

# FEARLESS MOUNTAIN

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Even with the simple practice of attending to one in-breath and one out-breath, we can see how quickly the mind rushes in and starts to fill up the space with different kinds of thoughts, perceptions, images, memories and fantasies. The mind is looking for something to do. This is totally ordinary and normal. But where does it come from?

It's interesting to investigate what the Buddha described as the four parameters of *upadana*, or attachment and clinging. The root of the word "upadana" is "fuel" or, as Ajahn Thanissaro often translates it, "sustenance." The image is of a fire that sustains our existence—whether it is our actual physical existence or the mental existence of who we think we are, who we think we aren't, or who we think we should be.

How is that all sustained? How is it maintained? What are we feeding our minds and hearts? The Buddha points to the four types of clinging as that which holds on to the modes of existence that create our ways of being. The first is attachment to sensuality, or *kamupadana*. It's pretty ordinary, straightforward and easy to recognize—the fundamental desire for gratification, pleasure and stimulation. The sensual hit that seems to make life worth living. It may also keep us locked up

pretty tight, but the belief at the time is that seeking gratification is better than doing nothing. Of course, we don't really know what "doing nothing" is because we keep filling up our time. We get bored pretty quickly if there is nothing stimulating, so we look for something to keep us excited and interested.

The Buddha was once asked, "What is it that prevents us from being enlightened, being liberated in this very life?" He replied that it's attachment to sensual pleasures—sensual delight through the eye, ears, nose, tongue, body. "One with craving and clinging is unable to experience

nibbana in this very life; one without clinging is able to experience nibbana in this very life."

During our meditation, when we watch the mind go back again and again to clinging, we recognize how deep a tendency it is. The mind is looking for an object. That's its habit. In the Buddha's teachings, this is not a moral or ethical statement. We Westerners may add the belief: It's a bad thing, I'm a bad person for doing that. But the Buddha is just pointing for us to look at the result. If happiness and freedom is what one is looking for, does clinging to sensuality bring about the desired result?

The second type of clinging is *ditthu-*

(continued on page 12)

## FROM THE MONASTERY

Monastery photo



Ajahn Prateep pays respects to a snowy Buddharupa

In late December, after a full month of teachings and events, Ajahn Pasanno returned from Thailand. The community was very happy to see him back, and also to welcome Ajahn Prateep, who traveled with Ajahn Pasanno. Ajahn Prateep has spent the last twelve years as a monk, living in Ajahn Chah branch monasteries in Thailand. He spent several years training with Ajahn Dtun, and most recently spent two years at Wat Nanachat, helping to oversee various construction projects. Ajahn Prateep last visited the U.S. fifteen years ago when training as an airplane mechanic. He has been interested for some time in supporting the growth of the Western Sangha in this lineage. His English is quite good and is steadily improving. Just a few days after he arrived, the only snowfall of the winter blanketed Abhayagiri; this was heartily enjoyed by Ajahn Prateep, as it had been fifteen years since he last saw snow! As a celebratory gesture, he removed many layers of warm sweaters and fleece, and with only his *angsa* (shoulder cloth), bowed in the snow to the Buddha statue on the hillside above the Dhamma hall. Fortunately, some pictures were taken before he bundled up again. Ajahn Prateep has settled in very smoothly to community life at the monastery, and we are delighted to have another ajahn to learn from and practice with.

The community entered their annual winter retreat on January 4, the same day that Anagarika Craig took novice ordination and became Samanera Ahimsako, “one who is gentle to all beings.” Ahimsako’s mother, brother and brother’s family joined us for the ceremony. By then, the retreat support crew had all filtered in and got themselves settled, and everything got underway very smoothly. There were three returners from last year—Ginger, Kristin and Brian—and two first-timers—Cindy and Manu (see page 10). Their eagerness,

competence and generous attitude in taking over the running of the monastery were much appreciated. Generally, our three-month retreat was structured in two-week segments, between the full and new moons. The retreat began on a full group practice schedule, with morning and evening pujas, morning Dhamma readings and group practice, and afternoon group practice. The Ajahns decided to begin the retreat by reading from *Food for the Heart*, an anthology of Ajahn Chah’s Dhamma talks. These readings were appreciated by all; Ajahn Chah’s direct, profound and practical Dhamma set an excellent tone for the beginning of the retreat.

The last C.A.L.M. (Community of Abhayagiri Lay Ministers) gathering at Abhayagiri happened in January. Members of the ongoing three-year plus training traveled from far and wide, including Florida, Wisconsin, Oregon, Massachusetts and Canada, and stayed at Dennis Crean’s home just a few minutes from the monastery. There was a palpable sense of joy and community, as the group delights in the study and spreading of Dhamma. The final session will be held in Cape Cod in April.

After the first fortnight, the retreat schedule began to shift: sometimes there was group practice in the morning and individual time in the afternoon, sometimes vice versa, and sometimes no group practice at all so that everyone could spend most of the day in seclusion in the forest. Every two weeks, the ajahns would change the schedule around to help us develop more resilience in practice—so we wouldn’t get too complacent with any one mode of practice and lest any of us had forgotten about impermanence.

After finishing *Food for the Heart*, Ajahn Amaro moved on to an as-yet unpublished collection of Ajahn Sumedho’s recent Dhamma talks, which had a profound yet refreshingly simple tone and message. After Ajahn Sumedho’s teachings, we moved on to *Being Dharma*, a slightly older anthology of Ajahn Chah’s teachings, translated by Paul Breiter, and then to the manuscript of a forthcoming companion volume to *Being Dharma*. Hearing these teachings read aloud by our ajahns during a period of intensive practice was very inspiring and much appreciated. Throughout all the readings, both ajahns often added their comments, elucidating salient aspects of the teachings and telling us stories to help us understand. The next readings were from *A Still Forest Pool*, the first anthology of Ajahn Chah’s talks published in the West and edited by Paul Breiter and Jack Kornfield.

In accordance with the tradition dating back to the time of the Buddha, every fortnight the resident monastics at Abhayagiri take part in the Uposatha ceremony, when they renew their vows (precepts) and confess any transgressions. One monk will chant the Patimokkha, the actual Pali recitation of the monastic discipline. In ancient times, monastics

dwelling in an area would gather on the full moon and new moon for this ceremony, which was an important part of keeping the tradition alive, as no discourses or rules were written down for several hundred years after the Buddha's parinibbana. The Patimokkha is approximately 13,000 words and takes roughly 45 minutes to recite. It is no small feat to memorize and recite this, and the community congratulates the efforts of Tan Nāniko, who chanted the Patimokkka for the first time during the winter retreat.

On March 5, the full moon night, the community celebrated Magha Puja, the anniversary of a spontaneous gathering of 1,250 Arahants, who came to pay respects to the Buddha and hear his words early in his teaching career. The Buddha gave the often quoted, concise teaching known as the *Ovadapatimokkha*:

*Refraining from all harmful acts,*

*Performing what is truly good,*

*Purifying the heart,*

*This is the teaching of all the Buddhas.*

After evening chanting, meditation and a Dhamma talk by Ajahn Amaro, the community, along with about thirty visitors, took part in an ancient Buddhist tradition, making three circumambulations of the Dhamma hall with flowers, candles and incense. The first round was dedicated to contemplating the qualities of the Buddha, the second was in honor of the Dhamma, and the third was for the Sangha. A shrine was set up on the base of the steps, and the silent candlelit procession under the brilliant full moon was a very evocative scene, bringing up a sense of the timelessness of the Buddha's teachings and the faith and devotion that modern day practitioners still feel, twenty-five centuries later. After the circumambulations, the community and a few visitors continued with their regular weekly vigil, meditating through the night until morning chanting at 3:00 a.m.

During the second to last fortnight of the retreat, the community engaged in a full group schedule again, practicing sitting and walking meditation together from early morning to late at night in the Dhamma hall. The ajahns read from *Venerable Father*, a memoir by Paul Breiter of his time and relationship with Ajahn Chah. Paul's depictions of life at Wat Pah Pong in the early seventies were delightful and helped us develop a sense of the origins of many of the modes of practice and training that are carried on today. Also, Paul's sense of humor and numerous experiences with Ajahn Chah's fierce training were greatly enjoyed. The depth of Ajahn Chah's care and compassion for his disciples came through the stories clearly and was very touching. The final reading was from a recent translation of Dhamma talks by Upasika Kee Nanayon, a highly respected lay Dhamma teacher who founded a women's meditation community in the countryside near

Bangkok. Her very direct, uncompromising instructions are lucid and precise.

The community will miss Ajahn Amaro, who departed on April 6 for several teaching engagements, and then for his year-long sabbatical. After stops in New York and Massachusetts, he will fly to England to plant a tree at Chithurst Monastery in honor of his mother. He will lead a 10-day retreat at Amaravati Buddhist Monestary, a weekend retreat at Gaia House, and join his sister for her 50th birthday. He is planning to depart for India in late May. Ajahn Amaro has not had a substantial break of "unstructured time" from "being Ajahn Amaro," his co-abbotship and considerable teaching schedule, since Abhayagiri opened in 1996. He says, "I intend to be just another anonymous dust-collecting wanderer in India," smiling with glee. Although the community will miss him during his travels, we also share his joy to be able to take some time away to practice and wander.

The community is expecting to welcome Tan Sudanto and Tan Karunadhammo back in late April. Tan Sudanto spent the winter at Birken Forest Monastery in British Columbia with Ajahn Sona and his community and will be returning via Portland, where he will visit family and the Friends of the Dhamma meditation group led by Sakula (Mary Reinard). Tan Karunadhammo has been away since last June, when he left for the Bodhiyanarama Monastery in New Zealand. From there, he spent some time at Bodhivana Monastery in Australia. He returned to the U.S. in February to visit family and to spend some time at the Bhavana Society in West Virginia.

As the retreat draws to a close, there is a great sense of gratitude and appreciation both for the support crew of the retreat and for all the other supporters of the monastery who make this way of life possible.

—Anagarika Adam, for the Sangha



The new ordination platform and pavilion

Monastery photo

# Gathering Together the Three Levels of Truth

by *Ajahn Amaro*

From my experience, I see three levels of truth that can be found in all spiritual traditions. The first is the level of history or “what actually happened.” The second is the level of myth. The third is how the first two layers map on to our own psyche and experience. These three are interwoven in all religions.

Using the example of the Christian or Hebrew Bible, one can see that for the past 150 years, academics have been going through the text questioning its authenticity and validity. This is a bit like a little kid dissecting a slug to see how it works and then becoming upset that the slug can no longer move around or eat lettuce. The dissection of religion takes away its true meaning. Does Cinderella become a useless story because there might not have been an actual young woman named Cinderella? No. It’s a great story! And why do we keep telling it? Because it is useful. Any of the thousands and thousands of tales repeated around living rooms and camp fires are told because they are good stories. They convey meaning that is useful to us.

Among these is the story of the Buddha’s life. About 2,500 years ago in a Nepalese kingdom, a male child was born and for various reasons left the life of privilege and comfort in a royal household to become a wandering mendicant. Somewhere along the line, he had a profound experience of insight and then proceeded for the rest of his life to wander as a yogi living on whatever was offered from the benevolence of the local people. In exchange, he would teach those who invited him to share what he had to say. After eighty years, he passed away, having founded a religious order of both women and men. Most historians would agree that something like this happened.

On the mythological level, events happened in a much more glorious and miraculous way. The Buddha’s birth on the full moon of May occurred in an environment of earthquakes, rainbows and celestial music. His mother gave birth to him standing up. He walked and talked as soon as he was born. His birth had been predicted to be that of an amazing person: either a world conqueror or the greatest sage to walk the planet. Since his father, the king, wanted his son

to end up as a world conqueror, he made sure to keep out of sight anything that would cause his child to incline towards the religious life. The old, sick and deceased were hidden from him. Of course, the prince eventually left the palace and saw these forbidden sights, along with that of a wandering mendicant showing him the path he would soon embark upon himself.

There are many wonderful and marvelous events in the Buddha’s historical and mythological lives. But the Buddha himself said that the most wonderful and marvelous quality was that when a feeling arises in the mind of the Tathagata, he knows this is a feeling arising. When a feeling abides in the mind of the Tathagata, he knows this is a feeling abiding. When a feeling fades away in the mind of the Tathagata, he knows this is a feeling fading away. So too with thoughts and perceptions.

So why then are the Buddha’s birth, death and enlightenment brought together on one day? My own theory is that this points to the very practice of meditation itself for perhaps there is something in our experience of the moment that gathers together in a similar way, that follows the same pattern on an internal and much-diminished scale. For example, we notice a sensation in our body: our knee starts to ache. This is equivalent to “the life of the Bodhisattva” before the enlightenment: a sensation arises; it is born. There is a bit of happiness and a bit of pain. Then the pain in our knee no longer comes and goes but begins to dominate our perceptions—“This hurts”—and we struggle with it. This is comparable to the Buddha becoming dissatisfied with life in the palace: it is tedious, boring and burdensome.

Perhaps then we remember some spiritual instruction. In the life of the Buddha, this is the ripening of spiritual virtues, or paramitas. When he saw sickness, old age and death, followed by the religious seeker, those virtues ripened, and he said, “Ah ha, that’s the way!” In our own microcosm, we remember that we are supposed to be paying attention to the pain in our knee, not just sitting there wrestling with it, hating it, fearing it, resenting it. Perhaps we have imagined it is bone cancer or a ripped cartilage. “Wait a minute,” we think. “I should be working with this instead of getting carried away!” So that’s the Buddha waking up to the problem of pain and seeking to do something about it.

*(continued on page 6)*

With the coming of the Buddhist festival day of Visakha Puja, celebrated this year on June 2, Ajahn Amaro and Ajahn Pasanno reflect on this anniversary of the Buddha’s birth, enlightenment, and death.

# An Extraordinary Yet Ordinary Human Being

by Ajahn Pasanno

Visakha Puja is the commemoration of the Buddha's birth, enlightenment and passing away. It is the most important festival in the Buddhist calendar. In Thailand, this day is different from other Buddhist festivals in that, while many can become occasions for drinking, feasting and big parties, Visakha Puja has retained a quality of recollection and spiritual aspiration.

The birth, enlightenment and death of the Buddha all took place on the full moon in May. It's a good reflection to see these events as inextricably linked. Birth can be seen as the coming into being of the quest for enlightenment. Then, there is the enlightenment itself. Finally, when the physical body dies, does the enlightenment principle die with it? Not really. The whole point of the Buddha's life was the realization of the deathless. That is, there is something beyond birth, sickness and death, something beyond change and separation. The Buddha asked the question: "Why do I, being subject to old age, change and separation, seek after that which is always subject to old age, change and separation?" This is a question in all of our lives.

The general plight of people in the world is bound by ignorance and obstructed by craving, creating a vortex of forces in the unenlightened human mind. The aspiration of the Buddha's life is to seek that which is unbound and unobstructed. His enlightenment is a continual, ongoing example that this is possible.

The Buddha named his son Rahula, meaning "fetter." The birth of his son was something that was binding. When one hears the word "fetter," one might believe the name was chosen through aversion, nastiness or pettiness. Instead, it was the deep love that the Buddha felt towards his son that led him to realize that even this kind of love needs to be transcended, needs to be gone beyond.

The Buddha's quest for enlightenment was inextricably bound to love and compassion for others. He realized that if he himself were bound by attachment, then the whole human race must be bound in the same way. So how do we work with qualities of love and attachment? How do we deal with aversion and irritation? These are the circumstances and difficulties that the Buddha himself worked with, dealt with and

understood—even the ordinary squabbles and petty jealousies that can take root in a community and grow into great conflicts.

The qualities of compassion and lovingkindness were manifested in the Buddha's own renunciation, his own relinquishing of comfort and worldly success to seek liberation. Spiritual seeking is itself an act of compassion. Often, when we think of renouncing or giving up something, of having to desist from a passion with which we identify strongly, there is a feeling of loss, fear or insecurity. Actually, letting go is an act of compassion and kindness that includes everyone. Letting go can be to our attachment to precepts or meditation as well as to our obsessive thoughts. Often, the mind balks at renunciation and tries to fill itself up with other things. When one lifts the mind to a recollection of the benefits of relinquishment, one can draw on compassion and kindness. One is fortified for going through the wavering of the mind and turning towards that unbinding and unobstructed quality. This is what the Buddha's teaching is about.

There is a lovely image in the suttas where the Buddha was quite old and recovering from an illness. He was still weak but managed to get outside to warm his limbs in the afternoon sun. Ananda came along and said, "I'm so glad to see you are getting better. I was worried about your health. I was afraid you were going to pass away." Ananda sat beside the Buddha massaging his back and limbs, commenting on how marvelous and strange it is that the Buddha's formerly firm, strong and glowing body was now old, wrinkled and losing its luster. The Buddha replied, "Yes, this is very ordinary. This is the way it is." His body was like a drum that had been patched again and again over the years. After a while, some of its original parts were simply not there any longer.

We should look at the Buddha as a human being. He was not a mythological figure or a god. One reason many of us were attracted to Ajahn Chah as our own teacher was his very humanness. I remember a story of Ajahn Chah from when he taught at the Insight Meditation Society in 1979. Ajahn Chah had been at IMS for many days, and people felt uplifted by his presence and teachings. He was a very inspiring and charismatic figure. One day after the meditation as he got up and walked slowly out of the meditation hall, he turned to the group and said, "My knees hurt."

*(continued on page 6)*

"One uses one's circumstances for understanding oneself. That's the same thing as the aspiration for freedom."

# Ajahn Amaro Takes a Sabbatical

On April 5th, in a small ceremony that brought smiles, laughs, and a few twinges of hearts, Ajahn Pasanno and the rest of the community have given Ajahn Amaro their blessing to begin a year's sabbatical.

After nearly eight years of tireless work in helping establish Abhayagiri as a monastery, training ground, community resource and general embodiment of the Triple Gem, it's time for Ajahn Amaro to be allowed some time to focus on his own practice. This is a wonderful sign of confidence in the monks left in the monastery, a rare treat for a tireless teacher, and a sound investment in the future of our community.

After a few spring teaching engagements, Ajahn Amaro will begin a period of further refining the heart of generosity, wisdom, patience and energy that has been a guiding light to

many of us over the years. In true forest monk style he has chosen to go wandering. Together with two upasakas, he plans to spend an unplanned year on pilgrimage in India visiting the Holy sites of the Buddha and will be unreachable over the entire period.

Ajahn Amaro commented that between his very body, built up from the alms of the faithful, and his requisites, which have been given to him and attended to by so many, he will be daily reminded of the importance of Sangha.

Leaving behind much of what we consider to be "Ajahn Amaro," he will instead be just another bhikkhu following in the footsteps of the Buddha, striving for the goal for which young men from good families rightly go forth.

Sadhu Ajahn! We wish him very well, and look forward to sharing in the benefits on his planned return in June 2005.

—*Hasapañño Bhikkhu*

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## Three Levels of Truth *(continued from page 4)*

"All right," we may say, "this is a pain in my leg. I should get rid of the pain by suppressing it and paying attention to the breath instead." This is what the Buddha did in the beginning. He used his will to drive out all that was unwanted in his mind, such as fear, thoughts and emotions. Six years of suppression left the Buddha in a barren, intense and collapsed state.

Then in our meditation we remember the Middle Way. Suppression is motivated by fear and hatred—the thought "I want to get rid of it." Instead, we should make friends with the pain. It is just a feeling. All feelings arise and pass away. Just relax. This is the moment of "enlightenment." The heart releases. The feeling of pain is still there, but we let go of the tension around it, let go of the fear, let go of negotiating. It just is what it is. In that moment we share the life of the Buddha. The feeling in the leg may persist—it may get a bit stronger, disappear, come back, change and move around—but it's no longer a problem.

Eventually the pain goes away or the bell rings for the end of the meditation. This is the "Parinibbana," the final Nibbana, the passing of the Buddha. The object disappears. Even with just a thought or a sound, there is a natural quality of pure bliss with its cessation. When the chirping of birds or the hum of the refrigerator stops, there is a feeling of relief. This is a micro- or nano-parinibbana. When the condition ceases, we experience the bliss of the free mind. That bliss, clarity and peacefulness has been there all along, but it was obscured by the experience of grabbing the feeling, the hope, the fear or the excitement. The pattern of the entire life of the Buddha thus charts the process of our experience, if the heart is guided wisely, as it manifests in a few seconds of meditation.

The birth, enlightenment and Parinibbana celebrated at Visakha Puja gather together in this way as a symbol of this path of insight and true knowing that leads to the heart's release. ♥

*Adapted from a talk given May 15, 2000.*

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## Extraordinary Yet Ordinary *(continued from page 5)*

People often think, "Ah, here is a great spiritual master. He probably doesn't experience any pain, his feelings are not like mine." That's not true. Our aspiration is not to be rid of feelings. We should not think that if we didn't have certain feelings or if we had other feelings, then we could become enlightened. Instead, the path to enlightenment is to pay attention to the ordinary qualities of our likes and dislikes, our loves and attachments. How do these things work and how do they affect us? How do they obstruct us and bind us? How can we be free from them? It's through questioning and seeing clearly that we find our way through. This is the path of knowing.

I remember travelling with Ajahn Chah to one of his branch monasteries. Sometimes the main monastery, Wat Bah Pong, could be quite busy, so he would go to a smaller monastery for a rest. By this time his health was not so good, and he wasn't walking on almsrounds with the rest of the monks. When I came back from almsround, I was preparing a ball of sticky rice for him. Ajahn Chah had always trained us monks to just eat a small ball of rice. When I brought the rice to him, he started to make his ball bigger and bigger! I didn't say anything. Finally, he looked at me and said, "I'm getting old. In the olden days, I could pack it really tight."

Knowing oneself and seeing clearly does not mean attaining some ethereal height of renunciation. One uses one's circumstances for understanding oneself. That's the same thing as the aspiration for freedom. It's very ordinary. We tend to look at the Buddha or other great spiritual teachers and believe that we are separate from them. That is not what the Buddha taught. The Dhamma is imminent here and now. It is present for everyone's access and realization. This is the legacy of the Buddha. ♥

*Adapted from a Dhamma talk given on May 9, 1998.*

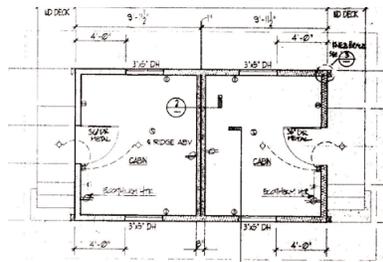


Monastery photo

## Building Committee Update

Building activities are alive and well at the monastery. We are planning some small projects for this year, most importantly the construction of a duplex building adjacent to the cloister area, as well as improving the water system for the monastery and Casa Serena.

We are in a transition time preparing to complete Phase I of the three phases anticipated for build-out. To be exact, it is our plan next year to complete the monks' office building. We hope there will be sufficient funds by 2005 to do the entire project. There was some consideration to doing the foundation and retaining wall work this year and waiting for next year to complete. However, all things considered, we felt it was wiser to do the project with one contractor and at one time rather than spreading it out over two years. With the monks' office building completed, Phase I will be completed as well.



Duplex plan

Thereafter we are very much looking forward to the projects in Phase II, which include the grand reception building in the cloister area. It will not only have office space and an eating area for supporters, but will have an institutional kitchen capable of easily feeding our full complement of residents and guests.

Finally, all inquiries are welcome as well as any volunteer time and energy, not only for new projects but maintaining the already existing infrastructure. —Peter Mayland

## Join Us for "Second Saturday" Community Work Days

If you would like to help out with several important work projects at the monastery this year, there will be community work days scheduled for the second Saturday of each month beginning May and continuing through November.

### Some 2004 Work Projects

- 1) Preparing cabin sites for women's accommodations at Casa Serena (work dates: May 8, June 12, July 11).
- 2) Landscaping the ordination platform area before the installation of the new Buddha Rupa (work dates: May 8, June 12). The ceremony is scheduled for June 26–27.
- 3) Cooking and office jobs (such as making CDs and cassette tapes of Dhamma talks).
- 4) If you have carpentry skills and are interested in leading or assisting the construction of one of the women's cabins (staying at the monastery full- or part-time), or if you would like to assist in some way, please contact the monastery.

### Tentative Schedule for Work Days

5:00 am	Chanting and meditation (optional)
7:00 am	Light breakfast
7:30 am	Work meeting
8:00–10:30 am	Work period
11:00–1:00 pm	Meal and rest
1:00–1:30 pm	Work meeting / meditation
1:30–4:00 pm	Work (if needed)
5:30 pm	Tea
7:30 pm	Chanting, meditation and Dhamma talk

## Giving What?

[A devata:]

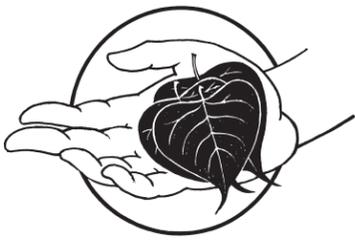
"Giving what does one give strength?  
 Giving what does one give beauty?  
 Giving what does one give ease?  
 Giving what does one give sight?  
 Who is the giver of all?  
 Being asked, please explain to me."

[The Blessed One:]

"Giving food, one gives strength;  
 Giving clothes, one gives beauty;  
 Giving a vehicle, one gives ease;  
 Giving a lamp, one gives sight.

"The one who gives a residence  
 Is the giver of all.  
 But the one who teaches the Dhamma  
 Is the giver of the Deathless."

—Samyutta Nikaya, Devatasamyutta 42 (2)

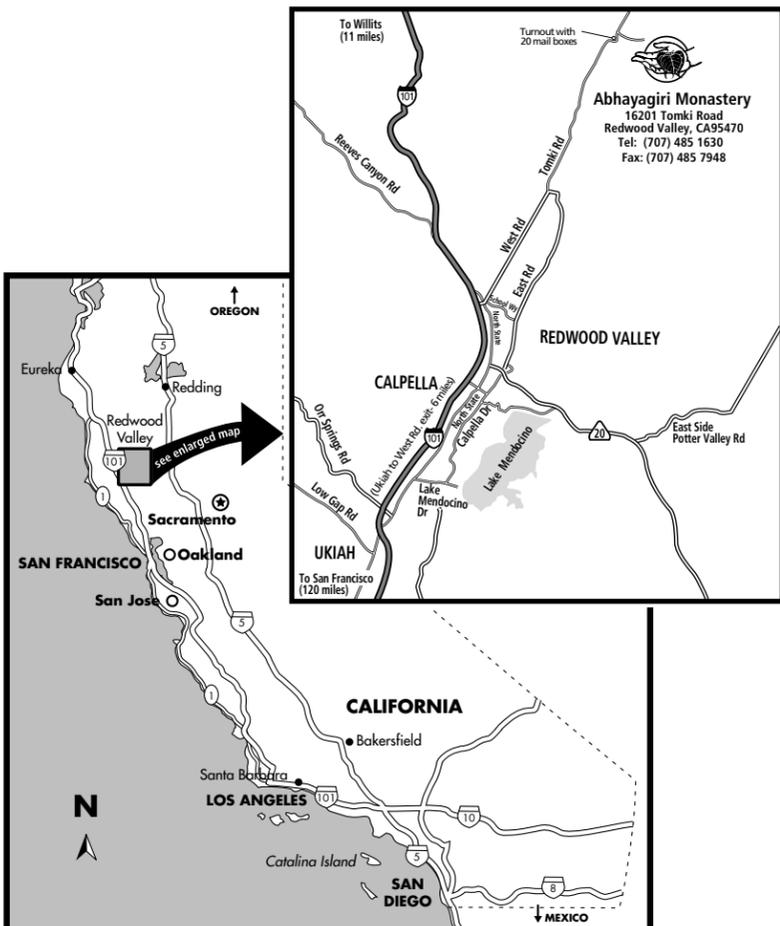


# Abhayagiri Sangha Calendar

## Lunar Observance Days

	Apr	May	June	July	Aug	Sept	Oct
FULL MOON	SUN 4	MON 3	WED 2	THU 1			
LAST QUARTER	MON 12	TUE 11	THU 10	FRI 9	SUN ↑	TUE 7	WED 6
NEW MOON	SUN 18	TUE 18	WED 16	FRI 16	SUN 15	MON 13	WED 13
1ST QUARTER	MON 26	WED 26	THU 24	SAT 24	MON 23	TUE 21	THU 21
FULL MOON				SAT 31	MON 30	TUE 28	THU 28

## Directions to Abhayagiri



1. Take the WEST ROAD exit from 101
2. Go straight over NORTH STATE ST. and then SCHOOL WAY
3. Follow WEST ROAD till it reaches a T-junction. (3 miles from the exit).
4. Turn left at the "T" onto TOMKI RD. Continue for 4 miles to the big turn-out with 20 mailboxes on your right. The monastery entrance is right there.

## FEARLESS MOUNTAIN

Editor: Dennis Crean

Assistant Editors: Kathryn Guta, Catherine Direen  
Photo Assistance: Various Venerables

*Fearless Mountain* is the thrice-yearly newsletter of Abhayagiri Monastery, a Buddhist community in the tradition of Ajahn Chah, Ajahn Sumedho and Amaravati Buddhist Monastery. It is composed of materials submitted to or written at Abhayagiri Monastery and distributed free of charge to friends of the Abhayagiri community. Comment within is personal reflection only and does not represent the opinion of the Sangha as a whole. Please keep us informed of your current address.

Appropriate articles and artwork, information for fellow Buddhists, or comments from readers are welcomed. Submissions for the next issue (August 2004) should be received by July 1. For permission to reprint any materials, please contact us.

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Also visit our online calendar at [www.abhayagiri.org](http://www.abhayagiri.org) for the most up-to-date information

### May

- 4 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 12 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).
- 14-16 Retreat with Ajahn Amaro at Gaia House, UK.  
Contact: +44-(0)1626-333613, [info@gaiahouse.co.uk](mailto:info@gaiahouse.co.uk).
- 17 Ajahn Amaro begins year-long sabbatical, on pilgrimage to the Buddhist holy places in India.

### June

- 1 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 2 Full Moon, Visakha Puja at Abhayagiri.
- 5 Thai Forest Teachings with Ajahn Jumnien & Jack Kornfield, 9am-5pm at Spirit Rock Center, CA. Contact: (415) 488-0164, [www.spiritrock.org](http://www.spiritrock.org).
- 6 Upasika Day at Abhayagiri.
- 6 Vesak Family Day with Ajahn Jumnien, 10:30am-3pm at Spirit Rock Center, CA (*see above*).
- 7 & 8 Thai Forest Teachings with Ajahn Jumnien & Joseph Kappell, 2-4:30pm at Spirit Rock Center, CA (*see above*).
- 8-16 Retreat with Ajahn Jumnien at Spirit Rock Center, CA.  
Contact: (415) 488-0164 ext. 366, [www.spiritrock.org](http://www.spiritrock.org).
- 9 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).
- 26-27 Buddharupa Dedication Ceremony at Abhayagiri (*see back cover*).

### July

- 6 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 14 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).
- 31 Full Moon, Asalha Puja, Rains Retreat begins the next day.

### Aug

- 3 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 8 Upasika Day at Abhayagiri.
- 11 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).

### Sept

- 3-5 Spirit Rock Teen Weekend at Abhayagiri.  
Contact: (415) 488-0164, ext. 328, [www.spiritrock.org](http://www.spiritrock.org).
- 7 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 8 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).

### Oct

- 2-3 Buddhist Bicycle Pilgrimage from Spirit Rock Center to Abhayagiri.  
Contact: [www.dharmawheels.org](http://www.dharmawheels.org), [buddhistbike@yahoo.com](mailto:buddhistbike@yahoo.com), or (510) 559-9624.
- 5 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 10 Upasika Day at Abhayagiri.
- 13 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).
- 31 Kathina (Almsgiving) Ceremony at Abhayagiri.

### Nov

- 2 Monthly gathering with Ajahn Pasanno in Berkeley, CA (*see below*).
- 10 Monthly gathering with Ajahn Pasanno in Ukiah, CA (*see below*).
- 19-28 Thanksgiving Retreat with Ajahn Pasanno and Taraniya in Santa Rosa, CA. Contact: [www.abhayagiri.org](http://www.abhayagiri.org) or Paul Friedlander at [retreat04@juno.com](mailto:retreat04@juno.com).

### Every Saturday evening at Abhayagiri

Chanting, meditation & Dhamma talk, 7:30 pm.

### Every Lunar Quarter at Abhayagiri

Chanting, meditation, Precepts, Dhamma talk & late night vigil, 7:30 pm.

### First Tuesday of the month in Berkeley, CA

5:00-6:00 pm, Informal tea gathering. 7:30-9:30 pm, Meditation, Precepts & Dhamma talk by monastic at the Berkeley Buddhist Monastery, 2304 McKinley (at Bancroft).

### Every Tuesday in Berkeley, CA (except first Tuesday)

7:30-9:30 pm at the Berkeley Zen Center, 1929 Russell Street. Meditation and Dhamma program with lay practitioners. Arthur Levy, (510) 530-1757, [adl@lrolaw.com](mailto:adl@lrolaw.com)

### Second Wednesday of the month in Ukiah, CA

7:30-9 pm, Meditation, Precepts & Dhamma talk by monastic at Yoga Mendocino, 206 Mason St., (707) 462-2580, [www.yogamendocino.org](http://www.yogamendocino.org)

### Every Tuesday in Portland, OR

7:00-9:00 am at the Friends of the Dhamma Resource Center, 1701 NW Thurman, Ste. 202. Meditation and Dhamma discussion with lay practitioners. Mary (Sakula) Reinard, [sakula@notjustus.com](mailto:sakula@notjustus.com), or Karen Lentz, (503) 675-5183, [karenlentz@comcast.net](mailto:karenlentz@comcast.net).



Winter retreat lay supporters  
(Front row, L to R):  
Anurag (Manu) Sahay, Ginger  
Vathanasombat, Jay Buckley-  
Stieber, Kristin Ohlson, Cindy  
Madigan, Debbie Stamp, Brian  
Baumann, and Pamela Kirby

## Dana in Action: Supporting the Winter Retreat

by Catherine Direen

*It is fitting for you clansmen who have gone forth out of faith from the home life into homelessness to sit together to discuss the Dhamma. When you gather together, bhikkus, you should do either of two things: hold discussion on the Dhamma, or maintain noble silence. —“Ariyapariyesana Sutta” (The Noble Search), Majjhima Nikaya (Middle Length Discourses)*

Observing noble silence. Listening to Dhamma talks. Meditating for days, weeks, months at a time. So the Abhayagiri community passes the winter months each year. The three-month Winter Retreat is a time when resident monastics turn essentially inward, focusing on the Dhamma and the training of the heart and mind as taught by the Buddha some 2,500 years ago.

During the Buddha’s time, monks and nuns spent the summer months of the monsoon season in India on retreat. In the West now, disciples in the Ajahn Chah lineage spend instead the winter months—our “rainy season”—on retreat. The monastery is closed to overnight lay visitors, work projects are put on hold, and the focus on practice is even stronger than it is the other nine months of the year.

To support the Winter Retreat and free the monks and resident community from the myriad daily tasks necessary for running a monastery, a group of six lay people have volunteered their time these past three months and lived also in silence as much as possible. Their duties have included preparing meals; cleaning; carrying out essential maintenance pro-

jects; answering phone, mail and e-mail requests; and performing administrative work. They’ve also had the chance for daily practice. This year’s crew consisted of Ginger Vathanasombat, Anurag (Manu) Sahay, Brian Baumann, Kristin Ohlson, Cindy Madigan, and Jay Buckley-Stieber.

### Daily Life on a 3-Month Retreat

“We’ve been a tight-knit group, like a family,” said Manu, explaining how things felt to him among the monastics and lay people during the retreat. “It’s also been quite disciplined, with lots of practice—more intense than the usual schedule.”

This was Manu’s first time to support a retreat at Abhayagiri. After getting acquainted with the monastery about a year ago, he wanted to get to know the people and place still better, and thought spending three months here would be a good way to learn more.

The combined monastic and lay community read Dhamma books together at tea time, attended Dhamma talks on lunar observance nights (*Wan Phra*) and Saturday nights, and each lay supporter met with one of the monks every two weeks for interviews to talk about how his or her individual retreat time and practice were going.

“We really felt like part of the monastery,” said Manu, who particularly liked the interviews and the discipline of following a retreat schedule. “There’s such strong support for practice. Cutting off the world, being in a self-contained environment, with just enough people around for small social contacts, was a unique environment.”

“There’s a lot of emotional and physical space, and also a lot of support,” said Ginger, who returned for a second year of supporting the Winter Retreat. “It’s also very quiet, and sometimes a little bit lonely. . . . It was easier offering service this year. I felt more comfortable helping out. There’s just so much

support, and lots of time for practice. I feel connected—it feels like my family.”

Ginger came to know Abhayagiri in a roundabout way a few years ago when a cousin in Thailand introduced her to Wat Pah Nanachat, an Ajahn Chah monastery in Thailand. When she returned home to Northern California, she visited Abhayagiri, knowing it was a monastery in the same tradition, and has been a visitor and supporter ever since.

### **The (Almost) Invisible Work that Keeps a Monastery Going**

“During the retreat, we had an attitude of service, of servitude, of humility,” said Manu. “It wasn’t just ‘work.’”

Lay supporters divided the many tasks into five main categories, and then rotated responsibilities over time:

1. Kitchen: Preparing breakfast, the main meal, and afternoon tea;
2. Maintenance: Repairing the washing machine, for example, and maintaining the roads, fixing the septic tank;
3. Mailings: Answering the 10 to 15 requests received each week for books and other materials;
4. Computer: Answering e-mail and maintaining the computer systems and network; and
5. Phone: Answering calls, providing information, coordinating dana (primarily food and meal offerings).

“We also had a lot of fun,” said Ginger, describing the lay support team. “We had good relationships, and very happy times helping in the kitchen, doing clean-up, for example. We liked being responsible—the work was not a burden to us—and we enjoyed spending time around each other.”

### **Everyone Is Welcome during the Winter Retreat**

Although overnight stays are not permitted during the retreat, there are several ways for other lay people to join the community and support the retreat each year: Visiting for lunar night

and Saturday night meditations, chanting and Dhamma talks; bringing food to the monastery; offering to prepare a meal.

“Everyone really is welcome, and the monks appreciate everything we do,” said Ginger. “People should feel free to visit.”

On Saturday nights this winter, between 10 and 15 people usually attended the evening sittings, and on lunar nights, perhaps two or three people visited. Several people also offered food and meals throughout the three months. “The food seemed to arrive magically,” said Manu. “We never ran out. Offering food is a benefit for the person doing the giving, too. It feels good to offer support.”

### **Offering Support “On the Go”**

During the retreat, as well as the rest of the year, the Abhayagiri monastics go on almsround in Ukiah once a week on the lunar observance day. Between about 9:00 and 10 a.m., they follow a specific route, the same each week, affording lay supporters a chance to offer food into the monks’ bowls, as is the custom in Thailand. “It’s helpful if lay supporters come along the route and offer food, as an example to others,” explained Manu. Because it’s a new custom in the United States, people aren’t sure what to do as the monks pass by. If you’re interested, you can call the Abhayagiri office to check dates, times, and the route.

On the road, in the kitchen, in the office, in the laundry room, in the meditation hall—many opportunities to support the monastery—even in silence. “The Abhayagiri community offers a very special, deep kind of support,” said Ginger. “And we give our support in return.” ♥



## **Bicycle Pilgrimage ~ October 2–3**

The Buddhist Bicycle Pilgrimage rolls again in 2004. Now in its third year, this inspiring journey will bring together riders, volunteers and monastics, who will venture from Spirit Rock Center to the City of Ten Thousand Buddhas to Abhayagiri over the span of two days. Don’t miss this opportunity to build community, experience the challenges of pilgrimage, and enjoy the great outdoors all at the same time! We’re looking for volunteers, riders and supporters.

**For more information (and photos!), visit [www.dharmawheels.org](http://www.dharmawheels.org) or email [buddhistbike@yahoo.com](mailto:buddhistbike@yahoo.com).**

## Parameters of Clinging *(continued from page 1)*

*padana*, or clinging to views. This is the tendency of the mind to seek out a viewpoint or opinion where everything is clear: This is right, I've got the answer, I'm happy now. Of course, life doesn't actually work like that. The Buddha calls this the thicket of views, the wilderness of views, the contortion of views: I've got it all figured out. Now everything is safe and comfortable for me. It doesn't take very long for this house of cards to come tumbling down or to be challenged in one way or another. The Buddha is pointing to our tendency to seek security, peace, well-being and happiness in our views and perspectives.

Third, the Buddha points to *silabbatupadana*, or clinging to rules and vows, to precepts and practices that one assumes will lead to purity. Oftentimes it's translated as "attachment to rites and rituals." One becomes attached to superstitious beliefs like receiving blessings by being sprinkled with holy water or by bathing in the Ganges, which were common practices in the time of the Buddha. The mind carries it through in so many ways. We try to do the right thing, to get everything lined up in our conduct

Simply repeating  
in the mind "this  
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not self" will not  
purify one.

or through our practices. Spreading lovingkindness, doing dedications of blessings, even seeing everything as *anicca*, *dukkha*, *anatta*—these can be just as much a rite or ritual as anything else. Simply repeating in the mind "this is impermanent, unsatisfactory and not self" will not purify one. This is definitely a practice the Buddha taught, but it's important to be attentive to how it is being held.

This doesn't mean we shouldn't do certain practices or devotional rituals. But just doing these practices is not what is going to bring about purification. True accomplishment comes when we really give ourselves to the practice, putting in effort in a way that is not self-oriented or self-fixated. Are we able to drop what "I want to get out of it," or the obsession with getting everything right, even in terms of the precepts? One has to recognize that the training is for the attenuation of clinging and attachment.

What really wears us out is when we don't notice our attachments, clinging and seeking. The idea of "I'm doing the practice" gets in the way of being attentive to what's happening in the heart and mind. When we are attentive, we can actually do the practice and enjoy it, delight in it and benefit from the results.

The last form of attachment is clinging to the belief in self, *attavadupadana*. "Atta" means "self," and "vada" means "teaching" or "belief." The self has a function, but we get caught up believing in the story or even the doctrine of it, which then creates havoc. It's important to recognize how the sense of "me" and "mine" insinuates itself all the time—craving and clinging around the feelings of "I need to have this, it has to be this way for 'me'." These thoughts are the seeds for the different strands of a proliferating mind. As we are sitting and practicing, watching the breath go in and out, the sense of "me" and "mine" comes looking for a place to land, a story to spin. Can we just be with the breath and observe that? We don't have to resolve it, to fight with it, to change it into anything else. That would also be attachment to the belief in self.

Just be with the sensation of the breath, coming back to the elemental nature of experience. Feel the solidity, hardness, tangibility, fluidity, movement. This is life; this is what it all boils down to in the end, the sensation of the elements. They are not me or mine, not even consciousness or the feeling of being alive. Investigate the simplicity of experience. What pulls us out of that: what form of clinging is operating, how does it work, where does it take us? ❖

*Adapted from a Dhamma talk given on February 27, 2004.*

# Clinging to Views

by Karen Lentz

*“May all beings receive the blessings of our lives.”*

A couple of years ago, when leaving a two-month retreat, my heart soft and full of compassion, I noticed a thought arise: After a life of partisan political posturing and now reentering the world with this new tender heart, how would I respond to G. W. (Bush) and Dick Cheney and Donald Rumsfeld? Then another thought, accompanied by a gentle acceptance: No, I don't think I can let go of my politics yet.

As I slowly connected to the life I had left behind, the angry and arrogant political emails targeting the administration began to arrive. And, even though I thought I was not ready to give up a life of partisan politics, my heart thought differently. The angry words pierced my own heart. Anger, hate, clinging to views and attacking others brought suffering, my own suffering. Time to let go. Gentle emails would need to be crafted to let my friends know what my heart could and could not hold. Gratefully, they understood.

Now, when my loyal Republican brother-in-law, glowingly praises our president, which used to get a rise out of me, I can respond with an open heart. And a gentle curiosity arises: How can this man who is so kind and generous to my sister, my parents, our family, see this world so differently? Although, it is sometimes very challenging, I can see clinging to views and set it aside. Who wins the next election is not a referendum on who is right or wrong but simply the current view of voting Americans.

I notice my motivation to take action has shifted from working for a cause to encouraging a more compassionate and caring view in my own life and those people whose lives I touch. No magic fix for the world, just attention to what needs to be done right now. Some suffering will be alleviated and new forms will

Anger, hate,  
clinging to views  
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rise up to challenge us. Instead of seeing us all divided into camps and with a job to bring everyone into the “right” camp to save the world, I see us more as an ephemeral collection of thoughts and experiences with the potential for recognizing, in any moment, that we are all resting in Buddha-nature.

At any moment, we can release ourselves from these illusory identities and habitual ways of seeing things and open to the truth, seeing things as they really are. Then we no longer see what separates us but are filled with love and

compassion for the stories that create separation and suffering in our lives. We find our common ground. No more being right. No more trying to change one another. Just a recognition of our capacity for kindness, compassion, joy. This is my practice, remembering over and over again, “May the forces of delusion not take hold.” ♥

*Karen Lentz practices with Friends of the Dhamma in Portland, Oregon.*

*Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the arising of true knowledge, he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbana. He understands: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.”*

—Majjhima Nikaya 11.17  
(*Bhikkhu Ñanamoli and  
Bhikkhu Bodhi trans.*)

# Escaping from Mara

by Ajahn Amaro

Ajahn Pasanno described the four major modes of clinging. Recognizing where the mind is clinging, the quality of clinging, and the capacity of the mind to grab hold of things and get stuck on them is extremely important as we learn to live a life which is peaceful, skillful, wise and harmonious. The next step then is to follow through by letting go of that which is being clung to. So much of our practice day-to-day—in our livelihood, in the people we live with, in our meditation—has to do with letting go. It's Buddhist jargon that we repeat over and again: Letting go, letting go, letting go.

Even though there is a necessary, profound emphasis on clinging, we can come to assume that it is the basic nature of our being: Fundamentally, we are the grip incarnate. But this is a mistaken way of viewing things, of not looking at the situation in a full, comprehensive, accurate way. While we might feel like every time we look at our mind it is grasping at something, in a way that is just circumstantial evidence. What we find as we train the mind and look into its ways more and more consistently and effectively is that there are also moments of letting go—states of nonclinging, bliss, relief and delightful peace.

We begin to see that although clinging is an extraordinarily strong habit, it's also something which arises.

We can think of those moments of peace as the islands of goodness, the lotus flowers arising out of the muddy bottom of our minds, the fundamental nature of which seems to be a dark rot. However, we also begin to see that although clinging is an extraordinarily strong habit, it's also something which arises. It comes into being. It's an impermanent, unstable, dependently orig-

inated quality that arises due to causes. It's not there all the time.

Once, after a monk called Vakkali had died, the Buddha said, "Monks, do you see that strange smoky haze going here and going there? That's Mara, the evil one. Do you know what he's doing? He's looking for the consciousness of Vakkali but can't find him anywhere. Why can't Mara find him? Because Vakkali died as a Noble One, and his consciousness is not established in any realm." Vakkali escaped. And this is a capacity we all have, to escape, to let go.

The Buddha deeply encouraged Dharmic escapism: Ours is a burning house: "Everything is on fire, run for the exit!" But sometimes people see escaping as life-negating. Escapism is a bad thing, right? We like the living world and the people and creatures and trees and sky, even the bad weather and clouds and the nighttime.

If we look more closely and contemplate, however, we see that this is a superficial view of escaping or letting go. What is life really like in the moment of letting go—when we are in the presence of something that we long for but the heart recognizes we don't have to have? Or when we are in the presence of someone who is angry with us and we feel compassion for them without fighting back or taking it personally. That's what is meant by escaping from the burning house. It's not disconnecting, it's not shutting down, it's not taking refuge in some sort of numbed-out emptiness of "not me, not mine, doesn't exist, everything is empty, it's your problem." It's not a walling off of the heart and calling it liberation—like locking ourselves into a safe and calling it emptiness. Instead, there's a genuine attunement, but there's no dukkha created around it. It's the heart resting in *vijja*, in true knowing, true mindfulness.

In the ancient Indian epic the Ramayana, the hero and the heroine are named Rama and Sita. They are the ideal couple—the beautiful and faithful, virtuous woman and the handsome, noble prince—and they get caught up in a great tangled plot together. What occurred to me is that there is a Buddhist version of the perfect couple: Rama is an anagram of Mara, and Sita is an anagram of *sati*. On the one hand you have Mara, death and delusion, that which clings to the sensual, to thought and feeling, to the conditioned world. Then there's *sati*, mindfulness, the quality of true awareness that is an attribute of the unconditioned.

Mara's searching for Vakkali is the mind that sees things in worldly terms. It can't recognize the unconditioned. No matter where Mara looks, he'll never find the unconditioned because he's looking on the basis of the conditioned. If the heart is clinging, then the unconditioned is invisible. It's only when the heart lets go of the conditioned—when there's nonidentification with the loved and the hated, the pleasant and the painful—that there's true abandonment and liberation. In letting go, the unconditioned becomes apparent and the heart awakens to the unborn, the unformed, the undying. ♥

*Adapted from a Dhamma talk given on February 28, 2004.*

We all have a capacity to escape, to let go.

# Thanksgiving Retreat

*with Ajahn Pasanno & Gloria Taraniya Ambrosia*

Friday, November 19 – Sunday, November 28, 2004

Angela Center, Santa Rosa, California

Abhayagiri Monastery and the Sanghapala Foundation invite you to join Ajahn Pasanno, Gloria Taraniya Ambrosia, and other monastics and laypersons for a 10-day retreat over the Thanksgiving holiday. We will create a monastery environment during our time together, and we offer you this opportunity to explore the Dhamma in a setting that differs somewhat from a typical meditation retreat. We will all live the monastery life, following the Eight Precepts, taking only what is offered, and attempting to reflect on our every activity as part of our practice. This will include noble silence, morning and evening chanting, sitting and walking meditation, and daily Dhamma talks and teachings.

The retreat will be held from Friday afternoon, November 19, through midday Sunday, November 28, at the Angela Center in Santa Rosa, California. Because of the length of this retreat and the adherence to the Eight Precepts, participants must previously have completed at least one five-day meditation retreat. Retreatants are requested to attend the entire retreat—from the opening taking of the precepts on Friday evening to the closing ceremony on the final Sunday.

Accommodation is double- and triple-occupancy dormitory-style rooms, and the facility is wheelchair accessible. We are unable to accommodate any special dietary or environmental needs. We will eat a light breakfast and, in keeping with this monastic tradition, the daily meal (vegetarian) is eaten before noon; there is no evening meal. Incense and candles are used at morning and evening chanting periods. Space on the retreat is limited to 75 retreatants.

The retreat will be offered solely on *dana* (freewill donations). No set fee or financial deposit is required. *Out of courtesy to others who may also wish to attend, please consider retreat registration as including a "karmic" deposit, and register only when you can make a clear and wholehearted commitment to embrace the tradition and to attend the entire retreat period.*

For more information, visit the Abhayagiri website at [www.abhayagiri.org](http://www.abhayagiri.org). Or contact Paul Friedlander at [retreat04@juno.com](mailto:retreat04@juno.com).

**To register**, please provide the following information (you may also register by e-mail):

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_ Gender \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Email (this will be our primary means of contacting you): \_\_\_\_\_

Retreat experience (please indicate whether you have completed a five-day or longer retreat)

\_\_\_\_\_

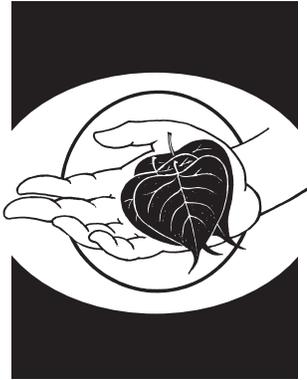
E-mail or mail your form to: Paul Friedlander, 722 Prospect Avenue, Oakland, CA 94610, or [retreat04@juno.com](mailto:retreat04@juno.com).

*The retreat will be offered solely on a dana basis. No financial deposit is needed to register. Out of courtesy to others who may wish to attend, please consider retreat registration as including a "karmic" deposit, and only register when you can make a clear and wholehearted commitment to attend.*

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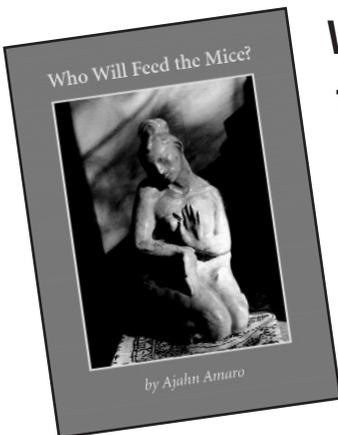
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November 19–28  
**Thanksgiving Retreat**  
(see page 15)



*A New Dhamma Publication  
from Abhayagiri Monastery*



### **Who Will Feed the Mice?**

*by Ajahn Amaro*

This beautiful new pocket-sized paperback offers Ajahn Amaro's reflections on the recent passing of his mother and her many influences

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*Copies are available at Abhayagiri or by mail.  
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Join the monastery community for the

## **Dedication Ceremony of the New Buddhharupa June 26–27**

**Saturday evening  
ceremony**

**Late-night  
meditation vigil**

**Sunday morning  
installation of relics &  
sharing of blessings**

**Meal Offering**

*Overnight accommo-  
dations/camping  
available by advance  
arrangement.*

