FWBO news letter 16

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cover by Jacques Charoux

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EDITORIAL Upasaka Padmaraja

"Not a flaw there is
on the polished surface
of the divine glass,
Chaste with flowers of snow."

- Bashō

Observed in nature: a mental image, formulated through the use of active imagination, of the relationship between a pale-blue lotus flower, and its reflection cast upon the surface of the water in which it grows: a beautiful description of an unconscious process, a configuration of psychic experience. At a central point, from which the lotus projects above the water's surface, a double garden simultaneously unfolds; all the forms therein spring up, mirror images of each other - corresponding worlds in reverse. Which is reflecting, and which is reflected? Each successive stage in the flower's opening is a magical formulation of symbols, expressing through symmetry the task of accepting the unconscious, and incorporating it into a general picture of the world.

In the mandala of the Wheel of Life, the Bodhisattva of Compassion, Avalokiteshvara, who is synonymous with the form of the Lotus, the Flower of Compassion, appears in the realm of hell, the region of infernal torture and perpetual suffering. Avalokiteshvara appears in the form of Yama, the Judge of the Dead, holding the mirror of self-knowledge through which the beings in the hells may be purified, and their suffering transformed into cleansing fire. Its corresponding world in reverse - its karmic opposite- is the realm of the gods, in which beauty, sensual and aesthetic pleasures prevail. Here, Avalokiteshvara appears playing a lute, to arouse the beings of that world from their self-complacency. At the centre of the mandala, the cock, the snake, and the hog (symbolising greed, hatred and ignorance respectively) are the point of intersection between the different worlds, which correspond, but are inverted by reflection.

Just as it was possible to empirically establish a science of natural phenomena through the systematic analysis and categorisation of rocks, trees, plants, fauna, colours and structures; so, in dream image, symbol, vision, myth, projection, paradox, coincidence and analogy, we experience the forms of emotions, instincts, attitudes, and drives - psychic processes which are just as much 'characters' as animals, flowers, rainbows and snowflake patterns - and just as autonomous. The objectifying of these forms, their differentiation and integration into the general pattern of consciousness, is a living process which assumes an overall archetypal form which, while incorporating all the other forms as aspects, expresses more than just the sum of its individual parts. This form is the Mandala, the 'magic circle' or Chinese mirror, the symbol of wholeness and integration. Through establishing a sense of order, an orientation in the multiform world of experience - the mandala as a principle of growth is expressing all that has meaning and continuity in both the conscious and the unconscious.

The central experience of this form, its nucleus, when visualised or depicted in external mandalas, is usually associated with a source, a prime aspect, a synthesis, 'genesis eternal' , 'that secret place where primaeval power nurtures all evolution'. This is the Pure Land, the primordial undifferentiated creative potential, the Jewel in the Lotus, the matrix from which all forms arise, the 'Lotus Born':

'From the embryo of illumination arose the mandala of
indestructible insight.'

sarum house buddhist community

The Sarum House Community (the name, incidentally, is not ours: it existed long before we arrived on the scene.) was started in August 1968 by a small group of Lay Buddhists under the inspiration of their spiritual teacher, the Venerable Sthavira Sangharakshita. Although some of the founder members of the Community have since moved out, its overall aims and ideals still remain the same, although experience has in the meantime modified and broadened some of the members' ideas of what the Buddhist way of life essentially means in practical terms.

Our aims are as follows:

(1) To encourage, stimulate, and make provision for, the leading of a balanced spiritual life in accordance with Buddhist precepts, and to encourage its members and guests to participate in deeper, creative, and growing relationships with each other, this being recognised as a fundamental step on the path of Man's higher evolution.

(2) To make more widely known the life and teachings of the Buddha, and their significance in the context of modern western society.

(3) To foster the ideal of spiritual brotherhood by holding functions appropriate to the Buddhist way of life, such as meditation classes, seminars, retreats, lectures and celebrations of Buddhist festivals.

It is our wish to bring the real essence of Buddhism to the West, and not merely its Oriental trappings. But while remaining true to the original teachings, we are trying to reconcile their essential message to the outlook of the Western mind, and make them relevant to the contemporary situation, believing that the West itself has a great spiritual and philosophical tradition which has much to offer if approached in the right way.

Some religious groups have been content to sit back and let the world pass them by; others, at the opposite extreme, are not content until all the world share their beliefs. The Buddhist way, however, has always been by practical example, and this is the way which we at Sarum House are striving to follow.

How do we live?

We are not a monastic community, although we try to preserve as much as possible the spirit and atmosphere found among religious orders. Most of our members have jobs outside the Community, either full or part time, the idea being to earn enough to pay the rent and to pay for simple necessities, and to gain enough free time to devote to community activities, meditation, and personal study.

Who can join the Community?

Permanent membership is necessarily limited to members or prospective members of the Western Buddhist Order. We welcome, however, any person seriously interested in the study and practice of Buddhism to visit us for a period of time, provided he respects the life of the Community, and that his stay is spiritually beneficial. Anyone is, of course, welcome to

come and see us anytime, to meet us, talk about our way of life, or to study and meditate as he wishes.

What do we offer to members and visitors?

The house contains a library of over six hundred books on many subjects connected with Buddhism, Eastern and Western philosophy, psychology, poetry and literature, etc, which is open for reference purposes, and for those wishing to study a subject in depth. Besides the library, there is a large meditation hall which is used each morning and evening for group meditation, and occasionally for longer meditation courses and seminars. There is a library of tapes of lectures on Buddhism and allied subjects, any of which may be heard by arrangement with members of the Community; a display of Buddhist images , paintings and ritual implements from India, Sikkhim, Nepal and Tibet; and a hut is usually available for use by anyone wishing to make a short term retreat where silence and comparative isolation are needed.

A charge of £1.50 per day is made to visitors staying overnight, which covers accomodation (where available), all meals, use of the library and shrine room, use of the handicrafts room and retreat facilities, and meditation instruction when required.

* * * *

NEW SAKURA , ARCHWAY

Barry Edgar Pilcher

like a lotus in the mud
surrounded by demolition sites
burnt out cars
paint pots
rusty brass beds
milk crates
and corrugated fences
some dirty children
pull a dog along
on a piece of tatty rope
row upon row
of parked cars
and tv aerials

old pub
with juke-box
dart board
occupants
that stagger
out from its jaws
cracked windows
first-floor meditation hall
white walls and sacred air
bodhisattvas sit
like mountains
and concentrate
someone in the street
slams a car door
nothing moves
except for a little dust

INVOCATION TO THE WRATHFUL DEITIES

English rendering by Venerable Sthavira Sangharakshita, according to the explanations of Ven. Dhardo Rinpöche.

HUM.

Burst forth, O Jnana blazing like fire at end of aeon!
Consume the blind darkness of delusion and craving,
And destroy all fear of the Yamaraja of hatred.
Great Heroes, recognisable by the tiger-skins (you are wearing),
Tramplers upon the hosts of Rakshasas and evil spirits, slayers of foes,
O Vidyarajas, O Wrathful Ones, be seated.
You are being summonsed here to annihilate the evil spirits.
Puja is being performed for the benefit of all sentient beings:
Hence you must come.

Appearing from the non-duality of the Voidness (sunyata)
and self-nature (svabhava),
You are ever devoted to the welfare of the world (samsara),
(You) having manifested yourselves with awe-inspiring body,
To you, O greatly Wrathful Ones, I make obeisance.

Within, abiding in the peaceful Jnana,
Yet without of fearsome (foe-) devouring aspect,
Terribly roaring like a thousand claps of thunder,
And with these twain overcoming Rakshasas and demons,
To you, O greatly Wrathful Ones, I make obeisance.

You whose essence is the highest Knowledge,
(Who) wielding in your hands all sorts of weapons
Have rooted out the Klesas and (deadly) poisons,
To you, O Snake-Adorned Ones, I make obeisance.

By fire like that at aeon's end encircled,
Hero-like you stand with flexed legs (wide) apart,
Angrily glaring with sun-and-moon-like eyeballs,
To you, O consumer of the Yakshas, I make obeisance.

Greatly Fierce, like fire at end of aeon,
Splendid (white) tusks gleaming like a thousand lightning-flashes,
And shout like thousand thunder-claps forth sending,
To you, O Yaksha-killer, Wrathful King, I make obeisance.

HUM. Roaring HUM and fear inspiring,
Yakshas destroying without exception,
Ye Gods, bestowers of all Siddhis whatsoever,
To you, Foes of the Yakshas,
I make obeisance.

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

homage to CHAGNA DORJE (Phyag-na rDorje)

OṀ VAJRAPANI HUṂ

ཨོཾ་བཛྲ་པཎི་ཧཱུཾ

THE STORY OF DRONA THE BRAHMIN

One day, Drona the Brahmin was walking along a rather dusty road, when he suddenly came upon a set of footprints leading away down the road. On examining them, he saw that they were rather extraordinary footprints, because on the soles of the feet were some very unusual marks. There were for instance, a conch shell and a wheel. So Drona, knowing something about astrology and 'occult' matters, thought to himself: those footprints were made by an extraordinary man, by a Mahapursha, 'Great Person'. Let me follow them, and I might find him.

So Drona followed the footprints, and eventually, after a long walk, he saw the Buddha sitting under a tree, and was very impressed by his appearance, thinking, 'who can this extraordinary being be?' So he drew near to the Buddha, and said, point blank, as it were, 'Are you a god, a Deva?'

'No.' said the Buddha, 'I'm not a Deva!

'Then are you a Ghandava (heavenly musician) ?'

'No.'

'Then are you a Yaksha (sublime spirit) ?'

'No.'

So Drona withdrew a little, and said to himself, well, surely he can't be a human being? He looks too grand and too impressive for that. But at last he put the question to the Buddha: 'Are you a human being?'

But the Buddha replied again, 'No. I'm not a human being.'

So Drona then, not being able to think of any other category to put the Buddha in, put the question: 'Then what, or who, are you?'

The reply that the Buddha then gave is a very significant one. He said: 'All those conditions (samskaras) on account of which I might have been reckoned a god, or a Ghandava, or a Yaksha, or a human being - all those conditions have been removed, have been transcended; therefore I am a Buddha.'

(Related from the lecture: 'The Concept of Buddhahood', given by Venerable Sangharakshita at the Ramakrishna Vedanta Centre, London.)

A NOTE ON THE COVER ARTIST

Between 1961 and 1965 Jacques Charoux studied at the Central School, London, and at the Ecole National Superieur on a Belgian travelling scholarship. Since 1965 he has had group shows in the United States and in Europe, and one-man shows in Denmark, Belgium, and England. During the past two years he has exhibited at Twickenham, London, Belfast, Northern Ireland, Dublin, Wolverhampton, Aberdeen, Scotland, Knokke, Belgium, Alexandra Palace, London, the West Surrey College of Art, Farnham, and also at the London Arts Festival, the Consort Gallery, and Imperial College.

His work in public collections includes the Kunsthalle, Hamburg, Ghent Art Museum, Belgium, Seattle Art Museum, USA., the Museum of Contemporary Art, Skopje, Yugoslavia, and the Philadelphia Library Print Collection, USA.

M.Charoux has been associated closely with the FWBO since 1967 when he attended a series of lectures in London on the Eightfold Path.

NEWS

THE ARCHWAY CENTRE: A PROGRESS REPORT

The working weekend which was arranged for the 17th/18th June saw the virtual completion of a six month programme which has transformed a builders' merchants workshop into a Buddhist Centre used for meditation and other allied activities.

Throughout the period of the conversion we have tried to keep costs to a minimum, to which end the demolition site next door has been a valuable asset, providing timber, furniture, glass, tools, china, and many other items ranging from the useful to the useless. Other important savings were made with paint bought at 30/- for five litres, and with the carpetting, bought at half price from the boat show exhibition.

For those interested in high finance here is an approximate breakdown of the cost incurred during conversion:

Carpeting	126.00
Curtains	44.70
Electrical installation	25.00
Paint	24.00
Tea Urn	20.00
Lamp Shades	6.00
Vacuum Cleaner	8.00
Hardboard	4.70
Miscellaneous, including ironmongery, tools, brushes and cement:	20.11
Total:	278.51

There are still a few items outstanding which include cushions, mugs, a large Buddhist flag (the one we have at the moment is fading rapidly), and a respectable flag-pole to hoist it on. Also (and this is important) a continuing supply of flowers and incense as offerings.

Finally, on behalf of all those who use the Centre, I thank those of our Friends who have given their time and their energy during the past few months to create the first real centre of Buddhism for the West.

Upasaka Buddhadasa.

* * * * *

This it is that makes the Amusement of Life - to a speculative Mind. I go amongst the Fields and catch a glimpse of a Stoat or a field-mouse peeping out of the withered grass - the creature hath a purpose and its eyes are bright with it. I go amongst the buildings of a city and I see a Man hurrying along - to what? the Creature has a purpose and his eyes are bright with it..... there is an electric fire in human nature tending to purify - so that among these human creatures there is continually some birth of new heroism. The pity is that we must wonder at it: as we should at finding a pearl in rubbish.

- John Keats.

WESAK

The FWBO celebrated the Buddha's Enlightenment day (Sunday 28th May) at the Archway Centre with a talk on 'The Way to Enlightenment' by Venerable Sangharakshita, followed by chanting, taking of Precepts and Refuges, and the Sevenfold Puja. In his talk, Bhante explained that the real significance of all the Buddhist teachings lies in the experience of Enlightenment itself, and that without this, all speculation and dogma is ultimately devoid of meaning. The first part of the talk was concerned with relating the life of the Buddha from birth to the point of Enlightenment. Bhante then went on to explore the significance of certain important episodes in the Buddha's career, such as 'the four sights', his leaving home, and his asceticism in the forest.

On the following day the community at Sarum House took over the celebration with meditation and chanting from 6 a.m., and a bonfire and firework party in the evening. During the daytime some members of the community went out to visit a local hospital. The evening was concluded with a Puja around the fire, with circumambulation and chanting of Tibetan mantras, while a few hardy souls stayed on to sit all night in the meditation hall.

SARUM HOUSE WORKING WEEKEND

Sarum House - recently reprieved from the bank manager's underworld - has been undergoing a major redecoration and repainting during the last few weeks. A weekend was recently dedicated to repainting the shrine room, which is now a beautiful blue and white, while one of the residents, Desmond Crowe (Upasaka Devaraja) has been engaged on a mural painting in the Tibetan style, of the four-armed Avalokiteshvara (Lokeshvara Chenrezig) of which, incidentally, the Dalai Lama is an incarnation. The painting is some five feet by four feet, with many of the ornaments painted in embossed gold.

In addition to the shrine room, repainting is going on on the outside of the house, much of the roof has been retiled, and some new plumbing has been fitted. In the old Hermetic philosophy of the Greeks, it was said: 'as above, so below'. Without overanalogising I think it can be said that this axiom equally applies to us, for the face lift of the house itself coincides with a movement towards spiritual regeneration in the form of a new meditation class aimed at introducing local people to Buddhism and the practices of meditation and self-awareness.

The new class is on Wednesdays at 7.30pm and will include meditation instruction in the Anapana-sati and Metta Bhavana techniques. In addition to the library, shrine room, and retreat hut, a screen printing and candle making workshop has recently been set up.

* * * * * *

> The most important practical corollary of this teaching (Prajnaparamita) is that if the Universe and the Absolute are in reality non-different, Enlightenment consists not in passing from one to the other, as though both were separate realities, but in the realisation of their essential non-difference. Thus the spiritual life is in the highest sense, an illusion. There is nothing to gain and nobody to gain it.
>
> - Sangharakshita: A Survey of Buddhism.

BUDDHIST WEDDING AT ARCHWAY

On Saturday, May 6th, the Ven. Sangharakshita presided over a wedding ceremony in the Buddhist style at the FWBO Centre. The marriage was between Ken and Linda, friends who have become interested in Buddhism through the practice of Karate, under the tuition of Terry Dukes. The ceremony itself lasted only half an hour, but was followed by tea and light refreshments which were very well received.

As an introduction to the ceremony, performed in the shrine room before an invited audience of Friends, Bhante said:

'In the sense in which we are accustomed to use these terms in the West, there is no such thing as a Buddhist wedding, that is, as something done by a monk or priest to the people concerned. The Buddhist idea (of marriage) is that you marry yourselves. Essentially marriage means that an understanding or agreement is reached directly between the parties concerned: they make their own marriage. So, having made this agreement between themselves, ... they communicate it to their friends and relations, so that their particular relationship is known to, and acknowledged by, their friends, and society in general. And then, having communicated in this way, they then seek the blessing of the spiritual tradition to which they belong..... they go to the temple or the monastery, as the case may be, and they ask for a blessing upon their marriage, which they themselves have arranged.

'The significance of the blessing is that through it, one's marriage is connected with the spiritual tradition, and the spiritual meaning and purpose in life. In other words, you are recognising that you are together as husband and wife not just for the sake of personal indulgence, nor even for the sake of economic convenience, but essentially to help each other in your psychological and spiritual development and evolution: this is the highest significance of the marriage, that by the power of this blessing, may you dwell together happily, prosperously, and helping each other in your life.'

PUBLIC LECTURES

EVOLUTION OR EXTINCTION: A BUDDHIST VIEW OF CURRENT WORLD PROBLEMS

This is the title of a public lecture, first given some weeks ago in Coventry, which Ven. Sangharakshita recorded on July 2nd. at the FWBO Centre in Archway. It was very well attended by 45 people, and dealt with the speaker's personal view of how urgent world problems may be approached, within the overall framework of the Buddhist view of existence.

Towards the end of his talk, Bhante listed four things which he considered to be the most important things each person can do to alleviate the world situation. (1) He should develop himself as an Individual, ie, develop self-awareness, insight, and a sense of perspective; (2) he should join a spiritual community; (3) he should withdraw his support from all anti-spiritual forces, i.e, groups. and (4) exert whatever influence for good he can in any group to which he unavoidably does belong.

THE CONCEPT OF BUDDHAHOOD

The Ramakrishna Vedanta Centre in Holland Park, London, was the scene of a Lecture with this title on the 4th of June. In the talk, Bhante stressed the essentially atheistic approach of Buddhist teachings, and that in fact the Buddha himself refused to discuss the origination of the Universe with his disciples, or the matter of the existence of the personality after death.

The lecture was attended by several residents of the Centre, as well as about thirty members of the public. It was preceded by some chanting in Sanskrit by Swamiji Maharaj, the president of the Centre.

WEEKEND RETREATS

Two weekend retreats have been held since our last issue, one in April and one in June, both held at Quartermaine school, Haslemere, Surrey. The former was, as an experiment, completely silent: for two whole days, with the exception of the Puja and chanting, there was no speaking of any kind. Meditation, listening to tape-recorded lectures, communication exercises and meals all proceeded in perfect silence. For the majority of the people attending the retreat it was a period of heightened awareness which helped to show how much of our time and energy are usually wasted on unmindful activities of various kinds, especially in talking. It is hoped that, beginning with the July weekend retreat, held from Friday 21st to Sunday 23rd, a silent retreat will in future form a regular feature of our programme.

On the second of these weekends, held from June 24th to 26th, another Upasaka Ordination was held, when Desmond Crowe was ordained, and given the Buddhist name Devaraja ('King of the Gods'). The Ordination followed the same pattern as previous ones: offerings were made to the Buddha, and the ordinee performed the threefold purification of Body, Speech, and Mind, traditional to Buddhist ordinations, after which blessings were recited by all present.

Although the ordination was the highlight of the weekend programme, the two days were fully occupied by lectures, sitting and walking meditation, Puja and chanting, group discussions and communication exercises.

* * * * *

QUESTION OF THE MONTH (From a recent Tuesday meeting):

'What is the Buddhist view on Truffles?'

NEW ORDINATION GROUP

The new ordination group has now met every other Monday for the last three months. Attendance has been very steady. At present, under the guidance of Ven. Sangharakshita, the nine members of the group are working their way through the Ten Upasaka Precepts, discussing each one in detail and in depth.

Requests for ordination having been received from several other Friends, Ven. Sangharakshita is considering the possibility of starting another such group in the near future. As members will be limited to seven or eight, or at the most, nine, those interested in joining should contact Bhante as soon as possible.

BUDDHISM AT WORK: A FILM ABOUT THE FRIENDS

This film is an attempt to communicate the spirit that flows through the various activities of the Friends and brings together the people that make up the FWBO. What is it that attracts people in the West to Buddhism? How can it become a part of their lives? How does it affect their lives? How can people work together to increase their own and other's awareness of existence as it is? Using the activities and involvements of the Friends as a structure, we hope to look into these and other questions.

We are planning to do most of our filming during the period of the Summer Retreat at Haslemere. We will try to cover all the activities and happenings during the Retreat, as well as film an interview with the Ven. Sangharakshita. After the Retreat, we will film some of the weekly activities at the FWBO Centre in London, and some aspects of the daily life at Sarum House.

The film will be shot in sixteen millimetre colour with synchronised sound, and should be between 20 and 30 minutes long. We have worked out a budget of £1000. It will be shown at Buddhist centres, Universities and study groups throughout England; copies will be sent to America in answer to the increasing requests to the FWBO for visual aids in University courses on Buddhism. We are also arranging for it to be shown on television, both here and in America. We feel that this film could be of interest to all people as a picture of Buddhism at work in the West.

We really need your help to make this project possible; a fund has been opened with which to begin production of the film. If you would like to contribute to this fund, please make cheques and Postal Orders payable to Stephen Burckhardt, c/o FWBO Meditation Centre, 1A Balmore Street, N.19 Anything you can spare will be greatly appreciated.

- Stephen Burckhardt and Vicki Hitchcock.

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Because I came, blossoms unlocked themselves,
Fullness surrounds me because I am.
The song of the nightingale conjures my ear
To its very heart.
I am father to all,
To all on the stars
And in the furthest reaches.

- Paul Klee: text of a Picture Poem.

NEW LECTURES

In addition to the many lectures already recorded by Venerable Sthavira Sangharakshita, as from this month there will be seven new lectures, as follows:

TG1 The Individual, the Group, and the Community
The New Man Speaks

TW2 The Way to Enlightenment (Wesak Lecture)
The Meaning of the Parinirvana

PS1 Padmasambhava - Tantric Guru of Tibet
Mantra Chanting

EX1 Evolution or Extinction: a Buddhist view of Current World Problems
The Word of The Buddha (Dharmachakra Day lecture.)

All the above talks are on 7" reels and are recorded at 3¾ i.p.s. half-track. Each of these lectures may be obtained by post by completing the form supplied in the Tape List. 7" reels contain two lectures (grouped as above) and cost £2.00 each plus postage. 5¾" reels contain one lecture only and cost £1.50 per reel. A complete list of tapes available will be sent post free on application to Sarum House.

BOOKS

The following books and pamphlets are available from the secretary, FWBO, 1A Balmore Street, Archway, London N19. Please add appropriate postage if ordering books by post.

A Survey of Buddhism	Sangharakshita	Price £1.50
The Three Jewels (paperback edn.)	Sangharakshita	0.70
On Glastonbury Tor (poem)	Sangharakshita	0.50
Paradox and Poetry in the Voice of the Silence	Sangharakshita	0.20
The Awakening of The Heart (poem)	Sangharakshita	0.15
Mind - Reactive and Creative	Sangharakshita	0.20
Thunderbolts of Peace and Liberation	B.B.Books	0.25
The Indian Heritage	V. Raghavan	1.50
The Yoga of Knowing the Mind	(Padmasambhava)	0.30
The Dragon's Embrace (40 Poems)	Stephen Parr	0.30
Padmasambhava Colour Posters, approx. 3' by 2'		1.25

In addition, we have many Tibetan blockprints and mantras on cloth, silk and Tibetan paper, from 25p to £2 each; enamel pendants in white and gold, printed 'OM' in Tibetan character, 35p; and FWBO badges with the 'higher evolution' motif in red and yellow for 10p each. All these are available by post or direct from the FWBO Centre.

KENNETT ROSHI'S BOOK We are very pleased to announce that Kennett Roshi's book, 'Selling Water by the River', a Manual of Zen Training, published in America by Pantheon Books, has been accepted for publication in England by George Allen and Unwin. The American publication date is June 1st 1972, and the book is expected to be released in England about September.

COMING EVENTS

SUMMER RETREAT AT KEFFOLDS, Haslemere, from Saturday August 12/28th. Programme includes lectures, meditation, discussion and puja. A film show will be given on Sunday August 27th when it is hoped to show three colour films,'Cave Temples of India', 'The Immortal Stupa', and 'Requiem For A Faith'. Charges per day: £2.00 full rate, £1.70 student rate. Advance booking essential.

WEEKEND RETREATS: At Quartermaine, Haslemere, Surrey. From Friday September 22nd to 24th, and from Friday October 27/29th. Cost £4.00 Advance booking essential: Limited to 25 people. Transport will be available Friday night at a cost of 50p from Archway to Haslemere.

TAPE LECTURE SERIES: 'An Introduction to Tibetan Buddhism' now in progress Tuesday evenings at the FWBO Centre. 8pm. followed by Puja and Tibetan Chanting. 8th August; Monks and Laymen in Buddhist Tibet'. 29th August:'Symbols of Tibetan Buddhist Art'.

NEW LECTURE SERIES by Ven. Sangharakshita begins Friday October 20th. at the Archway Centre. Charge 30p per lecture. Titles to be announced later.

REGULAR EVENTS

FWBO MEDITATION CENTRE, 1A BALMORE STREET, ARCHWAY, N19

MONDAYS	Silent Meditation Class. Begins 7.00pm. Forty-minute sitting with walking and chanting periods.
TUESDAYS	Meditation, Tape Lecture, Puja and Chanting. Tea served before meditation at 6.30pm.
WEDNESDAYS	Beginners' Meditation Class. Ven Sangharakshita will be present to give personal instruction in the exercise, and personal interviews where required.
THURSDAYS	Internal Karate Class, led by Sensei Terry Dukes. Charge 30p.
FRIDAYS	Hatha Yoga Class, led by Norman Needes. Charge 30p.

All events begin 7.00pm. Please bring a cushion if you can. There is no charge for the meditation classes, but a contribution to the dana bowl is essential for the continued running of the Centre.

' When you are able to distinguish the container from that which it contains, then you will have knowledge.'

- Sufi saying.

FROM THE CENTRES

Throsel Hole Priory, Carr Shield, Nr. Hexham, Northumberland (Jiyu Kennett)

Daiji Strathern writes: 'We are in the process of buying Throsel Hole Priory and are converting it for use as a Zen Training Centre. We will be holding sesshin 12/19 August and 2/9 September, and will be charging £10 for each sesshin. The charge for longer term visitors will be £25 per month.

"The cheapest way of getting here is by coach via Newcastle, but would people please book at least a few days in advance by writing to us so that we can arrange to meet them at Hexham, since we are twenty miles away."

Midland Buddhist Society, 'Ratnasambhava', 41 Barclay Road, Warley, Worcs.

There will be an opportunity for a meditation retreat in the Midlands from August 12/19. A week of Satipatthana conducted by Ven. Sangha Klampila of the Buddhapadipa Temple ,London. Full accomodation with vegetarian cooking. Contact Mr. and Mrs. Jones, Tel 021-429-6709.

Meditation classes take place each Tuesday at 'Ratnasambhava'. Please contact Vajira (021-429-4080). Ven Sangha visits Birmingham on the first weekend of each month. All are welcome. For details telephone (021) 429-6709 or 4080.

Hollingbourne, Kent.

For the past two or three months a group of Friends and friends of Friends have been meeting once a week for meditation, communication exercises and discussion at the home of Alex Kennedy and Lyn Antrill. In the middle of June, Ven Sangharakshita paid a short visit to this group and led a weekend retreat which was attended by 19 people. In addition to tape-recorded lectures on 'From Alienated Awareness to Integrated Awareness' and 'Individuality True and False', there was meditation, communication exercises, and plenty of discussion besides an impressive display of vegetarian-cum-macrobiotic cookery. Each morning there was a lengthy Hatha Yoga session conducted by Norman Needes. The group is currently meeting every Thursday evening in a rented hall in Springfield.

TATHATA CENTRE , Botloes Farm, Nr. Newent, Gloucestershire. Tel Newent 772

The approach to meditation at the Tathata Centre is based on the teachings of Ven Chogyam Trungpa Rinpoche (teacher and founder of the Tail of the Tiger meditation centre in the USA). There is a charge of £1 per day for participation in the meditation community. The minimum period of stay is a fortnight. Those new to the Centre are invited to come first as visitors for at least four days in order to try the daily programme before committing themselves to a longer stay.

The Centre is an Elizabethan farmhouse situated in peaceful countryside twelve miles from Gloucester. There are beautiful walks in the neighborhood. Food at the Centre is homegrown and without pesticides and other unecological procedures. Breakfast is at 8.00am, lunch 13.00, and Supper 19.00. Daily charge is £1.50. Please bring a sleeping bag and towel.

BRIGHTON Buddhist Society, 23 Wilbury Avenue, Hove, Sussex.

Meetings continue every Wednesday at 8.00pm with meditation and discussion. Ven Zengo takes weekend seminars and meditation courses periodically. Further information from the Treasurer, Jim Martin, Brighton 507644 (evenings.)

THE WESTERN BUDDHIST ORDER
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01-263-2339

President
The Venerable Sthavira Sangharakshita
55 St. James' Lane, Muswell Hill, London, N10

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Vangisa Terry O'Regan	'Amitayus', 91 Kingsley Avenue, Ealing, London W13 OEH	Home 01-997-4109

THE WESTERN BUDDHIST ORDER - CONTINUED

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Vajradaka Ian Currie	Sarum House	
Vajira Dorothy Bailey	'Ratnasambhava', 41 Barclay Road, Warley, Worcs	Home 021-429-4080
Vajrabodhi Seppo Palosaari	5 Courtfield Gardens, London SW5	Home 01-373-5322
Taranatha Karl Taylor	98 Clova Road, Forest Gate, London E7	

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BIOGRAPHICAL NOTES ON THE WESTERN BUDDHIST ORDER

Owing to the demands of space, we are not able to print all the biographies submitted in this issue: they will be carried in subsequent issues, as space allows.

AKSHOBHYA

Buddhist Name: Akshobhya Christian Name: Warren Atkins. Born South Kensington, London, April 1937. Married. Left home at 14 and started work as a pageboy in Gradby Hotel, Harrogate. From there went to sea and, apart from three years in the RAF, stayed with the Orient Line until 1964, then aged 26. Came ashore and entered the field of life assurance. Some four years later bought a small private hotel, selling it after two years to leave for New Zealand, where he has been for just over two years working for the New Zealand Broadcasting Authority. Interests: Gardening, 'Do it Yourself', travel, music, arts.
Buddhist experience: Yoga from age 16; five years active Humanist; developed interest in Buddhism in 1966, at first by reading, then joined the Nottingham Buddhist Society. Met Bhante in 1967, from then on having a gradually deepening experience in everyday life. Took Upasaka Ordination in April 1969 at the FWBO second anniversary celebration, at age 32. Is now running an FWBO movement in New Zealand called the 'Kalyana Mitra Buddhist Centre.'

SUMEDHA

Christian Name: Geoffrey Webster. Born London, September 1944. Not married. Was (re-) born towards the end of the Second World War: a bomb dropped near the nursing home, but I survived. Education was conventional,(ie, boring.) At the ripe old age of 27, I have done many things, met kotis of beings, refrained from propagation of species. Of a markedly 'Schopenhaurian' disposition, I regard material existence as intrinsically painful, which is why I am opposed to having children. Take the view (held by Orphites, Jains, Manichees, etc.) that the 'True Self' is, literally, imprisoned in the body, and should seek liberation. Would consider marriage if lady in question were attractive, celibate, and an heiress. Believe that Enlightenment is, for most of us, only obtainable posthumously. Seriously believe we are entering a new 'Dark Age'.

VANGISA

Christian Name: Terence O'Regan. Born in Waterford, Ireland, 1st July 1927. Had a moment of truth on the way to school one morning about 1933, when he realised that God was no more than an emotional need on the part of other people. Education, which interfered a lot with his reading, took place at various institutions including Rockwell College, Cashel, University College, Dublin, and the King's Inn, Dublin. (Law.) First poems appeared in literary magazines

while still at school. Worked for over twelve years as actor, director, writer, actor-manager. Since an illness in 1962, principal job has been as an educational administrator. Married, with two young sons. Started discovering Buddhism around 1958 while engaged in a search for the True, since when he has been gradually ceasing to cherish opinions. Ordained as Upasaka in April, 1968.

CHANDA

Christian Name: Edward Albert Smith. Born London, December 20, 1912. Unmarried. Received little education. Worked as a market porter in Covent Garden until the War, then became a wartime fireman. Has been a London 'cabbie' for the last thirty years. Now lives in Sarum House community, of which he is a founder member. Strong interests in Calligraphy, Poetry, and the martial arts of Japan. Ordained into the WBO in April 1968. Of strong inspirational temperament.

DHRUVA

Christian Name: David Austin. Born Paignton, Devon, 1st. July, 1944. Left secondary school at age 15 and took a couple of short term jobs. Joined the RAF as an Armament Fitter in Sept. 1960. From February 1964 - 65 served in Bahrain and Aden; from February 1967 - April 1968 served in Singapore, after which he bought himself out and joined the FWBO in May 1968. Took Upasaka Ordination in August 1969, and joined Sarum House Buddhist Community in February 1972.

DEVENDRA

Christian Name: David James Crowley Born Ilford, Essex, 13th April, 1945. Educated at Ilford County High School, taking 'A' levels in science subjects. On leaving school worked as a junior chemist for 18 months, then joined the BBC as a Technical Operator, and then as a Studio Manager. Has now been unemployed for two years and interested in Buddhism for four years, becoming an Upasaka about two and a half years ago. During his association with the FWBO he has helped with some of the beginners' classes and organised two retreats. Much of his time, although not spent in definite Buddhist practices has been concerned with coming to terms with, and trying to understand himself and his environment. Interests outside Buddhism include photography, hi-fi, pottery and karate. As yet he is still single.

* * * * *

When one follows the path of individuation, when one lives one's own life, one must take mistakes into the bargain; life would not be complete without them. There is no guarantee - not for a single moment - that we will not fall into error or stumble into deadly peril. We may think there is a sure road, but that would be the road of death. Then nothing happens any longer - at any rate, not the right things. Anyone who takes the sure road, is as good as dead.

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

NEWS IN BRIEF

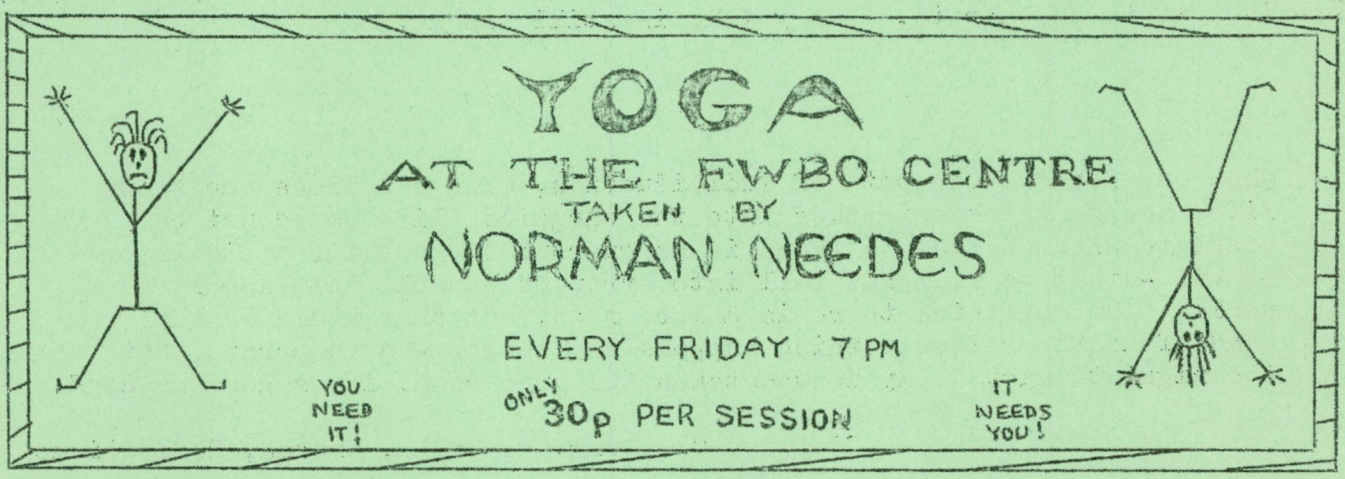
H.J.NEWLYN We are very sorry to report the death on June 4th. 1972 of Mr. H.J.Newlyn, an old friend of Bhante's and a long standing associate of our movement. For the last years of his life he lived alone in Kent, forced into isolation by a long and painful illness. His gifts to the movement over the past few years have been considerable, and have contributed effectively to the continuation of our activities at times when the movement's resources have been critical. In particular, his gift of some 300 volumes and manuscripts on Buddhism and philosophy to the FWBO library at Sarum House have been particularly well appreciated.

POETRY MAGAZINE We would like to remind those interested in this project that the poetry magazine fund is still open, and we are hoping to produce a magazine in the not too distant future. So far, lack of funds, and concentration of energies in other directions have delayed the project, but contributions have been trickling in from time to time, and it is hoped to begin production within a few months. The intention is to produce an anthology of poetry, prose essays, and artwork by members and friends of the Friends, and proceeds of the sales of this will go to the Country Retreat Centre fund, for the purpose of establishing a permanent Centre for the WBO in the country. Cheques, and contributions for publication, may be sent to the Treasurer or the Newsletter Editor at Sarum House.

SUNDAY SEMINAR An all-day seminar was held on May 21st at the Archway Centre when about thirty people attended a programme of meditation, tape-lectures, discussion, puja and chanting. The lectures heard were: 'Buddhism and Psychoanalysis', and 'Buddhism and the Language of Myth,' both originally given in 1969.

LITERARY WORK Since the opening of the Centre, Ven. Sangharakshita has not been able to devote as much time to his memoirs as he would have liked. However, some progress has been made: having completed the chapters dealing with his experiences in South India, Bhante is now working on the account of the journey which he made on foot in 1949, at the height of the hot season, from Benares to Kusinara (where he received ordination as a sramanera), and from Kusinara to Lumbini, Butaol, and Tansen in Nepal.

FWBO VAN The FWBO has at last bought a mini-bus to lighten the burden of getting people and things from place to place. Although at £320 it might not exactly be God's gift to coolies, this money has to be repaid within a two year period, and we would appreciate any contributions for this purpose. They may be addressed either to the Treasurer at Sarum House, or to the Secretary at 1A Balmore Street. Please mark envelopes 'Van Appeal'.



DANA APPEAL

To: The Treasurer, Friends of the Western Buddhist Order, NL 16
Sarum House, 3 Plough Lane, Purley, Surrey, CR2 3QB

I would like to contribute the sum of £: ..... to the New Centre Fund.

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

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

You may also pay by Bankers Order, or by a Tax-recoverable Covenant with the Friends for a period of seven years. Please send for appropriate form.

Name: Date:

Address: Postcode:

Cheque/Postal Order/Money Order/Cash* enclosed for: £:.....

NEWSLETTER INFORMATION

COST OF ISSUE 15 (April 1972)

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Stencils	1.30
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