

**FWBO**  
**newsletter**  
**12**

**JULY 1971**



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# The Friends of the Western Buddhist Order

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## Newsletter 12

July 1971

editing and design

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## EDITORIAL: BUDDHISM AND SOCIAL INVOLVMENT

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"Happily let us live: free from fear among those who are fearful."

Buddhism has been accused of many things in its relatively short sojourn in the West, mainly by those who have little or no real interest in it, or no knowledge of its real nature. Those who have read a little on the subject, or have had a marginal personal contact with its traditions, have formed an image of satin-clothed monks with sallow smiles and closely cropped heads, lined up in the gloom of an incense-filled temple in the richer quarters of some distant oriental town, while the sounds of magical incantations fill the brooding air. Buddhism in its eclectic and intricate career has passed through many stages, and this image is a not entirely invalid representation of at least one of them. But now Buddhism is passing to the West - who knows for how long? - and the old orders, for better or for worse, must give way to the new.

At a discussion meeting held in London recently by members of the group, under the chairmanship of the Ven. Sangharakshita, the question of Buddhism's role in, and attitude towards, present day industrial and 'computerised' society was discussed at some length, and in particular the problem of personal privacy was debated with considerable energy.

It is clear that many people hold very strong opinions on their privacy, or at least their hypothetical right to it; so strong in fact, that the subject has become a popular one for discussion in the correspondence sections of many newspapers and journals, and the BBC has given the matter an airing to a surprising degree, which is probably as reliable an indication as any of the public interest in the subject.

The question being asked repeatedly in these media seems to be, how can individual privacy be preserved against the overwhelming onslaught of the 'data bank' system (the storage of personal data in computer memory banks for so called official purposes) and the rising tide of authoritative and bureaucratic inquisitiveness? In other words, how can the lone individual maintain his hand against 'them', and preserve his self-respect as a free human being?

It seems to me, however that the problem is at root a much deeper and perhaps more insidious one than the usual level of discussion supposes. The question that should really be asked, and which was heatedly treated in the discussion, is this: why is there such a fear on the part of the public of allowing anybody access to one's past history? And what precisely is this privacy? It seems that these questions have been repeatedly avoided or simply overlooked in the heat of the general argument about how this precious privacy may be preserved.

The question is really too big for its demands to be dealt with properly in a magazine of this size: the amount of information needed to answer the question fairly from all viewpoints would require a twenty page thesis to be written; maybe someone would take up these important aspects of the problem and give them the time and thought they seem to justify. But meanwhile, in an inadequate attempt to throw a little light on the area of enquiry, I will try briefly to answer these two questions in the light of the discussion referred to above.



First, 'privacy' itself, in this context, seems to mean the ability of an individual at all times and without question, to keep certain information which bears directly on his own position in society (bank balance, personal history, family history, details of previous jobs, political attitudes and so on) a closely guarded secret from his friends, neighbours, and especially the authorities at large. But this privacy is more like the furtive secrecy of a guilty man than anything else; the important question that, to my knowledge, has not seriously been asked, is this: why are we so afraid of allowing our fellow human beings to know certain things about ourselves?

If we have a clear conscience about our lives; if we conduct all our activities and relationships with an attitude of open-handed fellowship, and mutual concern for others, such guarded secrecy seems not only unjustifiable, but absurd. Is it too naive to suggest that we should make a beginning by upholding an exemplary attitude of open-ness and trust towards our fellows who live with us in this megalithic and disastrously solitary 'society'?

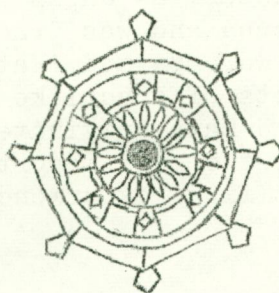
Do we really believe that everyone to whom we reveal our past life will at once take advantage of us, to our own undoing and downfall? It may be so, in which case we should really look into ourselves and question with our whole heart such feelings, for it seems to me that they cannot be compatible with a truly spiritual way of life.

On the other hand, if we are able to approach ourselves and everyone else in our daily life with an attitude of open-handedness, fearlessness, and unconditional trust - which after all is the working basis of all the Buddhist precepts - we may well begin to see miracles working in this very lair and stronghold of the dragon Capitalism.



SHAKYAMUNI BUDDHA IN ABHAYA-MUDRA,  
GESTURE OF FEARLESSNESS

Ananda





# MUSHINDO KARATE DO / TERRY DUKES

The origins of karate are as old as man himself, for fighting has been throughout history a means of preserving (and destroying) society. The art of karate is a much maligned one, and is often misinterpreted by onlookers.

Often practitioners of the art tend to simplify explanations of it to people, and usually these simplifications are misleading. Karate falls into two main types: those that practise 'karate-do', and those that practise 'karate'; The word 'do' is the Ockinawan pronunciation of the Chinese 'Tao', which many of you will be familiar with. The Way is a method of inducing certain states of consciousness within the mind, these leading to partial or total understanding of the workings of the universe. Karate then can be a method of realizing the Way via the body.

The history of karate is very vague, as its origins were surrounded in secrecy by its chief propagators, the Ockinawans. Legend states that the third son of King Sughanda of Southern India was initiated into the art termed Vajramushti; this was the forerunner of karate. Later, this son, hearing the call, travelled to a place near Madras and studied meditation under the master Prajnatarā.

Later in his training he decided to visit China to spread the dharma, and underwent interviews with king Li Wang Ti. However, these were unsuccessful and the son travelled to Shaolin temple in Honan province and taught there. Soon after his arrival at the temple, the son, Bodhidharma, was shocked at the physical condition of the monks resident there, and when he began to teach his aesthetic, Indian cultured dharma the monks found it impossible to concentrate adequately.

To help them overcome this disability, he instructed them in the art he had learned as a boy, and under his watchful eye, they progressed.

The exercises he taught them were called later the Juhachirakanshu which means 'the eighteen hand moves of the Arahats.' These exercises were passed down from teacher to teacher, until they became the foundation of Ockinawan karate.

It is a common mistake that is made quite often to think of karate as being originated from Japan. This is not so. Okinawa, an island lying a little south of Japan, was the origin of the art. There it was used by the priests and laity to protect themselves from the attacks of the Japanese invaders. Okinawa has constantly been the meeting ground of the forces of Japan and China: a sort of half way house for negotiation and war. It was to here, consequently, that the art first came, and here that the Juhachirakanshu was perfected and practised.

The Okinawan taught the art as Bodhidharma had originally done, leaving nothing out. Later, as Japan gained fuller control of the island, it went underground and was practised only in secret. Practise was mainly done in what were termed 'Kata'. This word (Rupa, in Sanskrit) designated sets of dancelike exercises put together in a set pattern. Of all the Kata originated in both China and Okinawa the Juhachirakanshu were the most important; it was within these exercises that a student first experienced a mind-body interaction

Tracing of a calligraphy by Takashina Rosen:  
'form itself is the void, void itself is form.'



and attained a thought-free state termed 'mu-shin' (Chinese, Wu-Hsin). Working in the field of self-preservation (a state common to most people), Bodhidharma had found a system which appealed to many different types of temperament, and which could be applied at many levels of being. Whether one approached the art from a physical or a spiritual standpoint, the end was the same: that of an integrated, calm, and fear-free state of mind.

The school most connected with Bodhidharma's discipline is the Zen school, but the principles of control, forethought and mindfulness are common to all Buddhist schools. They can be experienced by anyone, regardless of type or caste.

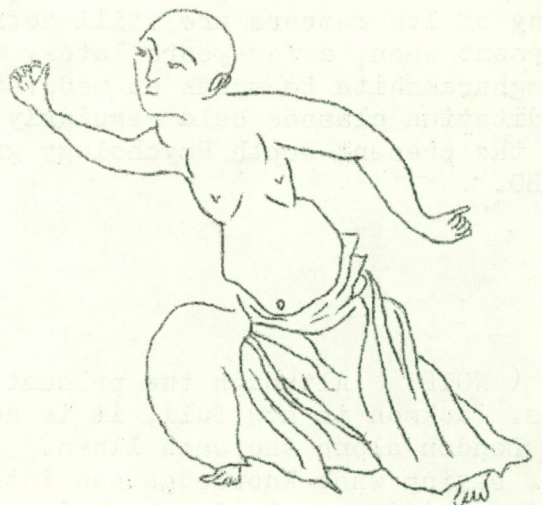
It is for this reason that the Mu Shin Do school of Karate exists in the world.

Shonen Osensei Terry Dukes,  
Okinawan karate-do association.

NOTE: In view of the growing interest in karate and allied 'ways', we would like to hear more from readers about their particular interest or experience in these fields. It seems that many people lack a means of balancing their spiritual progression with some creative physical outlet. Although as explained in the above article, this is not the ultimate aim of karate, but rather the attainment of higher states of consciousness through training and integrating the physical energies, trainees have found that it does lead to a more harmonious and well balanced way of life; just as training shows up one's general attitude to life and to other people, so one's attitudes are slowly modified by consistent training in any discipline.

Those interested may write to Terry Dukes, Mushindo Karate Association, 16 Morton House, Otto Street, London SE17 for information on training classes etc. Please enclose a stamped addressed envelope for reply.

\* \* \*



"When the mind is in accord with the universe  
The full moon shines out clear before him"



# DEPTH PSYCHOLOGY GROUP/ VERA JACKSON

Recently a small group of friends began meeting on a regular basis in an attempt to initiate and develop within themselves the process of what C.G. Jung calls 'Individuation', which is the integration of consciousness with the unconscious, and which provides a direct experience of the creative possibilities inherent in the psyche.

This process of psychological maturity often proceeds unconsciously, particularly by means of ritual and symbol, but the work of a depth psychology group is to realize the process consciously, to become aware of the dangers and pitfalls, and to learn how to cooperate with the creative forces that assist spiritual development.

For Jung and his patients, individuation was effected through the psychotherapeutic relationship, but obviously this severely limits the number who have the opportunity to make the attempt. Mr. P.W.Martin who had been working in the international field of the social sciences, was aware of the value of Jung's discoveries, and felt there was a need for the experience of integration to be made more widely available. He conceived of a possible means by which this might be achieved, and set out his ideas in his book, 'Experiment in Depth', which was published in 1955. The means were, on the one hand, the insights of Jung and certain techniques of psychotherapy, and on the other, the existing practice of the Quaker meeting, with its 'silent seeking', fellowship in depth, and belief in 'that of God in every man'.

Some groups came into being and started their experiment, using P.W. Martin's methods; a study centre was set up, records were kept, information was collected, hypotheses were tested and developed, different methods of working were tried, and techniques improved. Helpful suggestions or answers to problems were always offered to those who wanted advice, and from time to time meetings were arranged where different groups could meet together for teaching purposes, or to exchange experiences. These activities still continue, and although P.W.Martin's recent illness has prevented him from taking part in this work, his wife and assistants still support the main functions of the centre.

A link between these groups and the FWBO was the Seekers Association (of Quakers and those of similar outlook), at whose invitation P.W.Martin spoke about 'Experiment in Depth', and from out of which a depth psychology group came into being. Although the group is no longer in existence, many of its members are still active in other Martin groups; some were present when, a few years later, the Seekers Association invited Venerable Sangharakshita to speak on meditation. From this event, and through the meditation classes held regularly at Sakura, followed the eventual formation of the present Depth Psychology group which is closely associated with the FWBO.

\* \* \*

( NOTE: Although the present depth psychology group, organised by Mrs. Jackson is now full, it is hoped to be able to arrange further groups in London along the same lines. Interested readers are invited to write to us, saying what knowledge and interest they have in the group; we will pass all enquiries on to the organisers of future groups so that you may have full details about them when they are arranged.)



## SARUM HOUSE SCENE

Sarum House is still the scene of an ever changing Buddhist community, and although the population of the house varies with quite a high frequency the average remains at about twelve. Since the last report, two kittens and a hamster have appeared on the scene, and a family of shrews in the garden provide the feline population with many happy hours of good clean fun.

On the 4th of May, Venerable Bhikku Shantibhadra from Chiswick (Ceylonese) Vihara visited us at the invitation of the community, and took meditation and puja in the specially arranged shrine room. It was a very welcome occasion, and everyone was impressed with what the Ven. Bhikku had to say. We take this opportunity of expressing our thanks to him for his interest in us, and we invite him to visit us again on many future occasions.

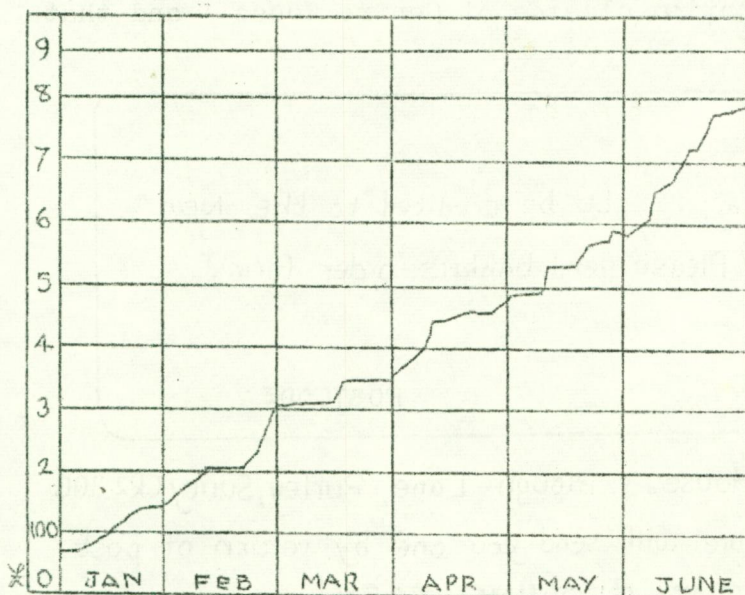
In a few weeks more temporary changes are expected in the personnel while present members are on holidays. We hope that one or two friends from the USA will be over to stay with us during the summer, and we are tentatively planning a rather longer retreat during this period than we have had before.

Expansion has meant some sacrifices on the part of the community - albeit made in a very willing spirit; the former garage has at long last been cleared of all dispensable objects, painted white, and turned into a studio and printing room. Although our guest room has had to be sacrificed in the interests of the permanent residents, we still make every effort to accomodate guests as comfortably as possible, and the shrine room and library are still available at all times for those who wish to study, meditate, or retreat for a period.

On June 26th we were pleased to welcome some thirty elderly people from in and around Purley for tea and an afternoon's get together. It was pleasant to find the visitors so relaxed and obviously enjoying the food and drink laid on. This is the first time we have ventured into this field, and we hope to be able to continue this valuable sort of social activity, not only because it is so obviously appreciated by the local people, but because it stimulates among us a wider understanding of, and participation in, the greater community of which we are a part.

## NEW SAKURA PROGRESS

For your interest we reproduce below the progress of the New Sakura Fund for the first six months of 1971. The increase has been almost exactly £100 per month, and at this rate we shall reach the target of £1000 (ie, enough to pay the Friends' share of the first year's rent) by the end of September.



The search is still going on, and we have already contacted agents about likely looking property. So far however, we have not found anything which would be large enough, or in a central enough position, or within our considered price range.

On the reverse of this page is a form on which you may send last-minute donations for the Centre: no amount is too small to be gratefully accepted.

Help with the search is also needed: if you live in or near the centre of London, and have some spare time, please communicate with Sarum House, or contact Hugh Evans at 5 Edenhurst Avenue, Fulham SW6.



## NOTES ABOUT US - - -

We would like to thank everyone who responded so promptly to our appeal. We are happy to report that subscriptions are now coming in at a good rate, and the Newsletter is assured of several more editions ....

For those who would still like to help us raise money for the New Sakura conversion, a form is included below for last minute contributions; all money received over the target (£1000) will be used to improve the premises and provide more facilities for those who wish to come and study, etc.

Some people have written to us to point out that we do not print articles of philosophical argument which they can get their teeth into. This state of affairs has not arisen through any apathy or lack of material - on the contrary we are often swamped with the offerings of prospective philosophers. The policy of apparent indifference to these contributors arises simply because we are a newsletter - it is not our job to edify the masses - there are several excellent journals - even Buddhist ones - which do that job perfectly well. Our job is to keep interested people regularly informed of our aims, objects and activities. This I believe we have consistently done. Without it we would be failing as a newsletter. And doing this takes up quite enough time and space, as we have to spare, and the philosophy has to take second place.

We will not therefore print articles of philosophical speculation, or anything which amounts to inter-sectarian dispute (we have had quite enough of that in England) because neither of these is conducive in any way to the spiritual growth of individuals. It seems to be necessary to repeat here that the FWBO is not a sectarian organisation, in that we have no bias towards any particular dogma; neither does the fact that we have an Order with a spiritual head reduce us to this: there is always the temptation to enter into such disputes, and to give way to argument because someone appears to set himself up in a position which is, at the least, questionable. The Western Buddhist Order does not take up any position, neither does it hold as a group any particular viewpoint, save that bestowed upon it by its inherent nature as a Buddhist Sangha.

## WE ARE GOING PLACES - - - Please help us pay the fare!

With the closure of Sakura and the Triratna shrine room at the end of May, the FWBO is now formally homeless (which, it may be argued, from a traditional viewpoint is not a bad thing). But the drawback is that it now costs us £20 a month to hold our meditation classes at Centre House - and that from any viewpoint is not a good thing.

Dear FWBO -

please find enclosed the sum of £ : to be credited to the New Sakura fund, on P.O<sup>†</sup>/cheque<sup>†</sup>/cash<sup>†</sup>. / Please send bankers order form.<sup>†</sup>

NAME:

ADDRESS:

POSTCODE:

Please mail completed form to: Sarum House, 3 Plough Lane, Purley, Surrey CR2 3QB  
If you wish to pay by banker's order, we will send you one by return of post.

**BUDDHISM MAKES THE GROWING EASY!**



## THE SHOW IS OVER - - - -

Our grand festival of Buddhist arts and crafts is now over, and we are pleased to be able to say that it was a success, although not quite beyond our wildest dreams. About one hundred people came to the twelve hour long show, in spite of the uncertain and rather dull weather.

Sarum House was truly filled with art and religious objects from all over the world: from Tibet to America, and from Ceylon to Scotland. Among the most popular activities was definitely the karate demonstrations kindly laid on by Osensei Terry Dukes of the Okinawan Karate tradition.

To the accompaniment of Indian classical music over the loudspeakers, many people wandered around the garden talking and examining the exhibits, among the most popular of which was the Tibetan section, kindly supplied by the Tibet Society. A pottery kiln was built in the grounds, and several firings were made during the course of the show.

On the financial side, we were able to show, after all expenses had been paid, a net profit of £48.00, which has been given to the FWBO New Sakura Fund.

## SPRING RETREAT

The Tenth retreat of the FWBO was held at Keffolds from March 30th to April 12th. The programme was again aimed at bringing about a harmonious balance between mental and physical activities, and providing a conducive environment for more intensive study and practice than is usually possible in one's daily life. A record number of people attended, and most people derived great benefit from the course in one way and another. Again, the highlight of the programme were the communication exercises, with which most readers of this journal will by now be familiar.

It is very encouraging to see so many people opening up to each other and to the wicked world outside, with a new dimension of life which they had hardly believed was possible before.

Our Summer retreat this year is once more at Keffolds school, Haslemere Surrey, from August 14th to 30th. We hope to meet many old friends there, as well as continuing the work of sweeping clear the long path of the higher evolution. Please see the attached leaflet (or send for one if not included) for complete details of programme and prices etc.

## WESAK

"Perhaps the most well attended and interesting meeting ever held by the FWBO"; that was how one participant described the 1971 Wesak celebrations, to which over 120 people came, held this year at the Napier Hall in Victoria.

But its success should not be measured only in numbers: many people found that the programme inspired them with a new interest and vitality; certainly the hour-long chanting ceremony was an innovation as far as Western Wesak's go, and the experiment was undoubtedly a successful venture. Bhante's talk on 'breaking out of the shell' - although devastatingly brief by his standards - was very relevant to the occasion: it is all very well to celebrate someone else's efforts and achievements, but are we really willing to make those same efforts ourselves? And are we prepared to



sacrifice our comfort and security and break out of our own carefully preserved shells? This is in fact all that the Buddha's teaching comprises - in a nutshell one might say - and we should remember always that all the philosophy and 'verbal ectoplasm' which Buddhism has accumulated since the Buddha's day is only secondary to the main purpose of ultimate self-enlightenment.

## BUDDHISM AND THE FUTURE OF RELIGION

This was the title of a lecture delivered by Ven. Sthavira Sangharakshita on June 2nd. at the University of Lancaster, under the auspices of the newly formed Buddhist Society. After distinguishing between ethnic religions which conserve group values, and universal religions, which are concerned with the spiritual development of the individual, he pointed out that in the course of time, universal religions tend to become transformed into ethnic, or rather pseudo-ethnic religions. This constitutes a great betrayal; pseudo-ethnic religion (ie, organised, institutional religion) is coming increasingly under attack, and has no future. Universal religion, however, has a great future, especially Buddhism, which represents universal religion in its purest form.

Buddhists in the west need to distinguish sharply between Buddhism itself, which is a spiritual teaching, and the various eastern Buddhist ethnic cultures. The FWBO does not identify itself exclusively with any of the traditional sects or schools of Buddhism. Lectures, meditation classes, retreats, and other activities have no other function than to enable people to evolve.

After the chairman, Mr. John Black, had thanked the speaker for what he described as a potent lecture, a lively discussion ensued. Among those present at the meeting was Upasaka (formerly Ven. Bhikku) Boon Chuay of Thailand, an old friend of our movement.

## BUDDHA DAY AT BEXHILL

Under the leadership of Charles Williams, the East Sussex Buddhist Society organised a colourful Vaishakha celebration at the De La Ware Pavilion, Bexhill. Tibetan and Sinhalese dances figured prominently in the programme. Ven. Sangharakshita, who travelled specially to Hastings for the day, was the speaker on the occasion, and also led the guided group meditation. In the course of his address he reminded the audience in forcible terms that they were not only celebrating the Buddha's attainment of enlightenment but commemorating it as well, and that therefore the festival was a personal reminder to them of the need for personal spiritual development. Three Thai monks belonging to the Thai temple at East Sheen were also present, and chanted blessings.

## JUMBLE SALE

In a spontaneous demonstration of support for the New Sakura, a dozen or so members of the Tuesday and Wednesday meditation classes organised a jumble sale at Camden Town. For several weeks previously, enormous bundles were brought to, and removed from, our sitting room at 14 Monmouth Street; publicity had been extensive, and by 2.30pm on Saturday May 29th, 150 people were queuing up outside the hall. Business was brisk enough to keep twenty volunteers busy taking money for more than two hours. The total realised was £74.

Our grateful thanks to all donors of jumble, as well as to the organisers of, and helpers at, this very successful venture.



## LECTURES ON BUDDHISM AND ART

Buddhism and Art is nowadays a popular topic; at any rate, Ven. Sangharakshita was recently invited by two more colleges of Art to address them on it. On March 10th he spoke at Goldsmith's College, and on May 21st at the Croydon College of Art. On both occasions members of the audience showed special interest in the symbolism of the stupa, about which Bhante spoke at some length, and many questions were asked.

## COVENTRY VISIT

On April 17th Ven. Sangharakshita paid his third visit to the Coventry Lodge of the Theosophical Society and spoke, at their request, on 'The Relevance of Buddhism to the 1970's.' The meeting room was filled to capacity for the occasion and great interest was displayed. There were also several enquiries regarding the forthcoming Summer Retreat, and we look forward to welcoming a few of our friends from Coventry to 'Keffolds' this August.

## REPORT FROM THE MIDLANDS

Venerable Varusak, senior monk at the Thai Buddhapadipa Temple, East Sheen, came to Birminham for a week at Easter. The public meeting at the Quaker Johnson House on the Saturday was well attended and was followed by meditation sessions and talks throughout the week at 'Ratnasambhava', (41 Barclay Road); We are pleased to find so many interested in serious practice,

Venerable Sangha, also from the Buddhapadipa Temple, was invited to help us conduct our Wesak celebration on May 15/16th. Puja and meditation at 'Ratnasambhava' began on Saturday morning, and meditation in the afternoon prepared us for the public meeting arranged at the Martineau Teachers Centre, Bristol Road. Some fifty or more people attended the meeting, including a number of Thais. Firstly a short welcome by the chairman, Mr. Ken Pardoe, then the offering of flowers, followed by the taking of precepts, a short account of the life of the Buddha, read by Vajira, (Dorothy), sutra chanting by the Ven. Sangha, meditation, and finally a talk on the reasons for celebrating Wesak, by the Ven. Sangha.

Thai friends gave a ceremonial meal to Ven. Sangha at midday on Sunday, and interviews and meditation sessions were held in the afternoon and evening.

This very happy weekend was enhanced by the visit of two of our ever-welcome friends from Sarum House, Ananda (Stephen) and Gotami (Brenda).

A twenty minute interview, on Tuesday May 18th. by Mrs. Zena Eaton (the secretary of the North Warwickshire Buddhist Group) was broadcast by Radio Birmingham. Mrs. Eaton described Buddhism in general, and the activities of the Buddhist societies in the midlands. Apart from a midland television programme on Buddhism, Mrs. Eaton has revived the North Warwickshire Buddhist Group as a branch of the Midland Buddhist Society, based in Walmley, Sutton Coldfield.

- Vajira.

## BRIGHTON BUDDHIST GROUP

The Buddhist Society of Brighton - one of the longest established groups in the country - are expanding on all fronts, and now publish a Newsletter of their own. If you are interested in their activities, or would like to receive their newsletter, please write to the editor, Mr. Jim Martin, 1 Knoyle Road, Brighton, Sussex, BN1 6RB.



## INFORMATION SHEETS

A comprehensive series of Information sheets on many aspects of Buddhist history and teaching is currently in course of preparation. Although the whole series will take a long time to prepare, some of the subjects are already available, and can be ordered from Sarum House. The price is 5p per sheet up to 12 copies; over 12 copies 3p per sheet. The whole series will comprise some fifty sheets, including charts and diagrams illustrating various aspects of Buddhist teaching. Some of those ready now are listed below.

- A1 The Life of the Buddha: chronological chart
- A2 Genealogical chart of Buddhist schools, from the Buddha to the present day.
- B2 The triangle of the evolution of consciousness: diagram
- B4 The Ten Fetters and the Eight Holy Persons
- B8 The Tibetan Wheel of Life: diagram with explanation of symbolism
- B10 The Law of Conditionality and the Law of Dependent Origination
- D1 The Refuges, Five Precepts, Ten Precepts, in Pali and English.
- D4 The Heart Sutra, in English, Sanskrit and Japanese. (2 sheets)
- D5 Mangala Sutta in English
- D10 Karaniya Metta Sutta in Pali
- D11 Hakuin's Song of Meditation (English)
- D13 Vajrasattva Hundred Syllable Mantra, plus other mantras for chanting, & the Fourfold Bodhisattva Vow and the Four Tibetan refugees.

Please quote reference number when ordering, and include SAE for return. All proceeds will go to paying for the conversion of the new Centre when acquired. These sheets can be supplied in any quantity immediately. They are arranged in an integrated format so that they may be bound together when the series is complete. An attractively designed cover will be available later to complete the volume.

Please order from Sarum House, 3 Plough Lane, Purley, Surrey CR2 3QB.

## POETRY MAGAZINE PLANNED

Contributions are now invited from anyone with a creative streak waiting to be tapped for the FWBO poetry and arts magazine due to be published later in the year. Its purpose is to publicise our group and its work, make the creative talent within it better known, and to raise money for the conversion of the new London Buddhist Centre.

Poetry of a good standard, articles up to 1500 words, photographs, ink drawings, and good artwork are needed right now, so that we can begin to plan the production. The theme of the project will be 'evolution', in the widest sense of the word: biological, emotional, physical, spiritual or cosmic. We hope to include some well known poets in the magazine, and we need to get a team of competent people together to produce it.

Needless to say, of course, we also need money, and publicity would be very welcome if you know of any suitable contacts. Please get in touch with the Newsletter editor (Stephen Parr), at 3 Plough Lane, Purley, Surrey Telephone 01-660-2542.

## SPEAKER'S CLASS

Speakers Classes have been recently restarted by a few members of the group, and two meetings have already been held at the old premises at 14 Monmouth Street. At each meeting two or three people gave short talks on aspects of Buddhist teaching and practice in front of a small group of friends, who then asked questions on the subject, and gave what criticism they felt able to give. The classes have been very well received, and we hope to continue them on a regular basis when we have a suitable meeting place.



# THE WAY OF TRUTH

A new translation of the Dhammapada by the Ven. Sthavira Sangharakshita.

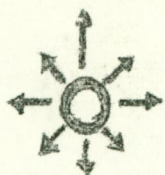
The Pali Dhammapada is a collection of 423 verse aphorisms arranged according to subjects in twenty-six sections. Most of these verses are found elsewhere in the Pali Tipitaka; some are original to the Dhammapada. However, all represent, according to tradition, the Buddha's teaching to his disciples on various occasions. The present version is an attempt to reproduce, in modern English, something of the terseness and directness of the original, avoiding the stilted diction and obsolete expressions that have sometimes characterised previous translations.

## VII The Section of the 'New Man'

- 90 The burning fever of passion does not exist for one who has finished his journey (i.e. completed his spiritual evolution),\* who is free from sorrow, wholly emancipated, and released from all the bonds (of conditionality).
- 91 The mindful who leave home do not delight in an abode; like wild-geese quitting a lake, they abandon whatever security they have.
- 92 Those who do not accumulate (material or mental possessions), who thoroughly understand (the true nature of) the food they eat, and whose range of experience (lit. 'pasture') is liberation through (the realization of) the Absolute (shunyata) and Unconditioned (animitta), - their path like that of birds in the sky is difficult to trace.
- 93 He whose impurities are extinct, who is not attached to food, and whose range of experience (lit. 'pasture') is liberation through (the realisation of) the Absolute (shunyata) and Unconditioned (animitta), his path like that of birds in the sky is difficult to trace.
- 94 He whose senses are pacified like horses well controlled by the charioteer, who has eradicated conceit and who is free from impurities, - the very gods love a man of such (good) qualities (as these).
- 95 Like the earth, the man of principle offers no opposition; like the main pillar (of the city gate) he stands firm. He is (pure) like a lake free from mud. For a man of such (good) qualities (as these) there are no more wanderings (from life to life).
- 96 Tranquil is the thought, tranquil the word and deed of that supremely tranquil person who is emancipated through Perfect Knowledge.
- 97 That man is an Overman who does not (merely) believe (but) who knows the Unmade, who has severed all links (with conditioned existence), put an end to the occasions (of good and evil), and who has renounced (lit. 'vomited up') all worldly hopes.
- 98 Whether village or forest, plain or hill, delightful is that spot where the New Men live.
- 99 Delightful are the forests where ordinary people find no pleasure. Those who are free from passion delight (in them), (for) they do not go in quest of sensuous enjoyment.

\* Those words in brackets are added by the translator.





# CONTACT

It is part of our work to stimulate closer communication between Buddhist groups of whatever tradition and location; the following is a list of groups centres and organisations with which we have regular contact. We would like to express our thanks and appreciation to them all for sending us their newsletters and journals. If you would like further information about any of the following, please write direct and not through us, and always include a stamped addressed envelope for reply.

LONDON: London Buddhist Vihara: Dr. H.Saddhatissa  
5 Heathfield Gardens, London W4. Tel: 01-995-9493  
The Buddhapadipa Temple: 99 Christchurch Road, East Sheen SW14.  
The Vipassana Centre: Ven Chau Khun Sobhana Dhammasudhi,  
Linkside West, Hindhead, Surrey.  
London Zen Group: Terence Griffin, 4 Westover Road, SW18.  
Centre Community Association: 10a Airlie Gardens, W8 Telephone  
01-727-3865  
International Sivananda Yoga Vedanta Centre  
44 Ifield Road, Chelsea, SW10. 01-352-2804  
The Tibet Society 58 Eccleston Square London SW1

PROVINCES: Commune Movement, secretary: Sara Eno, 12 Mill Road, Cambridge.  
BB Books: 1 Spring Bank, Lonsight Road, Salesbury, Blackburn  
Lancs. BB1 9EU  
Hull Buddhist Centre: secretary Judith T. Jackson,  
50 Jalland St, Holderness Road, Hull. Tel. HULL 28356  
Midland Buddhist Society: secretary Ken Pardoe  
139 Barclay Road, Smethwick, Warley, Worcs.  
Brighton Buddhist Society: hon sec. Carl Wragg,  
23 Wilbury Avenue, Hove BN3 6ES  
Tathata Centre: Peter Twilley, Botloes Farm, Nr. Newent,  
Gloucestershire. Tel. Newent 772

SCOTLAND: Samye-Ling Tibetan Centre, Eskdalemuir, Nr. Langholm,  
Dumfriesshire, Scotland. Eskdalemuir 232.

ABROAD: Buddhist Information Society of Sweden,  
Ringvagen 103 B, 116 60 Stockholm, Sweden.  
Groupe d'Etudes Bouddhiques, 4 Avenue des Bouleaux,  
77 Gretz, France.  
The Ecological Revolutionary Association; (B.P.Lilburn)  
21 Cholmondeley Avenue, Christchurch 2, New Zealand.  
The Zen Mission Society: Rev. J.Kennett Roshī,  
Shasta Abbey, Rural Route 1, Box 577, Mount Shasta, California,  
96067 USA.  
Zen Centre (Rev. S. Suzuki)  
300 Page Street, San Fransisco, California USA  
Tibetan Nyingmapa Meditation Centre, (Rev. Tarthang Tulku)  
2522 Webster Street, Berkeley, California USA  
Karma Dzong Meditation Centre (Ven. Chogyam Trungpa Upasaka)  
Salina Star Route, Boulder, Colorado 80302 USA.



### MEDITATION CLASSES

During the interrim period until such time as a Centre is acquired the Friends of The Western Buddhist Order will continue to hold its meditation classes, beginners' classes, and lectures at Centre House, 10a Airlie Gardens, Kensington (Campden Hill Road) London W8. in the meeting room on the first floor. Their telephone is 727-3865, but for details of classes and activities of the FWBO please ring Sarum House 660-2542 as Centre House only loan us their room and are busy enough with their own activities.

At present our meetings consist of meditation from 6.30pm, followed by lecture or informal discussion, refreshments, and a final puja at about 10pm. Everyone is welcome to these classes, and no formal charge is made for attendance.

### RECORDED LECTURES

A complete list of lectures given by Ven. Sangharakshita is available free from Sarum House. Tapes are available of any of these at about £2 each. We also have a printed leaflet of Questions and Answers about Buddhism and the FWBO's aims and objects and constitution. Please enclose a self-addressed envelope when writing.

### ISOLATED BUDDHISTS GROUP

Mrs. C. Macdonald of 18 Chasewater Crescent/<sup>Worcester</sup> is forming a group for those who live in isolated places, or who are housebound for any reason. The purpose of the group is to correspond and meet through tape recordings. Anyone interested please write.

### NEW ZEALAND BUDDHISTS

Warren Atkins (Upasaka Akshobhya) has formed a group in New Zealand which regularly meets for meditation, lectures, and puja. Warren is an old friend of our movement, as well as being a member of the Order. We send our greetings and best wishes for the success of the group to him and all who are working with him.

### NEXT ISSUE

The next issue of the Newsletter (13) will be published on September 30th. Copy deadline: September 15th. Subscriptions, editorial copy, and all relevant correspondence to the Editor at Sarum House, 3 Plough Lane, Purley. All other enquiries please to the FWBO Secretary (Brenda Fernay) also at Sarum House. Donations to the New Sakura Fund to the Hon. Treasurer Paul Thomson, 17 Norbrooke Street, London W12. Please make all cheques payable to the FWBO. Subscription to the Newsletter 50p for four issues.

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