

DAKINI



DAKINI 10

JULY 1978

A Newsletter for women Order members, Mitras and Friends, produced by the Friends of the Western Buddhist Order (Wanstead), Amaravati, 30 Cambridge Park, London E11 2PR. Tel: 01-989 5083

EDITORIAL Anoma

In a couple of week's time the three week women's retreat at Mandarava will begin. Bookings have been quite phenomenal - there will be 25, or almost that number, on all three weeks. The original shrineroom could only take around 18, so the garage is currently being converted into a larger shrineroom to accommodate the extra number. I must say I was pleasantly surprised at the response to the retreat. I thought that with several other retreats available this summer that the women's retreat might be fairly small. But this has not turned out to be the case at all! It's interesting to think back only 18 months to the Christmas women's retreat at Aryatara, where most of the women present were from the Archway area. Then on the Christmas retreat at Mandarava last year, there were women from most of the Centres in England. But looking through the list of bookings for this summer, I see that there is an even wider range of women coming; from Brighton, Aryatara, Amaravati, EEMC, Norwich, Mandarava, Glasgow, Holland, Germany and Finland. This 'cross-fertilization' amongst women in the Movement, I find quite stimulating and inspiring. At the last Mitra Day at Amaravati on 9th July, I felt particularly strongly how good it was to come together with women from lots of different areas of the Movement and into various different things. Dhammadinna and I gave talks on "Being a Mitra" and "Going for Refuge" and afterwards we split up into three discussion groups. I was in one with Anjali from Amaravati, who is our treasurer and business adviser; Kay, also from Amaravati, who works for Kusa Cushions and teaches yoga; Moreen, who has lived at Amaravati and Mandarava, then moved to Edinburgh for a while and has now come down to London to live for the time being; Jenny who lives in Norfolk and is married with two children; Beryl who lives in Norwich and helps to manage the Rainbow Restaurant; Liz, who's quite a new Mitra from Brighton and who's also married with two children and Do from Aryatara, who's a sculptress and will soon be involved in the first women's community in that area. The other two groups were also arranged so that there was a cross-section of women from different places. Listening to people talking about themselves and what they were involved in was most enjoyable and gave me a feeling of being really in touch with the rest of the Movement and some of the people involved in it. I think there's tremendous value in these kind of situations.

Shortly after the Mitra Day. Dhammadinna and I and four Mitras from different areas, went on retreat to Court Lodge for a couple

of days. We did about four hours study a day, as well as meditation, pujas, tea breaks etc. This was the first retreat of this kind there's been for women and I think everyone felt it was very worthwhile. Although the atmosphere was quite relaxed, it was also quite intense to be with just five other women for two days, studying and practising the Dharma, and I think it brought up lots of things in all of us. It went so well that I know Dhammadinna wants to organise more of this kind of retreat in the Autumn. She took the retreat and I'd like to say how lucky I feel we are to have someone like her in the Order. Her name, as I expect most of you know, means 'giver of the Dhamma' and in this kind of situation particularly, it's easy to see why. We were studying the Conditions for the Stability of the Order, first taught by the Buddha to the Order, and as we went through them and Dhammadinna talked and we discussed things, I felt as if, through her and through Bhante, we were directly in touch with the Buddha and his Teachings. It was such a living experience. So I rejoice in her merits - long may she continue to give the Dhamma.

Amaravati continues to be a focus for the cross-fertilization process. We've had more visitors than ever over the last few months. At the moment we have visitors from Holland and Finland and we've also had many from Great Britain, some for just a couple of days and some for several weeks.

This kind of cross-fertilization cannot help but broaden everyone's experience of the Movement and prevent stagnation or feeling that your bit of the Movement is the hub of it all. It must help us to see that although we might be expressing it in very different ways, we are all practising and working for the same thing and that being in contact and communication with each other is a strength and a joy.

It seems to me that Dakini has had quite a big part to play in the increasing cross-fertilization of women in the Movement and so I ask you please not to forget to write things for it - there has been a bit of a shortage of material coming in lately and if it's to continue to be stimulating and interesting, then YOU MUST WRITE THINGS FOR IT! The next issue will be in September, so I look forward to receiving a good batch of things to put in it!

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DAKINI SUBSCRIPTIONS Anoma

We have just discovered that we are producing Dakini at a loss and so subscriptions are going up to £1.20 per year (six issues). For those who don't know, this is to cover cost of stencils, paper (including printed front page), duplicating ink, envelopes

and postage. So if you know you've had six issues, please send £1.20 for another year's subscription. Also, if you've been receiving Dakini and haven't ever paid anything - if you want to continue receiving it, the £1.20 subscription would be much appreciated. Thanks.

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AMARAVATI NEWS Anoma

There's so much going on here at the moment and such a lot has changed since the last Dakini that it's difficult to know where to start! Maybe the best place is with the building itself. Although there are still a few rooms to decorate and a bit of other work still to do, we've basically moved over to concentrating on our Right Livelihood projects. Kusa Cushions now has a team of three people - Joan, Anne and Kay, with Anjali helping to co-ordinate things. They've been very busy over the last couple of months, making loose covers, cushions, curtains and baggy pants. Our customers range from Indian monks to local housewives, as well, of course, as people in the Movement. Our baggy pants are doing well and in the Autumn we will be making 200 cushions and mats for the new Sukhavati centre.

After the summer retreat, Maggie and Hilary will be starting our painting and decorating business. Maggie is at present working as a clerk outside to bring in some extra money and Hilary is on solitary retreat. If you know anyone in London who wants any interior decorating done, please get in touch with Maggie. We will also be involved in occasional work doing things like folding posters and sticking on labels for an outside company. We're in the midst of setting up our co-operative which, unless anyone else has already bagged the name, will be called Blue Lotus Co-operative.

I have now taken over from Dhammadinna as Chairwoman of FWBO Wanstead. She is now freer to move around and see people, take study groups and generally involve herself fully in being Convenor of Women Mitras. Sanghadevi is now Secretary and Anjali Treasurer and business adviser. Marichi has taken over from Hilary as Community Organiser and housekeeper. This is the first time a team of women Order members working together has existed in the Friends, and I feel very enthusiastic about it. At present there are 83 men in the Order and only 16 women and so quite a few Centres are without the support of women Order members. We have been doing as much as we can to help this situation by taking study groups and retreats for women at other Centres. Dhammadinna takes a weekly study group at Aryatara and I have been taking one for women who go to the EEMC. We have organised and taken two weekend retreats in Brighton. Anjali set up the first women's community there some time ago and although it has now split up, due to the lease of the property coming to an end, the positive effects of this community are still very much felt. Sanghadevi and Anjali also took a weekend retreat in Glasgow, with Kay taking the yoga. As mentioned in my Editorial, Dhammadinna and I recently took a small retreat at Court Lodge for Mitras from various Centres. Dhammadinna and Marichi (plus Anne Farnham who'll be organising the cooking) will be attending part of the West Country retreat and all the Order members here will be on the three week retreat for women at Mandarava; leading, organising, taking yoga, or just being there.

I'm very pleased to say that Maggie will be ordained on the last week of the Mandarava retreat. Maggie and I lived together in the first women's community in the Friends, together with Anjali

and Sanghadevi - this was before any of us were ordained. Then I lived a couple of doors away from her in Balmore Street in Archway. She was living with Anne Farnham, Hilary Swain and Joan Graham at No.11 Balmore Street and Dhammadinna; myself and Sanghadevi were at No.1; Kay was at 35 and Anne Murphy at 29! Then we all moved here to Amaravati. Also, Marichi is her Kalyana Mitra - so we've all known Maggie for quite a while and are very happy about her ordination. Also to be ordained on the retreat is Liisa from Helsinki. She has been asked to be Secretary at Sukhavati when it opens as a Centre in November. She has accepted and will be living here at Amaravati. Sanghadevi will also be involved most of the time at Sukhavati as she has been asked to join the team of Order members taking classes there. It's possible that in the New Year, she and Liisa and a few others will start a new community in the Bethnal Green area.

We will have another two new community members in September and October...Anne Connors previously from Glasgow and Diana MacEwan previously from Brighton. So there will be 7 Order members and 6 Mitras. Helen has now moved to Mandarava and Anne Murphy will also be moving up there soon.

After the retreat, on Friday evenings, we will be starting a speakers class in place of the taped lecture evenings. On alternate Fridays we'll be having a community evening. The speakers class idea was started by Bhante for Order members and Mitras in Norfolk and has since been tried at Sukhavati. Everyone who attends must be prepared to give a talk when their turn comes. There might be a couple of talks each session - subjects are usually given and are quite simple. Other people attending give their comments at the end. The community evenings will be for the community to get together and talk about the community and themselves. House meetings used to be used in this way but since we've been so busy and they are held on Monday mornings, they've become basically just business meetings. These are essential and we shall continue to have them, but there seemed a need for another situation where there was more time and space for discussion about the community. There has also been talk of people organising things like poetry readings, classical music evenings, outings etc.

So as you can see, there is a lot of movement here at the moment. People moving physically, emotionally and spiritually. The situation here is always challenging, especially as we are unique in the Movement. Although we have the Constitution of a Centre, we are not open in the sense of a Centre with classes. I think Padmaloka is the only other Centre like this - but they are a men's community. The Order members here are involved with women everywhere in the Movement and financially, nearly all the money we get is earned by people here at the community. But being unique and always being in a learning situation; having to adapt to new situations, is very helpful to our spiritual growth. People are changing and it's inspiring to see it!

Visitors

As I mentioned in my Editorial, we continue to have lots of visitors - more than ever before over the last few months. So I thought I'd just make a couple of things clear for any other women who might be considering visiting us. Firstly, there is a charge of £1 a day, which is just enough to cover food and a little towards bills. If for any reason you are unable to pay this but would still like to come, let us know and we can arrange something. The other thing is that we have a daily programme consisting of meditation, meals, work, time for yoga (those who

do it) and puja in the evening. Visitors are asked to join in this programme as far as possible. This is the best way to get the most out of staying here and experiencing community life. Obviously if you're only staying for a few hours or a day or two, the situation might be different, but for longer term visitors, this would be the case. So if you feel like coming, you're very welcome, just give us a ring.

Typewriter

This is a plea for a typewriter! We only have a couple of rather old portables at Amaravati and it's getting increasingly difficult to manage, especially with Dakini. I'm typing this issue on a machine at Sukhavati and usually have to borrow one for big typing jobs as it's a slow and difficult task on a temperamental old portable. So if anyone has or can get hold of a more suitable machine - either an ordinary manual or ideally an electric - please let me know. Even one on loan for a period would help. We don't have much spare cash at the moment, so anything which involves spending very much is out.

--oOo--

Liisa Key, from the Centre in Helsinki, had been staying here at Amaravati for a week or so, when I asked her what she was doing that evening and she said "nothing". So I said, "Good, you can write something for Dakini". She said she'd try and here's what she came up with - two beautiful poems - the second she said she'd like to dedicate to Amaravati - Anoma.

A FINNISH LANDSCAPE WITH BUDDHA FIGURE

Liisa Key

Solid ice-worn rock
hot in the blazing sun:
an amazing wall-rising
from the cool emerald lake,
birches, rowan-trees in blossom,
tall resin-fragrant
northern pines

in the high room
one wall is all window:
a shrine
the Buddha smiles
surrounded by the trees
and skies
wild flowers at his feet; dazzling
light, energy and peace
happen here in waves

a solitary morning swim:
plunging in my body
awakens, it is joy
of stretching into quick strokes
facing the rising sun;
two water-birds come
to greet me, others
are starting to utter their
first song

a sauna bath in the evening
and different swimming

is crowded naked friendliness
with my new sisters:
natural warmth and cleanliness
(with tingling skin
and glowing cheeks, we emerge
to let the men
have their turn)

a tree-pose on the lawn; I grow
with all birches
a handstand against the tallest pine:
I flow with him
a shoulderstand: I enter
the endlessly fascinating drama of
white clouds
a final asana:
I lie on the blades of grass
growing from this earth, I am
within the breathings
of all universes
(an ant tickles my hand)

this is a mandala
a sacred spot:
we sit together
sometimes out of doors
facing each other
and the landscape is ours:
flowers grow here, and
birds do fly!
here understanding soars
and emotions sing!

rays of the setting sun
move through incense in the air,
placing a white rowan-tree blossom
on the Buddha's golden hands
I offer all these jewels
and myself
wishing, from the depths of
deepest gratitude:
may the Great Compassionate Ones
mercifully accept this
from me

--oOo--

FIFTEENTH JUNE
SEVENTY EIGHT

Liisa Key

From my beloved
land of sixty thousand lakes
I arise
on sunny wings
above the white fluffy fields of
snow:

a metal bird
of Padmasambhava's
vajra-strength

A wild goose
heroic baby sparrow

I descend on green soft moist
land of Britain,

finding my way
to the pond with
lotuses
more shining, more radiant,
stronger this year:
calm fragrant petals open
into a warm embrace of
welcome home

--oOo--

On the Mitra Day held at Amaravati on 14th May, several Order members gave talks on positive emotions; 6 in all. Several people who were there said they enjoyed the talks but found there was such a lot in them that they'd like to hear them again. So for the benefit of these people and for everyone who's interested in positive emotions, here are two of those talks in written form. They are on the first two Brahma Viharas or Sublime Abodes: Metta and Compassion - Anoma.

METTA - THE FIRST BRAHMA VIHARA Sanghadevi

When I was thinking about which positive emotion to talk about today, Metta came to mind, and I realised how important I felt Metta to be for my own spiritual development, and for everyone who is trying to grow. So I am going to talk about Metta as an aspect of the spiritual life.

I want to start with a reminiscence which goes back to two summers ago, at a time when I had been meditating regularly for six months. It came to mind as soon as I started to prepare this talk. It marks my first real understanding of why the Metta Bhavana practice is so important; why Metta is so important.

It was as if it had not really occurred to me that it was unhealthy to hate parts of myself. It was as if the Buddhist concept of organic growth, like a plant, had passed over me until then. I had seen growth in terms of trying to lop off parts of myself, or bury them, rather than working with them, transforming them.

In going back to a Summer Retreat I attended at Four Winds in Surrey, Bhante visited the retreat to ordain a Finnish Friend, now Gunavati. He held a question and answer period for the benefit of those of us attending the retreat.

As I remember it, within five minutes he was onto the subject of positive emotions, of how important they were in the spiritual life. More specifically he talked about Metta.

Every word struck home to me strongly. Bhante talked about Metta so strongly, for so long, that it gradually seeped through to me that he meant what he was saying. He really meant it. It was no good trying to evolve, wanting to become like the Buddha, by bashing oneself over the head. Evolving was/is like a plant growing towards the light. It was/is organic. And we need to nurture ourselves with love/metta.

So this is how my understanding of metta began. By realising, on a certain level, that I needed metta for myself if I was to grow. In fact, on the same retreat, I vowed to do the Metta Bhavana practice every day for three months.

Since then I've been rerealising this again and again on deeper levels of my being. It has extended outwards to first seeing and then feeling the need for metta in my relationships with other people. Of wanting to relate to people on the basis of metta, not on the basis of greed, hatred and delusion.

So what is metta? Metta is love, is the first of the four Brahma Viharas or Sublime Abodes. The others being compassion, sympathetic joy, and equanimity. In the Buddhist scriptures the monks are exhorted by the Buddha to constantly dwell in these four sublime, highly positive states. It is only out of the fullness of metta that true compassion, true sympathetic joy, true equanimity can arise.

Love is not a particularly good rendering of the Indian Pali word METTA in that it has negative connotations. Metta is nothing to do with affection in any sexual or semi-sexual level. It is completely free of negative subjective states of attachment. Pema or affection in this sense, is the near enemy of Metta. In the Dhammapada, the Buddha says, "From affection (Pema) is born grief, from affection (Pema) fear is begotten." We must be very wary of this, for attachment in this sense is as insidious as hate. From neither state of mind can we develop compassion, from neither state do we see people as they are.

So it is alright to use the word love, as long as it is understood as something very pure.

Literally, metta means friendliness. It is a feeling of well wishing, of positivity towards all living beings impartially, and raised to the highest possible level.

We develop metta through the practise of the Mettabhavana, which forms a complementary meditation practice to the Mindfulness of Breathing. Together they give us a balanced foundation to our meditative life. Whilst the Mindfulness of Breathing leads to increased awareness through integration of our psychophysical energies, the Metta Bhavana not only transforms our negative emotions into positive emotions and leads to an integration of these transformed energies into our being. We also begin to radiate our purified and integrated positive energies.

One could look at the two practices in terms of one being more intuned or individualistic, the other being more outgoing or altruistic. The practice of the Mindfulness of Breathing alone, can become quite mental in a heady sort of way. But our heart also needs to be moved if we are to grow and the Metta Bhavana is a very direct way of contacting our emotions, of getting our emotional energies going.

The basis for the development of true metta for other beings is a feeling of true metta for ourselves. In other words, we cannot really be with other people and relate to them positively unless we can really be with ourselves positively, which means liking ourselves. If we don't our relationships with other people will be coloured, on an extreme level we will be like hungry ghosts or very blocked. On a less extreme level, we won't have much spare energy to give out to other people, because in a way, there is a large part of ourselves wanting attention. Attention

which it isn't getting, in the right sort of way.

Since we grow from a positive basis the practice starts with ourselves. If we do not spontaneously feel good towards ourselves in this stage it is necessary to have recourse to certain aids, aimed at putting us in touch with some positive emotions. It is a matter of temperament, what works best for you. Personally, I've found, when I'm not feeling good towards myself I begin to physically dislike my body or parts of my body. So I try and develop some positivity by starting with my body. I just try to feel my body on the floor, try to relax any tension, allowing a feeling of warmth to flow through it. This usually has a calming affect on me and I feel more emotionally reasonable, more able to accept my feelings and work with them creatively.

It is often suggested you repeat to yourself the words; "May I be well, may I be happy, may I overcome my difficulties"; and perhaps bring to mind a time when you have felt happy in the past and wish that happiness towards yourself in the present also. Sometimes we may need recourse to indirect methods of contacting some positivity towards ourselves before we sit to meditate. Here, listening to some beautiful music or going for a walk in the park can help.

In the following stages of the practice we extend the Metta we have developed towards ourselves to a good friend, a neutral person and an enemy.

The good friend is always someone alive, and of the same sex. Someone who we already feel warm towards, so that the metta we have developed in the first stage readily moves outwards to another person. We will not necessarily have the same person in this position all the time, we should put in this position someone we actually feel positive towards at the time of the practice.

If the aversion to our enemy is strong we can go back to the first three kinds of person, re-establish our good feelings there and then move towards the enemy again. In this stage I try to see the chosen person in front of me, devoid of all my projections, looking like when I have seen them in a happy state in the past.

A happy state when I have felt good towards them, and try to let that feeling well up in me again towards them, so that in the present also, I can wish for their happiness.

In the last stage of the practice we bring all four persons into our vision; ourselves, the good friend, the neutral person and the enemy. We feel metta equally to each, and we expand this feeling outwards in ever widening circles, encompassing more and more sentient beings.

Our feelings are intensified rather than diluted by being radiated outwards. To illustrate this point I want to quote a piece from Shelley, which Bhante quotes in his "Survey of Buddhism".

"True love is this differs from gold and clay,
That to divide is not to take away.
Love is like understanding, that grows bright,
Gazing on many truths; 'tis like thy light,
Imagination which from earth and sky,
And from the depths of human phantasy,

As from a thousand prisms and mirrors, fills
The universe with glorious beams, and kills error,
the worm, with many a sun-like arrow
of its reverberated lightning. Narrow
the heart that loves, the brain that contemplates,
the life that wears, the spirit that creates,
one object, and one form, and builds thereby
a sepulchre for its eternity."

I just want to mention one more thing which Bhante stressed in a lecture he gave on the recent Order Convention. That is, that without metta there is no Spiritual Community. If we are not communicating with one another through metta then we will be communicating with group values and then all we will have is yet another group.

Finally I'd like to end with another reading. The Metta Sutta, from the Sutta Nipatta, expressing in the words of the Buddha, what metta is;

"This must be done by him who is wise to know what is good for him, by him who hath grasped the meaning of the Place of Peace.

He must be able and upright and truly straight: gentle of speech and mild, not having vain conceit of self.

And he should be content, soon satisfied, with but few wants, of frugal appetites: with faculties of sense composed, discreet, not insolent, nor greedy after gifts.

He should do no mean thing for which other men who are wise may censure him.

Now may every living thing feeble or strong, omitting none, or tall or middle-sized or short, subtle or gross of form, seen or unseen, those dwelling near or far away, - whether they be born or yet unborn - may every living thing be full of bliss.

Let none deceive another, nor think scorn of him in any way whate'er. Let him not in anger or ill-will desire another's ill-fare.

Even as a mother, as long as she doth live, watches over her child, her only child, - even so should one practise an all-embracing mind unto all beings.

And let a man practise a boundless goodwill for all the world, above, below, across, in every way, goodwill unhampered, without ill-feeling or enmity.

Standing or moving, sitting or lying down, howe'er he be, provided he be freed from sloth, let a man establish his mindfulness of goodwill. For this is what men call 'the highest state'.

Thus shall a man, by passing over wrongful view, by walking righteously, be gifted with insight and conquer greed for sense-desires. Of a truth such a one shall come no more to birth in any womb."

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COMPASSION Anoma

According to Bhante, "Compassion is the most beautiful word of all

human speech". Compassion or Karuna, is the second of the four Brahma Viharas. It cannot exist without the foundation of metta. Without metta, our emotional response to the suffering of others would turn into contempt. But if we have cultivated metta, when we are faced with someone less fortunate than ourselves, compassion will spontaneously arise.

So let's go a little more deeply into this compassion, this most beautiful word of all human speech. We'll start with the Buddha. After he had attained Enlightenment, at first he wasn't sure whether to go and tell others what he had found. Was it just too profound for worldlings? But he was beseeched by Brahma Sahamputti, the Lord of a Thousand Worlds, to do so, as there were beings who were only slightly deluded and would be able to see the Truth. And they would perish for lack of it. So the Buddha, out of compassion for the world, began to preach his profound Dharma, and continued to do so till his Parinirvana at the age of 80. He also exhorted his Enlightened disciples to do the same.

Although I've started with the Buddha, it's really with the Mahayana Tradition that compassion comes into its own as an essential part of the Teaching, given equal importance with the attainment of Wisdom. To the Mahayanists, Wisdom and Compassion are inseparable. You can't have one without the other. If you're aiming at the attainment of Wisdom, you're also aiming for the development of Compassion. One of the main reasons for the arising of the Mahayana Tradition was the Hinayanists increasing obsession with scholasticism and the letter of the Buddha's teaching rather than the spirit. The Mahayanists felt the Hinayanists had become far too individualistic and were not taking the Buddha's own life example into account as an essential part of his Teaching. So they developed the much more altruistic Bodhisattva Ideal - a Bodhisattva being of course, one who has vowed to lead all sentient beings to Enlightenment. In the words of Santideva, from the Bodhicaryavatara:

"I would be a protector for those without protection, a leader for those **who** journey, and a boat, a bridge, a passage for those desiring the further shore. For all creatures, I would be a lantern for those desiring a lantern, I would be a bed for those desiring a bed, I would be a slave for those desiring a slave. I would be for creatures a magic jewel, an inexhaustible jar, a powerful spell, an universal remedy, a wishing tree, and a cow of plenty. As the earth and other elements are, in various ways, for the enjoyment of innumerable beings dwelling in all of space; so may I be, in various ways, the means of sustenance for the living beings occupying space, for as long a time as all are not satisfied".

Compassion represents the dynamic aspect of Enlightenment. It's the Buddha teaching tirelessly for 45 years, it's Milarepa come down from the mountains to sing inspirational songs to his patrons and dealing with the foibles of his disciple Rechungpa, it's Bhante starting the FWBO and carrying it single handedly for the first few years, taking all the classes and retreats. It's us telling a friend about meditation because we know how much it's benefitted us and we want them to benefit too, or when we give up something of ourselves to help someone else. When we put ourselves aside for a moment and our heart goes out to another.

Certain Bodhisattvas are embodiments of Transcendental Compassion. There's Ksitigarbha, who is renowned for delving into the Hell realms to save people; Avlokitesvara, the Lord who looks down.

In one form he has eleven heads and a thousand arms, all to help him save beings from the suffering of Samsara. And then there is Avolokitesvara's spiritual daughter, Green Tara. She was born from the tears of Avolokitesvara which formed a lake and in the middle of that lake grew up an enormous lotus, as big as a cart-wheel. In the middle of the lotus was seated Tara. She's deep green in colour, has a smiling, compassionate face and is said to embody the qualities of a mother, queen and virgin. Adorned with the head-dress of a Bodhisattva and beautiful ornaments of gold, rubies, pearls and jewels, her right hand is opened in the gesture of generosity. She holds three blue lotuses in each hand; one bud, one partly opened and one in full bloom. Her right leg is bent being ready to act, out of compassion. She is sometimes called "Saviouress". But we can't just sit back and expect her to save us. We must open our hearts to let her in, tune into that higher spiritual, compassionate presence which is Green Tara. We must develop metta, try to be as receptive and open as we can and then Tara will save us from all our insecurities, fears and pain. In fact, eventually we will be one with Tara, we ourselves will be the quitesence of Compassion.

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FORTHCOMING EVENTS

Watch this space!

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NEXT DAKINI: SEPTEMBER

COPY DATE: 10th September

(If you have something
after this date - please
ring me to see if it can
still be fitted in
Anoma)