



FOREST SANGHA

newsletter

October 2005

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Number 74

Subjection to Change, and Peace

A talk by Luang Por Chah addressed to an ageing lay disciple approaching her death, and to her family, from the talk Our Real Home.

Resolve now to listen respectfully to Dhamma. Be as attentive to my words as if it were the Lord Buddha himself sitting before you. Today I have brought nothing of material substance to offer you, only Dhamma, the teachings of the Lord Buddha. You should understand that even the Buddha himself with his great store of accumulated virtue could not avoid physical death. When he reached old age he gave up his body and let go of the heavy burden. Now you too must learn to be satisfied with the years that you've depended on your body. You should feel that it's enough. Like household utensils that you have had for a long time – cups, saucers, plates and so on – when you first got them they were clean and shiny; but now after using them for so long, some are broken, some have disappeared, and those that are left are worn out. They have had no enduring form. It was their nature to be that way. Your body is in the same condition.

This truth doesn't apply to you alone. All of us are in the same boat – even the Lord Buddha and his enlightened disciples. They differed from us only in one respect: their acceptance of the way things are. They saw that it could be no other way. In fact there is nothing wrong with the way the body is. Having been young your body has become old and is meandering towards death. Don't go wishing it were otherwise; it's not something that you have the power to remedy. Thinking you'd like to live longer will make you

suffer. But thinking you'd like to die straight away isn't right either. It is suffering too, isn't it? Conditions don't belong to us. They follow their own natural laws. You can't do anything about the way the body is. Wanting it to be different is as

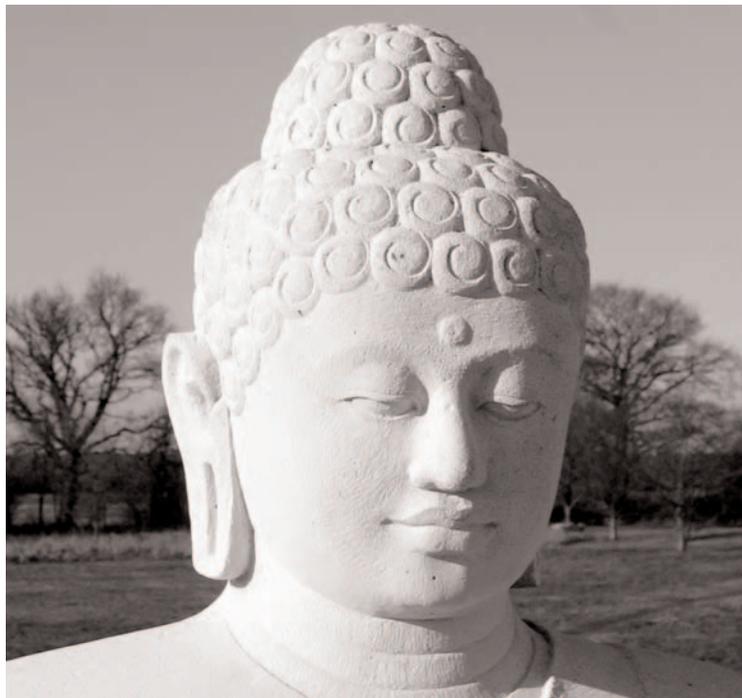
foolish as wanting a duck to be a chicken.

Having come into this world you should contemplate the body's nature. It is preparing to disappear. Can you see how all the different parts of your body are trying to slip away? Take your hair: when you were young it was thick and black; now it's falling out. Your eyes used to be good and strong but now they're weak. When you were a child your teeth were healthy and firm; now they're wobbly, or you've got false ones. This is nature, the way things are. When their time is up, conditions go their own way. In this

world there is nothing to rely on. It's an endless round of disturbance and trouble, pleasure and pain. There's no peace.

You needn't worry about your body because this isn't your real home, it's only a temporary shelter; it's only nominally yours. Our real home is inner peace. When we have not found our real home we're like aimless travellers out on the road, going here and there, stopping for a while and then setting off again. Until we find our real home we feel uneasy, just like a villager who has left his village. Only when he gets home can he relax and be at peace.

If we truly understand an impermanent condition, we'll



see that there is in fact something permanent about it: its unchanging subjection to change. This is the permanence that living beings possess: continual transformation from childhood through to old age. Ongoing impermanence, propensity to change, is permanent and fixed.

When you realise that's the way of everything in the world, when you see that there is nothing real or substantial here, you'll see that the world is a wearisome place; you'll feel wearied and disenchanted. But being disenchanted doesn't mean that you are averse to it; you simply see that there's nothing to be done to remedy this state of affairs. It's just the way the world is. Understanding this, you can let go of attachment, letting go with a mind that is neither happy nor sad, but at peace with conditions through seeing their changing nature with wisdom.

It is not just you who have to go through this, it's everyone. All people, all creatures, are preparing to leave. When beings have lived an appropriate length of time they go their way. Rich, poor, young and old all experience this change. If you own many possessions, you must leave a lot behind. If you own only few possessions, you leave behind only a little. Thus wealth is just wealth, long life is just long life. They're nothing special. The Buddha taught us to let go our attachment to them. When we reach the end of our lives we will have no choice anyway. We'll take nothing with us. Wouldn't it be better to put things down before then? They're just a heavy burden to carry around. Why not throw off that load now? Why bother dragging it around? Let go. Relax. Let your family look after you.

Those nursing the sick must know how to let go too. Don't hold onto things; let the patient have her own way. When a young child is disobedient sometimes the parents let it have its own way just to keep the peace, just to make it happy. Now your mother is just like that child. Her memories and perceptions are confused. Sometimes she muddles up your names or asks you to bring a cup when she wants a plate. It's normal, so don't be upset by it.

Those who nurse the sick grow in goodness and virtue. Therefore the patient gives others an opportunity, but should nonetheless try not to make things difficult for those looking after them. If there's pain or some problem or other, let your children know, but bear in mind the kindness of those who nurse, and patiently endure your painful feelings. Exert yourself mentally. Don't let the mind become scattered and

confused. Let the mind dwell with the breath and let that composed mind unite in a single point. Let the breath be its sole object of knowledge until the mind becomes increasingly subtle, until feelings are insignificant and there is great inner clarity and wakefulness. Put effort into your contemplation. Don't worry about your family. At the moment they are as they are, in the future they will be like you — there's no one in the world who can escape this fate.

Those who nurse their parents should fill their minds with warmth and kindness and not get caught up in aversion. This is the one time you can repay your debt to them. From birth through childhood, as you've grown up you've been dependent on them. That you are here today is because they

have helped you in many ways. You owe them an incredible debt of gratitude. Try and fill your minds with virtue and kindness. Don't be averse to the unattractive side of the job, cleaning up mucous and phlegm, urine and excrement. Try your best. Everyone in the family should give a hand.

So today, all you children and relatives gathered here, observe how before, you were your mother's children, but now your mother has become your child. She has become older and older until

she has become a child again. Her memory is going, her eyes don't see well and her ears aren't so good. Sometimes she garbles her words. Don't let it upset you. Remember, she is the only mother you have. She gave you life. She has been your teacher, your doctor and your nurse – she's been everything to you. That she has brought you up, shared her wealth with you and made you her heir, is the great goodness of parents. That is why the Buddha taught the virtues of *kataññu katavedi*, knowing our debt of gratitude and trying to repay it. These two dhammas are complimentary. If our parents are in need, unwell or in difficulty, then we should do our best to help them. This is *kataññu- katavedi*, the virtue that sustains the world. It prevents families from breaking up and makes them stable and harmonious.

Today I have brought you and your family the gift of Dhamma in this time of illness. I have no material things to offer you; anyway, there seems to be plenty of that in this house already. So I give you Dhamma, something of lasting worth, something which you will never be able to exhaust. Having received it you can pass it on to as many others as you like. It will never be depleted. That is the nature of Truth, and I hope it will give you the strength to endure.



Dhamma in Prisons

Extract from a talk given by Ajahn Khemadhammo at Wat Pah Nanachat in December 2003.

I was given the OBE for ‘Services to Prisoners’ – as the citation put it. Prison work has occupied me for many years now and is very dear to my heart. Frankly, it is amongst the times when I am happiest, in prison talking to prisoners.

In 1977 I returned from Thailand to England with Luang Por Chah. One weekend I took him to visit my parents. The weather was miserable; it rained almost incessantly. It happened to be the Queen’s Jubilee but the celebrations were somewhat washed out. Not able to do very much, one day we went for a drive. We called at some distant relatives of mine. It was Sunday afternoon and these being middle-class English people, there was Sunday afternoon tea. That went on at one

end of the room while Luang Por and I sat at the other. After a while Luang Por nudged me in the ribs and asked me to ask these people whether they suffered. My heart sank at the thought of having to broach this topic during Sunday afternoon tea. I was about to try and get out of it, when the room went silent. For some reason his question had caught their attention. They were agog, wanting to hear what the great man had said. So I had no alternative but to ask. “He wants to know if you suffer.”

Well, you can imagine the reaction. There were some polite giggles and one or two people said, “Well, sort of.” After a while I turned to Luang Por and said, “They just don’t understand,” and managed to close the subject.

For people who are reasonably comfortably off, that is often how it is. Even though they obviously suffer, they don’t acknowledge the fact. When talking to people in England about Buddhism I have come across this many times. When I talk about suffering they deny that they suffer. But in prison I don’t have this problem. As soon as I broach the topic of suffering they understand. They are all too willing to admit to it. So it is easier to talk Dhamma in prison than it is outside because the purpose of practising Dhamma is to overcome suffering, and if people can’t acknowledge that they suffer, trying to talk to them about it is a non-starter.

Imprisonment is a very uncomfortable experience for most people even though in some prisons the conditions are quite good. I mean, they have a roof over their head, they have three meals a day — sometimes not very good, but at least they eat — and they’re warm. But in other respects they are very uncomfortable. The great suffering that people in prison experience is that they don’t have the freedom to go where

they want, and especially to go home. When you don’t have the freedom to be with the people you love, it is obviously very painful.

In prison it is therefore relatively easy to discuss the topic of craving and desire and how these bring about suffering. Outside, people are usually encouraged to practise craving. The whole economy is built around it. I remember when I was young, being encouraged to be ambitious – and I *was* ambitious; it was considered a virtue. So again, it makes it difficult to talk on Dhamma outside, where craving and desire are considered laudable. However, in prison, where people can’t have most of the things they want, they easily see the

connection between craving and suffering. They want to go home, they want to see their families, particularly their children, and they can’t. They want various kinds of food, and they can’t have them. These desires bring suffering.

When I first started going into prisons I had to ask myself what I could offer. I knew nothing about prisons. But I soon realised that prison life and monastic life have a lot in common. Most of us monks spend or have spent

much time alone in a small room or hut, not unlike a small cell. Although you are not locked in, when you are in the forest here, there is hardly anywhere else to go. And although we might say that we are here of our choice, I myself felt a compulsion to come into monastic life. I couldn’t see anything else to do. So in a sense, you might say it was ‘against my will’. Similarly, people in prison are taken there against their will.

Food is a delicate topic both in monastic and prison life. I remember particularly the early days at Wat Pah Pong where people could be quite touchy at the time when food was distributed. Here at Wat Pah Nanachat you have it rather easier than we did. For a start the food is much better. Secondly, you have a choice; you pick what you want. You don’t sit in line, as we used to, and accept dollups of food being dumped in your bowls. In prison, the time of giving out food is the time when there is the most violence. It is a delicate time because the prisoners can’t have to eat exactly what they would like. So again, it is desire, wanting something, that brings suffering and tension.

I have always got on well with prisoners. I think it is because they see me as another kind of drop out. I’ve dropped



out in a certain direction and they have dropped out in another. We are not quite acceptable to the establishment — or at least not until recently. Now I'm an OBE my mother is almost happy with me (for the first time in 32 years. She used to expect that I would sooner or later grow out of monasticism but I think she is now beginning to accept the idea that that might not happen.)

When I discovered that there were so many jails in this country and was spending a lot of my time travelling from one jail to another, I decided, together with someone helping me at the time, to set up an organisation and do the job properly. That was how *Angulimala*, the Buddhist Prison Chaplaincy, was founded in 1985. Now, we have a team of about 50 people visiting around 120 establishments. So, for twenty-six years I've been wandering around British prisons. Sometimes they say I've done a longer sentence than most of the people inside....

I was pleased when I saw the citation for my OBE, 'Services to Prisoners'. It wasn't 'Services to the Prison Service', which it could easily have been. I was pleased, because prisoners are human beings like all of us, and they matter. They are as capable as most of us are of doing good things as well as bad, skilful things as well as unskilful things. They are no different in most respects. The only difference is that they got caught. Although crime is very common, and many people, even respectable people, fiddle their income tax and other sorts of things, most people get away with it.

There have been one or two Thai and Indian prisoners I've known who have allegedly been innocent of what they have been convicted of. Their reaction to it has been quite commendable. They have told me, "It's kamma. I must have done something in the past to have deserved this." They've said, "I am not guilty of what they have got me here for", but they have accepted their situation and got on with their sentences, rather than fighting them.

I don't often nowadays accept invitations to give talks to Buddhist societies and the like because at those events I feel I am being asked to be a kind of entertainer and I object to that, whereas in the prisons we're doing some work. In fact, that is what attracts me most to Buddhism. It is something that can be applied and worked on. It's not about becoming someone or something. It's something to *do*, enabling you to develop your understanding.



I've been very fortunate in life because I've met and worked with a great many outstanding people. When I was an actor I worked with almost all the great names of the day. For three years my boss at the National Theatre was Sir Laurence Olivier. Then when I first came to Thailand, although he was not yet famous, I found Ajahn Chah.

Arriving in Bangkok, I didn't know where to go or what to do, and ended up at Wat Mahataht. I didn't like it much, but I became a samanera there. Then I bumped into an old friend who had already ordained. He said, "There is only one place to go if you want to be a real monk: Wat Pah Pong." So that is where I went.

My first impression of Wat Pah Pong was that it was a bit of a concentration camp. I got over that and stayed on; I wasn't always quite sure why, because it wasn't comfortable; but I gradually realised that I could gain a lot by practising with Luang Por Chah. In my fourth and fifth years I was able to spend a lot of time with him, especially when we went to England together, which was a great privilege and opportunity.

When living with people, certain things rub off on you without your being aware of it. This is what happened to me with Luang Por Chah. From a tendency to a narrowness of view that I had, living with him encouraged in me the ability to embrace a broader view and to be kinder and more open. And now with prisoners, I have great sympathy with them, with their suffering. That's one of the reasons that I feel so committed to working with them.

Occasionally people ask me if I feel afraid in prisons. I do not. Although I wouldn't say that I am particularly brave, certain things don't bother me. Walking the forest at night doesn't bother me; neither does going into prisons and dealing with difficult situations. In fact, it has become a tremendous practice. I want to emphasise that because occasionally people have suggested that what I am attempting to do is social action, but I reject that suggestion completely.

Again, people sometimes think that what I do in prisons is separate from my life as a monk. I reject that suggestion too. My idea is simple: prisoners can't come to the temple so we have to take the temple to them.

I've had to learn many things in this work, like how to negotiate and be diplomatic. You have to be very much on your toes in prison. You have to be mindful. You have to be doing your best to live and express Dhamma. It's been a tremendous field of practice for me.

Starting the Path Where We Find It

Extract of a talk given by Kittisaro at Amaravati during a retreat he led in 2003

I remember once, when I was a monk, being asked to give a talk at a home for disabled children. An amazing variety of electric wheelchairs rolled into the hall, different kinds of machines that helped the children work with their physical pain and disabilities. I did some chanting then gave a talk about how we all have our own areas of struggle. Whatever our pain, I said that we should try and work with it in skilful ways. With courage it is possible to overcome our suffering. We must have a tenderness for ourselves whatever our predicament. One particular nurse was furious about this. She said "It's easy for you sitting there peacefully all day!" She seemed almost proud of the suffering, having the idea that to be a caring person you have to be sour.

It reminded me of a difficult situation I was involved in when I was in Thailand. I was staying at Wat Nanachat with other Western monks. I started thinking "Oh gosh, we Westerners talk too much. I'll never get anywhere with all this talking." So I went off to Ajahn Jun's monastery, as it had a reputation for being tough. They got up *earlier* in that monastery and *didn't* chatter, and *nobody* spoke to me....

One day I was dyeing my robes. I picked up a straw mat in order to roll it up. Under the mat was a tropical centipede, notoriously dangerous. It clamped itself onto my finger with its big pincers, its body hanging down six inches. The Thai monks went wild, "Takaab! Takaab!" They were running around wailing, "Oh God! The farang [the foreign monk] has been bitten by a takaab!" I felt this fire moving up my arm. The monks were chanting mantras and Ajahn Jun got the nuns involved, who started brewing up some medicinal concoction; some of them even started spitting on my finger. The fire in my arm got higher and higher. The pain was unbearable. I thought, "What is going to happen when it hits my heart?"

I sat moaning in the sala all night. A few days later Ajahn Chah came to visit. The monks told him "The farang was bitten by a centipede! The farang was bitten by a centipede!" What was so moving was that Ajahn Chah came up and just held my hand. He simply asked "Jep mai? Does it hurt?", not trying to make it better, not going "Oh no! That's terrible!" but held my hand peacefully, not panicing, with a quiet smile, "Does it hurt?"

My hand was swollen for three weeks; then I started

urinating blood. Ajahn Jun thought, "Gosh, the farang is going to die in my monastery. I'd better send him to hospital." So off I went. In hospital I didn't accept painkillers because I thought monks were not supposed to need them. Then in the middle of the night I heard someone screaming; it woke me up- and I realized it was me. I was screaming from incredible pain in the kidney area. So I asked for medicine.

I found the hospital scary. I was in the monks' ward. The first night the monk on my right died of cholera. The monk across the hall had a leg with a huge sore; they thought he might lose it. His little brother slept on the floor under him. The monk on my left was possibly to have a kidney

operation. So moaning, pain and suffering filled the room.

After a day or two, Ajahn Chah came to visit. It was like a rising sun, a lovely orange ball, a beautiful glow as he walked in. Even though I was the only person he knew, he went around each monk there, bestowing courage and kindness. To me he said, "It's okay. You can be here." I said, "Ajahn, I just want to get out." He said, "If you leave, I'll send the police after you." It was a joke; it was nice. Then I asked, "What should I do

about this unbearable pain?" Though I have terrible Thai, I could understand what he said: "Tong roo kwahm jep townan: You just need to know the pain for what it is." This is the essence of the First Noble Truth, the encouragement: "You can wait a little longer. You can open to this, not for the sake of special points, but just to understand, just to know." And then he said something else: "Pom ja dai cheui cheui," which means, "I'm going to die, and it'll be okay. It's not going to be a problem."

Ajahn Chah had so much sickness in his life. He had years of it, being with what was uncomfortable. One of his most important gifts was to bestow on us the courage to look at our suffering. He wanted us to see that being continually afraid to stop lest something catch up with us is torture, because then we will never rest, we spend our lives guarding and avoiding. The essence of the First Noble Truth is the encouragement not to be ashamed or terrified of our suffering. If there is terror, it gives us the courage to touch that terror, to get a feeling for what it is. When we do that, all the Four Noble Truths emerge from it. If you go deeply into suffering, you will discover non-suffering. So I encourage us all to practise this, and to start the Path where we can find it.



NOTICEBOARD

SANGHA NOTICE

From early January, our monastic communities will be in retreat. During this time overnight accommodation will not be available for guests. Visitors may still come during the day to meditate or to help with mealtime offerings and may come for evening puja at 7:30 pm. If you would like to offer dana, it is helpful to let the kitchen manager know beforehand (by phoning the office). At Amaravati, a Dhamma talk will be given on Observance nights; at Cittaviveka on Saturday nights. The Saturday afternoon meditation workshops will continue at Amaravati; they will be led by experienced lay meditators. Telephone messages will be processed regularly throughout this time, but in general, responses to written requests will not be attended to until mid-March.

AMARAVATI NOTICES

Kathina Celebration will be October 23. Rice pindepat at 11am. To offer help, phone Anne Jameson 01234-714148 or email: a.jameson@btinternet.com

Winter Retreat: support invited

As in previous years we hope to have a small lay-support team staying in the monastery for the three months to help with kitchen and other duties. We invite applications from lay people who have stayed at Amaravati before who are willing to make a minimum commitment of one month. Write to the Amaravati Secretary before mid-November.

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.

Family Events 2005

Young Persons Retreat: Nov 18-20. For 13-19 years olds interested in applying Buddhism in daily life. For an application form contact Ray Glover, 43 Swinburne Drive, Croydon, CRO 7BZ, mobile 07976756948, or see <http://www.family.amaravati.org>

Family Events 2006

April 28-May 1; May 23-25. See <http://www.family.amaravati.org>

AMARAVATI LAY EVENTS

These are an opportunity to meet other lay practitioners. They include silent and guided meditation, sutta study, time to oneself, optional exercise, and small discussion groups on practice in daily life.

Day Events: Oct 22; Dec 3. No need to book.

Weekend Event: Nov 4-6. Booking essential.

Spring 2006 Events: Jan 1, 4, Feb 11, Mar 11, April 1, May 1.

For full details:

see: www.buddhacommunity.org

or tel 01442 865519

or email info@buddhacommunity.org

CITTAVIVEKA NOTICES

Hammer Cottage Purchase

The English Sangha Trust has been negotiating to buy the cottage next to Aloka, the existing nuns' cottage at Cittaviveka. We have agreed a fair price and are now exchanging contracts. The EST is taking out a substantial mortgage for this. Offers of financial help can be made to the Trust. If all goes well the nuns will occupy the cottage in the late autumn.

Kathina Celebration: will be Nov 13. Contact person: Soraya Berry Tel. 0208 661 5219.

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

Forest Days: Sundays Nov 20 and Dec 18. Meet at the monastery workshop at 1.30pm. For overnight accommodation, write to the Guest Monk/Nun.

Forest Work Weeks: Oct 19 – Nov 11.

A period of conservation work in Hammerwood with Sangha and volunteers. For further information contact Ven Narado.

Winter Retreat – support invited:

Laymen who are experienced with meditation practice and the monastic lifestyle, who are willing to offer support to the Sangha during January - March 2006 please write to the Guest Monk. Two weeks minimum; month or more preferred.

RATANAGIRI NOTICES

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

Retreat House Building Project: help requested

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

Winter Retreat: Jan 2 – Mar 5.

Harnham Sewage Appeal Update

From the Magga Bhavaka Trust: Last Autumn we launched a major appeal for funding a replacement wastewater treatment system. The appeal received a generous response from supporters around the country which will be of great assistance in financing a solution. We continue to pursue a number of ways of allaying our neighbours' concerns as well as investigating options that will only minimally impinge on others' interests. We hope to report some definite progress by the next issue of *Hilltop*, the Newsletter of Aruna Ratanagiri Monastery.

HARTRIDGE NOTICES

Saturday Meditation Workshops:

Nov 26: 1:30 - 4 pm

Meditation Afternoons: Dec 27, 28 and 29: 1:30 - 4 pm.

Winter Retreat: Jan 4-Mar 29. We welcome enquiries from lay people willing to help with kitchen and other duties during this period.

GENERAL NOTICES

Retreats with the Amaravati Sangha at Sunyata Centre, Ireland

Oct 28-31: *Cultivation of Mindfulness*, led by Ajahn Ariyasilo.

Dec 28 – Jan 2: *Beginning Anew*, led by Ajahn Sundara

<http://www.sunyatacentre.com>

Photo Image Archive

Anyone who has travelled to Asia and has digital images of Buddhist sites and would like to make them available to the Sangha for use in publications please email Ajahn Munindo: aruna.publications@ratanagiri.org.uk

Dhamma Talks and Chanting on Tape Cassettes

For catalogue and information send SAE to Amaravati Recordings, Ty'r Ysgol Maenan, Llanrwst, Gwynedd. LL26 OYD, UK.

NEWSLETTER

This issue's photographs:

Page 1, Amaravati stupa, 2004

Pages 2-5, Christchurch Bay and the Solent, 2005

Page 8, Kuti opening ceremony, Amaravati, June 2005

This issue's contributors:

Ajahn Khemadhammo became a bhikkhu in 1972. He was appointed an OBE in the Queen's Birthday Honours in 2003 and made a Chao Khun with the name Phra Bhavanavitayt on the King of Thailand's birthday, December 2004. He is the abbot of The Forest Hermitage, Lower Fulbrook, nr Sherbourne, Warwickshire CV35 8AS, England.

Websites: www.foresthermitage.org.uk and www.angulimala.org.uk

Kittisaro was a bhikkhu for 15 years in Thailand and UK. Together with Thanissara, he now manages a retreat centre in South Africa, the Dharmagiri Buddhist Hermitage, and is involved with various HIV/Aids Outreach programmes. Contact: dharmagiri@xsinet.co.za.

Next issue will be April 2006. There will be no January issue.

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	Wednesday -Weekly		
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
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
Cork, Ireland	Sunday - Weekly	Paddy Boyle	(00353) 21 4622 964
Dublin		Rupert Westrup	(01) 280 2832
			(Dial:0041 from the UK)
Harlow	Mondays-Weekly	Pamutto	(01279) 724330
Hemel Hempstead	Bodhinyana Group Wed-Weekly	in school term times	
		Chris Ward	(01442) 890034
Kendal	Sunday-Monthly	Fellside Centre, Low Fellside	
		Sumedha	(01539) 729 793
Liverpool	2nd and 4th Monday of each month		
		Ursula Haekel	(0151) 4276668
London-Notting Hill			
	Tuesday-Weekly	Jeffery Craig	(0207) 221 9330
Leigh-on-sea		Rob Howell	(01702) 482 134
Machynlleth-Mid Wales			
	Monday-Weekly	Angela Llewellyn	(01650) 511350
Midhurst	2nd & 4th Wed-Monthly	Barry Durrant	(01730) 821 479
Newcastle-on-Tyne	Wed-Weekly	Andy Hunt	(0191) 478 2726
Newent-Gloucs	Friday-Every 3 Weeks		
	Email: john.teire@virgin.net	John Teire	(01531) 821 902
Norwich	2nd Thursday & last Mon Monthly		
		Ian Thompson	(01603) 629129
Pembrokeshire - S Wales	Weekly meeting & other events		
		Peter & Barbara (Subhdra) Jackson	(01239) 820 790
Penzance	Mondays-Weekly	Lee	(01736) 762 135
Perth	Saturday-Every 2 Weeks	Neil Abbot	(07765) 667 499
Portsmouth	1st Mon-Monthly	Medhavi	(02392)732 280
Redruth	Wednesdays-Weekly	Vanessa	(01209) 214 031
Sheffield		Greg Bradshaw	(0114)262 1559
	Email: greg.bradshaw@btclick.com		

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

Amaravati Retreats



2006 RETREATS SCHEDULE:

April 14-16	Sister Santacitta	Weekend
April 21-25	Ajahn Thanasanti	5 Days
May 5-7	Ajahn Vajiro	Weekend
May 18-28	Ajahn Sumedho	10 Days
June 3-16	Ajahn Vimalo	14 Days
June 30-July 9	Ajahn Sundara	10 Days
July 21-23	Ajahn Ratanawanno##	Thai Weekend
August 4-8	Sister Metta	5 Days
September 1-10	Ajahn Sumedho	10 Days
September 21-24	Ajahn Upekkha	Weekend
October 6-15	Ajahn Candasiri	10 Days
October 20-22		Work Weekend
November 3-5	Ajahn Nyanarato	Weekend
November 17-19	Ajahn Natthiko	Weekend
December 8-10	Ajahn Thaniya	Weekend
December 27 - 1.1.07	Ajahn Nyanarato	6 Days

##: This retreat is for Thai speakers only.

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.
The Retreat Centre is dependent on donations alone to meet its running costs.

Booking Procedure

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

Start and Finish Times

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

Work Weekend

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

Contact Information:

Tel : 01442 843 239
Email: retreats@amaravati.org
Website: <http://www.amaravati.org>

V I H A R A S

BRITAIN

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

[http:// www.amaravati.org](http://www.amaravati.org)
 Stewards: English Sangha Trust, Amaravati

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

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

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

Stewards: English Sangha Trust,
 Cittaviveka

◆ **Hartridge Buddhist Monastery**
 Upton, 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

<http://www.watpahnachat.org>
 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

<http://www.bodhinyanarama.net.nz>
 Email: 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

<http://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

<http://www.dhammapala.org>
 Stewards: Dhammapala 31921-201-5

U.S.A.

◆ **Abhayagiri Monastery**
 16201 Tomki Road,
 Redwood Valley, CA 95470
 Tel: (707) 485 1630
 Fax: (707) 485 7948

<http://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

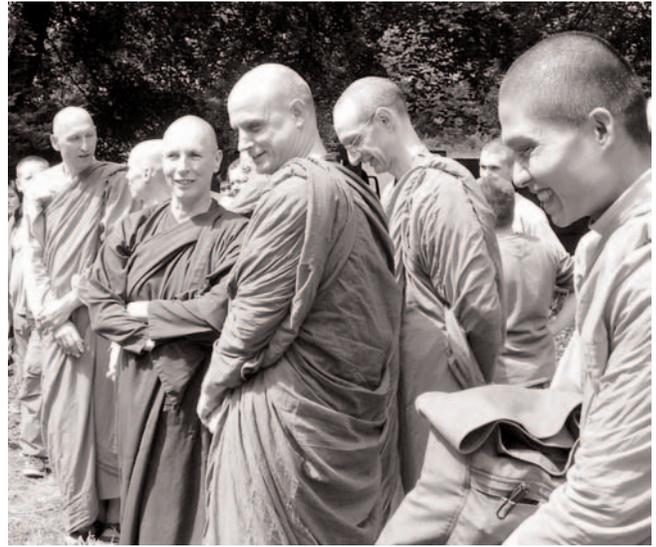
◆ **Bodhivana Monastery**
 780 Woods Point Road,
 East Warburton,
 Victoria. 3799
 Tel: +61 (0) 359 665 999
 Fax: +61 (0) 359 665 998

◆ **Dharmaloka Buddhist
 Centre** (Perth)
 18-20 Nanson Way,
 Nollamara 6061 WA
 Tel: (08) 9345-1711
 Fax: (08) 9344-4220

<http://www.bswa.org.au>
 Stewards: Buddhist Society of Western
 Australia

◆ **Santi Forest Monastery**
 P.O. Box 132,
 Bundanoon,
 N.S.W. 2578
 Tel: 02 4883 6331
 Fax: 02 4883 6351

[http:// www.santiforestmonastery.com](http://www.santiforestmonastery.com)
 Email: santi@santiforestmonastery.com



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	◯ FULL	☽ HALF	● NEW
DECEMBER	9 (Fri)	16(Fri)	24 (Sat)	30(Fri)
JANUARY	7 (Sat)	14 (Sat)	22 (Sun)	29 (Sun)
FEBRUARY	6 (Mon)	13 (Mon)☺	21(Tue)	27 (Mon)
MARCH	7 (Tue)	14 (Tue)	22 (Wed)	29 (Wed)
☺ Magha				

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



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