

## The Friends of the Western Buddhist Order

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## Newsletter 13

Autumn 1971

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printed at

Sarum House
3 Plough Lane Purley Surrey

CR2 3GB

telephone 01 660 2542

published quarterly

annual subscription 50p

## editorial

## Paradox and Poetry

It has been said that if Christianity is the religion of Love, then Buddhism is the religion of Paradox. As with all generalisations, this is neither entirely true nor entirely false, but it is worth investigating further into the nature of the term.

It is all too easy to forget the origins of things: this applies with especial relevance to religious teachings. As they develop and flourish the original vision of the conception, teachings multiply, commentaries and interpretations are added, and before long, unless a genuine adept is able to guide followers all the time, the truth is lost amidst a maze of abstractions. Judeism, Islam, Sufism, Hinduism, Buddhism and Christianity all have teachings of the highest order, but those who have understood and adhered to the true teaching, without deviation, have, in each tradition, been very few. Yet each tradition, while embodying the truth at its core, has its own way of approaching that truth, and this must be so, since there are so many different kinds of ignorance to be overcome; all the latent aspects of Man's higher nature have to be awakened and developed, and this calls for many kinds of teaching. Faith, devotion, self-knowledge, altruism, compassion, energy - all these must be aroused and unfolded in order that the mind may realize its real nature and become free. And this brings us directly up against the question of paradox, or a situation which embodies self-contradiction.

Buddhism, for instance, traditionally teaches that there is no self, and that all one's ideas about the self must be illusions. Yet some Buddhist teachers have said, the self must be overcome, or even that it must be destroyed; still others say that it must be developed and constantly worked on until it is perfected. Arguments have raged for centuries over the Anatta-Atman teachings of Buddhism and Hinduism, and several schizms have been created due to the inability or refusal to inquire deeply into the true meaning of these terms.

Another source of much confusion - this time entirely within Buddhism - is the 'gradual' and 'sudden' approaches to enlightenment. On the one hand, it is taught that Man is a being clothed in deepest ignorance, asleep most of the time, who has to be lured out of his house of illusion stage by stage, by the 'skilful means' of attractive toys to tempt him towards the realization of his innate perfection. By means of these toys; sensual appreciation, development of aesthetic sensibility, philosophy and intellect, creativity in music, poetry, and the arts, even on such apparantly mundane levels as speaking and eating, the mind has to be painfully and continually developed and refined, perfected by imperceptible stages over many lifetimes, only at the end of which process, may the Bharma - the teaching of Truth directly - possibly have any effect or meaning.

On the other hand, it is taught that the mind may be awakened to its intrinsically pure and perfect nature immediately, and spontaniously, without any effort of the will, by simply stopping completely all processes of the ego and intellect - when the true nature of Mind will immediately manifest itself, and totally transform one's thoughts and actions into those of a perfect being.

How can these two vastly different approaches possibly be reconciled? Without attempting to answer this question here, we include two contributions in the following pages which, if they do not solve the problem (for there is no 'Answer' which can magically solve the problem in a few lines), may help to turn the reader around a little so that the problem may be approached from a less restricted viewpoint. The first is from the Zen tradition, and has been written by the Venerable Zengo Miroku, a very highly regarded teacher from Japan. (see note below). The second is from the Tibetan tradition - the Vajrayana or adamantine way - and is by the great tantric teacher Tsongkhapa of the Gelugpa or Yellow Hat school, to which the line of the Dalai Lamas belong. This version was produced in Kalimpong in 1959 at the special request of the Dalai Lama. Later on, we shall be producing a more elaborate version, complete with introduction and notes, in booklet form.

It is hoped that these two ways of expressing a truth which is in essence one and undivided will throw some light on a matter which has long been hidden in darkness. Ultimately, the only adequate way of answering the question of paradox in religious teachings is to transform one's own consciousness to a level on which the situation is no longer a problem — in other words, to see the truth beyond the opposites. Perfect and imperfect, pure and impure, spiritual and mundane, — only in the light of higher consciousness are these concepts seen for what they are: constructions of the ego-directed mind, no more than shadows dancing on the wall of the cave, or the restless whisperings of wind before the dawn.

October 1971

S.P.

#### VENERABLE ZENGO

Venerable Zengo Miroku is one of the greatest scholars and meditation masters from Japan. He traditionally belongs to the Soto sect of Zen Buddhism. He completed his formal education with the attainment of Master's Degree in Buddhism in the year 1965 at the Komazova University of Tokyo. He has since travelled extensively in the East, especially in India. During the years 1966 and 1967 he visited Thailand for the purpose of studying the Theravada form of Buddhist meditation. In 1968 he stayed in Hong Kong and studied Chinese Buddhism. He arrived in India in 1969, and taught the Zen method of meditation, conducting classes in Zen meditation at Buddha Gaya, and giving talks on Buddhism under the auspices of several Buddhist organisations and some Universities. During the last twelve years he has concentrated on the study and practice of Zen Buddhist Meditation.

He now intends to stay in England for at least one year and continue to take meditation classes and give teaching. His eclectic background and his. excellent command of the English language make him eminently suitable to teach westerners from an unbiassed standpoint.

Since his arrival in London in September he has already given many meditation sessions, and has visited both the Friends of the Western Buddhist Order retreat at Haslemere and the Buddhist Society's Summer School. He has given several public talks on Buddhism, and taken meditation classes at Sarum House, Amitabha Community, and the Buddhapadipa Temple at East Sheen.

## ZEN BUDDHISM by VEN ZENGO MIROKU

The cross-legged sitting of the lotus posture in Zen Buddhism is the highest and purest type of meditation. It is the culmination of all meditations. It is the sitting in the highest place of Buddha. Thus Zazen is called the Divine Seat of Buddha on the Lotus Throne.

Practically, Zazen is to sit in oneness of the Samadhi with the purest state of mind and with perfect posture. Samadhi is not difficult to attain: the important thing is that the Samadhi must be perfect in its purity and oneness; when perfect it is maha-samadhi. In this samadhi which is the realm of absolute oneness, all the virtues of the Buddha - Freedom, Wisdom, Love and Compassion - are eternally involved. Because in oneness there is no duality, limitations, delusion, ignorance, sorrow, suffering or sangsara.

Nirvana is the total realization of the fact that Man is essentially one with the universal perfection - the eternal truth of Dharma. That is, to become aware that there is no separate entity called ego-self in the oneness of the Dharma. Nirvana is to realize oneself that the ultimate truth of Dharma - the whole universe of beauty and harmony, the virtues of Buddha, the complete freedom, the supreme wisdom, the highest happiness and the boundless compassion, - are all he himself from the very beginning. By awakening to oneself, the ego-delusion which is the root cause of suffering is utterly destroyed, and one can be a Buddha - a perfect one.

However, Zen Buddhism teaches that because Zazen is the Divine Seat of the Buddha, which involves all perfection of Dharma, everyone who devotes himself to Zazen becomes a Buddha at that very moment. According to the venerable Dogen, one of the highest Japanese Buddhist monks having great reputation and experience in Zen meditation, the sitting in Zazen is the immediate actualization of Nirvana, and the Zazen even of beginners manifests the whole nature of the Lord Buddha. Whether one believes his words or not, the truth of Dharma always predominates over the suspicions of the deluded mind of a man, which means that Zazen itself is the Dharma, Nirvana, and Buddha.

The biggest difference between common meditation and Zazen is that the common meditation is the meditation of ego-man in the world of duality, and a means to attain the aim of meditation only. And because it is a means, when one attains it no further practice is required. Zazen is the meditation of Buddha in the realm of oneness, and because it is the manifestation of Dharma it is practised even after attaining enlightenment, ie, being Dharma itself zazen continues to be practised as long as Dharma exists in this universe. It teaches that for being a Buddha all the time, Zazen must be practised every day. That is why the Lord Buddha did not stop sitting even after attaining Nirvana, But continued Zazen for all of his life. Truly, Zazen is the inexhaustible source of Dharma, Wisdom, Compassion, namely, perfection. Founded on the complete understanding of Dharma Zen Buddhasm teaches the life of Zazen which says: sit as a Buddha and live as a Buddha.

### LIFE AS A BUDDHA

The life as a Buddha is the life of a man in whom all virtues of Buddha are realized. It is the perfect life of a human being, based on the ultimate truth of Dharma. Life as a Buddha is the life of a man who has no evil, sin, ego, ignorance, enmity, and it is a life full of wisdom, joy, love and mercy.

Having the wisdom of the whole universe - that all natures live by mutual dependence, that everything can live deeply related to each other, helping and forming each other, and realizing that one is given the precious life as a human being on this earth - his life becomes the expression of his gratitude towards all living beings, all things, and towards all people. He expresses his gratitude to others by pure love, compassion, and through his industrious and devoted work in his daily life. Thus theblife as a Buddha becomes life lived just for the happiness of others. It is the ideal life of a man, that exactly conforms to the Dharma, -the perfect law of the universe. That is the life in Zen Buddhism.

Again in the Zen life any action becomes the active form of Zazen, which is the manifestation of Dharma. To work with a pure heart and with one's greatest care and best effort is Zazen. In Zen Buddhism any kind of work - work in the office, work in the field, house, street, or anywhere is considered the noble work of the Buddha. Thus, life has deep meaning and dignity.

Zen Buddhism teaches the life which is honest to eternal Dharma. Hence the place where a man of Dharma lives is always pure and correct because of his mental purity — the place where a man of Dharma lives is always prosperour and rich because of his industrious work, and it is always harmonious and joyous because of his wisdom, love, and compassion.

Life in Dharma is perfect not only for one's own happiness but for the happiness of others. It is this life that makes us recover the original perfection of the world. Zazen is the genuine path of Buddha Dharma; Zen Buddhism teaches the perfect life of human beings.

VEN. ZENGO MIROKU

### ZENGO

"sit like a mountain.

Hold the universe in your palm."

he holds the bell as if it were weightless, its eloquent throat speaking silence.

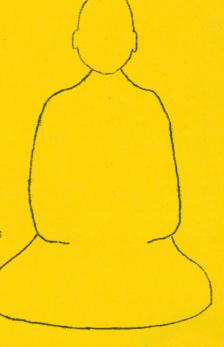
about his granite robes an ocean laps craving their caverned stillness.

the ceaseless sunlight moves warily over
his hands
encountering their solitude like an eclipse.

his feet are sistered to the earth's roots and time steals in awe around his fatherless

we sit like islands where the restless ocean sips brooding, with the blood of pebbles in our eyes, watching the palmed galaxies rotate.

Above his head the stunned sun halts.



face

# Jetsun Tsongkhapa

## THE THREE CHIEF

ENGLISH VERSION BY VEN. STHAVIRA SANGHARAKSHITA Assisted by Mr. John Driver and Mr. Trethong

OBEISANCE TO THE HOLY LAMAS !

The essential meaning of all Buddha-teachings, The path commended by the Buddha-Sons, That food of those, blessed, who desire deliverance I shall relate, according to my ability.

Those who, not adhering to the pleasures of existence. But striving to make fruitful their opportunities and advantages. Place their trust in the Fath that Buddhas delight in: Let those blessed ones listen with open mind!

Without a pure withdrawal there is no means To still the longing for a happy outcome of the sea of existence; And by craving for existence too, those who have bodies Are fettered all about: therefore first seek withdrawal.

The fancies of this life are banished by keeping in mind That we have no time to spare of opportunities and advantages hard to find;

The fancies of the hereafter are banished by repeatedly thinking Of acts and their fruits infallible, the miseries of the round.

When, by so practising, there is born not even For a moment desire for the Round's well-being And a sense of longing for deliverance, all day and night, Arises, then it is that withdrawal is born.

But since that withdrawal too, unless controlled By a pure'mind-generation' does not become the cause Of unsurpassed Enlightenment's consummate felicity Intelligent ones should generate the excellent Bodhi-Mind.



Swept along by the flow of the four violent rivers Tied with the tight bonds of acts hard to reverse, Trapped inside the iron net of ego-attitudes, Encompassed by the great gloom of ignorance's dark:

8

Born in unlimited existences, and in their births
Three miseries torment them without cease:
In circumstances like this are - our mothers!
Think of their state and then generate the excellent Bodhi-Mind.

9

Since, if they dont possess the insight that apprehends the underlying Reality, Even those practised in Withdrawal and the Bodhi-Mind Cannot cut off the root of existence, Work at techniques to apprehend Conditioned Co-production.

10

He who sees the never-failing Cause-and-fruit of all dharmas temporal and eternal And has destroyed whatever is the basis of imagination Has entered the Path beloved of the Buddhas.

11

The apparent - the infallible Conditioned Co-production - And the Void - free of predication - the two understandings, As long as they appear separate, for so long Is the sage's thought still unrealized.

12

When without alternation, simultaneously
At the moment of seeing the unfailing Conditioned Co-production
One destroys all fixed ideas and conceptual forms,
Then is the investigation of views complete.

13

If one knows how there appears as cause-and-fruit Emptiness, - clearing the negative extreme with the empty And the positive extreme with the apparent, - moreover, He will not fall a prey to views which hold to an extreme.

14

When one has realized as they are, for oneself, the quick Of the Three Principal Paths in that manner, Wait upon solitude, beget the strength of assiduity, And speedily effect a lasting council, O Sons!





MAGIC AND MYSTERY IN TIBET by Madame Alexandra David-Neel (Corgi Books)

Many readers will be quite familiar with the books of the famous woman explorer Madame Alexandra David-Neel, and to those who have read her three books on Tibet, 'My Journey to Lhasa', 'Initiations and Initiates in Tibet', and 'Magic and Mystery in Tibet', no further recommendation will be needed. This last book, originally published in England by Souvenir Press (1967), has just been re-issued in a paperback edition by Corgi Books, with a very attractive (if not quite authentic) cover design of the Tibetan Wheel of Life. The price is 35p, and for this one buys 285 pages of fascinating insights into what has been called "the most mysterious land in the world".

As the cover blurb says, Mme. David-Neel (who died in 1969 at the age of 101) was the first (western) woman ever to be honoured with the rank of Lama. This fact in itself has made possible many insights on her behalf which would have been quite impossible for anyone outside this 'elite', however determined they may have been. The Tibetan mind - for all the books that have been written about it in the West - remains to us an enigma which we will most probably never solve. So many 'basic' concepts which we in the West accept without question are entirely missing from the Tibetan attitude to existence; and similarly, we would find as totally alien many things which Tibetans accept as commonplace. This may not be surprising when one considers the radically different factors which have influenced and nurtured the two cultures. Madame David-Neel brings this observation to light throughout her book with much lucidity, yet she also manages admirably to avoid portraying the Tibetan as a curious freak, to be put on show in a museum as an interesting oddity.

The book is laced throughout with a wealth of stories about people and practises, told in a style which almost makes one feel that one is really sitting inside a tent high up on the lonely snow clad plateaux listening to the eager low voice of a Tibetan Lama. There is an intimacy and humour about the whole book which make it just about the most readable piece of non fiction I have read.

Having said this, it is necessary to point out one or two shortcomings which tend to show up rather badly in the light of the general high standard of the work. One relates to the choice of language used to convey the meaning of certain admittedly obscure concepts. I am sorry that space does not permit extensive quotation from the book, but certain words such as 'fairies' (Dakinis), 'demons' (symbolic deities) and 'psalmody' (mantra recitation) go very much against the grain. However one must beware of underestimating the difficulty of conveying meanings from one culture to another.

The second point concerns some rather subtle aspects of basic Buddhist teaching which has been somewhat inadequately dealt with. For instance, there is the idea that a Bodhisattva is somehow below a Buddha, that he has not quite 'made it' on the race towards Nirvana. Similarly the author indicates that a Buddha 'cannot' be reborn in the world because he has exhausted all karma, which alone creates rebirth. This is a difficult idea for the western mind to grasp in any case, and perhaps it is as well not to question the meaning of these terms to closely, at least until a certain personal understanding of the teaching has been aquired. It is good that so much of the teaching of Buddhism and Lamaism has been effectively conveyed without distortion, and this alone must earn the esteemed author our lasting gratitude. SP

## JIYU ROSHI'S SECOND VISIT

Jiyu Kennett Roshi will be coming to England again in April 1972. For those of you who were fortunate enough to have met her or have sat in sessin there is nothing that we can say here. For those of you who have not, here is a brief history.

Jiyu Roshi was born in England. At the age of sixteen, influenced by her father's interest in Buddhism, following his, and other relatives' death, and because of a serious disease from which she had suffered since childhood, she decided that the path of spirituality was the only true way, and decided to take the robe. She studied Theravada with the monks then in London, and also Zen, with the help of occasional visits from Dr. Daisetz Teitaro Suzuki for over ten years. She also became a professional organ recitalist. She spent all her spare time teaching what she knew of Buddhism, lecturing at the London Buddhist Society, and running a Sunday school for the children of British Buddhists. The very Rev. Chisan Koho, chief abbot of Sojiji, one of the two head temples of the Soto Zen school in Japan, came to hear of her, and they met when he paid a brief visit to London. Learning of her desire to enter the Buddhist priesthood, he invited her to Japan.

On arrival at Sojiji temple, she made contact with the Rev. Suigan Yogo, now vice president of Sojiji, and with whom she has since translated many important Zen texts into English. The disease from which she suffered still threatened to strike her down at any minute, and she was determined to overcome it. She worked at her studies and meditated day and night; the chief abbot, Chisan Koho, recognised that she was ready for transmission (ie, he was satisfied with the level of understanding she had reached), and dispite the fact that no concessions were made for westerners, let alone women, she went through the Transmission ceremony and received the title of Roshi (spiritual teacher) just one year after she had entered the temple, the first westerner ever to have reached such a level.

She now could teach and run her own temple, and was put in charge of foreign visitors to Sojiji. From this developed a correspondence group, which continued by letter the guidance visitors who had returned to their own country received while in Japan. Jiyu Roshi's disease, by the hard studying and meditation she continued to undertake, was now overcome, and an operation finally banished it forever, despite the fact that when she first went to Japan she had been told that she only had a matter of months to live.

She has now founded in America her own mountain Zen monastery called Shasta Abbey on Mount Shasta in California. She visited England in March 1970 and stayed for four months, holding several sessins (meditation retreats) and giving lectures, although she prefers, as in the Zen method, to concentrate on sessin - the way of action. Whilst in this country she ordained twelve lay people, and five people went from the U.K. to her centre to take monastic ordination and train at Mt. Shasta with her. One of these, as some of you may know, was Mark Strathern, now Rev. Daiji Strathern, who is returning to the UK in December to help organise her visit.

Money is now needed urgently to pay for her visit, otherwise this unique woman's value in presenting us the Dharma will be lost, and a valuable opportunity will have been thrown away. May we appeal to you to help as much as you can.

Please send any contributions to: Michael Hughes, 116 Cow Lane, Bramcote, Nottingham; a post office account has been opened specially for this purpose. Receipts will be issued, together with full details of how the fund is progressing. Further details may be obtained, as available, from Ken Fry, phone 01.248.3001

#### DHARMACHAKRA DAY

A festival to mark the occasion of the Buddha's first discourse after his enlightenment ('The Discourse of the Turning of the Wheel of Dharma') was held by the Friends at the Napier Hall, Victoria, on July 8th. It was attended by about sixty people, and the programme comprized a talk by Bhante, puja with a processional chant, Indian music, poetry and refreshments. This event is part of our triple festival which we aim to celebrate each year, that is, to mark the birth, enlightenment, and death of the Lord Buddha.

#### VEN. ZENGO AND SHANTIBHADRA THERA

During this summer we have been blessed with the company of two very learned teachers from the East. Both of them are monks who have great experience of teaching Buddhism all over the world. The first is Ven. Shantibhadra Thera from Geylon, who has been staying in this country for some time at the London Buddhist Vihara, Chiswick. The second is Ven. Zengo from Japan, whose article on Zen Meditation appears in this issue. Any attempt to describe either of these wonderful persons here would be wholly inadequate, but we would like to place on record our deep thanks and gratitude to both these people for their priceless company and teaching. Ven Zengo is at present teaching meditation and taking sessin in Liverpool, Devon, and Cambridge, and will be returning to Sarum House at the end of October to resume his teaching here. Ven. Shantibhadra has returned to India for an 'indeterminate' visit, but we hope that he will return to see us in the forseeable future.

#### SUMMER RETREAT, 1971

It has become a commonplace for us to say of each retreat that it was the best and most successful ever, but once again this was no more than the truth. Altogether more than eighty people attended this year's summer retreat, an unusually high percentage of them staying for the whole period of sixteen and a half days. Activities included the usual group meditation sessions, communication exercises, tape-recorded lectures, puja and chanting, while this year there were several new activities.

Sensei Terry Dukes, president of the Okinawan Mushindo Karate Association attended the retreat in his personal capacity as guest of the FWBO, and conducted a two-hour karate session every afternoon. Quite a number of people attended this session, which, besides dispelling popular misconceptions about karate, helped to give the whole retreat a more dynamic character. Ishi Matsutaki kept everybody on their toes with a daily dance 'experience' which many people found highly therapeutic in effect, while Vera Jackson's Depth psychology group helped towards greater self-understanding. We were also happy to have with us Venerable Zengo, a Soto Zen mank from Japan, who stayed for four days, and Venerable Shantibhadra of Ceylon, an old friend of Bhante's, who in characteristic fashion paid a flying visit one afternoon.

As usual, the retreat was under the general direction of Venerable Sthavira Sangharakshita, who was always available for consultation and advice. While he was, on the whole, satisfied with the retreat, Bhante was heard to remark more than once, how easily people seemed to lose their mindfulness, even under conditions highly favourable to spiritual life. It seems we shall have to do even better next year!

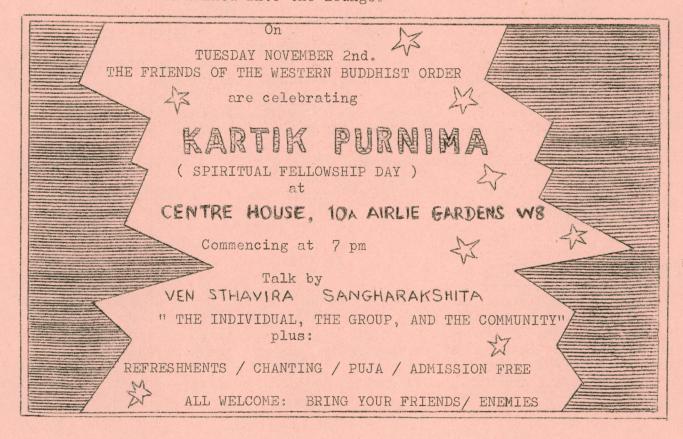
#### FRIDAY MEDITATION GROUP

Since our departure from Sakura at the end of May, the various meditation classes have been meeting for a joint session every Friday evening at Centre House. The change has certainly done no harm. Members of the different classes are now all well aquainted with one another, and though some have been attending for several years, while others are comparative newcomers, the Friday class already has some of the characteristics of a well integrated group. Throughout the Autumn, and until such time as we are again installed in premises of our own, there will be a tape recorded talk every third Friday, after the meditation. At present, the group is listening to 'Aspects of Buddhist Psychology', (1967), the first series of lectures given by Ven Sthavira Sangharakshita under the auspices of the Friends. The first lecture, on the Analytical psychology of the Abhidhamma, was heard on Friday 23rd of September. Since Bhante is busy with literary work, as reported below, he will not be giving his usual series of 'live' lectures this year.

#### WEEKEND RETREATS

In response to demand, the FWBO has organised 'mini-retreats' for the last weekends of September, October, and November. The first of these, attended by twenty-four people, was held at 'Quartermaine', Haslemere, Surrey, on the 24th and 25th of September, and proved a valuable experience for all concerned.

Out of a total of 32 hours, six were devoted to meditation, three to communication exercises, three to lectures, one to puja and chanting, one to group discussion, seven to meals (including washing up), and eight to sleeping, the remaining three hours being accounted for by breaks between items. As an experiment, this was made a strictly 'no smoking' retreat, however, even habitual smokers afterwards reported that they hardly noticed the absence of cigarettes. Non-smokers commented that one could even smell the flowers as one walked into the lounge!



#### POETRY MAGAZINE

It is intended to publish our FWBO Poetry Magazine at the end of the year, or early in the new year. Contributions of poetry, short articles of a creative (rather than intellectual) nature, and artwork are invited for publication in the magazine. The purpose of the magazine is threefold: to make known the work of new writers and artists with whom we are in contact, and thus help to fill the yawning gulf between the well-known 'established artists' magazines and the more or less psychedelic 'underground' journals; to publicise our group and its work, and make the creative talent within it better known; and to raise funds for the FWBO London Centre, or any other retreat centre which we may aquire.

We hope also to include some well known poets in the magazine, and we now need to get a team together to begin work on collecting and editing the material and production, printing and distribution of the magazine.

Needless to say, we also need money to produce it, and this lacking, we shall never get the project off the ground. Publicity also would be welcome if you know of any suitable contacts.

If you are interested, please get in touch with Stephen (Newsletter Editor) at Sarum House. Telephone 01.660.2542.

#### INFORMATION SHEETS

A comprehensive series of information sheets on many aspects of Buddhist history and teaching is currently in course of preparation. Those sheets available now are listed below. Others, including the Eightfold Path series and a 'planned meditation programme' are in course of preparation. The price is 5p per sheet, or 3p per sheet for over 12 copies. Please order from Sarum House, and include a large SAE for return.

- The life of the Buddha table of the main events. The Buddha's Contemporary Disciples (chart)
  - The Triangle of the Evolution of Consciousness (chart)
- B4 The Ten Fetters and the Eight Holy Persons
- B8 The Tibetan Wheel of Life: diagram with explanation of symbols
- B10 The Law of Conditionality and Dependent Origination The Positive and Negative Links (Nidanas)
- D1 The Refuges, Five Precepts, Ten Precepts, in Pali and English.
  D4 The Heart Sutra in English, Sanskrit and Japanese.
- D5 Mangala Sutta in English (Trans. Ven Sangharakshita)
- D10 Karaniya Metta Sutta in Pali
- D11 Hakuin's Song of Meditation in English
- D13 Vajrasattva Hundred Syllable Mantra, plus other mantras for chanting. The Fourfold Bodhisattva Vow, and the Four Tibetan Refuges.

#### SPEAKER'S CLASSES

Speaker's Classes are continuing to be held in London by a few members of the group. Several meetings have been held in which members give short talks on aspects of Buddhist teaching and practise before a small audience of friends, who then ask questions on the subject, and give what criticism they feel able to give. The classes have been very well received, and we hope to continue them on a more regular basis when we have a suitable meeting place.

#### NEW DEPTH PSYCHOLOGY GROUP

The Depth Psychology group organised by Vera Jackson has proved so successful that a new group has been started to cope with the overflow from the first. Meetings take place fortnightly at 72a St. Johns Wood High Street, NW8.

#### KARATE CLASSES

Sensei Terry Dukes is holding classes in the Okinawan School of Karate at Acacia House, Centre Ave, The Vale, ACTON on Wednesdays 7 - 10pm. and on Saturdays 2 - 5pm. Those interested in joining these classes are requested to contact Terry at the Mushindo Karate Association, 16 Morton House, Otto St, London SE 17.

Terry will be away on a lecture trip in the USA during October and November. We take this opportunity of wishing him great success on this mission, and that he will return with even more energy and vigour than before!

#### BIRMINGHAM

Our Midlands readers may be interested to know that the Birmingham Buddhist group meets regularly at 139 Barclay Road Smethwick, Warley, Worcs. Please write to Mr Ken Pardoe at this address for further information.

#### LITERARY WORK

Since the Easter Retreat, Ven. Sangharakshita has been hard at work on his memoirs, which he started writing in India in (as far as he can recollect) 1959, breaking off to write 'The Three Jewels' and 'The Word of The Buddha'. In the course of the last few months he has been able to complete a though revision of all the work so far produced, amounting to the equivalent of about 150 printed pages. This carries the story of his life down to 1947, when he was living in South India as a wandering ascetic. At the moment Bhante is working on a chapter entitled 'The Haunted Ashram', and he hopes that he will be able to have the entire work ready for publication by next spring or early summer.

#### 'THE THREE JEWELS' IN GERMAN

Under the title of 'Die Drei Kleinode', Ven. Sangharakshita's well-known book 'The Three Jewels', which was recently published in an American Paperback edition, has now appeared in a German translation. A stout, handsome volume of 294 pages, it carries on the dust jacket the same design as the original English edition, namely the Tibetan 'wind-horse' bearing on its back a flaming Triple Gem.

The translation is the work of Dr. Georg Fuerstein and our esteemed friend Rev. Karel Werner, a member of the Arya Maitreya Mandala. The publishers are Delp of Munich. We sincerely hope that 'Die Drie Kleinode' will be the means of bringing the wise and compassionate teaching of the Buddha to many German speaking people on the Continent.

#### BRIGHTON

The Brighton Buddhist Group are holding meetings at 23 Wilbury Avenue, Hove, every Wednesday ay 7.45 pm. On the 31st October Venerable Sangha of the Thai Temple at East Sheen will be visiting the group for a weekend seminar. If you are living or visiting this area why not pay a visit to this small group? They will be very pleased to see you at their meetings. They also produce a Newsletter which they will be glad to send you (write Jim Martin at 1 Knoyle Road, Brighton, Sussex.)

#### ORDER MEETING

The latest Order meeting to be held was at Sarum House on Saturday October 9th. There were nine members of the Order present, as well as Bhante, which was an encouraging factor. Munindra proposed that an Order Newsletter be set up on a friendly, informal basis, so that members would be more encouraged to keep in touch with each other, which many felt was not the case at present. The future role and development of the 'official' Newsletter was also discussed, and it was felt by the majority that it should not become an organ for debating and elaborating upon Buddhist arguments and metaphysics, but should remain on a strictly informative basis.

Bhante voiced his opinion that many members of the Order were not expressing their commitment sufficiently in the form of helping with essential work of organising activities, and consequently these functions were not as efficient as they might be. The need for a permanent place to meet and hold meditation classes etc. in London, the size of which is still increasing all the time, was re-asserted in forceful terms.

#### FRIDAY MEETINGS

Meetings of the FWBO, open to anyone interested in our work, are still held every Friday at Centre House, 10a Airlie Gardens, off Campden Hill Road, North Kensington, London W8. Notting Hill Gate Underground station is the nearest, from which Centre House is only five minutes walk. The meetings start at 7pm with meditation, followed by refreshments, discussion or taped lecture, and a final puja ceremony. Ven. Sangharakshita will attend these meetings to give meditation instruction and answer questions.

#### YOGA LECTURES

Alecture on 'Yoga: Some Inner Significances' will be given by PHIROZ MEHTA at Caxton Hall, Caxton Street, SW1 on Mondya November 1st, 1971 at 6.30 pm. Tickets, price 20p or 10p (students) will be available at the door only from 6pm. This lecture is a continuation of the two lectures given by Mr. Mehta in April 1971. Further information available from Penelope Nield?Smith of the B.K.S. Iyengar Yoga Group of London, tel. 01.385.7341.

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#### NEW COMMUNITY AT 'AMITABHA'

The Community known as 'amitabha' (the name in Sanskrit of 'the Buddha of Infinite Light') is now re-formed 'under new management'. At present it has five members all of whom are Buddhists, and two of whom have been connected with the FWBO for some time. The members are Peter Dyte, Debbie Lobstein, Keith, Leslie and David. At present a meditation group takes place every Wednesday at 7pm, and it is hoped that this will continue under the guidance of Ven. Sangharakshita. For the last few weeks it has been taken by Ven Zengo, who is now out of London on a visit to Devon.

Friends are invited to contact Peter at 64 Marney Road, London SW11 (phone 01.228.3250 ) if they are interested in joining this group or in visiting the community.

#### YOUR LETTERS

We welcome any correspondence you may like to send connected with topics of general interest, current events, or just ideas about our work. If you have a groupm in action (actual or potential) please let us have the details of its when where how and who. We would like to keep our 'contact' page up to date and anything you may wish to be included, here or abroad, will be included in the next issue.

#### OUR ADDRESS

Please note that our Monmouth Street address is now obsolete and should not be used. (the property is about to be demolished.) All communications should be addressed to the appropriate person at Sarum House (see title page) until the new Centre is aquired.

#### BUBSCRIPTIONS

We would like to thank all those people who have responded to our request for subscriptions to the Newsletter, and due to this we are able to present a slightly more elaborate issue than usual. But as each issue costs £40 or more to produce we have to remind everyone that if your subscription is outstanding we would be obliged if you would renew it as soon as possible. New postage rates plus increasing circulation have greatly added to the costs of recent issues.

#### MAILING LIST

If you no longer wish to receive this journal please let us know before the next issue and help us cut down mailing costs.

#### TAPES

If you would like information about lectures available on tape by the Ven. Sangharakshita please write to Sarum House for our latest tape catalogue. Owing to pressure of work we regret the delay incurred to present orders, and we will make every effort to dispatch these within the near future.

#### NEXT ISSUE

Contributions for the next issue may be sent to Sarum House, editorial items up to January 1st, news items and letters etc up to January 15th 1972.

The next issue will be published on JANUARY 31st 1972.

## TATHATA CENTRE botloes farm, nr newent, glos. ALITUMAL PROGRAMME 1971 Telephone: Newent 772 AUTUMN PROGRAMME 1971

WEEKENDS OF DISCOVERING

TOGETHER

THROUGH A SHARED GROUP EXPERIENCE

WHAT THE BUDDHA WAS ON ABOUT

Finding out

about

the nature of meditation

about

communication

about

being more aware

Through

Encounter

Sensory awareness

Sitting

Movement

Massage

Realizing Buddha Activity

These weekend events led by ROGER PAWLEY and PETER TWILLEY. Bookable in advance; cost: (Friday evening to Sunday Evening) £4 for the weekend.

OCTOBER 9th - 10th 16th - 17th 23rd - 24th 30th - 31st

NOVEMBER 6th - 7th 13th - 14th 20th - 21st 27th - 28th

TO GET THERE: NEWENT is eight miles NW of Gloucester on the B4215. From Newent, follow the B4216 northwards for 2 miles, then take road marked 'Botloes Green', half a mile.

