistisches Kloster
 Am Waldrand,
 CH 3718 Kandersteg
 Tel: 033 / 6 752 100
 Fax: 033 / 6 752 241
 Stewards: Dhammapala 31921-201-5

NORTH AMERICA

◆ **Abhayagiri Monastery**
 16201 Tomki Road,
 Redwood Valley, CA 95470
 Tel: (707) 485 1630
 Fax: (707) 485 7948
 People in USA wanting the Forest Sangha
 Newsletter, please write to Abhayagiri.
 Web site: www.abhayagiri.org
 Stewards: Sanghapala Foundation

Boston Area:
 ◆ **Buddhaparisa**
 Boston, Mass.
 Tel: (781) 8 616 837

AUSTRALIA

◆ **Bodhinyana Monastery**
 216 Kingsbury Drive,
 Serpentine 6125 WA
 Tel: (08) 95 252 420
 Fax: (08) 95 253 420
 ◆ **Bodhivana Monastery**
 780 Woods Point Road,
 East Warburton,
 Victoria. 3799
 Tel: +61 (0) 359 665 999
 Fax: +61 (0) 359 665 998
 ◆ **Dhammaloka Buddhist
 Centre (Perth)**
 18-20 Nanson Way,
 Nollamara 6061 WA
 Tel: (08) 9345-1711
 Fax: (08) 9344-4220

Website: www.bswa.org.au
 Stewards: Buddhist Society of Western
 Australia



OBSERVANCE DAYS

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

Moon Phase	☾ HALF	● NEW	☽ HALF	○ FULL
APRIL	1 (Fri)	8 (Fri)	16 (Sat)	23 (Sat)
MAY	1 (Sun)	7 (Sat)	15 (Sun)	22☺ (Sun)
JUNE	30 May (Mon)	6 (Mon)	14 (Tues)	21 (Tues)
JULY	29 Jun (Wed)	5 (Tues)	13 (Wed)	20☼ (Wed)

☺ Visaka
 ☼ Asalha. (*Vassa begins on the following day*)

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