This year’s Forest Sangha calendar commemorates the centenary of the birth of our teacher, Ven. Ajahn Chah. It is dedicated with gratitude and respect for the many offerings that he has made to samanas and lay people through his teachings and example. Although he passed away in 1992, his vigour, resolve, compassion and direct penetration of truth remain as our guiding light. It is because of Ajahn Chah’s practical wisdom that a world-wide community comprising hundreds of monasteries and thousands of lay disciples has grown and continues to present the Way of the Buddha.

As always, this calendar arises through the cooperation of members of that community; may it help to remind us to keep the practice that he has shown us, well-lived and for the welfare of many.
This calendar has been sponsored for free distribution by the Kataññutā group of Malaysia, Singapore and Australia.

Anumodanā to the many friends and supporters who generously make their photographs available for use in these Sangha publications.

The monthly Dhamma reflections are adaptations of transcribed and translated teachings contained in The Collected Teachings of Ajahn Chah, available for download at the links below.

- audiobook format: www.fsaudio.org/ajahn-chah-teachings

LUNAR OBSERVANCE DAYS

These days are regularly devoted to quiet reflection at the monastery. The dates for the lunar calendar are determined by traditional methods of calculation and are not always on the same day as the astronomical occurrences.

THE MAJOR FULL MOON DAYS FOR 2018 / 2561

- Māgha Pūjā · March 1 (‘Sangha Day’)
  Commemorates the spontaneous gathering of 1250 arahants to whom the Buddha gave an exhortation on the basis of the Discipline (Ovāda Pāṭimokkha).

- Vesākha Pūjā · May 29 (‘Buddha Day’)
  Commemorates the birth, enlightenment and passing away of the Buddha.

- Āsāḷhā Pūjā · July 27 (‘Dhamma Day’)
  Commemorates the Buddha’s first discourse, given to the five samaṇas in the Deer Park at Sarnath, near Varanasi. The traditional Rainy-Season Retreat (Vassa) begins on the next day.

- Pavāraṇā Day · October 24
  This marks the end of the three-month Vassa retreat. During the following month the extended community of monastery supporters traditionally offer robe material as part of a Kathina-season alms-giving ceremony.

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A firmly-centered mind (samādhi) is the blessing that arises from living a life of integrity (sīla). Such a mind is clean and pure.
A high degree of integrity makes mental firmness more sensitive; this in turn supports the maturation of wisdom.
This is the path: integrity, a firmly-centred mind and wisdom. Then, when wisdom is truly mature, your mind has the strength to transcend both pain and pleasure.
If you are mindful while giving teachings to others, you will be teaching yourself at the same time. Don’t think that you are only teaching others.
The way of the forest masters is the way of renunciation. Even though it will challenge you to the very core, you should not give up this way of training.
Acceptance, relinquishment, letting go – this way of lightness is the right undoing. If you cling to anything, there is suffering.
If our respected elders instruct us in what’s right or wrong, we should follow them with faith and deep respect. We follow what they say until we see the Dhamma in our own hearts – until we are the Dhamma.
Why do we suffer?
Because of a lack of understanding.
Ignorance gives rise to desire, which drives us to create suffering.
If you put a match to firewood, you’re bound to get heated up.
In cultivating generosity we are cleansing our hearts of selfishness. Selfish people experience extreme suffering, they don’t really care about themselves – they don’t love themselves.
What is Nibbāna anyway?
It means letting go, not becoming anything.
Generosity, ethics and good-will:
such practices empty the mind of ‘self’ and ‘other’.
The place where delusion arises is also the place for Awakening. There, when heat arises, the coolness disappears; but when there is coolness, there is no more heat. Full Awakening is just this extinguishing.
Have you seen happiness and suffering arising in the trees or in the rivers? Happiness and suffering arise in our bodies and minds. If you want to know the Dhamma, you must look into these. You won’t find Dhamma looking elsewhere.
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<th>January</th>
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<tr>
<th>Month</th>
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<tr>
<td>January</td>
<td>Vimutti Monastery, Nr. Auckland, NZ</td>
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<td>February</td>
<td>Khao Laem National Park, Thailand</td>
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<td>March</td>
<td>Pacific Hermitage, USA</td>
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<td>April</td>
<td>Meal offering, Piang Luang Sam primary school, Thailand</td>
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<td>May</td>
<td>Sīladhāra ordination, Amaravati Monastery, Hertfordshire, UK</td>
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<td>June</td>
<td>Wat Tam Saeng Phet, Thailand</td>
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<td>July</td>
<td>Luang Por Liem visiting Temple Monastery, New Hampshire, USA</td>
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<td>August</td>
<td>Bee Khee river, Kanchanaburi, Thailand</td>
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<td>September</td>
<td>Ajahn Vimalo building, Amaravati Monastery, Hertfordshire, UK</td>
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<td>October</td>
<td>Aruna Ratanagiri Dhamma Hall, Northumberland, UK</td>
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<td>November</td>
<td>Ajahn Chandapâlo, Santaloka Hermitage, Italy</td>
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<td>December</td>
<td>Ti Rai Pah village, Tung Yai Naresuan wildlife sanctuary, Thailand</td>
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Western disciples of Ajahn Chah

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