



FWBO NEWSLETTER 15 April 1972

editor Up<mark>a</mark>saka Ananda

> cover design Eric Wright

published quarterly at Sarum house, 3 Plough Lane, Purley Surrey CR2 3QB 01-660-2542

subscription £1 (4 issues)

The Friends of The Western Buddhist Order president Ven Sthavira Sangharakshita

> secretary Buddhadassa (Hugh Evans) treasurer Dhruva (David Austin) publicity Vajradaka (Ian Currie) tapes & newsletter Ananda (Stephen Parr)

1A Balmore Street, Archway, London N19 tel. 01-263-2339



CDITORIAL /

'LILACS OUT OF THE DEAD LAND'

SPRING. Growth. April sunlight. Wild cherry flowering. Sunbeams slanting out of rainclouds. The symbols of rebirth are all about us: a shower of rain brings a new perfume out of the earth. Cherry blossom suddenly appears, as if by magic, on branches which yesterday were grey and bare. The dawn chorus of birds begins earlier than ever, and with suddenly reinforced strength. Lilac, hawthorn, pear and wild blackberry suddenly show off their innermost secrets to the world. Fresh apple blossom falls on last Autumn's withered leaves. A new cycle of creation begins, 'stirring dull roots with spring rain'. Nature suddenly weaves a miraculous tapestry around the most ordinary things, and forces us to look twice, or maybe even stop, to see something we passed only last week without a glance. 'In the deep lane the dahlias sleep in the empty silence.'

The poetry of the seasons permeates the whole of life, and now, when rebirth is taking place on every hand, it is easy to see the pattern behind the eternal law of causality. Light follows dark, dark follows light, the wheel endlessly turns the opposites unceasingly intermingle, without regard for our likes and dislikes. And behind it all, the Silence which is the perennial music reverbrates

I hope this 'poetic prelude' will be excused its appearance here, unannounced, like a dragon on Clapham Common, on the pretext that such a momentous event as Spring in England (does Spring ever occur in other countries, I wonder, or have the British patented it as well?) surely requires a different type of language than that of the endless succession of concepts parading our mental streets like so many city bank directors.

For the FWBO, the last three months have been a time of rebirth in many senses. On the 17th of January our new Centre was acquired, and work has been continuing almost without pause ever since, under the unceasing supervision of Buddhadasa (Hugh Evans), until we now have a bright, clean, quiet and spacious meeting place, shrine room, tea bar and bookstall, overbrimming with 'vibes' which the building could never have imagined it would ever give birth to. In fact (to push the rhetoric to its very limits), one might say the seed of faith and devotion, being injected into the womb of 'innateenlightenment-potential,' has blossomed, and given birth to the mystical fruit, the child of higher consciousness. In ancient alchemy too, as well as in Nature, Spring was recognised as an especially auspicious time for the success of the 'magical conjunctio'.

So we cannot ignore these symbols of creative potential (even if we wanted to), for they are too all-pervasive and too deeply embedded in our human psyche: to ignore such voices is to stultify and negate the creative growth potential in ourselves. This is one reason why the FWBO, instead of confining its activities to the traditional forms of practice, (concentration, meditation and study), goes very much into the realm of the artist and the physical 'ways': poetry, painting, music, yoga and karate - among others-are each seen as a potential way to the goal: how can we deny any possibility for psychic growth, wholeness, and fulfilment? And so - to return to our theme - we can see that every moment and every activity is an open gate to the deathless: a gradual loosening of the ropes on which we desperately cling to the wheel. But - and here's the rub - to stop and turn aside, to walk through that gate, requires who knows how many lifetimes of training and mental struggle?

This, for many people, may be a new conception of rebirth: as a possibility of freedom rather than a sentence of captivity. Every time a habit is broken the light shines a little further into the darkness; every time a selfish view is abandoned, another chain is dropped. And this world may be seen as (to quote Keats), 'a vale of soul-making', that is, the trying ground where the possibility of freedom is created by our thoughts and actions. Every moment contains the seed of new possibilities, and to ignore these possibilities by hankering after old habits and predictable patterns is surely to throw away this priceless gift of creation.

Thus, the real meaning of freedom is not limited to merely altering a social pattern or introducing a new custom to replace an obsolete one; it means a <u>new</u> <u>stage</u> in human consciousness, a total transforming of the ways in which we look at the world, and relate to it, in everyday life. Consciousness is the ground and matrix against which everything happens; it is the material out of which the tapestry is fashioned. This is where the real revolution takes place; this is where the House of God, and the Pure Land, are built, through meditation, through joy and pain, through dread of uncertainty:

through the whisper of voices in a chapel through silence, and darkness..... 'through the dark cold and the empty desolation... so the darkness shall be the light, and the stillness the dancing'.

ANANDA



THE STUDY OF BUDDHISM

and

BUDDHISM AND ITS ORIGINAL CULTURAL ENVIRONMENT Answers to two questions on Buddhism by the Ven. Sthavira Sangharakshita

Towards the end of 1971 Ven. Sangharakshita was invited by Dr. Howard Marratt to become a member of the British Council of Churches Working Party on Inter-Faith Dialogue, and has since attended three meetings. As part of his work with this group, he produced two short papers in answer to the questions (1) What is involved in the discipline of the systematic study of Buddhism? and (2) What is the relationship between Buddhism and its original cultural environment? As both these papers are of general interest, we reproduce them below.

1. THE STUDY OF BUDDHISM

* * * *

The systematic discipline of the study of Buddhism is a demanding one. It requires not only intellectual pepetration and emotional sensitivity but also, above all else, wholehearted dedication to the task of ethical and spiritual self-development. The study and teaching of Buddhism as a 'subject' separate from one's own life and experience, is strictly speaking an impossibility. This should always be borne in mind in any discussion of such study and teaching.

The study and teaching of Buddhism in the West is beset by special difficulties of its own. These are both objective and subjective in character.

(i) Objective difficulties. Throughout its history, Buddhism has attached great importance to freedom of individual judgement. Consequently though the views of eminent teachers, both past and present, may command wide acceptance, there is no central ecclesiastical authority to determine what Buddhism is and what it is not, much less still to enforce doctrinal conformity. Neither is there a single body of scriptures recognised as authentic by all Buddhists in the way that all Christians recognise the Bible and all Muslims the Qu'ran. The nature of Buddhism has to be determined empirically i.e. by examining the actual beliefs and practises of the various Buddhist communities down the ages. This means that an encyclopaedic, not to say ecumenical, approach is unavoidable - with all the additional work that this entails.

(ii) <u>Subjective difficulties</u>. In the West the student and future teacher of Buddhism is almost bound to be conditioned, either positively or negatively, by his Christian background. This may well make any understanding of certain aspects of Buddhism virtually impossible. For instance, in all its divers forms Buddhism remains a non-theistic ethical and spiritual teaching. This sharply differentiates it from Judaism, Christianity, Islam, and some forms of Hinduism, and allies it with Marxism and Humanism. Theists and ex-Theists find it extremely difficult to imagine how Buddhism can be both non-theistic and a religion. Others, recognising that it is a religion, will maintain that it must be theistic. In either case, serious distortion occurs. Buddhism is also grossly distorted by being discussed in Christian religious terms such as 'faith', 'belief', 'salvation', 'sin', 'guilt','soul', 'worship', and 'prayer'. Some Buddhists are even of opinion that Buddhism is distorted by being discussed in terms of religion at all, - a viewpoint which would remove it from the sphere of the present enquiry altogether.

There is also the danger that, within the western educational context, Buddhism will be presented as a sort of exotic anthropological curiosity, that is to say, not as a teaching demanding respectful intellectual consideration, but as a collection of quaint customs and curious beliefs.

More specifically, the systematic discipline of the study of Buddhism involves (i) intellectual study, (ii) personal practise, and (iii) contact with the Buddhist community.

(i) <u>Intellectual study</u> This would cover (a) Selections from the three major collections of Buddhist canonical literature (Pali Tipitaka, Chinese San Tsang and Tibetan Kanjur), as well as important individual texts (Dhammapada, Sutta-Nipata, Vajraccedika-prajnaparamita Sutra, Saddharma-pundarika Sutra, Lankavatara Sutra, etc.), (b) Basic teachings accepted by all forms of Buddhism (Dependent Origination, the Four Noble Truths, the Noble Eightfold Path, the Three Characteristics of Existence, Nirvana, Karma and Rebirth, etc) (c) A survey of the history of Buddhism in India, South-East Asia, China, Japan, Tibet, etc. including some reference to Buddhist achievements in the fine arts, literature and social life, (d) Distinctive tenets of important individual schools of Buddhism (Theravada, Sarvastivada, Madhyamika, Yogachara, Tendai, Zen, Shin, etc.), and (e) Rudiments of at least one Buddhist canonical or quasi-canonical language (Pali, Sanskrit, Chinese, Japanese, Tibetan.)

(ii) <u>Personal Practise</u>. Besides the leading of the ethical life, this would consist in the regular practise - under an experienced teacher - of such elementary Buddhist concentration exercises as Mindfulness of Breathing and Development of Universal Loving-kindness. The student would also be encouraged to face, and if possible resolve, whatever personal psychological and spiritual problems might emerge as a result of this practise.

(iii) <u>Contact with the Buddhist Community</u>. This would involve spiritual contact and exchange with other Buddhists/students of Buddhism, both individually and in groups. The student would live for a time as a member of a Buddhist community, whether monastic or lay, and participate in its daily routine, including group meditation, chanting, observance of silence, performance of the Sevenfold Puja, cooking and cleaning, etc.

BEYOND THOUGHT

* * * * * *

'Thought is like a magical illusion; by an imagination of what is actually, it takes hold of a manifold variety of rebirths. A thought is like the stream of a river, without any staying power: as soon as it is produced, it breaks up and disappears. A thought is like the flame of a lamp, and it proceeds through causes and conditions. A thought is like lightning, it breaks up in a moment and does not stay on. Thought is like space, and it is defiled by adventitious defilements.... Thought is like an enemy because it inflicts much agony. Thought, though one searches for it all around, cannot be found. What cannot be found, that cannot be apprehended. What cannot be apprehended, that cannot be past, present, or future. What is not past, future or present, that is beyond the three dimensions of time. What is beyond the three dimensions of time, that neither is nor is not.'

(Siksha-Samuccaya, trans. E. Conze.)

II. BUDDHISM AND ITS ORIGINAL CULTURAL ENVIRONMENT

The relationship between Buddhism and its criginal cultural environment cannot be understood without a clear understanding of the nature of Buddhism itself. Indeed, once the nature of Buddhism has been understood, the nature of its relationship not only with its original cultural environment but with any cultural environment will immediately become clear.

According to the modern science of Comparative Religion, Buddhism is the name of a religion founded in the sixth century BCE. by an Indian teacher known as the Buddha. The word 'Buddha' derives from a verbal root meaning 'to know or 'to understand', and is not a personal name but a title. A Buddha is one who knows, or who understands the Truth, who has personally experienced Absolute Reality in its fullness and become, as it were, one with that Reality.

Having understood the Truth, having experienced Absolute Reality, the Buddha does not keep the experience to himself, but makes it known to other living beings in such a way that, by their own efforts, they can come to achieve it for themselves. Sambodhi or Perfect Enlightenment is thus an experience that seeks as it were to communicate itself. In traditional terms, it is not only Wisdom (Prajna) hut Compassion, (Karuna), not only knowledge but love.

The Buddha's communication of his Enlightenment-experience to other living beings is embodied in the Dharma or Teaching and it is this, and the Enlightenment-experience itself which between them make up what is known today as Buddhism.

We are now in a position to understand, in principle, the relationship between Buddhism and its original cultural environment.

The Buddha is trying to communicate. After the unique experience that has transformed him from an unenlightened to an enlightened human being, he is trying to convey to ordinary people something of the nature of that experience, trying to share with them at least a molety of the riches he has discovered. In order to do this, he has no alternative but to express himself in the words which ordinary people habitually use, to have recourse to their language, in the fullest sense of the term, ie, as comprising not only words, but concepts, images, attitudes and institutions. The Buddha's medium for the communication of his Enlightenment-experience is thus the whole of contemporary Indian culture. From this it follows that the relationship between Buddhism and its original cultural environment is, from the Buddhist point of view, a relationship between message and medium - and in this instance the medium is not the message.

Some media are of course better adapted to the transmission of a particular message than others. In the case of the original cultural environment of Buddhism, which was partly Brahminical and partly non-Brahminical, or 'popular', some elements were more pervious to the enlightenment experience than others. Concepts such as those of a personal Creator God (ishvara), or an unchanging immortal soul (atman), could function as a medium for the transmission of the Buddha's message only by being negated. Other elements, such as the ideal of the Brahmin, or the teaching concerning karma and rebirth, had to be modified in various ways. Others again, such as the hierarchy of higher states of consciousness known as the 'dhyanas' needed little or no modification at all. Indian Buddhism may be defined as the Buddha's experience of Enlightenment as communicated through the medium of Indian culture, the medium itself, of course, being increasingly modified by the message it was transmitting. Much that is thought of as characteristically Buddhist is, in fact, merely Indian, and has no necessary connection with the enlightenment experience. Examples that may be cited are (1) the highly'intellectual' analytical form in which a great deal of Buddhist teaching has come down to us, and (2) the somewhat rigid separation of'monks' and 'laity' - a separation which corresponds to the distinction between 'parivrajakas' and 'grihasthas' in ancient Indian society rather than to any fundamental difference among the members of the Buddhist spiritual community.

To what extent 'Buddhism' is in fact Indian culture may be seen by considering the principle non-Indian forms of Buddhism, especially Chinese Buddhism. Chinese Buddhism may be defined as the Enlightenment-experience as communicated in terms of Chinese culture. Probably the most important form of Chinese Buddhism is Ch'an or Zen. This, it is well known, is non-intellectual, not to say anti-intellectual, and tends to minimise the difference between monks and laity. In other words, it differs strikingly from Indian Buddhism. Yet, at the same time, it is no less truly Buddhist; indeed, it may even be argued that it is more Buddhist, which would mean, in effect, that Chinese culture was a better medium for the communication of the Buddha's message than Indian culture.

From the above discussion it should be clear, incidentally, that Buddhism is not 'a priori' opposed to any form of culture, including the religious beliefs and practises of that culture. Buddhism seeks to communicate the Enlightenmentexperience - in a sense is that communication - and as such is prepared to adopt whatever means of communication may be available. Towards the original cultural environment, as well as towards all the different cultural environments it has enjoyed in the course of its long history, its attitude has been one of appreciation and acceptance rather than condemnation and rejection. For this, and other. reasons, therefore, religious intolerance and persecution have ever been unknown to it. Recognising that even its own teachings are only a means to an end, - only the medium, not the content, of the communication - it respects other teachings even when it is unable to agree with them.

It should also be clear that in 'teaching Buddhism' there can be no question of 'abstracting the teachings and thought of Buddhism and presenting it divorced from the context in which it arose.' Rather it is a question of oneself experiencing something at least of the spirit of Buddhism, - of the Enlightenment experience - and communicating it to others through the medium of either Eastern or Western culture - or indeed, in any way that one can.

Sthavira Sangharakshita

February 1972.

There are two kinds of advisors: the first kind is the one who tells what should be done according to certain fixed principles. The other kind is the man of True Knowledge. Those who meet the man of Knowledge will ask him for moralistic advice, and will treat him as a moralist; but what he serves is Truth, not pious hopes.

-Najmudin.

The Sensei

The following was written by Terry Dukes, a leading Karate teacher living in London. He has been closely associated with the FWBO for some time, leading training classes in London and elsewhere several times a week, and considers that a common spirit of awaremess and compassion pervades the principles of both Buddhism and Karate.

The relationship of the sensei to the dojo (training-hall) is very difficult to define, as it encompasses many varying aspects of life. The sensei must flow through the student in many levels of communication and reach to the far corners of his life. A sensei is a father and at times a mother; an advisor and a chastiser. A sensei, though different, is the same as everyone else. He is human in a controlled way, and he deserves respect, for he has travelled long upon the way.

A sensei should be a good teacher - by this is meant that he can convey the appropriate knowledge to the students, at the correct time and in the best manner. He must be able to see them and their problems as they never can - impartially. A sensei shows no favour; indeed, as progression is attained, he becomes harder on those who progress. He is kind but firm to the beginner on the path.

He advises in an appropriate manner on the inner spiritual aspects of the art, and is always a friendly ear who listens but is not moved. Many people are unable to see a sensei properly, as they tend to categorise him into either a teacher or a friend. He is neither. He is both - and more. He sees a student in a free way, unmoved by the external face or appearance, and he helps in the best way. If this is to be hard, he is so; if to be soft, then he is soft; but always it is in the best manner for the students, for the sensei's heart is forever with them. Often a sensei may test his students by taking views diametrically opposed to theirs and watching their reactions. He will never praise: in the Way silence is the best praise. He will note what affects the student in and out of the practise-hall, how he acts towards his friends, his family, and his work, and act accordingly. He will put forward untruths to see if they are accepted; he will say nothing when he should speak volumes. He is kind when there is no reason to be kind. He may be tyrannous or compassionate, but through all these externals his heart is forever with them. He listens when they speak, but can see the reasons for their speech, he is unmoved but can move. He is forever active even in a subdued way; he gives while others take, and he asks for no rewards save proficiency of mind and body. He is sad, sometimes happy; let down and often abused. But he forever holds to the Way, for that Way is him.

Though outsides may change, the sensei does not; though he can adapt at will completely, the inward ideals are always there. He may be abused, but he thanks in return. Blamed or criticised, he persists. He persists when there is no reason to - that is why he is a sensei.

On average, it takes 2,000 students to produce one good worthwhile sensei. If you have one - take care of him.

THE ATTRIBUTES OF A STUDENT

A student studies: that is to say, he applies ignorance progressively. A student is aware of his faults, but doesn't judge because of them. A student is a disciple: that is, under a discipline. A student serves, because he trusts and believes the sensei's judgement.

9

He gives and does not take. He respects his teachers and fellows, and observes them attentively at all times, for he knows that they mirror him. He sees the Way and not the man. He applies his teachings to all parts of his life, and discovers what they mean. He realises: that is, he makes real the Way within himself.

He attends (training classes) regularly, for rhythm is the Way of Nature.

He is honest and kind, for these are qualities of the Way.

It can be seen that the Way is difficult and demanding: only those of persistence . and faith will move forward. We hope that you will be one of them.

Osensei Nagaboshi, M.K.A.

INTERNAL KARATE-DO CLASS

Most of you I think are already familiar with the art of Mushindo Karate-do. Due to an increase in demand, we have decided to commence classes in this at the new FWBO Centre on Thursday evenings. Many of you I think will be daunted by the prospect of taking up this much misinterpreted art, but for your benefit we intend, in this class, to stress the therapeutic and synergetic aspects of the great Karate way. I hope to have regular classes in all the associated art of Mushindo, such as massage, special meditations, and even the Okinawan mime and dance. We hope the course will be very broad and adapt to conditions as they emerge. It is very important that you attend regularly, for I intend to sched-



ule out each month beforehand and evolve certain themes during that time. Notes etc. will be taken at some of the classes, and as we settle in I expect we shall adopt a regular programme of aspects for each month's practise.

Those of you who have practised Hatha Yoga , Jnana Yoga, or Chinese T'ai Chi Ch'uan will find this course very interesting.

Final details of when classes commence will be forthcoming very soon, but it would help in the meantime if you could write your names on the list pinned to the notice board at the Centre, so we can plan the class numbers well in advance. Hope to see you soon!

LETTER FROM INDIA

from: Sonada Tibetan Monastery, Samdup Tharjay Ling, Sonada, Darjeeling. The First Day of the Ebetan New Year.

Dear Friends,

Thank you so much for again sending me a copy of the Newsletter. ... I really feel I should write expressing my deep appreciation of being kept in touch, as it were, even though at present I cant help out financially. I should like to give you a little of my news, but its hard to know where to begin, or what sort of news is of interest....

In case there's no one around who remembers me, - my name before was Susan Rowan and I was secretary of the Reading Buddhist Society for two years. (1966-68 I think), and used to come to meditation sessions and lectures of the FWBO from 1966-69. I've been in India since 1969 (March), living as a nun in the Tibetan tradition. One year ago almost exactly, I received the Getsulma nun'n ordination from my Lama H.H. Karmapa, since which time I have continued my practise and studies with ever increasing faith and wonder. My deep, deep gratitude to all my spiritual friends above all by far to my Lamas - can only be expressed through ever greater diligence, than as yet I am capable, or even truly understand

Hearing about the virtues and diligence of others, even more so seeing them, can be one of the greatest sources of strength and inspiration for one's own practice. So, just as you all must be gaining strength and inspiration from one another - so do I, from hearing about you - please accept my hearty thanks!!

I often remember you all in my prayers. I pray the Order will expand and strengthen....

The snow gathers on the high mountains, glistening but frozen solid. Just so, the merit of the deeds of beings accumulates. As the snow melts, it is set in motion, flowing out towards the great ocean. Just so, once the threefold illusion of subject, object and substance is shattered, The strong rivers of virtue flow naturally, into the limitless ocean of Buddhahood.

This simile comes from the Mahamudra prayer of Jetsun Rangjyung Dorje - the third incarnation of the great Karmapa.

With all my love, Sonam Hlekyi.

(Letter shortened for reasons of space - Ed.)

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 subject 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.

IX. THE SECTION OF EVIL

- 116 Be quick to do what is (morally) beautiful. Restrain the mind from evil. He who is sluggish in doing good, his mind delights in evil.
- 117 Should a man (once) do evil, let him not make a habit of it; let him set his heart on it. Painful is the heaping up of evil.
- 118 Should a man (once) do good, let him make a habit of it; let him set his heart on it. Happy is the heaping up of good.
- 119 As long as it bears no fruit, so long the evildoer sees the evil (he has done) as good. When it bears fruit (in the form of suffering) he recognises it as evil.
- 120 As long as it bears no fruit, so long the good man sees (the good he has done) as evil. When it bears fruit (in the form of happiness), then he recognises it as good.
- 121 Do not underestimate evil, (thinking) 'It will not approach me'. A waterpot becomes full by the (constant) falling of drops of water. (Similarly) the spiritually immature person little by little fills himself with evil.
- 122 Do not underestimate good, (thinking) 'It will not approach me.' A waterpot becomes full by the (constant) falling of drops of water. (Similarly) the wise man little by little fills himself with good.
- 123 As a merchant (travelling) with a small caravan and much wealth avoids a dangerous road, or as one desirous of life shuns poison, so should one keep clear of evil.
- 124 If one has no wound in one's hand one may (safely) handle poison. The unwounded hand is not affected by poison. (Similarly) no evil befalls him who does no wrong.
- 125 Whosoever offends against an innocent man, one who is pure and faultless, to that spiritually immature person the evil (he has committed) comesback like fine dust thrown against the wind.

- 126 Some (beings) arise (by way of conception) in the womb. Evildoers are born in hell. Those who do good go to heaven. Those who are free from defilements transcend conditioned existence altogether. (lit.'are parinirvanised').
- 127 Not in the sky, nor in the midst of the sea, nor yet in the clefts of the mountains, nowhere in the world (in fact) is there any place to be found where, having entered, one can abide free from (the effects of) one's evil deeds.
- 128 Not in the sky, nor in the midst of the sea, nor yet in the clefts of the mountains, nowhere in the world (in fact) is there any place to be found where, having entered, one will not be overcome by death.

AND A STATE OF A STATE

- 129 All (living beings) are terrified of punishment (danda); all fear death. Making comparison (of others) with oneself, one should neither kill nor cause to kill.
- 130 All (living beings) are terrified of punishment (danda); to all, life is dear. Making comparison (of others) with oneself, one should neither kill nor cause to kill.
- 131 Whosoever torments with the stick (danda) creatures desirous of happiness, he himself thereafter, seeking for happiness, will not obtain happiness.
- 132 Whosoever does not torment with the stick (danda) creatures desirous of happiness, he mimself thereafter, seeking for happiness, will obtain happiness.
- 133 Do not speak roughly to anyone: those thus spoken to will answer back. Painful indeed is angry talk, (as a result of which) one will experience retribution.
- 134 If you (can) silence yourself like a shattered brazen gong you have already attained Nirvana: no anger is found in you.
- 135 As a cowherd drives cows out to pasture with a stick, so do old age and death drive the life out of living beings.
- 136 A spiritually immature person performs evil deeds not realising (their true nature). By his own actions is the man of evil understanding tormented (lit. 'burned'), as though consumed by fire.
- 137 Whose inflicts punishment on the innocent, (or) who offends against the unoffending, he speedily falls into one of ten states.
- 138 He meets either with intense physical pain, or material loss, or bodily injury, or serious illness, or mental derangement;
- 139 Or (he meets with) trouble from the government, or a serious accusation, or bereavement, or loss of wealth; serious accusation,

- 140 Or else his houses are consumed by fire, (while) on the dissolution of the body that man of evil understanding is reborn in hell.
- 141 Not going about naked, not (the wearing of) matted locks, not abstention from food, not sleeping on the (bare) ground, not (smearing the body with) dust and ashes, nor yet (the practise of) squatting (on the balls of the feet), can purify a mortal who has not overcome his doubts.
- 142 If one who is richly adorned lives in tranquility, is calm, controlled, assured (of eventual Enlightenment), and devotes himself to the spiritual life, laying down the stick with regard to all living beings, then (despite his being richly adorned) he is a (true) brahmin, he is an ascetic, he is a religious mendicant.
- 143 In the (whole) world is there a man to be found who, restrained by a sense of shame, avoids censure as a good horse avoids the whip?
- 144 Like a good horse touched by the whip, be zealous and stirred by profound religious emotion. By means of faith, upright conduct, energy, concentration, and investigation of the Truth, (as well as by being) endowed with (spiritual) knowledge and (righteous) behaviour, and by being mindful, leave this great suffering behind.
- 145 Irrigators draw off the waters; fletchers straighten arrows; carpenters shape wood; righteous men discipline themselves.

(Words in brackets represent explanatory additions by the translator.)

'Easter Retreat'

Pack your suitcase, catch the train, Eastertide has come again. Now at last your way lies clear From Waterloo to Haslemere.

Praise British Rail! how smoothly slide The houses by on either side, Until the train, now fairly gliding, Runs through the primrose-tufted siding.

Typewriter, textbook, left behind, To higher things you tune your mind, Solaced, between the well-kept stations, With tea and Govinda's 'Foundations'.

At last! In carriage window framed You hear the much-loved place proclaimed In Saxon accent bold and clear Along the platform, "Haslemere!"

Free, down elm-shadowed lanes you wend, Where British blackbirds call "Attend!" Making your way, with quiet elation, To 'Keffolds', brown rice, and meditation.

- Sthavira Sangharakshita.

EASTER RETREAT

the trees surrender whole branches the dim concerns of time: how we came here, where we shall go, our very names leaving nothing (the agony of countless deaths) and the strange music on the other side of silence.

only the wind moves. The 1972 Easter Retreat was held at Keffolds Haslemere, from March 31st to April 9th, and was attended by more than to the wild sky invader eighty people. The programme as usual inside, time creeps with shy mouse steps consisted of meditation, taped lectures on the Eightfold Path sensing eternity unfolding within us. given by Bhante, discussion, Yoga, someone coughs: an avalanche of rock Karate (with Sensei Terry Dukes) and a daily evening Puja cerefalls in a remote and unknown valley mony. Meals were prepared by tearing away the clinging veil members of the Friends, and were on a lacto-vegetarian basis, with many excellent soups and salads. The programme began at 6.30 each morning with a choice of Yoga or meditation, and ended at about 22.00 with the evening Puja and chanting, which are stripped away at last; produced a very devotional sequel to the day. the searing wind tears them away was the ordination of the Retreat out of our faltering reach was the ordination of four new mem-bers into The Western Buddhist Order: Padmaraja (Steve Barnham),a film technician with the BBC; Vajradaka (Ian Currie), but a sense of lightness a playgroup leader for the Save the Children Fund; Vajrabodhi (Seppo Palosaari), a research scientist from Finland, currently working on a Finnish translation of 'The Three Jewels'; and Buddhadasa (Hugh Evans), an interior designer and mountaineer, who has spent most of his time during the last three months organising the conversion and equiping of the new Centre at Balmore Street. We hope to include photographs of the new ordinations in our next issue.



15

WESTERN BUDDHIST ORDER

Members of the Order have continued to meet every Thursday at Ven. Sangharakshita's residence at Muswell Hill for chanting, guided group meditation, scriptural study, and discussion. Since the beginning of the year they have been studying Ashvaghosha's 'Awakening of Faith in the Mahayana'. Though this is a difficult text, going through it sentence by sentence, even word by word, has proved a rewarding experience, and a number of interesting insights have emerged. Regular attendance at these meetings is necessarily confined to members of the Order living in or near the Greater London area, but we have occasionally had the pleasure of welcoming other Order members living at a considerable distance from London, who have sometimes made a long journey specially in order to be present.

16

NEW DRDINATION GROUP

As our movement grows and deepend, more and more Friends are seriously thinking of committing themselves to the spiritual life by formally accepting the Three Refuges and Ten Precepts and becoming Upasakas and Upasikas, Lay Brothers and Lay Sisters. As reported on the previous page, four such persons were ordained at the conclusion of the Easter Retreat. In the course of the last few months, other Friends have also asked for ordination or expressed their intention of giving the matter serious consideration. Ven. Sangharakshita has therefore decided to start for their benefit a special fortnightly preparatory class, which besides engaging in guided group meditation will devote itself to the study of Buddhism, particularly to the study of the implications of the Upasaka ordination. Nine people having already asked to join, admission to this class is now closed. Vacancies may however occur, if any of the existing members drop out, and those who would like to be considered for acceptance are therefore asked to keep in touch with Ven. Sangharakshita. Bhante points out however, that acceptance into the class is not in itself a guarantee of ordination.

SPEAKERS' CLASS

With so much to be done at the new Centre, and so many other activities of various kinds taking place, the speakers' class has been in a state of suspended animation for the last few months. We hope however, that it will be possible to restart it very soon.

What can be achieved in this way was shown on the last full day but one of the Easter Retreat, when three members of the speakers' class presented revised versions of talks originally given before this class, Seppo Palosaari (Vajrabodhi) speaking on 'Buddhism and the West', Vera Jackson on 'The Symbolism of the Lotus', and Stephen Parr (Ananda) on 'Buddhism and Community'. Despite differences of subject matter, approach, and personality, the talks were all connected by a subtle thread of unity, and were greatly appreciated by those attending the Retreat, who on that day numbered about sixty.

'In the final analysis, we count for something only because of the essential we embody, and if we do not embody (that essential), that life is wasted.'

- C.G.Jung: Memories, Dreams, Reflections.

WORLD AT RISK'

On Wednesday, January 19th., Ven. Sangharakshita was one of the speakers at 'World At Risk', a teach-in on the Relevance of Religion held in the John McIntyre building, University of Glasgow. Other speakers included Lord Caradon, The Rt. Hon. Margaret Herbison, and representatives of Judaism, Islam and Communism, as well as of various Christian bodies. There were also numerous contributions from the floor.

In the course of his talk, Ven. Sangharakshita emphasised the relevance of meditation to the mentally disturbed products of modern society, and related some of his own experiences in this connection when he returned to England in 1964, after spending twenty years in the East.

Though the Teach-in was aimed, apparently, mainly at the student community, comparatively few students in fact attended. The greater part of the 200 strong audience came from the town, and most of them were somewhat on the elderly side.

At the invitation of the Rev. E.H. Pyle, Head of the Department of the Principles of Religion, who organised the Sthavira's visit to Glasgow in 1966, Ven. Sangharakshita gave two lectures at the University, one to the Rev.Pyle's University class, and one to his extra-mural class. For the three days of his visit, Ven. Sangharakshita was the guest of Mrs. Kay Turpie, Secretary of the Glasgow Buddhist Society, and on the evening of his arrival had the pleasure of meeting the members of the group and answering some of their questions.

WEEK END RETREAT

Week-end retreats have continued to be held at Quartermaine, Haslemere, on the last, or last but one, week-end of the month, and continue to provide Friends with a welcome more intensive period of practise. As an experiment, the April week-end retreat, held from 21st to 23rd of the month, was conducted completely in silence. After the inaugural Puja on the Friday evening, there was no talking at all until after the closing Puja on the Sunday evening. During that period, the twenty-four persons participating in the Retreat engaged in meditation and listened to lectures on 'Evolution - Lower and Higher', 'The Buddha - Man or Superman?', and 'The Buddha, God, and Reality', besides doing the first of the three well-known communication exercises. Depending on the response from Friends, we may in future be conducting every other weekend retreat as a silent retreat.

PARINIRVANA

The ceremony of recollecting the Buddha's Parinirvana was held at the FWBO Centre in Archway on February 15th, when Bhante gave a talk on the meaning of the Buddha's 'passing into Nirvana', and on the significance of death in general. Some thirty people were present to hear the talk, which was followed by the Sevenfold Puja, taking of Refuges and precepts, and the recitation of Mantras.

'New organs of perception come into being as a result of necessity. Therefore O Man, increase your necessity, so that you may increase your perception.'

17

- Jalaludin Rumi.

'THE AWAKENING OF THE HEART'

This is the title of a long autobiographical poem in iambic tetrameters written by Ven. Sangharakshita in 1949, when he was staying in Benares, and now published for the first time in a limited edition of 250 copies. In his Preface the author writes, 'Though they (the lines of the poem) can hardly be considered as poetry, and will be of little or no interest to the wider poetry-reading public, as a faithful reflection of my mood at the time of composition they may well strike a sympathetic chord in the hearts of fellow pilgrims on the Path of the Higher Evolution, especially among the Friends of the Western Buddhist Order' Copies can be ordered from Sarum House price 20p post free.

POETRY WORKSHOP

Following the recent Festival of Poetry and Music at the FWBO Centre we are intending shortly to begin a new activity called 'Poetry Workshop'. The aim is to bring people together who either themselves write poetry or who simply enjoy creative writing and reading, and who would like to take part in creative discussions centering around a poem, a poet, or a particular theme. (Thus we might do a sequence of 'explorations in depth' of the poetry of T.S.Eliot or Dylan Thomas, for instance.) The meetings will probably be held on Saturday evenings (as this is the only night the Centre is free at present), and those interested in the project are asked to contact Ananda (Stephen Parr) so that some idea of how many are interested may be obtained.

at the factor program of the market of the

BUDDHISM IN INDIA

Bhante's well-known sequence of beautiful colour slides of his tour of India in 1966 was recently shown at the Centre to a group of sixty people. Bhante was present to give his personal commentary and answer questions on Buddhism in India and the Indian way of life.

DHAMMAPADA

We have had many requests for copies of the new translation appearing serially in the Newsletter, and regret that many sections are now unavailable. We shall however be producing shortly a booklet form of the first nine sections, and an announcement about this will be made when it is ready.

PADMASAMBHAVA DAY

The celebration of the great Tibetan Tantric teacher Padmasambhava took place at the FWBO Centre on May 18th, when Bhante gave a talk on his life and teachings, and this was followed by a special puja which included the chanting of the mantra of Padmasambhava'OM A HUM JETSUN GURU PADMA SIDDHI HUM' in the Tibetan style, to the accompaniment of gongs and cymbals. It is estimated that about 70 people attended the event. The proceedings, including the lecture and chanting, were recorded on tape, and copies will be available in due course.

COSHIONS AND MUGS ARE STILL URGENTLY NEEDED FOR THE NEW CENTRE

SARUM HOUSE

At the end of February, Sarum House underwent another major reconstitution. when five people moved out, and three moved in. The new members (all members of the Western Buddhist Order) are Upasaka Dhruva (David Austin), Padmaraja (Steve Barnham), and Vajradaka (Ian Currie), the last two being ordained at the Easter Retreat.

The Community is now fairly well established on its new legs, after a somewhat insecure three months of never really knowing whether we would be able to afford to eat next week or not! I think everyone here has experienced to the roots of his Being the Three Characteristics of existence: Impermanence, Unreality, and Suffering.

The winter weather has also left its mark upon the house, and a great deal of work lies ahead of us before the end of the summer. Painting the woodwork (inside and outside), replacing guttering, repairing paths, gardening, and general cleaning up, are some of the main tasks ahead facing us, and to this end the Community is holding a working weekend in May, when Friends will be invited to take part in a programme of work, meditation, lectures and chanting. The weekend will be entirely free, all meals being 'on the house'.

On the financial side, we are pleased to be able to say that we have paid off our outstanding debts, and even have a little money in hand which is to be spent on maintenance and improvements to the property. This has been made possible by generous donations from friends and visitors, as well as from the FWBO itself, including income from our Easter Sesshin directed by Ven. Zengo, to which more than fifty people came for part or the whole of the eight day period. We would like to take this opportunity of thanking very sincerely those people who have supported us and made it possible for us to carry on our activities during this difficult period.

The Sesshin itself was a very great success and a valuable experience, I think, for all who came. The programme was quite strict by western standards (If the west has any standards on these matters!), beginning each day at 4.30 with a two-hour meditation session, and continuing with periods of work, meditation and meals until ten oclock at night, by which time everyone was suitably exhausted. Vegetarian food was cooked very efficiently in the Chinese style (lightly fried mixed vegetables, brown rice, and fruit) by members of the Sesshin. All meals were taken in the meditation hall, seated in the Zen meditation posture as is the traditional way in Zen monasteries in Japan.



LIBRARY GIFT

The FWBO library at Sarum House has recently doubled in size thanks to a very generous gift of over 200 books and magazines by Mr. H.J.Newlyn of Crowborough, Kent, who has for many years been a benefactor of the Friends. The gift includes some rare and out of print books by Freud, Jung, Spinoza, Bradley, Schopenhauer, W.R.Inge, Wilhelm Stekel, Frazer (The Golden Bough), Berdayef, T.H.Huxley, Spencer, and others. All these, together with the original collection of texts on Buddhism, given to the Order by Ven Sthavira Sangharakshita, the whole comprising some 650 volumes, are available for reference at Sarum House, and we hope that friends interested in Buddhism and connected studies will make use of this valuable facility. It is hoped in the near future to compile and publish a complete catalogue of books, magazines and manuscripts, Buddha images and Thankes in the library and collection of the Western Buddhist Order.

At Sarum House also is a library of tapes, mostly of lectures by the Ven, Sangharakshita, any of which may be heard by arrangement with members of the Community. There is also a display of Buddha and Bodhisattva images from India Nepal and Tibet, Tibetan prints and woodblocks, ceremonial robes, prayer flags, dor je and bell, and offering bowls. The shrine room is always open for meditation, and a hut is usually available for those wishing to make a short-term retreat where silence and relative isolation are needed.

A charge of £1.50 per day is made to visitors, which covers all meals, accomodation, use of library and retreat facilities, and meditation instruction where required.

POETRY FESTIVAL

On Monday May 20th. we held an evening of poetry and music to celebrate the advent of spring and the return of the forces of Light'- the Feast of the Equinox, the ancient Pagan time of merrymaking and general celebration. The poetry was represented by Michael Hamburger, Barbara Turner, Bill Wyatt, Debbie Lobstein, Chris Torrance and Stephen Parr, and music was provided by Barrie Pilcher, who read his musical poem 'Darkening of the Light' to a sitar accompaniment, and Gisella, who provided a more classical note by playing some Bach and Vivaldi on the violin.

The poetry, naturally enough, was mainly about spring and the themes of growth and rebirth. Everyone seemed to enjoy themselves, and we hope to be able to organise another such event later in the year.

DEPTH PSYCHOLOGY GROUPS

These intensive depth groups are continuing to be held fortnightly in London under the guidance of Mrs. Vera Jackson. They are small groups of about six people who meet to discuss, on an empirical basis, the Jungian interpretation of dreams and their symbols. Although these groups are very limited in size, and in great demand, we would be glad to hear from anyone seriously interested in taking part in future groups which may be set up along the same lines.

* * * *

"Do not sit at home, do not go to the forest, But recognise mind wherever you are. When one abides in complete and perfect enlightenment, Where is Sangsara and where is Nirvana ?"

- Saraha's Treasury of Songs.

A SURVEY OF BUDDHISM Copies of this essential textbook by Ven Sangharakshita have now arrived from India, and may be had from the FWBO Centre bookstall for £1.50 per copy. Also available by the same author are the following books: 'The Three Jewels'published by Rider at £2.50; 'Poetry and Paradox in the Voice of The Silence', price 20p; 'Mind - Reactive and Creative', price 25p; 'On Glastonbury Tor' (poem) price 50p; and 'The Awakening of the Heart', price 15p. (Please add 5p per order on the above when ordering by post.)

ONE OF THE NORTH WARKS. GROUP MEMBERS, Ian Sturgess, aged 21, is now undertaking Bhikkhu ordination at Wat Bovaranives, Bangkok. Any FWBO member who is in Birmingham would be very welcome to visit 38 Orton Avenue, Sutton Coldfield (Tel: 021.351.1966) any Thursday evening, where a Dharma study class and meditation group meet each week.

VEN. ZENGO, Zen teacher resident at Sarum House, has just returned from a visit to Samye-Ling Tibetan Centre in Scotland, where he held a nine day Sesshin. Zengo will be continuing his teaching schedule, both at Sarum House and at other groups, during the summer, in the course of which he will be visiting Stanstead in Essex, South Wales, Brighton Buddhist Society, Cambridge University, Plymouth Buddha Dharma Group, as well as taking a Sesshin in or near London. Letters addressed to him at Sarum House will be forwarded to him where possible.

THE FWBO GOES MOBILE! We have decided to buy a van or mini-bus as soon as a suitable vehicle can be found. There has long been a great need to have our own transport, and apart from its obvious use at retreats and seminars in the country, this will make it easier for members of the Order and Friends to keep in touch with groups and centres outside London. It is hoped to buy a 12-seat mini-bus for about £250, and the proceeds of the forthcoming Jumble Sale are being used to start a fund for this purpose. Readers with surplus vans - Ford Transit, Dormobile, Volkswagen etc. - please step forward!

meditation classes

MONDAYS SILENT MEDITATION EVENING (It is advisable to have some experience of Buddhist: Meditation before attending this class) 7.00 ~ 10,00 p.m.

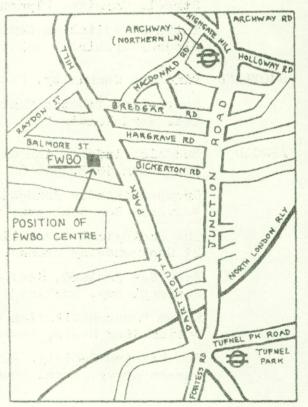
TUESDAYS FIRST WEEK: SECOND WEEK: THIRD WEEK:

REGULAR MEDITATION CLASS Meditation and recorded lecture Meditation and group discussion Double Meditation.

Ven. Sangharakshita will usually be available for interviews if required. These classes include refreshments and end with a devational service.)

7.00~ 10.30 pm.

WEDNESDAYS BEGINNERS' MEDITATION CLASS (Full instruction and personal guidance in meditation will be given on these nights.) 7.00 ~ 9.00 pm.





CONTACT

The following is a list of groups, centres and organisations with which we have regular contact. If you would like further information about any of them, please write or phone direct and not through us, and always include a stamped, addressed envelope for reply.

LONDON Amitabha Buddhist Community, 64 Marney Road, Clapham, SW11 01-228-3250 London Buddhist Vihara, Hon. Sec. Russell Webb, 5 Heathfield Gardens, London W4. tel. 01-995-9493

> The Buddhapadipa Temple: 99 Christchurch Road, East Sheen, SW14 The Buddhist Society, 58 Eccleston Square, SW1. Tel 01-828-1313 Centre Community Association: 10a Airlie Gardens, W8 tel.01-727-3865

PROVINCES BB Books, 1 Spring Bank, Longsight Road, Salesbury, Blackburn, Lancs. Brighton Buddhist Society, Hon. Sec. Carl Wragg, 23 Wilbury Avenue, Hove, BN3 6ES.

Commune Movement: Secretary Sara Eno, 12 Mill Road, Cambridge.

Hull Buddhist Centre: sec. Judith T. Jackson, 50 Jalland St., Holderness Road, Hull. Tel. Hull 28356

Isle Of Wight Buddhist Society, c/o Mr. John R. Dimmick, 39 West Street, Ryde, I.O.W., Hants.

Manchester University Buddhist Society, Hon.Sec. Alan Dolan, c/o 26 Green Walk, Manchester 16. Tel. 061-881-4649

Midland Buddhist Society, c/o Upasika Vajira, 41 Barclay Road, Warley, Worcs. Tel. 021-429-4080

North Warks. Buddhist Group, c/o Mrs. Rosina Eaton, 38 Orton Avenue, Walmley, Sutton Coldfield, Warks. Tel. 021-351-1966

Plymouth Buddhist Group, c/o Peregrine Low, Teats Hill House, Parr Street, Coxside, Plymouth, Devon. Tel. 0752-65464 or 66769

Tathata Meditation Centre, c/o Peter Twilley, Botloes Farm, Nr. Newent, Gloucestershire. Tel. Newent 772.

SCOTLAND Findhorn Community, Findhorn Bay Caravan Park, Forres, Moray, Scotland.

Samye-Ling Tibetan Centre, Eskdalemuir, Nr. Langholm, Dumfriesshire. Tel. Eskdalemuir 232.

ABROAD Buddhist Information Centre of Sweden, Ringvagen 103B, 116 60 Stockholm, Sweden.

> Groupe d'Etudes Bouddhiques, director M. Joly, 4 Avenue Des Bouleaux, 77 Gretz, France.

The Ecological Revolutionary Association, c/6 Brian Lilburn, 21 Cholmondeley Avenue, Christchurch 2, New Zealand.

FWBO New Zealand, Sec. Upasaka Akshobhya, 442 Beach Road, Mairangi Bay, Auckland, N.Z.

Karma Dzong Meditation Centre (Ven. Chogyam Trungpa) Salina Star Route, Boulder, Colorado 80302, USA.

Zen Mission Society, Rev. J.Kennett Roshi, Shasta Abbey, Rural Route 1, Box 577, Mount Shasta, California 96067

THE FRIENDS OF THE WESTERN BUDDHIST ORDER

RETREAT INFORMATION

GENERAL.

The next retreat to be held by the FWBO will take place at 'Keffolds', Bunch Lane, Haslemere, Surrey, and will be under the direction of the Venerable Sthavira Sangharakshita.

Keffolds is a large house which is owned by the Ockenden Venture, and normally accomodates refugee children. It is located in exquisite country just outside Haslemere, and is adjoined by National Trust forest and heathland, affording many opportunities for walking and exploring.

PROGRAMME

The programme consists of a general introduction to Buddhism and the Higher Evolution, and will be arranged to include lectures and informal discussions, meditation, (with individual instruction where required), devotional observances, and exercises in awareness and human communication. It is hoped also to include Hatha Yoga and Karate-do classes taken by qualified instructors.

These activities as a whole strive to create a mental, physical, and spiritual balance in the individual which is essential in any form of inner discipline. They also give an opportunity for more intensive practise and study than is normally possible at home. Although participation in any of the activities is entirely voluntary, it is emphasised that the benefit obtained from the course as a whole is very much dependent upon the maintenance of this inner balance of energy. For this reason, it is recommended that as long a stay as possible is obtained, and priority in booking will be given to those staying for the whole or most of the ended off a linguit of a di numero designations of a second community of the linguity of a second retreat. South gas less to the

ACCOMODATION

Sleeping accomodation is in small dormitaries, with three to six people per room. We regret that sheets and pillowcases cannot be supplied by us, and you are therefore requested to bring your own with you.

CATERING and and and and and and the dramatic and and and and

Catering at the Retreat is vegetarian (but includes cheese and eggs), and will be prepared by members of the FWBO. The running of the house is undertaken as a group activity, and is regarded as an integral part of the course. Washing up and table-laying will be included on the daily programme on a rota basis. add a sumine or the

CLOTHING

Clothing at the Retreat is informal, and for meditation and other exercises should be as light and non-restrictive as possible. However, the vacillations of the weather should be allowed for, and plenty of extra warm clothing should be brought as a precaution. In addition, it would be useful to bring a cushion for sitting in meditation, and soft shoes for use indoors, so that noise may be kept to a minimum.

The state potseat to a null of the state will be seen to see the second state of the second state of the second s

DANA APPEAL

To: The Treasurer, Friends of The Western Buddhist Order, Sarum House, 3 Plough Lane, Purley, Surrey, CR2 3QB.

I would like to contribute the sum of £:..... to the'New Sakura' fund.

I would like to contribute the sum of £:..... to the Country Retreat fund.

(This fund will be used to eventually purchase a large property in the country for the purpose of establishing a Sangha there on a permanent basis, and where long retreats and seminars will be held regularly.)

You may also make a Tax-recoverable covenant to the Friends for a period of seven years. Please send for special form.

Name;

| Address:

Cheque/Cash/Postal Order enclosed for: £:

SUBSCRIPTIONS

Subscriptions received since publication of Issue 14 are listed below. We would like to thank all those who have sent subscriptions which have not previously been acknowledged. List is in order of receipt.

Postcode:

Tony and Jenny Woolf. Mrs. Josette Potter. Jim Goullet. Peter Ebbatson. P. Davies. Terry Dukes. J. Herbert. Mary Rhodes. A.R. Luff. Monica Coutts. Fra. Dom. Addicott. Iain Robertson. G.W.C.Yates. Gillian Preston. E.Grey Mrs. Macdonald. Katherine Castle. Paul Thomson. T.Godlonton. Mrs. Rosina Eaton. B.W.Sinfield. Carolyn Carlot. Sheila Johns. Mary Bernadet. Ripu Singh Mrs. FL.Hunt. Miss Martha Sentnor. Vera Rowe. J.M.H. Rogers. Roy Sutherwood M.Gerard Nancey.

Total subscriptions received: £30.50

* * * * * *

This Newsletter is published quarterly by the Friends of The Western Buddhist Order, 1A Balmore Street, Archway, London N19, and printed at Sarum House, 3 Plough Lane, Purley, Surrey, CR2 3QB.

Please address all correspondence relating to the Newsletter (including material for publication) to The Editor, at Sarum House. Editorial contributions are also welcome, subject to the editor's discretion, but please limit articles to 500 words and submit in typescript if possible.

Subscriptions may be sent by Postal Order or Cheque, payable to the FWBO, to the Editor at Sarum House. Rates: Inland: £1.00 per annum.Overseas: £1.50 p.a.

Current advertising rates (subject to alteration):

Full page: £2.00 Half-page: £1.00 50p per 12 lines. (Photo extra.)

Editorial copy and advertisements should be submitted at least three weeks before date of publication.

NEXT ISSUE (16) will be published on July 31st. 1972

And Andreas
Andreas</l