

# DAKINI

DAKINI 12

NOVEMBER 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.

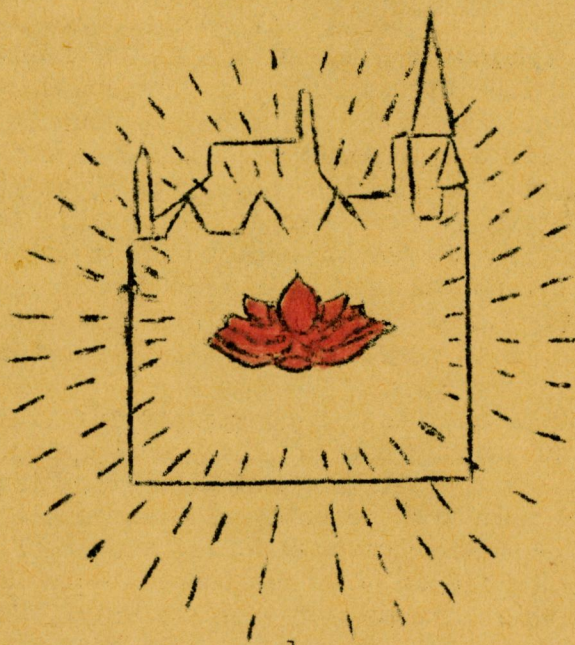
EDITORIAL Anonim

FOR THE OPENING OF SUHAVATI (November 25th - December 4th):-

STRAW SANDALS WORN THROUGH, SOLES BLISTERED.  
REACHING HOME, I'D BATHE MY FEET, THEN SNOOZE.  
ALWAYS I'D WEEP, UNCERTAIN, AT THE CROSSROADS.  
THIS MORNING, AN AWAKENING - THE FLAMING LOTUS!

(Taiko)

SADHU! SADHU! SADHU!





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#### NOTE FROM THE EDITOR

This is just to make clear to any new readers that the articles in Dakini are written by (aspiring!) individuals and should not be taken as being 'official FWBO policy' - not that there is such a thing, in any case. Also, so far I have included all articles which have been given to me for Dakini, but this does not necessarily mean that I agree with everything that is written. I hope this clears up any possible misunderstandings.

Anoma

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#### NEWS FROM AMARAVATI Anoma

The community now stands at ten. There's myself, Anjali, Marichi, Vimala, Kay, Joan, Hilary, Anne, Diana MacEwen (previously from Brighton) and for the time being at least, Teresa Fisher (previously from Norwich). Shridevi, who was staying with us for a while has now moved to Beulah with Sanghadevi, and Dhammadinna has moved to a new community in Leatherhead, Surrey, with four Mitras from the Aryatara Centre (Anni, Anne, Do and Sue). I haven't been there yet but apparently it's a large comfortable house with a big garden and fields beyond, and central heating! Dhammadinna and I have lived together for about 2½ years now - in Balmore Street in Archway and then here at Amaravati. And before that, she was one of the first few Order members I met around the Archway Centre. She's been quite a source of inspiration for me since then, and I know to others living here. I'm sure we'll still be seeing quite a lot of her and hope she'll be very happy in her new community.

The working situation now is that Anjali (besides being Treasurer and Co-op administrator), Joan and Kay make up the Kusa Cushions team, and Vimala, Hilary and Diana are the painting and decorating team called Spectrum. Kusa Cushions' main work recently has been making curtains, 200 cushions and 100 mats for the London Buddhist Centre (Sukhavati). We had a 'stuffing week' for filling the cushions with kapok and then hoovering them ready for use. Thanks very much to Trish, Karola, Misha and Noel for their help with this. Anjali has been busy making two



hangings to go either side of the rupa at the LBC. Chintamani did the drawings for these and then Anjali interpreted these for applique. They show several red lotuses and buds emerging from blue water, with the top half of the hangings being overlaid with shimmering gold - from the Buddha's aura.

The painting and decorating team are in the middle of a job decorating a kitchen and three bedrooms in a house quite nearby. The job will probably bring in around £400. Anne MacMillan works in the local library and will probably continue until the spring. She gives in most of her salary to our 'common purse', except for a weekly amount to pay off an overdraft she had before moving in. Teresa came here to do a month's office work to raise £100 towards the Norwich Centre's contribution to the Tyn-y-dol meditation centre, but hadn't been here long when Subhuti asked her to run the catering for the opening week of the LBC. Teresa has been managing the Rainbow restaurant in Norwich so has plenty of experience in this field. She agreed and so is currently up to her eyes in food. She will most probably then be running the cafe there and starting an outside catering business in a few months. It looks as if there will have to be another women's community around the LBC very shortly, but in the meantime, Teresa is staying here, and after earning her £100, will probably work with Kusa Cushions for a time before embarking on the cafe and catering project.

Marichi is cook and housekeeper, and I am involved in administration for the community and retreats and events here and at Mandarava and White Row.

We had our first non-working retreat here in October, with 22 women attending. The community who weren't on the retreat spent the weekend at White Row, doing some work there and enjoying the Sussex countryside. With 22 people here, we were at maximum capacity - some people felt it was too many, but I think everyone found it quite exhilarating too. We played "The Stages of the Path" a very concise and uplifting lecture by Bhante on the Saturday evening and then had two discussion groups on the lecture on the Sunday. It was good to open the doors to so many women for our first retreat. We'll be having more - the next one being in February (see back page for details).

Kay has been taking two yoga classes a week - one at a local college and one in Croydon, which she takes alternately with Andre. One teaches and the other demonstrates and corrects and then they swap over the next week. It's a lunchtime class open to anyone who wants to come. I think it's been good experience for Kay and Andre and from what I've heard, people have really enjoyed the classes.

Our Co-operative, hopefully to be called Blue Lotus (if someone hasn't already taken the name) should be officially in existence in the next week or so. We have started holding Co-op meetings once a month after our house meeting on Monday mornings. Members of the painting and decorating team and Kusa Cushions meet about once a fortnight to talk over specific matters pertaining to their particular business.

The House Meeting now basically runs the community with everything concerning it being discussed. We also have a community evening every other Friday evening (when we're not involved in other things like retreats etc.), when there's more time and space for people to talk about themselves, what they've been doing, books they've read etc. Our Speakers Class continues on the alternate Friday. So far we've had talks by Joan, Vimala, Anne, Kay, Hilary, Anni Norman (who comes up from Croydon for the class) and Shridevi (she and Sanghadevi usually come over too). Our study group on the Bodhicaryavatara on Thursday continues with Marichi leading. We're now on the Perfection of Contemplation section, which seems to be stimulating a lot of discussion. We did think we might be



frustrated by Claretta, but she's going, I think. It is very unlikely!

We had a community retreat at Mandarava a couple of weeks ago, just for the weekend. What with all the coming and going in the community recently, plus a lot of visitors, it was good to spend a weekend with the community as it is. On the Saturday we did a long session of study and on the Sunday a long session of communication exercises, besides of course, meditation, pujas etc.

We've now moved our shrine to the other end of the shrineroom, so that it backs on to the french windows, leading into a ramshackle conservatory with a grapevine growing in it. This makes a very beautiful back-up to the shrine, specially with the vine leaves turning red and brown and clusters of grapes (unfortunately inedible) hanging down.

With the opening of Sukhavati happening this week, we've been having lots of visitors - in fact there's all this coming weekend with the dedication ceremony and Bhante's lecture on the Monday. Yesterday was the community's turn to keep the continuous meditation going in the main shrineroom at Sukhavati - each Centre taking on 24 hours. We did it in 2 hour shifts, with some help from Faith (who's from Devon and staying with us a month) and Anne Murphy (who used to live at Amaravati and now lives at Mandarava). It was good to spend that time there as it's made us feel more 'connected' to the Centre, which for so long has basically been just a men's community.

Finally, a musical version of Cinderella has been threatening to appear at Amaravati, casted and directed by Joan and Anne. (When Joan was asked "But what's the Dharmic significance, she was heard to answer, "We'll work that out later!"). Unfortunately, it's so difficult to get everyone together to rehearse that it looks like our theatrical talents are to remain largely hidden for the time being!

Visitors to Amaravati: From now on guests staying at Amaravati will be asked to pay £1 a day for up to three days stay, and after that £1.50 a day. If for any reason you are unable to pay this but would still like to stay, please let us know.

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#### CRITICISM OF DAKINI     Helen Johnson

I think that everyone would agree that an overwhelming fault of our National press - newspapers, television etc., is its excessive concentration on the negative aspects of worldly happenings; the disasters, murders, swindles and scandals. Very rarely is a positive event reported and when it is, it is treated almost as a joke, a kind of novelty feature tucked away in a side column. Well.... 'Dakini' certainly doesn't suffer from that particular complaint! But I would like to suggest that it may suffer from the opposite extreme. In other words, that upon occasion an over statement of events which have a positive foundation leads to a falsified, rather euphoric mis-representation of what is actually happening in the women's movement of the FWBO.

For example, we read of businesses being set up or various ventures being launched and it all sounds tremendously impressive, but I would like to read more of what is actually being done, eg: if it is a business - exactly how is it doing on a business level - i.e. is it financially efficient considering the hours of work put into it? etc. etc. Also the problems being encountered in situations - eg: where we haven't accomplished as much as we could and where more effort is needed.

This is only one example, and my criticism is on the level of overall feeling rather than being directed at specific people or articles.



Of course, we all feel more motivated to write articles when we are especially positive or on an emotional 'high', also it takes a lot more courage to write an article disagreeing with something or challenging an established situation but, if it is done out of a real desire to communicate with others (not just letting off negative 'steam') then it can't be wrong! To fill a magazine with very positive-sounding articles is a way of producing an image of a flourishing, exciting, dynamic situation which may not always be true!

For goodness sake - I'm not suggesting we turn 'Dakini' into another 'Daily Mirror' but it is about women in the FWBO keeping in real contact with one another and I for one would like to know some of the 'nitty-gritty' details - what is going on behind the scenes, behind the positive exterior - not negativity, but reality!

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If anyone has any views on Helen's criticism of Dakini, please do write in.  
Anoma

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### BACK TO BEGINNINGS - THE THREE JEWELS    Helen Johnson

The Three Jewels, traditionally the three most precious things of Buddhism:

- The Buddha - the ideal of human Enlightenment to which we aspire.
- The Dharma - the Buddha's teachings, the Truth.
- The Sangha - the Spiritual Community; the fellowship of those committed to following the teachings of the Buddha.

This much every practising Buddhist could tell you; could quote you in standard formulation. After all, it is what we recite every day:-  
to the Buddha for refuge I go: to the Dharma for refuge I go: to the Sangha for refuge I go.

But as is true of every aspect of Buddhism, there is a difference between knowing with the intellect and feeling with the heart, experiencing with the emotions, encountering in our everyday life.

Well, there are other formulations of the Three Jewels, for example there are the Tantric refuges - the Guru, the Yidam and the Dakini, but to many people these are even further away from everyday experience, even more mysterious. What we really need is to learn to pick out the quality of the Three Jewels in everything we do, then they will become part of us and we will grow towards them - they will not be something we just encounter in our study or even during a puja or meditation.

By what qualities can the Three Jewels be recognised? Firstly:

By their beauty and splendour:

The perfect actions of a teacher; his presence; what he is, this is the Buddha Jewel.

An ordinary person doing a thing well, to the best of his ability, acting from what is best in his human nature - a concert pianist or a carpenter or someone cleaning floors. This is the seed of Buddha nature within everyman. When we see it we know it - by its beauty.

Secondly:

By their clearness and perfection.

Words uttered in truth, inspired by what is right. Words of a spiritual teacher perhaps, but also things heard or read in passing; a line from a poem, a quotation from a book, even a simple thing said by a simple person quite by chance - "can I help you" or just "hello" can be Dharma. Music - sound can be direct experience of 'The Truth'. Without the mis-



understandings of words to come between us and it, music is pure experience, pure understanding. Nature also is Dharma. Nature does not deceive, only human kind does that. In natural cycles we see the Wheel of Life - from lambs in springtime to carcasses on the bleak winter moorland. We see the beauty of living but also its transitoriness.

Thirdly:

By its all-pervasive quality.

If we are receptive, if we are truly seeking, even the Sangha may be found all around us. It is not just the traditional community of monks, it is the people with whom we are trying to tread the path. Perhaps the members of a community, but if that is not possible there are individuals in the world who are also trying to evolve. Perhaps they may not call themselves Buddhists but, inasmuch as a person is trying to be true, trying to develop that which is highest in himself at any given moment - that person is a spiritual friend. Even if you meet once on a train and never again that positive contact will last and be remembered by you.

Fourthly:

By their adamant quality; like diamonds, they are indestructable.

Often we are so involved in the glitter, the beauty, the radiance of the Three Jewels that it comes as a terrific blow to lose sight of them. When we fall on hard times, get depressed, disillusioned. When nothing seems inspiring any more - not even the Buddha, the Dharma or the Sangha. When we are poking around in the mud and slime at the bottom of the pond whence lotuses are supposed to sprout - suddenly we will encounter three little hard, indestructable objects which may not be very pretty but are solid, firm; a certainty that just doesn't go away. These also are the Three Jewels, shorn of their brilliance perhaps, but losing none of their tenacity.

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On Friday 13th October, Kay gave a talk at our Speakers Class at Amaravati. Several people suggested it would be good to put it in Dakini. So here it is:

#### FRIENDSHIP AND COMMUNICATION AND THE SPIRITUAL LIFE Kay Roberts

I think it is only recently, in the last year or so, that it has begun to dawn on me, more and more, just how important communication and contact with other people is, in the spiritual life, but also in just the 'ordinary' lives of people, of human beings.

For most of my life, I somehow considered myself to be pretty much what's known as a 'loner', someone who doesn't really need the company of others very much - who in fact prefers "to go it alone!"

At various times I did have a few very close friends, who I think I really did open myself to as much as I could, but these kind of friendships would take me years to build up, to be able to trust that person; and in fact my two closest friends, for years, were my two sisters, with whom I'd had my whole life to get used to and to learn to trust. I guess the reasons for this were that I was scared of being hurt, and also that I was somehow scared of losing my independence - I think that I feared, probably not consciously though, that if I opened up I would either totally lose myself, or also just become very tangled up with the other person or people, and so become incredibly dependent on them, and thus, again, easily hurt.

So I just kept at a fair distance from people, and thought that I was a 'loner' - that that was just the way I was born, the type of person I was, and I somehow tried to get nourishment and satisfaction from other things - from dancing and ballet, from music, from nature and the country-



side - I seemed to get really into trees and plants, because I knew that they wouldn't hurt me or let me down!! - into animals and birds, and later into cigarettes and other drugs. So I seemed to let myself get into almost everything, except people!

In the last few years, I've seen a lot of other people do the same kind of thing, and have realised that I am not really a 'loner' type of person but basically, I am a 'blocked' type of person, that I have just blocked off an area in my life, because I've found it difficult and I see more and more the need to unblock this area, that it is a vitally important area in life.

Well, why is this such an important area? It's terribly difficult to even know where to begin - because the more I've thought about it, the more incredibly important it has seemed, and there is so much that could be said, and I shall probably only touch the very surface of the matter.

Well firstly, let me give a very brief definition of the word communication, as I use it. To begin with, I do not mean just a casual, superficial, dry interaction with another person, or just an exchange of words. In the dictionary, the word communication is defined as: act of giving, especially information; information, message; passages or means of exchanging messages or means of exchanging messages (that is, telegraph, post etc.) between places; connection between military base and front. This is not the sense in which I am using the word communication. However, it says to 'communicate' means to impart, to give a share; to receive communion. And 'communion' is defined as fellowship; body with common faith; sharing. This is more the kind of meaning that I am giving to the word communication when I am using it. That there is, on whatever level it happens to be, some sort of showing and sharing of one-self with another person. That there is a contact, not just, as I said, a dry exchange of words.

Therefore, for any sort of communication, whether very tentative or very deep, you have to open up to some extent, to let barriers down a bit, to show yourself a bit, for that communication to take place at all. Therefore it is valuable if only for that - that for that instant, or those few minutes or hours, you have opened up a bit. The energy channels inside one have opened up a bit, and the energy just naturally starts flowing in them, and there is, if only a flash, of life, of movement, of change, within one.

Try and imagine someone who has no real friends, who has never really communicated with anyone. And there are such people in the world, and probably quite a few of them at that. Somewhere in that person, there is a part of themselves which they've never expressed or shown to another person. And that is probably the more real them, the more basic them - their emotions, their feelings, their natural spontaneous impulses and responses to things - because these are the personal parts of the person, the parts that we feel can get hurt, are the 'real' us, that one becomes terrified of showing. All these things are like a hard knot in the stomach, in the guts, of that person, tight and hard because they have been pushed down for years and years, sat on, blocked out, in 'self-protection!' And with these feelings and emotions and natural impulses, practically all the energy of that person is shut-out, blocked. So the person is almost like a tin can of pepsi-cola or something - all the exits are closed, sealed - the entrances too - and all this life and energy is bottled up tightly inside the container, and for all the world can see from the outside, there is nothing there, this object looks dead, sealed, lifeless. But make a hole, even a tiny one, in the can, and the contents start trickling out, fizzing, bubbling - you would never have believed there was all this life and movement inside. And so with a person. Make even a slight break through those barriers, and the energy, the feelings, begin to flow, to start coming through - though here the simile ends, for a tin can has only a certain amount of liquid in it, and once that has come out, the can is empty and lifeless again. But a person has no end to their energy - a person is energy - a person is energy, is movement.



Communication isn't the only way to start getting through those barriers and blocks, but it is one of the major ones, and it is with communication that I am concerned now.

To begin with, I shall not look at spiritual friendship and communication, or Kalyana Mitrata as it is known in Sanskrit but at just ordinary everyday communication and friendship. On this level of communication one is usually attracted to someone or a few people, and not to others. For some reason, maybe because of a person's particular level of awareness or energy, or their looks, or just the feel of them, in relation to one's own awareness and energy, or idea of oneself, this person is attractive to one, we want to move towards them, maybe a little at first, and then maybe more and more. They become our 'friend' - someone who we can talk to, can show more of ourselves than to most people. You are both probably projecting like hell, and there are probably a lot of unskilful aspects to the friendship, - for example, you might feel 'safe' with this person, and want to maintain that, to create a sort of warm nest of your friendship, and so you secretly both promise to protect each other, to maintain the safety of the nest. And so the friendship can become stagnant - just one part of you maybe relating to just one part of them, and carefully not disturbing the other parts. And probably many other unskilful tendencies come up in the friendship too. But as far as I can see, at least someone is getting through to you, touching your emotions somewhere. Which is positive, even if it does only happen with a few people, and there are unskilful areas in the friendship. At least you are a bit open to someone - which is much better than being completely shut-off and alienated from everyone.

The kind of people you are attracted to, and the kind of relationships you create, only happen that particular way because of where you and the other person or people are at - if you choose to look at them, (your relationships with other people, that is), they can tell you a lot about yourself, and they can show you where a big part of you, probably your more emotional, unconscious side, is. People sometimes block off and don't allow themselves to communicate or create friendships, because they don't want to admit to certain feelings and emotions and tendencies - to open up and let that particular part of them come out would force them to see that part, and to deal with it, and so they hold back, to maintain the image of themselves that they would prefer to see, or just through a fear of changing, and letting go of themselves.

But if you want, firstly, just to be a happy, healthy, fairly fulfilled human being, and secondly, if you want to evolve spiritually in any way, you have to learn to look at and accept your emotional level and needs, which can be reflected in your communication with other people, in the friendships you create. It's just no good blocking this area out, because the greater part of your energy is there, bound up with your emotions. It is no good judging and condemning and rejecting those parts of you, or wanting an ideal friendship, or lover, or even spiritual friendship, and either trying to act out the part, or just blocking off all together because it is not happening the way you wanted it to. It seems the best thing to do is just to come out with yourself, as you are, as much, to anybody you can, you feel able to with. Open up those areas of yourself, show them to others, let the daylight see them, and then the emotions, the energies, will start moving, changing. And as they become conscious, and you become more aware of your emotional level, it's impulses and desires and needs, however childlike, or selfish and grabbing, or blind they might seem, they naturally start changing, you hardly have to do anything to them - your awareness itself is the transforming factor.

So as you change, so your communication and friendships change, become more positive and healthy. As you become a more spiritual being, your friendships too become more spiritual. And vice-versa. It seems very difficult and dangerous to try and relate to someone in a spiritual way, to try and be detached and full of equanimity and selfless love (metta) - though good to keep this in mind as an ideal, as a direction to move towards. Because, unless you really are a true individual, you just are subjective, you just do project all the time. But as you live, and become more aware, and see



more what you are and learn to be more what you are, then naturally these higher, more spiritual qualities will start to manifest in your relationship with other people.

So now it seems we have moved more into the realm of spiritual friendship - or at least aspiring spiritual friendship - the communication that takes place between aspiring individuals, which is yet another area that one can work with and be aware of in our effort to evolve - probably coming under the heading of Perfect Speech in the Buddha's Noble Eightfold Path, the other seven aspects of the Path being (1) Perfect Vision (2) Perfect Emotion (3) Perfect Speech (4) Perfect Action (5) Perfect Livelihood (6) Perfect Effort (7) Perfect Awareness (8) Perfect Samadhi

People can tell you, actually say and point out to you, things about yourself that you cannot see. But also, if you are trying to evolve, you just do see more about yourself as you inter-act with other people. Different people bring out different parts of oneself, which is why it seems so positive in a community, not just with one or two other people, at least for a time, anyway. Also, of course, the more you have to do with other people, the more your awareness of them, of other, increases, to balance your increasing awareness of yourself, which is vitally important if you truly wish to evolve, especially in the Buddha's Dharma, where your awareness of other is as important as your awareness of self, to enable you to transcend the bondage of the illusion of duality, or in Bhante's words, to realise the Bi-tendential Value of Being, complete Enlightenment displaying both Wisdom and Compassion.

As we can see the progression in the level of our relationships as our general awareness deepens - there is a friend, a spiritual friend, (Kalyana Mitra), and, above both of these, a Guru. The level of the friendship is according to the level of awareness of both people, and what they spark off in each other. Just ordinary friends, mates or lovers, probably relate mostly on a pretty reactive, blind level. With a spiritual friend, for example in the Friends that could be a Kalyana Mitra and a Mitra, though it could just be someone you relate to on a more spiritual level, you are attempting to relate to the highest in each other, to somehow try and spark the highest in each other off, though at times you may find that the relationship gets dragged down to the lowest in you - but because you both want to evolve, you are aspiring toward communicating with the highest in each other. And I guess a true Guru relates to the very highest in one, which is probably not usually even conscious (or may be just in flashes). But he touches on that in you, works on your unconsciously, drawing that out in you. He does not get dragged down to your level, as he has gone past the Point of No Return, and is strong and clear enough no longer to be affected by the conditioned and the reactive. So this, between a Guru and a disciple, must be the highest form of communication, if you are open and responding to that Guru.

It is such a powerful and amazing thing, that if you try to be open generally, and more especially to those more highly evolved than you, and even more especially to Bhante, our teacher, more and more of oneself is brought to light, and gradually the paths are being laid open for the Transcendental in one to break through.

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#### CAT AND DOG    Vinaya

Once upon a time, in the country, lived a cat and a dog, owned by the same lady. They were both well looked after and well fed, and were happy, healthy beasts. Dog was an amiable creature, not particularly bright, who wore his heart on his sleeve as far as Mrs. Brown was concerned; her family was his family, her home his home, her environment, his territory. And for this reason, he was an excellent watch dog, with a good loud bark, which he could be relied upon to exercise if he felt anything invading his



territory; in fact, it had been known, if he had fallen into a particularly deep sleep, for him to bark ferociously at things which weren't actually there. On these occasions Mrs. Brown would get up, investigate, and finding nothing there, come back and pat the Dog, sighing. Dog, glad to be of service, would wag his tail, and go back to sleep. He liked his food at regular hours and his place on the hearth rug in front of the fire of an evening, where he would slumber with his nose sticking out between folded paws, his sensitive ears ready to twitch at any unfamiliar sound. Occasionally his tail would wag in his dreams.

The Cat on the other hand was an aloof, even mysterious, animal; no-one knew how it felt; spending its life coolly about its own concerns, one had the obscure feeling that in merely living with Mrs. Brown, consenting to be fed and admired, it was doing her a favour. Meanwhile, it came and went, according to its own designs. The Cat was just the Cat, and did its own thing.

Through force of habit and the passage of time, both animals managed to co-exist, mostly by ignoring each other. The Cat, in the evenings, usually curled up on a particular cushion on a chair near the fire, immaculate and oblivious. After all, they were both quite domesticated.

But occasionally, in spite of it all, something would happen inside Dog - down at the neglected end of the garden, next to the waste patch where weeds and tin cans thrived together - perhaps the wind would change, bringing unfamiliar smells that thrilled an ancestral response in his canine veins - who knows? Anyway, the veil of domestication was temporarily vent, and if the cat also happened to be there, a different Dog emerged.

For a few precious timeless moments, eternal, atavistic Dog, hackles raised, ears streamlined in the wind, barking, barking furiously, on and on, through the shrubbery, knocking over potted plants in the conservatory, leaping over boundaries, barking, crashing past ignored and luminous apple trees, ruining the latest compost heap, and barking, no heed for the wet goldfish shiny weed pond or the newly planted tulip bulbs, scarifying the turf of the lawn with his flying paws, and barking, barking Oh barking, there was the Dog lost in pursuit of eternally unattainable Cat.

The Cat, an integrated and quick-witted animal, interrupted in the course of its own business, after the first shock of unpleasant surprise, would hastily consult its intuitive map of well-known routes through the neighbourhood, nip smartly up the nearest path that led out of the vicinity, and disappear, whiskers and tail flashing past the side fence on its way out.

But sometimes, so headlong and determined was Dog's pursuit, that once in a while the Cat would actually be cornered, unable to get away. Then Dog would be so surprised at the unexpected achievement of his goal that he didn't know what to do about it, and just stood there, astonished, panting, beginning to foolishly half wag his tail. The cornered Cat would lash out, its teeth showing, rigid legs, electricity-charged hair, spitting and hissing in rage. Dog, off his guard, perplexed and returning to his normal state of consciousness, would suddenly find himself with a bopped nose and a scratched ear, while the Cat made its getaway, leaving him standing there. Alas for the Dog! Mrs. Brown would appear, following the wake of devastation, and the air would be filled, as E. M. Forster says, with an atmosphere of 'telegrams and anger'. And Dog would return, heavily, to an outside kennel, to nurse his ear and his nose, wondering what it was all about.

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UNTITLED CONTRIBUTION    Kay Roberts    (28.11.78)

It is a frightening path I am travelling on. The depths and breadths and heights of Samsara seem terrifying to me, at this moment. The different threads of my being are all



tangled up in its dark forests and thickets.

The Dharma burns like a night-light somewhere deep inside me, my courage to move on at all depending entirely on the strength or weakness of its flickering flame.

OH FOR THE TIME WHEN THIS SMALL FLAME WILL SHOOT  
FORTH, IT'S SHINING SHINING BRILLIANCE SHOWERING  
LIGHT ON EVERY NOOK AND CRANNY OF THIS DARK DARK WORLD.

. . . . .

Fire leaps from my mouth,  
Old earth rolls by under my feet,  
A sword flashes in my hand:  
I defy the world to catch me ever again.

. . . . .

Extract from "The Song of Meditation":

'Taking as form the Form of No-Form,  
Going or returning, he is ever at home.  
Taking as thought the thought of no-thought,  
Singing and dancing all is the voice of Truth,  
Wide is the Heaven of Boundless Samadhi,  
Radiant the Full-moon of the Fourfold Wisdom.  
What remains to be sought?

Nirvana is clear before him,  
This very place the Lotus Paradise,  
This very body the Buddha.'

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THE DAKINI (From the Ven. Sangharakshita's lecture "GOING FOR REFUGE" and from a Question and Answer session both given at the Order Convention, April 1978. Transcribed by Anoma and checked by the Ven. Sangharakshita)

We go for refuge to the Sangha, but the Sangha consists of millions of individuals, both mundane and transcendental, past present and future. We can't possibly have [personal] contact with all of them. We can't go for refuge to the whole Sangha. That's impossible, incredible, inconceivable. We can have contact with only a very limited number of Sangha members. Therefore we go for refuge actually, - in practice, in our own experience, - only to a very limited number of members of the Sangha; the spiritual community, perhaps only to two or three, or even one (one's the minimum) and this is the dakini. The dakini is that part of the Sangha with which we have real living spiritual contact and the dakini refuge is therefore the esoteric form of the Sangha refuge. But I must warn you here that there's some possibility - or in some cases even the actuality - of misunderstanding. The word 'dakini' happens to be in the feminine gender and therefore dakini, or the concept of dakini, is sometimes interpreted as a sort of female partner; a sort of pseudo-spiritual girlfriend with whom one allegedly practises the Dharma. (Laughter) But it's not that at all. The dakini (and there is a masculine form of this noun, 'daka'), is any member of the spiritual community with whom one is in close personal contact, who sparks one off spiritually, even inspires one. That's what is meant by dakini. But there's another way of looking at dakini, perhaps even more important and more profound. The dakini is not really anyone outside one at all. After all, one should be able to spark oneself off. A committed person, who is an integrated person, should be able to do this. What the dakini really represents is the higher, more refined emotional side



of one's own being. That's what the beautiful figure of the dakini represents. The dakini represents friendliness, is friendliness. The dakini is compassion, the dakini is sympathetic joy, the dakini is peace and tranquillity, the dakini is faith and devotion. And all these higher, more refined, more spiritual positive emotions are to be developed within oneself. Does this then mean that the Sangha refuge can be dispensed with? Does it mean that spiritual fellowship is unimportant? Because you just go on sparking off yourself, apparently. Does it mean that communication is unimportant? No, it doesn't mean that. It means that you cannot go for refuge to the Sangha, to the dakini, unless you have your own dakini within. We may say that dakini goes for refuge to dakini. We may say dakini communicates with dakini. In other words, within the context of the spiritual community, the spiritual fellowship, our communication with one another is through our own higher emotional natures, or with the help of our own higher emotional natures. We cannot communicate just with the intellect. You cannot really communicate just through ideas or through concepts, but only through or with the help of our own higher, more spiritual, more refined, emotions. In other words, only through your own personal - which means your integrated - dakini, addressing, as it were, the dakini of the other individual. So dakini more or less corresponds with what our own English William Blake calls the Emanation. I don't remember Blake's exact words but he says something to the effect that, in the perfect state, - perhaps in the state of eternity, - individuals converse with one another through their Emanations. And what does that mean? It means that without genuine spiritual emotion, there is no communication. If you're merely intellectual - no communication. You may talk for ages; talk the hind legs off a donkey, as we say, but there'll be no communication, you'll just be talking and you'll feel very dry and barren and dusty, as it were, as if there was dust in your mouth at the end. If you only communicate through the medium of concepts, if you only talk philosophy in this dry, academic, pseudo-intellectual sort of way, there'll be no communication. It's just the dry bones of concept rubbing up against one another and generating, kindling, no spark, no warmth whatsoever, and leaving you rather dull and dry and dissatisfied afterwards. No, genuine communication is only through, or with the help of, emotion, warmth, friendliness, and in the spiritual context, the context of spiritual community, only with the help of, or through the higher spiritual emotions, and this is what is meant by the dakini refuge.

Question: "Is one's higher emotional nature a dakini, whether one is a man or a woman? If so, where do dakas fit in?"

Sangharakshita: I think I'd better eliminate those dakas first. That would simplify the picture. "Is one's higher emotional nature a dakini whether one is a man or a woman?" Yes. "If so where do dakas fit in?" As I've suggested, they don't really fit in very well at all. No disrespect to the dakas, but the situation is this. Theoretically, yes, dakas and dakinis occupy a sort of equal place: sometimes in paintings of Padmasambhava's Pure Land you see dakas and dakinis both dancing around. But in practice it seems to be that the dakinis have many visualisations and so on associated with them, but the dakas are entirely neglected. So why is this? It's as though the daka, though he's the grammatical counterpart of dakini, was in a way superfluous, because what he might have represented was already divided between the ordinary bodhisattva forms, which of course were usually masculine, and the Herukas, the wrathful Buddha forms. So really there was no need for a separate daka figure, even though grammatically, as it were, he was a possibility. So everything centred upon the dakini. It was the dakini who represented that aspect of higher emotionality through which one communicated with others within the spiritual community and which was, therefore, the esoteric form of the spiritual community. The daka, though technically occupying a place and being named, was really superfluous. So this is why the term dakini can be applied to the higher emotional nature of either a man or a woman.



So if we look at it in Blakean terms, what you've got basically is the Individual. The Individual maybe with a capital 'I', irrespective of physiological sex. An Individual. And this Individual, again in Blakean terms, has two primary aspects, Emanation and Spectre, or the emotional side, - the higher more refined emotional side, - and the intellectual side, or the reasoning side. These can be either alienated or integrated. What usually happens that if the - what Blake would call - 'Fallen Individual' is physiologically male, then the tendency is to be alienated from the Emanation and to identify with the Spectre. If on the other hand the Fallen Individual is physiologically female, the tendency is to be alienated from the Spectre and to identify with the Emanation. So when you're alienated in this way, if you are identified with say the Spectre, you tend to look for your Emanation outside you. If you are identified with your Emanation, you tend to look for your Spectre outside you. So you can see the possibilities. But if you are an integrated Individual, whether physiologically male or physiologically female, you have an integrated Emanation and an integrated Spectre, that is to say, you are an emotionally and intellectually whole and complete person and relate to others, - whether they in turn are physiologically male or physiologically female, - through your dakini, that is to say, through your higher emotional nature, - regardless of whether you too are physiologically male or physiologically female.

So dakas really in practise don't fit in at all. They can be for all practical purposes disregarded, though there they are in the iconography and there are one or two of them of course that can't be ignored!

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#### FORTHCOMING EVENTS

We're now starting to plan retreats etc. several months ahead. Here is a list of events through until April. Any further ones will be included in the next issue of Dakini and ones listed here will be repeated where they haven't already taken place.

#### DECEMBER

Sunday 10th (evening)	Benefit dinner in aid of Tyn-y-dol at the University in NORWICH. Anoma will be singing some songs of Milarepa there. For full details contact the Norwich Centre, Vajradhatu. (41a All Saints Green, Norwich - or ring Norwich 27034). I think the charge is £2.50
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Friday 22nd till Sat 13th Jan.	OPEN WOMEN'S RETREAT at MANDARAVA. Last week closed. Otherwise come when you like for as long or short as you like. Cost £4 a day. Booking forms from your nearest Centre or Mandarava (Street Farm, The Street, Aslacton, Nr. Norwich, Norfolk).
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#### JANUARY

Sunday 28th	MITRA DAY at AMARAVATI. Begins 10.30 am. and ends approx. 7.30 p.m. £1 charge for food.
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#### FEBRUARY

evening 9th/ 10/11th	OPEN WOMEN'S WEEKEND RETREAT at AMARAVATI. All women welcome. Booking forms from Amaravati. Cost £8.
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evening 16th/ 17/18th	WEEKEND RETREAT at WHITE ROW for all women involved with the BRIGHTON CENTRE ONLY. Booking forms from Amaravati or Brighton Centre. Cost £8.
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evening 16th/  
17/18th

NORFOLK WOMEN MITRA STUDY RETREAT at MANDARAVA. For details contact Dhammadinna at "Greengates", Oxshott Rd. Leatherhead, Surrey. Phone Leatherhead 77526.

evening 23rd/  
24/25 till  
morning Mon  
26th

LONG WEEKEND RETREAT for all WOMEN ORDER MEMBERS at Mandarava. Please contact Anoma at Amaravati for details.

#### MARCH

evening 16th/  
17/18th

ARYATARA AND BRIGHTON WOMEN MITRAS RETREAT at WHITE ROW. For details, please contact Dhammadinna.

Sunday 25th

MITRA DAY at AMARAVATI. Start 10.30 am. till 7.30 p.m. approx.

#### APRIL

Friday 13th  
till Sunday  
22nd

WOMEN'S MITRA RETREAT AT MANDARAVA. Details to follow in next Dakini.

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NEXT DAKINI: JANUARY

COPY DATE: January 15th  
(As usual - if you have anything after this date, please contact me to see if there's room.)